

# Diaglott



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

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# EMPHATIC DIAGLOTT

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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

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[NEW ADDRESS, SEE NEXT PAGE]

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### A FRIENDLY CRITICISM.

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

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

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

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

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

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

## PREFACE.

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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. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

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

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

B. WILSON.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1864,

By BENJAMIN WILSON,

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

# HISTORY OF THE GREEK TEXT.

**T**HE 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

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

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

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

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

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

GRIESEBACH, 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.

\* 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.

# HISTORY OF ENGLISH VERSIONS.

**T**HE 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 veyrte 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 Tittman. 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 Trnbull. 1854.

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

# TO THE READER.

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

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

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

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

By adopting these Signs of Emphasis, it is believed *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 them "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 <i>DIACLORY</i>, 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>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 <i>begin</i>	
Δ δ	Delta	d	
E ε	Epsilon	e short, as in <i>met</i>	
Z ζ	Zeta	z	
H η	Eta	e long, as in <i>keen</i>	
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 <i>lot</i>	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in <i>chord</i>	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in <i>throne</i> .	

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, ηη, φη, ηυ, ωυ, υι. The little stroke under α, η, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the 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 an-gelos, 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 ἥλιος, (*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 ῥόδον, (*a rose*,) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υῖος, (*a son*.) pronounced *why-os*. When *ρ* is doubled, the last one takes the aspirate, as ἐρρῶσο, pronounced *errhoso*.

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

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

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

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

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

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

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

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	ὁ,	ἡ,	το,	the.	Nom.	οἱ,	αἱ, τα, the.
Gen.	του,	της,	του,	of the.	Gen.	των,	των, των, of the.
Dat.	τῷ,	τῇ,	τῷ,	to the.	Dat.	τοῖς,	ταῖς, τοῖς, to the.
Acc.	τον,	την,	το,	the.	Acc.	τους,	τας, τα, the.

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; *οὗ*, *he or she*, plural σφεῖς, *they*, of the third.

The *Relative Pronouns* are *ὅς, ἡ, ὃ, who, which*, and *αὐτός, αὐτή, 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.

<sup>1</sup>Βιβλος γεννεσεως Ιησου Χριστου, υιου  
A record of descent of Jesus Christ, son of  
Δαυιδ, υιου Αβρααμ. <sup>2</sup>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. <sup>3</sup>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  
Εσρων· Εσρων δε εγεννησε τον Αραμ· <sup>4</sup>Αραμ  
Esron; Esron 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· <sup>5</sup>Σαλμων δε εγεννησε τον Βοοζ  
the Salmon; 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 Ιεσσαί·  
the Ruth. Obed and begot the Jesse;  
<sup>6</sup>Ιεσσαί δε εγεννησε τον Δαυιδ τον βασιλεα.  
Jesse and begot the David the king.  
Δαυιδ δε \* [ὁ βασιλεὺς] εγεννησε τον Σολομωνα  
David and [the king] begot the Solomon  
εκ της του Ουριου. <sup>7</sup>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· <sup>8</sup>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· <sup>9</sup>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 Acaz;  
Αχαζ δε εγεννησε τον Εζεκιαν· <sup>10</sup>Εζεκιαν 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· <sup>11</sup>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 † Isa-  
ac, 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 URIA;]

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

8 Asa had JEHOSHA-  
PHAT; Jehoshaphat had  
† JEHOAM; 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, Joram, 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;

† 8. 1 Sam. xii. 24.

† 7. 1 Canon. iii. 10.

<sup>12</sup>ΜΕΤΑΤΙ ΔΕ ΤΗΝ ΜΕΤΟΙΚΕΣΙΑΝ ΒΑΒΥΛΩΝΟΣ, ΙΕΧΟΝΙΑΣ  
 After and the removal Babylonian, Jechonias  
 ἐγέννησε τὸν Σαλαθιηλ. Σαλαθιηλ δὲ ἐγέννησε  
 begot the Salathiel. Salathiel and begot  
 τὸν Ζοροβαβελ· <sup>13</sup>Ζοροβαβελ δὲ ἐγέννησε τὸν  
 the Zorobabel; Zorobabel and begot the  
 Ἀβιουδ· Ἀβιουδ δὲ ἐγέννησε τὸν Ἐλιακειμ· Ἐλια-  
 Abiud; Abiud and begot the Eliakim; Elia-  
 κειμ δὲ ἐγέννησε τὸν Ἀζωρ· <sup>14</sup>Ἀζωρ δὲ ἐγέννησε  
 kim and begot the Azor; Azor and begot  
 τὸν Σαδωκ· Σαδωκ δὲ ἐγέννησε τὸν Ἀχειμ· Ἀχειμ  
 the Sadok; Sadok and begot the Achim; Achim  
 δὲ ἐγέννησε τὸν Ἐλιοῦδ· <sup>15</sup>Ἐλιοῦδ δὲ ἐγέννησε  
 and begot the Eliud; Eliud and begot  
 τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθῆν·  
 the Eleazar, Eleazar and begot the Matthan,  
 Ματθῆν δὲ ἐγέννησε τὸν Ἰακωβ· <sup>16</sup>Ἰακωβ δὲ  
 Matthan and begot the Jacob; Jacob and  
 ἐγέννησε τὸν Ἰωσήφ, τὸν ἀνδρα Μαρίας, ἐκ ἧς  
 begot the Joseph, the husband of Mary, of whom  
 ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος Χριστός.  
 was born Jesus, that being named Christ.

<sup>17</sup>ΠΑΣΑΙ ΟΥΝ Αἰ ΓΕΝΝΕΑΙ ΑΠΟ ΑΒΡΑΑΜ ἕως ΔΑΥΙΔ,  
 All then the generations from Abraam till David,  
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ ΔΑΥΙΔ ἕως τῆς  
 generations fourteen; and from David till the  
 μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες·  
 removal Babylonian, generations fourteen;  
 καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ  
 and from the removal Babylonian till the  
 Χριστοῦ, γενεαὶ δεκατέσσαρες.  
 Christ, generations fourteen.

<sup>18</sup>ΤΟΥ ΔΕ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ἡ ΓΕΓΕΝΙΣ Οὕτως ἦν.  
 Of the now Jesus Christ the birth thus was.  
 Μνηστευθεῖσης γὰρ τῆς μητρος αὐτοῦ Μαρίας τῇ  
 Being espoused for the mother of him Mary to the  
 Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν  
 Joseph, before either came together them, she was found in  
 γαστρὶ ἐχούσα ἐκ πνεύματος ἁγίου. <sup>19</sup>Ἰωσήφ δὲ  
 womb having by a spirit holy. Joseph and  
 ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν  
 the husband of her, a just man being and not willing her  
 παραδειγματίζειν, ἐβουλήθη λαθρα ἀπολῦσαι  
 to publicly expose, was inclined secretly to release  
 αὐτήν. <sup>20</sup>Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ,  
 her. These but of him thinking on, lo,  
 ἀγγέλους κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λεγόν·  
 a messenger of a lord in a dream appeared to him, saying,  
 Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῇς παραλαβεῖν Μα-  
 Joseph, son of David, not thou shouldst fear to take Ma-  
 ρίαν τὴν γυναῖκα σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν,  
 ry the wife of thee; that for in her being formed,  
 ἐκ πνεύματος ἐστὶν ἅγιον· <sup>21</sup>τεξεται δὲ υἱόν, καὶ  
 by a spirit is holy; she shall bear and a son, and  
 καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει  
 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. יְהוֹשֻׁעַ, i. c., *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 αὐτου απο των ἁμαρτιων αυτων<sup>22</sup> (Τουτο  
the people of him from the sins of them; This  
δε ὁλον γεγονεν, ἵνα πληρωθῇ το ῥηθεν ὑπο  
and all was done, so that might be fulfilled the word spoken by  
του κυριου δια του προφητου, λεγοντος<sup>23</sup>· ἰδου,  
the lord through the prophet, saying; "Lo,  
ἡ παρθενος ἐν γαστρι ἐξει, και τεξεται υἱον, και  
the virgin in womb shall have, and shall bear a son, and  
καλεσουσι το ονομα αυτου Εμμανουηλ," ὁ εστι  
they shall call the name of him Emmanuel;" which is  
μεθερμηνουμενον, μεθ' ἡμων \* [ὁ] Θεος.)  
being translated, with us [the] God.

<sup>24</sup> Διεγερθεις δε ὁ Ἰωσηφ απο του ὑπνου, ἐποιησεν  
Being aroused and the Joseph from the sleep, he did  
ὡς προσεταξεν αυτω ὁ ἀγγελος κυριου· και παρε-  
as commanded to him the messenger of a lord; and took  
λαβε την γυναικα αυτου, <sup>25</sup> και ουκ ἐγινωσκεν  
the wife of him, but not he knew  
αυτην ἕως οὗ ετεκε \* [τον] υἱον \* [αὐτης του  
her till she brought forth [the] son [of her the  
πρωτοτοκου·] και ἐκαλεσε το ονομα αυτου Ἰησουν.  
first-born; ] and called the name of him Jesus.

ΚΕΦ. Β'. 2.

Του δε Ἰησου γεννηθεντος ἐν Βηθλεεμ της  
The and Jesus being born in Bethleem of the  
Ιουδαιας, ἐν ἡμεραις Ἡρωδου του βασιλεως, ἰδου,  
Judea, in days of Herod the king, lo,  
μαγοι απο ανατολων παρεγενοντο εἰς Ἱερουσα-  
wise-men from an east country came into Jerusalem,  
μα, λεγοντες· <sup>2</sup> Που εστιν ὁ τεχθεις βασιλεὺς των  
saying; Where is the new-born king of the  
Ιουδαιων; εἶδομεν γαρ αυτον τον ἀστερα ἐν τη  
Jews? we saw for of him the star in the  
ἀνατολῃ, και ἤλθομεν προσκυνησαι αυτω. <sup>3</sup> Ἀκου-  
rising, and are come to do homage to him. Having  
σας δε Ἡρωδης ὁ βασιλεὺς ἐταραχθῇ, και πασα  
heard and Herod the king was alarmed, and all  
Ἱερουσαλὺμα μετ' αυτου· <sup>4</sup> και συναγαγων παντας  
Jerusalem with him, and having called together all  
τους ἀρχιερεῖς και γραμματεῖς του λαου, ἐπυν-  
the chief-priests and scribes of the people, he in-  
θαιετο παρ' αυτων, που ὁ Χριστος γεννᾶται. <sup>5</sup> Οἱ  
quired of them, where the Anointed should be born. They  
δε εἶπον αυτω· Ἐν Βηθλεεμ της Ιουδαιας· οὕτω  
and said to him; In Bethleem of the Judea; thus  
γὰρ γεγραπται δια του προφητου· <sup>6</sup> "Και συ Βηθ-  
for it is written by the prophet "And thou Beth-  
λεεμ, γῆ Ιουδα, οὐδαμῶς ἐλαχιστῇ εἰ ἐν τοῖς  
leem, land of Juda, by no means least art among the  
ἡγεμοσιν Ιουδα· ἐκ σου γὰρ ἐξελενται ἡγουμε-  
princes of Juda; out of thee for shall come forth a prince,  
νος, ὅστις ποιμαίνει τον λαον μου, τον Ἰσραηλ."  
who shall govern the people of me, the Israel."

<sup>7</sup> Τότε Ἡρωδης λαθρα καλεσας τους μαγους,  
Then Herod privately having called the wise-men,

† save his PEOPLE from their SINS."

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

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

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

<sup>25</sup> 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, <sup>8</sup> και πεμψας αυτοις εις Βηθλεεμ,  
 a star, and sending them into Bethlehem,  
 ειπὶ 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. <sup>9</sup> Οιδε ακουσαντες  
 I also going and pay homage to him. They and having heard  
 του βασιλεως επορευθησαν. Και ιδου, ο αστηρ,  
 of the king departed. And lo, the star,  
 ον ειδον εν τη ανατολῃ, προηγεν αυτοις, εως  
 which they saw in the rising, went before them, till  
 ελθων εστη επανω ου ην το παιδιον. <sup>10</sup> 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;  
<sup>11</sup> και ελθοντες εις την οικιαν, ειδον το παιδιον μετα  
 and being come into the house, they saw the infant with  
 Μαρίας 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. <sup>12</sup> Και χρηματισθεντες κατ' οναρ, μη  
 myrrh. And being warned in a dream not  
 ανακαμψαι προς 'Ηρωδην, δι' αλλης οδου ανεχω-  
 to return to Herod, by another way they  
 ρησαν εις την χωραν αυτων.  
 withdrew into the country of them.

<sup>13</sup> 'Αναχωρησαντων δε αυτων, ιδου, αγγελος  
 Having withdrawn but of them, lo, a messenger  
 κυριου φαινεται κατ' οναρ τῷ Ἰωσηφ, 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. <sup>14</sup> '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· <sup>15</sup> 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  
 ὑπο 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."  
<sup>16</sup> Τότε 'Ηρωδης ιδων οτι ενεπαιχθη ὑπο 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, Exodus vii. 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 Bethlehem and in  
πασα τοις οριois αυτης, απο διетуov 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. 17 Τότε επληρωθη το ρηθεν υπο Ιερεμιου  
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] κλαυθμος 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 κατοικησεν  
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, Weep-  
“ing and great Mourning;  
“Rachel bemoaning her  
“CHILDREN, and unwill-  
“ing to be comforted, Be-  
“cause 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 JUDÆA 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. Iam-  
ent 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, or 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.

<sup>1</sup> Ἐν δε ταῖς ἡμέραις ἐκεῖναις παραγίνεται.  
In now the days those comes  
Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρημῷ  
John the dipper, proclaiming in the desert  
τῆς Ἰουδαίας, [καὶ] λέγων· <sup>2</sup> Μετανοεῖτε  
of the Judea, [and] saying; Reform ye;  
ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3</sup> 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;  
ἐτοιμασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε  
make ye ready the way of a Lord, straight make ye  
τὰς τρίβους αὐτοῦ.”  
the beaten tracks of him.”

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

<sup>7</sup> Ἰδὼν δε πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
Seeing and many of the Pharisees and Sadducees  
καὶ ἔρχομενους ἐπὶ τὸ βαπτισμα 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 ἀπο τῆς μελλούσης ὀργῆς;  
to you to flee from the coming wrath?

<sup>8</sup> Ποιησατε οὖν καρπὸν ἀξίον τῆς μετανοίας,  
Bring forth then fruit worthy of the reformation;

<sup>9</sup> καὶ μὴ δοξάτε λέγειν ἐν ἑαυτοῖς· Πατέρα  
and not think to say in yourselves; A father  
ἐχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται  
we have the Abraham; I say for to you, that is able  
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι 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. Ὡς δὲ \* [καὶ] ἡ ἀξίνη πρὸς τὴν  
 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  
 ἐσθλίζεται. <sup>11</sup> Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι,  
 is cast, I indeed dip you in water,  
 εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχομένος,  
 into reformati n; he but after of me coming,  
 ἰσχυρότερος μου ἐστίν, οὐ οὐκ εἰμι ἱκανός τε  
 mightier on 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 πύρι. <sup>12</sup> Οὗ το πτυόν ἐν  
 spirit ho-y and fire. Of whom the winnowing shovel in  
 τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίει τὴν ἅλωνα  
 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 ἀχυρόν καύσει· πύρι  
 storehouse, the but chaff he will burn up in fire  
 ἀσβεστόν.  
 inextinguishable.

<sup>13</sup> Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ 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· <sup>14</sup> Ὁ δὲ Ἰωάννης διεκώλυεν  
 to be dipped by him; The but John refused  
 αὐτόν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπο σου βαπτισ-  
 him saying; I need to have by thee to be  
 θῆναι, καὶ σὺ ἐρχῇ πρὸς με· <sup>15</sup> Ἀποκρίθεις δὲ ὁ  
 dipped, and thou comest to me? <sup>15</sup> Answering and the  
 Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἂρτι· οὕτω γὰρ  
 Jesus said to him; Permit now; thus for  
 πρεπον ἐστίν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην.  
 becoming it is to us, to fulfil all righteousness.  
 Τότε ἀφῆσιν αὐτόν. <sup>16</sup> Καὶ βαπτισθεὶς ὁ Ἰησοῦς  
 Then he suffered him. And having been dipped the Jesus  
 ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδὼν, 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 καταβαίνον ὥστε περιστέραν; [καὶ]  
 of the God descending like a dove, [and]  
 ἐρχομένον ἐπ' αὐτόν. <sup>17</sup> Καὶ ἰδὼν, φωνὴ ἐκ τῶν  
 coming on him. And lo, a voice out of the  
 οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ  
 heavens, saying; 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 WINNOWING SHOVEL is in his HAND, and he will effectually cleanse his THRESHING-FLOOR; he will gather his WHEAT into \* his GRANARY, but the CHAFF he will consume with Fire inextinguishable."

13 Then comes JESUS from GALILEE to the JORDAN, to be 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—omit. 12. his GRANARY. 14. HE refused. 16. to him—omit. 16. the Spirit of God. 16. and—omit.

† 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 *en tudeate* *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. † 16. Isa. xi. 2; xli L † 17. Isa. viii. 1; I like x. 20

ΚΕΦ. δ'. 4.

<sup>1</sup> 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.

<sup>2</sup> Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας  
And fasting days forty and nights  
τεσσαράκοντα, ὕστερον ἐπεινάσε. <sup>3</sup> Καὶ προσ-  
forty, after he was hungry. And coming  
ελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ  
to him the tempter, said; If a son thou be of the  
θεοῦ, εἰπε, ἵνα οἱ λίθοι οὗτοι ἄρτοι γενῶνται.  
God, speak, that the stones these loaves may become.

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

<sup>5</sup> Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν  
Then takes him the accuser into the  
ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον  
holy city, and places him on the wing  
τοῦ ἱεροῦ. <sup>6</sup> 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 γάρ· “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 προσκλῆς πρὸς  
hands they shall raise thee, lest thou strike against  
λίθον τοῦ ποδὸς σου.” <sup>7</sup> Ἐφ’ αὐτῷ ὁ Ἰησοῦς·  
a stone the foot of thee.” Said to him the Jesus:  
Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κυρίον  
Again it is written; “Not thou shalt put to the proof Lord  
τὸν θεόν σου.”  
the God of thee.”

<sup>8</sup> Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
Again takes him the accuser into  
ὄρος ὑψηλόν, καὶ δεικνύσιν αὐτῷ πᾶσας  
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 δώσω, εἰ  
and says to him; These all to thee I will give, if  
πέσῃς προσκυνήσας μοι. <sup>10</sup> Τότε λέγει αὐτῷ  
falling down thou wilt do homage to me. Then says to him  
ὁ Ἰησοῦς· “Ἦπαγε ὀπίσω μου, σατάνα· γεγραπ-  
the Jesus; Go thou behind of me, adversary; it is written  
ται γάρ· “Κυρίον τὸν θεόν σου προσκυνήσεις,  
for; “Lord the God of thee thou shalt worship,  
καὶ αὐτῷ μόνῳ λατρεύσεις.” <sup>11</sup> Τότε ἀφίστη  
and to him only thou shalt render service.” Then leaves  
αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἀγγελοὶ προσήλθον  
him the accuser; and lo, messengers came  
καὶ διηκονοῦν 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 minis-  
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 acceptance it is frequently used.

† 4. Deut. viii. 3.

† 6. Psa. xci. 11, 12.

† 7. Deut. vi. 13.

† 10. Deut. vi. 13.

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

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

<sup>18</sup> 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  
λεγομένον Πέτρον, καὶ Ἀνδρεῖαν τὸν ἀδελφὸν  
called Peter, and Andrew the brother  
αὐτοῦ, βαλλοντας ἀμφιβληστρον εἰς τὴν θαλάσ-  
of him, casting a fishing-net into the sea;  
σαν· ἦσαν γὰρ ἄλιεῖς. <sup>19</sup> 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. <sup>20</sup> Οἱ δε εὐθεὺς ἀφέντες τὰ δίκτυα,  
of men. They and immediately leaving the nets,  
ἠκολούθησαν αὐτῷ. <sup>21</sup> 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-  
τιζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.  
ing the nets of them; and he called them.  
<sup>22</sup> Οἱ δε εὐθεὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα  
They and forthwith leaving the ship and the father  
αὐτῶν, ἠκολούθησαν αὐτῷ  
of them, followed him.

<sup>23</sup> 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-

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

<sup>14</sup> so that the WORD  
SPOKEN through Isaias  
the PROPHET, might be  
verified, saying;

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

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

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

<sup>18</sup> 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.

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

<sup>20</sup> And THEY, imme-  
diately leaving the NETS,  
followed him.

<sup>21</sup> 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.

<sup>22</sup> And THEY, instantly  
leaving the BOAT and their  
FATHER, followed him.

<sup>23</sup> 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

1 15. Isa. ix. 1, 2.

των 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 βασανois  
sick having various diseases and torments  
συνεχομενους, \* [και] δαιμονιζομενους, και σελη-  
seized with, [and] demoniacs, and lu-  
μωσζομενους, και παραλυτικους και εθεραπευσεν  
natics, 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 ελεηθησονται.  
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 Infirmary 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 Judea, 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 βασιλεία τῶν οὐρανῶν. <sup>11</sup> Μακαριοὶ ἐστε,  
the kingdom of the heavens. Blessed are ye,

ἵταν ονειδισῶσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσιν  
whenever they reproach you and persecute, and say  
παν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδομενοι, ἐνεκεν  
every evil word against you, speaking falsely, because  
ἐμοῦ. <sup>12</sup> Χαίrete καὶ ἀγαλλιασθε· ὅτι ὁ μισθὸς  
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. <sup>13</sup> 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  
βληθῇ εἰς ἔξω, καὶ καταπατεῖσθαι ὑπο τῶν  
to be cast out, and trodden under foot by the  
ἀνθρώπων.  
men.

<sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται  
You are the light of the world. Not possible

πολὺς κρυβῆναι ἐπάνω ὀρους κειμένη· <sup>15</sup> οὐδὲ  
a city to hide upon a hill being situated; nor

καίουσι λυχνον, καὶ τιθεασιν αὐτὸν ὑπο 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. <sup>16</sup> 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.

<sup>17</sup> Μὴ νομισθε, ὅτι ἤλθον καταλῦσαι τὸν  
Not think ye, that I have come to destroy the  
νόμον ἢ τοὺς προφῆτας· οὐκ ἤλθον καταλῦσαι,  
law or the prophets; not I have come to destroy

ἀλλ' πληρῶσαι. <sup>18</sup> Ἀμὴν γὰρ λέγω ὑμῖν, ἕως  
but to fulfil. Indeed for I say to you, till

ἀν παρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἰωτὰ ἐν ἡμίᾳ  
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  
πάντα γενήται. <sup>19</sup> Ὃς ἐὰν οὖν λυθῇ μιαν 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 HEAV-  
ENS; 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 PROPHETS: I  
have come not to subvert,  
but to establish.

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

19 Therefore, whoever

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

ἐλαχίστων, και διδασκῶ οὕτω τοὺς ἀνθρώπους,  
least, and teach thus the mea,

ἐλαχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν  
least he shall be called in the kingdom of the

οὐρανῶν· ὅς δ' ἂν ποιῇ και διδασκῶ, οὗτος  
heavens, who but ever shall do and teach, the same

μεγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.  
great shall be called in the kingdom of the heavens.

20 Λέγω γὰρ ὑμῖν, ὅτι εἰ μὴ περισσεύσῃ ἡ  
I say for to you, that except abound the

δικαιοσύνη ὑμῶν πλείον των γραμματέων και  
righteousness of you more of the scribes and

Φαρισαίων, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν  
Pharisees, by no means you may enter into the kingdom

τῶν οὐρανῶν.  
of the heavens.

21 Ἰκούσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις· “Οὐ  
You have heard, that it was said to the ancients; “Not

φονεῦσεις· ὅς δ' ἂν φονεύσῃ, ἐνοχος ἐστὶ τῇ  
thou shalt kill, who and ever shall kill, liable shall be to the

κρίσει.” 22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργι-  
tribunal.” I but say to you, that all the being

ζόμενος τῷ ἀδελφῷ αὐτοῦ· \* [εἰκὴ,] ἐνοχος ἐστὶ  
angry to the brother of him; [without cause,] liable shall be

τῇ κρίσει· ὅς δ' ἂν εἰπῇ τῷ ἀδελφῷ αὐτοῦ·  
to the tribunal; who and ever shall say to the brother of him;

ῥακα, ἐνοχος ἐστὶ τῷ συνέδριῳ· ὅς δ' ἂν εἰπῇ·  
vile fellow, liable shall be to the sanhedrim; who and ever shall say;

μωρε, ἐνοχος ἐστὶ εἰς τὴν γεένναν τοῦ πυρός.  
O fool, liable shall be to the Gehenna of the fire.

23 Εἰ μὴ οὖν προσφέρῃς τὸ δῶρον σου ἐπὶ τὸ  
If therefore thou bring the gift of thee to the

θυσιαστήριον, κακεὶ μνησθῇς, ὅτι ὁ ἀδελφός  
altar, and there remember, that the brother

σου ἔχει τι κατὰ σου. 24 ἀφεεκεῖ τὸ δῶρον  
of thee has somewhat against thee; leave there the gift

σου ἐμπροσθεν τοῦ θυσιαστηρίου, και ὑπάγε,  
of thee before the altar, and go;

πρῶτον διαλλαγῇ τῷ ἀδελφῷ σου, και τότε  
first be thou reconciled to the brother of thee, and then

ἐλθὼν προσφύρει τὸ δῶρον σου. 25 Ἰσθὶ· εὐνοῶν  
coming offer the gift of thee. Be thou willing to agree

τῷ ἀντιδικῷ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ  
with the opponent of thee quickly, while thou art in the way

μετ' αὐτοῦ· μήποτε σε παραδῶ ὁ ἀντιδικός τῃ  
with him; lest thee deliver up the opponent to the

κριτῇ, και ὁ κριτὴς [σε παραδῶ] τῷ ὑπηρετῇ,  
judge, and the judge [thee deliver up] to the officer,

και εἰς φυλακὴν βληθήσῃ. 26 Ἀμὴν λέγω σοι,  
and into prison thou shalt be cast. Indeed I say to thee,

οὐ μὴ ἐξελθῇς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν  
by no means thou wilt come out thence, till thou hast paid the

ἑσχάτον κοδράντην.  
last farthing.

shall violate one of the  
LEAST of these COM-  
MANDS, and shall teach  
MEN so, will be called  
little in the KINGDOM of  
the HEAVENS, but who-  
ever shall practise and  
teach them, will be call-  
ed great in the KINGDOM  
of the HEAVENS

20 For I tell you, that  
unless your RIGHTEOUS-  
NESS 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 AN-  
CIENTS, † 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 who-  
ever shall say to his  
BROTHER, Fool! will be  
subject to the HIGH  
COUNCIL; but whoever  
shall say, Apostate  
wretch! will be obnox-  
ious to the BURNING of  
GEHENNA.

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

24 leave there thy  
GIFT before the altar,  
and go, first be recon-  
ciled 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 PROS-  
ECUTOR 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.

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

<sup>31</sup> Ἐρρέθη δέ, “ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα  
 It was said and, “that whoever shall release the wife  
 αὐτοῦ, δότω αὐτῇ ἀποστασίον.” <sup>32</sup> Ἐγὼ δέ  
 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, παρκετός λογὸν πορνείας, ποιεὶ αὐτὴν  
 him, except on account of fornication, makes her  
 μοιχασθαι· καὶ ὁς εἰαν ἀπολελυμένην γαμῆσθαι,  
 to commit adultery; and whoever her being divorced may marry,  
 μοιχάται.  
 commits adultery.

<sup>33</sup> Πάλιν ἤκουσατέ, ὅτι ἐρρέθη τοῖς ἀρχαίοις·  
 Again you have heard, that it was said to the ancients;  
 “Οὐκ ἐπιørκησεις· ἀποδώσεις δὲ τῷ κυρίῳ  
 “Not thou shalt swear falsely; shalt perform but to the Lord  
 τοὺς ὅρκους σου.” <sup>34</sup> 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· <sup>35</sup> 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· <sup>36</sup> μήτε ἐν τῇ  
 it is of the great king; nor by the

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

<sup>28</sup> but I say to you,  
 That every man GAZING  
 AT a Woman, in order to  
 CHERISH IMPURE DE-  
 SIRE, has already com-  
 mitted lewdness with her  
 in his HEART.

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

<sup>30</sup> And if thy RIGHT  
 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 Ge-  
 henna.

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

<sup>32</sup> But I say to you,  
 That \* EVERY-ONE who  
 DISMISSES his WIFE, ex-  
 cept on account of Whore-  
 dom, causes her to commit  
 adultery; and \* HE who  
 MARRIES the divorced  
 woman, commits adultery.

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

<sup>34</sup> but I say to you,  
 † Swear not at all; neither  
 by the HEAVEN, for it is  
 GOD’s Throne;

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

\* VATICAN MANUSCRIPT—30. go away.  
 who MARRIES.

32. EVERY-ONE who DIVORCES.

32. HE

† 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. xlii. 21–23; Num. xxx. 2.

† 34. James v. 12.

κεφαλη σου ομοσης, <sup>†</sup> οτι ου δυνασαι μίαν τριχα  
head of thee shalt thou swear, for not thou art able one hair  
λευκην η μελαιναν ποιησαι. <sup>37</sup> 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.

<sup>38</sup> Ηκουσατε, οτι ερρεθη· “Οφθαλμον αντι  
You have heard, that it was said; An eye for  
οφθαλμου, και οδοντα αντι οδοντος.” <sup>39</sup> Εγω δε  
an eye, and a tooth for a tooth.” I but  
λεγω υμιν, μη αντιστηναι τω πονηρω· αλλ’ <sup>†</sup> 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· <sup>40</sup> και τω θελοντι σοι κρι-  
to him also the other; and <sup>†</sup> o the 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· <sup>41</sup> και οστις σε αγγαρευσει μίλιον  
also the mantle; and whoever thee shall force to go mile  
έν, υπαγε μετ’ αυτου δυο. <sup>42</sup> Τω αιτουντι 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.

<sup>43</sup> Ηκουσατε, οτι ερρεθη· “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.”  
<sup>44</sup> 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 [επηρεαζοντων υμας και] διωκοντων  
for those [injuring you and] persecuting  
υμας· <sup>45</sup> 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 δικαι-  
on evil and good, and it rains on just  
ους και αδικους. <sup>46</sup> 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 ποιουσιν; <sup>47</sup> 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 <sup>†</sup> city of the GREAT KING;

<sup>36</sup> nor by thy HEAD, because thou canst not make One Hair white or black.

<sup>37</sup> But let your Yes be yes; and your No, no: for whatever EXCEEDS these, proceeds from EVIL.

<sup>38</sup> You have heard That it was said, <sup>†</sup> Eye for ‘Eye, and ‘Tooth for ‘Tooth;’

<sup>39</sup> but I say to you, <sup>†</sup> oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

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

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

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

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

<sup>44</sup> but I say to you, Love your ENEMIES, and pray for THOSE who \* PERSECUTE you;

<sup>45</sup> 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.

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

<sup>47</sup> And if you salute your BRETHREN only, in what do you excel? Do

\* VATICAN MANUSCRIPT—41. 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.  
29; Rom. xii. 17—19.

† 38. Exod. xxi. 24; Deut. xix. 21.  
† 42. Deut. xv. 7—11.

† 39. Prov. xx. 22: xxiv.  
14; Lev. xix. 18: Deut. xxiii. 6.

ποιείτε; ουχι και οἱ ἐθνικοὶ οὕτω ποιοῦσιν;  
do you? not even the Gentiles so do?  
48 Ἐσεσθε οὖν ὑμεῖς τελεῖοι, ὥσπερ ὁ πατήρ  
Shall be therefore you perfect, as the father  
ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, τελεῖος ἐστί.  
of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

1 Προσεχετε τὴν δικαιοσύνην, ὑμῶν μὴ ποιεῖν  
Take heed the righteousness, of you not to do  
ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θαυθῆναι  
in the presence of the men, so as to be exhibited  
αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ  
to them; if but otherwise, reward not you have with to the  
πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς. 2 Ὃταν οὖν  
father of you, to in the heavens. When then  
ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἐμπροσθεν  
thou doest alms, not sound a trumpet in the presence  
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συνα-  
of thee, like the hypocrites do in the syna-  
γωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν  
gogues and in the streets, that they may have praise  
ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχουσι  
of the men. Indeed I say to you, they obtain  
τὸν μισθὸν αὐτῶν. 3 Σὺ δὲ ποιοῦντος ἐλεημο-  
the reward of them. Of thee but doing alms-

σύνην, μὴ γινώτω ἡ ἀριστερὰ σου, τί ποιεῖ ἡ  
giving, not let it know the left of thee, what does the  
δεξιὰ σου· 4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ  
right of thee; that may be of thee the alms-giving in the  
κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ  
secret; and the father of thee, who seeing in the  
κρυπτῷ, \* [αὐτὸς] ἀποδώσει σοι \* [ἐν τῷ φανερῷ].  
secret [himself] will give back to thee [in the clear light.]

5 Καὶ ὅταν προσευχῇ, οὐκ ἐστὶν ὥσπερ οἱ  
And when thou prayest, not thou shalt be like the  
ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ  
hypocrites; for they love in the synagogues and  
ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσευ-  
in the corners of the wide places standing to  
χεσθαι, ὅπως ἀνφανῶσι τοῖς ἀνθρώποις. Ἀμὴν  
pray, that they may appear to the men. Indeed  
λέγω ὑμῖν, ὅτι ἀπεχουσι τὸν μισθὸν αὐτῶν.  
I say to you, that they have in full the reward of them.

6 Σὺ δὲ, ὅταν προσευχῇ, εἰσελθε εἰς τὸ ταμι-  
Thou but, when thou prayest, enter into the retired  
εῖον σου, καὶ κλείσας τὴν θύραν σου, προσευξά-  
place of thee, and locking the door of thee, pray thou  
τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ  
to the father of thee, to in the secret; and the father  
σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι  
of thee who seeing in the secret place, will give to thee  
\* [ἐν τῷ φανερῷ]. 7 Προσευχόμενοι δὲ μὴ βατ-  
\* [in the clear light.] Praying but not bab-  
τολογησῆτε, ὥσπερ οἱ ἐθνικοὶ· δοκοῦσι γὰρ 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 per-  
form not your RELIGI-  
OUS 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 HYPO-  
CRITES do, in the AS-  
SEMBLIES and in the  
STREETS, that they may  
be extolled by MEN.  
Indeed, I say to you,  
They have their RE-  
WARD.

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 imi-  
tate the HYPOCRITES,  
for they are fond of  
standing up in the AS-  
SEMBLIES 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 INVISI-  
BLE; and THAT FATHER  
of thine, who SEES in  
SECRET, will recom-  
pense thee.

7 And in prayer. † use  
not foolish repetitions,  
as the \* HYPOCRITES; for

\* VATICAN MANUSCRIPT—47. the SAME.  
5. you pray, you shall not.

48. your HEAVENLY FATHER is perfect.

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 αὐτῶν εισακουσθησονται.  
in the wordiness of them they shall be heard.

8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ  
Not therefore you may be like to them; knows for the father  
ὕμῶν, ὃν χρειαὶ ἔχετε, πρὸ τοῦ ὑμᾶς  
of you, of what things need you have, before of the you  
αἰτησάι αὐτον. 9 Οὕτως οὖν προσευχεσθε ὑμεις·  
ask him. In this way then pray you;

Πατερ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ  
father of us, who in the heavens, revered be the  
ὄνομα σου. 10 ἔλθτω ἡ βασιλεία σου· γεννηθῆτω  
name of thee; let come the kingdom of thee; let be done

τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·  
the will of thee, as in heaven, also on the earth;

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν  
the bread of us the sufficient give thou to us

σήμερον· 12 καὶ ἀφεσὶ ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
to-day; and discharge to us the debts of us,

ὡς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλεταῖς ἡμῶν·  
as even we discharge to the debtors of us;

13 καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ  
and not bring us into temptation, but

ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 14 Ἐὰν γὰρ ἀφῇτε  
save us from the evil. If for you forgive

τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει  
to the men the faults of them, will forgive

καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 εἰ δὲ μὴ  
also to you the father of you the heavenly; if not,

ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,  
forgive to the men the faults of them,

οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα  
neither the father of you will forgive the faults

ὑμῶν.  
of you.

16 Ὅταν δὲ νηστευῇτε, μὴ γινεσθε, ὥσπερ οἱ  
When and you fast, not be, like the

ὑποκριταί, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ προσ-  
hypocrites, of a sad face; they disfigure for the fa-

ῶπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις  
ces of them, so that they may seem to the men

νηστευόντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπεχούσι  
to be fasting. Indeed I say to you, that they obtain

τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων, ἀλειψαί  
the reward of them. Thou but fasting, anoint

σου τὴν κεφαλὴν, καὶ τὸ πρῶτον σου νίψαι  
of thee the head, and the face of thee wash;

18 ὡς καὶ μὴ φανῆς τοῖς ἀνθρώποις νηστεύων,  
so that not thou mayest seem to the men fasting,

ἀλλὰ τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πα-  
but to the father of thee, that in the secret, and the fa-

τήρ σου, ὃ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.  
ther of thee, who seeing in the secret, will give to thee.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,  
Not lay up to you treasures on the earth,

ὅπου σὺς καὶ βρωτὶς ἀφανίζει, καὶ ὅπου κλεπταί  
where moth and rust destroys, and where thieves

διορύσσουσι καὶ κλεπτουσι· 20 θησαυρίζετε δὲ  
dig through and steal; 20 but deposit for your-

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

8 Therefore, do not imi-  
tate them; for \*GOD your  
FATHER knows your Ne-  
cessities, 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 for-  
given 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 ἸΠΟ-  
CRITES, 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 fast-  
ing, 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 your-  
selves 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.  
† 10. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ἡμιν θησαυρους ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε  
so you treasures in heaven, where neither moth nor  
βρῶσις ἀφανίζει, καὶ ὅπου κλεπταὶ οὐ διορύσ-  
rust destroys, and where thieves not dig  
σουσιν οὐδὲ κλεπτουσιν. <sup>21</sup> 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.

<sup>22</sup> Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός.  
The lamp of the body is the eye.

Εὰν οὖν ὁ ὀφθαλμὸς σου ἁπλοὺς ᾖ, ὅλον  
if therefore the eye of thee sound may be, whole

τὸ σῶμα σου φωτεινὸν ἐστί. <sup>23</sup> Εὰν 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

νόν ἐστί. Εἰ 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?

<sup>24</sup> Οὐδεὶς δύναται δυσὶ κυρίοις 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 ἀντιθέσται, καὶ τοῦ ἑτέρου καταφρονήσει.  
or one he will cling to, and the other he will slight.

Οὐ δύνασθε ὑεὶ δουλεῖν καὶ μαμμωνᾷ. <sup>25</sup> Δία  
Not you are able God to serve and mammon. For

τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,  
this I say to you; Not be over careful the life of you,

τί φαγητέ, καὶ τί πητέ· μὴδὲ τῷ σώματι  
what you may eat, and what you may drink; nor to the body

ὑμῶν, τί ἐνδύσῃσθε. Οὐχὶ ἡ ψυχὴ πλείον ἐστι  
of you, what you may put on. Not the life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδυμάτων; <sup>26</sup> 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

σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγουσιν εἰς  
they sow, nor reap, nor gather into

ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει  
barns; and the father of you the heavenly feeds

αὐτὰ. Οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν;  
them. Not you greatly excel them?

<sup>27</sup> Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι  
Which and by of you being over careful is able to add

ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; <sup>28</sup> Καὶ περὶ  
to the age of him span one? And about

ἐνδυμάτων τί μεριμνᾶτε; Καταμαθετέ τὰ κρίνα  
clothing why be over careful? Consider the lilies

τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοτιᾷ, οὐδὲ νηθεῖ·  
of the field how it grows; not it labors, nor spins;

<sup>29</sup> Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν 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 αὐτοῦ περιεβαλετο ὡς ἐν τούτων. <sup>30</sup> 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 πολλῳ μαλλον ὑμας, ολιγοπισ-  
clothes, not much more you, O you of weak  
τοι; <sup>31</sup> Μη ουν μεριμνησητε, λεγοντες· Τι  
faith? Not therefore you may be over careful, saying; What  
φαγωμεν, η τι πιωμεν, η τι περιβαλλομεθα;  
may we eat, or what may we drink, or what may we put on?  
<sup>32</sup> Παντα γαρ ταυτα τα εθνη επιζητει· οιδε γαρ  
All for these the Gentiles seeks; knows for  
ὁ πατηρ ὑμων ὁ ουρανιος, ὅτι χρῆζετε τούτων  
the father of you the heavenly, that you have need of these  
ἀπαντων. <sup>33</sup> Ζητεите δε πρωτον την βασιλειαν  
all. Seek you but first the kingdom  
του θεου και την δικαιοσυνην αὐτου· και ταυτα  
of the God and the righteousness of him; and these  
παντα προστεθησεται ὑμιν. <sup>34</sup> 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] ἐαυτης. Αρκετον τη ἡμερᾳ ἡ κακια  
careful [the] of herself. Enough to the day the trouble  
αυτης.  
of her.

ΚΕΦ. ζ'. 7.

<sup>1</sup> Μη κρινετε, ἵνα μη κριθητε. <sup>2</sup> Εν ᾧ γαρ  
Not do you judge, that not you may be judged. In what for  
κριματι κρινετε, κριβεσσεθ· και εν ᾧ μετρω  
judgment you judge, you shall be judged; and in what measur-  
μετρεите, μετρηθησεται ὑμιν. <sup>3</sup> Τι δε βλεπεις  
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; <sup>4</sup> η πως ερεις τω 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; <sup>5</sup> 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.

<sup>6</sup> Μη δατε 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 arrayed like one of these.

<sup>30</sup> If, then, GOD so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

<sup>31</sup> Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

<sup>32</sup> For all the nations require these things; and your HEAVENLY FATHER knows That you have need of all these things.

<sup>33</sup> But † seek you first \* his RIGHTEOUSNESS and KINGDOM; and all these things shall be superadded to you.

<sup>34</sup> Be not anxious, then, about the MORROW; for the MORROW will claim anxiety for itself. Sufficient for each DAY is its OWN TROUBLE:

CHAPTER VII.

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

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

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

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

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

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

\* 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 αυτοις 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 ευρισκεται·  
for the asking receives; and the seeking finds;  
και τω κρουοντι ανοιγησεται. 9 Η τις \* [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

αιτηση, 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, ουτω 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  
within 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 but 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.

† 8. Prov. viii.

† 17. Jer. xix. 12, 13.

† 9. Luke xi. 11—13.

† 12. Luke vi. 31.

† 13. Luke xii. 24.

† 15. 2 Pet. ii. 1—3; 1 John iv. 1; Acts xx. 28—30.

† 16. Luke vi. 43.

† 17. Matt. xii. 33.

αγαθον καρπους πονηρους ποιειν, ουδε δενδρον  
good fruits evil to bear, neither tree  
σαπρον καρπους καλους ποιειν. <sup>19</sup> Παν δενδρον,  
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. <sup>20</sup> Αραγε απο των καρπων αυτων  
is cast. Therefore by the fruits of them  
επιγνωσεσθε αυτους:  
you shall know them.

<sup>21</sup> Ου πας δ 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.  
<sup>22</sup> Πολλοι ερουσι μοι εν εκεινη τη ημερα· Κυριε,  
Many shall say to me in that the day; O Lord,  
κυριε, ου τω σω ονοματι προεφητευσαμεν, και  
O Lord, not to the thy name have we prophesied, and  
τω σω ονοματι δαιμονια εξεβαλομεν, και τω  
to the thy name demons have we cast out, and to the  
σω ονοματι δυναμεις πολλας εποιησαμεν; <sup>23</sup> 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.

<sup>24</sup> 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· <sup>25</sup> 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.

<sup>26</sup> Και πας δ ακουων μου τους λογους τουτους,  
And all who hearing of me the words these,  
και μη ποιουν αυτους, ομοιωθησεται ανδρι μωρω,  
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;  
<sup>27</sup> 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."

<sup>28</sup> Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς  
And it came to pass, when had finished the Jesus  
τοὺς λόγους τούτους, ἐξεπλησσόντο οἱ ὄχλοι  
the words these, were astounded the crowds  
ἐπὶ τῇ διδασχῇ αὐτοῦ. <sup>29</sup> 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. 8.

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

<sup>5</sup> Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσ-  
Having entered and to him into Capernaum, came  
ἦλθεν αὐτῷ ἑκατοντάρχος, παρακαλὼν αὐτόν,  
to him a centurion, addressing him,  
<sup>6</sup> καὶ λεγὼν· Κυριε, ὁ παῖς μου βεβληται ἐν τῇ  
and saying, O sir, the boy of me is laid in the  
οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. <sup>7</sup> Καὶ  
house a paralytic, greatly being afflicted. And  
λέγει αὐτῷ ὁ Ἰησοῦς· Εἰθὺς ἐλθὼν θεραπεύσω  
says to him the Jesus; I coming will heal  
αὐτόν. <sup>8</sup> Καὶ ἀποκριθεὶς ὁ ἑκατοντάρχος εἶπῃ·  
him. And answering the centurion said;  
Κυριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην  
O sir, not I am fit that of me under the roof  
εἰσελθῆς· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθῇ-  
thou shouldst enter; but only speak a word, and will be  
σεται ὁ παῖς μου. <sup>9</sup> 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.

† 5. Luke vii. 1—10.

ὑπο ἐξουσίαν, ἐχὼν ὑπ' ἑμαυτὸν στρατιώτας·  
under authority, having under myself soldiers;  
καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ  
and I say to this; Go, and he goes; and  
ἀλλῶ· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου·  
to another; Come, and he comes; and to the slave of me;  
Ποίησον τούτο, καὶ ποιεῖ. <sup>10</sup> Ἀκούσας δὲ ὁ  
Do this, and he does. Hearing and the  
Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν·  
Jesus, was astonished, and said to those following;  
Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην  
Indeed I say to you, not even in the Israel so great  
πίστιν εὗρον. <sup>11</sup> Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπο  
faith I have found. I say but to you, that many from  
ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται  
east and west will come, and will lie down  
μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλ-  
with Abraam and Isaac and Jacob in the kingdom  
εἰα τῶν οὐρανῶν. <sup>12</sup> Οἱ δὲ υἱοὶ τῆς βασιλείας  
of the heavens. The but sons of the kingdom  
ἐκβληθήσονται εἰς τὸ σκοτὸς τὸ ἐξωτερὸν· ἐκεῖ  
shall be cast out into the darkness the outer; there  
ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
will be the weeping and the gnashing of the teeth.  
<sup>13</sup> Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατονταρχῇ· Ὑπάγε,  
And said the Jesus to the centurion; Go,  
\* [καὶ] ὥς ἐπίστευσας γενήθητω σοι. Καὶ ἰαθῇ  
[and] as thou hast believed let it be done to thee. And was healed  
ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.  
the boy of him in the hour that.  
<sup>14</sup> Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου,  
And coming the Jesus into the house of Peter,  
εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσ-  
saw the mother-in-law of him being laid down and burning  
σοῦσαν. <sup>15</sup> Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ  
with fever. And he touched the hand of her, and  
ἀφῆκεν αὐτὴν ὁ πυρετὸς· καὶ ηγέρθη, καὶ διη-  
left her the fever; and arose, and minis-  
κονεῖ αὐτοῖς. <sup>16</sup> Ὁψίας δὲ γενομένης, προσήνεγ-  
tered to them. Evening now being come, they brought  
καν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξεβάλε  
to him being possessed many; and he cast out  
τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς  
the spirits by a word, and all those sickness  
ἐχόντας ἐθεράπευσεν· <sup>17</sup> ὅπως πληρωθῇ τὸ  
having he healed; that might be fulfilled the  
ῥῆθην διὰ Ἠσαίου τοῦ προφήτου, λεγόντος·  
word spoken through Esaias the prophet, saying;  
“Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβε, καὶ τὰς  
“Himself the weaknesses of us he took away, and the  
νόσους ἐβάστασεν.”  
diseases he removed.”  
<sup>18</sup> Ἴδων δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ  
Seeing and the Jesus great multitudes about

\* appointed under Autho-  
rity, 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.”

<sup>10</sup> And JESUS listen-  
ing, 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 :

<sup>11</sup> 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 KING-  
DOM of the HEAVENS;

<sup>12</sup> † but the SONS of  
the KINGDOM will be  
driven into the † OUTER  
DARKNESS, where will be  
WEEPING and GNASHING  
of TEETH.”

<sup>13</sup> Then JESUS said to  
the CENTURION, “Go; be  
it done to thee as thou  
hast believed.” And \*the  
SERVANT was IMMEDI-  
ATELY restored.

<sup>14</sup> † Then JESUS enter-  
ing into Peter’s HOUSE,  
saw his WIFE’S MOTHER  
lying sick of a fever:

<sup>15</sup> and he touched her  
HAND, and the FEVER left  
her; and she arose, and  
entertained \* him.

<sup>16</sup> † Now, in the even-  
ing, they brought to him  
many demoniacs; and he  
expelled the SPIRITS with  
a Word, and cured ALL  
the SICK;

<sup>17</sup> that the WORD SPO-  
KEN through Isaiah the  
PROPHET might be veri-  
fied, saying, †† “He has  
“himself carried off our  
“INFIRMITIES, and borne  
“our DISTRESSES.”

<sup>18</sup> And JESUS seeing

\* VATICAN MANUSCRIPT—9. appointed under.  
13. the SERVANT. 15. him.

10. among any in.

13. and—omit.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illu-  
minated 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. <sup>19</sup> 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, ἀκολουθῶ σοι, ὅπου εἶαν ἀπερχῇ. <sup>20</sup> Καὶ  
I will follow thee, where ever thou goest. And  
λεγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φώλους  
says to him the Jesus; The foxes dens  
ἐχουσι, καὶ τὰ πετεινα τῶν οὐρανῶν κατασκήνω-  
they have, and the birds of the heaven nests;  
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τῃν  
the but son of the man not he has, where the  
κεφαλῇ κλινῇ. <sup>21</sup> Ἄλλος 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. <sup>22</sup> 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 τοὺς ἑαυτῶν νεκροὺς.  
the dead ones to bury the of themselves dead ones.

<sup>23</sup> Καὶ ἐμβαντὶ αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-  
And entering to him into the ship, followed  
σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> Καὶ ἰδού, σεισμός  
to him the disciples of him. And lo, a commotion  
μεγάλος ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον  
great arose in the sea, so as the ship  
καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκα-  
to cover by the waves; he but was  
θευδε. <sup>25</sup> 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. <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δειλοὶ ἐστε,  
perish. And he says to them: How timid you are,  
ὀλιγοπιστοὶ; 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. <sup>27</sup> 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?

<sup>28</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ περαν, εἰς τὴν  
And coming to him to the other side, into the  
χωρὰν τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο  
country of the Gergesenes, met him two  
δαίμονιζομενοί, 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 OPPOSITE-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 ἐκείνης. <sup>29</sup> Καὶ ἰδου, ἐκραξαν  
by the way that. And lo, they cried out  
λεγοντες· Τι ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; Ἠλ-  
saying; What to us and to thee, O son of the God? Comest  
θες ὧδε προ καιρου βασανισαί ἡμᾶς; <sup>30</sup> Ἦν δὲ  
thou here before a destined time to torment us? There was now  
μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν  
at some distance from them a herd of swine many  
βοσκομένη. <sup>31</sup> Οἱ δὲ δαίμονες παρεκάλουν αὐτόν,  
feeding. The and demons implored him,  
λεγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἀποστείλῃ ἡμᾶς  
saying; If thou cast out us, send us  
εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup> Καὶ εἶπεν αὐτοῖς·  
to the herd of the swine. And he said to them;  
'Πάγετε. Οἱ δὲ ἐξελθόντες ἀπηλθον εἰς τοὺς  
Go; They and coming out they went to the  
χοίρους. Καὶ ἰδου, ὤρμησε πᾶσα ἡ ἀγέλη κατὰ  
swine. And lo, rushed whole the herd down  
τοῦ κρημνοῦ εἰς τὴν θαλάσσαν, καὶ ἀπέθανον ἐν  
the steep place into the lake, and died in  
τοῖς ὕδασιν. <sup>33</sup> Οἱ δὲ βοσκόντες ἐφυγον, καὶ  
the waters. They and feeding them fled, and  
ἀπελθόντες εἰς τὴν πόλιν, ἀπηγγείλαν πάντα,  
arriving at the city, related all,  
καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup> Καὶ ἰδου, πᾶσα  
and that of those being demonized. And lo, whole  
ἡ πόλις ἐξῆλθεν εἰς συναντήσιν τῷ Ἰησοῦ· καὶ  
the city went out to a meeting to the Jesus; and  
ιδόντες αὐτόν, παρεκάλεσαν, ὅπως μεταβῇ  
seeing him, they entreated, that he would depart  
ἀπο τῶν ὁρίων αὐτῶν.  
from the coasts of them.

## ΚΕΦ. Θ'. 9.

<sup>1</sup> Καὶ ἐμβας εἰς τὸ πλοῖον, διέπερασε, καὶ  
And stepping into the boat, he passed over, and  
ἦλθεν εἰς τὴν ἰδίαν πόλιν. <sup>2</sup> Καὶ ἰδου, προσεφέρον  
came to the own city. And lo, they brought  
αὐτῷ, παραλυτικόν, ἐπὶ κλίνῃς βεβλημένον.  
to him, a paralytic, upon a bed lying.  
Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ  
And seeing the Jesus the faith of them, he said to the  
παραλυτικῷ· Θάρσει, τέκνον· ἀφεῖνται \* [σοί]  
paralytic; Take courage, son; are forgiven [thee]

<sup>29</sup> And, behold, they  
cried out, saying, "What  
hast thou to do with us,  
O Son of God? Comest  
thou hither before the ap-  
pointed Time, to torment  
us?"

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

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

<sup>32</sup> 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.

<sup>33</sup> Then the SWINE-  
HERDS fled, and reaching  
the CITY, related all this,  
and the THINGS concern-  
ing the DEMONIACS.

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

## CHAPTER IX.

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

<sup>2</sup> And they brought to  
him a paralytic, lying on  
a Bed: and JESUS per-  
ceiving 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 GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, 'impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice,' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this 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 ἁμαρτίαι σου. <sup>3</sup> Καὶ ἰδού, τινες τῶν γραμμα-  
 the sins of thee. And lo, some of the scribes  
 τεων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup> Καὶ  
 said among themselves; This blasphemeth. And  
 ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτὴν, εἶπεν·  
 knowing the Jesus the thoughts of them, says;  
 Ὑποτίθετε ὑμεῖς ἐνθυμείσθε πονήρα ἐν ταῖς καρδίαις  
 Why you think evils in the hearts  
 μων; <sup>5</sup> Τί γὰρ ἐστὶν ευκοπώτερον; εἰπείν·  
 you? Which for is easier? to say,  
 Ἀφεῶνται σοὺ αἱ ἁμαρτίαι; ἢ εἰπείν· Ἐγείραι  
 Are forgiven of thee the sins? or to say: Arise  
 καὶ περιπατεῖ; <sup>6</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν  
 and walk? That but you may know that authority  
 ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφέναι  
 has the son of the man on the earth to forgive  
 ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγερ-  
 sins, (then he says to the paralytic;) Arising  
 θεὶς ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν  
 take up of thee the bed, and go into the  
 οἶκόν σου. <sup>7</sup> Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον  
 house of thee. And arising he went to the house  
 αὐτοῦ. <sup>8</sup> Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ  
 of him. Seeing and the crowds wondered, and  
 ἐδοξάσαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην  
 glorified the God, that having given authority so great  
 τοῖς ἀνθρώποις.  
 to the men.

<sup>9</sup> Καὶ παραγὼν ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-  
 And passing on the Jesus from thence, he saw a man  
 πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαίον  
 sitting at the custom-house, Matthew  
 λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολουθεὶ μοι.  
 being named; and he says to him; Follow me.  
 Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup> Καὶ ἐγένετο,  
 And rising up he followed him. And it happened,  
 αὐτοῦ ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ  
 of him reclining at table in the house, and lo, many  
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο  
 publicans and sinners coming reclined  
 τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> Καὶ  
 with the Jesus and the disciples of him. And  
 ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·  
 seeing the Pharisees said to the disciples of him;  
 Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει  
 Why with the publicans and sinners eats  
 ὁ διδασκαλὸς ὑμῶν; <sup>12</sup> Ὁ οὖν Ἰησοῦς ἀκούσας,  
 the teacher of you? The and Jesus hearing  
 εἶπεν· [αὐτοῖς·] Οὐ χρειαὶ ἔχουσιν οἱ ἰσχυρόντες  
 says [to them;] No need have those being well  
 ἱατροῦ, ἀλλ' οἱ κακῶς ἐνόντες. <sup>13</sup> Πορεύθεντες  
 of a physician, but those sick being. You are going  
 δε μαθετέ, τί ἐστίν· Ἐλεον θέλω, καὶ οὐ  
 but learn what is; Mercy I wish, and not

take courage; Thy sins are forgiven."

3 And behold, some of the scribes said among themselves, "This man 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

<sup>c</sup> 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 *hamartolootes*, 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. 2

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' <sup>a sacrifice.</sup> Not for I am come to call just persons, but <sup>sinner.</sup> αμαρτωλους.

<sup>14</sup> Τότε προσερχονται αυτοι μαθηται Ιωαννου, <sup>Then came to him the disciples of John,</sup> λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστει- <sup>saying; Why we and the Pharisees fast</sup> ομεν \* [πολλα,] οι δε μαθηται σου ου νηστευουσι; <sup>[much,] the but disciples of thee not fast?</sup>

<sup>15</sup> Και ειπεν αυτοις ο Ιησους· Μη δυνανται οι υιοι <sup>And says to them the Jesus Not are able the sons</sup> του νυμφωνος πενθειν, εφ' οσον μετ' αυτων <sup>of the bridal chamber to mourn, in as much with them</sup> εστιν ο νυμφιος· Ελευσονται δε ημεραι, οταν <sup>is the bridegroom? Shall come but days, when</sup> απαρθη απ' αυτων ο νυμφιος, και τοτε νηστευ- <sup>may be taken from them the bridegroom, and then they shall</sup> σουσιν. <sup>16</sup> Ουδεις δε επιβαλλει επιβλημα ρακοςμα <sup>fast. No one now puts a patch of cloth</sup>

αγναφου επι ιματιω παλαιω· αιρει γαρ το πλη- <sup>unfulled on to a mantle old; takes away for the patch</sup> ρωμα αυτου απο του ιματιου, και χειρον σχισμα <sup>of it from the mantle, and worse a rent</sup>

γινεται. <sup>17</sup> Ουδε βαλλουσιν οινον νεον εις <sup>becomes. Nor do they put wine new into</sup> ασκους παλαιους· ει δε μηγε, ρηγγυννται οι ασκοι, <sup>bottles old; if but not, burst the bottles,</sup> και ο οινος εκχειται, και οι ασκοι απολουνται· <sup>and the wine is spilled, and the bottles are destroyed;</sup> αλλα βαλλουσιν οινον νεον εις ασκους καινους, <sup>but they put wine new into bottles new,</sup> και αμφοτεροι συντηρουνται. <sup>and both are preserved together.</sup>

<sup>18</sup> Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων <sup>These of him speaking, to them, lo, a ruler</sup> εις ελθων προσεκυνει αυτω, λεγων· 'Οτι η <sup>certain coming prostrated to him, saying, That the</sup> θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων <sup>daughter of me now is dead; but coming</sup> επιθες την χειρα σου επ' αυτην, και ζησεται. <sup>lay the hand of thee upon her, and she shall live.</sup>

<sup>19</sup> Και εγερθεις ο Ιησους ηκολουθησεν αυτω, <sup>And arising the Jesus went after him,</sup> και οι μαθηται αυτου. <sup>20</sup> Και ιδου, γυνη αιμορ- <sup>and the disciples of him. And lo, a woman having a</sup> ρουσα δωδεκα ετη, προσελθουσα οπισθεν, <sup>flow of blood twelve years, approaching behind,</sup> ηψατο του κρασπεδου του ιματιου αυτου. <sup>21</sup> Ελ- <sup>touched the tuft of the mantle of him. She</sup> εγε γαρ εν εαυτη· Εαν μονον αφωμαι τ υ ιματιου <sup>said for within herself; If only I can touch the mantle</sup> αυτου, σωθησομαι. <sup>22</sup> 'Ο δε Ιησους επιστραφεις <sup>of him, I shall be healed. The but Jesus turning</sup>

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

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

<sup>15</sup> 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.

<sup>16</sup> 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.

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

<sup>18</sup> † 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."

<sup>19</sup> And JESUS arising, with his DISCIPLES, followed him.

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

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

<sup>22</sup> 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 ἐκεινης.** <sup>23</sup> **Και ελθων ὁ Ἰησους εἰς**  
 the hour of that. And coming the Jesus into  
**την οικίαν του ἀρχοντος, και ιδων τους αὐλητας,**  
 the house of the ruler, and seeing the flute-players,  
**και τον οχλον θορυβουμενον,** <sup>24</sup> **λεγει \* [αὐτοῖς·]**  
 and the crowd making a noise, says [to them;]  
**Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε το κορασιον, ἀλλὰ**  
 Withdraw; not for is dead the girl, but  
**καθευδει.** **Και κατεγελαν αὐτου.** <sup>25</sup> **Ὅτε δε**  
 sleeps. And they derided him. When but  
**ἐξεβλήθη ὁ οχλος, εἰσελθων ἐκρατησε της**  
 they put out the crowd, he entering took hold of the  
**χειρος αὐτης· και ηγερθη το κορασιον.** <sup>26</sup> **Και**  
 hand other: and was raised the girl. And  
**ἐξηλθεν ἡ φημη αὐτή και εἰς ὅλην την γην ἐκεινην.**  
 went forth the report this into all the land that.

<sup>27</sup> **Και παραγοντι ἐκειθεν τῷ Ἰησῷ, ἠκολού-**  
 And passing on from there the Jesus, went  
**θησαν \* [αὐτῷ] δυο τυφλοι, κλαῖοντες και**  
 after [him] two blind men, crying out and  
**λεγοντες· Ἐλεησον ἡμας, υἱέ Δαβὶδ.** <sup>28</sup> **Ἐλθοντι**  
 saying; Have pity on us, O son of David. Being come  
**δε εἰς την οικίαν, προσήλθον αὐτῷ οἱ τυφλοι,**  
 and into the house, came to him the blind men,  
**και λεγει αὐτοῖς ὁ Ἰησους· Πιστευετε, ὅτι δυνα-**  
 and says to them the Jesus; Do you believe, that I am  
**μαι τουτο ποιησαι; Λεγουσιν αὐτῷ· Ναι κυριε.**  
 able this to do? They say to him; Yes O master;  
<sup>29</sup> **Τότε ἤψατο των οφθαλμων αὐτων, λεγων·**  
 Then he touched the eyes of them, saying  
**Κατὰ την πιστιν ὑμων γεννηθῶ ὑμῖν.** <sup>30</sup> **Και**  
 According to the faith of you be it done to you.  
**ἀνεψχθησαν αὐτων οἱ οφθαλμοι. Και ἐνεβριμ-**  
 were opened of them the eyes. And strictly  
**σατο αὐτοῖς ὁ Ἰησους, λεγων· Ὅρατε, μηδεὶς**  
 charged them the Jesus, saying; See, no one  
**γινωσκετω.** <sup>31</sup> **Οἱ δε ἐξελθοντες διεφημῖσαν**  
 knows. They but having gone published  
**αὐτον ἐν ὅλῃ τῇ γῇ ἐκεινῇ.** <sup>32</sup> **Αὐτων δε ἐξερ-**  
 him in all the land that. These and going  
**χομενων, ἰδου, προσήνεγκαν αὐτῷ ἀνθρωπον**  
 away, lo, they brought to him a man  
**κωφον, δαιμονιζομενον.** <sup>33</sup> **Και ἐκβληθεὶς του**  
 dumb, being demonized. And having cast out the  
**δαιμονιου, ἐλάλησε· ὁ κωφος.** **Και ἐθαύμασαν**  
 demon, spoke the dumb. And were astonished  
**οἱ ὄχλοι, λεγοντες· Οὐδεποτε ἐφάνη οὕτως ἐν**  
 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.

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

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

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

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

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

<sup>28</sup> 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."

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

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

<sup>31</sup> But THEY, having departed, spread his fame through All that LAND.

<sup>32</sup> Now, as these men were going out, behold, † there was brought to him a DUMB man, being demonized.

<sup>33</sup> 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.

<sup>27</sup>. him—omit.

† <sup>23</sup>. *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.

† <sup>23</sup>. Mark v. 38; Luke viii. 51.

† <sup>32</sup>. Matt. xii. 22; Luke xi. 14.

τῷ Ἰσραὴλ. <sup>34</sup> Οἱ δὲ Φαρισαῖοι ἐλέγον· Ἐν τῷ  
to the Israel. The but Pharisees said; By the  
αρχοντὶ τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.  
prince of the demons he casts out the demons.

<sup>35</sup> Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας  
And went about the Jesus the cities all  
καὶ τὰς κώμας, διδασκὼν ἐν ταῖς συναγωγαῖς  
and the villages, teaching in the synagogues  
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-  
of them, and publishing the glad tidings of the kingdom,  
εἰας, καὶ ὁρατῶν πᾶσαν νόσον καὶ πᾶσαν  
and healing every disease and every  
μαλακίαν.  
malady.

<sup>36</sup> Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ  
Seeing and the crowds, he was moved with pity for  
αὐτῶν, ὅτι ἦσαν ἐσκυλευμένοι καὶ ἐρριμμένοι,  
them, because they were jaded and scattered,  
ὥστε πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup> Τότε λέγει  
like sheep not having a shepherd. Then he says  
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ  
to the disciples of him; The indeed harvest plenteous, the  
δὲ ἐργαταὶ ὀλίγοι. <sup>38</sup> Δεήθητε οὖν τοῦ κυρίου  
but laborers few. Implore then the lord  
τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν  
of the harvest, that he would send out laborers into the  
θερισμὸν αὐτοῦ. ΚΕΦ. Ι. 10. <sup>1</sup> Καὶ προσ-  
harvest of him. And having  
καλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἐδω-  
called the twelve disciples of him, he  
κεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε  
gave to them authority spirits unclean, so as  
ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον  
to cast out them, and to heal every disease  
καὶ πᾶσαν μαλακίαν.  
and every malady.

<sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα  
Of the now twelve apostles the names  
ἐστὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος  
are these; first, Simon that being called  
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-  
Peter, and Andrew the brother of him; James  
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς  
that of the Zebedee, and John the brother  
αὐτοῦ. <sup>3</sup> Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ  
of him; Philip, and Bartholomew; Thomas, and  
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,  
Matthew the tax-gatherer; James that of the Alphaeus,  
καὶ \* [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· <sup>4</sup> Σίμων  
and [Lebbeus that surnamed] Thaddeus; Simon  
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ  
the Canaanite, and Judas that Iscariot, who even  
παραδούς αὐτόν.  
delivered up him.

<sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,  
These the twelve sent forth the Jesus  
παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ  
commanding them, saying; Into a road of Gentiles not  
ἀπελθῆτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελ-  
you may go, and into a city of Samaritans not you may

<sup>34</sup> But the PHARISEES  
said, † "He expels the  
DEMONS by the PRINCE  
of the DEMONS."

<sup>35</sup> † 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.

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

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

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

## CHAPTER X.

<sup>1</sup> And having summon-  
ed his TWELVE Disciples.  
† he gave them Authority  
to expel impure Spirits,  
and to cure Diseases and  
Maladies of Every kind.

<sup>2</sup> 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 BRO-  
THER;

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

<sup>4</sup> Simon the Canaanite;  
and THAT Judas Iscariot,  
who even delivered him  
up.

<sup>5</sup> 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 Lebbaeus, 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. <sup>6</sup> Πορευεσθε δε μαλλον προς τα ποσβατα  
enter. G. you but rather to the sheep  
τα αποκλωτα οικου Ισραηλ. <sup>7</sup> Πορευομεν ι δε  
the perishing house of Israel. Passing on your way and  
κηρυσσετε, λεγοντες· 'Οτι ηγγικεν η βασιλεια  
preach you, saying; That has come nigh the kingdom  
των ουρανων. <sup>8</sup> Αποθεν υντας θεραπουετε, 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.

<sup>9</sup> Μη κτυσησθε χρυσον, μηδε αργυρον, μηδε  
Not provide gold nor silver, nor  
χαλκον εις τας ζωνας υμων· <sup>10</sup> 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.

<sup>11</sup> 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. <sup>12</sup> Εισερχομενοι δε εις την  
till you go thence. Entering and into the

οικιαν, ασπασασθε αυτην. <sup>13</sup> 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. <sup>14</sup> 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 τον  
house or of the city that, shake off the

κονιορτον των ποδων υμων. <sup>15</sup> 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. <sup>16</sup> Ιδου, εγω  
a day of trial, than the city hat Lo, I

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

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

<sup>17</sup> 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

<sup>6</sup> ‡ But go rather to the  
PERISHING SHEEP of the  
Stock of Israel.

<sup>7</sup> ‡ And as you go, pro-  
claim, saying, 'The KING-  
DOM of the HEAVENS has  
approached.'

<sup>8</sup> Heal the Sick, ‡ [raise  
the Dead,] cleanse Lepers,  
exorcise Demons; freely you  
have received, freely give.

<sup>9</sup> Provide neither Gold,  
nor Silver, nor Copper, in  
your ‡ GIRDLES;

<sup>10</sup> I carry no Traveling  
Bag, no spare Cloth, Shoes,  
or Staff; ‡ for the  
WORKMAN is worthy of  
his MAINTENANCE.

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

<sup>12</sup> When you enter the  
HOUSE, salute the family.

<sup>13</sup> And if the FAMILY  
be worthy, let the PEACE  
you wish come upon  
them; but if unworthy,  
let your PEACE return  
\* upon yourselves.

<sup>14</sup> And whoever will  
not receive you, nor hear  
your WORDS, in departing  
from that HOUSE or CITY,  
shake the DUST off your  
FEET.

<sup>15</sup> 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.

<sup>16</sup> ‡ Behold! I send  
you forth as Sheep \* into  
the Midst of Wolves; be,  
therefore, sagacious as  
SERPENTS, and innocent  
as DOVES.

<sup>17</sup> 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.

† 3. Isa. liii. 6; Acts xiii. 46.

† 7. Mark vi. 7; Luke ix. 3; Matt. 10. 7.

† 10. 1 Tim. v. 18.

15. Matt. xi. 22, 24.

† 13. Luke x. 3.

† 17. Matt. xxiv. 6.

συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·<sup>18</sup> καὶ  
synagogues of them they shall scourge you; and  
ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐν ἐκείνῳ  
before governors and also kings you shall be lead on account  
ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνέσιν.  
of me, for a witness to them and to the nations.

<sup>19</sup> Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε,  
When but they shall deliver up you, not you may be anxious,  
πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν  
how or what you must speak; it shall be given for to you in  
ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε.<sup>20</sup> Οὐ γὰρ ὑμεῖς  
that the hour, what you shall speak Not for you  
ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς  
are the speaking, but the spirit of the father  
ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν.<sup>21</sup> Παραδώσει δὲ  
of you, that is speaking in you. Will give up and  
ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·  
a brother a brother to death, and a father a child;  
καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανα-  
and shall rise up children against parents, and deliver  
τώσουσιν αὐτούς·<sup>22</sup> καὶ ἐσεσθε μισούμενοι ὑπὸ  
to death them; and you will be being hated by  
παντῶν διὰ τὸ ὄνομα μου. Ὁ δὲ ὑπομείνας εἰς  
all for the name of me. The but persevering to  
τέλος, οὗτος σωθήσεται  
end, the same shall be saved.

<sup>23</sup> Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,  
When but they persecute you in the city this  
φευγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν  
flee into the other, and if out of this they persecute  
ὑμᾶς, φευγετε εἰς τὴν ἀλλήν. Ἀμὴν γὰρ λέγω  
you. flee into the other. Indeed for I say  
ὑμῖν, οὐ μὴ ἐλεήσειτε τὰς πόλεις τοῦ Ἰσραὴλ,  
to you, in no wise you may finish the cities of the Israel,  
ἕως ἀν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου.<sup>24</sup> Οὐκ ἐστὶ  
till may come the son of the man. Not is  
μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, οὐδὲ δούλος ὑπὲρ  
a disciple above the teacher, nor a slave above  
τοῦ κυρίου αὐτοῦ.<sup>25</sup> Ἀρκέτον τῷ μαθητῇ ἵνα  
the lord of him. Sufficient to the disciple that  
γίνηται ὡς ὁ διδασκαλὸς αὐτοῦ, καὶ ὁ δούλος ὡς  
he be as the teacher of him, and the slave as  
ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσποτὴν Βεελζεβούλ  
th, lord of him. If the master of the house Beelzebul  
ἐπεκαλεσάν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;  
they have named, how much more the domestics of him?  
<sup>26</sup> Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἐστὶ  
Not therefore you may fear them. Nothing for is  
κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ  
having been covered, which not shall be uncovered; and

Councils, and scourge you in their SYNAGOGUES;

<sup>18</sup> and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

<sup>19</sup> † But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.

<sup>20</sup> For it is not you that shall SPEAK; but the SPIRIT OF YOUR FATHER is THAT which SPEAKS by you.

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

<sup>22</sup> And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.

<sup>23</sup> But when they persecute you in this city, fly to the OTHER; † [and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES OF \*Israel, till the SON OF MAN be come.

<sup>24</sup> † A Disciple is not above his TEACHER, no. a SERVANT above his MASTER.

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

<sup>26</sup> † Therefore, fear them not; for there is nothing concealed, which will not be discovered;

\* VATICAN MANUSCRIPT—23. Israel.

† <sup>23</sup>. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"This clause is found in MSS D L, and eight others; the Armenian, Saxon, all the Italia except three; Athan., Theodor., Tertul., August., Ambr., Hilar., and Juvenius. Bengel in his gnomon, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

† <sup>19</sup>. Mark xiii. 11; Luke xii. 11.  
John xiii 16; xv. 20.

† <sup>21</sup>. Luke xxi. 16.

† <sup>24</sup>. ١٥٤

† <sup>26</sup>. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθησεται. <sup>27</sup> Ὅ λεγῶ ὑμῖν ἐν  
secret, which not shall be known: What I say to you in  
τῇ σκοτίᾳ, εἰπάτε ἐν τῷ φωτί· καὶ ὃ εἰς τοὺς  
the darkness, speak in the light; and what in the ear  
ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων· <sup>28</sup> Καὶ μὴ  
you hear, preach you on the house-tops. And not  
φοβείσθε ἀπὸ τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν  
of those killing the body, the  
δὲ ψυχὴν μὴ δυνάμενων ἀποκτείνειν· φοβηθῆτε  
but life not being able to kill; be afraid  
δὲ μᾶλλον τοῦ δυνάμενον καὶ ψυχὴν καὶ σῶμα  
but rather that being able both life and body  
ἀπολεῖσαι ἐν γέεννῃ. <sup>29</sup> Οὐχὶ δύο στρουθία  
to destroy in Gehenna. Not two sparrows  
ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖ-  
an assarius are sold? and one of them not shall  
ταί ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν. <sup>30</sup> Ὅτι μὴ  
fall upon the earth without the father of you. Of you  
δε καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἠριθμημέναι  
and even the hairs of the head all being numbered  
εἰσι. <sup>31</sup> Μὴ οὖν φοβηθῆτε· πολλὰν στρουθίων  
are. Not therefore fear you; many sparrows  
διαφερέτε ὑμεῖς.  
are better you.

<sup>32</sup> Πᾶς οὖν ὅστις ὁμολογήσῃ 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.  
<sup>33</sup> Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν  
Whoever but if 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.

<sup>34</sup> 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. <sup>35</sup> ἦλθον γὰρ διχάσαι ἄνθρωπον 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  
αὐτῆς. <sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ  
of her; and enemies of the man, the household  
αὐτοῦ.  
of him.

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

and hid, which will not be made known.

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

<sup>28</sup> 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.

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

<sup>30</sup> And even the HAIRS of Your HEAD are all numbered.

<sup>31</sup> Fear not, then; you are of more value than Many Sparrows.

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

<sup>33</sup> But whoever shall renounce me before MEN, I also will renounce him before THAT FATHER of mine in \* the HEAVENS.

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

<sup>35</sup> 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;

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

<sup>37</sup> † 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. Assarius— 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. † 33. Micah vii. 6. † 37. Luke xiv. 26.

† 34. Luke xii. 51.

ὑπερ ἐμε, οὐκ ἐστὶ μου ἀξίος·<sup>38</sup> καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἐστὶ μου ἀξίος.<sup>39</sup> Ὁ εὗρων τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησεν αὐτήν.<sup>40</sup> Ὁ δέχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δεχομένου, δεχεται τὸν ἀποστείλαντά με.<sup>41</sup> Ὁ δέχόμενος προφῆτην εἰς ὄνομα προφῆτου, μισθὸν προφῆτου λήψεται· καὶ ὁ δέχόμενος δικαίον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήψεται.<sup>42</sup> Καὶ ὁς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτηρίον ψυχρὸν μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ΚΕΦ. ΙΑ'. 11.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετεβήκειθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμοφυλῇ τὰ ἔργα τοῦ Χριστοῦ, πεμφθὲς δύο μαθητῶν αὐτοῦ,<sup>3</sup> εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;<sup>4</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε.<sup>5</sup> τυφλοὶ ἀναβλεποῦσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ χῶφοι ἀκούουσι, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·<sup>6</sup> καὶ μακάριος ἐστίν, ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.<sup>7</sup> Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς

<sup>38</sup> † And he who does not take his cross, and follow me, is not worthy of me.

<sup>39</sup> He who PRESERVES his LIFE shall lose it; but HE who LOSES his LIFE, on my account, will preserve it.

<sup>40</sup> † He who RECEIVES you, receives me, and HE who RECEIVES me, receives HIM who SENT me.

<sup>41</sup> 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.

<sup>42</sup> † 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.

<sup>1</sup> And it occurred when JESUS had concluded instructing his TWELVE Disciples, he departed thence to TEACH and to proclaim in their CITIES.

<sup>2</sup> † Now JOHN, having heard in PRISON of the WORKS of the MESSIAH; sending \* by his DISCIPLES,

<sup>3</sup> said to him, † "Art thou the COMING ONE, or are we to expect another?"

<sup>4</sup> And JESUS answering, said to them, "Go, tell John what you have heard and seen;

<sup>5</sup> † 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;

<sup>6</sup> And happy is he, who shall not stumble at me."

<sup>7</sup> 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. 10; John xiii. 20. † 42. Mark xi. 41. † 2. Luke vii. 18. † 3. Gen. xlix. 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? <sup>to see?</sup> a reed <sup>by</sup> wind  
παλευομενον; <sup>8</sup> 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  
chose the soft (garments) wearing, <sup>is</sup> in the houses of the  
βασιλεων εισιν. <sup>9</sup> Αλλα, τι εξηλθετε ιδειν;  
kings are. But what went you out to see?

προφητην; Ναι, λεγω υμιν, και περισσοτερον  
a prophet? Yes, I say to you, and much more  
προφητου. <sup>10</sup> Ουτος \* [γαρ] εστι, περι ου  
of a prophet. This [for] is, concerning whom  
γεγραπται· “Ιδου, εγω αποσπελλω τον αγγελον  
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 thy  
δδον σου εμπροσθεν σου.” <sup>11</sup> Αμην λεγω υμιν,  
way of thee to presence of thee.” Indeed I say to you,  
ουκ εγνηγερται 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.

<sup>12</sup> 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. <sup>13</sup> Παντες γαρ οι  
invaders seize on her. All for the

προφηται και ο νομος εως Ιωαννου, προεφητε-  
prophets and the law till John, prophesied  
σαν. <sup>14</sup> Και ει θελετε δεξασθαι, αυτος εστιν  
And if you are willing to receive, this is

Ηλιας, ο μελλων ερχοσθαι. <sup>15</sup> Ο εχων ωτα  
Elijah, that being about to come. He having ears  
\* [ακουειν,] ακουετω.  
[to hear,] let him hear.

<sup>16</sup> Τινι δε δμοιωσω την γενεαν ταυτην; Ομοια  
To what but shall I compare the generation this? Like  
εστι παιδιοις εν αγοραις καθήμενοις, και προσ-  
is boys in markets sitting, and call-  
φωνουσι τοις εταιροις αυτων, \* [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. <sup>18</sup> Ηλθε  
we have sung mournful songs to you, but you have not lamented. Came

departing, <sup>†</sup> 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-  
SENGER 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  
IMMERSE; yet the LEAST  
in the KINGDOM of the  
HEAVENS is superior to  
him.

12 † And from the DAYS  
of John the IMMERSE  
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 Ἰωάννης, μήτε ἐσθίων μήτε πινών· καὶ λέγονσι· Δαίμονιον ἔχει. <sup>19</sup> Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πινών· καὶ λέγουσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοποτῆς, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

<sup>20</sup> Ὄτε ἤρξατο οὐνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείους τὰς δυνάμεις αὐτοῦ, ὅτι οὐ μετενοήσαν· <sup>21</sup> Οὐαὶ σοί, Χοραζὶν, οὐαὶ σοί, Βηθσαιδάν· ὅτι ἐν Τυρῷ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις, αἱ γενομέναι ἐν ὑμῖν, παλαιὰν ἐν σακκῷ καὶ σποδῷ μετενοήσαν. <sup>22</sup> Πλὴν λέγω ὑμῖν· Τυρῷ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. <sup>23</sup> Καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι ἐν Σοδομοῖς ἐγένοντο αἱ δυνάμεις, αἱ γενομέναι ἐν σοί, ἐμείναν ἀνὰ μεχρὶ τῆς σημερινῆς. <sup>24</sup> Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

<sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμεαι σοί, πατέρ, κυριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας αὐτὰ νηπιῖσι. <sup>26</sup> Ναι, ὁ πατήρ, ὅτι οὕτως ἐγένετο ἐνδοκία ἐμπροσθεν σου. <sup>27</sup> Πάντα μοι παρεδόθη

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

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

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

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

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

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

24 But I say to you, That it will be more endurable for the Land of Sodom, in a Day of Judgment, than for thee."

25 †On That OCCASION, JESUS 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.

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. 9.

‡ 25. Luke x. 21.

ὁπο τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν  
by the father of me, and no one knows the  
υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπι-  
son, if not the father, neither the father any one  
γινώσκει, εἰ μὴ ὁ υἱός, καὶ ὁ ὅτι εἰν βουλήται  
knows, if not the son, and to whom may be willing  
ὁ υἱὸς ἀποκαλύψαι. <sup>28</sup> Δεῦτε πρὸς με πάντες οἱ  
the son to reveal. Come to me all the  
κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω  
toiling and being burdened, and I will cause to rest  
ὑμᾶς. <sup>29</sup> Ἀρατὴ τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ  
you. Take the yoke of me upon you, and  
μαθετέ ἀπ' ἐμοῦ· ὅτι πραὸς εἰμι, καὶ ταπεινός  
be instructed by me; for meek I am, and humble  
τῇ καρδίᾳ· καὶ εὕρησέτε ἀναπαύσιν ταῖς ψυχαῖς  
to the heart; and you shall find a rest to the lives  
ὑμῶν. <sup>30</sup> Ὁ γὰρ ζυγὸς μου χρηστός, καὶ τὸ  
of you. The for yoke of me easy, and the  
φορτίον μου ἐλαφρόν ἐστιν.  
burden of me light is.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς  
At that the season passed the Jesus to the  
σαββάσι διὰ τῶν σποριμῶν· οἱ δὲ μαθηταὶ αὐτοῦ  
sabbath through the corn-fields; the and disciples of him  
ἐπεινασάν, καὶ ᾤρξαντο τὴν ἄκρην τῶν σταχυῶν, καὶ  
were hungry, and began to pluck ears of corn, and  
ἐσθίειν. <sup>2</sup> Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ  
to eat. The and Pharisees seeing, said to him;  
Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἐξεστὶ  
Lo, the disciples of thee, are doing, that not is lawful  
ποιεῖν ἐν σαββάτῳ. <sup>3</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ  
to do on sabbath. He but said to them; Not  
ἀνεγνώτε, τί ἐποίησε Δαυὶδ, ὅτε ἐπεινασέ, καὶ  
have you known, what did David, when he was hungry, and  
οἱ μετ' αὐτοῦ; <sup>4</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον  
those with him? how he entered into the house  
τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἐφάγεν,  
of the God, and the loaves of the presence did eat,  
οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ'  
which not lawful was to him to eat, neither to those with  
αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; <sup>5</sup> Ἡ οὐκ  
him, except the priests alone? Or not  
ἀνεγνώτε ἐν τῷ νόμῳ, ὅτι τοῖς σαββάσιν οἱ  
have you read in the law, that to the sabbaths the  
ἱερεῖς ἐν τῷ ἱερῷ τοῦ σαββάτου βεβηλοῦσι, καὶ  
priests in the temple the sabbath violate, and  
ἀναίτιοι εἰσι; <sup>6</sup> Δεῶν δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ  
blameless are? I say but to you, that of the temple

<sup>27</sup> † 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.

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

<sup>29</sup> 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.

<sup>30</sup> † 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.

† 4. 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. xxviii. 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. xlii. 25. † 3. 1 Sam. xxi. 1—6.

† 5. Lev. xxiv. 5; Num. xxviii. 9.

ΕΙΣΤΙΝ ΕΣΤΙΝ ὧδε. <sup>7</sup> Εἰ δὲ ἐγνώκειτε, τί ἐστίν·  
is here. If but you had known, what is;  
 “Ελεον θέλω, καὶ οὐ θυσιάν.” οὐκ ἀν κατε-  
desire I desire, and not a sacrifice,” not would you  
 κρίνατε τοὺς ἀναίτους. <sup>8</sup> 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 μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συνα-  
And passing on from thence, he came into the syna-  
 γωγὴν αὐτῶν. <sup>10</sup> Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν  
gogue of them. And lo, a man there was the  
 χεῖρα ἔχων 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 κατηγορήσωσιν αὐτον. <sup>11</sup> Ὁ δὲ εἶπεν αὐτοῖς·  
that they might accuse him. He but said to them;  
 Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον  
What shall be among you a man, who shall have sheep  
 ἓν, καὶ εἰάν ἐμπεσῇ τούτῳ τοῖς σαββάσιν εἰς  
one, and if should fall this at the sabbath into  
 βόθυνον, οὐχὶ κρατήσῃ αὐτό, καὶ ἐγείρῃ;  
a pit, not seize it, and raise it up?  
<sup>12</sup> Ποσὶ οὖν διαφέρει ἄνθρωπος πρόβατον; ὥστε  
How much then is superior a man or a sheep? So that  
 ἐξεστὶ τοῖς σαββάσι καλῶς ποιεῖν. <sup>13</sup> 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 ἀποκατέσταθ' ὅλης, ὡς  
And he stretched it out; and it was restored whole, as  
 ἡ ἄλλη.  
the other.

<sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβουλίον ἐλάβον κατ'  
The then Pharisees a council held against  
 αὐτον ἐξελθόντες, ὥπως αὐτον ἀπολέσωσιν.  
him going out, how him they might destroy.  
<sup>15</sup> Ὁ δὲ Ἰησοῦς γινούς ἀνεχώρησεν ἐκεῖθεν· καὶ  
The but Jesus knowing withdrew from thence; and  
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθερά-  
followed him crowds great; and he  
 πύεν αὐτοὺς πάντας, <sup>16</sup> καὶ ἐπετίμησεν  
healed them all, and charged  
 αὐτοῖς, ἵνα μὴ φανερόν αὐτον ποιήσωσιν· <sup>17</sup> ὥπως  
them, that not known him they should make; so that  
 πληρωθῇ τὸ ῥῆθον διὰ Ἠσαίου τοῦ προ-  
it might be fulfilled the word spoken through Esaias the pro-  
 φητοῦ, λέγοντος· <sup>18</sup> 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 there  
 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 Thompson:—“Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations; he will not cry aloud, nor urge with 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. 1; Luke vi. 6.

† 10. Luke xlii. 14;

xiv. 3; John ix. 16.

† 11. Exod. xxii. 4, 5; Deut. xxi. 4.

† 18. Isa. xlii. 1.

ἡρετισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσέν 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. <sup>19</sup> 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 τὴν φωνὴν αὐτοῦ. <sup>20</sup> Καλαμὸν  
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  
ενὸν οὐ βρῆσει· ἕως ἂν ἐκβάλῃ εἰς νίκην  
not he shall quench, till he bring forth to a victory  
τὴν κρίσιν. <sup>21</sup> Καὶ τῷ ὀνόματι αὐτοῦ ἔβη  
the judgment. And to the name of him nations  
ἐλπιοῦσι." <sup>22</sup> will hope."

<sup>22</sup> Τότε προσήνεχθη αὐτῷ δαίμονιζόμενος,  
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.  
<sup>23</sup> Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἐλέγον·  
And were amazed all the crowds, and said;  
Μητι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ <sup>24</sup> Οἱ δὲ  
Not this is the son David? The and  
Φαρισαῖοι ἀκουσάντες, εἶπον· Οὗτος οὐκ ἐκ-  
Pharisees hearing, said; This not  
βαλλεῖ τὰ δαίμονια, εἰ μὴ ἐν τῷ Βεελζεβούλ,  
casts out the demons, if not by the Beelzebub,  
ἀρχόντι τῶν δαιμονίων. <sup>25</sup> 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, ἐρημoutai· 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  
σταθιστάται. <sup>26</sup> Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν  
will stand. And if the adversary the adversary  
ἐκβάλλει, ἐφ' ἑαυτόν ἐμερισθῇ· πῶς οὖν στα-  
casts out, with himself he is at variance, how then  
θήσεται ἡ βασιλεία αὐτοῦ; <sup>27</sup> Καὶ ἐγὼ ἐν  
will stand the kingdom of him? And if I by  
Βεελζεβούλ ἐκβάλλω τὰ δαίμονια, 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. <sup>28</sup> Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ  
shall be judges. If but by spirit of God I  
ἐκβάλλω τὰ δαίμονια, ἀρὰ ἐφθασεν 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.

ὑμᾶς ἡ βασιλεία του θεου. <sup>29</sup> Η πως δυναται  
you the majesty of the God. Or how is able  
τις εἰσελθῆναι εἰς την οικίαν 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  
δηση τον ισχυρον; και τοτε την οικίαν αυτου  
he should bind the strong man? and then the house of him  
διαρπασει. <sup>30</sup> Ὁ μὴ ὦν μετ' ἐμου, κατ' ἐμου  
he shall plunder. He not being with me, against me  
ἔστι· και ὁ μὴ συναγων μετ' ἐμου, σκορπιζει.  
is; and he not gathering with me, scatters.  
<sup>31</sup> Δια τουτο λεγω ὑμῖν· Πασα ἁμαρτία και  
Therefore this I say to you; All sin and  
βλασφημία ἀφεθῆσεται τοῖς ἀνθρώποις· ἡ δὲ  
evil-speaking shall be forgiven to the men; the but  
του πνευματος βλασφημία οὐκ ἀφεθῆσεται  
of the spirit evil-speaking not shall be forgiven  
\* [τοῖς ἀνθρώποις.] <sup>32</sup> και ὅς αν εἴπῃ λόγον  
[to the men;] and who ever may speak a word  
κατα του υἱου του ἀνθρώπου, ἀφεθῆσεται αὐτῷ·  
against of the son of the man, it shall be forgiven to him;  
ὅς δ' αν εἴπῃ κατα του πνευματος του ἁγίου,  
who but ever may speak against of the spirit of the holy,  
οὐκ ἀφεθῆσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰωνί,  
not it shall be forgiven to him, neither in this the age,  
οὔτε ἐν τῷ μελλόντι. <sup>33</sup> Η ποιῆσατε το δέν-  
nor in the coming. Either make you the tree  
δρον καλόν, και τον καρπον αυτου καλόν· η  
good, and the fruits of him good; or  
ποιῆσατε το δένδρον σαπρόν, και τον καρπον  
make you the tree corrupt, and the fruits  
αυτου σαπρόν· ἐκ γαρ του καρπου του δένδρου  
of him corrupt; by for the fruit the tree  
γινώσκεται. <sup>34</sup> Γεννηματα ἐχιδνων, πως  
is known. O broods of venomous serpents, how  
δυνασθε ἀγαθα λαλεῖν, πονηροῖοντες; ἐκ γαρ  
are you able good (things) to speak, evil (men) being; out of for  
του περισσευματος της καρδίας το στομα λαλεῖ.  
the fullness of the heart the mouth speaks.  
<sup>35</sup> Ὁ ἀγαθος ἀνθρώπος ἐκ του ἀγαθου θησαυρου  
The good man out of the good treasure  
ἐκβαλλει τα ἀγαθα· και ὁ πονηρος ἀνθρώπος  
brings forth the good (things); and the evil man  
ἐκ του πονηρου θησαυρου ἐκβαλλει πονηρα.  
out of the evil treasure brings forth evil (things).  
<sup>36</sup> Λεγω δε ὑμῖν, ὅτι παν ῥημα ἄργον, ὃ εαν  
I say but to you, that every word idle, which if  
λαλήσωσιν οἱ ἀνθρώποι, ἀποδώσουσι, περὶ  
may speak the men, they shall give account, concerning  
αυτου λόγον· ἐν ἡμέρᾳ κρίσεως. <sup>37</sup> Ἐκ γαρ των  
this word in a day of trial. By for the  
λογων σου δικαιωθήσῃ, και ἐκ των λογων σου  
words of thee thou shalt be acquitted, and by the words of thee  
καταδικασθήσῃ.  
thou shalt be condemned.

has unexpectedly appear-  
ed among you.

<sup>29</sup> 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.

<sup>30</sup> He who is not with  
me, is against me; and he  
who gathers not with  
me, scatters.

<sup>31</sup> † 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.

<sup>32</sup> 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.

<sup>33</sup> † 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.

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

<sup>35</sup> † The good Man out  
of his good Treasure pro-  
duces \* good things; and  
the EVIL Man out of his  
BAD Treasure produces  
evil things.

<sup>36</sup> But I say to you,  
That for Every pernicious  
Word which MEN may  
utter, they shall be Re-  
sponsible, on a Day of  
Judgment.

<sup>37</sup> For by thy WORDS  
thou wilt be acquitted;  
and by thy WORDS thou  
wilt be condemned."

\* VATICAN MANUSCRIPT.—31. to you men.  
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.  
† 34. Matt. iii. 7; xxiii. 33.

31. to MEN—omit.

35. of the HEART—omit.

32. not be forgiven  
35. good things.

† 33. Matt. vii. 17; Luke vi. 43, 44.

† 35. Luke vi. 45.

38 Τότε ἀπεκρίθησαν τινες τῶν γραμματέων  
Then answer- some of the scribes  
\* [καὶ Φαρισαίων,] λεγόντες· Διδασκαλε, θελ-  
[and Pharisees,] saying; O teacher, we  
ομεν ἀπο σοῦ σημεῖον ἰδεῖν. 39 Ὁ δὲ ἀποκρίθει-  
wish from thee a sign to see. He but answering  
εἶπεν αὐτοῖς· Γένεα πονηρὰ καὶ μοιχᾶλις ση-  
said to them; A generation evil and adulterous a  
μεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ,  
sign demands; and a sign not shall be given to her,  
εἰ μὴ τὸ σημεῖον Ἰωάννα τοῦ προφήτου. 40 Ὡς περ  
If not the sign of Jonah, the prophet. Like as  
γὰρ ἦν Ἰώνας ἐν τῇ κοιλίᾳ τοῦ κητους τρεῖς  
for was Jonas in th. belly of the fish three  
ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς  
days and three nights; so shall be the son  
τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας  
of the man in the heart of the earth three days  
καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευῖται ἱκανοῦσθ-  
and three nights. Men Ninevites shall stand  
σονται ἐν τῇ κρίσει μετὰ τῆς γενεαῖς ταύτης,  
up in the judgment against the generation of this,  
καὶ κατακρινουσιν αὐτήν· ὅτι μετενοήσαν  
and shall give judgment against her; for they reformed  
εἰς τὸ κήρυγμα Ἰωάννα· καὶ ἰδοὺ πλεῖον Ἰωάννα ὧδε,  
at the preaching of Jonas; and lo a greater of Jonas here.  
42 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει  
Queen of south shall rise up in the judgment  
μετὰ τῆς γενεαῖς ταύτης, καὶ καὶ ἀκριβεί  
against the generation of this, and shall give judgment against  
αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς  
her, for she came from the ends of the earth  
ἀκουσαὶ τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον  
to hear the wisdom of Solomon, and lo, a greater  
Σολομῶνος ὧδε. 43 Ὅταν δὲ τὸ ἀκαθάρτον  
of Solomon here. When but the unclean  
πνεῦμα ἐξέλθῃ ἀπο τοῦ ἀνθρώπου, διερχεται  
spirit may come out from the man, it wanders about  
δι' ἀνυδρῶν τόπων ζητοῦν ἀναπαύσιν, καὶ οὐχ  
through dry places seeking a resting-place, and not  
εὑρίσκει. 44 Τότε λέγει· Ἐπιστρέψω εἰς τὸν  
it finds. Then it says; I will return into the  
οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὑρίσκει  
house of me, whence I came. And coming it finds  
σχολαζόντα, σεσαρωμένον, καὶ κεκοσμημένον.  
it being empty, having been swept, and having been set in order.  
45 Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ  
Then it goes, and takes with itself  
ἑπτὰ ἕτερα πνεύματα, πονηροτέρα ἑαυτοῦ, καὶ  
seven other spirits, more wicked of itself, and  
εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται 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.

38. 1 Kings x. 1; 2 Chron. ix. 1.

† 43. Luke xi. 24.

εσχάτα 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 εστηकाσι, 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 τινες 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 ποιησῃ 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. † 43. Mark iii. 31; Luke viii. 19. † 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. † 1. Mark iv. 1. † 3. Luke xii. 5.

<sup>6</sup> Ἀλλὰ δὲ 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 spring up, through  
τὸ μὴ εἶναι βάθος γῆς· <sup>6</sup> ἡλίου δὲ ἀνατεί-  
the not to have a depth of earth; sun and having  
λαντος, ἐκαυματίσθη· καὶ διὰ τὸ μὴ εἶναι  
arisen, it was scorched. and through the not to have  
ρίζαν, ἐξηρανθῇ. <sup>7</sup> Ἀλλὰ δὲ ἐπεσεν ἐπὶ τὰς  
a root, was dried up. Others and fell among the  
ἀκανθὰς· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ ἀπεπνίξαν  
thorns; and sprang up the thorns, and choked  
αὐτὰ. <sup>8</sup> Ἀλλὰ δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν  
them. Others and fell on the ground the  
καλὴν· καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατόν, ὁ  
good, and bore fruit the one a hundred, the  
δὲ ἑξήκοντα, ὁ δὲ τριακοντα. <sup>9</sup> Ὁ ἐχὼν ὦτα  
other sixty, the other thirty. He having ears  
ἀκούειν, ἀκούτω. <sup>10</sup> 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  
λαλεῖς αὐτοῖς, <sup>11</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-  
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 δὲ οὐ  
of the kingdom of the heavens; to them but not  
δεδόταί. <sup>12</sup> Ὅστις γὰρ ἔχει, δοθησεται αὐτῷ,  
it is given. Whoever for has, it shall be given to him,  
καὶ περισσευθῇσεται· ὅστις δὲ οὐκ ἔχει, καὶ  
and he will be gifted with abundance; whoever but not has, even  
ὁ ἔχει, ἀρθῇσεται ἀπ' αὐτοῦ. <sup>13</sup> 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 ἀκούοντες οὐκ ἀκουοῦσιν, οὐδὲ  
they see, and hearing not they hear, neither  
συνιούσι. <sup>14</sup> Καὶ ἀναπληροῦνται αὐτοῖς ἡ προ-  
do they understand. And is fulfilled to them the  
φήτεια Ἡσαίου, ἡ λεγούσα· “Ἀκοῇ 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 ἰδῇτε. <sup>15</sup> Ἐπαχυνθῇ 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 hun-  
dred, 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 PEOP-

\* VATICAN MANUSCRIPT.—5. EARTH.

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

† 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 τον 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 σπαιρεις, 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,

'FLE 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-  
NESS of RICHES, choke  
the WORD, and render  
unproductive.

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

\* VATICAN MANUSCRIPT.—16. your—omit.

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

<sup>24</sup> Αλλην παραβολην παρεθηκεν αυτοις, λεγων·  
Another parable he proposed to them, saying;  
‘Ομοιωθη 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.

<sup>25</sup> 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. <sup>26</sup> Οτε δε εβλαστησεν  
of the wheat, and went forth. When and was sprung up

ο χορτος και καρπον εποησε, τοτε εφανη και  
the blade and fruit yielded, then appeared also  
τα ζιζανια. <sup>27</sup> 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; <sup>28</sup> Ο δε εφη αυτοις· Εχθρος ανθρωπος  
darnel? He and said to them; An enemy a man

τουτο εποησεν. 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?

<sup>29</sup> Ο δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,  
He and said; No, lest, gathering the darnel,  
εκριζωσγητε αμα αυτοις τον σιτον. <sup>30</sup> 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.

<sup>31</sup> 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.

<sup>24</sup> He proposed to  
them another Parable,  
saying, The KINGDOM of  
the HEAVENS may be  
compared to the FIELD  
in which the Owner sow-  
ed Good Grain :

<sup>25</sup> but while the MEN  
SLEPT, HIS ENEMY came  
and sowed † Darnel  
among the WHEAT, and  
went away.

<sup>26</sup> When the BLADE  
shot up, and put forth  
the Ear, then appeared  
also the DARNEL

<sup>27</sup> And the SERVANTS  
of the HOUSEHOLDER,  
coming said to him,  
Master, thou didst sow  
Good Seed in THY Field ;  
whence, then, has it Dar-  
nel ?

<sup>28</sup> He replied, an Ene-  
my has done this. \* And  
they say to him, Dost  
thou wish then, that we  
should weed them out ?

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

<sup>30</sup> Let both grow to-  
gether till the HARVEST;  
and in the TIME of HAR-  
VEST, I will say to the  
REAPERS, First gather  
the DARNEL, and bind it  
in Bundles for BURN-  
ING; † then bring to-  
gether the wheat into  
my GRANARY."

<sup>31</sup> † 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 in-  
variably for some species of grain, such as wheat or barley."

‡ 30. Matt. iii. 12.

‡ 31. Mark iv. 30; Luke xii. 19.

ἀγρῷ αὐτοῦ. <sup>32</sup> Ὁ μικροτερον μεν ἐστι παντων  
field of him. Which less indeed is of all  
των σπερματων· ὅταν δε αὐξηθῇ, μείζον των  
of the seeds; when but it may be grown, a greater of the  
λαχανων ἐστι, καὶ γινεται δένδρον, ὥστε ελθεῖν  
herbs is, and becomes, a tree, so that to come  
τὰ πετεινα του ουρανου, καὶ κατασκευουν ἐν  
the birds of the heaven, and to make nests in  
τοῖς κλάδοις αὐτου,  
the branches of it.

<sup>33</sup> Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία  
Another parable he spake to them; Like  
ἐστὶν ἡ βασιλεία των ουρανων ζυμη, ἣν λαβουσα  
is the kingdom of the heavens to leaven, which taking  
γυνὴ ἐνεκρυσεν εἰς αλευρου σατα τρια, ἕως οὗ  
a woman mixed in of meal measures three, till of it  
ἐξυμωθῇ ὅλον. <sup>34</sup> Ταῦτα πάντα ἐλάλησεν ὁ  
was leavened whole. These all spake the

Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς  
Jesus in parables to the crowds, and without  
παραβολῆς οὐκ ἐλάλει αὐτοῖς· <sup>35</sup> ὅπως πλη-  
a parable not he spake to them; so that it might

ρωθῇ το ῥηθεν δια του προφητου, λεγοντος·  
so fulfilled the word spoken through the prophet, saying.

“Ἀνοιξω ἐν παραβολαῖς το στόμα μου· ἐρε-  
“I will open in parables the mouth of me. I will  
ξομαι κεκρυμμενα ἀπὸ καταβολῆς  
openly declare things having been hid from a beginning  
\* [κοσμου.]  
[of the world.]”

<sup>36</sup> Τότε ἀφῆκε τοὺς ὄχλους, ἦλθεν εἰς τὴν  
Then leaving the crowds, went into the  
οἰκίαν τοῦ Ἰησοῦ. Καὶ προσηλθόν αὐτῷ οἱ  
house the Jesus. And came to him the  
μαθηταὶ αὐτου, λεγοντες· Φράσον ἡμῖν τὴν  
disciples of him, saying; Explain to us the  
παραβολὴν των ζιζανιων του αγρου. <sup>37</sup> Ὁ δὲ  
parable of the darnel of the field. He and

ἀποκρίθεις εἶπεν \* [αὐτοῖς]· Ὁ σπειρων το  
answering said [to them,] He sowing the  
καλον σπερμα, ἐστὶν ὁ υἱος του ἀνθρωπου·  
good seed, is the son of the man;

<sup>38</sup> ὁ δὲ αγρος, ἐστὶν ὁ κοσμος· το δε καλον  
the and field, is the world; the and good  
σπερμα, οὗτοι εἰσιν οἱ υἱοὶ της βασιλειας· τα  
seed, they are the sons of the kingdom; the  
δε ζιζανια, εἰσιν οἱ υἱοὶ του πονηρου· <sup>39</sup> ὁ δὲ  
and darnel, are the sons of the wicked (one); the and  
ἐχθρος, ὁ σπειρας αὐτα, ἐστὶν ὁ διαβολος· ὁ δὲ  
enemy; he having sown them, is the adversary; the end  
θερισμος, συντελεια του αιωνος ἐστὶν· οἱ δὲ  
harvest, end of the age is; the and

<sup>32</sup> 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.

<sup>33</sup> † 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.”

<sup>34</sup> All these things JESUS communicated to the CROWDS in Parables, and without a Comparison he taught them not;

<sup>35</sup> 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.”

<sup>36</sup> 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.”

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

<sup>38</sup> the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

<sup>39</sup> 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.

39. Age.

36. he left.

37. to them—omit.

† <sup>32</sup> 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.

† <sup>32</sup> And becomes a tree. It attains a large size in Judea. Lightfoot 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.

† <sup>33</sup> A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah. † <sup>35</sup> “I will open my mouth in parables; I will utter dark sayings which have been from the beginning.”—Sir L. C. & Brantons's Scintilla, and translation of Psa. lxxviii. 2.

33. Luke xiii. 20.

35. Psa. lxxviii. 2.



συντελεῖα τοῦ αἰῶνος. Ἐξελεύσονται οἱ ἀγγε-  
 end of the age. Shall go forth the messen-  
 λοι, καὶ ἀφορίουσιν τοὺς πονηροὺς ἐκ μέσου τῶν  
 gers, and shall separate the wicked from among the  
 δικαίων, <sup>50</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον  
 jus., and shall cast them into the furnace  
 τοῦ πυρὸς· ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς  
 of the fire; there will be the weeping and the gnashing  
 τῶν ὀδόντων. <sup>51</sup> \* [Λεγεῖ αὐτοῖς ὁ Ἰησοῦς.]  
 of the teeth. [Says to them the Jesus.]  
 Συνήκατε ταῦτα πάντα; Λεγουσιν αὐτῷ·  
 Have you understood these things all? They say to him;  
 Ναι [κυριε.] <sup>52</sup> \* Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο  
 Yes [O lord.] He then said to them; Therefore this  
 πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν  
 every scribe, being instructed to the kingdom of the  
 οὐρανῶν, ὅμοιος ἔστιν ἀνθρώπῳ οἰκοδεσποτῇ,  
 heavens, like is to a man an householder,  
 ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ  
 who brings out of the treasury of him new  
 καὶ παλαιά.  
 and old.

<sup>53</sup> Καὶ ἐγένετο, ὅτε ἐτελεσεν ὁ Ἰησοῦς τὰς  
 And it came to pass, when he had concluded the Jesus the  
 παραβολὰς ταύτας, μετήρην ἐκεῖθεν. <sup>54</sup> Καὶ  
 parables these, he departed thence. And  
 ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς  
 coming into the country of him, he taught them  
 ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθῆναι  
 in the synagogue of them, so as to astonish  
 αὐτοὺς, καὶ λεγεῖν· Ὡθεν τοῦτ' ἡ σοφία  
 them, and to say. Whence this the wisdom  
 αὐτῇ, καὶ αἱ δυνάμεις; <sup>55</sup> Οὐχ οὗτος ἐστὶν ὁ  
 this and these powers? Not this is the  
 τοῦ τεκτονος υἱός; οὐχὲ ἡ μήτηρ αὐτοῦ λεγεται  
 of the carpenter son? not the mother of him is called  
 Μαρίας; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ  
 Mary? and the brothers of him James, and  
 Ἰωσὴς, καὶ Σίμων, καὶ Ἰούδας; <sup>56</sup> καὶ αἱ ἀδελφαί  
 Josés, and Simon, and Judas? and the sisters  
 αὐτοῦ οὐχὶ πάντες μετὰ ἡμᾶς εἰσι; Ὡθεν οὖν  
 of him not all with us are? whence then  
 τοῦτ' αὐτὰ πάντα; <sup>57</sup> καὶ ἐσκανδαλίζοντο ἐν  
 this these all? And they found a difficulty in  
 αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἐστὶ  
 him. The and Jesus said to them; Not is  
 προφήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ,  
 a prophet unhonored, if not in the country of him,  
 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup> Καὶ οὐκ ἐποίησεν  
 and in the house of him. And not he did do  
 ἐκεῖ δυνάμεις πολλὰς. διὰ τὴν ἀπιστίαν  
 there mighty works many, because of the unbelief of  
 αὐτῶν.  
 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  
 † Josés, 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-  
 om. 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.

<sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ  
At that the time heard Herod the  
τetrάρχης τὴν ἀκὸν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς  
tetrarch the fame of Jesus, and said to the  
παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστὴς·  
servants of him; This is John the dipper;  
αὐτὸς ἡγεῖται ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ  
he is raised from the dead, and therefore this the  
δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. <sup>3</sup> Ὁ γὰρ Ἡρώδης,  
mighty powers work in him. The for Herod,  
κράτησας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο  
seizing the John, had bound him, and put  
ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλ-  
in prison, on account of Herodias the wife of  
ἰππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> Ἐλεγε γὰρ αὐτῷ ὁ  
Philip the brother of him. Had said for to him the  
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶχειν αὐτήν. <sup>5</sup> Καὶ  
John; Not it is lawful to thee to have her. And  
θελὼν αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,  
wishing him to destroy, he feared the people,  
ὅτι ὡς προφήτην αὐτὸν εἶχον. <sup>6</sup> Γενεσίων δὲ  
for as a prophet him they esteemed. Birth-day of but  
ἀγομῆνών του Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ  
was being held of the Herod, danced the daughter  
τῆς Ἡρωδιάδος ἐν τῷ μεσῷ· καὶ ἡρέσε τῷ  
of the Herodias in the midst; and pleased the  
Ἡρώδῃ· Ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ  
Herod; whereupon with an oath he promised to her  
δοῦναι, ὃ εἰάν αἰτησῇται. <sup>8</sup> Ἡ δὲ, προβι-  
to give, what soever she might ask. She and, being  
βασθεῖσα ὑπὸ τῆς μητρός αὐτῆς, ἔδωκε 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. <sup>9</sup> Καὶ ἐλυνήθη ὁ βασιλεὺς· διὰ δὲ  
dipper. And was sorry the king, because of but  
τοὺς ὅρκους καὶ τοὺς συνανακειμένους, ἐκέ-  
the oaths and those reclining at table, he com-  
λευσε δοθῆναι. <sup>10</sup> Καὶ πεμψάς ἀπεκεφαλίσ-  
manded it to be given. And sending he cut off the head of  
τοῦ Ἰωάννη ἐν τῇ φυλακῇ· <sup>11</sup> Καὶ ηνεχθῇ ἡ  
the John in the prison. And was brought the  
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορά-  
head of him on a plate, and it was given to the little  
σίῳ· καὶ ἡνεγκε τὴν μητρί αὐτῆς. <sup>12</sup> Καὶ προσ-  
girl; and she brought it to the mother of her. And coming  
ελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐθ-  
the disciples of him took the body, and they  
ψαν αὐτό· καὶ ἐλθόντες ἀγγέλλαν 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 περὶ απο**  
 heard the crowds, they followed him by land from  
**των πολεων.** 14 **Και εξελθων ο Ιησους ειδε**  
 the cities. And coming out the Jesus saw  
**πολυν οχλον και εσπλαγχνισθη 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 **Οψιας 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 εαυτοις 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 αρτους 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. strained. 22. a Boat.

15. the DISCIPLES.

22. he con-

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

† 15. Mark vi. 35; Luke ix 12

9. Matt. zv. 36.

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. <sup>23</sup> Καὶ ἀπο-

while he should dismiss the crowds. And having  
ἀφῆκε τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'  
sent away the crowds, he went up into the mountain by  
ἰδιαν προσηύχασθαι. Ὁψίας δὲ γενομένης, μόνος  
himself to pray. Evening and having come, alone

ἦν ἐκεῖ. <sup>24</sup> Τὸ δὲ πλοῖον ἤδη μεσὸν τῆς  
he was there. The and ship now in the midst of the

θαλάσσης ἦν, βασιανίζομενον ὑπὸ τῶν κυμάτων.  
sea was, having been tossed by the waves;

ἦν γὰρ ἐναντίος ὁ ἀνέμος. <sup>25</sup> Τετάρτῃ δὲ φυλακῇ  
was for contrary the wind. In fourth and watch

τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ  
of the night he went to them, walking upon

τῆς θαλάσσης. <sup>26</sup> Καὶ ἰδόντες αὐτὸν οἱ μαθηταί  
the sea. And seeing him the disciples

ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐταραχθῆσάν,  
upon the sea walking, they were terrified,

λεγοντες· Ὅτι φάντασμα ἐστὶ· καὶ ἀπο τοῦ  
saying: That an apparition is; and from the

φοβου ἐκραζαν. <sup>27</sup> Εὐθὺς δὲ ἐλάλησεν αὐτοῖς  
fear they cried aloud. Immediately but spake to them

ὁ Ἰησοῦς, λεγων· Θαρσεῖτε, ἐγὼ εἰμι· μὴ φο-  
the Jesus, saying, Take courage, I am; not be

βείσθε. <sup>28</sup> Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·  
afraid. Answering and him the Peter said;

Κυριε, εἰ σὺ εἶ, κέλευσον με πρὸς σε ελθεῖν ἐπὶ  
O lord, if thou art, bid me to thee to come upon

τὰ ὕδατα. <sup>29</sup> Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβας  
the water. He and said; Come. And descending

ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπατήσεν ἐπὶ τα  
from the boat the Peter, he walked upon the

ὕδατα, ελθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> Βλέπων δὲ  
water, to come to the Jesus. Seeing but

τὸν ἀνέμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρχαίμενος  
the wind strong, he was afraid; and beginning

καταποντίζεσθαι, ἐκράζε, λεγων· Κυριε, σωσον  
to sink, he cried, saying; O lord, save

με. <sup>31</sup> Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,  
me. Immediately and the Jesus stretching out the hand,

ἐπῆλαβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγοπίστε,  
took hold of him, and says to him; O distrustful man,

εἰς τι ἐδίστασας; <sup>32</sup> Καὶ ἐμβαντῶν αὐτῶν εἰς  
why didst thou doubt? And entering of them into

τὸ πλοῖον, ἐκοπασεν ὁ ἀνέμος. <sup>33</sup> Οἱ δὲ ἐν τῷ  
the ship, ceased the wind. They and, in the

and precede him to the  
OTHER SIDE, while he dis-  
missed the CROWDS.

<sup>23</sup> † And having dis-  
missed the CROWDS, he  
privately ascended the  
MOUNTAIN to pray; and  
remained there alone till  
it was Late.

<sup>24</sup> By this time the  
BOAT \* was many Fur-  
longs distant from the  
LAND, tossed by the  
WAVES; for the WIND  
was contrary.

<sup>25</sup> And in the † Fourth  
Watch of the NIGHT, he  
went towards them, walk-  
ing on the LAKE.

<sup>26</sup> And when the DIS-  
CIPLES saw him † walk-  
ing on the LAKE, they  
were terrified, and ex-  
claimed, "It is an Ap-  
parition!" and they cried  
aloud, through fear.

<sup>27</sup> But Jesus immedi-  
ately spoke to them, say-  
ing, "Take courage, it is  
I; be not afraid."

<sup>28</sup> And PETER answer-  
ing, said to him, "Mas-  
ter, if it be thou, bid me  
come to thee on the WA-  
TER."

<sup>29</sup> And JESUS said,  
"Come." Then \* Peter de-  
scending from the BOAT,  
walked on the WATER,  
\* and came to JESUS.

<sup>30</sup> But perceiving the  
WIND strong, he was  
afraid; and beginning to  
sink, he exclaimed, "Mas-  
ter, save me!"

<sup>31</sup> And JESUS instantly  
extending his HAND, took  
hold of him, and said to  
him, "O distrustful man!  
why didst thou doubt?"

<sup>32</sup> And \* going up into  
the BOAT, the WIND sub-  
sided.

<sup>33</sup> 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 ex-  
pressing impossibility was, a picture of two feet walking on the sea.

‡ 23. Mark vi. 36; John vi. 16.

πλοιῷ, \* [ἐλθόντες] προσεκύνησαν αὐτῷ, λεγ-  
 ship, [coming] prostrated to him, say-  
 οντες· Ἀληθῶς θεοῦ υἱὸς εἶ. <sup>34</sup> Καὶ διαπε-  
 ing; Certainly of a God a son thou art. And having  
 ρασάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. <sup>35</sup> 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 περιχωρὸν 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, <sup>36</sup> καὶ παρεκαλουν αὐτὸν ἵνα μόνον  
 having, and besought him that only  
 ἅψανται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·  
 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.

<sup>1</sup> Τότε προσέρχονται τῇ Ἰησοῦ οἱ ἀπὸ Ἱερο-  
 Then came to the Jesus those from Jeru-  
 σολυμῶν γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·  
 salem scribes and Pharisees, saying:  
<sup>2</sup> Διὰ τί οἱ μαθηταὶ σου παραβαίνουνσι τὴν παρά-  
 Why the disciples of thee transgress the tradi-  
 δόσιν τῶν πρεσβυτέρων· οὐ γὰρ ἵπτιονται τὰς  
 tion of the elders? not for they touch the  
 χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup> Ὁ δὲ  
 hands of them, whenever bread they may eat. He but  
 ἀποκριθεὶς εἶπεν 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-  
 δόσιν ὑμῶν; <sup>4</sup> Ὁ γὰρ θεὸς ἐνετείλατο, λέγων·  
 tion of you? The for God has commanded, saying;  
 “Τίμα τὸν πατέρα καὶ τὴν μητέρα.” καὶ· <sup>5</sup> “Ὁ  
 “Honor the father and the mother;” and; “Ho  
 κακολόγων πατέρα ἢ μητέρα, θανάτῳ τελευ-  
 reviling father or mother, death let him  
 τᾶται.” <sup>5</sup> Ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ  
 die.” You but say; Whoever may say to the  
 πατρὶ ἢ τῇ μητρὶ· Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ  
 father or the mother· A gift, whatever out of me  
 ὠφεληθῇ· καὶ οὐ μὴ τιμῇ τὸν πατέρα  
 thou mightest be profited; then not not may honor the father  
 αὐτοῦ \* [ἢ τὴν μητέρα αὐτοῦ.] <sup>6</sup> Καὶ ἡκυρώσατε  
 of him [or the mother of him.] And you annul  
 τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παραδόσιν 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.”

<sup>34</sup> † And having passed over they came \* to LAND at Gennesaret.

<sup>35</sup> And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

<sup>36</sup> and implored him, that they might only touch the TUFT of his MANTLE; and as many as touched, were cured.

# CHAPTER XV.

<sup>1</sup> † Then came to JESUS \* Pharisees and Scribes from Jerusalem, saying,

<sup>2</sup> “Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash \* their HANDS before Meals.”

<sup>3</sup> But HE answering, said to them, “Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?”

<sup>4</sup> For GOD \* said, † ‘Honor FATHER and MOTHER,’ and † ‘HE who REVILES Father or Mother, shall be punished with ‘Death.’

<sup>5</sup> But YOU assert, ‘If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

<sup>6</sup> then \* he shall by no means honor his FATHER.’ Thus, by your TRADITION, you annul the \* WORD of GOD.

<sup>7</sup> † Hypocrites! well did Isaiah prophesy concerning you, saying,

<sup>8</sup> † ‘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.

† 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. 30. † 7. Mark vii. 6. † 8. Isa. xlix. 13.

Ἡσαίας, λεγων· <sup>8</sup> Ὁ λαος οὗτος τοῖς χειλεσὶ  
 Esaias, saying; "The people this with the lips  
 με τιμα· ἡ δὲ καρδία αὐτῶν πορῶ ἀπεχει ἀπ'  
 me honor; the but heart of them far off is removed from  
 μου. <sup>9</sup> Ματθην δὲ σεβονται με, διδασκόντες  
 me. Without profit but they reverence me, teaching  
 διδασκαλίας, ἐνταλματα ἀνθρώπων." <sup>10</sup> Καὶ  
 doctrines, commandments of men." And  
 προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς·  
 having called the crowd, he said to them;  
 Ἀκούετε καὶ συνιετε. <sup>11</sup> Οὐ τὸ εἰσερχόμενον εἰς  
 Hear you and be instructed. Not that entering into  
 τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορ-  
 the mouth pollutes the man; but that proceed-  
 εύομενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν  
 ing out of the mouth this pollutes the  
 ἄνθρωπον. <sup>12</sup> 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,  
 ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; <sup>13</sup> 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 οὐράνιος, ἐκριζωθήσεται.  
 planted the father of me -- heavenly, shall be rooted up.  
<sup>14</sup> Ἀφετε αὐτοὺς· ὁδῆγοι εἰσι τυφλοὶ \* [τυφλῶν.]  
 Let alone them; guides they are: blind [of blind.]  
 Τυφλὸς δὲ τυφλὸν εἰς ὁδὴν, ἀμφοτέροι εἰς  
 Blind and blind if may lead, both into  
 βόθυνον πεσούναι. <sup>15</sup> 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.  
<sup>16</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀνοήτοι  
 The and Jesus said; Yet also you unintelligen-  
 ἐστε; <sup>17</sup> Οὐ\* [πῶ] νοεῖτε, ὅτι πᾶν τὸ εἰσπορευ-  
 are? Not [yet] perceive you, that all that enter-  
 ὄμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν ᾗρει,  
 ing into the mouth, into the belly passes,  
 καὶ εἰς ἀφ᾽ ὧν ἐκβάλλεται; <sup>18</sup> Τα δὲ ἐκπορευ-  
 and into a privy is cast; Those but proceed-  
 ὄμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρ-  
 ing out of the mouth, from the heart issues  
 χεται, κακὰ κοινοῖ τὸν ἄνθρωπον. <sup>19</sup> Ἐκ γὰρ  
 forth, and they pollute the man. From for  
 τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ  
 the heart comes forth purposes evil;  
 φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυ-  
 murders, adulteries, fornications, thefts, false testimo-  
 νιαί, βλασφημιαί. <sup>20</sup> Ταῦτα ἐστὶ τὰ κοινούντα  
 ues, evil speakings. These is the (things) polluting  
 τὸν ἄνθρωπον· τὸ δὲ ἀνιπτοῖς χερσὶ φαγεῖν οὐ  
 the man; that but with unwashed hands to eat not  
 κοινοῖ τὸν ἄνθρωπον.  
 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 PROCEED-  
 ING 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 then pollute  
 the MAN.

19 † For out of the  
 HEART proceed iniqui-  
 tous 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.  
 15. that SAYING. 16. HE said. 17. yet—omit.

† 10. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi 39. † 15. Mark  
 vi 7. † 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 Σιδωνος. 22 Καὶ ἰδὼν,  
 into the confines of Tyre and Sidon. And lo,  
 γυνὴ Χανααναιτὴ, ἀπὸ τῶν ὁρίων ἐκεῖνων ἐξελθού-  
 woman Canaanitish, of the parts thence coming  
 , ἐκοιταύασεν αὐτὸν λέγουσα· Ἐλεησον με,  
 out, cried out to him, saying; Pity me,  
 κυριε, οἶε Δαυὶδ· ἡ μου κακὸς δαιμονι-  
 O lord, O son David; the daughter sadly mo-  
 ζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 24 αὐ-  
 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 κραζει ὀπίσθεν  
 saying; Send away her, for she cries at thee back  
 ἡμῶν. 24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστά-  
 of us. He but answering said; Not I am  
 λην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλὸτα 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 ἀποκριθεὶς  
 saying; O lord, give aid to me. He but answer-  
 εἶπεν· Οὐκ ἐστὶ καλὸν λαβεῖν τὸ ἄρτον τῶν  
 said; Not it is right to take the bread of the  
 τέκνων, καὶ βαλεῖν τοῖς κυνάριοις. 27 Ἡ δὲ  
 children, and to throw to the dogs. She but  
 εἶπε· Ναί, κυριε· καὶ γὰρ τὰ κυνάρια ἐσθίει  
 said; True, O lord; even for the dogs eat  
 τὰ τοῦ ψιχίου τῶν πίπτοντων ἀπὸ τῆς τραπέ-  
 the crumbs of the falling from the table  
 ζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς 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· γένηθητω σοί, ὥς θέλεις. Καὶ ἰαθῇ  
 faith; let it be to thee, as thou wilt. And was healed  
 ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεῖνης.  
 the daughter of her from the hour that.  
 29 Καὶ μετὰ ταῦτα ἐκεῖθεν ὁ Ἰησοῦς, ἦλθεν 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 προσήλθον αὐτῷ  
 the mountain, he sat down there. And came to him  
 ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χῶλους,  
 crowds great, having with them lame,  
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέροὺς 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  
 θαύμασαι, 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 MOMENT.  
 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, χῶλους περιπατοῦντας, καὶ τυφλοὺς  
sound, lame walking, and blind  
 βλέποντας· καὶ ἐδοξασαν τὸν θεὸν Ἰσραὴλ. <sup>32</sup> Ὁ  
seeing; and they glorified the God of Israel. The  
 δε Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐ-  
then Jesus, having called the disciples of  
 του, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι  
him, said; I have compassion on the crowd, for  
 \*<sup>[ἤδη]</sup> ἡμερὰί τρεῖς, προσμενοῦσι μοι, καὶ οὐκ  
[already] days three, they have remained with me, and not  
 ἐχουσι τι φαγῶσι καὶ ἀπολῦσαι αὐτούς  
they have any thing they may eat; and to send away them  
 νή· τεῖς οὐ θελω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.  
fasting not I will, lest they may faint in the way.  
<sup>33</sup> Καὶ λεγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν  
And they say to him the disciples of him; Whence  
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι  
to us in a desert place loaves so many, so as to satisfy  
 ὄχλον τοσούτον; <sup>34</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·  
a crowd so great? And says to them the Jesus;  
 Ποσους ἄρτους ἐχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ  
How many loaves have you? They and said; Seven, and  
 ὀλίγα ἰχθυδία. <sup>35</sup> Καὶ ἐκέλευσε τοῖς ὄχλοις  
a few small fishes. And he directed the crowds  
 ἀναπεσεῖν ἐπὶ τὴν γῆν. <sup>36</sup> Καὶ λαβὼν τοὺς  
to recline upon the ground. And taking the  
 ἑπτὰ ἄρτους καὶ τοὺς ἰχθῦας, εὐχαρίστησας  
seven loaves and the fishes, giving thanks  
 ἐκλάσε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ  
he broke and he gave to the disciples of him, the and  
 μαθηταὶ τῷ ὄχλῳ. <sup>37</sup> Καὶ ἐφαγον πάντες, καὶ  
disciples to the crowd. And they ate all, and  
 ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῖον τῶν  
were filled; and they took up that over and above of the  
 κλασμάτων, ἑπτὰ σπυρίδας πληρεῖς. <sup>38</sup> Οἱ δὲ  
fragments, seven large baskets full. They and  
 ἐσθίωντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς  
eating were four thousand men, besides  
 γυναικῶν καὶ παιδιῶν.  
women and children.

<sup>39</sup> Καὶ ἀπολυσας τοὺς ὄχλους, ἀνέβη, εἰς  
And having sent away the crowds, he went into  
 τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλα.  
the ship, and came to the coasts of Magdala.  
 ΚΕΦ. ις'. 16. <sup>1</sup> Καὶ προσελθόντες οἱ Φαρισαῖοι  
And coming the Pharisees  
 καὶ Σαδδουκαῖοι, πειραζόντες ἐπηρώτησαν αὐτόν,  
and Sadducees, tempting they asked him,  
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. <sup>2</sup> Ὁ  
a sign from the heaven to show to them. He

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

<sup>32</sup> † 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."

<sup>33</sup> And his DISCIPLES say to him, † "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

<sup>34</sup> And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

<sup>35</sup> Then he commanded the PEOPLE to recline on the GROUND;

<sup>36</sup> 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.

<sup>37</sup> And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large † Baskets full.

<sup>38</sup> Now THEY who had EATEN were \* about Four thousand Men, besides Women and Children.

<sup>39</sup> † And having dismissed the CROWDS, he went into the BOAT, and came to the † COAST of \* Magdala.

## CHAPTER XVI.

<sup>1</sup> † 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 Mejdol. Mejdol, 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 ἀποκριθεὶς εἶπεν αὐτοῖς· \* [Ὁφίας γενομένης,  
but answering said to them; [Evening coming,  
λεγετε· Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. <sup>3</sup> Καὶ  
you say; Fair weather; reddens for the heaven. And  
πρῶν· Σήμερον χειμῶν· πυρρᾶζει γὰρ στυγ-  
in the morning; To-day a storm; is red for low-  
ναῖζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον  
ring the heaven. Hypocrites, the truly face  
τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα  
of the heaven you know to judge, the but signs  
τῶν καιρῶν οὐ δύνασθε;] <sup>4</sup> Γενεὰ πονηρὰ καὶ  
of the times not can you? A generation evil and  
οἰχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δο-  
adulterous a sign seeks; and a sign not shal  
θήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· \* [τοῦ  
be given to her, except the sign of Jonas [the  
προφήτου.] Καὶ καταλιπὼν αὐτοὺς, ἀπηλθε.  
prophet.] And leaving them, he went away.  
<sup>5</sup> Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν.  
And coming the disciples of him to the other side  
ἐπελαθόντο ἄρτους λαβεῖν. <sup>6</sup> Ὁ δὲ Ἰησοῦς εἶπεν·  
had forgotten loaves to take. The and Jesus said  
αὐτοῖς· Ὅρατε καὶ προσεχετε ἀπὸ τῆς ζύμης  
to them; Look and take heed of the leaven  
τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>7</sup> Οἱ δὲ διελο-  
of the Pharisees and Sadducees. They and rea-  
γίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ  
soned among themselves, saying; Because loaves not  
ἐλαβομεν. <sup>8</sup> Ὡς δὲ ὁ Ἰησοῦς εἶπεν· Τί δια-  
we have brought. Knowing and the Jesus said; Why rea-  
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγοπίστοι, ὅτι ἄρτους  
son you among yourselves, O you of weak faith, because loaves  
οὐκ \* [ἐλαβετε;] <sup>9</sup> Οὐπὼ νοεῖτε, οὐδὲ μνημον-  
not [you have brought?] Not yet perceive you, nor remem-  
νετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων.  
ber you the five loaves of the five-thousand  
καὶ πόσους κοφίνους ἐλαβετε; <sup>10</sup> Οὐδὲ τοὺς  
and how many baskets you took up? Nor the  
ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας  
seven loaves of the four thousand, and how many  
σπυριδας ἐλαβετε; <sup>11</sup> Πῶς οὐ νοεῖτε, ὅτι οὐ  
large baskets you took up? Why not do you perceive, that not  
περὶ ἄρτου εἶπον ὑμῖν προσεχεῖν ἀπὸ τῆς ζύμης  
about bread I spoke to you to take heed of the leaven  
τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>12</sup> Τότε συ-  
of the Pharisees and Sadducees? Then they  
νήκαν, ὅτι οὐκ εἶπε προσεχεῖν ἀπὸ τῆς ζύμης  
understood, that not he said beware of the leaven  
τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων  
of the bread, but of the doctrine of the Pharisees  
καὶ Σαδδουκαίων.  
and Sadducees.

<sup>2</sup> But he answering, said to them, \* [“In the Evening, you say, ‘It will be Fair weather, for the sky is red;’ and in the Morning, ‘There will be a Storm To-day, for the sky is red and lowering.’ Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.”] <sup>4</sup> A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah.” And leaving them, he went away.  
<sup>5</sup> † Now, \* the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.  
<sup>6</sup> And Jesus said to them, † “Observe, and beware of the LEAVEN of the PHARISEES and Sadducees.”  
<sup>7</sup> And THEY reasoned among themselves, saying, “Because we have brought no Loaves.”  
<sup>8</sup> But Jesus knowing it, said, “O you distrustful! Why do you reason among yourselves, Because you have no Bread.”  
<sup>9</sup> Do you not yet perceive, or recollect † the FIVE Loaves of the FIVE-THOUSAND, and How many Baskets you took up?  
<sup>10</sup> nor † the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up.  
<sup>11</sup> How is it that you do not comprehend, That I spoke not to you about Bread, \* but beware you of the LEAVEN of the PHARISEES and Sadducees?”  
<sup>12</sup> Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the \* SADDUCEES and Pharisees.

\* VATICAN MANUSCRIPT.—2 and 8—omit.  
8. brought—omit. 11. but beware you of.

4. the PROPHET—omit. 5. the DISCIPLES.  
12. SADDUCEES and Pharisees.

† 4. Matt. xii. 39.  
† 10 Matt. xv. 34.

† 5. Mark viii. 14.

† 6. Luke xii. 1.

† 9. Matt. xiv. 17

<sup>13</sup> Ἐλθων δε ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας  
 Coming and the Jesus into the parts of Cesarea  
 τῆς Φιλιππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λε-  
 of the Philip, asked the disciples of him, say-  
 γων· Τίνα με λεγουσιν οἱ ἄνθρωποι εἶναι, τὸν  
 ing; Who me say the men to be, the  
 υἱὸν τοῦ ἀνθρώπου; <sup>14</sup> Οἱ δε εἶπον· Οἱ μὲν,  
 son of the man? They and said; Some,  
 Ἰωαννὴν τὸν βαπτιστὴν· ἄλλοι δε, Ἠλίαν· ἕτεροι  
 John the dipper; others and, Elias; others  
 δε, Ἰερεμیان, ἢ ἓνα τῶν προφητῶν. <sup>15</sup> Λεγει  
 and Jeremias, or one of the prophets. He says  
 αὐτοῖς· Ὑμεῖς δε τίνα με λεγετέ εἶναι; <sup>16</sup> 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. <sup>17</sup> Καὶ ἀποκριθεὶς  
 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 ἀπεκαλύψε σοι,  
 of Jonas; for flesh and blood not it has revealed to thee,  
 ἀλλ' ὁ πατὴρ μου, ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup> Καγὼ  
 but the father of me, that in the heavens. Also I  
 δε σοὶ λεγῶ, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ  
 and to thee say, that thou art a rock, and upon this  
 τῇ πετρᾷ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ  
 the rock I will build of me the church, and  
 πύλαι ἁδου οὐ κατισχυνοῦσιν αὐτῆς. <sup>19</sup> Καὶ  
 gates of hades not shall prevail against her. And  
 δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν ου-  
 I will give to thee the keys of the kingdom of the hea-  
 ρανῶν· καὶ ὅ εἰς ὅσα ἐπι τῆς γῆς, ἔσται  
 vens; and whatever thou mayest bind upon the earth, shall be  
 δεδεμενον ἐν τοῖς οὐρανοῖς· καὶ ὅ εἰς ὅσα λυθῇς  
 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.  
<sup>20</sup> Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα  
 Then he charged the disciples of him, that  
 μὴ δεῖν εἰπῶσιν ὅτι αὐτὸς ἐστὶν ὁ Χριστός.  
 no one they should tell that he is the Anointed.

<sup>21</sup> Ἀπο τότε ἤρξατο ὁ Ἰησοῦς δεικνύνειν τοῖς  
 From that time began the Jesus to show to the

13 And JESUS coming into the PARTS of † Cesa-  
 rea PHILIPPI, questioned his DISCIPLES, saying,  
 † "Who do MEN say that  
 \* the SON of MAN is?"

14 And THEY replied,  
 "SOME, John the IMME-  
 SER; \* 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 answer-  
 ing, said, † "Thou art the  
 CHRIST, the SON of the  
 LIVING God."

17 And Jesus answer-  
 ing, said to him, "Happy  
 art thou, Simon, son of  
 Jonah; for Flesh and  
 Blood has not revealed  
 this to thee, but THAT  
 FATHER of mine in the  
 \* Heavens.

18 Moreover, I also say  
 to thee, That thou art † a  
 Rock, and 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 KING-  
 DOM of the HEAVENS;  
 † and whatever thou shalt  
 bind on the EARTH, shall  
 be bound in the HEAV-  
 ENS; and whatever thou  
 shalt loose on the EARTH,  
 shall be loosed in the  
 HEAVENS."

20 † Then he command-  
 ed \* the DISCIPLES that  
 they should tell no one,  
 that he is the MESSIAH.

21 From that time, JE-  
 sus 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.

† 13. 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;

† 17. John i. 40.

† 18. Eph. ii. 20.

† 19. Matt. xiii. 35; John x. 23

† 20. Matt. xvii. 9; Mark xiii. 30; Luke ix. 21.

μαθηταις αὐτον, ὅτι δεῖ αὐτον ἀπελθεῖν εἰς Ἱερο-  
disciples of him, that must he to go to Jeru-  
σολυμα, καὶ πολλὰ παθεῖν ἀπο τῶν πρεσβυτε-  
salem, and many (things) to suffer from the elders

ρων καὶ ἀρχιερεων καὶ γραμματεων, καὶ ἀποκ-  
and high-priests and scribes, and to be  
τανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup> Καὶ  
killed, and the third day to be raised. And

προσλαβομένου αὐτον ὁ Πέτρος, ᾤρξατο ἐπιτιμᾶν  
taking aside him the Peter, began to reprove

αὐτῷ, λέγων· Ἰλεως σοι, κυριε· οὐ μὴ ἐστὶ  
him, saying; Be it far from thee, O Lord; not not shall be  
σοι τοῦτο. <sup>23</sup> Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ·  
to thee this He but turning said to the Peter;

Ἰσαγε ὀπίσω μου, σατανα· σκανδαλον μου  
Go thou behind of me, adversary; a stumbling-block of me  
εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ  
thou art; for not thou regardest the (things) of the God, but those

τῶν ἀνθρώπων. <sup>24</sup> Τότε ὁ Ἰησοῦς εἶπε τοῖς μα-  
of the men. Then the Jesus said to the dis-  
θηταις αὐτον· Εἰ τις θελεῖ ὀπίσω μου ἐλθεῖν,  
ciples of him; If any one wish after me to come,

ἀπαρνησάσθω ἑαυτον, καὶ ἀρατώ τὸν σταυρον  
let him deny himself, and let him bear the cross  
αὐτου, καὶ ἀκολουθεῖτω μοι. <sup>25</sup> Ὅς γὰρ ἀν  
of him, and follow me. Whoever for

θελῇ τὴν ψυχὴν αὐτου σῶσαι, ἀπολεσεὶ αὐτήν·  
may wish the life of him to save, shall lose her;  
ὅς δ' ἀν ἀπολεσῇ τὴν ψυχὴν αὐτου ἐνεκεν  
whoever and may lose the life of him on account

ἐμοῦ, εὕρησκει αὐτήν. <sup>26</sup> Τί γὰρ ὠφελεῖται ἀν-  
of me, shall find her. What for is profited a  
θρώπος, εἰάν τον κόσμον ὅλον κερδήσῃ, τὴν δὲ  
man, if the world whole he may win, the and

ψυχὴν αὐτου ζημιώσῃ; ἢ τί δώσει ἄνθρωπος  
of him he may forfeit? or what shall give a man  
ἀνταλλάγμα τῆς ψυχῆς αὐτου; <sup>27</sup> Μελλεῖ γὰρ  
in exchange for the life of him? Is about for

ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ  
the son of the man to come in the glory of the  
πατρὸς αὐτου, μετὰ τῶν ἀγγέλων αὐτου, καὶ  
father of him, with the messengers of him, and

τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν  
then he will render to each one according to the behavior  
αὐτου.  
of him.

<sup>28</sup> Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὧδε ἑστῶ-  
Indeed I say to you, there are some of those here having

των, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν  
stood, who not not shall taste of death, till  
ιδῶσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ  
they may see the son of the man coming in the

βασιλείᾳ αὐτου. ΚΕΦ. ΙΖ'. 17. <sup>1</sup> Καὶ μεθ'  
royal majesty of him. And after  
ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον,  
days six takes the Jesus the Peter,

καὶ Ἰακώβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτου·  
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.

<sup>22</sup> And PETER taking  
him aside, and \*rebuking  
him, said, "Be this far  
from thee, Master; this  
shall not be to thee."

<sup>23</sup> But HE turning, said  
to PETER, "Get thee be-  
hind me, Adversary; thou  
art a Stumbling-block to  
me; for thou regardest  
not the THINGS of GOD,  
but THOSE of MEN."

<sup>24</sup> 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.

<sup>25</sup> † For whoever would  
save his LIFE, shall lose  
it; and whoever loses his  
LIFE on my account, shall  
find it.

<sup>26</sup> For what is a Man  
profited, if he should gain  
the whole WORLD, and  
forfeit his LIFE? or what  
will † a man give in Ran-  
som for his LIFE?

<sup>27</sup> † 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.

<sup>28</sup> † 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 MA-  
JESTY."

## CHAPTER XVII.

<sup>1</sup> † 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. Psal. 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.

καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.  
and leads up them into a mountain high privately.  
² Καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ  
And he was transfigured in the presence of them, and  
ἐλάμψε τὸ προσῶπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ  
shone the face of him as the sun; the and  
ἱματῖα αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. ³ Καὶ  
garments of him became white as the light. And  
ἰδοὺ, ὠφθῆσαν αὐτοῖς Μωσὴς καὶ Ἠλίας, μετ'  
lo, appeared to them Moses and Elias, with  
αὐτοῦ συλλαλουντες. ⁴ Ἀποκριθεὶς δὲ ὁ Πέτρος  
him talking. Answering and unto Peter  
εἶπε τῷ Ἰησοῦ· Κυριε, καλὸν ἐστὶν ἡμᾶς ὧδε  
said to the Jesus; O lord, good it is us here  
εἶναι· εἰ θελεῖς, ποιῶμεν ὧδε τρεῖς σκηνάς,  
to be; if thou wilt, we may make here three tents,  
σοι μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίας. ⁵ Ἐτι  
to thee one, and Moses one, and one Elias. Still  
αὐτοὺς λαλουντος, ἰδοὺ, νεφέλη φῶτος ἐπεσ-  
of him speaking, lo, a cloud of light over-  
κίασεν αὐτοὺς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης,  
shadowed them· and in, a voice out of the cloud,  
λεγουσα· "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,  
saying, "This is the son of me the beloved,  
ἐν ᾧ εὐδοκῆσα· αὐτοὺς ἀκουετε." ⁶ Καὶ ἀκου-  
in whom I delight. of him hear you." And having  
σαντες οἱ μαθηταί, ἐπεσον ἐπὶ προσῶπον αὐτῶν,  
heard the disciples, they fell upon face them,  
καὶ ἐφοβήθησαν σφοδρὰ. ⁷ Καὶ προσελθὼν δὲ  
and were frightened greatly. And coming near the  
Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγερθητε, καὶ  
Jesus, touched them, and said; Be ye raised, and  
μὴ φοβεῖσθε. ⁸ Ἐπαρantes δὲ τοὺς ὀφθαλμοὺς  
not be afraid. Lifting up then the eyes  
αὐτῶν, οὐδεὶς εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.  
of them, no one they saw, except the Jesus alone.  
⁹ Καὶ καταβαίνοντων αὐτῶν, ἐκ τοῦ ὄρους,  
And descending of them, from the mountain,  
ἐντεταλατο αὐτοῖς ὁ Ἰησοῦς, λεγων· Μὴ δευ-  
charged them the Jesus, saying; To no one you  
πῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ  
may tell the vision, till the son of the man from  
νεκρῶν ἀναστῇ.  
dead (ones) should be raised.  
¹⁰ Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ,  
And asked him the disciples of him,  
λεγοντες· Τί οὖν οἱ γραμματεῖς λεγουσιν, ὅτι  
saying; Why then the scribes say, that  
Ἠλίαν δεῖ ελθεῖν πρῶτον; ¹¹ Ὁ δὲ Ἰησοῦς  
Elias must to come first? The but Jesus  
ἀποκριθεὶς εἶπεν \* [αὐτοῖς·] Ἠλίας μὲν ἐρχεται  
answering said [to them;] Elias truly comes  
πρῶτον, καὶ ἀποκαταστήσει πάντα· ¹² λέγω δὲ  
first, and shall restore all things; I say but  
ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπεγνώσαν  
to you, that Elias just now came, and not they knew  
αὐτοῦ, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθελήσαν·  
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 VI- SION 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. 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.

οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μελλεῖ πασχεῖν  
thus also the son of the man is about to suffer  
ὑπ' αὐτῶν. <sup>13</sup> Τότε συνήκαν οἱ μαθηταί, ὅτι  
by them. Then understood the disciples, that  
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
concerning John the dipper he spoke to them.

<sup>14</sup> Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσ-  
And having come of them to the crowd,  
ἦλθεν αὐτῷ ἄνθρωπος, γονυπετὼν αὐτόν, <sup>15</sup> καὶ  
came to him a man, knee-falling him, and  
λεγων· Κύριε, ἐλεῆσον μου τὸν υἱόν· ὅτι σελή-  
saying; O lord, have pity on of me the son; for he is  
νιάζεται, 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.

<sup>16</sup> Καὶ προσηνεῖκα αὐτὸν τοῖς μαθηταῖς σου, καὶ  
And I brought him to the disciples of thee, and  
οὐκ ἡδυνήθησαν αὐτὸν θεραπεύσαι. <sup>17</sup> Ἀποκρι-  
not they were able him to heal. Answer-

σεις δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γένεα ἀπίστος καὶ  
ing and the Jesus said; O generation unfaithful and  
διστραμμένη· ἕως ποτε ἐσομαι μεθ' ὑμῶν;  
having been perverted; till when; shall I be with you?  
ἕως ποτε ἀνεξομαι ὑμῶν; φερετε μοι αὐτὸν ὧδε.  
till when shall I bear you? bring you to me him here.

<sup>18</sup> Καὶ ἐπετιμήσεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξηλθεν.  
And rebuked him the Jesus, and came out  
ἀπ' αὐτοῦ τὸ δαιμονιον· καὶ ἐθεραπεύθη ὁ παῖς  
of him the demon; and was cured the boy  
ἀπο τῆς ὥρας ἐκείνης. <sup>19</sup> Τότε προσελθόντες  
from the hour that. Then coming

οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί  
the disciples to the Jesus by himself, said; Why  
ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; <sup>20</sup> 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, εἰν ἐχῆτε πίστιν ὥς κοκ-  
Indeed for I say to you, if you have faith as a  
κὸν σιναπεως, 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  
ἀδυνατήσει ὑμῖν. <sup>21</sup> \* [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.]

<sup>22</sup> Ἀναστρέφομενων 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,

<sup>23</sup> καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ  
and they will kill him; and the third day  
ἐγερθήσεται. Καὶ ἐλυπηθήσαν σφοδρὰ.  
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

<sup>13</sup> Then the DISCIPLES understood That he spoke to them concerning John the IMMERSER.

<sup>14</sup> † And they having come to the crowd, a Man came to him. kneel- ing and saying,

<sup>15</sup> "O Sir, have com- passion on My son; for he is a lunatic, and \*sick- ly; for he frequently falls into the FIRE, and fre- quently into the WATER.

<sup>16</sup> And I brought him to thy DISCIPLES, but they could not cure Him."

<sup>17</sup> Then JESUS answer- ing said, "O unbeliev- ing and perverse Genera- tion! how long must I be with you? how long must I endure you? bring him here to me."

<sup>18</sup> And JESUS rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

<sup>19</sup> Then the DISCIPLES coming to JESUS private- ly, said, "Why were we not able to cast it out?"

<sup>20</sup> 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 impos- sible to you."

<sup>21</sup> \* † [This KIND, how- ever, goes not out but by Prayer and Fasting.]"

<sup>22</sup> † Now while they were traveling in GALI- LEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

<sup>23</sup> 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.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ,  
Having arrived and of them at Capernaum,  
προσηλθόν οἱ τα διδραχμα λαμβανόντες τῷ  
came those the didrachmas receiving to the  
Πέτρῳ, καὶ εἶπον· Ὁ διδασκαλὸς ὑμῶν οὐ τελεῖ  
Peter, and said; The teacher of you not pays  
τα διδραχμα. <sup>25</sup> Λεγεί· Ναι. Καὶ ὅτε εἰσηλ-  
the didrachmas? He says; Yes. And when he was  
θεν εἰς τὴν οἰκίαν, προσέφθασεν αὐτὸν ὁ Ἰησοῦς,  
came into the house, anticipated him the Jesus,  
λεγών· Τι σοὶ δοκεῖ, Σίμων; Οἱ βασιλεῖς  
saying; Which to thee seems right, Simon? The kings  
τῆς γῆς ἀπὸ τίνων λαμβανούσι τέλη ἢ κηνσόν;  
of the earth from whom do they take taxes or census?  
ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;  
from the sons of them, or from the aliens?  
<sup>26</sup> Λεγεί αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων.  
Says to him the Peter, From the aliens.  
Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευθεροὶ εἰσὶν οἱ  
Says to him the Jesus, Then exempt are the  
υἱοί. <sup>27</sup> Ἴνα δὲ μὴ σκανδαλισώμεν αὐτοὺς,  
sons. That but not we may offend them,  
πορεύθεις εἰς τὴν θάλασσαν, βάλε ἀγκίστρον,  
going to the sea, cast thou a hook,  
καὶ τὸν ἀναβάντα πρῶτον ἰχθυὺν ἄρον· καὶ ἀνοι-  
and the ascending first fish take up, and open-  
ξας τὸ στόμα αὐτοῦ, εὕρησεις στατήρα· ἐκεῖνον  
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.

<sup>1</sup> Ἦν ἐκεῖνη τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ  
In that the hour came the disciples to the  
Ἰησοῦ, λέγοντες· Τίς ἀρα μείζων ἐστὶν ἐν τῇ  
Jesus, saying; Who then greater is in the  
βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup> Καὶ προσκαλεσαμένος  
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,  
<sup>3</sup> καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε  
and said; Indeed I say to you, if not you be changed  
καὶ γεννηθῇτε ὡς τὰ παιδία, οὐ μὴ εἰσελθῇτε εἰς  
and become as the little children, not not you may enter into  
τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup> Ὅστις οὖν  
the kingdom of the heavens. Whoever therefore

<sup>24</sup> † And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

<sup>25</sup> 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?"

<sup>26</sup> \* And when he said, "Of OTHERS," Jesus says, "The SONS then are exempt."

<sup>27</sup> 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. 2, 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 superintendents of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield. † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

† 24. Mark ix. 33. † 1. Mark ix. 33; Luke ix. 46; xxii. 24. † 3. Matt. xix. 14; Mark x. 15; Luke xviii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.

ταπεινωσῇ ἑαυτον ὡς το παιδιον τουτο, οἷτος  
may humble himself as the little child this, he  
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν ουρανῶν.  
is the greater in the kingdom of the heavens.

Ἔκαι ὁς εἰαν δεξῆται παιδιον τοιουτον ἐν ἐπὶ τῷ  
And whoever may receive a little child such one on the  
ὀνοματί μου, ἐμε δεχεται. 6 Ὅς δ' ἂν σκανδα-  
name of me, me receives. Who but ever may in-

λισῇ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων  
snare one of the little-ones these, of the believing

εἰς ἐμε, συμφερεῖ αὐτῷ, ἵνα κρεμασθῇ μύλος  
into me, it is appropriate to him, that should be hung a millstone

ὀνικος ἐπὶ τον τραχηλον αὐτου, καὶ καταπον-  
upper on the neck of him, and he should be

τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.  
sunk in the depth of the sea.

7 Οὐαὶ τῷ κόσμῳ ἀπο τῶν σκανδαλῶν. Αναγ-  
Woe to the world from the snares. Neces-

κῇ γὰρ ἐστὶν ἐλθεῖν τα σκανδαλα· πλην οὐαὶ  
sary for it is to come the snares; but woe

τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ το σκανδαλον  
to the man to that through whom the snare

ἐρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πους σου  
comes. If therefore the hand or the foot of thee

σκανδαλίζει σε, ἐκκόψον αὐτα, καὶ βάλε ἀπο  
insnares thee, cut off them, and cast from

σου· καλον σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν  
thee; good to thee it is to enter into the life

χῶλον ἢ κυλλον, ἢ δυο χεῖρας ἢ δυο ποδας  
lame or a cripple, than two hands or two feet

ἐχόντα βληθῆναι εἰς το πυρ το αἰώνιον. 9 Καὶ  
having to be cast into the fire the age-lasting. And

εἰ ὁ ὀφθαλμος σου σκανδαλίζει σε, ἐξέλε αὐτον,  
if the eye of thee insnares thee, tear out it,

καὶ βάλε ἀπο σου· καλον σοὶ ἐστὶ μονοφθαλμον  
and cast from thee, good to thee it is one-eyed

εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δυο ὀφθαλμοὺς ἐχόντα  
into the life to enter, than two eyes having

βληθῆναι εἰς τὴν γεενναν το πυρ. 10 Ὅρατε,  
to be cast into the Gehenna of the fire. See,

μὴ καταφρονήσητε ἓνος τῶν μικρῶν τούτων·  
not you may despise one of the little-ones these;

λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρα-  
I say for to you, that the messengers of them in hea-

νοῖς διαπαντὸς βλέπουσι το προσωπον τοῦ  
vens perpetually see the face of the

πατρος μου, τοῦ ἐν οὐρανοῖς. \* [Ἦλθε γὰρ ὁ  
father of me, that in heavens. [Is come for the

υἱὸς τοῦ ἀνθρώπου σῶσαι το ἀπολωλός.] 12 Τί  
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 HEA-  
VENS.

5 † And whoever may  
receive one such Little  
child in my NAME, re-  
ceives 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 Mill-  
stone were hanged about  
his NECK, and that he  
were sunk in the DEPTH  
of the SEA.

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

8 ‡ If, then, thy HAND  
or thy FOOT 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 in-  
snare 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 as-  
sure you, that ‡ their AN-  
GELS 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, 30; Mark ix. 45, 46.

† 10. Psa. xxxiv. 7; Luke i. 10.

† 11. Luke ix. 50; xix. 10.

John iii. 12; xii. 47

ὅμιν δοκεῖ. <sup>12</sup> ἔαν γενηται τινη ἀνθρωπῳ ἑκατον  
to you seems right? it should have any man a hundred  
προβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχί αφεις  
sheep, and should go astray one from them, not leaving  
τα ἐννενηκονταεννεα ἐπὶ τα ὄρη, πορευθεῖς ζη-  
the ninety-nine upon the mountains, going he  
τει το πλανωμενον. <sup>13</sup> Καὶ εαν γενηται εὔρειν  
seeks that having strayed? And if he should happen to find  
αὐτό, ἀμην λέγω ὅμιν, ὅτι χαιρει ἐπ' αὐτῳ  
it, indeed I say to you, that he rejoice over it.  
μαλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννεα, τοῖς μὴ  
more, than over the ninety-nine, those not  
πεπλανωμενοις. <sup>14</sup> Οὕτως - αὐκ' ἐστὶ θελημα  
having been led astray. Thus not little will  
ἐμπροσθεν τοῦ πατρος ὑμῶν, τοῦ ἐν οὐρανοῖς,  
in the presence of the father of you, of that in heavens,  
ἵνα ἀποληται εἰς τῶν μικρῶν τούτων. <sup>15</sup> Ἐαν  
that should perish one of the little-ones of them.  
δε ἁμαρτησῇ \* [εἰς σε] ὁ ἀδελφος σου, ὑπάγε,  
and should be in error [against thee,] the brother of thee, go,  
ἐλεγξον αὐτον μεταξὺ σου καὶ αὐτοῦ μονου.  
test him between thee and him alone.  
Ἐαν σου ακουσῇ, ἐκερδῆσας τὸν ἀδελφον σου.  
If thee he may hear, thou hast won the brother of thee;  
<sup>16</sup> εαν δε μὴ ακουσῇ, παραλαβε μετὰ σου ἐτι  
If but not he may hear, take with thee besides  
ἕνα ἢ δύο· ἵνα ἐπὶ στοματος δύο μαρτυρῶν ἢ  
one or two; that by mouth two of witnesses or  
τριῶν σταθῇ παν ῥημα. <sup>17</sup> Εαν δε πα-  
of three may be proved every word. If and he  
ρακουσῇ αὐτῶν, εἰπε τῇ ἐκκλησίᾳ· εαν δε  
should disregard them, tell thou to the congregation; If and  
καὶ τῆς ἐκκλησίας παρακουσῇ, ἐστὼ σοὶ  
also of the congregation he should disregard, let him be to thee  
ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελωνῆς. <sup>18</sup> Ἀμην  
as the Gentile and the tax-gatherer. Indeed  
λέγω ὅμιν, ὅσα εαν δῃσητε ἐπὶ τῆς γῆς,  
I say to you, whatever you may bind on the earth,  
ἐσται δεδεμενα ἐν τῷ οὐρανῳ· καὶ ὅσα εαν  
shall be having been bound in the heavens, and whatever  
λύσητε ἐπὶ τῆς γῆς, ἐσται λελύμενα ἐν  
you may loose on the earth, shall be having been loosed in  
τῷ οὐρανῳ.  
the heaven,

<sup>19</sup> Πάλιν λέγω ὅμιν, ὅτι εαν δύο ὑμῶν συμφω-  
Again I say to you, that if two of you may  
νησωσιν ἐπὶ τῆς γῆς, περὶ παντος πραγματος,  
agree upon the earth, about any matter,  
οὐ εαν αἰτήσωνται, γενησεται αὐτοῖς παρὰ τοῦ  
whatever they may ask, it shall be to them from the  
πατρος μου, τοῦ ἐν οὐρανοῖς. <sup>20</sup> Οὐ γὰρ εἰσι  
father of me, of that in heavens. Where for are  
δύο ἢ τρεῖς συνηγμενοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ  
two or three having come together in the my name, there  
εἰμι ἐν μέσῳ αὐτῶν. <sup>21</sup> Τότε προσελθὼν αὐτῷ  
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 MOUN-  
TAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—omit.  
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, ποσakis ἁμαρτησει εἰς  
the Peter, said; O lord, how often shall sin against  
εμε ὁ ἀδελφος μου, και αψησω 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, αλλ' ἕως εβδομηκοντακις  
to thee, till seven times, but till seventy times  
ἑπτα. 23 Δια τουτο ὡμοιωθη 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 Αρξα-  
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, ἐκελευσεν αυτου ὁ κυριος αυ-  
of him to pay, ordered him the lord of  
του πρᾶθηναι, και την γυναικα αυτου, και τα  
him to be sold, and the wife of him, and the  
τεκνα, και παντα ὅσα εἶχε, και αποδοθηναι.  
children, and all as much as he had, and payment to be made.  
26 Πεσων ουν ὁ δουλос προσεκυνη αυτω,  
Falling down therefore the slave he prostrated to him,  
λεγων· \* [Κυριε,] μακροθυμησον ἐπ' 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 ἐκεινου, ἀπελυθεν 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  
δουλос \* [ἐκεινος,] εὔρεν ἑνα των συνδουλων  
slave [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 ἐπνιγε, λεγων· Αποδος μοι εἰ  
seizing him he choked him, saying; Pay to me if  
τι οφειλεις. 29 Πεσων ουν ὁ συνδουλос  
any thing thou owest. Falling down therefore the fellow-slave  
αυτου, παρεκαλει αυτον, λεγων· Μακροθυμησον  
of him, besought him, saying; Have patience  
ἐπ' εμοι, και \* [παντα] αποδωσω σοι. 30 Ὁ δε  
with me, and [all] I will pay to thee. He and  
οук ηθελεν· αλλ' ἀπελθων εβαλεν αυτον εἰς  
not he would; but going away he cast him into  
φυλακην, ἕως οὐ αποδω το οφειλομενον. 31 Ἰδον-  
prison, till he should pay that he was owing. See-  
τες δε οἱ συνδουλοι αυτου τα γενομενα, ἐλυπη-  
ing and the fellow-slaves of him that having been done, were  
θησαν σφοδρα· και ἐλθοντες διεσαφησαν τω  
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.”

lord—omit. 27. the SERVANT.

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.

25. the MASTER.

26. †

23. whatever thou owest

κυριῷ αὐτῶν παντὰ τὰ γενομένα. <sup>32</sup> Τότε  
lord of them all that having been done. Then  
προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει  
having called him the lord of him, says  
αὐτῷ· Δουλεῖς πονηρῇ, πᾶσαν τὴν οφειλὴν ἐκεῖνῳ  
to him; O slave wicked, all the debt that  
ἀφηκα σοι, ἐπεὶ παρεκάλεσας με· <sup>33</sup> οὐκ ἔδει  
I remitted to thee, because thou besought me; not was it blinding  
καὶ σὲ ἐλεῆσαι τὸν συνδούλον σου, ὥς καὶ ἐγὼ  
also thee to have pitied the fellow-slave of thee, as also I  
σὲ ἠλεῆσα; <sup>34</sup> Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ  
thee pitied? And being provoked the lord of him  
παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὐ ἀποδῶ  
delivered him to the jailors, till he may pay  
παντὸς οφειλομένου \* [αὐτῷ.] <sup>35</sup> Οὕτω καὶ ὁ  
all that owing [to him.] So also the  
πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, εἰ μὴ  
father of me the heavenly will do to you, if not  
ἀφήτε· ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν  
you forgive each one the brother of him from the  
καρδιῶν ὑμῶν.  
hearts of you.

ΚΕΦ. ΙΘ'. 19.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς  
And it came to pass, when ended the Jesus the  
λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας,  
words these, he departed from the Galilee,  
καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ  
and came into the confines of the Judea, beyond the  
Ιορδάνου. <sup>2</sup> Καὶ ἠκολούθησαν αὐτῷ ὄχλοι  
Jordan. And followed him crowds  
πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.  
great; and he healed them there.  
<sup>3</sup> Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειρά-  
And came to him the Pharisees try-  
ζόντες αὐτὸν, καὶ λέγοντες \* [αὐτῷ.] Εἰ ἐξεστὶν  
ing him, and saying [to him:] If it is lawful  
ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ  
to a man to release the wife of him upon  
πᾶσαν αἰτίαν; <sup>4</sup> Ὁ δὲ ἀποκρίθεις εἶπεν αὐτοῖς·  
every cause; He and answering said to them;  
Οὐκ ἀνεγνώτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἀρσεν  
Not have you read, that the Creator from a beginning a male  
καὶ θῆλυ ἐποίησεν αὐτοὺς, <sup>5</sup> καὶ εἶπεν· “Ἐνέκον  
and a female he made them” and says; “On account  
τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ  
of this shall leave a man the father and  
τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναί-  
the mother, and shall be closely united to the wife  
αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν.”  
of him; and shall be the two into flesh one.”  
<sup>6</sup> Ὡστε οὐκετι εἰσὶ δύο, ἀλλὰ σὰρξ μία. Ὁ  
So that no longer they are two, but flesh one. What  
οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζετω.  
then the God has joined together, a man not disunites.  
<sup>7</sup> Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο  
They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

<sup>32</sup> Then his MASTER having called him, said to him, ‘O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

<sup>33</sup> was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?’

<sup>34</sup> And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

<sup>35</sup> Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one † forgive his BROTHER.”

CHAPTER XIX.

<sup>1</sup> † And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

<sup>2</sup> And great Crowds followed him, and he cured their sick.

<sup>3</sup> And the \* Pharisees came to him, trying him, and saying, † “Is it lawful for a man to dismiss his WIFE for Any Cause?”

<sup>4</sup> And He answering, said to them, “Have you not read, That the CREATOR, at the first, † made a male and a female;

<sup>5</sup> 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?”

<sup>6</sup> So that they are no longer Two, but one Flesh. What GOD, then, has united, let no man sever.”

<sup>7</sup> 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.

† 27; Mal ii. 15.

† 5. Gen. ii. 24; 1 Cor. vi. 10; Eph. v. 31.

† 7. Deut. xiv. 6.

δουναι βιβλιον αποστασιου, και απολυσαι αυτην;

to give ——— of separation, and to release her?

<sup>8</sup> Λεγει αυτοις· 'Οτι Μωσης προς την σκλη-

He says to them; That Moses for the hardness

ροκαρδιαν υμων επετρεψεν υμιν απολυσαι τας

of heart of you suffered you to release the

γυναικας υμων απ' αρχης δε ου γεγονεν ουτω.

wives of you; from a beginning but not it was so.

<sup>9</sup> Λεγω δε υμιν, οτι ος αν απολυση την γυναικα

I say but to you, that whoever may release the wife

αυτου, μη επι πορνεια, και γαμηση αλλην.

of him, except for fornication, and may marry another.

μοιχεται· και ο απολυσμενην γαμησας, μοι-

commits adultery; and he her bring released marrying, com-

χεται. <sup>10</sup> Λεγουσιν αυτω οι μαθηται αυτου·

mits adultery. They say to him the disciples of him;

Ει ουτως εστιν η αιτια του ανθρωπου μετα της

If thus is the case of the man with the

γυναικος, ου συμφερε γαμησαι. <sup>11</sup> 'Ο δε ειπεν

woman, not it is profitable to marry. He but said

αυτοις· Ου παντες χωρουσι τον λογον τουτον,

to them; Not all admit the word this,

αλλ' οις δεδοται. <sup>12</sup> Εισι γαρ ευνουχοι,

but to whom it has been given. There are for eunuchs,

οιτινες εκ κοιλιας μητρος εγεννηθησαν ουτω·

who from womb of mother were born so;

και εισιν ευνουχοι, οιτινες ευνουχισθησαν υπο

and there are eunuchs, who were made eunuchs by

των ανθρωπων· και εισιν ευνουχοι, οιτινες ευνου-

the men; and there are eunuchs, who made

χισαν εαυτους δια την βασιλειαν των ουρα-

eunuchs themselves on account of the kingdom of the heav-

νων. 'Ο δυναμενος χωρειν, χωρειτω.

ens. He being able to admit, let him admit.

<sup>13</sup> Τότε προσηνεχθη αυτω παιδια, ινα τας

Then were brought to him little children, that the

χειρας επιθη αυτοις, και προσευχται· οι

hands he might lay on them, and he might pray; the

δε μαθηται επιτιμησαν αυτοις. <sup>14</sup> 'Ο δε Ιησους

out disciples rebuked them. The and Jesus

ειπεν· Αφετε τα παιδια, και μη κωλυετε αυτα

said; Suffer the little children, and not hinder them

ελθειν προς με· των γαρ τοιουτων εστιν η

to come to me; of the for such like is the

βασιλεια των ουρανων. <sup>15</sup> Και επιθεις αυτοις

kingdom of the heavens. And laying on them

τας χειρας, επορευθη εκειθεν.

the hands, he departed thence.

<sup>16</sup> Και ιδου, εις προσελθων, ειπεν αυτω· Δι-

And lo, one coming, said to him; O

δασκαλε αγαθε, τι αγαθον ποιησω, ινα εχω

teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

<sup>8</sup> 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.

<sup>9</sup> † 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."

<sup>10</sup> \*The DISCIPLES say to him, "If the CASE of the HUSBAND with his WIFE be thus, it is not good to marry."

<sup>11</sup> But HE answered, † "None can admit \*the WORD, but those to whom it is given.

<sup>12</sup> 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."

<sup>13</sup> † Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

<sup>14</sup> 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."

<sup>15</sup> And having laid his hands on them, he departed thence.

<sup>16</sup> † 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 *Analecta Theologica*.

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 1†  
† 12. 1 Cor. vii. 32—34. † 13. Mark x. 13.  
† 14. Matt. v. 3; xviii. 3.

ζωην αἰωνιον; 17 Ὁ δὲ εἶπεν αὐτῷ· Τί με  
life age-lasting? He and he said to him; Why me  
ερωτας περὶ τοῦ αγαθοῦ; εἷς ἐστὶν ὁ αγαθος.  
askest thou concerning the good? one is the good.

Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωην, τηρησον  
If but thou wishest to enter into the life, keep strictly  
τας ἐντολας. 18 Λεγει αὐτῷ· Ποιας; Ὁ δὲ  
the commandments. He says to him; Which? The and

Ἰησους εἶπε· Το· “Οὐ φονευσεις· Οὐ μοι-  
Jesus said; This; Not thou shalt kill; Not thou shalt

χευσεις· Οὐ κλεψεις· Οὐ ψευδαρτυρη-  
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 ὡς σεαυτον.”  
“Thou shalt love the neighbor of thee as thyself.”

20 Λεγει αὐτῷ ὁ νεανισκος· Παντα ταυτα ἐφυ-  
Says to him the young man; All these I

λαξαμην \* [ἐκ νεότητος μου]· τί ἐτι ὕστερω;  
kept [from childhood of me:] what more do I want?

21 Εφη αὐτῷ ὁ Ἰησους· Εἰ θέλεις τελειος  
Said to him the Jesus: If thou wishest perfect

εἶναι, ὑπάγε, πώλησον σου τα ὑπαρχοντα, και  
to be, go, sell of thee the possessions, and

δος πτωχοῖς· και ἔξεις θησαυρον ἐν οὐρα-  
give to poor: and thou shalt have treasure in hea-

νῷ· και δευρα, ακολουθει μοι. 22 Ακουσας δὲ ὁ  
ven: and hither, follow me. Having heard and the

νεανισκος τοι λογον, ἀπηλθε λυπουμηνος· ἦν  
young man the word, went away sorrowing: he was

γαρ ἐχων κτηματα πολλα. 23 Ὁ δὲ Ἰησους  
for having possessions many. The and Jesus

εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμην λεγω ὑμῖν, ὅτι  
said to the disciples of himself: Indeed I say to you, that

δυσκολως πλουσιος εἰσελευσονται εἰς τὴν βασι-  
with difficulty a rich man shall enter into the king-

λειαν των ουρανων. 24 Παλιν δὲ λεγω ὑμῖν.  
dom of the heavens. Again and I say to you;

ευκοπωτερον ἐστι καμηλον δια τρυπηματος ῥα-  
easier it is a camel through a hole of a

φιδος εἰσελθεῖν, ἢ πλουσιον εἰς τὴν βασιλειαν  
needle to pass, than a rich man into the kingdom

του θεου εἰσελθεῖν. 25 Ακουσαντες δὲ οἱ μαθη-  
of the God to enter. Having heard and the disci-

ται, ἐξεπλησσοντο σφοδρα, λεγοντες· Τis ἀρα  
ples, were amazed exceedingly, saying: Who then

“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 xvi. 24; 1 Tim. vi. 9, 10.

δυναται σωθηναι; <sup>26</sup> Εμβλεψας δε ὁ Ἰησοῦς  
is able to be saved? Looking but the Jesus  
εἶπεν αὐτοῖς· Παρα ἀνθρώποις τοῦτο ἀδύνατον  
said to him: With man this impossible  
ἐστὶ· παρα δὲ θεῷ πάντα δύνατα.  
is: with but God all possible.

<sup>27</sup> Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδού,  
Then answering the Peter said to him; Lo,  
ἡμεῖς ἀφηκαμεν πάντα, καὶ ἠκολουθησαμεν σοί·  
we left all, and followed thee;  
τί ἀρα ἔσται ἡμῖν; <sup>28</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐ-  
what then shall be to us? The and Jesus said to  
τοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθεῖ-  
them; Indeed I say to you, that you the having fol-  
σαντες μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ  
lowed me, in the new birth day when may sit the  
υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,  
son of the man upon a throne of glory of him,  
καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων, κρινόν-  
shall sit also you upon twelve thrones, judg-  
τες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. <sup>29</sup> Καὶ πᾶς  
ing the twelve tribes of the Israel. And all  
ὅς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ  
who left houses, or brothers, or sisters, or  
πατέρα, ἢ μητέρα, \* [ἢ γυναῖκα,] ἢ τέκνα, ἢ  
father, or mother, [or wife,] or children, or  
ἀγρούς, ἕνεκεν τοῦ ὀνόματος μου, ἑκατόντα-  
fields, on account of the name of me, a hundred  
πλασίονα ληψεται, καὶ ζωὴν αἰώνιον κληρο-  
fold shall receive, and life age-lasting shall  
νομήσει.  
inherit.

<sup>30</sup> Πολλοὶ δὲ ἐσονται πρῶτοι, ἐσχάτοι· καὶ  
Many but shall be first, last: and  
ἐσχάτοι, πρῶτοι. ΚΕΦ. κ'. 20. <sup>1</sup> Ὅμοια γὰρ  
last, first. Like for  
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσ-  
is the kingdom of the heavens to a man a house-  
ποτῇ, ὅστις ἐξηλθεν ἅμα πρῶς μισθωσάσθαι  
holder, who went out with morning to hire  
ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> Συμφε-  
laborers into the vineyard of him. Having  
νησας δὲ μετὰ τῶν ἐργατῶν ἐκ δηνარიου τὴν  
agreed and with the laborers for a denarius the  
ἡμέραν, ἀπεστείλεν αὐτοὺς εἰς τὸν ἀμπελῶνα  
day, he sent them into the vineyard  
αὐτοῦ. <sup>3</sup> Καὶ ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν  
of him. And going out about third hour, he saw  
ἀλλοὺς ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς· <sup>4</sup> κακεῖ-  
others standing in the market-place idle: and to  
νοῖς εἶπεν· Ὑπαγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα·  
them he said: Go also ye into the vineyard:

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

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

<sup>27</sup> † Then PETER reply- ing, said to him, "Behold, † we have forsaken all, and followed thee; what, therefore, shall we ob- tain?"

<sup>28</sup> 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.

<sup>29</sup> † 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.

<sup>30</sup> † 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.

† 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. Matt. iv. 20; Luke v. 11. † 28. Luke xii. 30. † 29. Mark x. 29, 30; Luke xviii. 29, 30. † 30. Matt. xx. 16; Luke xiii. 30.

29. or Wife—omit.

29.

και δ' εαν η δικαιον, δωσω υμιν. Οἱ δε  
and whatever may be just, I will give to you. They and  
απηλθον. <sup>5</sup> Παλιν εξελθων περι ἑκτην και  
went away. Again going out about sixth and  
εννατην ὥραν, εποίησεν ὡσαυτως. <sup>6</sup> Περι δε  
ninth hour, he did in like manner. About and  
την ἑνδεκατην \* [ὥραν] εξελθων, εὑρεν αλλους  
the eleventh: [hour] going out, he found others  
ἑστωτας, και λεγει αυτοις· Τι ὧδε ἑστηκατε  
standing, and he says to them: Why here stood you  
ἔλιν την ἡμεραν αργοι; <sup>7</sup> Λεγουσιν αὐτῷ· Ὅτι  
all the day idle? They say to him: Because  
τουδεις ἡμας ἐμισθωσατο. Λεγει αυτοις· Ὑπα-  
no one us hired. He says to them: Go  
γετε και υμεις εἰς τον ἀμπελωνα· \* [και δ' εαν  
also you into the vineyard: [and whatever  
η δικαιον, ληψεσθε.] <sup>8</sup> Οψιας δε γενο-  
may be just, you shall receive.] Evening and having  
μενης, λεγει ὁ κυριος του ἀμπελωνος τῷ  
come on, says the lord of the vineyard to the  
ἐπιτροπῷ αὐτου· Καλεσον τους εργατας, και  
steward of him; Call the laborers, and  
αποδος αυτοις τον μισθον, ἀρχαμενος ἀπο των  
give to them the hire, beginning from the  
ἐσχατων, ἕως των πρωτων. <sup>9</sup> Καὶ ἔλθοντες οἱ  
last, till the first. And having come those  
περι την ἑνδεκατην ὥραν, ελαβον οἱ πρῶτον ἀνὰ δηναρion.  
about the eleventh hour, received each a denarius.  
<sup>10</sup> Ἐλθοντες δε οἱ πρωτοι, ἐνομισαν, ὅτι πλεονα  
Having come then those first, supposed, that more  
ληφονται· και ελαβον και αυτοι ἀνα δηναρion.  
they shall receive, and received also they each a denarius.  
<sup>11</sup> Λαβοντες δε ἐγογγυζον κατα του οἰκοδεσποτου,  
Having received but they murmured against the householder,  
<sup>12</sup> λεγοντες· Ὅτι οὗτοι οἱ ἐσχατοι μισθὸν ἕραν  
saying; That these the last one hour  
ἐποίησαν, και ἰσους ἡμιν αὐτους ἐποίησας, τοις  
worked, and equal to us whom thou hast made, to the  
βαστασαςι το βαρος της ἡμερας, και τον καν-  
having endured the burden of the day, and he burn-  
σωνα. <sup>13</sup> Ὁ δε ἀποκριθεὶς εἰπεν ἐνι αυτων·  
ing heat. He but answering said to one of them;  
Ἐταίρε, οὐκ ἀδικω σε· ουχι δηνარიου συνεφω-  
Friend, not wrong thee; not of a denarius didst thou  
νησας μοι; <sup>14</sup> Ἄρον το σου, και ὑπάγε. Θελω  
agree to me? Take the thing, and go. I wish  
δε τουτῳ τῷ ἐσχατῷ δοῦναι ὡς και σοι. <sup>15</sup> Ἡ  
and to this the last to give as also to thee. Or  
οὐκ ἐξεστι μοι ποιησαι ἔθελω ἐν τοις ἐμοις;  
not is it lawful to me to do what I will with the my own?  
η δ' οφθαλμος σου πονηρος ἐστιν, ὅτι ἐγω  
or the eye of thee evil is, because I  
ἀγαθος εἰμι; <sup>16</sup> Οὕτως ἐσονται οἱ ἐσχατοι,  
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 then 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.

14. I will.

7. and whatever may be right, you shall

† 5. Noon.  
afternoon.

† 5. Three o'clock in the afternoon.

† 6. Five o'clock in the

πρωτοι· 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· 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 αρχιερευσιν και γραμματευσιν· και  
delivered up to the high-priests and scribes; and  
κατακρινουσιν αυτον· \* [θανατω·] 19 και, παρα-  
they will condemn [to death,] and they will  
δωσουσιν αυτον τοις εθνεσιν εν το σπαιζειν,  
deliver up him to the Gentiles for to mock,  
και μαστιγωσιν, και στυγερωσιν· και εν τριτη  
and to scourge, and to crucify; and in the third  
ημερα ανστησεται.  
day he will stand up.

20 Τότε προσελθεν 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· 21 Ο δε ειπεν  
and asking something from him. He also said  
αυτη· Τι θελεις; λεγει· \* [αυτω·] 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 εκ ευωνυμων σου, εν τη βασιλεια  
of thee, and one at left of thee, in the kingdom  
σου. 22 Απεκριθεις δε ο Ιησους ειπεν· Ουκ ει-  
of thee. Answering but the Jesus said; Not you  
δατε, τι αιτεισα. Δυνασθε πιεν το ποτηριον,  
know, what you ask. Are you able to drink the cup,  
ο εγω μελλω πινειν· λεγουσιν αυτω· Δυ-  
which am about to drink? They say to him; We  
ναμεθα. 23 \* [Και] λεγει αυτοις· Το μεν πο-  
are able. [And] he says to them; The indeed  
τηριον μου πιεσθε· το δε κα'·σα· εις δεξιων  
cup of me you shall drink; the but to sit at right  
μου και εκ ευωνυμων μου· ουκ εστι· τινος δουναι,  
of me and at left of me, not is mine to give,  
αλλ'· οiς 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; and 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. 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. 27; John xviii. 11. † 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. † 24. Mark x. 41; Luke xxii. 24.

καλεσμενος αυτοις, ειπεν Οιδατε, οτι οι αρχοντες  
called ther., said; You know, that the rulers  
της γενεας 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 δουναι την  
to be served but to serve, and to give the  
ψυχην αυτου λυτρον αντι 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  
επετιμησεν 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 ανοιχθωσιν  
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 they

θως ανεβλεψαν αυτων οι οφθαλμοι· και ηκο-  
mediately saw again of them the eyes; and they  
λουθησαν αυτω.  
followed him.

ΚΕΦ. α' 21.

1 Και οτε ηγγισεν αυτος Ιερουσαλμ, και ηλθον  
And when they were near to Jerusalem, and had come  
εως Βηθαγγης προς ορειν 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 ευθως ευρησετε ονον δεδεμενην, και παλω-  
and immediately you will find an ass having been bound, and a foal

know That the PRINCES  
of the NATIONS rule imper-  
iously 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.  
34. They received sight.

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. 12, 1; Dan. ix. 24, 25; Matt. xvi. 28.  
† 30. 1 Tim. i. 6; Tit. ii. 14. † 31. Mark xi. 1; Luke x. 42.

μετ' αὐτῆς· λυσαντες ἀγαγετε μοι. <sup>3</sup> Καὶ εἰαν  
with her; having loosed bring to me. And if  
τις ὑμῖν εἴπῃ τι, εἰρεῖτε· Ὅτι ὁ  
any (one) to you should say any (thing,) you shall say; That the  
κύριος αὐτῶν χρεῖαν ἔχει· εὐθεὺς δὲ ἀποσ-  
lord of them need has; immediately and he will  
τέλλει αὐτούς. <sup>4</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα  
send them. This and all has been done, that  
πληρωθῇ τὸ ῥῆθен διὰ τοῦ προφήτου,  
might be fulfilled the word spoken through the prophet,  
λεγοντος· <sup>5</sup> “Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,  
saying; “Say to the daughter of Zion; Lo,  
ὁ βασιλεὺς σου ἐρχεται σοὶ πραύς, καὶ ἐπιβε-  
the king of thee comes to thee meek, and having  
βηκῶς ἐπὶ οὐν, καὶ πῶλον υἱὸν ὑποζυγίου.”  
been set on an ass, even a foal a son of a beast of burden.”  
<sup>6</sup> Πορευθεντες δὲ οἱ μαθηταί, καὶ ποιήσαντες  
Having gone and the disciples, and having done  
καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἤγαγον  
as commanded to them the Jesus, they led  
τὴν οὐν καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ’ αὐ-  
the ass and the foal, and they placed upon  
αὐτὴν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκαθίσεν ἐπ’ αὐ-  
them the mantles of them; and they caused to sit on (one)  
αὐτῶν. <sup>8</sup> Ὁ δὲ πλεῖστος ὄχλος ἐστρώσαν ἑαυ-  
of them. The and greater crowd spread of them-  
τῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπ-  
selves the mantles in the way; others and cut off  
κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν  
branches from the trees, and scattered in  
τῇ ὁδῷ. <sup>9</sup> Οἱ δὲ ὄχλοι αἱ προαγοντες καὶ οἱ  
the way. The and crowds those going before and those  
ἀκολουθουντες ἐκραζόν, λεγοντες· Ὡσαννα τῷ  
following did cry, saying; Hosanna to the  
υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχομενος ἐν ὀνοματί  
son of David; worthy of blessing he coming in name  
κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. <sup>10</sup> Καὶ εἰσελ-  
of Lord; hosanna in the highest. And having  
θοντος αὐτοῦ εἰς Ἱερουσόλυμα, εἰσεῖσθη πασα  
entered of them into Jerusalem, was moved all  
ἡ πόλις, λεγουσα· Τίς ἐστὶν οὗτος; <sup>11</sup> Οἱ  
the city, saying; Who is this? The  
δὲ ὄχλοι ἐλέγον· Οὗτος ἐστὶν Ἰησοῦς ὁ προφη-  
and crowds said; This is Jesus the prophet,

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

<sup>3</sup> And if any one ques-  
tions you, reply, ‘That  
the MASTER wants them;’  
and he will send them  
promptly.”

<sup>4</sup> Now all this was per-  
formed, that the WORD  
SPOKEN through the PRO-  
PHET might be verified,  
saying,

<sup>5</sup> † “Say to the DAUGH-  
TER of Zion, Behold thy  
“KING comes to thee,  
“lowly, † being seated on  
“an Ass, even \* on a Colt  
“of a Laboring Beast.”

<sup>6</sup> † And the DISCIPLES  
went, and having done as  
JESUS directed them,

<sup>7</sup> they led the ASS, and  
the COLT, and † put their  
MANTLES over them, and  
made him ride.

<sup>8</sup> 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.

<sup>9</sup> And THOSE CROWDS  
\* PRECEDING him, and  
THOSE that FOLLOWED,  
shouted, saying, † “Ho-  
sanna to the son of Da-  
vid! † Blessed be HE who  
‘COMES in the Name of  
‘Jehovah.’ Hosanna in  
the HIGHEST heaven!”

<sup>10</sup> † And having enter-  
ed Jerusalem, the Whole  
CITY was in commotion,  
asking, “Who is this?”

<sup>11</sup> And the CROWDS  
answered, “This is Je-  
sus, 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. Ps. cxviii. 26.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13;

† 10. Mark xi. 15.

της, ὁ ἀπο Ναζαρετ της Γαλιλαίας. <sup>12</sup> Καὶ εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν \* [του θεοῦ,] καὶ ἐξεβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλήβιστων κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστέρας. <sup>13</sup> καὶ λέγει αὐτοῖς Γεγραπται· “Ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαίου ληστῶν.” <sup>14</sup> Καὶ προσηλθὼν αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεραπεύσεν αὐτούς. <sup>15</sup> Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίει, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννα τῷ υἱῷ Δαυὶδ· ἠγανακτήσαν, <sup>16</sup> καὶ εἶπον αὐτῷ· Ἀκουεῖς τι οὗτοι λεγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνεγνώτε· “Ὅτι ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατήρτισα αἶνον;” <sup>17</sup> Καὶ καταλίπων αὐτούς, ἐξήλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλιόσθη ἐκεῖ.

<sup>18</sup> Πρωίας δὲ, ἐπαναγὼν εἰς τὴν πόλιν, ἐπεινάσεν. <sup>19</sup> Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηρανόθη παραχρῆμα ἡ συκὴ. <sup>20</sup> Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηρανόθη ἡ συκὴ; <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς

is from Nazareth in GALILEE.”

<sup>12</sup> † 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;

<sup>13</sup> and said to them, “It is written, † ‘My ‘HOUSE shall be called a ‘House of Prayer,’ but you \* make it a Den of Robbers.”

<sup>14</sup> And the Blind and Lame came to him in the TEMPLE, and he healed them.

<sup>15</sup> 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,

<sup>16</sup> 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.’”

<sup>17</sup> And having left them, he went out of the CITY, † to Bethany; and passed the night there.

<sup>18</sup> † Returning to the CITY, in the Morning, he was hungry;

<sup>19</sup> 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.

<sup>20</sup> † And the DISCIPLES seeing it, were astonished, saying, “How soon is the FIG-TREE withered!”

<sup>21</sup> Jesus answering,

\* VATICAN MANUSCRIPT.—12. of God—omit. 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. ‡ 18. Psa. viii. 2. John xi. 18. ‡ 18. Mark ix. ‡ 20. Mark xi. 20.

13. make it.

15. THOSE BOYS

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. <sup>22</sup> Και παντα, οσα αν  
sea; it shall be done. And all, whatever  
αιτησητε εν τη προσευχη, πιστευοντες,  
you shall ask in the prayer, believing,  
ληψεσθε.  
you shall receive.

<sup>23</sup> 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?

<sup>24</sup> 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· <sup>25</sup> το βαπτισμα Ιωαννου ποθεν ην; εξ  
I do; the dipping of John whence was? from  
ουρανου, η εξ ανθρωπων; Οι δε διελογιζοντο  
heaven, or from men? They and reasoned  
παρ' εαυτοις, 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; <sup>26</sup> 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 John  
ως προφητην. <sup>27</sup> 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, <sup>28</sup> 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. <sup>29</sup> Ο δε αποκριθεις ειπεν· Ου θελω·  
of me. He and answering said: Not I will:  
υστερον δε μεταμεληθεις, απηλθε. <sup>30</sup> 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."

<sup>22</sup> † And whatever you shall ask in PRAYER, believing, you will receive."

<sup>23</sup> † 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?"

<sup>24</sup> 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."

<sup>25</sup> 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?"

<sup>26</sup> And if we say, From Men, we dread the CROWD; for they all regard JOHN as a Prophet."

<sup>27</sup> 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."

<sup>28</sup> 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.'

<sup>29</sup> HE answered, \* 'I will, sir,' but went not.

<sup>30</sup> And coming to the SECOND, he said the same.

\* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John.

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 afterwards he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.  
ei. 24; James v. 16; 1 John iii. 22; y. 14.

† 22. Matt. vii. 8; Mark  
† 23. Mark xi. 27; Luke xx. 1.

ἀποκριθεὶς εἶπεν· Ἐγὼ κύριε, καὶ οὐκ ἀπηλλε.  
answering said; I lord, and not went.  
 31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς;  
Who of the two did the will of the father?  
 Λέγουσιν \* [αὐτῷ.] Ὁ πρῶτος. Λέγει αὐτοῖς ὁ  
They say [to him;] The first. Says to them the  
 Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ  
Jesus; Indeed I say to you, that the tax-gatherers and  
 αἱ πόρναι προαγουσιν ὑμᾶς εἰς τὴν βασιλείαν  
the harlots go before you into the kingdom  
 τοῦ θεοῦ. 32 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν  
of the God. Came for to you John in  
 ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστευσάτε αὐτῷ· οἱ  
a way of righteousness, and not you believed him; the  
 δὲ τελῶναι καὶ αἱ πόρναι ἐπιστευσαν αὐτῷ·  
but tax-gatherers and the harlots believed him;  
 ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ  
you and seeing not repented afterwards, of the  
 πιστεῦσαι αὐτῷ.  
to believe him.  
 33 Ἄλλην παραβολὴν ἀκούσατε· \* [Ἀνθρώπος]  
Another parable hear you; [A man]  
 ἦν οἰκοδεσποτὴς, ὅστις ἐφύτευσεν ἀμπελῶνα,  
was a householder, who planted a vineyard,  
 καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν  
and a hedge to it placed around, and digged in  
 αὐτῷ λήνον, καὶ ᾠκοδόμησε πύργον· καὶ ἐξ-  
it a wine-press, and built a tower; and let  
 ἔδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδημησεν. 34 Ὅτε  
out it to husbandmen, and went abroad. When  
 δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπεστείλε  
and drew near the time of the fruits, he sent  
 τοὺς δούλους αὐτοῦ, πρὸς τοὺς γεωργοὺς, λα-  
the slaves of him, to the husbandmen, to  
 βεῖν τοὺς καρποὺς αὐτοῦ. 35 Καὶ λαβόντες οἱ  
receive the fruits of it. And having taken the  
 γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν,  
husbandmen the slaves of him, him indeed they fayed,  
 ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβολήσαν. 36 Πάλιν  
him and they killed, him and they pelted with stones. Again  
 ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν  
he sent other slaves, greater the  
 πρῶτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 Ὅσ-  
first; and they did to them in like manner. After-  
 τερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ,  
wards and he sent to them the son of him,  
 λέγων· Ἐντραπήσουται τὸν υἱὸν μου. 38 Οἱ  
saying; They will regard the son of me. The  
 δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς·  
but husbandmen, seeing the son, said among themselves;  
 Οὗτος ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτει-  
This is the heir; come, we may  
 νῶμεν αὐτόν, καὶ κατασχῶμεν τὴν κληρονομίαν  
till 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.

Mark xii. 1; Luke xx. 9.

† 35. Heb. xi. 36, 37.

† 33. Cant. viii. 11; Isa. v. 1

† 37. Heb. i. 2; 1 John iv. 9

† 38. Matt. xxi. 2—4; John xi. 53.

αυτου. <sup>39</sup> Και λαβοντες αυτον, εξεβαλον εξω  
of him. And having taken him, they cast out  
του αμπελωνος, και απεκτειναν. <sup>40</sup> Οταν ουν  
of the vineyard, and killed. When therefore  
ελθῃ ὁ κυριος του αμπελωνος, τι ποιησει  
may come the lord of the vineyard, what will he do  
τοις γεωργοις ἐκεινοις; <sup>41</sup> 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, οἱτινες 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. <sup>42</sup> Λεγει αυτοις ὁ Ἰησους· Ουδεποτε  
of them. He says to them the Jesus; Never  
ανεγνωτε εν ταις γραφαις· “Λιθον ὁ· απεδοκι-  
have you read in the writings: “A stone which reject-  
μασαν οἱ οικοδομουντες, οὗτος εγεννηθη εις  
ted they building, the same was made into  
κεφαλην γωνιας· παρα κυριου εγενετο αὕτη,  
a head of a corner; from Lord was this,  
και εστι θαυμαστη εν οφθαλμοις ἡμων;” <sup>43</sup> Δια  
and it is wonderful in eyes of us? On account of  
τουτο λεγω ὑμιν, ὅτι αρθησεται ἀφ’ ὑμων ἡ  
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. <sup>44</sup> Και ὁ πεσων ἐπι τον  
the fruits of her. And he falling on the  
λιθον τουτον, συνθλασθησεται· ἐφ’ ὃν δ’ αν  
stone this, shall be broken: on whom but  
πεση, λικμησει αυτον.  
it shall fall, it will crush to pieces him.

<sup>45</sup> Και ακουσαντες οἱ αρχιερεις και οἱ Φαρι-  
And having heard the high-priests and the Phari-  
σαιοι τας παραβολας αυτου, εγνωσαν, ὅτι περι  
sees the parables of him, knew, that about  
αυτων λεγει. <sup>46</sup> Και ζητουντες αυτον κρατησαι,  
them he says. And seeking him to seize,  
εφοβηθησαν τους οχλους· επειδη ὡς προφητην  
they feared the crowds: since as a prophet  
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις  
him they held. And answering  
ὁ Ἰησους παλιν ειπεν αυτοις εν παραβολαις,  
the Jesus again said to them in parables,  
λεγων· <sup>2</sup> Ὡμοιωθη ἡ βασιλεια των ουρανων  
saying: Has been likened the kingdom of the heavens  
ανθρωπω βασιλει, ὅστις εποιησε γαμους τῷ  
to a man a king, who made marriage-feasts to the  
υἱῷ αὐτου, <sup>3</sup> και απεστειλε τους δουλους αὐτου,  
son of him, and he sent the slaves of him,

<sup>39</sup> Then seizing him, they thrust him out of the VINEYARD and killed him.

<sup>40</sup> When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?”

<sup>41</sup> 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.”

<sup>42</sup> 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 Je- ‘hovah has effected, and ‘it is wonderful in our ‘Eyes?’

<sup>43</sup> 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.

<sup>44</sup> † And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces.”

<sup>45</sup> And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

<sup>46</sup> And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

## CHAPTER XXII.

<sup>1</sup> And JESUS continuing to discourse to them in Parables, said,

<sup>2</sup> “The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

<sup>3</sup> and he sent his SER-

† <sup>42</sup>. “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.

† <sup>39</sup>. John xix. 17, 18; Heb. xij. 11—13. cxviii. 23; Acts iv. 11; 1 Pet. ii. 7. viii. 14, 15; Dan. ii. 34, 44, 45.

† <sup>41</sup>. Mark xii. 9; Luke xx. 16. † <sup>43</sup>. Matt. viii. 12; Luke xiii. 28, 20.

† <sup>42</sup>. Psa. † <sup>44</sup>. Isa.

καλε-<sup>2</sup> τους κεκλημενους εις τους γαμους·  
to call the having been invited to the marriage-feasts  
και ουκ ηθελον ελθειν. <sup>4</sup> 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  
νοι· 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. <sup>5</sup> Οι δε αμελησαντες,  
come to the marriage-feasts. They but neglecting,  
απηλθον· ο μιν εις τον ιδιον αγρον, ο δε εις  
went away; he indeed to the own field. he and to  
την εμποριαν αυτου. <sup>6</sup> 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. <sup>7</sup> 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.  
<sup>8</sup> Τότε λεγει τοις δουλους αυτου· 'Ο μιν  
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. <sup>9</sup> Πορευεσθε ουν επι τας διεξόδους  
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. <sup>10</sup> 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. <sup>11</sup> 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· <sup>12</sup> και λεγει αυτω· 'Εταيره, πως  
oi 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 εφίμωθη. <sup>13</sup> Τότε 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 εξωτερων· 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 (WN 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. <sup>14</sup> Πολλοι γαρ εισι  
gnashing of the teeth. Many for are  
κλητοι, ολιγοι δε εκλεκτοι  
called, few but picked out.

<sup>15</sup> Τότε πορευθεντες οι Φαρισαιοι συμβουλιον  
Then having gone the Pharisees counsel  
λαβον, οπως αυτον παγιδευσωσιν εν λογω.  
took, how him they might insnare in word.

<sup>16</sup> 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. <sup>17</sup> Ειπε ουν ημιν, τι σοι δοκει;  
oi men. Say therefore to us, what to thee seems right?

εξεστι δουναι κηνσον Καισαρι, η ου; <sup>18</sup> 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; <sup>19</sup> Επιδειξατε μοι το  
tempt you hypocrites? Show you to me the  
νομισμα του κηνσου. Οι δε προσηνεγκαν αυτω  
coin of the tribute. They and brought to him

δηναρion. <sup>20</sup> Και λεγει αυτοις· Τινος η εικων  
a denarius. And he says to them, Of whom the likeness  
υτη και η επιγραφη; <sup>21</sup> 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 του θεου  
the (things) of Cesar to Cesar; and the (things) of the God

τω θεω. <sup>22</sup> Και ακουσαντες εθαυμασαν· και  
to the God. And having heard they wondered; and  
αφεντες αυτον απηλθον.  
leaving him they departed.

<sup>23</sup> Εν εκεινη τη ημερα προηλθον αυτω Σαδ-  
In that the day came to him Sad-  
δουκαιιοι, οι λεγοντες, μη ειναι αναστασιν· και  
ducees, they saying, not to be a resurrection; and

επηρωτηταν αυτον, <sup>24</sup> λεγοντις· 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*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection.

† 24. The words of the Law are not quoted *verbatim*, but according to their sense. The intention was that children by the second marriage should 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. xxi. 5.

† 23. Mark xii. 13

γυναίκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ  
 wife of him, and shall raise seed to the  
 ἀδελφῷ αὐτοῦ.” <sup>25</sup> Ἦσαν δὲ παρ’ ἡμῖν ἑπτα  
 brother of him.” There were now with us seven  
 ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε·  
 brothers: and the first, having married, died:  
 καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα αὐτοῦ  
 and not having seed, left the wife of him  
 τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ὅμοιος καὶ ὁ δευτερός,  
 to the brother of him. Likewise also the second,  
 καὶ ὁ τρίτος, ἕως τῶν ἑπτα. <sup>27</sup> Ὑστερον δὲ  
 and the third, till the seven. After and  
 πάντων ἀπεθάνε καὶ ἡ γυνή. <sup>28</sup> Ἐν τῇ οὖν  
 of all died also the woman. In the therefore  
 ἀναστάσει, τίνος τῶν ἑπτα ἐστὶ γυνή; πάντες  
 resurrection, of whom of the seven shall be a wife? all  
 γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκρίθεις δὲ ὁ Ἰησοῦς  
 for had her. Answering and the Jesus  
 εἶπεν αὐτοῖς· Πλανασθε, μὴ εἰδότες τὰς γρα-  
 said to them; You go astray, not knowing the writ-  
 φας, μὴδὲ τὴν δυνάμιν τοῦ θεοῦ. <sup>30</sup> Ἐν γὰρ  
 ings, neither the power of the God. In for  
 τῇ ἀναστάσει οὐτε γαμοῦσιν, οὐτε ἐκγαμι-  
 the resurrection neither they marry, nor are given in  
 ζονται, ἀλλ’ ὡς ἀγγελοὶ \* [τοῦ θεοῦ] ἐν  
 marriage, but as messengers [of the God] in  
 οὐρανῷ εἰσι. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν  
 heaven are. About but the resurrection of the  
 νεκρῶν οὐκ ἀνεγνώτε το ῥηθὲν ὑμῖν ὑπο  
 dead (ones) not have you read that having been spoken to you by  
 τοῦ θεοῦ, λεγοντος· <sup>32</sup> “Ἐγὼ εἰμι ὁ θεός  
 the God, saying: I am the God  
 Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ;”  
 of Abraham, and the God of Isaac, and the God of Jacob?”  
 Οὐκ ἐστὶν ὁ θεός, θεὸς νεκρῶν, ἀλλὰ ζώντων.  
 Not is the God, a God of dead (ones), but of living (ones.)  
<sup>33</sup> Καὶ ἀκουσάντες οἱ ὄχλοι, ἐξεπλησσοντο ἐπὶ  
 And having heard the crowds, were astonished at  
 τῇ διδασκῇ αὐτοῦ.  
 the teaching of him.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφίμωσε  
 The and Pharisees, hearing that he silenced  
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·  
 the Sadducees, were assembled on the same;  
<sup>35</sup> καὶ ἐπηρωτήσεν εἰς ἐξ αὐτῶν, νομικὸς, πειρα-  
 and asked one out of them, a lawyer, tempt-  
 ζῶν αὐτῶν \* [καὶ λεγών·] <sup>36</sup> Διδασκαλε, ποία  
 ing him [and saying·] O teacher, which  
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς  
 commandment great in the law? The and Jesus  
 εἶπεν αὐτῷ· “Ἀγαπήσεις κυρίον τὸν θεόν σου  
 said to him; “Thou shalt love Lord the God of thee  
 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,  
 in whole the heart of thee, and in whole the soul of thee,  
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.” <sup>38</sup> Αὕτη ἐστὶ πρώτη  
 and in whole the mind of thee.” This is first

Offspring to his BRO-  
 THER.

<sup>25</sup> Now, there were  
 with us Seven Brothers;  
 and the FIRST, having  
 married, died; and hav-  
 ing no issue, left his WIFE  
 to his BROTHER.

<sup>26</sup> Thus also the SEC-  
 OND, and the THIRD, even  
 to the SEVENTH.

<sup>27</sup> And last of all, the  
 WOMAN also died.

<sup>28</sup> At the RESURREC-  
 TION, therefore, To which  
 of the SEVEN will she be  
 a WIFE? for they all mar-  
 ried her.”

<sup>29</sup> JESUS answering,  
 said to them, “You err,  
 not knowing the SCRIP-  
 TURES, nor the POWER of  
 GOD;

<sup>30</sup> for in the RESUR-  
 RECTION [state], they nei-  
 ther marry, nor are given  
 in marriage, but are as  
 ANGELS in \*HEAVEN.

<sup>31</sup> But concerning the  
 RESURRECTION of the  
 DEAD, Have you not read  
 the WORD SPOKEN to you  
 by GOD, saying,

<sup>32</sup> †: “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.”

<sup>33</sup> And the CROWDS  
 hearing this, were amazed  
 at his TEACHING.

<sup>34</sup> † Now the PHARI-  
 SEES hearing That he had  
 silenced the SADDUCEES,  
 flocked about Him.

<sup>35</sup> And one of them,  
 † a Lawyer, trying him,  
 proposed this question;

<sup>36</sup> “Teacher, which is  
 the great Commandment  
 in the LAW?”

<sup>37</sup> \* 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.”

<sup>38</sup> This is \*the GREAT  
 and First Commandment

\* VATICAN MANUSCRIPT.—30. of GOD—omit.  
 35. and saying—omit.

37. And HE said.

30. HEAVEN.

35. the GREAT and First Commandment

32. He is not the GOD

† 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 ὅλῃ. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ·  
 and great <sup>second</sup> and like to it:  
<sup>40</sup> Ἐγαπήσεις τὸν πλησίον σου, ὡς σεαυτὸν.  
 "Thou shalt love <sup>the</sup> neighbor of thee, as thyself."  
<sup>41</sup> Ὡς ταύταις ταῖς δυσιν ἐντολαῖς ὅλος ὁ νόμος  
 In these <sup>the</sup> two commandments whole the law  
 καὶ οἱ προφῆται κρεμνάνται.  
 and the prophets are hung.  
<sup>42</sup> Συναγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν  
 Having been assembled and of the Pharisees, asked  
 αὐτοὺς ὁ Ἰησοῦς, <sup>43</sup> λέγων· Τί ὑμῖν δοκεῖ περὶ  
 them the Jesus, saying; What to you thinks about  
 τοῦ Χριστοῦ; τίνος υἱὸς ἐστὶ; Λέγουσιν  
 the Anointed? of whom a son is he? They say  
 αὐτῷ· Του Δαυὶδ. <sup>43</sup> 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;  
<sup>44</sup> "Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Καθὺ ἐκ  
 "Said the Lord to the Lord of me; Sit thou at  
 δεξιῶν μου, ἕως ἀν θῶ τοὺς ἐχθροὺς σου ὑπο-  
 right of me, till I may place the enemies of thee a foot-  
 ποδίων τὰ ποδῶν σου." <sup>45</sup> Εἰ οὖν Δαυὶδ καλεῖ  
 stool of the feet of thee." If then David calls  
 αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; <sup>46</sup> 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 ἐπερωτῆσαι αὐτὸν  
 say one from that the day to ask him  
 οὐκέτι.  
 any more.

ΚΕΦ. κγ'. 23.

<sup>1</sup> Τότε ὁ Ἰησοῦς ἀλάλησε τοῖς ὄχλοις καὶ  
 Then the Jesus spoke to the crowds and  
 τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> λέγων· Ἐπὶ τῆς Μωσέως  
 to the disciples of him, saying; Upon the Moses  
 καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρι-  
 seat sit the scribes and the Phari-  
 σαιοὶ. <sup>3</sup> Πάντα οὖν, ὅσα ἀν εἰπωσιν ὑμῖν  
 scribes, All therefore, whatever they say to you  
 \* [τῆρειν·] τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ  
 [to observe;] observe you and do you; according to but the  
 ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ  
 works of them not do you; they say for, and not  
 ποιοῦσι. <sup>5</sup> Δεσμενοῦσι γὰρ φορτία βαρεὰ καὶ  
 they do. They bind for burdens heavy and  
 δυσβαστακτά, 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. <sup>6</sup> Πάντα δὲ τὰ ἔργα  
 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.

<sup>39</sup> \*The Second is similar; † Thou shalt love thy NEIGHBOR as thyself."

<sup>40</sup> † On These two Commandments \*depend the Whole LAW and the PROPHETS."

<sup>41</sup> † And while the PHARISEES were assembled, JESUS asked them,

<sup>42</sup> saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."

<sup>43</sup> He says to them, "How then does David, by Inspiration, call him his Lord? saying,

<sup>44</sup> † JEHOVAH said to my LORD, Sit thou at my Right hand, till I \*put thine ENEMIES underneath thy FEET?"

<sup>45</sup> If, therefore, David call him Lord, how is he his Son?"

<sup>46</sup> 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.

<sup>1</sup> Then JESUS spoke to the CROWDS, and to his DISCIPLES,

<sup>2</sup> saying, "The SCRIBES and PHARISEES sit in the Chair of MOSES;

<sup>3</sup> therefore All things whatever they command you, \*do and observe; but do not according to their WORKS; for they say and do not perform.

<sup>4</sup> \* And they prepare heavy and oppressive Burdens, for other MEN'S SHOULDERS, but \*they will not move them with their FINGER.

<sup>5</sup> And they perform all their WORKS to be OBSERVED by MEN; \* for this

\* VATICAN MANUSCRIPT.—39. The Second is similar. ENEMIES UNDERNEATH THY FEET. 3. observe—omit. they.

40. depends.

2. do and observe.

5. for they.

† 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 26; Jas. ii. 8. Matt. vii. 12; 1 Tim. i. 5.

† 41. Mark xii. 35; Luke xxi. 41.

† 40. Jas. ii. 8; Acts

34; Heb. i. 13.

† 4. Luke xi. 46; Acts xv. 10.

Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ  
They widen and the phylacteries of them, and  
μεγαλύνουσι τὰ κρασπεδα \* [τῶν ἱματίων αὐ-  
they enlarge the tufts [of the mantles of  
τῶν·] <sup>6</sup> φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς  
them;] they love and the upper couch in the  
δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-  
feasts, and the first seats in the syna-  
γωγαῖς, <sup>7</sup> καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς,  
gogues, and the salutations in the markets,  
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί,  
and to be called by the men rabbi,  
\* [ῥαββί.] <sup>8</sup> Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς  
[rabbi.] You but not may be called rabbi; one

γὰρ ἐστὶν ὑμῶν ὁ καθηγητής· πάντες δὲ ὑμεῖς  
for is of you the leader; all but you  
ἀδελφοί ἐστέ. <sup>9</sup> Καὶ πατέρα μὴ καλεσθῆτε ὑμῶν  
brethren are: And father not you may call of you  
ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ  
on the earth: one for is the father of you, he  
ἐν τοῖς οὐρανοῖς. <sup>10</sup> Μὴ δὲ κληθῆτε καθηγηταί·  
in the heavens: Neither be ye called leaders:

εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός.  
one for of you is the leader, the anointed:

<sup>11</sup> Ὁ δὲ μείζων ὑμῶν, ἐστίαι ὑμῶν διακονός.  
The but greater of you, shall be of you a servant.

<sup>12</sup> Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται·  
Who and shall exalt himself, shall be humbled:

καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.  
and who shall humble himself, shall be exalted.

<sup>13</sup> Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe but to you, scribes and Pharisees, hypo-  
ριταί· ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν,  
crites: because you devour the houses of the widows,  
καὶ προφασίαι μακρὰ προσευχομένοι· διὰ τοῦτο  
and for a show long are praying: through this  
λήψεσθε περισσοτέρον κρίμα.  
you shall receive heavier judgment.

<sup>14</sup> \* [Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
[Woe to you, scribes and Pharisees,  
ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν  
hypocrites. because you shut the kingdom of the  
οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ  
heavens in presence of the men: you for  
οὐκ εἰσερχέσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε  
not enter, nor the entering you permit  
εἰσελθεῖν.] <sup>15</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-  
to enter.] Woe to you, scribes and Phari-  
σαῖοι, ὑποκριταί· ὅτι περιπατεῖτε τὴν θάλασσαν  
sees, hypocrites: because you go about the sea  
καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσηλυτὸν· καὶ  
and the dry, to make one proselyte: and

they widen † their † PHY-  
LACTERIES, and enlarge  
their TUFTS.

<sup>6</sup> † and love the UPPER  
COUCH at FEASTS, and  
the PRINCIPAL SEATS in  
the SYNAGOGUES,

<sup>7</sup> and SALUTATIONS in  
the PUBLIC PLACES; and  
to be called by MEN,  
'Rabbi.'

<sup>8</sup> † But you should not  
be called Rabbi; because  
one is Your \* TEACHER,  
and all you are Brethren.

<sup>9</sup> And style no man on  
the EARTH your Father;  
for one \* is Your HEA-  
VENLY FATHER.

<sup>10</sup> Nor assume the title  
of Leaders; because one  
is Your LEADER, the  
MESSIAH.

<sup>11</sup> † But let the GREAT-  
EST of you, become Your  
Servant.

<sup>12</sup> † And he who shall  
exalt himself, will be  
humbled; and he who  
shall humble himself, will  
be exalted.

<sup>13</sup> † 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.

<sup>14</sup> \* [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.]

<sup>15</sup> 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.

† 8. James iii. 1. † 11. Matt. xx. 26, 27.

† Peter v. 5.

† 6. Mark xii. 38, 39; Luke xi. 43; xx. 40.

† 12. Luke xiv. 11; xviii. 14; James iv. 6;

ὅταν γεννηται, ποιεите αυτον υιον γεεννης  
when he becomes, you make him a son of Gehenna  
διπλοτερον υμων. 16 Ουαι υμιν, ἡδηγοι τυφλοι,

double or you. Woe to you, guides blind,  
οἱ λεγοντες. Ὃς αν ομοση εν τῳ ναῳ, ουδε-  
the saying. Whoever may swear by the temple, nothing  
ἔστιν. ὃς δ' αν ομοση εν τῳ χρυσῳ 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  
ἔστιν. ὁ χρυσος, η δ ναος, ὁ ἁγιαζων του

is? the gold, or the temple, that sanctifying he  
χρυσου; 18 Καί. Ὃς ειν ομοση εν τῳ θυσιασ-  
gold? Also; Whoever may swear by the altar,  
τηριφ, ουδεν ἔστιν. ὃς δ' αν ομοση εν τῳ

nothing it is; who but ever may swear by the  
δωρῳ τῳ επανω 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 Ὁ ουν  
altar, that sanctifying the gift, He then  
ομοσας εν τῳ θυσιαστηριῳ, ομνυει εν αὐτῳ και

swearing by the altar, swears by it and  
εν πασι τοις επανω αυτου. 21 και ὁ ομοσας  
by all the (things) upon it; and he swearing  
εν τῳ ναῳ, ομνυει εν αὐτῳ και εν τῳ κατοικ-  
by the temple, swears by it and by the (one) having

κησαντι αυτον. 22 και ὁ ομοσας εν τῳ ουρανῳ,  
inhabited it, and he swearing by the heaven,  
ομνυει εν τῳ θρονῳ του θεου και εν τῳ καθ-  
swears by the throne of the God and by the (one), sit-  
μηνῳ επανω αυτου.

ling upon it.  
23 Ουαι υμιν, γραμματεις και Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-

ριται. ὅτι ἀποδεκατοῦτε το ἡδυσσμον, και το  
crites; because you tithe the mint, and the  
ανηθον, και το κυμινον. και αφηκατε 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, κακειμεν  
the faith. These but it is binding to do, and those

μη αφιεναι. 24 Ὁδηγοι τυφλοι. οἱ διυλιζ-ντες  
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 Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-

ριται. ὅτι καθαριζετε το εξωθεν του πονηριου  
rites; because you cleanse the outside of the cup  
and the dish, but

make him a Son of Ge-  
henna, doubly more than  
yourselves.

16 Woe to you, & blind  
Guides, you who say. Ye  
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, & for THAT  
TEMPLE which CONSE-  
CRATED the GOLD?

18 And, to swear by the  
ALTAR, 'tis 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, & for  
THAT ALTAR which CON-  
SECRAES 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  
vines through a strainer. The Jews did it from religious scruples, the Gentiles from  
cleanness.

† 16. Matt. xv. 14. † 17. Exod. xxx. 29. † 19. Exod. xlix. 7. † 22. Matt  
v. 34. † 23. Luke xi. 42. † 24. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. † 25  
Mark vii. 4; Luke xi. 20.

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, γραμματεεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· οτι παρομβιαζετε ταφοις κεκοιναμενοις,  
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, γραμματεεις 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 τη 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 αποστελλω  
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 μαστιγωσετε εν ταις  
cify, and out of them you will scourge in the  
συναγωγαίς υμων και διωξετε απο πολεως εις  
synagogues of you and pursue from city to

πολιν· 35 οπως ελθη επ' 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,

30 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.

† 32. 1 Thess. ii. 16.

† 29. Luke xi. 47.

† 33. Matt. iii. 7; xii. 34.

† 31. Acts vii. 51, 52

† 34. Matt.

Ζαχαριου υιου Βαραχίου, ὃν ἐφονεύσατε μεταξὺ  
 of Zechariah a son of Barachias, whom you killed between  
 τῶν ναῶν καὶ τοῦ θυσιαστηρίου. <sup>36</sup> Ἀμὲν λέγω  
 the temple and the altar. Indeed I say  
 ὑμῖν, ὅτι ἡξίει ταῦτα πάντα ἐπὶ τὴν γενεάν  
 to you, that shall come these (things) all upon the generation  
 ταύτην. <sup>37</sup> Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἥ ἀποκ-  
 this. Jerusalem, Jerusalem, the kill-  
 τεινοῦσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς  
 ing the prophets, and stoning the  
 ἀπεσταλμένους πρὸς αὐτήν· πόσας ἡθελῶσα  
 having been sent to her; how often I desired  
 ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυ-  
 to gather the children of thee, what manner gathers  
 ναγεὶ ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτερυγίας;  
 a bird the brood or herself under the wings?  
 καὶ οὐκ ἡθελῆσατε. <sup>38</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ  
 and not you were willing. Lo, is left to you the  
 οἶκος ὑμῶν \* [ἐρημός.] <sup>39</sup> Λέγω γὰρ ὑμῖν· Οὐ  
 house of you [a desert.] I say for to you; Not  
 μὴ με ἰδῆτε ἀπ' ἀρτί, ἕως ἂν εἴπητε. Εὐλογη-  
 not me you may see from now, till you may say; Having been  
 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
 blessed he coming in name of Lord.

ΚΕΦ. κδ'. 24.

<sup>1</sup> Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπο τοῦ  
 And being come out the Jesus was going from the  
 ἱεροῦ καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξά-  
 temple, and came the disciples of him to point out  
 αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> Ὁ δὲ Ἰησοῦς  
 to him the buildings of the temple. The and Jesus  
 εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὲν  
 said to them; Not see you all those; indeed  
 λέγω ὑμῖν, οὐ μὴ ἀφῇ ὧδε λίθος πρὶ  
 I say; to you, not not should be left here stone upon  
 λίθον, ὃς οὐ καταλυθήσεται.  
 stone, which not shall be thrown down.

<sup>3</sup> Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν  
 Sitting and of him upon the mountain of the

to the BLOOD of † Zechariah, † Son of Barachiah, whom you will murder between the SANCTUARY and the ALTAR.

<sup>36</sup> Indeed, I say to you, That all these things will come upon this GENERATION.

<sup>37</sup> † 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.

<sup>38</sup> Behold, your HABITATION is left to you;

<sup>39</sup> for I tell you, You shall not see me from this time, till you shall say, † 'Blessed be HE who † COMES in the Name of 'Jehovah.'"

CHAPTER XXIV.

<sup>1</sup> † And JESUS being come out was going from the TEMPLE; and his DISCIPLES came to show him the BUILDINGS of the TEMPLE.

<sup>2</sup> 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."

<sup>3</sup> 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 Jehoiadab, 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 Iddo, 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 σης 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 πολλοις πλανησουσι. 6 Μελλησετε δε and many they shall deceive. You shall be about and ακουειν πολεμου, 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 εθνους, και βασιλεια επι βασιλειαν· 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 παραδωσουσιν 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 τῃ πληθυνθη, την ανομιαν, ψυγησεται η th to be increase the lawlessness, shall be cooled the αγαπη των πολλων. 13 Ο δε υποκεινας εις love of the many. He but holding out to τελος, εὖτος σωθησεται. 14 Και κηρυχθησεται end, the same shall be saved. And shall be published τουτο το ευαγγελιον της βασιλειας εν ὅλῃ τῇ this the glad tidings of the kingdom in whole the οικουμενῃ, εις μαρτυριον πασι τοις εθνεσι· και habitable, for a testimony to all the nations; and τότε ἥξει το τελος. 15 Ὅταν οὖν ἴδητε το then shall come the end. When therefore you may see the βδελυγμα της ερημωσεως, το ρηθεν 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. 19; John xv. 20.

† 10.

† 11. Acts xx. 29; 2 Pet. ii. 1.

† 13. Matt. x. 22.

† 14. Matt. iv. 23;

Rom. x. 18; 1x. 35; Col. i. 6 23.

† 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἑστως εν τοπω  
through Daniel the prophet, having stood in place  
ἁγιοῦ (ὁ ἀναγινωσκων νοεῖτω) 16 τοτε οἱ εν  
holy: (he reading let him think:) then they in

τη Ιουδαια, φευγετωσαν επι τα ορη· 17 ὁ  
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 αὐτου· 18 και ὁ ἐν τῷ ἀγρῷ, μη  
the house of him; and he in the field, not

επιστρεψατω οπισω, λαβει τα ἱματια αὐτου.  
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 ἡμεραις. 20 Προσ-  
giving suck in those the days. Pray

ευχεσθε δε, ινα μη γενηται ἡ φυγη ὑμων  
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

ὀλιψις μεγαλη, οἳα 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

εἰ μη ἐκολωβωθησαν αἱ ἡμεραι εκειναι, ουκ αν  
except were shortened the days: those, not should

εσωθη πατα σαρκ· δια δε τους εκλεκτους  
or saved all flesh; on account of but the chosen

κολωβωθησονται αἱ ἡμεραι εκειναι. 23 Τοτε εαν  
shall be shortened the days those. Then if

τις ὑμιν ειπη· 'Ιδου, ὧδε ὁ χριστος, η ὧδε· 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, ὥστε πλανησαι, εἰ δυνατον και  
and wonders, so as to deceive, if possible even

τους εκλεκτους. 25 Ιδου, προειρηκα ὑμιν. 26 Εαν  
the chosen. Lo, I have foretold to you. If

οὖν ειπωσιν ὑμιν· Ιδου, εν τη ερημῳ 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 Ὡσπερ γαρ ἡ αστραπη εξερχεται απο  
believe. As for the lightning comes out from

ανατολων, και φαινεται εως δυσμων, ουτως  
east, and shines 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. Mark xiii. 21; Luke xvii. 23; xxi. 8. † 27. Luke xvii. 24.

ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
shall be also the presence of the son of the man.  
28 Ὃπου \* [γὰρ] εἰαν ἡ το-πτῶμα, ἐκεῖ συναχ-  
Where [for] ever may be the carcass, there will to  
θρονοῦνται οἱ αἰετοί. 29 Εὐθὺς δὲ μετὰ τὴν θλίψιν  
gathered the eagles. Immediately but after the affliction  
τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκροτισθῆσεται,  
of the days those, the sun shall be darkened,  
καὶ ἡ σελήνη οὐ δώσει τὸ φεγγος αὐτῆς, καὶ  
and the moon not shall give the light of her, and  
οἱ ἀστέρες πετοῦνται ἐκ τοῦ οὐρανοῦ, καὶ αἱ  
the stars shall fall from the heaven, and the  
δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 30 Καὶ  
powers of the heavens shall be shaken. And  
τοῦτα φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ  
these shall appear the sign of the son of the  
ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε καθύψονται.  
man in the heaven: and then shall lament:  
πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὁψονται τὸν υἱόν  
all the tribes of the earth, and they shall see the son  
τοῦ ἀνθρώπου· ἐρχομενόν ἐπὶ τῶν νεφελῶν τοῦ  
of the man coming upon the clouds of the  
οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.  
heaven, with power and glory much;  
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ  
and he will send the messengers of him with  
σαλπιγγος φωνῆς μεγάλης· καὶ ἐπισυναξούσι.  
of trumpet a voice great; and they shall gather  
τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,  
the chosen (ones) of him from the four winds,  
ἀπ' ἀκρῶν οὐρανῶν ἕως ἀκρῶν αὐτῶν. 32 Ἀπο  
from extremities of heavens to extremities of them. From  
δε τῆς συκῆς μαθετέ τὴν παραβολήν· ὅταν  
but the fig-tree learn you the parable; when  
ἤδη ὁ κλάδος αὐτῆς γενηταὶ ἁπαλός, καὶ τὰ  
already the branch of her may be tender, and the  
φύλλα ἐκφυῖ, γινώσκετε, ὅτι ἐγγὺς τὸ  
leaves may put forth, you know, that near the  
θερος· 33 Οὕτως καὶ ὑμεῖς, ὅταν ἰδῆτε πάντα  
summer; So also you, when you may see all  
ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.  
these, know you, that near it is at doors.  
34 Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρελθῇ ἡ γενεὰ  
Indeed I say to you, not not may pass away the generation  
αὕτη, ἕως ἂν πάντα ταῦτα γενήται. 35 Ὅ  
this, till all these may be done. The  
οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι  
heaven and the earth shall pass away; the but words  
μου οὐ μὴ παρελθῶσι.  
of me not not may pass away.

33 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς  
About and the day that and hour no one  
οἶδεν, οὐδὲ οἱ ἀγγέλοι τῶν οὐρανῶν, εἰ μὴ ὁ  
knows, nor the messengers of the heavens, except the  
πατὴρ μόνος. 37 Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε,  
father alone. As and the days of Nōe,

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.  
† 23. 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 \* [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ  
even so will be [also] the presence of the son of the  
ανθρώπου. 38 Ὅσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις  
man. As for they were in the days

ταῖς πρὸ τοῦ κατακλυσμοῦ πρῶτοντες καὶ  
the before the flood eating and  
πινόντες, γαμουντες καὶ ἐκγαμιζόντες, ἀχρι  
drinking, marrying and giving in marriage, till  
ἧς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτον,  
of which day entered Noe into the ark,

39 καὶ οὐκ ἐγνώσαν, ἕως ἤλθεν ὁ κατακλυσμος  
and not they knew, till came the flood

καὶ ἤρην ἅπαντας· οὕτως εἶπαι \* [καὶ] ἡ  
and took away all; even so will be [also] the  
παρουσία τοῦ υἱοῦ τοῦ ανθρώπου. 40 Τότε δυο  
presence of the son of the man. Then two

ἐσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται,  
shall be in the field: the one is taken away,

καὶ ὁ εἰς ἀφίεται. 41 Δυο ἀλθουσαι ἐν τῷ  
and the one is left. Two grinding in the

μυλῶνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.  
mill; one is taken away, and one is left.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε, ποῖα ὥρα  
Watch you therefore, because not you know, in what hour

ὁ κύριος ὑμῶν ἐρχεται. 43 Ἐκεῖνο δὲ γινώσκετε,  
the Lord of you comes. This but know you,

ὅτι εἰ ᾔδει ὁ οἰκοδεσποτὴς, ποῖα φυλακὴ ὁ  
that if had known the householder, in what watch the

κλεπτὴς ἐρχεται, ἐγγηγορήσεν αὐν, καὶ οὐκ  
thief comes, he would have watched, and not

αὐν εἰασε διουρυγῆναι τὴν οἰκίαν αὐτοῦ.  
he would have allowed to be dug-through the house of him.

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι,  
On account of this also you be ready; because,

ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου  
in which hour not you think, the son of the man

ἐρχεται.  
comes.

45 Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος καὶ φρονιμὸς,  
Who then is the faithful slave and prudent,

ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θερ-  
whom placed he lord of him over of the domes-

πειας αὐτοῦ, τοῦ δούναι αὐτοῖς τὴν τροφὴν ἐν  
ties of him, of the to give to them the food in

καιρῷ; 46 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν  
season? Blessed the slave that, whom coming

ὁ κύριος αὐτοῦ εὕρῃσι ποιοῦντα οὕτως. 47 Ἀμὴν  
the lord of him shall find doing so. Indeed

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ  
I say to you, that over all the possessions of him

καταστήσει αὐτον. 48 Εἰ δὲ εἴπῃ ὁ κακὸς  
he will place him. If but should say the b a

δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ  
slave that in the heart of him; Delays the

κύριος μου \* [ἐλθεῖν] 49 καὶ ἀρξήται τυπτεῖν τοὺς  
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 PRE-  
SENCE of the SON of MAN.

40 † Two men shall then  
be in the FIELD; \* one  
will be taken, and the  
\* other left.

41 Two women shall  
be grinding at the MILL;  
one will be taken, and the  
other left.

42 † Watch, therefore,  
Because, you do not know  
at what \* Day your MAS-  
TER 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 MAS-  
TER has placed over his  
HOUSEHOLD, to GIVE  
them FOOD in due Sea-  
son?

46 Happy that SER-  
VANT, whom his MASTER,  
on coming, shall find thus  
employed!

47 † Indeed, I say to  
you, That he will appoint  
him over All his POSSES-  
SIONS.

48 But if that Servant  
should WICKEDLY say in  
his HEART, 'My MASTER  
delays;'

49 and should begin to

\* VATICAN MANUSCRIPT.—37, also—omit.  
42. Day 43. to come—omit.

30. also—mit.

40. one.

40. other

† 38. Gen. vi. 3—5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20.

† 42. Matt xxv. 13; Mark xiii

83; Luke xxi. 36.

† 43. Luke xii. 59; 1 Thess. 3

† 44. Matt xxv. 13; Mark xiii

† 47. Matt xxv. 13; Mark xiii

συνδουλος, εσθιη δε και πινη μετα των μεθυοντων· <sup>50</sup> ἥξει ὁ κυριος του δουλου εκεινου εν δρυνκ; shall come the lord of the slave that in ἡμερα, ἣ ου προσδοκα, και εν ᾧρα, ἣ ου a day, in which not he expects, and in an hour, in which not γινωσκει· <sup>51</sup> και διχοτομησει αυτον, και το he knows; and shall cut asunder him, and the μερος αυτου μετα των ὑποκριτων θησει· εκει part of him with the hypocrites will place; there εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων· will be the weeping and the gnashing of the too'

ΚΕΦ. κ'. 25.

<sup>1</sup> Τότε ὁμοιωθησεται ἡ 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 απαντησιν του νυμφιου of them, went out to a meeting of the bridegroom <sup>2</sup> Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε μωραι. <sup>3</sup> Αιτινες μωραι, λαβουσαι τας λαμπαδας foolish. Who foolish, having taken the lamps αυτων, ουκ ελαβον μεθ' ἑαυτων ελαιον. <sup>4</sup> Αι of them, not took with themselves oil. <sup>5</sup> Αι δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις but prudent took oil in the vessels \* [αυτων] μετα των λαμπαδων αυτων. <sup>6</sup> Χρονι- [of them] with the lamps of them. Delay- ζοντος δε του νυμφιου, ευυσταξαν πασαι, κα ag and the bridegroom, nodded all, and εκαθευδον. <sup>7</sup> Μεσση δε νυκτος κραυγη γεγονεν did sleep. Of middle and night a cry was raised; Ιδου, ὁ νυμφιος \* [ερχεται·] εξερχεσθε εις απαν- Lo, the bridegroom [com. ;] go out to a meet- τησιν αυτου. <sup>8</sup> Τότε ηγερθησαν πασαι αι παρθενοι ing of him. Then arose all the virgins εκειναι, και εκοσμησαν τας λαμπαδας αυτων· those, and put in order the lamps of them.

beat his FELLOW-SERVANTS, and should eat and drink with the INTEMPERATE;

<sup>50</sup> 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,

<sup>51</sup> and will cut him off, and will appoint his PORTION with the HYPOCRITES; †there will be the WEEPING and the GNASHING of TEETH.

CHAPTER XXV.

<sup>1</sup> 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.

<sup>2</sup> Now five of them were \*foolish, and five were prudent.

<sup>3</sup> \*For the FOOLISH took their LAMPS, but carried no Oil with them.

<sup>4</sup> The PRUDENT, however, besides \*their own LAMPS, took Oil in the VESSELS.

<sup>5</sup> While the BRIDE-GROOM delayed, †they all became drowsy, and fell asleep.

<sup>6</sup> And at Midnight a Cry was raised, 'Behold, the BRIDEGROOM; go out and \*meet him!'

<sup>7</sup> Then All those VIRGINS 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 sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

† 51. Matt. viii. 12; xiii. 42; xxv. 30.

† 1. Eph. v. 29, 30; Rev. xix. 7; 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 ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν  
 out of the oil you, because the lamps of us  
 σβεννύνται. <sup>9</sup> Ἀπεκρίθησαν \* [δὲ] αἱ φρονιμοί,  
 are extinguished. Answered [but] the prudent,  
 λέγονσαι· Μῆποτε οὐκ ἀρκεσθὲν ὑμῖν καὶ ὑμῖν  
 saying· Lest not it might suffice to us and to you;  
 πορεύεσθε μᾶλλον πρὸς τοὺς πωλουντάς, καὶ  
 go you rather to the selling, and  
 ἀγοράσατε ἑαυτάς. <sup>10</sup> Ἀπερχομένων δὲ αὐτῶν  
 buy to yourselves. Going away and of them  
 ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοίμοι  
 to buy, came the bridegroom; and the prepared ones  
 ἰσηλθὼν μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-  
 entered with him into the nuptial-feasts; and was  
 κλεισθὴ ἡ θύρα. <sup>11</sup> 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,  
 ἀνίσχ' ἡμῖν. <sup>12</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμην  
 open to us. As out answering said; Indeed  
 λέγω ὑμῖν, οὐκ οἶδά ὑμᾶς. <sup>14</sup> Γρηγορεῖτε νῦν,  
 say to you, n t w f u. Watch you therefore,  
 ὅτι οὐκ οἶδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.  
 because not you know the day, nor the hour.  
<sup>1</sup> 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  
 χοντά αὐτοῦ· <sup>15</sup> καὶ ὧ μὲν ἔδωκε πέντε  
 of him, and to him, indeed he gave five  
 πάλαντα, ὧ δὲ δύο, ὧ δὲ ἓν· ἕκαστῳ  
 talents, to him and tw, to him and one; to each  
 κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδημῆσεν  
 according to the own power; and went abroad  
 εὐθεὺς. <sup>15</sup> Πορεύεις \* [δὲ] ὁ τα πέντε  
 immediately. Going [and] he the five  
 τάλαντα λαβὼν, ἐίργασατο ἐν αὐτοῖς, καὶ  
 talents having received, traded with them, and  
 ἐποίησεν ἄλλα πέντε \* [τάλαντα.] <sup>17</sup> Ὡσαν-  
 made other five [talents.] Like  
 τως \* [καὶ ὁ] τα δύο, ἐκερδήσεν καὶ αὐτὸς ἄλλα  
 wise [also he] the two, gained also he other  
 δύο. <sup>18</sup> Ὁ δὲ το ἓν λαβὼν ἀπελθὼν ὠρυξά-  
 two. He but the one having received having retired digged  
 \* [ἐν] τῇ γῇ, καὶ ἀπεκρύψε το ἀργύριον τοῦ  
 [in] the earth, and hid the silver of the  
 κυρίου αὐτοῦ. <sup>19</sup> Μετὰ δὲ χρόνον πολὺν ἐρχεται  
 lord of him. After but time much comes  
 ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναιρεῖ  
 the lord of the slaves those, and adjusts  
 μετ' αὐτῶν λόγον. <sup>20</sup> 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, 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.

18. Talents—omit.

17. he also—omit.

13. 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.

28. 35.

† 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.] <sup>21</sup> 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.  
<sup>22</sup> 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·]  
lo, other two talents I gained [upon them:]  
<sup>23</sup> 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. <sup>24</sup> 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· <sup>25</sup> 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 συν. <sup>26</sup> Αποκριθεις δε  
the earth; lo, 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  
ρηνηρε, ηδεις, οτι θεριζω οπου ουκ εσπειρα,  
slothful, didst thou know, that I reap where not I sowed,  
και συναγω οθεν ου διεσκορπισα; <sup>27</sup> 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 tho mine with  
τοκρον. <sup>28</sup> Αρατε ουν απ' ρυτου το ταλαντον,  
interest. Take you therefore from him the talent,  
και δοτε τω εχοντι τα δεκα ταλαντα. <sup>29</sup> 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.'

<sup>21</sup> 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.'

<sup>22</sup> HE also who had the two Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

<sup>23</sup> 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.'

<sup>24</sup> 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;

<sup>25</sup> and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE OWN.'

<sup>26</sup> 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?

<sup>27</sup> Thou oughtest then to have given my MONEY to the BANKERS, that at my return, I might have received mine OWN with Interest.

<sup>28</sup> Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

<sup>29</sup> † for to EVERY ONE

\* VATICAN MANUSCRIPT.—20. upon them—omit.  
22. upon them—omit.

† 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xxii. 29, 30.  
iv. 25; Luke viii. 18; xix. 23.

22. having received—omit.

† 29. Matt. xiii. 12; Mark

γαρ <sup>for</sup> <sup>having</sup> <sup>all</sup> <sup>shall be given,</sup> <sup>and</sup> <sup>he shall</sup>  
 θησεται· <sup>abound:</sup> <sup>from but the not</sup> <sup>having,</sup> <sup>even what he has,</sup>  
 αρθησεται <sup>shall be taken away from him.</sup> <sup>30</sup> <sup>And the</sup> <sup>useless</sup>  
 δουλον <sup>slave</sup> <sup>cast you</sup> <sup>into the</sup> <sup>darkness the</sup> <sup>outer:</sup>  
 εκει <sup>there</sup> <sup>shall be the</sup> <sup>weeping,</sup> <sup>and the</sup> <sup>gnashing of the</sup>  
 οδοντων· <sup>teeth.</sup>

31 <sup>When and may come the son of the</sup> <sup>an</sup> <sup>in the</sup>  
 οταν <sup>δοξη</sup> <sup>αυτου,</sup> <sup>και</sup> <sup>παντες</sup> <sup>οι</sup> <sup>αγγελοι</sup> <sup>μετ'</sup> <sup>αυτου,</sup>  
 τοτε <sup>καθισει</sup> <sup>επι</sup> <sup>θρονου</sup> <sup>δοξης</sup> <sup>αυτου,</sup> <sup>32</sup> <sup>και</sup>  
 συναχθησεται <sup>will be gathered</sup> <sup>in presence</sup> <sup>of him</sup> <sup>all the nations;</sup>  
 και <sup>αφοριει</sup> <sup>αυτους</sup> <sup>απ'</sup> <sup>αλληλων,</sup> <sup>ωσπερ</sup> <sup>δ</sup>  
 ποιμην <sup>separates</sup> <sup>the</sup> <sup>sheep</sup> <sup>from the</sup> <sup>goats;</sup>  
 33 <sup>και</sup> <sup>σκησει</sup> <sup>τα</sup> <sup>μεν</sup> <sup>προβατα</sup> <sup>εκ</sup> <sup>δεξιων</sup> <sup>αυτου,</sup>  
 τα <sup>δε</sup> <sup>εριφια</sup> <sup>εξ</sup> <sup>ευωνυμων.</sup> <sup>34</sup> <sup>Τοτε</sup> <sup>ερει</sup> <sup>δ</sup>  
 βασιλευς <sup>to the</sup> <sup>by</sup> <sup>right</sup> <sup>of him;</sup> <sup>Come the</sup>

ευλογημενοι <sup>having been blessed of the</sup> <sup>father</sup> <sup>of me,</sup> <sup>inherit</sup>  
 την <sup>ητοιμασμενην</sup> <sup>υμιν</sup> <sup>βασιλειαν</sup> <sup>απο</sup> <sup>κατα-</sup>  
 βολης <sup>the</sup> <sup>having been prepared to you</sup> <sup>kingdom</sup> <sup>from</sup> <sup>the</sup> <sup>found-</sup>  
 35 <sup>Επιενασα</sup> <sup>γαρ,</sup> <sup>και</sup> <sup>εδωκατε</sup>  
 μοι <sup>φαγειν·</sup> <sup>εδιψησα,</sup> <sup>και</sup> <sup>εποτισατε</sup> <sup>με·</sup>  
 ξενος <sup>ημην,</sup> <sup>και</sup> <sup>συνηγαγετε</sup> <sup>με·</sup> <sup>36</sup> <sup>γυμνος,</sup>  
 και <sup>περιεβαλετε</sup> <sup>με·</sup> <sup>ησθενησα,</sup> <sup>και</sup> <sup>επισκεψασθε</sup>

με· <sup>εν</sup> <sup>φυλακη</sup> <sup>ημην,</sup> <sup>και</sup> <sup>ηλθετε</sup> <sup>προς</sup> <sup>με.</sup>  
 37 <sup>Τοτε</sup> <sup>αποκριθησονται</sup> <sup>αυτω</sup> <sup>οι</sup> <sup>δικαιοι,</sup> <sup>λεγον-</sup>  
 38 <sup>Κυριε,</sup> <sup>ποτε</sup> <sup>σε</sup> <sup>ειδομεν</sup> <sup>πεινωντα,</sup> <sup>και</sup>  
 39 <sup>δε</sup> <sup>σε</sup> <sup>ειδομεν</sup> <sup>ξενον,</sup> <sup>και</sup> <sup>συνηγαγομεν;</sup> <sup>η</sup>  
 40 <sup>γυμνον,</sup> <sup>και</sup> <sup>περιεβαλομεν;</sup> <sup>39</sup> <sup>Ποτε</sup> <sup>δε</sup> <sup>σε</sup>  
 41 <sup>ειδομεν</sup> <sup>ασθενη,</sup> <sup>η</sup> <sup>εν</sup> <sup>φυλακη,</sup> <sup>και</sup> <sup>ηλθομεν</sup> <sup>προς</sup>  
 42 <sup>σε·</sup> <sup>Κυριε,</sup> <sup>ποτε</sup> <sup>σε</sup> <sup>ειδομεν</sup> <sup>πεινωντα,</sup> <sup>και</sup>

33 <sup>και</sup> <sup>he will place the</sup> <sup>SHEEP</sup> <sup>at his Right</sup> <sup>hand,</sup> <sup>but the</sup> <sup>GOATS</sup> <sup>at his Left.</sup>  
 34 <sup>Then will the KING</sup> <sup>say to THOSE</sup> <sup>at his Right</sup> <sup>hand,</sup> <sup>'Come, you BLES-</sup> <sup>SSED</sup> <sup>ones of my FATHER,</sup> <sup>inherit the KINGDOM</sup> <sup>prepared for you from</sup> <sup>the Formation of the</sup> <sup>World;</sup>  
 35 <sup>for I was hungry,</sup> <sup>and you gave me food;</sup> <sup>I</sup> <sup>was thirsty,</sup> <sup>and you gave me drink;</sup> <sup>I was a Stran-</sup> <sup>ger,</sup> <sup>and you entertained me;</sup>  
 36 <sup>I was naked,</sup> <sup>and you clothed me;</sup> <sup>I was</sup> <sup>sick,</sup> <sup>and you assisted me;</sup> <sup>I was in Prison,</sup> <sup>and you visited me.'</sup>  
 37 <sup>The RIGHTEOUS will</sup> <sup>then reply, saying,</sup> <sup>'Lord,</sup> <sup>when did we see thee</sup> <sup>hungry,</sup> <sup>and feed thee?</sup> <sup>or thirsty,</sup> <sup>and give thee</sup> <sup>drink?</sup>

38 <sup>And when did we</sup> <sup>see thee a Stranger,</sup> <sup>and</sup> <sup>entertain thee?</sup> <sup>or naked,</sup> <sup>and</sup> <sup>clothe thee?</sup>  
 39 <sup>And when did we</sup> <sup>see thee sick,</sup> <sup>or in Prison,</sup> <sup>and</sup> <sup>came to thee?'</sup>

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 WEEPING and the GNASHING OF TEETH.

31 Now when the SON of MAN shall come in his GLORY, and All the ANGELS with him, then will he sit upon his Glorious Throne;

32 and All the NATIONS 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 Then will the KING say to THOSE at his Right hand, 'Come, you BLESSED 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 Stranger, 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 came to thee?'

πρὸς 40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς εἰπὺ αὐτοῖς·  
 thee? And answering the king will say to them;  
 Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν  
 Indeed I say to you, in whatever you did to one  
 τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ  
 of these of the brothers of me of the least, to me  
 ἐποιήσατε.  
 you did.

41 Τότε εἰπὺ καὶ τοῖς ἐξ ἐὐνυμῶν· Πορευέσθε  
 Then he will say also to the of left; Go

ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον,  
 from me the having been cursed into the fire the age-lasting,  
 τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγελοῖς  
 that having been prepared to the accuser and to the messengers  
 αὐτοῦ. 42 Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατε μοι  
 of him. I hungered for, and not you gave to me  
 φαγεῖν· ἐδίψα, καὶ οὐκ ἐποτίσατε με·  
 to eat; I thirsted, and not you gave drink to me;

43 ξένος ἦμην, καὶ οὐ συνηγαγέτε με· γυμνός, καὶ  
 a stranger I was, and not you entertained me; naked, and  
 οὐ περιεβαλέτε με· σθενής, καὶ ἐν φυλακῇ,  
 not you clothed me; sick, and in prison,  
 καὶ οὐκ ἐπισκεψάσθε με. 44 Τότε ἀποκριθήσονται  
 and not you visited me. Then will answer  
 αὐτοὶ καὶ αὐτοὶ, λέγοντες· Κύριε, ποτε σε  
 and they, saying; O lord, when thee

εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ  
 we saw hungering, or thirsting, or a stranger, or  
 γυμνόν, ἢ σθενή, ἢ ἐν φυλακῇ, καὶ οὐ διη-  
 naked, or sick, or in prison, and not we  
 κούνησαμεν σοι; 45 Τότε ἀποκριθήσεται αὐτοῖς,  
 served thee; Then he will answer them,

λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίη-  
 saying; Indeed I say to you, in as much not you  
 σατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ  
 did to one of these of the least, neither to me  
 ἐποιήσατε. 46 Καὶ ἀπελεύσονται οὗτοι εἰς  
 you did. And shall go away these into  
 κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζῶν  
 a cutting-off age-lasting: the and just ones into life  
 αἰώνιον.  
 age-lasting.

ΚΕΦ. κς'. 26.

1 Καὶ ἐγένετο, ὅτε ἐτετέλεσεν ὁ Ἰησοῦς παντὰς  
 And it happened, when had finished the Jesus all  
 τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·  
 the words these, he said to the disciples of him:

2 Οἰδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται·  
 You know, that after two days the passover comes on:  
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ  
 and the son of the man is delivered into the

† 40. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render *kolasin aionionon*, 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. 20; Rom. ii. 7, 8.

† 41. Matt. vii. 23; Luke xiii. 27.  
 † 1. Mark xvi. 1; Luke xiii. 1; John xiii. 1

40 And the KING answering, will say to them.  
 † ‘Indeed, I say to you, That since you have done it to one of These the LEAST of my BRETHREN, you have done it to me.’

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 † cutting-off; but the RIGHTEOUS 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.”

σταυρωθῆναι. <sup>3</sup> Τότε συνήχθησαν οἱ ἀρχιερεῖς, to be crucified. Then were assembled the high-priests, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, and the scribes, and the elders of the people, εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα· <sup>4</sup> καὶ συνεβούλευσαντο, ἵνα τὸν Ἰησοῦν δώλῃ κρατήσωσι καὶ ἀποκτείνωσιν. Jesus with deceit they might seize and might kill. <sup>5</sup> Ἐλέγαν δὲ· Μὴ ἐν τῇ ἑστρῇ, ἵνα μὴ θορυβῶς γένηται ἐν τῷ λαῷ. They said but; Not in the feast, that not tumult there should be among the people.

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν βηθανίᾳ, ἐν οἰκίᾳ The and Jesus having arrived in Bethany, in a house Σιμωνος τοῦ λεπροῦ, ἵ προσήλθεν αὐτῷ γυνὴ, of Simon the leper, came to him a woman, ἀλαβαστρον μυρου ἐχούσα βαρυτιμου, καὶ an alabaster box of balsam having great value, and πατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακείμενου. she poured upon the head of him being reclined. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, and the disciples of him, were displeased, λέγου· ἐς· Εἰς τί ἡ ἀπολεία αὐτῇ; <sup>9</sup> Ἦδυ- saying; On account of what the loss this? She was νατο γὰρ τοῦτο πρᾶθῆναι πολλοῦ, καὶ δοθῆναι able for this to have sold of much, and to have given πτωχοῖς. <sup>10</sup> Γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· to poor. Knowing and the Jesus said to them; Τί κόπον παρέχετε τῇ γυναικί; ἐργὰν γὰρ Why troubles present you to the woman? a work for καλὸν εἰργασάτο εἰς ἐμέ. <sup>11</sup> Πάντοτε γὰρ τοὺς good she has wrought for me. Always for the πτωχοὺς ἐχετε μεθ' ἑαυτῶν· ἐμέ δὲ οὐ πάντοτε poor you have with yourselves: me but not always ἐχετε. <sup>12</sup> Βάλουσα γὰρ αὕτῃ τὸ μυρόν· τοῦτο you have. Having cast for she the balsam this ἐπὶ τοῦ σώματος μου, πρὸς τὸ ἐνταφιασáι με upon the body of me, to the to prepare for burial me ἐποίησεν. <sup>13</sup> Ἀμὲν λέγω ὑμῖν, ὅπου εὖαν κη- she did. Indeed I say to you, wherever may be ρυθθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, published the glad tidings this, in whole the world, λαληθήσεται καὶ ὁ ἐποίησεν αὕτῃ, εἰς μνημο- shall be spoken also what did she, for a memo- ραν αὐτῆς. rial of her.

<sup>14</sup> Τότε πορεύθεις εἰς τὰν δώδεκα ὁ λεγόμενος Then going one of the twelve he being named Ἰουδᾶς Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, <sup>15</sup> εἶπε· Judas Iscariot, to the high-priests, said; Τί θέλετε μοι δοῦναι, καγὼ ὑμῖν παραδώσω What are you willing to me to give, and I to you will deliver up αὐτόν. Οἱ δὲ ἐστῆσαν αὐτῷ τριακοντὰ ἀρ- him? They and paid to him thirty pieces

<sup>3</sup> 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,

<sup>4</sup> where they consulted how they might seize JESUS by Stratagem and destroy him.

<sup>5</sup> But they said, "Not during the FEAST, lest there should be a Tumult among the PEOPLE."

<sup>6</sup> Now while JESUS was at Bethany, in the House of Simon the LEPER,

<sup>7</sup> a Woman came to him, having an Alabaster box of Balsam, very valuable, which she poured on his HEAD while reclining at table.

<sup>8</sup> And the DISCIPLES seeing it, were displeased, saying, "Why this EXTRAVAGANCE?"

<sup>9</sup> For this might have been sold at a great price, and given to the POOR."

<sup>10</sup> JESUS knowing it, said to them, "Why do you trouble the WOMAN? She has rendered me a kind Office.

<sup>11</sup> For you have the POOR always among you: but Me you have not always.

<sup>12</sup> For in pouring this BALSAM on my BODY, she did it to EMBALM me.

<sup>13</sup> 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."

<sup>14</sup> Then THAT one of the TWELVE, NAMED Judas Iscariot, proceeding to the HIGH-PRIESTS,

<sup>15</sup> said, "What are you willing to give me, and I will deliver him up to you?" And THEY paid him Thirty Shelds.

\* VATICAN MANUSCRIPT.—3, the DISCIPLES.

† 3. John xi. 47; Acts iv. 25.

‡ 6. Mark xiv. 3; John xi. 1, 2; iii. 1-3.

† 8. John

iii. 4.

† 14. Mark xiv. 10; Luke xxi. 3; John xiii. 2, 30.

γυρια. 16 Καὶ ἀπο τότε ἐζητεῖ ευκαιρίαν, ἵνα  
of silver. And from then he did seek opportunity, that  
αὐτὸν παραδῶ.  
him he might deliver up.

17 Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον  
The and first of the feasts of unleavened bread came  
οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες \* [αὐτῷ] Πού  
the disciples to the Jesus, saying [to him;] Where  
θελεῖς ἐτοιμασῶμεν σοὶ φαγεῖν τὸ πάσχα; 18 Ὁ  
wilt thou we make ready to thee to eat the passover? He  
δὲ εἶπεν· Ὑπαγεῖτε εἰς τὴν πόλιν πρὸς τὸν  
and said; Go you into the city to the  
δαινα, καὶ εἰπατέ αὐτῷ· Ὁ διδάσκαλος λέγει·  
certain one, and say to him; The teacher says;  
Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σέ ποιῶ τὸ  
The season of me nigh is; to thee I will make the  
πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν  
passover with the disciples of me. And did  
οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ  
the disciples as commanded to them the Jesus; and  
ἡτοίμασαν τὸ πάσχα.  
they prepared the passover.

20 Οἷας δὲ γενομένης ἀνεκίετο μετὰ τῶν  
Of evening and being come he reclined with the  
δώδεκα. 21 Καὶ ἐσθιοντῶν αὐτῶν, εἶπεν· Ἀμὴν  
twelve. And of eating of them, he said; Indeed  
λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 22 Καὶ  
I say to you, that one of you will deliver up me. And  
λυπούμενοι σφοδρὰ, ἤρξαντο λέγειν αὐτῷ  
being grieved exceedingly, they began to say to him  
ἐκαστος \* [αὐτῶν]· Μὴτι ἐγώ εἰμι, κύριε;  
each one [of them;] Not I am, O lord?  
23 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβαψας μετ'  
He but answering said; He dipping with  
ἐμοῦ ἐν τῷ τρυβλίῳ τῆς χειρὸς, οὗτος με παρα-  
me in the bowl the hand, this me will de-  
δώσει. 24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,  
liver up. The indeed son of the man goes,  
καθὼς γεγραπταὶ περὶ αὐτοῦ· οὐαὶ δὲ τῷ  
as it has been written about him; woe but to the  
ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου  
man that, through whom the son of the man  
παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ  
is delivered up; good it was to him, if not was born  
ὁ ἀνθρώπος ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰουδᾶς,  
the man that. Answering and Judas,  
ὁ παραδίδους αὐτὸν, εἶπε· Μὴτι ἐγώ εἰμι,  
he delivering up him, said: Not I am,  
ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας.  
rabbi? He says to him: Thou hast said.

26 Ἐσθιοντῶν δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν  
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 CER-  
TAIN 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 be-  
ing 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 xiv. 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. 14; Dan. ix. 26; Mark ix. 12; Luke xiv. 25, 26, 40; Acts xvii. 3; xxvi. 22 23—24. John 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, λε· κ· 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

εκχυνομενον εις αφεσιν αμαρτιων. 29 Λεγω δε  
being shed for forgiveness of sins; I say but

δμιν, οτι ου μη πω 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

εκεινης, 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 Πιτρος  
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 ηλεκτορα φωνησαι, τρις απαρνη-  
the night, before cock to have crowed, thrice thou wilt

σ· με. 35 Λεγει αυτω ο Πιτρος· Καρ· δεν  
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 For-  
giveness of Sins.

29 But I tell you,  
That I will not hence-  
forth drink of This PRE-  
DUCT 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 \* 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 answer-  
ing, said to him, “If all  
should stumble with re-  
spect 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 dis-  
own Thee.” And All the  
DISCIPLES said the same.

\* VATICAN MANUSCRIPT.—27. a Cup.  
which is POURED OUT.

28. this is my BLOOD of the COVENANT, WR. &

† 34. 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 divi-  
sion 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; Luko. xii. 10. † 31. Matt. xi. 6; Mark.  
xiv. 27; John xvi. 32. † 31. Zech. xiii. 7. † 32. Matt. xxviii. 7, 10; Mark: 27;  
† 34. Mark xiv. 30; Luke xxiii. 35; John xiii. 38.

ἐρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγο-  
comes with them the Jesus into a place being  
μενον Γεθσημανη, καὶ λέγει τοῖς μαθηταῖς·  
called Gethsemane, and he says to the disciples:  
Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθῶν προσευξάμαι  
Sit you here, while going away I shall pray  
ἐκεῖ. <sup>37</sup> Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς  
there. And having taken the Peter and the  
δύο υἱοὺς Ζεβεδαίου, ᾤρξατο λυπεῖσθαι καὶ ἀδη-  
two sons of Zebedee, he began to be sorrowful and to be  
μονεῖν. <sup>38</sup> Τότε λέγει αὐτοῖς· Περιλυπὸς  
in anguish. Then he says to them; Extremely sorrowful  
ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μέναιτε ὧς  
is the soul of me to death; remain you here  
καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup> Καὶ προελθὼν  
and watch you with me. And going forward  
λίγον, ἐπέσεν ἐπὶ τὸ πρόσωπον αὐτοῦ, προσευ-  
a little, he fell on face of him, pray-  
χόμενος, καὶ λεγὼν· Πάτερ μου, εἰ δυνατόν  
ing, and saying; O father of me, if possible  
ἐστί, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·  
it is, let pass from me the cup this;  
πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σὺ. <sup>40</sup> Καὶ  
but not as I will, but as thou. And  
ἐρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς  
he comes to the disciples, and finds them  
καθευδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ  
sleeping, and he says to the Peter, So not  
ἴσχυσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;  
could you one hour to watch with me?  
<sup>41</sup> Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελ-  
Watch you and pray you, that not you may  
θῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμὸν,  
enter into temptation; the indeed spirit ready,  
ἡ δὲ σαρὶς ἀσθενής.  
the but flesh weak.  
<sup>42</sup> Πάλιν, ἐκ δευτέρου ἀπελθὼν, προσηύξατο,  
Again, a second time going away, he prayed,  
\* [λεγὼν·] Πάτερ μου, εἰ οὐκ δυνατόν ἐστι τοῦτο  
[saying;] O father of me, if not it is possible this  
\* [τὸ ποτήριον] παρελθεῖν \* [ἀπ' ἐμοῦ,] εἰ μὴ  
[the cup] to pass [from me,] except  
αὐτὸ πῖν, γένηθῃ τὸ θέλημα σου. <sup>43</sup> Καὶ  
it I drink, be done the will of thee. And  
ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθευδοντας·  
coming he finds them again sleeping;  
(ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)  
(were for of them the eyes weighed down;)  
καὶ ἀφίει αὐτούς, ἀπελθὼν πάλιν προσηύξατο  
and leaving them, going away again, he prayed  
ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. <sup>45</sup> Τότε  
a third time, the same word speaking; . Then  
ἐρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει  
he comes to the disciples of him, and says  
αὐτοῖς· Καθευδετε τοὶ λοιποὶ καὶ ἀναπαυσθε·  
to them; Sleep you the remainder and rest you?  
ἰδοὺ, ἡγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
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. again the SAME Words. 45. the DISCIPLES. 45. for behold.

† 30. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. † 37. Matt. i. 27. † 38. John xii. 27. † 39. Mark xiv. 36; Luke xxii. 42; Heb. v. 7. † 39. John i. 27; vi. 38; Phil. ii. 41. Mark xiii. 33; iv. 38; Luke xxii. 40, 46; Eph. vi. 18.

παράδοται εἰς χεῖρας ἁμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, is delivered up into hands of sinners. Arise, αἰγόμεν' ἰδοὺ, ἡγγικεν ὁ παράδοδος με. let us go; lo, has come nigh he delivering up me.

<sup>47</sup> Καὶ ἐτι αὐτοῦ λαλούντος, ἰδοὺ, 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, ἀπὸ τῶν ἐρχιερέων with swords and clubs, from the high-priests καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδίδους and elders of the people. He and delivering up αὐτοῖς, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν αὖν him, gave to them a sign, saying; Who ever φιλήσῃ, αὐτὸς ἐστὶ κρατήσατε αὐτόν. <sup>49</sup> Καὶ I may kiss, he it is; seize him. And εὐθεὺς προσελθὼν πρὸς Ἰησοῦ, εἶπε· Χαιρε ραββί; immediately approaching to the Jesus, he said; hail rabbi; καὶ κατεφίλησεν αὐτόν. <sup>50</sup> 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. <sup>51</sup> Καὶ ἰδοὺ, εἰς τῶν and they seized him. And lo, one of the μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν with Jesus, stretching the hand drew out the μαχαίραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ sword of him; and striking the slave of the ἀρχιερεως, ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε 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. <sup>53</sup> Ἡ δόκεῖς, ὅτι οὐ δύναμαι \*[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 λεγεώνας ἀγγέλων; <sup>54</sup> Πῶς more than twelve legions of messengers? How οὐκ πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ then it would be fulfilled the writings, and thus it must γενεσθαι. be do.

<sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς In that the hour said the Jesus to the ὄχλοις· Ὡς ἐπὶ λησστην ἐξηλθετε 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] ἐκαθέζομαι διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ you] I did sit teaching in the temple, and not κρατήσατε με· <sup>56</sup> Τοῦτο δὲ ὅλου γεγονεν, ἵνα on seized me. This but all has been done, that

MAN is delivered into the Hands of Sinners.

<sup>46</sup> Arise, let us go: be- hold! HE, who BETRAYS me, has come."

<sup>47</sup> 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.

<sup>48</sup> And HE, who DE- LIVERED him up, had given them a Sign, say- ing, "He it is, whom I may kiss; hold him fast."

<sup>49</sup> And immediately ap- proaching JESUS, he said, "Hail, Rabbi!" and re- peatedly kissed him.

<sup>50</sup> But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JE- SUS, and secured him.

<sup>51</sup> 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.

<sup>52</sup> Then JESUS says to him, "Return Thy sword to its PLACE: † for AL- WHO have RECOURSE to the Sword, shall perish by the Sword.

<sup>53</sup> Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

<sup>54</sup> But, in that case, how could the SCRIP- TURES be verified, † That thus it must be?"

<sup>55</sup> 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.

<sup>56</sup> All this, however, has been done, that the

\* VATICAN MANUSCRIPT. 51. with him.

53. now—om.

† 47. Mark xii. 43. Luke xii. 47. John xviii. 2. Acts i. 10.  
52. Gen. ix. 6. Rev. xiii. 10.

† 54. Isa. lvi. 1. Luke xxi. 25, 44, 46.

† 51. John xiii. 10.

πληρωθῶσιν 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 κρῆτῃσαντες τὸν Ἰησοῦν, ἀπηγάγον  
 They and seeing the Jesus, they led  
 πρὸς Καϊάφην τὸν ἀρχιερεᾶ, ὅπου οἱ γραμματεῖς  
 to Caiaphas the high-priest, where the scribes  
 καὶ οἱ πρεσβύτεροι 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 πρεσβύτεροι] 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 εὗρον, πολλῶν ψευδομαρτυρῶν προσελ-  
 not they found, many false-witnesses having  
 θοντων. Ὑστερον δὲ προσελθόντες δύο \* [ψευ-  
 come Afterwards but coming two [false-  
 δομαρτυρεῖς,] 61 εἰπὼν· Οὗτος ἐφη· 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 οἰκοδομησαὶ αὐτόν. 62 Καὶ ἀναστὰς ὁ  
 days to build it. And rising up the  
 ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρινῇ; τί  
 high-priest said to him; Nothing answerest thou? what  
 οὗτος σου καταμαρτυροῦσιν, 63 Ὁ δὲ Ἰησοῦς  
 these o. thee testify against? The but Jesus  
 ἐσιῶπα. Καὶ \* [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν  
 was silent. And [answering] the high-priest said  
 αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,  
 t. h. o. I adjure thee by the God of the living,  
 ἵνα ἡμῖν εἰπῇς, εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ  
 th. o. thou 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' ἄρτι ὀψέσθε τὸν υἱὸν τοῦ  
 Besides I say to you, from now you shall see the son of the  
 ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως,  
 men 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· ἃ ἱμάτια αὐτοῦ,  
 Then the high-priest rent the clothes of him,

WRITINGS of the PRO-  
 PHETS might be verified." Then all \* his DISCIPLES  
 deserting him, fled.

57 † And THOSE WHO AP-  
 PREHENDED JESUS, con-  
 ducted 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 en-  
 tered, sat with the AT-  
 TENDANTS 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 de-  
 clared, '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 si-  
 lent. Then the HIGH-  
 PRIEST said to him, † "I  
 adjure thee by the LIVING  
 GOD, that thou inform us,  
 whether thou art the MES-  
 SIAH, the SON of GOD."

64 JESUS says to him.  
 "Thou hast said; more-  
 over 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.  
 so Lachmann and Tischendorf. 60. false-witnesses—omit.

59. and the elders—omit;  
 63. 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 inno-  
 cent. Hence it was that the high-priest had recourse to this measure upon our Lord's dis-  
 claiming 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. 64; 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  
 vii. 13; Matt. xvi. 27; xxiv. 30; xxv. 2; Luke xxi. 27. John i. 51; 1 Thess. iv. 13; Rev. i. 7.

λεγων· Ὅτι ἐβλασφημησεν· τι ἐτι χρεια  
saying; That he blasphemes; what further need

εχομεν μαρτυραν; ἰδε, νυν ηκουσατε την  
have we of witnesses? see, now you heard the

βλασφημιαν αυτου. 65 Τι υμιν δοκει; οἱ δε  
blasphemy of him. What to you thinks? they and

αποκριθεντες ειπον· Ενοχος θανατον 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

εκολαφισαν αυτον· οἱ δε ερραπισαν,  
at with the fist him; they and struck with palms of their hands,

68 λεγοντες· Προφητευσον ημιν, χριστε, τις  
saying; Prophesy to us, O associated, who

εστιν ο παisas σε,  
is he striking thee?

69 Ὁ δε Πητρος 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 Ὁ  
Also thou wast with Jesus of the Galilee. He

δε ηρηνησατο 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 ηρηνησατο μεθ' ὁρκου· 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

οἱ εστωτες, ειπον τω Πητρω· 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

Πητρος 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 NAZARETE."

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.

† 68. 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.—*Wincoln* † 74. See Note on verse 34.

† 66. Mark xiv. 64. † 67. Isa. l. 6; liii. 3; Luke xxii. 63, 64. † 68. Mark xiv. 68; Luke xxii. 55; John xiii. 11—18, 25—27. † 75. See verse 34; Mark xiv. 34; Luke xxii. 61, 62; John xiii. 34.

ΚΕΦ. ΚΖ'. 27.

<sup>1</sup> Πρωιας δε γενομένης, 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.  
<sup>2</sup> 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.  
<sup>3</sup> 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, <sup>4</sup> 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.  
<sup>5</sup> Και βρψας τα αργυρια εν τω ναφ, ανεχωρησε.  
And hurling the pieces of silver in the temple, he withdrew,  
και απελθων απηγατο. <sup>6</sup> 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.  
<sup>7</sup> 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.  
<sup>8</sup> Διο εκληθη ο αγρος εκεινος, αγρος αιματος,  
Therefore is called the field that, a field of blood,  
εως της σημερον. <sup>9</sup> Τοτε επληρωθη το ρηθεν  
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

<sup>1</sup> † 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.  
<sup>2</sup> And binding him, they led and delivered him up to Pilate, the GOVERNOR.  
<sup>3</sup> † Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,  
<sup>4</sup> saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."  
<sup>5</sup> And hurling the SHEKELS in the TEMPLE, he withdrew, † and having gone away, strangled himself.  
<sup>6</sup> 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."  
<sup>7</sup> And taking Counsel they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.  
<sup>8</sup> Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.  
<sup>9</sup> 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.  
† 8. Acts i. 12.

† 8. Mat. xxvi. 14, 15.

2

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  
τετιμημενων, 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 Ὁ δε Ἰησοῦς εἶστη ἐμπροσθεν του ἡγεμονος·  
The and Jesus stood in presence of the governor;  
και ἐπηρωτησεν αυτον ὁ ἡγεμων, λεγων· Σὺ  
and asked him the governor, saying; Thou  
εἰ ὁ βασιλεὺς των Ιουδαιων; Ὁ δε Ἰησοῦς  
art the king of the Jews? The and Jesus  
εἶφη αυτω· Σὺ λεγεις. 12 Καὶ ἐν τῷ κατηγο-  
said to him; Thou sayest. And in the to be ac-  
ρεισθαι αυτον ὑπο των αρχιερων και των  
cused him by the high-priests and the  
πρεσβυτερων, ουδεν ἀπεκρινατο. 13 Τότε λεγει  
elders, nothing he answered. Then says  
αυτω ὁ Πιλατος· Οὐκ ακουεις, ποσα σου  
to him the Pilate; Not thou hearest, how many things of thee  
καταμαρτυρουσι; 14 Καὶ οὐκ ἀπεκριθῇ αυτω  
they bear witness against? And not he answered him  
προς ουδε ἓν ῥημα· ὥστε θαυμαζειν τον ἡγε-  
to not even one word; so as to astonish the gov-  
μονα λιαν.  
ernor greatly.

15 Κατα δε ἑορτην εἰωθει ὁ ἡγεμων απο-  
At and a feast was accustomed the governor to  
λueiv ἓνα τῷ οχλῷ δεσμιον, ον ἠθελον  
release one to the crowd prisoner, whom they wished.  
16 Εἶχον δε τότε δεσμιον ἐπισημον, λεγομενον  
They had and then a prisoner noted, being called  
Βαραββαν. 17 Συνηγμενων ουν αυτων, εἶπεν  
Barabbas. Having being assembled then of them, said  
αυτοις ὁ Πιλατος· Τίνα θελετε ἀπολυσω ὑμιν;  
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 the 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.

† 9. Zech. xi. 12, 13.  
Mark xv. 8 Luke xxi. 17; John xviii. 30.

† 11. Mark xv. 2; Luke xxi. 3; John xviii. 33.

I 15

Βαραββαν, η Ιησου, τον λεγομενον Χριστον;  
Barabbas? or Jesus, the being called Christ?

8 <sup>8</sup>Ηιδει γαρ, οτι δια φθονον παρεδωκαν αυτον.  
He knew for, that through envy they had delivered up him.

19 <sup>19</sup>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  
Nothing to thee and to the just one that; many things for  
επαθον σημερον κατ' οναρ δι' αυτον. 20 <sup>20</sup>Οι  
I suffered this day in a dream because of him. The

δε αρχιερεις και οι πρεσβυτεροι επεισαν τους  
but high-priests and the elders persuaded the  
οχλους, ινα αιτησωνται τον Βαραββαν, τον δε  
crowds, that they should ask the Barabbas, the and  
Ιησουν απολεσωσιν. 21 <sup>21</sup>Αποκριθεις δε ο ηγεμων  
Jesus they might destroy. Answering and the governor

ειπεν αυτοις· Τινα θελετε απο των δυο απολυσω  
said to them; Which wish you of the two I shall release  
υμιν; Οι δε ειπον· Βαραββαν. 22 <sup>22</sup>Λεγει αυ-  
to you? They and said; Barabbas. He says to

τοις ο Πιλατος· Τι ουν ποιησω Ιησουν, τον  
them the Pilate; What then shall I do Jesus, the  
λεγομενον Χριστον; Λεγουσιν \* [αυτω] παντες·  
being called Christ? They say [to him] all;

Σταυρωθητω. 23 <sup>23</sup>Ο δε ηγεμων εφη· Τι γαρ  
Let him be crucified. The and governor said; What for  
κακον εποιησεν; Οι δε περισσως εκραζον,  
evil has he done? They but vehemently cried,

λεγοντες, Σταυρωθητω.  
saying; Let him be crucified.

24 <sup>24</sup>Ιδων δε ο Πιλατος οτι ουδεν ωφελει,  
Seeing and the Pilate that nothing profits,  
αλλα μαλλον θορυβος γινεται, λαβων υδωρ,  
but rather a tumult is made, taking water,

απενιψατο τας χειρας απεναντι του οχλου,  
he washed the hands before the crowd,  
λεγων· Αθως ειμι απο του αιματος \* [του  
saying; Innocent I am from the blood [of the

δικαιου] τουτον· υμεις οψεσθε. 25 <sup>25</sup>Και αποκρι-  
just] of this; you shall see. And answer-  
θεις πας ο λαος ειπε· Το αιμα αυτου εφ' ημας,  
ing all the people said; The blood of him upon us,

και επι τα τεκνα ημων. 26 <sup>26</sup>Τοτε απελευεν  
and upon the children of us. Then he released  
αυτοις τον Βαραββαν, τον δε Ιησουν φραγελ-  
to them the Barabbas, the and Jesus having

λωσας παρεδωκεν, ινα σταυρωθη.  
scourged he delivered up, that he might be crucified.

27 <sup>27</sup>Τοτε οι στρατιωται του ηγεμονος παραλα-  
Then the soldiers of the governor taking

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. 24. JUST—omit. 24. this BLOOD; see.

22. to him—omit.

23. HE said.

† 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 xxiii. 18; John xviii. 40; Acts iii. 14.  
‡ 25. Deut. xix. 10; Acts v. 29

† 24. Deut. xxi. 9

27 **ΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΨΗΡΙΟΝ, ΣΥΝΗΓΑ-**  
 the Jesus into the judgment hall, they gathered  
**ΓΟΝ ΕΠ' ΑΥΤΟΝ ὅλην τὴν σπείραν.** <sup>28</sup> **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.** <sup>29</sup> **Καὶ πλεξαντες στεφανον ἐξ ἀκανθῶν,**  
 let. And braiding a crown of thorns,  
**ἐπεθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ καλάμον**  
 placed upon the head of him, and a reed  
**ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετησαντες**  
 on the right of him; and bending the knee  
**ἐμπροσθεν αὐτοῦ, ἐνεπαίζον αὐτῷ, λέγοντες·**  
 in presence of him, mocked him, saying;  
**Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων.** <sup>30</sup> **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 αὐτοῦ.** <sup>31</sup> **Καὶ ὅτε**  
 struck on the head of him. And when  
**ἐνεπαίζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμυδα,**  
 they had mocked him, they took off him the soldier's cloak,  
**καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπη-**  
 and put on him the garments of him; and led  
**γάγον αὐτὸν εἰς τὸ σταυρῶσαι.** <sup>32</sup> **Ἐξερχομενοὶ**  
 away him into the to be crucified. Going out  
**δε, εὗρον ἀνθρώπων Κυρηναίων, ὀνοματι Σιμωνα·**  
 and, they met a man a Cyrenian, by name Simon;  
**τούτου ηἰγγαρεύσαν, ἵνα ἀρῇ τὸν σταυρὸν**  
 him they compelled, that he might carry the cross  
**αὐτοῦ.** <sup>33</sup> **Καὶ ἐλθόντες εἰς τόπον λεγόμενον**  
 of him. And coming into a place being called  
**Γολγοθα, ὃ ἐστὶ λεγόμενον κρανίου τόπος,**  
 Golgotha, which is being called of a skull a place,  
<sup>34</sup> **ἔδωκαν αὐτῷ πίνειν ὄξος μετὰ χολῆς μεμιγ-**  
 they gave to him to drink vinegar with gall having been  
**μένον· καὶ γεύσαμενος, οὐκ ἠθέλεε πίνειν.**  
 mixed; and having tasted, not he would drink.  
<sup>35</sup> **Σταυρῶσαντες δὲ αὐτὸν, διέμερισαντο τὰ**  
 Crucifying and him, they divided the  
**ἱμάτια αὐτοῦ, βαλλόντες κλῆρον.** <sup>36</sup> **Καὶ καθη-**  
 garments of him, casting a lot. And being  
**μένοι ἐτήρουν αὐτὸν ἐκεῖ.** <sup>37</sup> **Καὶ ἐπέθηκαν**  
 seated they watched him there. And they placed

led JESUS into the † PRÆ-  
 TORIUM, gathered together  
 against him the Whole  
 COMPANY.

28 And \* clothing him,  
 † they put on him a sol-  
 dier'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 divest-  
 ed 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 compell-  
 ed to carry his cross.

33 And having arrived  
 at a Place called Golgo-  
 tha, which is called, a  
 Place of a Skull,

34 † they gave him  
 \* Wine to drink, mixed  
 with Gall; which, hav-  
 ing 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.  
 34. Wine.

29. King of the

† 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 says, "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 εωνυμων. 39 Οι  
one by right, and one by left. Those

δε παραπορευομενοι εβλασφημουν αυτον,  
and passing along reviled him,  
κινουντες τας κεφαλαις 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 Άλλους ησωσεν, εαυτον ου δυναται σωσαι. ει  
Others he saved, himself not is able to save.  
βασιλευς Ισραηλ εστι, καταβατω νυν απο του  
a king of Israel he is, let him come down now from the  
σταυρου, και πιστευομεν 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 wishes  
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 ικτης ωρας σκοτος εγενετο επι  
From now sixth hour darkness was on  
πασαν την γην, εως ωρας εννατης. 46 Πери 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 sabachthani?

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 Times 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.  
xxiv. 7; cix. 25.

† 45. Mark xv. 33; Luke xxiii. 44.

† 38. Isa. liii. 12.

† 39. Psa.

† 43. Psa. lxi. 21.

καλαμῷ, ἐποτίεν αὐτον. <sup>49</sup> Οἱ δὲ λοιποὶ  
to a reed, gave to drink him. The but others  
ελεγον· Ἀφες· ἰδωμεν, εἰ ἐρχεται Ἠλίας,  
said; Leave alone, we may see, if comes Elias,  
σωσων αὐτον. <sup>50</sup> Ὁ δὲ Ἰησοῦς, πάλιν κραζας  
will be saving him. The then Jesus, again crying  
φωνῇ μεγάλῃ, ἀφηκε τὸ πνεῦμα.  
with a voice great, resigned the breath.

<sup>51</sup> Καὶ ἰδου, τὸ καταπετασμα του ναου ἐσχισθῇ  
And lo, the curtain of the temple was rent  
εἰς δύο, ἀπο ἀνωθεν ἕως κατω· καὶ ἡ γῆ ἐσ-  
into two, from above to below; and the earth was  
εἰσθῇ, καὶ αἱ πέτραι ἐσχισθησαν, <sup>52</sup> καὶ τὰ  
shaken, and the rocks were rent, and the  
μνημεῖα ἀνεῳχθησαν· καὶ πολλὰ σώματα τῶν  
tombs were opened; and many bodies of the  
κεκοιμημένων ἁγίων ἤγερθη, <sup>53</sup> 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.

<sup>54</sup> Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτου  
The and centurion and those with him  
τηρουντες του Ἰησου, ἰδοντες τον σεισμον  
watching the Jesus, seeing the earthquake  
καὶ τὰ γενομενα, ἐφοβηθησαν σφοδρὰ,  
and the things being done, they were afraid much,  
λεγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.  
saying; Truly of God a son was this.  
<sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπο μακ-  
Were and there women many from a dis-  
ροθεν θεωρουσαι· αἰτίνες ἠκολουθησαν τῷ Ἰησοῦ  
tance beholding; who followed the Jesus  
ἀπο τῆς Γαλιλαίας, διακονουσαι αὐτῷ· <sup>56</sup> ἐν  
from the Galilee, ministering to him; among  
αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ  
whom was Mary the Magdalene, and Mary the of the  
Ἰακώβου καὶ Ἰωσὴ μητῆρ, καὶ ἡ μητῆρ τῶν  
James and Joseph mother, and the mother of the  
υἱῶν Ζεβεδαίου.  
sons of Zebedee.

<sup>57</sup> Ὀψίας δὲ γενομένης, ἦλθεν ἀνθρώπος  
Evening and being come, came a man  
πλουσιος ἀπο Αριμαθαιας, τουνονα Ἰωσήφ, ὃς  
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

<sup>49</sup> But OTHERS said, "Let him alone; let us see whether Elijah will come to save \*him."

<sup>50</sup> † Then JESUS crying out again with a loud Voice, expired.

<sup>51</sup> † And, behold, † the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

<sup>52</sup> and the TOMBS were opened; and Many Bodies of the SLEEPING SAINTS were raised;

<sup>53</sup> and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

<sup>54</sup> † 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."

<sup>55</sup> And many Women were there, † beholding at a distance; these had followed JESUS from GALILEE, ministering to him;

<sup>56</sup> among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the MOTHER of the sons of Zebedee.

<sup>57</sup> 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. <sup>58</sup> 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. Τότε ο Πιλατος εκελευσεν αποδοθηναι  
Jesus. Then the Pilate ordered to be given  
το σωμα. <sup>59</sup> Και λαβων το σωμα ο Ιωσηφ,  
the body. And taking the body the Joseph,  
ενετυλιξεν αυτο σινδوني καθαρου. <sup>60</sup> και εθηκεν  
wrapped it fine 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 προσκυλλας λιθον μεγαν  
hewn in the rock; and having rolled a stone great  
τη θυρα του μνημειου, απηλθεν. <sup>61</sup> 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.

<sup>62</sup> Τη δε επαυριον, ητις εστι μετα την παρα-  
The new next day, which is after the prepa-  
σκευην, συνηχθησαν οι αρχιερεις και οι Φαρι-  
ration, were assembled the high-priests and the Phari-  
σαιοι προς Πιλατον, <sup>63</sup> 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. <sup>64</sup> 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 πλανε χειρων της πρωτης. <sup>65</sup> 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. <sup>66</sup> 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.

<sup>1</sup> Ὁψε δε σαββατων, τη επιφωσκειουση 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. <sup>2</sup> 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. <sup>3</sup> 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.  
<sup>4</sup> Απο δε του φοβου αυτου εσεισθησαν οι  
From and the fear of him shook the  
τηρουντες, και εγενοντο ωσει νεκροι. <sup>5</sup> Αποκ-  
keepers, and became as dead (men.) An-  
ριθεις δε ο αγγελος ειπε ταις γυναιξιν· Μη  
fearing and the messenger said to the women; Not  
φοβεισθε υμεις· οίδα γαρ, οτι Ιησους τον  
be afraid you; I know for, that Jesus that  
εσταυρωμενον ζητειτε. <sup>6</sup> 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, όπου εκειτο ο κυριος. <sup>7</sup> 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.  
<sup>8</sup> 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-  
γχειλαι τοις μαθηταις αυτου. <sup>9</sup> \* [Ως δε επορ-  
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. <sup>10</sup> 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 οφυνται.  
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.

9. as they were going to tell his disciples—omit: so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xxiv. 1; John xx. 2.

† 3. Dan x. 6.

† 7. Matt. xxvi. 32

Mark xvi. 7 ‡ 9. Mark xvi. 9; John xx. 14.

† 10. John xx. 17; Rom. viii. 20.

Πορευομενων δε αυτων, ιδου, τινες της  
Going away and of them, lo, some of the  
κουστωδιας, ελθοντες εις την πολιν, απηγγειλαν  
Keepers, coming into, the city, told  
τοις αρχιερεσιν اپαντα τα γενομενα. 12. Και  
to the high priests all the (things) having been done. And  
συναχοντες μετα των πρεσβυτερων, συμβου-  
being assembled with the elders, counsel-  
λιον τε λαβοντες, αργυρια ικανα εδωκαν τοις  
and taking, pieces of silver sufficient they gave to the  
στρατιωταις, λεγοντες. 13. Ειπατε, 'Οτι οι  
soldiers, saying, Say you, That the  
μαθηται αυτου, νυκτος ελθοντες, εκλεψαν  
disciples of him by night coming, stole  
αυτον, ημων κοιμωμενων. 14. Και εαν ακουσθῃ  
him, of us being asleep. And if should be reported  
τουτο επι του ηγεμονος, ημεις πεισομεν αυτον,  
this to the governor, we will persuade him,  
και υμας αμεριμνους ποιησομεν. 15. Οι δε λαβ-  
and you free from care we will make. They and having  
οντες τα αργυρια, εποιησαν ως εδιδαχθησαν.  
received the pieces of silver, did as they were taught.  
Και διεφημισθη ο λογος ουτος παρα Ιουδαιοις.  
And is spread abroad the word, this among Jews  
μεχρι της σημερον.  
till the day.

16. Οι δε ενδεκα μαθηται επορευθησαν εις την  
The and eleven disciples went to the  
Γαλιλαιαν, εις το ορος, ου εταξατο αυτοις ο  
Galilee; to the mountain, where had appointed them the  
Ιησους. 17. Και ιδοντες αυτον, προσεκυνησαν  
Jesus. And seeing him, they prostrated  
αυτω· οι δε εδιστασαν. 18. Και προσελθων ο  
to him: they but doubted. And approaching the  
Ιησους, ελαλεσεν αυτοις, λεγων· Εδοθη μοι  
Jesus, spoke to them, saying, Has been given to me  
πασα εξουσια εν ουρανω και επι γης. 19. Πορευ-  
all authority in heaven and on earth. Going  
θεντες μαθητευσατε παντα τα εθνη, βαπτιζον-  
forth disciple you all the nations, immers-  
τες αυτους εις το ονομα του πατρος και του  
ing them into the name of the father and of the  
υιου και του αγιου πνευματος. 20. διχασκοντες  
son and of the holy spirit; teaching  
αυτους τηρειν παντα, οσα ενετειλαμην υμιν.  
them to observe all, whatever I have charged you.  
Και ιδου, εγω μεθ' υμων ειμι πασας τας ημερας;  
and lo, with you am all the days,  
ως της συντελειας του αιωνος.  
till the end of the age.

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 ELDERS, and taking Counsel, they gave a good many SHEKELS to the SOLDIERS,

13 saying, "Say you, that His DISCIPLES came by Night, and stole him, while we slept;"

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

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to THIS day.

16 And the ELEVEN DISCIPLES went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but some doubted.

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

19 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. xli. 77: John iii. 35: v. 22; xlii. 3; xvii. 2; Rom. xiv. 0; 1-Cor. xv. 27; Eph. i. 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.

<sup>1</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ  
A beginning of the glad tidings of Jesus Christ, the Son  
τοῦ Θεοῦ. <sup>2</sup> Ὡς γέγραπται ἐν Ἠσαΐᾳ τῷ προ-  
phet; "Lo, I send the messenger:  
φῆτῃ. "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου  
of me before face of thee, who will prepare the  
ὁδὸν σου. <sup>3</sup> Φωνὴ βοῶντος ἐν τῇ ἐρημῳ· Ἐτοι-  
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  
τριβὺς αὐτοῦ." <sup>4</sup> Ἐγένετο Ἰωάννης βαπτίζων  
beaten ways of him; Was John dipping  
ἐν τῇ ἐρημῳ, καὶ κηρύσσων βαπτισμὰ μετα-  
in the desert, and publishing a dipping of refor-  
μοῦ εἰς ἀφεσὶν ἁμαρτιῶν. <sup>5</sup> Καὶ ἐξεπορεύετο  
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-  
σαλῆμιται 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. <sup>6</sup> Ἦν δὲ Ἰωάννης ἐνδεδυ-  
the sins of them. Was now John having been  
μένος τριχὰς καμήλου, καὶ ζώνην δερματίνην  
cloth hairs of a camel, and a belt made of skin  
περικύβηντος αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ  
around the loins of him, and eating locusts and  
μέλι ἀγρίου. Καὶ ἐκρυσσε 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 ἱκανὸς κυψάσθαι τὸν ἵμᾱντα τῶν  
I am worthy bowed down to loose the string of the  
ὑποδημάτων αὐτοῦ. <sup>8</sup> Ἐγὼ \* [μεν] 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.

<sup>9</sup> \* [Καὶ] ἐγένετο ἐν ἐκεῖναις ταῖς ἡμέραις,  
[And] it came to pass in those the days,  
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ  
came Jesus from Nazareth of the Galilee, and

<sup>1</sup> The Beginning of the  
GLAD TIDINGS of Jesus  
Christ, the Son of \* God;

<sup>2</sup> as it is written \*† in  
the PROPHETS, † "Behold,  
\* "I send my MESSENGER  
"before thy Face, who will  
"prepare thy WAY.

<sup>3</sup> † "A Voice proclaim-  
"ing in the DESERT, 'Pre-  
"pare the WAY for the  
"Lord, make the HIGH-  
"WAYS straight for him."

<sup>4</sup> † John was immersing  
in the DESERT, and pub-  
lishing an Immersion of  
Reformation for Forgiveness  
of Sins.

<sup>5</sup> † 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.

<sup>6</sup> † Now John was cloth-  
ed in Camel's Hair, with  
a Leathern Girdle encir-  
cling his WAIST; and  
eating Locusts and Wild  
Honey.

<sup>7</sup> 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.

<sup>8</sup> † He immerse you in  
Water, but he will im-  
merse you in holy Spirit."

<sup>9</sup> † 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.

† 2. 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. 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 Ἰωαννου εἰς τὸν Ἰορδανν. <sup>10</sup> Καὶ  
was dipped by John into the Jordan. And  
εὐθεὺς ἀναβαίνων 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  
περίστεραν, καταβαίνον ἐπ' αὐτον. <sup>11</sup> Καὶ

φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. "Σὺ εἶ ὁ  
a voice came out of the heavens; "Thou art the  
υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῶσα."  
son of me the beloved, in whom I delight."

<sup>12</sup> Καὶ εὐθεὺς τὸ πνεῦμα αὐτον ἐβαλλεῖ εἰς  
And immediately the spirit him casts into  
τὴν ἐρημον. <sup>13</sup> Καὶ ἦν ἐν τῇ ἐρημῇ ἡμέρας  
the desert. And he was in the desert days.

τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα,  
forty, being tempted by the adversary,  
καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-  
and was with the wild beasts; and the messengers min-  
κονοῦν αὐτῷ.  
istered to him.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωαννῆν,  
After now the to be delivered up the John,  
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων  
came the Jesus into the Galilee, preaching  
τὸ εὐαγγέλιον \* [τῆς βασιλείας] τοῦ θεοῦ,  
the glad tidings [of the kingdom] of the God,

<sup>15</sup> καὶ λέγων· Ὅτι πεπληρωταὶ ὁ καιρὸς, καὶ  
and saying; That has been fulfilled the season, and  
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ  
has come nigh the majesty of the God; reform you, and  
πιστεῦτε ἐν τῷ εὐαγγελίῳ. <sup>16</sup> Περιπατῶν δὲ  
believe you in the good message. Walking and

παρα τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα  
by the sea of the Galilee, he saw Simon  
καὶ Ἀνδρεᾶν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας  
and Andrew the brother of him, casting  
ἀμφιβληστρον ἐν τῇ θάλασσῃ· ἦσαν γὰρ  
a fishing net in the sea; they were for  
ἄλεις. <sup>17</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε

ῥα ὀψίω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἄλεις  
fishers. and said to them the Jesus; Come  
after me, and I will make you to be fishers  
ἀνθρώπων. <sup>18</sup> Καὶ εὐθεὺς ἀφέντες τὰ δίκτυα

αὐτῶν, ἠκολούθησαν αὐτῷ. <sup>19</sup> Καὶ προβάς  
of them, they followed him. And going

\* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ  
[thence] a little, he saw James the of the  
Ζεβεδαίου, καὶ Ἰωαννῆν τὸν ἀδελφὸν αὐτοῦ,  
Zebedeus, and John the brother of him,

καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ  
and themselves in the ship were mending the  
δίκτυα. <sup>20</sup> καὶ εὐθεὺς ἐκάλεσεν αὐτοὺς. Καὶ  
nets; and immediately he called them. And

mersed by John in the JORDAN.

<sup>10</sup> † And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

<sup>11</sup> And a Voice came from the HEAVENS, saying. † "Thou art my SON, the BELOVED; in thee I delight."

<sup>12</sup> † And immediately the SPIRIT sent Him forth into the DESERT.

<sup>13</sup> And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

<sup>14</sup> † Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of GOD,

and saying. † "The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; † Reform, and believe in the GOOD MESSAGE."

<sup>16</sup> † \* 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.

<sup>17</sup> And JESUS said to them, "Come, follow me, and I will make you Fishers of Men.

<sup>18</sup> And instantly † leaving \* the NETS, they followed him.

<sup>19</sup> † And going forward a little, he saw THAT James who is the son of ZEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

<sup>20</sup> and he immediately

\* VATICAN MANUSCRIPT.—11. thee I delight. 14. of the kingdom—omit. 16. 16. the BROTHER of Simon, casting. 18. the NETS. 19. thence—omit.

† 10. Matt. iii. 10; John i. 32. † 11. Mark ix. 7. † 12. Matt. iv. 1; Luke iv. 1. † 14. Matt. iv. 12, 28. † 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. 21. † 19. Matt. iv. 21.

αφεντες τον πατερα αυτων Ζεβεдайον 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 εξεπλησσοντο 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

αγιος 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.  
new Doctrine? With Authority.

27. with themselves.

27. A

† 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.

ἡγειρεν αὐτην, κρατησας τῆς χειρος αὐτης·  
he raised her, having laid hold of the hand of her;  
καὶ ἀφηκεν αὐτην ὁ πυρετος \* [εὐθὺς·] καὶ  
and left her the fever [immediately;] and  
διηκουε. αυτοις.  
ministered to them.

<sup>32</sup> Ὁψιας δε γενομενις, ὅτε εδν ὁ ἥλιος,  
Evening and being come, when set the sun,  
εφερον προς αὐτον παντας τοὺς κακῶς ἔχοντας,  
they brought to him all those sickness having,  
καὶ τοὺς δαιμονιζομενους· <sup>33</sup> καὶ ἡ πολις  
and those being demonized; and the city  
ὅλη ἐπισυνηγμένη ἦν προς τὴν θύραν. <sup>34</sup> Καὶ  
whole having been assembled was at the door. And

εθεραπευσε πολλους κακῶς ἔχοντας ποικίλαις  
he healed many sick having various  
νοσοις· καὶ δαιμονια πολλὰ ἐξεβαλε, καὶ οὐκ  
diseases; and demons many he cast out, and not  
ἤπει λαλεῖν τα δαιμονα, ὅτι ᾔδεισαν αὐτον.  
allowed to speak the demons, because they knew him.

<sup>35</sup> καὶ πρῶι, ἐννυχον ἑσπριν, ἀναστὰς ἐξῆλθε,  
And early, night much, having arisen he went out,  
\* [καὶ ἀπηλθεν] εἰς ἐρημον τοπον, κακεῖ  
[and departed] into a desert place, and there  
προσηυχετο. <sup>36</sup> Καὶ κατεδιώξαν αὐτον ὁ Σίμων  
prayed. And eagerly followed him the Simon  
καὶ οἱ μετ' αὐτου. <sup>37</sup> Καὶ εὗροντες αὐτον,  
and those with him. And having found him,

λεγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσι σε.  
they say to him; That all seek thee.

<sup>38</sup> Καὶ λέγει αυτοις· Ἀγωμεν εἰς τὰς ἐχομ-  
And he says to them; We must go into the neigh-  
ενας κωμοπολεις, ἵνα καὶ ἐκεῖ κηρυξω· εἰς  
boring towns, that also there I may preach; for  
τοῦτο γὰρ ἐξεληλυθα. <sup>39</sup> Καὶ ἡν κηρυσσων  
this because I have come out. And he was proclaiming

εἰς τὰς συναγωγὰς αὐτων, εἰς ὅλην τὴν Γαλι-  
in the synagogues of them, in whole the Gali-  
λαιαν, καὶ τὰ δαιμονια ἐκβαλλων. <sup>40</sup> Καὶ  
lee, and the demons casting out. and

ἐρχεται προς αὐτον λεπρος, παρακαλῶν αὐτὸν,  
comes to him a leper, beseeching him,

\* [καὶ γονυπετῶν αὐτον, καὶ] λεγων αὐτῷ·  
[and kneeling him, and] saying to him,  
Ὅτι εἰαν θελῃς, δυνασαι με καθαρισαι. <sup>41</sup> καὶ  
That if thou wilt, thou art able me to cleanse. and

δε Ἰησους σπλαγχνισθεῖς, ἐκτεινας τὴν χεῖρα,  
and Jesus being moved with pity, stretching out the hand,  
ἤψατο αὐτου, καὶ λέγει αὐτῷ· Θέλω, καθα-  
touched of him, and says to him: I will, be thou

ρισθητι. <sup>42</sup> Καὶ \* [εἰποντος αὐτου,] εὐθὺς  
cleansed. And [having said of him,] immediately  
ἀπηλθεν ἀπ' αὐτου ἡ λέπρα, καὶ ἀκαθαρτίσθη.  
departed from him the leprosy, and he was cleansed.

<sup>43</sup> Καὶ ἐμβριμησαμενος αὐτῷ, εὐθὺς ἐξεβαλεν  
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.

<sup>32</sup> † And Evening being  
come, when the SUN was  
set, they brought to him  
ALL the SICK, and the  
DEMONIACS;

<sup>33</sup> And the whole CITY  
assembled at the door.

<sup>34</sup> And he cured Many  
sick of Various Disorders,  
and expelled many De-  
mons; † and permitted not  
the DEMONS to speak, be-  
cause they knew \* him to  
be the Christ.

<sup>35</sup> † And having arisen  
very early in the Morning,  
he went out into a Desert  
Place, and there prayed.

<sup>36</sup> And \* Simon and  
THOSE with him eagerly  
followed him.

<sup>37</sup> And having found  
him, they say to him, "All  
seek thee."

<sup>38</sup> And he says to them,  
† "We must go \* else-  
where, into the ADJA-  
CENT Towns, that I may  
proclaim there also; for  
this I have come forth."

<sup>39</sup> † And \* he went  
and proclaimed to them  
in their SYNAGOGUES  
throughout All GALILEE,  
and cast out the DE-  
MONS.

<sup>40</sup> † And a Leper comes  
to him, beseeching him,  
saying, "If thou wilt, thou  
canst cleanse Me."

<sup>41</sup> And \* he, being moved  
with pity, extending \* his  
HAND, touched him, and  
says to him, "I will; be  
thou cleansed."

<sup>42</sup> And immediately the  
LEPROSY departed from  
him, and he was cleansed.

<sup>43</sup> And having strictly  
charged him, he forthwith  
sent him away,

\* VATICAN MANUSCRIPT.—31. immediately—omit.

35. and departed—omit.

and proclaimed to them in.

being moved.

41. his HAND.

† 32. Matt. viii. 16; Luke iv. 40.

† 35. Luke iv. 42.

† 40. Matt. viii. 2; Luke v. 12

36. Simon.

40. and kneeling down to him, and—omit.

† 38. Luke iv. 43.

† 39. Luke iv. 43.

† 40. Matt. iv. 23; Luke iv. 41

34. him to be the Christ.

33. elsewhere, into.

39. he went

41. he,

αὐτον, <sup>44</sup> και λεγει αυτω· Ὅρα, μηδενι μηδεν  
him, and says to him; See, to no one anything  
ειπης· ἀλλ' ὑπαγε, σεαυτον δειξον τῳ ἱερεί,  
then tell; but go, thyself show to the priest  
και προσενεγκε περι του καθαρισμου σου· ἀ  
and offer for the purification of thee what  
προσεταξε Μωσης, εις μαρτυριον αυτοις. <sup>45</sup> Ὁ  
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  
μειζειν τον λογον, ὥστε μηκετι αυτον δυνασθαι  
abroad the word, so as no longer him to be able  
φανερως εις πολιν εισελθειν· ἀλλ' ἐξω ἐν  
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.

<sup>1</sup> Και παλιν εισηλθεν εις Καπερναουμ δι'  
And again he went into Capernaum after  
ἡμερων· και ηκουσθη, ὅτι εις οικον εστι.  
days; and it was reported, that into a house he is.  
<sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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, ὅπου ην· και εξορυξαντες χαλωσι  
roof, where he was; and having dug through they let down  
τον κραββατον, ἐφ' ᾧ ὁ παραλυτικος κατε-  
the bed, upon which the paralytic was  
κειτο. <sup>5</sup> Ἰδων δε ὁ Ἰησους την πιστιν αυτων,  
laid. Seeing and the Jesus the faith of them,  
λεγει τῳ παραλυτικῳ· Τεκνον, αφενωνται σου  
says to the paralytic; Son, are forgiven of thee  
αἱ ἁμαρτιαι. <sup>6</sup> Ἦσαν δε τινες των γραμματεων  
the sins. Were but some of the scribes  
εκει καθημενοι και διαλογιζομενοι ἐν ταῖς  
there sitting and reasoning in the  
καρδιαῖς αὐτων· <sup>7</sup> Τι οὗτος οὕτω λαλει βλασ-  
hearts of them; Why this thus speaks blas-  
φημιας· τις δυναται αφιεναι ἁμαρτιας, ει μη  
psemy? who is able to forgive sins, if not  
εἰς ὁ θεος; <sup>8</sup> Και ευθεως επιγινους ὁ Ἰησους  
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 Caper-  
naum; 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.

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, con-  
sisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-  
tress laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen  
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for  
a pillow.

† 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14  
ix. 1; Luke v. 18.

3. bringing to him.

7. That

† 45. Luke v. 15.

† 1. Matt

τῷ πνεύματι αὐτοῦ, ὅτι \* [οὕτως] αὐτοὶ διαλο-  
to the spirit of himself; that [thus] they rea-  
γίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα  
ioned among themselves, said to them; Why these (things)  
διαλογίζεσθε ἐν ταῖς καρδαῖς ὑμῶν; 9 Τί  
reason you in the hearts of you? Which  
ἐστὶν ευκοπώτερον; εἰπεῖν τῷ παραλυτικῷ·  
is easier? to say to the paralytic;  
Ἀφεῶνταί σου αἱ ἁμαρτίαι; ἢ εἰπειν· Ἐγείρε,  
Are forgiven of thee the sins; or to say; Arise,  
ἀρον σου τὸν κραββατον, καὶ περιπατεῖ;  
take up of thee the bed, and walk?  
10 Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ  
That but you may know, that authority has the son of the  
ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει  
man on the earth to forgive sins; (he says  
τῷ παραλυτικῷ) 11 Σοὶ λέγω· Ἐγείρε, ἀρον  
to the paralytic;) To thee I say; Arise, take up  
τὸν κραββατον σου, καὶ ὑπάγε εἰς τὸν οἶκον  
the bed of thee, and go into the house  
σου. 12 Καὶ ἠγερθὴ εὐθεὺς, καὶ ἄρας τὸν  
of thee. And he was raised immediately, and taking up the  
κραββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε  
bed, went out in presence of all; so as  
ἐξίστασθαι πάντας, καὶ δόξαζειν τὸν θεόν,  
to astonish all, and to glorify the God.  
λέγοντας· Ὅτι οὐδεποτε οὕτως εἶδομεν.  
saying; That never thus we saw.  
13 Καὶ ἐξῆλθε, πάλιν παρὰ τὴν θαλάσσαν·  
And he went out again by the sea.  
καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδι-  
and all the crowd came to him, and he  
δασκεν αὐτοὺς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν  
taught them. And passing on he saw Levi the  
τοῦ Αλφαίου, καθήμενον ἐπὶ τοῦ τέλωνιον, καὶ  
of the, Alphaeus, sitting at the custom-house, and  
λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς  
says to him; Follow me. And rising up  
ἠκολούθησεν αὐτῷ.  
he followed him.  
15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν  
And it happened in the recline at table him in  
τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-  
the house of him, and many publicans and sin-  
τωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
ners reclined with the Jesus and the disciples  
αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν  
of him; they were for many, and they followed  
αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι  
him. And the scribes and the Pharisees  
ἰδόντες αὐτὸν ἐσθιόντα μετὰ τῶν τελωνῶν καὶ  
seeing him eating with the publicans and  
ἁμαρτωλῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ· \* [Τί]  
sinners, said to the disciples of him: [Why]  
ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει  
that with of the publicans and sinners he eats

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 PARA-  
LYTIC.)

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, sit-  
ting at the TAX-OFFICE,  
and says to him, "Follow  
me." And arising, he fol-  
lowed 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 TRIV-  
UTE-TAKERS and † Sin-  
ners, said to his DISCI-  
PLES, "He eats with  
TRIBUTE-TAKERS and Sin-  
ners!"

\* VATICAN MANUSCRIPT.—8, thus—omit.  
PHARISEES saw him eat.

16. Why—omit.

8. he says to them.

16. of the

† 16. By *amartoloi*, sinners, the Gentiles or heathen are generally understood in the Gos-  
pels, 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.

\*[καὶ πίνει;] 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει  
(and drinks?) And hearing the Jesus says.  
αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες  
to them; No need have those being well  
ιατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθον  
of a physician; but those sick being. Not I came  
καλεῖσαι δίκαιους ἀλλὰ ἁμαρτωλοὺς.  
to call just (ones) but sinners.

18 Καὶ ᾤοντο οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρι-  
And were the disciples of John and the Phari-  
σαῖοι νηστεύοντες· καὶ ἐρχόνται, καὶ λεγούσιν  
sees fasting; and they come, and they say  
αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν  
to him; Why the disciples of John and those of the  
Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ  
Pharisees fast, those but to thee disciples

οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
not fast? And said to them the Jesus·  
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφωνός, ἐν ᾧ ὁ  
Not are able the sons of the bride-chamber, in which the  
νυμφίος μετ' αὐτῶν ἐστὶ, νηστεύειν· ὅσον  
bridegroom with them, is, to fast? so long  
χρόνον μετ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ  
a time with themselves they have the bridegroom, not  
δύνανται νηστεύειν. 20 Ἐλεύσονται δὲ ἡμέραι,

οἱ υἱοὶ τοῦ νυμφωνός, ἐν ᾧ ὁ νυμφίος, καὶ  
are able to fast. Will come but days, when  
δὲν ἀπαρτῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ  
may be taken away from them the bridegroom, and  
τοτε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 Οὐδεὶς  
then they will fast in that the day. No one  
ἐπιβλημα ῥάκου ἀγναφου ἐπιρραπτει ἐπὶ  
a patch of cloth unfulfilled sews on

ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πληρωμα  
to a mantle old; if but not, takes away the patch  
αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν  
of itself the new of the old, and worse  
σχίσμα γίνεται. 22 Καὶ οὐδεὶς βάλλει οἶνον  
a rent becomes, And no one puts wine

νεὸν εἰς ἀσκοὺς παλαιοὺς· εἰ δὲ μὴ, ῥήσσει ὁ  
new into bottles old; if but not, bursts the  
οἶνος ὁ [νεὸς] τοὺς ἀσκοὺς, καὶ ὁ οἶνος  
wine the [new] the bottles, and the wine  
ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον  
is spilled, and the bottles are lost; but wine

νεὸν εἰς ἀσκοὺς καινοὺς βλητέον.  
new into bottles new must be put.

23 Καὶ ἐγένετο παραπορευεσθαι αὐτὸν ἐν τοῖς  
And it came to pass to go him in the  
σαββάσι διὰ τῶν σορῶν, καὶ ᾤοντο οἱ  
sabbath through the corn-fields, and began the  
μαθηταὶ αὐτοῦ ὁδὸν ποτεῖν τιλλόντες τοὺς  
disciples of him a way to make plucking the  
σταχυάς. 24 Καὶ οἱ Φαρισαῖοι ἐλέγον αὐτῷ·  
ears of corn. And the Pharisees said to him;

Ἰδε, τί ποιοῦσιν ἐν τοῖς σαββάσιν, ὃ οὐκ  
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 PHARI- SEES 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.

PHARISEES fast, but THINE fast not? and the wine will be lost, and the skins; but new Wine into new Skins, passing through.

† 22. See Note in Matt. ix. 17.

† 17 Matt. ix. 12, 13; Luke v. 31, 32, Matt. xii. 1; Luke vi. 1.

22. new—omit.

23. made their way, to pluck.

18. and the DISCIPLES of the

22. will burst the skins

23. was

† 18. Matt. ix. 14; Luke v. 23

† 17

ἐξεστι; <sup>25</sup> Καὶ αὐτὸς ἐλέγεν αὐτοῖς· Οὐδεποτε  
is lawful? And he said to them: Never  
ἀνεγνώτε, τι ἐποίησε Δαυὶδ, ὅτε χρειαῖν ἐσχέ,  
have you known, what did David, when need he had,  
καὶ ἐπεινασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;  
and was hungry, he and those with him;  
<sup>26</sup> \* [Πῶς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ,  
[How] he went into the house of the God,  
ἐπὶ Ἀβιαθάρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους  
to Abiathar of the high-priest, and the loaves  
τῆς προθέσεως ἐφάγεν, οὓς οὐκ ἐξεστι φάγειν  
of the presence did eat, which not is lawful to eat  
εἰ μὴ τοῖς ἱερευσὶ, καὶ ἔδωκε καὶ τοῖς συν  
if not the priests, and he gave also to those with  
αὐτῷ οὖσι; <sup>27</sup> Καὶ ἐλέγεν αὐτοῖς· Το σαβ-  
him being? And he said to them; The sab-  
βατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ' ὁ  
bath because of the man was made, not the  
ἄνθρωπος διὰ τὸ σαββατον. <sup>28</sup> Ὅστε κυρίως  
man because of the sabbath. So that a lord  
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββατου.  
is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

<sup>1</sup> Καὶ εἰσηλθε πάλιν εἰς τὴν συναγωγὴν·  
And he entered again into the synagogue;  
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμενὴν ἔχων τὴν  
and was there a man having been withered having the  
χεῖρα <sup>2</sup> καὶ παρետήρουν αὐτὸν, εἰ τοῖς σαβ-  
hand; and they closely watched him, if to the sab-  
βᾶσι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν  
bath he will heal him, that they might accuse  
αὐτοῦ. <sup>3</sup> Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμ-  
him. And he says to the man to that having been  
μενὴν ἔχοντι τὴν χεῖρα· Ἐγείρε εἰς τὸ μέσον.  
withered having the hand; Arise in the midst.  
<sup>4</sup> Καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σαββάσιν  
And he says to them; Is it lawful to the sabbath  
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι,  
to do good or to do evil? a life to save,  
ἢ ἀποκτείνει; Οἱ δὲ ἐσιώπων. <sup>5</sup> Καὶ περιβλε-  
or to destroy? They but were silent. And looking  
ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ  
round then with anger, being grieved at  
τῇ πῶρωσιν τῆς καρδίας αὐτῶν, λέγει τῷ  
the hardness of the hearts of them, he says to the  
ἀνθρώπῳ· Ἐκτεῖνον τὴν χεῖρα σου. Καὶ  
man; Stretch out the hand of thee. And  
ἐξέτεινε· καὶ ἀπεκατέσταθη ἡ χεὶρ αὐτοῦ.  
he stretched it out; and was restored the hand of him.  
<sup>6</sup> Καὶ ἐξελθόντες οἱ Φαρισαῖοι, εὐθὺς μετὰ τῶν  
And coming out the Pharisees, immediately with the

<sup>25</sup> And \* he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

<sup>26</sup> 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."

<sup>27</sup> He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

<sup>28</sup> † s. that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

<sup>1</sup> † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

<sup>2</sup> And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

<sup>3</sup> And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> † 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 tabernacle. Exod. xxv. 30; Lev. xxiv. 5, 6, 8. † 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 25 1 Sam. xxi. 6.  
xii. 9; Luke vi. 6.

† 26 Exod. xix. 32, 33.  
† 6. Matt. xii. 14.

† 28. Matt. xii. 8.

† 1. Mat

**Ἡρωδιανῶν συμβουλευὼν ἐποιοῦν 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  
ανεχώρησεν εἰς τὴν θάλασσαν· καὶ πολλὴ πλῆ-  
withdrew to the sea; and a great multi-  
θος ἀπο τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ  
tude from the Galilee followed him; and  
ἀπο τῆς Ἰουδαίας, καὶ ἀπο Ἱερουσαλὺμ, <sup>8</sup> καὶ  
from the Judea, and from Jerusalem, and  
ἀπο τῆς Ἰδουμαίας, καὶ περὰν τοῦ Ἰορδάνου, καὶ  
from the Idumea, and beyond the Jordan, and  
\*<sup>[οἱ]</sup> περὶ Τυρὸν καὶ Σιδῶνα, πλῆθος πολὺ,  
[those] about Tyre and Sidon, a multitude great,  
ἀκουσάντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.  
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  
σκαρπερὴ αὐτῷ, διὰ τοῦ οἴχλου, ἵνα μὴ  
should attend him, because of the crowd, that not  
θλιβῶσιν αὐτόν. <sup>10</sup> Πολλοὺς γὰρ ἐθεράπευσεν,  
they might throng him. Many for he cured,  
ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται,  
so as to rush to him, that him they might touch,  
ὅσοι εἶχον μαστίγας. <sup>11</sup> Καὶ τὰ πνεύματα τὰ  
as many as had scourges. And the spirits the  
ἀκαθάρτα, ὅταν αὐτὸν ἐθεώρῃ, προσηύχοντο  
unclean, when him gazing on, fell before  
αὐτῷ, καὶ ἐκράζου· λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς  
him, and cried, saying; That thou art the son  
τοῦ θεοῦ. <sup>12</sup> Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα  
of the God. And many times he charged them, that  
μὴ φανερὸν αὐτὸν ποιήσωσι. <sup>13</sup> Καὶ ἀναβαί-  
not known him they should make. And he goes  
νει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν  
up into the mountain, and calls whom would  
αὐτοὺς· καὶ ἀπῆλθον πρὸς αὐτόν.  
he; and they came to him.

**14** Καὶ ἐποίησε ὀδῶδεκα, ἵνα ὥσι μετ' αὐτοῦ,  
And he appointed twelve, that they should be with him,  
καὶ \*<sup>[ἵνα]</sup> ἀποστείλῃ αὐτοὺς κηρύσσειν, <sup>15</sup> καὶ  
and [that] he might send them to preach, and  
εἶχεν ἐξουσίαν \*<sup>[θεραπεύειν τὰ νοσήματα, καὶ]</sup>  
to have authority [to cure the diseases, and]  
ἐκβαλλεῖν τὰ δαιμόνια. <sup>16</sup> Καὶ ἐπέθηκε τῷ  
to cast out the demons. And he put on to the  
Σιμωνὶ ὄνομα Πέτρον· <sup>17</sup> καὶ Ἰακώβον τὸν τοῦ  
Simon a name Peter; and James that of the  
Ζεβεδαίου, 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-  
εργες, ὃ ἐστίν, υἱοὶ βροντῆς· <sup>18</sup> καὶ Ἀνδρεᾶν,  
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 Mul-  
titude followed him from  
GALILEE, † and from JU-  
DEA,

8 and from Jerusalem,  
and from IDUMEA, and  
from beyond the JORDAN;  
also a great Company from  
about Tyre and Sidon, hav-  
ing 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 to-  
wards him in order to  
touch him.

**11** † And the IMPURE  
SPIRITS, when they be-  
held him, fell before him,  
and cried, saying, "Θεοῦ  
art the son of God."

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

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

**14** And he appointed  
\* twelve, that they should  
accompany him, and that  
he might send them forth  
to proclaim,

**15** and to have Author-  
ity to expeel DEMONS.

**16** \* Now the TWELVE  
he appointed, were † SIM-  
MON, 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.  
named PETER.

8. he does.

9. Small vessels.

† 7. Luke vi. 17.  
**12;** 1X. 1.

† 11. Mark i. 32, 34; Luke iv. 41.  
† 16. John i. 42.

† 13. Matt. x. 1. Luke vi.

14. that—omit.

15. to cure

16. And he appointed TWELVE; both SIMON whom he sur-

και Φιλιππον, και Βαρθολομαιον, και Ματθαιον,  
and Philip, and Bartholomew, and Matthew,  
και Θωμαν, και Ιακωβον του του Αλφαιου, και  
and Thomas, and James that of the Alphens, and  
Θαδδαιον, 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 συnerxetai  
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 σατανas 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-  
θθ, ου δυναται σταθνηαι η βασιλεια εκεινη·  
vided, not is able to stand the kingdom that;  
25 και εαν οικια εφ' εαυτην μερισθθ, ου δυναται  
and if a house against herself should be divided, not is able  
σταθνηαι η οικια εκεινη· 26 και ει ο σατανas  
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  
ισχυρον δηση· 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.  
x. 22.

† 22. Matt. ix. 34; x. 25; Luke xl. 15; John vii. 20; viii. 48, 52

† 23. Matt. xii. 26.

σωσιν· <sup>29</sup> ὅς δ' αὖ βλασφημῇ 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, ὁλλ' ἐνοχὸς ἐστὶν αἰωνίου κρισεως.  
 age, at table as of age-lasting judgment.  
<sup>30</sup> Ὅτι εἰλεγον· Πνεῦμα ἀκαθάρτον ἔχει. <sup>31</sup> Ἐρ-  
 Because they said; A spirit unclean he has.  
 χονται οὖν ἡ μητὴρ αὐτοῦ καὶ οἱ ἀδελφοί  
 Comes then the mother of him and the brothers  
 αὐτοῦ· καὶ ἐξω ἐστῶτες ἀπεστείλαν πρὸς αὐτὸν,  
 of him; and without standing they sent to him,  
 φωνουντες αὐτὸν. <sup>32</sup> Καὶ ἐκαθῆτο ὄχλος περὶ  
 calling him. And sat a crowd about  
 αὐτὸν· εἰπον δὲ αὐτῷ· Ἰδοὺ, ἡ μητὴρ σου  
 him; said and to him; Lo, the mother of thee  
 καὶ οἱ ἀδελφοί σου ἐξω ζήτουσι σε. <sup>33</sup> Καὶ  
 and the brothers of thee without are seeking thee. And  
 ἀπεκριθὴ αὐτοῖς, λεγων· Τίς ἐστὶν ἡ μητὴρ  
 he answered to them, saying; Who is the mother  
 μου, ἡ οἱ ἀδελφοί μου; <sup>34</sup> \* [Καὶ] περιβλε-  
 of me or the brothers of me? [And] looking  
 ψαμενος κυκλῶ τοὺς περὶ αὐτὸν καθήμενους,  
 about round those about him sitting,  
 λεγει· Ἰδε ἡ μητὴρ μου, καὶ οἱ ἀδελφοί μου.  
 he says; Lo the mother of me, and the brothers of me.  
<sup>35</sup> Ὅς \* [γὰρ] ἀν ποιῇ τὸ θέλημα τοῦ θεοῦ,  
 Who [And] ever may do the will of the God,  
 οὗτ' ἄδελφος μου, καὶ ἀδελφὴ \* [μου,] καὶ  
 this a brother of me, and a sister [of me,] and  
 μητὴρ ἐστὶ.  
 a mother is.

ΚΕΦ. Δ'. 4.

Καὶ παλιν ᾠρξάτο διδάσκειν παρὰ τὴν  
 And again he began to teach by the  
 θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς,  
 sea; and was assembled to him a crowd great,  
 ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθέσθαι  
 so as him entering into the ship, so sit  
 ἐν τῇ θάλασσῃ· καὶ τὰς δὲ ὄχλος πρὸς τὴν  
 in the sea; and all the crowd by the  
 θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup> Καὶ ἐδίδασκεν  
 sea on the land was. And he taught  
 αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἐλεγεν αὐτοῖς  
 them in parables many, and said to them  
 ἐν τῇ διδαχῇ αὐτοῦ· <sup>3</sup> Ἀκουε· Ἰδοὺ, ἐξῆλθεν  
 in the teaching of him; Hear you; Lo, went out  
 ὁ σπείρων τοῦ σπείραι. <sup>4</sup> Καὶ ἐγένετο ἐν τῷ  
 the sower of the (seed) to sow. And it happened in the

<sup>29</sup> † but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian \* † Judgment."

<sup>30</sup> Because they said, "He has an impure Spirit."

<sup>31</sup> His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

<sup>32</sup> And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

<sup>33</sup> And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

<sup>34</sup> And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS."

<sup>35</sup> Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

<sup>1</sup> † 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.

<sup>2</sup> And he taught them many things in Parables, and said to them, in his TEACHING;

<sup>3</sup> "Hearken! Behold, the SOWER went forth to \* sow.

<sup>4</sup> And it happened, in

\* VATICAN MANUSCRIPT.—29. Transgression. 35. omit. 1. very.

34. And—omit.

35. For—omit.

† 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 not forgiveness."

† 29. Matt. xii. 31. 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 ἐπεσε παρα τὴν ὁδὸν· καὶ  
sowing, this indeed fell on the path: and  
ἦλθε τα πετεινα, καὶ κατεφαγεν αὐτο. <sup>5</sup> Ἄλλο  
came the birds, and ate it. Another  
δὲ ἐπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν  
and fell on the rocky ground, where not it had earth  
πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ  
much; and immediately it sprung up, through the not  
εἶχει βάθος γῆς. <sup>6</sup> Ἡλίου δὲ ἀνατείλαντος,  
to have a depth of earth. Sun and having arisen,  
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχειν ῥίζαν, ἐξη-  
it was scorched, and through the not to have a root, was  
ρανθη. <sup>7</sup> Καὶ ἄλλο ἐπεσεν 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. <sup>8</sup> Καὶ ἄλλο ἐπεσεν 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 τριακοντα, καὶ  
and increasing, and bore one thirty, and  
ἐν ἑξήκοντα, καὶ ἐν ἑκατον. <sup>9</sup> Καὶ εἶπεν· Ὁ  
one sixty, and one a hundred. And he said; He  
ἐχὼν ὦτα ἀκοῦειν, ἀκουέτω.  
having ears to hear, let him hear.

<sup>10</sup> Ὅτε δὲ ἐγένετο καταμονας, ἠρωτήσαν  
When and he was alone, asked  
αὐτὸν οἱ περὶ αὐτοῦ, συν τοῖς δώδεκα, τὴν  
him those about him, with the twelve, the  
παραβολήν. <sup>11</sup> 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 δὲ τοῖς ἐξω ἐν παραβολαῖς τα  
God, to them but to those without in parables the  
πάντα γίνεται· <sup>12</sup> 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  
συνιωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ  
they may hear: lest they should turn, and should be forgiven  
αὐτοῖς τὰ ἁμαρτήματα. <sup>13</sup> Καὶ λέγει αὐτοῖς·  
to them the sins. And he says to them:  
Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς  
Not know you the parable this? and how  
πᾶσας τὰς παραβολὰς γινώσκει; <sup>14</sup> Ὁ σπειρων,  
all the parables will you know? He sowing.  
τὸν λόγον σπείρει. <sup>15</sup> Οὗτοι δὲ εἰσιν 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.

<sup>5</sup> And some fell on the  
ROCKY GROUND, where it  
had not much Soil; and  
immediately it vegetated,  
because it had no Depth  
of Soil;

<sup>6</sup> \* and the SUN having  
arisen, it was scorched;  
and because it HAD no  
Root, it withered.

<sup>7</sup> And some fell among  
Thorns; and the THORNS  
grew up, and choked it,  
and it bore no Fruit.

<sup>8</sup> And some fell on  
GOOD GROUND, and yield-  
ed Fruit, springing up and  
increasing; and one bore  
thirty, and one sixty, and  
one a hundred."

<sup>9</sup> And he said, \* "He  
HAVING Ears to hear, let  
him hear."

<sup>10</sup> † And when he had  
retired, THOSE about him,  
with the TWELVE, asked  
him concerning the \* PAR-  
ABLE.

<sup>11</sup> 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;

<sup>12</sup> † 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."

<sup>13</sup> And he says to them,  
"Do you not understand  
this PARABLE? How then  
will you know ALL the  
PARABLES?

<sup>14</sup> † The SOWER sows  
the WORD.

<sup>15</sup> 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.

10. PARABLES.

11. is given the SECRET.

12. it should be.

† 10. Matt. xiii. 10; Luke viii. 9.

† 11. 1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 12.

1 Tim. iii. 7.

† 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts

xviii. 26; Rom. xi. 8.

† 14. Matt. xiii. 19.

αἶρει τον λογον τον εσπαρμενον εν ταις καρδιαις  
takes the word that having been sown in the hearts  
αὐτωι. <sup>16</sup> Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ  
of them And these are like those on the  
πετρῳδῃ σπειρομενοι, οἱ, ὅταν 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;  
<sup>17</sup> καὶ οὐκ εχουσι ριζαν εν ἑαυτοις, ἀλλα προσω-  
and not they have a root in themselves, but for a  
καιροι εἰσιν· εἰτα γενομενης θλιψεως η διωγμου  
season they are; then occurring trial or persecution  
δια τον λογον, ευθεως σκανδαλιζονται. <sup>18</sup> Καὶ  
through the word, immediately they are offended. And  
αλλοι εἰσιν οἱ εἰς τας ακανθα· σπειρομενοι·  
others are those into the thorns sown;  
οὗτοι εἰσιν οἱ τον λογον ακουοντες, <sup>17</sup> καὶ αἱ  
these are those the word hearing, and the  
μεριμναι του αιωνος, καὶ ἡ ἀπατη του πλουτου,  
cares of the age, and the delusion of the wealth,  
καὶ αἱ περὶ τὰ λουπα επιθυμια εἰσπορευομεναι  
and the about the covetous (things) strong desires entering in  
συμπνιγνυσι τον λογον· καὶ ακαρπος γινεται.  
choke the word, and unfruitful it becomes.  
<sup>20</sup> Καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν την καλὴν  
And these are those upon the ground the good  
σπαιρτες, οἵτινες ακουουσι τον λογον, καὶ  
sow, who hear the word, and  
παραδεχονται· καὶ καρποφορουσιν, ἐν τριακοντα,  
accept; and bear fruit, one thirty,  
καὶ ἐν εξηκοντα, καὶ ἐν ἑκατον. <sup>21</sup> Καὶ ελεγεν  
and one sixty, and one a hundred. And he said  
αυτοις· Μητι ὁ λυχνος ερχεται, ἵνα ὑπο τον  
to them; Neither the lamp comes, that under the  
μειδιον τεθη, ἢ ὑπο την κλινην; οὐχ' ἵνα  
measure it may be placed, or under the couch? not that  
ἐπὶ την λυχνίαν ἐπιτηθη; <sup>22</sup> Οὐ γὰρ ἐστι  
on the lamp-stand it may be placed? Not for is  
τι κρυπτον, δ' εαν μὴ φανερωθῇ· οὐδε  
anything hidden, which if not it may be disclosed; nor  
εγενητο αποκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἐλθῇ.  
any stored away, but that into light it may come.  
<sup>23</sup> Εἰ τις ἐχει ὠτα ακουειν, ακουετω. <sup>24</sup> Καὶ  
If any one has ears to hear, let him hear. And  
ελεγεν αυτοις· Βλεπετε, τι ακουετε. Εν φ  
he said to them: Consider you, what you hear. In what  
μετρω μετρεῖτε, μετρηθησεται ὑμιν. <sup>25</sup> Ὃς γὰρ  
measured you measure, it shall be measured to you. Who for

THAT WORD which was  
sown \*upon them.

<sup>16</sup> And these in like  
manner are THOSE SOWN  
on the ROCKY GROUND;  
who, when they hear the  
WORD, receive it immedi-  
ately with Joy;

<sup>17</sup> And having no Root  
in themselves, they are  
but temporary; then Trial  
or Persecution occurring  
on account of the WORD,  
they instantly fall away.

<sup>18</sup> And others are THOSE  
who are SOWN among the  
THORNS; \*these are THE  
who have HEARD THE  
WORD;

<sup>19</sup> 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.

<sup>20</sup> 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."

<sup>21</sup> 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?

<sup>22</sup> † For \*nothing was  
hidden, except that it  
should be manifested; nor  
was it concealed, but that  
it should come to light.

<sup>23</sup> If any one has Ears  
to hear, let him hear."

<sup>24</sup> 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;

<sup>25</sup> † for whoever has, to

\* VATICAN MANUSCRIPT.—15. upon them.

the word. 20. those are THEY.

manifested; nor was it concealed, but that it should come to light.

24. you, and shall

† 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.

20. Luke xii. 2.

Luke viii. 10; xix. 28.

† 21. Matt. v. 15; Luke viii. 16; xi. 33.

† 24. Matt. vii. 2; Luke vi. 38.

† 22. Matt. x.

† 25. Matt. xiii. 12; xxv. 20.

αν' οχι, δοθησεται αυτω και ος 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 νοστρον επι της γης, 27 και  
man should cast the seed on the earth, and  
καθευδη και εγειρη. αι νυκτα και ημεραν, και ο  
should sleep and wake night and day, and the  
σπορο, ελασταν και μηκυνηται, ως ουκ οιδεν  
seed should germinate and grow up, as not knows

αυτος. 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 τη σταχυι. 29 Όταν δε παραδω ο καρπος,  
in the ear When but may bring he fruit,

ευθως επ σταλ' ει το σιπανον, ετ. παρ' ετηκεν  
immediately he sends the sickle, for is ready

ο θερισμος. 30 Και ελ γ. Τινι δμ ιωσωμε-  
the harvest. And he said: To what may we compare

την βασιλειαν του θεου; η εν τοια παροβολη  
the kingdom of the God? or by what parable

παραβαλωμεν αυτην; 31 Ως κοκκον σιναμωε,  
may we compare her As a grain of mustard

ος, οτι ο σπαρη, ετι της γης, μικροτερος παν-  
which, when it may be sown on the earth, less of

των των σπερ, αυτου εστι των επι της γης. 32  
of the seeds, it is of those on the earth.

κα. ετιν σπα, αναβαινει και γινεται παν-  
and when it may be sown, it stands up and becomes of

των λαχων μεγαλ, και ποιει κλαδους μεγα-  
all herbs greater and produces branches great,

λους, ωστε δινασθαι υπ την σκην αυτου τα  
so as to be under the shadow of it the

πετεινα του ουρανο, κατα ηνουν. 33 Και τοι-  
birds of the heaven to build nests. And such

αυταις παραβολαις πολλαις εαλε αυτοις τον  
like parables many he spoke to them the

λογον, και ως ηνουν το ακουειν. 34 Χωρις δε  
word, and as they were able to hear. Without

παραβολης ουκ ελαλει αυτοις· 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, οψας  
And he says to them in that the day, evening

γενομενης· Διελθωμεν εις το περην. 36 Και  
being come; We may pass over to the otherside. And

αφεντες τον οχλον παραλαμβανουσιν αυτον, ως  
having left the crowd they took him, as

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. 34. And without.

† 31. See Note on Matt. xiii. 33.

† 20. Matt. xiii. 24. † 30. Matt. xiii. 31; Luke xiii. 18.

John xvi. 13. † 36. Matt. viii. 18, 23; Luke viii. 24.

90. In What Comparison shall we place

† 33. Matt. xvii. 34.

ην εν τῷ πλοίῳ· \* [καὶ] ἀλλὰ δε πλοια ἦν  
 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 ἐπεβαλλεν εἰς τὸ πλοιον,  
 the and waves dashed into the ship,  
 ὥστε αὐτο ἦδη γεμιζεσθαι. 38 Καὶ ἦν αὐτος ἐν  
 so as it now to fill. And was he in  
 πῃ πρυμνῇ, ἐπὶ τὸ προσκεφαλαιον καθευδων·  
 the stern, on the pillow sleeping;  
 καὶ διεγειρουσιν αὐτον, καὶ λεγουσιν αὐτῷ·  
 and they awoke him, and they said to him;  
 Διδασκαλε, οὐ μελει σοι, ὅτι ἀπολλυμεθα;  
 O teacher, not it concerns thee, that we perish?  
 39 Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνεμῷ, καὶ εἶπε  
 And having arisen he rebuked the wind, and said  
 τῇ θαλασσῇ· Σιωπα, πεφίμωσο. Καὶ ἐκοπασεν  
 to the sea; Be silent, be still. And ceased  
 ὁ ἀνεμος, καὶ ἐγενετο γαλῆνῃ μεγάλη. 40 Καὶ  
 the wind and was a calm great. And  
 εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε \* [οὕτω·] πῶς  
 he said to them; Why timidi are you [so?] how  
 οὐκ ἐχετε πίστιν; 41 Καὶ ἐφοβηθησαν φοβον  
 not you have faith; And they feared a fear  
 μεγαν, καὶ ἐλεγον τῷ ἀλλήλους· Τίς ἀρα  
 great, and said to on another; Who then  
 οὗτος ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα  
 this is, for even the wind and the sea  
 ὑπακούουσιν αὐτῷ.  
 hearken to him.

ΚΕΦ. 5.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς  
 And they came to the other side of the sea, into  
 τὴν χώραν τῶν Γαδατινῶν. 2 Καὶ ἐλθόντων  
 the country of the Gadarenes. And having come  
 αὐτῷ ἐκ τοῦ πλοίου, \* [ἐνδομῶς] ἀπηντήσεν αὐτῷ  
 to him out of the ship, [immediately] met him  
 ἐκ τῶν μνημείων ἀνθρώπος ἐν πνεύματι ἀκαθάρ-  
 out of the tombs a man in spirit unclean,  
 τῷ, 3 ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημασί·  
 who the dwelling had in the tombs;  
 καὶ οὐτε ἄλυσεν οὐδεὶς ἠδύνατο αὐτὸν δεσ-  
 and not even with chains no one was able him to bind,  
 4 διὰ τὸ αὐτὸν πολλάκις πεδαῖς καὶ ἄλυσέ-  
 for the him many times with fetters and chains  
 θεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτοῦ τὰς  
 to have been bound, and to have been burst by him the  
 αἰχάς, καὶ τὰς πεδάς συντετριφθαι· καὶ οὐδεὶς  
 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, there 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. 1. 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 unfrequented 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.

αὐτον ἰσχυε δαμασαι· <sup>5</sup> και διαπαντος, νυκτος και ἡμερας, εν τοις μνημασι και εν τοις ορεσιν ην κραζων, και κατακοπτων ἑαυτον λιθοις. <sup>6</sup> Ἰδων δε τον Ἰησουν απο μακροθεν, εδραμε, και προσεκυνησεν αὐτῷ· <sup>7</sup> και κραζας φωνη μεγαλη, ειπε, τι εμοι και σοι, Ἰησου, υἱε του θεου του υψιστου; ὀρκίζω σε τον θεον, μη με βασανισης. <sup>8</sup> (Ελεγε γαρ αὐτῷ· Εξελθε το πνευμα το ακαθαρτον εκ τον ανθρωπου.) <sup>9</sup> Και επηρωτα αυτον· Τι σοι ονομα; και λεγει αὐτῷ· Λεγεων ονομα μοι· ὅτι πολλοι εσμεν. <sup>10</sup> Και παρεκαλει αυτον πολλα, ινα μη αυτους αποστείλῃ ἐξω της χωρας. <sup>11</sup> Ην δε εκει προς τῷ ορει αγελη χοιρων μεγαλη βοσκομενη. <sup>12</sup> Και παρεκαλεσαν αυτον οἱ δαιμονες, λεγοντες· Πεμψον ἡμας εἰς τους χοιρους, ινα εἰς αυτους εισελθωμεν. <sup>13</sup> Και επετρεψεν αυτοις ευθεως ὁ Ἰησους. Και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εἰς τους χοιρους· και ὤρμησεν ἡ αγελη κατα του κρημνου εἰς την θαλασσαν· \* [ησαν δε ὡς δις χιλιοι·] και επνιγοντο εν τη θαλασση. <sup>14</sup> Οἱ δε βοσκοντες αυτους εφυγον, και απηγγειλαν εἰς την πολιν, και εἰς τους αγρους. Και εξηλθον ιδειν, τι εστι το γεγονος. <sup>15</sup> Και ερχονται προς τον Ἰησουν, και θεωρουσι τον δαιμονιζομενον καθυμενον \* [και] ιματισμενον, και σωφρονουντα, τον εσχηκοτα τον λεγεωνα· και εφοβηθησαν. <sup>16</sup> Και διηγησαντο αυτοις οἱ ιδοντες.

one he was able to subdue him.

<sup>5</sup> And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

<sup>6</sup> And seeing JESUS at a distance, he ran and prostrated to him,

<sup>7</sup> 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."

<sup>8</sup> (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

<sup>9</sup> And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

<sup>10</sup> And he earnestly entreated him, that he would not send them out of the COUNTRY.

<sup>11</sup> Now there was by the MOUNTAIN, a great Herd of Swine feeding.

<sup>12</sup> And \*the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

<sup>13</sup> 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.

<sup>14</sup> Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

<sup>15</sup> 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.

<sup>16</sup> And THOSE SEEING it, related to them what

\* VATICAN MANUSCRIPT.—7. says, eave.

13. and they were about Two Thousand—omit.

12. they besought.

13. he gave them

15. and—omit.

† 13. See Note on Matt. viii. 32.

της, πως εγενετο τῷ δαιμονιζομενῷ, και περι  
seen, how it happened to the one being demonized, and about  
των χοιρων. <sup>17</sup> Και ηρξαντο παρακαλειν αυτον  
the swine. And they began to entreat him

απελθειν απο των οριων αυτων. <sup>18</sup> Και εμβαν-  
to depart from the coasts of them. And entering  
τος αυτου εις το πλοιον, παρεκαλει αυτον ο

δαιμονισθεις, ινα η μετ' αυτου. <sup>19</sup> Και  
of him into the ship, besought him he  
having been demonized, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτῷ. "Γπαγε  
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. <sup>20</sup> Και απηλθε, και ηρξατο κηρυτ-  
has pitied thee. And he went, and began to pub-

σειν εν τῷ Δεκαπολει, οσα εποιησεν αυτῷ ο  
lish in the Decapolis, how much had done to him the

Ιησους· και παντες εθαυλαζον.  
Jesus; and all were astonished.

<sup>21</sup> Και διαπετρασαντος του Ιησου εν τῷ πλοιῳ  
And having passed over the Jesus in the ship,

παλιν εις το περαν, συνηχθη οχλος πολυς επ'  
again to the other side, were gathered a crowd great to

αυτον· και ην παρα την θαλασσαν. <sup>22</sup> Και  
him, and he was by the sea. And

\*[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, <sup>23</sup> 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. <sup>24</sup> Και απηλθε μετ'  
she may be saved; and she shall live. And he went with

αυτον· και ηκολουθει αυτῷ οχλος πολυς, και  
him; and followed him a crowd great, and

συνεθλιβον αυτον. <sup>25</sup> Και γυνη \*[τις] ουσα  
pressed on him. And a woman [certain] being

εν ρυπει αιματος ετη δωδεκα, <sup>26</sup> 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,

<sup>27</sup> ακουσασα περι του Ιησου, ελθουσα εν τῷ  
having heard about the Jesus, having come in the

had happened to the DEMO-  
NIAC, and concerning the  
SWINE.

<sup>17</sup> † And they began to  
entreat him to depart from  
their BORDERS.

<sup>18</sup> And he having en-  
tered the BOAT, † HE who  
had been a DEMON-  
IAC, entreated him that he might  
be with him;

<sup>19</sup> 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."

<sup>20</sup> And he went away,  
and began to proclaim in  
DECAPOLIS, how much JE-  
sus had done for him; and  
all were astonished.

<sup>21</sup> † 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.

<sup>22</sup> † And one of the SYN-  
AGOGUE-RULERS, named  
Jairus, came, and seeing  
him, he fell at his FEET,

<sup>23</sup> 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."

<sup>24</sup> And he went with  
him, and a great Crowd  
followed him, and pressed  
on him.

<sup>25</sup> And a Woman, † hav-  
ing had a Hemorrhage  
for twelve Years,

<sup>26</sup> and having suffered  
much under Many Physi-  
cians, and having expen-  
ded ALL her property,  
and not being benefited,  
but had rather become  
WORSE,

<sup>27</sup> 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  
viii. 40.

18. Luke viii. 38

21. Matt. ix. 1; Luke

22. Matt. ix. 18; Luke viii. 41.

25. Lev. xv. 25; Matt. ix. 20.

οχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.  
 crowd behind, touched the mantle of him.  
 23 (Ελεγε γάρ· Ὅτι καὶ τῶν ἱματίων αὐτοῦ  
 She said for; That even if the clothes of him  
 ἄψωμαι, σωθήσομαι.) 29 Καὶ εὐθεὺς ἐξηρανθῆ  
 I may touch, I shall be saved.) And immediately was dried up  
 ἡ πηγὴ τοῦ αἱματός αὐτῆς· καὶ ἐγνώ τῷ  
 the source of the blood of her; and knew to him  
 σώματι, ὅτι ἰαταὶ ἀπο τῆς μαστίγος. 30 Καὶ  
 body, that was saved from the scourge. And  
 εὐθεὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ  
 immediately the Jesus knowing in himself the out of  
 αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ  
 himself power having gone out, having turned round in the  
 οχλῳ, ελεγε· Τίς μου ἥψατο τῶν ἱματίων;  
 crowd, said; Who of me touched the clothes?  
 31 Καὶ ελεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις  
 And said to him the disciples of him; Thou seest  
 τὸν οχλὸν συνθλιβόντα σε· καὶ λεγεις· Τίς μου  
 the crowd pressing on thee; and sayest thou; Who me  
 ἥψατο; 32 Καὶ περιεβλεπέτο ἰδεῖν τὴν τοῦτο  
 touched? And he was looking round to see the (woman) this  
 ποιήσαν. 33 Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμ-  
 having done. The but woman, fearing and trem-  
 οῖσα, εἰδὺσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ  
 bliug, having known what was done on her, came and  
 προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν  
 fell down to him, and told to him all the  
 ἀληθειαν. 34 Ὁ δὲ εἶπεν αὐτῇ· θυγατερ, ἡ  
 truth. He but said to her; Daughter, the  
 πίστις σου σέσωκε σε· ὕπαγε εἰς εἰρήνην, καὶ  
 faith of thee has saved thee; go in peace, and  
 ἰσθὶ ὑγιὲς ἀπο τῆς μαστίγος σου. 35 Ἐτι αὐτοῦ  
 b. thou well from the scourge of thee. While of him  
 λαλοῦντος, ἐρχονται ἀπὸ τοῦ ἀρχισυναγωγῶν,  
 speaking, they came from the synagogue-ruler's,  
 λεγοντες· Ὅτι ἡ θυγατὴρ σου ἀπέθανε· τί  
 saying; That the daughter of thee is dead; why  
 εἶ; σκυλλεῖς τὸν διδασκάλον; 36 Ὁ δὲ Ἰησοῦς  
 yet troublest thou the teacher? The but Jesus  
 εὐθεὺς, ἀκουσας τὸν λόγον λαλούμενον, λεγει  
 immediately having heard the word being spoken, says  
 τῷ ἀρχισυναγωγῷ· Μὴ φοβου, μόνον πιστεύε.  
 to the synagogue-ruler: Not fear, only believe thou.  
 37 Καὶ οὐκ ἀφῆκεν οὐδὲνα αὐτῷ συνακολουθεῖσαι,  
 And not hesuffered no one him to follow,  
 εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν  
 except Peter, and James, and John the  
 ἀδελφὸν Ἰακώβου. 38 Καὶ ἐρχεται εἰς τὸν οἶκον  
 brether of James. And he comes into the house  
 τοῦ ἀρχισυναγωγῶν, καὶ θεωρεῖ θορυβόν, καὶ  
 of the synagogue-ruler, and he sees a tumult, and  
 κλαίοντας καὶ αλαλαζόντας πολλὰ. 39 Καὶ  
 weeping and wailing much. And  
 εἰσελθὼν λεγει αὐτοῖς· Τί θορυβεῖσθε καὶ  
 having entered he says to them: Why are you troubled and

hind, and touched his  
 MANTLE.

28 For she said, "If I  
 can but touch his GAR-  
 MENTS, 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 GAR-  
 MENTS?"

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 SYNA-  
 GOGUE-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 spo-  
 ken, says. 37. with him. 38. they come to.

† 30. Luke vi. 10; viii. 46.

† 34. Matt. ix. 22; Mark x. 52; Acts xiv. 2

κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει.  
do you weep? the child not is dead, but sleeps.

<sup>40</sup> Και κατεγελων αυτου. 'Ο δε, εκβαλων παντας,  
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.

δπου ην το παιδιον. <sup>41</sup> 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

μεθερηννηνομεναν· Το κορασιον, σοι λεγω,  
being translated; The girl, to thee I say.

εγειρε. <sup>42</sup> Και ευθως ανεστη το κορασιον, και  
arise. And immediately arose the girl, and

περιεπατει· ην γαρ ετων δωδεκα. Και εξεσ-  
walked about; she was for years twelve. And they were

τησαν εκστασει μεγαλη. <sup>43</sup> Και διεστείλατο  
astonished with an astonishment great. And he charged

αυτοις πολλα, ινα μηδεις γνω τουτο· 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. <sup>2</sup> 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,

εξεπλησσοντο, 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

τοιαυται δια των χειρων αυτου γινονται.  
so great through the hands of him are done.

<sup>3</sup> 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."

<sup>40</sup> 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.

<sup>41</sup> 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.'

<sup>42</sup> And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

<sup>43</sup> And † he strictly charged them that no one should know this thing; and directed to give her food.

## CHAPTER VI.

<sup>1</sup> And † he departed thence, and \* comes into his OWN COUNTRY; and his DISCIPLES follow him.

<sup>2</sup> 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?"

<sup>3</sup> 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. to him? and such MIRACLES. 3. MARY, and Brother of.

† <sup>40</sup> 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 αυτη.  
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 κωμας 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 επιδου 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

σανδاليا· κοι μη ενδυσησθε δυο χιτωνας. 10 Και  
sandals, and not you may put on two coats. 10 And  
ελεγεν 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. 11 And  
ωσος αν μη δεξωνται υμας, μηδε ακουσωσιν υμων,  
as long as you may not receive you, nor hear of you,

εκπορευομενοι εκειθεν, εκτιναξατε τον χουν του  
going away from thence, shake out the dust that  
υποκατω των ποδων υμων, εις μαρτυριον αυτοις.  
under the feet of you, for 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; 14. they said.

11. whatever Place

† 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. 29; xlii. 11; 2 Kings xlii. 15.

† 4. Matt. xlii. 57; John iv. 44. † 5. Matt. xlii. 58; Mark ix. 23. † 6. Matt. ix. 35; Luke xlii. 23. † 7. Matt. x. 1. Mark iii. 13, 14; Luke ix. 1. † 8. Matt. xlii. 57; Luke xlii. 23. † 13. James v. 14. † 14. Matt. xiv. 1; Luke x. 14. † 15. Acts

Ιωαννης ὁ βαπτίζων ἐκ νεκρῶν ἡγερθῆ, καὶ  
John he baptizing out of dead has been raised, and  
δια τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.  
through this work the mighty powers in him.

15 Ἄλλοι ἐλέγον· Ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ  
Others said: That Elias he is; Others and

ἐλέγον· Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προ-  
said: That a prophet he is, like one of the pro-

φητῶν. 16 Ἀκουσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι  
phets. Having heard but the Herod, said; That

ὃν ἐγὼ ἀπεκεφαλίσαι Ἰωάννην, οὗτος ἡγερθῆ  
whom I beheaded John, he is raised

\*[ἐκ νεκρῶν.] 17 Ἄυτος γὰρ ὁ Ἡρώδης ἀποσ-  
[from dead.] Himself for the Herod send-

τείλας ἐκρατῆσε τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν  
ing seized the John and bound him

ἐν φυλακῇ, δια Ἡρωδιαδα, τὴν γυναῖκα Φιλίπ-  
in prison, through Herodias, th- wife of Philip

που τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγαμήσεν.  
of the brother of himself, for her he had married.

18 Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐξ-  
Said for the John to the Herod; That not it is

ἐστι σοὶ εἶχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.  
lawful to thee to have the wife of the brother of thee.

19 Ἡ δὲ Ἡρωδίας ἐνείχεν αὐτῷ καὶ ἠθέληεν  
The and Herodias had a grudge against him and wished

αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο. 20 Ὁ γὰρ  
him to destroy; and not was able. The for

Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀν-  
Herod feared the John, knowing him a

δρα δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ  
man just and holy; and protected him; and

ἀκουσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδῶς αὐτοῦ  
hearing him, many things he did, and gladly him

ἤκουε. 21 Καὶ γενομένης ἡμέρας ευκαιροῦ, ὅτε  
he heard. And having come a day convenient, when

Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει  
Herod to the birthday of himself a feast he made

τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ  
to the nobles of himself, and to the commanders, and

τοῖς πρωτοῖς τῆς Γαλιλαίας· 22 καὶ εἰσελθουσῆς  
to the chiefs of the Galilee; and having entered

τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιαδῶς, καὶ ὀρχη-  
of the daughter of her of the Herodias, and dance-

σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς  
ing, and having pleased the Herod and those

συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·  
reclining at table, said the king to the little girl;

Ἀἰτήσον με, ὃ ἐὰν θέλῃς, καὶ δώσω σοι.  
Ask me, whatever thou wilt, and I will give to thee.

23 Καὶ ὡμοσεν αὐτῇ· Ὅτι ὃ ἐὰν με αἰτήσῃς,  
And he swore to her; That whatever me thou mayst ask,

δώσω σοι, ἕως ἡμιστοῦ τῆς βασιλείας μου.  
I will give to thee, till half of the kingdom of me.

IMMERSE \*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<sup>t</sup>, like one  
of the PROPHETS."

16 † But HEROD having  
heard, said, "What 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, ERODIAΣ  
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.  
22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day  
in particular, was very general in the East, and might be transferred from them to the  
Greeks and Romans. The solemnization of the birth-day by a festival is frequently 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. 5; xxi. 4. † 23. Esther v. 3, 6; vii. 2.

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τί  
The and going out, said to the mother of herself; What  
αἰτησώμαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου  
shall I ask? She and said; The head of John  
τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθεὺς μετὰ  
the dipper. And coming in immediately with  
σπουδῆς πρὸς τὸν βασιλεῖα, ᾗτησατο, λέγουσα·  
haste to the king, she asked, saying;  
Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πινάκι τὴν  
I will that to me thou wouldst give instantly on a plate the  
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περι-  
head of John the dipper. And very  
λυπος γενομένος ὁ βασιλεὺς, διὰ τοὺς ὅρκους  
sorry having become the king, because of the oaths  
καὶ τοὺς συνανακείμενους οὐκ ἠθέλησεν αὐτὴν  
and those reclining at table not he would her  
ἀθετηταί. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλ-  
reject. And immediately sending the king  
εὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν  
a guardsman, he ordered to be brought the  
κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφαλίσεν  
head of him. He and going forth cut off the head of  
αὐτὸν ἐν τῇ φυλακῇ· 28 καὶ ᾗνεγκε τὴν κεφαλὴν  
him in the prison; and brought the head  
αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ·  
of him on a plate, and gave her to the little girl;  
καὶ τὸ κορασίου ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.  
and the little girl gave her to the mother of herself.  
29 Καὶ ἀκουσάντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ  
And having heard the disciples of him, came, and  
ἤραν τὸ πτώμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ ἐν μνη-  
took the dead body of him, and placed it in a  
μεῖρι.  
tomb.

30 Καὶ συναγόνται οἱ ἀποστολοὶ πρὸς τὸν  
And were assembled the apostles to the  
Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα  
Jesus, and reported to him all, and what  
ἐποίησαν, καὶ ὅσα ἐδίδαξαν. 31 Καὶ εἶπεν αὐτοῖς·  
they did, and what they taught. And he said to them;  
Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον,  
Come you yourselves privately into a desert place,  
καὶ ἀναπαυέσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι  
and rest you a little; Were for those coming

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, *spekulatoora* 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 ηυκαι-  
and those going many; and not even to eat they had  
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 επεγνωσαν 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 εσπλαγχνισθη 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  
θεις 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 γινοντες,  
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-  
ταzen αυτοις ανακλιναι 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  
εδιδον 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.

† 32. Matt. xiv. 13.  
Matt. xiv. 15; Luke ix. 12.

† 34. Matt. ix. 36; xiv. 14.  
† 35. Matt. xiv. 17; Luke ix. 13; John vi. 9

36. what they should eat

† 34. Luke ix. 11.

† 35.

<sup>42</sup> Και εφαγον παντες, και εχορτασθησαν.  
And they ate all, and were filled.

<sup>43</sup> Και ηραν κλασματα δωδεκα κοφινους πλη-  
And they took up of fragments twelve baskets full,  
reis, και απο των ιχθυων. <sup>44</sup> Και ησαν οι φα-  
and of the fishes. And were those having

γοντες τους αρτους, πεντακισχιλιοι ανδρες.  
eaten the loaves, five thousand men.

<sup>45</sup> Και ευθεως ηναγκασε τους μαθητας αυτου  
And immediately he urged the disciples of himself

εμβηναι εις το πλοιον, και προαγειν εις το πε-  
to step into the ship, and to go before to the other

ραν προς Βηθσαιδαν, εως αυτος απολυση τον  
side to Bethsaida, while he should dismiss the

οχλον. <sup>46</sup> Και αποταζαμενος αυτοις, απηλθεν  
crowd. And having sent away them, he went

εις το ορος προτευξασθαι. <sup>47</sup> 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. <sup>48</sup> Και ειδεν  
and he alone upon the land. And he saw

αυτους βασανιζομενους εν τω ελαυνειν ην γαρ  
them tormented in the rowing; was for

δ ανεμος εναντιος αυτοις. Και περι τεταρτην  
the wind opposite to them. And about fourth

φυλακην της νυκτος ερχεται προς αυτους, περι-  
watch of the night comes towards them, walk-

πατων επι της θαλασσης και ηθελε παρελθειν  
ing on the sea; and wished to pass

αυτους. <sup>49</sup> Οι δε, ιδοντες αυτον περιπατοντα  
them. They but, seeing him walking

επι της θαλασσης, εδοξαν φαντασμα ειναι, και  
on the sea, they thought a phantom to be, and

ανεκραζαν. <sup>50</sup> 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. <sup>51</sup> Και ανεβη προς αυτους 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-

ριστου] εν εαυτοις εξισταντο, \* [και εθαυμαζον.]  
sure] in themselves they were amazed [and wondered.]

<sup>52</sup> 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.

<sup>53</sup> Και διαπερασαντες ηλθον επι την γην Γεν-  
And having passed over they came to the land Gen-

νησαρετ· και προσωρμισθησαν. <sup>54</sup> Και εξελθον-  
nessaret: and drew to the shore. And coming out

των αυτων εκ του πλοιου, ευθεως επιγινωτες  
of them out of the ship, immediately knowing

αυτον, <sup>55</sup> περιδραμοντες ολην την περιχωρον  
him, running about whole the adjacent country

<sup>42</sup> And they all ate and were satisfied.

<sup>43</sup> And they took up Twelve Baskets full of Fragments [of the Bread, and of the FISHES.

<sup>44</sup> Now THOSE WHO ATE of the LOAVES were Five thousand Men.

<sup>45</sup> † 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.

<sup>46</sup> And having dismissed them, he retired to the MOUNTAIN to pray.

<sup>47</sup> And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

<sup>48</sup> 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.

<sup>49</sup> But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

<sup>50</sup> for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

<sup>51</sup> And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

<sup>52</sup> For † they understood not about the LOAVES; because their HEART was stupified.

<sup>53</sup> And having passed over, they came to the LAND of Gennesaret, and put to the shore.

<sup>54</sup> And coming out of the BOAT, immediately they recognized him,

<sup>55</sup> 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.

ἐκεῖνην, ἤρξαντο ἐπὶ τοῖς κραββατοῖς τοὺς  
that, they began on the couches these  
κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅ-  
sickness having to carry about, where they heard, that  
ἐκεῖ ἐστὶ. 56 Καὶ ὅπου αὐτὸν εἰσεπορευέτο εἰς  
there he is. And wherever he entered into  
κώμας, ἢ πόλεις, ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς  
towns, or cities, or villages, in the markets  
ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκαλοῦν  
they placed those being sick, and they besought  
αὐτὸν, ἵνα καὶ τοῦ κρασπέδου τοῦ ἱματίου  
him, that if even the tuft of the mantle  
αὐτοῦ ἅψωνται· καὶ ὅσοι αὐτὸν ἤπτοντο αὐτοῦ,  
of him they might touch, and whoever touched him,  
ἐσώζοντο.  
were saved.

ΚΕΦ. Ζ'. 7.

1 Καὶ συναγοῦνται πρὸς αὐτὸν οἱ Φαρισαῖοι,  
And were gathered to him the Pharisees,  
καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερο-  
and some of the scribes, having come from Jeru-  
σολιμῶν· 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν  
alem; and seeing some of the disciples  
αὐτοῦ κοινῇ χειρὶ, τοῦτ' ἐστὶν ἀνίπτοις,  
of him with common hands, that is unwashed,  
ἐσθιόντας ἄρτους· 3 (οἱ γὰρ Φαρισαῖοι καὶ παν-  
eating loaves; (the for Pharisees and all  
τες οἱ Ἰουδαῖοι, εἰ μὴ πύγμῃ νίψωνται τὰς  
the Jews, if not with let they may wash the  
χειρας, οὐκ ἐσθίουσι, κρῶντες τὴν παραδοσιν  
hands, not they eat, holding the tradition  
τῶν πρεσβυτέρων· 4 καὶ ἀπὸ ἀγορᾶς, εἰ μὴ  
the elders and from a market, if not  
βαπτισῶνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλὰ  
they might dip, not they eat, and other many things  
ἐστὶν, ἃ παρελάβον κρατεῖν, βαπτισμούς ποτη-  
is, which they received to hold, dippings of  
ριῶν, καὶ ξεστῶν, καὶ χαλκίων, \* [καὶ κλινῶν·])  
cups, and of pots, and of copper vessels. [and of couches;])  
5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ  
then asked him the Pharisees and the  
γραμματεῖς· Διὰ τί οἱ μαθηταὶ σου οὐ περιπα-  
scribes: Why the disciples of thee not walk  
τοῦσι κατὰ τὴν παραδοσιν τῶν πρεσβυτέρων,  
according to the tradition of the elders,  
ἀλλὰ κοινῇ χειρὶ ἐσθίουσι τὸν ἄρτον; 6 Ὁ  
but with common hands they eat the loaf: He  
\* [δε ἀποκριθεὶς] εἶπεν αὐτοῖς· Ὅτι καλὸς προ-  
[but answering] said to them That well pro-  
φήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς  
phesied Esaias about you the hypocrites, as  
γεγραπταί· 6 Ὁὗτος ὁ λαὸς τοῖς χεῖλεσι με-  
it is written: "This the people with the lips me

REGION, carried about the  
SICK ON COUCHES, to  
where they heard he was.

56 And wherever he en-  
tered, into Towns, or Ci-  
ties, 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.

1 † And the PHARISEES,  
and some of the SCRIBES,  
having come from Jerusa-  
lem, resorted to him.

2 And observing some  
of his DISCIPLES eating  
BREAD with common, that  
is, with Unwashed Hands;

3 (for the PHARISEES,  
and All the JEWS holding  
the TRADITION of the  
ELDERS, eat not, unless  
they wash their HANDS  
with the Fist;

4 and coming from a  
Market, unless they im-  
merse themselves, they eat  
not. And many other  
things there are which  
they have received to main-  
tain,—Immersion of Cups,  
and of Pots, and of Copper  
vessels;)

5 \* both the PHARISEES  
and the SCRIBES asked  
him, "Why do not thy  
DISCIPLES walk accord-  
ing to the TRADITION of the  
ELDERS, but eat BREAD  
with common Hands?"

6 He said to them, "Well  
did Isaiah prophesy con-  
cerning you, HYPOCRITES,  
as it is written, † 'This  
'PEOPLE honor me with  
'their LIPS, but their

\* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not.  
couches—omit. 5. both the PHARISEES.

4. and of

† 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.

† 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12.

† 1. Matt. xv. 1.

† 6. Isa. xlix. 12.

-ίμα, ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπὸ  
 nor-<sup>r</sup>, the but heart of them far off is removed from  
 μου. <sup>7</sup> Ματθην δὲ σεβονται με, διδασκόντες  
 me. In vain but they worship me, teaching  
 διδασκαλίας, ἐντάλματα ἀνθρώπων. <sup>8</sup> Ἀφέντες  
 teachings, commandments of men. <sup>8</sup> Leaving  
 \* [γαρ] ἡν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν  
 [for] the commandment of the God, you hold the  
 παραδοσιν τῶν ἀνθρώπων, \* [βαπτισμούς] ξέσι-  
 tradition of the men, [dippings of pots  
 και πυτηρίων· και ἀλλα παρομοια τοιαυτα πολλὰ  
 and of cups; and other similar such like many things  
 ποιεῖτε. <sup>9</sup> Καὶ ἐλεγεν αὐτοῖς Καλῶς ἀθετεῖτε  
 you do.] And he said to them. Well you set aside  
 τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παραδοσιν ὑμῶν  
 the commandment of the God, that the tradition of you  
 τηρήσητε. <sup>10</sup> Μωσῆς γὰρ εἶπε· “Τίμα τὸν  
 you may keep Moses for said; “Honor the  
 πατέρα σου και τὴν μητέρα σου.” και “Ὁ  
 father of thee and the father of thee;” and; “He  
 κακολογεῖ τὸν πατέρα ἢ τὴν μητέρα, θανάτῳ τελευ-  
 cursing father or mother, a death let him  
 τᾶται.” <sup>11</sup> Ὑμεῖς δὲ λέγετε· Ἐάν τις εἴπῃ ἀνθρώ-  
 die.” You but say; If should say a man  
 πος τῷ πατρί ἢ τῇ μητρί· Κορβαν (ὃ ἐστι,  
 to the father or the mother; Corban (which is,  
 δωρον,) ἢ εἰς ἐμὸν ὠφελῆθῃ. <sup>12</sup> [κα:]  
 a gift,) whatever out of me thou mightest be profited: [and]  
 οὐκεὶ ἀφίεται αὐτὸν οὐδὲν ποιῆσαι τῷ πατρί  
 no more ye suffer him anything to do for he saith  
 \* [αὐτοῦ,] ἢ τῇ μητρί \* [αὐτοῦ,] <sup>13</sup> ἀκυροῦν τὸ  
 [of himself,] or for the mother [of himself,] making void  
 τὸν λόγον τοῦ θεοῦ τὴν παραδοσιν ὑμῶν, ἡ  
 the word of the God for the tradition of you, which  
 παρεδόκα· ἐ· και παρομοια τοιαυτα πολλὰ πο-  
 you delivered; and similar such like many things you  
 ποιεῖτε. <sup>14</sup> Καὶ προσκαλεσάμενος πάντα τὸν  
 do. And having called all the  
 ὄχλον, ἐλεγεν αὐτοῖς· Ἀκούετε μοι πάντες,  
 cr. wd, he said to them; Hear me all,  
 καὶ συνίετε. <sup>15</sup> Οὐδὲν εἰσὶν εἰσέρχοντο τοῦ ἀνθρώ-  
 and are instructed. Nothing is entering into of a man  
 πον, εἰσπέρουμενον εἰς αὐτὸν ὃ ὕναί τις αἰτν  
 entering into him, that is able him  
 κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἐκ αὐτοῦ,  
 to make common; but the things proceeding from him,  
 εἴτινα ἐστὶ τὰ κοινουνα τῶν ἀνθρώπων. <sup>16</sup> \* [Εἰ  
 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, † ‘Ho-  
 nor thy FATHER and thy  
 MOTHER,’ and † HE who  
 REVILES Father or Mo-  
 ther, let him be punished  
 with Death.’

11 But you assert, ‘If a  
 man say to FATHER OR MO-  
 THER, † Be that Corban,  
 that is, an Offering, † by  
 which thou mightest de-  
 rive assistance from me;

12 you no more permit  
 him to do any thing for FA-  
 THER OR MOTHER:

13 making void the  
 WORD OF GOD by your TRA-  
 DITION, 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 in-  
 structed.

15 There is nothing from  
 without the MAN, which  
 entering in \*POLLUTES  
 him; but the THINGS pro-  
 ceeding from \*the MAN,  
 are the THINGS which  
 POLLUTE him.

13 \*†[If any one has

VATICAN MANUSCRIPT.—8. For—omit.  
 many other such like things you do—omit.  
 12. his—omit. 14. again called.

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.  
 † 11. Matt. xv. 23.

† 10. Exod. xxi. 17; Lev. xx. 9.  
 † 16. Matt. xi. 15.

τις εχει ωτα ακουειν, ακουετω.] <sup>17</sup> 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. <sup>18</sup> 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; <sup>19</sup> 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. <sup>20</sup> 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· <sup>21</sup> 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, φονιαι,  
proceeds; adulteries, fornications, murders.  
<sup>22</sup> κλοπαι, πλεονεξιαι, πονηριαι, δολος, απελγεια,  
thefts, covetousnesses, villanies, deceit, intemperance,  
οφθαλμος πονηρος, βλασφημια, υπερηφانيا,  
eye evil, evil speakings, pride,  
αφροσυνη· <sup>23</sup> παντα ταυτα τα πονηρα εσωθεν  
folly. all these the things evil within  
εκπορευεται, και κοινοι τον ανθρωπον.  
comes forth, and makes common the man  
<sup>24</sup> 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 γνωραι· και ουκ ηδυννηθη  
house, no one he wished to know, and not he was able  
λαθειν. <sup>25</sup> 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  
<sup>26</sup> (ην δε η γυνη Έλληνης, Συροφοινικισσα 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. <sup>27</sup> 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. <sup>28</sup> Η δε  
dren, and to cast to the dogs. She but

Ears to hear, let him hear.”]

<sup>17</sup> † And when he went from the CROWD into a house, his DISCIPLES asked him concerning the PARABLE.

<sup>18</sup> 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?”

<sup>19</sup> because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD.”

<sup>20</sup> And he said, “THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN.”

<sup>21</sup> † For from within, out of the HEART of MEN, emanate EVIL PURPOSES; —Adulteries, Fornications, Murders,

<sup>22</sup> Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

<sup>23</sup> All These EVIL things emanate from within, and pollute the MAN.”

<sup>24</sup> † 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.

<sup>25</sup> For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, \*immediately heard of him; and having come fell down at his FEET;

<sup>26</sup> (now the WOMAN was †an Hellenist, a NATIVE of Syrophenicia.) and she entreated him to expel the DEMON from her DAUGHTER.

<sup>27</sup> \* 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.

ἀπεκριθῇ, καὶ λέγει αὐτῷ· Ναι, κυριε· καὶ γὰρ  
answered, and says to him, Yes, sir; even for  
τὰ κύνια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπο  
the dogs under the table eat from  
τῶν ψυχίων τῶν παιδίων. <sup>29</sup> Καὶ εἶπεν αὐτῇ·  
of the crumbs of the children. And he said to her;  
Δια τούτου τὸν λόγον ὑπάγε· ἐξεληλυθε τὸ  
Through this the word go; has come out the  
δαίμονιον ἐκ τῆς θυγατρὸς σου. <sup>30</sup> Καὶ ἀπέ-  
demon from the daughter of thee. And having  
θῆκε εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαίμονιον  
gone into the house of her, she found the demon  
ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ  
having gone out, and the daughter having been laid upon  
τῆς κλινῆς.  
the bed.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τυροῦ καὶ  
And again coming out from the borders of Tyre and  
Σιδωνος, ἦλθεν εἰς τὴν θαλάσσαν τῆς Γαλιλαίας,  
Sidon, became to the sea of the Galilee.  
ἀνα μέσον τῶν ὁρίων Δεκαπόλεως. <sup>32</sup> Καὶ φέ-  
through midst of the borders of Decapolis. And they  
ρουσιν αὐτῷ κῶφον μογιᾶλον, καὶ παρακαλοῦ-  
bring to him a deaf man stammerer, and they entreat  
σιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> Καὶ  
him that he might place to him the hand. And  
ἀπολαβομένους αὐτὸν ἀπο τοῦ ὄχλου κατ' ἰδίαν,  
having taken him from the crowd privately,  
ἐβάζε τοὺς δακτυλοὺς αὐτοῦ εἰς τὰ ὦτα αὐτοῦ,  
he put the fingers of himself into the ears of him.  
καὶ πτυσάς ἡψάτο τῆς γλώσσης αὐτοῦ. <sup>34</sup> Καὶ  
and spitting he touched the tongue of him: and  
ἀναβλέψας εἰς τὸν οὐρανὸν, ἔστεναξε, καὶ  
looking up to the heaven, he groaned, and  
λέγει αὐτῷ· Ἐφφάθα, ὃ ἐστὶ, διανοιχθήτι.  
says to him: Ephphatha, that is, be opened.

<sup>35</sup> Καὶ \* [εὐθὺς] διηνοιχθῆσαν αὐτοῦ αἱ ἀκοαί·  
And [immediately] were opened of him the ears  
καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ  
and was loosed the bond of the tongue (him, and  
ἀλάλει ὀρθῶς. <sup>36</sup> Καὶ διεστείλατο αὐτοῖς, ἵνα  
he spoke plainly. And he charged them, that  
μηδὲν εἰπῶσιν· ὅσαν δὲ αὐτοὺς αὐτοῖς διεστεί-  
no one they should tell, what but he so them charged  
λετο, μᾶλλον περισσοτέρον ἐκήρυσσον. <sup>37</sup> Καὶ  
more abundantly "by" published. And  
ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς  
beyond measure they were astonished, saying; Well  
πάντα πεποίηκε· καὶ τοὺς κῶφους ποιεῖ ἀκού-  
all (things) he has done; and the deaf ones he makes  
εῖν, καὶ τοὺς ἀλαλοὺς λαλεῖν·  
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.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord uses these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. . . . Had Christ's patients, like 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.

<sup>1</sup> Ἐν ἐκεῖναις ταῖς ἡμέραις, πάμπολλου ὄχλου  
In those the days, very great crowd  
όντος, καὶ μὴ ἔχοντων τι φαγωσι, προσ-  
being, and not having any thing they could eat, having  
καλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς·  
called the disciples of himself he says to them;

<sup>2</sup> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἡδη ἡμέραι  
I have pity on the crowd; because now days

τρεις, προσμένουσι \* [μοι,] καὶ οὐκ ἔχουσι τι  
three, they continue [with me,] and not they have any thing

φαγωσι. <sup>3</sup> Καὶ εἰὰν ἀπολυσῶ αὐτοὺς νηστεῖς  
they can eat. And if I dismiss them fasting

εἰς οἶκόν αὐτῶν, ἐκλυθητὸνται ἐν τῇ ὁδῷ· τινες  
into house of themselves, they will faint on the way; some

γαρ αὐτῶν μακροθεν ἦκουσι. <sup>4</sup> Καὶ ἀπεκρίθησαν  
for of them a great distance have come. And answered

αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πῦθεν τοὺς τοὺς δύνησε-  
to him the disciples of him; Whence these will be able

ται τίς ἔδε· χορτάσαι ἄρτων ἐπ' ἐρημίας; <sup>5</sup> Καὶ  
any one here to satisfy of loaves in a desert place? And

ἐπηρώτα αὐτοὺς· Ποσὸς ἔχετε ἄρτους; Οἱ δὲ  
he asked them; How many have you loaves? They and

εἶπον· Ἑπτὰ. <sup>6</sup> Καὶ παρηγγείλε τῷ ὄχλῳ ἀνα-  
said; Seven. And he gave orders to the crowd to

πεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ  
recline upon the ground; and taking the seven

ἄρτους, εὐχαριστήσας ἐκλάσε, καὶ ἐδίδου τοῖς  
loaves, giving thanks he broke, and gave to the

μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρεθῆκαν  
disciples of himself, that they might set before; and they set before

τῷ ὄχλῳ. <sup>7</sup> Καὶ εἶχον ἰχθυῖδια ὀλίγα· καὶ εὐλο-  
the crowd. And they had small fishes a few; and giving

γῆσας, εἶπε παραθεῖναι καὶ αὐτά. <sup>8</sup> Ἐφαγον δὲ,  
praise, he said place before also them. They ate and,

καὶ ἔχορτασθησαν· καὶ ἤραν περισσεύματα  
and were filled; and they took up over and above

κλάσματων, ἑπτὰ σφυριδας. <sup>9</sup> Ἦσαν δὲ οἱ φα-  
of fragments, seven large baskets; Were and those hav-

γόντες, ὡς τετρακισχίλιοι· καὶ ἀπελυσεν  
ing eaten, about four thousand; and he dismissed

αὐτοὺς.

them.

<sup>10</sup> Καὶ εὐθεὺς ἔμβας εἰς τὸ πλοῖον μετὰ τῶν  
And immediately entering into the ship with the

μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανούθα.  
disciples of himself, he came into the parts of Dalmanutha.

<sup>11</sup> Καὶ ἐξηλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζη-  
And came forth the Pharisees, and began to

τεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπο  
argue with him, seeking of him a sign from

CHAPTER VIII.

<sup>1</sup> † In Those DAYS the Crowd \* again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

<sup>2</sup> † "I have compassion on the crowd, Because now they have continued three Days, and have nothing to eat;

<sup>3</sup> 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."

<sup>4</sup> And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

<sup>5</sup> † And he asked them, "How Many Loaves have you?" And THEY said, "Seven."

<sup>6</sup> 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.

<sup>7</sup> And they had a few Small fishes; and having offered praise for them, he said, "Place \* These also before them."

<sup>8</sup> Thus they ate, and were satisfied; and they took up of the remaining Fragments SEVEN large Baskets full.

<sup>9</sup> And \* they were about Four thousand; and he dismissed them.

<sup>10</sup> † And immediately \* he entered into the BOAT with his DISCIPLES, and came into the REGION of, † Dalmanutha.

<sup>11</sup> † And the PHARISEES came forth, and began to argue with him, seeking

\* VATICAN MANUSCRIPT.—1. again being great. were about. 10. he entered.

‡ These.

9. And they

† 10. The same as Magdala; see Matt. xv. 30.

1: Matt. xv. 32.

† 5. Matt. xv. 34; Mark vi. 38.

† 6. Matt. xiv. 10; Mark

vi. 41.

† 10. Matt. xv. 30.

† 11. Matt. xii. 38; xvi. 1; John vi. 30.

του ουρανου, πειραζοντες αυτον. <sup>12</sup> Και ανα-  
the heaven, tempting him. And groan-  
στεναζας τῷ πνευματι αὐτου, λεγει· Τῇ γενεα  
ing deeply in the spirit of himself, he says: Why the generation  
αὕτη σημειον ἐπιζητει; Ἀμην λεγω \* [ὁμιν·] εἰ  
this a sign seeks? Indeed I say [to you,] if  
δοθησεται τῇ γενεα ταυτη σημειον.  
shall be given to the generation this sign.

<sup>12</sup> Και αφεις αυτους, εμβας παλιν \* [εἰς το  
And leaving them, entering again. [into the  
πλοιον,] ἀπηλθεν εἰς τὸ ἕτερον. <sup>14</sup> Και ἐπελα-  
ship] he departed to the other side. And they

θοῦτο λαβειν ἄρτους, καὶ εἰ γ' ἓνα ἄρτον οὐκ  
forgot to take loaves, and except one loaf, not  
εἶχον μεθ' ἑαυτων ἐν τῷ πλοίῳ. <sup>15</sup> Και διεσ-  
they had with themselves in the ship. And he

τε· λετο αυτοις, λεγων· Ὁρατε, βλέπετε ἀπο  
charged them, saying; Look you, beware you of  
τῆς ζυμῆς τῶν Φαρισαίων, καὶ τῆς ζυμῆς Ἡρω-  
the leaven of the Pharisees, and of the leaven of He-  
δου. <sup>16</sup> Και διελογίζοντο πρὸς ἀλλήλους, \* [λε-  
rod. And they reasoned with one another, [say-  
γοντες·] Ὅτι ἄρτους οὐκ ἐχόμεν. <sup>17</sup> Και γινους  
[ing:] Because loaves not having. And knowing

ὁ Ἰησοῦς, λεγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι  
Jesus, he says to them; Why reason you, because  
ἄρτους οὐκ ἐχετε; Οὐπω νοεῖτε, οὐδε  
[ing] not you have? Not yet perceive you, neither

νοεῖτε; \* [ετι] πεπρωμενην ἐχετε τὴν καρ-  
[ing] not you have? [yet] having been stupidified have you the heart  
διανοιαν; <sup>13</sup> Ὁφθαλμοὺς ἐχόντες, οὐ βλέπετε;  
of you? Eyes having not seeing you;

καὶ ὦτα ἐχόντες, οὐκ ἀκούετε; καὶ οὐ μνημον-  
and ears having not hear you? and not remember  
εὐετε; <sup>19</sup> Ὅτε τοὺς πέντε ἄρτους ἐκλαβὼν εἰς  
you? When the five loaves I took to

τοὺς πεντακισχιλίους, πόσους ἀφίρτους πλη-  
the five thousand, how many baskets full  
ρεις κλασμάτων ἦρατε; Λέγουσιν αὐτῷ  
of fragments took you up? They say to him;

Δώδεκα. <sup>20</sup> Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρα-  
Twelve. When and the seven of the four

κισχιλίους, πόσων ὀψυριδῶν πληρώματα κλασ-  
thousand, how many large baskets full of  
μάτων ἦρατε; Οἱ δὲ εἶπον· Ἑπτὰ. <sup>21</sup> Και  
fragments took you up? They and said; Seven. And

λεγειν αυτοις· Πῶς οὐ συνιετε;  
he said to them; How is it not you understand?

<sup>22</sup> Και ἐρχεται εἰς Βηθσαιδαν. Και φερουσιν  
And he comes to Bethsaida. And they bring

of him a Sign from HEA-  
VEN, trying him.

<sup>12</sup> And groaning deeply  
in his SPIRIT, he says,  
"Why does this GENERA-  
TION seek a Sign? Indeed,  
I say to you, no Sign shall  
be given to this GENERA-  
TION."

<sup>13</sup> And leaving them,  
re-embarking, he passed to  
the OTHER SIDE.

<sup>14</sup> † Now they forgot to  
take Bread, and had but  
One Loaf with them in  
the BOAT.

<sup>15</sup> † And he charged  
them, saying, "Beware!  
Beware of the † LEAVEN of  
the PHARISEES and of the  
LEAVEN of Herod."

<sup>16</sup> And they reasoned  
with one another, "Be-  
cause they had no Bread."

<sup>17</sup> 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 stupidified?"

<sup>18</sup> Having Eyes, do you  
not see? and having Ears,  
do you not hear? and do  
you not recollect?

<sup>19</sup> † When I broke the  
FIVE Loaves among the  
FIVE THOUSAND, How  
many Baskets full of Frag-  
ments took you up?" They  
say to him, "Twelve."

<sup>20</sup> † "And when the  
SEVEN among the FOUR  
THOUSAND, How many  
large Baskets full of  
Fragments took you up?"  
And \* they say to him,  
"Seven."

<sup>21</sup> And he said to them,  
"How is it you do not  
understand?"

<sup>22</sup> 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. Zúñiga, by a striking metaphor,  
denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—Bloom-  
field.

‡ 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 αὐτον, ἵνα  
to him a blind man and beseech him, that  
αὐτοῦ ἅψηται. <sup>25</sup> Καὶ ἐπιλαβομένος τῆς  
him he would touch. And having taken the  
χειρὸς τοῦ τυφλοῦ, ἐξηγάγεν αὐτον ἐξω τῆς  
hand of the blind man, he led him outside of the  
κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπι-  
village; and having spit into the eyes of him, having  
θεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτον, εἰ  
placed the hands to him, he asked him, if  
τί βλέπει. <sup>24</sup> Καὶ ἀν. βλεψας εἶπεν· Βλέπω  
anything he sees. And looking up he says; I see  
τοὺς ἀνθρώπους, ὡς δένδρα, περπατοῦντας.  
the men, like trees, walking.  
<sup>25</sup> Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς  
Then again he placed the hands upon the  
ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτον ἀνα-  
eyes of him, and he made him look  
βλεψαί· καὶ ἀποκατεστάθη, καὶ ἐνεβλεψε  
up; and he was restored, and he saw  
τῆλαυγῶς ἅπαντας. <sup>26</sup> Καὶ ἐπέστειλεν αὐτον  
plainly every one. And he sent him  
εἰς τὸ οἶκον αὐτοῦ, λεγών· Μὴδε εἰς τὴν κωμὴν  
to house of him, saying; Neither into the village  
εἰσελθῆς, \* [μὴδε εἰπῆς τινὶ ἐν τῇ κωμῇ.]  
Lycen thou enter, [nor mayest thou tell any one in the village.]  
<sup>27</sup> Καὶ ἐξηλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ  
And departed the Jesus and the disciples of him  
εἰς τὰς κώμας Καισαρείας τῆς Πιλιππου. Καὶ  
into the villages of Caesarea of the Philip. And  
ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητάς αὐτοῦ, λεγών  
in the way he asked the disciples of himself, saying  
αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;  
to them; Whom me they say the men to be?  
<sup>28</sup> Οὗ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν  
Thy and answered; John the dipper;  
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.  
and others, Elias; others and, one of the prophets.  
<sup>29</sup> Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με  
and he says to them; You who me  
λέγετε εἶναι; Ἀποκρίνεις δὲ ὁ Πέτρος λέγει  
you say to be? Answering saith the Peter says  
αὐτῷ· Σὺ εἶ ὁ Χριστός. <sup>30</sup> Καὶ ἐπετιμήμεν  
to him; Thou art the Anointed. And he strictly charged  
αὐτοῖς, ἵνα μὴδεὶν λέγωσι περὶ αὐτοῦ. <sup>31</sup> Καὶ  
him, that no one they should tell about him. And  
ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ  
began to teach them, that must the son of the  
ἄνθρωπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
man many things to suffer, and to be rejected  
ὑπο τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ  
of the elders and of the high-priests and  
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ  
of the scribes, and to be killed. and after  
τρὶς ἡμέρας ἀναστῆναι· <sup>32</sup> καὶ παρῆρσι τὸν  
three days to rise up; and plainly the

a Blind man to him, and beseech him to touch Him.

<sup>23</sup> 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.

<sup>24</sup> And looking up, he said, "I see MEN as Trees, walking."

<sup>25</sup> Then he placed his HANDS on his EYES again, and \* he saw plainly, and was restored, and saw every object clearly.

<sup>26</sup> And he sent him away to his \* House, saying, "Go not into the VILLAGE."

<sup>27</sup> † 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?"

<sup>28</sup> And THEY \* spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

<sup>29</sup> And he \* asked them, "Who say you that I am?" And PETER answering, says to him, † "Thou art \* he CHRIST."

<sup>30</sup> † And he strictly charged them that they should tell no one concerning him.

<sup>31</sup> 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

<sup>32</sup> And he spoke this

VATICAN MANUSCRIPT.—<sup>25</sup> he saw plainly, and was restored, and saw every object clearly. <sup>26</sup> House, saying, "Go not into." <sup>26</sup> nor mayest thou tell any one in the VILLAGE—omit. <sup>28</sup> spoke to him, saying "John the IMMERSER." <sup>29</sup> asked them, saying, "Who say."

† 23 Mark vii. 33.

† 27 Matt. xvi. 13; Luke ix. \* 8

\* 28 Matt. xiv. 2.

† 29 Matt. xvi. 6; John vi. 69; xi. 87.

† 30. Matt. xvi. 20.

† 31. Matt. xvi. 24

rv. 52; Luke ix. 22.

λογον ελαλει. Και προλαβομενος αυτον ο Πε-  
word he spake. 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  
την 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  
γγελιου, σωσει αυτην. 36 (Τι γαρ ωφελήσει  
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  
ζημιωθι 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 εμους  
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 ελεγεν 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.  
It profit a Man to gain.

34 If any one wish.  
37. For what could a man give.

38. does

† 34. Matt. x. 33. xvi. 24; Luke ix. 23; xiv. 27.  
x. 33; Luke ix. 26; xii. 9. Rom. i. 10 2 Tim. i. 8; ii. 12.  
27. † 2. Matt. xvii. 1; Luke ix. 28.

† 35. John xii. 25. † 38. Matt.  
† 1. Matt. xvi. 28. Luke ix.

μονους· και μεταμορφωθη εμπροσθεν αυτων.  
alone; and he was transfigured in the presence of them.

<sup>3</sup>Και τα ιματια αυτου εγενετο στιλβοντα, λευκα  
And the garments of him became glittering, white

λιαν \* [ὡς χιων,] οἳα γναχευς επι της γης ου  
extremely [as snow,] such as a fuller upon the earth not

δυναται λευκαναι. <sup>4</sup>Και ωφθη αυτοις Ηλιας  
i. able to make white. And appeared to them Elias

συν Μωσει· και ησαν συλλαλουντες τω Ιησου.  
with Moses; and were talking with the Jesus.

<sup>5</sup>Και αποκριθεις ο Πητρος λεγει τω Ιησου·  
And answering the Peter says to the Jesus.

‘Ραββι, καλον εστιν ἡμας ὧδε· εἵναι· και ποιη-  
Rabbi, good it is us here to be; and w<sup>e</sup> may

σῶμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,  
make tents three, to thee one, and Moses one,

και· Ηλια μιαν. <sup>6</sup>Ου γαρ ηδει τι λαλησει·  
and Elias one. Not for he knew any thing he might say.

ησαν γαρ εκφοβοι. <sup>7</sup>Και εγενετο νεφελη επι-  
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ηλθεφωνη εκ της νεφελης·  
shadowing them; and came a voice out of the cloud;

Ουτος εστιν ο υιος μου ο αγαπητος· αυτου  
This is the son of the the beloved him

ακουετε. <sup>8</sup>Και εξαπινα περιβλεψαμενοι, ουκετι  
hear yo<sup>r</sup>. And suddenly looking round, no longer

ουδενα ειδον, αλλα τον Ιησουν· μονον μεθ’ ἑαυ-  
no one the saw but th<sup>e</sup> Jesus a. o. e with them-

των. <sup>9</sup>Κεταβαινοντων δε αυτων απο του ορους,  
as was. Coming down and of them from the mountain,

διστευλατο 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  
he s. = except v. en the son of the man out of dead ones

αναστη. <sup>10</sup>Και τον λογον εκρατησεν προς  
should be raised. And the word re<sup>v</sup>ert to

ἑαυτοις, συζητουντες, τι εστι το εκ νεκρων  
themselves, arguing, what is that out of dead

αναστηναι. <sup>11</sup>Και ετηρωτων αυτον, λεγοντες·  
to be rais<sup>e</sup>d. An they asked him, saying;

† ‘Οτι λεγουσιν οι γραμματεις, οτι Ηλιας  
That say the scribes, that Elias must

ελθειν πρωτον; <sup>12</sup>Ο δε αποκριθεις ειπεν αυτοις·  
he come first; He and answering said to them;

Ελιας μεν ελθων πρωτον, αποκαθιστα παντα·  
Elias indee coming first, restores all things;

και πως γεγραπται επι του υιον 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 answer-  
ing 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 re-  
late 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.

Booths. 6. answer; for.

7. there was a Voice.

3. thus to make white.

12. said to them.

5. Three  
8. any longer with them-  
selves, except Jesus only.

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 xvi.

ἵνα πολλά παθῇ, καὶ ἐξουδενωθῇ. <sup>13</sup> 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 ᾔθελεσαν, καθὼς γεγραπται ἐπ'  
to him whatever they wished, even as it is written about  
αὐτον. <sup>14</sup> 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-  
τούντας αὐτοῖς. <sup>15</sup> Καὶ εὐθὺς πᾶς ὁ ὄχλος,  
puting with them; And immediately all the crowd,  
ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες  
seeing him, were awe-struck, and running to  
ἡσπάζοντο αὐτον. <sup>16</sup> Καὶ ἐπηρώτησεν αὐτοὺς·  
saluted him. And he asked them;  
Τί συζητεῖτε πρὸς αὐτοὺς; <sup>17</sup> Καὶ ἀποκρίθεις 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  
υἱόν μου πρὸς σε, ἐχόντα πνεῦμα ἀλαλόν. <sup>18</sup> 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  
αὐτο ἐκβαλῶσι, καὶ οὐκ ἰσχύον. <sup>19</sup> Ὁ δὲ  
it they might cast out, and not be able. He an-  
ἀποκρίθεις αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως  
answering them says: O generation without faith, till  
ποτε πρὸς ὑμᾶς εἶσομαι; ἕως ποτε ἀνέξαι  
when with you shall I be? till when shall I bear  
ὑμῶν; φερετε αὐτον πρὸς με. <sup>20</sup> 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 ἐσπάρaxεν αὐτον· καὶ πεσὼν ἐπὶ τῆς  
spirit convulsed him; and falling upon the  
γῆς, ἐκυλιέτο, ἀφρίζων. <sup>21</sup> Καὶ ἐπηρώτησε τὸν  
ground, he rolled, foaming. And he asked the  
πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς τούτο  
father of him; How long a time is it, since this  
γεγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ  
happened to him? He and said; From a child: and  
πολλὰκις αὐτον καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,  
often him both into fire has cast and into waters,  
ἵνα ἀπολεσῇ αὐτον· ἀλλ', εἰ τι δύνασαι,  
that it might destroy him, but if any thing thou canst do,  
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.  
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

<sup>13</sup> 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."

<sup>14</sup> † And \* coming to the DISCIPLES, \* they saw a great Crowd about them, and the Scribes disputing with them.

<sup>15</sup> And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.

<sup>16</sup> And he asked them, "About what are you disputing with them?"

<sup>17</sup> And one of the CROWD \* answered him, "Teacher, I have brought to thee my SON, who has † a dumb Spirit.

<sup>18</sup> 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."

<sup>19</sup> 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."

<sup>20</sup> And they brought him to him; and seeing him, † the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

<sup>21</sup> And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

<sup>22</sup> 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. 42.

23 Ὁ δὲ Ἰησοῦς ἐπὶ αὐτῷ· Το, εἰ δυνατοὶ  
The and Jesus said to him; That, if thou art able  
πιστεῦσαι· πάντα δυνάτα τῷ πιστευοντι.  
to believe; all things are possible to the believing.

24 \* [Καὶ] εὐθεὺς κραξας ὁ πατήρ του παιδίου,  
[And] immediately crying out the father of the child,

\* [μετὰ δακρυῶν] ἔλεγε· Πισπεύω· βοηθεῖ μου  
[with tears] he said; I believe; help thou of me

τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν-  
the unbelief. Seeing and the Jesus, that runs to-

τρεχεῖ ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα-  
gether a crowd, he rebuked the spirit the un-

θαρτῷ, λεγὼν αὐτῷ· Το πνεῦμα το ἀλαλὼν καὶ  
clean, saying to it; The spirit the dumb and

κωφόν, ἐγὼ σοὶ ἐπιτάσσω· Εἰέλθε ἐξ αὐτοῦ,  
deaf, I to thee command; Come out of him,

καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. 26 Καὶ κραξάν,  
and no more enter into him. And crying out,

καὶ πολλὰ σπαραξας, ἐξῆλθε. Καὶ ἐγενετο  
and many times convulsing, it came out. And he became

ὥσει νεκρός, ὥστε πολλοὺς λεγείν, ὅτι ἀπέθανεν.  
as dead, so that many to say, that he is dead.

27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρός,  
The but Jesus taking him of the hand,

ἤγειρεν αὐτόν· καὶ ἀνέστη.  
raised up him; and he stood up.

28 Καὶ εἰσελθὼντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ  
And having come him into a house, the disciples

αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς  
of him asked him privately; That we

οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν; 29 Καὶ εἶπεν  
not were able to cast out it? And he said

αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δύναται ἐξελ-  
to them; This the kind by nothing is able to go

θεῖν, εἰ μὴ ἐν προσευχῇ \* [καὶ νηστειᾷ].  
out, if not in prayer [and fasting.]

30 Καὶ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο διὰ  
And thence departing, he passed through

τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν, ἵνα τις γνῷ.  
the Galilee; and not was willing, that any one should know.

31 Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγ-  
He taught for the disciples of himself, and said

εν \* [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα-  
[to them; That the son of the man is deli-

δοῖται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενεῖσιν  
vered up into hands of men, and they will kill

αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀνα-  
him; and having been killed, the third day he

στήσεται. 32 Οἱ δὲ ἠγνοοῦν τὸ ῥῆμα, καὶ  
will rise. They but did not understand the word, and

ἐφοβούντο αὐτόν ἐπερωτῆσαι.  
were afraid him to ask.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ 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 exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiving That the Crowd was running together, he rebuked the IMPURE SPIRIT, saying to it, "DUMB and \*DEAF SPIRIT, ‡ 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 Capernaum; 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 delivered into the Hands of Men."

† 23. Matt. xvii. 20; Mark vi. 23. Luke xvii 6; John xi. 40.

† 23. Matt xvii. 19

† 31. Matt. xvii. 22; Luke ix 44.

γενομενος, επηρωτα αυτους· Τι εν τη οδω  
being, he asked them; What on the way  
\* [προς εαυτους] διελογισθε; 34 Οἱ 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· Εἰ 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 μεσση αυτων, και εναγκαλισαμενος  
it in midst of them, and embracing in his arms  
αυτο, ειπεν αυτοις· 37 Ὅς 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, me 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· Διδακαλε, 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 Ὁ  
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 Ὅς  
and will he able readily to speak evil of me. Who  
γαρ ουκ εστι καθ' υμων, υπερ υμων εστιν. 41 Ὅς  
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 si-  
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; xii. 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 ζωνν 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, <sup>44</sup>\* [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.]

<sup>45</sup> 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 ζωνν  
him; good it is to thee to enter into the life

χωλον, η τους δυο ποδας εχοντα βληθηναι εις  
lame, than the two feet having to be cast into

την γεενναν, \* [εις το πυρ το ασβεστον, <sup>46</sup> 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.] <sup>47</sup> 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 βληθηναι εις την γε-  
than two eyes having to be cast into the Ge-

ενναν \* [του πυρος,] <sup>48</sup> οπου δ σκωληξ αυτων  
henna [of the fire,] where the worm of them

ου τελευτα, και το πυρ ου σβεννυται. <sup>49</sup> Πας  
not dies, and the fire not is quenched. Every one

γαρ πυρι αλισθησεται· \* [και πασα θυσια  
for with fire shall be salted; [and every sacrifice

αλι αλισθησεται.] <sup>50</sup> Καλον το αλας· εαν δε  
with salt shall be salted.] Good the salt; if but

το αλας αναλον γενηται, εν τινη αυτο αρ-  
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 be you at peace

εν αλληλοις.  
with one another.

# ΚΕΦ. ι'. 10.

<sup>1</sup> 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,

ως ειωθει, παλιν εδιδασκεν αυτους. <sup>2</sup> 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;

<sup>44</sup> † [where the WORM  
dies not, and the FIRE is  
not quenched.]

<sup>45</sup> 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;

<sup>46</sup> where the WORM dies  
not, and the FIRE is not  
quenched.]

<sup>47</sup> And if thine EYE in-  
snare thee, pluck it out;  
it is better for thee to en-  
ter one-eyed into the  
KINGDOM of GOD, than  
having TWO Eyes to be cast  
into \* Gehenna;

<sup>48</sup> † where their WORM  
dies not, and the FIRE is  
not quenched.

<sup>49</sup> For every one shall  
be salted with fire; † [and  
every Sacrifice shall be  
seasoned with Salt.]

<sup>50</sup> † 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.

<sup>1</sup> † 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.

<sup>2</sup> † 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, 48. The clauses bracketed in these verses, are not found in the African. 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. <sup>3</sup> Ο δε αποκριθεις ειπεν αυτοις· Τι  
him. He and answering said to them; What  
υμιν ενετειλατο Μωσης; <sup>4</sup> 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. <sup>5</sup> Και \* [αποκριθεις] ο Ιησους ειπεν  
leave. 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. <sup>6</sup> 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.  
<sup>7</sup> “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.”] <sup>8</sup> Και  
united to the wife of himself, and  
εσονται οι δυο εις σαρκα μιαν.” <sup>9</sup> Ωστε ουκετι  
shall be the two into flesh one.” So that no longer  
εισι δυο, αλλα μια σαρξ. <sup>9</sup> Ο ουν ο θεος συνε-  
they are two, but one flesh. What then the God has join-  
ζευσεν, ανθρωπος μη χωριζετω. <sup>10</sup> Και εν τη  
ed together, a man not disunites. And in the  
οικια καλιν οι μαθηται αυτου περι του  
house again the disciples of him concerning of the  
αυτου επηρωτησαν αυτον. <sup>11</sup> Και λεγει  
him asked him. And he say-  
αυτοις· “Ος εαν απολυση την γυναικα αυτου,  
to them; Whoever may release the wife of a man, if  
και γαμηση αλλην, μοιχεται επ’ αυτην.  
and may marry another, commits adultery with her.  
<sup>12</sup> Και εαν γυνη απολυση τον ανδρα αυτης, και  
And if a woman may release the husband of herself, and  
γαμηθη αλλω, μοιχεται. <sup>13</sup> 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. <sup>14</sup> Ιδων δε ο  
rebuked those 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;  
τιν γαρ τοιουτων εστιν η βασιλεια του θεου.  
of the for suchlike is the kingdom of the God.  
<sup>15</sup> Αμην λεγω υμιν, ος εαν μη δεξηται την βασι-  
Indeed I say to you, whoever not may receive the king-

<sup>3</sup> And HE answering said to them, “What did Moses command You?”  
<sup>4</sup> And THEY said, “Moses permitted a Writ of Divorce to be written, and to dismiss her.”  
<sup>5</sup> And JESUS said to them, “Because of your STUBBORN DISPOSITION he wrote you this COMMAND.”  
<sup>6</sup> But from the Beginning, \* he made them Male and Female.  
<sup>7</sup> † On account of this a Man shall leave his FATHER and MOTHER, \* and adhere to his WIFE;  
<sup>8</sup> and the two shall become one Flesh; so that they are no longer Two, but One Flesh.  
<sup>9</sup> What God, then, has united, let no Man sever.”  
<sup>10</sup> And, in the HOUSE, \* the DISCIPLES again asked him \* concerning this.  
<sup>11</sup> And he says to them, † “Whoever shall dismiss his WIFE, and marry another, commits adultery with her.”  
<sup>12</sup> And if \* she who † dismisses her HUSBAND, shall marry another, she commits adultery.  
<sup>13</sup> † And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked \* them.  
<sup>14</sup> 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.”  
<sup>15</sup> Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

\* VATICAN MANUSCRIPT.—5. answering—omit. adhere to his WIFE—omit. who dismisses her HUSBAND, shall marry another.

6. he made them. 10. concerning this. 13. them. But.

7. and 12. she

† 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.

† 1. Deut. xiv. 1; Matt. v. 31; xix. 7. † 7. Gen. ii. 24; 1 Cor. vi. 10; Eph. v. 31.  
† 1. 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 εισελθῇ εἰς  
dom of the God like a little child, not not may enter into  
αὐτην· <sup>16</sup> Καὶ ἐναγκαλισάμενος αὐτὰ, τίθει  
her. And embracing in his arms them, having placed  
τὰς χεῖρας ἐπ' αὐτὰ, ἡνλογεῖ αὐτὰ.  
the hands upon them, he blessed them.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσ-  
And going out of him into a way, run-  
δραμων εἰς, καὶ γονυπετήσας αὐτον, ἐπηρώτα  
ning up one, and kneeling before him, he asked  
αὐτον· Διδασκαλε ἀγαθε, τι ποιήσω, ἵνα ζῶν  
him; O teacher good, what must I do, that life  
αἰώνιον κληρονομήσω; <sup>18</sup> Ὁ δὲ Ἰησοῦς εἶπεν  
age-lasting I may inherit? The and Jesus said  
αὐτῷ· Τι με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ  
to him; Why me callest thou good? no one good, if  
μη εἰς, ὁ θεός. <sup>19</sup> Τὰς ἐντολάς οἶδας· “Μη  
not one, the God. The commandments thou knowest; “Not  
μοιχεύσης· Μη φονεύσης· Μη κλέψης·  
thou must commit adultery, Not thou must kill; Not thou must steal;  
Μη ψευδομαρτυρήσης· \* [Μη ἀποστερήσης·]  
Not thou must testify falsely; [Not thou must defraud;]  
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα.” <sup>20</sup> Ὁ  
Honor the father of thee, and the mother.” He  
δὲ \* [ἀποκριθεὶς] εἶπεν αὐτῷ· Διδασκαλε, ταῦτα  
but [answering] said to him, O teacher, these  
πάντα ἐφύλαξα μὴν ἐκ νεότητος μου. <sup>21</sup> Ὁ δὲ  
all I kept from childhood of me. He but  
Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτον, καὶ  
Jesus looking on him, loved him, and  
εἶπεν αὐτῷ· Ἐν σοὶ ὑστέρει· ὕπαγε, ὅσα  
said to him: One to thee lacks: go, whatever  
ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ  
thou hast sell, and give to the poor: and  
ἔξεις θησαυρον ἐν οὐρανῷ· καὶ δεῦρο, ἀκολ-  
thou shalt have treasure in heaven: and hither, fol-  
οῦθαι μοι, \* [ἀρας τὸν σταυρον.] <sup>22</sup> Ὁ δὲ στυγ-  
low me, [taking up the cross.] He but looking  
νάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυποῦμενος· ἦν  
sad at the word, went away sorrowing: he was  
γὰρ ἔχων κτήματα πολλὰ. <sup>23</sup> Καὶ περιβλεψά-  
for having possessions many. And looking  
μενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ·  
round the Jesus, says to the disciples of himself:  
Πῶς δυσκόλως οἱ τὰ χρημάτων ἔχοντες εἰς τὴν  
How hardly those the riches having into the  
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. <sup>24</sup> Οἱ δὲ  
kingdom of the God shall enter. They and  
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ  
disciples were astonished at the words of him. The  
δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα,  
... Jesus again answering say to them: Children,  
ὅς δυσκόλουν ἐστὶ \* [τοὺς πεποιθότας ἐπὶ τοῖς  
how difficult it is [those having confidence in the  
χρημασίν,] εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.  
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it.”

<sup>16</sup> And taking them in his arms, and placing his HANDS on them, he blessed them.

<sup>17</sup> † 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.”

<sup>18</sup> And JESUS said to him, Why dost thou call Me good? No one is good, except one, GOD.

<sup>19</sup> Thou knowest the COMMANDMENTS; †\* Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely. Honor thy FATHER and MOTHER.”

<sup>20</sup> And HE said to him, “Teacher. all these have I kept from my Childhood.”

<sup>21</sup> 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.”

<sup>22</sup> But HE was grieved at the word, and went away sorrowing; for he had great Possessions.”

<sup>23</sup> Then JESUS looking round, says to his DISCIPLES, † “With what difficulty will those HAVING RICHES enter the KINGDOM of GOD.”

<sup>24</sup> 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. 19  
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  
xxxii. 24 25; Psa. lii. 7; lxii. 10. \* Tim. vi. 17.

<sup>25</sup> ΕΥΚΟΠΩΤΕΡΟΝ ΕΣΤΙ ΚΑΜΗΛΟΝ ΔΙΑ ΤΗΣ ΤΡΥΜΑ-  
Easier it is a camel through the hole  
 ΛΙΑΣ ΤΗΣ ΡΑΦΙΔΟΣ ΔΙΕΛΘΕΙΝ, ἢ ΠΛΟΥΣΙΟΝ ΕΙΣ ΤΗΝ  
of the needle to pass, than a rich man into the  
 ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΕΙΣΕΛΘΕΙΝ. <sup>26</sup> Οἱ δὲ ΠΕΡΙΣ-  
kingdom of the God to enter. They and greatly  
 ΣΩΣ ΕΞΕΠΛΗΣΣΟΝΤΟ, ΛΕΓΟΝΤΕΣ ΠΡΟΣ ἑΑΥΤΟΥΣ·  
were amazed, saying among themselves;  
 ΚΑΙ ΤΙΣ ΔΥΝΑΤΑΙ ΣΩΘΗΝΑΙ; <sup>27</sup> ΕΜΒΛΕΨΑΣ ΔΕ  
And who is able to be saved? Looking on and  
 ΑΥΤΟΙΣ ὁ ἸΗΣΟΥΣ, ΛΕΓΕΙ· ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ ΑΔΥΝΑ-  
them the Jesus, says; With men impossi-  
 ΤΟΝ ΑΛΛ' ΟΥ ΠΑΡΑ Τῷ ΘΕῷ· ΠΑΝΤΑ ΓΑΡ ΔΥΝΑΤΑ  
ble but not with the God: all for possible  
 ΕΣΤΙ ΠΑΡΑ Τῷ ΘΕῷ. <sup>28</sup> ΗΡΞΑΤΟ ὁ ΠΕΤΡΟΣ ΛΕΓΕΙΝ  
is with the God. Began the Peter to say  
 ΑΥΤῷ· ἸΔΟΥ ἡΜΕΙΣ ΑΦΗΚΑΜΕΝ ΠΑΝΤΑ, ΚΑΙ ΗΚΟΛ-  
to him: Lo, we left all, and fol-  
 ΟΥΘΗΣΑΜΕΝ ΣΟΙ. <sup>29</sup> \* [ΑΠΟΚΡΙΘΕΙΣ] ὁ ἸΗΣΟΥΣ  
lowed thee. [Answering] the Jesus  
 ΕΠΕΙΝ· ΑΜΗΝ ΛΕΓΩ ὙΜΙΝ, ΟΥΔΕΙΣ ΕΣΤΙΝ, ὃς ΑΦΗ-  
said: Indeed I say to you, no one is, who has  
 ΚΕΝ ΟΙΚΙΑΝ, ἢ ΑΔΕΛΦΟΣ, ἢ ΑΔΕΛΦΑΣ, ἢ ΠΑΤΕΡΑ, ἢ  
left houses, or brothers, or sisters, or father, or  
 ΜΗΤΕΡΑ, \* [ἢ ΓΥΝΑΙΚΑ,] ἢ ΤΕΚΝΑ, ἢ ΑΓΡΟΥΣ,  
mother, [or wife,] or children, or fields,  
 ἘΝΕΚΕΝ ΕΜΟΥ ΚΑΙ ἘΝΕΚΕΝ ΤΟΥ ΕΥΓΓΕΛΙΟΥ, <sup>30</sup> ΕΑΝ  
on account of me and on account of the glad tidings, if  
 ΜΗ ΛΑΒῃ ἑκατονταπλασίονα, νῦν ἐν τῷ  
not he may receive a hundred fold, now in the  
 ΚΑΙΡῳ ΤΟΥΤῳ, 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  
 ΔΙΩΓΜΩΝ, ΚΑΙ ἐν τῷ αἰωνί τῷ ἐρχομένῳ ζῶν  
persecutions, and in the age to come, life  
 ΑΙΩΝΙΟΝ. <sup>31</sup> Πολλοὶ δὲ ἐσονται πρῶτοι, ἐσχά-  
age-lasting. Many but shall be first, last;  
 ΤΟΙ· ΚΑΙ ΕΣΧΑΤΟΙ, ΠΡΩΤΟΙ. <sup>32</sup> Ἦσαν δὲ ἐν τῇ  
and last, first. They were and in the  
 ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· ΚΑΙ ἦν  
way going up to Jerusalem: and was  
 ΠΡΟΑΓΩΝ ΑΥΤΟΥΣ ὁ ἸΗΣΟΥΣ· ΚΑΙ ΕΘΑΜΒΟΥΝΤΟ,  
going before them the Jesus: and they were amazed,  
 ΚΑΙ ΑΚΟΛΟΥΘΟΝΤΕΣ ΕΦΟΒΟΥΝΤΟ. Καὶ παραλαβὼν  
and following they were afraid. And taking aside  
 ΠΑΛΙΝ ΤΟΥΣ ΔΩΔΕΚΑ, ἤρξατο αὐτοῖς λεγέειν τὰ  
again the twelve, he began to them to tell the things  
 ΜΕΛΛΟΝΤΑ Αὐτῷ συμβαίνειν· <sup>33</sup> Ὅτι ἰδοὺ, ἀνα-  
being about to him to happen: For lo, we  
 ΒΑΙΝΟΜΕΝ Εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώ-  
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  
 ΓΡΑΜΜΑΤΕΥΣΙ· ΚΑΙ ΚΑΤΑΚΡΙΝΟΥΣΙΝ ΑΥΤΟΝ ΘΑΝΑΤῳ,  
scribes: and they will condemn him to death,  
 ΚΑΙ ΠΑΡΑΔΩΣΟΥΣΙΝ ΑΥΤΟΝ ΤΟΙΣ ΕΘΝΕΣΙ, <sup>34</sup> ΚΑΙ  
and they will deliver up him to the Gentiles, and

<sup>25</sup> It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of God."

<sup>26</sup> And they were exceedingly astonished, saying \* to him, "Who then can be saved?"

<sup>27</sup> And JESUS looking on them, says, "With Men it may be impossible, but not with God; for with \* God everything is possible."

<sup>28</sup> † PETER began to say to him, "Behold, we have forsaken all, and followed thee."

<sup>29</sup> 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,

<sup>30</sup> 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.

<sup>31</sup> † But many will be first, who are last; and last, who are first."

<sup>32</sup> † 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.

<sup>33</sup> "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

† 23. 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.

εμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν,  
they will mock him, and they will scourge him,  
καὶ ἐμπύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν·  
and they will spit upon him and they will kill him;  
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>35</sup> Καὶ ὁ υἱὸς  
and the third day he will stand up. And the son  
πορευοῦνται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ  
to him James and John, the sons  
Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλουμέν, ἵνα  
of Zebedee, saying· O teacher, we wish, that  
ὅ ἐάν αἰτησώμεν, ποῦ σὺ ἤμιν. <sup>36</sup> Ὁ δὲ εἶπεν  
whatever we may ask, thou mayst do for us. He but said  
αὐτοῖς· Τι θέλετε ποιῆσαι με ὑμῖν; Οἱ δὲ  
to them; What do you wish to do me for you? They and  
εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου,  
said to him; Give to us, that one at right of thee,  
καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ  
and one at left of thee we may sit in the glory  
σου. <sup>38</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἰδατε,  
of thee. The and Jesus said to them; Not you know,  
τι αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ  
what you ask. Are you able to drink the cup, which  
ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,  
I drink, and the dipping, which I am dipped.  
βαπτισθῆναι; <sup>39</sup> Οἱ δὲ εἶπον αὐτῷ· Δυναμέθα.  
to be dipped? They and said to him; We are able.  
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τοῦ \* [μεν] ποτή-  
The and Jesus said to them; The [indeed] cup,  
ριον, ὃ ἐγὼ πίνω, πῖεσθε· καὶ τὸ βάπτισμα,  
which I drink, you will drink; and the dipping,  
ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· <sup>40</sup> τὸ δὲ  
which I am dipped, you will be dipped:  
καθισαὶ ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἐσ-  
to sit at right of me and at left, not at  
τιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμασται.  
to mine to give, but to whom it has been prepared.  
<sup>41</sup> Καὶ ἀκουσάντες οἱ δέκα, ᾠρῶντο ἀγανακτεῖν  
And having heard the ten, they began to be angry  
περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> Ὁ δὲ Ἰησοῦς  
about James and John. The but Jesus  
προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἰδα-  
having called them, he says to them; You know,  
τε, ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν, κατακυ-  
that those presuming to rule the nations, lord it  
ριεῦουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-  
over them, and the great of them exercise  
σιαζοῦσιν αὐτῶν. <sup>43</sup> Οὐχ οὕτω δὲ ἐσται ἐν  
authority over them. Not so but it shall be among  
ὑμῖν· ἀλλ' ὅς ἐάν θελῇ γενεσθαι μέγας ἐν  
you; but whoever may wish to become great among  
ὑμῖν, ἐσται ὑμῶν διακόνος· <sup>44</sup> καὶ ὅς ἐάν θελῇ  
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 JESUS said to them, You will drink the CUP which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to sit at my Right hand, \*or at the Left, is not mine to give, except for whom it is prepared."

41 † And the TEN, having heard, were indignant against James and John.

42 \* And 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.

ἵμῶν γενεσθαι πρῶτος, εἶσαι παντῶν δούλος·  
of you to become first, shall be of all a slave;  
45 και γαρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-  
and for the son of the man not came to be  
ἡθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν  
served, but to serve, and to give the life  
αὐτοῦ λυτрон ἀντι πολλῶν.  
of himself a ransom for many.

46 Καὶ ἐρχονται εἰς Ἱερὶχῶ· καὶ ἐκπορευομένου  
And they come into Jericho; and going out  
αὐτοῦ ἀπὸ Ἱερὶχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ  
of him from Jericho, and the disciples of him, and  
οὐχ ὁ ἰκανὸς υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-  
a crowd great, a son of Timeus, Bartimeus the blind,  
λος, ἐκαθῆτο παρὰ τὴν ὁδὸν προσαιτῶν. 47 Καὶ  
sat by the way begging. And

ἀκουσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ἤρξατο  
hearing, that Jesus the Nazarite it is, he began  
κραεῖν καὶ λεγεῖν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλεῇ  
to cry out and to say; The son of David, Jesus, have pity  
σὺν με. 48 Καὶ ἐπετιμῶν αὐτῷ πολλοὶ, ἵνα  
on me. And rebuked him many, so that  
σιωπήσῃ· ὁ δὲ πολλῶ μαλλον ἐκραεῖν· Τί  
he might be silent; he but much more cried out; O son  
Δαυὶδ, ἐλεῇσόν με. 49 Καὶ στας ὁ Ἰησοῦς,  
of David, have pity on me. And stopping the Jesus,

εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνῶσι τὸν τυφ-  
told him to be called; and they called the blind,  
λόν, λεγόντες αὐτῷ· Θάρσει, ἐγειρε· φῶναι  
saying to him; Take courage, rise up; he calls  
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-  
thee. He and throwing off the mantle of himself, arising  
τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς  
came to the Jesus. And answering

λεγεῖ αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῶσω σοί;  
says to him the Jesus; What dost thou wish I may do to thee?  
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνι, ἵνα ἀνα-  
The and blind said to him; Rabboni, that I may  
βλεψῶ. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ  
see again. The and Jesus said to him; Go; the  
πίστις σου σεσῶκε σε. Καὶ εὐθεὺς ἀνεβλέψε,  
faith of thee has saved thee. And immediately he saw again,  
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
and followed him in the way.

ΚΕΦ. ια'. 11.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς  
And when they drew near to Jerusalem, to  
Βηθφαγῇ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-  
Bethphage and Bethany, to the mountain of the olive  
ων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ  
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. v. 34. † 1. Matt. xxii. 1; Luke xix. 29; John xii. 14.

† 52. Matt. ix. 22. Mark

λεγει αυτοις· <sup>2</sup> Ὑπαγετε εἰς τὴν κωμὴν τὴν  
says to them: Go you into the town that  
κατεναντι ὑμῶν· καὶ εὐθεὺς εἰσπορευόμενοι  
opposite you; and immediately entering  
εἰς αὐτήν, εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν  
into her, you will find a colt having been tied, upon which  
οὐδεὶς ἀνθρώπων κεκαθικε· λυσάντες αὐτὸν  
no one of men has sat; having loosed him  
ἀγαγετε. <sup>3</sup> Καὶ εἰάν τις ὑμῖν εἴπῃ· Τὸ ποι-  
lead you. And if any one to you should say, Why do  
εἶτε τούτο; εἰπατέ· \* [Ὅτι] ὁ κύριος αὐτοῦ  
you this? say you; [That] the master of him  
χρεῖαν ἔχει· καὶ εὐθεὺς αὐτὸν ἀποστέλλει  
need has; and immediately him he will send  
ᾧδε. <sup>4</sup> Ἄνθρωποι δὲ, καὶ εὗρον πῶλον δεδεμένον  
here. And went and, and found a colt having been tied  
πρὸς τὴν θύραν ἐξω ἐπὶ τοῦ ἀμφοδίου· καὶ  
near the door without in the street; and  
λύουσιν αὐτόν. <sup>5</sup> Καὶ τινες τῶν ἐκεῖ ἐσθιόν-  
they loose him. And some of those there stand-  
των ἐλέγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν  
ing said to them; What do you loosing the  
πῶλον; <sup>6</sup> Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο  
colt? They and said to them even as commanded  
ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. <sup>7</sup> Καὶ ἤγαγον  
the Jesus; and they suffered them. And they led  
τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβαλλουσιν  
the colt to the Jesus, and they threw upon  
αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκαθίσεν ἐπ' αὐτῷ.  
him the mantles of themselves; and he sat upon him.  
<sup>8</sup> Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν  
Many and the mantles of themselves spread in the  
ὁδόν· ἄλλοι δὲ στοιβάδας ἐκοπτον ἐκ τῶν  
way others and branches cut off from the  
δενδρῶν, \* [καὶ ἐστρωννύον εἰς τὴν ὁδόν.]  
trees, [and scattered in the way.]  
<sup>9</sup> Καὶ οἱ πρᾶγοντες καὶ οἱ ἀκολουθούντες  
And those going before and those following  
ἐκραζόν, \* [λέγοντες·] Ὡσαννα· εὐλογημένος  
did cry, [saying, Hosanna; worthy of blessing  
ὁ ἐρχόμενος \* [ἐν ὀνοματί κυρίου·] <sup>10</sup> εὐλογη-  
he coming [in name of Lord;] worthy of  
μένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν  
blessing the coming kingdom of the father of us  
Δαυὶδ· Ὡσαννα ἐν τοῖς ὑψίστοις. <sup>11</sup> Καὶ εἰσηλ-  
David; Hosanna in the highest. And en-  
θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, \* [καὶ] εἰς τὸ  
tered into Jerusalem the Jesus, [and] into the  
ἱερόν· καὶ περιβλεψάμενος πάντα, οψίας ἤδη  
temple; and having looked round on all, evening now  
οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ  
being the hour, he went out to Bethany with  
τῶν δώδεκα.  
the twelve.

<sup>12</sup> Καὶ τῇ ἐπαυρίῳ ἐξελθόντων αὐτῶν ἀπο  
And the next day coming out of them from

<sup>2</sup> and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has \*yet sat: loose him, and bring him.

<sup>3</sup> And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

<sup>4</sup> And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loosed it.

<sup>5</sup> And some of THOSE STANDING there, said to them, "Why do you untie the COLT?"

<sup>6</sup> And THEY said to them as JESUS had \*directed; and they allowed them.

<sup>7</sup> And they \*led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

<sup>8</sup> † And many spread their GARMENTS on the ROAD; and others cut \*Branches, from the TREES, and scattered them on the ROAD.

<sup>9</sup> And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" † "Blessed be he who COMES in the Name of 'Jehovah!'"

<sup>10</sup> "Blessed be the coming KINGDOM of our FATHER David!" † "Hosanna in the HIGHEST heaven!"

<sup>11</sup> † 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.

<sup>12</sup> † And the NEXT DAY, as they were coming from Bethany, he was hungry:

\* VATICAN MANUSCRIPT.—2. yet sat. 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. xxi. 12.

† 9. Psa. cxviii. 53. † 12. Matt. xxi. 12.

† 10. Psa. cxlviii. 7.

† 11. Matt.

**Βηθανίας, επεινασε·** <sup>13</sup> **και ιδων συκην μακρο-**  
Bethany, he was hungry; and seeing a fig tree at a dis-  
**θεν, εχουσιν 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.

<sup>14</sup> **Και αποκριθεις ειπεν αυτη· Μηκετι 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.** <sup>15</sup> **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·** <sup>16</sup> **και ουκ ηφιεν, ινα τις**  
he overturned: and not suffered, that an one

**διενεγκη σκευος δια του ιερου.** <sup>17</sup> **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  
**δ 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.”** <sup>18</sup> **Και ηκουσαν οι γραμ-**  
a den of robbers.” And heard the scribes  
**ματαις και οι ρηγεις, και εζητουν πως αυτον**  
and the high-priests, and they sought how him  
**απολεσουσιν· εφοβηντο γαρ αυτον, οτι πας ο**  
they might destroy: they feared for him, because all the  
**οχλος εξεπλησθητο επι τη διδαχη αυτου.** <sup>19</sup> **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.

<sup>20</sup> **Και πρωι παραπορευομενοι, ειδον την**  
And in the morning passing along, they saw the

<sup>13</sup> 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.

<sup>14</sup> Then he said to it †“Let no one eat Fruit of thee to the AGE!” And his DISCIPLES heard him.

<sup>15</sup> †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;

<sup>16</sup> and would not permit any one to carry an Article through the TEMPLE.

<sup>17</sup> 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.”

<sup>18</sup> †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.

<sup>19</sup> And when it was Evening, he went out of the CITY.

<sup>20</sup> †And passing along in the Morning, they saw

\* VATICAN MANUSCRIPT.—13. SEASON.  
—omit.

17. and said, “Is it not.”

17. to them

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. † 13. Matt. xxi. 45, 46; Luke xix. 47.

‡ 20. Matt. xxi. 19.

συκην εξηραμμενην εκ ριζων· <sup>21</sup> Και αναμνησθεις ο Πετρος, λεγει αυτω· 'Ραββι, ιδε, η συκη, ην κατηρασω, εξηρανται. <sup>22</sup> Και αποκριθεις ο Ιησους λεγει αυτοις· Εχετε πιστην θεου. <sup>23</sup> Αμην γαρ λεγω υμιν, οτι ος αν ειρη τω ορει τουτω· Αρθητι, και βληθητι εις την θαλασσαν· και μη διακριθ εν τη καρδια αυτου, αλλα πιστευση οτι α λεγει γινεται· εσται αυτω ο εαν ειρη. <sup>24</sup> Δια τουτω λεγω υμιν, παντα οσα αν προσευχομενοι αιτεισθε, πιστευετε οτι λαμβανετε, και εσται υμιν. <sup>25</sup> Και οταν στηκητε προσευχομενοι, αφιετε, ει τι εχετε κατα τινος· ινα και ο πατηρ υμων, ο εν τοις ουρανοις, αφ· υμιν τα παραπτωματα υμων. <sup>26</sup> Ει δε υμεις ουκ αφιετε, ουδε ο πατηρ υμων, ο εν τοις ουρανοις, αφησει τα παραπτωματα υμων. <sup>27</sup> Και ερχονται παλιν εις Ιεροσολυμα. Και εν τω ιερω περιπατωντος αυτου, ερχονται προς αυτον οι αρχιερεις και οι γραμματεις και οι πρεσβυτεροι, <sup>28</sup> και λεγουσιν αυτω· Εν ποια εξουσια ταυτα ποιεις· και τις σοι την εξουσιαν ταυτην εδωκεν, ινα ταυτα ποιης; <sup>29</sup> Ο δε Ιησους \* [αποκριθεις] ειπεν αυτοις· Επερωτησω υμας \* [καγω] ενα λογον· και αποκριθητε μοι, και ερω υμιν, εν ποια εξουσια ταυτα ποιω. <sup>30</sup> Το βαπτισμα

the FIG-TREE withered away from the Roots.

<sup>21</sup> And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

<sup>22</sup> And JESUS answering says to them, "Have Faith in God."

<sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> † 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.

<sup>26</sup> † [But † if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES.]"

<sup>27</sup> † 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,

<sup>28</sup> and \* they said to him, "By What Authority doest thou these things? \* or who EMPOWERED thee to do them?"

<sup>29</sup> 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; John xiv. 13; James i. 5. 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 35. † 27. Matt. xxi. 23; Luke xx. 4.

Ἰωαννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων: ἀποκ-  
of John from heaven was, or from men? answer  
ρίθητε μοι. <sup>31</sup> Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,  
you to me. And they reasoned among themselves,  
λεγοντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, ερεῖ·  
saying; If we should say; From heaven, he will say;  
Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> Ἀλλ' εἰ  
Why then not did you believe him; But really  
εἰπώμεν· Ἐξ ἀνθρώπων· ἐφοβούντα τὸν λαόν·  
we should say; From men; they feared the people:  
ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι οὕτως  
all for held the John, that really  
προφήτης ἦν. <sup>23</sup> Καὶ ἀποκριθέντες λεγουσὶ τῷ  
a prophet was. And answering they say to the  
Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς \*<sup>[ἀποκρι-</sup>  
Jesus. Not we know. And the Jesus [answer-  
θεῖς] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν  
ing he says to them; Neither I say to you, by  
ποία ἐξουσία ταῦτα ποίω.  
what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Καὶ ᾤξετο αὐτὸς ἐν παραβολαῖς λέγειν·  
And he began to them in parables to talk;  
Ἀμπελῶνα ἐφύτευσαν ἄνθρωπος, καὶ περιεθῆκε  
A vineyard planted a man, and placed around  
φραγμόν, καὶ ὠρυξεν ὑπόληνον, καὶ ὠκοδομῆσε  
a hedge, and dug a wine-vat, and built  
πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδη-  
a tower; and let out it to husbandmen and went  
μασε. <sup>2</sup> Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ  
abroad. And he sent to the husbandmen in the  
καίρῳ δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ  
season a slave, that from the husbandmen, he might receive  
ἀπο τοῦ παρπύου τοῦ ἀμπελῶνος. <sup>3</sup> Οἱ δὲ λαβόν-  
of the fruit of the vineyard. They but taking  
τες αὐτὸν, εἰδὲραν, καὶ ἀπέστειλαν κενόν. <sup>4</sup> Καὶ  
him, they slayed, and sent away empty. And  
παλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον·  
again he sent to them another slave;  
καὶ κείνους λίθοβολήσαντες ἐκεφαλαιώσαν, καὶ  
and this pelting with stone they wounded on the head, and  
\*<sup>[ἀπέστειλαν]</sup> ἡττωμένους. <sup>5</sup> Καὶ ἄλλον ἀπε-  
[sent away] having dishonored. And another he  
στείλε· καὶ κείνους ἀπέκτειναν· καὶ πολλοὺς  
sent, and they killed; and many  
ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτεν-  
others, some indeed slaying, some but killing.  
νοντες. <sup>6</sup> Ἐπὶ \*<sup>[οὖν]</sup> ἓνα υἱὸν ἔχων, ἀγαπητόν  
[et [therefore] one son having, beloved  
\*<sup>[αὐτοῦ,]</sup> ἀπέστειλε \*<sup>[καὶ]</sup> αὐτὸν πρὸς αὐτοὺς  
[of himself,] he sent [and] him to them  
ἐσχατὸν, λέγων· Ὅτι ἐντραπησονται τὸν υἱόν  
last, saying; That they will regard the son  
μου. <sup>9</sup> Ἐκεῖνοι δὲ ἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς·  
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 Wine-vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the 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 SON.'

7 But Those CULTIVATORS said among them-

\* VATICAN MANUSCRIPT.—30. JOHN.

omit. 2. FRUITS of.

omit.

6. therefore—omit.

† 1. See Note on Matt. xxi. 33.

† 32. Matt. iii. 5; xiv. 5; Mark vi. 20.

Isa. vi 1—7.

32. should we say.

4. him they wounded in the head.

6. He had yet one Son, beloved; he sent.

6. also—omit.

† 1. Matt. xxi. 23; Luke xxii. 9; See

Ὅτι οὗτος ἐστὶν ὁ κληρονομος· δευτε, ἀποκ-  
That this is the heir; come, we may  
τεινωμεν αὐτον, καὶ ἡμῶν ἐσται ἡ κληρονομία.  
kill him and of us shall be the inheritance

⁹ Καὶ λαβόντες αὐτον, ἀπεκτείναν, καὶ ἐξεβα-  
And having taken him, they killed, and cast  
λον ἐξω τοῦ ἀμπελωνος. ⁹ Τ: \* [οὖν] ποιήσει  
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελωνος; Ἐλευσεται καὶ ἀπολε-  
the lord of the vineyard? He will come and destroy

σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα  
the husbandmen, and will give the vineyard

ἄλλοις. ¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνεγνώτε-  
to others. Not even the writing this have you read;

“Λίθον ὃν ἀπεδοκιμασάν οἱ οἰκοδομοῦντες, οὗτος  
“A stone which rejected those building. this

ἐγενήθη εἰς κεφαλὴν γωνίας.” ¹¹ παρὰ κυρίου  
was made into a head of a corner. by a Lord

ἐγένετο αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς  
was done this, and it is wonderful in eyes

ἡμῶν.” ¹² Καὶ ἐζήτουν αὐτὸν 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 ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν  
And they send to him some of the

Φαρισαίων καὶ τῶν Ἑρῳδιανῶν, ἵνα αὐτὸν ἰσχυ-  
Pharisees and of the Herodians, that him they might

τῶσιν λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ·  
tatch in word. They and having come they say to him:

Διδασκαλε, οἶδαμεν, 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 ὄψιν ἀνθρώπων, 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

δυναί, 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 πειράζετε; φέρετε 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 ἡ  
They and brought. And he says to them: Of whom the

selfes; ‘This is the HEIR; come, let us kill: in, 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 ἡ ΕΠΙΓΡΑΦΗ; Οἱ δὲ Εἶπον αὐτῷ·  
 likeness this, and the inscription? They and said to him;  
 Καισαρος. 17 Καὶ \* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν  
 Of Cesar. And [answering] the Jesus said  
 \* [αὐτοῖς.] Ἀποδοτε τὰ Καισαρος Καισαρι,  
 [to them;] Give you back the things of Cesar to Cesar,  
 καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. Καὶ ἐθαύμασεν  
 and the things of the God, to the God. And they wondered  
 ἐπ' αὐτῷ. 18 Καὶ ἐρχονται Σαδδουκαῖοι πρὸς  
 at him. And come Sadducees to  
 αὐτὸν, οἵτινες λεγουσὶν ἀναστᾶσιν μὴ εἶναι·  
 him, who say a resurrection not to be;  
 καὶ ἐπηρωτήσαν αὐτὸν, λεγόντες· 19 Διδάσκαλε,  
 and they asked him, saying; O teacher,  
 Μωσῆς ἐγράψεν ἡμῖν, “ ἔτι εἰαν τινος ἀδελφός  
 Moses wrote for us, “that if any brother  
 ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ  
 should die, and should leave behind a wife, and children not  
 ἀφῇ, ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
 should leave, that should take the brother of him the wife  
 καὶ αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα, τῷ ἀδελφῷ  
 of him, and should raise up seed, to the brother  
 αὐτοῦ.” 20 Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος  
 of himself.” Seven brothers were; and the first  
 ἐλάβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε  
 took a wife, and dying not left  
 σπέρμα. 21 Καὶ ὁ δευτέρους ἐλάβεν αὐτήν,  
 seed And the second took her,  
 καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ  
 and died, and neither he left seed: and  
 ὁ τρίτος ὡσαύτως. 22 Καὶ \* [ἐλάβον αὐτήν]  
 the third in like manner. And [took her]  
 οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτῃ  
 the seven, and not left seed. Last  
 πάντων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν τῇ \* [οὖν]  
 of all died also the woman. In the [therefore]  
 ἀναστάσει, \* [ὅταν ἀναστῶσι,] τινὸς αὐτῶν  
 resurrection, [when they shall rise,] of whom of them  
 ἔσται γυνή; οἱ γὰρ ἑπτὰ ἀσχὼν αὐτὴν γυναῖκα  
 shall be a wife? the for seven had her a wife  
 κα. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·  
 And answering the Jesus said to them;  
 Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς,  
 Not through this do you err, not knowing the writings,  
 μηδὲ τὴν δανάμιν τοῦ θεοῦ; 25 Ὅταν γὰρ ἐκ  
 neither the power of the God? When for out of  
 νεκρῶν ἀναστῶσιν, οὐτὲ γαμοῦσιν, οὐτὲ  
 dead (ones) they may rise, neither they marry, nor  
 γαμίσκονται, ἀλλ' εἰσὶν ὡς ἀγγελοὶ ἐν τοῖς  
 are given in marriage, but are as messengers in the  
 οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγειρόν-  
 heavens. Concerning but the dead (ones,) that they rise  
 ται, οὐκ ἀνεγνώτε ἐν τῇ βιβλῷ Μωσέως, ἐπὶ  
 not have you read in the book of Moses, at  
 τοῦ βάλτου ὡς εἶπεν αὐτῷ ὁ θεός, λέγων·  
 the bush as said to him the God, saying:  
 “ Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ  
 I the God of Abraham, and the God of Isaac, and

“ Whose LIKENESS and IN-  
 SCRIPTION 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

ὁ θεὸς Ἰακωβ.<sup>27</sup> Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,  
the God of Jacob. Not is the God of dead (ones),  
ἀλλὰ ζώντων. Ὑμεῖς \* [οὖν] πολὺ πλανασθε.  
but of living (ones). You [therefore] greatly err.  
<sup>28</sup> Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκουσας  
And approaching one of the scribes, having heard  
αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς  
them disputing, knowing that well to them  
ἀπεκριθῆ, ἐπηρωτήσεν αὐτὸν Ποία ἐστὶ πρώτη  
he answered, asked him; Which is first  
ἐντολὴ; <sup>29</sup> Ὁ \* [δε] Ἰησοῦς ἀπεκριθῆ  
of all commandment; The [and] Jesus replied  
αὐτῷ ὅτι πρώτη \* [παντῶν ἐντολῇ.] “ Ἀκούε  
to him; That first [of all commandment;] “ Hear thou  
Ἰσραὴλ, κυρίως, ὁ θεὸς ἡμῶν, κυρίως εἰς ἐστὶ.”  
Israel, a Lord, the God of us, Lord one is:  
<sup>30</sup> καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης  
and thou shalt love a Lord the God of thee out of whole  
τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,  
of the heart of thee, and out of whole of the soul of thee,  
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης  
and out of whole of the mind of thee, and out of whole  
τῆς ἰσχύος σου.” \* [Αὕτη πρώτη ἐντολῇ.]  
of the strength of thee.” [This first commandment;]  
<sup>31</sup> Καὶ δευτέρα \* [ὁμοίαν] αὕτη “ Ἀγαπήσεις  
And second [like,] this: Thou shalt love  
τὸν πλησίον σου ὡς σεαυτὸν.” Μείζων τούτων  
the neighbor of thee as thyself.” Greater of these  
ἄλλη ἐντολὴ οὐκ ἐστὶ. <sup>32</sup> \* [Καὶ] εἶπεν αὐτῷ  
another commandment not is. [And] said to him  
ὁ γραμματεὺς. Καλῶς, διδασκαλε, ἐπ’ ἀληθείας  
the scribe: Well, O teacher. in truth  
εἶπας, ὅτι εἰς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην  
thou speakest, that one he is, and not is another besides  
αὐτοῦ. <sup>33</sup> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς  
him: and the to love him out of whole of the  
καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, \* [καὶ ἐξ  
heart, and out of whole of the understanding, [and out of  
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,  
whole of the soul,] and out of whole of the strength,  
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον  
and the to love the neighbor as himself, more  
ἐστὶ παντῶν τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.  
is of all of the whole burnt offerings and sacrifices.  
<sup>34</sup> Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι ἀσχετῶς ἀπεκ-  
And the Jesus, seeing him, that discreetly he an-  
ρίθη, εἶπεν αὐτῷ Οὐ μακρὰν εἰ ἀπὸ τῆς βα-  
swered, said to him: Not far thou art from the king-  
σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκετι ἐτολμα  
dom of the God. And no one no longer presumed  
αὐτὸν ἐπερωτῆσαι. <sup>35</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
him to ask. And answering the Jesus  
εἶλεγε, διδασκῶν ἐν τῷ ἱερῷ Πῶς λεγούσιν οἱ  
said, teaching in the temple: How say the

<sup>27</sup> He is not the \* God of the dead, but of the Living; \* you do greatly err.”

<sup>28</sup> † 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?”

<sup>29</sup> JESUS replied to him, “ The first \* is,—† ‘ Hear-ken, Israel; Jehovah our \* God is one Jehovah;”

<sup>30</sup> ‘ 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’

<sup>31</sup> And the second, this, —† ‘ Thou shalt love thy NEIGHBOR as thyself? There is no Other Com-mandment greater than these.”

<sup>32</sup> The SCRIBE said to him, “ Of a truth, Teacher, thou hast spoken well: for he is One, † and besides him there is no other;

<sup>33</sup> 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 \* Sacri-fices.”

<sup>34</sup> And JESUS perceiving That he had answered wisely, said to him, “ Thou art not far from the KING- DOM of GOD.” † And no one presumed to question him any further.

<sup>35</sup> † And JESUS said, while teaching in the TEM- PLE, “ 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. xxi. 39; Rom. xii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 39; Isa. xlv. 6, 14; xlv. 9. † 33. 1 Sam. xvi. 22; Hoshea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 40. † 35. Matt. xxii. 41; Luke xx. 41.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ;  
\*cribes, that the Anointed a son is of David?  
<sup>36</sup> Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·  
Himself for David said by a spirit holy;  
 “Λεγεί ὁ κυρίος τῷ κυρίῳ μου· Κάθου ἐκ δεξι-  
Says the Lord to the Lord of me; Sit thou at right  
 ῶν μου, ἕως ἀν θῶ τοὺς ἐχθροὺς σου ὑποποδῖον  
of me. till I may place the enemies of thee a footstool  
 τῶν ποδῶν σου.” <sup>37</sup> Αὐτὸς οὖν Δαυὶδ λεγεί  
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 ἤκουεν αὐτοῦ ἡδῶς. <sup>38</sup> Καὶ  
the great crowd heard him gladly. And  
 ἐλεγεν \* [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 ἀσπασμούς ἐν ταῖς ἀγοραῖς,  
to walk about, and salutations in the markets,  
<sup>39</sup> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ  
and first-seats in the synagogues, and  
 πρωτοκλισίας ἐν τοῖς δειπνοῖς. <sup>40</sup> οἱ κατεσθιονσεν  
upper couches at the feasts: those devouring  
 τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-  
the houses of the widows, and for a how long are  
 ευχομενοὶ· οὗτοι ληφονται περὶ σφοδρὸν κρίμα.  
prayers; these will receive heavier judgment  
<sup>41</sup> Καὶ καθίσας \* [ὁ Ἰησοῦς] κατεναντί του  
And sitting [he Jesus] over against the  
 γαζοφυλακίου, ἐθερεῖ πᾶς ὁ ὄχλος βαλλεί  
treasury, he beheld how the crowd casts  
 χαλκὸν εἰς τὸ γαζοφυλακίον. Καὶ πολλοὶ  
copper into the treasury. And many  
 πλουσιοὶ ἐβαλλον πολλὰ. <sup>42</sup> Καὶ ἐλθουσα μία  
rich cast much. And coming one  
 χηρὰ πτωχῇ, ἐβαλε λεπτά δύο, ὃ ἐστὶ κοδ-  
a poor poor, cast makes two, which is a  
 ραντῆς. <sup>43</sup> Καὶ προσκαλεσάμενος τοὺς μαθητάς  
calling. And having 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 πτωχῇ πλείον πάντων βεβλήκε  
widow this the poor more of all has cast  
 τῶν βαλοντῶν εἰς τὸ γαζοφυλακίον. <sup>44</sup> 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?  
<sup>36</sup> For David himself said, by the Holy Spirit, †† ‘Jehovah said to my LORD, Sit thou at my Right hand, till I put thine ENEMIES underneath thy FEET.’  
<sup>37</sup> David himself, therefore, calls him Lord, and how then is he \* His Son?  
 And the GREAT Crowd heard him with pleasure.  
<sup>38</sup> And he said in his TEACHING, † “Beware of THOSE SCRIBES who DESIRE to walk about in † Long robes, and † love Salutations in the MARKETS,  
<sup>39</sup> and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;  
<sup>40</sup> † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”  
<sup>41</sup> † And sitting opposite to the TREASURY, he beheld how the CROWD cast Money into † the TREASURY; and Many Rich men cast in much.  
<sup>42</sup> And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.  
<sup>43</sup> And having called to him his DISCIPLES, he said to them, “Indeed I say to you, † That this poor WIDOW has cast in more than All of THOSE CASTING into the TREASURY;  
<sup>44</sup> for they All cast in out of their SUPERFLUITY, but SHE out of her POVERTY 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 stolce was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and was 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.  
 † 41. Luke xxi. 1.

† 38. Luke xi. 43.  
 † 41. 2 Kings xii. 9.  
 † 43. 2 Cor. viii. 12

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,  
And departing of him out of the temple,  
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,  
says to him one of the disciples of him; O teacher,  
ἰδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.  
see, what stones and what buildings.

<sup>2</sup> Καὶ ὁ Ἰησοῦς \* [ἀποκριθεὶς] εἶπεν αὐτῷ·  
And the Jesus [answering] said to him;  
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομας; οὐ μὴ  
Seest thou these the great buildings? not not  
ἀφελῇ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ.  
may be left a stone upon a stone, which not not may be thrown down.

<sup>3</sup> Καὶ κυθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,  
And sitting of him on the mountain of the olive trees,  
κατεναντὶ τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν  
over against the temple, asked him privately  
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·  
Peter, and James, and John, and Andrew;

<sup>4</sup> Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί τὸ  
Say to us, when these things shall be, and what the  
σημεῖον, ὅταν μελλῇ πάντα τὰ ὑμᾶς συντελεῖσθαι;  
sign, when are about all the set. things to be ended?  
<sup>5</sup> Ὁ δὲ Ἰησοῦς \* [ἀποκριθεὶς αὐτοῖς,] ἤρξατο  
The and Jesus [answering - em,] began

λεγεῖν· Βλέπετε μὴ τίς ὑμᾶς πλανήσῃ.  
to say; Take heed not any one of you may deceive

<sup>6</sup> Πολλοὶ \* [γὰρ] ἐλευσονται ἐν τῷ ὀνόματι μου,  
Many [for] shall come in the name of me,  
λεγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή-  
saying; That I am; and many they will  
σουσιν. <sup>7</sup> Ὅταν δὲ ἀκούσητε πολέμους καὶ  
deceive. When and ye all hear wars and

ἁκοὰς πολέμων, μὴ θροεῖσθε· δεῖ \* [γὰρ]  
reports of wars, not be disturbed; it behoves [for]  
γενεσθαι· ἀλλ' οὐπω τὸ τέλος. <sup>8</sup> Ἐγερθήσεται  
to take place; but not yet the end. Shall be raised up

γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασι-  
for nation against nation, and kingdom against king-  
λειαν· \* [καὶ] ἔσονται σεισμοὶ κατὰ τόπους,  
dom; [and] shall be earthquakes in places,

\* [καὶ] ἔσονται λιμοὶ \* [καὶ ταραχαί.] Ἀρχαὶ  
[and] shall be famines (and commotions.) Beginnings

CHAPTER XIII.

<sup>1</sup> † And as he was going out of the temple, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Build- ings!"

<sup>2</sup> 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."

<sup>3</sup> And as he was sitting on † the MOUNT of OLIVES opposite the temple, Peter, and James, and John, and Andrew asked him privately,

<sup>4</sup> "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

<sup>5</sup> And JESUS began to \*say to them, † "Beware that no one deceive You.

<sup>6</sup> Many will come in my NAME, saying, "I am he; an' will deceive Many.

<sup>7</sup> 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.

<sup>8</sup> 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. left 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 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, build- ings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

ωδινωι ταυτα. <sup>9</sup> 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 δαρησεσθε, 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. <sup>10</sup> Και εις παντα τα εθνη δει,  
to them. And among all the nations it beboves.  
πρωτον κηρυχθηναι το ευαγγελιον. <sup>11</sup> '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. <sup>12</sup> 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. <sup>13</sup> Και εσεσθε μισουμενοι υπο παντων,  
them. And you will be being hated by all,  
δια το ονομα μου. 'Ο δε υπομεινας εις τελος,  
through the name of me. He but persevering to end,

ουτος σωθησεται. <sup>14</sup> 'Οταν δε ιδητε το βδε-  
this will be saved. When but you may see the abomi-  
λυγμα της ερημωσεως εστως οπου ου δει· (η  
nation of the desolation having stood where not ought; (he  
αναγινωσκων νοειτω) τοτε οι εν τη 'Ιουδαια,  
reading let him think;) then those in the Judea,

φευγετωσαν εις τα ορη· <sup>15</sup> ε \* [δε] επι του  
let them flee to the mountains; he [and] on the  
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;  
<sup>16</sup> και ο εις τον αγρον ων, μη επιστρεψατω εις  
and he in the field being, not let him turn into

τα οπισω, αραι το ιματιον αυτου. <sup>17</sup> Ουαι δε  
the back, to take the mantle of him. Woe but  
ταις εν γαστρι εχουσαις καιταις θηλαζουσαις  
to the in womb having and to the giving suck.

εν εκειναιςταις ημεραις. <sup>18</sup> 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

<sup>9</sup> But † take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

<sup>10</sup> † And the GLAD TIDINGS must first be published among All the NATIONS.

<sup>11</sup> † 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.

<sup>12</sup> 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.

<sup>13</sup> † And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

<sup>14</sup> † But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)"—then let THOSE in Judea ESCAPE to the MOUNTAINS;

<sup>15</sup> † let not HIM who is on the roof descend, nor enter his HOUSE, to take Anything out of it;

<sup>16</sup> and let not HIM who is in the FIELD return BACK to take his MANTLE.

<sup>17</sup> † But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

<sup>18</sup> 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.  
18. it may not be.

15. and

† 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.  
† 12. Matt. x. 21; xxiv. 10; Luke xxi. 16.  
† 13. Matt. x. 11; xxi. 14.  
† 14. Dan. ix. 27; Matt. xxiv. 12; Luke xxi. 20.

† 10. Luke xxiv. 14.

† 11. Matt. x.

† 13. Matt.

† 17. Luke xxiii. 20

<sup>19</sup> Εσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα  
 Shall be for the days those affliction, such as  
 οὐ γεγρονε τοιαυτὴ ἀπ' ἀρχῆς κτίσεως, ἥς  
 not has been so great from a beginning of creation, which  
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γεννηταί.  
 created the God, till the now, and not not may be.

<sup>20</sup> Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ  
 And if not a Lord shortened the days, not  
 ἀν εἰσῶθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκ-  
 should be saved all flesh; but on account of the cho-  
 λεκτοὺς, οὓς ἐξελέξατο, ἐκολοβώσε τὰς ἡμέρας.  
 sen (ones), whom he has chosen, he has shortened the days.

<sup>21</sup> Καὶ τότε εἰναι τὸ ὑμῖν εἰπεῖν· Ἰδοὺ, ἃδε ὁ  
 And then if any one to you should say; Lo, here the  
 χριστός· ἢ· Ἰδοὺ, ἐκεῖ· μὴ πιστεύετε. <sup>22</sup> Ἐγερ-  
 Anointed; or; Lo, here; not believe you. Shall

θησονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,  
 be raised for false anointed ones and false prophets  
 καὶ δώσουσι σημεῖα καὶ τεράτα, πρὸς τὸ ἀπο-  
 and shall give signs and wonders, to the to de-  
 πλανᾶν, εἰ δυνατόν, \* [καὶ] τοὺς ἐκλεκτοὺς.  
 ceive, if possible, [even] the chosen.

<sup>23</sup> Ὑμεῖς δὲ βλεπετε· \* [ἰδοὺ,] προειρηκα ὑμῖν  
 You but take heed; [lo,] I have foretold to you  
 πάντα. <sup>24</sup> Ἀλλ' ἐν ἐκεῖναις ταῖς ἡμέραις, μετὰ  
 all. But in those the days, after

τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθῆσεται,  
 the affliction that, the sun shall be darkened,  
 καὶ ἡ σελήνη οὐ δώσει τοφεγγὸς αὐτῆς·  
 and the moon not shall give the light of herself;

<sup>25</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκπιπτον-  
 and the stars of the heaven shall be fal-  
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,  
 lings, and the powers, those in the heavens,  
 σαλευθήσονται. <sup>26</sup> Καὶ τότε ὁφονται τὸν υἱόν  
 shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ  
 of the man coming on clouds, with  
 δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup> Καὶ τότε ἀποσ-  
 power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξέει τοὺς  
 send the messengers of himself, and he will gather the  
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνεμῶν,  
 chosen (ones) of himself from the four winds,  
 ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. <sup>28</sup> Ἀπο  
 from an extremity of earth to an extremity of heaven. From

δὲ τῆς συκῆς μαθεῖτε τὴν παραβολήν· ὅταν  
 but the fig-tree learn you the parable: when  
 αὐτῆς ἡδὴ ὁ κλάδος ἁπαλὸς γένηται, καὶ  
 of her now the branch tender may become, and  
 ἐκφυῇ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ  
 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. fall out of HEAVEN, and THOSE POWERS.

23. lo—omit. 27. the MESSENGERS.

25. the STARS will 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; lx. 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. <sup>29</sup> Οὕτω και ὑμεις, όταν ταυτα summer is. So also you, when these things ιδητε γινόμενα, γινώσχετε, ότι εγγυς εστιν you may see coming to pass, know you, that near he is επι θυραις. <sup>30</sup> Αμην λεγω ὑμιν, ότι ου μη at doors. Indeed I say to you, that not not παρελθῃ ἡ γενεα αὕτη, μεχρις οὗ παντα may pass away the generation this, till of whom all ταυτα γενηται. <sup>31</sup> Ὁ ουρανος και ἡ γῆ παρε- these may be done. The heaven and the earth shall λενσεται· οἱ δε λογοι μου ου μη παρελθωσι. pass away; the but words of me not not may pass away.

<sup>32</sup> Περὶ δε της ἡμερας ἐκείνης η της ὥρας Concerning but the day that at the hour ουδεις οιδεν, ουδε οἱ ἀγγελοι, οἱ ἐν ουρανῳ, no one knows, nor the messengers, those in heaven, ουδε ὁ υἱος, εἰ μη ὁ πατήρ. <sup>33</sup> Βλεπετε, ἀγ- nor the son, if not the father. Take heed, watch ρυπνεῖτε \* [και προσευχεσθε·] ουκ οιδετε γαρ you [and pray you:] not you know for ποτε ὁ καιρος εστιν. <sup>34</sup> Ὃς ἀνθρωπος ἀποδη- when the season is. As a man going μος ἀφεις την οικίαν αὐτου, και δους τοις abroad leaving the house of himself, and having given to the δουλοις αὐτου την ἐξουσίαν, \* [και] ἐκαστῳ slaves of himself the authority, [and] to each one το εργον αὐτου και τῷ θυρωρῳ ἐνετειλατο ἵνα the work of himself and to the porter he commanded that γρηγορῇ. <sup>35</sup> Γρηγορεῖτε οὖν ουκ οιδετε γαρ, he should watch. Watch you therefore; not you know for, ποτε ὁ κυριος της οικίας ἐρχεται, ὡς, η when the lord of the house comes, evening, or μεσονυκτιου, η ἀλεκτοροφῶναις, η πρωι. <sup>36</sup> μη midnight, or cock-crowing, or morning: lest ἐλθων ἐξαιφνης, ευρη ὑμας καθευδοντας. coming suddenly, he may find you sleeping. <sup>37</sup> Ἀ δε ὑμιν λεγω, πασι λεγω· Γρηγορεῖτε. What and to you I say, to all I say: Watch you.

ΚΕΦ. αδ'. 14.

<sup>1</sup> Ἦν δε το πασχα και τα ἀζυμα μετα δυο Was now the passover and the unleavened cakes after two ἡμερας· και ἐζητουν οἱ ἀρχιερεῖς και οἱ γραμ- days: and sought the high-priests and the scribes. ματεις, πως αὐτον ἐν δολῳ κρατησαντες αποκ- how him by deceit seizing they τεινωσιν. <sup>2</sup> Ἐλεγον δε· Μη ἐν τῇ ἑορτῇ, might kill. They said but; Not in the feast, μηποτε θορυβος εσται του λαου. lest a tumult shall be of the people.

<sup>3</sup> Καὶ οντος αὐτου ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ And being of him in Bethany in the house Σιμωνος του λεπρου, κατακειμενου αὐτου, ηλθε of Simon the leper, reclining of him, came

<sup>29</sup> Thus also, when you shall see these things transpiring, know That he is near at the Doors.

<sup>30</sup> Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

<sup>31</sup> The HEAVEN and EARTH will fail; but † my words cannot fail.

<sup>32</sup> But concerning that DAY, \*or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

<sup>33</sup> † Take heed, watch; for you know not when the SEASON is.

<sup>34</sup> † 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.

<sup>35</sup> 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;

<sup>36</sup> lest coming unexpectedly he should find you sleeping.

<sup>37</sup> And what I say to you, I say to all, Watch."

CHAPTER XIV.

<sup>1</sup> † 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.

<sup>2</sup> \* For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

<sup>3</sup> † 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. 6. John xi. 55; xiii. 1.

† 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; Matt. xxiv. 4; xxv. 14.

† 1. Matt. xxvi. 2; Luke xxii. 1; 3. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνή έχουσα αλαβαστρον μυρου, ναρδου  
a woman having an alabaster box of balsam, of spikenard  
πιστικής 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 ή απωλεια αυτή του  
[and saying:] For what the loss this of the

μυρου γεγονεν; 5 Ηδυνάτο 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 ενεβριμωnton 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

κοπους 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, όταν 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, εποισε\* προελαβε μυρισαι μου το σωμα  
this, she has done; beforehand to anoint of me the body

εις τον ενταφιασμον. 9 Αμην λεγω υμιν, όπου  
for the burial. Indeed I say to you, wherever

αν κηρυχθη το ευαγγελιον τουτο εις όλον τον  
may be published the glad tidings this in whole the

κουσμον, και ο εποισεν 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

δουναι. Και εζητει, πως ευκαιρως αυτον  
to give. And he sought, how conveniently him

παραδω. 12 Και τη πρωτη ήμερα 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

θοντες 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 these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 ‡ And \* THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡ Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

\* VATICAN MANUSCRIPT.—3. and—omit.

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.

‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4.

‡ 12. Matt. xxvi. 14;

Luke xxii. 7.

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 εἰς εἰσελθῇ, εἰπατέ τῷ οἰκοδεσποτῇ· Ὅτι ὁ διδασκαλὸς λέγει· Πού ἐστι τὸ καταλύμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φαγῶ; 15 Καὶ αὐτὸς ὑμῖν δεῖξει ἀναγαιὸν μέγα ἐστρωμένον ἐτοιμὸν· ἔκει ἐτίμασατε ἑμῖν. 16 Καὶ ἐξηλθόν οἱ μαθηταὶ αὐτὸν, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ ἤτοιμασαν τὸ πάσχα. 17 Καὶ ὥσπας γενομένης, ἐρχεται μετὰ τῶν δώδεκα. 18 Καὶ ἀνέκειμενον αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὃ ἐσθίω μετ' ἐμοῦ. 19 Οἱ [\*[δε] ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς· Μῆτι ἐγώ; \*][καὶ ἄλλος· Μῆτι ἐγώ;] 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 γεγραπέναι περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἀνθρώπος ἐκεῖνος. 22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσσει, καὶ ἐδωκεν 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.

16. the DISCIPLES.

19. they.

cause the son.

18. one of you who are EATING with me.

19. and another; not I?—omit.

22. he took.

15. and there prepare.

19. and—omit.

20. answering—omit.

21. Be-

† 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.—Answorth.

‡ 17. Matt. xxvi. 20.

‡ 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

μου. <sup>23</sup> Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας  
of me. And taking the cup, having given thanks  
ἐδωκεν αὐτοῖς· καὶ ἐπιον ἐξ αὐτοῦ πάντες.  
he gave to them; and they drank out of it all.

<sup>24</sup> Καὶ εἶπεν \* [αὐτοῖς. [Τοῦτο ἐστὶ τὸ αἷμα μου,  
And he said [to them.] This is the blood of me,  
τοῦ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν  
that of the new covenant, that concerning many  
ἐκχυρομένου. <sup>25</sup> Ἀμὴν λέγω ὑμῖν, ὅτι οὐκετι  
being shed. Indeed I say to you, that no more  
οὐ μὴ πῖω ἐκ τοῦ γεννηματος τοῦ ἀμπελίου, ἕως  
not more I will drink of the product the vine, till  
τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖω καινὸν ἐν  
the day that, when I drink new  
τῇ βασιλείᾳ τοῦ θεοῦ. <sup>36</sup> Καὶ ὑμνησάντες,  
the kingdom of the God. And having sung a hymn,  
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.  
they departed to the mountain of the olive trees.

<sup>27</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες  
And says to them the Jesus; That all  
σκανδαλισθήσεσθε \* [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·]  
will be stumbled [at me in the night this.]  
ὅτι γεγραπται· Ὑπατάξω τὸν ποιμένα, καὶ  
for it is written· I will smite the shepherd, and  
διασκορπισθήσεται τὰ πρόβατα. <sup>28</sup> Ἀλλὰ  
will be scattered the sheep. But

μετὰ τὸ ἐγερθῆναι με, προᾶξω ὑμᾶς εἰς τὴν  
after the to be raised me, I will go before you into the  
Γαλιλαίαν. <sup>29</sup> Ὁ δὲ Πέτρος εἶπεν αὐτῷ· Καὶ ἐγὼ  
Galilee. He has Peter said to him; Even if  
πάντες σκανδαλισθῶσιν, ἀλλ' οὐκ ἐγώ.  
all shall be stumbled, yet not I.

<sup>30</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι,  
And says to him the Jesus; Indeed I say to thee,  
ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ  
that thou this-day in the night this, before  
δὶς ἀλεκτορα φωνῆσαι, τρίς ἀπαρῇσῃ με.  
twice a cock to have crowed, thrice thou wilt deny me.

<sup>31</sup> Ὁ δὲ ἐκ περισσοῦ ἐλέγε μάλλον· Ἐὰν με  
He but with vehemence spoke more; If me  
ῥῇ συναποθάνειν σοι, οὐ μὴ σε ἀπαρῇσομαι.  
must to die with thee, not not thee I will deny.

Ὡσαντὼς δὲ καὶ πάντες ἐλέγον. <sup>32</sup> Καὶ ἐρχον-  
In like manner and also all they said. And they  
ται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ  
came to a place, of which the name Gethsemane; and  
λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε,  
he says to the disciples of himself; Sit you here,  
ἕως προσευξάμαι. <sup>33</sup> Καὶ παραλαμβάνει τὸν  
till I shall pray. And he takes the

Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·  
Peter and James and John with himself;  
καὶ ᾤχετο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>34</sup> Καὶ  
and began to be greatly amazed and to be in anguish. And

λέγει αὐτοῖς· Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως  
he says to them; Extremely sorrowful is the soul of me even to

<sup>23</sup> And taking \* a Cup, having given thanks, he gave it to them; and they all drank out of it.

<sup>24</sup> And he said, † "This is THAT BLOOD of mine which is of the COVENANT, THAT which is Poured out for many.

<sup>25</sup> 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."

<sup>26</sup> † And having sung, they went out to the MOUNT of OLIVES.

<sup>27</sup> 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."

<sup>28</sup> † But after I am RAISED, I will precede you to GALILEE."

<sup>29</sup> † And PETER said to him, "Even if all shall be stumbled, yet I will not."

<sup>30</sup> 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."

<sup>31</sup> 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.

<sup>32</sup> † And they came to a Place named Gethsamane, and he says to his DISCIPLES, "Sit here, while I \* go away and pray."

<sup>33</sup> And he takes with him PETER, and \* JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

<sup>34</sup> 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.  
—omit. 32. go away and pray. 33. JAMES, and JOHN.

24. THAT BLOOD of mine  
27. at me in this NIGHT

† 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, καὶ γρηγορεῖτε. <sup>35</sup> Καὶ  
death; remain you here, and watch. And  
προελθὼν μικρὸν, ἐπεσεν ἐπὶ τῆς γῆς· καὶ  
going forward a little, he fell on the ground; and  
προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ'  
prayed, that, if possible it is, might pass from  
αυτοῦ ἡ ὥρα. <sup>36</sup> Καὶ ἐλέγεν· Ἀββα ὁ πατήρ,  
him the hour. And he said; Abba the father,  
πάντα δυνάτα σοὶ παρενεγκε το ποτήριον ἀπ'  
all (things) possible to thee; take the cup from  
ἐμοῦ τούτου. Ἀλλ' οὐ, τι ἐγὼ θελω, ἀλλὰ τι  
me this. But not, what I will, but what  
συ. <sup>37</sup> Καὶ ἐρχεται, καὶ εὑρίσκει αὐτοὺς καθευ-  
thou. And he comes, and finds them sleep-  
δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;  
ing: and he says to the Peter: Simon, sleepest thou?  
οὐκ ἰσχύσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup> Γρηγορ-  
not couldst thou one hour to watch? Watch  
εἰτε καὶ προσευχέσθε, ἵνα μὴ εἰσελθῇτε εἰς  
you and pray you, that not you enter into  
πειρασμὸν· τὸ μὲν πνεῦμα προθυμὸν, ἡ δὲ  
temptation: the indeed spirit ready, the but  
σαρξ ἀσθενής. <sup>39</sup> Καὶ πάλιν ἀπελθὼν προσηύ-  
flesh weak. And again going away he prayed,  
ξάτο, τὸν αὐτὸν λόγον εἰπὼν. <sup>40</sup> Καὶ ὑποστρε-  
the same words saying. And having returned  
ψας, εὑρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν  
he found them again sleeping: were  
γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ  
for the eyes of them weighed down and not  
ᾔδεισαν, τι αὐτῷ ἀποκριθῶσι. <sup>41</sup> Καὶ ἐρχεται  
they knew, what to him they might answer. And he comes  
τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδετε τὸ  
the third, and he says to them: Do you sleep the  
λοιπὸν καὶ ἀναπαύεσθε; ἀπεχεῖ, 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. <sup>42</sup> Ἐγείρεσθε, ἀγωμεν·  
hands of the sinners. Arise, let us go:  
ἰδοῦ, ὁ παραδίδους με ἤγγικε.  
lo, he delivering up me has come near.  
<sup>43</sup> Καὶ ἐπεί, ἐτι αὐτοῦ λαλουντος, παραγι-  
And immediate y, while of him speaking, comes  
νεται Ἰουδᾶς, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ  
Judas, one being of the twelve, and with him  
ὄχλος \* [πολὺς] μετὰ μαχαίρων καὶ ξυλῶν,  
crowd [great] with swords and clubs,  
παρα τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ  
from the high-priests and the scribes and  
τῶν πρεσβυτέρων. <sup>44</sup> Δεδοκεῖ δὲ ὁ παραδίδους  
the elders. Had given and he delivering up  
αὐτὸν σὺς δῆμον αὐτοῖς, λεγὼν· Ὁν ἂν φι-  
him a signal to them, saying: Whoever I  
λῆσω, αὐτὸς ἐστὶ κρατήσατε αὐτὸν καὶ  
may kiss, he it is: seize him and  
ἀπαγαγετε ἀσφαλῶς. <sup>45</sup> Καὶ ἐλθὼν, εὐθεὶς  
lead away safely. And coming, immediately

guish; stay here and watch."

<sup>35</sup> And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

<sup>36</sup> 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."

<sup>37</sup> And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?"

<sup>38</sup> Watch and pray, that you \*enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

<sup>39</sup> And going again, he prayed, speaking the SAME Words.

<sup>40</sup> And \*again he came and found them sleeping; (for their EYES were overpowered;) and they knew not what to answer him.

<sup>41</sup> 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.

<sup>42</sup> †Arise, let us go; behold! HE, who DELIVERS me up, has come."

<sup>43</sup> †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.

<sup>44</sup> And the BETRAYED had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

<sup>45</sup> 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. 33. 1, 2.

† 41. John xiii. 1.

† 42. Matt. xxvi. 46; 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 \* [αὐτων,] 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, επαισε 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· 'Ὡς  
And answering the Jesus said to them; As  
επι ληττην εξηλθετε μετα μαχαιρων και  
upon a robber came you out with swords and  
ξυλων, συλλαβειν με. 49 Καθ' ἡμεραν ημην  
clubs, to take me. Every day I was  
προς υμας εν τῷ ἱερῷ διδασκων, και ουκ  
with you in the temple teaching, and not  
εκρατησατε με· αλλ', ινα πληρωθωσιν αἱ 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 εἰς τις νεανισκος ηκολουθει αυτω, περι-  
And one a certain young man followed him, wrap-  
βεβλημενος σινδωνα ἐν γυμνῳ· και κρατουσιν  
ped about a linen cloth on naked; and they seized  
αυτον \* [οἱ νεανισκοι.] 52 'Ὁ 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 Ιησουν προς τον αρχιε-  
And they led the Jesus to the high-  
ρεα· και συνελθοντες αυτω παντες οἱ αρχιερεις,  
priest; and came together to him all the high-priests,  
και οἱ πρεσβυτεροι, και οἱ γραμματεῖς. 54 Και  
and the elders, and the scribes. And  
δ Πητρος απο μακροθεν ηκολουθησεν αυτω εως  
the Peter at a distance followed him even  
εσω εἰς την αυλην του αρχιερεως· και ην τυγ-  
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 Οἱ 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 εἰς το θανατοσαι αυτον· και ουχ  
testimony for the to death him; and not  
εὑρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν  
they found. Many for testified falsely  
κατ' αυτου, και ισαι αἱ 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 'Ὅτι ημεῖς 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-  
PRIEST; 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.  
51. the young men—omit.

46. of them—omit.

47. EAR-TIP.

1 48. Matt. xxvi. 55; Luke xxii. 52.

‡ 40. Psal. xlii. 6; Isa. liii. 7; Luke xxii. 57;

xxiv. 44.

‡ 58. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13.

‡ 65. Matt. xxvi. 59.

λεγοντος· Ὅτι ἐγὼ καταλυσῶ τὸν ναὸν τούτον  
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. <sup>59</sup> Καὶ οὐδὲ οὕτως  
made without hands I will build. And not even thus  
 ἰσὴν ἢ μαρτυρία αὐτῶν. <sup>60</sup> Καὶ ἀναστὰς  
consistent was the testimony of them. And arising  
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,  
the high priest in midst, he asked the Jesus,  
 λέγων· Οὐκ ἀποκρινῇ οὐδέν; τί οὗτοι σου  
saying; Not answerest thou nothing? what these of thee  
 καταμαρτυροῦσιν; <sup>61</sup> Ὁ δὲ ἐσιῶπα, καὶ οὐδέν  
testify against? He but was silent, and nothing  
 ἀπεκρίνατο. Πάλιν δὲ ἀρχιερεὺς ἐπηρώτα αὐτὸν  
he answered. Again the high-priest asked him  
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ  
and says to him; Thou art the Anointed, the son of the  
 εὐλογητοῦ; <sup>62</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι·  
blessed? The and Jesus said, I am;  
 καὶ ὁψέσθῃ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν  
and you shall see the son of the man at right  
 καθημένον τῆς δυνάμεως, καὶ ἐρχομένον μετὰ  
sitting of the power, and coming with  
 τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> 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  
 χρειᾶν ἐχομεν μαρτυρῶν; <sup>64</sup> Ἰκουσατε 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 ἐνοχόν θάνατον. <sup>65</sup> Καὶ  
condemned him to be deserving of death. And  
 ἤρξαντο τινες ἐμπνέειν αὐτῷ, καὶ περικαλυπτεῖν  
began some to spit upon him, and to cover  
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν,  
the face of him, and to beat with the fist him,  
 καὶ λέγειν αὐτῷ· Προφητεῦσον. Καὶ οἱ ὑπὴ-  
and to say to him; Prophecy. And the at-  
 νεται ραπισμασιν αὐτὸν ἐβαλλόν. <sup>66</sup> Καὶ ὄντος  
tendants with open hands him beat. And being  
 τοῦ Πέτρου ἐν τῇ αὐλῇ κατῶ, ἐρχεται μία  
the Peter in the court-yard below, comes one  
 τῶν παιδίσκων τοῦ ἀρχιερεως· <sup>67</sup> καὶ ἰδουσα  
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.  
<sup>68</sup> 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 ἐφώνησεν.]  
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 suf-  
 ficient.

60 And the HIGH-PRIEST  
 standing up in the MIDST,  
 asked JESUS, saying, "An-  
 swerest 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 MES-  
 SIAH, 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, say-  
 ing, "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.  
 † 60: Matt. xxvi. 58, 60; Luke xxii. 65; John xviii. 16.

69 *Και ἡ παιδίσκη ἰδούσα αὐτὸν* \**[παλιν]* *ἤρξατο*  
 And the maid-servant seeing him *[again]* began  
*λεγειν τοῖς παρεστηκοσιν· Ὅτι οὗτος ἐξ αὐτῶν*  
 to say to those having stood by; That this of them  
*ἐστίν.* 70 *Ὁ δὲ παλιν ἡρνεῖτο.* *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;  
*Ἀλλήθως ἐξ αὐτῶν εἶ· 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 τὸν*  
 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 aec-  
*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 ἀλεκτορὰ 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 εὐθεὺς ἐπὶ τὸ πρωὶ συμβουλῖον ποιῶ-*  
 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*  
 acirhes, 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 Πιλάτος·*  
 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-  
*θεις εἶπε· αὐτῷ· Σὺ λέγεις.* 3 *Καὶ κατηγοροῦν*  
 ing said to him; Thou sayest. And accused  
*αὐτοῦ οἱ ἀρχιερεῖς πολλὰ.* 4 *Ὁ δὲ Πιλάτος*  
 him the high-priests many things. The and Pilate  
*παλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρινῇ*  
 again asked him, saying: Not answerest thou  
*οὐδέν· ἰδε, πόσα σου καταμάρτυρουσιν.*  
 nothing? see, how many things of thee they testify against.  
 5 *Ὁ δὲ Ἰησοῦς οὐκετι οὐδέν ἀπεκρίθη· ὥστε*  
 The but Jesus no longer nothing answered: so as  
*θαυμάζειν τὸν Πιλάτον.* 6 *Κατὰ δὲ ἑορτὴν*  
 to surprise the Pilate. At now feast  
*ἀπέλευεν αὐτοῖς ἓνα δεσμῖον ὃν περ ᾔτουντο.*  
 he used to 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.

thy speech is like it—omit.

1. Pilate. 2. says to him.

† 72. or a watch-trumpet sounded. See Note on Matt. xxvi. 34.

† 69. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26.

† 1. Ps. ii. 2; Matt. xxvii. 1; Luke xxii. 66; 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.

69. said to those.

72. immediately for a second.

4. accuse thee of.

70. and 1. Morning.

7 Ἦν δὲ ὁ λεγόμενος Βαραββας μετὰ τῶν συστα-  
Was and he being named Barabbas with the insur-  
γιαπτῶν δεδεμένους, οἵτινες ἐν τῇ στασεὶ φονο-  
gists having been bound, who in the sedition murder  
πεποιήκεισαν. 8 Καὶ ἀναβοήσας ὁ ὄχλος  
had committed. And crying out the crowd

ἤρξατο αἰτεῖσθαι, καθὼς αἰ ἐποίει αὐτοῖς.  
began to demand, as always he did to them.

9 Ὁ δὲ Πιλατος ἀπεκρίθη αὐτοῖς, λέγων· Θέλε-  
The but Pilate answered them, saying, Do you  
τε ἀπολῶ ὑμῖν τὸν βασιλεῦσιν τῶν Ἰουδαίων.  
wish I shall release to you the king of the Jews?

10 Ἐγίνωσκε γὰρ, ὅτι διὰ φθόνον παραδεδωκεισαν  
he knew for, that through envy had delivered up

αὐτὸν οἱ ἀρχιερεῖς. 11 Οἱ δὲ ἀρχιερεῖς ἀνεσι-  
him the high-priest. The and high-priests stirred

σαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν  
up the crowd, that rather the Barabbas

ἀπολῶσιν αὐτοῖς. 12 Ὁ δὲ Πιλατος ἀποκριθεὶς  
he should release to them. The but Pilate answering

παλὶν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιῶσιν ὃν  
again said to them; What then do you wish I shall do whom

λέγετε βασιλεῦσιν τῶν Ἰουδαίων; 13 Οἱ δὲ παλὶν  
you call a king of the Jews? They but again

ἐκραζάν· Σταυρῶσον αὐτὸν. 14 Ὁ δὲ Πιλατος  
cried out; Crucify him. The and Pilate

εἶπεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ  
said to them; What for evil has he done? They but

περισσῶς ἐκραζάν· Σταυρῶσον αὐτὸν. 15 Ὁ  
vehemently cried out; Crucify him. The

δὲ Πιλατος, βουλομενὸς τῷ ὄχλῳ τὸ ἵκανον  
then Pilate, being willing to the crowd the satisfaction

ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββαν, καὶ  
to make, released to them the Barabbas, and

παρέδωκε τὸν Ἰησοῦν, φραγελλῶσα, ἵνα  
delivered up the Jesus, having scourged, that

σταυρωθῇ.  
he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπηγάγον αὐτὸν ἐξω τῆς  
The and soldiers led away him within the

αὐλῆς, ἥ ἐστι πραιτωρίον· καὶ συγκαλοῦσιν  
court, which is a judgment hall; and they call together

ὅλην τὴν σπεῖραν. 17 Καὶ ἐνδύουσιν αὐτὸν  
whole the company. And they clothed him

πορφύραν, καὶ περιτιθεασιν αὐτῷ πλεξάντες  
purple, and placed it around him braiding

ἀκανθίνον στεφανόν. 18 Καὶ ἤρξαντο ἀσπάζε-  
an acanthine wreath. And they began to salute

θαι αὐτὸν· Χαιρε ὁ βασιλεὺς τῶν Ἰουδαίων.  
him; Hail the king of the Jews.

19 Καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλαμῷ,  
And they struck of him the head with a reed,

καὶ ἐνεπύον αὐτῷ, καὶ τιθέντες τὰ γόνατα  
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. I do to him you call the KING of the JEWS?

10. they had:

12. then shall

† 11. Matt. xxvii. 20: Acts iii. 14. ‡ 15. Matt. xxvii. 26: John xii. 1. 16. ‡ 16. Matt. xxvii. 27.

προσεκυνουν αυτω. <sup>20</sup> 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 put on him \*his αυτον τα ιματια τα ιδια· και εξαγουσι αυτον, him the clothes the own; and they led out him, \* [ινα σταυρωσωσιν αυτον.] <sup>21</sup> 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. <sup>22</sup> Και fus,) that he might bear the cross of him. And φερουσιν αυτον επι Γολγοθα τοπον· δ εστι they bring him to Golgotha place; which is μεθερμηνενομενον, κраниου τοπος. <sup>23</sup> Και διδουν being translated, of a skull a place. And they gave αυτω \* [πιειν] εσμυρνισμενον οινον· δ δε him [to drink] having been mixed with myrrh wine; he but ουκ ελαβε. not received.

<sup>24</sup> Και σταυρωσαντες αυτον, διαμεριζονται τα And crucifying him, they divide the ιματια αυτου, βαλλοντες κληρον επ' αυτα, τις clothes of him, casting lots on them, who τι αρη. <sup>25</sup> Ην δε ωρα τριτη, και εσταυρωσαν what should take. It was and hour third, and they crucified αυτον. <sup>26</sup> 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.” <sup>27</sup> Και συν αυτω σταυρουσι δυο ληστας· ενα εκ And with him they crucify two robbers; one at δεξιων, και ενα εξ ευωνυμων αυτου. <sup>28</sup> \* [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.”] <sup>29</sup> Και οι παραπορευομενοι lawless ones he was numbered.”] And those passing along εβλασφημουν αυτον, κινουντες τας κεφαλας reviled him, shaking the heads αυτων, και λεγοντες· Ουα· δ καταλυν τον of them, and saying; Ah; he destroying the ναον, και εν τρισιν ημεραις οικοδοουν· temple, and in three days building; <sup>30</sup> σωσον σεαυτον, και καταβα απο του σταυρου. save thyself, and come down from the cross. <sup>31</sup> 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;

<sup>20</sup> And when they had mocked him, they stripped him of the PURPLE garment, and put on him \*his own CLOTHES, and led him out.

<sup>21</sup> † 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.

<sup>22</sup> † And they bring him to \* GOLGOTHA, which, being translated, is, a Place of a Skull.

<sup>23</sup> And they presented him Wine mingled with Myrrh; but \* HE did not receive it.

<sup>24</sup> And \* they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

<sup>25</sup> And it was the third Hour when they nailed him to the Cross.

<sup>26</sup> And the INSCRIPTION of his ACCUSATION was written over him, “The KING of the JEWS.”

<sup>27</sup> And with him they \* crucified Two Robbers; one at \* his Right hand, and the other at his Left.

<sup>28</sup> \* † [And THAT SCRIPTURE was verified, which SAYS, † “He was numbered “with LAW-BREAKERS.”]

<sup>29</sup> And those PASSING ALONG reviled him, † shaking their HEADS, and saying, “Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

<sup>30</sup> save thyself, and come down from the CROSS!”

<sup>31</sup> 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. † 22. John xix. 17. † 24. Fea. xxii. 18; Luke xxiii. 34; John xix. 23. † 28. 1. 12; Luke xxii. 87. † 28. Fea. xxii. 7

Ἄλλους ἐσωσεν, 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. Καὶ οἱ συνεσταυρωμενοι αὐτῷ may believe. And those having been crucified with him  
 ὠνειδιζον αὐτον. 33 Γενομένης δὲ ὥρας ἑκτῆς, reproached him. Being come and hour sixth,  
 σκυτος ἐγενετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας sickness was on whole the land, till hour  
 ἐννατῆς. 34 Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήσεν ὁ ninth. And the hour the ninth cried the  
 Ἰησοῦς φωνῇ μεγάλῃ, \* [λεγων] Ἐλωι, ἐλωι. Jesus with a voice loud, [saying:] Eloi, eloi;  
 λαμμά σαβαχθανι; ὃ ἐστὶ μεθερμηνευομενον lamma sabachthani? which is being translated;  
 Ὁ θεός μου, \* [ὁ θεός μου] εἰς τί με ἐγκατέ- The God of me, [the God of me]; to what me hast thou  
 λιπες; 35 Καὶ τινες τῶν παρεστηκότων ἀκου- left, And some of those standing by hear-  
 ούσαντες, ἐλέγον· Ἰδοὺ, Ἠλίου φωνεῖ. 36 Δραμών ing, said: Lo, Elias he calls. Running  
 δε εἰς, καὶ γεμίσας σπογγὴν οἴξου, πεοίθεις τε and one, and filling a sponge of vinegar, attaching and  
 καλαμῷ, ἐποτίζεν αὐτόν, λέγων· Ἀφετε· ἰδῶμεν, to a reed, gave to drink him, saying: Let alone: we may see,  
 εἰ ἐρχεται Ἠλίας καθελεῖν αὐτόν. 37 Ὁ δὲ if comes Elias to take down him. The then  
 Ἰησοῦς, ἀφείς φωνὴν μεγάλην, ἐξέπνευσε. Jesus, uttering a voice loud, breathed out.  
 38 Καὶ τὸ καταπετάσμα τοῦ ναοῦ ἐσχίσθη εἰς And the curtain of the temple was rent into  
 δύο, ἀπὸ ἀνωθεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυ- two, from above to below. Seeing but the centu-  
 ριον, ὃ παρεστήκεις ἐξ ἐναντίας αὐτοῦ, ὅτι rion, that having stood by over against him, that  
 οὕτω \* [κράζας] ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ thus [having cried] he breathed out, said: Truly the  
 ἀνθρώπος οὗτος υἱὸς ἑν θεοῦ. 40 Ἦσαν δὲ καὶ man this a son was of a god. Were and also  
 γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ women from a distance beholding: among whom was also  
 Μαρία ἡ Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου Mary the Magdalene, and Mary the of the James  
 τοῦ μικροῦ καὶ Ἰωσὴ μητὴρ, καὶ Σαλωμῇ. 41 αἱ the little and Joseph mother, and Salome: who  
 \* [καί,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν [also,] when he was in the Galilee, followed,  
 αὐτῷ, καὶ διηκονοῦν αὐτῷ· καὶ ἄλλαι πολλαί, him, and served him: and others many,  
 αἱ συνάναβασαι αὐτῷ εἰς Ἱερουσόλυμα. 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. my GOD—omit. 39. having cried—omit.  
 41. also—omit.

34. NINTH Hour.

34. saying—omit.

39. This MAN.

40. the mother of.

† 32. Matt. xxvii. 44; Luke xxiii. 39.  
 † 23. Matt. xxvii. 51; Luke xxiii. 45.

† 34. Psa. xxii. 1; Matt. xxvii. 46.

† 36. Psa.

† 40. Psa. xxxviii. 11.

† 41. Luke

vii. 2, 8.

42 Καὶ ἡδὴ ὥρας γενομένης, (ἐπεὶ ἦν παρα-  
And now evening being come, (since it was prepa-  
σκεν, ὃ ἐστὶ προσαββατον,) 43 ἦλθεν Ἰωσήφ.  
ration, that is before sabbath,) came Joseph  
ὁ ἀπὸ Ἀριμαθίας, εὐσχημὼν 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 εἰσηλθεὶς 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  
ἐθαυμάσεν, εἰ ἤδη τεθνήκει· καὶ προσκαλεσα-  
wondered, if already he was dead; and having  
μενος τὸν κεντυριῶνα, ἐπηρώτησεν αὐτὸν, εἰ  
called the centurion, he asked him, if  
παλαι ἀπεθάνει. 45 Καὶ γινούς ἀπὸ τοῦ κεντυ-  
already he had died. And knowing from the centu-  
ριῶνος, ἐδωρησάτ' ὁ σῶμα τῷ Ἰωσήφ. 46 Καὶ  
rion, he gave the body to Joseph. And  
ἀγοράσας σινδονα, \* [καὶ] καθέλων αὐτὸν,  
having bought linen, [and] having taken down him,  
ἐνεύλησε τῇ σινδονί· καὶ κατέθηκεν αὐτὸν ἐν  
he wrapped the linen; and laid him in a  
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ  
a tomb, which was having been hewn out of a rock; and  
προσεκύλισε 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 Joseph  
θεωροῦν, πού τιθεται.  
beheld, where he was laid.

ΚΕΦ. ιε'. 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 ᾗγορασαν ἀρώματα, ἵνα ἐλθουσαι  
Salome bought aromatics, that coming  
ἀλειψωσιν αὐτὸν. 2 Καὶ λιαν πρῶι τῆς 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  
λάντος τοῦ ἡλίου. 3 Καὶ ἐλέγον πρὸς ἑαυτάς·  
arisen 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 Καὶ ἀναβλεψασαὶ 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, εἶδον νε-  
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 Jesus, 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, † 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 ii. 25, 33. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xi. 1. † 1. Luke xxiii. 50. † 5. Luke xix. 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 Ὁ δε λεγει αυτοις· Μη εκθαμβεισθε· Ἰησουν  
He but says to them; Not be you amazed; Jesus  
ζητειτε τον Ναζαρηνον, τον εσταυρωμενον·  
you seek the Nazarene, the having been crucified;  
ηγερθη, ουκ εστιν ὧδε· ἰδε ὁ τοπος, ὅπου  
he has been raised, not he is here; see the place, where  
εθηκαν αυτον. 9 Ἀλλ' ὑπαγετε, ειπατε τοις  
they laid him. But go, say to the  
μαθηταις αυτου, και τῷ Πητρῳ, ὅτι προαγει  
disciples of him, and to the Peter, that he goes before  
ὑμας εις την Γαλιλαιαν· ἐκει αυτον οψεσθε,  
you into the Galilee; there him you will see,  
καθως ειπεν ὑμιν. 8 Καὶ ἐξελθουσαι, ἐφυγον  
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 \* [Ἀναστας δε πρωι πρωτη σαββατου εφανη  
[Having risen and early first of week he appeared  
πρωτον Μαρια τη Μαγδαληνη, ἀφ' ἧς ἐκβεβ-  
first to Mary the Magdalene, from whom he had  
ληκει ἑπτα δαιμονια. 10 Ἐκεινη πορευθεισα  
cast seven demons. She going  
απηγγειλε τοις μετ' αυτου γενομενοις, πέν-  
brought back word to those with him having been, mourn-  
θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες  
ing and weeping. And those having heard  
ὅτι ζῇ και εθεαθη ὑπ' αὐτης, ἡπιστησαν  
that he was alive and had been seen by her, they did not believe.  
12 Μετα δε ταυτα δυσιν ἐξ αυτων περιπετυχουσιν  
After but these things to two of them walking  
εφανερωθη ἐν ἑτέρᾳ μορφῇ, πορευμενοι εἰς  
he appeared in another aspect, going into  
αγρον. 13 Κακεινοι ἀπελθοντες ἀπηγγειλαν  
country. And those having gone brought back word  
τοις λοιποῖς· ουδε ἐκεινοις ἐπιστευσαν.  
to the rest; neither to them did they give credit.  
14 Ὑστερον, ἀνακειμενοις αυτοις τοις ἐνδεκα  
Afterwards, reclining with them to the eleven  
εφανερωθη· και ἀνείδισε τὴν ἀπιστίαν αὐτῶν  
he appeared; and reproached the unbelief of them  
και σκληροκαρδιαν, ὅτι τοις ἰδασκεμένοις αὐτον  
and hardness of heart, because to those having seen him  
εἰρηγερμενον ουκ ἐπιστευσαν. 15 Καὶ εἶπεν  
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 precedes 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 then, 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 then 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.—3—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. xxviii. 5-7.

† 10. Luke xxiv. 10. John xx. 13.

† 7. Matt. xxvi. 32; Mark xiv. 28.

† 12. Luke xxiv. 13.

† 9. John xx. 14

† 14. Luke xxiv. 26

John xx. 19: 1 Cor. xv. 6.

αυτοις· Πορευθεντες εις τον κοσμον ἅπαντα,  
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 παρακολουθησει· 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 πινωσιν, 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 εξελ-  
sat at righ of the God: those and having

θοντες εκηρυξαν πανταχου, του κυριου συνερ-  
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.

—33. † 17. Acts v. 16; viii. 7; xvi. 18.

xxviii. 5. † 18. Acts xxviii. 8, James v. 14, 15.

† 20 Acts v. 12; xiv. 3; 1 Cor. i. 4, 5; Heb. ii. 4.

† 16 Acts ii. 38; viii. 12; xvi. 31

† 17. Acts ii. 4; x. 46; xix. 6.

† 18. Acts

† 19. Luke xxiv. 51; Acts i. 6; ii.

# ACCORDING TO LUKE.

## ΚΕΦ. α'. 1.

<sup>1</sup> Επειδὴ περ πολλοὶ ἐπεχειρήσαν ἀνατάξασθαι  
Since many have undertaken to prepare  
διηγήσιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν  
a narrative about those having been fully established among us,  
πραγμάτων, <sup>2</sup> καθὼς παρέδωκαν ἡμῖν οἱ ἀπ'  
facts, even as delivered to us those from  
ἀρχῆς αὐτοπταὶ καὶ ὑπηρεταὶ γενομένοι τοῦ  
a beginning eye-witnesses and ministers having been of the  
λόγου. <sup>3</sup> ἔδοξε καί μοι, παρηκολούθησθαι ἀνωθεν  
word; it seemed right also to me, having traced from the first  
πᾶσιν ἀκριθῶς, καθέξης σοὶ γράφαι, κρα-  
all accurately, in an orderly manner to thee to write, O most  
τιττε Θεοφιλε, <sup>4</sup> ἵνα ἐπιγνῶς περὶ ὧν  
excellent Theophilus, that thou mayest know concerning which  
κατηχηθῆς λόγων τὴν ἀσφαλείαν.  
thou hast been taught of words the certainty.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-  
Was in the days of Herod, the king  
λέως τῆς Ἰουδαίας, ἱερεὺς τις ὀνοματὶ Ζαχαρίας,  
of the Jews, a priest certain name Zacharias,  
ἐξ εφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν  
of course of Abia; and the wife of him of the  
θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ελισαβέτ.  
daughters of Aaron, and the name of her Elisabeth.  
<sup>6</sup> Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ,  
They were and righteous both in presence of the God,  
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαι-  
walking in all the commandments and ordi-  
ωμασι τοῦ κυρίου ἀμεμπτοί. <sup>7</sup> Καὶ οὐκ ἦν αὐτοῖς  
nances of the Lord blameless. And not was to them  
τεκνόν, καθότι ἡ Ελισαβέτ ἦν στειρά, καὶ  
a child, because the Elisabeth was barren, and  
ἀμφοτέροι προβεβήκοτες ἐν ταῖς ἡμέραις αὐτῶν  
both having been advanced in the days of them  
ἦσαν. <sup>8</sup> Ἐγένετο δὲ ἐν τῇ ἱερατεύειν αὐτὸν  
were. It happened now in the to perform sacred rites him  
ἐν τῇ τάξει τῆς εφημερίας αὐτοῦ ἐναντὶ τοῦ  
in the order of the course of him before of the  
θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας ἐλάχε  
God, according to the custom of the priesthood it fell to his lot

## CHAPTER I.

1 Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

2 † even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the WORD, delivered them to us;

3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, † † Most excellent Theophilus,

4 that thou mayest know † the CERTAINTY of the Words, concerning which thou hast been taught.

5 † In the DAYS of Herod, \* King of JUDEA, there was a certain Priest named Zachariah, † of the Course of Abijah; and his \* Wife was of the DAUGHTERS of Aaron, and her NAME was Elizabeth.

6 And they were both righteous in the sight of God, walking in all the COMMANDMENTS and Institutions of the LORD blameless.

7 And they had no Child, because \* Elizabeth was barren, and both were far advanced in YEARS.

8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,

9 † that it fell to him by lot, according to the cus-

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.  
7. 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 Ωβθη δε  
without to the hour of the incense burning. Appeared and  
αυτω αγγελος κυριου, εστως εν 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· διوتي 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  
ου μη πιη· και πνευματος αγιου πλησθησεται  
not ne 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 προελευσεται 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 have-  
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 Elijah,  
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 ‡  
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 σου 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 glad tidings to thee  
ταυτα. <sup>20</sup> 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, οιτινες πληρωθησονται εις τον καιρον  
of me, which shall be fulfilled into the season  
αυτων. <sup>21</sup> 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 ναφ. <sup>22</sup> 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 ναφ· και αυτος ην διανευων αυτοις, και  
in the temple; and he was making signs to them, and  
διεμενε κωφος. <sup>23</sup> 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. <sup>24</sup> Μετα δε ταυτας τας ημερας  
the house of himself. After and these the days  
συνελαβεν Ελισαβετ η γυνη αυτου· και περι-  
conceived Elisabeth the wife of him; and hid  
εκρυβεν εαυτην μηνas πεντε, λεγουσα· <sup>25</sup> 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.  
<sup>26</sup> 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, <sup>27</sup> 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 οικον Δαβιδ· και το ονομα της παρθενου,  
of house of David: and the name of the virgin,  
Μαριαμ. <sup>28</sup> 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.]  
<sup>29</sup> Η δε επι τω λογω διεταραχθη, και διελογι-  
She but at the word was greatly agitated, and pon-  
ζετο, ποταπος ειη ο ασπασμος ουτος. <sup>30</sup> 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.

<sup>20</sup> 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."

<sup>21</sup> And the PEOPLE  
were waiting for ZACHA-  
RIAH, and wondered at  
his CONTINUING so long  
in the SANCTUARY.

<sup>22</sup> 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.

<sup>23</sup> And it occurred, when  
† the DAYS of his PUBLIC  
SERVICE were completed,  
he returned to his own  
HOUSE.

<sup>24</sup> And after These DAYS  
ElizabETH his WIFE con-  
ceived, and concealed her-  
self five Months, saying,

<sup>25</sup> "Thus has the LORD  
done for me, in the Days  
when he regarded me, † to  
take away my REPROACH  
among Men."

<sup>26</sup> Now, in the SIXTH  
MONTH, the ANGEL Gabriel  
was sent by GOD to a City  
of GALILEE, named Naza-  
reth,

<sup>27</sup> to a Virgin † betrothed  
to a Man whose name was  
Joseph, of the House of  
David; and the VIRGIN'S  
NAME was Mary.

<sup>28</sup> And coming in to her,  
he said, † "Hail, favored  
one! the LORD is with  
thee!"

<sup>29</sup> 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 xl. 5; 1 Chron. ix. 25.

† 25. Gen. xxx. 23; Isa. iv. 1; liv. 1, 4

† 27. Matt. i. 18; Mark ii. 4, 5.

ειπεν ὁ ἀγγελος αὐτῇ· Μὴ φοβου, Μαριαμ·  
said the messenger to her; Not fear, Mary;  
εὗρες γὰρ χάριν παρὰ τῷ θεῷ. <sup>31</sup> Καὶ ἰδου,  
thou hast found for favor with the God. And lo,  
συλληψῇ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ  
thou shalt conceive in womb, and shalt bear a son, and  
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> 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· <sup>33</sup> 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. <sup>34</sup> 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  
νώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν αὐτῇ·  
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 ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον  
of highest shall overshadow thee; therefore and the being begotten  
ἅγιον, κληθήσεται υἱὸς θεοῦ. <sup>36</sup> Καὶ ἰδου,  
holy, shall be called a son of God. And lo,  
Ἐλισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνειλη-  
Elisabeth the kinswoman of thee, even she having  
φύει υἱόν ἐν γῆρὶ αὐτῆς· καὶ οὗτος μὴ ἔκτος  
conceived a son in old age of her; and this month sixth  
ἐστὶν αὕτη τῇ καλουμένῃ στείρα. <sup>37</sup> Ὅτι οὐκ  
is to her the being called barren. For not  
ἀδυνατῇ παρὰ τῷ θεῷ παν ῥῆμα. <sup>38</sup> Εἶπε δὲ  
shall be impossible with the God every word. Said and  
Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γένοιτο μοι  
Mary; lo, the handmaid of a lord; may it be done to me  
κατὰ τὸ ῥῆμα σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ  
according to the word of thee. And went from her the  
ἀγγελος.  
messenger.

<sup>39</sup> Ἀναστασα δὲ Μαριαμ ἐν ταῖς ἡμέραις  
Arising and Mary in the days  
ταύταις, ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ  
those, she went into the billy country with  
σπουδῆς, εἰς πόλιν Ἰουδα. <sup>40</sup> Καὶ εἰσῆλθεν εἰς  
haste, into a city of Juda. And entered into  
τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισα-  
the house of Zacharias, and saluted the Elisa-  
βὲτ. <sup>41</sup> Καὶ ἐγένετο, ὥς ἤκουσεν 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 FA-  
THER;

33 and † he will reign over the HOUSE of Jacob to the AGES; and of his KING-  
DOM 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 an-  
swering, said to her, † "Holy Spirit will come upon thee, and Power from the Most High will over-  
shadow thee; and there-  
fore that BEGOTTEN, BEING  
HOLY, will be called a Son  
of God.

36 And behold, Eliza-  
beth, 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 Declara-  
tion is impossible with  
GOD."

38 And Mary said, "Be-  
hold, 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 Ju-  
dah;

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.

cxix. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30.

vii. 14, 27; Micah iv. 7; Heb. i. 8. † 35. Matt. i. 20.

xxii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21.

xi. 9—11.

† 32. 2 Sam. vii. 11, 12; Psa  
† 33. Isa. xxiv. 23; Dan. ii. 44;

† 37. Gen. xviii. 14; Jer.

† 39. Josh. xii. 7;

τον ασπασμον της Μαρίας, ἐσκιρτήσε το βρε-  
 φος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ πλησθῇ πνεύματος  
 in the womb of her; and was filled a spirit  
 ἁγίου ἢ Ἐλισαβετ, καὶ ἀνεφώνησε φωνὴ μεγάλη  
 of holy the Elisabeth, and she cried out with a voice great  
 καὶ εἶπεν· <sup>42</sup> Εὐλογημένη σὺ ἐν γυναιξί· καὶ  
 and said; Having been blessed thou among women; and  
 εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. <sup>43</sup> Καὶ  
 having been blessed the fruit of the womb of thee. And  
 ποθεν μοι τοῦτο, ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου  
 whence to me this, that should come the mother of the Lord  
 μου πρὸς με; <sup>44</sup> Ἴδου γὰρ, ὡς ἐγενετο ἡ φωνὴ  
 of me to me? Lo for, as came the voice  
 τοῦ ασπασμοῦ σου εἰς τὰ ὠτα μου, ἐσκιρτήσε  
 of the salutation of thee into the ears of me, leaped  
 το βρέφος ἐν ἀγαλλίᾳ ἐν τῇ κοιλίᾳ μου.  
 the babe in exultation in the womb of me.  
<sup>45</sup> Καὶ μακάριοι ἡ πιστευσασα, ὅτι ἐστὶ τελειω-  
 And happy she having believed, that shall be a fulfill-  
 σις τοῖς ἀελαλημένοις αὐτῇ παρὰ κυρίου.  
 ment to those having been told to her from a lord.

<sup>46</sup> Καὶ εἶπε Μαρία· Μεγαλύνει ἡ ψυχὴ μου  
 And said Mary; magnifies the soul of me  
 τὸν κύριον, <sup>47</sup> καὶ ἠγαλλίασε τὸ πνεῦμα μου ἐπὶ  
 the Lord, and has exulted the spirit of me in  
 τῷ θεῷ τῷ σωτῆρι μου. <sup>48</sup> ὅτι ἐπεβλεψεν ἐπὶ  
 the God the savior of me; for he looked upon  
 τὴν ταπεινωσὶν τῆς δούλης αὐτοῦ. Ἴδου γὰρ,  
 the low state of the handmaid of himself. Lo for,  
 ἀπὸ τοῦ νῦν μακαριοῦσι με πατα αἱ γενεαί·  
 from the now will call happy me all the generations;  
<sup>49</sup> ὅτι ἐποίησε μοι μεγαλεῖα ὁ δυνατός· καὶ  
 for has done to me great things the mighty one; and  
 ἅγιον τὸ ὄνομα αὐτοῦ, <sup>50</sup> καὶ τὸ ἐλεος αὐτοῦ  
 holy the name of him, and the mercy of him  
 εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.  
 to generations of generations to those fearing him.  
<sup>51</sup> Ἐποίησε κρατὸς ἐν βραχίονι αὐτοῦ· διεσκορ-  
 He has showed strength with arm of himself; he has  
 πισε ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.  
 dispersed arrogant ones in thought of hearts of them.  
<sup>52</sup> Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε  
 He has cast down mighty ones from thrones, and lifted up  
 ταπεινοὺς. <sup>53</sup> Πεινῶντας ἐνεπλήσεν ἀγαθῶν,  
 humble ones. Hungering ones he filled of good things,  
 καὶ πλουτούντας ἐξαπέστειλε κενούς. <sup>54</sup> Ἀντε-  
 and being rich he sent away empty. He  
 λαβετο Ἰσραὴλ παῖδος αὐτοῦ, μνησθῆναι· ἐλεος,  
 aided Israel a child of himself, to remember mercy,  
<sup>55</sup> (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν.)  
 (as he spoke to the fathers of us.)

BETH heard the SALUTA-  
 TION of MARY, the BABE  
 leaped in her WOMB; and  
 ELIZABETH was filled with  
 holy Spirit.

<sup>42</sup> And she exclaimed  
 with a loud \* Voice, and  
 said, "Blessed art thou  
 among Women! and bles-  
 sed is the FRUIT of thy  
 WOMB!"

<sup>43</sup> But how happens  
 this to me, that the MO-  
 THER of my LORD should  
 come to me?

<sup>44</sup> For behold, when the  
 VOICE of thy SALUTATION  
 came to my EARS, the  
 BABE leaped in my WOMB  
 for Joy.

<sup>45</sup> And happy SHE HAV-  
 ING BELIEVED that there  
 will be a Fulfillment of the  
 WORDS SPOKEN to her by  
 the Lord."

<sup>46</sup> And Mary said, † "My  
 SOUL extols the LORD,

<sup>47</sup> and my SPIRIT ex-  
 ults in GOD my SAVIOR;

<sup>48</sup> because he kindly  
 viewed the HUMBLE CON-  
 DITION of his HANDMAID;  
 for, behold! from THIS  
 TIME † ALL GENERATIONS  
 will pronounce me happy.

<sup>49</sup> for the MIGHTY One  
 has done Wonders for me:  
 † and holy is his NAME.

<sup>50</sup> † and his MERCY ex-  
 tends to Generations of  
 Generations of THOSE who  
 FEAR him.

<sup>51</sup> † He shows Strength  
 † with his Arm; he dis-  
 perses those Proud in the  
 Thought of their Hearts.

<sup>52</sup> † He casts down Po-  
 tentates from Thrones, and  
 raises up the lowly.

<sup>53</sup> He fills the Hungry  
 with good things, and the  
 Rich he sends away empty.

<sup>54</sup> He supports Israel,  
 his own Child, remember-  
 ing Mercy,

<sup>55</sup> († as he spoke to our

\* VATICAN MANUSCRIPT.—42. Cry.

<sup>51</sup>. Grotius observes, that God's efficacy is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of lice was the *finger* of God, Exod. vii. 13. The plagues in general were wrought by his *hand*, Exod. iii. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his *arm*, Exod. xv. 16.

† <sup>48</sup>. 1 Sam. ii. 1.                      † <sup>49</sup>. 1 Luke xi. 27.

† <sup>50</sup>. Psa. cxi. 9.

† <sup>51</sup>. Psa. xcvi. 1.

† <sup>52</sup>. 1 Sam. ii. 8; Psa. cxlii. 7.

† <sup>53</sup>. Gen. xvi.

† <sup>54</sup>. Gen. xvi.

τω Αβρααμ και τω σπερματι αυτου ἕως αιωνος.  
to the Abraam and to the seed of him even to an age.

<sup>56</sup> Εμεινε δε Μαριαμ συν αυτη ὥσει μηνας τρεις.  
Abode and Mary with her about months three:

και ὑπεστρεψεν εις τον οικον αυτης.  
and returned to the house of her.

<sup>57</sup> Τη δε Ελισαβητ επλησθη ὁ χρονος του  
To the now Elisabeth was fulfilled the time of the

τεκειν αυτην· και εγεννησεν υιον. <sup>58</sup> Και ηκου-  
to hear her; and she brought forth a son. And heard

σαν οἱ περιοικοι και οἱ συγγενεις αυτης, ὅτι  
the neighbors and the kindred of her, that

εμεγαλυνε κυριος το ελεος αὐτου μετ' αυτης.  
had magnified a lord the mercy of himself towards her;

και συνεχαιρον αυτη. <sup>59</sup> Και εγενετο, εν τη  
and they rejoiced with her. And it came to pass, in the

ογδοῃ, ἡμερα 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. <sup>60</sup> Και απκριθεισα ἡ μητηρ αυτου  
Zacharias. And answering the mother of him

ειπεν· Ουχι· αλλα κληθησεται Ιωαννης. <sup>61</sup> Και  
said; No: but he shall be called John. And

ειπον προς αυτην· Ὅτι ουδεις εστιν εν τη  
they said to her; That no one is among the

συγγενεια σου, ὃς καλεϊται τω ονοματι τουτῳ.  
kindred of thee, who is called to the name this.

<sup>62</sup> 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. <sup>63</sup> 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. <sup>64</sup> Ανεωχθη δε το  
And they wondered all. Was opened and the

στομα αυτου παραχρημα, και ἡ γλωσσα αυτου·  
mouth of him immediately, and the tongue of him;

και ελαλει ευλογων τον θεον. <sup>65</sup> 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 ὅλῃ τη ορεινῃ της Ιουδαιας διελαλειτο  
and in whole the hilly-country of the Judea talked of throughout

παντα τα ῥηματα ταυτα. <sup>66</sup> Και εθεντο παντες  
all the things these. And placed all

οἱ ακουσαντες εν τη καρδια αὐτων, λεγοντες·  
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the Age."

<sup>56</sup> And Mary remained with her about three Months, and returned to her HOUSE.

<sup>57</sup> Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

<sup>58</sup> And her NEIGHBORS and RELATIVES heard That the Lord had magnified his MERCY towards her; and they rejoiced with her.

<sup>59</sup> 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;

<sup>60</sup> but his MOTHER interposing, said, "No; but ‡ he shall be called John."

<sup>61</sup> And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

<sup>62</sup> Then they asked his FATHER, by Signs, WHAT HE WISHED HIM TO BE CALLED.

<sup>63</sup> And requesting † a TABLET, he wrote, saying, † "His NAME is John." And they all wondered,

<sup>64</sup> ‡ for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

<sup>65</sup> And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through All the ‡ MOUNTAINOUS COUNTRY of JUDEA.

<sup>66</sup> 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*. † 63. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

† 59. Gen. xvii. 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 πατὴρ 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 ἠγάγει 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 Abraham 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 δικαιοσύνη 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 πρό \* [προ-  
of highest shalt be called; thou shalt go for before [face]

σωποῦ] κυρίου, ἑτοιμάσαι 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 σπλαγχνὰ ἐλεο-  
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 arising from

ὑψους, 79 ἐπιφαναι 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. Ps. 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.

θανάτου καθημενοις, του κατευθυναι τους ποδας  
of death sitting, of the to guide the feet  
ἦμιν εἰς ὁδον εἰρηνης. <sup>80</sup> Το δὲ παιδιον ηὔξανε,  
of us into a way of peace. The now little child grew,  
καὶ ἐκρταιοῦτο πνευματί· καὶ ἦν ἐν ταῖς ἐρη-  
and became strong in spirit; and was in the des-  
μοῖς, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν  
erts, till day of manifestation of him to the  
Ἰσραὴλ.  
Israel.

ΚΕΦ. β'. 2.

<sup>1</sup> Ἐγενέτο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις, ἐξῆλθε  
It came to pass and in the days those, went forth  
δογμα παρὰ Καίσαρος Αὐγουστου, ἀπογραφεσ-  
a decree from Cesar Augustus, to register  
θαί πασαν τὴν οἰκουμένην. <sup>2</sup> (Αὕτη ἡ ἀπογραφὴ  
all the habitable. (This the registry  
πρωτῇ ἐγενέτο ἡγεμονευόντος τῆς Συρίας  
first was made being governor of the Syria  
Κυρηνίου.) <sup>3</sup> Καὶ ἐπορεύοντο πάντες ἀπογρα-  
Cyrenus.) And they went all to be  
φεσθαί, ἕκαστος εἰς τὴν ἰδίαν πόλιν. <sup>4</sup> Ἀνεβῆ  
registered, each into the his own city. Went up  
δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως  
and also Joseph from the Galilee, out of city  
Ναζαρετ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ,  
Nazareth, into the Judea, into a city of David,  
ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτοῦ ἐξ  
which is called Bethlehem, (because the to be him of  
οἴκου καὶ πατρίας Δαυὶδ,) <sup>5</sup> ἀπογραφασθαι συν-  
house and family of David,) to be registered with  
Μαριάμ τῇ μεμνηστευμένη αὐτῷ \* [γύναικι,]  
Mary the having been espoused to him [a wife,]  
οὔσῃ ἐγκυῶ. <sup>6</sup> Ἐγενέτο δὲ ἐν τῷ εἶναι αὐτοὺς  
being with child. It happened then in the to be them  
ἐκεῖ, ἐπλησθῆσαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν.  
there were fulfilled the days of the to bear her.  
<sup>7</sup> Καὶ ἐτεκε τὸν υἱὸν αὐτῆς τὸν πρωτοτόκον,  
And she brought forth the son of her the first-born,  
καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνεκλίνειν αὐτόν  
and swathed him, and laid him  
ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ  
in the manger; because not was to them a place in the  
καταλυματί.  
guest-chamber.

our FEET into the Way of Peace."

<sup>80</sup> 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.

<sup>1</sup> Now it occurred in those DAYS, that an Edict went forth from Cesar Augustus, to register All the <sup>†</sup> HABITABLE.

<sup>2</sup> (<sup>‡</sup> This \* was the first Registry of Quirinus, Governor of SYRIA.)

<sup>3</sup> And they all went to be registered, each into his own City.

<sup>4</sup> And Joseph also went up from GALILEE, out of the City of Nazareth, into the <sup>‡</sup> City of JUDEA, into the <sup>‡</sup> City of David, which is called Bethlehem, (<sup>‡</sup> because he was of the House and Family of David.)

<sup>5</sup> to be registered with Mary, <sup>‡</sup> his BETROTHED, being pregnant.

<sup>6</sup> And it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

<sup>7</sup> <sup>‡</sup> And she brought forth her FIRST-BORN SON, and swathed him, and laid him in \* <sup>‡</sup> 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.

<sup>†</sup> 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.

<sup>‡</sup> 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 verses 12, 16."

<sup>†</sup> 2. Acts v. 87. <sup>‡</sup> 4. 1 Sam. xvi. 1, 4; John vii. 42.

27. <sup>†</sup> 5. Matt. i. 18; Luke i. 27. <sup>‡</sup> 7. Matt. i. 25.

<sup>†</sup> 4. Matt. i. 16; Luke i

8 **Και ποιμενες ησαν εν τη χωρα τη αυτη**  
 And shepherds were in the country the this  
**αγραυλουντες, και φυλασσοντες φυλακας της**  
 abiding in the fields, and keeping and watches of a lord  
**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 φατνη.** 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 φατνη.**  
 Joseph, and the babe lying in the manger.  
 17 **Ιδοντες δε, διεγνωρισαν \* [περι] του ρηματος**  
 Having seen and, they published [around] the declaration  
**του λαληθειτος 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 λαληθειτων 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; Psal. lxxii. 17; Jer. iv

‡ 11. Isa. ix. 6

20 Και ὑπεστρεψαν οἱ ποιμένες δοξαζόντες και  
And returned the shepherds glorifying and  
αινουντες 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 ἡμεραι 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 ἡμεραι 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 κυρίῳ,  
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 κυρίῳ  
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 Ἱερουσαλημ, 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 aspirit was holy upon him; and

ην αυτῷ κεχρηματισμενον ὑπο του πνευματος  
it was to him having been informed by the spirit  
του ἁγιου, μη ιδειν θανατον, πριν η ιδῇ  
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. *πρόα.* xiii. 2; xxii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15.

† 24. Lev. xii. 8.

29 *Νυν απολυνεις τον δουλων σου, δεσποτα,*  
Now dost thou dismiss the servant of thee, O sovereign,  
*κατα το ρημα σου, εν ειρηνη·* 30 *οτι ειδον 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; alight  
*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 Αννα 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, νηστειαις και δεησεισι λατρυνουσα νυκτα*  
temple, fastings and prayers serving night  
*και ημεραν.* 38 *Και αυτη, αυτη τη ωρα επιστ-*  
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.  
40. in Spirit—omit.

37. till eighty-four.

38. God, and

† 32. Isa. xlii. 6; xlix. 6; lx. 1; Acts xlii. 47; xxviii. 28.

† 34. Isa. viii. 14; Matt.

xxi. 41; Rom. ix. 32; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8.

† 34. Heb. xii. 3.

† 37. Acts

xxv. 7; 1 Tim. v. 5.

† 33. Luke xxiv. 21.

† 40. Luke i. 89. 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 αποκρισεσιν 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 AC-QUAINTANCES.

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 then 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 xxii. 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.

gen-

ΚΕΦ. γ'. 3.

1 Εν ετει δε πέντεκαϊδεκατης ηγεμονιας  
In year now fifteenth of the government  
Τιβεριου Καισαρος, ηγεμονευοντος Ποντιου Πι-  
of Tiberias Cesar, being governor Pontius Pi-  
λατου της Ιουδαιας, και τετραρχουντος της  
late of the Judea, and being tetrarch of the  
Γαλιλαιας Ηρωδου, Φιλιππου δε του αδελφου  
Galilee Herod, Philip and the brother  
αυτου τετραρχουντος της Ιτουραιας και Τραχω-  
of him, being tetrarch of the Ituriz and Trach-  
νιτιδος χωρας, και Λυσανιου της Αβιληνης  
nitis region, and Lysanias of the Abilene  
τετραρχουντος, 2 επι αρχιερεως Αννα και Κα-  
being tetrarch, under high priests Annas and Cai-  
αφα, εγενετο ρημα θεου επι Ιωαννην, του  
aphas, 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, \* [λεγωντες:] " 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 φαραγξ  
make you the beaten 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 σαρξ το σωτηριον του θεου." 7 Ελεγεν  
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 εχιδνων, τισ υπεδειξεν υμιν  
him; O broods of venomous serpents, who pointed out to you

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.

1 Now in the fifteenth  
Year of the GOVERNMENT  
of Tiberius Cesar, Pontius  
Pilate being Governor of  
JUDEA, and Herod tet-  
rarch of GALILEE, and  
Philip his BROTHER tet-  
rarch of ITUREA, and the  
Province of Trachonitis,  
and Lysanias, the tetrarch  
of ABILENE,

2 † in the \* High-priest-  
hood of † Annas, and Cai-  
aphas, a Command from  
God came to John, the  
SON of Zachariah, in the  
DESERT.

3 † And he went into All  
the adjacent \* Country of  
the JORDAN, publishing an  
Immersion of Reformation  
† for Forgiveness of Sins.

4 As it is written in the  
Book of the Words of  
Isaiah, the PROPHET; † "A  
" Voice proclaiming in the  
" DESERT Prepare the way  
" for the Lord, make the  
" HIGHWAYS straight for  
" him.

5 " Every Ravine shall  
" be filled up, and Every  
" Mountain and Hill shall  
" be made low; and the  
" CROOKED roads shall be-  
" come straight, and the  
" ROUGH 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.  
priest. 3. Country. 4. saying—omit.

52. in wisdom and.

2. High-

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The 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 i. 7. † 4. Isa. xl. 3; Matt. iii. 3; Mark. 1. 3; John i. 3. † 6. Isa. xlviii. 3; Isa. lii. 10; Luke ii. 10. † 7. Matt. iii. 7.

φνηγειν απο της μελλουσης οργης; <sup>8</sup> Ποιησατε  
to flee from the coming wrath? Bring forth

ουν καρπους αξιους της μετανοιας· και μη  
then fruits worthy of the reformation; and not  
αρξησηθε 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.

<sup>9</sup> 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.

<sup>20</sup> Και επηρωτων αυτον οι οχλοι, λεγοντες· Τι  
And asked him the crowds, saying; What

ουν ποιησομεν; <sup>11</sup> 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.

<sup>12</sup> 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?

<sup>13</sup> ‘Ο δε ειπε προς αυτους· Μηδεν πλεον παρα  
He and said to them; Nothing more from

το διατεταγμενον υμιν πρασσετε. <sup>14</sup> 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 οφωνιοις υμων.  
be you content with the wages of you.

<sup>15</sup> Προσδοκωντος δε του λαου, και διαλογιζο-  
Expecting and of the people, and reason-

μενων παντων εν ταις καρδιαις αυτων περι του  
ing all in the hearts of them about the

Ιωαννου, μηποτε αυτος ειη ο Χριστος, <sup>16</sup> απεκ-  
John, whether he were the Anointed, an-

ρινατο ο Ιωαννης απاسι, λεγων· Εγω μεν  
answered 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. <sup>17</sup> 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?

<sup>8</sup> 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.

<sup>9</sup> 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.”

<sup>10</sup> And the CROWDS asked him, saying, “What then should we do?”

<sup>11</sup> 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.”

<sup>12</sup> †And Tribute-takers, also, came to be immersed, and said to him, “Teacher, what should we do?”

<sup>13</sup> And HE said to them, “Collect nothing more than WHAT IS APPOINTED for you.”

<sup>14</sup> 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.”

<sup>15</sup> And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

<sup>16</sup> 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.

<sup>17</sup> 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. 19.  
iv. 20.

† 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17  
† 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. <sup>18</sup> Πολλα μεν ουν και ετερα  
 inextinguishable. Many indeed then also other things  
 παρακαλων ευηγγελιζετο τον λαον. <sup>19</sup> Ο δε  
 exhorting he preached glad tidings the people. The but  
 Ἡρωδης ο τετραρχης, ελεγχομενος ὑπ' αουτου  
 Herod the tetrarch, being reproved by him  
 περι Ἡρωδιαδος της γυναικος του αδελφου  
 about Herodias of the wife of the brother  
 αουτου, και περι παντων ὧν εποιησε πονηρων ο  
 of him, and about all of which had done evils the  
 Ἡρωδης, <sup>20</sup> 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.

<sup>21</sup> Εγενετο δε εν τω βαπτισθηναι ἀπαντα 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, <sup>22</sup> 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' αουτον, και φωνην εξ ουρανου  
 a dove, upon him, and a voice out of heaven  
 γεγενεσθαι, \* [λεγουσαν·] “Συ ει ο υιος μου ο  
 to have come, [saying;] “Thou art the son of me the  
 αγαπητος, εν σοι ηυδοκησα.”  
 beloved, in thee I delight.

<sup>23</sup> Και αυτος ην ο Ιησους ὡσει ετων τριακοντα,  
 And he was the Jesus about years thirty,  
 αρχομενος, ὡν, ὡς ενομιζετο, υιος Ιωσηφ, του  
 beginning being as was allowed, a son of Joseph, of the  
 Ἡλι, <sup>24</sup> του Ματθατ, του Λευι, του Μελχι,  
 Heli, of the Matthat, of the Levi, of the Melchi,  
 του Ιαννα, του Ιωσηφ, <sup>25</sup> του Ματταθιου, του  
 of the Janna, of the Joseph, of the Mattathias, of the  
 Αμωσ, του Ναουμ, του Εσλι, του Ναγγαι, <sup>26</sup> 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 Seuei, of the Joseph,  
 του Ιουδα, <sup>27</sup> του Ιωαννα, του Ρητα, 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.”

<sup>18</sup> And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

<sup>19</sup> † 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,

<sup>20</sup> added also this to all, —he shut up John in \* Prison.

<sup>21</sup> And it occurred, when All the PEOPLE were IMMERSED, ‡ Jesus also having been immersed, and praying, the HEAVEN was opened.

<sup>22</sup> 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.”

<sup>23</sup> 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,

<sup>24</sup> the son of MATTHAT, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

<sup>25</sup> the son of MATTA THIAH, the son of AMOS the son of NAHUM, the son of ESLLI, the son of NAGGAI,

<sup>26</sup> the son of MAATH, the son of MATTATHIAH, the son of SHIMEI, the son of JOSEPH, the son of JUDAH,

<sup>27</sup> 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.

του Σαλαθιηλ, του Νηρι, <sup>28</sup> του Μελχι, του  
of the Salathiel, of the Neri, of the Melchi, of the  
Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, <sup>29</sup> 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, <sup>30</sup> του Συμεων, του Ιουδα, του Ιωσηφ,  
of the Levi, of the Simeon, of the Juda, of the Joseph,  
του Ιωναν, του Ελιακειμ, <sup>31</sup> 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, <sup>32</sup> του Ιεσσαί, 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,  
<sup>33</sup> του Αμιναδαβ, του Αραμ, του Εσρωμ, του  
of the Aminadab, of the Aram, of the Esrom, of the  
Φαρες, του Ιουδα, <sup>34</sup> του Ιακωβ, του Ισαακ,  
Phares, of the Juda, of the Jacob, of the Israel,

του Αβρααμ, του Οχρα, του Ναχωρ, <sup>35</sup> του  
of the Abraam, of the Thua, of the Nachor, of the  
Σερουχ, του Ραγαν, του Φαλεκ, του Εβερ, του  
Saruch, of the Ragau, of the Phalec, of the Eber, of the  
Σαλα, <sup>36</sup> του Καϊναν, του Αρφαξαδ, του Σημ,  
Sala, of the Cainan, of the Arphaxad, of the Sem,  
του Νωε, του Λαμεχ, <sup>37</sup> του Μαθουσαλα, του  
of the Noe, of the Lamech, of the Mathusala, of the  
Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καϊναν,  
Enoch, of the Jared, of the Maleleel, of the Cainan,  
<sup>38</sup> του Ενωσ, του Σηθ, του Αδαμ, του Θεου.  
of the Enos, of the Seth, of the Adam, of the God.

# ΚΕΦ. δ'. 4.

<sup>1</sup> Ἰησοῦς δὲ πνεύματος ἁγίου πληρὸς ὑπέστ-  
Jesus and spirit of holy full re-  
τρεψεν ἀπο τοῦ Ἰορδάνου· καὶ ἡγετο ἐν τῷ  
turned from the Jordan; and was led about by the  
πνεύματι εἰς τὴν ἐρημον, <sup>2</sup> ἡμέρας τεσσαρακοντα  
spirit into the desert, days forty  
πειραζομενος ὑπο τοῦ διαβολοῦ. Καὶ οὐκ  
being tempted by the accuser. And not  
ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖναις· καὶ  
he ate nothing in the days those; and  
συντελεσθεισῶν αὐτῶν, \* [ὕστερον] ἐπεινασε.  
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,

<sup>28</sup> the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,

<sup>29</sup> the son of Joses, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,

<sup>30</sup> the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM,

<sup>31</sup> the son of MELIAH, the son of MAINAN, the son of MATTATHAH, the son of NATHAN, the son of DAVID,

<sup>32</sup> the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAHSHON,

<sup>33</sup> the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHAREZ, the son of JUDAH,

<sup>34</sup> the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TE-RAH, the son of NAHOR,

<sup>35</sup> the son of SERUG, the son of REU, the son of PELIEG, the son of EBER, the son of SALAH,

<sup>36</sup> the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

<sup>37</sup> the son of METHUSELAH, the son of ENOCH, the son of JAREL, the son of MAHALALEEL, the son of CAINAN,

<sup>38</sup> the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

## CHAPTER IV.

<sup>1</sup> And † Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT \* in the DESERT

<sup>2</sup> 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 εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ  
And said to him the accuser. If as thou art of the  
θεοῦ, εἶπε τῷ λίθῳ τούτῳ, ἵνα γένηται ἄρτος.  
God, say to the stone this, that it may become a loaf.

<sup>4</sup> Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, \* [λέγων·]  
And answered Jesus to him, [saying;]

Γεγραπταὶ· “Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζῆσεται  
It is written; That not on bread alone shall live

ὁ ἄνθρωπος, \* [ἀλλ’ ἐπὶ παντὶ ῥήματι θεοῦ.”]  
the man, [but on every word of God.”]

<sup>5</sup> Καὶ ἀναγαγὼν αὐτόν ὁ διαβολὸς εἰς ὄρος  
And having led up him the accuser into mountain

ὕψηλον, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς  
high, he showed to him all the kingdoms of the

οἰκουμένης ἐν στίγμῃ χρόνου. <sup>6</sup> Καὶ εἶπεν  
habitable in a moment of time. And said

αὐτῷ ὁ διαβολὸς· Σοὶ δώσω τὴν ἐξουσίαν ταυ-  
to him the accuser; To thee I will give the authority this

τὴν ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ  
all, and the glory of them; that to me

παρὰδεδόται, καὶ ὅς εἰ εὐθέως, δίδωμι αὐτῇ·  
it has been prepared, and to whoever I will, I give her;

<sup>7</sup> Σὺ οὖν εἰς προσκυνήσεις ἐν ὀνόματι μου, ἐστὶ  
thou then if thou wilt do homage before me, shall be

σου πάντα. <sup>8</sup> Καὶ ἀποκρίθεις αὐτῷ εἶπεν ὁ  
to thee all. And answering to him said the

Ἰησοῦς· Γεγραπταὶ· “Προσκυνήσεις κύριον τὸν  
Jesus; It is written; “Thou shalt worship a lord the

θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.”  
God of thee, and to him alone thou shalt render service.”

<sup>9</sup> Καὶ ἡγάγεον αὐτόν εἰς Ἱερουσαλὴμ, καὶ  
And he brought him to Jerusalem, and

ἐστῆσεν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ  
placed him on the wing of the temple; and

εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν  
said to him; If as thou art of the God, cast thyself

ἐντεῦθεν κατὰ· <sup>10</sup> γεγραπταὶ γὰρ· “Ὅτι τοῖς  
from this place down; it is written for; That to the

αγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ δια-  
messengers of himself he will give charge concerning thee, of the to

φυλάξαι σε· <sup>11</sup> καὶ ὅτι ἐπὶ χειρῶν ἁρῶσι σε,  
guard thee; and that on hands they shall bear thee,

μηποτε προσκοψῇς πρὸς λίθον τοῦ ποδὸς σου.”  
lest thou shouldst strike against a stone the foot of thee.”

<sup>12</sup> Καὶ ἀποκρίθεις εἶπεν αὐτῷ ὁ Ἰησοῦς· “Ὅτι  
And answering said to him the Jesus; That

εἰρήται· “Οὐκ ἐκπειράσεις κύριον τὸν θεόν  
it is said; “Not thou shalt tempt a lord the God

σου.”  
of thee.”

<sup>13</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ διαβο-  
And having ended every temptation the accu-

λος, ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ. <sup>14</sup> Καὶ  
ser, departed from him for a season. And

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.

† 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. Psal. 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' ὅλην τὴν περιχώρον 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 εἰθῆος 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· οὗ ἐνέκεν ἀχρίσε με εὐαγγελισασθαι με· ὅχις, ἀπεσταλκε με κηρύξαι αἰχμαλώτοις ἀφ’ ἑσιν, καὶ τυφλοῖς ἀναβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφῆσει, 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.” 20 Καὶ πτυξας τὸ βιβλίον, ἀποδούς τῷ ὑπηρετῇ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἠρξάτο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρωταὶ ἡ γραφὴ αὕτη ἐν τοῖς ὠσιν ὑμῶν. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ ἐθαύμαζον 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 xlii. 14, xlvii. 2.

† 18. Isa.

lxi. 1. † 22. Psa. xlv. 2. † 22. John vi. 42.

ειπε προς αυτους· Παντως ερειτε μοι την παρα-  
he said to them: Surely you will say to me the illus-  
βολην ταυτην· “Ιατρε, θεραπευσον σεαυτον.”  
tration 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. <sup>24</sup> Ειπε δε·  
do thou also here in the country of thes. 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. <sup>25</sup> 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  
Ηλίου εν τω Ισραηλ, οτε εκλεισθη ο ουρανός  
of Elias in the Israel, when was shut up the heaven  
επι ετη τρια και μηνας εξ, ως εγενετο λιμος  
for years three and months six, so that came a famine  
μεγας επι πασαν την γην· <sup>26</sup> και προς ουδεμιαν  
great over all the land; and to no one  
αυτων επεμψθη Ηλιας, ει μη εις Σαρεπτα της  
of them was sent Elias, if not into Sarepta of the  
Σιδωνος προς γυναικα χηραν. <sup>27</sup> 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. <sup>28</sup> 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.  
<sup>29</sup> Και ανασταντες εξεβαλον αυτον εξω της  
And rising up they cast out him outside of the  
πολεως· 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· <sup>30</sup> αι το; δε διελθων δια  
to cast down him; he but passing through  
μεσσω αυτων, επορευετο.  
midst of them, went away.  
<sup>31</sup> Και καταλθεν 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. <sup>32</sup> 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.  
<sup>33</sup> 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 Sarepta, of SIDON.

27 † And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN.”

28 And all in the SYNAGOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down; 30 but HE, † passing through the Midst of them, went away.

31 † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck with awe at his mode of INSTRUCTION; † For his word was with Authority.

33 † Now there was a Man in the SYNAGOGUE,

† 20. Behind the Maronite church is a steep precipice, forty or fifty feet high, “on the brow of the hill;” the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James v. 17. † 27. 2 Kings v. 14. † 30. John viii. 59; 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 ἡμιν και  
 with a voice loud, [saying:] Ah, what to us and  
 σοι, Ιησου Ναζαρηνη; ἤλθες απολεσαι ἡμας.  
 to thee Jesus O Nazarene? comest thou to destroy us;  
 ἰδα σε τις ει, ὁ ἅγιος του θεου. 35 Και  
 know thee who thou art, the holy the God. And  
 ἐπετιμησεν αυτω ὁ Ιησους, λεγων· Φιμωθητι,  
 rebuked him the Jesus, saying, Be silent,  
 και εξελθε εξ αυτου. Και ῥιψαν 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  
 ἄλυσαν αυτον. 36 Και εγενετο βαυβος επι  
 hurting him; And came amazement on  
 ας· και συνελαλουν προς αλληλους, λεγοι-  
 all, and talked to one another, say-  
 ες· Τις ὁ λογος οὗτος, ὅτι εν εξουσια και  
 ing; What the word this, for with authority and  
 δυναμει επιτασσαι τοις ακαθαρμοις 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 οικiam 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, ἐπετιμησε τῷ πυρετῷ· 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 ἡλιου, παντες ὅσοι ειχον  
 Setting and of the sun, all as many as had  
 ασθενουκτας νοσους ποικιλαις, ηγαγον αυτους  
 being afflicted with diseases various, brought them  
 προς αυτον· ὁ δε ἐνι ἑκαστῳ αυτων τας  
 to him: he and one by one separately of them the  
 χειρας επιθεις, εθεραπευσεν αυτους. 41 Εξηρ-  
 hands; laying placed, he healed them. Came  
 χετο· δε και δαιμονια απο πολλων, κραζοντα  
 out and also demons from many, crying out  
 και λεγοντα· Ὅτι συ ει ὁ υἱος του θεου. Και  
 and saying: That thou art the son of the God. And  
 επιτιμων ουκ εια αυτα λαλειν, ὅτι 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 <sup>†</sup>im-  
 pure Demon; and he ex-  
 claimed with a loud Voice,

34 "Ah! what hast thou  
 to do with us, Jesus Naza-  
 rene? Comest thou to destroy us? I know thee  
 who thou art; <sup>†</sup> 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, depar-  
 ted from him, without  
 hurting him.

36 And amazement came  
 on all, and they spoke to  
 one another, "What word  
 is this! For with Autho-  
 rity and Power he com-  
 mands the IMPURE Spirits,  
 and they come out."

37 And a Report con-  
 cerning him went forth  
 into Every Part of the  
 SURROUNDING COUNTRY.

38 <sup>†</sup> And rising-up out  
 of the SYNAGOGUE, he  
 entered the HOUSE of Si-  
 mon. And SIMON'S Mo-  
 ther-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 in-  
 stantly rising up, she ser-  
 ved them.

40 <sup>†</sup> 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, cry-  
 ing out and saying, "Thou  
 art the SON of GOD." And  
 rebuking them, he per-  
 mitted them not to say  
 That they knew him to be  
 the MESSIAH.

<sup>†</sup> 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.  
 35. 16; Mark i. 22.

38. Matt. viii. 14; Mark i. 29.

40. Matt.

<sup>42</sup> Γενόμενης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς  
 Being come and day, coming out he went into  
 ἐρημον τοπον· καὶ οἱ ὄχλοι ἐπέζητουν αὐτον,  
 a desert place: and the crowds sought him,  
 καὶ ἤλθων ἕως αὐτου, καὶ κατείχον αὐτον μὴ  
 and came to him, and urged him not  
 πορευεσθαι ἀπ' αὐτων. <sup>43</sup> Ὁ δὲ εἶπε πρὸς  
 to depart from them. He but said to  
 αὐτους· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν ἐναγ-  
 them; That also to the other cities to publish  
 γελισθᾶν με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι  
 glad tidings me must the kingdom of the God; because  
 εἰς τοῦτο ἀπεσταλμαι.  
 for this I have been sent forth.

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 preach-  
ing \* 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."

6 And \* Simon answer-  
ing 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—omit.      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, ὥστε βυθιζεσθαι αὐτα.  
both the ships, so as to sink them.

8 Ἰδων δε Σιμων Πητρος, προσεπεσε τοις γονασι  
Seeing and Simon Peter, fell down to the knees

του Ἰησου, λεγων· Εξελθε απ' εμου, οτι τυνηρ  
of the Jesus, saying; Depart from me, for a man  
ἁμαρτωλος εἰμι, κυριε. 9 Θαμβος γαρ περι-  
a sinner I am, O lord. Amazement for seized

εσχεν αὐτον και παντες τους συν αυτω, επι τη  
him and all those with him, at the

αγρα των ιχθυων, η συνελαβον 10 ὁμοιως  
draught of the fishes, which they had taken; in like manner

δε και Ιακωβον και Ιωαννην, υἱους 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 ζωγων. 11 Και καταγαγοντες  
men thou wilt be catching. And having brought

τα πλοια επι την γην, αφεντες ἅπαντα, ηκολου-  
the ships to the land, having left all, they fol-

θησαν αυτω.  
lowed him.

12 Και εγενετο εν τω ειναι αὐτον εν μια των  
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 me

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 δειξον 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.

† 15. Lev. xiv. 4, 16

οἱ ἄλλων· <sup>16</sup> Αυτος δε ην ὑποχωρων εν ταις ερημοις, of them: He but was setting in the deserts, και προσευχομενος. and praying.

<sup>17</sup> 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 εληλυθοτες 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 Jeru- σαλημ· και δυναμις κυριου ην εις το ασθα· salem; and power of Lord was into the to heal αυτους. <sup>18</sup> 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. <sup>19</sup> Και μη ευροντες ποια 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 καθηκον 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.

<sup>20</sup> Και ιδων την πιστιν αυτων, ειπεν· Ανθρωπε, And seeing the faith of them, he said; O man, αφωνται σοι αι ἁμαρτιαι σου. <sup>21</sup> 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 εστιν οὗτος ος λαλει βλασφημιας; saying; Who is this who speaks blasphemies? τις δυναται αφιεναι ἁμαρτιας, ει μη μονος ο who is able to forgive sins, it not alone the θεος; <sup>22</sup> 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; Why do you γιζεσθε εν ταις καρδιας ὑμων; <sup>23</sup> Τι εστιν reason in the hearts of you? Which is ευκοπωτερον; ειπειν· Αφωνται σοι αι ἁμαρ- easier? to say; Have been forgiven to thee the sins ται σου; η ειπειν· Εγειρε και περιπατει; of thee? or to say; Arise and walk?

<sup>24</sup> ἵνα δε εידητε, οτι εξουσιαν εχει· ο υἱος του That but you may know, that authority has the son of the ανθρωπου επι της γης αφιεναι ἁμαρτιας, (ειπε man on the earth to forgive sins, (he said τω παραλελυμενω·) Σοι λεγω· Εγειρε, και so the having been palsied; To thee I say; Arise, and κρασ το κλινιδιον σου, πορευου εις τον having taken up the little bed of thee, go into the

<sup>16</sup> † And he retired into solitary places, and prayed.

<sup>17</sup> 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.

<sup>18</sup> † And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

<sup>19</sup> And not finding how they could bring him in, on account of the CROWD, having ascended to the ROOF, they lowered him, with the LITTLE BED, †through the TILES, into the MIDST before \* them all.

<sup>20</sup> And perceiving their FAITH, he said, "Man, thy SINS are forgiven thee."

<sup>21</sup> † And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? † Who can forgive Sins, except God only?"

<sup>22</sup> But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?"

<sup>23</sup> Which is easier? to say, 'Thy SINS are forgiven thee;' or to say, [with effect,] 'Arise, and walk?'

<sup>24</sup> 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. <sup>25</sup> Και παραχρημά αναστας ενωπιον  
house of thee. And instantly arising in presence  
αυτων, αρas εφ' <sup>ω</sup> κατεκειτο; απηλθεν  
of them, having taken up on which he had been laid, went  
εις τον οικον αυτου, δοξαζων τον θεον. <sup>26</sup> Και  
into the house of himself, glorifying the God. And  
εκστασις ελαβεν απαντας, και εδοξαζον τον  
amazement took all, and they glorified the  
Θεον· και επλησθησαν φοβου, λεγοντες· <sup>Οτι</sup>  
God: and were filled of fear, saying: That  
ειδομεν παραδοξα σημερον.  
we have seen wonderful things to-day.

<sup>27</sup> Και μετα ταυτα· εξηλθε, και εθεασατο  
And after these he went out, and saw  
τελωνην, ονοματι Λευιν, καθημενον επι το  
a publican, with a name Levi, sitting at the  
τελωνιον· και ειπεν αυτω· Ακολουθει μοι.  
custom-house: and he said to him: Follow me.

<sup>28</sup> Και καταλιπων απαντα, αναστας ηκολουθησεν  
And forsaking all, rising up he followed  
αυτω. <sup>29</sup> 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-  
gent, and of others, who were with them reclin-

μενοι. <sup>30</sup> Και εγογγυζον οι γραμματεεις 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 εσθiete και πινετε; <sup>31</sup> Και αποκριθεις ο  
ners do you eat and drink? And answering ο  
Ιησους ειπε προς αυτους· Ου χρεiαν εχουσιν  
Jesus said to them: No need have

οι υγιαινοντες ιατρον, αλλ' οι κακως εχοντες·  
those being in health of a physician, but those sick being:

<sup>32</sup> ουκ εληλυθα καλεσαι δικαιοys, αλλα αμαρτω-  
not I have come to call just (ones,) but sinners

λους εις μετανοιαν.

<sup>33</sup> <sup>Οι</sup> δε ειπον προς αυτον· \* [Διατι]· οι  
They and said to him: [Why] the

μαθηται Ιωαννου νηστεουσιν πυκνα, και δεησεις  
disciples of John fast often, and prayers

ποιουνται, ομοιως και οι των Φαρισαιων· οι δε  
make, in like manner and those of the Pharisees: those but

σοι εσθious και πινουσιν; <sup>34</sup> Ο δε ειπε προς  
to thee eat and drink? He and said to

αυτους· Μη δυνασθε τους υious του νυμφιος, εν  
them: Not you are able the sons of the bridal-chamber, in

<sup>ω</sup> δ νυμφιος μετ' αυτων εστι, ποιησαι  
which the bridegroom with them is, to make

νηστευειν; <sup>35</sup> Ελευσονται δε ημεραι, και όταν  
to fast? Will come but days, and when

απαρθη απ' αυτων ο νυμφιος, τότε νηστεουσιν·  
may be taken from them the bridegroom, then they will fast

<sup>25</sup> And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

<sup>26</sup> And astonishment seized all, and they praised God, and were filled with Fear, saying, "We have seen wonderful things to-day."

<sup>27</sup> † And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the TAX-OFFICE; and he said to him, "Follow me."

<sup>28</sup> And forsaking all, he arose, and followed him.

<sup>29</sup> † And \* Levi made a great feast for him, in his own house; and there was a great Crowd of Tribute-takers, and of others, who were reclining with them.

<sup>30</sup> And \* the PHARISEES and their SCRIBES complained to his DISCIPLES, saying, "Why do you eat and drink with TRIBUTE-TAKERS and SINNERS?"

<sup>31</sup> And \* Jesus answering, said to them, "THOSE who are in HEALTH have no need of a Physician, but THOSE who are SICK."

<sup>32</sup> † I have not come to call the Righteous, but Sinners to Repentance."

<sup>33</sup> 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!"

<sup>34</sup> And he said to them, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them?"

<sup>35</sup> But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in THOSE DAYS."



κυριος εστιν ο υιος του ανθρωπου και του σαβ-  
a lord is the son of the man also of the sab-  
βατου.  
bath.

6 Εγενετο δε \* [και] εν ετερῳ σαββατῳ εισελ-  
It happened and [also] in another sabbath to en-  
θειν αυτον εις την συναγωγην, και διδασκειν· και  
ter him into the synagogue, and to teach; and  
ην εκει ανθρωπος, και ἡ χειρ αυτου ἡ δεξια ην  
was there a man, and the hand of him the right was  
ξηρα. 7 Παρατηρουν δε αυτον οἱ γραμματεῖς  
withered. Watched and him the scribes

και οἱ Φαρισαῖοι ἐν τῷ σαββατῷ θεραπευσι,  
and the Pharisees if in the sabbath he will heal,  
ἵνα εὕρωσι κατηγοριαν αὐτου. 8 Αυτος δε  
so that they might find an accusation of him. He but  
ῥδει τοὺς διαλογισμοὺς αὐτῶν, και εἶπε τῷ  
knew the purposes of them, and said to the  
ανθρωπῷ τῷ ξηρῷ ἐχοντι την χειρα· Εγειρε,  
man the withered having the hand; Arise,  
και στηθι εἰς το μεσον. Ὁ δε ἀναστας ἐστη.  
and stand into the midst. He and having arisen stood.

9 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Επερωτησῶ  
Said then the Jesus to them; I will ask  
ὑμᾶς· Τι ἐξεστι τοῖς σαββάσιν; ἀγαθοποιῆσαι,  
you; What is it lawful to the sabbath; to do good,  
ἢ κακοποιῆσαι; ψυχὴν ὥσαι, ἢ ἀποκτεῖναι;  
or to do evil? a life to save, or to kill?

10 Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν  
And looking around on all them, he said  
αὐτῷ· Ἐκτεῖνον τὴν χειρά σου. Ὁ δε ἐποίησε·  
to him; Stretch out the hand of thee. He and did;  
και ἀπεκατεσταθῆ ἡ χειρ αὐτου \* [ὥς ἡ ἀλλῃ.]  
and was restored the hand of him [as the other.]

11 Αὐτοὶ δὲ ἐπλησθησαν ἀνοίας, και διελάλουν  
They and were filled madness, and they talked  
πρὸς ἀλλήλους, τι αὖ ποιήσειαν τῷ Ἰησοῦ.  
to one another, what they should do to the Jesus.

12 Εγενετο δε ἐν ταῖς ἡμέραις ταῦταις, ἐξηλ-  
It came to pass and in the days those, he went  
θεν εἰς τὸ ὄρος προσευξάσθαι· καὶ ἡν διανύκτε-  
out into the mountain to pray: and was passing the  
ρευων ἐν τῇ προσευχῇ τοῦ θεοῦ. 13 Καὶ ὅτε  
night in the place of prayer of the God. And when  
εγενετο ἡμέρα, προσεφώνησε τῶν μαθητῶν  
it became day, he called to the disciples  
αὐτοῦ· και ἐκλεξαμένος ἀπ' αὐτῶν δώδεκα, οὓς  
of himself and having chosen from them twelve, whom  
και ἀποστόλους ὠνόμασε· 14 (Σίμωνα, ὃν και  
also apostles he named: (Simon, whom also  
ὠνόμασε Πέτρον, και Ἀνδρεᾶν τὸν ἀδελφόν  
he named Peter, and Andrew the brother  
αὐτοῦ, Ἰακώβον και Ἰωάννην, Φίλιππον και  
of him, James and John, Philip and

"The SON of MAN is Lord  
even of the SABBATH."

6 And it occurred on  
Another Sabbath, that he  
entered the SYNAGOGUE,  
and taught. And a Man  
was there whose RIGHT  
HAND was withered.

7 And the SCRIBES and  
PHARISEES watched him  
closely [to see] if he would  
cure on the SABBATH;  
that they might find an  
Accusation against him.

8 But he knew their  
PURPOSES, and said to  
THAT MAN HAVING the  
withered HAND, "Arise,  
and stand in the MIDST."  
And he arose and stood.

9 Then JESUS said to  
them, "I ask you, if it is  
lawful to do good on the  
SABBATH, or to do evil?  
to save Life, or to kill?"

10 And looking round  
on them all, he said to  
him, "Stretch out thine  
HAND." And he did so;  
and his HAND was re-  
stored.

11 And they were filled  
with madness, and consul-  
ted with one another, what  
they should do to JESUS.

12 † And it came to pass  
in those DAYS, that he  
went out to the MOUNTAIN  
to pray; and he remained,  
through the night, in the  
ORATORY of GOD.

13 And when it was  
Day he summoned his  
DISCIPLES; † and having  
selected from them twelve,  
whom he also named  
Apostles;—

14 Simon, † whom he  
also named Peter, and  
Andrew his BROTHER,  
James and John, Philip  
and Bartholomew.

\* VATICAN MANUSCRIPT.—6. also—omit.  
the other—omit. 15. Alpheus.

9. I ask you, if it is lawful.

10. as

† 12. Or the place of prayer to God. Nearly all modern critics translate *proskuee* in this passage and Acts xvi. 13, in this manner. A *proskuee* was a large uncovered building, with seats, as in an amphitheatre, and used for worship where there was no synagogue.

† 6. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 16.

† 12. Matt. xiv. 23

† 13. Matt. x. 1

† 14. John i. 42.

Βαρθολομαϊον, <sup>15</sup> Ματθαϊον και Θωμαν, Ιακωβον  
Bartholomew, Matthew and Thomas, James  
τον του Αλφαιου, και Σιμωνα τον καλουμενον  
the of the Alpheus, and Simon the being called  
ζηλωτην, <sup>16</sup> Ιουδαν Ιακωβου και Ιουδαν Ισκαρι-  
Zealotes, Judas of James and Judas Iscar-  
ωτην, <sup>ος</sup> \* [και] εγενετο προδοτης. <sup>17</sup> και  
lot, who [also] became a traitor; and  
καταβας μετ' αυτων, εστη επι τοπου 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 Ιουδαϊας, και 'Ιερου-  
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  
νοστων αυτων. <sup>18</sup> και οι οχλουμενοι απο πνευμα-  
lives of themselves; and those being troubled from spirits  
των ακαθαρτων. και εθεραπευοντο. <sup>19</sup> Και πας  
unclean; and they were healed. And all  
δ οχλος εζητει απτεσθτι αυτου. <sup>οτι</sup> δυναμις  
the crowd sought to touch him; for a power  
παρ' αυτου εξηρχετο, και ιατο παντας.  
from him went out, and healed all.

<sup>20</sup> 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. <sup>οτι</sup> υμετερα εστιν η βασιλεια του  
poor: for yours is the kingdom of the  
θεου. <sup>21</sup> Μακαριοι οι πεινωντες νυν. <sup>οτι</sup> χορτασ-  
God. Blessed the hungry now; for you shall  
θητεσθε. Μακαριοι οι κλαιοντες νυν. <sup>οτι</sup>  
be satisfied. Blessed the weeping now; for  
γελασετε.  
you shall laugh.

<sup>22</sup> Μακαριοι εστε, <sup>οταν</sup> μισησωσιν υμας οι  
Blessed are you, when may hate you the  
ανθρωποι, και <sup>οταν</sup> αφορισωσιν υμας, και  
men, and when they may separate you, and  
ορειδισωσι, και εκβαλωσι το ονομα υμων <sup>ως</sup>  
they may revile, and may cast out the name of you as  
πονηρον, <sup>ενεκα</sup> του υιου του ανθρωπου. <sup>23</sup> Χα-  
evil, on account of the son of the man. Re-  
ρητε εν εκεινη τη ημερα, και σκιρτησατε. <sup>ιδου</sup>  
rejoice you in that the day, and leap you for joy; lo  
γαρ, <sup>ο</sup>μισθος υμων πολυς εν τω ουρανω. <sup>κατα</sup>  
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.

<sup>24</sup> Πλην ουαι υμιν τοις πλουσιοις. <sup>οτι</sup> απε-  
But woe to you the rich; for you have

15 Matthew 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 ou. from  
him, and healed all.

20 And he, having lifted  
up his EYES on his DISCI-  
PLES, 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.  
18. distressed by unclean Spirits were cured.

16. also—omit.

17. a great Crowd

† 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. i. 24; James i. 3  
† 24. Acts vii. 51. † 24. James v. 1.

χετε την παρακλησιν ὑμων. <sup>25</sup> Ουαι ὑμιν, οἱ  
in full the comfort of you. Woe to you, those  
εμπεπλησμενοι· ὅτι πεινασετε· ουαι ὑμιν, οἱ  
having been filled; for you shall hunger. Woe to you, those  
γελωντες νυν· ὅτι πενθησετε και κλαυσετε.  
laughing now: for you shall mourn and you shall weep.  
<sup>26</sup> Ουαι, ὅταν καλως ὑμας ειπωσιν οἱ ανθρωποι·  
Woe, when well you may speak the men:  
κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις  
according to these for did to the false-prophets  
οἱ πατερες αυτων.  
the fathers of them.

<sup>27</sup> Αλλ' ὑμιν λεγω τοις ακουουσιν· Αγαπατε  
But to you I say to those hearing: Love you  
τους εχθρους ὑμων· καλως ποιειτε τοις μισου-  
the enemies of you: good do you to those hat-  
σιν ὑμας· <sup>28</sup> ευλογειτε τους καταρωμενους ὑμας·  
ing you: bless you those cursing you:  
προσευχεσθε ὑπερ των επηρεαζοντων ὑμας.  
pray you for those traducing you.  
<sup>29</sup> Τω τυπτοντι σε επι την σιαγωνα, παρεχε και  
To the striking thee on the cheek, offer also  
την αλλην· και απο του αιροντος σου το ἱματιον,  
the other: and from the taking of thee the mantle,  
και τον χιτωνα μη κωλυσης.  
also the tunic not thou mayest hinder,

<sup>30</sup> Παντι δε τω αιτουντι σε διδου· και απο του  
To all and those asking thee give thou: and from the  
αιροντος τα σα, μη απαιτει. <sup>31</sup> Και καθως  
taking what is thine, not demand back. And all  
θελετε, ινα ποιωσιν ὑμιν οἱ ανθρωποι, \* [και  
you wish, that may do to you the men, [also  
υμεις] ποιειτε αυτοις ὁμοιως. <sup>32</sup> Και ει αγα-  
you] do you to them in like manner. And if you  
πατε τους αγαπωντας ὑμας, ποια ὑμιν χαρις  
love those loving you, what to you thanks  
εστι; και γαρ οἱ αμαρτωλοι τους αγαπωντας  
is it? also for the sinners those loving  
αυτους αγαπωσι. <sup>33</sup> Και εαν αγαθοποιητε τους  
them love. And if you should do good those  
αγαθοποιουντας ὑμας, ποια ὑμιν χαρις εστι;  
doing good you, what to you thanks is it?  
και \* [γαρ] οἱ αμαρτωλοι το αυτο ποιουσιν.  
also [for] the sinners the same do.

<sup>34</sup> Και εαν δανειζητε παρ' ὧν ελπιζετε απολα-  
And if you should lend from whom you hope to re-  
βειν, ποια ὑμιν χαρις εστι, και \* [γαρ] οἱ  
ceive, what to you thanks is it? also [for] the  
αμαρτωλοι αμαρτωλοις δανειζουνσιν, ινα απολα-  
sinners to sinners lend, that they may  
βωσι το ισα. <sup>35</sup> Πλην αγαπατε τους εχθρους  
receive the like things. But love you the enemies  
ὑμων, και αγαθοποιειτε και δανειζετε μηδεν  
oi you, and do you good and lend you nothing

<sup>25</sup> Woe to YOU who are  
\* FULL now! Because you  
will hunger. \* Woe to  
YOU who LAUGH now! For  
you will mourn and weep.

<sup>26</sup> Woe, when MEN may  
speak well of you! for  
\* thus their FATHERS did  
to the FALSE-PROPHETS.

<sup>27</sup> † But I say to YOU,  
who HEAR me, Love your  
ENEMIES; do good to  
THOSE who HATE you,

<sup>28</sup> † bless THOSE who  
CURSE you, pray for THOSE  
who INJURE you.

<sup>29</sup> † 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.

<sup>30</sup> † Give to EVERY ONE  
ASKING thee; and from  
HIM who TAKES AWAY  
what is THINE, demand it  
not.

<sup>31</sup> † And as you would  
that MEN should do to you,  
do in like manner to them.

<sup>32</sup> † And if you love  
THOSE who LOVE you,  
What Thanks are due to  
you? for even SINNERS  
love THOSE who LOVE  
them.

<sup>33</sup> \* And if you do good  
to THOSE DOING GOOD to  
you, What thanks are due  
to you? SINNERS even do  
the SAME.

<sup>34</sup> \* 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.

<sup>35</sup> 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. xliii. 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. 26; Matt. v. 42. † 31. Matt. vii. 12. † 32. Matt. v. 43  
‡ 34. Matt. v. 42.

ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς,  
despairing! and shall be the reward of you great,  
καὶ ἐσεσθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστὸς  
and you shall be sons of highest; for he kind  
ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.  
is to the unthankful and evil.

36 Γίνεσθε \* [οὖν] οἰκτιρμονες, καθὼς \* [καί]  
Be you [therefore] compassionate, even as [also]

ὁ πατὴρ ὑμῶν οἰκτιρμῶν ἐστὶ. 37 Καὶ μὴ  
the father of you compassionate is. And not

κρίνετε, καὶ οὐ μὴ κριθήτε· μὴ καταδικάζετε,  
judge you, and not not you may be judged: not condemn you,

καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπο-  
and not not you may be condemned; release you, and you

λυθητεσθε. 38 Δίδετε, καὶ δοθήσεται ὑμῖν·  
shall be released. Give you, and it shall be given to you:

μετρὸν καλὸν πεπιεσμενόν \* [καί] σεσαλευ-  
measure good having been pressed down [and] having been

αερόν \* [καί] ὑπερεκχυνόμενον δώσουσιν εἰς τὸν  
shaken [and] running over shall be given into the

κολπὸν ὑμῶν· τῷ γὰρ αὐτῷ μετρῷ, ὃ  
bosom of you, by the for same measure, with which

μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. 39 Εἶπε δὲ  
you measure, it shall be measured again to you. He spoke and

παραβολὴν αὐτοῖς· Μὴτι δυνατὶ τυφλὸς τυφλὸν  
a parable to them; Not is able a blind blind

ὁδηγεῖν· οὐχὶ ἀμφοτέρω εἰς βοθρὸν πεσούνται;  
to lead? not both into a pit will fall?

40 Οὐκ ἐστὶ μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ  
Not is a disciple over the teacher

αὐτοῦ· καθηρτισμένος δὲ πᾶς ἐστὶ ὡς ὁ  
of himself; having been fully qualified but every one shall be as the

διδασκαλὸς αὐτοῦ. 41 Τί δὲ βλέπεις τὸ κάρφος  
teacher of him. Why and seest thou the splinter

τοῦ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφου σου, τὴν δὲ  
that in the eye of the brother of thee, the but

δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;  
beam that in thine own eye not perceivest?

42 \* [ἦ] πῶς δυνατὰ λεγεῖν τῷ ἀδελφῷ σου·  
[or] how art thou able to say to the brother of thee:

Ἀδελφε, ἀφες, ἐκβαλὼ τὸ κάρφος τοῦ ἐν τῷ  
O brother, allow me, I can cast out the splinter that in the

ὀφθαλμῷ σου· αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου  
eye of thee; thyself the in the eye of thee

δοκὸν οὐ βλέπων; Ὑποκριτά, ἐκβάλε πρῶτον  
beam not beholding? O hypocrite, cast out first

τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε  
the beam out of the eye of thee, and then

διαβλεψείς ἐκβαλεῖν τὸ κάρφος τοῦ ἐν τῷ ὀφθαλ-  
thou wilt see clearly to cast out the splinter that in the eye

μῷ τοῦ ἀδελφου σου. 43 Οὐ γὰρ ἐστὶ δένδρον  
of the brother of thee. Not for is a tree

καλόν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον  
good, bearing fruit corrupt; nor a tree

ἰσχυρὸν ποιεῖν ἄγαθόν· οὕτως οὐ καὶ ὑμεῖς·  
strong make to do good: so neither ye

οὐ γὰρ ἐστὶν ἄγαθόν, ἀλλὰ ὅτι ἡ καρδία ὑμῶν  
neither is good, but because the heart of you

κακή ἐστίν· οὕτως οὐ καὶ ὑμεῖς οὐ ποιεῖτε  
evil is: so neither ye do ye

ἀγαθόν, ἀλλὰ ὅτι κακὰ ἐστὶν ἡ καρδία ὑμῶν·  
good, but because evil is the heart of you

οὕτως οὐ καὶ ὑμεῖς οὐ ποιεῖτε ἀγαθόν.  
so neither ye do ye good.

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 THAT 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. —omit.

36. also—omit.

38. and

† 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.

xix. 17.

† 39. Matt. xv. 14.

† 40. Matt. x. 24; John xiii. 16; xv. 20.

† 41. Matt.

vii. 3.

† 43. Matt. vii. 18-17.

σαπρον, ποιουν καρπον καλον. <sup>44</sup> Ἐκαστον 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 βατων  
from thorns do they gather figs, nor from a bramble  
τρυνγωσι σταφυλην. <sup>45</sup> Ὁ 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. <sup>46</sup> 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?

<sup>47</sup> 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. <sup>48</sup> Ομοιος εστι ανθρωπω  
to 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; of 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. <sup>49</sup> Ο δ ακουω as,  
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  
μησαντι 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.

<sup>1</sup> 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 Caper-  
ναουμ. <sup>2</sup> Ἐκατονταρχου δε τινι δουλος κακως  
naum. Of a centurion and certain a slave sick  
εχων, ημελλε τελευταν, ος ην αυτω εντιμος.  
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

<sup>44</sup> For † Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

<sup>45</sup> 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.

<sup>46</sup> † And why do you call Me, 'Master, Master,' and obey not my commands?

<sup>47</sup> † EVERY ONE COMING to me, and hearing My WORDS, and obeying them, I will show you whom he is like;

<sup>48</sup> 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.

<sup>49</sup> 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.

<sup>1</sup> Now when he had finished ALL his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

<sup>2</sup> 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

48. because it was WELL-BUILT ON

† 44. Matt. xii. 33.  
† 1. Matt. viii. 5.

† 40. Matt. vii. 21, 22; Luke xiii. 25

† 47. Matt. vii. 26

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτᾶν αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

4 Οἱ δὲ παραγενομένοι πρὸς τὸν Ἰησοῦν, παρεκάλεον αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξίος ἐστίν, ᾧ παρεξεί τούτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ ᾠκοδόμησεν ἡμῖν. 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν

αὐτοῖς. Ἡδὴ δὲ αὐτοῦ οὐ μακρὰν ἀπεχόντος ἀπὸ τῆς οἰκίας, ἐπέμψε \* [πρὸς αὐτόν] ὁ ἐκ-  
τονταρχὸς φίλους, λέγων αὐτῷ· Κύριε, μὴ σκυλλοῦ· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπὸ τὴν στεγὴν μου εἰσελθῇς. 7 διὸ οὐδὲ ἐμαυτὸν

ἡξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθῇσεται ὁ παῖς μου. 8 Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν ταπτομένος, ἐχὼν ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἀλλῶ· Ἐρχοῦ, καὶ ἐρχεται· καὶ τῷ δούλῳ μου· Ποίησον τούτο, καὶ ποιεί.

9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εὔρον. 10 Καὶ ὑποστρεψάντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὔρον τὸν \* [ἀσθενοῦντα] δούλον ὑγιαίνοντα.

11 Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ συνεπορεύοντο

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  
πολύς. 12 Ὡς δὲ ἤγγισε τῇ πυλῇ τῆς πόλεως,  
great. As and he drew near to the gate of the city,  
καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς  
and lo, was being carried out a dead man, a son only-born  
τῇ μητρὶ αὐτοῦ, καὶ αὕτη χηρὰ καὶ ὄχλος  
to the mother of himself, and she a widow; and a crowd  
τῆς πόλεως ἱκανὸς ἦν συν αὐτῇ. 13 Καὶ ἰδὼν  
of the city great was with her. 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 bier; 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 ᾤρξατο 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 ἐδοξάζοντον 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 λαόν 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] πάσῃ τῇ περιχωρῷ.  
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  
μενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενομένοι  
one, or another are we to look for? Having come  
δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτ-  
and to him the men they said: John the dip-  
τιστῆς ἀπεσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ  
per has sent us to thee, saying: Thou  
εἶ ὁ ἐρχομενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν  
art the coming one, or another are we to look for? In  
αὕτῃ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπο νοσῶν  
this and the hour he delivered many from diseases  
καὶ· 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 BIER, 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. κτ' 2.

† 16. Luke i. 63.

1 18 Matt.

τυφλοις πολλοις εχαρισατο το βλεπειν. <sup>22</sup> 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;  
\*[<sup>23</sup> <sup>[that]</sup> τυφλοι αναβλεπουσι, χωλοι περιπα-  
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  
<sup>23</sup> και μακαριος εστιν, ος εαν μη σκανδαλισθη  
and blessed is, whoever not may be stumbled  
εν εμοι.  
in me.  
<sup>24</sup> 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; <sup>25</sup> 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 ημφιεσμενον; 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. <sup>26</sup> 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. <sup>27</sup> Ουτος εστι, περι ου γεγραπ-  
of a prophet. This is, concerning whom it is writ-  
ται· “Ιδου, εγω αποστελλω τον αγγελον 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.” <sup>28</sup> Λεγω [γαρ] υμιν.  
of thee in presence of thee.” I say [for] to you,  
μειζων εν γεννητοις γυναικων \*[<sup>29</sup> <sup>[prophet]</sup> προφητης]  
a greater among off-spring of women [prophet]  
Ιωαννου \*[<sup>30</sup> <sup>[the dipper]</sup> 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. <sup>29</sup> 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 βπτισμα Ιωαννου. <sup>30</sup> 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.

<sup>22</sup> 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;

<sup>23</sup> and happy is he who  
shall not stumble at me.”

<sup>24</sup> †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?

<sup>25</sup> 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.

<sup>26</sup> But why went you  
out? To see a Prophet?  
Yes, I tell you, and one  
more excellent than a Pro-  
phet.

<sup>27</sup> This is he concerning  
whom it is written, †“Be-  
hold! \*I send my MES-  
SENGER before thy Face,  
who will prepare thy WAY  
before thee.”

<sup>28</sup> 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.

<sup>29</sup> And All the PEOPLE  
having heard, and the  
TRIBUTE-TAKERS, justified  
God, ‡having been immer-  
sed with the IMMERS-  
SION of John.

<sup>30</sup> 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.  
† I send. 28. For—omit. 28. prophet—omit. 28. the dipper—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 Τινι ουν ὁμοιωσω τοὺς ἀνθρώπους τῆς  
To what then shall I compare the men of the  
γενεᾶς ταύτης. καὶ τινι εἰσιν ὅμοιοι; 32 Ὅμοι-  
generation this? and to what are they like? Like  
οἱ εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ  
they are boys those in a market sitting, and  
πρὸς φωνοῦσιν ἀλλήλοις, καὶ λεγούσιν· Ἡυλῆ-  
calling to one another, and saying; We have played  
σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν  
the flute for you, and not you have danced; we have mourned  
ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 Ἐληλυθε γὰρ  
for you, and not you have wept. Has come for  
Ἰωάννης ὁ βαπτιστής, μήτε ἄρτον ἐσθίων,  
John the dipper, neither bread eating,  
μήτε οἶνον πινών· καὶ λέγετε· Δαίμονιον ἔχει.  
nor wine drinking; and you say; A demon he has.  
34 Ἐληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ  
Has come the son of the man, eating and  
πινών· καὶ λέγετε· Ἴδου, ἀνθρώπος φαγὸς καὶ  
drinking; and you say; Lo, a man glutton and  
οἰνοποτῆς, φίλος τελωνῶν καὶ ἁμαρτωλῶν.  
a wine-drinker, a friend of tax-gatherers and sinners.  
35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς  
And is justified the wisdom by the children of herself  
παντῶν.  
all.

36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα  
Asked and one him of the Pharisees, that  
φαγῇ μετ' αὐτοῦ· καὶ εἰσηλθὼν εἰς τὴν οἰκίαν  
he might eat with him; and entering into the house  
τοῦ Φαρισαίου, ἀνεκλιθῇ. 37 Καὶ ἰδού, γυνὴ  
of the Pharisee, he reclined. And lo, a woman  
ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγινούσα ὅτι  
in the city, who was a sinner, knowing that  
ἀνακεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομισάσα  
he reclines in the house of the Pharisee, having brought  
ἀλαβαστρὸν μυροῦ, 38 καὶ στασα ὀπίσω παρὰ  
an alabaster-box of balsam, and standing behind at  
τοὺς πόδας αὐτοῦ, κλαίουσα, ᾗρξατο βρέχειν  
the feet of him, weeping, she began to wet  
τοὺς πόδας αὐτοῦ τοῖς δακρυσί· καὶ ταῖς θρίξι  
the feet of him with the tears; and with the hairs  
τῆς κεφαλῆς αὐτῆς ἐξεμασσε, καὶ κατεφίλει  
of the head of herself wiped, and kissed  
τοὺς πόδας αὐτοῦ, καὶ ἠλείψε τῷ μυρῷ. 39 Ἰδὼν  
the feet of him, and anointed with the balsam. Seeing  
δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ,  
but the Pharisee that having called him, spoke in himself,  
λέγων· Οὗτος ἐἴη προφητῆς, ἐγίνωσκεν αὐ-  
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 IMMERSEER 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.  
10.

† 36. Matt. xxvi. 6; Mark xiv. 8; John xi. 2.

† 33. Matt. iii. 4; Mark i. 6; Luke i. 15.

† 35. Matt. xi.  
† 39. Luke xv. 2.

τις και ποταπη ἡ γυνη, ἣτις ἅπτεται αὐτου·  
 who and what the woman, who touches him;  
 ὅτι ἁμαρτωλος ἐστι. <sup>40</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
 that a sinner she is. And answering the Jesus  
 εἶπε πρὸς αὐτον· Σίμων, ἔχω σοὶ τι εἰπεῖν.  
 said to him; Simon, I have to thee something to say.  
 Ὁ δὲ φησὶ· Διδασκαλε, εἶπε. <sup>41</sup> Δυο χρεωφει-  
 He and says: O teacher, say. Two debt-  
 λεται ἦσαν δανειστῇ τινὶ· ὁ εἰς ὥφειλε δηναρία  
 were to a creditor certain: the one owed denarii  
 πεντακοσια, ὁ δὲ ἕτερος πεντηκοντα. <sup>42</sup> Μὴ  
 five hundred, the and other fifty. Not  
 ἐχοντων \* [δὲ] αὐτων ἀποδουναί, ἀμφοτεροῖς  
 having [and] of them to pay, both  
 ἐχαρισάτο. Τίς οὖν αὐτων, \* [εἶπε] πλείον  
 he forgave. Which then of them, [say] more  
 αὐτον ἀγαπήσει; <sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν·  
 him will love? Answering and the Simon said:  
 Ὑπολαμβάνω, ὅτι ὧς το πλείον ἐχαρισάτο.  
 I suppose, that to whom the more he forgave.  
 Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἐκρίνας. <sup>44</sup> Καὶ στρα-  
 He and said to him: Rightly thou hast judged. And turn-  
 φεις πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶπεν· Βλέπ-  
 ing to the woman, to the Simon he said: Seest  
 εἰς ταυτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν  
 thou this the woman? I came of thee into the  
 οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·  
 house: water for the feet of me not thou gavest:  
 αὕτη δὲ τοῖς δακρυσιν ἐβρέξε μου τοὺς πόδας,  
 she but with the tears she wet of me the feet,  
 καὶ ταῖς θριξὶ αὐτῆς ἐξεμάξε. <sup>45</sup> Φιλῆμα μοι  
 and with the hairs of herself has wiped. A kiss to me  
 οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλθὼν, οὐ δει-  
 not thou gavest: she but from of her came in, not has  
 λῖπε καταφιλοῦσα μου τοὺς πόδας. <sup>46</sup> Ἐλαίῳ  
 ceased kissing of me the feet. With oil  
 τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ  
 the head of me not thou didst anoint: she but with balsam  
 ἠλείψε τοὺς πόδας μου. <sup>47</sup> Οὐ χάριν, λέγω  
 anointed the feet of me. Therefore, I say  
 σοι, ἀφεωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,  
 to thee, have been forgiven the sins of her the many,  
 ὅτι ἠγάπησε πολὺ· ὧς δὲ ὀλίγον ἀφιεταί,  
 for that she loved much; to whom but little is forgiven,  
 ὀλίγον ἀγαπᾷ. <sup>48</sup> Εἶπε δὲ αὐτῇ· Ἀφεωνται  
 little he loves. He said and to her; Have been forgiven  
 σου αἱ ἁμαρτίαι. <sup>49</sup> Καὶ ἠρξάντο οἱ συνανακει-  
 of thee the sins. And began those reclining  
 μένοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς  
 to say in themselves: Who this is, who  
 καὶ ἁμαρτίας ἀφίησιν; <sup>50</sup> Εἶπε δὲ πρὸς τὴν  
 even sins forgives? He said and to the  
 γυναῖκα· Ἡ πίστις σου σεσῶκε σε· πορεύου εἰς  
 woman; The faith of thee has saved thee; go in  
 εἰρήνην.  
 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.  
 ix. 3: Mark ii. 7.

+ 47. 1 Tim. i. 14.

+ 48. Matt. ix. 2; Mark ii. 5. + 49. Matt  
 + 50. Matt. ix. 22; Mark v. 24; x. 52; Luke viii. 43; xviii. 42.

ΚΕΦ. η'. 8.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς  
And it happened in the afterwards, also he  
διώδενε κατὰ πόλιν καὶ κωμὴν, κηρύσσων  
traveled through every city and village, publishing  
καὶ εὐαγγελίζομενος τὴν βασιλείαν τοῦ θεοῦ·  
and proclaiming the glad tidings the kingdom of the God;  
καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναῖκες τινες,  
and the twelve with him, and women certain,  
αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονη-  
who were having been healed from spirits evil  
ρων καὶ ἀσθενειῶν· Μαρία ἡ καλούμενη Μαγδα-  
and infirmities; Mary that being called Magda-  
ληνή, ἀφ' ἧς διαμονία ἑπτα ἐξεληλυθεί, <sup>3</sup> καὶ  
lene, from whom demons seven had gone out, and  
Ἰωάννα, γυνὴ Χουζᾶ ἐπιτροποῦ Ἡρώδου, καὶ  
Joanna, a wife of Chuza a steward of Herod, and  
Σουσάννα, καὶ ἕτεροι πολλοὶ, αἵτινες διηκονοῦν  
Susanna, and others many, who ministered  
αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.  
to him from the possessions of them.

<sup>4</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ ὡν κατὰ  
Was assembling and a crowd great, and ofte every  
τόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπε διὰ  
city were coming to him, he said by  
παραβολῆς· <sup>5</sup> Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι  
a parable; Went out the sower of the to sow  
τοῦ σποροῦ αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν, ὁ  
the seed of himself; and in the sowing it, this  
μὲν ἐπέσε παρα τὴν ὁδὸν· καὶ κατεπατήθη, καὶ  
indeed fell by the path: and it was trodden down, and  
τὰ πετεῖνα τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> Καὶ  
the birds of the heaven ate it. And  
ἕτερον ἐπέσεν ἐπὶ τὴν πέτραν· καὶ φύν  
another fell on the rock; and having sprung up  
ἐξηρανθη, διὰ τὸ μὴ εἶχειν ἱκμάδα. <sup>7</sup> Καὶ  
it dried up, through the not to have moisture. And  
ἕτερον ἐπέσεν ἐν μεσῷ τῶν ἀκανθῶν· καὶ συμ-  
another fell in midst of the thorns; and having  
φύεται αἱ ἀκανθαὶ ἀπεπνίξαν αὐτό. <sup>8</sup> Καὶ  
sprung up with the thorns they choked it. And  
ἕτερον ἐπέσεν εἰς τὴν γῆν τὴν ἀγαθὴν· καὶ  
another fell in the ground the good: and  
φύν ἐποίησε καρπὸν ἑκατονταπλασίονα.  
having sprung up bore fruit a hundredfold.  
Ταῦτα λέγων, ἐφώνει· Ὁ ἐχὼν ὦτα ἀκοεῖν,  
These things having said, he cried: He having ears to hear,  
ἀκοιέτω. <sup>9</sup> Ἐπὶ ῥωτῶν δὲ αὐτόν οἱ μαθηταὶ  
let him hear. Asked and him the disciples  
αὐτοῦ, \* [Λεγόντες,] τίς εἴη ἡ παραβολή  
of him, [saying,] what may be the parable  
αὕτη. <sup>10</sup> Ὁ δὲ εἶπεν· Ὑμῖν δεδοται γινῶναι τα  
this. He and said; To you it is given to know the  
μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοι-  
secrets of the kingdom of the God; to the but others  
ποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι,  
in parables; that seeing not they may see,

CHAPTER VIII.

<sup>1</sup> And it occurred AFTER-  
WARDS that he traveled  
through every City and  
Village, publishing and  
proclaiming the glad tid-  
ings of the KINGDOM of  
God; and the TWELVE  
were with him,

<sup>2</sup> and † certain Women,  
who had been delivered  
from evil Spirits and In-  
firmities, THAT Mary who  
was CALLED OF MAGDALA,  
‡ from whom seven Dem-  
ons had been expelled,

<sup>3</sup> and Joanna, the Wife  
of Chuza, Herod's Steward,  
and Susanna, and many  
others, who assisted him  
from their POSSESSIONS.

<sup>4</sup> † Now when a great  
Crowd was assembling, and  
THEY were COMING to him  
from every City, he spoke  
by a Parable:

<sup>5</sup> "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.

<sup>6</sup> And another part fell  
on the ROCK; and having  
sprung up, it withered  
away, because it HAD NO  
Moisture.

<sup>7</sup> And another part fell  
in the MIDST of the THORNS;  
and the THORNS springing  
up with it, choked it.

<sup>8</sup> 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."

<sup>9</sup> † And his DISCIPLES  
asked him, "What may  
\* THIS PARABLE mean?"

<sup>10</sup> 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. <sup>11</sup> Εστι δε αὕτη ἡ  
and hearing not they may understand. Is now this the  
παραβολή· Ὁ σπορος, ἐστὶν ὁ λόγος τοῦ θεοῦ.

<sup>12</sup> Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκουοντες·  
Those and by the path, are those hearing;

εἴτα ἐρχεται ὁ διαβολὸς, καὶ αἶρει τὸν λόγον  
then comes the accuser, and takes away the word  
ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστευσαντες  
from the heart of them, so that not having believed  
σωθῶσιν. <sup>13</sup> Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν  
they may be saved. They and on the rock, who, when

ἀκουῶσι, πέτα χαρὰς δέχονται τὸν λόγον·  
they may hear, with joy receives the word;

καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν  
and these a root not they have, who for a season  
πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίσταν-  
will believe, and in a season of temptation fall away.

ται. <sup>14</sup> Τὸ δὲ εἰς τὰς ἀκανθὰς πεσόν, οὗτοι  
That and into the thorns having fallen, these

εἰσὶν οἱ ἀκουσαντες, καὶ ὑπο μεριμνῶν καὶ  
are they having heard, and by anxious cares and

πλουτοῦ καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμ-  
riches and pleasures of the life going forth are

πνιγνύνται, καὶ οὐ τελεσφοροῦσι. <sup>15</sup> Τὸ δὲ ἐν  
choked, and not bear fruit to perfection. That and in

τῇ καλῇ γῇ, οὗτοι εἰσιν, οἵτινες ἐν καρδίᾳ  
the good ground, these are, who in heart

καλῇ καὶ ἀγαθῇ ἀκουσαντες τὸν λόγον, κατε-  
good and upright having heard the word, re-

χουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. <sup>16</sup> Οὐ-  
tain, and bear fruit with perseverance. No

δεῖς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκευεῖ, ἢ  
one and a lamp having lighted, covers him with a vessel, or

ὑποκατὼ κλίνης τιθῆσιν· ἀλλ' ἐπὶ λυχνίας ἐπι-  
under a couch places: but upon a lamp-stand pla-

τιθῆσιν, \* [ἵνα οἱ εἰσπορευόμενοι βλέπωσι το-  
ces, [that those entering may see the

φῶς.] <sup>17</sup> Οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερὸν  
light.] Not for is hidden, which not manifest

γενήσεται· οὐδὲ ἀποκρυφόν, ὃ οὐ γνωσθήσεται  
will become; nor stored away, which not will be known

καὶ εἰς φανερὸν ἔλθῃ. <sup>18</sup> Βλέπετε οὖν, πῶς  
and into light may come. Take heed then, how

ἀκουετέ· ὅς γὰρ ἀν ἐχῇ, δοθήσεται αὐτῷ· καὶ  
you hear; who for ever may have, it will be given to him: and

ὅς ἀν μὴ ἐχῇ, καὶ ὃ δοκεῖ εἶχειν, ἀρθησεται  
whoever not may have, even what he seems to have, will be taken

ἀπ' αὐτοῦ.  
from him.

<sup>19</sup> Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ  
Came and to him the mother and

οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντιχεῖν  
and brothers of him, and not was able to get near

αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> Καὶ ἀπηγγέλη  
to him on account of the crowd. And it was told

αὐτῷ, \* [λεγοντων·] Ἡ μήτηρ σου καὶ οἱ  
to him, [saying;] The mother of thee and the

ing they may not under-  
stand.

<sup>11</sup> † Now the PARABLE  
is this: The SEED is the  
WORD OF GOD.

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> And THAT having  
fallen among the THORNS  
are THEY, who, HAVING  
HEARD, and going forth  
are choked by the Anxie-  
ties, and Riches, and Plea-  
sures of LIFE, and bring no  
fruit to maturity,

<sup>15</sup> 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.

<sup>16</sup> † 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.

<sup>17</sup> † For there is nothing  
hidden, which will not be  
disclosed, nor concealed,  
which will not be known,  
and come to light.

<sup>18</sup> 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."

<sup>19</sup> † Now his MOTHER  
and BROTHERS came to-  
wards him, but could not  
get near him, on account  
of the CROWD.

<sup>20</sup> 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.

ιδεῖσθαι σου ἐστῆκασιν ἐξω, ἰδεῖν σε θελοντες.  
brothers of thee stand without, to see thee desiring.  
<sup>11</sup> Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μητὴρ  
He and answering said to them; Mother  
μου καὶ ἀδελφοὶ μου οὗτοι εἰσιν, οἱ τοῦ λόγου  
of me and brothers of me these are, who the word  
τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.  
of the God hearing and doing.

<sup>22</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς  
And it happened in one of the days, and he  
ἔνεβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ  
went into a ship, and the disciples of him; and  
εἶπε πρὸς αὐτοὺς· Διελθώμεν εἰς τὸ πέραν τῆς  
said to them; We may pass over to the other side of the  
λίμνης· καὶ ἀνηχῆσαν. <sup>23</sup> Πλεοντῶν δὲ αὐτῶν,  
lake; and they put on. Sailing but of them,  
ἄφηνωσε· Καὶ κατέβη λαλαῖς ἀνεμὸς εἰς τὴν  
he fell asleep. And came down a squall or wind on the  
λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδυνεοῦν.  
lake, and they were filling, and were in danger.

<sup>14</sup> Προσελθόντες δὲ διηγείραν αὐτὸν, λεγόντες·  
Coming to and they awoke him, saying;  
Επιστάτα, ἐπιστάτα, ἀπολλυμεθα. Ὁ δὲ ἐγερ-  
O master, O master, we are perishing. He and aris-  
θεις ἐπετίμησε τῷ ἀνεμῷ καὶ τῷ κλυδωνί του  
ag rebuked the wind and the raging of the  
ῥέματος· καὶ ἐπαυσαντο, καὶ ἐγένετο γαλήνη.  
water; and they ceased, and there was a calm.

<sup>25</sup> Εἶπε δὲ αὐτοῖς· Που ἐστὶν ἡ πίστις ὑμῶν;  
He said and to them: Where is the faith of you?  
Φοβηθέντες δὲ ἐθαύμασαν, λεγόντες πρὸς  
Fearing and they wondered, saying to  
ἀλλήλους· Τίς ἀρα οὗτος ἐστίν, ὅτι καὶ τοῖς  
one another; Who then this is, that even to the  
ἀνεμοῖς ἐπιτασσεὶ καὶ τῷ ὕδατι, καὶ ὑπακούου-  
winds he gives a charge and to the water, and they hearken  
σιν αὐτῷ; <sup>26</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν  
to him? And they sailed into the country  
τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς  
of the Gadarens, which is over-against the  
Γαλιλαίας.

<sup>27</sup> Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντη-  
Going out and to him on the land, met  
σεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε  
him a man certain out of the city, who had  
δαιμονία ἐκ χρόνων ἱκανῶν, καὶ ἱματίον οὐκ  
demons from times many, and a mantle not  
ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν  
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 \*† GER-ASENES, 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. 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' (*kreeennou*) 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.

26. GERASENES. 27. a

τοῖς μνημασιν. <sup>23</sup> Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ  
the tombs. Seeing and the Jesus, and  
ἀνακραξας, προσεπεσεν 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 τοῦ  
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.

<sup>29</sup> (Παρηγγεῖλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ  
(He had commanded for the spirit the unclean  
ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοῖς γὰρ χρό-  
to come out from the man; many for times  
νοῖς 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, ἤλαιντο ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρη-  
bonds, he was driven by the demon into the des-  
μοὺς.) <sup>30</sup> Επηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς,  
arts.) 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.

<sup>31</sup> Καὶ παρεκαλεῖ αὐτὸν, ἵνα μὴ ἐπιταξῇ αὐτοῖς  
And he besought him, that not he would command them  
εἰς τὴν ἀβύσσον ἀπελθεῖν. <sup>32</sup> 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.

<sup>33</sup> Εξελθόντα δὲ τὰ δαίμονια ἀπο τοῦ ἀνθρώπου,  
Having gone out and the demons from the man,  
εἰσηλθεν εἰς τοὺς χοίρους· καὶ ὄρμησεν ἡ  
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. <sup>34</sup> 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. <sup>35</sup> Εξήλθον δὲ ἰδεῖν 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  
εὑρόν καθημενον 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  
νονντα, παρα τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-  
sane mind, at the feet of the Jesus; and they  
θησαν. <sup>36</sup> Ἀπηγγείλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,  
were afraid. Reported and to them and those having seen

<sup>28</sup> 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."

<sup>29</sup> (For he had com-  
manded 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.)

<sup>30</sup> And JESUS asked  
him, "What is thy Name?"  
And HE said, "Legion;"  
Because many Demons  
had entered into him.

<sup>31</sup> And he besought him  
that he would not com-  
mand them to go out into  
the ABYSS.

<sup>32</sup> Now there was a  
Herd of many Swine feed-  
ing on the MOUNTAIN;  
and they besought him to  
permit them to go into  
them. And he permitted  
them.

<sup>33</sup> 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.

<sup>34</sup> And the SWINE-  
HERDS, seeing THAT HAV-  
ING BEEN DONE, fled, and  
reported it in the CITY and  
in the VILLAGES.

<sup>35</sup> 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.

<sup>36</sup> 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.

πως εσωθη ο δαιμονισθεις. <sup>37</sup> Και ηρωτησαν  
how was saved he having been demonized. And asked  
αυτον απαν το πληθος της περιχωρου των  
him whole the multitude of the surrounding region of the  
Γαδαρηνων, απελθειν απ' αυτων· οτι φοβω  
Gadarenes, to go from them; for with a fear  
μεγαλη συνειχοντο.  
great they were seized.

Αυτος δε εμβας εις το πλοιον, υπεστρεψεν.  
He and having gone into the ship, returned.  
<sup>38</sup> Εδεετο δε αυτου ο ανηρ, αφ' ου εξεληλυθει  
Begged and of him the man, from whom had gone out  
τα δαιμονια, ειναι συν αυτω. Απελυσε δε  
the demons, to be with him. Sent away but  
αυτον ο Ιησους, λεγων· <sup>39</sup> Υποστρεφε εις τον  
him the Jesus, saying; Return to the  
οικον σου, και διηγου, οσα εποιησε σοι ο θεος.  
house of thee, and relate, how much has done to thee the God.  
Και απηλθε, καθ' ολην την πολιν κηρυσσων,  
And he went away, through whole the city publishing,  
οσα εποιησεν αυτω ο Ιησους.  
how much had done to him the Jesus.

<sup>40</sup> Εγενετο δε εν τω υποστρεψαι τον Ιησουν,  
It happened and in the to return the Jesus,  
απεδεξατο αυτον ο οχλος· ησαν γαρ παντες  
gladly received him the crowd; they were for all  
προσδοκωντες αυτον. <sup>41</sup> Και ιδου, ηλθεν ανηρ,  
waiting for him. And lo, came a man,  
εφ' ονομα Ιαιρος, και αυτος αρχων της συνα-  
to whom a name Jairus, and he a ruler of the syna-  
γωγης υπηρχε· και πεσων παρα tous ποδας του  
gogue was; and falling at the feet of the  
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον  
Jesus, besought him to come into the house  
αυτου· <sup>42</sup> οτι θυγατηρ μονογενης ην αυτω ως  
of himself: for a daughter only was to him about  
ετων δωδεκα, και αυτη απεθνησκειν. Εν δε τω  
years twelve, and she was dying. In and to the  
υπαγειν αυτον, οι οχλοι συνεπνιγον αυτον.  
to go him, the crowds pressed him.

<sup>43</sup> Και γυνη ουσα εν ρυσει αιματος απο ετων  
And a woman being in a flow of blood from years  
δωδεκα, ητις ιατροις προσαναλωσασο ολαν τον  
twelve, who with physicians having expended whole the  
βιον, ουκ ισχυσεν υπ' ουδενος θεραπευθηναι·  
living, not had strength by any one to be cured;

<sup>44</sup> προσελθουσα οπισθεν, ηψατο του κρασπεδου  
coming behind, touched the tuft  
του ιματιου αυτου· και παραχηρημα εστη η  
of the mantle of him; and immediately stopped the  
ρυσις του αιματος αυτης. <sup>45</sup> Και ειπεν ο Ιησους·  
flow of the blood of her. And said the Jesus,  
Τις ο αφαμενος μου: Αρνουνμενων δε παντων,  
Who the having touched me? Denying and all,  
ειπεν ο Πετρος· \* [και οι συν αυτω·] Επιστατα,  
said the Peter [and those with him:] O master,

the DEMONIAK was re-  
stored.

<sup>37</sup> ‡ And the Whole  
MULTITUDE of the SUR-  
ROUNDING COUNTRY of  
the \* GERASENES ‡ desired  
him to depart from them;  
For they were seized with  
great Fear. And having  
entered the \* Boat he re-  
turned.

<sup>38</sup> Now ‡ the MAN from  
whom the DEMONS had  
gone out, desired to be  
with him. But \* he dis-  
missed him, saying,

<sup>39</sup> "Return to thy  
HOUSE, and relate how  
much GOD has done for  
thee." And he went away,  
and published through the  
Whole CITY how much  
JESUS had done for him.

<sup>40</sup> And it occurred, as  
JESUS RETURNED, the  
CROWD gladly received  
him; for they were all  
waiting for him.

<sup>41</sup> ‡ And, behold, there  
came a Man, whose name  
was Jairus, and he was a  
Ruler of the SYNAGOGUE;  
and falling at the FEET of  
\* Jesus, entreated him to  
come into his HOUSE;

<sup>42</sup> For he had an only  
Daughter, about twelve  
Years of Age, and she was  
dying. And as he WENT  
the CROWDS pressed on  
him.

<sup>43</sup> ‡ And a Woman hav-  
ing had an Hemorrhage  
for twelve Years, who \* had  
consumed her Whole LIV-  
ING on Physicians, and  
could not be cured by any  
one,

<sup>44</sup> coming up behind,  
touched the TUFT of his  
MANTLE; and immediately  
the FLOW of her BLOOD  
stopped.

<sup>45</sup> And JESUS said,  
"WHO TOUCHED me?"  
and all denying it, PETER  
and THOSE with him said,

\* VATICAN MANUSCRIPT.—37. GERASENES. 37. Boat. 38. he dismissed him.  
41. Jesus. 43. could not be cured by any one, coming up. 45. and those with him—*οι οὖν*.

† 37. Matt. viii. 34. † 37. Act. xvi. 39. † 38. Mark v. 18. † 41. Matt.  
ix 18; Mark v. 22. † 43. Matt. ix. 20.

οἱ ὄχλοι συνεχουσι σε καὶ αποθλιβουσι· καὶ  
the crowds press on thee and crowd; and  
λεγει· Τίς ὁ ἄψαμενός μου; <sup>46</sup> Ὁ δὲ Ἰησοῦς  
saith thou; Who the having touched me? The and Jesus  
εἶπεν· Ἦψατό μου τις· ἐγὼ γὰρ ἐγνων  
said; Touched me some one; I for know  
δυναμὶν ἐξελθουσάν ἀπ' ἐμοῦ. <sup>47</sup> Ἰδούσα δὲ ἡ  
a power went out from me. Seeing and the  
γυνή, ὅτι οὐκ ἐλαβε, τρεμουσα ἦλθε, καὶ  
woman, that not she was unnoticed, trembling came, and  
προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτόν,  
falling down to him, through what cause she touched him,  
ἀπηγγείλεν \* [αὐτῷ] ἐνώπιον παντός του λαοῦ,  
related [to him] in presence of all of the people,  
καὶ ὡς ἰαθὴ παραχρημα. <sup>48</sup> Ὁ δὲ εἶπεν αὐτῇ·  
and how she was cured immediately. He and said to her;  
\* [Θαρσεῖ,] θυγάτηρ· ἡ πίστις σου σέσωκε σε·  
[Take courage,] O daughter; the faith of thee has saved thee:  
πορεύου εἰς εἰρήνην. <sup>49</sup> Ἐτι αὐτοῦ λαλοῦντος,  
go in peace. While of him speaking,  
ἐρχεται τις παρὰ τοῦ ἀρχισυναγωγού, λέγων  
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. <sup>50</sup> Ὁ δὲ Ἰησοῦς  
trouble thou the teacher. The but Jesus  
ἀκουσας, ἀπεκρίθη αὐτῷ, \* [λεγων·] Μὴ  
having heard, answered him, [saying:] Not  
φοβου· μόνον πιστεύε, καὶ σωθήσεται. <sup>51</sup> 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.  
<sup>52</sup> Ἐκλαίον δὲ πάντες, καὶ ἐκοποῦντο 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  
καθευδεῖ. <sup>53</sup> Καὶ κατεγελῶν αὐτοῦ, εἰδοτες ὅτι  
sleeps. And they derided him, knowing that  
ἀπεθάνεν. <sup>54</sup> Αὐτὸς 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,  
λεγων· Ἡ παῖς, ἐγείρου. <sup>55</sup> 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  
διέταξαν αὐτὴ δοθῆναι φαγεῖν. <sup>56</sup> Καὶ ἐξεστη-  
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  
μὴδενι 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?'"

<sup>46</sup> And Jesus said, "Some one touched me; † for I know a Power went out from me."

<sup>47</sup> Then the woman, seeing that she was discovered, came trembling, and falling down, related to him in presence of All the PEOPLE, why she had touched him, and how she was immediately cured.

<sup>48</sup> And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."

<sup>49</sup> † 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."

<sup>50</sup> But Jesus having heard it, answered him, "Fear not, only believe, and she will be saved."

<sup>51</sup> 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.

<sup>52</sup> And all were weeping and lamenting her. But HE said, "Weep not; \*for she is not dead, †but sleeps."

<sup>53</sup> And they derided him, knowing That she was dead.

<sup>54</sup> But HE, grasping her HAND called out, saying, "MAIDEN, †arise,"

<sup>55</sup> And her BREATH returned, and she stood up immediately; and he ordered them to give her food.

<sup>56</sup> And her PARENTS were astonished, but †HE charged them to tell no one WHAT had been DONE.

\* 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. 54. Luke vii. 14; John xi. 42.

† 49. Mark v. 35. 56. Matt. viii. 4, 14; Mark v. 43.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Συγκαλεσάμενος δε τους δώδεκα, ἔδωκεν  
Having called together and the twelve, he gave  
αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαι-  
to them power and authority over all the de-  
μόνια, καὶ νόσους θεραπεύειν. <sup>2</sup> Καὶ ἀπεστεί-  
mons, and diseases to cure. And he sent  
λέν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ,  
them to publish the kingdom of the God,  
καὶ ἰασθαὶ \* [τοὺς ἀσθενούντας.] <sup>3</sup> Καὶ εἶπε  
and to heal [those being sick.] And said  
πρὸς αὐτοὺς· Μὴδὲν αἰρετέ εἰς τὴν ὁδόν, μὴτε  
to them; Nothing take you for the journey, neither  
ῥάβδον, μὴτε πηραν, μὴτε ἄρτον, μὴτε ἀργυ-  
a staff, nor a bag, nor bread, nor sil-  
ρίον· μὴτε \* [ἀνα] δύο χιτῶνας ἔχειν. <sup>4</sup> Καὶ  
ver; nor [each] two coats to have. And  
εἰς ἣν ἂν οἰκίαν εἰσελθῇτε, ἐκεῖ μένετε, καὶ  
into whatever house you may enter, there remain, and  
ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> Καὶ ὅσοι ἂν μὴ δεξῶνται  
thence depart. And whoever not may receive  
ὑμᾶς, ἐξέρχομενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ  
you, coming out from the city that, even  
τὸν κοῦριον ἀπὸ τῶν ποδῶν ὑμῶν ἀποτιναξάτε,  
the dust from the feet of you shake off,  
εἰς μάρτυριον ἐπ' αὐτοὺς. <sup>6</sup> Εξέρχομενοι δὲ  
for a testimony against them. Going forth and  
διηρχόντο διὰ τὰς κώμας, εὐαγγελίζομενοι καὶ  
they traveled through the villages, publishing glad tidings and  
θεραπεύοντες πανταχοῦ.  
healing everywhere.

<sup>7</sup> Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινο-  
Heard and Herod the tetrarch that being  
μένα \* [ὑπ' αὐτοῦ] πάντα καὶ διηπορεῖ, διὰ  
done [by him] all; and he was perplexed, because  
τοῦ λεγεσθαι ὑπὸ τινῶν, ὅτι Ἰωάννης ἐγηγεῖται  
the to be said by some, that John has been raised  
ἐκ νεκρῶν. <sup>8</sup> Ὑπὸ τινῶν δὲ, ὅτι Ἠλίας ἐφάνη  
out of dead; by some and, that Elias had appeared  
ἄλλων δὲ, ὅτι προφῆτης εἰς τῶν ἀρχαίων ἀνέσ-  
others and, that a prophet one of the ancients has stood  
τη. <sup>9</sup> Καὶ εἶπεν Ἡρώδης· Ἰωάννην ἐγὼ ἀπέκε-  
up. And said Herod; John I be-  
φιλίσαν· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ  
loved, who but is this, concerning whom I  
ἀκούω τοιαῦτα; Καὶ ἐζήτην ἰδεῖν αὐτόν.  
hear such things? And he sought to see him.

<sup>10</sup> Καὶ ὑποστρεψάντες οἱ ἀποστολοὶ διηγήσαντο  
And having returned the apostles related  
αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς  
to him what things they had done; and taking them  
ὑπέχωρησε κατ' ἰδίαν εἰς \* [τοπὸν ἐρημον]  
he withdrew by himself into [a place desert]  
πόλεως καλουμένης Βηθσαιδα. <sup>11</sup> Οἱ δὲ ὄχλοι  
of a city being called Bethsaida. The and crowds

CHAPTER IX.

<sup>1</sup> † And having convened the TWELVE, he gave them Power and Authority over ALL DEMONS, and to cure Diseases.

<sup>2</sup> And † he sent them forth to proclaim the KINGDOM of God, and to cure \* the SICK.

<sup>3</sup> † And he said to them; "Take Nothing for the JOURNEY, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

<sup>4</sup> † And into Whatever House you may enter, there remain, and thence depart.

<sup>5</sup> 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."

<sup>6</sup> † And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing cures everywhere.

<sup>7</sup> † 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;"

<sup>8</sup> and by some, "Elijah has appeared;" and by others, \* "A certain Prophet of the ANCIENTS has risen up."

<sup>9</sup> \* But HEROD said, "John I beheaded; but who is this of whom \* I hear such things?" † And he sought to see him.

<sup>10</sup> † 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.

<sup>11</sup> And the CROWDS

\* VATICAN MANUSCRIPT.—2. the sick—omit.  
B. 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  
xxii. 3. † 10. Mark vi. 30. † 10. Matt. xiv. 13.

ἄγοντες, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένους  
having heard, they followed him. And having received  
αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ  
them, he spake to them concerning the kingdom  
θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἑατο.  
God, and those needing having of healing, he cured.

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 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, κατασκηνώσιν· καὶ εὐρώσιν ἐπισιτισμόν·  
farms, they may lodge, and and provisions;

ὅτι ὧδε ἐν ἐρημίᾳ τῶν ἐσμεν. 13 Εἶπε δὲ πρὸς  
for here in a desert place we are. He said but to  
αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ  
them; Give to them ye to eat. They and

εἶπον· Οὐκ εἰσὶν ἡμῖν πλεον ἢ πεντε ἄρτοι,  
said: Not are to us more than five loaves,  
καὶ ἰχθὺς δύο, εἰ μὴτι πορευθέντες ἡμεῖς ἀγο-  
and fishes two, if not going we may  
ράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.  
buy for all the people this food.

14 Ἦσαν γὰρ ὥστε ἄνδρες πεντακισχίλιοι. Εἶπε  
They were for about men five thousand. He said

δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλινάτε  
and to the disciples of himself: Make recline

αὐτοὺς κλισίας ἀνα πεντηκοντά. 15 Καὶ ἐποίη-  
them in companies each fifty And they  
σαν οὕτω, καὶ ἀνεκλιναν ἅπαντας. 16 Λαβὼν  
so, and they made recline all. Taking

δὲ τοὺς πεντε ἄρτους καὶ τοὺς δύο ἰχθύας,  
and the five loaves and the two fishes,  
ἀναβλεψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς·  
looking up to the heaven, he blessed them:

καὶ κατεκλάσε, καὶ ἐδίδου τοῖς μαθηταῖς, παρα-  
and broke, and gave to the disciples, to  
τιθεναὶ τῷ ὄχλῳ. 17 Καὶ ἐφαγόν, καὶ ἐχορτάσ-  
set before the crowd. And they ate, and were satis-  
θησαν πάντες· καὶ ἠρθὴ τὸ περισσεύσαν αὐ-  
fied all: and was taken up that having been left to

τοῖς κλασματῶν, κοφῖνοι δώδεκα.  
them of fragments, baskets twelve.

18 Καὶ ἐγένετο ἐν τῇ εἶναι αὐτὸν προσευχο-  
And it happened in the to be him praying

μενον καταμονας, συνήσαν αὐτῷ οἱ μαθηταί·  
in private, came to him the disciples:

καὶ ἐπηρώτησεν αὐτούς, λέγων· Τίνα με  
and he asked them, saying: Who me

λεγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκριθέντες  
say the crowds to he? 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

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. recline, when the TWELVE came. 12. Farms.

† 12. 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 ὁ Πέτρος εἶπε· Τον  
to be? Answering and the Peter said; The  
Χριστον του θεου. <sup>21</sup> Ὁ δε ἐπιτιμησας αυτοις,  
Anointed of the God. He and having strictly charged them,  
παρηγγειλε μηδενι λεγειν τουτο· <sup>22</sup> εἰπων· Ὅτι  
commanded to no one to tell this; saying; That  
δει τον υἱον 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 ἡμερα εγερθηναι.  
and the third day to be raised.

<sup>23</sup> Ελεγε δε προς παντας· Ει τις θελει οπισω  
He said and to all; If any one wishes after  
μου ερχεσθαι, αρνησασθω ἑαυτον, και αρατω  
me to come, let him deny himself, and let him bear  
τον σταυρον αὐτου καθ' ἡμεραν, και ακολου-  
the cross of himself every day, and fol-  
θειτω μοι. <sup>24</sup> Ὅς γαρ αν θελη την ψυχην  
low me. Who for ever may wish the life  
αὐτου σωσαι, απολεσει αὐτην· ὅς δ' αν απο-  
of himself to save, shall lose her; who but ever may  
λεση την ψυχην αὐτου ἐνεκεν εμου, οὗτος σωσει  
lose the life of himself on account of me, he shall save  
αὐτην. <sup>25</sup> Τι γαρ ωφελεται ανθρωπος κερδησας  
her. What for is profited a man having won  
τον κοσμον ὅλον, ἑαυτον δε απολεσας, η ζῆμιω-  
the world whole, himself and having lost, or having for-  
θεις ; <sup>26</sup> Ὅς γαρ αν επαισχυνη με και τους  
feited? Who for ever may be ashamed me and the  
εμους λογους, τουτον ὁ υἱος του ανθρωπου  
my words, this the son of the man  
επαισχυνησεται, ὅταν ελθῃ εν τη δοξῃ  
will be ashamed, when he may come in the glory  
αὐτου, και του πατρος, και των ἁγιων αγγελων.  
of himself, and of the father, and of the holy messengers.  
<sup>27</sup> Λεγω δε ὑμιν αληθως, εἰσι τινες των ὧδε  
I say but to you truly, are some of those here  
ἐστῶντες, οἱ ου μη γευσονται θανατου, ἕως αν  
standing, who not not shall taste of death, till  
ιδωσι την βασιλειαν του θεου.  
they may see the royal majesty of the God.

<sup>28</sup> Εγενετο δε μετα τους λογους τουτους,  
It happened and after the words these  
ᾧσει ἡμεραι οκτω, και παραλαβων Πέτρον και  
about days eight, and having taken Peter and  
Ιωαννην και Ιακωβον, ανεβη εἰς το ορος  
John and James, he went up into the mountain  
προσευξασθαι. <sup>29</sup> Και εγενετο, εν τῷ προσευ-  
to pray. And it occurred, in the to  
χεσθαι αὐτον, το εἶδος του προσωπου αὐτου  
pray him, the form of the face of him  
ἕτερον, και ὁ ἱματισμος αὐτου λευκος εξαστραπ-  
different, and the raiment of him whiteness flashing

I am? † "And \*Peter an-  
swering said, "The CHRIST  
of GOD."

<sup>21</sup> † And HE having  
strictly charged them, or-  
dered them to tell this to  
no one;

<sup>22</sup> 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."

<sup>23</sup> † 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.

<sup>24</sup> For whoever would  
save his LIFE, shall lose it;  
and whoever loses his LIFE  
on my account, he shall  
save it.

<sup>25</sup> † For what is a Man  
profited, if he gain the  
whole WORLD, and destroy  
or forfeit Himself.

<sup>26</sup> † 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,

<sup>27</sup> † But I tell you truly  
There are SOME STANDING  
\* here, who will not taste  
of Death, till they see  
GOD'S ROYAL MAJESTY."

<sup>28</sup> And it occurred about  
eight Days after these  
WORDS, taking \* Peter,  
and John, and James, he  
went up into the MOUN-  
TAIN to pray.

<sup>29</sup> And it happened, as  
he PRAYED, the FORM of  
his FACE was changed,  
and his RAIMENT became  
white and dazzling.

\* VATICAN MANUSCRIPT.—20. Peter.

27. there, who.

† 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. <sup>30</sup> Καὶ ἰδού, ἄνδρες δύο συνελάλουν αὐτῷ, forth. And lo, men two were talking with him, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· <sup>31</sup> οἱ ὀφθέντες who were Moses and Elias: they appearing ἐν δόξῃ, ἐλέγον τὴν ἐξόδον αὐτοῦ, ἣν ἐμελλε in glory, spoke of the departure of him, which he was about πληροῦν ἐν Ἱερουσαλὴμ. <sup>32</sup> Ὁ δὲ Πέτρος καὶ to fulfil in Jerusalem. The but Peter and οἱ σὺν αὐτῷ ἦσαν βεβαρῆμενοι ὑπνῷ. Δια- those with him were having been heavy with sleep. ἠν- γρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ ing awakened but they saw the glory of him, and τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> Καὶ the two men those standing with him. And ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, it happened in the to depart them from him, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, said the Peter to the Jesus: O master, καλὸν ἐστὶν ἡμᾶς ἄδε εἶναι· καὶ ποιήσωμεν good it is us here to be: and we may make σκηνὰς τρεῖς, μίαν σοι, καὶ μίαν Μωσεί, καὶ tents three, one for thee, and one for Moses, and μίαν Ἠλία· μὴ εἰδὼς ὁ λέγει. <sup>34</sup> Ταῦτα δὲ αὐτοῦ one for Elias: not knowing what he says. These and of him λεγόντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν saying, came a cloud, and overshadowed αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσηλθεῖν them, they feared and in the those to enter εἰς τὴν νεφέλην. <sup>35</sup> Καὶ φωνὴ ἐγένετο ἐκ τῆς into the cloud. And a voice came out of the νεφέλης, λέγουσα· “Ὁὗτος ἐστὶν ὁ υἱὸς μου ὁ cloud, saying: “This is the son of me the ἀγαπητός· αὐτοῦ ἀκουετέ.” <sup>36</sup> Καὶ ἐν τῷ beloved: him hear you.” And in the γενεσθαι τὴν φωνήν, εὗρεθῇ ὁ Ἰησοῦς μόνος. to have been the voice, was found the Jesus alone. Καὶ αὐτοὶ ἐσιγήσαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν And they were silent, and to no one told in ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν. those the days nothing of what they had seen.

<sup>37</sup> Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων It happened and in the next day, having come down κутων ἀπο τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος them from the mountain, met him a crowd πολὺς. <sup>38</sup> Καὶ ἰδού, ἀνὴρ ἀπο τοῦ ὄχλου ἀνε- great. And lo, a man from the crowd cried βοήσῃ, λέγων· Διδασκαλε, δεομαι σου, ἐπιβλε- loudly, saying: O teacher, I pray thee, to look ψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι· on the son of me, for only-born he is to me; <sup>39</sup> καὶ ἰδού, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαί- and lo, a spirit seizes him, and sud-

<sup>30</sup> And behold, two Men were conversing with him, and these were Moses and Elijah;

<sup>31</sup> who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

<sup>32</sup> Now PETER and THOSE with him †were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO MEN STANDING with him.

<sup>33</sup> 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.

<sup>34</sup> And as he was thus speaking, a Cloud came and covered them; and they were afraid when \*they ENTERED the CLOUD.

<sup>35</sup> And a Voice proceeded from the CLOUD, saying, †“This is my \*SON, the BELOVED; ‡hear him.”

<sup>36</sup> 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.

<sup>37</sup> †Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

<sup>38</sup> 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.

<sup>39</sup> 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 ingenious 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.

xvii. 9.

‡ 37. Matt. xvii. 14; Mark ix. 14, 27.

φνης κραζει, και σπαρασσει αυτον μετα αφρου,  
denly he cries out, and convulses him with foam,  
και μογισ αποχωρει απ' αυτου, συντριβον αυτον.  
and hardly departs from him, bruising him.

40 Και εδεθητη των μαθητων σου, ινα εκβαλωσιν  
And I besought the disciples of thee, that they might expel  
αυτο· και ουκ ηδυνθησαν. 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; Προσθαγαγε τον υιον σου ωδε.  
bear with you? Lead the son of thee here.

42 Ετι 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 οις εποιει  
All an' wor' wondering at all which did

ο Ιησους, ειπε προς τους μαθητας αυτου  
he Jesus, he said to the disciples of himself;

44 Θεσθε υμεις εις τα ωτα υμων τους λογους  
Plev you into the ears of you the words  
τουτους· ο γαρ υιος του ανθρωπου μελλει παρα-  
these; the for son of the man is about to be

διδοςθαι εις χειρας ανθρωπων. 45 Οι δε ηγησουν  
delivered into hands of men; They but understood not

ρημα τουτο, και ην παρακεκαλυμενον απ'  
the word this, and it was having been veiled from  
αυτων, ινα μη αισθωνται αυτο· και εφοβοντο  
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

παιδον· εστησεν αυτο παρ' εαυτω, και ειπεν  
a little child, placed it near himself, and said

αυτοις· 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 αποστειλαντα με. Ο γαρ  
may receive, receives the having sent me. He for

μικροτερος εν πασιν υμιν υπαρχων· ουτως 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.—43. is great.

† 44. Matt. xvii. 23.  
xviii. 1; Mark ix. 34.  
† 48. Matt. xxiii. 11, 12.

† 45. Mark ix. 32; Luke vi. 50. xviii. 28.  
† 48. Matt. x. 40. xviii. 3. Mark ix. 37. John xii. 44; xiii. 15.

† 46. Matt.

μεγας. <sup>great.</sup> <sup>Answering</sup> <sup>and the John</sup> <sup>said;</sup> <sup>O mas-</sup>  
τατα, <sup>we saw</sup> <sup>one in the name</sup> <sup>of thee</sup> <sup>casting</sup>  
λοντα τα δαιμονια· <sup>out</sup> <sup>the demons;</sup> <sup>and</sup> <sup>we forbade</sup> <sup>him,</sup> <sup>because</sup>  
ουκ ακολουθει μεθ' <sup>us.</sup> <sup>50</sup> <sup>Και</sup> <sup>ειπε</sup> <sup>προς</sup>  
αυτον ο Ιησους· <sup>him</sup> <sup>the Jesus:</sup> <sup>Not</sup> <sup>forbid</sup> <sup>you:</sup> <sup>who</sup> <sup>for</sup> <sup>not</sup> <sup>is</sup>  
καθ' υμων, <sup>against</sup> <sup>you,</sup> <sup>for</sup> <sup>you</sup> <sup>is.</sup>

<sup>51</sup> <sup>Εγενετο</sup> <sup>δε</sup> <sup>εν</sup> <sup>τη</sup> <sup>συμπληρουσθαι</sup> <sup>τας</sup>  
<sup>It came to pass</sup> <sup>and in the</sup> <sup>to be completed</sup> <sup>the</sup>  
ημερας <sup>days</sup> <sup>of the</sup> <sup>withdrawing</sup> <sup>of him,</sup> <sup>and</sup> <sup>he</sup> <sup>the</sup>  
προσωπον αυτου <sup>face</sup> <sup>of himself</sup> <sup>firmly</sup> <sup>set</sup> <sup>of the</sup> <sup>to go</sup> <sup>to</sup>  
Ιερουσαλημ. <sup>Jerusalem.</sup> <sup>52</sup> <sup>Και</sup> <sup>απεστειλεν</sup> <sup>αγγελους</sup>

<sup>before</sup> <sup>face</sup> <sup>of himself:</sup> <sup>and</sup> <sup>having</sup> <sup>gone</sup> <sup>they entered</sup>  
εις <sup>into</sup> <sup>a village</sup> <sup>of Samaritans,</sup> <sup>so</sup> <sup>as</sup> <sup>to prepare</sup> <sup>for him.</sup>  
<sup>53</sup> <sup>Και</sup> <sup>ουκ</sup> <sup>εδεξαντο</sup> <sup>αυτον,</sup> <sup>οτι</sup> <sup>το</sup> <sup>προσωπον</sup>  
<sup>And</sup> <sup>not</sup> <sup>they received</sup> <sup>him,</sup> <sup>because</sup> <sup>the</sup> <sup>face</sup>  
αυτου <sup>of him</sup> <sup>was</sup> <sup>going</sup> <sup>to</sup> <sup>Jerusalem.</sup> <sup>54</sup> <sup>Ιδον-</sup>

<sup>τες</sup> <sup>δε</sup> <sup>οι</sup> <sup>μαθηται</sup> <sup>αυτου,</sup> <sup>Ιακωβος</sup> <sup>και</sup> <sup>Ιωαννης,</sup> <sup>See-</sup>  
<sup>ing</sup> <sup>and the</sup> <sup>disciples</sup> <sup>of him,</sup> <sup>James</sup> <sup>and</sup> <sup>John,</sup>  
ειπον· <sup>said:</sup> <sup>O lord,</sup> <sup>wilt</sup> <sup>thou</sup> <sup>we speak</sup> <sup>fire</sup> <sup>to come</sup> <sup>down</sup>  
απο του ουρανου, <sup>from</sup> <sup>the</sup> <sup>heaven,</sup> <sup>and</sup> <sup>to consume</sup> <sup>them,</sup> <sup>[as</sup> <sup>even</sup>  
Ηλιας <sup>Elias</sup> <sup>ειποισε;</sup> <sup>did?]</sup> <sup>55</sup> <sup>Στραφεις</sup> <sup>δε</sup> <sup>επετιμωσεν</sup>

<sup>αυτοις,</sup> <sup>[και</sup> <sup>ειπεν·</sup> <sup>Ουκ</sup> <sup>οιδατε,</sup> <sup>οιου</sup> <sup>πνευματος</sup>  
<sup>them,</sup> <sup>[and</sup> <sup>said:</sup> <sup>Not</sup> <sup>you know,</sup> <sup>of what</sup> <sup>spirit</sup>  
εστε υμεις;] <sup>are</sup> <sup>you?]</sup> <sup>56</sup> <sup>Και</sup> <sup>επορευθησαν</sup> <sup>εις</sup> <sup>ετεραν</sup>  
<sup>And</sup> <sup>they went</sup> <sup>to</sup> <sup>another</sup>  
κωμην. <sup>village.</sup>

<sup>57</sup> <sup>\*[Εγενετο]</sup> <sup>δε</sup> <sup>πορευομενων</sup> <sup>αυτων</sup> <sup>εν</sup> <sup>τη</sup>  
<sup>[It happened]</sup> <sup>and</sup> <sup>going</sup> <sup>of them</sup> <sup>in the</sup>  
οδο, <sup>way,</sup> <sup>said</sup> <sup>one</sup> <sup>to</sup> <sup>him:</sup> <sup>I will</sup> <sup>follow</sup> <sup>thee,</sup>  
οπου αν απερχη, <sup>wherever</sup> <sup>thou mayest go,</sup> <sup>[O master.]</sup> <sup>58</sup> <sup>Και</sup> <sup>ειπεν</sup> <sup>αυτω</sup>  
<sup>And</sup> <sup>said</sup> <sup>to him</sup>  
ο Ιησους· <sup>the Jesus:</sup> <sup>Αι</sup> <sup>αλωπεκες</sup> <sup>φωλεους</sup> <sup>εχουσι,</sup> <sup>και</sup> <sup>τα</sup>  
<sup>the</sup> <sup>foxes</sup> <sup>dens</sup> <sup>have,</sup> <sup>and</sup> <sup>the</sup>

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 *συνελευσθαι* 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 as  
he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid  
hold on him, before the work of his ministry was ended, and full proofs of his divine 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. 30; 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· ὁ δὲ υἱὸς  
birds of the heaven roosts: the but son  
του ανθρωπου οὐκ εχει, που την κεφαλην κλινη.  
the man not has, where the head he may rest.  
<sup>59</sup> Εἶπε δὲ πρὸς ἕτερον· Ακολουθει μοι. Ὁ δὲ  
He said and to another; Follow me. He but  
εἶπε· Κυριε, επιτρεψον μοι απελθοντι πρῳτον  
said; O master, permit thou me having gone first  
θαψαι τον πατερα μου. <sup>60</sup> Εἶπε δὲ αὐτῷ ὁ  
to bury the father of me. Said and to him the  
Ιησους· Αφες τους νεκρους θαψαι τους ἑαυτων  
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. <sup>61</sup> Εἶπε δὲ καὶ ἕτερος· Ακολου-  
dom of the God. Said and also another; I will  
θησω σοι, κυριε· πρῳτον δε επιτρεψον μοι  
follow thee, O master; first but permit thou me  
αποταξασθαι τοις εἰς τον οικον μου. <sup>62</sup> Εἶπε δὲ  
to bid farewell to those in the house of me. Said but  
\* [πρὸς αὐτον] ὁ Ιησους· Οὐδεὶς επιβαλὼν την  
[to him] the Jesus; No one having put the  
χειρα αὐτου ἐπ' αροτρον, καὶ βλέπων εἰς τα  
hand of himself on a plough, and looking for the things  
οπισω, ευθετος εστιν εἰς την βασιλειαν του θεου  
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι'. 10.

<sup>1</sup> Μετα δε ταυτα ανεδειξεν ὁ κυριος \* [καὶ]  
After now these things appointed the lord [also]  
ἕτερους εβδομηκοντα, καὶ απεστειλεν αὐτους  
others seventy, and sent them  
ανα δυο προ προσωπου αὐτου εἰς πασαν πολιν  
each two before face of himself into every city  
καὶ τοπον, οὗ ἐμελλεν αὐτος ερχεσθαι. <sup>2</sup> Ελε-  
and place, where was about he to go. He  
γεν οὖν πρὸς αὐτους· Ὁ μὲν θερισμος πολυς,  
said then to them; The indeed harvest great,  
οἱ δε εργαται ολιγοι· δεηθητε οὖν του κυριου  
the but laborers few; implore therefore the lord  
του θερισμου, ὅπως εκβαλῃ εργατας εἰς τον  
of the harvest, that he would send out laborers into the  
θερισμον αὐτου. <sup>3</sup> Ὑπαγετε· ἰδου, ἐγὼ αποσ-  
harvest of himself. Go you: lo, I send  
τελλω ὑμας ὡς αρνας ἐν μεσῳ λυκων. <sup>4</sup> Μη  
you as lambs in midst of wolves. Not  
βασταζετε βαλαντιον, μη πηραν μηδὲ ὑποδη-  
carry you a purse, nor a bag nor san-  
ματα· καὶ μηδὲνα κατα την ὁδον ασπασησε.  
dals: and no one by the way salute.  
<sup>5</sup> Εἰς ἣν δ' αν οικιαν εισερχησθε, πρῳτον λεγετε·  
Into what and ever house you may enter, first say you.  
Ειρηνη τῷ οικῷ τούτῳ. <sup>6</sup> Καὶ εαν ἡ ἐκεῖ  
Peace to the house this. And if may be there  
υἱὸς ειρηνης, επαναπαυσεται ἐπ' αὐτον ἡ 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."

<sup>59</sup> † And he said to an-  
other, "Follow me." But  
he said, "Sir, permit me  
first to go and bury my  
FATHER."

<sup>60</sup> \* And he said to him,  
"Leave the DEAD ONES to  
inter THEIR OWN Dead; but  
go thou and publish the  
KINGDOM of GOD."

<sup>61</sup> And another also  
said, "Sir, † I will follow  
thee; but permit me first  
to set in order my affairs  
at HOME."

<sup>62</sup> But JESUS said, "No  
one, having put his HAN'D  
on the Plough, and looking  
BEHIND, is properly dis-  
posed towards the KING-  
DOM of GOD."

CHAPTER X.

<sup>1</sup> Now after this, the  
LORD appointed \* Seventy  
Others, and † sent them  
two by two before him in-  
to Every City and Place,  
where he was about to go.

<sup>2</sup> \* And he said to them,  
† "THE HARVEST indeed is  
plenteous, but the REAP-  
ERS are few; beseech,  
therefore, the LORD of the  
HARVEST, that he would  
send out Laborers to REAP  
it.

<sup>3</sup> Go; † behold, \* I send  
you forth as Lambs among  
Wolves.

<sup>4</sup> † Carry no Purse, nor  
Bag, nor Shoes, and salute  
no one by the ROAD.

<sup>5</sup> † And into Whatever  
House you enter, say first,  
'Peace to this HOUSE.'

<sup>6</sup> And if a Son of Peace  
is there, your PEACE shall

\* VATICAN MANUSCRIPT.—60. And he said.  
two, and sent.

1. also—omit.

2. and he said.

62. to him—omit.

1. Seventy-

3. I send.

† 59. Matt; viii. 28.

† 61. See 1 Kings x i. 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.

ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνακαμψεί. <sup>7</sup> Ἐν  
 atyou; if but not, on you itshallreturn. In  
 αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιοντες καὶ πινοντες  
 this and the house remain, eating and drinking  
 τὰ παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατὴς τοῦ  
 the things with them; worthy for ho laborer of the  
 μισθοῦ αὐτοῦ ἐστὶ.  
 reward of himself is.

Μη μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> Καὶ  
 Not go you from house to house. Also  
 εἰς ἣν δ' ἀν πόλιν εἰσερχησθε, καὶ δεχώνται  
 into whatand ever city you may enter, and they may receive  
 ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>9</sup> καὶ  
 you, eat you the things being set before you, and  
 θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε  
 cureyou those in her sick, and say you

αὐτοῖς· Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.  
 to them; Hascome nigh to you the kiugdom of the God.

<sup>10</sup> Εἰς ἣν δ' ἀν πόλιν εἰσερχησθε, καὶ μὴ  
 Into what but ever city you may enter, and not

δεχώνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας  
 they may receive you, going out into the wide places  
 αὐτῆς, εἰπατέ· <sup>11</sup> Καὶ ὁν κονιορτον, τὸν κολλή-

θεντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα  
 ving to us from the city of you, we wipe off

ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ  
 for you; however this know you, that has approached the  
 βασιλεία τοῦ θεοῦ. <sup>12</sup> Λεγώ ὑμῖν, ὅτι Σοδομοῖς  
 kingdom of the God. I say to you, that for Sodoins

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτοτερον ἐσται ἡ τῇ  
 in the day that more tolerable it will be than the  
 πόλει ἐκείνῃ. <sup>13</sup> Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι,  
 city that. Woe to thee, Chorasin, woe to thee,

Βηθσαιδα· ὅτι εἰ ἐν Τυρῷ καὶ Σιδωνί ἐγενοντο  
 Bethsaida: for if in Tyre and Sidon had been done

αἱ δυνάμεις, αἱ γινόμεναι ἐν ὑμῖν, παλαὶ ἀν ἐν  
 the miracles, those being done in you, long ago would in

σακκῷ καὶ σποδῷ καθημεναὶ μετενοήσαν·  
 sackcloth and ashes sitting they have reformed.

<sup>14</sup> Πλὴν Τυρῷ καὶ Σιδωνί ἀνεκτοτερον ἐσται ἐν  
 But for Tyre and Sidon more tolerable it will be in

τῇ κρίσει, ἡ ὑμῖν. <sup>15</sup> Καὶ σὺ, Καπερναούμ, ἡ  
 the judgment, than for you. And thou, Capernaum, which

ἕως τοῦ οὐρανοῦ ὑψώθεις, ἕως ᾧ κατα-  
 wen to the heaven art being exalted, even to invisibility down

βιβασθῇ. <sup>16</sup> Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει·  
 shalt be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

<sup>7</sup> † 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.

<sup>8</sup> And into Whatever City you enter, and they receive you, eat WHAT is PLACED BEFORE you;

<sup>9</sup> and † cure the sick in it, and say to them, 'The KINGDOM of GOD has approached you.'

<sup>10</sup> But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

<sup>11</sup> † 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.'

<sup>12</sup> But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

<sup>13</sup> † Woe to thee, Chorasin! 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.

<sup>14</sup> But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

<sup>15</sup> † And thou, Capernaum, THOU \* which art BEING EXALTED to HEAVEN, wilt be brought down to † Hades.

<sup>16</sup> † 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.—Burder. † 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. † 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

και ὁ ἀθετων ὑμας ἐμε ἀθετει· ὁ δὲ ἐμε ἀθετων,  
and he rejecting you me rejects: he and me rejecting,  
ἀθειται, τὸν ἀποστείλαντά με.  
rejects, the one sending me.

17 Ὑπεστρεψαν δὲ οἱ ἑβδομηκοντα μετὰ χαρᾶς,  
having returned and the seventy with joy,  
λεγοντες· Κύριε, καὶ τὰ δαιμονία ὑποτασσεται  
saying: O lord, and the demons are subject  
ἡμῖν ἐν τῷ ὀνόματι σου. 18 Εἶπε δὲ αὐτοῖς· Ἐθε-  
to us in the name of thee. He said and to them; I be-  
ρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ  
held the adversary as lightning out of the heaven  
πεσοντα. 19 Ἰδού, δίδωμι ὑμῖν τὴν ἐξουσίαν  
having fallen. Lo, I give to you the authority  
τοῦ πατεῖν ἐπάνω ὀφῶν καὶ σκορπιῶν, καὶ ἐπὶ  
of the to tread on serpents and scorpions, and on  
πάσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς  
all the power of the enemy; and nothing you  
οὐ μὴ ἀδικήσῃ. 20 Πλὴν ἐν τούτῳ μὴ χαίρετε,  
not not you may hurt. But in this not rejoice,  
ὅτι τὰ πνεύματα ὑμῶν ὑποτασσεται· χαίρετε δὲ,  
that the spirits to you are subject; rejoice you but,  
ὅτι τὰ ὀνόματα ὑμῶν ἐγγραφῇ ἐν τοῖς οὐρανοῖς.  
that the names of you are written in the heavens.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλίασατο τῷ πνεύματι  
In this the hour exulted the spirit  
ὁ Ἰησοῦς, καὶ εἶπεν· Εὐλογοῦμαι σοί, πατερ,  
the Jesus, and said; I praise thee, O father,  
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας  
O lord of the heaven and the earth, that thou hast hid  
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας  
these things from wise men and discerning men, and thou hast revealed  
αὐτὰ νηπιῖς· ναι, ὁ πατήρ, ὅτι οὕτως ἐγένετο  
them to babes; yes, the father, for even so it was  
εὐδοκία ἐμπροσθεν σου. 22 Πάντα μοι παρεδόθη  
good in presence of thee. All to me are given  
ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς  
by the father of me; and no one knows, who  
ἐστὶν ὁ υἱὸς ἐἰ μὴ ὁ πατήρ· καὶ τίς ἐστὶν ὁ  
is the son if not the father; and who is the  
πατήρ, ἐἰ μὴ ὁ υἱὸς, καὶ ὃ εἰαν βουλῇται ὁ  
father, if not the son, and to whom may be willing the  
υἱὸς ἀποκαλῦψαι. 23 Καὶ στραφεὶς πρὸς τοὺς  
son to reveal. And turning to the  
μαθητάς, κατ' ἰδίαν εἶπε· Μακαριοὶ οἱ ὀφθαλμοί,  
disciples, privately he said; Blessed the eyes,  
οἱ βλέποντες, ἃ βλέπετε. 24 Λέγω γὰρ ὑμῖν,  
those seeing, what you see. I say for to you,  
ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν  
that many prophets and kings desired  
ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ  
to see, what you see, and not saw; and  
ἀκούσαι, ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.  
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.

19. THAT he exulted

† 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27. xxviii. 18; John iii. 35; v. 27; xvii. 2.

† 21. Matt. xi. 27. † 22. Matt. † 23. Matt. xiii. 16. † 24. 1 Pet. v. 10.

25 Καὶ ἰδὼν, νομικὸς τις ἀνέστη, ἐκπειραζὼν  
And lo, a lawyer certain stood up, tempting  
αὐτὸν, καὶ λέγων· Διδασκαλε, τι ποιήσας ζῶν  
him, and saying; O teacher, what shall I do life  
αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτὸν·  
age-lasting I may inherit? He and said to him;  
Ἐν τῷ νόμῳ τι γεγραπται; πῶς ἀναγινώσκεις;  
In the law what has been written? how readest thou?  
27 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κυρίον  
He and answering said: "Thou shalt love Lord  
τὸν θεὸν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ  
the God of thee out of whole of the heart of thee, and out of  
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος  
whole of the soul of thee, and out of whole of the strength  
σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν  
of thee, and out of whole of the mind of thee: and the  
πλησίον σου ὡς σεαυτὸν." 28 Εἶπε δὲ αὐτῷ·  
neighbor of thee as thyself." He said and to him:  
Ὅρθως ἀπεκριθεὶς· τοῦτο ποιεῖ, καὶ ζήσῃ. 29 Ὁ  
Uprightly thou hast answered: this do, and thou shalt live. He  
δὲ θέλων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν·  
but choosing to justify himself, said to the Jesus:  
Καὶ τίς ἐστὶ μου πλησίον; 30 Ὑπολαβὼν \* [δὲ] ὁ  
And who is of me a neighbor? Replying and the  
Ἰησοῦς εἶπεν· Ἀνθρώπος τις κατέβαινεν ἀπὸ  
Jesus said: A man certain was going down from  
Ἱερουσαλὴμ εἰς Ἱερὶχω, καὶ ληστοὶς περιεπέσεν·  
Jerusalem to Jericho, and robbers fell among:  
οἱ καὶ ἐκδυσσάντες αὐτὸν καὶ πληγὰς ἐπιθέντες,  
who both stripping him and blows having inflicted,  
ἀπῆλθον, ἀφέντες ἡμίθαν τετυχανόντα. 31 Κατὰ  
they departed, leaving half-dead being. By  
συγκυρίαν δὲ ἱερεὺς τις καταβαίνειν ἐν τῇ ὁδῷ  
chance and a priest certain was going down in the way  
ἐκεῖνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν. 32 Ὅμοιος  
that, and seeing him, passed along. In like manner  
δὲ καὶ Λευίτης, \* [γενομένου] κατὰ τὸν τοπὸν,  
and also a Levite, [having come] near the place,  
ἐλθὼν καὶ ἰδὼν, ἀντιπαρήλθε. 33 Σαμαρεῖτης δὲ  
coming and seeing, passed along. A Samaritan but  
τις ὁδευὼν, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν,  
certain traveling, came near him, and seeing him,  
ἐσπλαγχνίσθη. 34 Καὶ προσελθὼν κατέδεξε  
he was moved with pity. And having approached he bound  
τὰ τραύματα αὐτοῦ, ἐπίχεων ἐλαίον καὶ οἶνον·  
the wounds of him, pouring on oil and wine:  
ἐπιβιβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν  
having set and him on the own beast led  
αὐτὸν εἰς πανδοχείον, καὶ ἐπεμελήθη αὐτοῦ.  
him to an inn, and he took care of him.  
35 Καὶ ἐπὶ τὴν αὐρίον \* [ἐξελθὼν,] ἐκβαλὼν  
And on the next day [having come out,] having taken out  
δύο δηνάρια ἔδωκε τῷ πανδοχείῳ, καὶ εἶπεν  
two denarii he gave to the innkeeper, and said  
\*[αὐτῷ·] Ἐπιμελήθητι αὐτοῦ· καὶ ὁ, τι ἀν  
[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 this, 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 cer- tain 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 † Sa- maritan 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.  
eome out—omit. 35. to him—omit.

32. having come—omit.

35. having

† 25 Matt. xix. 10; xxii. 35. † 27. Deut. vi. 5.  
xxvii. 5; Neh. ix. 29; Ezek. xx. 11; xlii. 21; Rom. x. 5.  
John ix. 9.

† 27. Lev. xix. 18. † 28. Lev.  
† 29. Luke xvi. 15. † 33.

προδαπανησῃς, ἐγὼ, ἐν τῷ ἐπανερχεσθαι με,   
 thou mayest expend more, I, in the return me,   
 ἀποδᾶσω σοι. <sup>36</sup> Τίς \* [οὖν] τούτων τῶν τριῶν   
 I will pay to thee. Which [then] of them of the three   
 πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσοντος   
 a neighbor seems to thee to have been to the having fallen   
 εἰς τοὺς ληστας; <sup>37</sup> Ὁ δὲ εἶπεν· Ὁ ποιήσας το   
 among the robbers; He and said; He having shown the   
 ἐλεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·   
 pity towards him. Said and to him the Jesus;   
 Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

Go, and thou do in like manner.

<sup>38</sup> \* [Ἐγένετο] δὲ ἐν τῷ πορεύεσθαι 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   
 τις ὀνοματὶ Μαρθᾶ, ὑπέδεξατο αὐτὸν \* [εἰς τὸν   
 certain to a name Martha, received him [into the   
 οἶκον αὐτῆς.] <sup>39</sup> Καὶ τῇδε ἡ ἀδελφὴ καλουμένη   
 house of herself.] And to her was a sister having been called   
 Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας   
 Mary, who also having sat at the feet   
 τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. <sup>40</sup> Ἡ δὲ   
 of the Jesus, heard the word of him. The but   
 Μαρθᾶ περιστοπατο 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 concerna thee, that the   
 ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἶπε   
 sister of me alone me has left to serve? say   
 οὖν αὐτῇ, ἵνα μοι συναντιλαβῇται. <sup>41</sup> 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,   
 μεριμνᾷς καὶ τυρβαζῇ περὶ πολλὰ· <sup>42</sup> ἑνὸς δὲ   
 thou art anxious and troubled about many things; of one but   
 ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα   
 is need. Mary and the good part   
 ἐξελέξατο, ἥτις οὐκ ἀφαιρεθῆσεται ἀπ' αὐτῆς.   
 has chosen, which not shall be taken away from her.

ΚΕΦ. ια'. 11.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τοπῷ τινὶ   
 And it happened in the to be him in a place certain   
 προσευχομένον, ὥς 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. <sup>2</sup> Εἶπε δὲ αὐτοῖς· Ὅταν προσ-   
 disciples of himself. He said and to them; When you   
 εὐχῆσθε, λέγετε· Πατὴρ, ἁγιασθῆτω τὸ ὄνομα   
 pray, say; O father, be hallowed the name   
 σου· ἐλθετω σου ἡ βασιλεία· <sup>3</sup> τὸν ἄρτον ἡμῶν   
 of thee: let come of thee the kingdom: the bread of us   
 τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· <sup>4</sup> Καὶ   
 the necessary give thou to us the every day: and

whatever thou mayest ex-   
 pend more, &, at my RE-   
 TURN, will pay thee.

<sup>36</sup> Now which of These   
 THREE, thinkest thou, was   
 Neighbor to HIM who FELL   
 among the ROBBERS?"

<sup>37</sup> And HE said, "HE   
 who MANIFESTED PITY   
 towards him." And JESUS   
 said to him, "Go, and do   
 thou in like manner."

<sup>38</sup> Now as they WENT   
 on, he entered a certain   
 Village; and a certain Wo-   
 man, named † Martha, en-   
 tertained him.

<sup>39</sup> And SHE had a Sister   
 called Mary, who also, ‡ sit-   
 ting at \* the FEET of the   
 LORD, heard his WORD.

<sup>40</sup> 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."

<sup>41</sup> And \* the LORD   
 answering, said to her,   
 "Martha, Martha, thou   
 art anxious, and troublest   
 thyself about many things;

<sup>42</sup> 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.

<sup>1</sup> 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."

<sup>2</sup> And he said to them,   
 "When you pray say, † O   
 Father, Revered be thy   
 NAME! let Thy KINGDOM   
 come;

<sup>3</sup> give us DAY BY DAY   
 OUR NECESSARY FOOD;

\* VATICAN MANUSCRIPT.—[O. then—omit. —omit.

38. It happened—omit.

38. and

38. into her house—omit.

39. the FEET of the LORD.

41. the LORD

answereth.

42. of few things, or of one, is there Need; and.

38. John. xi. 1; xii. 2, 3.

39. Luke viii. 35; Acts xxii. 3.

† 2. Matt vi. 9.

αφεσ ἡμιν τας αμαρτίας ἡμῶν, και γαρ αυτοι  
 forgive to us the sins of us, even for ourselves  
 αφιεμεν παντι οφειλοντι ἡμιν· και μη εισενεγ-  
 forgive all owing us; and not thou mayest  
 κης ἡμας εις πειρασμον. <sup>5</sup> Και ειπε προς αυτους·  
 lead us into temptation. And he said to them;  
 Τις εξ ὑμων ἐξει 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,  
 χρισον μοι τρεις αρτους· <sup>6</sup> 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· <sup>7</sup> κακεινος εσωθεν αποκριθεις  
 I shall set for him; And he from within answering  
 ειπῃ· 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.  
<sup>8</sup> 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 αναιδειαν  
 because of the of him a friend, through indeed the importunity  
 αυτου εγερθεις δωσει αυτω ὅσων χρῆζει. <sup>9</sup> 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 εὑρησεται· κρουετε, και ανοιγησε-  
 seek you, and you shall find: knock you, and it shall be  
 ται ὑμιν. <sup>10</sup> 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.  
<sup>11</sup> 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; <sup>12</sup> η και εαν αιτησῃ  
 a fish a serpent will give to him; or also if he may ask  
 ων, μη επιδωσει αυτω σκορπιον; <sup>13</sup> Ει ουν  
 an egg, not will give to him a scorpion? If then  
 ὑμεις, πονηροι ὑπαρχοντες, οιδατε δοματα  
 you. evil being, know you gifts  
 αγαθα διδοναι τοις τεκνοις ὑμων, ποσῳ μαλλον  
 good to give to the children of you, how much more  
 ὁ πατηρ, ὁ ἐξ ουρανου, δωσει πνευμα ἅγιον τοις  
 the father, that of heaven, will give a spirit holy to those  
 αιτουσιν αυτον;  
 asking him?

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 Ser-  
 pent?

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 CHILD-  
 DREN, 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.

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.  
 † John ii. 22.

† 9. Matt. vii. 7; xxi. 23; Mark xi. 24; John xv. 7; James i. 3.

† 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 θαυμασαν οι οχλοι.  
spoke the dumb: and wondered the crowds.

15 Τινες δε εξ αυτων ειπον· Εν Βεελζεβουλ,  
Some but of them said: By Beelzebub,  
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 διαμερισθαι, ερημουνται, και  
against herself having been divided, is brought to desolation, and

οικος επι οικον πιπτει. 18 Ει δε και ο σατανας  
house upon house falls. If and also the adversary  
εφ' εαυτον διεμερισθη, πως σταθησεται η  
against himself has been divided, how shall stand the

βασιλεια αυτου, οτι λεγετε, εν Βεελζεβουλ  
kingdom of him? for you say, by Beelzebub  
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  
Beelzebub cast out the demons, the sons  
εμω 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 επαν 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 αναπαυσιν· 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 ευρισκε  
of me, whence I came out. And having come it finds

σεσαρωμενον και κεκοσμημενον. 26 Τότε 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 Beelzebub, \*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 Beelzebub.

19 Besides, if † through  
Beelzebub 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 5.

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 Εγενετο δε εν  
that worse of the first. It happened and it

τω λεγειν αυτον ταυτα, επαρσα 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 επαβροιζομενων, ηρξατο  
The and crowd gathering together, he began  
λεγειν· 'Η 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 σοφiam 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, ἀλλ' ἐπι την  
places, neither under the corn-measure, but on the  
λυχνιαν, ἵνα οἱ εἰσπορευομενοι 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. ‡ 28. Matt. vii. 21; Luke viii. 21; James i. 25. ‡ 30. Jonah  
i. 17; ii. 10. ‡ 31. 1 Kings x. 1. ‡ 32. Jonah iii. 5. ‡ 33. Matt. v. 15; Mark  
iv. 21; Luke viii. 16.

πῶσιν. <sup>34</sup> Ὁ λυχνος του σωματος εστιν δ  
see. The lamp of the body is the  
οφθαλμος· όταν \* [ουν] δ οφθαλμος σου ἀπλους  
eye; when [therefore] the eye of thee sound

ἦ, και ὅλον 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.

<sup>35</sup> Σκοπει ουν, μη το φως το εν σοι σκοτος εστιν.  
Take heed therefore, not the light that in thee darkness is.

<sup>36</sup> Ει ουν το σωμα σου ὅλον φωτεινον, μη εχον  
If therefore the body of thee whole is enlightened, not having  
τι μέρος σκοτεινον, εσται φωτεινον ὅλον, ὡς  
any part dark, will be enlightened whole, as  
ὅταν δ λυχνος τη αστραπη φωτιζῇ σε.  
when the lamp by the brightness may enlighten thee.

<sup>37</sup> 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. <sup>38</sup> Ο 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.

<sup>39</sup> Ειπε δε ο κυριος προς αυτον· Νυν υμεις οι  
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. <sup>40</sup> Αφρονες, ουχ ὁ  
of extortion and of evil. Unwise, not he

ποησας τι εξωθεν, και το εσωθεν εποιησε;  
having made the outside, also the inside made?

<sup>41</sup> Πλην τα ενοντα δοτε ελεημοσυνην· και  
But the things being within give you alms: and  
ιδου, παντα καθαρα υμιν εστιν. <sup>42</sup> Αλλ' ουαι  
I, all things clean to you is. But woe

υμιν τοις Φαρισαιοις, ὅτι αποδεκατουτε το  
to you the Pharisees, for you tithe the  
ῥιζοσμον, και το πηγανον, και παν λαχανον·  
mint, and the rue, and every pot-herb:

και παρερχεσθε· την κρισιν και την αγαπην του  
and pass by justice and the love of the  
θεου. Τα τα εδει ποιησαι, κακεινα μη  
God. These things you ought to have done, and those not

αφιεσαι.  
to omit.

<sup>43</sup> Οuai υμιν τοις Φαρισαιοις, ὅτι αγαπατε  
Woe to you the Pharisees, for you love

<sup>34</sup> † 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.

<sup>35</sup> Take heed therefore,  
that THAT LIGHT which is  
in thee be not Darkness.

<sup>36</sup> 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."

<sup>37</sup> And while he was  
speaking a Pharisee invit-  
ed him † to dine with him;  
and he went in, and re-  
clined.

<sup>38</sup> And † the PHARISEE  
noticing it, wondered that  
he did not first † immerse  
before the DINNER.

<sup>39</sup> † 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.

<sup>40</sup> Senseless men! did  
not HE who MADE the  
OUTSIDE make the INSIDE  
also?

<sup>41</sup> † But give in Alms  
the THINGS WITHIN, and  
behold, all things are pure  
to you.

<sup>42</sup> † 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.

<sup>43</sup> † 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. Mt. vi. 22. † 38. Mark vii. 8. † 39. Matt. xxii. 25. † 39. Titus i. 5. † 41. Isa. lvi. 7; Dan. iv. 27; Luke xii. 33. † 41. Matt. xxiii. 23. † 43. Matt. xxiii. 6; Mark xii. 33, 39.

την πρωτοκαθεδριαν εν ταις συναγωγαῖς, και  
the first seat in the synagogues, and  
τους ασπασμους εν ταις αγοραις. <sup>44</sup> 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.

<sup>45</sup> 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.

<sup>46</sup> Ο δε ειπε· Καὶ 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 ἐνι των δακτυλων υμων ου προσ-  
and yourselves with one of the fingers of you not you

ψαυετε τοις φορτιοις.  
touch the burdens.

<sup>47</sup> 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. <sup>48</sup> 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.] <sup>49</sup> 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· <sup>50</sup> ινα εκζητηθη το αιμα παν-  
and persecute; so that may be required the blood of

των των προφητων, το εκχυννυμενον απο κατα-  
all of the prophets, that being shed from a lay-

βολης κοσμου, απο της γενεας ταυτης· <sup>51</sup> 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.

<sup>52</sup> Ουαι υμιν τοις νομικοις, οτι ηρατε την  
Woe to you the lawyers, for you took away the

κλειδα της γνωσης· αυτοι ουκ εισηλθετε, και  
key of the knowledge; yourselves not you entered, and

τους εισερχομενους εκωλυσατε. <sup>53</sup> Λεγοντος δε  
those entering you hindered. Saying and

the CHIEF SEAT in the  
SYNAGOGUES, and SALU-  
TATIONS in the PUBLIC  
PLACES.

<sup>44</sup> † Woe to you! Be-  
cause you are like those  
CONCEALED TOMBS, which  
MEN WALKING over, know  
not."

<sup>45</sup> Then one of the LAW-  
YERS, answering, says to  
him, "Teacher, in saying  
these things thou reproach-  
est Us also."

<sup>46</sup> 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.

<sup>47</sup> † Woe to you! For  
you build the SEPULCHRES  
of the PROPHETS, and your  
FATHERS killed them.

<sup>48</sup> Thus you testify that  
you approve the ACTS of  
your FATHERS; For they,  
indeed, killed them, and  
you build.

<sup>49</sup> 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;'

<sup>50</sup> so that the BLOOD of  
All the PROPHETS being  
shed from the Formation of  
the World, may be required  
of this GENERATION;

<sup>51</sup> 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.

<sup>52</sup> † 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 αυτοις, 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. <sup>54</sup> 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 κατηγορησιν αυτον.  
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. <sup>1</sup> Εν οἷς επισυναχθεισων των  
In those having assembled of the

μυριαδων του οχλου, ωστε καταπατειν αλλη  
myriads of the crowd, so as to tread upon one

αυτου, ηρξατο λεγειν προς τους μαθητας αυτου.  
himself, 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. <sup>2</sup> Ουδεν δε  
Pharisees, which is hypocrisy. Nothing and

συγκαλυμμενον εστιν, ο ουκ αποκαλυφθησε-  
having been covered is, which not shall be uncovered:

ται· και κρυπτον, ο ου γνωσθησεται. <sup>3</sup> Ανθ'  
and secret, which not shall be known. On which

αν 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.

<sup>4</sup> 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. <sup>5</sup> 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 εμβραλειν  
after the to have killed, authority having to cast

εις την γεενναν· ναι λεγω υμιν, τουτον φοβη-  
into the Gehenna; yes I say to you, this fear

θητε. <sup>6</sup> Ουχι πεντε στρουθια πωλονται ασσαριων  
you. Not five sparrows are sold assarii

δυο; και εν εξ αυτων ουκ εστιν επιλελησμενον  
two? and one out of them not is being forgotten

ενωπιον του θεου. <sup>7</sup> Αλλα και αι τριχες της  
in presence of the God. But also the hairs of the

κεφαλης υμων πασαι ηριθμυνται. Μη \* [ουν]  
head of you all have been numbered. Not [therefore]

φοβησθε· πολλαν στρουθιων διαφερετε. <sup>8</sup> Λεγω  
fear you: many sparrows you are better. I say

δε υμιν· Πας ος αν ομολογησῃ 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. 7. therefore—omit.

54. seeking—

\* 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. 12; 1 John ii. 23.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων  
will confess in him in presence of the messengers  
τοῦ θεοῦ. <sup>9</sup> Ὁ δὲ ἀρνήσαμενος με ἐνώπιον τῶν  
of the God. He but having denied me in presence of the  
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγε-  
men, will be denied in presence of the messen-  
λῶν τοῦ θεοῦ. <sup>10</sup> Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν  
gers of the God. And all who shall speak a word against the  
υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ  
son of the man, it will be forgiven to him; to the but  
εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε-  
against the holy spirit having spoken evil not will  
θήσεται. <sup>11</sup> Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ  
be forgiven. When and they may say you to  
τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,  
the synagogues and the rulers and the authorities,  
μὴ μεριμνᾶτε, πῶς ἢ τι ἀπολογησθε, ἢ τι  
not be you anxious, how or what you may answer, or what  
εἰπῆτε. <sup>12</sup> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν  
you may say; the for holy spirit will teach you in  
αὐτῇ τῇ ὥρᾳ, ἃ δὲ εἰπείν.  
this the hour, what it is proper to say.

<sup>13</sup> Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδασ-  
Said and one to him out of the crowd; O tea-  
καλε, εἰπε τῷ ἀδελφῷ μου μερισθῆναι μετ'  
cher, speak to the brother of me to divide with  
ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> 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-  
τὴν ἐφ' ὑμᾶς; <sup>15</sup> Εἶπε δὲ πρὸς αὐτοὺς· Ὁρατε  
der over you? He said and to them; See you  
καὶ φυλάσσεσθε ἀπο τῆς πλεονεξίας· ὅτι οὐκ ἐν  
and beware you of the covetousness; because not in  
τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν  
the to abound any one the life of him is out of the  
ὑπαρχόντων αὐτοῦ.  
possessions of him.

<sup>16</sup> Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων·  
He spoke and a parable to them, saying;  
Ἀνθρώπου τίνος πλουσίον ἐφορῆσεν ἡ χώρα.  
A man certain rich yielded plentifully the farm.

<sup>17</sup> Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;  
And he reasoned in himself, saying; What shall I do?

ὅτι οὐκ ἔχω, πού συναξω τοὺς καρποὺς μου.  
because not I have, where I will gather the fruits of me.

<sup>18</sup> Καὶ εἶπε· Τοῦτο ποιήσω· καθέλω μου τὰς  
And he said; This will do: I will pull down of me the  
ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξω  
barns, and greater I will build: and I will collect  
ἐκεῖ πάντα τὰ γνησμάτα μου, καὶ τὰ ἀγαθὰ μου·  
there all the products of me, and the fruits of me:

<sup>19</sup> καὶ ἐρω τῇ ψυχῇ μου· Ψυχῇ, ἔχεις 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.

<sup>9</sup> But he who has RE-  
NOUNCED me before MEN,  
will be renounced in the  
presence of the ANGELS of  
GOD.

<sup>10</sup> † 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.

<sup>11</sup> † And when they may  
bring you to the SYNA-  
GOGUES, and the RULERS,  
and the MAGISTRATES, be  
not anxious how you may  
defend yourselves, or what  
you may say;

<sup>12</sup> for the HOLY Spirit  
will instruct you, in that  
HOUR, what it is proper to  
say."

<sup>13</sup> Then one out of the  
CROWD said to him, "O  
Teacher, speak to my  
BROTHER to divide the IN-  
HERITANCE with me."

<sup>14</sup> But he replied to  
him, † "Man, who ap-  
pointed Me a Judge or  
Arbiter over you?"

<sup>15</sup> And he said to them,  
† "See, and beware of \* All  
Covetousness; for one's  
LIFE is not in the ABUN-  
DANCE of his POSSES-  
SIONS."

<sup>16</sup> And he spoke a Par-  
able to them, saying, "The  
FARM of a certain rich Man  
produced abundantly;

<sup>17</sup> and he reasoned with-  
in himself, saying, 'What  
shall I do? For I have no  
place where to deposit my  
FRUITS.'

<sup>18</sup> 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;

<sup>19</sup> and I will say to MY-  
SELF, '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.

† 14. Exod. 12. 14

† 15. 1 Tim. vi. 7—19.

11. Matt. x. 19; Mark xiii. 12

γινεσθε ετοιμοι· ὅτι, ἡ ὥρα οὐ δοκεῖτε, ὁ  
be prepared, because, in the hour not you think, the  
υἱὸς τοῦ ἀνθρώπου ἐρχεται. <sup>41</sup> Εἶπε δὲ \* [αὐτῷ]  
son of the man comes. Said and [to him]

ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολήν·  
the Peter; O lord, to us the parable

ταυτὴν λέγεις, ἡ καὶ πρὸς πάντας·  
this thou sayest, or also to all?

<sup>42</sup> Εἶπε δὲ ὁ κύριος· Τίς ἀρα ἐστὶν ὁ πιστὸς  
Said and the Lord; Who then is the faithful  
οἰκονομὸς καὶ φρονιμὸς, ὃν καταστήσει ὁ κύριος  
steward and wise, whom will appoint the lord

ἐπὶ τῆς οἰκίας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ  
over the domestics of himself the to give in season  
τὸ σιτομετρίον; <sup>43</sup> Μακάριος ὁ δούλος ἐκεῖνος,  
the measure of food? Blessed the slave that,

ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρῃ ποιουντα οὕτως  
whom coming the lord of him will find doing thus.

<sup>44</sup> Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρ-  
Truly I say to you, that over all to the be-  
χοῦσιν αὐτὸν καταστήσει αὐτὸν. <sup>45</sup> Εἰάν τις  
longing of himself he will appoint him. If but

εἰπῇ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ·  
should say the slave that in the heart of himself:

Χρῶνίζω ὁ κύριος μου ἐρχεσθαι· καὶ ἀρξήται  
Delays the lord of me to come; and shall begin

τυπτεῖν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθιέιν  
to strike the servants and the maidens, to eat

τε καὶ πίνειν καὶ μεθύσκεσθαι· <sup>46</sup> ἢ ξεῖ ὁ κύριος  
and also to drink and to be drunken; will come the lord

τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ,  
the slave that in a day, to which not he looks,

καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει  
and in an hour which nnt he knows; and shall cut asunder

αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν  
him, and the part of him with the unbelievers

θῇσιν. <sup>47</sup> Ἐκεῖνος δὲ ὁ δούλος ὁ γνούς το  
will place. That and the slave who having known the

θελημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοίμασας,  
will of the lord of himself, and not having prepared,

μηδὲ ποιήσας πρὸς τὸ θελημα αὐτοῦ, δαρῃσε-  
neither having done according to the will of him, shall be bea-

ται πολλὰς· <sup>48</sup> ὁ δὲ μὴ γνούς, ποιήσας δὲ  
ten many; he but not having known, having done and

ἀξία πληγῶν δαρῃσεται ὀλίγας. Παντὶ δὲ ὧ  
deserving of stripes shall be beaten few To all and to whom

ἐδοθῇ πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ·  
is given much, much will be required from him;

καὶ ὧ παρεθεντο πολὺ, περισσοτέρον αἰτή-  
and to whom they have entrusted much, more they

σουσιν αὐτὸν.  
will ask him.

<sup>49</sup> Πῦρ ἤλθου βαλεῖν εἰς τὴν γῆν· καὶ τί  
Fire I came to throw into the earth; and what

θέλω, εἰ ἤδη ἀνηφθῇ. <sup>50</sup> Βαπτισμα δὲ ἐχω  
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."

<sup>41</sup> Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

<sup>42</sup> 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.

<sup>43</sup> Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

<sup>44</sup> † I tell you truly. That he will appoint him over ALL his PROPERTY.

<sup>45</sup> 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;

<sup>46</sup> 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.

<sup>47</sup> 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;

<sup>48</sup> † 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.

<sup>49</sup> I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?

<sup>50</sup> 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. † 47. Deut. xxv. 2; James iv. 17.

† 46. Num. xv. 30; Matt. † 45. Lev. v. 17; 1 Tim. i. 18.

βαπτισθῆναι· και πως συνεχομαι, ἕως οὐ  
to b dipoed; and how I am pressed, till  
τελεσθῇ. <sup>51</sup> Δοκεῖτε, ὅτι εἰρηνην παρεγενόμενῃ  
may be finished. Do you think, that peace I came  
δουναί ἐν τῇ γῇ; Οὐχι, λέγω ὑμῖν. ἀλλ' ἢ  
to give in the earth? No, I say to you, but rather  
διαμερισμον. <sup>52</sup> Ἔσονται γὰρ ἀπο τοῦ νῦν  
division. Shall be fur from the now  
πεντε ἐν οἰκῷ ἓν διαμεμερισμένοι, τρεῖς ἐπὶ  
five in house one having been divided, three against  
δυσί, και δυο ἐπὶ τρισί. <sup>53</sup> Διαμερισθῆσεται  
two, and two against three. Will be divided  
πατὴρ ἐφ' υἱῷ, και υἱὸς ἐπὶ πατρί· μητὴρ ἐπὶ  
a father against a son, and a son against a father: a mother against  
θυγατρί, και θυγατὴρ ἐπὶ μητρί· πενθερά  
a daughter, and a daughter against a mother: a mother-in-law  
ἐπὶ τὴν νυμφὴν αὐτῆς, και νυμφὴ ἐπὶ  
against the a daughter-in-law of herself, and a daughter-in-law against  
τὴν πενθεράν αὐτῆς.  
the mother-in-law of herself.  
<sup>54</sup> Ἐλεγε δὲ και τοῖς ὄχλοις· Ὅταν ἰδῇτε τὴν  
He said and also to the crowds: When you see the  
νεφέλην ἀνατελλοῦσαν ἀπο δυσμῶν, εὐθεὺς  
cloud rising from west, immediately  
λέγετε· Ὁμβρὸς ἐρχεται· και γινεται οὕτω.  
you say: A shower comes: and it happens so.  
<sup>55</sup> Και ὅταν νότον πνεοντα, λέγετε· Ὅτι καυ-  
And when South wind is blowing, you say: That burning  
σων ἐσται· και γινεται. <sup>56</sup> Ὑποκριταί, το  
heat shall be: and it happens. O hypocrites, the  
προσῶπον τῆς γῆς και τοῦ οὐρανοῦ οἰδατε  
face of the earth and of the heaven you know  
δοκιμαζεῖν· τὸν δὲ καιρὸν τούτου πως οὐ  
to discern: the hut season this how not  
δοκιμαζετέ; <sup>57</sup> Τί δὲ και ἀφ' ἑαυτῶν οὐ κρινετε  
do you discern? Why and even of yourselves not judge you  
τὸ δίκαιον; <sup>58</sup> Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντι-  
the right? When for thou goest with the oppo-  
δικου σου ἐπ' ἀρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν  
nent of thee to a ruler, in the way give thou labor  
ἀπῆλλαχθαι ἀπ' αὐτοῦ· μήποτε κατασυρῇ σε  
to be set free from him: lest he may drag thee  
πρὸς τὸν κριτὴν, και ὁ κριτὴς σε παραδῶ τῷ  
to the judge, and the judge thee may deliver to the  
πρακτορί, και ὁ πρακτὼρ σε βαλῇ εἰς φυλά-  
officer, and the officer thee may cast into prison.  
κην. <sup>59</sup> Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν,  
I say to thee, not notthou mayest come out thence,  
ἕως οὐ και τὸ ἐσχάτον λεπτὸν ἀποδῷς.  
till even the last lepton thou hast paid.

mersion † to undergo; and  
how am I pressed, till it  
may be consummated?  
<sup>51</sup> † Do you imagine  
That I am come to give  
Peace in the LAND? I tell  
you, No; but rather Divi-  
sion.  
<sup>52</sup> For from this TIME,  
five in \* One House will  
be divided; three against  
two, and two against  
three;—  
<sup>53</sup> † 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."  
<sup>54</sup> 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.  
<sup>55</sup> And when † the South  
wind is blowing, you say,  
'There will be scorching  
Heat;' and it occurs.  
<sup>56</sup> 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?  
<sup>57</sup> And why do you not,  
even of yourselves, judge  
what is RIGHT?  
<sup>58</sup> † When thou goest  
with thy LEGAL OPPONENT  
to a Magistrate, on the  
ROAD labor to be released  
from him, lest he drag thee  
thence to the JUDGE, and the  
JUDGE deliver Thee to the  
OFFICER, and the OFFICER  
cast Thee into Prison.  
<sup>59</sup> 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. I.e. 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. xiv. 8: Matt. v. 25.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν το αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν.

<sup>2</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρα πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπονθασιν· <sup>3</sup> Οὐχὶ, λεγὼ ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολεισθε.

<sup>4</sup> Ἡ ἐκεῖνοι οἱ δέκα καὶ οκτῶ, ἐφ' οὓς ἐπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπεκτείνεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι ὀφείλονται ἐγένοντο παρα πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ· <sup>5</sup> Οὐχὶ, λεγὼ ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθε.

<sup>6</sup> Ἐλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζῆτων καρπὸν ἐν αὐτῇ, καὶ οὐκ εὔρεν. <sup>7</sup> Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδού, τρία ἔτη ἐρχομαι ζῆτων καρπὸν ἐν τῇ συκῇ, ταύτῃ, καὶ οὐχ εὔρισκω· ἐκκοψὸν αὐτήν· ἵνατι καὶ τὴν γῆν καταργεῖ;

<sup>8</sup> Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κυριε, ἀφεσ αὐτήν καὶ τοῦτο τὸ ἐτος, ἕως ὅτου σκαψῶ περὶ αὐτήν, καὶ βαλῶ κοπρία· <sup>9</sup> καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκκοψεῖς αὐτήν. <sup>10</sup> Ἦν δὲ διδασκὼν ἐν μιᾷ τῶν συνα-

CHAPTER XLII.

<sup>1</sup> And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.

<sup>2</sup> And \* he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?"

<sup>3</sup> I tell you, No; but, unless you reform, you will all in like manner be destroyed.

<sup>4</sup> 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?

<sup>5</sup> I tell you, No; but, unless you reform, you will all in like manner be destroyed."

<sup>6</sup> 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.

<sup>7</sup> 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?'

<sup>8</sup> And HE answering, said to him, 'Sir, leave it This YEAR also, till I dig about it, and manure it;

<sup>9</sup> and \* perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down."

<sup>10</sup> 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.

γαγων εν τοις σαββασι. <sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> 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. <sup>14</sup> Αποκριθεις δε ο αρχι-  
 and glorified the God. Answering and the syna-  
 συναγωγος, αβανακτων, οτι τω σαββατωθερα-  
 gogue-ruler, being angry, because in the sabbath healed  
 πειυσεν 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. <sup>15</sup> Απεκριθη ουν αυτω ο κυριος, και  
 sabbath. Answered therefore to him the lord, and  
 ειπεν· Υποκριτα, εκαστος υμων τω σαββατω  
 said; Hypocrites, each one of you in the sabbath  
 ου λυει τον βουν αυτου η τον ονον απο της  
 not loose the ox or himself or the ass from the  
 φαινης, και απαγαγων ποτιζει; <sup>16</sup> 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  
 10 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?  
<sup>17</sup> 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.

<sup>18</sup> Ελεγε δε· Τινι ομοια εισιν η βασιλεια του  
 He said and; To what like is the kingdom of the  
 θεου; και τινι ομοιωσω αυτην; <sup>19</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> And JESUS seeing  
 her, called to her and said,  
 "Woman, thou art released  
 from thine INFIRMITY."

<sup>13</sup> † And he placed his  
 HANDS on her; and im-  
 mediately she stood erect,  
 and praised GOD.

<sup>14</sup> 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."

<sup>15</sup> \* 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?"

<sup>16</sup> 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?"

<sup>17</sup> 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.

<sup>18</sup> And he said, † "What  
 is the KINGDOM of GOD  
 like? and to what shall I  
 compare it?"

<sup>19</sup> 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. 13; Acts ix. 17. ‡ 14. Exod. xx. 9. ‡ 14. Matt. xii. 10; Mark  
 ii. 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. <sup>20</sup> Και  
lodged in the branches of it. And  
παλιν ειπε· Τινι ὁμοιωσω την βασιλειαν του  
again he said: To what shall I compare the kingdom of the  
θεου; <sup>21</sup> Ὁμοια ἐστι ζυμη, ἣν λαβουσα γυνη  
of God? Like it is to leaven, which having taken a woman  
ενεκρυσεν εις αλευρον σατα τρια, ἕως οὐ ἐζυ-  
mixed into of meal measures three, till was  
μωθη ὅλον. <sup>22</sup> 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. <sup>23</sup> Εἶπε 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:  
<sup>24</sup> Ἀγωνιζεσθε εἰσελθειν δια της στενης θυρας·  
Agonize you to enter through the strait door:  
ὅτι πολλοι, λεγω υμιν, ζητησουσιν εἰσελθειν,  
for many, I say to you, will seek to enter,  
και ουκ ισχυσουσιν. <sup>25</sup> Ἀφ' οὐ αν ἐγερθη ὁ  
and not will be able. From when may be raised the  
οικοδεσποτης, και αποκλεισῃ την θυραν, και  
householder, and may have shut the door, and  
αρξῃσθε εἰς ἐσταναι, 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. <sup>26</sup> Τότε ἀρξεσθε λεγειν· Εφαγομεν ενω-  
you are. Then you will begin to say: We ate in pre-  
πιον σου και εν ταις πλατειαις ἡμων ἐδιδασ·  
sence of thee and in the wide places of us thou hast taught.  
<sup>27</sup> Και ερει· Λεγω υμιν, ουκ οίδα \* [υμας,]  
And he will say: I say to you, not I know [you,]  
ποθεν εστε· ἀποσπῃτε ἀπ' ἐμου παντες οἱ  
whence you are: depart you from me all the  
εργαται της ἀδικιας· <sup>28</sup> Εκει εσται ὁ κλαυθμος  
workers of the wrong. There will be the weeping  
και ὁ βρυγμος των οδοντων, ὅταν ὀψῃσθε Ἀβρααμ  
and the gnashing of the teeth, when you may see Abraam  
και Ἰσαακ και Ἰακωβ και παντας τοὺς προφητας  
and Isaac and Jacob and all the prophets  
εν τη βασιλειᾳ του θεου, υμας δε ἐκβαλομενους  
in the kingdom of the God, you and being cast  
εξω. <sup>29</sup> Και ἤξουσιν ἀπο ἀνατολων και δυσμων,  
outside. And they will come from east and west,  
και ἀπο βορρᾶ και νοτου· και ἀνακλιθῇσονται  
and from North and South: and will recline  
εν τη βασιλειᾳ του θεου. <sup>30</sup> Και ιδου, εἰσιν  
in the kingdom of the God. And lo, they are

built their nests in its  
BRANCHES."

<sup>20</sup> And again he said,  
"To what shall I compare  
the KINGDOM of God?"

<sup>21</sup> It resembles Leaven,  
which a Woman taking,  
mingled in three † Mea-  
sures of Meal, till the  
whole fermented."

<sup>22</sup> † And he passed  
through Cities and Villages,  
teaching, and traveling  
towards Jerusalem.

<sup>23</sup> And some one said  
to him, "Master, are those  
few who are BEING saved?"

And HE said to them,

<sup>24</sup> † "Earnestly endeavor  
to enter through the  
NARROW Door; For many,  
I tell you, will seek to  
enter in, and will not be  
able.

<sup>25</sup> 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?'

<sup>26</sup> you will then begin  
to say, 'We have eaten and  
drank in thy presence, and  
thou hast taught in our  
OPEN SQUARES.'

<sup>27</sup> † But he will say  
\* to you, 'I do not know  
from whence you are.  
Depart from me, all you  
WORKERS of Wickedness.'

<sup>28</sup> 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.

<sup>29</sup> And they will come  
from the East and West,  
and from the North and  
South, and will recline in  
the KINGDOM of GOD.

<sup>30</sup> † And behold, they

\* VATICAN MANUSCRIPT.—25. Lord—omit.  
27. you—omit.

† 21. See Note on Matt. xiii. 33.

‡ 22. Matt. ix. 35; Mark vi. 4.

‡ 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

27. speaking to you. I know not.

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ  
last, who shall be first; and they are first, who  
εσονται εσχατοι. <sup>31</sup> 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 Ἡρωδης θελει σε  
and go thou hence; for Herod wishes thee  
αποκτειναι. <sup>32</sup> 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. <sup>33</sup> 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  
Ἱερουσαλημ. <sup>34</sup> Ἱερουσαλημ, Ἱερουσαλημ, ἡ  
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-  
ληστα επισυναξαῖ τα τεκνα σου, ον τροπον  
sired to gather the children of thee, what manner  
ορνις την εαυτης νοσσιαν ὑπο τας πτερυγας;  
a bird the of herself brood under the wings;  
και ουκ ηθελησατε. <sup>35</sup> 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 ἤξη ὅτε] 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.

<sup>1</sup> Και εγενετο εν τω ελθειν αυτον εις οικον  
And it happened in the to come him into a house  
τινος 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. <sup>2</sup> Και ιδου, ανθρωπος τις ην ιδρωπικος  
him. And lo, a man certain was dropsical  
εμπροσθεν αυτου. <sup>3</sup> 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; Οἱ 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.

<sup>31</sup> On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

<sup>32</sup> 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.

<sup>33</sup> 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.

<sup>34</sup> 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!

<sup>35</sup> 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.

<sup>1</sup> 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.

<sup>2</sup> And behold, there was a certain dropsical Person in his presence.

<sup>3</sup> And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure a the SABBATH \* Day, or not?

<sup>4</sup> 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. Ps. cxviii. 26.

† 3. Matt. xii. 10.

ἤσυχασαν. Καὶ ἐπιλαβομενος ἰασατο αὐτον,  
were silent. And having taken hold he cured him,  
καὶ ἀπελυσε. <sup>5</sup> Καὶ ἀποκριθεὶς πρὸς αὐτοὺς  
and dismissed. And answering to them  
εἶπε· Τινὸς ὕμνων οὐκ ἔστιν εἰς φρεὰν ἐμπε-  
said: Of any one of you an ass or an ox into a pit shall  
σειται, καὶ οὐκ εὐθὺς ἀνασπασεὶ αὐτον ἐν τῇ  
fall, and not immediately will draw out him in the  
ἡμέρᾳ τοῦ σαββατοῦ; <sup>6</sup> Καὶ οὐκ ἰσχύσαν ἀνα-  
day of the sabbath? And not they were able to  
παύκρινθαι \* [αὐτῶ] πρὸς ταῦτα.  
reply [to him] to these things.

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν,  
He spoke and to those having been invited a parable,  
ἐπεχὼν πῶς τὰς πρωτοκλισίας ἐξελεγοντο,  
observing how the first reclining places they were choosing out,  
λεγων πρὸς αὐτούς· <sup>8</sup> Ὅταν κληθῇς ὑπο  
saying to them; When thou mayest be invited by  
τινὸς εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρω-  
any one to marriage-feasts, not thou mayest recline in the first  
τοκλισίαν· μήποτε ἐντιμότερος σου ἢ κεκλη-  
reclining place; lest a more honorable of thee may be having  
μενος ὑπ' αὐτοῦ· <sup>9</sup> καὶ ἐλθὼν ὁ σε καὶ αὐτὸν  
been invited by him; and coming he thee and him  
καλέσας, εἰρή σοι· Δὸς τούτῳ τόπον· καὶ  
having invited, shall say to thee: Give thou to this a place; and  
τότε ἀρξῇ μετ' αἰσχυρῆς τὸν ἐσχατὸν  
then thou shouldst begin with the farthest  
τόπον κατεχειν· <sup>10</sup> Ἀλλ' ἔτιαν κληθῇς,  
place to occupy; But when thou mayest be invited,  
πορευθεὶς ἀναπεῖσαι εἰς τὸν ἐσχατὸν τόπον, ἵνα  
having gone recline thou in the farthest place, that  
ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοι· Φίλε,  
when may come he having invited thee, may say to thee; O friend,  
προσάναβηθι ἀνωτερον. Τότε ἐστὶ σοι δόξα  
go thou up to a higher place. Then will be to thee glory  
ἐνώπιον τῶν συνανακειμένων σοι. <sup>11</sup> Ὅτι πᾶς  
in presence of those reclining with thee. For every one  
ὁ ὑψων ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπει-  
the exalting himself, shall be humbled; and the hum-  
νων ἑαυτὸν ὑψωθήσεται. <sup>12</sup> Ἐλεγε δὲ καὶ τῷ  
bling himself shall be exalted. He said and also to the  
ἐκκληκῶτι αὐτὸν· Ὅταν ποιῇς ἀριστον ἢ  
(one) having invited him: When thou mayest make a dinner or  
δειπνον, μὴ φωνεῖ τοὺς φίλους σου, μηδὲ τοὺς  
a supper, not call the friends of thee, nor the  
ἀδελφούς σου, μηδὲ τοὺς συγγενεὺς σου, μηδὲ  
brethren of thee, nor the relations of thee, nor  
γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε  
neighbors rich lest also they thee

And taking hold of him, he cured, and dismissed him.

<sup>5</sup> 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 SAB-BATH DAY?”

<sup>6</sup> And they could not reply to this.

<sup>7</sup> And he spoke a Parable to THOSE who had been INVITED, observing how they were choosing out the CHIEF PLACES; saying to them,

<sup>8</sup> “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;

<sup>9</sup> 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 LOW-EST Place.

<sup>10</sup> † 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.

<sup>11</sup> † For EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLER himself will be exalted.”

<sup>12</sup> 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. xlix. 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.

<sup>13</sup> Αλλ' εταν ποιης δοχην, καιει πτωχους,  
But when thou mayest make a feast, invite poor ones,  
αναπηρους, χωλους, τυφλους· <sup>14</sup> και μακαριος  
maimed ones, lame ones, blind ones: and blessed

εση, οτι ουκ εχουσιν ανταποδουναι σοι·  
thou wilt be, because not they have to recompense to thee:  
ανταποδοθησεται γαρ σοι εν τη αναστασει των  
it will be recompensed for to thee in the resurrection of the  
δικαιων. <sup>15</sup> Ακουσας δε τις των συνανακειμενων  
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. <sup>16</sup> Ο δε ειπεν αυτω·  
in the kingdom of the God. He and said to him:

Ανθρωπος τις εποιησε δειπνον μεγα, και εκαλεσε  
A man certain made a supper great, and invited

πολλους. <sup>17</sup> 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, οτι ηδη ετοιμα εστι \* [παντα.] <sup>18</sup> Και  
Come you, for now ready is [all.] And

ηρξαντο απο μιας παραιτισθαι 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. <sup>19</sup> 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. <sup>20</sup> Και  
them: I beseech thee, have me having been excused. And

ετερος ειπε· Γυναικα εγημα, και δια τουτο ου  
another said. A wife I married, and because of this not

δυναμαι ελθειν· <sup>21</sup> 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. <sup>22</sup> Και ειπεν  
lame ones and blind ones bring in hither. And said

invite Thee again, and a  
Recompense be made thee.

<sup>13</sup> But when thou mak-  
est a Feast, invite the Poor,  
the Crippled, the Lame,  
the Blind;

<sup>14</sup> And thou wilt be hap-  
py; Because they have no  
means to repay thee, there-  
fore thou shalt be repaid  
at the RESURRECTION of  
the RIGHTEOUS.

<sup>15</sup> And one of THOSE  
RECLINING with him,  
hearing this, said to him,  
† "Happy he who shall eat  
† Bread in the KINGDOM  
of God."

<sup>16</sup> † And HE said to him,  
"A certain Man made a  
great SUPPER, and invited  
many.

<sup>17</sup> And † he sent his  
SERVANT, at the HOUR of  
the SUPPER, to say to  
THOSE who had been IN-  
VITED, "Come, for it is  
now ready."

<sup>18</sup> 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.'

<sup>19</sup> And another said, 'I  
have bought five Yoke of  
Oxen, and I am going to  
try them; I entreat thee  
to have Me excused.'

<sup>20</sup> And another said, 'I  
have married a Wife, and,  
therefore, I cannot come.'

<sup>21</sup> And that SERVANT  
having returned, related all  
to his MASTER. Then the  
HOUSEHOLDER, being an-  
gry, said to his SERVANT,  
"Go out quickly into the  
OPEN SQUARES and Streets  
of the CITY, and bring in  
hither † the POOR, and  
Crippled, and \* Blind, and  
Lame."

<sup>22</sup> 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. 25.

ὁ δούλος· Κυριε, γέγονεν ὡς ἐπεταξας, και  
the slave. O lord, it is done as thou didst order, and  
ἐτι τοπος ἐστι. <sup>23</sup> Και εἶπεν ὁ κυριος προς τον  
still room is. And said the lord to the

δουλον· Ἐξελθε εις τας ὁδους και φραγμους, και  
slave; Go out into the ways and hedges, and  
ἀναγκασον εισελθειν, ἵνα γεμισθῇ ὁ οἶκος μου.  
urge to enter, that may be filled the house of me.

<sup>24</sup> Λεγω γαρ ὑμιν, ὅτι οὐδεὶς των ἀνδρων ἐκεινων  
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.

<sup>25</sup> Συνεπορευοντο δε αυτω οχλοι πολλοι· και  
Were going with and him crowds great; and  
στραφει εἰπε προς αυτους· <sup>26</sup> Εἰ τις ἐρχεται  
turning he said to them; If any one comes

προς με, και ου μισεῖ τον πατερα ἑαυτου, και  
to me, and not hates the father of himself, and

την μητερα, και την γυναικα, και τα τεκνα, και  
the mother, and the wife, and the children, and

τους ἀδελφους, και τας ἀδελφας, ἐτι δε και την  
the brothers, and the sisters, still more and even the

ἑαυτου ψυχην, ου δυναται μου μαθητης εἶναι.  
of himself life, not is able of me a disciple to be.

<sup>27</sup> Και ὅστις ου βασταζει τον σταυρον αὐτου,  
And whoever not bears the cross of himself,

και ἐρχεται οπισω μου, ου δυναται μου εἶναι  
and comes after me, not is able of me to be

μαθητης. <sup>28</sup> Τίς γαρ ἐξ ὑμῶν, θελων πυργον  
a disciple. Who for of you, wishing a tower

οικοδομῆσαι, ουχι πρῶτον καθισας ψηφίζει την  
to build, not first having sat down computes the

δαπανην, εἰ ἐχει εἰς ἀπαρτισμον, <sup>29</sup> ἵνα μηποτε  
cost, if he has to finish; that lest

θεντος αὐτου θεμελιον, και μη ισχυντος ἐκτε-  
having laid of him a foundation, and not being able to

λεσαι, παντες οἱ θεωρουντες ἀρξωνται ἐμπαίζειν  
finish, all those beholding should begin to deride

αὐτω, <sup>30</sup> λεγοντες· Ὅτι οὗτος ὁ ἀνθρωπος ἤρξατο  
him, saying; That this the man began

οικοδομειν, και οὐκ ισχυσεν ἐκτελεσαι. <sup>31</sup> Η  
to build, and not was able to finish. Or

τίς βασιλεὺς πορευομενος συμβαλεῖν ἑτερω  
what king going to engage with another

βασίλει εἰς πολεμον, ουχι καθισας πρῶτον  
king in battle, not having sat down first

said, 'Sir, \*I have done what thou didst command, and yet there is Room.'

<sup>23</sup> 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;'

<sup>24</sup> for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

<sup>25</sup> And great Crowds were going with him; and turning he said to them,

<sup>26</sup> † "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.

<sup>27</sup> † \* Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

<sup>28</sup> 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?

<sup>29</sup> lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

<sup>30</sup> saying, 'This MAN began to build, but was not able to finish.'

<sup>31</sup> 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 hyperbolical 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. xii. 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. 13. † 26. Rev. xii. 11.

27. 1m. iii. 12.

† 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; <sup>32</sup> Επι 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  
ειρονην. <sup>33</sup> 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. <sup>34</sup> Καλον το αλας  
unable 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?  
<sup>35</sup> 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.

<sup>1</sup> Ησαν δε ενγιζοντες αὐτῷ πάντες οἱ τελω-  
Were and drawing near to him all the tax-ga-  
ναι καὶ οἱ ἁμαρτωλοὶ, ἀκουεῖν αὐτοῦ. <sup>2</sup> Καὶ  
erata and the sinners, to hear him. And  
διεγογγυζόν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,  
murmured the Pharisees and the scribes,  
λεγοντες· 'Ὅτι οὗτος ἁμαρτωλοὺς προσδεχεται,  
saying: That this sinners receives,  
καὶ συνεσθίει αὐτοῖς. <sup>3</sup> Εἶπε δὲ πρὸς αὐτοὺς  
and eats with them. He said and to them  
τὴν παραβολὴν ταύτην, λέγων. <sup>4</sup> Τίς ἀνθρώπος  
the parable this, saying: What man  
ἐξ ὑμῶν ἐχὼν ἑκατὸν πρόβατα, καὶ ἀπολεσας  
of you having a hundred sheep, and having lost  
ἓν ἐξ αὐτῶν, οὐ καταλείπει τα ἐννενηκονταεὐνέα  
one of them, nor leaves behind the ninety-nine  
ἐν τῇ ἐρημῷ, καὶ πορευεται ἐπὶ τὸ ἀπολωλός,  
in the desert, and goes after that having been lost,  
ὥς εὕρῃ αὐτό. <sup>5</sup> Καὶ εὕρων, ἐπιτίθουσιν ἐπὶ τοὺς  
till he may find it? And having found, he lays on the  
ὤμους ἑαυτοῦ ναιοῶν. <sup>6</sup> καὶ ἐλθὼν εἰς τὸν οἶκον  
shoulders of himself rejoicing: and coming into the house  
συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων  
he calls together the friends and the neighbors, saying  
αὐτοὺς· Συγχαρητέ μοι, ὅτι εὗρον τὸ πρόβατον  
to them Rejoice with me, for I found the sheep  
μου τὸ ἀπολωλός. <sup>7</sup> Λέγω ὑμῖν, ὅτι οὕτω χαρὰ  
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.

<sup>32</sup> And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

<sup>33</sup> So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

<sup>34</sup> † SALT is good; † but if \* the SALT should become insipid, how shall it recover its savor?

<sup>35</sup> It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

<sup>1</sup> † AND All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

<sup>2</sup> And \* both the PHARISES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

<sup>3</sup> Then he spoke this PARABLE to them, saying,

<sup>4</sup> † "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?

<sup>5</sup> And having found it, he lays it on his SHOULDERS, rejoicing.

<sup>6</sup> 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.'

<sup>7</sup> 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 see how the veins of it lie. (I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it broke 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. 3; Gal. ii. 12

εσται εν τῷ ουρανῷ ἐπὶ ἑνὶ ἀμαρτωλῷ μετανο-  
will be in the heaven over one sinner reform-  
ουντι, ἢ ἐπὶ ἐννενήκονταεπνέα δικαιοῖς, οἵτινες  
ing, than over ninety-nine just ones, who  
οὐ χρεῖαν ἔχουσι μετανοίας. <sup>8</sup> Ἡ τις γυνή,  
no need have of reformation. Or what woman,  
δραχμὰς ἔχουσα δέκα, εἰάν ἀπολεσῇ δραχμὴν  
drachmas having ten, if she may lose drachma  
μίαν, οὐχὶ ἀπτεῖ λυχνον, καὶ σαροὶ τὴν οἰκίαν,  
one, not lights a lamp, and sweeps the house,  
καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; <sup>9</sup> Καὶ  
and seeks carefully, till she finds? And  
εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γειτο-  
having found she calls together the friends and the neigh-  
νας, λέγουσα· Συγχαρητέ μοι, ὅτι εὗρον τὴν  
bors, saying; Rejoice with me, for I found the  
δραχμὴν, ἣν ἀπώλεσα. <sup>10</sup> Οὕτω, λέγω ὑμῖν,  
drachma, which I lost. Thus, I say to you,  
χάρα γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ  
joy is produced in presence of the messengers of the God  
ἐπὶ ἑνὶ ἀμαρτωλῷ μετανοοῦντι.  
over one sinner reforming.

<sup>11</sup> Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.  
He said and; A man certain had two sons.  
<sup>12</sup> Καὶ εἶπεν ὁ νεώτερος αὐτῷ τῷ πατρὶ· Πατερ,  
And said the younger of them to the father: O father,  
δος μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ  
give to me the falling to part of the property. And  
διείλεν αὐτοῖς τὸν βίον. <sup>13</sup> Καὶ μετ' οὐ πολλὰς  
he divided to them the living. And after not many  
ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός,  
days having gathered together all the younger son,  
ἀπεδημῆσεν εἰς χώραν μακρὰν· καὶ ἐκεῖ  
went abroad into a country distant: and there  
διεσκορπίσε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς.  
wasted the property of himself, living dissolutely.  
<sup>14</sup> Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγενετο λιμός.  
Having expended and of him all, came a famine  
ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς  
mighty throughout the country that: and he  
ἤρξατο ὑστερεῖσθαι. <sup>15</sup> Καὶ πορευθεὶς ἐκολληθῇ  
began to be in want. And having gone he united  
ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμ-  
with one of the citizens of the country that; and he  
ψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βοσκεῖν χοίρους.  
sent him into the fields of himself to feed swine.  
<sup>16</sup> Καὶ ἐπεθυμῆεν γεμισαὶ τὴν κοιλίαν αὐτοῦ ἀπο  
And he longed to fill the belly of himself from  
τῶν κερατιῶν, ὧν ἠσθίων οἱ χοῖροι· καὶ οὐδεὶς  
the pods, which were eating the swine; and no one  
ἐδίδου αὐτῷ. <sup>17</sup> Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε·  
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.

<sup>8</sup> 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?

<sup>9</sup> 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.'

<sup>10</sup> Thus, I say to you, there is Joy in the Presence of the ANGELS of GOD over One reforming Sinner."

<sup>11</sup> And he said, "A certain Man had Two Sons.

<sup>12</sup> And the YOUNGEST of them said to his FATHER, 'Father, give me the PORTION of the ESTATE FALLING to me. And \* he divided † his LIVING between them.

<sup>13</sup> 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.

<sup>14</sup> And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

<sup>15</sup> Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

<sup>16</sup> And he longed \* to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

<sup>17</sup> 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 shew us to what a very low condition he was reduced.—Pearce.

† 17. Luke v. 32. : 12. Mark xii. 44.

ἰδοῖσι μισθοὶ τοῦ πατρὸς μου περισσεύοντι  
How many hired servants of the father of me have an abundance  
ἄρτων; ἐγὼ δὲ ὡδὲ λιμὴ ἀπολλύμαι. <sup>18</sup> Ἀνασ-  
of bread? I and here with hunger am perishing. Having  
τας πορεύσομαι 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· <sup>19</sup> οὐκέτι 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. <sup>20</sup> 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 ἀπεχόντος, εἶδεν αὐτὸν ὁ πα-  
but of him at a distance being, saw him the fa-  
τερ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν  
ther of him, and was moved with pity; and running  
ἐπέπεσεν ἐπὶ τὸν τραχήλῳ αὐτοῦ, καὶ κατεφι-  
he fell on the neck of him, and repeatedly  
λήσεν αὐτὸν. <sup>21</sup> Εἶπε δὲ αὐτῷ ὁ υἱός· 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  
οὐκέτι εἰμι ἀξίος κληθῆναι υἱὸς σου. <sup>22</sup> Εἶπε δὲ ὁ  
no longer I am fit to be called a son of thee. Said but the  
πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενεγκάτε  
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  
ὑποδήματα εἰς τοὺς πόδας. <sup>23</sup> 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  
εὐφρανθῶμεν· <sup>24</sup> ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,  
we may be joyful: for this the son of me dead was,  
καὶ \* [ἀν]έζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.  
and [again] is alive: and having been lost he was, and is found.  
Καὶ ᾠρξάντο εὐφραίνεισθαι. <sup>25</sup> 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  
γγίσει τὴν οἰκίαν, ἤκουσε συμφωνίας καὶ χορῶν.  
near to the house, he heard a sound of music and dancers.  
<sup>26</sup> Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν, ἐπυν-  
And having called to one of the servants, he in-  
θάνετο τι εἴη ταῦτα; <sup>27</sup> 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. <sup>28</sup> Ὁργιστὴ δὲ, καὶ οὐκ ἐθε-  
him he received. He was angry and, and not was dis-

self, he said, 'How many of my FATHER'S Hired servants have an abundance of Bread, and I am perishing here with Hunger!

<sup>18</sup> I will arise and go to my FATHER, and will say to him, Father, I have sinned against HEAVEN, and before thee.

<sup>19</sup> I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

<sup>20</sup> 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.

<sup>21</sup> And the son said to him, 'Father, I have sinned against HEAVEN, and before \* thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

<sup>22</sup> 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;

<sup>23</sup> and bring the FATTENED CALF, and kill it; and let us eat, and be joyful;

<sup>24</sup> For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

<sup>25</sup> Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and † Dancing.

<sup>26</sup> And summoning one of the SERVANTS, he asked him the reason of this.

<sup>27</sup> And he said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTENED CALF, Because he has received him in health.'

<sup>28</sup> 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. Chorus, 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 εἰσελθῆιν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν  
posed to enter. The therefore father of him going out  
παρεκαλεῖ αὐτον. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ  
besought him. He and answering said to the  
πατρί· Ἰδού, τοσαυτὰ ἐτὴ δουλεύω σοι, 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 ἐδῶκας 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  
φαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἐβου-  
devoured of thee the living with harlots, came, thou hast  
σας αὐτὸν τὸν μοσχὸν τὸν σιτευτόν. 31 Ὁ δὲ  
sacrificed for him the calf the fatted. He and  
εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,  
said to him: Child, thou always with me art,  
καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. 32 Εὐφρανθήναι δὲ  
and all the mine mine is. To be joyful but  
καὶ χαρῆναι. ἐδὲ, ὅτι ὁ ἀδελφὸς σου οὗτος  
and to be glad was proper for the brother of thee this  
νεκρὸς ἦν, καὶ \* ἄλλοτε ἔζη καὶ ἀπολωλὼς ἦν,  
dead was, and again he alive: and having been lost was,  
καὶ εὑρέθη.  
and is found.

ΚΕΦ. 16.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς ἀποστόλους αὐτοῦ·  
He said and also to the disciples of himself:  
ἄνθρωπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν·  
A man certain was rich, who had a steward;  
καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ  
and this was accused to him as wasting the  
ὕπαρχοντά αὐτοῦ. 2 Καὶ φωνήσας αὐτον, εἶπεν  
possessor of him. And having called him, he said  
αὐτῷ· Τί τοῦτο ἀκούω περὶ σου; ἀποδοῦ τὸν  
to him: What this I hear concerning thee? render the  
λογὸν τῆς οἰκονομίας σου· σὺ γὰρ δύνησθαι ἐτι  
account of the stewardship of thee: not so thou wilt be able longer  
οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί  
to be steward. Said and to himself the steward. What  
ποιήσω, 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? So dig not I have strength. to beg  
ἀισχυρομαι. 4 Εἰγὼν τί ποιήσω, ἵνα, ὅταν  
I am ashamed. I know what I will do, that, when  
μεταστῶμι 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 χρημειλιετῶν τοῦ κυρίου  
one each of the debtors of the lord  
ἑαυτοῦ, εἶπε πρῶτον· Ποσὺν ὀφείλεις τῷ  
of himself, he said to the first, How much owest thou to the

and refused to enter. \* And his FATHER going out, entertained 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?"

κυριῷ μου; ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου.

Lord of me? He said; A hundred baths of oil.

Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ

And he said to him; Receive of thee the bill, and

καθίστας ταχέως γράψον πεντήκοντα, ἑπείτα

sitting down quickly write thou fifty. Then

ἕτερόν εἶπε· Σὺ δὲ πότον οφείλεις; ὁ δὲ εἶπεν·

to another he said, Thou and how much owest thou? He said;

Ἐκατὸν κοῦους σίτου. \* [Καὶ] λέγει αὐτῷ·

A hundred cors of wheat. [And] he says to him;

Δέξαι σου τὸ γράμμα, καὶ γράψον ογδοήκοντα.

Receive of thee the bill, and write eighty.

Ἔτι καὶ ἐπὶνεσεν ὁ κύριος τὸν οἰκονομὸν τῆς

And praised the lord the steward the

ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ

unjust, because prudently he had done: for the sons of the

αἰῶνος οὗτοι φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ

age this more prudent above the sons of the

φωτός· εἰς τὴν γενεάν· τὴν ἑαυτῶν εἰσι. Ἐγὼ

light for the generation that of themselves are. And I

ὑμῖν λέγω· Ποιῶσατε ἑαυτοῖς φίλους ἐκ τοῦ

to you say; Make you to yourselves friends out of the

μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῇτε, δεξώ-

mammon of the unjust: that, when you may fail, they may

γαί ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστός

receive you into the age-lasting tabernacles. He faithful

ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ

in least also in much faithful is: and he

ἐν ἐλαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστιν.

in least unjust, also in much unjust is.

Εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ

If therefore in the unrighteous mammon faithful not

ἐγενεσθε, το ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ

you have been, the true who to you will trust? and

εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, τὸ

if in the another faithful not you have been, the

ὑμέτερον τίς ὑμῖν δώσει;

yours who to you will give?

Οὐδεὶς οἰκετὴς δύναται δυσεῖς κυρίοις δουλεύ-

No one domestic is able two lords to serve:

εἶν· ἢ γὰρ τοῦ ἑνὸς μισήσει, καὶ τοῦ ἑτέρου

either for the one he will hate, and the other

ἀγαπήσει· ἢ ἑνὸς ἀνθεξεται, καὶ τὸν ἑτερόν

he will love: or one he will cling to, and the other

καταφρονήσει. Οὐ δύνασθε θεῷ δουλεῖν καὶ

he will slight. Not you are able God to serve and

Μαμωνᾷ.

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 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.

7. Thy LETTERS, and.

† 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, 13. 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.

† Tim. vi. 17—19.

† 9. Dan. iv. 27; Matt. vi. 19; xix. 21.

† 10. Matt. xxv. 21; Luke xix. 27.

† 13. Matt. vi. 24.

6. Thy LETTERS, and.

12. OUR OWN.

7. And—omit.

μαμωνᾶ. <sup>14</sup> Ἦκουον δε ταυτα παντα και οι  
mammon. Heard and these all also the  
Φαρισαῖοι, φιλαργυροι υπαρχοντες· και εξεμυκ-  
Pharisees, money-lovers being; and they  
τηριζον αυτον. <sup>15</sup> 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: the but God knows the hearts of you;  
ἔτι το εν ανθρωποις υψηλον, βδελυγμα ενωπιον  
for that by men highly prized, an abomination in presence  
του θεου.  
of the God.

<sup>16</sup> 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. <sup>17</sup> 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. <sup>18</sup> 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, μοιχευει.  
marrying, commits adultery.

<sup>19</sup> 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. <sup>20</sup> Πτωχος δε τις \* [ην]  
every day sumptuously. A poor and certain [was]  
ονουατι Λαζαρος, \* [ος] εβεβλητο προς τον  
named Lazarus, [who] was laid at the  
πυλωνα αυτου ηλκωμενος, <sup>21</sup> και επιθυμων  
gate of him being covered with sores, and longing  
χορτασθηναι απο των ψιχιων· 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.  
<sup>22</sup> 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-

<sup>14</sup> And the PHARISEES, † being money-lovers, also heard all these things, and they ridiculed him.

<sup>15</sup> 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.

<sup>16</sup> † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed. and every one presses towards it.

<sup>17</sup> † And it is easier for HEAVEN and EARTH to pass away, than for one Point of the LAW to fail.

<sup>18</sup> † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and \* HE who MARRIES her being divorced from her Husband, commits adultery.

<sup>19</sup> † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

<sup>20</sup> And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

<sup>21</sup> 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.

<sup>22</sup> And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

\* 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 is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings, but 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.  
21. 29.

† 15. Luke x. 23.

† 16. Matt. iv. 17; xl. 12, 13; Luke

† 17. Matt. v. 18. † 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

πον Αβρααμ. Απεθανε δε και ο πλουσιος, και  
som Abraam. Died and also the rich, and  
εταφη. <sup>23</sup> Και εν τω 'αδη επαρας τους οφθαλ-  
was buried. And in the unseen having lifted the eyes  
μους αυτου, υπαρχων εν βασανοις, ορα τον  
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. <sup>24</sup> Και αυτος φωνησας ειπε· Πατερ  
soms of him. And he crying out he said; O father  
Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα  
Abraam, 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 οδυναωμαι  
and may cool the tongue of me; for I am in pain  
εν τη φλογι ταυτη. <sup>25</sup> 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. <sup>26</sup> Και  
but this is comforted, thou and art in pain. And  
επι πασι τούτοις, μεταξυ ημων και υμων χασμα  
desides 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 διαπερασιν. <sup>27</sup> 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· <sup>28</sup> εχω γαρ πεντε αδελφους· οπως  
father of me, I have for five brothers: that  
διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθουσιν  
he may testify to them, that not also they may come  
εις τον τοπον τουτον της βασανου. <sup>29</sup> Λεγει  
into the place this of thee torment. Says  
\* [αυτω] Αβρααμ· Εχουσι Μωσea και τους  
[to him] Abraam: They have Moses and the  
προφητας· ακουσατωσαν αυτων. <sup>30</sup> Ο δε ειπεν·  
prophets: let them hear them. He and said:  
Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων  
No, O father, Abraam: but if one from dead ones  
πορευθη προς αυτους, μετανοησουσιν. <sup>31</sup> Ειπε δε  
may go to them, they will reform. He said but

† BOSOM. And the RICH man also died, and was buried;

<sup>23</sup> and in HADES, being in Torments, he lifted up his EYES, and sees \* Abraham at a distance, and Lazarus in † the FOLDS of his mantle.

<sup>24</sup> 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.'

<sup>25</sup> But Abraham said, 'Child, recollect That thou, during thy LIFE, † didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now \* here he is comforted, and thou art tormented.

<sup>26</sup> 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.'

<sup>27</sup> Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;

<sup>28</sup> For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'

<sup>29</sup> \* But Abraham says, †: 'They have Moses and the PROPHETS; let them hear them.'

<sup>30</sup> And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'

<sup>31</sup> And he said to him,

\* VATICAN MANUSCRIPT—23. Abraham. 29. But Abraham. 29. to him—omit.

25. here he is comforted, and.

26. those.

† 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—Burder.

† 23. Tois kolpois, being plural, the idea seems to be as expressed in the text

† 25. Job xxi. 13; Luke vi. 24. 21: xvii. 11.

† 29. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv.

πυτῶ· Εἰ Μωσῆος καὶ τῶν προφητῶν οὐκ ἀκού-  
 do him: If Moses and the prophets not they  
 ουσιν, οὐδὲ εἰ τις ἐκ νεκρῶν ἀναστῇ, πείσ-  
 hear. neither if one out of dead ones should rise. will  
 θησονται.  
 they be convinced.

ΚΕΦ. ιζ'. 17.

<sup>1</sup> Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνευδὲκτον  
 He said and to the disciples: Impossible  
 ἐστὶ τοῦ μὴ ελθεῖν τα σκανδαλά· οὐαὶ δὲ, δι-  
 it is of the not to come the snares; woe but, through  
 οὐ ἐρχεται. <sup>2</sup> Ἀσπιτελεῖ αὐτῷ, εἰ μύλος ονικός  
 whom they come. It is profitable for him, if a millstone upper  
 περικειται περὶ τὸν τραχήλου αὐτοῦ, καὶ ἐρριπ-  
 was hung about the neck of him, and have been  
 ταί εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα  
 thrown into the sea, than that he should ensnare one  
 τῶν μικρῶν τούτων. <sup>3</sup> Προσεχετε ἑαυτοῖς. Εἰ  
 of the little ones these. Take heed to yourselves. If  
 δὲ ἁμαρτῇ \* [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμησεν  
 and should sin [against thee] the brother of thee, rebuke  
 αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ. <sup>4</sup> Καὶ  
 him; and if he should reform, forgive him. And  
 εἰς ἑπτὰκις τῆς ἡμέρας ἁμαρτῇ εἰς σε, καὶ  
 if seven times of the day he should sin against thee, and  
 ἑπτὰκις \* [τῆς ἡμέρας] ἐπιστρέψῃ, λεγών·  
 seven times [of the day] he should turn, saying;  
 Μετανόω· ἀφῃσεις αὐτῷ.  
 I reform; thou shalt forgive him.

<sup>5</sup> Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ· Πρὸς θε-  
 And said the apostles to the lord; Do thou add  
 ἡμῖν πίστιν. <sup>6</sup> Εἶπε δὲ ὁ κύριος· Εἰ εἶχετε  
 to us faith. Said and the lord: If you had  
 πίστιν ὡς κόκκον σινάπεως, ἐλεγετέ αὐ τῇ  
 faith as a grain of mustard, you might say to the  
 συκαμίνῳ ταύτῃ· Ἐκρίζωθητι, καὶ φυτευθῇτι ἐν  
 sycamine-tree this; Be thou uprooted, and he thou planted in  
 τῇ θάλασσῃ· καὶ ὑπήκουσεν αὐ ὅτιν. <sup>7</sup> Τίς δὲ  
 the sea; and it would obey you. Which but  
 ἐξ ὑμῶν δούλων ἐχὼν ἀροτριῶντα ἢ ποιμαίνοντα,  
 of you a slave having ploughing or feeding cattle,  
 ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ερεῖ· Εὐθεὺς  
 who having come out of he field will say; Immediately  
 παρελθὼν ἀναπεσαι; <sup>8</sup> Ἀλλ' οὐχὶ ερεῖ αὐτῷ  
 going do thou recline? But not will say to him  
 Ετοίμασον τί δειπνήσω, καὶ περιζώσαμενος  
 Make ready what I may sup, and having girded  
 διακονεῖ μοι, ἕως φαγῶ καὶ πινῶ καὶ μετὰ ταῦτα  
 do thou serve me, till I may eat and drink; and after these  
 φαγεῖσαι καὶ πῖσαι σὺ; <sup>9</sup> Μὴ χάριν ἔχει τῷ δούλῳ  
 shalt eat and drink thou? Not favor has the slave  
 ἐκεῖνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; \* [Οὐ  
 that, because he did the things having been commanded? [No  
 δοκῶ.] <sup>10</sup> Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα  
 I think.] So also you, when you shall have done all

'If they hear not Moses and the PROPHETS, † nei-  
 ther will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to \* his DISCIPLES, † "It is impos-  
 sible 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 insnare one of these LITTLE ONES.

3 Take heed to your-  
 selves; ‡ 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, "In-  
 crease our Faith."

6 † And the LORD said,  
 "If you had Faith as a  
 Grain of Mustard, you  
 might say to this SYCA-  
 MINE-TREE, Be thou up-  
 rooted and planted in the  
 SEA; and it would obey  
 you.

7 But which of you hav-  
 ing a Servant ploughing or  
 feeding cattle, will say to  
 him as he comes in from  
 the FIELD, 'Come immedi-  
 ately, and recline?'

8 But will he not say to  
 him, 'make ready my sup-  
 per; 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.  
 3. against thee—omit. 4. of the day—omit.  
 not—omit.

1. should come; nevertheless Woe—  
 the SERVANT. 9. him. I think

1 31. John xii. 10, 11. 1 1. Matt. xviii. 6, 7; Mark ix. 42; 1 Cor. xi. 19. 1 3. Matt.  
 xviii. 15, 21. 1 3. Lev. xix. 17; Prov. xvii. 10; James v. 13. 1 4. Matt. xvii. 20;  
 Mat. 21; Mark ix. 23; xi. 23.

τα διαταχθέντα ὑμιν, λεγετε· Ὅτι δούλοι  
the things having been commanded you, say you: That slaves  
αχρείοι ἐσμεν· ὅτι ὁ ὠφειλομεν ποιῆσαι,  
unprofitable we are: because what we were bound  
πεποιηκαμεν.  
we have done.

11 Καὶ ἐγένετο ἐν τῷ παρενεσθαι αὐτον εἰς  
And it happened in the to go him to  
Ἱερουσαλὴμ, καὶ αὐτος διηρχετο δια μέσου  
Jerusalem, and he passed through midst  
Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου  
of Samaria and Galilee. And entering  
αὐτου εἰς τινὰ κωμὴν, ἀπηντήσαν αὐτῷ δεκά  
of him into a certain village, met him ten  
λεπροὶ ἄνδρες, οἱ ἐστήσαν πορῶθεν. 13 Καὶ  
leprous men, who stood far off.

αὐτεὶ ᾤσαν φωνὴν, λέγοντες· Ἰησοῦ, ἐπιστάτα  
they lifted up a voice, saying: Jesus master.  
ἐλεῆσον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·  
pity us. And seeing he said to them:  
Πορευθέντες ἐπιδείξτε ἑαυτοὺς τοῖς ἱερευσιν.  
Going shew you yourselves to the priests.

Καὶ ἐγένετο ἐν τῷ ὑπαγεῖν αὐτοὺς, ἐκαθαρίσθη-  
And it happened in the to go them, they were cleansed.  
σαν. 15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθὴ, ὑπέσ-  
One and of them, seeing that he was cured, turned  
τρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·  
back, with a voice loud glorifying the God:  
16 καὶ ἐπεσεν ἐπὶ προσῶπον παρὰ τοὺς πόδας  
and fell on face at the feet

αὐτου, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-  
o him, giving thanks to him: and he was a Sama-  
ριτῆς. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχί  
nitan. Answering and the Jesus said: Not

οἱ δεκά ἐκαθαρίσθησαν; Ἰδε ἐννεα πόν; 18 Οὐχ  
the ten were cleansed? the but nine where? Not  
εὑρέθησαν ὑποστρεψάντες δοῦναι δόξαν τῷ θεῷ,  
we found having returned to give glory to the God,  
εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ·  
except the foreigner this? And he said to him:  
Ἀναγὰς πορεύου· \* [ἡ πίστις σου σέσωκε σε.]  
Arise go thou: [the faith of thee has saved thee.]

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν φαρισαίων, ποτε  
Having been asked and by the Pharisees, when  
ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,  
comes the kingdom of the God, he answered them,  
καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ  
and said: Not comes the kingdom of the God  
μετὰ παρατηρήσεως· 21 οὐδὲ ἐρουσιν· Ἰδοὺ ὧδε,  
with careful watching; nor will they say; Lo here,  
1. \* [ἰδοὺ] ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ  
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 then lifted up Master, pity us.'

14 And seeing them, he said to them, † "Go, shew 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 *hē basileia tou theou*, the KINGDOM of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. *Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps these Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by *Jehoiada*, the priest." See the account, 2 Chron. xxiii. 1—11."

‡ 11. Lev. xiii. 46.]

‡ 11. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 26.

εντος ὑμων εστιν. <sup>22</sup> Ειπε δε προς τους μαθη-  
in the midst of you is. He said and to the disci-  
τας· Ελευσονται ἡμεραι, οτε επιθυμησετε μιαν  
ples: Will come days, when you will desire one  
των ἡμερων του υιου του ανθρωπου ιδειν· και  
of the days of the son of the man to see; and  
ουκ οψεσθε. <sup>23</sup> Και ερουσιν ὑμιν· Ιδου ὧδε, η,  
not you will see. And they will say to you; Lo here, or,  
ιδου εκει· μη απελθητε, μηδε διωξητε. <sup>24</sup> Ὡσπερ  
lo there; not you may go away, nor may you follow. Even as  
γαρ ἡ αστραπη, ἡ αστραπτουσα εκ της ὑπ'  
for the lightning, that flashing out of the under  
ουρανον, εις την ὑπ' ουρανον λαμπει· οὕτως  
heaven, to the under heaven shines; so  
εσται ὁ υιος του ανθρωπου \* [εν τη ἡμερα αυτου.]  
will be the son of the man [in the day of him.]  
<sup>25</sup> Πρωτον δε δει αυτον πολλα παθειν, και  
First but it behoves him many things to suffer, and  
αποδοκιμασθηναι απο της γενεας ταυτης. <sup>26</sup> Και  
to be rejected from the generation this. And  
καθως εγενετο εν ταις ἡμεραις Νωε, οὕτως εσται  
as it happened in the days of Noe, so it will be  
και εν ταις ἡμεραις του υιου του ανθρωπου.  
also in the days of the son of the man.  
<sup>27</sup> Ησθιον, επινον, εγαμουν, εξεγαμιζοντο, αχρι  
They ate, they drank, they married, they were given in marriage, till  
ἡς ἡμερας εισηλθε Νωε εις την κιβωτον· και  
of which day entered Noe into the ark; and  
ηλθεν ὁ κατακλυσμος, και απωλεσεν ἅπαντας.  
came the flood, and destroyed all.  
<sup>28</sup> Ὅμοιως και ὡς εγενετο εν ταις ἡμεραις 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,  
ωκοδομουν· <sup>29</sup> η δε ἡμερα εξηλθε Λωτ απο  
they built: in the but day went out Lot from  
Σοδομων, εβρεξε πυρ και θειον απ' ουρανου, και  
Sodom, it rained fire and brimstone from heaven, and  
απωλεσεν ἅπαντας· <sup>30</sup> κατα ταυτα εσται η  
destroyed all: according to these it will be in the  
ἡμερα ὁ υιος του ανθρωπου αποκαλυπτεται. <sup>31</sup> Εν  
day the son of the man is revealed. In  
εκεινη τη ἡμερα, ὃς 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 ὁ εν τῳ αγρῳ, ὁμοιως μη επιστρε-  
them; and he in the field, in like manner not let him  
ψατω εις τα οπισω. <sup>32</sup> Μνημονευετε της γυναι-  
turn for the things behind. Remember you of the wife  
κος Λωτ. <sup>33</sup> Ὃς εαν ζητηση την ψυχην αὐτου  
of Lot. Whoever may seek the life of himself

<sup>22</sup> 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.

<sup>23</sup> † And they will say  
to you, \* 'Behold, there!'  
or 'behold, here!' follow  
not.

<sup>24</sup> † 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.

<sup>25</sup> † But first he must  
suffer Much, and be re-  
jected by this GENERA-  
TION.

<sup>26</sup> † And as it was in  
the DAYS of Noah, so will  
it be also in the DAYS of  
the SON of MAN.

<sup>27</sup> 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.

<sup>28</sup> 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;

<sup>29</sup> but † on the DAY that  
Lot went out from Sodom,  
it rained Fire and Sulphur  
from Heaven, and des-  
troyed them all.

<sup>30</sup> Thus will it be in the  
Day when the SON of MAN  
is revealed.

<sup>31</sup> On That DAY, † let  
not him who shall be on  
the roof, and his FURNI-  
TURE in the HOUSE, de-  
scend to take it away; and  
in like manner, let not him  
who shall be in the \* Field  
turn back.

<sup>32</sup> † Remember Lot's  
WIFE.

<sup>33</sup> † 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.

1. 22. Matt. ix. 15. 1. 23. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8. 1. 24. Matt.  
xxiv. 27. 1. 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. 1. 26. Gen. vi. 11-13.  
xxiv. 37. 1. 29. Gen. xix. 16, 24. 1. 31. Matt. xxiv. 17; Mark xiii. 15. 1. 32. Gen.  
xix. 26. 1. 33. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25.

σωσαι, ἀπολ. σει αὐτήν· καὶ ὅς εἰαν ἀπολεσθ.   
 to save, will lose her; and whoever may lose   
 αὐτήν, ζῶσονται αὐτήν. <sup>34</sup> Λέγω ὑμῖν· Ταύτην   
 he, will preserve her. I say to you: In this   
 τη νυ. τι εἰσονται δύο ἐπικλινῆς μίας· εἰς παρα-   
 the night will be two on bed one; one will   
 λ. φθησεται, καὶ ὁ ἕτερος ἀφεθῆσεται. <sup>35</sup> Δύο   
 be taken, and the other will be left. Two   
 εἰσονται ἀληθουσαι ἐπὶ τὸ αὐτὸ· ἡ μία παραληφ-   
 will be grinding on the same; the one will be   
 θησεται, καὶ ἡ ἕτερα ἀφεθῆσεται. <sup>36</sup> Καὶ ἀποκ-   
 taken, and the other will be left. And an-   
 ριθέντες λέγουσιν αὐτῷ· Που, κυριε; Ὁ δὲ   
 swering they said to him; Where, O lord? He said   
 εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται   
 said to them; Where the body, there will be gathered   
 τὰ οἱ αἵεταί.   
 the eagles.

ΚΕΦ. ιη'. 18.

<sup>1</sup> Ἐλέγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ   
 He spoke and also a parable to them, in order that   
 δεῖν παντοτε προσευχεσθαι, καὶ μὴ ἐκκακεῖν,   
 ought always to pray, and not to be weary,   
 <sup>2</sup> λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν   
 saying: A judge certain was in a certain city, the God   
 μὴ φοβούμενος, καὶ ἀνθρώπων μὴ ἐντρέπομενος.   
 not fearing, and man not regarding.   
 <sup>3</sup> Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο   
 A widow and was in the city that; and she went   
 πρὸς αὐτὸν, λέγουσα· Ἐκδικήσον με ἀπὸ τοῦ   
 to him, saying; Do justice me from the   
 ἀντιδικοῦ μου. <sup>4</sup> Καὶ οὐκ ἠθελῆσεν ἐπὶ χρόνον.   
 opponent of me. And not he would for a time.   
 Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Ἐὰν τὸν θεὸν   
 Afterwards but these he said in himself; If even the God   
 οὐ φοβουμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι·   
 not I fear, and man not I regard:   
 <sup>5</sup> διαγε το παρεχειν μοι κόπον τὴν χήραν ταυτήν,   
 through that to render to me trouble the widow this,   
 ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη   
 I will do justice her; that not to end coming   
 τωπιάξῃ με. <sup>6</sup> Εἶπε δὲ ὁ κυριος· Ἀκουσατε,   
 she should pester me. Said and the lord: Hear ye,   
 τι ὁ κριτὴς τῆς ἀδικίας λέγει. <sup>7</sup> Ὁ δὲ θεός   
 that the judge the unjust says. The and God   
 οὐ μὴ ποιήσει τὴν ἐκδικήσιν τῶν ἐκλεκτῶν   
 not not will do the justice for the chosen ones   
 αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ   
 of himself those crying to him day and   
 νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; <sup>8</sup> Λέγω   
 night, and bearing long towards them? I say   
 ὑμῖν, ὅτι ποιήσει τὴν ἐκδικήσιν αὐτῶν ἐν ταχείᾳ.   
 to you, that he will do the justice for them in an instant.   
 Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει   
 But the son of the man coming indeed will he find   
 τὴν πίστιν ἐπὶ τῆς γῆς;   
 the faith on the earth?

lose it; and whoever may lose it, will preserve it.

<sup>34</sup> † I tell you, in That NIGHT there will be two on \*a Bed; One will be taken, and the OTHER left

<sup>35</sup> Two will be grinding together, the ONE will be taken, and the OTHER left. ‡

<sup>36</sup> 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.

<sup>1</sup> And he also spoke a Parable to them, to show that they ought † to pray continually, and not be weary;

<sup>2</sup> saying, "There was a certain Judge in a certain City, who feared not God nor respected Man.

<sup>3</sup> And there was a Widow in that City; and she went to him, saying, Obtain justice for me of my OPPONENT."

<sup>4</sup> And he would not \*at a time; but afterwards he said within himself "Though I fear not God nor regard Man;

<sup>5</sup> † yet, because this widow importunes me, I will do her justice, lest at last her coming should weary me!"

<sup>6</sup> And the LORD said. "Hear what the UNJUST JUDGE says;

<sup>7</sup> 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?"

<sup>8</sup> 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, 41; 1 Thess. iv. 17. Rom. xii. 12; Eph. vi. 18. 2 Pet. iii. 3, 9.

‡ 6. Luke xi. 8.

‡ 30. Matt. xxiv. 28.

‡ 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 ταυτήν. 10 Ἄνθρωποι  
 others, the parable this: Men  
 δύο ἀνεβήσαν εἰς τὸ ἱερόν προσευξάσθαι· 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 ὥσπερ οἱ  
 The God, I give thanks to thee, that not I am like the  
 λοιποὶ τῶν ἀνθρώπων, ἀρπαγες, ἀδικοί, μοιχοί,  
 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  
 σαββατοῦ, ἀποδεκτὰ πάντα ὅσα κτῶμαι. 13 Καὶ  
 week, I tithe all what I acquire. And  
 ὁ τελωνῆς μακροθεν ἑστὼς οὐκ ἠθέλην  
 the tax-gatherer at a distance having been standing not would  
 οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπαρῆ·  
 neither the eyes to the heaven lift up:  
 ἀλλ' ἐτύπτεν \* [εἰς] τὸ στήθος αὐτοῦ, λέγων·  
 but he smote [on] the breast of himself, saying:  
 Ὁ θεός, ἱλασθήτι μοι τῷ ἁμαρτωλῷ. 14 Λέγω  
 The God, be propitious to me the sinner. I say  
 ὑμῖν, κατέβη οὗτος δεικναιωμένος 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: forevery 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 ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετιμή-  
 them he might touch; seeing and the disciples rebuked  
 σαν αὐτοὺς. 15 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
 them. The but Jesus calling to  
 αὐτὰ, εἶπεν· Ἀφετε τὰ παιδία ερχέσθαι 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 Ἀμὲν λέγω ὑμῖν, ὅς  
 the kingdom of the God. Indeed I say to you, who  
 εἰαν μὴ δεξῆται τὴν βασιλείαν τοῦ θεοῦ ὡς  
 ever not may receive the kingdom of the God as  
 παιδίον, οὐ μὴ εἰσελθῇ 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 HUMBLER 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 those 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 ἀρχὸν, λέγων·  
And asked certain him ruler, saying;  
 Διδασκαλε ἀγαθε, τί ποιήσας ζωὴν 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  
 σης· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ  
commit adultery, not thou mayest kill; not thou mayest steal; not  
 ψευδομαρτυρήσῃς· τιμα 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· 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 σφοδρά. 24 Ἰδὼν 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 χρημάτα ἔχοντες εἰσελευ-  
How with difficulty those the riches having shall  
 σονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 25 Εὐκοπώτε-  
enter into the kingdom of the God. Easier  
 ρον γὰρ ἐστὶ, κάμηλον διὰ 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  
 τις δύναται σωθῆναι; 27 Ὁ δὲ εἶπε· Τα ἀδύνατα  
who is able to be saved? He but said: The things impossible  
 παρὰ ἀνθρώποις, δύνατα ἐστὶ παρὰ τῷ θεῷ.  
with men, possible is with the God.  
 28 Εἶπε δὲ ὁ Πέτρος· Ἰδού, ἡμεῖς ἀφηκαμέν  
Said and the Peter: Lo, we le<sup>ve</sup>  
 πάντα, καὶ ἠκολούθησάμεν 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  
τουτω, και εν τω αιωνι τω ερχομενω ζων  
this, and in the age the coming life  
αιωνιον.  
age-lasting.

<sup>31</sup> Παραλαβων δε τους δωδεκα, ειπε προς  
Having taken and the twelve, he said to  
αυτους· Ιδου, αναβαινομεν εις Ιερουσολυμα, 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. <sup>32</sup> Παραδοθη-  
prophets in the son of the man. He will be deliv-  
σεται γαρ τοις εθνεσι, και εμπαυχθησεται, και  
ered up for to the Gentiles, and will be derided, and  
υβρισθησεται, και εμπτυσθησεται· <sup>33</sup> και μασ-  
will be shamefully treated, and will be spit on: and having  
τιγισαυτες αποκτενουσιν αυτον· και τη ημερα  
been scourged they will kill him: and the day  
τη τριτη αναστησεται. <sup>34</sup> 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 εγινωσκον τα λεγομενα.  
den from them, and not they knew the things being spoken.

<sup>35</sup> 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.

<sup>36</sup> Ακουσας δε οχλου διαπορευομενου, επυνθανετο,  
Hearing and a crowd passing along, he asked,

τι ειη τουτο; <sup>37</sup> Απηγγειλαν δε αυτω, οτι  
what may be this? They told and him, that

Ιησους ο Ναζαραιος παρερχεται. <sup>38</sup> Και εβοησε,  
Jesus the Nazarene passes by. And he shouted,

λεγων· Ιησου, υιε Δαυιδ, ελεησον με. <sup>39</sup> 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· Τιε Δαυιδ,  
He but much more cried out: O son of David,

ελεησον με. <sup>40</sup> 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

αυτον, επρωτησεν αυτον, <sup>41</sup> \* [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. <sup>42</sup> Και ο Ιησους ειπεν αυτω· Αναβλε-  
see again. And the Jesus said to him: See thou

ψον· η πιστις σου σεσωκε σε. <sup>43</sup> Και παραχρημα  
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.

1; John xviii. 23; Acts iii. 13.

† 35. Matt. xx. 20; Mark x. 40.

† 42. Luke xvii. 19

† 32. Matt. xxvii. 2; Luke xxiii

† 41. Mark ix. 32; Luke ii. 50; ix. 45; John x. 6; xii. 10.

ανεβλεψε, και ηκολουθει αυτω, δοξαζων τον  
he saw again, and followed him, glorifying the  
θεον· και πας ο λαος ιδων, εδωκεν αινον τω θεω.  
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.

<sup>1</sup> Και ειτελθων διηρχετο την 'Ιεριχω. <sup>2</sup> Και  
And having entered he passed through the Jericho. And  
ιδων, ανηρ ονοματι καλουμενος Ζακχαιος· και  
lo, a man for a name being called Zaccheus; and  
αυτος ην αρχιτελωνης, και ουτος ην πλουσιος.  
he was a chief tax-gatherer, and this was rich.

<sup>3</sup> Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ  
And he sought to see the Jesus, who he is; and not  
ηδυνατο απο του οχλου, οτι τη ηλικια μικρος  
was abt. on account of the crowd, for the stature little  
ην. <sup>4</sup> Και προδραμων εμπροσθεν, ανεβη επι  
was, And running before, he went up on  
συκομορεαν, ινα ιδη αυτον· οτι εκεινης  
a sycamore, that he might see him; for that

ημελλε διερχεσθαι. <sup>5</sup> Και ως ηλθεν επι τον  
he was about to pass by. And as he came to the  
τοπον, αναβλεψας ο Ιησους \* [ειδεν αυτον, και]  
place, having looked the Jesus [saw him, and]

ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι·  
said to him; O Zaccheus, having hastened descend thou;  
σημερον γαρ εν τω οικω σου δει με μειναι.  
to-day for in the house of thee must me to abide.

<sup>6</sup> Και σπευσας κατεβη, και υπεδεξατο αυτον  
And having hastened he came down, and he received him  
χαιρων. <sup>7</sup> Και ιδοντες απαντες διεγογγυσον,  
rejoicing. And seeing all murmured,

λεγοντες· 'Οτι παρα αμαρτωλω ανδρι εισηλθε  
saying; That with a sinner a man he went in  
καταλυσαι. <sup>8</sup> Σταθεις δε Ζακχαιος ειπε προς  
to lodge. Standing up but Zaccheus said to

τον κυριον· Ιδου, τα ημιση των υπαρχοντων  
the lord; Lo, the half of the possessions  
μου, κυριε, διδωμι τοις πτωχοις· και ει τινος  
of me, O lord, I give to the poor; and if of anyone  
τι εσυκοφαντησα αποδιδωμι τετραπλουν.  
any thing I extorted I give back fourfold.

<sup>9</sup> Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον  
Said and to him the Jesus; That to-day  
σωτηρια τω οικω τουτω εγενετο· καθοτι και  
salvation to this house this has come: since also  
αυτος υιος Αβραμ εστιν· <sup>10</sup> ηλθε γαρ ο υιος  
he a son of Abraham is; came for the son  
του ανθρωπου ζητησαι και σωσαι το απολωλος.  
of the man to seek and to save that having been lost.

<sup>11</sup> Ακουοντων δε αυτων ταυτα, προσθεισ  
Hearing and of them these things, proceeding  
ειπε παραβολην, δια το εγγυς αυτον ειναι  
he spoke a parable, because the near him to be  
'Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα  
Jerusalem, and to think them, that immediately

<sup>1</sup> And having entered,  
he was passing through  
JERICHO;

<sup>2</sup> And behold, a Man  
named Zaccheus, he was  
rich, and a Chief Tribute-  
taker.)

<sup>3</sup> Sought to see who JE-  
sus was, and could not on  
account of the CROWD, for  
he was of low STATURE.

<sup>4</sup> And running \*BEFORE,  
he climbed a Sycamore to  
see him; For he was about  
to pass by it.

<sup>5</sup> 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."

<sup>6</sup> And he hastened down,  
and received him rejoicing

<sup>7</sup> And seeing it, they all  
murmured, saying, ‡ "He  
has gone in to lodge with a  
Sinful man."

<sup>8</sup> But Zaccheus standing  
up, said to the LORD, "Be-  
hold, Master, the HALF of  
\* MY POSSESSIONS I give  
to the Poor; and if I have  
extorted any thing from any  
one, ‡ I restore fourfold."

<sup>9</sup> And \* Jesus said to  
him, "To-day has Salvation  
come to this HOUSE, since  
he also is ‡ a Son of Abra-  
ham."

<sup>10</sup> ‡ For the SON of MAN  
has come to seek and to  
save THAT which was  
LOST."

<sup>11</sup> And as they were  
hearing these things, pro-  
ceeding he spoke a Parable,  
because he was near Jeru-  
salem, and they thought  
that the KINGDOM of GOD

\* VATICAN MANUSCRIPT.—4. REPORE.  
8. MY POSSESSIONS I give to the Poor.

5. Jesus.  
9. Jesus.

5. saw him, and—omit.

‡ 43. Luke v. 28; Acts iv. 21; xi. 18.  
xxii. 1. 1 Sam. xii. 3; 2 Sam. xii. 6.  
xxviii. 11.

‡ 7. Matt. ix. 11; Luke v. 30.  
‡ 9. Rom. iv. 11, 12, 16; Gal. iii. 7.

‡ 8. Exod.  
‡ 10. Matt.

μελλει ἡ βασιλεια του θεου αναφαινεσθαι.  
 is about the kingdom of the God to appear.  
 12 Εἰπεν οὖν ἄνθρωπος τις ευγενης ἐπορευθῆναι  
 He said therefore: A man certain well-born went  
 εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλειαν, καὶ  
 into a country distant, to receive for himself royal dignity, and  
 ὑποστρεψαί. 13 Καλέσας δὲ δέκα δούλους ἑαυ-  
 to return. Having called and ten slaves of him-  
 του, ἔδωκεν αὐτοῖς δέκα μνας, καὶ εἶπε πρὸς  
 self, he gave to them ten minas, and he said to  
 αὐτούς· Πραγματεύσασθε ἕως ἐρχομαι. 14 Οἱ  
 them: Do you business till I come. The  
 δὲ πολῖται αὐτοῦ ἐμίσην αὐτόν, καὶ ἀπεστείλαν  
 but citizens of him hated him, and sent  
 πρεσβειαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν  
 an embassy after him, saying: Not we are willing  
 τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο  
 this to reign over us. And it happened  
 ἐν τῷ ἐπαλθεῖν αὐτὸν λαβόντα τὴν βασιλειαν,  
 in the to return him having received the royal dignity,  
 καὶ εἶπε φωνήσῃν ἡ αὐτῷ τοὺς δούλους τοὺτους,  
 and he ordered to be called to himself the slaves those,  
 οἷς ἔδωκε τὸ ἀργύριον· ἵνα γνῶ, τίς τίς  
 to whom he gave the silver: that he might know, what each  
 διεπραγματεύσατο. 16 Παρεγένετο δὲ ὁ πρῶ-  
 had gained by trading. Came and the first,  
 τος, λέγων· Κυριε, ἡ μνα σου προσεργασατο  
 saying: O lord, the mina of thee has gained  
 δέκα μνας. 17 Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δούλε·  
 ten minas. And he said to him: Well, O good slave:  
 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἐξου-  
 because in least faithful thou hast been, be thou autho-  
 σίαν ἔχων ἐπάνω δέκα πόλεων. 18 Καὶ ἦλθεν  
 rity having over ten cities. And came  
 ὁ δεύτερος, λέγων· Κυριε, ἡ μνα σου ἐποίησε  
 the second, saying: O lord, the mina of thee has made  
 πέντε μνας. 19 Εἶπε δὲ καὶ τοῦτῳ· Καὶ σὺ  
 five minas. He said and also to this; Also thou  
 γίνου ἐπάνω πέντε πόλεων. 20 Καὶ ἕτερος  
 be over five cities. And another  
 ἦλθε, λέγων· Κυριε, ἰδὸν ἡ μνα σου, ἣν εἶχον  
 came, saying: O lord, lo the mina of thee, which I had  
 ἀποκειμένην ἐν σουδαρίῳ. 21 Ἐφοβουμην γὰρ  
 being laid up in a napkin. I feared for  
 ἡ, ὅτι ἄνθρωπος ἀσθηρὸς εἶ· αἰρεῖς, ὁ  
 she, because a man harsh thou art; thou takest up, what  
 οὐκ ἐθηκας, καὶ θερίζεις, ὁ οὐκ ἐσπείρας.  
 not thou didst lay down, and thou reapest, what not thou didst sow,  
 22 Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματος σου κρινῶ  
 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 him-  
 self 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 re-  
 ceived 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 Mi-  
 nas.'  
 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 *minas* equal £3. 2s. 6d., or fifteen dollars.

† 17. Matt. xxv. 21; Luke xiv. 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· <sup>23</sup> 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; <sup>24</sup> 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. <sup>25</sup> (Και ειπον  
give you to the ten minas having. (And they said  
αυτω· Κυριε, εχει δεκα μνας.) <sup>26</sup> Λεγω \* [γαρ]  
to him; O lord, he has ten minas.) I say [for]  
ιμιν 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.] <sup>27</sup> Πλην τους εχθρους μου εκεινους,  
him.] But the enemies of me those,  
τους μη θελησαντας με βασιλευσαι επ' αυτους,  
th- not willing me to reign over them,  
αγαγετε ωδε, και κατασφαξατε εμπροσθεν μου.  
bring you hither and slay in presence of me.  
<sup>28</sup> Και ειπων ταυτα, επορευετο εμπροσθεν,  
And havin- said these, he went before,  
αναβαινων εις Ιερουσαλμ. <sup>29</sup> 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, <sup>30</sup> 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  
εϋρησετε πωλον δεδεμενον, εφ' ον ουδεις  
you will find a colt having been tied, on which no one  
εωποτε ανθρωπων εκαθισε· λυσαντες αυτον  
ever of men sat; having loosed him  
υγαγετε. <sup>31</sup> 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. <sup>32</sup> Απελθοντες δε οι απεφ-  
of him need has. Having gone and those having  
ταλμενοι εϋρον, καθώς ειπεν αυτοις. <sup>33</sup> Ανον-  
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?

<sup>23</sup> Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?

<sup>24</sup> And he said to THOSE STANDING BY, 'Take from him the MINA, and I give it to HIM who has † the TEN Minas.'

<sup>25</sup> (And they said to him, 'Sir, he has Ten Minas.')

<sup>26</sup> '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.'

<sup>27</sup> But \* THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'

<sup>28</sup> And having said these things, † he went on before, going up to Jerusalem.

<sup>29</sup> † 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,

<sup>30</sup> 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.

<sup>31</sup> And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

<sup>32</sup> 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.  
† 28. Mark x. 32.

† 26. Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke vii. 12.  
† 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 λυετε 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, υπεστρωννουν  
 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 αινειν τον θεον φωνη μεγαλη περι  
 rejoicing to praise the God with a voice loud for  
 πασων ων ειδον δυναμεων, 33 λεγοντες· Ευλογ-  
 all which they saw mighty works, saying: Worthy

ημενος ο 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 σιωπησωσιν, 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 εγnows και συ,  
 over her, saying; That if thou hadst known even thou,  
 \* [και γε] 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  
 εδαφίουςι 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. CAN. MANUSCRIPT.—34. Because the MASTER.  
 † 35. —omit. 42. of thee—omit.

† 35. — Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14.  
 † 38. P. L. cxviii. 26; Luke xiii. 35. † 40. Hab. ii. 11.

40. to them—omit.

42. w

† 36. Matt. xxi. 9

† 41. John xi. 35.

ὧν οὐκ ἐγνώστῃ τον καιρον της επισκοπης σου.  
 of which not thou knowest the season of the visitation of thee.  
 45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ᾤρξατο ἐκβαλλεῖν  
 And entering into the temple, he began to cast out  
 τοὺς πωλοῦντας \* [ἐν αὐτῇ καὶ ἀγοράζοντας],  
 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, And ye but it made  
 σάτε σπηλαῖον ληστών.” 47 Καὶ ἦν διδασκων  
 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 ἐζητοῦν αὐτὸν ἀπολεσαι, 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 ἐξεκρεματο αὐτοῦ  
 they might do: the people for all were very attentive him  
 ἀκουῶν.  
 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  
 εὐαγγελίζομενου, 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  
 δόξας σοὶ τὴν ἐξουσίαν ταυτήν; 3 Ἀποκριθεὶς  
 saying given to thee the authority this? Answering  
 δὲ εἶπε πρὸς αὐτοὺς· Ερωτῶσά ὑμᾶς καγὼ ἓνα  
 and he said to them will ask you also I one  
 λόγον, καὶ εἰπάτε μοι· 4 Τὸ βάπτισμα Ἰωάννου  
 word, and say you to me. The dipping of John  
 ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνε-  
 from heaven was, or from men? They and rea-  
 λογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι εἰ  
 soned among themselves, saying; That if  
 εἰπώμεν· Ἐξ οὐρανοῦ εἶπαι· Διατί \* [οὐν] οὐκ  
 we should say, From heaven he will say; Why [then] not  
 ἐπιστεύσατε αὐτῷ; 6 Εἰ 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 εἶναι, Ἰωάννην προφήτην  
 having been persuaded for it, 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 at- tentive to hear him.

CHAPTER XX.

1 † And it occurred on one of \* those DAYS, as he was teaching the PEOPLE in the TEMPLE, and pro- claiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, say- ing, “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 an- swer me;

4 Was the IMMERSION of John from Heaven, or from Men?”

5 And THEY reasoned among themselves, saying, “If we say, ‘From Hea- ven,’ 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.

1. the DAYS.

3. a Question.

5. then—omit.

40. shall be a HOUSE.

† 45. Matt. xxi. 12: Mark xi. 11, 15.

† 40. Isa. lvi. 7.

† 47. Mark xi. 18: John

viii. 29: viii. 37.

1. 1. Matt. xxi. 23

1. 2. Acts iv. 7

viii. 27.

† 6. Matt. xxi

v. xxi. 26: Luke vii. 29

<sup>8</sup> Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίᾳ.  
And the Jesus said to them: Neither I tell you, by what authority these I do.

<sup>9</sup> Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταυτὴν· Ἄνθρωπος ἐφυτεύσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε χρόνους ἱκανούς.  
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.

<sup>10</sup> Καὶ ἐν καιρῷ ἀπεστείλε πρὸς τοὺς γεωργούς δούλον, ἵνα ἀπο τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοί, δειράντες αὐτὸν, ἐξάπεστειλαν κενόν.  
And in season he sent 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.

<sup>11</sup> Καὶ προσέθετο πεμψαὶ ἕτερον δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμάσαντες, ἐξάπεστειλαν κενόν.  
And he proceeded to send another slave: they but also this having beaten and having dishonored, sent away empty.

<sup>12</sup> Καὶ προσέθετο πεμψαὶ τρίτον· οἱ δὲ καὶ τὸν τρῆματισσάντες ἐξέβαλον.  
And he proceeded to send a third: they but also this having wounded cast out.

<sup>13</sup> Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιῶ; πεμψὼ τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τούτου ἰδόντες ἐντραπήσονται.  
Said and the lord of the vineyard: What shall I do? I will send the beloved son; perhaps this seeing they will regard.

<sup>14</sup> Ἰδόντες δὲ αὐτὸν οἱ γεωργοί, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ κληρονόμος· \* [δευτε,] ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γενῇται ἡ κληρονομία.  
Seeing but him, the husbandmen, they reasoned with themselves, saying: This is the heir; [come,] we may kill him, that to us may be the inheritance.

<sup>15</sup> Καὶ ἐκβάλοντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτειναν.  
And casting him out of the vineyard, they killed.

Τι οὖν ποιῆσει αὐταῖς ὁ κύριος τοῦ ἀμπελῶνος;  
What then will do to them the lord of the vineyard?

<sup>16</sup> Ἐλευσεται καὶ ἀπολεσεῖ τοὺς γεωργούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἀλλοῖς.  
He will come and, will destroy those husbandmen: and give the vineyard to others.

<sup>17</sup> Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.  
Having heard and they said: Not let it be.

<sup>18</sup> Ὁ δὲ, ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο·  
He but, having looked to them, he said: What then is that having been written this;

“Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδόμου, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.”  
“A stone which rejected the builders, this has been made into a head corner?”

<sup>19</sup> Πας ὁ πέσων ἐπ’ ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ’ ὃν δ’ ἀν πέσῃ, λικυησεῖ 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. 42.

<sup>19</sup> Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
And sought the high-priests and the scribes  
ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ  
to put on him the hands in this the  
ᾠρᾷ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ,  
hour; but they feared the people; they knew for,  
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταυτὴν εἶπε.  
that to them the parable this he spoke.

<sup>20</sup> Καὶ παρατηρήσαντες ἀπεστείλαν ἐγκαθε-  
And having watched they sent spies,  
τους, ὑποκρινομένους ἑαυτοὺς δίκαιους εἶναι·  
feigning themselves righteous to be;  
ἵνα ἐπιλαβάνται αὐτοῦ λόγου, εἰς τὸ παρα-  
that they might lay hold of him of a word, in order to the to de-  
δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-  
liver up him to the rule and to the authority of the gov-  
μονος. <sup>21</sup> Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·  
error. And they asked him, saying;

Διδασκαλε, οἶδαμεν, ὅτι ὀρθῶς λέγεις καὶ  
O teacher, we know, that rightly thou speakest and  
διδασκεῖς, καὶ οὐ λαμβάνεις προσῶπον, ἀλλ' ἐπ'  
thou teachest, and not thou dost accept a countenance, but in  
ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. <sup>22</sup> Ἐξε-  
truth the way of the God thou teachest. lair  
τὴν ἡμῖν Καίσαρ· φόρον δύνανται, ἢ οὐ; <sup>23</sup> Κατα-  
lawful for us to Caesar tax to give, or not? Per-

νοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς  
ceiving but of them the craftiness, he said to  
αὐτοὺς· \* [Τί με πειράζετε;] <sup>24</sup> Δείξατέ μοι  
them: [Why me tempt you?] Show you to me  
δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;  
a denarius; of whom has it a likeness and inscription?

Ἀποκριθέντες δὲ εἶπον· Καίσαρος. <sup>25</sup> Ὁ δὲ εἶπεν  
Answering and they said; Of Caesar. He and said  
αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι·  
to them: Give you back then the things of Caesar, to Caesar;  
καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. <sup>26</sup> Καὶ οὐκ ἴσχυσαν  
and the things of the God, to the God. And not they were able  
ἐπιλαβεσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ·  
to take hold of him of a word in presence of the people;  
καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ,  
and wondering at the answer of him,  
ἐσιγήσαν.  
they were silent.

<sup>27</sup> Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,  
Approaching and some of the Sadducees,  
οἱ ἀντιλεγοντες ἀναστασιν μὴ εἶναι, ἐπερωτή-  
those denying a resurrection not to be, asked  
σαν αὐτὸν, <sup>28</sup> λέγοντες· Διδασκαλε, Μωσὴς  
him, saying; O teacher, Moses  
ἐγραψεν ἡμῖν, “εἰς τίνος ἀδελφὸς ἀποθάνη  
wrote for us, “If any one a brother should die,  
ἔχων γυναῖκα, καὶ ὁὗτος ἀτεκνός ἀποθάνη, ἵνα  
having a wife, and this childless should die, that  
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαν-  
should take the brother of him the wife, and should  
αστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.” <sup>29</sup> Ἐπτα  
raise up seed to his brother of himself.” Seven

<sup>19</sup> 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.

<sup>20</sup> † 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.

<sup>21</sup> 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;

<sup>22</sup> Is it lawful for us, or not, to pay Tribute to Caesar?”

<sup>23</sup> But perceiving Their CUNNING, he said to them,

<sup>24</sup> “Show me a Denarius. Whose Likeness and Inscription has it?” And \* THEY said, “Caesar’s.”

<sup>25</sup> And HE said to them, “Render, then, the THINGS of Caesar, to Caesar; and the THINGS of God, to God.”

<sup>26</sup> And they were not able to take hold of \* a WORD before the PEOPLE; and they wondered at his ANSWER, and were silent.

<sup>27</sup> † Then SOME of the SADDUCEES, \* who SAY there is no Resurrection, approaching, asked him,

<sup>28</sup> 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—omit.

26. a word before. 27. who say that there is no Resurrection.

1. 2. Matt. xxi. 15.

Mark xii. 12.

1. 2. Matt. xxi. 16; Mark xii. 14.

28. Deut. xxv. 6.

26. they said, Cesar’s

25. he be without

1. 27. Matt. xxi. 23.

οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα,  
now brothers were; and the first having taken a wife,  
ἀπεθάνεν ἀτεκνός. <sup>30</sup> Καὶ \* [ἐλάβεν] ὁ δευτερός

died childless. And [took] the second  
\* [τὴν γυναῖκα καὶ οὗτος ἀπεθάνεν ἀτεκνός.]  
[the wife, and this died childless.]

<sup>31</sup> Καὶ ὁ τρίτος ἐλάβεν αὐτὴν· ὡσαύτως δὲ καὶ  
And the third took her: in like manner and also

οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπεθάνον·  
the seven: not they left children, and died:

<sup>32</sup> Ὑστερον \* [δὲ πάντων] ἀπέθανε καὶ ἡ γυνή.  
Last [and of all] died also the woman.

<sup>33</sup> Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται  
In the therefore resurrection, of which of them will be

γυνή; οἱ γὰρ ἑπτὰ ἐσχον αὐτὴν γυναῖκα. <sup>34</sup> Καὶ  
a wife? the for seven had her a wife. And

\* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ  
[answering] he said to them the Jesus: The sons

τοῦ αἰῶνος τοῦτου γαμοῦσι καὶ ἐκγαμίσκονται·  
of the age this marry and are given in marriage

<sup>35</sup> οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκεῖνον  
those but having been accounted worthy of the age that

τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,  
to obtain, and of the resurrection that out of dead ones,

οὔτε γαμοῦσιν, οὔτε ἐκγαμίσκονται· <sup>36</sup> οὔτε γὰρ  
neither marry, nor are given in marriage: nor for

ἀποθάνειν ἐτι δύνανται· ἰσαγγελοὶ γὰρ εἰσι,  
to die more are able: like angels for they are,

καὶ υἱοὶ εἰσι τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ  
and sons they are of the God, of the resurrection sons

οὗτοι. <sup>37</sup> Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-  
being. That but rise the dead ones even Mo-

υσεὶς ἐμνηνύσεν ἐπὶ τῆς βάτου, ὡς λέγει κυρίον,  
ses declared at the bush, when he calls a Lord,

τὸν θεὸν Ἀβραάμ, καὶ τὸν θεὸν Ἰσαάκ, καὶ τὸν  
the God of Abraham, and the God of Isaac, and the

θεὸν Ἰακώβ. <sup>38</sup> Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ  
God of Jacob. A God now not he is of dead ones, but

ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. <sup>39</sup> Ἀποκριθέντες  
of living ones; all for to him live. Answering

δὲ τινες τῶν γραμματέων εἶπον· Διδασκαλε,  
and some of the scribes said; O teacher,

καλῶς εἶπας. <sup>40</sup> Οὐκετι δὲ ἐτολμῶν ἐπερωτᾶν  
well thou hast spoken. No longer and they presumed to ask

αὐτὸν οὐδέν.  
him nothing.

<sup>41</sup> Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν  
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.

omit. 32. And of all—omit.

37. God.

40. For after.

30. the wife, and this died childless—

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 not in being as though they were." Rom. iv. 17.

† 36. 1 Cor. xv. 42, 43, 52; Rom. viii. 23; † John iii. 7.

† 41. Matt. xii. 42; Mark xiv. 35.

Χριστον υἱον Δαυιδ εἶνα ; <sup>42</sup> Καὶ αὐτος Δαυιδ  
Anointed ason of David to be? And yet himself David  
λεγει ἐν βιβλῳ ψαλμων· “Εἶπεν ὁ κυριος τῷ  
says in a book of psalms; “Said the Lord to the  
κυριῳ μου· <sup>43</sup> Καθου ἐξ δεξιων μου ἕως ἂν θω  
lord of me; Sit thou at right hand of me till I may place  
τοὺς ἐχθροὺς σου ὑποποδιον τῶν ποδῶν σου.”  
the enemies of thee a footstool of the feet of thee.”  
<sup>44</sup> Δαυιδ οὖν κυριον αὐτον καλεῖ, καὶ πῶς υἱος  
David therefore a lord him calls, and how ason  
αὐτου ἐστιν; <sup>45</sup> ἀκουστος δὲ παντός του λαου,  
of him he is? Hearing and all of the people,  
εἶπε τοῖς μαθηταῖς αὐτου· <sup>46</sup> Προσεχετε ἀπὸ  
he said to the disciples of himself; Beware of  
τῶν γραμματέων, τῶν θελοντῶν περιπατεῖν ἐν  
the scribes, those wishing to walk in  
στολαῖς, καὶ φιλονυτῶν ἀσπασμούς ἐν ταῖς  
robes, and loving salutations in the  
ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,  
markets, and first seats in the synagogues,  
καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις· <sup>47</sup> οἱ κατεσ-  
and first places in the festes; they de-  
θιουσὶ τὰς οἰκίας τῶν χηρῶν, καὶ προφασεί  
vow the houses of the widows, and for a show  
μακρὰ προσευχονται· οὗτοι ληψονται περισσό-  
long they pray; these will receive greater  
τερον κριμα.  
judgment.

ΚΕΦ. κα'. 21.

<sup>1</sup> Ἀναβλεψας δὲ εἶδε τοὺς βαλλοντας τὰ δῶρα  
Looking and he saw those casting the gifts  
αὐτῶν εἰς τὸ θησαυρικιον πλουσιος. <sup>2</sup> Εἶδε  
of them into the treasury rich ones. He saw  
δὲ \* [καὶ] τινὰ χηρὰν πενιχρὰν βαλλουσαν ἐκεῖ  
and [also] a certain widow poor casting there  
δυο λεπτά· <sup>3</sup> καὶ εἶπεν· Ἀληθῶς λεγῶ ὑμῖν, ὅτι  
two lepta; and he said: Truly I say to you, that  
ἡ χηρὰ ἢ πτωχὴ αὕτη πλεῖον πάντων ἐβαλεν.  
the widow that poor this more of all has cast.  
<sup>4</sup> Ἀπαντες γὰρ οὗτοι ἐκ τῶν περισσευόντων  
All for they out of the abundance  
αὐτοῖς ἐβαλον εἰς τὰ δῶρα \* [του θεου] αὕτη δὲ  
of them cast into the gifts [of the God;] she but  
ἐκ τοῦ ὑστερηματος αὐτῆς ἅπαντα τὸν βίον,  
out of the want of herself all the living,  
ὅν εἶχεν, ἐβαλε. <sup>5</sup> Καὶ τινες λεγοντων περὶ  
which she said, she cast. And some speaking about  
τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθημασι  
the temple that with stones beautiful and offerings  
κεκοσμηται, εἶπε· <sup>6</sup> Ταῦτα ἃ θεωρεῖτε, ἐλευ-  
it was adorned, he said; These which you behold, will  
σονται ἡμέραι ἐν αἷς οὐκ ἀφεσησεται λίθος ἐπὶ  
come days in which not will be left a stone upon  
λίθῳ, ὃς οὐ καταλυθησεται. <sup>7</sup> Ἐπηρωτησαν δὲ  
a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?

<sup>42</sup> \* For David himself says in the Book of Psalms, † \* Jehovah said to my Lord, sit thou at my Right hand,

<sup>43</sup> 'till I put thine ENEMIES underneath thy FEET.'

<sup>44</sup> David, therefore, calls him Lord, and how then is he \* His Son?'

<sup>45</sup> † Then in the hearing of ALL the PEOPLE he said to \* the DISCIPLES,

<sup>46</sup> "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;

<sup>47</sup> † those PLEUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a heavier Judgment."

CHAPTER XXI.

<sup>1</sup> And looking up, † he saw the RICH CASTING their GIFTS into the TREASURY.

<sup>2</sup> And he saw a Certain poor Widow casting in there Two † Lepta.

<sup>3</sup> And he said, 'I assure you, That this POOR WIDOW cast in more than all.

<sup>4</sup> 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

<sup>5</sup> † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

<sup>6</sup> "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.

αὐτον, λεγοντες· Διδασκαλε, ποτε οὖν ταῦτα  
him, saying; O teacher, when then these  
ἔσται; καὶ τί το σημεῖον, ὅταν μελλῇ ταῦτα  
will be? and what the sign, when may be about these

γινεσθαι; <sup>8</sup> Ὁ δὲ εἶπε· Βλέπετε, μὴ πλανηθῆτε.  
to be done? He but said; Look you, not you may be deceived.

Πολλοὶ γὰρ ἐλευσονται ἐπὶ τῷ ὀνόματι μου,  
Many for will come in the name of me,

λεγοντες· Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε.  
saying; That I am, and the season has approached.

Μὴ <sup>\*</sup>[οὖν] πορευθῆτε ὀπίσω αὐτῶν. <sup>9</sup> Ὅταν δὲ  
Not [therefore] go you after them. When and

ἀκουσῆτε πολέμους καὶ ἀκαταστασίας, μὴ πτο-  
you may hear of wars and commotions, not you may

ῆθητε· δεῖ γὰρ ταῦτα γενεσθαι πρῶτον· ἀλλ'  
be terrified; must for these come to pass first; but

οὐκ εὐθεὺς τὸ τέλος. <sup>10</sup> Τότε ἐλέγεν αὐτοῖς·  
not immediately the end. Then he said to them;

Ἐγερθήσεται ἔθνος ἐπὶ ἔθνους, καὶ βασιλεῖα  
Will rise a nation on a nation, and a kingdom

ἐπὶ βασιλείαν· <sup>11</sup> σεισμοὶ τε μεγάλοι κατὰ το-  
on a kingdom; earthquakes and great in many

πούς, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φοβητῶ  
places, and famines, and pestilences will be; fearful sights

τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.  
also and signs from heaven great will be.

<sup>12</sup> Πρὸ δὲ τούτων πάντων ἐπιβαλόντες ἐφ' ὑμᾶς  
Before but this all they will lay on you

τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδοντες  
the hands of them, and they will persecute, delivering up

εἰς συναγωγὰς καὶ φυλάκας, ἀγόμενοι ἐπὶ  
to synagogues and prisons, dragging to

βασιλεῖς καὶ ἡγεμόνας, ἐνεκεν τοῦ ὀνόματος  
rings and governors, on account of the name

μου. <sup>13</sup> Αποβήσεται δὲ ὑμῖν εἰς μαρτυρίον.  
o me It will turn out and to you for a testimony.

<sup>14</sup> Θεσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προε-  
Settle you therefore in the hearts o you, not to pre-

λετᾶν ἀπολογηθῆναι. <sup>15</sup> Ἐγὼ γὰρ δώσω ὑμῖν  
meditate to make a defence. I for will give to you

στόμα καὶ σοφίαν, ἥ οὐ δύνησονται ἀντελεῖν ἡ  
mouth and wisdom, which not will be able to gainsay or

ἀντιστηναι πάντες οἱ ἀντικείμενοι ὑμῖν. <sup>16</sup> Παρα-  
resist all the opponents to you. You with

δοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν,  
be delivered up and also by parents, and brothers,

καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ  
and relatives, and friends. and they will put to death of

ὑμῶν. <sup>17</sup> Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων  
you. And you will be being hated by all

διὰ τὸ ὄνομα μου. <sup>18</sup> Καὶ θριξὲκ τῆς κεφαλῆς  
through the name o me. And a hair from th head

7 And they asked him saying, "Teacher, when 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, and in various Places Famines, and.

† 8. Matt. xxiv. 4; Mark xiii. 5. Eph. v 6; 2 Thess. ii. 3.

† 12. Mark xiii. 9.

† 12. Acts iv. 3. v 18; xii. 4; xvi 24; xxv. 23.

† 15. Acts vi. 10.

† 10. Matt. xxiv. 7

† 14. Matt.

11. there will be great Earthquakes,

ἢ μὴ οὐ μὴ ἀποληται, <sup>19</sup> Ἐν τῇ ὑπομονῇ ὑμῶν  
of you not not will perish. In the patient endurance of you

κητῶσθε τὰς ψυχὰς ὑμῶν.

preserve you the lives of you.

<sup>20</sup> Ὅταν δὲ ἴδῃτε κυκλούμενην ὑποστρατοπε-  
When and you may see surrounded by encampments

δων τὴν Ἱερουσαλὴμ, τότε γινώτε, ὅτι ἡγγικεν  
the Jerusalem, then you may know, that has come near

ἡ ἐρημώσις αὐτῆς. <sup>21</sup> Τότε οἱ ἐν τῇ Ἰουδαίᾳ,  
the desolation of her. Then those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-  
let them flee to the mountains; and those in midst of

τῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χωραῖς, μὴ  
her let them go out; and those in the country places, not

εἰσερχέσθωσαν εἰς αὐτήν. <sup>22</sup> Ὅτι ἡμέραι ἐκδι-  
let them enter into her. For days of

κλήσεως αὐταὶ εἰσι, τοῦ πλησθῆναι πάντα τὰ  
vengeance these are, of the to be fulfilled all the things

γεγραμμένα. <sup>23</sup> Οὐαὶ \* [δέ] ταῖς ἐν γαστρὶ ἐχού-  
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 ὁργὴ τῷ λαῷ τούτῳ· <sup>24</sup> καὶ πεσούν-  
and wrath to the people this; and they will fall

σουατὶ μαχαίρας, καὶ αἰχμαλωτισθήσονται  
by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἐστὶ  
into all the nations; and Jerusalem will be

πατούμενη ὑπὸ ἐθνῶν, ἀχρὶ πληρωθῶσι καιροὶ  
trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. <sup>25</sup> 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 in

ἀπορίᾳ ἤχους θαλάσσης καὶ θαλάσσης· <sup>26</sup> ἀποψύ-  
perplexity of a roar of sea and of tossing; faint-

χόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας  
ing men from fear and expectation

τῶν ἐπερχομένων τῇ οἰκούμενῃ· αἱ γὰρ δυνάμεις  
of the things coming on the habitable; the for powers

τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> Καὶ τότε οὐρανὸς  
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. <sup>28</sup> Ἀρχομένων  
with power and glory great. Beginning

δε τούτων γίνεσθαι, ἀναψύσατε καὶ ἐπαρτά-  
and of these to occur, raise yourselves and lift up

ς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτρώσις  
the heads of you; because draws near the deliverance

ὑμῶν. <sup>29</sup> Καὶ εἶπε παραβολὴν αὐτοῖς· Ἰδετε τὴν  
of you. And he spoke a parable to them; See you the

τυκὴν καὶ πάντα τὰ δένδρα· <sup>30</sup> ὅταν προβαλῶσιν  
fig-tree and all the trees; when they shoot forth

<sup>19</sup> By your PATIENT  
ENDURANCE preserve your  
LIVES.

<sup>20</sup> ‡ And when you see  
JERUSALEM surrounded by  
Encampments, then know  
That its DESOLATION has  
approached.

<sup>21</sup> 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.

<sup>22</sup> For these are Days of  
Vengeance, ‡ that All the  
THINGS WRITTEN may be  
ACCOMPLISHED.

<sup>23</sup> ‡ 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.

<sup>24</sup> 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.

<sup>25</sup> ‡ 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;

<sup>26</sup> Men fainting from  
Fear and Apprehension of  
the THINGS COMING on  
the HABITABLE; ‡ for the  
POWERS of the HEAVENS  
will be shaken.

<sup>27</sup> And then they will  
see the SON of MAN ‡ com-  
ing in a Cloud with Power  
and great Glory.

<sup>28</sup> When these things are  
beginning to occur, raise  
yourselves, and lift up your  
HEADS; for your DELIV-  
ERANCE is drawing near."

<sup>29</sup> And he spoke a Par-  
able to them;—"Behold  
the FIG-TREE, and All the  
TREES.

<sup>30</sup> When they now put

\* VATICAN MANUSCRIPT.—23. But—omit.  
the Times shall be those of the Gentiles. And

‡ <sup>20</sup> Matt. xxiv. 15; Mark xiii. 14.

xii. 7. Rom. xi. 25.

xxiv. 24.

‡ <sup>25</sup> Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12.

‡ <sup>27</sup> Matt. xxiv. 30; Rev. i. 7.

<sup>24</sup>. when they should be fulfilled; and

<sup>25</sup>. Roarings of the Sea.

‡ <sup>22</sup>. Dan. ix. 26; Zech. xi. 1.

‡ <sup>24</sup>. Dan.

‡ <sup>26</sup>. Matt

ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι  
 now, beholding, from of yourselves you know, that  
 ἤδη ἐγγύς το θερος ἐστίν. <sup>31</sup> Οὕτω καὶ ὑμεῖς,  
 now near the summer is. So also you,  
 ὅταν ἰδῇτε ταῦτα γινομένα, γινώσκετε, ὅτι  
 when you may see these occurring, know you, that  
 ἐγγύς ἐστίν ἡ βασιλεία τοῦ θεοῦ. <sup>32</sup> Ἰμην λέγω  
 near is the kingdom of the God. Indeed I say  
 ὑμῖν, ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὕτη, ἕως  
 to you, that not not may pass away the generation this, till  
 ἀν παντα γενήται. <sup>33</sup> Ὁ οὐρανὸς 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. <sup>34</sup> Προσεχετε δὲ ἑαυτοῖς, μήποτε βαρην-  
 away. Take heed but to yourselves, lest should be  
 θωπῖν ὑμῶν αἱ καρδίαι ἐν κραιπαλῇ, καὶ μεθῃ,  
 burdened of you the hearts with surfeiting, and drunkenness,  
 καὶ μεριμναῖς βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς  
 and anxieties of life; and suddenly on you  
 ἐπιστῇ ἡ ἡμέρα ἐκείνη. <sup>35</sup> Ὡς παγὶς γὰρ ἐπε-  
 may come the day that. As snare for it will  
 λευσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προ-  
 come on all those dwelling on face  
 τῶπον πάσης τῆς γῆς. <sup>36</sup> Ἀγρυπνεῖτε οὖν ἐν  
 of all of the earth. Watch you then in  
 παντὶ καιρῷ, δεόμενοι, ἵνα καταξιαθῇτε ἐκ-  
 every season, praying, that you may be accounted worthy to  
 φυγεῖν ταῦτα πάντα τὰ μελλόντα γινεσθαι,  
 escape these all the things being about to occur,  
 καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 and to stand in presence of the son of the man.  
<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·  
 He was and the days in the temple teaching;  
 τὰς δὲ νύκτας ἐξερχόμενος ἡλυζέτο εἰς τὸ  
 the and nights going out he lodged in the  
 ὄρος το καλουμένον ἐλαιών. <sup>38</sup> Καὶ πᾶς ὁ  
 mountain that being called of olive-trees. And all the  
 λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκουεῖν  
 people came early to him in the temple to hear  
 αὐτοῦ. ΚΕΦ. κβ'. 22. <sup>1</sup> Ἠγγίκε δὲ ἡ ἑορτὴ  
 him. Drew near now the feast  
 τῶν ἀζύμων, ἡ λεγομένη πασχα· <sup>2</sup> καὶ ἐζητοῦν  
 of the unleavened cakes, that being called passover; and sought  
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνελῶσιν  
 the high-priests and the scribes, the how they might kill  
 αὐτόν· ἐφοβούντο γὰρ τὸν λαόν. <sup>3</sup> Εἰσηλθε δὲ  
 him; they feared for the people. Entered and  
 σατάνης· εἰς Ἰουδαν τὸν ἐπικαλούμενον Ἰσκαριώ-  
 adversary into Judas that being surnamed Iscariot  
 τήν, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. <sup>4</sup> Καὶ  
 being of the number of the twelve. And

forth, observing it, you know of yourselves That the SUMMER already is near.

<sup>31</sup> Thus, also, when you see these events occurring, know That the KINGDOM of God is near.

<sup>32</sup> Indeed I say to you, This GENERATION will not pass away, till all be accomplished.

<sup>33</sup> The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

<sup>34</sup> 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.

<sup>35</sup> For it will come, like a Snare, on All THOSE DWELLING on the Face of the Whole LAND.

<sup>36</sup> †\* 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."

<sup>37</sup> 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.

<sup>38</sup> And All the PEOPLE came early to him in the TEMPLE to hear him.

## CHAPTER XXII.

<sup>1</sup> Now † THAT FEAST of UNLEAVENED BREAD, which is CALLED the Pass-over, was drawing near.

<sup>2</sup> And the HIGH-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

<sup>3</sup> † 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.  
 xiii. 33. † 37. John. 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 talked with the high-priests and the  
στратηγοῖς, τοὺς πῶς αὐτὸν παραδῶ αυτοῖς.  
officers, the how him he might deliver up to them.

⁵ Καὶ ἐχαρήσαν· καὶ συνέθεντο αὐτῷ ἀργυρίον  
And they were glad, and agreed to him silver  
δουναί. ⁶ Καὶ ἐξωμολόγησε· καὶ ἐζητεῖ ευκαί-  
to give. And he consented; and he sought oppor-

οῖαν τοῦ παραδοῦναι αὐτὸν αυτοῖς ἀπὲρ ὄχλου.  
tunity of time to deliver up him to them without of a crowd.

⁷ Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ  
Came and the day of the unleavened cakes, in which

ἐδεῖ, θύεσθαι τὸ πασχα· ⁸ καὶ ἀπεστείλε  
it is necessary to sacrifice the paschal lamb; and he sent

Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορεύθεντες ἑτοι-  
Peter and John, saying, Going pre-

μασατέ ἡμῖν τὸ πασχα, ἵνα φαγῶμεν. ⁹ Οἱ δὲ  
prepare you for us the passover, that we may eat. They and

εἶπον αὐτῷ· Πού θέλεις αἰτοιμασῶμεν; ¹⁰ 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

ὕδατος βασταζών· ἀκολουθήσατε αὐτῷ εἰς τὴν  
of water carrying, follow you him into the

οἰκίαν, οὗ εἰσπορεύεται· καὶ εἰρεῖτε τὴν οἰ-  
house, where he enters, and say you to the house

δεσποτῇ τῆς οἰκίας· ¹¹ Λέγει σοὶ ὁ διδασκαλός·  
master of the house: Says to thee the teacher:

Ποῦ ἐστὶ τὸ καταλύμα, ὅπου τὸ πασχα μετὰ  
Where is the guest-chamber, where the passover with

τῶν μαθητῶν μου φαγῶ; ¹² Κακεῖνος ὑμῖν δεῖξει  
the disciples of me I may eat? And he to you will show

ἀναγίον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμασατέ.  
an upper room large having been furnished: there prepare you.

¹³ Ἀπελθόντες δὲ εὗρον καθὼς εἰρηκεν αὐτοῖς·  
Having gone and they found even as he had said to them:

καὶ ἡτοιμασαν τὸ πασχα.

and they prepared the passover.

· Καὶ ὅτε ἐγενετο ἡ ὥρα, ἀνεπεσε, καὶ οἱ  
And when came the hour, he reclined, and the

δώδεκα ἀποστόλοι συν αὐτῷ. ¹⁵ Καὶ εἶπε πρὸς  
twelve apostles with him. And he said to

αὐτοὺς· Ἐπιθυμία ἐπεθυμήσα τούτο τὸ πασχα  
them: With desire I have desired this the passover

φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. ¹⁶ Λέγω  
to eat with you, before the me to suffer. I say

γαρ ὑμῖν, ὅτ \* [οὐκετι] οὐ μὴ φαγῶ ἐξ αὐτοῦ,  
for to you, that [no more] not not I may eat of it,

ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.  
till it may be fulfilled in the kingdom of the God.

¹⁷ Καὶ δεξάμενος ποτήριον, εὐχαρίστησας 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 TEACHERS say 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 even 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. with him.

13. no more—omit.

16. the same, till.

14. the APOSTLES

† 7 Matt xxvi. 17. Mark xiv. 12.

† 14. Matt. xxvi. 20; Mark xiv. 17

Λαβετε τούτο, και διαμερισατε έαυτοις. <sup>18</sup> Λεγω  
Take you this, and divide you among yourselves. I say  
γαρ υμιν, ότι ου μη πιω απο του γεννηματος  
for to you, that not nor I may drink of the product  
της αμπελου, έως οτου ή βασιλεια του θεου  
of the vine, till the kingdom of the God  
ελθη. <sup>19</sup> Και λαβων αρτον, ευχαριστησας  
may come. And having taken a loaf, having given thanks  
εκλασε, και εδωκεν αυτοις, λεγων· Τούτο εστι  
he broke, and gave to them, saying: This is  
το σωμα μου, το υπεr υμων διδομενον· τούτο  
the body of me, that in behalf of you being given: this  
ποιειτε εις την εμην αναμνησιν. <sup>20</sup> Ώσαυτως  
do you in the my remembrance. In like manner  
και το ποτηριον, μετα το δειπησαι, λεγων·  
also the cup, after the supper, saying:  
Τούτο το ποτηριον, ή καινη διαθηκη εν τω  
this the cup, the new covenant in the  
αιματι μου, το υπεr υμων εκχυνομενον. <sup>21</sup> Πλην  
blood of me, that in behalf of you being poured out.  
ιδου, ή χειρ του παραδιδοντες με μετ' εμου επι  
io, the hand of the delivering up me with mine on  
της τραπεζης. <sup>22</sup> 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 εκείνω, δι' ου παραδιδεται.  
to the man that, through whom he is delivered up.  
<sup>23</sup> Και αυτοι ηρξαντο συζητειν προς έαυτους, το,  
And they began to inquire among themselves, the,  
τις αρα ειη εξ αυτων ο τούτο μελλων πρασ-  
which then it could be of them the this being about to  
σειν.  
do.  
<sup>24</sup> Εγενετο δε και φιλονεικια εν αυτοις,  
There had been and also a strife among them,  
τις, τις αυτων δοκει ειναι μειζων. <sup>25</sup> Ο δε  
he, which of them thinks to be greater. He but  
ειπεν αυτοις· Οί βασιλεις των εθνων κυριευου-  
said to them; The kings of the nations exercise lordship  
σιν αυτων· και οι εξουσιαζοντες αυτων, ευερε-  
over them; and those having authority of them, bene-  
γεται καλουνται. <sup>26</sup> Υμεις δε ουχ ούτως· 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  
ο ηγουμενος, ως ο διακωνων. <sup>27</sup> Τις 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 exercised 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. Ps. xl. 9;  
Matt. xxvi. 21, 23; Mark xiv. 18; John xiii. 21, 26. † 24. Mark ix 34, Luke ix 48;  
1 20. Matt. xx. 25; Mark

διακονων. 28 \*Τυεις 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 πινετε 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  
καθισετε 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 then 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, strengthen 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, Πეტρε, 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 απε-  
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 ιστερησατε; Οί 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 Οί 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 BRETHREN."

33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 † And HE said, "I tell thee, Peter, a Cock will not crow To-day, \* till thou shalt thrice deny that thou knowest me."

35 And he said to them † "When I sent you out without a Purse, and Bag and Sandals, did you want any thing?" And THEY said, "Nothing."

36 \* And he said to them, "But now, HE who has a Purse, let him take it and in like manner, a Bag; and HE who has no Sword, let him sell his MANTLE, and buy one."

37 For I tell you. THAT 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. 2; Rev. iii. 21. † 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38. † 35. Matt. x. 9; Luke ix. 3; x. 4. † 37. Isa. liii. 12; Mark xv. 28.

<sup>39</sup> 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. <sup>40</sup> 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. <sup>41</sup> 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  
προσηυχeto, λεγων· <sup>42</sup> Πατερ, ει βουλει παρε-  
he prayed, saying : O father, if thou art willing to take  
μεναι το ποτηριον τουτο απ' εμου· πλην μη  
away the cup this from me ; but not  
το θελημα μου, αλλα το σον γενεσθω. <sup>43\*</sup> [Ωφθη  
the will of me, but the thine be done. [Appeared  
δε αυτω αγγελος απ' ουρανου, ενισχυων αυτον.  
and to him a messenger from heaven, strengthening him.  
<sup>44</sup> Και γενομενος εν αγωνια, εκτενεστερων  
And being in agony, very earnestly  
προσηυχeto. Εγενeto 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.]  
<sup>45</sup> 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· <sup>46</sup> 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.

<sup>47</sup> Ετι \* [δε] αυτου λαλουντος, ιδου οχλος,  
While [and] of him speaking, lo a crowd,  
και ο λεγομενος Ιουδας, εις των δωδεκα, προη-  
and he being called Judas, one of the twelve, went  
χετο αυτους, και ηγγισε τω Ιησου φιλησαι  
before them, and drew near to the Jesus to kiss  
αυτον. <sup>48</sup> Ο δε Ιησους ειπεν αυτω· Ιουδα,  
him, The but Jesus said to him ; Judas,  
φιληματι τον υιον του ανθρωπου παραδιδως ;  
with a kiss the son of the man betrayest thou ?  
<sup>49</sup> 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 ?

<sup>39</sup> ‡ And going out, he went according to his custom to the MOUNT of OLIVES ; and his DISCIPLES also followed him.

<sup>40</sup> And having arrived at the PLACE, he said to them, " Pray that you may not enter into TRIAL."

<sup>41</sup> And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

<sup>42</sup> " Father, if thou art willing, take away \* This Cup from me ; yet not my WILL, but THINE be done."

<sup>43</sup> † [And there appeared to him an Angel from Heaven, strengthening him.

<sup>44</sup> And being in Agony, he prayed very earnestly ; and his SWEAT was like Clots of Blood falling down to the GROUND.]

<sup>45</sup> And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

<sup>46</sup> and said to them, " Why do you sleep ? Arise, and pray that you may not enter into TRIAL."

<sup>47</sup> 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.

<sup>48</sup> But \* Jesus said to him, " Judas, dost thou betray the SON of MAN with a Kiss ?"

<sup>49</sup> And THOSE about him perceiving WHAT was about TRANSPIRING, said, " Master, shall we strike with the Sword ?"

\* VATICAN MANUSCRIPT.—42. This Cup.  
43. Jesus.

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.  
42; John xviii. 3.

‡ 47. Matt. xxvi. 47; Matt. xiv

<sup>49</sup> Καὶ ἐπάταξεν εἰς τὶς ἐξ αὐτῶν τὸν δούλον τοῦ  
And struck one a certain of them the slave of the  
ἀρχιερεως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.  
high-priest, and cut off of him the ear the right.

<sup>51</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐατέ ἕως  
Answering and the Jesus said; Let you be till  
τουτοῦ. Καὶ ἅψαμενος τοῦ ὠτιοῦ αὐτοῦ, ἰασατο  
this. And touching the ear of him, he healed  
αὐτόν. <sup>52</sup> 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 ἐπὶ ληστὴν ἐξέλη-  
temple, and elders; As on a robber you have  
λυθατέ μετὰ μαχαίρων καὶ ξυλῶν. <sup>53</sup> καθ' ἡμέραν  
come out with swords and clubs; every day  
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξέτεινατέ  
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  
ώρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.  
hour, and the authority of the darkness.

<sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἠγάγον, καὶ εἰσηγά-  
Having seized and him they led, and brought  
γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερεως. Ὁ δὲ  
him into the house of the high-priest. The but  
Πέτρος ἠκολούθει μακροθεν. <sup>55</sup> Ἀψάντων δὲ  
Peter followed at a distance. Having kindled and

πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων  
a fire in midst of the court, and having sat down  
αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.  
of them, sat the Peter in midst of them.

<sup>56</sup> Ἰδούσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς  
Seeing and him a maid-servant certain sitting by  
τὸ φῶς, καὶ ἀπενίστασα αὐτῷ, εἶπε· Καὶ οὗτος  
the light, and looking steadily to him, she said: Also this  
συν αὐτῷ ἦν. <sup>57</sup> Ὁ δὲ ἠρνήσατο \* [αὐτόν],  
with him was. He but denied [him,]

λεγων· Γυναί, οὐκ οἶδα αὐτόν. <sup>58</sup> Καὶ μετὰ  
saying; O woman, not I know him. And after

βραχὺ ἕτερος ἰδὼν αὐτόν, ἐφη· Καὶ σὺ ἐξ  
a little another seeing him, said; Also thou of  
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἀνθρώπε, οὐκ  
them art. The but Peter said; O man, not

εἰμι. <sup>59</sup> Καὶ διαστασης ὥσει ὥρας μίας, ἄλλος  
I am. And having intervened about hour one, another  
τις δισχυοῖζέτο, λεγων· Ἐπ' ἀληθείας  
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.

<sup>60</sup> Εἶπε δὲ ὁ Πέτρος· Ἀνθρώπε, οὐκ οἶδα ὃ λε-  
Said but the Peter: O man, not I know what thou  
γεις. Καὶ παραχρημα, 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 DARK-NESS."

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

49. † 53. John xii. 27.

xxvi. 60; Mark xiv. 60; John xviii. 17 15.

† 54. Matt. xxvi. 58; John xviii. 15.

† 55. Matt

xviii. 25. † 58. Matt. xxvi. 71; Mark xiv. 69; John

εφώνησεν αλεκτωρ. <sup>61</sup> Και στραφεις ὁ κυριος  
crew acock. And having turned the Lord  
 ενεβλεψε τῷ Πέτρῳ· και ὑπεμνησθη ὁ Πέτρος  
looked to the Peter; and was reminded the Peter  
 του λογου του κυριου, ὡς ειπεν αὐτῷ· Ὅτι πρὶν  
of the word of the Lord, as he said to him; That before  
 αλεκτορα φωνησαι, ἀπαρνηση με τρις. <sup>62</sup> Και  
a cock to crow, thou mayest deny me thrice. And  
 ἐξελθων ἐξω, ἐκλαυσε πικρῶς. <sup>63</sup> Και οἱ ἀνδρες  
going out, he wept bitterly. And the men  
 οἱ συνεχοντες τὸν Ἰησοῦν, ἐνεπαιζον αὐτῷ,  
those having in custody the Jesus, mocked him,  
 δερωντες· <sup>64</sup> και περικαλυψαντες αὐτον, \* [εὐτυ-  
scourging; And having blindfolded him, [they  
 πον αὐτον το προσωπον,] και ἐπηρωτων αὐτον,  
struck of him the face,] and they asked him,  
 λεγοντες· Προφητευσον, τις ἐστιν ὁ παίσας  
saying; Prophecy, who is he striking  
 σε; <sup>65</sup> Και ἑτερα πολλὰ βλασφημουντες ἐλεγον  
thee? And other many blaspheming they spoke  
 εἰς αὐτον.  
against him.

<sup>66</sup> Και ὡς ἐγένετο ἡμερα, συνηχθη το πρεσ-  
And as it became day, were assembled the elder-  
 βυτεριον του λαου, ἀρχιερεῖς τε και γραμ-  
ship of the people, high-priests and and scribes,  
 ματῆς, και ἀνηγαγον αὐτον εἰς το συνέδριον  
and brought him into the sanhedrim  
 ἐαυτων, <sup>67</sup> λεγοντες· Εἰ συ εἶ ὁ Χριστος, εἰπε  
of themselves, saying; If thou art the Anointed, tell  
 ἡμῖν. Εἰπε δε αὐτοῖς· Εὰν ὑμῖν εἰπω, οὐ μὴ  
us. He said and to them; If to you I tell, not not  
 πιστευσητε· <sup>68</sup> εἰαν δε \* [και] ἐρωτησω, οὐ μὴ  
you will believe; if but [also] I ask, not not  
 ἀποκριθητε \* [μοι, ἢ ἀπολυσητε.] <sup>69</sup> Απο του  
you would answer [me, or would loose.] From of the  
 νυν ἐσται ὁ υἱος του ἀνθρωπου καθημενος ἐκ  
now shall be the son of the man sitting at  
 δεξιων της δυναμεις του θεου. <sup>70</sup> Εἰπον δε  
right hand of the power of the God. Said and  
 παντες· Σὺ οὖν εἶ ὁ υἱος του θεου; Ὁ δε πρὸς  
all, Thou then art the son of the God? He and to  
 αὐτους ἐφη· Ὑμεῖς λεγετε· ὅτι ἐγὼ εἰμι.  
they said: You say: that I am.  
<sup>71</sup> Οἱ δε εἰπον Τι ἐτι χρειαυνομεν μαρτυρίας;  
They and said: What further need have we of testimony?  
 Ἄντοι γὰρ ἤκουσαμεν ἀπο του στοματος  
Ourselves for we have heard from the mouth  
 αὐτου. ΚΕΦ. κγ'. 23. <sup>1</sup> Και ἀναστὰν ἅπαν  
of him, And having stood up whole  
 το πλῆθος αὐτων, ἡγαγον αὐτον ἐπὶ τὸν Πί-  
the multitude of them, they led him to the Pi-  
 λατον.  
ate.

<sup>2</sup> Ἡρξαντο δε κατηγορεῖν αὐτου, λεγοντες·  
They began and to accuse him, saying:

yet speaking, the cock crew.

<sup>61</sup> † 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."

<sup>62</sup> And going out, he  
 wept bitterly.

<sup>63</sup> And THOSE MEN who  
 had \*him in CUSTODY, de-  
 rided and beat him;

<sup>64</sup> And having blind-  
 folded him, they asked him,  
 saying, "Divine who is HE  
 that STRUCK thee?"

<sup>65</sup> And many other  
 things they blasphemously  
 spoke against him.

<sup>66</sup> † 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,

<sup>67</sup> "If thou art the  
 MESSIAH, tell us." And  
 he said to them, "If I in-  
 form you, you will not be-  
 lieve;

<sup>68</sup> And if I interrogate  
 you will not answer.

<sup>69</sup> \* But from this TIME  
 the † SON of MAN will sit  
 on the Right hand of the  
 POWER of GOD."

<sup>70</sup> And they all said,  
 "Thou art, then, the SON  
 of GOD?" And HE said to  
 them, "You say; I am."

<sup>71</sup> And they said, "What  
 further need have we of  
 Testimony? since we our-  
 selves have heard this from  
 his own MOUTH."

# CHAPTER XXIII.

<sup>1</sup> And † the Whole MUL-  
 TITUDE of them rising up,  
 led him to PILATE.

<sup>2</sup> 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  
 i. 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 28.

Τοῦτον εὗρομεν 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 βασιλεα ειναι. <sup>3</sup>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. <sup>4</sup>Ο δε Πιλατος ειπε προς τους αρχιε-  
sayest. The and Pilate said to the high-

ρεις και τους οχλους· Ουδεν ευρισκω αιτιον εν  
priests and the crowds: Nothing I find criminal in  
τω ανθρωπω τουτω. <sup>5</sup>Οι δε επισχυον, λεγον-  
the man this. They but were urgent, saying:  
τες· Οτι ανασειεις τον λαον, διδασκων 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. <sup>5</sup>Πιλατος δε ακουσας \* [Γαλιλαιαν],  
to here. Pilate and having heard [of Galilee.]

επηρωτησαν, ει ο ανθρωπος Γαλιλαιος εστι.  
he asked, if the man a Galilean is.

<sup>7</sup>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  
also him in Jerusalem in those the  
ημεραις.  
days.

<sup>8</sup>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 ηλπιζε τι  
to hear [many things about him; and hoped some  
σημειον ιδειν υπ’ αυτου γινομενον. <sup>9</sup>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. <sup>10</sup>Ειστηκεισαν δε οι αρχιε-  
answered him. Stood up and the high-

ρεις και οι γραμματεις, ευτονως κατηγορουντες  
priests and the scribes, vehemently accusing  
αυτου. <sup>11</sup>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. <sup>12</sup>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.

<sup>3</sup> † And PILATE asked  
him, saying, “Art thou the  
KING of the JEWS?” And  
he answering him, said,  
“Thou sayest.”

<sup>4</sup> Then PILATE said to  
the HIGH-PRIESTS and the  
crowds, † “I find Nothing  
Criminal in this MAN.”

<sup>5</sup> But THEY were urgent,  
saying, “He stirreth up  
the PEOPLE, teaching in  
All JUDEA, beginning from  
GALILEE even to this place.

<sup>6</sup> Now Pilate hearing of  
Galilee, asked if the MAN  
was a Galilean.

<sup>7</sup> And ascertaining That  
he was of the † PROVINCE  
of Herod, he sent him to  
\* HEROD, who was also in  
Jerusalem in Those DAYS.

<sup>8</sup> 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.

<sup>9</sup> And he questioned  
him in many Words; but  
he answered him nothing.

<sup>10</sup> And the HIGH-  
PRIESTS and the SCRIBES  
stood up, and vehemently  
accused him.

<sup>11</sup> And HEROD, with his  
SOLDIERS, treated him with  
contempt; and having, in  
derision, arrayed him in a  
splendid Robe, sent him  
back to PILATE.

<sup>12</sup> 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. 1.  
† 7. Luke iii. 1.

† 3. 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 συγκαλεσάμενος 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 me the man this,  
τον, ὡς αποστρεφοντα τον λαον· και ιδου, εγω  
as misleading the people; and lo, I  
ενωπιον ἔμων ανακρινας, ουδεν εδρον εν τῷ  
in presence of you having examined, nothing I found in the  
ανθρωπῳ τούτῳ αιτιον, ὡ' κατηγορεите κατ'  
man this a fault, of which you accuse against  
αυτον. 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 αὐτῷ. 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 ἑορτην ἑνα.] 18 Ανεκραξαν  
release to them at a feast one.] Cried out

δε παμπληθει, λεγοντες· Αιρε τουνον, 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 προσεφωνησε, θελων  
Again therefore the Pilate spoke to, wishing  
απολυσαι τον Ιησουν. 21 Οἱ δε εφεφωνουν,  
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 οὗτος; ουδεν αιτιον θανατου εδρον εν  
has done this? nothing a cause of death I found in  
αὐτῷ· 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 αἱ 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 HIM 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. 29; xix. 4. Mar's xv. 6; John xviii. 30.

‡ 17. Matt. xxvii. 1

ην φυλακην, ὃν ἠτοίοντο· τον δὲ Ἰησοῦν παρε-  
the prison, whom they asked; the out Jesus he de-  
κε τῷ θελήματι αὐτῶν.  
ferred to the will of them.

Ἔτι αὖτε ἀπῆγγον αὐτον, ἐπιλαβομενοι Σι-  
And as they led him, having laid hold of Si-  
μωνος τινος Κυρηναιου ἐρχομενου ἀπ' ἀγρου,  
mon a certain Cyrenian coming from country,  
ἐπέθηκαν αὐτῷ τον σταυρον, φερειν οπισθεν  
they placed to him the cross, to carry after  
τον Ἰησοῦ. 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος  
the Jesus. Followed and him a great multitude

του λαου, καὶ γυναῖκων· αἱ \* [καὶ] ἐκοπτοντο  
of the people, and of women; who [also] lamented  
καὶ ἐθρηνουν αὐτον. 28 Στραφεῖς δὲ πρὸς αὐτας  
and bewailed him. Turning but to them

ὁ Ἰησοῦς, εἶπε· θυγατέρες Ἱερουσαλημ, μὴ  
the Jesus, said; Daughters of Jerusalem, not  
ἐλαίετε ἐπ' ἐμε, πλὴν ἐφ' ἑαυτάς κλαίετε, καὶ  
wee you for me, but for yourselves weep you, and  
ἐπὶ τα τέκνα ὑμῶν. 29 Ὅτι ἰδού, ἐρχονται ἡμέ-  
for the children of you. For lo, come days,

ραι, ἐν αἷς ἐρουσί· Μακαριαὶ αἱ στείραι, καὶ  
in which they will say; Blessed the barren ones, and  
κοιλίαι αἱ οὐκ ἐγεννησαν, καὶ μαστοὶ οἱ οὐκ  
wombs which not bore and breasts which not  
ἐθλάσαν. 30 Τότε ἀρξονται λέγειν τοῖς ὄρεσι·  
suckled. Then they will begin to say to the mountains;

Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε  
Fall you on us; and to the hills; Cover you  
ἡμᾶς. 31 Ὅτι ἐν τῷ ὑγρῷ ξυλῷ ταῦτα ποιοῦ-  
us. For if in the green tree these they

σιν, ἐν τῷ ξηρῷ τί γενήται;  
do, in the dry what will be done?

32 Ἦγοντο δὲ καὶ ἑτέροι δύο κακούργοι συν  
Were led and also others two malefactors with  
αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τον  
him to be put to death. And when they came to the

τόπον, τον καλουμενον Κρῖνιον ἐκεῖ ἐσταυρώ-  
place, that being called skull, there they cruci-  
σαν αὐτον, καὶ τοὺς κακούργους· ὃν μὲν ἐκ  
led him, and the malefactors; one indeed at  
δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 \* [Ὁ δὲ Ἰησοῦς  
right, one and at left. [The and Jesus

εἶλε· Πατερ, ἀφες αὐτοῖς· οὐ γὰρ οἶδασιν τι  
said; O father, forgive them; not for they know what  
ποιοῦσιν.] Διαμερίζομεναι δὲ τὰ ἱμάτια αὐτον,  
they do.] Having divided and the garments of him,

ἐβαλον κληρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν·  
they cast a lot. And stood the people gazing;  
ἐξεμυκτηρίζον δὲ καὶ οἱ ἀρχόντες \* [σὺν αὐτοῖς,]  
scoffed at and also the rulers [with them,]

λεγοντες· Ἄλλους ἐσωσε, σῶσατω ἑαυτον, εἰ  
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. Then  
Jesus said, "Father, forgive them, for they know not what they do."—omit.  
them—omit. 35. if he is the Son, the MESSIAH, the CHOSEN of GOD.

† 29. Matt. xxvi. 28; Luke xxi. 23. I 33. Isa. lili. 12; Matt. xxvii. 33. I 33. Mark  
xxvi. 33, Mark xv. 22; John xxi. 42, 43.

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.  
this is the Anointed, the of the God chosen.

36 Ενεπαίζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσ-  
Mocked and him also the soldiers, com-  
ερχόμενοι \* [καὶ] ὅς οὖν προσφέροντες αὐτῷ,  
ing near [and] vinegar offering to him,

37 καὶ λέγοντες· Εἰ σύ εἶ ὁ βασιλεὺς τῶν Ἰου-  
and saying. If thou art the king of the Jews,  
δαιων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή

\* [γεγραμμένη] ἐπ' αὐτῷ \* [γράμμασιν Ἑλλη-  
[having been written] over him [letters In  
νικοῖς, καὶ Ῥωμαικοῖς, καὶ Ἑβραίοις.] "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

φημὶ αὐτὸν, \* [λεγων·] Εἰ σύ εἶ ὁ Χριστός,  
against him, [saying·] If thou art the Christ,  
σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ

ἄλλος ἐπιτίμα αὐτῷ λεγων· Οὐδὲ φοβῆ σύ τοῦ  
other rebuked him saying; Not even fearest thou the  
θεοῦ, ὅτι ἐν τῷ αὐτῷ κριματί εἶ; 41 Καὶ ἡμεῖς

μεν δικαίως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβα-  
indeed justly; due for which has been done we receive:  
νομεν· οὗτος δὲ οὐδὲν ἀτοπον ἐπραξε. 42 Καὶ

εἶπε τῷ Ἰησοῦ· Μνησθήτι μου, \* [κυριε,]  
he said to the Jesus; Do thou remember me, [O lord,]  
ὅταν ἐλθῇς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοί, σημερον μετ'  
to him the Jesus; Indeed I say to thee, to-day with  
ἐμοῦ ἐσθὶ ἐν τῇ 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

ἐσκοτισθὴ ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπε-  
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.

of Greek, and Latin, and Hebrew—omit.

44. It was now about.

33. written—omit.

30. saying—omit.

42. Jesus.

44. Hour; the sun failing,

33. in Letters

39. Art not thou

42. to.

43. he said.

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.

† 33. Matt. xxvii. 37; Mark xv. 26; John xix. 19.

1. 44. Matt. xxvii. 45; Mark xv. 33.

† 39. Matt. xxvii. 44; Mark xv

† 45. Matt. xxvii. 51; Mark xv. 33.

μεγαλην ο Ιησους, 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 Ιδων δε ο εκατονταρχος το γε-  
he breathed out. Seeing and the centurion that hav-

νομενον, εδοξασε τον θεον, λεγων· Οντως ο  
ing occurred, glorified the God, saying; Truly the  
ανθρωπος ουτος δικαιος ην. 48 Και παντες οι  
man this just was. And all the

συμπαραγεννημενοι οχλοι επι την θεωριαν ταυ-  
having come together crowds to the sight this,  
τις, θεωρουντες τα γενομενα, τυπτοντες  
beholding the things having occurred, striking

\*[εαυτων] τα στηθη υπεστρεφον. 49 Ειστη-  
[of themselves] the breasts returned. Stood

κεισαν δε παντες οι γνωστοι αυτου μακροθεν,  
but all the acquaintances of him at a distance,  
και γυναικες αι συνακολουθησασαι αυτω απο  
and women those having followed him from  
της Γαλιλαιας, δρωσαι 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 συγκατατεθειμενος 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, ος και προσεδεχετο \* [και αυτος] την  
Jews, who and was looking for [also himself] the

βασιλειαν του θεου· 52 ουτος προσελθων τω  
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 σιδονι, και  
having taken down it, he wrapped it in linen, and  
εθηκεν αυτο, εν μνηματι λαξευτω, ου ουκ ην  
laid it in a tomb hewn in a rock, where not was  
ουδεπω ουδεις κειμενος. 54 Και ημερα ην παρα-  
every yet no one being laid. And day was prepa-

σκευη, και σαββατον επεφωσκε. 55 Κατακο-  
ration, and sabbath approached. Having fol-  
λουθησασαι δε \* [και] γυναικες, αιτινες ησαν  
lowed after and [also] women, who were

συνεληλυθιαι αυτω εκ της Γαλιλαιας, εθεα-  
having been with him out of the Galilee, be-  
ταντο το μνημειον, και ως ετεθη το σωμα αυτου.  
eld the tomb, and how they laid the body of him.

6 Τποστρεψασαι δε ητοιμασαν 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 <sup>†</sup> SPIRIT;" and  
having said this, <sup>‡</sup> he ex-  
pired.

47 <sup>‡</sup> And the CENTURION  
seeing WHAT had oc-  
CURRED, 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, beat-  
ing their BREASTS.

49 And ALL his ACQUAIN-  
TANCE, \* and THOSE WO-  
MEN who had FOLLOWED  
him from GALILEE, stood  
at a distance, beholding  
these things.

50 <sup>‡</sup> 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 <sup>‡</sup> Preparation, and the  
Sabbath approached.

55 And the WOMEN fol-  
lowing after, who had  
accompanied him from  
GALILEE, saw the TOMB,  
and how his BODY was  
laid.

56 And returning, they  
<sup>‡</sup> 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 :v. 42; John xix. 33.  
xvi. 1.

† 47. Matt. xxvii. 54; Mark xv. 39  
‡ 54. Matt. xxvii. 62. ‡ 50. Mark

ΚΕΦ. κδ'. 24.

1 Τῇ δε μιᾷ τῶν σαββατῶν, ὀρθρὸν βαθεὸς,  
In the and first of the weeks, of morning very early,  
ἤλθον ἐπὶ τὸ μνημα, φέρουσαι ἃ ἡτοίμασαν  
came to the tomb, bringing what they prepared  
ἀρώματα· \* [καὶ τινες συν αὐταῖς.] 2 Εὗρον  
aromatics: [and some with them.] They found  
δε τὸν λίθον ἀποκεκυλισμένον ἀπο τοῦ μνημείου.  
and the stone having been rolled from the tomb.  
3 Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου  
And having entered not they found the body of the Lord  
Ἰησοῦ. 4 Καὶ ἐγένετο ἐν τῇ διαπορεῖσθαί αὐτας  
Jesus. And it happened in the to be perplexed them  
περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν  
about this, and lo, men two stood  
αὐταῖς ἐν ἐσθήσεσιν ἀστραπτουσαῖς. 5 Ἐμφο-  
by them in clothing shining. Afraid  
βων δε γενομένων αὐτῶν, καὶ κλινούσων τὸ  
and having become of them, and bowing the  
πρὸς αὐτὰς· Τί  
face to the earth they said to them: Why  
ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 Οὐκ  
seek you the living among the dead ones? Not  
ἐστὶν ὧδε, ἀλλ' ἠγέρθη. Μνησθητε ὡς ἐλάλη-  
he is here, but has been raised. Remember you how he spoke  
σεν ὑμῖν, ἐτι ὧν ἐν τῇ Γαλιλαίᾳ, 7 λέγων· Ὅτι  
to you, while being in the Galilee, saying; That  
δὲ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς  
he moves the son of the man to be delivered into  
τὰς ἀνθρώπων ἁμαρτῶν, καὶ σταυρωθῆναι,  
hands of men of sinners, and to be crucified,  
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 Καὶ ἐμνήσ-  
and the third day to stand up. And they re-  
θησαν τῶν ῥημάτων αὐτοῦ· 9 καὶ ὑποστρέψασαι  
re-remembered the words of him: and having returned  
ἀπὸ τοῦ μνημείου, ἀπηγγείλαν αὐτὰ πάντα  
from the tomb, they related cases all  
τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς. 10 Ἦσαν δε  
to the eleven and to all the others. Were and  
ἡ Μαγδαλὴν ἡ Μαρία, καὶ Ἰωάννα, καὶ Μαρία  
the Magdalene Mary, and Joanna, and Mary  
ἡ τοῦ βου. καὶ αἱ λοιπαὶ συν αὐταῖς, αἱ ἐλεγον  
of James, and the others with them, who spoke  
πρὸς τοὺς ἀποστόλους ταῦτα. 11 Καὶ ἐφάνησαν  
to the apostles these. And appeared  
ἐν ὀψει αὐτῶν ὥστε ληροῦς τὰ ῥήματα αὐτῶν,  
in presence of them as idle tale the words of them,  
καὶ ἠπίστουν αὐταῖς. 12 Ὁ δε Πέτρος ἀναστὰς  
and they believed not them. The and Peter arising  
ἐδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύνθας βλέπει  
ran to the tomb, and stooping down he sees  
τὰ ὀθονία \* [κειμένα] μόναν· καὶ ἀπῆλθε πρὸς  
the linen bands [lying] alone: and he departed by  
ἑαυτὸν, θαυμάζων τὸ 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 Jo-anna, 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. Tischendorf omits the words "of the Lord Jesus." this verse.

† 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 3.

† 3. Mark xvi. 5.

† 4. John xx.

† 5. Matt

† 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22.

† 11. Mark xvi. 12.

10. THAT Mary. 11. these

† 12. Tischendorf omits

<sup>13</sup> Καὶ ἰδου, δυο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν  
And lo, two of them were going in  
αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπεχούσαν σταδίου  
this the day into a village being distant furlongs  
ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὀνομα Ἐμμαους.  
sixty from Jerusalem, to which a name Emmaus.  
<sup>14</sup> Καὶ αὐτοὶ ὥμιλουν πρὸς ἀλλήλους περὶ παν-  
And they were talking to each other about all  
των τῶν συμβεβηκότων τούτων. <sup>15</sup> Καὶ ἐγένετο  
of the having happened of these. And it occurred  
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ  
in the to talk them and to reason, even he the  
Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. <sup>16</sup> Οἱ δὲ  
Jesus having come near went with them. The but  
ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι  
eyes of them were held, the not to know  
αὐτον. <sup>17</sup> Εἶπε δὲ πρὸς αὐτοὺς· Τίνες οἱ λόγοι  
him. He said and to them; What the words  
οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπα-  
these, which you throw to one another walk-  
τούντες, καὶ ἐστὲ σκυθρωποὶ; <sup>18</sup> Ἀποκριθεὶς δὲ  
ing, and are sad? Answering and  
ὁ εἰς, ὃν ὀνομα Κλεόπας, εἶπε πρὸς αὐτον·  
he one, to whom a name Cleopas, said to him:  
Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγ-  
Thou alone sojourneest Jerusalem, and not thou  
νώσ τα γενομένα ἐν αὐτῇ ἐν ταῖς ἡμέραις  
knowest the things having been done in her in the days  
ταύταις; <sup>19</sup> Καὶ εἶπεν αὐτοῖς· Ποία; Οἱ  
these? And he said to them: What things? They  
δὲ εἶπον αὐτῷ· Τα περὶ Ἰησοῦ τοῦ Ναζω-  
and said to him: The things about Jesus the Naza-  
ραίου, ὃς ἐγένετο ἀνὴρ προφητῆς, δυνατός ἐν  
rene, who was a man a prophet, powerful in  
ἐργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντός  
work and word in presence of the God and all  
τοῦ λαοῦ. <sup>20</sup> Ὅπως τε παρέδωκαν αὐτον οἱ  
the people. How and delivered up him the  
ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανα-  
high-priests and the chiefs of us to a sentence of  
του, καὶ ἐσταύρωσαν αὐτον. <sup>21</sup> Ἡμεῖς δὲ ἐλπί-  
death, and crucified him. We but hoped,  
ζομεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρουσθαι  
that he it is the being about to redeem  
τον Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτῃ  
the Israel: but besides all these third  
ταύτῃ ἡμέρᾳ ἀγεί σήμερον, ἀφ' οὗ ταῦτα  
the day goes away to-day, from of which these  
ἐγένετο· <sup>22</sup> ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν  
occurred: but also women some of us  
ἐξεστῆσαν ἡμᾶς, γενομένηι ὀρθρίαι ἐπὶ τὸ μνη-  
astonished us, having been early at the tomb;  
μειον· <sup>23</sup> καὶ μὴ εὑρούσαι τὸ σῶμα αὐτοῦ, ἦλθον,  
and not having found the body of him, came,  
λεγουσαι καὶ ὁπτασίαν ἀγγέλων ἑώρακεναι, οἱ  
saying also a vision of messengers to have seen, who

<sup>13</sup> † And behold, two of them were going on the Same day, to a Village called Emmaus, sixty Furlongs from Jerusalem.

<sup>14</sup> And they were conversing with each other about All these THINGS which had HAPPENED.

<sup>15</sup> And it occurred, while they were conversing and reasoning, \* Jesus himself having approached, went with them.

<sup>16</sup> But † their EYES were held, so that they did not RECOGNIZE him.

<sup>17</sup> And he said to them, "What WORDS are these which you are exchanging with each other, as you \* walk? and why are you dejected?"

<sup>18</sup> 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?"

<sup>19</sup> And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the NAZARITE, † a Man who was a Prophet, powerful in Work and Word before God and All the PEOPLE;

<sup>20</sup> † and how the HIGH-PRIESTS and our RULERS delivered him up to a Sentence of Death, and crucified him.

<sup>21</sup> 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.

<sup>22</sup> But † some of our Women also astonished us; for having been early at the TOMB,

<sup>23</sup> and not finding his BODY, they came, saying, that they had even seen a

\* VATICAN MANUSCRIPT.—15. Jesus. 11. This Day is the Third since.

17. walk? And they stood still and were sad.

† 13. Mark xvi. 12. † 16. John xx. 14; xxi. 4. † 18. John xix. 25. 19. Matt. xxi. 11; Luke vii. 16; John iii. 2; iv. 10; vi. 14; Acts ii. 22; vii. 22. † 20. Luke xxiii. 1; Acts xiii. 27, 28. † 21. Luke i. 68; ii. 38; Acts i. 6. † 22. Matt. xxviii. 8; Mark xvi. 10; John xx. 13.

λεγουσιν αὐτον <sup>ζην.</sup> <sup>24</sup> Καὶ ἀπηλθον <sup>τινες</sup>  
<sup>say him to be alive. And went some</sup>  
<sup>των συν ἡμιν ἐπὶ τὸ μνημειον, καὶ εὗρον</sup>  
<sup>of those with us to the tomb, and found</sup>  
<sup>\*[οὐτω,] καθως καὶ αἱ γυναῖκες εἶπον αὐτον</sup>  
<sup>[thus,] even as also the woman said; him</sup>  
<sup>δε οὐκ εἶδον.</sup> <sup>25</sup> Καὶ αὗτος εἶπε πρὸς αὐτους·  
<sup>out not they saw. And he said to them;</sup>  
<sup>Ὁ ανοητοὶ καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεueiv</sup>  
<sup>O thoughtless and slow with the heart of the to believe</sup>  
<sup>ἐπὶ πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται.</sup> <sup>26</sup> Οὐχι  
<sup>in all, which spoke the prophets. Not</sup>  
<sup>ταῦτα εἶδε παθεῖν τὸν Χριστὸν, καὶ εἰσελ-</sup>  
<sup>these it was hind to have suffered the Anointed, and to</sup>  
<sup>θεῖν εἰς τὴν δόξαν αὐτοῦ;</sup> <sup>27</sup> Καὶ ἀρχαμενος ἀπο  
<sup>enter into the glory of himself? And beginning from</sup>  
<sup>Μωσεως καὶ ἀπο πάντων τῶν προφητῶν, διηρ-</sup>  
<sup>Moses and from all of the prophets, he</sup>  
<sup>μηνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τα</sup>  
<sup>explained to them in all the writings the things</sup>  
<sup>περὶ αὐτοῦ.</sup> <sup>28</sup> Καὶ ἤγγισαν εἰς τὴν κωμην, οὐ  
<sup>about himself. And they drew near to the village, where</sup>  
<sup>επορευοντο· καὶ αὗτος προσεποιετο πορρωτέρω</sup>  
<sup>they were going; and he seemed intending further</sup>  
<sup>πορευεσθαι.</sup> <sup>29</sup> Καὶ παρεβίασαντο αὐτον,  
<sup>to go. But they pressed him,</sup>  
<sup>λεγοντες· Μεινον μεθ' ἡμῶν, ὅτι πρὸς ἑσπεραν</sup>  
<sup>saying; Abide with us, for toward evening</sup>  
<sup>ἐστί, καὶ κεκλήκεν ἡ ἡμέρα.</sup> Καὶ εἰσῆλθε τοῦ  
<sup>it is, and has declined the day. And he went in the</sup>  
<sup>μειναι συν αὐτοῖς.</sup> <sup>30</sup> Καὶ ἐγένετο ἐν τῷ κατὰ-  
<sup>to abide with them. And it happened in the to</sup>  
<sup>κλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον,</sup>  
<sup>recline him with them, having taken the loaf,</sup>  
<sup>εὐλογήσῃ, καὶ κλάσας ἐπέδιδον αὐτοῖς.</sup> <sup>31</sup> Αὐ-  
<sup>he blessed, and having broken he gave to them. Or</sup>  
<sup>τῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοί, καὶ ἐπεγνώ-</sup>  
<sup>them and were opened the eyes, and they knew</sup>  
<sup>σαν αὐτὸν· καὶ αὗτος ἀφαντος ἐγένετο ἀπ'</sup>  
<sup>him; and he disappeared from</sup>  
<sup>αὐτῶν.</sup> <sup>32</sup> Καὶ εἶπον πρὸς ἀλλήλους· Οὐχι ἡ  
<sup>them. And they said to each other: Not the</sup>  
<sup>καρδία ἡμῶν καίομενη ἦν \* [ἐν ἡμῖν,] ὥς ἐλάλει</sup>  
<sup>heart of us burning was [in us,] as he was talking</sup>  
<sup>ἡμῖν ἐν τῇ ὁδῷ, \* [καὶ] ὥς διηνεγεν ἡμῖν τὰς</sup>  
<sup>to us in the way, [and] as he was opening to us the</sup>  
<sup>γραφὰς;</sup>  
<sup>writings?</sup>

<sup>33</sup> Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπεστρεψαν  
<sup>And rising up in this the hour, they returned</sup>  
<sup>εἰς Ἱερουσαλὴμ· καὶ εὗρον συνηθροισμένους</sup>  
<sup>to Jerusalem: and found having been assembled</sup>  
<sup>οὓς ἑνδεκα καὶ τοὺς συν αὐτοῖς,</sup> <sup>34</sup> λεγοντας·  
<sup>the eleven and those with them, saying:</sup>  
<sup>Ὁ γὰρ ἡγερέθη ὁ κυριος οὕτως, καὶ ὠφθῇ Σι-</sup>  
<sup>That has been raised the Lord indeed, and has appeared to Si-</sup>

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 SCRIP- TURES the THINGS con- cerning 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 bles- sed God, and having bro- ken 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 the ELEVEN, and THOSE with them, assembled,

34 SAYING, "The LORD has indeed been raised, and has appeared to Si- mon."

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 *kaiomenoe*, burned, it has *kekalummenoe*, veiled, and one of the *Itala*, has *suit excaecatum*, was blinded. "Was 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. 3: 1 Pet. i. 11.

† 30. Matt. xiv. 13.

μονι. <sup>35</sup> Και αυτοι εξηγουντο τα εν τη οδω,   
 mon. 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.   
 <sup>36</sup> Ταυτα δε αυτων λαλουντων, αυτος εστη εν   
 These and of them speaking, he stood in   
 μεσφ αυτων, και λεγει αυτοις· Ειρηνη υμιν.   
 midst of them, and says to them; Peace to you.   
 <sup>37</sup> Πτοηθεντες δε και εμφοβοι γενομενι,   
 Being terrified but and affrighted having become,   
 εδοκουν πνευμα θεωρειν. <sup>38</sup> Και ειπεν αυτοις·   
 they thought a spirit to see. And he said to them;   
 Τι τεταραγμενοι εστε; και διατι διαλογισμοι   
 Why having been agitated are you? and why reasonings   
 αναβαινουσαν εν ταις καρδιας υμων; <sup>39</sup> 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. <sup>40</sup> Και τουτο ειπων, επεδειξεν αυτοις   
 having. And this saying, he showed to them   
 τας χειρας και τους ποδας. <sup>41</sup> Ετι δε απιστουν-   
 the hands and the feet. While and not believ-   
 των 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?   
 <sup>42</sup> Οι δε επεδωκαν αυτω ιχθυος οπτου μερος,   
 They and gave to him of a fish broiled a piece,   
 \* [και απο μελισσιου κηριου.] <sup>43</sup> Και λαβων,   
 [and from a honey comb.] And having taken,   
 ενωπιον αυτων εφαγεν. <sup>44</sup> Ειπε δε αυτοις·   
 in presence of them he eat. He said and to them;   
 Ουτοι οι λογοι, ους ελαλησα προς υμας, ετι ων   
 These the words, which I spoke to you, while being   
 συν υμιν, οτι δει πληρωθηναι παντα τα γεγ-   
 with you, that must to be fulfilled all the things having   
 ραμμενα εν τω νομω Μωσεως, και προφηταις,   
 been written in the law of Moses, and prophets,   
 και ψαλμοις. περι εμου. <sup>45</sup> Τότε διηνοιξεν   
 and psalms, concerning me. Then he opened   
 αυτων τον νουν, του συνιεναι τας γραφας·   
 of them the mind, of the to understand the writings;   
 <sup>46</sup> και ειπεν αυτοις· 'Οτι ουτω γεγραπται, και   
 and he said to them; That thus it is written, and   
 ουτως εδε· παθειν τον Χριστον, και αναστη-   
 thus it behoved to have suffered the Anointed, and to stand   
 ναι εκ νεκρων τη τριτη ημερα, <sup>47</sup> και κηρυχ-   
 up out of dead ones in the third day, and to be

<sup>35</sup> And they related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

<sup>36</sup> † And as they were saying these things, he stood in the Midst of them, † and says to them, "Peace be to you."

<sup>37</sup> But they being † troubled and terrified, thought they saw †† a Spirit.

<sup>38</sup> And he said to them, "Why are you troubled? and why do Doubts arise in your \* HEARTS?"

<sup>39</sup> † 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."

<sup>40</sup> † And having said this, he showed them his HANDS and his FEET.

<sup>41</sup> And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

<sup>42</sup> And THEY gave him Part of a broiled Fish;

<sup>43</sup> and taking it, † he ate in their presence.

<sup>44</sup> 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 accom- plished."

<sup>45</sup> Then he opened THEIR MINDS to UNDERSTAND the SCRIPTURES,

<sup>46</sup> 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. 42. and from a Honey comb—omit. suffer, and should rise.

38. HEART.

39. both Flesh and

44. PROPHETS.

46. that the Messiah should

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" has phantasma, phantom, in the margin, which agrees with Mark vi. 49. † 37. Griesbach Tischendorf omits this verse.

† 37. Griesbach

† 40. Tisch-

† 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. xx. 27. † 43. Acts x. 41. Luke ix. 22; xviii. 31.

† 37. Mark vi. 49.

† 39. John

† 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31.

θηκαι ἐπὶ τῷ ὀνόματι αὐτοῦ μετανοίαν καὶ ἀφε-  
proclaimed in the name of him reformation and forgive-  
 σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπο-  
nces of sins to all the nations, beginning from  
 Ἱερουσαλὴμ. <sup>48</sup> Ὑμεῖς δὲ ἐστε μαρτυρὲς τούτων.  
Jerusalem. You and are witnesses of these.

<sup>49</sup> Καὶ ἰδοὺ, ἐγὼ ἀποστελλῶ τὴν ἐπαγγελίαν  
And lo, I send forth the promise  
 τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν  
of the father of me on you; you but remain you in  
 τῇ πόλει, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.  
the city, till you may be clothed power from on high.

<sup>50</sup> Ἐξηγάγε δὲ αὐτοὺς ἐξω ἕως εἰς Βηθανίαν· καὶ  
He led and them out even to Bethany; and  
 ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς.  
having lifted up the hands of himself, he blessed them.

<sup>51</sup> Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς,  
And it happened in the to bless him them,  
 διεστῆ ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐ-  
he stood apart from them, and was carried up into the hea-  
 ρανόν. <sup>52</sup> Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,  
ren. And they having prostrated to him,

ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρὰς μεγά-  
returned to Jerusalem with joy great:  
 λης. <sup>53</sup> καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, \* [αἰνοῦν-  
and were continually in the temple, [praising  
 tes καὶ] εὐλογούντες τὸν θεόν.  
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; ii. 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  
*τον 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 κατὰλαβεν.*  
shines, and the darkness it: 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  
*ἐρχομένον 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  
*ἰδιοὶ 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 *kreizo*. "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.

12; ix. 5; xii. 35, 40.

† 3. Mal. iii. 1; Matt. iii. 1; Luke iii. 2.

† 5. John viii.

† 11. Matt. xxv.

† 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ  
him, he gave to them authority children of God

γενεσθαι, τοῖς πιστευουσιν εἰς τὸ ὄνομα αὐτοῦ  
to become, to those believing into the name of him;

13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,  
who not from bloods, nor from a will of flesh,

οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννή-  
nor from a will of a man, but from God were he-  
θησαν. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-  
zotten. And the word flesh became, and taber-  
νώσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,  
sacted among us, (and we beheld the glory of him,

δόξαν ὡς μονογόνου πατρὸς,) πλήρης  
a glory as of an only-begotten from a father,) full

χαρίτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ  
offavor and truth. John testifies concerning

αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτός ἦν, ὃν  
him, and cried, saying; This was, of whom

εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθεν μου  
I said; He after me coming, before me

ἔγενεν· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ  
has become; for first of me he was. Because out of the

πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ  
fulness of him we all received; and

χαρὶν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μω-  
favor upon favor. For the law through Mo-  
σεως ἐδόθη· ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ  
was given; the favor and the truth through Jesus

Χριστοῦ ἐγένετο.  
Christ came.

18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς  
God no one has seen ever ·he only-begotten

υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς· ἐκεῖνος  
son, that being in the bosom of the father, he

ἐξηγήσατο. 19 Καὶ αὕτη εὔστιν ἡ μαρτυρία· τοῦ  
has made known. And this is the testimony of the

Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσό-  
John, when sent the Jews from Jerusa-

λῶν ἱερεῖς καὶ λευῖται, ἵνα ἐρωτήσωσιν αὐτόν·  
salem priests and Levites, that they might ask him:

Σὺ τίς εἶ; 20 Καὶ ὡμολόγησε, καὶ οὐκ ἡρνή-  
Thou who art? And he confessed, and not denied;

πατο· καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμι ἐγώ·  
and confessed: That not am I the

Χριστός. 21 Καὶ ἠρώτησαν αὐτόν· Τί οὖν;  
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 we all received; even  
Favor upon Favor.

17 For the LAW was  
given through Moses; the  
FAVOR and the TRUTH came  
through Jesus Christ.

18 No one has ever seen  
God; the \* Only-begotten  
Son, who is in the BOSOM  
of the FATHER, he has  
made him known.

19 Now this is the 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.....egenneethes* can-  
he has *hos.....egenneethee*; 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 Mes-  
siah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. New-  
come in his Translation of the New Testament, remarks, "Jesus, the i.e. Son, 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 al-  
ways upon the steps of the throne, at the side of a lattice window, where three soldiers cov-  
ered 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 offi-  
cers, judges, and attendants.—Bruce's Travels.

† 15. Some put this verse after the 18th.  
† 13. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 16, 20; Luke i. 31, 35; ii. 7.  
1 Tim. i. 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.

Ηλίας εἰ σὺ, Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-  
 phet. Elias art thou? And he says: Not I am. The pro-  
 phet. φητις εἰ σὺ; Καὶ ἀπεκριθῇ· Οὐ. <sup>22</sup> Εἶπον οὖν  
 autw· Τις εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πεμ-  
 to him; Who art thou? that an answer we may give to those having  
 ψασιν ἡμῖς· τι λέγεις περὶ σεαυτοῦ; <sup>23</sup> Εἶφη  
 us; what sayest thou about thyself? He said  
 Εγώ· “φωνῇ βοῶντες ἐν τῇ ἐρημῷ· Εὐθύνατε  
 I; “A voice crying in the desert; Make you straight  
 τὴν ὁδὸν κυρίου,” καθὼς εἶπεν Ἡσαίας ὁ προ-  
 the way of a lord,” as said Esaias the pro-  
 phet. <sup>24</sup> Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν  
 And those having been sent were of the  
 Φαρισαίων· <sup>25</sup> καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον  
 Pharisees; and they asked him, and said  
 αὐτῷ· Τι οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρισ-  
 to him, Why then dippest thou, if thou not art the Anoin-  
 toς, οὐτε Ηλίας, οὐτε προφήτης; <sup>26</sup> Ἀπεκριθῇ  
 ted, nor Elias, nor a prophet? Answered  
 αὐτοῖς ὁ Ἰωάννης, λέγων· Εγὼ βαπτίζω ἐν  
 them the John, saying; I dip in  
 ὕδατι· μεσος\* [δε] ὑμῶν ἐστήκεν, ὃν ὑμεῖς οὐκ  
 water: midst [out] of you stands, whom you not  
 οἰδατε, <sup>27</sup> ὁ ὀπίσω μου ἐρχομένος, οὗ ἐγὼ οὐκ  
 know, he after me coming, of whom I not  
 εἰμι ἀξίος, ἵνα λυσῶ αὐτοῦ τὸν ἱμᾶντα τοῦ  
 am worthy, that I may loose of him the strap of the  
 ὑποδήματος. <sup>28</sup> Ταῦτα ἐν Βηθανίᾳ ἐγένετο  
 sandal. These in Bethany were done  
 περὶ τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-  
 beyond the Jordan, where was John dip-  
 τίζων.  
 ping.

<sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχομένον  
 In the morrow he beholds the Jesus coming  
 πρὸς αὐτὸν, καὶ λέγει· Ἰδε ὁ ἀμνὸς τοῦ θεοῦ, ὃς  
 to him, and he says: Behold the lamb of the God, he  
 αἰρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> Οὗτος  
 taking away the sin of the world. This  
 ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἐρχεται  
 is he, about whom I said: After me comes  
 ἀνὴρ, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος  
 a man, who before me has become: because first  
 μου ἦν. <sup>31</sup> Καγὼ οὐκ ᾔδειν αὐτὸν· ἀλλ’ ἵνα  
 of me was. And I not knew him: but that  
 φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον  
 he might be manifested to the Israel, because of this am come  
 ἐγὼ ἐν τῷ ὕδατι βαπτίζων. <sup>32</sup> Καὶ ἐμαρτυρῇ  
 I in the water dipping. And bore testi-  
 σεν Ἰωάννης, λέγων· Ὅτι τεθεσμαι τὸ πνεῦμα  
 mony John, saying: That I saw the spirit  
 καταβαῖνον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμει-  
 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.”

<sup>22</sup> \*They said to him, “Who art thou? that we may give an Answer to those who sent us. What dost thou say concerning thyself?”

<sup>23</sup> He said, † “I am a Voice preclaiming in the DESERT, ‘Make straight the way for the Lord,’ as † Isaiah the PROPHET said.”

<sup>24</sup> Now \*those sent were of the PHARISEES.

<sup>25</sup> And they asked him, and said to him, “Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?”

<sup>26</sup> John answered them, saying, † “I immerse in Water; \*in the Midst of you, coming after me, stands one whom you do not know,

<sup>27</sup> the STRAP of Whose SANDAL I am not worthy to untie.”

<sup>28</sup> These things occurred in Bethany beyond the JORDAN, where \*JOHN was immersing.

<sup>29</sup> 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.

<sup>30</sup> This is he of whom I said, ‘After me comes a Man who is in advance of me; for he is my Superior.’

<sup>31</sup> And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in \*Water.”

<sup>32</sup> † 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. <sup>33</sup> Καγὼ οὐκ ᾔδειν αὐτον· ἀλλ' ἠδεδόκει μοι βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι εἶπον· Ἐφ' ὃν ἀν ἰδῇς τὸ πνεῦμα καταβαίνον, καὶ μένον ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. <sup>34</sup> Καγὼ ἑώρακα, καὶ μεμαρτυρήκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.

<sup>35</sup> Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>36</sup> Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. <sup>37</sup> Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup> Στραφείς δὲ ὁ Ἰησοῦς, καὶ θεαταμενὸς αὐτοὺς ἀκολουθούντας, λέγει αὐτοῖς· Τι ζητεῖτε; Οἱ δὲ εἰπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, διδασκαλε,) πού μενεῖς; <sup>39</sup> Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἰδετέ. Ἦλθον καὶ εἶδον, πού μενεῖ· καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην. <sup>40</sup> Ὥρα ἦν ὡς δεκάτῃ. <sup>41</sup> Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σιμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθήσαντων αὐτῷ. <sup>42</sup> Εὗρισκει οὗτος πρῶτως τὸν ἀδελφὸν τὸν ἰδίον Σιμῶνα, καὶ λέγει αὐτῷ· Εὗρηκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενον, Χριστός.) <sup>43</sup> \* [Καὶ] ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.

from Heaven, and resting on him.

<sup>33</sup> 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.'

<sup>34</sup> And I have seen and testified, That HE is the SON OF GOD."

<sup>35</sup> On the NEXT DAY \* John was again standing, and two of his DISCIPLES;

<sup>36</sup> and observing JESUS walking, he says, "Behold the LAMB OF GOD!"

<sup>37</sup> The two Disciples hearing this, followed JESUS.

<sup>38</sup> 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?"

<sup>39</sup> 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.

<sup>40</sup> ‡ Andrew, the BROTHER of Simon Peter, was one of THOSE two who having heard from John, followed him.

<sup>41</sup> He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH," (which is, being translated, Anointed.)

<sup>42</sup> 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 αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ  
Having looked to him the Jesus said; Thou art Simon, the  
υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφας· ὁ ἑρμηνεύεται  
son of Jona; thou shalt be called Cephas; which means  
Πέτρος.  
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν  
The morrow he desired to go forth into the  
Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον, καὶ λέγει  
Galilee; and he finds Philip, and says  
αὐτῷ· Ἀκολουθεῖ μοι. 44 Ἦν δὲ ὁ Φίλιππος ἀπο  
to him; Follow me. Was and the Philip from  
Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.  
Bethsaida, of the city of Andrew and Peter.

45 Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει  
Finds Philip the Nathanael, and says  
αὐτῷ· Ὁν ἐγράψε Μωσῆς ἐν τῷ νόμῳ, καὶ  
to him: Whom wrote Moses in the law, and  
οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν  
the prophets, we have found, Jesus the son  
τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν  
of the Joseph, that from Nazareth. And said

αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν  
to him Nathanael: Out of Nazareth is able any good  
εἶναι, Λέγει αὐτῷ Φίλιππος· ἐρχου καὶ ἰδε.  
to be? Says to him Philip; Come and see.

47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομενον πρὸς  
Saw the Jesus the Nathanael coming to  
αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθὺς Ἰσ-  
him, and he says concerning him; Behold indeed an  
ραηλίτης, ἐν ᾧ δόλος οὐκ ἐστὶ. 48 Λέγει αὐτῷ  
Israelite, in whom guile not is. Says to him

Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκριθὴν  
Nathanael; Whence me knowest thou? Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον  
Jesus and said to him; Before thee Philip  
φωνήσας, οὐτὰ ὑπὸ τὴν συκὴν, εἶδον σε.  
to have call'd, being under the fig-tree, I saw thee.

4 Ἀπεκριθὴ Ναθαναὴλ \* [καὶ λέγει αὐτῷ·]  
Answered Nathanael [and says to him:]

Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασι-  
Rabbi, thou art the son of the God, thou art the king  
λεὺς τοῦ Ἰσραὴλ. 50 Ἀπεκριθὴ Ἰησοῦς καὶ εἶπεν  
of the Israel. Answered Jesus and said

αὐτῷ· Ὅτι εἶπον σοὶ· Εἶδον σε ὑποκάτω τῆς  
to him: Because I said to thee; I saw thee underneath the  
συκῆς, πιστεύεις; μείζοντα ὅτα ὤψῃ. 51 Καὶ  
fig-tree, believest thou? greater of these thou shalt see. And

λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, \* [ἀπ' ἄρτι]  
says to him: Indeed indeed I say to you, [from now]  
ὡφεσθε τὸν οὐρανὸν ἀνεῳγόντα, καὶ τοὺς ἀγγε-  
you shall see the heaven having been opened, and the messen-  
λους τοῦ θεοῦ ἀναβαίροντας καὶ καταβαίοντας  
gers of the God ascending and descending  
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.  
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 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. xxiii. 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.

<sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο  
And in the day the third a marriage-feast occurred  
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μητὴρ  
in Cana of the Galilee: and was the mother  
τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς  
of the Jesus there. Was invited and also the Jesus  
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> Καὶ  
and the disciples of him to the marriage-feast. And  
ὕστερησαντος οἴνου, λέγει ἡ μητὴρ τοῦ Ἰησοῦ  
having fallen short of wine, says the mother of the Jesus  
πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. <sup>4</sup> Λέγει αὐτῇ ὁ  
to him: Wine not they have. Says to her the  
Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ  
Jesus: What to me and to thee, O woman? Not yet has cometh  
ὥρα μου. <sup>5</sup> Λέγει ἡ μητὴρ αὐτοῦ τοῖς διακονοῖς·  
hour of me. Says the mother of him to the servants;  
Ὅ, τι ἂν λεγῇ ὑμῖν, ποιῆσατε. <sup>6</sup> Ἦσαν δὲ  
Whatever he may say to you, do you. Were and  
ἐκεῖ ὕδρια λιθινὰ ἑξ κείμενα κατὰ τὸν καθα-  
there water-pots of stone six being placed according to the mode  
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς  
of cleansing of the Jews, holding each measures  
δύο ἢ τρεῖς. <sup>7</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε  
two or three. Says to them the Jesus; Fill you  
τὰς ὕδριας ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως  
the water-pots of water. And they filled them to  
ἀνω. <sup>8</sup> Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ  
top. And he says to them; Draw you now, and  
φέρετε τῷ ἀρχιτρικλινῷ. Καὶ ἠνεγκαν. <sup>9</sup> Ὡς  
carry to the ruler of the feast. And they carried. When  
δὲ ἐγεύσατο ὁ ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον  
and tasted the ruler of the feast the water wine  
γεγεννημένον· (καὶ οὐκ ᾔδει ποθεν ἐστίν· οἱ δὲ  
having become; (and not he knew whence it is; the but  
διακονοὶ ᾔδεισαν, οἱ ἠντληκοῦτες τὸ ὕδωρ·)  
servants knew, those having drawn the water:)  
φώνει τὸν νυμφίον ὁ ἀρχιτρικλινός, <sup>10</sup> καὶ λέγει  
calls the bridegroom the ruler of the feast, and says  
αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν 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 *bat*, 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; 'thou hast kept the good wine till now.

11 Ταυτην εποιησε 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. 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 εεχεε το κεσμα, 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: 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: . "The zeal of the house of thee will consume  
με." 19 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 thein*, 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. xlii. 34; Cant. v. 1; 1 Mac. xvi. 16; Eccus. i. 16. And the prophet Isaiah, chap. lvi. 11, speaking of the abundant blessing of the godly compares them to a well-watered garden, which the LXX translate, *ous keepos 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. xii. 14; John v. 1; vi. 4; xi. 55. † 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 43.  
† 17. Ps. i. xix. 9. ‡ 18. Matt. xii. 38; John vi. 30.

ποιεῖς; <sup>19</sup> Ἀπεκριθὴ ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·  
thou doest? Answered the Jesus and said to them;  
Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις  
Destroy the temple this, and in three days  
ἐγὼ ῥαυτῶν αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσα-  
I will raise it. Said then the Jews; Forty  
ράκοντα καὶ ἕξ ἐτεσὶν φκοδομηθῆ ὁ ναὸς οὗτος·  
and six years was being built the temple this;  
καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν, <sup>21</sup> Ἐκεῖ-  
and thou in three days wilt raise it? He  
νος δὲ εἶλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.  
but spoke concerning the temple of the body of himself.  
<sup>22</sup> Ὅτε οὖν ηγερθῆ ἐκ νεκρῶν, ἐμνησθήσαν οἱ  
When therefore he was raised out of dead ones, remembered the  
μαθηταὶ αὐτοῦ, ὅτι τοῦτο εἶλεγε· καὶ ἐπιστευ-  
disciples of him, that this he spoke; and they believed  
σαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ  
the writing, and the word which said he  
Ἰησοῦς.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολυμοῖς ἐν τῷ  
Jesus.  
When and was in the Jerusalem at the  
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπιστεύσαν ἐἰς τὸ  
passover at the feast, many believed into the  
ὄνομα αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα ἃ  
name of him, beholding o. him the signs which  
ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπιστεῦεν  
he did. He but the Jesus not committed  
ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·  
himself to them, because the him to know all:  
<sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ  
and because not need he had, that any one should testify  
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκε, τι  
concerning the man: he for knew. what  
ἦν ἐν τῷ ἀνθρώπῳ.  
was in the man.

### ΚΕΦ. γ'. 3.

<sup>1</sup> Ἦν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, Νικοδη-  
Was and a man of the Pharisees, Nicode-  
μος ὄνομα αὐτοῦ, ἀρχὼν τῶν Ἰουδαίων. <sup>2</sup> Οὗτος  
was a name to him, a ruler of the Jews: this  
ἦλθε πρὸς αὐτὸν νυκτὶ, καὶ εἶπεν αὐτῷ· Ῥαβ-  
came to him by night, and said to him: Rab-  
βι, οἶδαμεν, ὅτι ἀπὸ θεοῦ ἐληλυθας διδασκαλός·  
bi, we know, that from God thou hast come a teacher:  
οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ  
no one for these the signs is able to do, which  
σὺ ποιεῖς, εἰ μὴ ὁ θεὸς μετ' αὐτοῦ.  
thou doest, expect may be the God with him.  
<sup>3</sup> Ἀπεκριθὴ ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἰδοὺ ἄμην  
Answered the Jesus and said to him. Indeed indeed

<sup>19</sup> \*Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

<sup>20</sup> Then the JEWS said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

<sup>21</sup> But he spoke of the TEMPLE of his BODY.

<sup>22</sup> 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.

<sup>23</sup> Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

<sup>24</sup> But \*Jesus did not trust himself to them, because he KNEW them all,

<sup>25</sup> and required not that any one should testify concerning MAN; for he knew what was in MAN.

### CHAPTER III.

<sup>1</sup> And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the Jews;

<sup>2</sup> 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."

<sup>3</sup> \*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 40 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the 18th of Herod's reign. † 3. The repetition of *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. 29, vii. 30; xix. 39.

† 2. John ix. 10, 33; Acts ii. 22; x. 38.

† 22. Luke xxiv. 8.

† 2. John

λέγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλειαν τοῦ θεοῦ. <sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἀνθρώπως γεννηθῆναι γερῶν ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν, καὶ γεννηθῆναι; <sup>5</sup> Ἀπεκριθὼν Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, εαν μη τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλειαν τοῦ θεοῦ. <sup>6</sup> Το γεγεννημένον ἐκ τῆς σαρκὸς, σαρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τῆς πνεύματος, πνεῦμα ἐστὶ. <sup>7</sup> Μὴ θαυμάσῃς, ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. <sup>8</sup> Το πνεῦμα ὅπου θέλει πνεῖ· καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. <sup>9</sup> Ἀπεκριθὼν Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> Ἀπεκριθὼν Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδασκαλὸς τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβανέτε. <sup>12</sup> Εἰ τὰ ἐπιγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἰπῶ ὑμῖν τὰ ἐπουρανια, πιστεύσετε; <sup>13</sup> Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, \* [ὁ ὢν ἐν τῷ οὐρανῷ.] <sup>14</sup> Καὶ καθὼς Μωσὴς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. <sup>15</sup> ἵνα πᾶς ὁ πιστευὼν εἰς

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

<sup>4</sup> 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?"

<sup>5</sup> 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.

<sup>6</sup> THAT which has been BORN of the FLESH, is Flesh; and THAT which has been † BORN of the SPIRIT, is Spirit.

<sup>7</sup> Do not wonder, Because I said to thee, you must be born from above.

<sup>8</sup> 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."

<sup>9</sup> Nicodemus answered and said to him, "How can these things be?"

<sup>10</sup> Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

<sup>11</sup> Most assuredly I tell thee, That what we know, we speak, † and what we have seen, we testify; and you receive not our TESTIMONY.

<sup>12</sup> If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

<sup>13</sup> † And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

<sup>14</sup> † And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

<sup>15</sup> that EVERY ONE BE-

\* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

† 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 ζων αι-  
him, [not may he destroyed, but] may have life age-  
νιον. 16 Ουτω γαρ ηγαπησεν ο θεος τον κοσμον,  
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 ζων αιωνων. 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 κεκριται, οτι μη πε-  
he [hut] not believing, already is judged, because not he  
πιστευκεν εις το ονομα του μονογενοϋς 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 φαντα  
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  
αυτον εις την Ιουδαιαν γην· και εκει διετριβε  
af him into the Judean land; and there remained  
μετ' αυτων, και εβαπτισεν. 23 Ην δε και Ιωαν-  
with them, and was dipping. Was and also John  
νης βαπτισων εν Αινω, 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 be-  
ing 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.  
13 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. ‡ 21. Matt. xiv. 3.

16. the son  
of man

και ειπον αυτω· 'Ραββι, ὃς ἦν μετὰ σου περὰν  
and said to him; Rabbi, who was with thee beyond  
τοῦ Ἰορδανου, ὃς σου μαρτυρησας, ἰδε, οὗτος  
the Jordan, to whom thou hast testified, behold, he  
βαπτίζει, και παντες ερχονται πρὸς αὐτον.  
dips, and all come to him.

27 Απεκριθη Ἰωαννης και ειπεν· Οὐ δυναται  
Answered John and said; Not is able  
ανθρωπος λαμβανειν οὐδεν, εαν μὴ ἡ δεδομε-  
a man to receive nothing, except it may be having been  
νον αυτω εκ του ουρανου. 28 Αυτοι ὑμεις μοι  
given to him from the heaven. Yourselfs you to me  
μαρτυρετε, ὅτι ειπον· Οὐκ εἰμι ἐγὼ ὁ Χριστος,  
bear testimony, that I said; Not am I ' the Anointed,  
αλλ' ὅτι απεσταλμενος εἰμι εμπροσθεν εκεινου.  
but that having been sent I am in presence of him.

29 Ὁ εχων την νυμφην, νυμφιος εστιν· ὁ δὲ  
He having the bride, a bridegroom is; the but  
φιλος τοῦ νυμφιου, ὃ ἐστηκες και ακουων αὐτον,  
friend of the bridegroom, that standing and hearing him,  
χαρὰ χαιρει δια την φωνην του νυμφιου. Αὕτη  
with joy rejoices through the voice of the bridegroom. This  
οὐν ἡ χαρὰ ἡ ἐμὴ πεπληρωται. 30 Εκεινον  
therefore the joy that of me has been completed. Him

δεῖ αυξανειν, ἐμε δὲ ελαττουσθαι. 31 Ὁ  
it behoves to increase, me but to decrease. He  
ανωθεν ερχομενος, επανω παντων εστιν. Ὁ  
from above coming, over all is. He

ων εκ της γης, εκ της γης εστι, και εκ της  
being from the earth, from the earth is, and from the  
γης λαλει· ὁ εκ του ουρανου ερχομενος, επανω  
earth speaks; he from the heaven coming, over  
παντων εστι, 32 \* [και] ὁ ἑώρακε και ηκουσε,  
all is, [and] what he has seen and heard,

τουτο μαρτυρει· και την μαρτυριαν αὐτου οὐδεις  
this he testifies, and the testimony of him no one  
λαμβανει. 33 Ὁ λαβων αὐτου την μαρτυριαν,  
receives. He receiving of him the testimony,

εσφραγισεν, ὅτι ὁ θεος αληθης εστιν. 34 Ὁν  
has set his seal, that the God true is. Whom  
γαρ απεστειλαν ὁ θεος, τα ῥηματα του θεου  
for has sent the God, the words of the God

λαλει· ου γαρ εκ μετρου διδωσιν ὁ θεος το  
speaks; not for by measure gives the God the  
πνευμα. 35 Ὁ πατηρ ἀγαπᾷ τον υἱον, και παν-  
spirit. The father loves the son, and all

τα δεδωκεν εν τη χειρι αυτου. 36 Ὁ πιστευων  
has been given in the hand of him. He believing  
εις τον υἱον, εχει ζωην αιωνιον· ὁ δὲ απειθων  
into the son, has life age-lasting; he but disobeying  
τω υἱῳ, οὐκ οφεται ζωην αλλ' ἡ ὀργη του θεου  
the son, shall not see life, but the anger of the God  
μενει ἐπ' αὐτον.  
abides on him.

JOHN, and said to him,  
"Rabbi, he who was with  
thee beyond the JORDAN,  
† to whom thou hast testi-  
fied, behold, HE immerses,  
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 MES-  
SIAH," 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, re-  
joices with joy, because of  
the BRIDEGROOM'S VOICE;  
this, therefore, MY JOY has  
been completed.

30 We must increase,  
but I must decrease.

31 † HE who COMES from  
above is over all. HE who  
is from the EARTH, is of  
the EARTH, and speaks of  
the EARTH. HE who  
COMES from HEAVEN is  
over all.

32 And what he has seen  
and heard, this he testifies;  
and 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 aiónian 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. 13; 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. 10, 11.

ΚΕΦ. δ'. 4.

<sup>1</sup> 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· <sup>2</sup> (καίτοιγε Ἰησοῦς  
 and dipped, than John; (though indeed Jesus  
 αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)  
 himself not dipped, but the disciples of him;)  
<sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς  
 he left the Judea, and went again into  
 τὴν Γαλιλαίαν. <sup>4</sup> Ἐδεῖ δὲ αὐτὸν διέρχεσθαι διὰ  
 the Galilee. It behoved and him to pass through  
 τῆς Σαμαρείας. <sup>5</sup> 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. <sup>6</sup> Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν  
 of himself. Was and there aspring of the Jacob. The then  
 Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο  
 Jesus having become weary from the journey, sat down  
 οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσπερ ἑξέτη.  
 thus over the spring: hour was about six.  
<sup>7</sup> Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησά  
 Comes a woman of the Samaria, to draw  
 ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.  
 water. Say to her the Jesus: Give to me to drink.  
<sup>8</sup> (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελθούσαντες εἰς τὴν  
 (The for disciples of him had gone into the  
 πόλιν, ἵνα τροφὰς ἀγοράσωσι.) <sup>9</sup> Λέγει οὖν  
 city, that provisions they might buy.) Says then  
 αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σύ, Ἰουδαῖος  
 to him the woman that Samaritan: How thou, a Jew  
 ὢν, παρ' ἐμοῦ πίνει αἰτεῖς, οὐσὴς γυναικὸς  
 being, from me to drink askest, being a woman  
 Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι  
 a Samaritan? (Not for associate with Jews  
 Σαμαρεῖταις.) <sup>10</sup> Ἀπεκριθὼν Ἰησοῦς καὶ εἶπεν  
 Samaritans.) Answered Jesus and said  
 αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ  
 to her: If thou hadst known the gift of the God, and  
 τίς ἐστίν ὁ λέγων σοι· Δός μοι ποιεῖν· σύ  
 who is he saying to thee: Give to me to drink: thou  
 ἀνῆλθας αὐτόν, καὶ ἔδωκεν ἀν σοὶ ὕδωρ ζῶν.  
 wouldst ask him, and he would give thee water living.  
<sup>11</sup> Λέγει αὐτῇ ἡ γυνὴ· Κυριε, οὐτε ἀντλημα  
 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 Sychar. 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. <sup>12</sup> 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. <sup>13</sup> 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· <sup>14</sup> 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  
but 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.

<sup>15</sup> 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. <sup>16</sup> 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.

<sup>17</sup> 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. <sup>18</sup> Πεντε γαρ ανδρας εσχες· και νυν  
not I have. Five for husbandsthou hast had; and now

δν εχεις, ουκ εστι σου ανηρ· τουτο αληθες  
whom thou hast, not is of thee a husband: this truly

ειρηκα·. <sup>19</sup> Λεγει αυτω η γυνη· Κυριε, θεωρω,  
thou hast said. Says to him the woman; O lord, I see,

οτι τροφητης ει συ. <sup>20</sup> Οι πατερες ημων εν τω  
that a prophet art thou. The fathers of us in the

ορει· τουτω προσκυνησαν· και υμεις λεγετε,  
mountain this worshipped: and you say,

οτι εν Ιεροσολυμοις εστιν ο τοπος, οπου δει  
that in Jerusalem is the place, where it is necessary

προσκυνειν. <sup>21</sup> Λεγει αυτη ο Ιησους· Γυναι, πισ-  
to worship. Says to her the Jesus: O woman, believe

τευσον 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. <sup>22</sup> 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. <sup>23</sup> 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.

<sup>12</sup> Art thou greater than  
our FATHER Jacob, who  
gave us the WELL, and  
drank of it himself, and his  
SONS, and his CATTLE?"

<sup>13</sup> Jesus answered and  
said to her, "EVERY ONE  
DRINKING of this WATER  
will thirst again;

<sup>14</sup> 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."

<sup>15</sup> ‡ The WOMAN says  
to him, "Sir, give me This  
WATER that I may not  
thirst, nor \* come here to  
draw."

<sup>16</sup> \* He says to her,  
"Go, call thy husband,  
and come here."

<sup>17</sup> The WOMAN answered  
and said, "I have no Hus-  
band." Jesus said to her,  
"Correctly thou didst say,  
‘I have no Husband.’"

<sup>18</sup> For thou hast had  
Five Husbands, and he  
whom now thou hast is  
not Thy Husband; this  
thou hast truly spoken."

<sup>19</sup> The WOMAN says to  
him, "Sir, ‡ I see That  
thou art a Prophet.

<sup>20</sup> Our FATHERS wor-  
shipped in this MOUN-  
TAIN; and now say, That  
in ‡ Jerusalem is the PLACE  
where it is necessary to  
worship."

<sup>21</sup> 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.

<sup>22</sup> 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.

10. He says.

‡ 14. John vi. 35; vii. 38. ‡ 15. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20. ‡ 19. † 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.

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. As spirit 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· Οίδα, 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, lift 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 WORSHIPPING 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, ὅτι λευκαί εἰσι πρὸς θερισμὸν  
you the fields, that white they are to harvest

ἤδη. <sup>36</sup> Ὁ θερίζων μίσθον λαμβάνει, καὶ συνα-  
already. He reaping a reward receives, and gathers

γεί καρπὸν εἰς ζωὴν αἰωνίον· ἵνα καὶ ὁ σπείρων  
fruit for life age-lasting; so that both he sowing

ἴδῃ χαίρειν, καὶ ὁ θερίζων. <sup>37</sup> Ἐν γὰρ τούτῳ ὁ  
together may rejoice, and he reaping. In for this the

λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ  
word is the true, that one is he

σπείρων, καὶ ἄλλος ὁ θερίζων. <sup>38</sup> Ἐγὼ ἀπεσ-  
sowing, and another he reaping. I sent

τέλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιακάτε·  
you to reap what not you have labored:

ἄλλοι κεκοπιακάσι, καὶ ὑμεῖς εἰς τὸν κοπὸν  
others labored, and you into the labor

αὐτῶν εἰσεληλυθατε. <sup>39</sup> Ἐκ δὲ τῆς πόλεως  
of them are entered. Out of and the city

ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτοὺς τῶν Σαμα-  
that many believed into him of the Sama-

ριτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυ-  
ritans, through the word of the woman, testi-

ροῦσης· ὅτι εἶπε μοι πάντα ὅσα ἐποίησα.  
fying: That he told me all what I did.

<sup>40</sup> \* [Ὡς] οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριταῖαι,  
[When] therefore came to him the Samaritans.

ἠρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἐμείνεν  
asking him to abide with them; and he abode

ἐκεῖ δύο ἡμέρας. <sup>41</sup> Καὶ πολλὰ πλείους ἐπίστευ-  
there two days. And many more believed

σαν διὰ τὸν λόγον αὐτοῦ. <sup>42</sup> Τῇ τε γυναίκι  
through the word of him. To the and woman

ἐλέγον· ὅτι οὐκέτι διὰ τὴν σὴν λαλῶν  
they said; That no longer through the thy saying

πιστευομεν· αὐτοὶ γὰρ ἀκηκοαμεν, καὶ οἶδαμεν,  
we believe; ourselves for we have heard, and we know,

ὅτι οὗτος ἐστὶν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου  
that this is truly the savior of the world

\* [ὁ Χριστός.]  
[the Anointed.]

<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,  
After and the two days he went out thence,

\* [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. <sup>44</sup> Αὐτὸς  
[and went out] into the Galilee. Himself

γὰρ Ἰησοῦς ἐμαρτυρήσεν, ὅτι προφῆτης ἐν τῇ  
for Jesus testified, that a prophet in the

ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup> Ὅτε οὖν ἦλθεν  
own country honor not has. When therefore he came

εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,  
into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest

<sup>36</sup> ‡ The REAPER receives a Reward, and gathers Fruit for aition Life; so that the SOWER and the REAPER may rejoice together.

<sup>37</sup> For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

<sup>38</sup> I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

<sup>39</sup> 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."

<sup>40</sup> \* Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

<sup>41</sup> And many more believed on account of his word;

<sup>42</sup> and said to the WOMAN, "We no longer believe because of \* THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

<sup>43</sup> Now after the two Days, he went from thence into GALILEE.†

<sup>44</sup> For ‡ Jesus himself testified, That a Prophet has no Honor in his own Country.

<sup>45</sup> When, therefore, he came into GALILEE, the GALILEANS received him,

\* VATICAN MANUSCRIPT.—40. When—omit.

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. Luke iv. 24.

‡ 36. Dan xii. 3.

‡ 44. Matt. xii. 57; Mark vi. 4.

παντα ἑώρακοτες ἃ ἐποίησεν ἐν Ἱερουσολυμοῖς  
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.  
τὴν, <sup>46</sup> Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ 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 ἦσθenei, ἐν Κα-  
was certain courtier, of whom the son was sick, in Ca-  
περναοῦμ. <sup>47</sup> Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει  
pernaum. This hearing that Jesus was come  
ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε  
out of the Judea into the Galilee, went  
πρὸς αὐτὸν, καὶ ᾠρώτα αὐτὸν, ἵνα καταβῇ,  
to him, and was asking him, that he would come down  
καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ απο-  
and heal of him the son; he was about for to  
θνήσκειν. <sup>48</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν·  
die. Said therefore the Jesus to him;  
Εὰν μὴ σημεῖα καὶ τεράτα ἴδῃτε, οὐ μὴ πιστεύ-  
If not signs and prodigies you may see, not not you may  
σητε. <sup>49</sup> Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κυριε,  
believe. Says to him the courtier: O sir,  
καταβῇθι, πρὶν ἀποθάνειν τὸ παιδίον μου.  
come down, before to die the child of me.  
<sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Πορευοῦ· ὁ υἱὸς σου  
Says to him the Jesus: Go: the son of thee  
ζῇ. \* [Καὶ] ἐπιστεύουσιν ὁ ἀνθρώπος τῷ λόγῳ  
lives. [And] believed the man the word  
ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup> Ἦδη  
which said to him Jesus, and went. Already  
δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπην-  
and of him was going down, the slaves of him met  
τήσαν αὐτῷ, \* [καὶ ἀπηγγέλαν,] λέγοντες·  
him, [and reported,] saying;  
‘Ὅτι ὁ παῖς σου ζῇ. <sup>52</sup> Εἰρῴθετο 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 αὐτοῦ ὁ πυρετός. <sup>53</sup> Εἶγν’ 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-  
σοῦς· ‘Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπιστεύσαν  
sus: That the son of thee lives. And he believed  
αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. <sup>54</sup> Τοῦτο πάλιν  
himself, and the house of him all. This again  
δεύτερον 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. 51. And reported—omit. 52. that HOUR. 53. Then said they to him. 54. And this again is the Second Sign.

50. And—omit. 52. of them—omit.

† 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.

<sup>1</sup> Μετα ταυτα ην εορτη των Ιουδαιων, και  
After these things was a feast of the Jews, and  
ανεβη ο Ιησους εις 'Ιεροσολυμα. <sup>2</sup> 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 Βηθησδα, πεντε  
bath, that being called in Hebrew Bethesda, five  
στοας εχουσα. <sup>3</sup> 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.  
<sup>4</sup> Αγγελος γαρ κατα καιρον κατεβαινεν εν τη  
A messenger for at a season went down in the  
κολυμβηθρα, και εταρασσε το υδωρ· ο ουν πρω-  
swimming-bath; and agitated the water; he the 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.]  
<sup>5</sup> Ην δε τις ανθρωπος εκει, τριακοντα και οκτω  
Was and a certain man there, thirty and eight  
ετη εχων εν τη ασθενεια. <sup>6</sup> 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; <sup>7</sup> Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-  
come? Answered him he sick being; O sir, a man  
πον 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.  
<sup>8</sup> Λεγει αυτω ο Ιησους· Εγειραι, αρον τον κραβ-  
Says to him the Jesus: Rise, take up the bed  
βατον σου, και περιπατει. <sup>9</sup> 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. <sup>10</sup> 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. <sup>11</sup> Απεκριθη αυτοις·  
for thee to carry the bed. He answered them:

CHAPTER V.

<sup>1</sup> After these things there was ‡ a Feast of the Jews; and \* Jesus went up to Jerusalem.

<sup>2</sup> Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, † Bethesda, having Five covered Walks.

<sup>3</sup> In these were lying a Multitude of the sick,—Blind, Lame, Withered,—\* † [waiting the MOTION of the WATER.

<sup>4</sup> 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.]

<sup>5</sup> Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.

<sup>6</sup> JESUS seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

<sup>7</sup> 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."

<sup>8</sup> JESUS says to him, ‡ "Rise, take up thy COUCH, and walk."

<sup>9</sup> And immediately the MAN became well, and took up his COUCH, and walked. † Now That DAY was a Sabbath.

<sup>10</sup> 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. xii

10; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14

‘Ο ποιησας με ὑγιη, **εκεινος μοι ειπεν·** **Αρον τον**  
He having made me sound, he to me said; Take up the  
**κραββατον σου, και περιπατει.** <sup>12</sup> **Ηρωτησαν**  
bed of thee, and walk. They asked

\*[ουν] αυτον· **Τις εστιν ο ανθρωπος, ο ειπων**  
[then] him; Who is the man, he saying  
**σοι·** **Αρον τον κραββατον σου, και περιπατει;**  
to thee; Take up the bed of thee, and walk?

<sup>13</sup> **Ο δε ιαθεις ουκ ηδει τις εστιν· ο γαρ**  
He but having been cured not knew who it is; the for  
**Ιησους εξενευσεν, οχλου οντος εν τω τοπω.**  
Jesus slipped out, a crowd being in the place.

<sup>14</sup> **Μετα ταυτα ευρισκει αυτον ο Ιησους εν τω**  
After these finds him the Jesus in the  
**ιερω, και ειπεν αυτω·** **Ιδε, ὑγιης γεγονας· μη**  
temple, and said to him: See, sound thou hast become: no  
**κετι ἁμαρτανε, ινα μη χειρον σοι τι γεινηται.**  
longer do thou sin, that no worse to thee anything may happen.

<sup>15</sup> **Απηλθεν ο ανθρωπος, και αηγγειλε τοις**  
Went away the man, and told to the  
**Ιουδαιοις, οτι Ιησους εστιν, ο ποιησας αυτον**  
Jews, that Jesus it is, he having made him

**υγιη.** <sup>16</sup> **Και δια τουτο εδιωκον τον Ιησουν οι**  
sound. And through this persecuted the Jesus the  
**Ιουδαιοι, οτι ταυτα εποιει εν σαββατω.** <sup>17</sup> **Ο**  
Jews, because these he did in a sabbath. The

**δε Ιησους απεκρινατο αυτοις·** **‘Ο πατηρ μου**  
and Jesus answered them: The father of me  
**εως αρτι εργαζεται, καγω εργαζομαι.** <sup>18</sup> **Δια**  
till now works, and I work. Through

**τουτο ουν μαλλον εζητουν αυτον οι Ιουδαιοι**  
this therefore more sought him the Jews  
**αποκτειναι, οτι 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 τω θεω.** <sup>19</sup> **Απεκρινατο ουν**  
equal himself making to the God. Answered then

**ο Ιησους και ειπεν αυτοις·** **Αμην αμην λεγω**  
the Jesus and said to them: Indeed indeed I say  
**υμιν, ου δυναται ο υιος ποιειν αφ’ εαυτου ουδεν,**  
to you, not is able the son to do of himself nothing.

**εαν μη τι βλεπη τον πατερα ποιουντα· α**  
it not anything he may see the father doing: what  
**γαρ αν εκεινος ποιη, ταυτα και ο υιος ομοιως**  
for ever he may do. these also the son in like manner

**ποιει·** <sup>20</sup> **‘Ο γαρ πατηρ φιλει τον υιον, και παν-**  
does: The for father loves the son, and all  
**τα δεικνυσιν αυτω, α αυτος ποιει· και μειζονα**  
shows to him, what he does: and greater

**τουτων δειξει αυτω εργα, ινα υμεις θαυμαζητε.**  
of these shows to him works, so that you may wonder.

<sup>21</sup> **‘Ωσπερ γαρ ο πατηρ εγειρει τοις νεκρους και**  
As for the father raises the dead ones and

<sup>11</sup> \* But he answered them, “HE who MADE me well, he said to me, Take up thy couch, and walk.”

<sup>12</sup> They asked him, “Who is the MAN THAT SAID to thee, \* “Take up thy couch, and walk?”

<sup>13</sup> But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.

<sup>14</sup> 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.”

<sup>15</sup> The MAN went away, and told the Jews THAT Jesus was HE who MADE him well.

<sup>16</sup> And on account of this the Jews persecuted JESUS, because he did These things on a Sabbath.

<sup>17</sup> But \* HE answered and said, † “My FATHER works till now, and I work.”

<sup>18</sup> 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.”

<sup>19</sup> 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.

<sup>20</sup> 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

<sup>21</sup> For as the FATHER raises up and makes al the DEAD, ‡ so also

\* VATICAN MANUSCRIPT.—11. But he.  
14. Jesus.

12. Then—omit.

13. Take up, and.  
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 θελεῖ, ζωοποιεῖ.  
makes alive: thus also the son, whom he will, makes alive.  
<sup>22</sup> Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδενά· ἀλλὰ τὴν  
may honor for the father judges any one: but the  
κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· <sup>23</sup> 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  
πεψάντα αὐτόν. <sup>24</sup> 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  
πεψάντι με ἔχει 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  
του εἰς τὴν ζωὴν. <sup>25</sup> 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. <sup>26</sup> Ὡς περ γὰρ ὁ πα-  
those having heard will live. As for the fa-  
τήρ ἔχει ζῶν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ  
ther has life in himself; so he gave also to the  
υἱῷ ζῶν ἔχειν ἐν ἑαυτῷ. <sup>27</sup> 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. <sup>28</sup> Μὴ θαυμάζετε τοῦτο· ὅτι ἐρχεται ὥρα,  
he is. Not wonder you this: because comes an hour,  
ἐν ἣ ἅπαντες οἱ ἐν τοῖς μνημείοις ἀκούσανται  
in which all those in the tombs shall hear  
τῆς φωνῆς αὐτοῦ, <sup>29</sup> καὶ ἐκπορεύσονται, οἱ τὰ  
the voice of him, and shall come forth, those the  
ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν 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  
σεως. <sup>30</sup> 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 πέμψαντός με.  
mine, but the will of the sending me.  
<sup>31</sup> Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία  
If I testify concerning myself, the testimony  
μου οὐκ ἐστὶν ἀληθής. <sup>32</sup> Ἄλλος ἐστὶν ὁ μαρ-  
of me not is true. Another is he testi-  
τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθὴς ἐστίν  
lying concerning me; and I know, that true is

SON makes alive Whom he pleases.

<sup>22</sup> For the FATHER does not even judge any one, but † has given all JUDGMENT to the SON;

<sup>23</sup> 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.

<sup>24</sup> Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aionian Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

<sup>25</sup> 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.

<sup>26</sup> For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

<sup>27</sup> and he gave him Authority also to execute Judgment, Because he is a Son of Man.

<sup>28</sup> Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

<sup>29</sup> 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.

<sup>30</sup> 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.

<sup>31</sup> † Though I testify concerning myself, † is not my TESTIMONY true?

<sup>32</sup> 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, 46. † 30. 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-  
μενός καὶ φαινών· ὑμεῖς δὲ ἠθελήσατε ἀγαλλι-  
ing and shining: you and were willing  
αθῆναι 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 πεμφθὼς με πατήρ αὐτὸς μεμαρτυρήκε περὶ  
he having sent me father himself has testified concerning  
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε πώποτε,  
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 ἀπέ-  
of him not you have abiding in you; because whom sent  
τείλερ 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 in  
αὐταῖς ζῶν ἀιώνιον ἔχειν· καὶ ἐκεῖναι εἰσιν αἱ  
them life age-lasting to have: and they are those  
μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ οὐ θέλετε ἐλθεῖν  
testifying concerning me; and not you are willing to come  
πρὸς με, ἵνα ζῶν ἔχητε. 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  
ἀγαπὴν τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 Ἐγὼ  
love of the God not you have in yourselves. I  
ἐληλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ  
have come in the name of the father of me, and not  
λαμβάνετε με· εἰ ἄλλος ἐλθὼν 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 πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβανον-  
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  
ζητεῖτε; 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 That I

\* 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.



οὖν *ci* ἄνδρες τὸν ἀριθμὸν ὥσει 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  
τησας διέδωκε \* [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]  
thanks distributed [to the disciples, the and disciples]

τοῖς ἀνακείμενοις· ὁμοίως καὶ ἐκ τῶν οὐαρίων  
to those reclining; in like manner also of the fishes  
ὅσον ἠθελον. 12 Ὡς δὲ ἐνεπλησθησαν, λέγει τοῖς  
what they wished. When and they were filled, he says to the

μαθηταῖς αὐτοῦ· Συναγαγετε τὰ περισσευσάντα  
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 δώδεκα κοφίνους κλασμάτων  
therefore, and filled twelve baskets of fragments

ἐκ τῶν πεντε ἄρτων τῶν κριθίνων, ἃ ἐπερί-  
out of the five loaves of the barley, which remained

σευσε τοῖς βεβρωκοσιν. 14 Οἱ οὖν ἄνθρωποι  
to those having eaten. The therefore men

ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλεγον·  
seeing what did a sign the Jesus, said:

Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὃ ἐρχο-  
That this is truly the prophet, he com-

μενος εἰς τὸν κόσμον.  
ing into the world.

15 Ἰησοῦς οὖν γινούς ὅτι μελλοῦσιν ἐρχεσθαι,  
Jesus, therefore knowing that they were about to come,

καὶ ἀρπάζειν 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

μονος. 16 Ὡς δὲ ὄψια ἐγένετο, κατεβησαν οἱ  
alone. As and evening it became, went down the

μαθηταὶ αὐτοῦ ἐπὶ τὴν 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 Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγεγονεί,  
to Capernaum. And dark now it had become,

καὶ οὐκ ἐληλυθεὶ 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

ρετο. 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

πλοίου γινομένου· καὶ ἐφοβήθησαν. 20 Ὁ δὲ  
ship was coming; and they were afraid. He but

λέγει αὐτοῖς· Ἐγὼ εἰμι, μὴ φοβείσθε. 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.

ευθεως το πλοιον εγενετο επι της γης, εις ην  
immediately the ship was at the land, to which  
υπηγον.  
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,

που 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 Ιησουν. 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

που υμιν δωσει· τουντο 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

ποιωμεν, ινα εργαζωμεθα τα εργα του θεου;  
shall we do, that we may work the works of the God?

29 Απεκριθη ο Ιησους και ειπεν αυτοις· Τουντο  
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 ποιεis 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  
live 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 DISCI-  
PLES 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 DIS-  
CIPLES, they entered the  
BOATS, and came to Caper-  
naum, seeking JESUS.

25 And finding him be-  
yond 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. Num. xi. 7; Neh. ix. 15; 1 Cor. x. 8.

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 ζων διδους  
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 πεινασθ·  
life: he coming to me, not not may hunger:  
και ο πιστευων εις εμε, ου μη διψησθ·  
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  
ap 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  
ζων αιωνιον· και αναστησω αυτον εγω τη  
live age-lasting; and will raise up him I in the  
εσχατη ημερα.  
in t ety.

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-  
ρανου. 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 DE-SCENDS 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 re-ject;

38 because I have de-scended 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 alionian Life; and I will raise him up at the LAST Day.”

41 Then the JEWS mur-mured 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.  
x. 2; xvii. 12, xviii. 9.  
vl. 3; Luke iv. 22.

† 35. John iv. 14; vii. 37.  
† 40. hn vii. 35, 36; iv. 14.

† 38. John v. 30 † 39. John  
† 42. Matt. xiii. 55; Mark

υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ  
son of Joseph, of whom we know the father and  
τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ  
the mother? How then he says this; That from  
τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> Ἀπεκριθὼ δὲ Ἰησοῦς  
the heaven I have come down? Answered the Jesus

καὶ εἰπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.  
and said to them: Not murmur you with one another.

<sup>44</sup> Οὐδεὶς δυνατὸς ἐλθεῖν πρὸς με, εἰ μὴ ὁ  
No one is able to come to me, if not the

πατήρ, ὁ πεμφσας με, ἑλκύσῃ αὐτὸν, καὶ ἐγὼ  
father, that having sent me, may draw him, and I

ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> Ἔστι  
will raise up him in the last day. It is

γεγραμμένον ἐν τοῖς προφήταις· Ὅτι ἐσονται  
having been written in the prophets: "And they shall be

πάντες διδασκoi θεοῦ." Πᾶς δὲ ἀκούσας παρὰ  
all taught of God." Every one who having heard from

τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. <sup>46</sup> 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. <sup>47</sup> Ἀμὴν  
the God: this has seen the father. Indeed

ἀμὴν λέγω ὑμῖν, ὁ πιστευὼν \* [εἰς ἐμε,] ἔχει  
indeed I say to you, he believing [into me,] has

ζῶν ἀιωνιον. <sup>48</sup> Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.  
life age-lasting. I am the bread of the life.

<sup>49</sup> Οἱ πατέρες ὑμῶν ἐφαγον τὸ μάννα ἐν τῇ ἐρη-  
The fathers of you ate the manna in the desert,

μῷ, καὶ ἀπέθανον· <sup>50</sup> 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. <sup>51</sup> Ἐγὼ εἰμι ὁ ἄρτος ὁ  
may eat, and not may die. I am the bread that

ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ὅς 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 δὲ, \* [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.

<sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,  
Were contending therefore with one another the Jews,

λέγοντες· Πῶς δυνατὸς οὗτος ἡμῖν δοῦναι τὴν  
saying; How is able this to us to give the

σάρκα φαγεῖν; <sup>53</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·  
flesh to eat? Said then to them the Jesus;

Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φαγῇτε τὴν  
Indeed indeed I say to you, if not you may eat the

σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖνῃτε αὐτοῦ  
flesh of the son of the man, and you may drink of him

τὸ αἷμα, οὐκ ἔχετε ζῶν ἐν ἑαυτοῖς. <sup>54</sup> 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?'"

<sup>43</sup> JESUS answered and said to them, "Murmur not one with another.

<sup>44</sup> No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

<sup>45</sup> ‡ 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.

<sup>46</sup> Not that any one has seen the FATHER, ‡ except HE who IS from \* God; HE has seen the FATHER.

<sup>47</sup> Indeed, I assure you, ‡ HE BELIEVING into me has eternal Life.

<sup>48</sup> I am the BREAD of LIFE.

<sup>49</sup> Your FATHERS ate the MANNA in the DESERT, and died.

<sup>50</sup> This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

<sup>51</sup> 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."

<sup>52</sup> The JEWS, therefore, ‡ were contending with each other, saying, "How can HE give us his FLESH to eat?"

<sup>53</sup> 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. liv. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16.

‡ 47. John iii. 16, 18, 36.

‡ 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 Ἡ 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 Ὁ τρωγων μου την σαρκα, και πινων  
drink. He eating of me the flesh, and drinking  
μου το αιμα, εν εμοι μενει, και γω εν αυτω.  
of me the blood, in me abides, and I in him.  
57 Καθως απεστειλε με ο ζων πατηρ, και γω ζω  
As sent me the living father, and I live  
δια τον πατερα· και ο τρωγων με, κακεινος  
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 ζωποουν· 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 ζωη 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  
τουτο 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 FORMY FLESH is \* the True Food, and my BLOOD is \* the True Drink.

56 HE who EATS My FLESH, and DRINKS My BLOOD, † abides in me, and I in him.

57 AS the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even HE shall live through me.

58 THIS is THAT BREAD which HAS DESCENDED from \* Heaven. Not as \* the FATHERS ate, and died; HE who EATS This BREAD shall live to the AGE."

59 These things he said, teaching in a Synagogue, in Capernaum.

60 † Many, therefore, of his DISCIPLES, hearing, said, "Hard is This SAYING; who can hear it?"

61 But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend You?"

62 † What then, if you should see the SON of MAN ascending where he was BEFORE?

63 † The SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which I \* have spoken to you are Spirit and are Life.

64 But there are some of you who do not believe." For † JESUS knew from the Beginning who those were that did not BELIEVE, and who he 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. 53. the FATHERS. 63. have spoken to.

55. the True Drink.

63. Heaven.

† 56. 1 John iii. 24; iv. 15, 16. 10; Acts i. 9; Eph. iv. 8.

† 60. Matt. xi. 6. 40. 4 Cor. iii. 6.

† 62. John iii. 13; Mark xvi 14. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω· και ουκετι μετ'  
disciples of him into the things behind; and no longer with  
αυτον περιεπατον. <sup>67</sup> Ειπεν ονν ο Ιησους τοις  
him were walking. Said therefore the Jesus to the  
δωδεκα· Μη και υμεις θελετε υπαγειν; <sup>68</sup> Απεκ-  
twelve; Not and you wish to go? An-  
κριθη αυτω Σιμων Πετρος· Κυριε, προς τινα απε-  
answered him Simon Peter; O Lord, to whom shall  
λευσομεθα; ρηματα ζωης αιωνιου εχεις· <sup>69</sup> και  
we go? words of life age-lasting thou hast; and  
ημεις πεπιστευκαμεν και εγνωκαμεν, οτι συ ει  
we have believed and have known, that thou art  
δ αγιος του θεου. <sup>70</sup> Απεκριθη αυτοις ο Ιησους·  
the holy one of the God. Answered them the Jesus:  
Ουκ εγω υμας τους δωδεκα εξελεξαμην; και ες  
Not I you the twelve choose? and of  
υμων εις διαβολος εστιν. <sup>71</sup> Ελεγε δε τον Ιου-  
you one an accuser is He spoke now the Ju-  
δαν Σιμονος Ισκαριωτην· ουτος γαρ ημελλον  
das of Simon Iscariot; this for was about  
αυτον παραδιδοναι, εις ων εκ των δωδεκα.  
him to deliver up, one being of the twelve.

ΚΕΦ. Ζ'. 7.

<sup>1</sup> Και περιεπατει ο Ιησους μετα ταυτα εν τη  
And was walking the Jesus after these things in the  
Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπα-  
Galilee; not for he wished in the Judea to walk,  
τειν, οτι εζητουν αυτον οι Ιουδαιοι αποκτειναι.  
because were seeking him the Jews to kill.  
<sup>2</sup> Ην δε εγγυς η εορτη των Ιουδαιων, η σκηνο-  
Was and near the feast the Jews, the feast of ta-  
ηγια. <sup>3</sup> Ειπον ονν προς αυτον οι αδελφοι  
heracles. Said therefore to him the brothers  
αυτου· Μεταβηθι εντευθεν, και υπαγε εις την  
of him; Depart hence, and go into the  
Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα  
Judea, so that also the disciples of thee may see the  
εργα σου, α ποιεις. <sup>4</sup> Ουδεις γαρ εν κρυπτω  
works of thee, which thou doest. No one for in secret  
τι ποιει, και ζητει αυτος εν παρρησια ειναι.  
anything does, and he seeks himself in public to be.  
Ει ταυτα ποιεις, φανερωσων σε αυτον τω κοσμω.  
If these things thou doest, manifest thyself to the world.  
<sup>5</sup> Ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον.  
Not even for the brothers of him believed into him.  
<sup>6</sup> Λεγει ονν αυτοις ο Ιησους· Ο καιρος δ εμος  
Says then to them the Jesus; The season the mine

of his DISCIPLES withdrew, and walked no longer with him.

<sup>67</sup> JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

<sup>68</sup> Simon Peter answered him, "Master, to whom shall we go? Thou hast the † Words of aionian life;

<sup>69</sup> And we have believed and known, † That thou art the HOLY one of GOD."

<sup>70</sup> JESUS answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

<sup>71</sup> Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

<sup>1</sup> 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.

<sup>2</sup> † And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

<sup>3</sup> His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

<sup>4</sup> For no one does Anything in secret, and \* seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

<sup>5</sup> (For † not even his BROTHERS believed into him.)

<sup>6</sup> Jesus then said to them, "My 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 ingatherings*. Ex. xxiii. 16, and xxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, *Save now*; or, *Save, I beseech thee*. Psa. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—Malcom.

† 63. Acts v. 20.

† 69. Matt xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27.

† 70. Luke vi. 13.

† 1. John v. 10, 18.

† 2. Lev. xxiii. 34.

† 3. Matt. xii. 40

Mark iii. 31; Acts i. 14.

† 5. Mark iii. 21.

οὐπω παρεστιν· ὁ δὲ καιρὸς ὁ ὑμετέρος παντοτε  
not yet is present; the and season the yours always  
εστιν ἐτοιμος. 7 Οὐ δύναται ὁ κόσμος μισεῖν  
is ready. Not is able the world to hate  
ὑμᾶς· ἐμε δε μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ  
you; me but it hates, because I testify concerning  
αυτου, ὅτι τὰ ἔργα αὐτου πονηρὰ ἐστίν. 8 Ὑμεῖς  
it, that the works of it evil is. You  
ἀναβητε εἰς τὴν ἑορτὴν ταυτην· ἐγὼ οὐκ ἀνα-  
goup up to the feast this; I not go  
βαίνω εἰς τὴν ἑορτὴν ταυτην, ὅτι ὁ καιρὸς ὁ  
up to the feast this, because the season the  
ἐμος οὐπω πεπληρωται. 9 Ταῦτα εἰπων αὐτοῖς,  
mine not yet has fully come. These things saying to them,  
ἐμείνεν ἐν τῇ Γαλιλαίᾳ.  
he remained in the Galilee.

10 Ὡς δε ἀνεβησαν οἱ ἀδελφοὶ αὐτου, τότε  
When but had gone up the brothers of him, then  
καὶ αὐτὸς ἀνεβη εἰς τὴν ἑορτὴν, οὐ φανερώς,  
also he went up to the feast, not openly,  
ἀλλ' ὥς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν  
but as in secret. The then Jews sought  
αὐτον ἐν τῇ ἑορτῇ, καὶ ἐλέγον· Που ἐστίν  
him in the feast, and said; Where is  
ἐκεῖνος; 12 Καὶ γογγυσμός πολὺς περὶ αὐτου ἦν  
he? And murmuring much about him was  
ἐν τοῖς ὄχλοις. Οἱ μὲν ἐλέγον· Ὅτι ἀγαθὸς  
among the crowds. The some said; That good  
ἐστίν· ἄλλοι ἐλέγον· Οὐ· ἀλλὰ πλανά τὸν  
he is; others said; No; but he deceives the  
ὄχλον. 13 Οὐδεὶς μὲντοι παρήρσια ἐλάλει περὶ  
crowd. No one however with freedom spoke about  
αὐτου, διὰ τὸν φόβον τῶν Ἰουδαίων.  
him, because of the fear of the Jews.

14 Ἡδὴ δε τῆς ἑορτῆς μεσουσῆς, ἀνεβη ὁ  
Now and of the feast being half out, went up the  
ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15 Καὶ θαυ-  
Jesus into the temple, and taught. And won-  
μαζόν οἱ Ἰουδαῖοι, λέγοντες· Πὼς οὗτος γραμ-  
dered the Jews, saying; How this let-  
ματα οἶδε, μὴ μεμαθηκώς; 16 Ἀπεκρίθη αὐτοῖς ὁ  
ters knows, not having learned? Answered them the  
ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστίν  
Jesus and said; The my teaching not is  
ἐμῇ, ἀλλὰ τοῦ πεμφάντος με. 17 Ἐὰν τις θελή-  
mine, but of the sending me. If any one may wish  
το θελήμα αὐτου ποιεῖν, γνωσέται περὶ τῆς  
the will of him to do, he shall know concerning the  
διδασχῆς, ποτερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ'  
teaching, whether from the God it is, or I from  
ἐμαυτου λαλῶ. 18 Ὁ ἀφ' ἑαυτου λαλῶν, τὴν  
myself speak. He from himself speaking, the  
δοξάν τὴν ἰδίαν ζητεῖ· ὁ δε ζητῶν τὴν δοξάν  
glory the own seeks; he but seeking the glory  
τοῦ πεμφάντος αὐτον, οὗτος ἀληθὴς ἐστί, καὶ  
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 BRO- THERS, 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 mis- leading the PEOPLE."

13 No one, however, spoke with freedom con- cerning 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 GLOBY; but HE who SEEKS the GLOBY 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. 50.

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. <sup>19</sup> Οὐ Μωσῆς  
 unrighteousness in him not is. Not Moses  
 ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν  
 has given to you the law? and no one of you  
 ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειαι;  
 does the law; why me do you seek to kill?  
<sup>20</sup> ἀπεκρίθη δὲ ὁ ὄχλος \* [καὶ εἶπε·] Δαίμονιον  
 Answered the crowd [and said;] A demon  
 ἔχεις· τίς σε ζητεῖ ἀποκτείνειαι. <sup>21</sup> ἀπεκρίθη δὲ  
 thou hast; who thee seeks to kill? Answered the  
 ἵσους καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα,  
 I and said to them; One work I did,  
 καὶ πάντες θαυμάζετε διὰ τοῦτο. <sup>22</sup> Μωσῆς  
 and all you wonder because of this. Moses  
 ἔδωκεν ὑμῖν τὴν περιτομὴν· (οὐχ ὅτι ἐκ τοῦ  
 has given to you the circumcision; (not that of the  
 Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν  
 Moses it is, but of the fathers,) and in  
 σαββάτῳ περιτεμνέτε ἀνθρώπων. <sup>23</sup> Εἰ περι-  
 a sabbath you circumcise a man. If circum-  
 τομὴν λαμβάνει ἀνθρώπος ἐν σαββάτῳ, ἵνα μὴ  
 eision receives a man in a sabbath, that not  
 λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολατέ, ὅτι  
 may be loosed the law of Moses, with me are you angry, because  
 ὅλον ἀνθρώπον ἵγῃ ἐποίησα ἐν σαββάτῳ;  
 whole a man sound I made in a sabbath;  
<sup>24</sup> Μὴ κρίνετε κατ' ὥσιν, ἀλλὰ τὴν δικαιοσύνην  
 Not judge you according to appearance, but the righteousness  
 κρίσιμιν κρίνατε. <sup>25</sup> Ἐλεγον οὖν τινες ἐκ τῶν  
 judgment judge you. Said then some of the  
 Ἱεροσολυμίτων· Οὐχ οὗτος ἐστίν, ὃν ζητοῦσιν  
 Jerusalemites; Not this is he, whom they seek  
 ἀποκτείνειαι; <sup>26</sup> καὶ ἰδε, παρρησια λαλεῖ, καὶ  
 to kill? and lo, boldly he is talking, and  
 οὐδὲν αὐτῷ λεγούσι· μήποτε ἀληθῶς ἐγνώσαν  
 nothing to him they say; not truly did know  
 οἱ ἀρχόντες, ὅτι οὗτος ἐστίν ὁ Χριστός; <sup>27</sup> Ἀλλὰ  
 the rulers, that this is the Anointed? But  
 τοῦτον οἶδαμεν, ποθεν ἐστίν· ὁ δὲ Χριστός ὅταν  
 this we know, whence he is; the but Anointed when  
 ἐρχῆται, οὐδεὶς γινώσκει, ποθεν ἐστίν. <sup>28</sup> Ἐκρα-  
 he comes, no one knows, whence he is. Cried  
 ξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ  
 then in the temple teaching the Jesus, and  
 λεγών· Καμὲ οἰδατε, καὶ οἰδάτε ποθεν εἰμι· καὶ  
 saying; And me you know, and you know whence I am; and  
 ἀπ' ἐμαυτοῦ οὐκ ἐληλυθα, ἀλλ' ἐστίν ἀληθινός  
 of myself not I have come, but is true  
 ὁ πεμψάς με, ὃν ὑμεῖς οὐκ οἰδατε. <sup>29</sup> Ἐγὼ οἶδα  
 he having sent me, whom you not know. I know  
 αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνος με ἀπέσ-  
 him, because from him I am, and he me sent.  
 τειλεν. <sup>30</sup> Ἐζητῶν οὖν αὐτὸν πιάσαι· καὶ  
 They sought therefore him to seize; and  
 οὐδεὶς ἐπεβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω  
 no one put on him the hands, because not yet  
 ἐληλυθεῖ ἡ ὥρα αὐτοῦ.  
 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 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?

27 † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

28 Jesus, therefore, 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.

† 22. Lev xii. 3.

† 23. Gen. xvii. 10.

† 23. Johr

v. 8, 10.

† 24. Deut. i. 16, 17;

Prov. xxiv. 23;

viii. 15; James ii. 1.

† 27. Matt

xiii. 55; Mark vi. 3; Luke iv. 22.

† 29. Matt. xi. 27; John x. 15.

31 Πολλοι δε εκ του οχλου επιστευσαν εις  
Many and out of the crowd believed into  
αυτον, και ελεγον· 'Οτι ο Χριστος οταν ελθη,  
him, and said; That the Anointed when he may come,  
μητι πλειονα σημεια \* [τουτων] ποιησει, ον  
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 υπηρε-  
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  
persions 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-  
SIAS comes, will he do  
More Signs than what this  
person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the \* HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 † You will seek me, and will not find \* me; and where ‡ I am, \* there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to † the 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 ‡ I 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 BELEIVING 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.

32. HIGH-PRIESTS and the PHARISEES  
36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time.

† 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of 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. xli. 3; John iv. 14. † 39. John. xvi. 7.

οὗ ἐμελλον λαμβανειν οἱ πιστευοντες εἰς  
 of which was about to receive the believing into  
 αὐτον· οὐπω γαρ ἦν πνευμα ἅγιον, ὅτι ὁ Ἰησους  
 him; not yet for was spirit holy, because the Jesus  
 οὐδεπω ἐδοξασθη. <sup>40</sup> Πολλοι οὖν ἐκ τοῦ ὄχλου  
 not yet was glorified. Many therefore out of the crowd  
 ἀκουσαντες τὸν λόγον, ἐλεγον· Οὗτος ἐστίν  
 having heard the word, said; This is  
 ἀληθῶς ὁ προφητῆς. <sup>41</sup> Ἄλλοι ἐλεγον· Οὗτος  
 truly the prophet. Others said; This  
 ἐστὶν ὁ Χριστός. Ἄλλοι δὲ ἐλεγον· Μὴ γὰρ  
 is the Anointed. Others but said; Not for  
 ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; <sup>42</sup> Οὐχὶ ἡ  
 out of the Galilee the Anointed comes? Not the  
 γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ  
 writing said, that of the seed of David, and  
 ἀπὸ Βηθλεεμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ  
 from Bethlehem the village, where was David, the  
 Χριστὸς ἐρχεται; <sup>43</sup> Σχίσμα οὖν ἐν τῷ ὄχλῳ  
 Anointed comes? A division then in the crowd  
 ἐγένετο δι' αὐτον. <sup>44</sup> Τινες δὲ ᾔθελον ἐξ αὐτῶν  
 occurred through him. Some and wished of them  
 πιασαὶ αὐτον· ἀλλ' οὐδεὶς ἐπεβαλεν ἐπ' αὐτον  
 to seize him; but no one put on him  
 τὰς χεῖρας.  
 the hands.  
<sup>45</sup> ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς  
 Came therefore the officers to the high-priests  
 καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι·  
 and Pharisees. And said to them these;  
 Διὰ τί οὐκ ἡγάγετε αὐτον; <sup>46</sup> Ἀπεκρίθησαν οἱ  
 Why not did you bring him? Answered the  
 ὑπηρεταὶ· Οὐδεποτε οὕτως ἐλάλησεν ἄνθρωπος,  
 officers; Never thus spoke a man,  
 \* [ὡς οὗτος ὁ ἄνθρωπος.] <sup>47</sup> Ἀπεκρίθησαν οὖν  
 [as this the man.] Answered then  
 \* [αὐτοῖς] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλαν-  
 [them] the Pharisees; Not also you have been  
 ᾔσθε; <sup>48</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπιστευσεν  
 deceived? not any one of the rulers believed  
 εἰς αὐτον, ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος  
 into him, or of the Pharisees? but the crowd  
 οὗτος ὁ μὴ γινώσκων τὸν νόμον· ἐπικαταρτατοὶ  
 this the not knowing the law; accursed  
 εἰσι. <sup>50</sup> Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν  
 are. Says Nicodemus to them, he coming  
 νυκτὸς πρὸς αὐτον, εἰς ὧν ἐξ αὐτῶν· <sup>51</sup> Μὴ ὁ  
 of night to him, one being of them; Not the  
 νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκου-  
 law of us judges the man, if not it may  
 σῇ παρ' αὐτον πρότερον, καὶ γινῶ τι ποιεῖ;  
 hear from him first, and may know what he does?  
<sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ  
 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.

<sup>40</sup> Many, therefore, of  
 the CROWD, having heard  
 \* these words, said, "This  
 is truly † the PROPHET."

<sup>41</sup> \* SOME said, "This is  
 the MESSIAH." But others  
 said, "Does the MESSIAH,  
 then, come from GALILEE?"

<sup>42</sup> † Does not the SCRIP-  
 TURE say, That of the SEED  
 of David, and from Bethle-  
 hem, † the VILLAGE where  
 David was, the MESSIAH  
 comes?"

<sup>43</sup> A Division then oc-  
 curred, among the CROWD  
 because of him;

<sup>44</sup> and some of them  
 wished to seize him, but no  
 one laid HANDS on him.

<sup>45</sup> THE OFFICERS then  
 came to the HIGH-PRIESTS  
 and Pharisees, and they said  
 to them, "Why did you not  
 bring him?"

<sup>46</sup> THE OFFICERS an-  
 swered, † "A Man never  
 spoke thus."

<sup>47</sup> THEN the PHARISEES  
 answered, "Have you also  
 been deceived?"

<sup>48</sup> † Did any of the RU-  
 LERS believe into him, or of  
 the PHARISEES?

<sup>49</sup> BUT † THIS CROWD,  
 who do not KNOW the LAW,  
 are accursed."

<sup>50</sup> Nicodemus says to  
 them, († HE who came \* to  
 him before, being one of  
 them,)

<sup>51</sup> "Does our LAW judge  
 the MAN, unless it first  
 hear from him, and know  
 what he does?"

<sup>52</sup> They answered and  
 said to him, "Art thou also

\* VATICAN MANUSCRIPT.—39. had not yet been given.

41. SOME said.

40. as this the MAN—omit.

47. them—omit.

40. these words, said.  
 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. xxxiii. 5; Micah

v. 2; Matt. ii. 6; Luke ii. 4.

142. 1 Sam. xvi. 1, 4.

† 46. Matt. xii. 29.

† 48. John

xii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8.

‡ 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 εγηγεῖται.  
phet out of the Galilee not has been raised.

53 \* [Και επορευθη ἕκαστος εἰς τὸν οἶκον  
[And went every one into the house  
αὐτου. ΚΕΦ. η'. 8. <sup>1</sup> Ἰησοῦς δε επορευθη εἰς  
of himself. Jesus but went into

τὸ ὄρος τῶν ἐλαιῶν. <sup>2</sup> ὁρθρου δε παλιν παρε-  
the mountain of the olive-trees. early morn and again he  
γενετο εἰς τὸ ἱερον, και πας ὁ λαὸς ηῤῥετο πρὸς  
came into the temple, and all the people came to  
αὐτον· και καθισας ἐδιδασκεν αὐτους. <sup>3</sup> Ἀγουσι  
him; and having sat down he taught them. Bring

δε οἱ γραμματεῖς και οἱ Φαρισαῖοι πρὸς αὐτον  
and the scribes and the Pharisees to him  
γυναικα ἐν μοιχειᾷ κατελημμενην, και στη-  
a woman in adultery having been taken, and plac-  
σαντες αὐτην ἐν μεσῳ, <sup>4</sup> λεγουσιν αὐτῷ·  
ing her in middle, they say to him;

Διδασκαλε, αὕτη ἡ γυνη κατελὴφθη ἐπαυτοφω-  
O teacher, this the woman was taken in the very act  
ρῳ μοιχευομενη. <sup>5</sup> Ἐν δε τῷ νόμῳ Μωσῆς ἡμῖν  
committing adultery. In now the law Moses to us

ἐνετειλατο τὰς τοιαύτας λιθοβολεῖσθαι· συ  
commanded the such like to be stoned? thou  
ουν τι λεγεις; <sup>6</sup> Τοῦτο δε ελεγον πειραζον-  
therefore what sayest thou; This but they said tempting

τες αὐτον, ἵνα ἐχῶσι κατηγορεῖν αὐτου. <sup>7</sup> Ὁ δε  
him, that they might have to accuse him. The but

Ἰησοῦς κατω κυψας, τῷ δακτυλῷ εγραφεν εἰς  
Jesus down stooping, with the finger wrote on

την γην. <sup>7</sup> Ὡς δε ἐπεμενον ἐρωτωντες αὐτον,  
the ground. When but they continued asking him,

ἀνακυψας εἶπε πρὸς αὐτους· <sup>8</sup> Ὁ ἀναμαρτητος  
having raised up he said to them; He without sin

ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλετω.  
of you, first the stone on her let him cast.

<sup>8</sup> Και παλιν κατω κυψας, εγραφεν εἰς τὴν γην.  
And again down stooping, wrote on the ground

<sup>9</sup> Οἱ δε ἀκουσαντες, και ὑπο της συνειδησεως  
They and having heard, and by the conscience

ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξαμενοι  
being convinced, went out one by one, beginning

ἀπο τῶν πρεσβυτερων ἕως τῶν ἐσχάτων· και  
from the elders even to the last ones; and

κατελείφθη μόνος ὁ Ἰησοῦς, και ἡ γυνη ἐν μεσῳ  
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 Woide's Preface,) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. Improved Version.

† 5. Lev. xx. 10; Deut. xxii. 22.

† 7. Deut. xvii. 7; Rom. ii. 1.

ἑστῶσα. <sup>10</sup> Ἀνακυψας δὲ ὁ Ἰησοῦς, καὶ μηδένα  
standing. Having raised up and the Jesus, and no one  
θεασάμενος πλὴν τῆς γυναίκας, εἶπεν αὐτῇ· Ἡ  
seeing but the woman, said to her; The  
γυνή, ποὺ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;  
woman, where are those the accusers of thee?  
οὐδεὶς σε κατεκρίνεν; <sup>11</sup> Ἡ δὲ εἶπεν· Οὐδεὶς.  
no one thee condemned? She and said; No one,  
κυρίε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε  
O lord. Said and to her the Jesus; Neither I thee  
κατακρίνω· πορεύου, καὶ μηκέτι ἁμαρτάνε.]  
condemn; go, and no longer do thou sin.]

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·  
Again therefore the Jesus to them spoke, saying;  
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί,  
I am the light of the world; he following me,  
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ  
not not shall walk in the darkness, but shall have the  
φῶς τῆς ζωῆς. <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·  
light of the life. Said therefore to him the Pharisees;

Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου  
Thou concerning thyself dost testify; the testimony of thee  
οὐκ ἐστὶν ἀληθής. <sup>14</sup> Ἀπεκρίθη Ἰησοῦς καὶ  
not is true. Answered Jesus and  
εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,  
said to them; Even if I testify concerning myself,  
ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, ποθεν  
true is the testimony of me; because I know, whence  
ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε,  
I came, and where I go; you but not know,  
ποθεν ἐρχομαι, ἢ ποῦ ὑπάγω. <sup>15</sup> Ὑμεῖς κατὰ  
whence I came, or where I go. You according to

τὴν σάρκα κρινετε, ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> Καὶ  
the flesh judge, I not judge no one. Even  
εἰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν·  
if judge but I, the judgment the my true is;  
ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με  
because alone not I am, but I and the having sent me  
πατήρ. <sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γε-  
father. Also in the law and the your has

ραπταί· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία  
been written; “That two of men the testimony  
ἀληθὴς ἐστίν.” <sup>18</sup> Εγὼ εἰμι ὁ μαρτυρῶν περὶ  
true is.” I am be testifying concerning

ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με  
myself, and testifies concerning me the having sent me  
πατήρ. <sup>19</sup> Ἐλέγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατήρ  
father. They said then to him; where is the father

<sup>10</sup> 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?”

<sup>11</sup> And she said, “No one, sir.” And Jesus said to her, “Neither do I condemn Thee; † go, and sin no more.”]

<sup>12</sup> Again, therefore, Jesus spoke to them, saying, † “I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE.”

<sup>13</sup> Then the PHARISEES said to him, † “Thou dost testify of thyself; thy TESTIMONY is not true.”

<sup>14</sup> 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.

<sup>15</sup> † Thou judge according to the FLESH; † I judge no one.

<sup>16</sup> But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

<sup>17</sup> And it has also been written in YOUR LAW, † That the TESTIMONY of Two Men is true.

<sup>18</sup> I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

<sup>19</sup> 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. † 13. John v. 31. † 15. John vii. 24. † 12. John i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 38. † 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 ηδειτε, και τον πατερα  
the father of me. If me you knew, also the father  
μου ηδειτε αν. <sup>20</sup> Ταυτα τα ρηματα ελαλησεν  
of me you would know. These the words he spoke  
εν τῷ γαζοφυλακι, διδασκων εν τῷ ιερῷ· και  
in the treasury, teaching in the temple; and  
ουδεις επιασεν αυτον, οτι ουπω εληλυθει ἡ ὥρα  
no one seized him, because not yet had come the hour  
αυτου.  
of him.

<sup>21</sup> Ειπεν ουν παλιν αυτοις ὁ Ιησους· Εγω  
Said therefore again to them the Jesus; I  
ὑπαγω, και ζητησετε με. και εν τη ἁμαρτια  
go away, and you will seek me, and in the sin  
ὑμων αποθανεισθε· ὅπου εγω ὑπαγω, ὑμεις ου  
of you you will die; where I go, you not  
δυνασθε ελθειν. <sup>22</sup> Ελεγον ουν οἱ Ιουδαιοι·  
are able to come. Said then the Jews;

Μητι αποκτενει ἑαυτον, ὅτι λεγει· Ὅπου εγω  
Not will he kill himself, because he says; Where I  
ὑπαγω, ὑμεις ου δυνασθε ελθειν. <sup>23</sup> Και ειπεν  
go, you not are able to come? And he said  
αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των  
to them; You from the beneath are, I from the  
ανω εμι· ὑμεις εκ του κοσμου τουτου εστε,  
above am; you from the world this are,  
εγω ουκ εμι εκ του κοσμου τουτου. <sup>24</sup> Ειπον  
I not am from the world this. I said

ουν ὑμιν, ὅτι αποθανεισθε εν ταις ἁμαρτιαις  
therefore to you, that you will die in the sins  
ὑμων· εαν γαρ μη πιστευσητε, ὅτι εγω εμι,  
of you; if for not you may believe, that I am,  
αποθανεισθε εν ταις ἁμαρτιαις ὑμων. <sup>25</sup> Ελεγον  
you will die in the sins of you. They said

ουν αυτῷ· Σὺ τις εἰ; Και ειπεν αυτοις ὁ  
therefore to him; Thou who art? And said to them the  
Ιησους· Την αρχην ὁ, τι και λαλω ὑμιν.  
Jesus; The beginning what, what even I say to you.

<sup>26</sup> Πολλα εχω περι ὑμων λαλειν, και κρινειν·  
Many things I have about you to say, and to judge;  
αλλ' ὁ πεμψας με αληθης εστι· καγω ἡ κηκουσα  
but he having sent me true is; and I what I heard  
παρ' αυτου, ταυτα λεγω εις τον κοσμον. <sup>27</sup> Ουκ  
from him, these things I say to the world. Not

εγνωσαν, ὅτι τον πατερα αυτοις ελεγεν. <sup>28</sup> Ειπεν  
they knew, that the father to them he spoke. Said  
ουν \* [αυτοις] ὁ Ιησους· Ὅταν ὑψωσητε τον υιον  
then [to them] the Jesus; When you may lift up the son  
του ανθρωπου, τοτε γνωσεσθε ὅτι εγω εμι· και  
of the man, then you will know that I am; and  
απ' εμαυτου ποιω ουδεν, αλλα καθως εδίδαξε με  
from myself I do nothing, but as taught me  
ὁ πατηρ μου ταυτα λαλω· <sup>29</sup> και ὁ πεμψας με,  
the father of me these things I say; and he having sent me,  
μετ' εμου εστιν· ουκ αφηκε με μονον ὁ πατηρ,  
with me is; not left me alone the father,

ΤΗΡΗ;" Jesus answered,  
"You neither know Me,  
nor my FATHER; if you  
knew Me, you would also  
know my FATHER."

<sup>20</sup> † These WORDS he  
spoke in the TREASURY,  
teaching in the TEMPLE;  
and no one seized him, Be-  
cause his HOUR had not yet  
come.

<sup>21</sup> 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."

<sup>22</sup> The JEWS therefore  
said, "Will he kill himself,  
that he says, Where I go,  
you cannot come?"

<sup>23</sup> And he said to them,  
"You are from BELOW; I  
am from ABOVE. † You  
are of \*THIS WORLD; I am  
not of this WORLD."

<sup>24</sup> 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."

<sup>25</sup> Then they said to him,  
"Who art thou?" \* JESUS  
says to them, Even what I  
said to you at the BEGIN-  
NING

<sup>26</sup> 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."

<sup>27</sup> They knew not That  
he spoke to them of the  
FATHER.

<sup>28</sup> 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."

<sup>29</sup> And HE who SENT me  
is with me; \* he has not  
left me alone; † Because I

\* VATICAN MANUSCRIPT.—21. he said.  
23. to them—omit. 29. he has not left me.

23. of This WORLD.

25. Jesus says.

† 20. Mark xii. 41.

† 21. John vii. 34; xiii. 33.

† 23. John 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 λαλουντος, πολλοὶ ἐπιστεύσαν  
These of him speaking, many believed  
 εἰς αὐτὸν.  
into him.

31 Ἐλέγεν 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 Ἀπεκριθῆσαν 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 Ἀπεκριθῆ αυτοῖς ὁ Ἰησοῦς· Ἀμην ἀμην λέγω  
Answered them the Jesus; Indeed indeed I say  
 ὑμῖν, ὅτι πᾶς ὁ ποίων τὴν ἁμαρτιαν, δούλος  
to you, that every one who doing the sin, a slave  
 ἐστὶ τῆς ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν

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-  
It then the son you may make free, really free  
 θεροὶ ἐπείσεθε. 37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐπτε·  
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 δ' ἑώρακα παρα τῷ  
nor has place in you. I what have seen from the

πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἑώρακατε  
father of me I speak; and you therefore what you have seen  
 παρα τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 Ἀπερίθησαν  
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

ἐστέ, τὰ ἔργα, τοῦ Ἀβραὰμ ἐποιεῖτε. 40 Νῦν δὲ  
you are, the works of the Abraham you would do Now but

ζητεῖτε με ἀποκτείνειν, ἀνθρώπον, ὃς τὴν ἀλη-  
you seek me to kill, a man. who the truth  
 θεϊαν ὑμῖν λελαλήκα, ἣν ἤκουσα 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, † They have not

\* VATICAN MANUSCRIPT.—34. Jesus  
 said to him

38. heard from your FATHER.

41. They

32 Rom. vi 14, 18 23; viii 2, Gal. v. 1; James 1. 25; ji. 12.

34 1 Pet. i 18

35 Gal. iv. 30.

36 1 John i 10 12 7. 24

34 Rom. vi 16 20:

38 John iii 32: v. 19, 30; xiv. 10, 24.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημεθα· ἓνα πατέρα  
 We from fornication not have been born: one father  
 ρα ἔχομεν, τὸν θεόν. <sup>42</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
 we have, the God. Said to them the Jesus:  
 Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἀν ἐμε· ἐγὼ  
 If the God a father of you was, you would love me? ἐγώ  
 γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ'  
 for from the God came out and am come; not even for of  
 ἐμαυτοῦ ἐληλυθα, ἀλλ', ἐκεῖνος με ἀπέστειλε.  
 myself I have come, — but he me sent;  
<sup>43</sup> Διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;  
 Why the speech the mine not know you?  
 ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τοῦ ἐμοῦ.  
 Because not you are able to hear the word the mine  
<sup>44</sup> Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβολοῦ ἐστέ, καὶ  
 You from the father the accuser are, and  
 τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετέ ποιεῖν·  
 the lusts of the father of you you wish to do;  
 Ἐκεῖνος ἀνθρωποκτονός ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ  
 He a manslayer was from a beginning, and in the  
 ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀληθεῖα ἐν  
 althinks; because a liar is, also the father of him.  
 αὐτῷ. Ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων  
 When may speak the falsehood, from the own  
 λαλεῖ· ὅτι ψευστὴς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.  
 hespeaks; because a liar is, also the father of him.  
<sup>45</sup> Εγὼ δὲ ὅτι τὴν ἀληθειαν λέγω, οὐ πιστεύετε  
 I but because the truth I speak, not you believe  
 μοι. <sup>46</sup> Τίς ἐξ ὑμῶν ἐλεγχεῖ με περὶ ἁμαρτίας;  
 me. Who of you convicts me concerning sin?  
 εἰ ἀληθειαν λέγω, διὰ τὴν ὑμεῖς οὐ πιστεύετε μοι;  
 If truth I speak, why you not believe me?  
<sup>47</sup> Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει·  
 He being from the God, the words of the God hears;  
 διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ  
 through this you not hear, because from the God  
 οὐκ ἐστέ. <sup>48</sup> Ἀπεκριθῆσαν οἱ Ἰουδαῖοι καὶ εἶπον  
 not you are, Answered the Jews and said:  
 αὐτῷ· Οὐ καλῶς λεγομεν ἡμεῖς, ὅτι Σαμαριτῆς  
 to him; Not well say we, that a Samaritan  
 εἰ σύ, καὶ δαιμονιον ἔχεις; <sup>49</sup> Ἀπεκριθὴ Ἰησοῦς·  
 art thou, and a demon thou hast? Answered Jesus,  
 Εγὼ δαιμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα  
 I a demon not have, but I honor the father  
 μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> Εγὼ δὲ οὐ ζητῶ  
 of me, and you dishonor me. I but not seek  
 τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων.  
 the glory of me; It is he seeking and judging.  
<sup>51</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ ἄν τις τὸν λόγον τοῦ  
 Indeed indeed I say to you, if anyone the word the  
 ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν  
 mine may keep, death not not he may see to the  
 αἰῶνα. <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν  
 age; Said then to him the Jews; Now  
 ἐγνώκαμεν, ὅτι δαιμονιον ἔχεις· Ἀβραὰμ ἀπέ-  
 we know, that a demon thou hast; Abraam died

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. Jews said.

42. FATHER.

51. MY Word.

52. The

† 42. John v. 43; vii. 23, 20.

† 44. 1 John iii. 8.

† 47. John x. 20, 27; 1 John

8. † 48. John vii. 20; x. 20.

† 50. John v. 41; vii. 13.

† 51. John v. 24.

ai. 26. † 52. Zech. i. 5; Heb. xi. 13.

θανε και οι προφηται, και συ λεγεις· Εαν τις  
and the propheta, and thou sayest, If anyone  
τον λογον μου τηρηση, ου μη γευσηται θανατον  
the word of me may keep, not not may the of death  
εις τον αιωνα. <sup>53</sup> 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 propheta  
απεθανον· τινα σεαυτον ποιεις: <sup>54</sup> 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, <sup>55</sup> 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. <sup>56</sup> 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. <sup>57</sup> 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: <sup>58</sup> 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 to have been born, I am.

<sup>59</sup> 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.

<sup>1</sup> Και παραγων, ειδεν ανθρωπον τυφλον εκ  
And passing by, he saw a man blind from  
γενετης. <sup>2</sup> 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; <sup>3</sup> Απεκ-  
or the parents of him, that blind he should be born? An-  
ριθη 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. <sup>4</sup> Εμε δει εργαζεσθαι τα εργα  
God in him. Me it behoves to work the works

ham died, and the PRO-  
PHETS; and thou sayest, If  
any one keep my word, he  
will by no means \* see  
Death to the AGE.

<sup>53</sup> Art thou greater than  
our FATHER Abraham, who  
died, and the PROPHETS  
died? Whom dost \* thou  
make thyself?

<sup>54</sup> 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.

<sup>55</sup> 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.

<sup>56</sup> Abraham, your FA-  
THER, ardently desired  
that he might see MY DAY;  
and ‡ he saw, and was  
glad."

<sup>57</sup> Then the Jews said  
to him, "Thou art not yet  
Fifty Years old, and hast  
thou seen Abraham?"

<sup>58</sup> \* JESUS said to them,  
"Indeed, I assure you, Be-  
fore Abraham was born, I  
am he."

<sup>59</sup> ‡ Then they took up  
Stones that they might cast  
at him; but Jesus hid him-  
self, and went forth out of  
the TEMPLE.

# CHAPTER IX.

<sup>1</sup> And passing along, he  
saw a Man blind from  
Birth.

<sup>2</sup> And his DISCIPLES  
asked him, saying, "Rabbi,  
‡ who sinned, he, or his  
PARENTS, so that he was  
born blind?"

<sup>3</sup> Jesus answered, "Nei-  
ther did he sin, nor his  
PARENTS, but that the  
WORKS of God might he  
displayed in him.

<sup>4</sup> ‡ \* I must perform the

\* VATICAN MANUSCRIPT.—53. see Death to the AGE. 54. I should glorify. 58. Jesus.  
59. but—omit. 4. We must.

‡ 51. 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 οὐδεὶς δυνατὸν ἐργάζεσθαι. <sup>5</sup> Ὅταν ἐν  
 night, when no one is able to work. While in  
 τῷ κόσμῳ ὡ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup> Ταῦτα  
 the world I may be, light I am of the world. These things  
 εἰπων, ἐπτυσσε χαμαὶ, καὶ ἐποίησε πηλον ἐκ τοῦ  
 saying, he spit on the ground, and made clay of the  
 πτυσματος, καὶ ἐπεχρίσε τὸν πηλον ἐπὶ τοὺς  
 spittle, and rubbed the clay on the  
 ὀφθαλμοὺς τοῦ τυφλοῦ, <sup>7</sup> καὶ εἶπεν αὐτῷ·  
 eyes of the blind, and said to him;  
 "Ἰταγε, νίψαι εἰς τὴν κολυμβηθραν τοῦ Σιλωαμ·  
 Go, wash thyself in the pool of the Siloam;  
 (ὃ ἑρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν  
 (which is interpreted, having been sent.) He went away  
 \* [οὖν, καὶ ἐνίψατο, καὶ ἦλθε] βλεπων. <sup>8</sup> Οἱ  
 [therefore, and washed himself, and came] seeing. The  
 οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-  
 then neighbors, and those seeing him the be-  
 τερον, ὅτι προσαιτῆς ἦν, ἐλέγον· Οὐχ οὗτος  
 fore, because a beggar he was, said; Not this  
 ἐστὶν ὁ καθημένος καὶ προσαιτῶν; <sup>9</sup> Ἄλλοι  
 is he sitting and begging? Others  
 ἐλέγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι  
 said, That this is, Others but, That  
 ὅμοιος αὐτῷ ἐστίν. Ἐκεῖνος ἐλέγεν· Ὅτι ἐγώ  
 like him it is, He said; That I  
 εἰμι. <sup>10</sup> Ἐλέγον οὖν αὐτῷ· Πῶς ἀνεψχθησαν  
 am. They said then to him: How were opened  
 σου οἱ ὀφθαλμοί; <sup>11</sup> Ἀπεκριθὲν ἐκεῖνος \* [καὶ  
 of thee the eyes? Answered he [and  
 εἶπεν·] Ἄνθρωπος, λεγομένος Ἰησοῦς, πηλον  
 said.] A man, being named Jesus, clay  
 ἐποίησε, καὶ ἐπεχρίσε μου τοὺς ὀφθαλμούς, καὶ  
 made, and rubbed of me the eyes, and  
 εἶπε μοι· Ἰταγε εἰς τὸν Σιλωαμ, καὶ νίψαι.  
 said to me; Go into the Siloam, and wash thyself.  
 Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνεβλεψα. <sup>12</sup> Εἶπον  
 Going and and washing myself, I obtained sight. They said  
 οὖν αὐτῷ· Που ἐστὶν ἐκεῖνος; Λέγει· Οὐκ οἶδα.  
 then to him; Where is he, He says; Not I know.  
<sup>13</sup> Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους,  
 They bring him to the Pharisees, that  
 ποτε τυφλόν. <sup>14</sup> Ἦν δὲ σαββατόν, ὅτε τοῦ  
 once blind. It was and a sabbath, when the  
 πηλον ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνεψχεν αὐτὸν  
 clay made the Jesus, and opened of him  
 τοὺς ὀφθαλμούς. <sup>15</sup> Πάλιν οὖν ἠρωτῶν αὐτὸν  
 the eyes. Again therefore asked him  
 καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλεψεν. Ὁ δὲ εἶπεν  
 also the Pharisees, how he obtained sight. He and said  
 αὐτοῖς· Πηλον ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,  
 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.

<sup>5</sup> While I am in the WORLD, † I am the LIGHT of the WORLD."

<sup>6</sup> Saying these things, † he spit on the GROUND, and made CLAY of the SPITTLE, and \* he put the CLAY on his EYES,

<sup>7</sup> 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.

<sup>8</sup> 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?"

<sup>9</sup> Some said, "THIS is he;" others \* said, "No; but he 's like him;" he said, "I am he."

<sup>10</sup> They then said to him, "How were Thine EYES opened?"

<sup>11</sup> 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.

<sup>12</sup> \* And they said to him, "Where is he?" He says, "I do not know."

<sup>13</sup> They bring HIM that was formerly BLIND to the PHARISEES.

<sup>14</sup> And it was a \* Sabbath when JESUS made the CLAY, and opened HIS EYES.

<sup>15</sup> 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. <sup>16</sup> Ελεγον ουν εκ  
and I washed myself, and <sup>see.</sup> 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. <sup>17</sup> 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 eyes?  
μους; 'Ο δε ειπεν· 'Οτι προφητης εστιν. <sup>18</sup> 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. <sup>19</sup> 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 τυφλος εγεννηθη;  
of you, whom you say, that blind he was born?  
πως ουν αρτι βλεπει; <sup>20</sup> 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 τυφλος εγεννηθη·  
is the son of us, and that blind he was born;  
<sup>21</sup> 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. <sup>22</sup> 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 one  
αυτον ομολογησῃ Χριστον, αποσυναγωγος  
eins should confess Anointed, from . . . synagogu-  
γενηται. <sup>23</sup> Δια τουτο οι γονεις αυτου ειπον·  
should be. Through this the parents of him said·  
'Οτι ηλικιαν εχει, αυτον ερωτησατε. <sup>24</sup> 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  
τυφλος, 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

<sup>16</sup> Then some of the PHARISEES said, "This MAN is not from \* God, Because he keeps not the SABBATH." Others said, ‡ "How can a sinful Man perform such Signs?" And there was ‡ a Division among them.

<sup>17</sup> \* 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."

<sup>18</sup> 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.

<sup>19</sup> And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

<sup>20</sup> \* Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

<sup>21</sup> 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."

<sup>22</sup> 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.

<sup>23</sup> On this account PARENTS said, "He is mature Age, ask him."

<sup>24</sup> 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. † 23. ver. 34; John xvi. 2.

εστιν. <sup>25</sup> Απεκριθη ουν εκεινος \* [και ειπεν·]  
 is. Answered then he [and said.]  
 Ει αμαρτωλος εστιν, ουκ οίδα· ἐν οίδα, ὅτι  
 If a sinner he is, not I know; one I know, that  
 τυφλος ὢν, ἀρτι βλέπω. <sup>26</sup> Εἶπον δὲ αὐτῷ  
 blind being, now I see. They said and to him  
 \* [παλιν·] Τι ἐποίησε σοι; πῶς ἡνοιξε σου  
 [again;] What did he to thee? how opened of thee  
 τοὺς ὀφθαλμοὺς; Απεκριθη αὐτοῖς· Εἶπον ὑμῖν  
 the eyes; He answered them; I said to you  
 ἤδη, καὶ οὐκ ἡκουσατε· τι παλιν θελετε  
 already and not you did hear; why again do you wish  
 ἀκοῦειν; μὴ καὶ ὑμεῖς θελετε αὐτοῦ μαθηταὶ  
 to hear? not also you wish of him disciples  
 γενεσθαι; <sup>28</sup> Ελοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ  
 to be? They reviled him, and said; Thou  
 εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσῆς ἐσμεν  
 art a disciple of him; we but of the Moses are  
 μαθηταί. <sup>29</sup> Ἡμεῖς οἶδαμεν, ὅτι Μωσὴ λέλα-  
 disciples. We know, that to Moses has  
 ληκεν ὁ θεός· τούτου δὲ οὐκ οἶδαμεν ποθεν  
 spoken the God; this but not we know whence  
 εστιν. <sup>30</sup> Απεκριθη ὁ ἄνθρωπος καὶ εἶπεν  
 is. Answered the man and said  
 αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι  
 to them; In for this a wonder is, that  
 ὑμεῖς οὐκ οἰδατε ποθεν ἐστὶ, καὶ ἀνέωξε μοι  
 you not know whence he is, and he has opened of me  
 τοὺς ὀφθαλμοὺς. <sup>31</sup> Οἶδαμεν \* [δὲ,] ὅτι ἁμαρ-  
 the eyes. We know [but,] that sin-  
 τῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσε-  
 ners the God not hears; but if any one a worshipper  
 βῇ, ἢ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου  
 of God may be, and the will of him may do, this  
 ἀκούει. <sup>32</sup> Ἐκ τοῦ αἰῶνος οὐκ ἡκουσθῇ, ὅτι  
 he hears. From the age not it was heard, that  
 ἡνοιξε τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.  
 opened any one eyes of blind having been born.  
<sup>33</sup> Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν  
 If not was this from God, not were able to do  
 οὐδέν. <sup>34</sup> Απεκριθῆσαν καὶ εἶπον αὐτῷ· Ἐν  
 nothing. They answered and said to him; In  
 ἁμαρτίαις συ ἐγεννηθῇς ὅλος· καὶ συ διδάσκεις  
 sins thou wast born wholly; and thou teachest  
 ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἐξω. <sup>35</sup> Ἦκουσεν ὁ  
 us? And they cast him out. Heard the  
 Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὗρων  
 Jesus, that they cast him out; and having found  
 αὐτὸν, εἶπεν \* [αὐτῷ·] Σὺ πιστεύεις εἰς τὸν  
 him, said [to him;] Thou believest into the  
 υἱὸν τοῦ θεοῦ; <sup>36</sup> Απεκριθῇ ἐκεῖνος καὶ εἶπε·  
 son of the God? Answered he and said;  
 Καὶ τις ἐστὶ, κύριε, ἵνα πιστεύσω εἰς αὐτὸν;  
 And who is he, O sir, that I may believe into him?  
<sup>37</sup> Εἶπε \* [δὲ] αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας  
 Said [and] to him the Jesus; Even thou hast seen

<sup>25</sup> Then he answered,  
 "If he is a Sinner, I know  
 not; One thing I do know,  
 That having been blind,  
 now I see."

<sup>26</sup> And they said to him,  
 "What did he do to thee?  
 How did he open Thine  
 EYES?"

<sup>27</sup> 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?"

<sup>28</sup> \* And they reviled  
 him, and said, "Thou art  
 his Disciple; but we are  
 Disciples of MOSES."

<sup>29</sup> We know That God  
 has spoken to Moses; but  
 This person,—we I know  
 not whence he is."

<sup>30</sup> 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!"

<sup>31</sup> We know † That God  
 does not hear Sinners; but  
 if any one be a Worshipper  
 of God, and performs his  
 WILL, him he hears.

<sup>32</sup> From the (earliest) AGE  
 it was not heard, that  
 any one opened the Eyes of  
 one having been born blind.

<sup>33</sup> If he were not from  
 God, he could do nothing."

<sup>34</sup> They answered and  
 said to him, "Thou wast  
 entirely born in Sins, and  
 dost thou teach us?" And  
 they cast him out.

<sup>35</sup> JESUS heard That  
 they had cast him out; and  
 having found him, he said  
 to him, "Dost thou believe  
 into † the \* SON of GOD?"

<sup>36</sup> He answered and  
 said, "Who is he, Sir, that  
 I may believe into him?"

<sup>37</sup> JESUS said to him,  
 "Thou hast even seen him,"

\* VATICAN MANUSCRIPT.—25. and said—omit.

26. again—omit.

27. Why then

do you wish. 28. and they reviled.

31. But—omit.

35. 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. lxi. 18; Prov.

† 35. Matt. xvi. 16; John x. 36; 1 John v. 13.

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 αλλαχοθεν, 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, as 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 they may  
θησωσιν, αλλα φευγονται 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.  
; 41. John xv. 22, 24.

‡ 39. Matt. xiii. 13.

‡ 40. Rom. ii. 19

οὐχ ἀρπασει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> Ὁ  
not willwrest any one them out of the hand of me. The  
πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν·  
father of me, who has given to me, greater of all is:  
καὶ οὐδεὶς δυνατὸς ἀρπάζειν ἐκ τῆς χειρὸς  
and no one is able to wrest out of the hand  
τοῦ πατρὸς μου. <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.  
of the father of me; I and the father one are.  
<sup>31</sup> Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα  
Took up then again stones the Jews, that  
λίθασωσιν αὐτὸν. <sup>32</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς;  
they might stone him. Answered them the Jesus;  
Πολλὰ καλὰ ἔργα εἰδείξα ὑμῖν ἐκ τοῦ πατρὸς  
Many good works I showed you from the father  
μου· διὰ ποίων αὐτῶν ἔργων λίθαζετε με·  
of me: because of which of them work do you stone me?  
<sup>33</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι \* [λεγοντες·]  
Answered him the Jews [saying:]  
Περὶ καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ  
Concerning a good work not westone thee, but  
περὶ βλασφημίας, καὶ ὅτι συ, ἄνθρωπος ὢν.  
concerning blasphemy, and that thou, a man being,  
ποιεῖς, σεαυτὸν θεόν. <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ  
makest thyself a god. Answered them the  
Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ  
Jesus. Not is it having been written in the law  
ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε;” <sup>35</sup> Εἰ ἐκείνους  
of you: “I said, gods you are?” If them  
εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,  
he called gods. to whom the word of the God came.  
καὶ οὐ δυνατὸι λυθῆναι ἢ γραφῇ· <sup>36</sup> ὃν ὁ πατὴρ  
and not is able to be broken the writing; whom the father  
ἡγάσας, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς  
set apart, and sent into the world, you  
λεγετέ· ‘Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ  
say That thou blasphemest, because I said, a son of the  
θεοῦ εἰμι; <sup>37</sup> Εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς  
God I am? If not I do the works of the father  
μου, μὴ πιστεύετε μοι. <sup>38</sup> Εἰ δὲ ποίω, καὶ ἐμοὶ  
of me, not you believe me. If but I do, and if me  
μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα  
not you believe, the works believe you, that  
γινώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,  
you may know and you may believe, that in me the father,  
καθὼς ἐν αὐτῷ. <sup>39</sup> Ἐζήτουν οὖν πάλιν αὐτὸν  
and in him. They sought therefore again him  
πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.  
to seize, and he went forth out of the hand of them.  
<sup>40</sup> Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν  
And he went again beyond the Jordan, to the

AGE, and no one shall wrest them out of my HAND.

<sup>29</sup> † 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.

<sup>30</sup> † I and the FATHER are One.”

<sup>31</sup> Then the JEWS took up Stones again, that they might stone him.

<sup>32</sup> 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?”

<sup>33</sup> 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.”

<sup>34</sup> \* Jesus answered them, † “Is it not written in your LAW, ‘I said, You are Gods?’”

<sup>35</sup> If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken,

<sup>36</sup> 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?’

<sup>37</sup> If I do not the WORKS of my FATHER, believe me not.

<sup>38</sup> But if I do, and if you believe not me, believe the WORKS, so that you may know and \*believe, † That the FATHER is in me, and \*I am in the FATHER.”

<sup>39</sup> Therefore, they were seeking again to seize Him; but he went forth out of their HAND.

<sup>40</sup> And he went away again beyond the JORDAN, into the PLACE where

\* VATICAN MANUSCRIPT.—20. the FATHER'S HAND.  
FATHER 32. Me. 33. saying—omit. 34. Jesus  
35. I am in the FATHER.

32. good Works.

32 the

33. understand. That.

† 29. John xiv. 28.  
xiv. 10. 11: xvii. 21.

† 30 John xvii. 11, 22.

† 34. Psal. lxxxii. 6.

† 38. John

τοπον, όπου ην Ιωαννης το πρωτον βαπτιζων·  
place where was John the first dipping;  
και εμεινεν εκει. <sup>41</sup> 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. <sup>42</sup> Και επιστευσαν  
concerning this, true was. And believed  
πολλοι εκει εις αυτον.  
many there into him.

ΚΕΦ. ια'. 11.

<sup>1</sup> Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,  
Was and certain sick one, Lazarus, from Bethany,  
εκ της κωμης Μαρίας και Μαρθας της αδελφης  
out of the village of Mary and Martha the sister  
αυτης. <sup>2</sup> (Ην δε Μαρια ή 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· ής ο αδελφος Λαζαρος ησθε-  
hers of herself, of whom the brother Lazarus was  
ναι.) <sup>3</sup> 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.

<sup>4</sup> Ακουσας δε ο Ιησους ειπεν· Αύτη ή 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.

<sup>5</sup> Ηγαπα δε ο Ιησους την Μαρθαν, και την  
Loved now the Jesus the Martha, and the  
αδελφην αυτης, και τον Λαζαρον. <sup>6</sup> 'Ως ουν  
sister of her, and the Lazarus. When then  
ηκουσεν, οτι ασθενει, τοτε μεν εμεινεν εν 'φ  
he heard, that he was sick, then indeed he abode in which  
ην τοπω δυο ημερας. <sup>7</sup> Επειτα μετα τουτο  
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. <sup>8</sup> 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; <sup>9</sup> 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. <sup>10</sup> 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.

<sup>41</sup> And many came to him, and said, "John, indeed, performed no Sign, ‡ but Whatever John said concerning him was true."

<sup>42</sup> And many believed into him there.

CHAPTER XI.

<sup>1</sup> Now there was a certain sick man, Lazarus of Bethany, from the VILLAGE of ‡ Mary, and Martha, her SISTER.

<sup>2</sup> (‡ It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

<sup>3</sup> The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

<sup>4</sup> But JESUS, having heard, said, "This SICKNESS is not to Death, ‡ but for the GLORY of GOD, that the SON of GOD may be glorified by it."

<sup>5</sup> Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

<sup>6</sup> When, therefore, he heard That he was sick, then, indeed, ‡ he abode in the Place where he was Two Days.

<sup>7</sup> Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

<sup>8</sup> The DISCIPLES say to him, "Rabbi, ‡ the JEWS recently sought to stone thee; and art thou going there again?"

<sup>9</sup> Jesus answered, "Are there not Twelve Hours of the DAY? ‡ If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD.

<sup>10</sup> But if any one walk in the NIGHT, he stumbles. Because the LIGHT is not in him."

‡ 41 John iii. 30. I 1. Luko x. 38, 39.  
xii. 3. I 4. John ix. 3; ver. 40.  
‡ 9. John ix. 4.

‡ 2. Matt. xxvi. 7; Mark xiv. 3; John  
‡ 6. John x. 40. ‡ 8. John x. 31.

αυτω. <sup>11</sup> 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. <sup>12</sup> Ειπον  
but I go, that I may awake him. Said  
ουν οι μαθηται αυτου· Κυριε, ει κεκοιμηται,  
then the disciples of him; O lord, if he is fallen asleep,  
σωθησεται. <sup>13</sup> 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. <sup>14</sup> 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;  
<sup>15</sup> 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. <sup>16</sup> Ειπεν  
I was there; but we may go to him. Said  
ουν Θωμας, ο λεγομενος Διδυμος, τοις συμμαθη-  
tha 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. <sup>17</sup> Ελθων ουν ο Ιησους ευρεν αυτον τεσ-  
him. Coming therefore the Jesus found him four  
σaras ημερας ηδη εχοντα εν τη μνημειω. <sup>18</sup> Ην  
days already having been in the tomb. Was  
δε η Βηθανια εγγυς των Ιεροσολυμων, ως απο-  
now the Bethany near the Jerusalem, about from  
στραδιων δεκαπεντε.  
furlongs fifteen.  
<sup>19</sup> Και πολλοι εκ των Ιουδαιων εληλυθεισαν  
And many of the Jews had come  
προς τας περι Μαρθαν και Μαριαν, ινα παραμυ-  
to those about Martha and Mary, that they might  
θησονται αυτας περι του αδελφου αυτων. <sup>20</sup> 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,  
υπηντησεν αυτω· Μαρια δε εν τω οικω εκαθε-  
met him; Mary but in the house was sit-  
ζετο. <sup>21</sup> 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  
ετεβνηκει· <sup>22</sup> αλλα και νυν οίδα, οτι οσα  
have died; But and now I know, that whatever things  
αν αιτηση τον θεον, δωσει σοι ο θεος. <sup>23</sup> 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.  
<sup>24</sup> 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 converse with 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, 21. Jesus. 22. And. 24. MARTHA.

20. Jesus.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51. 12. 31.

† 24. Luke xiv. 14; JOHN v. 26.

† 22. John

ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> Εἶπεν  
in the resurrection in the last day. Said  
αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ  
to her the Jesus; I am the resurrection and the  
ζωὴ· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται·  
life: he believing into me, even if he may die, he shall live;  
<sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ  
and all the living and believing into me, not not  
ποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τούτο;  
may die into the age. Believest thou this?  
<sup>27</sup> Λέγει αὐτῷ· Ναι, κυριε· ἐγὼ πεπίστευκα, ὅτι  
She says to him; Yes, O lord; I have believed, that  
συ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσ-  
thou art the Anointed, the son of the God, he into the world  
μον ἐρχόμενος. <sup>28</sup> Καὶ ταῦτα εἰπούσα, ἀπῆλθε,  
coming. And these things saying, she went,  
καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λαθρα,  
and called Mary the sister of her privately,  
εἰπούσα· Ὁ διδασκαλὸς παρεστὶ, καὶ φωνεῖ σέ.  
saying; The teacher is present, and calls thee.  
<sup>29</sup> Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἐρχέ-  
She when she heard, rises up quickly, and comes  
ται πρὸς αὐτόν. <sup>30</sup> (Οὐπω δὲ ἐληλυθεὶ ὁ Ἰη-  
to him. (Not yet now had come the Je-  
σοῦς εἰς τὴν κωμὴν· ἀλλ' ἦν ἐν τῷ τοπῷ, ὅπου  
saw into the village; but was in the place, where  
ὑπῆν-γῆσεν αὐτῷ ἡ Μάρθα.) <sup>31</sup> Οἱ οὖν Ἰουδαῖοι,  
met him the Martha.) Therefore the Jews,  
οἱ οὐκ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθου-  
those being with her in the house and were comfort-  
μενοι αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως  
ing her, seeing the Mary, that quickly  
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον-  
she rose up and went out, followed her, saying;  
τες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ  
That she goes into the tomb, that she may weep  
ἐκεῖ. <sup>32</sup> Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰη-  
there, Therefore Mary when she came where was the Je-  
σοῦς, ἰδούσα αὐτόν, ἐπέσεν αὐτὸν εἰς τοὺς  
saw, seeing him, she fell of him to the  
ποδας, λέγουσα αὐτῷ· Κυριε, εἰ ἦς ὦδε,  
feet, saying to him; O lord, if thou hadst been here,  
οὐκ ἂν ἀπεθάνε μου ὁ ἀδελφός. <sup>33</sup> Ἰησοῦς οὖν  
not would have died of me the brother. Jesus therefore  
ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόν-  
when he saw her weeping, and those having come  
τας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ  
with her Jews weeping, he was agitated in the  
πνεύματι, καὶ ἐταράξεν ἑαυτὸν, <sup>34</sup> καὶ εἶπε·  
spirit, and troubled himself, and said;  
Ποῦ θεοικετὲ αὐτόν; Λέγουσιν αὐτῷ· Κυριε,  
Where have you laid him? They say to him; O lord,  
ἐρχου, καὶ ἴδε. <sup>35</sup> Ἐδακρυσεν ὁ Ἰησοῦς.  
come, and see. Wept the Jesus.

rise again, in the RESUR-  
RECTION, in the LAST day."  
<sup>25</sup> JESUS said to her, "I  
am † the RESURRECTION,  
and † the LIFE; HE BE-  
LIEVING into me, even  
though he die, shall live;  
<sup>26</sup> and no one LIVING  
and believing into me, shall  
die to the AGE. Dost thou  
believe this?"  
<sup>27</sup> She says to him, "Yes,  
Lord, † I have believed that  
thou art the MESSIAH,  
THAT SON OF GOD COMING  
into the WORLD."  
<sup>28</sup> And saying these  
things, she went and called  
Mary, her SISTER, pri-  
vately, saying, "The TEA-  
CHER is come, and calls  
thee."  
<sup>29</sup> \*And she, when she  
heard, rose up quickly, and  
came to him.  
<sup>30</sup> Now JESUS had not  
yet come into the VIL-  
LAGE, but was \*still in the  
PLACE where Martha met  
him.  
<sup>31</sup> 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."  
<sup>32</sup> 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."  
<sup>33</sup> When Jesus, there-  
fore, saw her weeping, and  
the JEWS having come with  
her weeping, he was greatly  
agitated in his SPIRIT, and  
affected,  
<sup>34</sup> and said, "Where  
have you laid him?" They  
say to him, "Lord, come  
and see"  
<sup>35</sup> † Jesus wept.

\* VATICAN MANUSCRIPT.—29. And she, when she heard, rose up.  
PLACE. 31. thinking. 32. Jesus.

30. still in the

† 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. 49; iv. 42, vi. 14, 69. † 35. Luke xix. 41.

<sup>36</sup> Ελεγον ουν οι Ιουδαιοι· Ιδε, πως εφιλει αυτον.  
Said then the Jews; See, how he loved him.  
<sup>37</sup> 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 αποθηνη; <sup>38</sup> 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. <sup>39</sup> 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. <sup>40</sup> 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, οφει την δοξαν του θεου; <sup>41</sup> 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. <sup>42</sup> Εγω δε ηδην, 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.  
<sup>43</sup> Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.  
And these things saying, with a voice loud he cried out.  
Λαζαρε, δευρο εξω. <sup>44</sup> 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. <sup>45</sup> Πολλοι ουν εκ των Ιουδαιων, οι  
go. Many therefore of the Jews, those  
ελθοντες προς την Μαρην, και θεασαμενοι α  
having come to the Mary, and having gazed upon what  
εποιησεν, επιστευσαν εις αυτον. <sup>46</sup> Τινες δε  
he did, beheved into him. Some but  
εξ αυτων απηλθον προς τους Φαρισαιους, και  
of them went to the Pharisees, as J  
ειπεν αυτοις α επιησεν ο Ιησους.  
told them what did the Jesus.

<sup>47</sup> Συνηγαγον ουν οι αρχιερεις και οι Φαρι-  
Assembled then the high-priests and the Pharisees,

<sup>36</sup> The Jews, therefore, said, "Behold, how he loved him!"  
<sup>37</sup> But some of them said, "Could not he, who OPENED the EYES of the BLIND man, have even prevented this man's death?"  
<sup>38</sup> JESUS, therefore, again being agitated within himself, comes to the TOMB. Now it was a Cave, and a Stone was lying upon it.  
<sup>39</sup> 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."  
<sup>40</sup> JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt † see the GLORY of GOD?"  
<sup>41</sup> 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."  
<sup>42</sup> And HE 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."  
<sup>43</sup> And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"  
<sup>44</sup> 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."  
<sup>45</sup> MANY, therefore, of the JEWS who CAME to MARY, † and beheld \* that which he had done, believed into him.  
<sup>46</sup> But some of them went to the PHARISEES, and told them what things JESUS did.  
<sup>47</sup> Then the HIGH-PRIESTS and the PHARI-

\* VATICAN MANUSCRIPT.—39. had died, says. had done, believed.

44. Jesus.

45. that which I he

† 37 John ix. 6. † 40. ver. 4, 23. † 41 John xii. 30. † 44. John xi. 7.

† 45. John 11. 23; x. 42; xii. 14, 18.

σαιοι συνεδριον, και ελεγον· Τι ποιουμεν; <sup>43</sup> οτι  
 σοes a high council, and said; What are we doing? because  
 ουτος ο ανθρωπος πολλα σημεια ποιει. <sup>43</sup> Εαν αφ-  
 this the man many signs does. If we  
 υμεν 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 of us both  
 τον τοπον και το εθνος. <sup>49</sup> Εις δε τις αυτων,  
 the place and the nation. One and a certain of them  
 Καϊαφας, αρχιερευσ ων του ενιαυτου εκεινου,  
 Caiaphas, high-priest being of the year that,  
 ειπεν αυτοις· “Υμεις ουκ οιδατε ουδεν. <sup>50</sup> 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. <sup>51</sup> 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· <sup>52</sup> 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 there  
 διεσκορπισμενα συναγαγη εις εν.  
 having been scattered he should gather into one.  
<sup>53</sup> Απ’ εκεινης ουν της ημερας συνεβουλευ-  
 From that therefore the day they took counsel  
 παντο, ινα αποκτεινωσιν αυτον. <sup>54</sup> 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. <sup>55</sup> 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. <sup>56</sup> Εζητουν ουν  
 passover, that they might purify themselves. They sought then

SEES convened the Sanhe-  
 drim, 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, “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.  
 the DISCIPLES.

54. JESUS.

54. abode with

† 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 al-  
 most 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 xlvii. 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 Ἰησουν, και ελεγον μετ' αλληλων εν τῷ  
the Jesus, and said with each other in the  
ἱερῷ ἑστηκοτες· Τι δοκει ὑμιν· ὅτι ου μη  
temple standing; What think you? that not  
ελθῇ εἰς την ἑορτην; <sup>57</sup> Δεδωκεισαν δε  
he may come to the feast? Had given now  
\* [και] οἱ ἀρχιερεῖς και οἱ Φαρισαῖοι ἐντολην,  
[both] the high-priests and the Pharisees a commandment,  
ἵνα εαν τις γνῶ που ἐστι, μηνυσῃ, ὅπως  
that if any one should know where he is, he should show, how  
πιασωσιν αὐτον.  
they might seize him.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Ὁ οὖν Ἰησους προ ἐξ ἡμερων του πασχα  
The therefore Jesus before six days the passover  
ἦλθεν εἰς Βηθανιαν, ὅπου ἦν Λαζαρος \* [ὁ τεθ-  
came into Bethany, where was Lazarus [he having  
νηκως,] ὃν ἠγειρεν ἐκ νεκρων. <sup>2</sup> Ἐποιησαν οὖν  
been dead, whom he raised out of dead ones. They made therefore  
αὐτῷ δεῖπνον ἐκεῖ, και ἡ Μαρθα διηκονεῖ· ὁ δε  
him a supper there, and the Martha served; the but  
Λαζαρος εἰς ἡν των ἀνακειμενων συν αὐτῷ.  
Lazarus one was of those reclining with him.  
<sup>3</sup> Ἡ οὖν Μαρια λαβουσα λιτραν μυρου ναρδου  
The then Mary having taken a pound of balsam of spikenard  
πιστικης πολυτιμου, ἠλειψε τους ποδας του  
genuine of great price, anointed the feet of the  
Ἰησου, και ἐξεμαξε ταις θριξιν αὐτης τους ποδας  
Jesus, and wiped with the hairs of herself the feet  
αὐτου· ἡ δε οικια ἐπληρωθη ἐκ της οσμης του  
of him; the house was filled with the odor of the  
μυρου. <sup>4</sup> Λεγει οὖν εἰς ἐκ των μαθητων αὐτου,  
balsam. Says therefore one of the disciples of him,  
Ιουδας Σιμωνος Ἰσκαριωτης, ὁ μελλων αὐτον  
Judas of Simon Iscariot, he being about him  
παραδιδοναι· <sup>5</sup> Διατι τουτο το μυρον ουκ ἐπραθη  
to deliver up; Why this the balsam not sold  
τριακοσιαν δηναριων, και ἐδοθη πτωχοις; <sup>6</sup> Εἶπε  
three hundred denarii, and given to poor ones? He said  
δε τουτο, ουχ ὅτι περι των πτωχων ἐμελεν  
now this, not because about the poor it concerned  
αὐτῷ, ἀλλ' ὅτι κλεπτης ἦν, και το γλωσσόκο-  
him, but because a thief he was, and the  
μον εἶχε, και τα βαλλομενα ἐβασταζεν.  
he had, and the things being put in he carried off.  
<sup>7</sup> Εἶπεν οὖν ὁ Ἰησους· Ἀφες αὐτην· εἰς την  
Said therefore the Jesus; Let alone her, for the  
ἡμεραν του ἐνταφιασμου μου τετηρηκεν αὐτο.  
day of the embalming of me she has kept it.  
<sup>8</sup> Τους πτωχους γαρ παντοτε εχετε μεθ' ἑαυ-  
The poor for always you have with your-  
των, ἐμε δε ου παντοτε εχετε. <sup>9</sup> Ἐγὼ οὖν  
selves, me but not always you have. Knew therefore  
ὁχλος πολυς ἐκ των Ἰουδαιων, ὅτι ἐκεῖ ἐστι·  
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?"

<sup>57</sup> Now the HIGH-PRIESTS and the PHARISEES had given \* a Command, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

<sup>1</sup> Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT LAZARUS was whom \* JESUS raised from the Dead.

<sup>2</sup> † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

<sup>3</sup> 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.

<sup>4</sup> \* And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

<sup>5</sup> "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

<sup>6</sup> 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.

<sup>7</sup> JESUS, therefore, said, \* "Suffer her, that she may keep it for the DAY of my EMBALMING.

<sup>8</sup> For † the poor you have always with yourselves; but Me you have not always."

<sup>9</sup> A great Crowd of the Jews, therefore, knew That he was there; and they

\* VATICAN MANUSCRIPT.—57. Commandments that. having been dead—omit. 1. Jesus raised. 3. Jesus. 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. John xiii. 29. † 8. Matt. xxvi. 11; Mark xiv 7.

57. both—omit. 1. he 4. And one of his DISCIPLES, 7. Suffer her, that she may keep

† 3. John xi. 2. † 8.

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.

<sup>10</sup> Εβουλευσαντο δε οι αρχιερεις, ινα και τον Took counsel but the high-priests, that also the Λαζαρον αποκτεινωσιν. <sup>11</sup> 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.

<sup>12</sup> 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, <sup>13</sup> 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;

Ώσαννα, ευλογημενος ο ερχομενος εν ονοματι Hosanna, worthy of blessing he coming in name

κυριου, ο βασιλευς του Ισραηλ. <sup>14</sup> 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. <sup>15</sup> "Μη φοβου, θυγατερ Σιων; having been written; "Not fear, O daughter of Zion;

ιδου, ο βασιλευς σου ερχεται καθημενος επι lo, the king of thee comes sitting on

πωλον ονου." <sup>16</sup> 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.

<sup>17</sup> Εμαρτυρει ουν ο οχλος, ο ων μετ' αυτου, οτι Testified then the crowd, that being with him, that

τον Λαζαρον εφωνησεν εκ του μνημειου, και the Lazarus he called out of the tomb, and

ηγειρεν αυτον εκ νεκρων. <sup>18</sup> Δια τουτο και raised him out of dead ones. On account of this also

υπηνητησεν αυτω ο οχλος, οτι ηκουσαν τουτο met him the crowd, because they heard this

αυτον πεποιθηκεναι το σημειον. <sup>19</sup> 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.

<sup>20</sup> Ησαν δε τινες Έλληνες εκ των αναβαινον- Were and some Greeks of those going

των, ινα προσκυνησωσιν εν τη εορτη. <sup>21</sup> Ουτοι ap, 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.

<sup>10</sup> \* And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

<sup>11</sup> ‡ Because, on account of him, many of the Jews went away, and believed into JESUS.

<sup>12</sup> ‡ THE NEXT DAY, a great CROWD HAVING COME to the FEAST, having heard That JESUS was coming to Jerusalem,

<sup>13</sup> 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!"

<sup>14</sup> And JESUS having found a Young ass, sat on it, as it has been written,

<sup>15</sup> ‡ "Fear not, \* daughter of Zion; behold, thy "KING comes, sitting on "the Colt of an Ass."

<sup>16</sup> 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.

<sup>17</sup> Then THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

<sup>18</sup> On this account also the CROWD met him, Because they heard that he had done This SIGN.

<sup>19</sup> Therefore the PHARISES, said among themselves, ‡ "You see that you are gaining nothing; behold, the WORLD is gone away after him."

<sup>20</sup> 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. 43.

† 12. Matt. xxi. 8; Mark xi. 8; Luke

xix 35, &c.

† 13. Psa. cxviii. 25, 26.

† 15. Zech. ix. 9.

† 16. John xiv. 24.

† 19. John xi. 47, 48.

‡ 20. Acts xviii. 4

ουν προσηλθον Φιλιππῳ, τῷ ἀπο Βηθσαϊδα τῆς  
therefore came to Philip, that from Bethsaida of the  
Γαλιλαίας, καὶ ἠρώτων αὐτον, λεγοντες· Κυριε,  
Galilee, and were asking him, saying; O sir,  
θελομεν τον Ἰησουν ιδειν. <sup>22</sup> Ἐρχεται Φιλιπ-  
we wish the Jesus to see. Comes Philip,  
πος, καὶ λεγει τῷ Ἀνδρεᾷ· \* [καὶ παλιν] Ἀν-  
and says to the Andrew; [and again] An-  
δρεας καὶ Φιλιππος λεγουσι τῷ Ἰησῳ. <sup>23</sup> Ὁ δε  
drew and Philip say to the Jesus. The but  
Ἰησους ἀπεκρινάτο αὐτοῖς, λεγων· Ἐλθλυθεν ἡ  
Jesus answered them, saying; Has come the  
ώρα, ἵνα δοξασθῇ ὁ υἱος του ἀνθρώπου. <sup>24</sup> Ἀμην  
hour, that may be glorified the son of the man. Indeed  
αἶνῃ λεγω ὑμῖν, εἰ μὴ ὁ κοκκος του σιτου  
indeed I say to you, if not the grain of the wheat  
πεσῶν εἰς την γῆν ἀποθάνῃ, αὐτος μονος μένει·  
falling into the ground should die, he alone abides;  
εἰ δὲ ἀποθάνῃ, πολὺν καρπον φερεῖ. <sup>25</sup> Ὁ  
if but it may die. much fruit it bears. He  
φιλῶν την ψυχην αὐτου, ἀπολεσεῖ αὐτην· καὶ  
loving the life of himself, shall lose her; and  
ὁ μισῶν την ψυχην αὐτου ἐν τῷ κόσμῳ τούτῳ,  
he hating the life of himself in the world this,  
εἰς ζωὴν αἰωνιον φυλάξει αὐτην.

into life age-lasting shall keep her.  
<sup>26</sup> Εἰάν μοι διακονῇ τις, μοι ἀκολουθεῖτω·  
If me may serve any one, me let him follow;  
καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακονος ὁ ἐμός  
and where am I, there also the servant of the mine  
ἐσται· εἰάν τις μοι διακονῇ, τιμήσει αὐτον ὁ  
shall be; if any one me may serve, will serve him the  
πατήρ. <sup>27</sup> Νῦν ἡ ψυχὴ μου τεταρακται· καὶ τί  
father. Now the soul of me is troubled; and what  
εἰπῶ· Πατὴρ, σῶσον με ἐκ τῆς ὥρας ταύτης;  
shall I say? O father, save me from the hour this?  
Ἄλλα διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

But on account of this I came to the hour this.  
<sup>28</sup> Πατὴρ, δόξασον σου τὸ ὄνομα. Ἦλθεν οὖν  
O father, glorify of thee the name. Came then  
φωνὴ ἐκ του οὐρανου· “Καὶ ἐδόξασα, καὶ  
a voice out of the heaven; “Both I glorified, and  
παλιν δόξασω.” <sup>29</sup> Ὁ \* [οὖν] ὄχλος ὁ ἑστὼς  
again will glorify.” The [therefore] crowd that standing  
καὶ ἀκουσας, εἶλεγε βροντὴν γεγενενην. Ἄλλοι  
and hearing, said thunder to have been. Others  
εἶλεγον· Ἀγγελος αὐτοῦ λελαλήκεν. <sup>30</sup> Ἀπεκριθὴ  
said; A messenger to him has spoken. Answered  
ὁ Ἰησους καὶ εἶπεν· Οὐ δι’ ἐμε αὕτη ἡ φωνὴ  
the Jesus and said; Not on account of me this the voice  
γεγονεν, ἀλλὰ δι’ ὑμᾶς. <sup>31</sup> Νῦν κρίσις ἐστὶ  
had come, but on account of you. Now a judgment is  
του κόσμου τούτου· νῦν ὁ ἀρχὼν του κόσμου  
the world this; now the ruler of the world  
τούτου· νῦν ὁ ἀρχὼν του κόσμου τούτου ἐκβλή-  
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—omit. 22. come and tell. 23. answered. 28. My NAME. 29. therefore—omit. 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. <sup>32</sup> Καγω εαν υψωθω εκ της  
east out. And I if I should be lifted up from the  
γης, παντας ελκυσω προς εμαυτον. <sup>33</sup> Τούτο  
earth, all will draw to myself. This  
δε ελεγε, σημαινων ποιω θανατω ημελλεν απο-  
but he said, signifying by what death he was about to  
θνησκειν. <sup>34</sup> Απεκριθη αυτω ο οχλος· Ἡμεις  
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; <sup>35</sup> 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. <sup>36</sup> Εως το φως  
darkness not knows where he goes. While the light  
εχει, 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.

<sup>37</sup> Τοσαυτα δε αυτου σημεια πεποιηκοτος  
So many but of him signs having been done  
εμπροσθεν αυτων ουκ επιστευον εις αυτον. <sup>38</sup> 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;” <sup>39</sup> Δια  
and the arm of lord to whom was it revealed?” On account of  
τουτο ουκ ηδυναντο πιστεueιν· οτι παλιν ειπεν  
this not they were able to believe; because again said  
Ἡσαιας· <sup>40</sup> “Τετυφλωκεν αυτων τους οφθαλ-  
Isaia; 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  
so 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.”  
<sup>41</sup> Ταυτα ειπεν Ἡσαιας, οτι ειδε την δοξαν  
These things said Isaiah, because he saw the glory  
αυτου, και ελαλησε περι αυτου. <sup>42</sup> 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  
† GLORY, and spoke of him.

42 Nevertheless, many

\* VATICAN MANUSCRIPT.—34. Then the crowd.

33. Jesus.

† 32. John iii. 14; viii. 28.

† 33. John xviii. 32.

† 34. Psa. lxxxix. 36, 37; ex. 4;

Isa. ix. 7, &c.

† 35. John i. 9; viii. 12; ix. 5; ver. 40.

† 35. John xi. 10; 1 John ii. 11.

† 36. Luke xvi. 8; Eph. v. 3; 1 Thess. v. 5; 1 John ii. 9—11.

† 40. Isa. vi. 9, 10; Matt. xiii. 14.

† 41. Isa. vi. 1.

† 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 αποσυναγωγοι 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  
εμαυτον 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 have spo-  
κε μοι ο πατηρ, ούτω 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 DARK-NESS.

47 And if any one hear, and \* keep not My WORDS, I do not judge him; ‡ for I came not that I might judge the WORLD, but that I might save the WORLD.

48 HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; ‡ 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. 38; 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,) <sup>3</sup> 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. <sup>4</sup> 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 λεντιον, διεζωσεν εαυτον. <sup>5</sup> 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 λεντιω feet of the disciples, and to wipe with the towel 'ω ην διεζωσμενος. <sup>6</sup> 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; <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> 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. <sup>10</sup> Δεγει αυτω ο Ιησους· 'Ο λελουμενος ου Says to him the Jesus; He having been bathed not χρειαν εχει η τους ποδας νιφασθαι, 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. <sup>11</sup> 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,

<sup>3</sup> \* 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,

<sup>4</sup> rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

<sup>5</sup> † 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.

<sup>6</sup> Then he comes to Simon Peter; \* he says to him, "Lord, dost thou wash My FEET?"

<sup>7</sup> Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."

<sup>8</sup> 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."

<sup>9</sup> Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

<sup>10</sup> \* 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."

<sup>11</sup> 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.  
ver. 12—17. ‡ 10. John xv. 3. — ‡ 11. John vi. 64.

† 3. John xiii. 42; xvi. 28.

† 7

12 Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ  
When therefore he had washed the feet of them, and  
ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπέσων 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  
seducing 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 τρώγων μετ’ ἐμοῦ  
that the writing may be fulfilled; “He eating with me,  
τὸν ἄρτον, ἐπήρην ἐπ’ ἐμὲ 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 γενήται, 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, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβανὼν,  
I may send, me receives; he and me receiving,  
λαμβάνει τὸν πέμψαντα με.  
receives him having sent me.  
21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὲν τῷ πνεύματι·  
These things saying the Jesus was troubled in the spirit,  
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-  
μενοι 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 I 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; Luke x. 16.

ΕΙΣ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΕΝ Τῷ ΚΟΛΠῳ ΤΟΥ  
one of the disciples of him in the bosom of the  
Ιησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. <sup>24</sup> ΝΕΥΕΙ ΟΥΝ ΤΟΥΤῳ  
Jesus, whom loved the Jesus. Nods then to him  
Σίμων Πέτρος, πυθεςθαι τις ἀν εἰη περὶ οὗ  
Simon Peter, to ask who it might be concerning of whom  
λεγει. <sup>25</sup> ΕΠΙΠΕΣΑΝ ΔΕ ΕΚΕΙΝΟΣ ΕΠΙ ΤΟ ΣΤΗΘΟΣ  
he speaks. Falling and he on the breast  
ΤΟΥ ΙΗΣΟΥ, ΛΕΓΕΙ ΑΥΤῳ· ΚΥΡΙΕ, ΤΙΣ ΕΣΤΙΝ;  
of the Jesus, he says to him, O lord, who is it?  
<sup>26</sup> ΑΠΟΚΡΙΝΕΤΑΙ ὁ ΙΗΣΟΥΣ· ΕΚΕΙΝΟΣ ΕΣΤΙΝ, ὃ  
Answers the Jesus; He it is, to whom  
ΕΓΩ 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.  
<sup>27</sup> ΚΑΙ ΜΕΤΑ ΤΟ ΨΩΜΙΟΝ, ΤΟΤΕ ΕΙΣΗΛΘΕΝ ΕΙΣ ΕΚΕΙ-  
And after the little piece, then entered into him  
ΝΟΝ ὁ ΣΑΤΑΝΑΣ. ΛΕΓΕΙ ΟΥΝ ΑΥΤῳ ὁ ΙΗΣΟΥΣ· Ὁ  
the adversary. Says then to him the Jesus; What  
ΠΟΙΕΙΣ, ΠΟΙΗΣΟΝ ΤΑΧΙΟΝ. <sup>28</sup> ΤΟΥΤΟ \* [ΔΕ] ΟΥΔΕΙΣ  
thou doest, do thou quickly. This [now] no one  
ΕΓΝΩ ΤΩΝ ΑΝΑΚΕΙΜΕΝΩΝ ΠΡΟΣ ΤΙ ΕΙΠΕΙ ΑΥΤῳ.  
knew of those reclining with why he said to him.  
<sup>29</sup> ΤΙΝΕΣ ΓΑΡ ΕΔΟΚΟΥΝ, ΕΠΕΙ ΤΟ ΓΛΩΣΤΟΚΟΜΟΝ  
Some for thought, seeing that the box  
ΕΙΧΕΝ ὁ ΙΟΥΔΑΣ, ὅτι ΛΕΓΕΙ ΑΥΤῳ ὁ ΙΗΣΟΥΣ· ΑΓΟ-  
had the Judas, that says to him the Jesus; Buy  
ΡΑΣΟΝ ὧν ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΕΙΣ ΤΗΝ ἑΟΡΤΗΝ· ἢ ΤΟΙΣ  
what things need we have for the feast; or to the  
ΠΤΩΧΟΙΣ ἵνα ΤΙ Δῶ. <sup>30</sup> ΛΑΒΩΝ ΟΥΝ ΤΟ  
poor that something he should give Having taken then the  
ΨΩΜΙΟΝ ΕΚΕΙΝΟΣ, ΕΥΘΕΩΣ ΕΞΗΛΘΕΝ· ἦν ΔΕ ΝΥΞ.  
little piece; ecce he, immediately went out; it was and night.  
<sup>31</sup> ὍΤΕ ΕΞΗΛΘΕ, ΛΕΓΕΙ ὁ ΙΗΣΟΥΣ· ΝΥΝ ΕΔΟΞΑΣΘΗ  
When he went out, says the Jesus; Just now was glorified  
ὁ ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ, ΚΑΙ ὁ ΘΕΟΣ, ΕΔΟΞΑΣΘΗ ΕΝ  
the son of the man, and the God, was glorified in  
ΑΥΤῳ. <sup>32</sup> \* [Εἰ ὁ Θεὸς ΕΔΟΞΑΣΘΗ ΕΝ ΑΥΤῳ,] ΚΑΙ  
him. [if the God was glorified in him,] also  
ὁ Θεὸς ΔΟΞΑΣΕΙ ΑΥΤΟΝ ΕΝ ἑΑΥΤῳ, ΚΑΙ ΕΥΘΥΣ  
the God will glorify him to himself, and immediately  
ΔΟΞΑΣΕΙ ΑΥΤΟΝ. <sup>33</sup> ΤΕΚΝΙΑ, ΕΤΙ ΜΙΚΡΟΝ ΜΕΘ'  
will glorify him. O little children, yet a little with  
ἡμῶν ΕΙΜΙ. ΖΗΤΗΣΕΤΕ ΜΕ· ΚΑΙ ΚΑΘΩΣ ΕΙΠΟΝ ΤΟΙΣ  
you I am. You will seek me, and as I said to the  
ΙΟΥΔΑΙΟΙΣ· ὍΤΙ ὅπου ΕΓΩ ὑΠΑΓΩ, ὑμεῖς ΟΥ  
Jews. That where I go, you not

clining on the BOSOM of JESUS † one of his DISCIPLES, whom \* Jesus loved.

<sup>24</sup> To him, therefore, Simon Peter nods, \* and says to him, "Inquire who it is of whom he is speaking."

<sup>25</sup> And he, \*leaning back on the BREAST of Jesus, says to him, "Lord, who is it?"

<sup>26</sup> \* Then JESUS answers, "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.

<sup>27</sup> † And after the LITTLE PIECE, then the ADVERSARY entered into him. \* Jesus, therefore, says to him "What thou doest, do quickly."

<sup>28</sup> No one of THOSE RECLINING knew for what he said this to him.

<sup>29</sup> 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.

<sup>30</sup> He, therefore, having taken the LITTLE PIECE, immediately went out. And it was Night.

<sup>31</sup> When, therefore, he went out, \*Jesus says, † "Just now was the SON of MAN glorified, and †God was glorified by him.

<sup>32</sup> \* † [If GOD be glorified by him,] GOD will also glorify him by himself, and he will immediately glorify him.

<sup>33</sup> 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; xi. 2: xii. 7. 20. 44. 1 27 Luke xxii. 2: John vi. 70. 1 29. John  
xii. 6. 1 31 John xii 23 1 31. John xiv 13, 1 Pet. iv 11 1 32. John xvii.  
1.—d. 1 33. John vi. 33, vii 21. 1.

δυνασθε ελθειν· και υμιν λεγω αρτι. <sup>34</sup> Εντο-  
are able to come; even to you I say now. A com-  
λην και νυν 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. <sup>35</sup> Εν τωτῃ 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. <sup>36</sup> Λεγει αυτω Σιμων Πε-  
you have in each other. Says to him Simon Pe-  
τρος· Κυριε, που υπαγεις; Απεκριθη \* [αυτω] δ  
ter; O lord, where goest thou? Answered [him] the  
Ιησους· Όπου 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.]  
<sup>37</sup> 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. <sup>38</sup> 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 not not a cock will crow, till not thou wilt deny  
με τρις.  
me thrice.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Μη ταρασσεσθω υμων η καρδια· πιστευετε  
Not let be troubled of you the heart; believe you  
εις τον θεον, και εις εμε πιστευετε. <sup>2</sup> 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· <sup>3</sup> 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. <sup>4</sup> Και οπου εγω υπαγω οιδατε,  
you may be. And where I am going you know,  
\* [και] την οδον † οιδατε. <sup>5</sup> 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.

<sup>34</sup> † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

<sup>35</sup> † By this, all will know That you are My Disciples, if you have Love for each other."

<sup>36</sup> 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."

<sup>37</sup> Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

<sup>38</sup> \* 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. Jesus answers. 2. you; Because I. we know the way.

36. him—omit. 4. and—omit.

36. me—omit. 5. and—omit.

38. 5. how do

† 33. See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second οιδατε, 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; 2 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; <sup>6</sup> 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. <sup>7</sup> Ει εγνωσκετε με, και τον πατερα μου  
me. If you had known me, also the father of me  
εγνωσκετε αν· <sup>\*</sup>[και] απ' αρτι γινωσκετε  
you would have known; [and] from now you know  
αυτον, και εωρακατε αυτον. <sup>8</sup> Λεγει αυτω  
him, and have seen him. Says to him

Φιλιππος· Κυριε, δεixon ημιν τον πατερα, και  
Philip; O lord, show to us the father, and  
αρκει ημιν. <sup>9</sup> Λεγει αυτω ο Ιησους· Τοσουτον  
is enough for us. Says to him the Jesus; So long

χρονον μεθ' υμων ειμι, και ουκ εγνωκας με,  
a time with you am I, and not knowest thou me,  
Φιλιππε; <sup>10</sup> Ο εωρακως εμε, εωρακε τον πατερα·  
O Philip? He having seen me, has seen the father;

<sup>\*</sup>[και] πως συ λεγεις· Δειxon ημιν τον πατερα;  
[and] how thou sayest; Show to us the father?

<sup>10</sup> 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. <sup>11</sup> 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.

<sup>12</sup> 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, <sup>13</sup> 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  
δοxασθη ο πατηρ εν τω υιω. <sup>14</sup> Εαν τι αιτη-  
may be glorified the father in the son. If any thing you

σητε εν τω ονοματι μου, εγω ποιησω. <sup>15</sup> 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;

<sup>16</sup> και εγω ερωτησω τον πατερα, και αλλον  
and I will ask the father, and another

<sup>6</sup> JESUS says to him,  
"I am † the WAY, and  
† the TRUTH, and † the  
LIFE. No one comes to  
the FATHER, except by  
me.

<sup>7</sup> If you had known me,  
you would have known my  
FATHER; and from this  
time you know him, and  
have seen him."

<sup>8</sup> Philip says to him,  
"Lord, show us the FA-  
THER, and it is enough for  
us."

<sup>9</sup> 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?"

<sup>10</sup> 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.

<sup>11</sup> Believe me, because  
I am in the FATHER, and  
the FATHER in me; but if  
not, on account of \* his  
WORKS believe me.

<sup>12</sup> † 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;

<sup>13</sup> † and whatever you  
may ask in my NAME, this  
I will do; so that the FA-  
THER may be glorified in  
the son.

<sup>14</sup> If you ask \* anything  
in my name, this I will do.

<sup>15</sup> † If you love me, \* you  
will keep MY COMMAND-  
MENTS;

<sup>16</sup> 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 FATHER. 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 μενῇ μεθ' ὑμῶν  
 helper he will give to you, that he may abide with you  
 εἰς τὸν αἰῶνα· <sup>17</sup> 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 it beholds it,  
 οὐδὲ γινώσκει αὐτό· ὑμεῖς <sup>[δε]</sup> γινώσκετε αὐτό,  
 nor knows it; you [but] know it,  
 ὅτι παρ' ὑμῖν μενεῖ, καὶ ἐν ὑμῖν ἔσται.  
 because with you, it abides, and in you it will be.  
<sup>18</sup> Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς  
 Not I will leave you orphans; I am coming to  
 ὑμᾶς. <sup>19</sup> Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκετι  
 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. <sup>20</sup> 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. <sup>21</sup> Ὁ ἐχὼν τὰς ἐντολάς  
 me, and I in you. He having the commandments  
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν  
 of me, and keeping them, that is he loving  
 με· ὁ δὲ ἀγαπῶν με, ἀγαπήθησεται ἵπὸ 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 ἐμαυτόν.  
 will manifest to him myself.  
<sup>22</sup> Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης)  
 Says to him Judas (not the Iscariot;)  
 Κυρίε, καὶ τί γεγονεν, ὅτι ἡμῖν μέλλεις ἐμφε-  
 O lord, and how has it happened, that to us thou art about to mani-  
 νίσειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη  
 fest thyself, and not to the world? Answered  
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,  
 Jesus and said to him; If any one love me,  
 τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου  
 the word of me he will keep; and the father of me  
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,  
 will love him, and to him we will come,  
 καὶ μονήν παρ' αὐτῷ ποιήσομεν. <sup>24</sup> Ὁ μὴ  
 and abiding 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. <sup>25</sup> Ταῦτα λέλαληκα  
 sending me father. These things I have spoken  
 ὑμῖν, παρ' ὑμῖν μενῶν· <sup>26</sup> ὁ δὲ παράκλητος, τὸ  
 to you, with you abiding; the but helper,  
 πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ  
 spirit the holy, which will send the father in the

you Another Helper, that he may be with you to the AGE;

<sup>17</sup> 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.

<sup>18</sup> I will not leave you Orphans; I am coming to you.

<sup>19</sup> Yet a little while, and the WORLD beholds me no more? but you behold me; Because I live, you also shall live.

<sup>20</sup> In That DAY you shall know That I am in my FATHER, and you in me, and I in you.

<sup>21</sup> 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."

<sup>22</sup> 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?'

<sup>23</sup> 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.'

<sup>24</sup> 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.

<sup>25</sup> These things I have spoken to you, while abiding with you.

<sup>26</sup> 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 αφιημι 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 υμων 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· Ὑπαγω, 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, οὕτω 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;  
οὕτως 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.

μερῶν ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρ-  
abiding in me, and I in him, this bears fruit  
 πον πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν  
much; because apart from me not you are able to do

οὐδέν. <sup>6</sup> Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη  
nothing. If not any one may abide in me, he is cast

ἐξω, ὡς τὰ κλῆμα, καὶ ἐξηρανθῇ· καὶ συναγου-  
out, like the branch, and is withered; and they gather  
 σιν αὐτὰ, καὶ εἰς πυρ βαλλοῦσι, καὶ καίεται.  
them, and into a fire they cast, and it is burned.

<sup>7</sup> Ἐὰν μένῃτε ἐν ἐμοί καὶ τὰ ῥήματα μου ἐν  
If you abide in me and the words of me in

ὑμῖν μένῃ, ὃ ἐὰν θέλητε † αἰτησέσθαι, καὶ  
you may abide, whatever you wish you shall ask, and  
 γενήσεται ὑμῖν. <sup>8</sup> Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ  
it shall be for you. In this was glorified the father

μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε  
of me, that fruit much you might bear, and you shall be

ἐμοὶ μαθηταί. <sup>9</sup> Καθὼς ἠγαπήσε με ὁ πατήρ,  
to me disciples. As loved me the father,

καὶ γὰρ ἠγαπήσα ὑμᾶς· μένετε ἐν τῇ ἀγάπῃ τῇ  
and I loved you; abide you in the love the

ἐμῇ. <sup>10</sup> Ἐὰν τὰς ἐντολάς μου τηρήσητε, μέ-  
mine. If the commandments of me you may keep, you

νίτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς  
will abide in the love of me; as I the commandments

τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν  
of the father of me have kept, and abide of him in

τῇ ἀγάπῃ.  
the love.

<sup>11</sup> Ταῦτα λέλαληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμῇ ἐν  
These things I have spoken to you, that the joy the mine in

ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρῶθῃ. <sup>12</sup> Αὕτη  
you may abide, and the joy of you may be fulfilled. This

ἐστὶν ἡ ἐντολὴ ἡ ἐμῇ, ἵνα ἀγαπᾶτε ἀλλήλους,  
is the commandment at the mine, that you love each other.

καθὼς ἠγαπήσα ὑμᾶς. <sup>13</sup> Μείζονα ταύτης  
as I loved you. Greater of this

ἀγαπῇ οὐδεὶς ἐχει, ἵνα τις τὴν ψυχὴν αὐτοῦ  
love no one has, that any one the life of himself

θῇ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> Ὑμεῖς  
may lay down in behalf of the friends of himself. You

φίλοι μου ἐστέ, ἐὰν ποιεῖτε ὅσα ἐγὼ ἐπέ-  
friends of me are, if you may do what things I com-

λόμαι ὑμῖν. <sup>15</sup> Οὐκέτι ὑμᾶς λέγω δούλους·  
mand you. No more you I call slaves;

ὅτι ὁ δούλος οὐκ οἶδε τι ποιεῖ αὐτοῦ ὁ κύριος·  
because the slave not knows what does of him the lord;

ὑμᾶς δὲ εἰρηκα φίλους, ὅτι πάντα ἃ ἤκουσα  
you but I have called friends, because all things which I heard

παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν. <sup>16</sup> Οὐχ  
from the father of me, I made known to you. Not

ὑμεῖς με ἐξελεξάσθε, ἀλλ' ἐγὼ ἐξελεξάμην  
you me did choose, but I chose

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, *ailecas* the instead of *ailecass* the; 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 ὕμας, ἵνα ὕμεις ὑπαγῆτε και  
you, and appointed you, that you might go and  
καρπον φερῆτε, και ὁ καρπος ὕμων μὲνῃ· ἵνα  
fruit might bear, and the fruit of you might abide; so that  
ὁ, τι αν αιτησῆτε τον πατερα εν τῷ ονοματι  
whatever you may ask the father in the name  
μου, δῶ ὕμιν.  
of me, he may give to you.

17 Ταυτα ἐντελλομαι ὕμιν, ἵνα ἀγαπάτε  
These things I command you, that you may love  
ἀλλήλους. 18 Εἰ ὁ κοσμος ὕμας μισεῖ, γενώσ-  
each other. If the world you hates, you

κετε, ὅτι ἐμε πρώτων ὕμων μεμισήκεν. 19 Εἰ  
know, that me before you it has hated. If

ἐκ του κοσμου ἦτε, ὁ κοσμος αν το ἰδιον ἐφι-  
of the world you were, the world would the own kiss,  
λει· ὅτι δε εκ του κοσμου ουκ εστε, ἀλλ' ἐγώ  
because but of the world not you are, but I

ἐξελεξαμην ὕμας εκ του κοσμου, δια τουτο  
chose you out of the world, on account of this

μισεῖ ὕμας ὁ κοσμος. 20 Μνημονεῦτε του  
hates you the world. Remember you the

λογου, οὗ ἐγώ εἶπον ὕμιν· Ουκ ἐστι δο-  
word, of which I said to you; Not is a slave

μειζων του κυριου αὐτου. Εἰ ἐμε ἐδιώξαν, και  
greater of the lord of himself. If me they persecuted, also

ὕμας διώξουσιν· εἰ τον λογον μου ἐτήρησαν,  
you they will persecute; if the word of me they kept,

και τον ὑμετερον τηρήσουσιν. 21 Ἀλλὰ ταυτα  
also the yours they will keep. But these things

παντα ποιήσουσιν ὕμιν δια το ονομα μου,  
all they will do to you on account of the name of me,

ὅτι ουκ οἰδασι τον πεμφσαντα με. 22 Εἰ μὴ  
because not they know him sending me. If not

ἦλθον και ἐλάλησα αυτοις, ἁμαρτιαν ουκ εἶχον·  
I had came and spoken to them, sin not they had;

νυν δε προφασιν ουκ εχουσι περι της ἁμαρτίας  
now but an excuse not they have about the sin

αυτων. 23 Ὁ ἐμε μισῶν, και τον πατερα μου  
of them, He me hating, also the father of me

μισεῖ. 24 Εἰ τα ἐργα, μὴ ἐποίησα ἐν αυτοις, ἃ  
hates. If the works, not I had done among them, which

οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίας ουκ εἶχον·  
no one other has done, sin not they had;

νυν δε και ἑώρακασιν, και μεμισήκασιν και ἐμε  
now but even they have seen, and have hated both me

και τον πατερα μου. 25 Ἀλλ', ἵνα πληρωθῇ ὁ  
and that father of me. But, that may be fulfilled the

λογος ὁ γεγραμμενος ἐν τῷ νόμῳ αυτων· “Ὅτι  
word the having been written in the law of them; “That

ἐμισήσαν με ὧρεαν.”  
they hated me without cause.”

26 Ὅταν δε ἐλθῇ ὁ παρακλητος, ὃν ἐγώ  
When but may come the helper, whom I

πεμφῶ ὕμιν παρὰ 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. 1 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. 81; x. 32. † 25. Ps. 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. <sup>27</sup> Και υμεις δε  
that will testify concerning me. Also you and

μαρτυρειτε, ὅτι απ' αρχης μετ' εμου εστε.  
shall testify, because from a beginning with me you are.

ΚΕΦ. 15'. 16. <sup>1</sup> Ταυτα λελαληκα υμιν, ινα μη  
These things I have spoken to you, that not

σκανδαλισθητε. <sup>2</sup> Αποσυναγωγους ποιησουσιν  
you may be ensnared. From synagogues they will put

υμας· αλλ' ερχεται ωρα, ινα πας ὁ αποκτεινας  
you; but comes an hour, that every one the killing

υμας, δοξη λατρειαν προσφερειν τῷ θεῳ.  
you, may think a service to offer to the God.

<sup>3</sup> Και ταυτα ποιησουσιν, ὅτι ουκ εγνωσαν τον  
And these things they will do, because not they know the

πατερα, ουδε εμε. <sup>4</sup> Αλλα ταυτα λελαληκα  
father, nor me. But these things I have spoken

υμιν, ινα ὅταν ελθῃ ἡ ὥρα, μνημονευητε  
to you, that when may come the hour, you may remember

αυτων, ὅτι εγω ειπον υμιν. Ταυτα δε υμιν εἰ  
them, that I said to you. These things but to you from

αρχης ουκ ειπον, ὅτι μεθ' υμων ημην. <sup>5</sup> Νυν  
a beginning not I said, because with you I was. Now

δε υπαγω προς τον πεμψαντα με, και ουδεις εἰ  
but I go to him having sent me, and no one of

υμων ερωτα με· Που υπαγεις; <sup>6</sup> Αλλ' ὅτι  
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. <sup>7</sup> 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, ὁ παρακλητος ουκ ελευ-  
If for not I should go away, the helper not will

σεται προς υμας· εαν δε πορευθω, πεμψω αυτον  
come to you; if but I go, I will send him

προς υμας. <sup>8</sup> Και ελθων εκεινος ελεγξει τον  
to you. And having come he will convict th

κοσμον περι ἁμαρτιας, και περι δικαιοσυνης,  
world concerning sin, and concerning righteousness,

και περι κρισεως. <sup>9</sup> Περι ἁμαρτιας μεν, ὅτι  
and concerning judgment. Concerning sin indeed, because

ου πιστευουσιν εις εμε· <sup>10</sup> περι δικαιοσυνης δε,  
not they believe into me; concerning righteousness but,

ὅτι προς τον πατερα μου υπαγω, και ουκετι  
because to the father of me I go away, and no more

θεωρειτε με· <sup>11</sup> περι δε κρισεως, ὅτι ὁ αρχων  
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

<sup>27</sup> And ye also will testify, Because you are with me from the Beginning.

## CHAPTER XVI.

<sup>1</sup> These things I have spoken to you, that you may not be ensnared.

<sup>2</sup> † 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.

<sup>3</sup> And † these things they will do Because they know not the FATHER, nor me.

<sup>4</sup> 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.

<sup>5</sup> And now † I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

<sup>6</sup> But Because I have said These things to you, SORROW has filled Your HEART.

<sup>7</sup> 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.

<sup>8</sup> And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

<sup>9</sup> concerning Sin, indeed, Because they believe not into me;

<sup>10</sup> but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

<sup>11</sup> and concerning Judg-

\* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xxiv. 48; Acts 1. 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; xi. 24. † 7. John vii. 39; xiv. 10, 20; xv. 20.

του κοσμου τουτου κεκριται. <sup>12</sup> Ετι πολλα εχω  
of the world this has been judged. Yet many things I have  
λεγειν υμιν, αλλ' ου δυνασθε βασταζειν αρτι.  
to say to you, but not you are able to bear now.  
<sup>13</sup> 'Οταν δε ελθη εκεινος, το πνευμα της  
When but may come he, the spirit of the  
αληθειας, οδγησει υμας εις πασαν την αλη-  
truth, he will lead you into all the truth.  
θειαν. Ου γαρ λελησει 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. <sup>14</sup> Εκεινος εμε δαξασει, οτι εκ του εμου  
to you. He me will glorify, because out of the mine  
ληψεται, και αναγγελει υμιν. <sup>15</sup> 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.  
<sup>16</sup> 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.]  
<sup>17</sup> 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; <sup>18</sup> 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.]  
<sup>19</sup> Εγνων δε 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; <sup>20</sup> 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. <sup>21</sup> Η γυνη οταν τικτη, λυπην εχει,  
shall become. The woman when she may bear, sorrow has,

ment, Because † the RULER of this WORLD has been judged.

<sup>12</sup> I have yet Many things to tell you, † but you cannot bear them now.

<sup>13</sup> 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.

<sup>14</sup> He will glorify Me; Because he will take of MINE, and declare to you.

<sup>15</sup> † 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.

<sup>16</sup> † A little while, and you see me \* no more, and again a little while, and you will see me."

<sup>17</sup> 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?'"

<sup>18</sup> They said, therefore, "What is this that he is saying, 'A \* little while?' We know not."

<sup>19</sup> \* 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?'"

<sup>20</sup> 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.

<sup>21</sup> † 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  
19. what he says—omit. 19. Jesus.

† 11. See Note on chap. xiv. 30.

† 12. Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12.  
20, 27. † 13. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10.  
33; xiii. 33; xiv. 10. † 21. Isa. xxvi. 17.

† 13. John xiv. 17, 26; xv. 26; 1 John ii.  
† 16. ver. 10; John vii.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησῇ  
because has come the hour of her; when but she may have borne  
τὸ παιδίον, οὐκετι μνημονεύει τῆς θλίψεως,  
the child, no more she remembers of the distress,  
διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς  
on account of the joy, that was born a man into  
τὸν κόσμον. <sup>22</sup> Καὶ ὑμεῖς οὖν λύπην μὲν νῦν  
the world. And you therefore sorrow indeed now  
ἐχετε· παλιν δὲ ὀφθαίμι ὑμᾶς, καὶ χαρησεται  
have; again but I will see you, and will be rejoiced  
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς  
of you the heart, and the joy of you no one  
αἶρει ἀφ' ὑμῶν. <sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε  
takes from you; and in that the day me  
οὐκ ἐρωτήσετε οὐδέν· Ἀμήν ἀμήν λέγω ὑμῖν,  
not you will ask nothing; Indeed indeed I say to you,  
ὅτι ὅσα αὐ αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματι  
that whatever you may ask the father in the name  
μοῦ, δώσει ὑμῖν. <sup>24</sup> Ἔως ἄρτι οὐκ ᾔτησατε  
of me, he will give to you. Till now not you asked  
οὐδέν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήψετε,  
nothing in the name of me; ask you, and you shall receive,  
ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.  
so that the joy of you may be completed.

<sup>25</sup> Ταῦτα ἐν παροιμίαις λέλαλῃκα ὑμῖν·  
These things in figures I have spoken to you;  
ἐρχεται ὥρα, ὅτε οὐκετι ἐν παροιμίαις λαλήσω  
comes an hour, when no more in figures I will speak  
ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀνα-  
tally you, but plainly concerning the father I will  
γελῶ ὑμῖν. <sup>26</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-  
tell you. In that the day in the name  
ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ  
of me you will ask; and not I say to you, that I  
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· <sup>27</sup> αὐτὸς γὰρ  
will treat the father concerning you; himself for  
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφίληκατε,  
the father loves you, because you me have loved,  
καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ  
and have believed, that I from the God  
ἐξηλθον. <sup>28</sup> Ἐξηλθον παρὰ τοῦ πατρὸς, καὶ  
came out. I came out from the father, and  
ἐληλυθα εἰς τὸν κόσμον· παλιν ἀφίημι τὸν  
have come into the world; again I leave the  
κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.  
world, and am going to the father.

<sup>29</sup> Λέγουσιν \* [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,  
Say [to him] the disciples of him; Lo,  
νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν  
now plainly thou speakest, and a figure not one  
λέγεις. <sup>30</sup> Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ  
thou sayest. Now we know, that thou knowest all things, and  
οὐ χρειαίαν ἔχεις, ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ  
no need has, that any one should ask; in this  
πιστεύομεν, ὅτι ἀπὸ θεοῦ ἐξηλθες. <sup>31</sup> Ἀπεκ-  
we believe, that from God thou didst come out. An-

Because her TIME has  
come; but when she has  
borne the CHILD, she re-  
members the DISTRESS no  
more, on account of the JOY  
That a Man was born into  
WORLD.

<sup>22</sup> 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.

<sup>23</sup> And in That DAY you  
will ask Me nothing. † In-  
deed, I assure you, What-  
ever you may ask the FA-  
THER in my NAME, he will  
give you.

<sup>24</sup> Till now you asked  
nothing in my NAME; ask,  
and you shall receive, so  
† that your JOY may be  
completed.

<sup>25</sup> 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 FA-  
THER.

<sup>26</sup> In That DAY you will  
ask in my NAME, and I do  
not say to you, That I will  
entreat the FATHER for  
you;

<sup>27</sup> † for the FATHER  
himself loves you, Because  
you have loved me, and  
I have believed that I came  
out from \* GOD.

<sup>28</sup> † I came out from the  
FATHER, and have come  
into the WORLD; again I  
leave the WORLD, and am  
going to my FATHER."

<sup>29</sup> His DISCIPLES said  
to him, "Behold, now thou  
art speaking plainly, and  
without a Figure.

<sup>30</sup> 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."

<sup>31</sup> \* Jesus answered,

\* VATICAN MANUSCRIPT.—27. the FATHER.

29. to him—omit.

31. Jesus.

† 22. Luke xxiv. 41, 52; John xx. 20.  
John xv. 11. † 27. John xiv. 21, 23.  
John xiii. 3.

† 23. Matt. vii. 7; John xiv. 13; xv. 16.  
† 27. ver. 30; John iii. 13; xvii. 8.

† 24.  
† 28.

ῤιθη αυτοις ὁ Ἰησοῦς· Ἀρτι πιστευετε· <sup>32</sup> ἰδου,   
 answered them the Jesus Now do you believe; Lo,   
 ἐρχεται ὥρα, καὶ νυν ἐληλυθεν, ἵνα σκορπισθῇτε   
 comes an hour, and now is come, that you will be scattered   
 ἕκαστος εἰς τὰ ἴδια, καὶ ἐμε μόνον ἀφήτε· καὶ   
 everyone to the own, and me alone you may leave; and   
 οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι.   
 not I am alone, because the Father with me is.   
 <sup>33</sup> Ταῦτα λέλαληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην   
 These things I have spoken to you, that in me peace   
 ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἐχετε· ἀλλὰ θάρ-   
 you may have. In the world affliction you have; but be you of   
 σετε, ἐγὼ νενίκηκα τὸν κόσμον.   
 bold courage, I have overcome the world.

ΚΕΦ. ιζ'. 17.

<sup>1</sup> Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐγῆρε τούς   
 These things spoke the Jesus, and lifted up the   
 ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε·   
 eyes of him to the heaven, and said:   
 Πάτερ, ἐληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν,   
 Father, is come the hour; glorify of thee the son,   
 ἵνα \* [καὶ] ὁ υἱός σου δοξασθῇ σε· <sup>2</sup> καθὼς ἐδώ-   
 that [also] the son of thee may glorify thee; as thou   
 κας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα παν ὃ   
 gavest to him authority over all flesh, so that all which   
 δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.   
 thou hast given to him, he may give to them life age-lasting.   
 <sup>3</sup> Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γένησιν   
 This and is the age-lasting life, that they might know   
 σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας   
 thee the only true God, and whom thou hast sent   
 Ἰησοῦν Χριστόν. <sup>4</sup> Ἐγὼ σε ἐδόξασα ἐπὶ τῆς   
 Jesus Christ. I thee glorified on the   
 γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκας μοι, ἵνα   
 earth; the work I finished, which thou hast given me, that   
 ποιήσω. <sup>5</sup> Καὶ νυν δόξασον με, σὺ πατήρ, παρὰ   
 I might do. And now glorify me, thou O Father, with   
 σεαυτῷ, τῇ δόξῃ, ἣ εἶχον, πρὸ τοῦ τὸν   
 thyself, with the glory, which I had, before of thee the   
 γινόμεν εἶναι, παρὰ σοί. <sup>6</sup> Ἐφανερώσα σου τὴν   
 world to be, with thee. I manifested of thee the   
 οὐρανοῦ τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ   
 name to thee ones, whom thou hast given to me out of the   
 κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας·   
 world; thine they were, and to me them thou hast given;   
 καὶ τὸν λόγον σου τετήρηκασι. <sup>7</sup> Νυν ἐγνώ-   
 and the word of thee they have kept. Now they   
 σκαν, ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σου   
 know, that all things whatever thou hast given me, from thee

them, "Do you now be-   
 lieve?"

<sup>32</sup> 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, Be-   
 cause the FATHER is with   
 me.

<sup>33</sup> These things I have   
 spoken to you, that in me   
 you may have Peace. † In   
 the WORLD you have Af-   
 fliction; but be of good   
 courage; ‡ I have con-   
 quered the WORLD."

CHAPTER XVII.

<sup>1</sup> JESUS spoke these   
 things, and lifted up his   
 EYES to HEAVEN, and said,   
 "Father, the HOUR is   
 come; glorify Thy SON,   
 that \* the SON may glorify   
 thee;

<sup>2</sup> ‡ 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.

<sup>3</sup> And this is the ET-   
 ERNAL Life, that they may   
 know thee, the ONLY TRUE   
 God, and him whom thou   
 didst send, Jesus Christ.

<sup>4</sup> ‡ I glorified thee on the   
 EARTH, ‡ \* having finished   
 the WORK which thou hast   
 given me, that I might do   
 it.

<sup>5</sup> And now, O Father,   
 glorify thou me with thy-   
 self, with the GLORY which   
 I had with thee before the   
 WORLD WAS.

<sup>6</sup> 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.

<sup>7</sup> 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; 1 J. 3; xix. 30.

εστιν<sup>8</sup> ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκα  
is; because the words which thou hast given me, I have given  
αυτοῖς· καὶ αὐτοὶ ἐλάβον, καὶ ἐγνώσαν ἀληθῶς,  
to them; and they received, and knew truly,  
ὅτι παρὰ σου ἐξήλθον, καὶ ἐπίστευσαν, ὅτι σὺ  
that fr. thee I came out, and believed that thou  
με ἀπεστείλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ  
me didst send. I concerning them ask, not  
περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν  
concerning the world I ask, but concerning whom  
δέδωκας μοι, ὅτι σοὶ εἰσὶ· <sup>10</sup> καὶ τὰ ἐμὰ πάντα  
thou hast given me, because thine they are; and the mine all  
ἐπ' ἐστὶ, καὶ τὰ σα ἐμε, καὶ δεδοξασμαι ἐν  
name is, and the thine mine, and I have been glorified in  
αὐτοῖς. <sup>11</sup> Καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ  
them. And no more I am in the world, and  
οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σέ ἐρχο-  
these in the world are, and I to thee am  
μαι. Πάτερ ἁγίε, τηρήσον αὐτοὺς ἐν τῷ ὀνο-  
coming. O father holy, keep them in the name  
ματι σου, ᾧ δέδωκας μοι· ἵνα ὡσιν ἐν,  
of thee, by which thou hast given to me; that they may be one,  
καθὼς ἡμεῖς. <sup>12</sup> Ὅτε ἦμην μετ' αὐτῶν \* [ἐν τῷ  
as we. When I was with them in the  
κόσμῳ,] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνοματι  
world,] I kept them in the name  
σου· οὓς δέδωκας μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ  
of thee, whom thou hast given to me, I guarded, and no one of  
αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα  
them was destroyed, if not the son of the destruction, that  
ἡ γραφὴ πληρωθῇ. <sup>13</sup> Νῦν δὲ πρὸς σέ ἐρχομαι,  
the writing may be fulfilled. Now and to thee I am coming,  
καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν  
and these things I say in the world, that they may have the  
χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.  
joy the mine fulfilled in them.  
<sup>14</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ  
I have given to them the word of thee; and the  
κόσμος ἐμισήσεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ  
world hated them, because not they are of the  
κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.  
world, as I not am of the world.  
<sup>15</sup> Ὅτι ἐρωτῶ, ἵνα ἔρῃς αὐτοὺς ἐκ τοῦ κόσ-  
Not I ask, that thou wouldst take them out of the world,  
μου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
but that thou wouldst keep them from the evil one.  
<sup>16</sup> Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ  
Of the world not they are, as I of the  
κόσμου οὐκ εἰμι. <sup>17</sup> Ἀγιασον αὐτοὺς ἐν τῇ  
world not am. Sanctify them in the

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 be-  
lieved That thou didst  
send Me.

9 I entreat for them;  
not for the world I en-  
treat, but for those whom  
thou hast given me; Be-  
cause they are thine.

10 And all mine are  
thine, and † thine are  
mine; and I have been glo-  
rified 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 DE-  
STRUCTION; † that the  
SCRIPTURE might be veri-  
fied.

13 But now I am com-  
ing 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; Be-  
cause 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.  
which thou hast given them me; and I guarded them.

12. in the world—omit.

12. NAME, by

† 8. John viii. 28; xii. 40; xiv. 10.

† 10. John xvi. 15.

† 12. John vi. 71; xiii. 12.

† 12. Psa. cix. 8; Acts i. 20.

† 14. John xv. 18, 19; 1 John iii. 13.

† 15. Matt. vii.

8; 2 Thess. iii. 3; 1 John v. 18

† 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 22

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 Ινα 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, οτι 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 ωσιν 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 ωσι τετελειωμε-  
them, and thou in me;) that they may be perfected  
νοι εις εν, \* [και] ινα γνωσκη ὁ κοσμος, οτι 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 εimi εγω, κακεινοι ὡσι μετ'  
I wish, that where am I, also they may be with  
εμου· ινα θεωρωσι την δι· ξαν την εμην, ην  
me; that they may behold the ry the mine, which  
εδωκας μοι, οτι ηγαπησας με προ καταβολης  
thou didst give to me, because thou didst love me before a laying down  
κοσμου. 25 Πατερ δικαιο, και ὁ κοσμος σε ουκ  
of a world. O father righteous, and the world thee not  
εγνω· εγω δε σε εγνω, και οὗτοι εγνωσαν οτι  
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 † I 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, † I 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 † I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but † I knew Thee, and these knew That thou didst send Me.

26 And I made known, and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and † 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. † 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.

<sup>1</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς  
These things saying the Jesus went out with the  
μαθηταῖς αὐτοῦ περὰν τὸν χειμάρρου τοῦ  
disciples of himself beyond the brook of the  
Κεδρὼν, ὅπου ἦν κηπος, εἰς ὃν εἰσηλθεν αὐτός  
Kedron, where was a garden, into which entered himself  
καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> Ἦδει δὲ καὶ Ἰουδᾶς, ὁ  
and the disciples of him. Knew and also Judas, he  
παραδίδους αὐτοῦ, τὸν τόπον· ὅτι πολλακίς  
delivering up him, the place; because often  
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν  
met the Jesus there with the disciples  
αὐτοῦ. <sup>3</sup> Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σκῆραν,  
of himself. Tho then Judas having taken the band,  
καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὄπληρας,  
and from the high-priests and Pharisees officers,  
ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ  
comes there with torches and lamps and  
ὀπλῶν. <sup>4</sup> Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχο-  
weapons. Jesus therefore knowing all the things com-  
μένα ἐπ' αὐτοῦ, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζη-  
ing on him, going out said to them; Whom seek  
τεῖτε; <sup>5</sup> Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Να-  
you; They answered him; Jesus the Na-  
ζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι.  
Nazarene. Says to them the Jesus; I am.  
(Ἰστῆκεν δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτοῦ,  
(Was standing and also Judas, the delivering up him,  
μετ' αὐτῶν.) <sup>6</sup> Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι  
with thou.) When therefore he said to them; That  
ἐγὼ εἰμι ἀπηλθὼν εἰς τὰ ὀπίσω, καὶ ἐπεσον  
I am; they went into the behind, and fell  
ἐν τῇ γῇ. <sup>7</sup> Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα  
on the ground. Again then them he asked; Whom  
ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.  
seek you? They and said, Jesus the Nazarene.  
<sup>8</sup> Ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι.  
Answered Jesus; I said to you, that I am;  
εἰ οὖν ἐμε ζητεῖτε, ἀφετε τοὺτους ὑπάγειν.  
if therefore me you seek, suffer these to go.  
<sup>9</sup> ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· “Ὅτι οὗς  
so that might be fulfilled the word, which he said; “That whom  
δεδώκας μοι, οὐκ ἀπολέσα ἐξ αὐτῶν οὐδενα.”  
thou hast given to me, not lost of them no one.”  
<sup>10</sup> Σίμων οὖν Πέτρος ἔχων μαχαίραν, εἰλκυσεν  
Simon then Peter having a sword, drew  
ἐκ τῆς θύτης, καὶ ἐπίασε τὸν τοῦ ἀρχιερέως δούλον,  
her, and struck the of the high-priest slave,  
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ  
and cut off of him the ear the right. Was now  
ὄνομα τῷ δούλῳ Μαλχος. <sup>11</sup> Εἶπεν οὖν ὁ Ἰη-  
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

<sup>1</sup> \* Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.

<sup>2</sup> NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because \* Jesus often met there with his DISCIPLES.

<sup>3</sup> † THEN JUDAS, having obtained the BAND and OFFICERS from the HIGH-PRIESTS and \* PHARISEES, comes there with TORCHES, and LAMPS, and WEAPONS.

<sup>4</sup> JESUS, therefore, know- ing ALL THINGS that were COMING upon him, going out, \* says to them, “Whom do you seek?”

<sup>5</sup> 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.

<sup>6</sup> When therefore, he said to them, “I am he,” they went back, and fell on the Ground.

<sup>7</sup> Then he asked them again, “Whom do you seek?” And THEY said, “Jesus, the NAZARENE.”

<sup>8</sup> Jesus answered, “I told you That I am he; if, therefore, you seek Me, permit these to go.”

<sup>9</sup> That the WORD might be fulfilled which he said, † “Of those whom thou hast given me, I lost no one.”

<sup>10</sup> † 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.

<sup>11</sup> JESUS, therefore,

\* VATICAN MANUSCRIPT.—1. JESUS. 5. He says to them, “I am JESUS.”

2. JESUS. 10. EAR-TIP.

3. PHARISEES. 4. says.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 30. Luke xxii. 47; Acts i. 10. † 9. John xvii. 12. 47; Luke xxii. 49, 50.

‡ 3. Matt. xxvi. 47; Mark xiv. 43; † 10. Matt. xxvi. 51; Mark xiv.

σουσ τῷ Πέτρῳ· Βαλε την μαχαιραν εἰς την  
 us to the Peter; Put up the sword into the  
 ὀθηκην· το ποτηριον δ δεδωκε μοι ὁ πατηρ, οὐ  
 sh-rath; the cup which has given to me the father, not  
 μὴ πῶ αὐτο;  
 not should I drink it?

12 Ἡ οὖν σπειρα καὶ οἱ χιλιάρχος καὶ οἱ ὑπη-  
 The then band and the commander and the offi-  
 ρεται τῶν Ἰουδαίων συνελαβόν του Ἰησοῦν, καὶ  
 cers of the Jews apprehended the Jesus, and  
 ἐδῆσαν αὐτον, 13 καὶ ἀπηγαγόν αὐτον πρὸς  
 bound him, and led him to  
 Ἀνναν πρωτον· ἦν γὰρ πενήθερος του Καϊαφα,  
 Annas first; he was for father-in-law of the Caiaphas,  
 ὃς ἦν ἀρχιερεὺς του ἐνιαυτοῦ ἐκείνου. 14 Ἦν  
 who was high-priest of the year that. Was  
 δὲ Καϊαφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι  
 now Caiaphas he having advised the Jews, that

συμφερεῖ ἓνα ἄνθρωπον ἀπολεσθαι ὑπὲρ του  
 it is better one man to be destroyed in behalf of the  
 λαοῦ. 15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος,  
 people. Followed and the Jesus Simon Peter,  
 καὶ ὁ ὁλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος  
 and the other disciple. The and disciple that

ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεῖσηλθε τῷ  
 was known to the high-priest, and went in with the  
 Ἰησοῦ εἰς την αὐλήν του ἀρχιερεως. 16 Ὁ δὲ  
 Jesus into the palace of the high-priest. The but

Πέτρος εἰστήκει πρὸς τὴν θύρην ἔξω. Ἐξῆλθεν  
 Peter stood at the door without. Went out

οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ  
 therefore the disciple the other, who was known to the  
 ἀρχιερεῖ, καὶ εἶπε τῇ θυρῳρῳ, καὶ εἰσηγάγε τον  
 high-priest, and spoke to the door-keeper, and brought in the  
 Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη ἡ θυρῳρῳς  
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ του  
 to the Peter; Not also thou of the disciples art the  
 ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμι.  
 man this? Says he; Not I am.

18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀν-  
 Stood and the slave and the officers a  
 θρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-  
 could be having made, because cold it was, and warmed  
 μαινοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς  
 themselves; was and with them the Peter standing  
 καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἤρω-  
 and warming himself. The therefore high-priest asked

τήσε τον Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ,  
 the Jesus concerning the disciples of him,  
 καὶ περὶ τῆς διδασχῆς αὐτοῦ. 20 Ἀπεκρίθη  
 and concerning the teaching of him. Answered

αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρήρησα ἐλάλησα τῷ  
 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 ap-  
 prehended 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 ex-  
 pedient 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. There-  
 fore, \* THAT OTHER DIS-  
 CIPLE who was the AC-  
 QUAINANCE of the HIGH-  
 PRIEST, went out, and  
 spoke to the DOOR-KEEP-  
 ER, and brought in PETER.

17 Then THAT FEMALE  
 SERVANT, the DOOR KEEP-  
 ER, 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, Be-  
 cause 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. 51; Luke xxii. 54. † 16. Matt. xxvi. 69; Mark xiv. 60; Luke xxii. 54.

κοσμή· ἐγὼ παντοτε ἐδίδαξα ἐν συναγωγῇ καὶ  
world; I always taught in a synagogue and  
ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-  
in the temple, where all the Jews come together;  
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδεν. 21 Τί με  
and in secret I said nothing. Why me  
ἐπερωτάς; ἐπερωτήσων τοὺς ἀκηκοτάς, τί  
dost thou ask? ask those having heard, what  
ἐλάλησα αὐτοῖς· ἰδε, οὗτοι οἰδασιν ἃ εἶπον  
I said to them; lo, they know what things I said.  
ἐγὼ. 22 Ταῦτα δὲ αὐτὸν εἰπόντος, εἰς τῶν  
I. These things and of him having said, one of the  
ὑπηρέτων παρεστήκως ἔδωκε ῥαπίσμα τῷ  
officers having stood by gave a blow to the  
Ἰησοῦ, εἰπών· Οὕτως ἀποκρινὴ τῷ ἀρχιερεῖ;  
Jesus, saying; Thus dost thou answer the high-priest?  
23 Ἀπεκριθὴ αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλη-  
Answered him the Jesus; If evil I spoke,  
σα, ματυρήσων περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,  
testify concerning the evil; if but well,  
τί με δέρεῖς;  
why me dost thou beat?

24 Ἀπεστείλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς  
† Sent him the Annas having been bound to  
Καϊάφαν τὸν ἀρχιερεῖα. 25 Ἦν δὲ Σίμων Πέτρος  
Caiaphas the high-priest. Was and Simon Peter  
ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ·  
standing and warming himself. They said therefore to him;  
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; Ἡρνή-  
Not also thou of the disciples of him thou art? Denied  
σατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. 26 Λέγει  
he, and said; Not I am. Says  
εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενῆς ὢν  
one of the slaves of the high-priest, a relative being  
οὗ ἀπεκοψέ Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε  
of whom cut off Peter the ear; Not I thee  
εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 Πάλιν οὖν  
saw in the garden with him? Again therefore  
ἠρνήσατο ὁ Πέτρος· καὶ εὐθὺς ἀλεκτὰρ ἐφω-  
denied the Peter; and immediately a cock crew.  
γήσεν.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα  
They lead then the Jesus from of the Caiaphas  
εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα. Καὶ αὐτοὶ  
into the judgment hall; it was and morning. And they  
οὐκ εἰσηλθόντες εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-  
not went into the judgment hall, that not they might  
θωσιν, ἀλλ' ἵνα φαγῶσι τὸ πάσχα. 29 Ἐξήλ-  
be defiled, but that they might eat the passover. Went  
θεν οὖν ὁ Πίλατος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα  
out therefore the Pilate to them, and said; What

to the world; I always taught in a Synagogue and in the temple, where All the Jews come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those HAVING HEARD what 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 † PRÆTORIUM. It was now morning; and they went not into the PRÆTORIUM so that they might not be defiled, but † that they might eat the PASSOVER.

29 PILATE, therefore, went out to them, and \* said, "What Accusation

\* VATICAN MANUSCRIPT.—23. Jesus.

27. Peter.

29. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock-crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. 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. 57. † 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 58. † 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 35. † 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  
κακασποιος, 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 according to the law of you judge him.

Ειπον \* [ουν] αυτω οι Ιουδαιοι· Ἡμιν ουκ  
Said [therefore] to him the Jews; To us not

εξεστιν αποκτειναι ουδενα. 32· ἵνα δ λογος του  
it is lawful to kill no one. So that the word of the

Ιησου πρηρωθη, ον ειπε, σημαινων ποιω θανα-  
Jesus might be fulfilled, which he said, pointing out by what death  
τω ημελλον αποβησκειν.  
he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον παλιν 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? An-

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? An-

κριθη ο Πιλατος· Μητι εγω Ιουδαιος ειμι; το  
answered the Pilate; Not I a Jew am? the

εθνος το σον και οι αρχιερεις παρεδωκαν σε  
nation the thine and the high-priests delivered up thee

εμοι τι εποιησας, 36 Απεκριθη Ιησους· Ἡ  
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 δ ων εκ της αλη-  
truth 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 ειπων,  
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 I have been born; and for this I have come into the world, that I may testify to the TRUTH. † EVERY ONE who is of the TRUTH, hears MY VOICE."

38 PILATE says to him, "What is Truth?" † And saying This, he went out

\* VATICAN MANUSCRIPT.—20. of this MAN.

31. Pilate. 31. therefore—omit.

34. him—omit.

37. I am.

† 32. Matt. xx. 19; John xii. 32, 33.

† 33. Matt. xxvii. 11.

† 36. 1 Tim. vi. 18.

† 37. John viii. 47; 1 John iii. 19; iv. 6. xiv. 4, 6.

† 38. Matt. xxvii. 24; Luke xxi. 4; John

παλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει  
again he went out to the Jews, and says  
αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ.  
to them; I not one fault find in him.  
39 Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω  
It is but a custom for you, that one to you I release  
ἐν τῷ πάσχα· βουλευσθε οὖν, ὑμῖν ἀπολύσω  
in the passover; are you willing therefore, to you I release  
τον βασιλεῖα των Ἰουδαίων; 40 Ἐκραυγασαν οὖν  
the king of the Jews? They cried out then  
παλιν \* [παντες,] λεγοντες· Μὴ τούτον, ἀλλὰ  
again [all,] saying; Not this, but  
τον Βαραββαν. Ἦν δὲ ὁ Βαραββας ληστής.  
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ΙΘ'. 19.

1 Τότε οὖν ἐλάβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ  
Then therefore took the Pilate the Jesus, and  
μαστιγῶσε. 2 Καὶ οἱ στρατιῶται πλεξάντες  
scourged. And the soldiers braiding  
στεφανὸν ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν κεφαλὴν  
a crown of thorns, placed of him to the head,  
λῆ, καὶ ἱμάτιον πορφύρου περιέβαλον αὐτόν,  
and a mantle purple threw about him,  
3 καὶ ἐλεγον· Χαίρε ὁ βασιλεὺς των Ἰουδαίων·  
and said; Hail the king of the Jews;  
καὶ ἐδίδουν αὐτῷ ῥαπισματα. 4 Ἐξῆλθεν παλιν  
and they gave him blows. Went again  
ἐξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἰδε, ἀγὼ ὑμῖν  
out the Pilate, and says to them; Lo, I bring to you  
αὐτόν ἐξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν  
him out, that you may know, that in him not one  
αἰτίαν εὗρισκω. 5 (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω,  
fault I find. (Came then the Jesus out,  
φορῶν τὸν ἀκανθινὸν στεφανόν, καὶ τὸ πορφυ-  
wearing the thorny crown, and the purple  
ρον ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἰδε, ὁ ἀνθρώ-  
mantle,) And he says to them; See, the man.  
πος. 6 Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ  
When therefore saw him the high-priest and the  
ὑπηρέται, ἔκραυγασαν λεγοντες· Σταυρώσω-  
officers, they cried out saying; Crucify,  
στω αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος·  
crucify him. Says to them the Pilate;  
Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ  
Take him you, and crucify; I for  
οὐχ εὗρισκω ἐν αὐτῷ αἰτίαν. 7 Ἀπεκριθῆσαν  
not find in him a fault. Answered  
αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχωμεν, καὶ  
him the Jews; We a law have, and  
κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθάνειν,  
according to the law of us he ought to die,  
ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν  
because himself, a son of God he made. When therefore  
ἤκουσεν ὁ Πιλάτος τούτον τὸν λόγον, μάλλον  
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. PILATE WENT.

5. Jesus.

3. they came to him and said.

7. the LAW.

4. And

† 30. 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. 18.

† 7. Lev. xxiv. 10.

† 7. Matt. xxvi

65; John v. 18; x. 33.

εφοβηθη· <sup>9</sup> και εισηλθεν εις το πραιτωριον παλιν, he was afraid; and went into the judgment-hall again, και λεγει τῷ Ἰησοῦς· Ποθεν εἰ σὺ; Ὁ δὲ Ἰη- and says to the Jesus; Whence art thou? The but Je- σους ἀποκριθὲν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> Λεγει οὖν an answer not gave to him. Says then αὐτῷ ὁ Πιλάτος· Εμοίου λαλεῖς; οὐκ οἶδας, to him the Pilate; To me not thou dost speak? not knowest thou, ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, και ἐξουσίαν that authority I have to crucify thee, and authority ἔχω ἀπολῦσαι σε, <sup>11</sup> Ἀπεκριθὲν Ἰησοῦς· Οὐκ I have to release thee? Answered Jesus; Not εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ thou couldst have authority not any against me, if not ἦν σοι δεδομένος ἀναθεν· δια τοῦτο ὁ it was to thee having been given from above; on account of this he παραδίδωμι με σοι, μείζονα ἁμαρτίαν ἔχει. <sup>12</sup> Ἐκ delivering up me to thee, greater sin has. From τούτου ἐζητεῖ ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ this seeks the Pilate to release him. The δε Ἰουδαῖοι ἐκραζόν, λεγοντες· Ἐὰν τούτον but Jews cried out, saying; If this ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ thou release, not thou art a friend of the Cesar; every one the βασιλεῖα ἑαυτὸν ποιεῖν, ἀντιλεγει τῷ Καίσαρι. king himself making, speaks against the Cesar. <sup>13</sup> Ὁ οὖν Πιλάτος ἀκουσας τούτον τὸν λόγον, Therefore Pilate having heard this the word, ἤγαγεν ἐξω τὸν Ἰησοῦν, και ἐκαθίσεν ἐπὶ τοῦ brought out the Jesus, and sat down on the βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, tribunal into a place being called Pavement, Ἑβραϊστί δὲ Γαββαθα <sup>14</sup> (ἦν δὲ παρασκευὴ τοῦ in Hebrew but Gabbatha; (it was and a preparation of the πασχα, ὥρα δὲ ὥσει ἑκτῇ) και λεγει τοῖς Ἰου- passover, hour and about sixth;) and he says to the Jews; δαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ ἐκραυγα- See the king of you. They but cried out; σαν· Ἀρον, αρον· σταυρῶσον αὐτόν. Λεγει Away, away; crucify him. Says αὐτοῖς ὁ Πιλάτος· Τὸν βασιλεῖα ὑμῶν σταυρῶσω; to them the Pilate; The king of you shall I crucify? Ἀπεκριθῆσαν οἱ ἀρχιερεῖς· Οὐκ ἐχομεν βασιλεῖα Answered the high-priests; Not we have a king, εἰ μὴ Καίσαρα. if not Cesar <sup>16</sup> Τότε οὖν παρέδωκεν αὐτόν αὐτοῖς, ἵνα Then therefore he delivered up him to them, that

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 CESAR; † EVERY ONE who MAKES Himself a King speaks against CESAR."

13 PILATE, therefore, having heard \* these WORDS, brought JESUS out, and sat down on † the \* Tribunal, 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, "Behold 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 Cesar."

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. 80. † 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. 24.

σταυρωθῇ. Παρελαβον δε τον Ιησουν \* [και  
he might be crucified. They took and the Jesus [and  
ηγαγον.] <sup>17</sup> Και βασταζων τον σταυρον αυτου,  
led.] And carrying the cross of himself,  
εξηλθεν εις τον λεγομενον κρανιου τοπον, ος  
he went outinto the being called of a skull a place, which  
λεγεται Εβραιστι Γολγοθα. <sup>18</sup> 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. <sup>19</sup> Εγ-  
and hence, in middle and the Jesus. Wrote  
ραψε 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 Να-  
ζωραιος, ο βασιλευς των Ιουδαιων." <sup>20</sup> Τουτου  
nazarene, the king o the Jews." This  
δυν 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 Έλληνιστι, Ρωμαιστι. <sup>21</sup> 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  
γραφει· 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.  
<sup>22</sup> Απεκριθη ο Πιλατος· Ο γεγραφα, γεγραφα.  
Answered the Pilate; What I have written, I have written.  
<sup>23</sup> Οι ουν στρατιωται, οτε εσταυρωσαν τον  
The ουν soldiers, when they crucified the  
Ιησουν, ελαβον τα ιματια αυτου, (και εποιησαν  
Jesus, took the mantles o him, (and made  
αυτα μερη, εκαστω στρατιωτη μερος,) και  
four parts, to each soldier a part,) and  
ον χιτωνα. Ην δε ο χιτων αρραφος, εκ των  
the coat. Was but the coat without seam, from the  
ανωθεν υφαντος δι' ολου· <sup>24</sup> ειπον ουν προς  
top woven throughout whole; they said then to  
αλληλους· Μη σχισωμεν αυτον, 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.  
ting the cross on him. 20. Latin and Greek.

17. Then they took JESUS, and put-  
24. that saying—omit.

† 17. Matt. xxvii. 31-33; Mark xv. 21, 22; Luke xxiii. 26, 33.  
Mark xv. 20; Luke xxi. 23  
† 24. Psa. xlii. 13

† 19. Matt. xxvii. 37;  
Mark xv. 24; Luke xxi. 34.

25 Εἰσθηκεισαν δε παρα τῷ σταυρῷ του Ἰησοῦ ἡ  
 Stood now by the cross of the Jesus the  
 μητηρ αὐτου, καὶ ἡ ἀδελφὴ 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 Klopas, and Mary the Magdalaene.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-  
 Jesus therefor seeing the mother, and the disci-  
 πλὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί  
 ple standing by, whom he loved, he says to the mother  
 αὐτοῦ· Γυναί, ἰδε, ὁ υἱός σου. 27 Εἰτα λέγει τῷ  
 of himself, O woman, lo, the son of thee. Then he says to the  
 μαθητῇ· Ἰδὺν ἡ μητὴρ σου. Καὶ ἀπ' ἐκείνης  
 disciple, Lo the mother of thee. And from that  
 τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.  
 the hour took the disciple her into the own.

28 Μετα τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη  
 After thus knowing the Jesus, that all things already  
 τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·  
 had been finished that might be finished the writing, says;  
 Διψῶ. 29 Σκευὸς \* [οὖν] ἐκεῖτο ὀξοῦς μεστόν·  
 I thirst. A vessel [therefore] stood of vinegar full,

οἱ δὲ πλησαντες σπογγὸν ὀξοῦς, καὶ ὕσσω-  
 they and filling a sponge of vinegar, and to a hyssop stalk  
 πῶ περιθεντες, προσηνεγκαν αὐτοῦ τῷ στοματί.  
 putting round, brought of him to the mouth.

30 Ὅτε οὖν ἐλαβε τὸ ὀξὸς 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  
 ὤκε το 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  
 παρασκευὴν ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου  
 a preparation it was, was for great the day that  
 τοῦ σαββατοῦ) ᾠρώτησαν τὸν Πιλάτον, ἵνα  
 of the sabbath) asked the Pilate, that

κοτεᾶσιν αὐτῶν τὰ σκελῆ, 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, κατεᾶξαν τὰ σκελῆ, καὶ τοῦ ἄλλου  
 first, they brake the legs, and of the other  
 τοῦ συσταυρωθέντος αὐτοῦ. 33 Ἐπὶ δὲ 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, see-  
 ing 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 VINE-  
 GAR, having been attached  
 to a Hyssop-stalk, they  
 brought to his MOUTH.

30 When therefore, \* Je-  
 sus took the VINEGAR, he  
 said "It has been fin-  
 ished!" 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, in-  
 deed, break the LEGS of the  
 FIRST, and of THAT OTHER  
 who was CRUCIFIED with  
 him;

33 but having come to

\* VATICAN MANUSCRIPT.—23. 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 Clopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—  
 δῆλόν·

! 25. Matt. xvii. 53; Luke xv. 40; Luke xxiii. 49. ! 25.  
 Luke xxiv. 18. ! 26. John viii. 23. x. 2; xxi. 7, 20, 24. ! 26.  
 Matt. xvii. 43. ! 31. Deut. xxi. 20.

σουν ελθοντες, ὡς εἶδον αὐτον ἤδη τεθνηκοτα,  
 us having come, when they saw him already having died,  
 οὐ κατεσξαν αὐτου τα σκελη. <sup>34</sup> 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 εὐθὺς ἐξῆλθεν αἷμα και ὕδωρ. <sup>35</sup> Καὶ  
 and immediately came out blood and water. And  
 ὁ ἑώρακως μεμαρτυρηκε, και αληθινη αὐτου  
 he having seen has testified, and true of him  
 ἐστιν ἡ μαρτυρια· κακεινος οἶδεν, ὅτι αληθη  
 is the testimony; and he knows, that true things  
 λεγει, ἵνα και ὑμεῖς πιστευσητε. <sup>36</sup> Ἐγενετο  
 he says, so that also you may believe. Occurred  
 γαρ ταυτα, ἵνα ἡ γραφή πληρωθῇ. “Ὅσπου  
 for these things, that the writing might be fulfilled; “A bone  
 οὐ συντριβησεται αὐτου.” <sup>37</sup> 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.”  
<sup>38</sup> Μετα δε ταυτα ηρωτησε τον Πιλατον δ  
 After and these things asked the Pilate the  
 Ἰωσηφ δ' ἀπο Αριμαθαιας, (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 ἀρῇ 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. <sup>39</sup> 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 μίγμα σμυρνης και αλοης  
 the first,) bringing a mixture of myrrh and aloes  
 ὡς λίτρας ἑκατον. <sup>40</sup> 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 εθος ἐστι τοις Ιουδαιοις ἐντα-  
 spices, as customary it is with the Jews to  
 φιαζειν. <sup>41</sup> Ἦν δε ἐν τῷ τοπῷ, ὅπου ἐσταυρωθῇ,  
 embalmed. Was and in the place, where he was crucified,  
 κηπος, και ἐν τῷ κήπῳ μνημειον καινον, ἐν ᾧ  
 a garden, and in the garden a tomb new, in which  
 οὐδε πω οὐδεὶς ἐτέθη. <sup>42</sup> Ἐκεῖ οὖν δια την  
 not yet no one was laid. There therefore on account of the  
 παρεσκευην των Ιουδαιων, ὅτι ἐγγὺς 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. by Night.

33. Jesus.

38. his Body.

39. him

† 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20.  
 Rev. i. 7. † 38. Matt. xxvii. 57. Mark xv. 42; Luke xiii. 54.  
 2; vii. 50. † 40. Acts 4.

† 37. Psa. xxii. 16; Zech. xii. 9.  
 † 39. John iii. 7.

ΚΕΦ. κ'. 20.

1 Τῇ δὲ μιᾷ τῶν σαββατῶν Μαρία ἡ Μαγδα-  
The and first of the week Mary the Magda-  
ληνῇ ἐρχεται πρῶν, σκοτίας ἐτι οὐσῆς, εἰς τὸ  
lene comes early, dark yet being, into the  
μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμμενον  
tomb; and sees the stone having been taken away  
ἐκ τοῦ μνημείου, 2 τρεχεῖ οὖν καὶ ἐρχεται  
out of the tomb, she runs therefore and comes  
πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-  
to Simon Peter, and to the other disci-  
την, ὃν ἐφίλει 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, πού ἐθηκεν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ  
we know, where they laid him. Went out then the  
Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς  
Peter and the other disciple, and they came into  
τὸ μνημεῖον. 4 Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ  
the tomb. Ran and they two together; and the  
ἄλλος μαθητής προεδράμε ταχίον τοῦ Πέτρου,  
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 κείμενα τὰ ὀθονία· οὐ μνεντο 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-  
μενόν· 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-  
της, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ  
ple, he coming first into the tomb, and  
εἶδε, καὶ ἐπίστευσεν. 9 Οὐδεπῶ γὰρ ᾔδεισαν  
saw, and believed. Not yet for they knew  
τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-  
the writing, that it behooves him out of dead ones to have  
τηναί. 10 Ἀπηλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ  
been raised. Went then 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.

† 1. 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. 2. John xii. 2; xiii. 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.

<sup>11</sup> Μαρια δε εισηστηκει προς τω μνημειῳ κλαι-  
Mary but stands by the tomb weep-  
ουσα εξω. Ὡς οὖν εκλαιε, παρεκυνσεν εις το  
ing outside. As therefore she wept, she stooped down into the  
μνημειον, <sup>12</sup> και θεωρει δυο αγγελου εν λεικοις  
tomb, and sees two messengers in white

καθεζομενους, ενα προς τη κεφαλῃ, και ενα  
sitting, one at the head, and one  
προς τοις ποσιν, ὅπου εκεινο το σωμα του Ιη-  
at the feet, where was laid the body of the Je-  
σου. <sup>13</sup> Και λεγουσι· αυτη εκεινοι Γυναι, τι  
sus. And say to her they: O woman, why

κλαιεις; Λεγει αυτη· ὅτι ηραν τον  
weepest thou? She says to them: Because they took away the  
κυριον μου, και οχι ιδα που εθηκαν αυτον.  
lord of me, and not I knew where they laid him.

<sup>14</sup> Ταυτα ειπουσα, εστρεψεν τα οπισω, και  
These things having said, she turned into the behind, and  
θεωρει τον Ιησουν εστηα και ουκ γινει, ὅτι  
sees the Jesus standing and not knew, that  
Ιησους εστι. <sup>15</sup> Λεγει αυτη ο Ιησους· Γυναι, τι  
Jesus it is. Says to her the Jesus; O woman, why

κλαιεις; τινα ζητεις; Εκεινη, δοκουσα ὅτι ὁ  
weepest thou? whom a seekest thou? She, supposing that the  
κηπουρος εστι, λεγει αυτω· Κυριε, ει συ εβασ-  
gardener it is, says to him, O sir, if thou didst  
ταςας αυτον, ειπε μοι ποῦ εθηκας αυτον, καγω  
carry off him, tell me where thou didst lay him, and I

αυτον αρω. <sup>16</sup> Λεγει αυτη ο Ιησους· Μαρια.  
him will take away. Says to her the Jesus; Mary.  
Στραφεισα εκεινη λεγει αυτω· Ραββουνι, ὁ  
Turning round she says to him; Rabbouni, which  
λεγεται, διδασκαλε. <sup>17</sup> Λεγει αυτη ο Ιησους·  
means, O teacher. Says to her the Jesus;

Μη μου ἀπτου· ουπω γαρ αναβεβηκα προς τον  
Not me touch; not yet for I have gone up to the  
πατερα μου· πορευου δε προς τους αδελφους  
father of me; go but to the brethren

μου, και ειπε αυτοις· Αναβαινω προς τον πατε-  
me, and say to them; I go up to the father  
ρα μου και πατερα υμων, και θεον μου και θεον  
of me and father of you, even God of me and God  
υμων. <sup>18</sup> Ερχεται· Μαρια ἡ Μαγδαληνη απαγ-  
of you. Comes Mary the Magdalene tel-

γελλουσα τοις μαθηταις, ὅτι εῶρακε τον κυριον,  
ling the disciple, that she had seen the lord,  
και ταυτα ειπεν αυτη.  
and these things he said to her.

<sup>19</sup> Ουσης ουν οφιας τη ἡμερα εκεινη τη μια  
Being then evening in the day that the first  
τον σαββατων, και των θυρων κεκλεισμενων,  
of the week, and the doors having been shut,  
ὅπου ησαν οἱ μαθηται \* [συνηγμενοι,] δια τον  
where were the disciples [having been assembled,] through the  
φοβον των Ιουδαιων, ηλθεν ο Ιησους, και εστη  
fear of the Jews, came the Jesus, and stood

<sup>11</sup> But Mary was stand-  
ing near the TOMB outside,  
weeping. As she was weep-  
ing, therefore, she stooped  
down into the TOMB,

<sup>12</sup> and sees TWO Angels  
in white sitting, one at the  
HEAD, and one at the FEET,  
where the BODY of JESUS  
had been laid.

<sup>13</sup> And THEN say to her,  
"Woman, why dost thou  
weep?" \* And she says to  
them, "Because they took  
away my LORD, and I knew  
not where they laid him."

<sup>14</sup> † Having said these  
things, she turned BACK-  
WARD, and beholds JESUS  
standing, and † knew not  
That it was JESUS.

<sup>15</sup> \* Jesus says to her,  
"Woman, why dost thou  
weep? Whom dost thou  
seek?" She, supposing  
that he was the GARDENER,  
says to him, "Sir, if thou  
didst carry him off, tell me  
where thou didst lay him,  
and I will take Him away."

<sup>16</sup> \* Jesus says to her,  
"Mary!" She, having  
turned, says to him \* in  
Hebrew, "Rabbouni!"  
which signifies, Teacher.

<sup>17</sup> \* Jesus says to her,  
"Touch me not; for I have  
not yet ascended to my  
FATHER; but go to † my  
BRETHREN, and tell them,  
I ascend to my FATHER,  
and your FATHER; even my  
God, and your God."

<sup>18</sup> † Mary of MAGDALA  
comes, telling the DISCI-  
PLES That she had seen the  
LORD, and he said These  
things to her.

<sup>19</sup> † Then being Evening  
of that DAY, the FIRST  
of the \* Week, and the DOORS  
having been closed where  
the DISCIPLES were,  
through FEAR of the JEWS,  
JESUS came into the MIDST,

\* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in  
Hebrew, Rabbouni. 17. Jesus. 19. Week. 19. having been assembled—omit.

† 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 10, 31; John xxi. 4. † 17. Psa.  
xxii. 22; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxi.  
10. † 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor. xv. 5.

Εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.  
 into the midst, and says to them; Peace to you.  
 21 Καὶ τοῦτο εἰπὼν, ἐδείξεν αὐτοῖς τὰς χεῖρας  
 And this having said, he showed to them the hands  
 καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ  
 and the side of himself. Were glad therefore the  
 μαθηταί, ἰδόντες τὸν κυρίον. 21 Εἶπεν οὖν  
 disciples, seeing the lord. Said then  
 αὐτοῖς ὁ Ἰησοῦς παλιν· Εἰρήνη ὑμῖν· καθὼς  
 to them the Jesus again; Peace to you; as  
 ἀπεστάλκε με ὁ πατήρ, καὶ ἡγὼ πέμπω ὑμᾶς.  
 sent me the father, also I send you.  
 22 Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει  
 And this having said, he breathed on, and says  
 αὐτοῖς· Λαβετε πνεῦμα ἅγιον. 23 Ἄν τινῶν  
 to them; Receive you a spirit holy. If of whom  
 μὴτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν  
 you may forgive the sins, they are forgiven them; if  
 τινῶν κρατῆτε, κεκρατηνῇται.  
 of whom you may retain, they have been retained.  
 24 Θωμᾶς δέ, εἰς ἐκ τῶν δεδωκα, ὁ λεγόμενος  
 Thomas but, one of the twelve, he being called  
 Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰη-  
 a twin, not was with them when came the Je-  
 σούς. 25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί·  
 aus. Said then to him the other disciples;  
 Ἐώρακαμεν τὸν κυρίον. Ὁ δὲ εἶπεν αὐτοῖς·  
 We have seen the lord. He but said to them;  
 Ἐὰν μὴ ἰδῶ ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον  
 If not I may see in the hands of him the mark  
 τῶν ἡλῶν, καὶ βαλῶ τὸν δακτύλον μου εἰς τὸν  
 of the nails, and may put the finger of me into the  
 τύπον τῶν ἡλῶν, καὶ βαλῶ τὴν χεῖρα μου εἰς  
 mark of the nails, and may put the hand of me into  
 τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.  
 the side of him, not not I will believe.  
 26 Καὶ μεθ' ἡμέρας οκτὰ πάλιν ἦσαν ἐσω οἱ  
 And after days eight again were within the  
 μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχε-  
 disciples of him, and Thomas with them. Comes  
 ται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ  
 the Jesus, the doors having been shut, and  
 ἐστὴ ἐν τῷ μέσῳ, καὶ εἶπεν· Εἰρήνη ὑμῖν.  
 stood into the midst, and said; Peace to you.  
 27 Εἰτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτύλον σου  
 Afterwards he says to the Thomas; Bring the finger of thee  
 ὧδε, καὶ ἰδε τὰς χεῖρας μου, καὶ φέρε τὴν  
 here, and see the hands of me, and bring the  
 χεῖρα σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ  
 hand of thee, and put into the side of me; and  
 μὴ γίνου ἀπιστος, ἀλλὰ πιστος. 28 Ἀπεκρίθη  
 not be thou unbelieving, but believing. Answered  
 Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός  
 Thomas and said to him; The lord of me and the God  
 μου. 29 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακας 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.  
 21. Jesus. 25. My HAND.

23. of any one.

† 20. John xvi. 22. † 21. Matt xxviii. 18; John xvii. 17—19.  
 xviii. 18. † 24. John xi. 16. † 27. 1 John i. 1.

† 23. Matt. x. 19;

πεπιστευκας· μακαριοι οι μη ιδοντες, και πισ-  
thou hast believed; blessed they not having seen, and having  
γευσαντες. <sup>30</sup> Πολλα μεν ουν και αλλα σημεια  
believed. Many indeed then are other signs  
εποιησεν ο Ιησους ενωκειον των μαθητων αυτου,  
did the Jesus in presence of the disciples of him,  
α ουκ εστι γεγραμμενα εν τα βιβλια τουτ'α.  
which not it is having been written in the book this.  
<sup>31</sup> 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 εχητε εν τω ονοματι  
that believing life you may have in the name  
αυτου.  
of him.

ΚΕΦ. κα'. 21.

<sup>1</sup> 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. <sup>2</sup> Ησαν  
Tiberias. He manifested and thus. Were  
δμου Σιμων Πετρος, και Θωμας ο λεγομενος  
together Simon Peter, and Thomas he being called  
Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-  
a twin, and Nathannael of Cana of the Gali-  
λαιας, και οι του Ζεβεдайου, και ιλλοι εκ των  
lee, and they of the Zebedee, and others of the  
μαθητων αυτου δυο. <sup>3</sup> Λεγει αυτοις Σιμων Πε-  
disciples of him two. Says to them Simon Pe-  
τρος· Ὑπαγω αλιευειν. Λεγουσιν αυτω· Ερ-  
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. <sup>4</sup> Πρωιας δε ηδη  
the night they caught nothing. Morning but now  
γενομενης, εστη ο Ιησους εις τον αιγιαλον· ου  
being come, stood the Jesus on the shore; not  
μενοι ρδειςαν οι μαθηται, οτι Ιησους εστι.  
however knew the disciples, that Jesus it is.  
<sup>5</sup> 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.  
<sup>6</sup> 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. <sup>7</sup> Λεγει ουν ο μαθητης  
multitude of the fishes. Says therefore the disciple  
εκεινος ον ηγαπα ο Ιησους, τω Πετρω· Ο  
that whom loved the Jesus, to the Peter; The

me, thou hast believed;  
† happy those who see not  
and believe!"

<sup>30</sup> † Then, indeed, many  
Other Signs Jesus per-  
formed in the presence of  
\* the DISCIPLES, which  
have not been written in  
this BOOK.

<sup>31</sup> † 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

<sup>1</sup> After these things  
\* Jesus manifested himself  
again to the DISCIPLES, at  
the LAKE OF TIBERIAS;  
and in this manner he ap-  
peared.

<sup>2</sup> Simon Peter, and  
THAT Thomas CALLED  
Didymus, and † THAT Na-  
thannael of Cana in GALI-  
LEE, and † the sons of  
Zebedee, and two others of  
his DISCIPLES, were to-  
gether.

<sup>3</sup> 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.

<sup>4</sup> But now Morning be-  
ing come, \* Jesus stood on  
the SHORE. The DISCI-  
PLES, however, † knew not  
That it was Jesus.

<sup>5</sup> Then † \* Jesus says to  
them, "Children, have you  
any food?" They answered  
him, "No."

<sup>6</sup> 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.

<sup>7</sup> † That DISCIPLE there-  
fore, whom Jesus loved,  
says to PETER, "It is thou

VATICAN MANUSCRIPT.—30. the DISCIPLES.  
4. Jesus. 5. Jesus.

1. Jesus.

3. immediately—on it.

† 23. 2 Cor. v. 7; 1 Pet. i. 8.

† 30. John xxi. 25.

† 31. Luke i. 4.

† 31. John

iii. 15, 16; v. 24; 1 Pet. i. 9.

† 2. 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.

κύριος ἐστὶ· Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ  
lord it is, Simon then Peter, having heard that the  
κύριος ἐστὶ, τὸν ἀπενδυτὴν διεζώσατο· ἢ γὰρ  
lord it is, the upper garment he girded, he was for  
γυμνός· καὶ ἐβαλεν ἑαυτὸν εἰς τὴν θάλασσαν  
naked; and threw himself into the sea.

8 Οἱ δὲ ἄλλοι μαθηταὶ τῇ πλοιαρίῳ ἦλθον (οὐ  
The but other disciples by the little ship came (not  
γὰρ ᾗσαν μακρὸν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ  
for they were far from the land, but about from  
πῆχυν διακοσίων,) συροντες τὸ δίκτυον τῶν  
cubits two hundred,) dragging the net of the  
ἰχθύων.

9 Ὡς οὖν ἀπεβήσαν εἰς τὴν γῆν, βλέ-  
fishes. When therefore they went up to the land, they  
πουσιν ἀνθράκιαν κειμένην, καὶ ὀψάριον ἐπικει-  
see a fire of coals lying, and a fish lying  
μενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς ὁ Ἰησοῦς·  
on, and bread. Says to them the Jesus;

Ἐνεγκάτε ἀπὸ τῶν ὀψαρίων, ὧν ἐπίασατε νῦν.  
Bring you from the fishes, which you caught just now.

11 Ἀνεβῆθ Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον  
Went up Simon Peter, and drew the net

ἐπὶ τῆς γῆς, μέστον ἰχθύων μεγάλων ἑκατὸν  
to the land, full of fishes great a hundred

πεντηκοντατρίων· καὶ τοσούτων ὄντων, οὐκ  
fifty-three; and so many being, not

ἔσχισθη τὸ δίκτυον. 12 Λέγει αὐτοῖς ὁ Ἰησοῦς·  
was torn the net. Says to them the Jesus;

ἔλθε, ἀριστήσατε. Οὐδεὶς \* [δε] ἐτοίμα  
Come, breakfast you. No one [and] presumed

τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;  
of the disciples to ask him; Then who art?

εἰδότες, ὅτι ὁ κύριος ἐστίν. 13 Ἐρχεται ὁ Ἰη-  
knowing, that the Lord it is. Comes the Je-

σοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν  
sus, and takes the bread, and gives

αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη  
to them, and the fish in like manner This already

τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ,  
third was manifested the Jesus to the disciples of himself,

ἐγερθεὶς ἐκ νεκρῶν.  
having been raised out of dead ones.

15 Ὅτε οὖν ἠρτίστησαν, λέγει τῷ Σίμωνι  
When therefore they had breakfasted, says to the Simon

Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννα, ἀγαπᾷς με πλείον  
Peter the Jesus; Simon of Jonas, lovest thou me more

τούτων; Λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι  
of these? He says to him, Yes, O lord, thou knowest, that

φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.  
I dearly love thee. He says to him, Feed the lambs of me.

16 Ἀγεί αὐτῷ παλιν δευτέρον· Σίμων Ἰωάννα,  
He says to him again a second time; Simon of Jonas,

ἀγαπᾷς με; Λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας,  
lovest thou me? He says to him, Yes, O lord, thou knowest,

ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποιμαίνει τὰ 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 ix. 19, 26.

μου. <sup>17</sup> Λεγει αυτω το τριτον Σιμων  
of me. He says to him the third; Simon  
Ιωνα, φιλεις με; Ελυπηθη δ Πητρος, οτι  
of Jonas, 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· Βοσκε  
that I dearly love thee; Says to him the Jesus; Feed  
τα προβατα μου. <sup>18</sup> Αμην αμην λεγω σοι, οτε  
the sheep of me. Indeed indeed I say to thee, when  
ης νεωτερος, εξωννυς 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 ο ηθελεις. <sup>19</sup> Τουτου δε ειπε, ση-  
will carry where thou wilt wishest. This now he said, sig-  
μαινων, ποιω θανατω δοξασει τον υιον. Και  
saying, by what death he will glorify the Son. And  
τουτο ειπων, λεγει αυτω· ο υιου σου·  
this having said, he says to him; F Ho  
<sup>20</sup> Επιστραφεις \*[δε] ο Πητρος βλεπεις  
Having turned about [and] the Peter see  
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;) <sup>21</sup> Τουτον ιδων ο Πητρος λεγει τω Ιησου·  
thee?) Him seeing the Peter says to the Jesus:  
Κυριε, ουτος δε τι; <sup>22</sup> 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. <sup>23</sup> 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; <sup>24</sup> Ουτος εστιν  
to abide till I come, what to thee? This is

He says to him, † "Tend my SHEEP.

<sup>17</sup> He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, Because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; † thou knowest That I affectionately love thee." \* Jesus says to him, "Feed my SHEEP.

<sup>18</sup> † 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.

<sup>19</sup> Now this he said, intimating † by † What Death he would glorify God And having said this, he says to him, "Follow me."

<sup>20</sup> 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?")

<sup>21</sup> \* PETER, therefore, seeing him, says to JESUS, "Lord, and what of this man?"

<sup>22</sup> Jesus says to him, "If I wish him to abide † till I come, what is it to thee? follow thou me."

<sup>23</sup> \* 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. 23; 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; xl. 26; Rev. ii. 23; ii. 11; xii. 7, 20.

ὁ μαθητῆς, ὁ μαρτυρῶν περὶ τούτων, καὶ  
 the disciple, he testifying concerning these things, and  
 γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὲς  
 having written these things; and we know, that true  
 ἐστὶν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> 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 DISCIPLE, who \*both TESTIFIES of these things and WROTE these things; and †we know That <sup>25</sup> His TESTIMONY is true.

25 †And there are many other things which JESUS performed, which, if they should be written, every one, † I suppose that not even the WORLD itself would contain the WRITTEN BOOKS.

\* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24. Both.  
 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; § John 12.

\* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

<sup>1</sup> Τον μὲν πρῶτον λόγον ἐποίησαμεν περὶ  
The indeed first account I made concerning  
παντῶν, ὃ Θεοφιλε, ὃν ᾤξατο ὁ Ἰησοῦς  
all things, O Theophilus, which began the Jesus  
ποιεῖν τε καὶ διδάσκειν, <sup>2</sup> ἀρχὴ ἧς ἡμέρας, 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, ἀνελήφθη. <sup>3</sup> 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  
αὐτόν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-  
him, in many clear proofs, through days forty  
σαρακοντα ὀπτανόμενος αὐτοῖς, καὶ λεγὼν τα  
being seen by them, and saying the things  
περὶ τῆς βασιλείας τοῦ θεοῦ. <sup>4</sup> Καὶ συναλι-  
concerning the kingdom of the God. And assem-  
ζόμενος παρηγγεῖλεν αὐτοῖς, ἀπὸ Ἱερουσαλὺμ  
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. <sup>5</sup> 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 ταύτας ἡμέ-  
in spirit holy, not after many these days.  
ρας. <sup>6</sup> Οἱ μὲν οὖν συνελθόντες ἐπηρώτων  
They indeed therefore having come together, asked  
αὐτόν· 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?  
<sup>7</sup> Εἶπε δὲ πρὸς αὐτούς· 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. <sup>8</sup> Ἀλλὰ ληψέσθε δύναμιν ἐπελ-  
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 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. xxviii. 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. <sup>9</sup> Καὶ ταῦτα εἰπὼν, βλέποντων  
part of the land. And these things having said, beholding  
αὐτῶν ἐπὶ ἤρθη· καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπο  
of them he was lifted up; and a cloud with drew him from  
τῶν οφθαλμῶν αὐτῶν. <sup>10</sup> Καὶ ὡς ἀτεινίζοντες  
the eyes of them. And as fixedly gazing  
ἦσαν εἰς τὸν οὐρανόν, παρενομένου αὐτοῦ, καὶ  
they were into the heaven, going away of him, and  
ἰδού, ἄνδρες δύο παρεῖστησαν αὐτοῖς ἐν εἴθῃ  
lo, men two were standing by them in rai-  
τι λευκῇ, <sup>11</sup> οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί  
ment white, they and said; Men of Galilee, why  
ἐστήκατε ἐμβλεπόντες εἰς τὸν οὐρανόν; οὗτος  
stand you looking into the heaven? this  
ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρα-  
the Jesus, he being taken up from you into the heaven,  
νον, οὗτος ἐλεύσεται, ὃν τρόπον ἐθεασασθε  
thus will come, which manner you saw  
αὐτὸν παρενομένον εἰς τὸν οὐρανόν. <sup>12</sup> Τότε  
him going into the heaven. Then  
ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπο ὀρους τοῦ  
they returned into Jerusalem from a mountain that  
καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσα-  
being called of olive trees, which is near Jerusalem,  
λήμ, σαββατοῦ ἐχὼν ὁδόν. <sup>13</sup> Καὶ ὅτε εἰσηλ-  
a sabbath being distant journey. And when they came  
θον, ἀνέβησαν εἰς τὸ ὑπερρῶν, οὗ ἦσαν κατα-  
into, they went up into the upper room, where were re-  
μενοντες, ὁ, τε Πέτρος καὶ Ἰακώβος, καὶ Ἰωαν-  
remaining, the, both Peter and James, and John  
νης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς,  
and Andrew, Philip and Thomas,  
Βαρθολομαῖος καὶ Ματθαῖος, Ἰακώβου Ἀλφαι-  
Bartholomew and Matthew, James of Alphe-  
ου καὶ Σιμῶν ὁ ζῆλωτης καὶ Ἰουδᾶς Ἰακώβου.  
us also Simon the zealot and Judas of James.  
<sup>14</sup> Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυ-  
These all were being constantly engaged with one  
μαδόν τῇ προσευχῇ, σὺν γυναιξί, καὶ Μαρίᾳ τῇ  
mind in the prayer, with women, and Mary the  
μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.  
mother of the Jesus, and with the brother of him.  
<sup>15</sup> Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέ-  
And in the days these having stood up Pe-  
τρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ὃν τε  
ter in middle of the disciples, he said; (was and  
ὄχλος ὀνομάτων, ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἰκοσιν·)  
a crowd of names, in the same about a hundred twenty;)  
<sup>16</sup> Ἄνδρες ἀδελφοί, εἶδει πληρωθῆναι τὴν  
Men brethren, it was necessary to be fulfilled the  
γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον  
writing this, which spoke before the spirit the holy  
διὰ στόματος Δαυὶδ, περὶ Ἰουδᾶ τοῦ γενομένου  
through mouth of David, about Judas that having become

remotest parts of the EARTH."

<sup>9</sup> And having said These things, as they were look- ing on he was lifted up; and a Cloud carried him away from their sight.

<sup>10</sup> And while they were fixedly gazing towards the HEAVENS; as he was going up, behold, two Men were standing by them in white Raiment;

<sup>11</sup> Who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, † shall so come in the manner in which you saw him go in- to the HEAVENS."

<sup>12</sup> † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being dis- tant a Sabbath-day's Jour- ney.

<sup>13</sup> 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 Alphaeus, and Simon the ZEALOT, and Judas the brother of James.

<sup>14</sup> All these were con- stantly engaged with one mind in PRAYER, with the Women, and with MARY the MOTHER of \* JESUS, and with his BROTHERS.

<sup>15</sup> 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,

<sup>16</sup> "Brethren, it was necessary for \* the SCRIP- TURE to be fulfilled, † which the HOLY SPIRIT, through the mouth of David, fore- told concerning THAT JU- das † who BECAME a Guide

\* VATICAN MANUSCRIPT.—13. John, and James and Andrew. BETHRENN, 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. Ps. xli. 9; John xiii. 18. † 16. Luke xxii. 47; John xiii. 3.

ἐπιδημουντες Ῥωμαιοι, Ἰουδαιοι τε και προση-  
sojourning Romans, Jews both and prose-  
λυτοι, <sup>11</sup> 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; <sup>12</sup> Εξισταντο 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 τοις το ειναι; <sup>13</sup> Ετεροι δε διαχλευαζοντες  
will this to be? Others but deriding  
ελεγον· Ὅτι γλευκους μεμεστωμενοι εισι.  
said; That sweet wine having been filled they are

<sup>14</sup> Σταθεις δε Πητρος συν τοις ἑνδεκα, ἐπηρε  
Standing up but Peter with the eleven, lifted up  
την φωνην αὐτου, και ἀπεφθεγξατο 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  
ἐνωτισασθε τα ῥήματα μου. <sup>15</sup> Ου γαρ, ὥς  
listen you the words of me. Not for, as

ὑμεις ὑπολαμβάνετε, οὗτοι μεθυσουσιν· εστι γαρ  
you suppose, these are drunk; it is for  
ῥα τριτη της ἡμερας· <sup>16</sup> αλλα τουτο εστι το  
hour third of the day; but this is that

εἰρημενον δια του προφητου Ἰωηλ· <sup>17</sup> και  
having been spoken through the prophet Joel; and  
εσται ἐν ταῖς ἐσχάταις ταῖς ἡμέραις, λεγει ὁ  
it shall be in the last the days, says the

θεος, ἐκχέω ἀπο του πνευματος μου ἐπὶ πᾶσαν  
God, I will pour out from of the spirit of me upon all  
σαρκα· και προφητευσουσιν οἱ υἱοὶ ὑμῶν και αἱ  
flesh; and shall prophesy the sons of you and the

θυγατερες ὑμῶν, και οἱ νεανισκοὶ ὑμῶν ὄρασεις  
daughters of you, and the young men of you visions  
οψονται, και οἱ πρεσβυτεροὶ ὑμῶν ἐνυπνιοῖς  
shall see, and the old men of you dreams  
ἐνυπνιασθησονται· <sup>18</sup> και γὰρ ἐπὶ τοὺς δούλους μου  
shall dream; and even on the male-slaves of me

και ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις  
and on the female-slaves of me in the days those  
ἐκχέω ἀπο του πνευματος μου, και προφη-  
I will pour out from of the spirit of me, and they

τευσουσι. <sup>19</sup> Και δώσω τεράτα ἐν τῷ οὐρανῷ  
shall prophesy. And I will give prodigies in the heaven  
ἀνω, και σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα και  
above, and signs on the earth below, blood and

πῦρ και ἀτμίδα καπνου· <sup>20</sup> ὁ ἥλιος μεταστραφη-  
fire and a cloud of smoke; the sun shall be turned  
σεται εἰς σκοτος, και ἡ σελήνη εἰς αἷμα, πρὶν  
into darkness, and the moon into blood, sooner

ἢ ελθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην και  
than to come the day of lord the great and  
ἐπιφανή. <sup>21</sup> Και εσται, πᾶς ὃς ἀν ἐπικαλεσῇ  
illustrious. And it shall be, every one who may call upon

ταὶ τὸ ὄνομα κυρίου, σωθησεται.  
the name of lord, shall he saved.

Roman STRANGERS, both  
Jews and Proselytes,

<sup>11</sup> Cretans and Arabi-  
ans; we hear them speak-  
ing in OUR Tongues the  
GREAT THINGS of GOD."

<sup>12</sup> And they were all  
astonished and perplexed,  
saying one to another,  
"What can this be?"

<sup>13</sup> But others scoffing,  
said, "They are full of  
Sweet wine."

<sup>14</sup> 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.

<sup>15</sup> For these are not  
drunk as you suppose, † for  
it is the third Hour of the  
DAY;

<sup>16</sup> but this is WHAT WAS  
SPOKEN through the PRO-  
PHET Joel;

<sup>17</sup> † "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.

<sup>18</sup> 'And indeed on my  
'MEN-SERVANTS and † on  
'my WOMEN-SERVANTS in  
'those DAYS I will pour  
'out of my SPIRIT, and  
'they shall prophesy.

<sup>19</sup> 'And I will give Pro-  
'digies in the HEAVEN-  
'above, and Signs on the  
'EARTH below; Blood, and  
'Fire, and a Cloud of  
'Smoke.

<sup>20</sup> † "The SUN shall be  
'turned into Darkness, and  
'the MOON into Blood, be-  
'fore THAT great and illus-  
'trious Day of the Lord  
'come.

<sup>21</sup> '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. 23, 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 **Ἀνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους**  
 Men Israelites, hear you the words  
 τουτοῦ· 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 σημεῖσι, (οἷς ἐποίησε δι' αὐτοῦ ὁ  
 prodigies and signs, (which did through him the  
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς \***[καὶ]** αὐτοὶ οἶδατε,)  
 God in midst of you, as [also] yourselves you know,)  
 23 **τούτου τῇ ὀρίσμενῃ βουλῇ καὶ προγνώσει**  
 this by the having been fixed purpose and foreknowledge  
 τοῦ θεοῦ ἐκδοτὸν λιβόντες, διὰ χειρὶν ἀνο-  
 of the God given up having been taken, by hands of law-  
 μων προσπηξάντες, ἀνείλατε. 24 **Ὁν ὁ θεὸς**  
 less ones having affixed to you killed. Whom the God  
 ἀνέστη· λῦσας τὰς ὀδίνas 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 αὐτόν· Προωρῶμην**  
 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 ἡ σάλευθω. 26 **Διὰ τοῦτο**  
 of me he is, so that not I may be shaken. Through this  
 εὐφράνθη 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 then wilt abandon  
 τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 28 **Ἐγνώρισας**  
 holy one of thee to see corruption. Thou didst make known  
 μοι ὁδὸς ζωῆς· πληρῶσεις με εὐφροσύνης μετὰ  
 to me way of life; thou wilt fill me of joy with  
 τοῦ προσώπου σου.  
 thy face of thee.

29 **Ἀνδρες 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 μνήμα  
 that both he died and was buried, and the tomb  
 αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.  
 of him is among us till of the day this.  
 30 **Προφητῆς οὖν ὑπαρχῶν, καὶ εἰδὼς ὅτι ὀρκω**  
 A prophet therefore being, and knowing that with an oath  
 ὡμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς οσφύος  
 swore to him the God, out of fruit of the loins  
 αὐτοῦ καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ. 31 **Προει-**  
 him to cause to sit on the throne of him. foresee-

22 Israelites! hear these  
 words. Jesus, the NAZA-  
 RENE, a Man from GOD;  
 celebrated among you † by  
 Miracles, and Prodigies,  
 and Signs, which GOD  
 wrought through him in  
 the Midst of you, as you  
 yourselves know;

23 him, † given up by  
 the FIXED Counsel and  
 Foreknowledge of God, \* by  
 the Hand of Lawless ones,  
 † you nailed to the cross,  
 and killed;

24 † whom GOD raised  
 up, having loosed the  
 PAINS of DEATH; as it  
 was impossible to hold him  
 under it.

25 For David says con-  
 cerning him, † 'I saw the  
 'LORD always before me,  
 'Because he 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.  
 nailed to the cross and killed.

26. My HEART.

23. by the Hand of Lawless ones, †

† 22. John iii. 2; xiv. 10, 11; Acts x. 83. † 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.

δὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ,  
ing he spoke concerning the resurrection of the Anointed,  
ὅτι οὐ κατελείφθη εἰς ἄδου, οὐδὲ ἡ σὰρξ  
that not he was abandoned into invisibility, nor the flesh  
αὐτοῦ εἶδε διαφθοράν. <sup>32</sup> Τούτων τοῦ Ἰησοῦν  
of him saw corruption. This the Jesus

ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν  
raised up the God, of which all we are  
μαρτυρεῖς. <sup>33</sup> Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὕψω-  
witnesses. To the right hand therefore of the God having been

θεῖς, τῇ τε ἐπαγγελίᾳ τοῦ ἁγίου πνεύματος  
exalted, the and promise of the holy spirit

λαβὼν παρὰ τοῦ πατρὸς, ἐξεχέεε τούτο, ὃ  
having received from the father, he poured out this, which  
ὑμεῖς βλέπετε καὶ ἀκούετε. <sup>34</sup> Οὐ γὰρ Δαυὶδ  
you see and hear. Not for David

ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν  
ascended into the heavens; he says but himself; Said  
ὁ κύριος τῷ κυρίῳ μου· Καθὺν ἐκ δεξιῶν μου,  
the lord to the lord of me; Sit thou at right hand of me,

<sup>35</sup> ἕως ἀνθ' τοὺς ἐχθρούς σου ὑποποδίσκω τὰν  
till I may place the enemies of thee a footstool. for the  
ποδῶν σου. <sup>36</sup> Ἀσφαλῶς οὖν γινώσκειτω πᾶς  
feet of thee. Certainly therefore let know all

οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν  
house of Israel, that both lord him and Anointed  
ὁ θεός ἐποίησε, τούτων τοῦ Ἰησοῦν, ὃν ὑμεῖς  
the God made, this the Jesus, whom you

ἐσταυρώσατε. <sup>37</sup> Ἀκούσαντες δὲ κατενυγήσαν  
crucified. Having heard and they were pierced

τὴν καρδίᾳ, εἶπον τε πρὸς τὸν Πέτρον καὶ τοὺς  
to the heart, said and to the Peter and the

λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες  
other apostles; What shall we do, men

ἀδελφοί; <sup>38</sup> Πέτρος δὲ \*<sup>[εἶπεν]</sup> πρὸς αὐτούς·  
brethren? Peter and [said] to them;

Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν  
Reform you, and be dipped each one of you

ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσιν ἁμαρ-  
in the name of Jesus Anointed, for forgiveness of

τιῶν, καὶ λήψετε τὴν δωρεάν τοῦ ἁγίου πνευ-  
sins, and you shall receive the gift of the holy spirit.

ματος. <sup>39</sup> Ὅτι γὰρ ἐστὶν ἡ ἐπαγγελία καὶ  
To you for is the promise and

τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν,  
to the children of you, and to all those at a distance,

ὅσους ἀν' προσκαλεσθῇ κύριος ὁ θεός ἡμῶν.  
as many as may call lord the God of us.

<sup>40</sup> Ἐτέροις τε λόγοις πλείοσι διεμαρτυρετο,  
Other and words with many he testified,

καὶ παρεκαλεῖ, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς  
and exhorted, saying; Be saved from the generation

τῆς σκολίας ταύτης. <sup>41</sup> Οἱ μὲν οὖν \*<sup>[ἀσμενως]</sup>  
of the perverse, this. They indeed therefore [gladly]

<sup>31</sup> foreseeing he spokē concerning the RESURREC-  
TION of the MESSIAH,  
'that he was not left in  
'Hades, nor did his FLESH  
'see Corruption.'

<sup>32</sup> GOD raised up this  
JESUS, † of which we all  
are Witnesses.

<sup>33</sup> 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.

<sup>34</sup> For David ascended  
not to HEAVEN, but he  
says himself, † 'JEHOVAH  
'said to my LORD, Sit thou  
'at my Right hand,

<sup>35</sup> 'till I put thine EN-  
'EMIES underneath thy  
'FEET.'

<sup>36</sup> Therefore, let all the  
House of Israel certainly  
know, that This JESUS,  
whom you crucified, † GOD  
made him both Lord and  
Messiah."

<sup>37</sup> And having heard  
this, they were pierced to  
the HEART, and said to  
PETER and the OTHER  
Apostles, "Brethren! what  
shall we do?"

<sup>38</sup> 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.

<sup>39</sup> 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."

<sup>40</sup> And with many Oth-  
er Words he testified and  
\* exhorted them, saying,  
"Be you saved from this  
PERVERSE GENERATION."

<sup>41</sup> 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. Psal. 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  
 διδασχ των αποστολων, και τη κοινωνια, \* [και]  
 teaching of the apostles, and to the distribution, [and]  
 τη κλασει του αρτου, και ταις προσευχαις.  
 the breaking of the loaf, and to the prayers.  
 43 Εγενετο 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  
 νετο. 44 Παυτες 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 χρεIAN 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 αρτον, μετε-  
 in the temple, breaking and at home bread, they  
 λαμβανον τροφης εν αγαλλιασει και αφελοτητι  
 were partaking of food in gladness and singleness  
 καρδιας, 47 αινουντες 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 congrega-  
 tion.]

### 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, εβασταζετο· δν  
 of mother of himself being, was being carried, whom  
 ετιθουν κατ' 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.

† 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.

44, had all things common together;

ιδων Πέτρον και Ιωαννην μελλοντας εισιεναι  
seeing Peter and John being about to go  
εις το ιερον, ηρωτα ελεημοσυνην λαβειν. <sup>4</sup> Ατε-  
into the temple, asked alms to receive. Looking  
νισας δε Πέτρος εις αυτον συν τω Ιωαννη, ειπε·  
steadily and Peter on him with the John, said,  
βλεψον εις ημας. <sup>5</sup> Ο δε επειχεν αυτοις, προσ-  
Look on us. He and gave heed to them, ex-  
δοκων τι παρ' αυτων λαβειν. <sup>6</sup> Ειπε δε Πε-  
pecting 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 εχω, 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. <sup>7</sup> Και πιασας αυτον της δεξι-  
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. <sup>8</sup> 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. <sup>9</sup> 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;  
<sup>10</sup> επεγινωσκον 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 amaze-  
σεως επι τω συμβεβηκοτι αυτω. <sup>11</sup> Κρατουντος  
ment at that having happened to him. Holding fast  
δε αυτου τον Πέτρον και Ιωαννην, συνεδραμε  
and of him the Peter and John, ran together  
pros αυτους πας ο λαος επι τη στοα τη καλου-  
to them all the people to the porch that being  
μενη Σολομωνος, εκθαμβοι. <sup>12</sup> Ιδων δε Πέτρος  
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 ατενιζετε,  
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; <sup>13</sup> 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

κατε, και ηρησασθε \* [αυτον] κατα προσωπον  
 op, and denied [him] in face  
 Πιλατου, κριναντος εκεινου απολευειν. 14 \* Τμεις  
 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 καισθηται 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 παντων υμων.  
 the perfect soundness, this in presence of all of you.  
 17 Και νυν, αδελφοι, οίδα οτι κατα ανωσιαν  
 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 απαστειλη 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 ουρανων 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 spoke the God through  
 στοματος των αγιων αυτου προφητων απ' αιω-  
 mouth of the holy of himself, prophets from a  
 vos. 22 Μωσσης μεν \* [pros tous pateras]  
 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 εκεινου, 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, this NAME  
 strengthened This Man,  
 whom you behold and  
 know; and THAT FAITH,  
 through him, gave him  
 this PERFECT SOUNDNESS  
 in the presence of you all.

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 spoke  
 by the Mouth of his HOLY  
 Prophets, from of Old.

22 Moses indeed said,  
 † The Lord your God shall  
 † raise up to you, from your  
 BRETHREN, a Prophet,  
 † like me; Him you shall  
 † hear in all things which  
 † he may speak to you;

23 † and it shall be, Ev-  
 ery Soul which may not  
 † hear that PROPHET, shall  
 † be destroyed from among  
 † the PEOPLE.

\* VATICAN MANUSCRIPT.—13. him—omit.  
 of his HOLY. 22. to the FATHERS—omit.

13. the PROPHETS his ANOINTED.

22.

† 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts  
 xiii. 28. † 16. Acts iv. 10. † 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor.  
 ii. 8; 1 Tim. i. 13. † 18. Luke xxiv. 44; Acts xvi. 23. † 19. Ps. cxviii. 13a. lxxi.  
 Dan. ix. 20; 1 Pet. i. 10, 11. † 22. Deut. xviii. 16, 18, 19; Acts  
 vii. 37.

ται· κ του λαου. <sup>24</sup> Και παντες δε οι προφη-  
out of the people. Also all 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.  
<sup>25</sup> \* υμεις 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 ενευλογηθησονται πασαι αι πατριαι της  
of thee shall be blessed all the families of the  
γης. <sup>26</sup> \* 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.

<sup>1</sup> 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, <sup>2</sup> διαπονουμενοι δια  
temple and the Sadducees, being grieved through  
τω 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.  
<sup>3</sup> 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.  
into keeping to the morrow; it was for evening now.  
<sup>4</sup> Πολλοι δε των ακουσαντων τον λογον επισ-  
Many but of those having heard the word be-  
τευσαν· και εγεννηθη ο αριθμος των ανδρων ωσει  
lieved; and became the number of the men about  
χιλιαδες πεντε. <sup>5</sup> Εγενετο δε επι την αυριον συν-  
thousand five. It happened and on the morrow to be  
αχθηναι αυτων τους αρχοντας και πρεσβυτερους  
assembled of them the rulers and elders  
και γραμματεις εις Ιερουσαλημ· <sup>6</sup> και Ανναν του  
and scribes at Jerusalem; also Annas the  
αρχιερεα, και Καιαφαν και Ιωαννην 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.  
<sup>7</sup> Και στησαντες αυτους εν μεσφ, 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

<sup>24</sup> And also All the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

<sup>25</sup> † 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.'

<sup>26</sup> GOD having raised up his SERVANT, sent him † first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

<sup>1</sup> And while they were speaking to the PEOPLE, the \* HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them, <sup>2</sup> † being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

<sup>3</sup> And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

<sup>4</sup> But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

<sup>5</sup> And it occurred on the NEXT DAY, that Their RULERS, and \* the ELDERS, and the SCRIBES assembled at Jerusalem;

<sup>6</sup> and † Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priest-hood;

<sup>7</sup> 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. and. 5. and the ELDERS and the SCRIBES.

26. of you—omit.

1. HIGH-PRIESTS

† 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; <sup>8</sup> Τότε Πέτρος πλησθεὶς πνεύμα-  
this you? Then Peter being filled with spirit  
τος ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ  
holy, said to them; Rulers of the  
λαοῦ, καὶ πρεσβύτεροι \* [τοῦ Ἰσραὴλ,] <sup>9</sup> 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 τῷ οὗτος σέσωσται· <sup>10</sup> Γνωστον  
sick, by what he has been saved. Known

ἐστὼ πασὶν 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 ἡγείρεν ἐκ  
whom you crucified whom the God raised out of  
νεκρῶν, ἐν τούτῳ οὗτος παρεστήκεν ἐνώπιον  
dead ones, by him this has stood in presence  
ὑμῶν ὅλης. <sup>11</sup> Οὗτος ἐστὶν ὁ λίθος ὃ ἐξουθενή-  
of you whole. This is the stone that having been  
θεις ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-  
despised by you the builders, the having been  
νος εἰς κεφαλὴν γωνίας. <sup>12</sup> Καὶ οὐκ ἔστιν ἐν  
made into a head of a corner. And not is in  
ἀλλῳ 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.

<sup>13</sup> Θεωρουντες δε την του Πέτρου παρρησίαν  
Seeing and the of the Peter boldness  
καὶ Ἰωάννου, καὶ καταλαβομενοι, ὅτι ἀνθρώποι  
and of John, and having perceived, that men  
ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαυμάζον, ἐπεγι-  
unlearned they are and ungifted, they wondered, they  
γνώσκον τε αὐτοὺς, ὅτι συν τῷ Ἰησοῦ ἦσαν·  
knew and them, that with the Jesus they were;  
<sup>14</sup> τὸν δε ἀνθρώπον βλέποντες συν 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.

<sup>15</sup> Κελευσαντες δε αὐτοὺς ἐξω του συνεδρίου  
Having ordered and them outside of the high-council  
ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, <sup>16</sup> λεγόν-  
to go, they consulted with each other, saying;  
τες· Τι ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι  
What shall we do to the men these? that  
μεν γὰρ γνωστον σημεῖον γεγὼνε δι' αὐτῶν,  
indeed for known a sign has been done by them,  
πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερον, καὶ  
to all those dwelling in Jerusalem manifest, and  
οὐ δυναμεθα ἀρνησασθαι. <sup>17</sup> Ἀλλ' ἵνα μὴ ἐπι-  
not we were able to deny. But that not to  
πλεῖον διανεμηθῇ εἰς τὸν λαόν, \* [ἀπειλῇ] ἀπει-  
more it may spread among the people, [with a threat] let us

<sup>8</sup> † Then Peter being filled with holy Spirit, said to them, "Rulers of the PEOPLE, and Elders of ISRAEL!

<sup>9</sup> if we are to-day examined about a Good Deed conferred on the sick Man, by what means he has been cured;

<sup>10</sup> 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.

<sup>11</sup> † This is 'THAT STONE' which HAS BEEN REJECTED by You, the 'BUILDERS, THAT which HAS BECOME the Head of 'the Corner.'

<sup>12</sup> 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."

<sup>13</sup> 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.

<sup>14</sup> And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

<sup>15</sup> But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

<sup>16</sup> 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.

<sup>17</sup> 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. 6. 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.

<sup>1</sup> Ανηρ δε τις Ανανίας ονοματι, συν Σαπφει-  
A man but certain Ananias by name, with Sapphira  
ρη τη γυναικι αυτου, επωλησε κτημα· <sup>2</sup> και  
the wife of himself, sold a possession; and  
ενοσφισατο απο της τιμης, συνειδυας 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. <sup>3</sup> 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; <sup>4</sup> 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.  
<sup>5</sup> Ακουων δε ο Ανανίας 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. <sup>6</sup> 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. <sup>7</sup> Εγενετο δε ως ωρων τριων δια-  
out they buried. It happened and about hours three apart,  
στημα, και η γυνη αυτου μη ειδυια το γεγο-  
and the wife of him not having known that having  
νος εισηλθεν. <sup>8</sup> 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. <sup>9</sup> Ο δε Πετρος ειπε  
and said; Yes for so much. The and Peter said  
προς αυτην· Τι οτι συνεφωνηθη υμιν πειρασαι  
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.

<sup>1</sup> And a certain Man Ananias by name with Sapphira his WIFE, sold an Estate,

<sup>2</sup> 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.

<sup>3</sup> ‡ 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?"

<sup>4</sup> 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."

<sup>5</sup> And ANANIAS, having heard these WORDS, † fell down, and expired. And great Fear came on all THOSE who HEARD these things.

<sup>6</sup> Then the YOUNGER disciples arising, † wrapped him up, and carrying him out, buried him.

<sup>7</sup> And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

<sup>8</sup> And \* Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

<sup>9</sup> 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 BURYING 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. xxi. 2; Deut. xxi. 9. Eccl. v. †

† 4. Luke xxi.

3. 5. ver. 10, 11.

† 6. Judges xix. 40.

† 6. Matt. iv. 7.

10 Ἐπεσε 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 εγενεγκαντας 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' εμεγαλυνεν 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 beds and couches, that coming  
Πετρου καν η σκια επισκιαση τινη αυτων.  
of Peter if even the shadow might overshadow some of them.

16 Συνηρχετο δε και το πληθος 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  
εθεραπευοντο απαντες. 17 Αναστας δε ο αρχιε-  
were healed all. Having arisen and the high-

ρευσ και παντες οι συν αυτω, η ευσα 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 of the Lord, in the night, opened the doors of the prison, and bringing them out said,

20 “Go, and 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.  
Heb. ii. 4.

† 12. Acts ii. 47. iv. 21.

† 13. Acts xiv. 3. xix. 11; Rom. xv. 19; 2 Cor. xii. 12  
† 19. Acts xii. 7; xvi. 20.

Ἀκουσαντες δε εισηλθον ὑπο τον ορθρον εις το  
Having heard and they entered at the dawn into the  
ἱερον, και εδιδασκον.  
temple, and taught.

Παραγενομενος δε ὁ αρχιερευσ και οἱ συν  
Having come and the high-priest and those with  
αυτω, συνεκαλεσαν το συνεδριον και πασαν την  
him, they called together the high council even all the  
γερουσιαν των υἱων Ισραηλ, και επεστειλαν εις  
senate of the sons of Israel, and sent into  
το δεσμωντηριον, αχθηναι αυτοις. 22 Οι δε ὑπη-  
the prison, to have brought them. The but offi-  
ρεται παραγενομενοι ουχ ευρον αυτους εν τη  
cers having gone not found them in the  
φυλακη· αναστρεψαντες δε απηγγειλαν, 23 λεγ-  
prison; having returned and reported, say-  
οντες· Ὅτι το \* [μεν] δεσμωντηριον εὑρυμεν κε-  
ing; That the [indeed] prison we found hav-  
λεισμενον εν παση ασφαλεια, και τους φυλα-  
ing been closed with all safety, and the guards  
κας εστωτας προ των θυρων· ανοιξαντες δε, εσω  
standing before the doors; having opened but, within  
ουδενα ευρομεν. 24 Ὡς δε ηκουσαν τους λογους  
no one we found. When and they heard the words  
τουτους \* [ὁ, τε ἱερευσ και] ὁ στρατηγος του  
these [the, both priest and] the commander of the  
ἱερου και οἱ αρχιερεις, διηκоруν περι αυτων, τι  
temple and the high-priests, they doubted concerning them, what  
ανγενοιτο τουτο. 25 Παραγενομενος δε τις απηγ-  
might be this. Having come but one told  
γειλεν αυτοις· Ὅτι ιδου, οἱ ανδρες οὓς εθεσθε  
them; That lo, the men whom you put  
εν τη φυλακη, εισιν εν τῳ ἱερῳ εστωτες και  
in the prison, are in the temple standing and  
διδασκοντες τον λαον. 26 Τοτε απελθων ὁ  
teaching the people. Then having gone the  
στρατηγος συν τοις ὑπηρεταις, ηγαγεν αυτους,  
commander with the officers, they brought them,  
ου μετα βιας· εφοβουντο γαρ τον λαον, ινα μη  
not with violence; they feared for the people, that not  
λιθασθωσιν. 27 Αγαγοντες δε αυτους εστησαν εν  
they might be stoned. Having brought and them they stood in  
τῳ συνεδριῳ. Και επηρωτησεν αυτους ὁ αρχι-  
the sanhedrim. And asked them the high-  
ρευσ, 23 λεγων· Ου παραγγελια παρηγγειλαμεν  
priest, saying; Not with a charge we charged  
ὑμιν, μη διδασκειν επι τῳ ον νατι τουτω; και  
you, not to teach in the name this? and  
ιδου, πεπληρωκατε την Ἱερουσαλημ της διδα-  
lo, you have filled the Jerusalem of the teach-  
χης ὑμων, και βουλεσθε επαγαγειν εφ' ἡμας το  
ing of you, and you wish to bring on us the  
αιμα του ανθρωπου τουτο. 29 Αποκριθεις δε ὁ  
blood of the man this. Answering and the  
Πετρος και οἱ αποστολοι, ειπον· Πειθαρχειν  
Peter and the apostles, said; To obey  
δει θεῳ μαλλον η ανθρωποις. 30 Ὁ θεος  
it is necessary God rather than men. The God

21 And having heard  
this, they entered into the  
TEMPLE, early in the  
MORNING, and taught.  
‡ And the HIGH-PRIEST  
coming, and THOSE with  
him, called the SANHE-  
DRIM together, even All  
the SENATE of the SONS  
of Israel, and sent to the  
PRISON to have them  
brought.

22 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.  
PRIEST, and—omit.

23. at the doors.  
23. We charged you strictly not.

24. both the

† 21. Acts iv. 5, 6.

† 24. Luke xxii. 4; Acts iv. 1.

† 20. Matt. xxi. 26.

‡ 23. Acts iv. 13.

‡ 23. Acts ii. 23, 30; iii. 15; vii. 52.

‡ 20. Acts iv. 19.

των πατερων ἡμων ηγειρεν Ιησουν, ὃν ὑμεῖς  
of the fathers of us raised up Jesus, whom you  
διεχειρισασθε, κρεμασαντες ἐπὶ ξυλου. <sup>31</sup> τουτον  
laid violent hands upon, having hanged on a cross, him  
ὁ θεος αρχηγον και σωτηρα ὑψωσε τη δεξια  
the God a prince and a savior has lifted up to the right hand  
αυτου, δουναι μετανοιαν τῷ Ισραηλ, και αφεσιν  
of himself, to give reformation to the Israel, and forgiveness  
ἁμαρτιων. <sup>32</sup> Και ἡμεῖς 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  
ἁγιον, ὃ εδωκεν ὁ θεος τοις πειδαρχουσιν αυτω.  
holy, which gave the God to those submitting to him.

<sup>33</sup> Οἱ δε ακουσαντες διεπριοντο, και εβουλευοντο  
They and having heard were sawn through, and took counsel  
ανελειν αυτους.  
to kill them.

<sup>34</sup> Αναστας δε τις εν τῷ συνεδριῳ Φαρισαιος,  
Having arisen and one in the high counsel a Pharisee,  
ἰνομαι Γαμαλιηλ νομοδιδασκαλος, τιμιος παν-  
by name Gamaliel a teacher of law, honored by  
τι τῷ λαῷ, εκελευσεν εξω βραχυ τι τους  
all the people, ordered without a little while the  
αποστολους ποιησαι. <sup>35</sup> Εἰπε τε προς αυτου  
apostles to be put. He said and to them;

Ανδρες Ισραηλιται, προσεχετε ἑαυτοις, ἐπὶ τοις  
Men Israelites, take heed to yourselves, to the  
ανθρωποις τουτοις τι μελλετε πρασσειν.  
men these what you are about to do.

<sup>36</sup> Προ γαρ τουτων των ἡμερων ανεστη Θεudas,  
Before for these the days stood up Theudas,  
λεγων ειναι τινα ἑαυτον, ᾧ προσεκολληθη  
saying to be some one himself, to whom adhered  
αριθμος ανδρων ὡσει τετρακοσιων· ὃς ανηρεθη,  
a number of men about four hundred; who was put to death,  
και παντες ὅσοι ἐπιεθοντο αυτω, διελυθησαν  
and all as many as listened to him, were dispersed  
και εγενοντο εἰς ουδεν. <sup>37</sup> Μετα τουτον ανεστη  
and came to nothing. After this stood up

Ιουδας ὁ Γαλιλαιος, ἐν ταῖς ἡμεραις της απο-  
Judas the Galilean, in the days of the regi-  
γραφης, και απεστησε λαον \* [ἱκανον] οπισω  
tering, and drew away people [much] behind  
αυτου· κακεινος απηλετ, και παντες ὅσοι ἐπει-  
himself; and he was destroyed, and all as many as lis-  
θοντω αυτω, διεσκορπισθησαν. <sup>38</sup> Και ταυ-  
tened to him, were dispersed. And now

λεγω ὑμιν, αποστητε ἀπο των ανθρωπων του-  
I say to you, withdraw from the men these  
των, και εασατε αυτους, ὅτι εαν η εἰς ανθρω-  
and let alone them, because if may be from men  
πων ἡ βουλη αὕτη η το εργον τουτο, καταλυ-  
the counsel this or the work this, it will be  
θησεται. <sup>39</sup> εἰ δε ἐκ θεου εστιν, ου δυνασθε  
overthrown; if but from God it is, not you are able  
καταλυσαι αυτους, μηποτε και θεομαχοι ὑρε-  
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 Thendas 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  
34. 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. <sup>40</sup> Επεισθησαν δε αὐτῷ· καὶ προσκα-  
 should be found. They were persuaded and by him; and having  
 λεσάμενοι τοὺς ἀποστόλους, δειράντες παραγ-  
 called the apostles, having beaten they com-  
 γειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ  
 manded not to speak in the name of the Jesus, and  
 ἀπελυσάν αὐτοὺς. <sup>41</sup> Οἱ μὲν οὖν ἐπορεύοντο  
 released them. They indeed therefore went  
 χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι  
 rejoicing from presence of the high council, because  
 ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι.  
 in behalf of the name they were accounted worthy to be dishonored.  
<sup>42</sup> Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον  
 Every and day in the temple and at home  
 οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελίζομενοι  
 not they ceased teaching and announcing glad tidings of  
 Ἰησοῦν τοῦ Χριστοῦ.  
 Jesus the Anointed.

ΚΕΦ. σ'. 6.

<sup>1</sup> Ἐν δε ταῖς ἡμέραις ταύταις πληθύνοντων  
 In and the days those increasing  
 τῶν μαθητῶν, ἐγένετο γογγυσμός τῶν Ἑλλη-  
 the disciples, came a murmuring of the Helle-  
 νιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο  
 nists to the Hebrews, because were overlooked  
 ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χηραὶ αὐτῶν.  
 in the service the daily the widows of them.  
<sup>2</sup> Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος  
 Having called and the twelve the multitude  
 τῶν μαθητῶν, εἶπον· Οὐκ ἀρεστον ἐστὶν ἡμᾶς  
 of the disciples, said; Not proper it is us  
 καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν  
 having left the word of the God, to serve  
 τραπεζαῖς. <sup>3</sup> Ἐπισκεψάσθε οὖν, ἀδελφοί,  
 tables. Look you out therefore, brethren,  
 ἀνδρας ἐξ ὑμῶν μαρτυροῦμενους ἑπτα, πληρεῖς  
 men from of you being attested seven, full  
 πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ  
 of spirit and wisdom, whom we will appoint to  
 τῆς χρείας ταύτης· <sup>4</sup> ἡμεῖς δὲ τῇ προσευχῇ καὶ  
 the need this; we but to the prayer and  
 τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.  
 to the service of the word will constantly attend.  
<sup>5</sup> Καὶ ἡρεσεν ὁ λόγος ἐνώπιον πάντος τοῦ πλῆ-  
 And pleased the word in presence of all of the multi-  
 θους· καὶ ἐξελέξαντο Στεφάνον, ἀνδρα πλῆρη  
 tude; and they choose Stephen, a man full  
 πίστεως καὶ πνεύματος ἁγίου, καὶ Φιλίππον,  
 of faith and spirit holy, and Philip,  
 καὶ Προχόρον, καὶ Νικάνορα, καὶ Τιμόνα, καὶ  
 and Prochorus, and Nicanor, and Timon, and  
 Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιόχεια·  
 Parmenas, and Nicolaus a proselyte of Antioch;

<sup>40</sup> And they were per-  
 suaded by him; and hav-  
 ing summoned the APOS-  
 TLES and †scourged them,  
 they charged them not to  
 speak in the NAME of JE-  
 SUS, and dismissed them.

<sup>41</sup> Ther indeed THEY  
 went †rejoicing from the  
 Presence of the SANHE-  
 DRIM, Because they were  
 deemed worthy to be dis-  
 honored on account of the  
 NAME.

<sup>42</sup> † And every Day, in  
 the TEMPLE and at Home,  
 they ceased not teaching  
 and preaching the glad  
 tidings \* of the ANOINTED  
 Jesus.

CHAPTER VI.

<sup>1</sup> And in those DAYS,  
 the DISCIPLES increasing,  
 there arose a Complaint of  
 the ††HELLENISTS against  
 the HEBREWS, Because  
 their WIDOWS were neg-  
 lected in the † DAILY SER-  
 VICE.

<sup>2</sup> And the TWELVE,  
 having summoned the  
 MULTITUDE of the DISCI-  
 PLES, said, "It is not pre-  
 per for us to leave ††:  
 WORD of GOD and serve  
 Tables.

<sup>3</sup> \* Therefore, Brethren,  
 look out from among your-  
 selves, seven Men of good  
 reputation, full of Spirit  
 and Wisdom, whom we  
 may set over this BUSI-  
 NESS;

<sup>4</sup> but we will constantly  
 attend to PRAYER, and to  
 the MINISTRY of the  
 WORD."

<sup>5</sup> And the PROPOSITION  
 was pleasing to All the  
 MULTITUDE; and they  
 selected Stephen, a man  
 full of Faith and holy Spirit,  
 and †Philip, and Procho-  
 rus, Nicanor, and Timon,  
 and Parmenas, and Nico-  
 laus, a Proselyte of Anti-  
 och;

\* VATICAN MANUSCRIPT.—<sup>42</sup>. of the ANOINTED Jesus.  
 look out among you.

<sup>3</sup>. 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. 46.

† 1. Acts ix. 29.

† 1. Acts iv. 35.

‡ 5. Acts viii. 5, 26; xxi. 8.

6 οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων· καὶ  
 whom they placed in presence of the apostles; and  
 προσευχόμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας,  
 having prayed they put to them the hands.  
 7 Ἦκεν δὲ ὁ λόγος τοῦ Θεοῦ ἤξανε, καὶ ἐπληθύνετο  
 And the word of God grew, and was multiplied  
 ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾷ·  
 the number of the disciples in Jerusalem greatly;  
 πολὺς τε ὄχλος τῶν ἱερῶν ὑπήκουον τῇ πίστει.  
 great and crowd of the priests were obedient to the faith.  
 8 Στεφανὸς δὲ πᾶς ἤς 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 Ἀνέστησαν 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 Ἀλεξανδρεῶν, καὶ τῶν ἀπὸ Καλικίας καὶ  
 and of Alexandrians, and of those from Cilicia and  
 Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·<sup>10</sup> καὶ οὐκ  
 Asia, disputing with the Stephen; and not  
 ἰσχυροὶ ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι  
 were able to resist the wisdom and the spirit  
 ᾧ ἐλάλει.<sup>11</sup> Τότε ὑπέβαλον ἀνδράς,  
 with which he spake. When they thrust under men,  
 λέγοντας· Ὅτι ἀκροαμένῳ αὐτοῦ λαλοῦντες  
 saying; That we have heard him speaking  
 ῥήματα βλασφημῆσαι Μωυσῆν καὶ τὸν Θεόν.  
 words blasphemous against Moses and the God.  
 12 Συνέκριναν 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  
 συνέρραψαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον,  
 they seized him, and led into the high council,  
 13 ἐστῆσαν τε μαρτυρᾶς ψευδεῖς, λέγοντας· Ὁ  
 stood up and witnesses false, saying; Th  
 ἀνθρώπος οὗτος οὐ πανταῖς ῥήματι λαλῶν κτλ  
 man this not ceases to speak against  
 τοῦ τοποῦ τοῦ ἁγίου καὶ τοῦ ν. μου.<sup>14</sup> Ἀκηκοα-  
 the place of the holy and the a. we have heard  
 μέν γὰρ αὐτοῦ λεγόντος· Ὅτι οὗτος ὁ Ναζω-  
 for him saying; That one the Nazarene  
 ραῖος οὗτος καταλύσει τὸν τόπον τοῦ ν, καὶ  
 rene this will destroy the place this, and  
 ἀλλάξει τὰ ἐθῆ, ἃ παρέδωκεν ἡμῖν Μωϋσῆς.  
 will change the customs, which delivered to us Moses.  
 15 Καὶ ἀτεινίσαντες εἰς αὐτὸν ἅπαντες οἱ καθέ-  
 And having gazed on him all those being  
 ζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον  
 seated in the high-council, saw the face  
 αὐτοῦ ὥσει πρόσωπον ἀγγέλου.  
 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 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.

† E. 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.  
 xii. 24; xix. 20.  
 ix. 96; Matt. xxii. 7.

† 3. Acts xiii. 3; 2 Tim. i. 14.  
 † 10. Luke xxi. 15; v. 39.

† 14. Acts xiv. 3

† 7. Acts  
 † 1. Dan

ΚΕΦ. ζ'. 7.

Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα οὕτως  
Said and the high-priest, If [then] these things thus  
εἴη; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,  
are? He and said; Men brethren and fathers,  
ἀκουσατέ. Ὁ θεὸς τῆς δόξης ὡφθῆ τῷ πατρὶ  
hearken you. The God of the glory appeared to the father  
ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ  
of us Abraham being in the Mesopotamia, before  
κατοικῆσαι αὐτὸν ἐν Χαρρὰν. 3 Καὶ εἶπε πρὸς  
to dwell him in Charran; and said to  
αὐτὸν· Εἰσελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
him; Go out from the land of thee, and from the  
συγγενείας σου, καὶ δευρο εἰς γῆν, ἣν ἂν σοὶ  
kindred of thee, and come into a land, which to thee  
δείξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατ-  
I may show. Then going out from land of Chaldeans, he dwelt  
κῆσεν ἐν Χαρρὰν· 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 αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ'  
a possession her, and to the seed of him after  
αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ  
him, not being to him a child. Spoke and  
οὕτως ὁ θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ  
thus the God; That shall be the seed of him  
παροικὸν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωσούσιν  
a stranger in a land foreign, and they will enslave  
αὐτοὶ καὶ κακώσουσιν ἐπὶ τετρακοσίᾳ· 7 καὶ τὸ  
it and they will oppress years four hundred; and the  
ἐθνος, ὃ εἰς αὐτὸν δουλευσώσιν, κρίνω ἐγὼ, 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  
λατρεύσουσιν 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 περιέτεμεν 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. † LAND.

† 2. It seems probable that Stephen 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 143, 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. 2; 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 τὴν ογδοὴν· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ  
day the eighth; and the Isaac the Jacob, and the  
Ἰακώβ τοὺς δώδεκα πατριαρχάς. <sup>9</sup> Καὶ οἱ  
Jacob the twelve patriarchs. And the  
πατριαρχαὶ ζήλωσαντες τὸν Ἰωσήφ ἀπέδοντο  
patriarchs envying the Joseph sold  
εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, <sup>10</sup> καὶ  
into Egypt; and was the God with him, and  
ἐξέλειτο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,  
delivered him out of all of the afflictions of him,  
καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίων  
and gave to him favor and wisdom in presence  
Φαραῶ βασιλέως Αἴγυπτου, καὶ κατέστησεν  
of Pharaoh king of Egypt, and placed  
αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν  
him ruling over Egypt and whole the  
οἶκον αὐτοῦ.  
house of himself.

<sup>11</sup> 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. <sup>12</sup> Ἀκούσας δὲ  
provisions the fathers of us. Having heard and  
Ἰακώβ οὐκ αἰσθάνεται ἐν Αἴγυπτῳ, ἐξαπέστειλε τοὺς  
Jacob being grain in Egypt, he sent the  
πατέρας ἡμῶν πρῶτον. <sup>13</sup> 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  
φανερόν ἐγενετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.  
shown became to the Pharaoh the family of the Joseph.

<sup>14</sup> Ἀποστείλας δὲ Ἰωσήφ μετεκαλεσάτο τὸν  
having sent and Joseph called for the  
πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγενεῖαν,  
father of himself Jacob, and all the kindred,  
ἐν ψυχαῖς ἐβδומηκοντα πεντε. <sup>15</sup> Κατέβη δὲ  
in souls seventy five. Went down and  
Ἰακώβ \* [εἰς Αἴγυπτον,] καὶ ἐτελεύτησεν αὐτός  
Jacob [into Egypt,] and die' he  
καὶ οἱ πατέρες ἡμῶν. <sup>16</sup> Καὶ μετέτεθησαν εἰς  
and the fathers of us. And they were carried into

Συχέμ, καὶ ἐτεθήσαν ἐν τῷ μνηματί, ᾧ ὠνή-  
Sychem, and were placed in the tomb, which bought  
σατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν  
Abraam for a price of silver from the sons

Ἐμμορ τοῦ Συχέμ.) <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
of Emmor of the Sychem.) When but drew near the  
χρόνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ θεὸς τῷ  
time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

<sup>9</sup> † And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but God was with him,

<sup>10</sup> 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.

<sup>11</sup> † And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

<sup>12</sup> † But Jacob, having heard that there was Grain \* in Egypt, sent our FATHERS the first time;

<sup>13</sup> † and at the SECOND time, Joseph was made known to his BROTHERS; and \* JOSEPH'S FAMILY was shown to PHARAOH.

<sup>14</sup> † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDEED, † seventy-five Souls.

<sup>15</sup> And Jacob went down into Egypt, and died, †, and our FATHERS;

<sup>16</sup> and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the sons of Hamor \* in SHECHEM.

<sup>17</sup> 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. i. 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.

† 16. The best critics are of the opinion that the twelve patriarchs, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 9. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. † 9. Gen. xxxix. 2, 21, 22. † 10. Gen. xli. 37; xlii. 6  
† 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 10. † 14. Gen. xlv  
v. 27. † 14. Gen. xlv. 27; Deut. x. 22.

Ἀβρααμ, <sup>grew</sup> ηύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγυπτῷ· <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. <sup>19</sup> Οὗτος κατασοφίσαμενος τὸ γένος ἡμῶν, ἐκακώσε τοὺς πατέρας ἡμῶν, τοὺ ποιεῖν ἐκθέτα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζῶγονοῖσθαι. <sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνέτραφεν ἡ μὴνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς. <sup>21</sup> Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρεψάτο αὐτὸν ἑαυτῇ εἰς νῆον. <sup>22</sup> Καὶ ἐπαίδευθη Μωσῆς πασῇ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατός ἐν λόγοις καὶ ἐν ἐργοῖς αὐτοῦ. <sup>23</sup> Ὡς δὲ ἐπληρώτο αὐτῷ τεσσαράκοντα ἐτῶν, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκεψασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραὴλ. <sup>24</sup> Καὶ ἰδὼν τινα ἀδικουμένον, ἡμუნάτο, καὶ ἐποίησεν ἐκδικήσιν τῷ καταπονομένῳ, πατάξας τὸν Αἰγύπτιον. <sup>25</sup> Ἐνομίζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. <sup>26</sup> Τῇ δὲ ἐπιουσῇ ἡμέρᾳ ὠφθῆναι αὐτοῖς μαχομένοις, καὶ συνηλάσεν αὐτοὺς εἰς εἰρήνην, εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστε ὅμοιοι· ἵνα τι ἀδικεῖτε ἀλλήλους; <sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; <sup>28</sup> Μὴ ἀνέλκειν

made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt, <sup>18</sup> till another King \*arose, who did not acknowledge Joseph. <sup>19</sup> This, having dealt our RACE, ill-treated \*our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE. <sup>20</sup> † At which period Moses was born, and † was DIVINELY beautiful; and he WAS NURSED in his FATHER'S HOUSE three Months; <sup>21</sup> † but having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son. <sup>22</sup> And Moses was educated in All the Wisdom of the Egyptians, and was † Powerful in his Words and Works. <sup>23</sup> † And when he was full † forty years of age, it came into his HEART to visit his BRETHREN, the Sons of Israel. <sup>24</sup> And observing one wronged, he defended and executed judgment for him who was OPPRESSED, smiting the EGYPTIAN. <sup>25</sup> Now he thought that his BRETHREN understood That GOD by his Hand would give them Deliverance; but they did not understand. <sup>26</sup> † And on the FOLLOWING Day, he presented himself to them as they were contending, and urged them to peace, saying, 'Men, \* you are brethren; why do you injure each other?' <sup>27</sup> But HE INJURING his NEIGHBOR, thrust him away, saying, † 'Who made Thee a Ruler and a Judge over us?' <sup>28</sup>

\* 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<sup>st</sup>.

† 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. <sup>29</sup> Εφυγε δε Μωυσης εν τῷ λογῷ  
Egyptian? Fled and Moses at the word  
τουτω, και εγενετο παροικος εν γῇ Μαδιαμ, οὐ  
this, and became a sojourner in land of Midian, where  
εγεννησεν υἱους δυο. <sup>30</sup> 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  
βατω. <sup>31</sup> 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.] <sup>32</sup> εγω δ  
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.  
<sup>33</sup> Εἰπε δε αυτῷ ὁ κυριος· Λυσον το ὑποδημα  
said and to him the Lord; Loose the sandals  
των ποδων σου· ὁ γαρ τοπος εν ᾧ ἐστηκας,  
of the feet of thee; the for the place in which thou standest,  
γῇ ἁγια εστιν. <sup>34</sup> Ιδων ειδον την 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, αποστειλα με εις Αιγυπ-  
them: and now come, I will send thee into Egypt.  
τον.

<sup>35</sup> Τουτον τον Μωυσην ὃν ηρησατο, ειπον-  
This the Moses whom they denied, say-  
τες· 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 βατῳ. <sup>36</sup> Οὗτος ἐξηγαγεν αυτους, ποιη-  
in the bush. This led out them, having  
σας τερατα και σημεια εν γῇ Αιγυπτῳ, και εν  
done prodigies and signs in the Egypt, and in  
ερυθρῃ θαλασσῃ, και εν τη ερημῳ, ετη τεσσα-  
red sea, and in the desert, years forty.  
ρακοντα. <sup>37</sup> Οὗτος εστιν ἡ Μωυσης, ὁ εἰπων  
Thus 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. 31. to him—omit. 32. the God—omit. 33. Thy FEET. 35. even. 35. with the Hand.

† 29. Exod. ii. 15, 22; iv. 20; xviii. 3, 4. † 30. Exod. iii. 2. † 32. Matt. xxi. 22; Heb. xi. 16. † 33. Exod. iii. 5; Josh. v. 12. † 34. Exod. i. 7. † 35. Exod. xiv. 19; Num. xx. 16. † 36. Exod. xii. 41; xxxiii. 1. † 37. Exod. vii—xi, xiv. Psa. cv. 27. † 38. Exod. xiv. 21, 27—29. † 39. Exod. xvi. 1, 35. † 37.

\*[κύριος] ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμε·  
[lord] the God from of the brethren of you, like me;  
\*[αὐτοὺς ἀκουσεσθε.] 38 Οὗτος ἐστὶν ὁ γενομέ-  
[him you shall hear.] This is he being,  
νος, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημῷ, μετὰ τοῦ  
in the congregation in the desert, with the  
ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾷ,  
messenger that speaking to him in the mountain Sinai,  
καὶ τῶν πατέρων ἡμῶν, ὅς ἐδεξάτο λόγια ζῶντα  
and of the fathers of us, who received oracles living  
δοῦναι ἡμῖν. 39 ὧς οὐκ ἠβέλῃσαν ὑπηκούοι γενεσ-  
to give to us; to whom not were willing obedient to become  
θαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρα-  
the fathers of us, but thrust away, and turned  
φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,  
back in the hearts of them into Egypt,  
40 εἰπόντες τῷ Ααρὼν· Ποιήσον ἡμῖν θεοὺς, οἱ  
saying to the Aaron; Make for us gods, who  
προπορεύουσιν ἡμῶν· ὁ γὰρ Μωσὴς οὗτος ὃς  
shall go before us; the for Moses this who  
ἐξηγάγεον ἡμᾶς ἐκ γῆς Αἴγυπτου, οὐκ οἶδαμεν  
led out us from land Egypt, not we know  
τι γέγονεν αὐτῷ. 41 Καὶ ἐμοσχοποίησαν ἐν  
what has happened to him. And they made a calf in  
ταῖς ἡμέραις ἐκείναις, καὶ ἀνέγαγον θυσίαν τῷ  
the days those, and offered a sacrifice to the  
εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν  
idol, and rejoiced in the works of the  
χειρῶν αὐτῶν. 42 Ἐστρεψε δὲ ὁ θεός, καὶ  
hands of them. Turned and the God, and  
παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατίᾳ τοῦ  
gave up them to serve the host of the  
οὐρανοῦ· καθὼς γεγραπταὶ ἐν βιβλῷ τῶν προ-  
heaven; as it is written in book of the pro-  
φητῶν· Μὴ σφαια καὶ θυσίας προσηνεγκάτε  
phets; Not victims and sacrifices did you offer  
μοι ἐτη τεσσαράκοντα ἐν τῇ ἐρημῷ, οἶκος  
to me years forty in the desert, house  
Ἰσραὴλ; 43 Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ  
of Israel? And you took up the tabernacle of the  
Μολοχ καὶ ἀστρον τοῦ θεοῦ ὑμῶν· Ῥεμφαν, τοὺς  
Moloch and star of the god of you Remphan, the  
τυποὺς, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ  
images, which you made to worship them; and  
μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 Ἡ  
I will cause to remove you beyond Babylon. The  
σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν  
tabernacle of the testimony was with the fathers of us  
ἐν τῇ ἐρημῷ, καθὼς διετάξατο ὁ λαλῶν τῷ Μω-  
in the desert, as directed he speaking to the Mo-  
ση, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἔωρακεν·  
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 gloss 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. 7. † 38. Rom. ii. 3. † 40. Exod. xxxii. 1. † 41. Deut. ix. 16; Psal. cvi. 19. † 42. Psal. lxxxi. 12; Ezek. xx. 25, 30; Rom. i. 24; 2 Thess. ii. 11. † 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.

ἣν και εισηγαγον διαδεξαμενοι οἱ 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,  
 ὧν εξωσεν ὁ θεος απο προσωπου των πατερων  
 which drove out the God from face of the fathers  
 ἡμων, ἕως των ἡμερων Δαυιδ· <sup>45</sup> ὃς εὔρε χάριν  
 of us, till the days of David; who found favor  
 ἐνώπιον του θεου, και ητησατο εὔρειν σκηνωμα  
 in presence of the God, and asked to find a dwelling  
 τῷ θεῷ Ιακωβ. <sup>47</sup> Σολομων δε ὠκοδομησεν  
 for the God of Jacob. Solomon but built  
 αὐτῷ οικον. <sup>43</sup> ΑΛΛ' οὐχ ὁ ὑψιστος εν χειρο-  
 for him a house. But not the Most High in hand  
 ποιητοις κατοικει, καθως ὁ προφητης λεγει·  
 made things dwells, as the prophet says;  
<sup>49</sup> ὁ ουρανὸς μοι θρονος, ἡ δε γη ὑποποδιον των  
 the heaven to me a throne, the and earth a footstool of the  
 ποδων μου. Ποιον οικον οἰκοδομησετε μοι;  
 feet of me. What house will you build for me?  
 λεγει κυριος· ἡ τις τοπος της καταπαυσεως  
 says Lord; or what place of the dwelling  
 μου; <sup>50</sup> Οὐχι ἡ χειρ μου ἐποίησε ταυτα παντα;  
 of me? Not the hand of me made these things all;  
<sup>51</sup> Σκληροτραχηλοι, και ἀπεριτμητοι τη καρδιᾳ  
 O stiff-necked, and uncircumcised in the heart  
 και τοις ὠσιν· ὑμεῖς αἰ τῷ πνευματι τῷ ἁγίῳ  
 and the ears; you always the spirit the holy  
 ἀντιπικτετε, ὡς οἱ πατερες ὑμων και ὑμεῖς.  
 fight against, like the fathers of you also you.  
<sup>52</sup> Τινὰ των προφητων οὐκ ἐδιώξαν οἱ πατερες  
 Which of the prophets not persecuted the fathers  
 ὑμων; και ἀπεκτειναν τοὺς προκαταγγειλαντας  
 of you? and they killed those having foretold  
 περὶ της ἐλευσεως του δικαίου, οὐ νυν ὑμεῖς  
 concerning the coming of the righteous, of whom now you  
 προδοται και φονεῖς γεγεννησθε· <sup>53</sup> οἵτινες ἐλα-  
 betrayers and murderers have become; who re-  
 βετε τον νομον εἰς διαταγὰς ἀγγέλων, και οὐκ  
 eived the law by injunctions of messengers, and not  
 ἐφυλαξατε. <sup>54</sup> Ἀκουοντες δε ταυτα, διεπριον-  
 you kept. Having heard and these things, they were seen  
 το τὰς καρδίας αὐτῶν, και ἐβρυχον τοὺς ὀδον-  
 through the hearts of them, and gnashed the teeth  
 τας ἐπ' αὐτον. <sup>55</sup> Ὑπαρχων δε πληρης πνευματος  
 on him. Being but full of spirit  
 ἁγίου, ἀτενίσας εἰς τὸν ουρανὸν, εἶδε, δοξα  
 holy, having gazed intently into the heaven, he saw glory  
 θεου, και Ιησοὺν ἑστῶτα ἐκ δεξιῶν του θεου,  
 of God, and Jesus having stood at right of the God,

45 † Which also our FA-  
 THERS, having received it  
 by succession, brought in  
 with Joshua into the pos-  
 session of the NATIONS,  
 † whom God drove out be-  
 fore the Face of our FA-  
 THERS, to the DAYS of Da-  
 vid;

46 † who found Favor in  
 the sight of God, and † re-  
 quested 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 PRO-  
 PHET 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 PRO-  
 PHETS did not your FA-  
 THERS persecute? And  
 they killed those who  
 FORETOLD the COMING of  
 the RIGHTEOUS ONE; α  
 whom you now have be-  
 come Betrayers and Mur-  
 derers:—

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 Je-  
 sus standing at the right  
 hand of God,

\* VATICAN MANUSCRIPT.—40. 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. xxi.  
 7; Psa. cxxii. 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; xliii. 34. 37. † 53. Exod.  
 ix. 1; Gal. iii. 19; Heb. ii. 2.

<sup>56</sup> και ειπεν· Ἰδου, θεωρω τους ουρανους ανεω-  
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  
ἐστῶτα του θεου. <sup>57</sup> Κραξαντες δε φωνη μεγα-  
having stood of the God. Having cried and with a voice loud,  
λη, συνεσχον τα ὠτα αὐτων, και ὤρμησαν  
they shut up the ears of them, and they ran  
ὁμοθυμαδον ἐπ' αὐτον· <sup>58</sup> και εκβαλοντες ἐξω  
with one mind on him; and having cast outside  
της πολεως, ἐλιθοβολουν. Και οἱ μαρτυρες  
the city, they stoned. And the witnesses  
απεθεντο τα ἱματια αὐτων παρα τους ποδας  
laid down the mantles of them at the feet  
νεανιου καλουμενου Σαουλ, <sup>59</sup> και ἐλιθοβολουν  
of a young man being called Saul, and they stoned  
τον Στεφανον, επικαλουμενον και λεγοντα·  
the Stephen, calling upon and saying;  
Κυριε Ἰησου, δεξαι το πνευμα μου. <sup>60</sup> Οἱς  
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 ἁμαρτιαν ταυτην. Και  
thou mayest place to them the sin this. And  
τοῦτο ειπων, κοιμηθη.  
this having said, he fell asleep.

ΚΕΦ. η'. 8.

<sup>1</sup> Σαυλος δε ην συνευδοκων τη ανααιρεσει  
Saul and was consenting to the death  
αυτου. Εγενετο δε εν εκεινη τη ἡμερα διωγμος  
of him. Was and in that the day a persecution  
μηντας επι την εκκλησιαν την εν Ἱεροσολυμοις·  
great against the congregation that in Jerusalem;  
παντες τε διεσπαρθησαν 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.  
<sup>2</sup> Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,  
Buried and the Stephen men pious,  
και εποιησαντο κοπετον μεγαν ἐπ' αὐτῷ.  
and they made lamentation great for him.  
<sup>3</sup> Σαυλος δε ελυμαινετο την εκκλησιαν, κατα  
Saul but was outraging the congregation, into  
τους οίκους εισπορευομενος, συρων τε ανδρας  
the houses entering, dragging and men  
και γυναικας, παρεδιδου εις φυλακην· <sup>4</sup> οἱ μὲν  
and women, was delivering up into prison; they indeed  
οὖν διασπαρεντες διηλθον, ευαγγελιζομενοι  
therefore having been scattered wandered about, preaching glad tidings  
τον λογον. <sup>5</sup> Φιλιππος δε κατελθων εις πολιν  
the word. Philip and going down into a city  
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.  
of the Samaria, proclaimed to them the Anointed.

<sup>56</sup> and said, † "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

<sup>57</sup> And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

<sup>58</sup> 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,

<sup>59</sup> and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, †† receive my SPIRIT."

<sup>60</sup> 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

<sup>1</sup> 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.

<sup>2</sup> And pious Men buried Stephen, and made great Lamentation over him.

<sup>3</sup> † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

<sup>4</sup> Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

<sup>5</sup> 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. † 58. Deut. xiii. 9, 10; xvii. 7.

† 59. Luke xxiii. 46.

† 60. Matt.

† 44. Luke vi. 28; xxiii. 34.

† 1. Acts vii. 53; xxii. 20.

† 1. Acts xi. 19.

† 3. Acts vii. 53; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6;

† Tim. i. 13.

<sup>5</sup> Προσειχον τε οἱ ὄχλοι τοῖς λεγομένοις ὑπο  
Assented and the crowds to the things being spoken by  
του Φιλίππου ὁμοθυμαδον, ἐν τῷ ἀκούειν αὐτοὺς  
of the Philip with one mind, in the to hear them  
καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. <sup>7</sup> Πολλῶν γὰρ  
and to see the signs which he did. Many for  
τῶν ἐχόντων πνεύματα ἀκαθάρτα, βοῶντα φωνῇ  
of those possessing spirits unclean, crying with a voice  
μεγάλῃ ἐξηρχετο· πολλοὶ δὲ παραλελυμένοι  
loud came out; many and having been palsied  
καὶ χωλοὶ ἐθεραπεύθησαν. <sup>8</sup> Καὶ ἐγένετο χαρὰ  
and lame were cured. And was joy  
μεγάλῃ ἐν τῇ πόλει ἐκείνῃ.  
great in the city that.

<sup>9</sup> Ἄνθρωπος δὲ τις, ὀνομασθεὶς Σίμων, προσηλύτης  
A man but certain, by name Simon, formerly  
ἐν τῇ πόλει, μαγεύων, καὶ ἐξίστων τὸ ἔθνος  
in the city, practising magic, and amazing the nation  
τῆς Σαμαρείας, λέγων εἶναι τινὰ ἑαυτὸν μέγαν·  
of the Samaria, saying to besomewhat himself great;  
<sup>10</sup> ὃς προσείχον πάντας ἀπὸ μικροῦ ἕως μεγά-  
to whom they assented all from least to great-  
λου, λέγοντες· Οὗτος ἐστὶν ἡ δύναμις τοῦ θεοῦ  
est, saying; This is the power of the God  
ἣ καλοῦμεν μεγάλην. <sup>11</sup> Προσειχον δὲ αὐτῷ,  
which is being called great. They attended and to him,  
διὰ τὸ ἰκανῶς χρόνῳ ταῖς μαγείαις ἐξέστακεν αὐ-  
because that for a long time with the magic arts to have amazed  
τούτους. <sup>12</sup> Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ  
them. When but they believed the Philip  
εὐαγγελιζόμενῳ \* [τα] περὶ τῆς βασιλείας  
announcing glad tidings [the thing] concerning the kingdom  
τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ,  
of the God and the name of Jesus Anointed,  
ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. <sup>13</sup> Ὁ δὲ  
they were dipped men both and women. The and

Σίμων καὶ αὐτοὺς ἐπίστευσε, καὶ βαπτισθεὶς ἦν  
Simon and himself believed, and having been dipped he was  
προσκάρτερον τῷ Φιλίππῳ· θεωρῶν τε δυνάμεις  
constantly attending to the Philip; beholding and miracles  
καὶ σημεῖα μεγάλα γινόμενα, ἐξίστατο.  
and signs great being done, he was amazed.  
<sup>14</sup> Ἀκούσαντες δὲ οἱ ἐν Ἱερουσαλὺμαῖς ἀποστολοὶ,  
having heard and the in Jerusalem apostles,  
ὅτι δέδεκται ἡ Σαμαρεία τὸ λόγον τοῦ θεοῦ,  
that had received the Samaria the word of the God,  
ἀπεστείλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάν-  
they sent to them the Peter and John;  
νην. <sup>15</sup> οἵτινες καταβάντες προσήνυσαν, περὶ  
who having gone down offered prayer concerning  
αὐτῶν, ὅπως λαβῶσι πνεῦμα ἅγιον. <sup>16</sup> (Ὅπως  
them, so that they might receive spirit holy. (Not yet  
γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτῶκος, μόνον  
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 dispossessed; and many paralytic and lame persons were cured.

8 And there was \* Much Joy in that CITY.

9 Now a certain man, named Simon, came before into the CITY † using magic, and astonishing the NATION of SAMARIA, † saying that he himself was somebody great;

10 to whom all attended, from the least to the greatest, saying, "This is THAT which is CALLED the GREAT POWER of GOD."

11 And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

12 But when they believed PHILIP announcing glad tidings † concerning the KINGDOM of GOD, and the NAME of Jesus Christ, they were immersed, both Men and Women.

13 And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the \* SIGNS and great Miracles which were performed, he was astonished.

14 And the APOSTLES in Jerusalem 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.  
† 16. Acts xix. 2.

† 9. Acts xiii. 6.  
† 16. Matt. xxviii. 19: Acts ii. 38.

† 9. Acts v. 36.

† 12 Acts i. 3

οὗτοι βεβαπτισμένοι ὑπάρχοντες εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) 17 Τότε ἐπέτιθον τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάβανον πνεῦμα ἅγιον.

18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθεσεως τῶν χειρῶν τῶν ἀποστόλων διδοται τὸ πνεῦμα τὸ ἅγιον, προσηνεγκεν αὐτοῖς χρήματα, 19 λέγων· Δότε καμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ἔω

ἐάν ἐπιθῶ τὰς χεῖρας, λαμβανῇ πνεῦμα ἅγιον.

20 Πέτρος δὲ εἶπε πρὸς αὐτὸν· Τὸ ἀργύριον σου σὺν σοὶ εἴη εἰς ἀπώλειαν· ὅτι τὴν δῶρεάν σου τοῦ θεοῦ ἐνομίσας διὰ χρημάτων κτασθαι. 21 Οὐκ

ἐστὶ σοὶ μέρος οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἐστὶν εὐθεια ἐναντὶ τοῦ θεοῦ. 22 Μετανοήσον οὖν ἀπο τῆς κακίας σου ταύτης, καὶ δεηθῇτι τοῦ θεοῦ, εἰ ἀρὰ ἀφεθῇ

σεταί σοι ἡ ἐπινοία τῆς καρδίας σου. 23 Εἰς γὰρ χολὴν πικρίας καὶ σπυδαίου ἀδικίας ὄρω σε οὐτά. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὥπως

μηδὲν ἐπελθῇ ἐπ' ἐμὲ ὧν εἰρηκάτε. 25 Οἱ μὲν οὖν διαμαρτυραμένοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26 Ἀγγέλους δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀναστήθι, καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημος.

27 Καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδὼν, ἀνὴρ Αἰθιοψ

ἄνθρωπος ὢν, κάθητο ἐν τῷ ὄχηματι· καὶ ἰδὼν, ἀνὴρ Αἰθιοψ

ἄνθρωπος ὢν, κάθητο ἐν τῷ ὄχηματι· 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.

10. Acts x. 43; 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 grandee of Candace of the queen  
 Αιθιοπων, ὅς ἦν ἐπὶ πασης της γαζης αὐτης· ὅς  
 of Ethiopians, who was over all the treasure of her; who  
 ἐληλυθει προσκυνησων εἰς Ἱερουσαλημ, <sup>28</sup> ἦν  
 had come worshipping to Jerusalem, was  
 τε ὑποστρεφων καὶ καθημενος ἐπὶ του ἅρματος  
 and returning and sitting in the chariot  
 αὐτου, καὶ ἀνεγίνωσκε τον προφητην Ἡσαιαν.  
 of himself, and was reading the prophet Isaiah.  
<sup>29</sup> Εἶπε δὲ το πνευμα τῷ Φιλιππῷ· Προσελθε,  
 Said and the spirit to the Philip; Go thou near,  
 καὶ κολληθητι τῷ ἅρματι τούτῳ. <sup>30</sup> Προσδρα-  
 and bejoined to the chariot this. Running  
 μων δὲ ὁ Φιλιππος ἤκουσεν αὐτου ἀναγινωσκον-  
 and the Philip heard him reading  
 τος τον πρῶτον τὴν Ἡσαιαν, καὶ εἶπεν· Αἰσχύ-  
 the prophet Isaiah, and said, Truly  
 γινωσκεις, ἂν ἀνα γινωκεις; <sup>31</sup> Ὁ δὲ εἶπε· Πῶς  
 understandest thou, who thou readest? He but said; How  
 γὰρ ἂν δυναιμην, εἰ μὴ τις ὁδηγήσῃ με.  
 for should I be able, if n some one should guide me.  
 Παρεκαλεσε τε τον Φιλιππον, ἀναβαντα καθι-  
 He called and the Philip having gone up to sit  
 σαι συν αὐτῳ. <sup>32</sup> Ἡ δὲ περὶ ὅχῃ της γραφης,  
 with him. The and portion of the writing  
 ἣν ἀνεγίνωσκε, ἦν αὐτῇ ὡς πρόβατον ἐπὶ  
 which was reading was this. As a sheep to  
 σφαγῇ· ἡ χθὴ, καὶ ὡς ἀμνὸς ἐναντίον του κει-  
 slaughter was led, and as a lamb before the one  
 ροντος αὐτου ἀφηνος, οὕτως οὐκ ἀνοίγει το  
 shearing him is dumb, so not he opens the  
 στομα αὐτου. Ἐν τῇ ταπεινώσει αὐτου ἡ  
 mouth of himself. In the low estate of him the  
 κρίσις αὐτου ἤρθη τὴν δὲ γενεαν αὐτου τὴν  
 judgment of himself was taken away; the and generation of him who  
 διηγησεται; ὅτι αἱρεται ἀπο της γῆς ἡ ζωὴ  
 shall declare? because is taken away from the earth the life  
 αὐτου. <sup>34</sup> Απεκρίθεις δὲ ευνουχος τῷ Φιλιπ-  
 of him. Answering but the eunuch to the Philip  
 πῶ εἶπε· Δεομαί σου, περὶ τίνος ὁ προφητης  
 said; I beseech thee, concerning whom the prophet  
 λεγει τούτος; περὶ εαυτου, ἢ περὶ ἑτερου  
 says this? concerning himself, or concerning another  
 τίνος; <sup>35</sup> Ἀνοίξας δὲ ὁ Φιλιππος τὸ στομα  
 one? Having opened and the Philip the mouth  
 αὐτου, καὶ ἀρξάμενος ἀπο της γραφης ταυτης,  
 of himself, and having begun fr the writing this,  
 εὐηγγελισατο αὐτῷ τον Ἰησουν. <sup>36</sup> Ὡς δὲ ἐπο-  
 announced glad tidings to him the eunuch. As and they  
 ρεουντο κατὰ την ὁδον, ἤλθον ἐπὶ τι ὕδωρ· καὶ  
 were going in the way they came to a certain water and  
 φῆσιν ὁ ευνουχος· Ἰδου ὕδωρ· τί κωλύει 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,

<sup>28</sup> And he was returning, and  
 sitting in his CHARIOT he  
 was reading the PROPHET  
 Isaiah.

<sup>29</sup> And the SPIRIT said  
 to PHILIP, "Approach,  
 and join thyself to this  
 CHARIOT."

<sup>30</sup> And PHILIP running  
 forward heard him read-  
 ing \* Isaiah the PROPHET,  
 and he said, "Dost thou  
 indeed understand what  
 thou art reading?"

<sup>31</sup> And he said, "How  
 can I, unless some one  
 should guide me?" And  
 he requested PHILIP to  
 come up and sit with him.

<sup>32</sup> 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 SLAYER  
 "He is dumb, so he opens  
 "not his MOUTH.

<sup>33</sup> 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."

<sup>34</sup> And the EUNUCH  
 answering PHILIP, said,  
 "I beseech thee, of whom  
 speaks the PROPHET this  
 —of himself, or of some  
 other person?"

<sup>35</sup> Then PHILIP open-  
 ing his MOUTH, and be-  
 ginning from this SCRIP-  
 TURE, announced the glad  
 tidings of JESUS to him.

<sup>36</sup> 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. 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.

30. Isaiah the PROPHET, and said. 33 the

βαπτισθῆναι; <sup>38</sup> καὶ ἐκέλευσε στήναι τὸ ἄρμα·  
 † he dipped? And he ordered to stand the chariot;  
 καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὃ, τε  
 and they went down both into the water the, both  
 Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτον.  
 Philip and the eunuch; and he dipped him.  
<sup>39</sup> Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα  
 When and they came up out of the water, spirit  
 κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν  
 lord seized the Philip, and not saw  
 αὐτον οὐκέτι ὁ εὐνούχος· ἐπορεύετο γὰρ ἡν  
 him no longer the eunuch; he went for the  
 ὁδὸν αὐτοῦ χαίρων. <sup>40</sup> Φίλιππος δὲ εὗρεθῇ εἰς  
 way of himself rejoicing. Philip but was found into  
 Ἀζότον· καὶ διερχομενος εὐηγγελίζετο τὰς  
 Azotus; and passing through he announced glad tidings the  
 πόλεις πάσας, ἕως τοῦ ελθεῖν αὐτον εἰς Καισάρ-  
 cities all, till of the to come him into Cesa-  
 ρειαν.  
 rea.

ΚΕΦ. θ'. 9.

<sup>1</sup> Ὁ δὲ Σαυλὸς ἐτι ἐμπνεων ἀπειλῆς καὶ  
 The and Saul; still breathing of threatening and  
 φθῶν εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν  
 slaug to to ard 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, ὅπως εἰ  
 to Damascus to the synagogues, that as  
 τινὰς εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδράς τε καὶ  
 any he might find of the way being, men both and  
 γυναῖκας, δεδεμένους ἀγαγῇ εἰς Ἱερουσαλὴμ·  
 women, having been bound he might lead into Jerusalem.  
<sup>3</sup> Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτον ἐγγιζειν  
 In and the to go, came him to draw near  
 τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτον  
 to the Damascus; and suddenly flashed around him  
 φῶς ἀπο τοῦ οὐρανοῦ· <sup>4</sup> 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; <sup>5</sup> Εἶπε δὲ τις εἰ, κύριε, Ὁ  
 why me dost thou persecute He said and: who art thou, O lord. The  
 δὲ κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώ-  
 and Lord said; I am Jesus whom thou persecu-  
 κεις· <sup>6</sup> ἀλλὰ ἀναστῆθι καὶ εἰσλθε εἰς τὴν πόλιν,  
 test; but stand thou up and enter into the city,  
 καὶ λαληθήσεται σοὶ τι σε δεῖ ποιεῖν.  
 and it shall be told to thee what it is necessary to do.  
<sup>7</sup> Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-  
 The and men those traveling with him, stood  
 σαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα  
 dumb, hearing indeed the voice, no one  
 δὲ θεωροῦντες. <sup>8</sup> Ἠγερθῇ δὲ ὁ Σαυλὸς ἀπο τῆς  
 but seeing. Arose and the Saul from the  
 γῆς· ἀνεψγμενων δὲ τῶν οφθαλμῶν αὐτου,  
 earth; having been opened and the eyes of him,

<sup>38</sup> And he ordered the CHARIOT to stop; and the, both went down into the WATER, both PHILIP and the EUNUCH, and he m-  
 mersed him.

<sup>39</sup> 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.

<sup>40</sup> 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.

<sup>1</sup> And † Saul, still breath- ing out Threatenings and Slaughter against the DIS- CIPLES of the LORD, pro- ceeding to the HIGH- PRIEST,

<sup>2</sup> asked from him Let- ters 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.

<sup>3</sup> † And as he was GOING ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him

<sup>4</sup> and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou † persecute Me?"

<sup>5</sup> And he said, "Who art thou, Sir?" And \* he said, "I am Jesus whom thou persecutest.

<sup>6</sup> But arise, and go into the CITY, and it shall be told thee what thou must do."

<sup>7</sup> † And THOSE MEN traveling with him, stood speechless, hearing indeed the VOICE, but seeing no one.

<sup>8</sup> 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.  
 † 2. Acts ix. 9, 23.  
 † 3. Acts xxii. 6; xxvi. 12.  
 † 4. Matt. xxv. 40.  
 † 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

† 1. Acts viii. 3; Gal. i. 13.  
 † 3. Acts xxii. 6; xxvi. 12.  
 † 4. Matt. xxv. 40.

οὐδενα εβλεπε· χειραγωγουντες δε αυτον ειση-  
no one he saw; leading by the hand and him they  
γαγον εις Δαμασκον· <sup>9</sup> και ην ημερας τρεις μη  
le<sup>9</sup> into Damascus; and he was days three not  
βλεπων· και ουκ εφαγεν, ουδε επι-  
seeing; and not etc, nor dre

<sup>10</sup> 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.

<sup>11</sup> 'Ο δε κυριος προς αυτον· Αναστας πορευητι  
The and the 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-

σεα· ιδου γαρ προσευχεται, <sup>12</sup> και ειδεν εν ορα-  
sus; lo for he prays, and saw in a

ματι ανδρα ονοματι Ανανιαν, ειελθοντα και  
vision a man by name Ananias, having come in and  
επιθεντα αυτ· χειρα, οπως εβλεψη. <sup>13</sup> 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. <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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.

<sup>17</sup> Απηλθεν 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.

<sup>9</sup> And he was three Days without sight, and neither ate nor drank.

<sup>10</sup> 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."

<sup>11</sup> 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,

<sup>12</sup> and has seen in a Vision a Man, named Ananias, entering, and laying his \* HANDS on him, that he might recover his sight."

<sup>13</sup> And Ananias answered, "Lord, I have heard from many concerning this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

<sup>14</sup> and here, he has Authority from the HIGH-PRIESTS to bind ALL who † INVOKE thy NAME."

<sup>15</sup> 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;

<sup>16</sup> for † will point out to him what things he must suffer in behalf of my NAME."

<sup>17</sup> 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 Cesar, were endowed with all the privileges of Roman citizens.

† 10. Acts xxii. 12.

† 11. Acts xxi. 30; xxii. 3.

† 14. Acts vii. 59; verse 21;

xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22.

† 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. 4. 1;

Eph. iii. 7, 8.

† 16. 2 Cor. xi. 23.

ὁ οφθεῖς σοι ἐν τῇ ὁδῷ ἣν ἤρχοι,) ὅπως ἀνα-  
he having appeared to thee in the way in which thou camest, that thou  
βλεψῇς, καὶ πλησθῇς πνεύματος ἁγίου. <sup>18</sup> Καὶ  
mayest receive sight, and mayest be filled of spirit holy. And  
εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ  
immediately fell from the eyes of him  
ὥσπερ λεπίδες, ἀνεβλέψε τε· καὶ ἀναστὰς ἐβαπ-  
as it were scales, he recovered sight and; and having arisen he was  
τισθῇ. <sup>19</sup> Καὶ λαβὼν τροφὴν ἐνίσχυται. Ἐγέν-  
dipped. And having taken food he was strengthened. He  
εἶτο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας  
was and with the in Damascus disciples days  
τινας. <sup>20</sup> Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς  
several. And immediately in the synagogues  
ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς  
he proclaimed the Jesus, that this is the son  
τοῦ θεοῦ. <sup>21</sup> Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,  
of the God. Were amazed and all those having heard,  
καὶ ἐλέγον· Οὐχ οὗτος ἐστὶν ὁ πορθῆσας ἐν  
and said; Not this is the one having wasted in  
Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα  
Jerusalem those calling upon the name  
τούτου; καὶ ὧδε εἰς τούτο ἐληλυθεῖ, ἵνα δεδε-  
this? and here for this had come, that having  
μένους αὐτοὺς ἀγαγῇ ἐπὶ τοὺς ἀρχιερεῖς.  
bound them he might lead to the high-priests.  
<sup>22</sup> Σαῦλος δὲ μάλλον ἐνεδυναμώμενος, καὶ συν-  
Saul but more was strengthened, and perplexed  
χυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-  
the Jews those dwelling in Da-  
μασκῷ, συμβιβαζών, ὅτι οὗτος ἐστὶν ὁ Χριστός.  
mascus, proving, that this is the Anointed.  
<sup>23</sup> Ὡς δὲ ἐπληρύνοντο ἡμέραι ἱκαναί, συνέβου-  
When and were fulfilled days many, consulted  
λευσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. <sup>24</sup> ἐγνωσθῇ  
together the Jews to kill him; was made known  
δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετηρουν  
but to the Saul the plot of them; they were watching  
τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτόν  
and the gates day both and night, that him  
ἀνέλωσι. <sup>25</sup> Λαβόντες δὲ αὐτόν οἱ μαθηταὶ  
they might kill. Having taken but him the disciples  
νυκτός, κατήκταν διὰ τοῦ τειχοῦς, χαλασάντες  
by night, they let down through the wall, lowering  
ἐν σπυρίδι. <sup>26</sup> Παραγενόμενος δὲ εἰς Ἱερουσα-  
in a basket. Having come and into Jerusalem,  
λῆα, ἐπειράτο κολλασθαι τοῖς μαθηταῖς· καὶ  
he tried to unite himself to the disciples; and  
πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι  
all feared him, not believing that  
ἐστὶ μαθητῆς. <sup>27</sup> Βαρναβᾶς δὲ ἐπιλαβόμενος  
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.

<sup>18</sup> And immediately  
something fell from \* His  
EYES, like Scales, and he  
recovered sight; and ris-  
ing up, he was immersed.

<sup>19</sup> And having received  
Food he was strengthened:  
and was with the DISCIPLES  
in Damascus several  
Days.

<sup>20</sup> And immediately in  
the SYNAGOGUES he pro-  
claimed JESUS, That he  
is the SON of GOD.

<sup>21</sup> 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?"

<sup>22</sup> But Saul increased  
more in power, † and \* per-  
plexed THOSE JEWS DWEL-  
LING in Damascus, demon-  
strating That this is the  
MESSIAH.

<sup>23</sup> And when † many  
Days were fulfilled, † the  
JEWS conspired to kill  
him;

<sup>24</sup> but their PLOT was  
made known to Saul. And  
they \* also watched the  
GATES both Day and Night,  
that they might murder  
him.

<sup>25</sup> But the DISCIPLES  
took him by Night, and  
† through the WALL lower-  
ed him down in a Basket.

<sup>26</sup> † And having come  
to Jerusalem he attempted  
to associate with the DIS-  
CIPLES; but they all feared  
him, not believing That he  
was a Disciple.

<sup>27</sup> But Barnabas taking

\* VATICAN MANUSCRIPT.—18. His EYES.  
24. also watched the GATES.

† 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.

22. perplexed THOSE JEWS DWELLING.

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  
επαρρησιασατο εν τω ονοματι του Ιησου. <sup>28</sup> Και  
he spoke boldly in the name of the Jesus. And  
ην μετ' αυτων εισπορευομενος και εκπορευομενος  
he was with them coming in and going out  
εν Ιερουσαλημ, \* [και] παρρησιαζομενος εν τω  
in Jerusalem, [and] speaking boldly in the  
ονοματι του κυριου \* [Ιησου.] <sup>29</sup> Ελαλει τε  
name of the Lord [Jesus.] He spoke and  
και συνεζητει προς τους Ελληνιστας· οι δε  
and contended with the Hellenists; they but  
επεχειρουν αυτον ανελιν. <sup>30</sup> Επιγνοντες δε οι  
took in hand him to kill. Having known but the  
αδελφои καταγαγον αυτον εις Καισαρειαν, και  
brethren they brought down him to Caesarea, and  
εξαπεστειλαν αυτον εις Ταρσον. <sup>31</sup> Αι μεν ουν  
sent away him into Tarsus. The indeed then  
εκκλησιαι καθ' ολης της Ιουδαίας 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.  
<sup>32</sup> 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  
κατοικοунτας Λυδδα. <sup>33</sup> 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 εις κρεβατω, ος ην παραλελυμενος.  
laid in bed, who was a paralytic.  
<sup>34</sup> 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 ευθεως ανεστη. <sup>35</sup> Και ειδον αυτον  
thyself. And immediately he arose. And saw him  
παντες οι κατοικοунτες Λυδδα και τον Σαρωνα,  
all those dwelling Lydda and the Saron,  
οιτινες επεστρεψαν επι τον κυριον. <sup>36</sup> 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  
μνηνευομενη λεγεται Δορκας· αυτη ην πληρης  
translated is called Dorcas; she was full  
αγαθων εργων και ελεημοσυνων ων ποιει.  
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.

† 33. 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. 23.

† 34

37 **Εγενετο δε εν ταις ἡμεραις ἐκειναις ἀσθενη-**  
 It happened and in the days those having  
**σασαν αὐτὴν ἀποθανεῖν· λουσάντες δὲ \* [αὐτὴν]**  
 been sick her to have died; having washed and [her]  
**ἐθηκαν ἐν ὑπερφῶ. 38 Ἐγγυς δὲ οὐσης Λυδδης**  
 they laid in an upper room. Near and being Lydda  
**τῇ Ἰοππῇ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος**  
 to the Joppa, the disciples having heard that Peter  
**ἐστὶν ἐν αὐτῇ, ἀπεστείλεν δύο ἀνδρας πρὸς**  
 is in her, sent two men to  
**αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως**  
 him, entreating not to delay to come over to  
**αὐτῶν. 39 Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς·**  
 them. Having arisen and Peter came with them;  
**ὃν παραγενομένου ἀνῆγαγον εἰς τὸ ὑπερφῶν,**  
 whom having come they led into the upper room,  
**καὶ παρεστήσαν αὐτῷ πασαὶ αἱ χηραὶ κλαίου-**  
 and stood beside him all the widows weeping,  
**σαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια,**  
 and showing tunics and mantles,  
**ὅσα ἐποιοεὶ μετ' αὐτῶν οὐσα ἡ Δορκας.**  
 as many as she made with them being the Dorcas.  
**40 Ἐκβαλὼν δὲ ἐξω πάντας ὁ Πέτρος, θείς**  
 Having put and out all the Peter, having placed  
**τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς**  
 the knees he prayed; and having turned to  
**τὸ σῶμα, εἶπε· Ταβίθα, ἀναστῆθι. Ἡ δὲ**  
 the body, said; Tabitha, do thou arise. She and  
**ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν**  
 opened the eyes of herself; and seeing the  
**Πέτρον, ἀνεκάθισε. 41 Δὸς δὲ αὐτῇ χεῖρα,**  
 Peter, sat up. Having given and to her a hand,  
**ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἁγίους καὶ**  
 he raised her; having called and the saints and  
**τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. 42 Γνωσ-**  
 the widows, he presented her living. Known  
**τὸν δὲ ἐγενετο καθ' ὅλης τῆς Ἰοππῆς· καὶ**  
 and it became in whole of the Joppa; and  
**πολλοὶ ἐπίστευσαν ἐπὶ τῷ κυρίῳ. 43 Ἐγενετο**  
 many believed in the Lord. It happened  
**δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰοππῇ, παρα**  
 and days many to remain him in Joppa, with  
**τίνι Σίμωνι βυρσεὶ.**  
 one Simon a tanner.

ΚΕΦ. ι'. 10.

**1 Ἄνθρωπος δὲ τις ἐν Καισαρείᾳ, ὀνοματι Κορνη-**  
 A man and certain in Caesarea, by name Corne-  
**λιος, ἐκατονταρχὴς ἐκ σπειρῆς τῆς καλουμένης**  
 lius, a centurion of a cohort that being called  
**Ἰταλικῆς, 2 εὐσεβὴς καὶ φοβούμενος τὸν θεόν**  
 Italian, pious and fearing the God  
**συν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν \* [τε] ἐλεημο-**  
 with all the house of himself, doing [and] alms  
**συνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ**  
 many to the people, and praying of the God  
**διαπαντός· 3 εἶδεν ἐν ὄραματι φανερώς, ὥσει**  
 always; he saw in a vision clearly, about

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.

CHAPTER X

1 And a certain Man in Caesarea, 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.

42. Joppa. 2. and—omit. 3. as if about.

† 40. Matt. ix. 23.

† 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.

38. Do not delay to come over to us

ὥραν εννατην της ἡμέρας, ἀγγελον 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. <sup>4</sup> Ὁ δε ατενισας αυτω και  
 O Cornelius. He and having looked steadily to him and  
 εμβροτος γενομενος, ειπε· Τι εστι, κυριε;  
 afraid becoming, he said, What is it, O sir?  
 Ειπε δε αυτω· Αἱ 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. <sup>5</sup> Και νυν πεμψον εις Ιοππην ανδρας,  
 the God. And now send into Joppa men,  
 και μεταπεμψαι Σιμωνα, ος επικαλεται Πετρος·  
 and send after Simon, who is surnamed Peter;  
 ουτος ξενιζεται παρα τινι Σιμωνι βυρσει, ὃς  
 he lodges with one Simon a tanner, to whom  
 εστιν οικια παρα θαλασσαν. <sup>7</sup> 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 αὐτου, και στρατιωτην ευσεβη των  
 house servants of himself, and a soldier pious of those  
 προσκαρτερουντων αυτω, <sup>8</sup> και εξηγησαμενος  
 constantly attending him, and having related  
 αυτοις παντα, απεστειλεν αυτοις εις την  
 to them, all things, he sent them into the  
 Ιοππην. <sup>9</sup> Τη δε επιμεινον, ὁδοιπορουντων  
 Joppa On the and morrow, pursuing the journey  
 εκεινων, και τη πολει εγγιζοντων, ανεβη Πετ-  
 of them, and to the city drawing near, went up Pe-  
 ρος εφ' το δωμα προσευξασθαι, περι ὥραν  
 ter to the room to pray, about hour  
 ἑκτην. <sup>10</sup> Εγενετο δε προσπεινος, και ηθελε  
 sixth. He became and very hungry, and wished  
 γευσασθαι· παρασκευαζοντων δε εκεινων, επε-  
 to eat; making ready, and of them, fell  
 πεσεν επ' αυτον εκστασις, <sup>11</sup> και θεωρει τον ουρα-  
 on him a trance, and he beholds the heaven  
 νον ανεφγμενον, και καταβαινον σκευος τι ὡς  
 having been opened, and coming down a vessel certain like  
 οθονην μεγαλην, τεσσαρσιν αρχαις δεδεμενον,  
 a sheet great, four ends having been bound,  
 και καθιεμενον επι της γης· <sup>12</sup> 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· <sup>13</sup> 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. <sup>14</sup> Ὁ δε Πετρος ειπε· Μηδ-  
 sacrifice and eat. The but Peter said; By no

Hour of the DAY, an Angel  
 of GOD coming in to him,  
 and saying to him, "Cor-  
 nelius!"

<sup>4</sup> 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.

<sup>5</sup> And now send Men to  
 Joppa, and invite one Si-  
 mon, who is surnamed Pe-  
 ter;

<sup>6</sup> He lodges with † One  
 Simon a Tanner, whose  
 House is by the Sea.

<sup>7</sup> 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;

<sup>8</sup> and having related to  
 them all things, he sent  
 them to JOPPA.

<sup>9</sup> 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.

<sup>10</sup> And he became very  
 hungry, and wished to eat;  
 but while they were mak-  
 ing ready, a Trance fell on  
 him,

<sup>11</sup> 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;

<sup>12</sup> in which were \* All  
 the QUADRUPEDS and  
 REPTILES of the EARTH,  
 and BIRDS of HEAVEN.

<sup>13</sup> And a Voice came to  
 him, "Rise, Peter, kill and  
 eat."

<sup>14</sup> 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  
 travelled 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.

+ 6 Acts ix. 45

Acts xi. 5.

Gal. 50.

μωσ, κυριε· οτι ουδεποτε εφαγον παν κοινον η  
means, O lord; because never I ate any thing common or  
ακαθαρτον. <sup>15</sup> 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.  
<sup>16</sup> Τουτο δε εγενετο επι τρις· και παλιν ανελη-  
This and was done forthreetimes; and again was taken  
φθη το σκευος εις τον ουρανον. <sup>17</sup> Ως δε εν  
ap the vessel into the heaven. As and in  
εαυτω διηπορει ο Πετρος, 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. <sup>18</sup> 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 Πετρος ενθαδε ξενιζεται.  
Peter here lodgea.

<sup>19</sup> Του δε Πετρου 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 ζητουμε σε· <sup>20</sup> 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. <sup>21</sup> Κατα-  
because I have sent them. Having gone  
bas δε Πετρος 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· <sup>22</sup> Οι δε ειπον· Κορνηλιος εκατονταρ-  
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  
πεμφσθαι σε εις τον οικον αυτου, και ακουσαι  
send after thee to the house of himself, and to hear  
ρηματα παρα σου. <sup>23</sup> 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. <sup>24</sup> Και τη επαυ-  
from Joppa, went with him. And on the mor-

† For never did I eat any thing common and im-  
pure."

<sup>15</sup> And a Voice came to him again a second time, † "What God has cleansed, do not thou regard as com-  
mon.

<sup>16</sup> And this was done three times; and \* imme-  
diately the VESSEL was taken up into HEAVEN.

<sup>17</sup> 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;

<sup>18</sup> and calling aloud, they asked, "Is THAT Si-  
mon who was SURNAMED Peter lodging here?"

<sup>19</sup> Now while PETER was reflecting concerning the VISION, † the SPIRIT said, "Behold, \* three Men are seeking thee;

<sup>20</sup> † arise and go down, and go with them, without any hesitation, Because † have sent them."

<sup>21</sup> Then Peter having gone down to the MEN, said, "Behold, † am I he whom you seek; what is \* the Cause of your com-  
ing?"

<sup>22</sup> And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing GOD, † and es-  
teemed 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."

<sup>23</sup> Having, therefore, invited them in, he enter-  
tained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

<sup>24</sup> And on the DAY FOL-

\* VATICAN MANUSC. &c.—10. immediately the VESSEL.  
17. SIMON. 19. to him—omit. 19. two Men.

† 14. Lev. xi. 4; xx. 25; Deut. xiv. 3. 7; Ezek. iv. 14.  
† 12. 1 20. Acts xv. 7. 2. verses 1. 2.

17. by CORNELIUS.  
21. the Cause.

† 15. verse 23. † 19. Acts  
† 22. Acts xxii. 13.

ριον εισηλθον εις την Καισαρειαν. Ὁ δε Κορ-  
row they entered into the Caesarea. The and Cor-  
 νηλιος ην προσδοκων αυτους, συγκαλεσαμενος  
acilius was expecting them, having assembled  
 τους συγγενεις αυτου και τους αναγκαιους  
the relatives of himself and the intimate  
 φιλους. <sup>25</sup> Ὡς δε εγενετο του εισελθειν τον  
friends. When and came the to enter the  
 Πετρον, συναντησας αυτω ὁ Κορνηλιος, πεσων  
Peter, having met him the Cornelius, having fallen  
 επι τους ποδας, προσεκυνησεν. <sup>26</sup> Ὁ δε Πετρος  
to the feet, he worshipped. The but Peter  
 αυτον ηγειρε, λεγων· Αναστηθι· κφω αυτος  
him raised up, saying; Do thou arise; also I myself  
 ανθρωπος ειμι. <sup>26</sup> Και συνομιλων αυτω, εισηλθε,  
a man am. And talking with him, he went in,  
 και ευρισκει συνεληλυθотas πολλους. <sup>28</sup> Εφη  
and finds having been assembled many. He said  
 τε προς αυτους· Ὑμεις επιστασθε, ὡς αθεμιτον  
and to them; You know, how unlawful  
 εστιν ανδρι Ιουδαιφ, κολλασθαι η προσερχεσθαι  
it is for a man a Jew, to unite or come near  
 αλλοφυλφ· και εμοι ὁ θεος εδειξε, μηδεν  
to a foreigner; and to me the God has shown, not  
 κοινον η ακαθαρτον λεγειν ανθρωπον. <sup>29</sup> Διο  
common or unclean to say a man. Therefore  
 και αναντιρρητως ηλθον μεταπεμφθεις. Πυνθα-  
also without hesitation I came having been sent after. I ask  
 νομαι ουν, τινη λογω μετεπεμψασθε με;  
therefore, for what reason you sent after me?  
<sup>30</sup> Και ὁ Κορνηλιος εφη· Απο τεταρτης ἡμερας  
And the Cornelius said; From four days  
 μεχρι ταυτης της ὥρας, ημην νηστευων, και  
till this the hour, I was fasting, and  
 την εννατην ὥραν προσευχομενος εν τω οικφ  
the ninth hour praying in the house  
 μου· και ιδου, ανηρ, εστη ενωπιον μου εν εσθη-  
of me; and lo, a man, stood before me in cloth-  
 τι λαμπρα, <sup>31</sup> και φησι· Κορνηλιε, εισηκουσθη  
ing shining, and he said; O Cornelius, heard  
 σου ἡ προσευχη, και αἰ ελεημοσυναι σου εμνησ-  
of thee the prayer, and the alms of thee are re-  
 θησαν ενωπιον του θεου. <sup>32</sup> Πемψον ουν εις  
membered before the God. Send therefore into  
 Ιοππην, και μετακαλεται Σιμωνα ὃς επικαλεται  
Joppa, and call for Simon who is surnamed  
 Πετρος· οὗτος ξενιζεται εν οικια Σιμωνος βυρ-  
Peter; he lodges in a house of Simon a tan-  
 σεως παρα θαλασταν· \* [ὃς παραγενομενος  
ner by sea; [who having come  
 λαλησει σοι.] <sup>33</sup> Εξ αυτης ουν επεμψα προς  
will speak to thee. Immediately therefore I sent to  
 σε· συ τε καλως εποιησας παραγενομενος.  
thee; thou and well didst having come.  
 Νυν ουν παντες ἡμεις ενωπιον του θεου παρεσ-  
Now therefore all we before the God are pre-  
 μεν, ακουσαι παντα τα προστεταγμενα σοι ὑπο  
sent, to hear all the things having been commanded thee by

LOWING they entered JE-  
 SAREA. 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 as-  
 sociate with a Foreigner;  
 † but GOD has showed Me  
 not to call any man com-  
 mon or impure.

29 Therefore, being sent  
 for, I also came without  
 hesitation. I ask, there-  
 fore, 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 remem-  
 bered 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, there-  
 fore I sent to thee, and  
 thou hast done well in hav-  
 ing 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; xxii. 9. † 28. Josh. iv. 9; xviii. 28; Acts xi. 3;  
 Gal. ii. 13, 14. † 28. Acts xv. 8; Eph. iii. 6. † 30. Acts i. 10. † 30. Math.

xxviii. 3; Mark xvi. 5; Luke xxiv. 4.

του θεου. <sup>34</sup> Ανοιξας δε Πέτρος 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· <sup>35</sup> 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. <sup>36</sup> 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. <sup>37</sup> Τυμεις οιδατε το γενομενον ρημα  
word. You know that having been a spoken word  
καθ' ολης της Ιουδαιας αρξαμενον απο της Γαλι-  
in whole of the Judea beginning from the Gali-  
λαιας, μετα το βαπτισμα ο εκηρυξεν Ιωαννης·  
ee, after the dipping which was preached of John,  
<sup>38</sup> Ιησουν τον απο Ναζαρετ, ως εχρισεν αυτον ο  
Jesus that from Nazareth, how anointed him the  
θεος πνευματι αγιω και δυναμει, ος διηλθεν ευε-  
God with spirit holy and power, who went about doing  
γетων 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· <sup>39</sup> 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.  
<sup>40</sup> Τουτον ο θεος ηγειρε τη τριτη ημερα, και  
This the God raised up the third day, and  
εδωκεν αυτον εμφανη γενεσθαι, <sup>41</sup> 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. <sup>42</sup> Και παρηγγειλεν ημιν, κηρυξαι τω  
dead ones. And he commanded us, to publish to 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. <sup>43</sup> 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. 19; 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. 16. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts ii. 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 ἁμαρτιῶν λαβεῖν δια τοῦ ὀνο-  
mouy, forgiveness of sins to receive through the name  
ματος αὐτοῦ πάντα τὸν πιστευόντα εἰς αὐτόν.  
of him every one the believing into him,

44 Ἐπὶ λαλόντος τοῦ Πέτρου τα ῥήματα ταῦτα,  
While speaking the Peter the words these,  
ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς  
fell the spirit the holy on all those  
ἀκουοντας τὸν λόγον. 45 Καὶ ἐξεστήσαν οἱ ἐκ  
hearing the word. And were astonished those of

περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ,  
circumcision believers as many as came with the Peter,

ὅτι καὶ ἐπὶ τα εὐνῇ ἡ δῶρεα τοῦ ἁγίου πνεύμα-  
because also on the gentiles the gift of the holy spirit  
τος ἐκκεχυταί. 46 ἤκουον γὰρ αὐτῶν λαλούντων  
has been poured out; they heard for them speaking

γλῶσσαις, καὶ μεγαλυνόντων τὸν θεόν. Τότε  
with tongues, and magnifying the God. Then

ἀπεκρίθη ὁ Πέτρος· 47 μὴτι τὸ ὕδωρ κωλύσα.  
answered the Peter; not the water to forbid

δυναταί τις, τοῦ μὴ βαπτισθῆναι τοὺτους,  
is able any. that not to be dipped these,

οἵτινες τὸ πνεῦμα τὸ ἅγιον ἐλάβον καθὼς καὶ  
who the spirit the holy received as even

ἡμεῖς· 48 Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν  
we? He directed and them to be dipped in

τῷ ὀνοματι τοῦ κυρίου. Τότε ἠρώτησαν αὐτὸν  
the name of the Lord. Then they asked him

ἐπιμεῖναι ἡμέρας τινάς.  
to remain days some.

# ΚΕΦ. ια'. 11.

1 Ἦκουσαν δὲ οἱ ἀποστόλοι καὶ οἱ ἀδελφοὶ οἱ  
heard and the apostles and the brethren those

ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τα εὐνῇ ἐδεξ-  
being in the Judea, that also the gentiles re-

αντο τὸν λόγον τοῦ θεοῦ. 2 Καὶ ὅτε ἀνέβη  
ceived the word of the God. And when went up

Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτὸν  
Peter into Jerusalem, disputed with him

οἱ ἐκ περιτομῆς, 3 λέγοντες· Ὅτι πρὸς ἀνδράς  
those of circumcision, saying; That to men

ἀκροβυστίαν ἐχοντας εἰσῆλθες, καὶ συνεφαγῆς  
uncircumcision having thou wentest in, and thou didst eat

αὐτοῖς. 4 Ἀρξάμενος δὲ ὁ Πέτρος ἐξέτιθετο  
with them. Having begun and the Peter set forth

αὐτοῖς καθέξης, λέγων· 5 ἐγὼ ἦμην ἐν πόλει  
to them in order, saying; I was in city

Ἰοππῇ προσευχόμενος· καὶ εἶδον ἐν ἑκστασει  
of Joppa praying; and I saw in a trance

δράμα, καταβαίνον σκευὸς τι ὡς ὀθονὴν μεγα-  
a vision, coming down a vessel certain like a sheet great,

λὴν, τεσσαρσὶν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρα-  
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 BRETHREN  
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.—45. 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 i. 28. ‡ 5. Acts x. 9. &c.

‡ 43. Acts ii. 38; viii. 16.

χρηματισαι τε πρωτον εν Αντιοχείᾳ τοὺς μαθη-  
to have been styled and first in Antioch the disci-  
πας Χριστιανούς.  
ples Christians.

27 **Εν ταῖς ταῖς ἡμέραις κατήλθον ἀπο**  
In these and the days came down from  
**Ιερουσαλὼν προφῆται εἰς Αντιοχείαν.** 28 **Ἀνασ-**  
Jerusalem prophets into Antioch. Having  
**τας δὲ εἰς ἐξ αὐτῶν, ὀνοματί Ἀγαβός, ἐσημάνε**  
arisen and one of them, by name Agabus, signified  
**διὰ τοῦ πνεύματος, λίμον μέγαν μέλλειν ἐσεσ-**  
through the spirit, a famine great about is going  
**θαί ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγενέτο**  
to be over whole the habitable? which also occurred  
**ἐπὶ Κλαυδίου.** 29 **Τῶν δὲ μαθητῶν καθὼς ἤνυπο-**  
under Claudius. The and disciples as was  
**ρευτο τίς, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν**  
able each, determined each one of them for a relief  
**πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοίς·**  
to send to the dwelling in the Judea brethren;  
30 **ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς**  
which also they did, sending to the  
**πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου.**  
elders through hand of Barnabas and Saul.

### ΚΕΦ. ιβ'. 12.

1 **Καὶ ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῶδης**  
In that and the season put forth Herod  
**ὁ βασιλεὺς τὰς χεῖρας, κακῶσαι τίνας τῶν ἀπο**  
the king the hands, to afflict some of the from  
**τῆς ἐκκλησίας, 2 ἀνείλε δὲ Ἰακώβον, τὸν ἀδελ-**  
of the congregation, he killed and James, the bro-  
**φόν Ἰωάννου, μαχαίρᾳ.** 3 **Καὶ ἰδὼν, ὅτι ἀρεστον**  
ther of John, with a sword. And having seen, that pleasing  
**ἔστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ**  
it is to the Jews, he proceeded to take also  
**Πέτρον· (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων·)** 4 **ὃν**  
Peter; (they were and the days of the unleavened cakes,) whom  
**καὶ πιάσας ἐθέτο εἰς φυλακὴν, παραδούς τε σ-**  
also having seized he placed into a prison, having delivered to  
**σαρσί τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν,**  
four sets of four soldiers to watch him,  
**βουλομένους μετὰ τὸ πάσχα ἀναγαγεῖν αὐτόν**  
intending after the passover to lead out him  
**τῷ λαῷ.** 5 **Ὁ μὲν οὖν Πέτρος ἐτήρειτο ἐν τῇ**  
to the people. The indeed therefore Peter was watched by the  
**φυλακῇ· προσευχῇ δὲ ἡν ἐκτενὴς γινομένη ὑπὸ**  
guard; prayer but was earnest was made by  
**τῆς ἐκκλησίας \* [πρὸς τὸν θεόν] ὑπὲρ αὐτοῦ.**  
the congregation [to the God] in behalf of him.  
6 **Ὅτε δὲ ἐμελλεν αὐτὸν προαγεῖν ὁ Ἡρῶδης,**  
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 BRETHREN  
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

† 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11.

† 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1.

† 30. Acts xii. 25.

† 23. Acts xxi. 10.

† 2. Matt. iv. 21;

xx. 23.

† 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τη νυκτι ἐκεينه ην ὁ Πέτρος κοιμῶμενος μεταξὺ  
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 Καὶ ἰδου, ἀγγελος κυριου ἐπестη, καὶ  
And lo, a messenger of Lord stood by, and  
φως ἐλαμψεν ἐν τῷ οἰκηματι· παταξας δὲ τὴν  
a light shone in the building; having struck and the  
πλευραν τοῦ Πέτρου, ἡγειρεν αὐτον, λεγων·  
side of the Peter, aroused him, saying,  
Ἀναστα ἐν ταχει. Καὶ ἐξεπέσον αὐτοῦ αἱ αλ-  
Arise in haste. And fell off of him the chains

σεις ἐκ τῶν χειρῶν. 8 Εἶπε τε ὁ ἀγγελος πρὸς  
from the hands. Said and the messenger to  
αὐτον· Περιζῶσαι, καὶ ὑποδησαι τὰ σανδαλία  
him; Gird thyself, and bind under the sandals  
σου. Εποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ  
of thee. He did and so, And he says to him;  
Περιβαλου τὸ ἱμάτιον σου, καὶ ἀκολουθε μοι.  
Throw around the mantle of thee, and follow me.

9 Καὶ ἐξελθὼν ἠκολούθει \* [αὐτῷ] καὶ οὐκ ᾔδει,  
And having gone out he followed [him;] and not knew,  
ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγελοῦ,  
that real it is that being done through the messenger,  
ἐδοκεῖ δὲ ὄραμα βλέπειν. 10 Διελθόντες δὲ  
thought but a vision to see. Passing through and

πρωτὴν φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν  
first guard and second, they came to the  
πύλιν τὴν σιδήραν τὴν φέρουσαν εἰς τὴν πόλιν,  
gate the iron that leading into the city,  
ἥτις αὐτομάτῃ ἠνοιχθῇ αὐτοῖς· καὶ ἐξελθόντες  
which self-moved opened to them; and having gone out  
προῆλθον ῥυμνίαν, καὶ εὐθεὺς ἀπῆστη ὁ  
went forward street one, and immediately stood the  
ἀγγελος ἀπ' αὐτοῦ. 11 Καὶ ὁ Πέτρος γενομένου  
messenger from him. And the Peter having come

ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθὺς, ὅτι ἐξέπε-  
in to himself, said; Now I know really, that sent forth  
τεῖλε κύριος τὸν ἀγγελὸν αὐτοῦ, καὶ ἐξεῖλατο  
Lord the messenger of himself, and delivered  
με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσ-  
me out of hand of Herod, and all the expect-  
δοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12 Συνιδὼν τε  
tation of the people of the Jews. Considering and

ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωαν-  
he came to the house of Mary the mother of John,  
νου, τοῦ ἐπικαλούμενου Μάρκου, οὗ ἦσαν ἱκα-  
that being surnamed Mark, where were many  
νοι συνηθροισμένοι καὶ προσευχόμενοι. 13 Κρυ-  
assembled and were praying. Having

σαντος οὐ αὐτοῦ τὴν θύραν τοῦ πυλῶνα, 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.—9. 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. 19.      † 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; xcvii. 10; 2 Cor. i. 10; 2 Pet. ii. 9.      † 12. Acts iv. 23.      † 12. Acts xv. 37.

ηλθε παιδισκη ὑπακουσαι, ονοματι Ῥοδη. <sup>14</sup> και  
a female servant to listen, by name Rhoda; and  
επιγνονσα την φωνην του Πητρον, απο της  
knowing the voice of the Peter, from the  
χαρας ουκ ηνοιξε τον πυλωνα· εισδραμονσα δε  
joy not she opened the gate; having run in and  
απηγγειλεν, εσταναι τον Πητρον προ του πυλω-  
told, to have stood the Peter before the gate.  
νος. <sup>15</sup> Οί δε προς αυτην ειπον· Μαινη. Ἡ δε  
The but to her said; Thou art mad. She but

δισχυριζετο οὕτως εχειν. <sup>16</sup> Οί δε ελεγον· Ὁ  
confidently affirmed thus to be. They and said; The

αγγελος αυτου εστιν. Ὁ δε Πητρος επεμενε  
messenger of him it is. The but Peter continued

κρουων· ανοιξαντες δε ειδον αυτον, και εξεστη-  
knocking; having opened and they saw him, and were amazed.

σαν. <sup>17</sup> Κατασεισας δε αυτοις τη χειρι· σιγαν,  
Having waved but to them the hand to be silent,

διηγησατο αυτοις, πως ὁ κυριος αυτον εξηγαγεν  
he related to them, how the Lord him led

εκ της φυλακης. Ειπε δε· Απαγγειλατε Ιακω-  
out of the prison. Said and; Report you to James

βφ και τοις αδελφοις ταυτα. Και εξελθων  
and to the brethren these things. And going out

επορευθη εις ετερον τοπον.  
he went into another place.

<sup>18</sup> Γενομενης δε ημερας, ην ταραχος ουκ ὀλι-  
Having become and day, was a stir not small

γος εν τοις στρατιωταις, τι αρα ὁ Πητρος εγε-  
among the soldiers, what then the Peter was

νητο. <sup>19</sup> Ἡρωδης δε επιζητησας αυτον, και μη  
become. Herod and having sought him, and not

εῦρων, ανακρινας τους φυλακας, εκελευσεν  
having found, having examined the guards, commanded

απαχθηναι· και κατελθων απο της Ιουδαίας εις  
to be led off; and going down from the Judea into

την Καισαρειαν διετριβεν. <sup>20</sup> Ην δε θυμομαχων  
the Caesarea he remained. He was and being-couraged

Τυριοις και Σιδωνιοις· ὁμοθυμαδον δε παρησαν  
with Tyrians and Sidonians; with one mind but was present

προς αυτον, και πεισαντες Βλαστον, τον επι  
with him, and having persuaded Blastus, that over

του κοιτωνος του βασιλεως, ητουντο ειρηνην·  
the bed-chamber of the king, desired peace;

δια το τρεφεσθαι αυτων την χωραν απο της  
because that to be nourished of them the country from of the

βασιλικης. <sup>21</sup> Τακτη δε ημερα ὁ Ἡρωδης ενδυ-  
king. On a set and day the Herod having

σαμενος εσθητα βασιλικην, και καθισας επι του  
put on apparel royal, and having sat down on the

βηματος, εδημηγορει προς αυτους. <sup>22</sup> Ὁ δε  
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

<sup>14</sup> 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.

<sup>15</sup> And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

<sup>16</sup> But PETER continued knocking; and having opened they saw him, and were astonished.

<sup>17</sup> † 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.

<sup>18</sup> Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

<sup>19</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> 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.

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-  
nabab 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 νηστευον-  
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  
 Σαλαμινι, 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 Barjesous, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of \* God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, † taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the 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, having been sent out by the \* HOLY SPIRIT, went down to \* Seleucia; and from thence they sailed to \* Cyprus.

5 And having arrived at Salamis, they announced the word of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † \* a Certain Magian, a False-prophet, a Jew, whose Name was Bar-Jesus,

\* VATICAN MANUSCRIPT.—24. the LORD grew.  
 †. HOLY Spirit. 4. Seleucia. 4. Cyprus.  
 False-Prophet.

1. some—omit. 2. the—omit.  
 6. a Certain Man, a Magian, a

ην συν τῷ ἀνθυπατῷ Σεργίῳ Παύλῳ, ἀνδρὶ  
 was with the proconsul Sergius Paulus, a man  
 συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβάν καὶ  
 intelligent. This having summoned Barnabas and  
 Σαῦλον, ἐπεξήτησεν ἀκουσαι τὸν λόγον τοῦ  
 Saul, desired to hear the word of the  
 θεοῦ. <sup>8</sup> Ἀνθίστατα δὲ αὐτοῖς Ἐλῡμας ὁ μαγῖς,  
 God. Stood against but them Elymas the magian,  
 (οὗτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,)  
 (thus for is translated the name of him,)  
 ζήτων διαστρεφαι τὸν ἀνθυπατον ἀπο τῆς πί-  
 seeking to turn away the proconsul from the faith.  
 τews. <sup>9</sup> Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς  
 Saul but (he also Paul) being filled  
 πνεύματος ἁγίου, \* [καὶ] ἀτενίσας εἰς αὐτὸν,  
 of spirit holy, [and] having looked earnestly on him,  
<sup>10</sup> εἶπεν· Ὁ πληρὴς παντός δαυλου καὶ πασης  
 said; O full of all deceit and of all  
 ῥαδιουργίας, υἱε διαβολου, ἐχθρε πασης δικαιοσυ-  
 ready working, O son of an accuser, enemy of all righteous-  
 νης, οὐ παύτη διαστρεφῶν τὰς ὁδοὺς κυρίου τὰς  
 ness, not wilt thou cease perverting the ways of Lord the  
 εὐθείας; <sup>11</sup> Καὶ νῦν ἰδου, χεὶρ κυρίου ἐπὶ σε,  
 straight? And now lo, a hand of Lord on thee,  
 καὶ ἐσθὶ τυφλός, μὴ βλέπων τὸν ἥλιον ἀχρι  
 and thou shalt be blind, not seeing the sun till  
 καιροῦ. Παραχρημα δὲ ἐπεπεσεν ἐπ' αὐτὸν  
 a season. Immediately and fell on him  
 ἀχλὺς καὶ σκοτός· καὶ περιάγων ἐζητεῖ χεῖρα-  
 a mist and darkness; and going about he sought guides.  
 γωγούς. <sup>12</sup> Τότε ἰδὼν ὁ ἀνθυπατος τὸ γέγονος,  
 Then seeing the proconsul that having been done,  
 ἐπιστεύσεν, ἐκπλησσομενός ἐπὶ τῇ διδασκῇ τοῦ  
 believed, being astonished at the teaching of the  
 κυρίου.  
 Lord.  
<sup>13</sup> Ἀναχθέντες δὲ ἀπο τῆς Πάφου οἱ περὶ τὸν  
 Having set sail and from the Paphos those about the  
 Παῦλον, ἦλθον εἰς Πέργην τῆς Πάμφυλιας.  
 Paul, came into Perga of the Pamphylia.  
 Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-  
 John but, having gone away from them, returned  
 ψεν εἰς Ἱεροσόλυμα. <sup>14</sup> Αὐτοὶ δὲ διελθόντες  
 into Jerusalem. They and having passed through  
 ἀπο τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν  
 from the Perga went to Antioch  
 τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν  
 of the Pisidia, and having entered into the synagogue  
 γῆν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. <sup>15</sup> Μετὰ  
 in the day of the sabbaths, they sat down. After  
 δὲ τὴν ἀναγνώσιν τοῦ νομοῦ καὶ τῶν προφητῶν,  
 and the reading of the law and the prophets,  
 ἀπεστείλαν οἱ ἀρχισυναγωγαὶ πρὸς αὐτούς,  
 sent the synagogue-rulers to them,  
 λέγοντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν  
 saying; Men brethren, if is a word in  
 ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγέτε.  
 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.—O. and—omit.  
 15. any 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

<sup>16</sup> Ἀναστὰς δὲ Παῦλος, καὶ κατασεισας τὴν χεῖρι,  
having stood up and Paul, and having waved the hand,  
εἶπεν· Ἄνδρες Ἰσραηλίται, καὶ οἱ φοβούμενοι  
said; Men Israelites, and those fearing  
τὸν θεόν, ἀκουσατέ. <sup>17</sup> Ὁ θεὸς τοῦ λαοῦ τοῦ  
the God, hear you. The God of the people this  
τοῦ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν  
chose the fathers of you; and the  
λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγυπτῷ,  
people exalted in the sojourning in land of Egypt,  
καὶ μετὰ βραχίονος ὑψηλοῦ ἐξηγάγεν αὐτοὺς ἐξ  
and with au arm lifted up he brought them out of  
αὐτῆς· <sup>18</sup> καὶ ὥς τεσσαρακονταετὴ χρόνον ἐτρο-  
her; and about forty years time he  
φοφορήσεν αὐτοὺς ἐν τῇ ἐρημίᾳ· <sup>19</sup> \* [καὶ] καθε-  
nourished them in the desert; [and] having  
λων ἐθνὴ ἑπτὰ ἐν γῇ Χαναάν, κατεκλήρονο-  
cast out nations seven in land of Canaan, he distributed  
μήσεν αὐτοῖς τὴν γῆν αὐτῶν. <sup>20</sup> Καὶ μετὰ  
by lot to them the land of them. And after  
ταῦτα ὥς ἐτεσι τετρακοσίοις καὶ πεντήκοντα  
these things about years four hundred and fifty  
ἔδωκε κριτάς, ἕως Σαμουὴλ τοῦ προφήτου.  
he gave judges, till Samuel the prophet.  
<sup>21</sup> Κάκειθεν ᾗτησαντο βασιλεῖα, καὶ ἔδωκεν  
And then they asked for a king, and gave  
αὐτοῖς ὁ θεὸς τὸν Σαουλ υἱὸν Κίς, ἀνδρὰ ἐκ  
to them the God the Saul son of Kis, a man of  
φυλῆς Βενιαμὴν, ἐτὴ τεσσαρακοντα. <sup>22</sup> Καὶ  
tribe of Benjamin, years forty. And  
ἀετastήσας αὐτὸν, ἠγειρεν αὐτοῖς τὸν Δαυὶδ  
having removed him, he raised up to them the David  
εἰς βασιλεῖα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον  
for a king, to whom also he said having testified; I found  
Δαυὶδ, τὸν τοῦ Ἰεσσαί, \* [ἀνδρὰ] κατὰ τὴν  
David, that of the Jesse, [a man] according to the  
καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματα  
heart of me, who will do all the will  
μου. <sup>23</sup> Τοῦτου ὁ θεὸς ἀπο τοῦ σπέρματος κατ'  
of me. This the God from the seed according to  
ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,  
promise brought forth to the Israel a Savior Jesus,  
<sup>24</sup> προκηρυξάντος Ἰωάννου πρὸ προσώπου τῆς  
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 their LAND for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 22. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (4) for *hay* (5), which is very similar in form. This would make 550 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology.

† 17. Deut. vii. 6, 7. † 17. Psa. cv. 23, 24; Acts vii. 17. † 17. Exod. xiii. 14, 16  
† 18. Num. xiv. 33, 34; Psa. xciv. 9, 10; Acts vii. 36. † 19. Deut. vii. 1. † 19. Josh  
xiv. 1, 2; Psa. lxxviii. 55. † 20. Judges ii. 16. † 20. 1 Sam. xii. 20. † 21. 1 Sam.  
viii. 5; x. 1. † 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Hosea xiii. 11. † 22. 1 Sam.  
xvi. 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. 3. † 23. 2 Sam. vii. 12; 1 Sa. cxxxi  
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 Ἰωάννης τον  
people Israel. As and was fulfilling the John the

δρομον, ελεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ  
race, he said; Who me do you suppose to be? not

εἰμι ἐγώ, ἀλλ' ἰδου, ἐρχεται μετ' ἐμε, οὗ οὐκ  
am I, but lo, comes after me, of whom not

εἰμι ἀξίος τοῦ ὑποδημα των ποδων λυσαι.  
I am worthy the sandal of the feet to loose.

26 Ἄνδρες ἀδελφοι, υἱοὶ γενους Ἀβρααμ, καὶ  
Men brethren, sons race of Abraham, and

οἱ ἐν ὑμῖν φοβούμενοι τον θεον, ὑμῖν ὁ λογος  
those among you fearing the God, to you the word

της σωτηριας ταυτης ἀπεσταλῆν. 27 Οἱ γαρ  
of the salvation this is sent: Those for

κατοικοῦντες ἐν Ἱερουσαλῇ, καὶ οἱ ἀρχοντες  
dwelling in Jerusalem, and the rulers

αὐτων, τουτον ἀγνοήσαντες, καὶ τας φωνας  
of them, him not knowing, and the voices

των προφητων τας κατα παν σαββατον ἀναγι-  
of the prophets those in every sabbath being

νώσκομενας, κρίναντες ἐπλήρωσαν. 28 Καὶ μῆ-  
read, judging fulfilled. And no

δεξιαν αἰτίαν θανάτου εὗροντες, ᾗτησαντο  
one cause of death having found, they asked

Πιλάτον ἀναιρεθῆναι αὐτον. 29 Ὡς δε ἐτέλεσαν  
Pilate to kill him. When and they finished

παντα τα περι αὐτον γεγραμμενα, καθελον-  
all the things concerning him having been written, having taken

τες ἀπο του ξυλου, ἐθηκαν εἰς μνημειον. 30 Ὁ  
down from the cross, they placed in a tomb. The

δε θεος ᾗγειρεν αὐτον ἐκ νεκρων, 31 ὃς ὠφθῆ  
but God raised him out of dead ones, who appeared

ἐπὶ ἡμέρας πλείους τοῖς συναβασιν αὐτω ἀπο  
on days many to those having gone up with him from

της Γαλιλαίας εἰς Ἱερουσαλῇ, οἵτινες εἰσι  
of the Galilee into Jerusalem, who are

μαρτυρες αὐτου πρὸς τον λαον. 32 Καὶ ἡμεῖς  
witnesses of him to the people. And we

ὑμᾶς εὐαγγελίζομεθα την πρὸς τους πατερας  
you address with glad tidings that to the fathers

ἐπαγγελίαν γενομένην, ὅτι ταυτην ὁ θεος ἐκ-  
promise having been made, that this the God has

πεπληρωκε τοῖς τέκνοις αὐτων ἡμῖν, ἀναστήσας  
fulfilled to the children of them to us, having raised up

Ἰησοῦν. 33 ὥς καὶ ἐν τῇ πρώτῃ ψαλμῷ γεγραπ-  
Jesus; as also in the first psalm it is written;

ται· Τίος μου εἰ συ, ἐγὼ 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 xxviii. 23. † 28. Matt. xxvii. 22, &c.; Acts iii. 13, 14. † 29. Matt. xxviii. 59, &c. † 30. Matt. xxviii. 6; Acts ii. 24; iii. 13, 15, 26; v. 30. † 31. Acts i. 3; 1 Cor. xv. 5—7. † 32. Gen. xii. 3; xiii. 13, Acts xxvi. 6; Gal. iii. 16. † 33. Ps. i. 5; Heb. i. 5; v. 5.

σε. <sup>34</sup> Ὅτι δε ἀνέστησεν αὐτὸν ἐκ νεκρῶν,  
thee. Because and he raised him out of dead ones,  
μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,  
no more being about to return to corruption,  
οὕτως εἰρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ  
thus he said; That I will give to you the holy things of David  
τα πιστά. <sup>35</sup> Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ  
the faithful. Therefore also in another he says; Not  
δώσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν.  
thou wilt permit the holy one of thee to see corruption.  
<sup>36</sup> Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ  
David indeed for own generation having served by the  
τῷ θεῷ βούλη ἐκοιμήθη, καὶ προστεθεὶς πρὸς  
of the God will fell asleep, and was laid with  
τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοράν· <sup>37</sup> ὃν δε  
the fathers of himself and saw corruption; whom but  
ὁ θεὸς ἡγείρεν, οὐκ εἶδε διαφθοράν. <sup>38</sup> Γνωσ-  
the God raised up, not saw corruption. Known  
τον οὖν ἐστὼ ὑμῖν, ἀνδρες ἀδελφοί, ὅτι δια  
therefore let it be to you, men brethren, that through  
τούτου ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται·  
this to you forgiveness of sins is announced;  
<sup>39</sup> καὶ ἀπο πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ  
and from all things, which not you are able by the  
νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ  
law of Moses to be justified, in him every one the  
πίστευων δικαιούται. <sup>40</sup> Βλέπετε οὖν, μὴ  
believing is justified. See then, not  
ἐπελθῇ ἐφ' ὑμᾶς τοις εἰρημένον ἐν τοῖς προφη-  
may come upon you that having been spoken by the prophets;  
ταις. <sup>41</sup> Ἰδετε οἱ καταφρονῶνται. καὶ θαυμάσατε,  
behold you the despisers, and wonder you,  
καὶ ἀφανισθῇτε· ὅτι ἐργὸν ἐγὼ ἐργάζομαι ἐν  
and disappear you; because a work I work in  
ταῖς ἡμέραις ὑμῶν, ἐργὸν, ὃ οὐ μὴ πιστευ-  
the days of you, a work, which not not you would  
σητε, εἰς τὴν ἐκδιηγῆται ὑμῖν. <sup>42</sup> Ἐξιόντων δε  
believe, if one should narrate to you. Having gone out and  
αὐτῶν, παρεκάλουν εἰς τὸ μετὰ ξὺν σαββάτων  
of them, they desired on the next sabbath  
λαλῆσθαι αὐτοῖς τὰ ῥήματα ταῦτα. <sup>43</sup> Λυθεί-  
to be spoken to them the words these. Being broken  
σης δε τῆς συναγωγῆς, ἠκολοῦθησαν πολλοὶ  
ap and the synagogue, followed many  
τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλυτῶν  
of the Jews and of the worshipping proselytes.  
τῷ Παύλῳ καὶ τῷ Βαρναβᾷ οἵτινες προσλα-  
th Paul and the Barnabas; who speaking  
λουντες αὐτοῖς, ἐπειθον αὐτοὺς προσμενεῖν τῇ  
to them, persuaded them to continue in the

<sup>34</sup> 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.'

<sup>35</sup> Therefore also in another place he says, † 'Thou wilt not permit thy HOLY ONE to see Corruption.'

<sup>36</sup> For David, indeed, having in his Own Generation served the WILL of God, † fell asleep, and was laid with his FATHERS, and saw Corruption;

<sup>37</sup> but he whom God raised up saw not Corruption.

<sup>38</sup> Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

<sup>39</sup> † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

<sup>40</sup> See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;

<sup>41</sup> Behold, DESPISERS, and wonder, and 'disappear; For I perform a Work in your DAYS, a Work which you will by no means believe, though one should declare it to you.'

<sup>42</sup> And they having gone out, \* it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.

<sup>43</sup> And when the SYNAGOGUE was broken up, many of the JEWS and RELIGIOUS Proselytes followed PAUL and BARNABAS, who, speaking to them, persuaded them to

\* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken.

† 54. 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. † 41. Isa. xlix. 14, 11ab. i. 5.

χαριτι του θεου. <sup>44</sup> 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. <sup>45</sup> Ιδοντες δε οι Ιουδαιοι τους  
 word of the God. Seeing and the Jews the  
 οχλους, επλησθησαν ζηλου, και αντελεγον  
 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. <sup>46</sup> Παρρησιασα-  
 meing and] blaspheming. Speaking  
 μενοι δε ο Παυλος και ο Βαρναβας ειπον·  
 freely and the Paul and the Barnabas said;  
 Υμιν ην αναγκαιον πρωτον λαληθηναι 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,  
 κα. ουκ αξιους κρινετε εαυτους της αιωνιου  
 and not worthy judge yourselves of the age-lasting  
 ζωης, ιδου, στρεφομεθα εις τα εθνη. <sup>47</sup> 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 οσχα-  
 a light of nations. the to be thee for salvation to end  
 του της γης. <sup>48</sup> 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.  
<sup>49</sup> Διεφερετο δε ο λογος του κυριου δι' ολης  
 Was published and the word of the Lord through whole  
 της χωρας. <sup>50</sup> 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 πολεως, 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. <sup>51</sup> Οι δε εκτινα-  
 them from the borders of them. They but having  
 ξαμενοι τον κονιορτον των ποδων αυτων επ'  
 shaken off the dust of the feet of them against  
 αυτους, ηλθον εις Ικονιον.  
 them, came into Iconium.  
<sup>52</sup> Οι δε μαθηται επληρουντο χαρας και πνευ-  
 The and disciples were filled joy and spirit  
 ματος αγιου. ΚΕΦ. ιδ'. 14. <sup>1</sup> Εγενετο δε εν  
 holy. It happened and in  
 Ικονιω, κατα το αυτο εισελθειν αυτοις εις την  
 Iconium, at the same to enter them into the

continue in the FAVOR of God.

<sup>44</sup> And on the FOLLOWING Sabbath, almost the Whole CITY assembled to hear the word of GOD.

<sup>45</sup> And the JEWS seeing the CROWDS, were filled with Envy, and opposed the things spoken by \* Paul, blaspheming.

<sup>46</sup> 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 AIO-NIAN Life, behold, † we turn to the GENTILES.

<sup>47</sup> For thus the LORD has commanded us: † 'I have set thee for a Light of Nations, that thou shouldst BE for Salva-tion to the Extremity of 'the EARTH.'"

<sup>48</sup> And the GENTILES having heard this, rejoiced, and glorified the word of \* the LORD; and as many as were disposed for aion-ian Life, believed.

<sup>49</sup> And the WORD of the LORD was published through the Whole of the COUNTRY.

<sup>50</sup> But the JEWS excited the RELIGIOUS and HON-ORABLE Women. and the FIRST MEN of the CITY, and raised a Persecution against PAUL and \* Barna-bas, and expelled them from \* their BORDERS.

<sup>51</sup> † And THEY, shaking off the DUST of \* their feet against them, went to Ico-nium.

<sup>52</sup> And the DISCIPLES † were filled with Joy and holy Spirit.

# CHAPTER XIV.

<sup>1</sup> And it occurred at Iconium, that they went TOGETHER into the SYNA-

\* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and. 46. but—omit. 48. God; and as many. 50. the BORDERS. 51. the FRET.

45. contradict- 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.

συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως,  
 synagogue of the Jews, and to speak so,  
 ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολυ-  
 that to believe of Jews and also Greeks a great  
 πλῆθος. <sup>2</sup> Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγεί-  
 multitude. The but unbelieving Jews stirred up  
 ραν καὶ ἐκακῶσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ  
 and imbibtered the souls of the Gentiles against  
 τῶν ἀδελφῶν. <sup>3</sup> Ἰκανὸν μὲν οὖν χρόνον διέτρι-  
 the brethren. Considerable indeed then time they re-  
 ψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-  
 maintained speaking freely about the Lord, that testifying  
 ρουντι τῷ λόγῳ τῆς χάριτος αὐτοῦ. δίδουντι  
 to the word of the favor of himself, granting  
 σημεῖα καὶ τεράτα γίνεσθαι διὰ τῶν χειρῶν  
 signs and prodigies to be done through the hands  
 αὐτῶν. <sup>4</sup> Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως  
 of them. Was divided and the multitude of the city  
 καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ  
 and these indeed were with the Jews, those and  
 σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὡς δὲ ἐγένετο ὄρμη-  
 with the apostles. As and was a rush  
 τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν  
 of the Gentiles and also of Jews with the rulers  
 αὐτῶν, ὑβρίζαι καὶ λιθοβολῆσαι αὐτοὺς,  
 of them, to insult and to stone them,  
<sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς  
 seeing they fled into the city of the  
 Λυκαονίας, Λυστραν καὶ Δερβην, καὶ τὴν  
 Lycoumum, Lystra and Derbe, and the  
 περιχώρον. <sup>7</sup> κακεῖ ἦσαν εὐαγγελιζόμενοι.  
 surrounding country; and there they were preaching glad tidings.  
<sup>8</sup> Καὶ τις ἀνὴρ ἐν Λυστροῖς ἀδυνατὸς τοῖς  
 And a certain man in Lystra unable in the  
 ποσὶν ἐκαθῆτο, χῶλος ἐκ κοιλίας μητρὸς αὐτοῦ,  
 feet was sitting, lame from womb of mother of himself,  
 ὃς οὐδέποτε περιεπεπατήκει. <sup>9</sup> Οὗτος ἤκουε  
 who never had walked about. This heard  
 τοῦ Παύλου λαλούντος· ὃς ἀτενίσας αὐτῷ,  
 the Paul speaking; who having looked intently to him,  
 καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>10</sup> εἶπε  
 and seeing that faith he has of to be saved, said  
 μεγάλη τῇ φωνῇ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου  
 loud with the voice; Do thou stand upon the feet of thee  
 ὀρθος. Καὶ ἤλατο, καὶ περιεπατεῖ. <sup>11</sup> Οἱ δὲ  
 erect. And he leaped up, and walked about. The and  
 ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν  
 crowds, seeing what did the Paul, lifted up  
 τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λεγόντες· Οἱ  
 the voice of them, in Lycoumian language saying; The  
 θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς  
 gods being like men came down to  
 ἡμᾶς. <sup>12</sup> Ἐκαλοῦν τε τὸν μὲν Βαρναβαν, Δία·  
 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.

<sup>2</sup> But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

<sup>3</sup> For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodigies to be performed by their HANDS.

<sup>4</sup> But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.

<sup>5</sup> And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, † to wantonly disgrace and stone them,

<sup>6</sup> knowing it, † they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

<sup>7</sup> and there they proclaimed glad tidings.

<sup>8</sup> † And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his Birth, who had never walked.

<sup>9</sup> This man heard PAUL speaking; who, looking intently on him, and † seeing That he had Faith to be RESTORED,

<sup>10</sup> said with a \* Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

<sup>11</sup> And the CROWDS seeing what PAUL did, they lifted up their voice in the Lycoumian language, saying, † "The GODS, resembling men, have come down to us."

<sup>12</sup> And they, indeed, called BARNABAS, Jupiter,

\* VATICAN MANUSCRIPT.—10. Loud Voice.

† 5. Mark xvi. 24; Heb. ii. 4. † 5. 2 Tim. iii. 11. † 6. Matt. x. 23. † 8. Acts ii. 22.  
 † 9. Matt. viii. 10; x. 26, 29. † 11. Acts viii. 10; xxviii. 6.

τον δε Παυλον, Ἑρμην· ἐπειδὴ αὐτος ἦν ὁ  
the and Paul, Mercury; because he was the  
ἡγούμενος του λογου. <sup>13</sup> Ὁ δε ἱερεὺς του Διὸς  
leader of the word. The and priest of the Jupiter  
του ἑντος προ της πολεως, ταυρους και στεμ-  
of that being before the city, bulls and gar-  
ματα ἐπι τους πυλῶνας ἐνεγκας, συν τοις  
lands to the gates having brought, with the  
οχλοῖς ἠθέλε θυεῖν. <sup>14</sup> Ἀκουσαντες δε οἱ ἀποσ-  
crowds wished to sacrifice. Having heard and the apostles  
τολοι Βαρναβας και Παυλος, διαρρήξαντες τα  
Barnabas and Paul, having rent the  
ἱματια αὐτων, ἐξεπηδησαν εἰς τον οχλον, κρα-  
mantles of them, rushed out into the crowd, crying  
ζοντες <sup>15</sup> και λεγοντες· Ἄνδρες, τι ταυτα ποι-  
out and saying; Men, why these things do  
ετε· και ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρω-  
you? also we being like are to you men,  
ποι, ευαγγελιζομενοι ὑμας ἀπο τούτων των  
announcing glad tidings you from these the  
ματαιων ἐπιστρεφειν ἐπι τον θεον τον ζῶντα,  
superstitions to turn to the God the living,  
ὃς ἐποίησε τον ουρανον και την γην και την  
who made the heaven and the earth and the  
θαλασσαν, και παντα τα ἐν αὐτοῖς. <sup>16</sup> ὃς ἐν  
sea, and all the things in them; who in  
ταις παρῳχημεναις γενεαῖς εἰσαε πάντα τα  
the having gone by generations permitted all the  
ἐθνη πορευεσθαι ταις ὁδοῖς αὐτων. <sup>17</sup> Καίτοι γε  
nationa to go in the ways of themselves. Although indeed  
οὐκ ἀμαρτυρον ἑαυτον ἀφηκεν, ἀγαθοποιον,  
not without witness himself left, doing good,  
ουρανῶθεν ὑμῖν ὑέτους διδους και καιρους καρ-  
from heaven to you rains giving and seasons fruit-  
ποφορους, ἐμπιπλων τροφης και ευφροσυνης  
ful, being full of food and of joy  
τας καρδιας ὑμῶν. <sup>18</sup> Καὶ ταυτα λεγοντες,  
the hearts of you. And these things saying,  
μολις κατεπαυσαν τους οχλους του μη θυεῖν  
hardly they restrained the crowds the not to sacrifice  
αὐτοῖς. <sup>19</sup> Ἐπῆλθον δε ἀπο Ἀντιοχείας και Ἰκο-  
ro them. Came and from Antioch and Ico-  
νιου Ἰουδαῖο· και πεισαντες τους οχλους, και  
nium Jews; and having persuaded the crowds, and  
λιθασαντες τον Παυλον, ἐσυρον ἐξω της  
having stoned the Paul, they dragged outside of the  
πολεως, νομισαντες αὐτον τεθνᾶναι. <sup>20</sup> Κυκ-  
city, supposing him to be dead. Sur-  
λωσαντων δε αὐτον των μαθητων, ἀναστας  
rounding and him the disciples, having arisen  
εἰσηλθεν εἰς την πολιν. Καὶ τη ἐπαυριον  
he entered into the city, And on the morrow  
ἐξῆλθε συν τῷ Βαρναβᾷ εἰς Δερβην. <sup>21</sup> Ευαγ-  
he went with the Barnabas into Derbe. Having

and PAUL, Mercury, be-  
cause he was the CHIEF  
SPEAKER.

<sup>13</sup> 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.

<sup>14</sup> But the APOSTLES,  
Barnabas and Paul, hav-  
ing heard of it, rent their  
MANTLES, and rushing  
out among the CROWD, ex-  
claiming

<sup>15</sup> 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;

<sup>16</sup> † who, in PRECED-  
ING Generations permitted  
All the GENTILES to walk  
in their own WAYS;

<sup>17</sup> † 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."

<sup>18</sup> And saying These  
things, they with difficulty  
restrained the CROWDS  
from SACRIFICING to  
them.

<sup>19</sup> But † Jews came from  
Antioch and Iconium, and  
having persuaded the  
CROWDS, and † having  
stoned PAUL, they dragged  
him out of the CITY, sup-  
posing him to be dead.

<sup>20</sup> 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. lxxxi. 12; Acts xvii. 30; 1 Pet. iv. 3. † 17. Acts xvii. 27; Rom. x. 20. † 17. Lev. xxvi. 4; Deut. xl. 14; xxviii. 12; Job v. 10; Psa. lxx. 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· <sup>22</sup> επιστηριζοντες  
and Iconium and Antioch, confirming

τας ψυχαστων 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.

<sup>23</sup> Χειροτονησαντες δε αυτοις πρεσβυτερουσ κατ'  
Having appointed and for them elders in every

εκκλησιαν, προσειξαμενοι μετα νηστειων παρε-  
congregation, having prayed with fasting they

θεντο αυτοουσ τω κυριφ, εις ον πεπιστευκει  
commended them to the Lord, into whom they had believed.

σαν. <sup>24</sup> Και διελθοντες την Πισιδιαν, ηλθον  
And having passed through the Pisidia, they came

εις Παμφυλιαν· <sup>25</sup> και λαλησαντες εν Περγη  
into Pamphylia; and having spoken in Perga

τον λογον, κατεβησαν εις Ατταλειαν· <sup>26</sup> 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. <sup>27</sup> 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. <sup>28</sup> Διετριβον δε χρονον  
Gentiles a door of faith. They remained and a time

ουκ ολιγον συν τοις μαθηταις. ΚΕΦ. ιε'. 15.  
not a little with the disciples.

<sup>1</sup> 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.  
circumcised with the rite of Moses, not you are able to be saved.

<sup>2</sup> Γενομενης ουν στασεως και ζητησεως ουκ  
Being therefore a dispute and discussion, no,

ολιγης τω Παυλφ 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

<sup>21</sup> And having preached the glad tidings in that city, and ‡ made many disciples, they returned to LYSTRA, and Iconium, and Antioch,

<sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> And passing through PISIDIA, they came to \*PAMPHYLIA;

<sup>25</sup> and having spoken the word in Perga, they went to Attalia;

<sup>26</sup> ‡ and thence they sailed to Antioch, whence they were ‡ recommended to the FAVOR of GOD for the WORK which they fulfilled.

<sup>27</sup> 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.

<sup>28</sup> And they remained not a little Time with the DISCIPLES.

# CHAPTER XV.

<sup>1</sup> 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."

<sup>2</sup> 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. 19. ‡ 22. Acts xi. 23; xiii. 43. ‡ 23. 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. <sup>3</sup> Οἱ μὲν οὖν προπεμφθεν-  
 question this. They indeed therefore having been sent  
 τες ὑπο της εκκλησιας, διηρχαντο την Φοι-  
 forward by the congregation, passed through the Pheni-  
 κην και Σαμαρειαν, εκδιηγουμενοι την επιστρο-  
 cian and Samaria, narrating the turning  
 φην των εθνων· και εποιουν χαραν μεγαλην  
 of the Gentiles; and caused joy great  
 πασι τοις αδελφοις. <sup>4</sup> Παραγενομενοι δε εις  
 to all the brethren. Having come and into  
 'Ιερουσαλημ, απεδεχθησαν ὑπο 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 ὅσα ὁ θεος εποιησε μετ' αυτων.  
 related and what things the God did with them.  
<sup>5</sup> 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 περιτεμνειν αυτοις, παραγγελλειν τε  
 it is necessary to circumcise them, to command and  
 τηρειν τον νομον Μωσεως. <sup>6</sup> Συνηχθησαν δε  
 to keep the law of Moses. Assembled and  
 οἱ αποστολοι και οἱ πρεσβυτεροι ιδειν περι του  
 the apostles and the elders to see concerning the  
 λογου τουτου. <sup>7</sup> Πολλης δε συζητησεως γενο-  
 word this. Much and debate being,  
 μενης, αναστας Πეტρος ειπε προς αυτοις·  
 having arisen Peter said to them;  
 Ανδρες αδελφοι, υμεις επιστασθε, οτι αφ' ἡμε-  
 Mea brethren, you know, that from days  
 ρων αρχαιων ὁ θεος εν ἡμιν 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. <sup>8</sup> Και ὁ καρδιογ-  
 glad tidings, and to believe. And the heart-  
 νωστις θεος εμαρτυρησεν αυτοις, δους αυτοις  
 knowing God testified to them, giving to them  
 το πνευμα το ἅγιον, καθως και ἡμιν· <sup>9</sup> και  
 the spirit the holy, as even to us, and  
 ουδεν διεκρινε μεταξυ ἡμων τε και αυτων, τη  
 nothing judged between us and also them, by the  
 πιστει καθαρισας τας καρδιας αυτων. <sup>10</sup> 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, ὃν ουτε οἱ  
 on the neck of the disciples, which neither the  
 πατερες ἡμων ουτε ἡμεις ισχυσαμεν βαστασαι,  
 fathers of us nor we were able to bear?

<sup>11</sup> 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.

<sup>3</sup> THEY, therefore, having been sent forward by the CONGREGATION, went through PHENICIA and Samaria, † relating the CONVERSION of the GENTILES, and caused great Joy to All the BROTHERN.

<sup>4</sup> And having arrived at Jerusalem, they were received by the CONGREGATION, and the APOSTLES, and the ELDERS, and † related what things God performed with them.

<sup>5</sup> But some of those having BELIEVED, from the SECT of the PHARISEES, stood up, saying, "It is necessary to circumcise them, and to command them to keep the LAW of Moses.

<sup>6</sup> And the APOSTLES and ELDERS were gathered together to see about this MATTER.

<sup>7</sup> And there being much Debate, Peter arising said to them, † "Brethren, you know That in former Days God chose among us, that by my MOUTH the GENTILES should hear the WORD of the GLAD TIDINGS, and believe.

<sup>8</sup> And God, the HEART-SEARCHER, testified to them, † giving to them the HOLY SPIRIT, even as to us;

<sup>9</sup> † And made no distinction between us and them, † having purified their HEARTS through the FAITH.

<sup>10</sup> 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?

<sup>11</sup> 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. xxiii. 4; Gal v. 4.

τενομεν σωθηναι, καθ' ον τροπον κακεινοι.  
 have to be saved, in which manner also they.  
 12 Εσιγησε δε παν το πληθος, και ηκουον Βαρ-  
 Was silent and all the multitude, and heard Bar-  
 ναβα και Παυλου εξηγουμενων, οσα εποιησεν  
 nabas and Paul narrating, what did  
 ο θεος σημεια και τερατα εν τοις εθνεσι δι'  
 the God signa and prodigia among the Gentile at through  
 αυτων. 13 Μετα δε το σιγησαι αυτους, απε-  
 them. After and the to be silent them, an-  
 ριθη Ιακωβος, λεγων· Ανδρες αδελφοι, ακουσατε  
 answered James, saying; Men brethren, hear you  
 μου. 14 Συμεων εξηγησατο, καθως πρωτον ο  
 of me. Simeon related, how first the  
 θεος επεσκεψατο λαβειν εξ εθνων λαον επι τη  
 God looked to take out of Gentiles a people for the  
 ονοματι αυτου. 15 Και τουτω συμφωνουσιν οι  
 name of himself. And with this harmonize the  
 λογοι των προφητων, καθως γεγραπται· 16 μετα  
 words of the propheta, as it is written, after  
 ταυτα αναστρεψω και ανοικοδομησω την σκη-  
 these things I will return and I will build again the taber-  
 νην Δαυιδ την πεπτωκυαν· και τα κατεσκαμ-  
 nacle of David that having fallen down; and the ruins  
 μενα αυτης ανοικοδομησω, και ανορθωσω αυτην·  
 of her I will build again, and I will set up her;  
 17 οπως αν εκζητησωσιν οι καταλοιποι των  
 so that may seek the rest of the  
 ανθρωπων τον κυριον, και παντα τα εθνη, εφ'  
 men the Lord, and all the nations, on  
 υις επικεκληται το ονομα μου επ' αυτους, 18 λε-  
 whom has been called the name of me over them, says  
 γει κυριος \* [ο] ποιων ταυτα γνωστα απ' αιωνος.  
 Lord [he] doing these things known from an age.  
 19 Λι ο εγω κρινω μη παρενοχλειν τοις απο των  
 Therefore I judge not to trouble those from the  
 εθνων επιστρεφουσιν επι τον θεον· 20 αλλα  
 Gentiles turning to the God; but  
 επιστειλαι αυτοις του απεχεσθαι απο των  
 to send word to them the to abstain from the  
 αλισγηματων των ειδωλων και της πορνειας και  
 pollutions of the idols and the fornication and  
 του πνικτου και του αιματος. 21 Μωυσης γαρ  
 the strangled and the blood. Moses for  
 εκ γενεων αρχαιων κατα πολιν τους κηρυσ-  
 from generations of old in every city those preach-  
 συντας αυτον εχει, εν ταις συναγωγαίς κατα  
 ing him has, in the synagogues in  
 παν σαββατον αναγινωσκομενος. 22 Τότε εδοξε  
 every sabbath being read. Then it seemed good  
 τοις αποστολοις και τοις πρεσβυτεροις συν ολη  
 to the apostles and the elders with whole  
 τη εκκλησια, εκλεξαμενους ανδρας εξ αυτων  
 the congregation, having chosen men out of themselves

we trust to be saved; in like manner they also.  
 12 And All the MULTI-  
 TUDINE was silent, and heard  
 Barnabas and Paul relate  
 What Signs and Prodigies  
 GOD † performed among the  
 GENTILES through  
 them.  
 13 And after they were  
 SILENT, † James answered,  
 saying, "Brethren, hear  
 me!  
 14 † Simon has related  
 how GOD first looked to  
 take out of the Gentiles  
 a People for his NAME.  
 15 And with this the  
 words of the PROPHETS  
 harmonize; as it is writ-  
 ten,  
 16 † 'After these things  
 'I will return; and I will  
 'rebuild THAT TABERNA-  
 'CLE of David which has  
 'FALLEN DOWN; and I  
 'will rebuild its RUINS,  
 'and will re-establish it;  
 17 'in order that the  
 'REMAINDER of MEN may  
 'seek the LORD, even All  
 'the GENTILES upon  
 'whom my NAME has been  
 'invoked.  
 18 'says the Lord, who  
 'does these things,' which  
 were known from the Age.  
 19 Therefore † I judge  
 that we should not trouble  
 THOSE, who from among  
 the GENTILES are TURN-  
 ING to GOD,  
 20 but write to them  
 to ABSTAIN from the POL-  
 LUTED † OFFERINGS to  
 IDOLS, and † FORNICA-  
 TION, and THAT which is  
 STEANGLED, and † BLOOD.  
 21 For from ancient Gen-  
 erations Moses has, in every  
 City, THOSE who PREACH  
 him, being read in the  
 SYNAGOGUES Every Sab-  
 bath."  
 22 Then it seemed good  
 to the APOSTLES and EL-  
 DERS, with the Whole CON-  
 GREGATION, to send Men

\* VATICAN MANUSCRIPT.—18. he—omit.

‡ 12. Acts xiv. 27. ‡ 13. Acts xii 17 ‡ 14. ver. 7 ‡ 16. Amos ix. 11, 12.  
 ‡ 19. ver. 28. ‡ 20. ver. 23, Acts xxi. 25; 1 Cor. viii. 1, Rev. ii. 14, 20. ‡ 20. 1 Cor.  
 vi. 9, 18; Gal. v. 19; Eph. v. 3, Col. iii. 5, 1 Thess. iv. 3, 1 Pet. iv. 3. ‡ 20. Gen ix. 4;  
 Lev. iii. 17; Deut. xii. 16, 23.

πεμφαι εις Αντιοχειαν συν τω Παυλω και Βαρ-  
to send to Antioch with the Paul and Bar-  
ναβα, Ιουδαν τον επικαλουμενον Βαρσαβαν, και  
nabas, Judas that being called Barsabas, and  
Σιλαν, ανδρας ηγουμενους εν τοις αδελφοις·  
Silas, men leading among the brethren;

<sup>23</sup> 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 Συριαν  
brethren, to those in the Antioch and Syria  
και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν.  
and Cilicia brethren, those from Gentiles, health.

<sup>24</sup> 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 περιτεμενεσθαι  
the souls of you, [saying to be circumcised

και τηρειν τον νομον,] οις ου διεστείλαμεθα·  
and to keep the law,] to whom not we gave commands;

<sup>25</sup> 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, <sup>26</sup> ανθρωποις  
loved of us Barnabas and Paul, men

παρεδωκοσι τας ψυχας αυτων υπερ του ονο-  
having given up the lives of them in behalf of the name

ματος του κυριου ημιν Ιησου Χριστου. <sup>27</sup> 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 απαγγελλοντας τα αυτα. <sup>28</sup> Εδοξε  
through word announcing the same things. 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, <sup>29</sup> 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. <sup>30</sup> 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, επεδωκαν την επισ-  
having assembled the multitude, delivered the let-

τολην. <sup>31</sup> Αναγνωντες δε, εχαρησαν επι τη  
ter. Having read and, they rejoiced at the

παρακλησει. <sup>32</sup> 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 BRETH-  
REN;

<sup>23</sup> having written by  
their Hand, thus:—"The  
APOSTLES and \* ELDERS  
and BRETHREN, to THOSE  
BRETHREN in ANTIOCH  
and Syria and Cilicia, who  
are of the Gentiles, greet-  
ing.

<sup>24</sup> Since we have heard  
That † some having gone  
out from us troubled you  
with Words, unsettling  
your MINDS, to whom we  
gave no commands;

<sup>25</sup> It seemed good to us,  
being of one mind, to chose  
out men to send to you,  
with your BELOVED Bar-  
nabas and Paul.

<sup>26</sup> † Men who have  
given up their LIVES in be-  
half of the NAME of our  
LORD Jesus Christ.

<sup>27</sup> We have therefore  
sent Judas and Silas, who  
will also tell you the SAME  
things by Word.

<sup>28</sup> For it seemed good  
to the \* HOLY SPIRIT, and  
to us, to lay on you no Ad-  
ditional Burden besides  
\* These NECESSARY things;

<sup>29</sup> 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."

<sup>30</sup> THEY, therefore, be-  
ing dismissed, \* went down  
to Antioch, and having as-  
sembled the MULTITUDE,  
delivered the LETTER.

<sup>31</sup> And when they had  
read it, they rejoiced at the  
EXHORTATION.

<sup>32</sup> And Judas and Silas,  
also themselves being ready

\* VATICAN MANUSCRIPT.—22. being called Barsabbas.

ELDER BRETHREN. 24. having gone out—omit.

and to keep the LAW—omit. 23. 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

20; 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 ηξιον, τον αποσταντα απ' αυτων απο  
out 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'.  
cia, confirming the congregations.

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 dis-  
missed with Peace from the  
BRETHREN to those  
HAVING SENT them.

34 \* † [But it seemed  
good to SILAS to remain  
there.]

35 ‡ And Paul and Bar-  
nabas remained at An-  
tioch, teaching and pro-  
claiming 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 pro-  
claimed 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 se-  
lected Silas, departed, ‡ be-  
ing commended to the FA-  
vor of \* the Lord by the  
BRETHREN.

41 And he went through  
SYRIA and Cilicia, ‡ estab-  
lishing the CONGREGA-  
TIONS.

# 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.  
both to Derbe and to Lystra.

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.  
xvi. 23; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

σου Χριστου, <sup>19</sup> ἐξελθ<sup>αι</sup> απ' αυτης. Και  
 us Anointed. to come out from her. And  
 ἐξηλθεν αυτη τη ὥρα. <sup>19</sup> Ἰδοντες δε οἱ κυριοι  
 it came out in that the hour. Seeing and the lords  
 αυτης, οτι ἐξηλθεν ἡ ἐλπις της εργασι<sup>ας</sup>  
 of her, that came out the hope of the gain  
 αυτων, ἐπιλαβομενοι τον Παυλον και τον  
 of them, having taken hold of the Paul and the  
 Σιλα, εἰλκυσαν εις την αγοραν επι τους  
 Silas, they dragged into the market to the  
 αρχοντας. <sup>20</sup> και προσαγαγοντες αυτους  
 rulers; and they having led them  
 τοις στρατηγοις, ειπον· Ουτοι οἱ ανθρωποι  
 to the commanders, said, These the men  
 εκταρασσουσιν ἡμ<sup>ων</sup> την πολιν, Ιουδαιοι ὑπα<sup>ρ</sup>  
 greatly disturb of us the city, Jews being,  
 χοντες, <sup>21</sup> και καταγγελουσιν εθ<sup>νη</sup>, ἃ ο<sup>υ</sup>κ  
 and preach customs, which not  
 ἐξεστιν ἡμ<sup>ιν</sup> παραδεχεσθ<sup>αι</sup>, ουδε ποιειν, 'Ρω<sup>μαι</sup>  
 it is lawful for us to receive, or to do, Ro-  
 maiois ουσι. <sup>22</sup> Και συνεπεστη ὁ οχλος κατ'  
 men being. And rose up together the crowd against  
 αυτων, και οἱ στρατηγοι περιρρηξαντες αυτων  
 them, and the commanders having torn off of them  
 τα ιματια, ἐκελευον ραβδιζειν. <sup>23</sup> 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 τ<sup>ω</sup> δεσμοφυλακι, ασφαλ<sup>ως</sup>  
 having charged the jailor, securely  
 τηρειν αυτους. <sup>24</sup> ὃς παραγγελιαν τοιαυτην  
 to keep them. who a charge such  
 ειληφ<sup>ως</sup>, εβαλ<sup>η</sup>ν αυτους εις την εσωτερ<sup>αν</sup>  
 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.

<sup>25</sup> Κατα δε το μεσονυκτιον Παυλος και Σιλας  
 At and the midnight Paul and Silas  
 προσευχομενοι ὑμ<sup>νον</sup> τον θεον· ἐπηκρ<sup>ων</sup>οντο δε  
 praying sung a hymn to the God; listened to and  
 αυτων οἱ δεσμοιοι. <sup>26</sup> Αφνω δε σεισμος εγενετο  
 them the prisoners. Suddenly and ashaking occurred  
 μεγας, ὥστε σαλευθ<sup>η</sup>ναι τα θεμελια του δεσμ<sup>ω</sup>  
 great, so as to shake the foundations of the pri-  
 τηριου· ανεφ<sup>χ</sup>θησαν τε \* [παραχρημα] αἱ θυραι  
 son, were opened and [immediately] the doors  
 πασαι, και παντων τα δεσμα ανεθ<sup>η</sup>. <sup>27</sup> Εξυπ<sup>νος</sup>  
 all, and all the bonds were loosed. Out of sleep  
 δε γενομενος ὁ δεσμοφυλαξ, και ιδων ανεωγ<sup>η</sup>  
 and having arisen the jailor, and seeing having been  
 μενας τ<sup>ας</sup> θυρας της φυλακης, σπασαμενος  
 opened the doors of the prison, having drawn  
 μαχαιραν, εμελλεν εαυτον αναρειν, νομιζ<sup>ων</sup>  
 a sword, was about himself to kill, supposing  
 εκπεφυγεναι τους δεσμοιους. <sup>28</sup> 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 Si-  
 LAS, † they dragged them  
 into the MARKET, to the  
 RULERS;

20 and they having con-  
 ducted 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 MANT  
 LES, † gave orders to bea  
 them with rods.

23 And having laid  
 Many Stripes on them,  
 they cast them into Pri-  
 son, charging the jailor to  
 keep them safely;

24 who, having received  
 such a Charge, cast them  
 into the INNER prison, and  
 made their FEET fast in  
 the STOCKS.

25 And at MIDNIGHT,  
 Paul and Silas praying,  
 sung a hymn to GOD; and  
 the PRISONERS listened to  
 them.

26 † And suddenly there  
 was a great Concussion,  
 so as to shake the FOUN-  
 DATIONS 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.

† 15 Mark xvi. 17. † 19. 2 Cor. vi. 5. † 19. Matt. x. 18. † 26. Acts  
 xvi. 6. † 22 2 Cor. vi. 5; xi. 23, 25; † 1 Thess. i. 2. † 26. Acts iv. 31. † 26.  
 Acts v. 12, xii. 7, 16.

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.  
<sup>29</sup> Αιτησας δε φωτα εισεπηδησε, και εντρομος  
Having asked and lights he rushed in, and terrified  
 γενομενος προσεπεσε τω Παυλω και τω Σιλα.  
having become he fell before the Paul and the Silas.  
<sup>30</sup> Και προαναγων αυτους εξω, εφη· Κυριοι,  
And having led them out, he said; O sirs,  
 τι με δει ποιειν, ινα σωθω; <sup>31</sup> 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  
 σωθησθαι συ και ὁ οikos σου. <sup>32</sup> Και ελαλησαν  
shalt be saved thou and the house of thee. And they spoke  
 αυτω τον λογον του κυριου, συν πασι τοις εν  
to him the word of the Lord, with all those in  
 τη οικια αυτου. <sup>33</sup> Και παραλαβων αυτους εν  
the house of him. And having taken them in  
 εκεινη τη ὥρα 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 παραχημα. <sup>34</sup> Αναγαγων τε αυτους εις  
all immediately. Having led up and them into  
 τον οικον αυτου, παρεθηκε τραπεζαν, και ηγαλ-  
the house of himself, he set a table, and re-  
 λιασατο πανοικι επιπιστευκως τω θεω.  
joined with all his house, having believed in the God.  
<sup>35</sup> 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. <sup>36</sup> 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, πορευεσθε εν  
may be released; now therefore going out, do you go in  
 ειρηνη. <sup>37</sup> 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.  
<sup>38</sup> 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. <sup>39</sup> 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.  
 † 34. Luke v. 29; xix. 6.

‡ 31. John iii. 16, 36; vi. 47; 1 John v. 10  
 † 37. Acts xxi. 25.

σαν αυτοις, και εξαγαγοντες ηρωτων εξηλθειν  
them, and having led out they asked to go out  
της πολεως. <sup>40</sup> Εξελθοντες δε εκ της φυλα-  
of the city. Having gone and out of the prison

κης εισηλθον προς την Λυδιαν· και ιδοντες τους  
they came in to the Lydia; and having seen the  
ιδεελους, παρεκαλεσαν αυτοις, και εξηλθον.  
brethren, they exhorted them, and went out.

ΚΕΦ. ιζ'. 17. <sup>1</sup> 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.

<sup>2</sup> Κατα δε το ειωθος τω Παულω 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· <sup>3</sup> 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.

<sup>4</sup> Και τινες εξ αυτων επεισθησαν, και προσε-  
And some of them were convinced, and joined

κληρωθησαν τω Παულω 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.

<sup>5</sup> Προσλαβομενοι δε οι Ιουδαιοι των αγοραιων  
Having taken to themselves and the Jews of the market-loungers

τινας ανδρας πονηρους, και οχλοποισαντες,  
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 αυτοις αγαγειν εις τον δημον·  
of Jason, they sought them to lead out into the people;

<sup>6</sup> μη ευροντες δε αυτοις, 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· <sup>7</sup> ους υποδεδεκται  
these also here are present, whom has received

Ιαων· 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.

<sup>40</sup> And going out of  
the PRISON, † they entered  
into the house of LYDIA,  
and having seen the  
BRETHREN, they exhorted  
them, and departed.

## CHAPTER XVII.

<sup>1</sup> And traveling through  
Amphipolis and Apollonia  
they came to \* THESSA-  
LONICA, where was \* a  
Synagogue of the Jews.

<sup>2</sup> And according to his  
CUSTOM. PAUL † went in  
to them, and on three Sab-  
baths reasoned with them  
from the SCRIPTURES,

<sup>3</sup> 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."

<sup>4</sup> † 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.

<sup>5</sup> 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;

<sup>6</sup> 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;

<sup>7</sup> whom Jason has re-  
ceived; and all these op-  
pose the † DECREES of Ce-

\* VATICAN MANUSCRIPT.—39. from the CITY.  
J. 39. 1. 40. ver. 14. 1. 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13;  
xix. 39. 1. 3. Luke xxiv. 26, 43; Acts xviii. 23; Gal. iii. 1. 1. 4. Acts xxviii. 24.  
1. 4. Acts xv. 22, 27, 32, 40. 1. 5. Rom. xvi. 21. 1. 6. Acts xvi. 20. 1. 7. Luke  
xxiii. 2; John xix. 12.

1. THESSALONICA. 1. a Syna-  
gogue of. 4. Silas. 4. great Multitude. 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. 39. † 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 Καίσαρος πραττουσι, βασιλεα λεγοντες  
of Cesar do, a king saying  
 ετερον ειναι, Ιησουν. <sup>8</sup> Εταραξεν δ τουνοχλον  
another to be, Jesus. Troubled and the crowd  
 και τοις πολιταρχας ακουοντας ταυτη <sup>9</sup> Και  
and the city-rulers having heard these things. And  
 λαμβυντες το ικανον παρα του Ιασ νος και των  
having taken the security from the Jason and the  
 λοιπων, απελευσαν αυτους <sup>10</sup> Οι δε αδελφοι  
rest, they let go them. The and brethren  
 ευθεως δια της νυκτος εξεπεμψαν τον τε  
immediately by the night sent away the both  
 Παυλον και τον Σιλαν εις Βεροια· οιτινες παρα-  
Paul and the Silas into Berea; who hav-  
 γενομενοι, εις την συναγωγην των Ιουδαιων  
ing arrived, into the synagogue of the Jews  
 απησαν. <sup>11</sup> Ουτοι δε ησαν ευγενεστεροι των  
went. These and were more candid of those  
 εν Θεσσαλονικη, οιτινες εδεξαντο τον λογον  
in Thessalonica, who received the word  
 μετα πασης προθυμιας, το καθ' ημεραν ανακρι-  
with all promptness, that every day closely  
 νοντες τας γραφας, ει εχοι ταυτα ουτως.  
scrutinizing the writings, if was these things thus.  
<sup>12</sup> 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. <sup>13</sup> Ως δε εγνωσαν οι απο  
men not a few. When but knew those from  
 της Θεσσαλονικης Ιουδαιοι, οτι και εν τη Βεροια  
the Thessalonica Jews, that also in the Berea  
 κατηγγελη υπο του Παυλου ο λογος του θεου,  
was preached by the Paul the word of the God,  
 ηλθον κακει σαλευοντες τους οχλους. <sup>14</sup> Ευθεως  
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 ως επι την θαλασσαν· υπεμενον δε  
to go as to the sea; remained and  
 ο, τε Σιλας και ο Τιμοθεος εκει. <sup>15</sup> Οι δε καθισ-  
the, both Silas and the Timothy there. They but conduct-  
 τωντες τον Πανλον ηγαγον \* [αυτον] έως 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 ως ταχιστα ελθωσι προς αυτον,  
Timothy, that as soon as possible they should come to him,  
 εξησαν. <sup>16</sup> Εν δε ταις Αθηναις εκδεχομενου  
they departed. In and the Athens waiting  
 αυτους του Παυλου, παρωξενετο 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, on beholding the CITY was † full of idols.

\* VATICAN MANUSCRIPT.—10. Night, him—omit. 15. TIMOTHY.

13. and troubling the CROWDS.

15-

† 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.  
 † 16. 2 Pet. ii. 8.

† 11. Luke xvi. 29; John v. 39.

† 14. Matt. x 23

την πολιν. <sup>17</sup> Διελεγετο μεν ουν εν τη συνα-  
the city. He reasoned indeed then in the syna-

γωγη τοις Ιουδαιοις 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

πατατυχανοντας. <sup>18</sup> 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. <sup>19</sup> 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· <sup>20</sup> Ξενιζον-  
this that by thee beingspoken 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. <sup>21</sup> 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.

<sup>22</sup> Σταθεις δε ο Παυλος εν μεσω 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· <sup>23</sup> 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 'φ 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. <sup>24</sup> '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,

<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> 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?"

<sup>20</sup> For thou bringest  
certain strange things to  
our EARS; we desire,  
therefore, to know what  
these things mean."

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> That † GOD who  
made the WORLD and All  
THINGS in it, he being

\* VATICAN MANUSCRIPT.—18. Stoics.  
you worship without knowing;

18. to them—omit,

23. What therefore

† 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, <sup>25</sup> οὐδὲ ὑπο  
 in hand-made temples dwells, nor by  
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος  
 hands of men is served, wanting  
 τινος, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ  
 anything, he giving to all life and breath and  
 τὰ πάντα. <sup>26</sup> 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, ὁρίσας 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;  
<sup>27</sup> ζῆτειν τὸν θεόν, εἰ ἀραγε ψηλαφησῖαν αὐτὸν  
 to seek the God, if indeed they might feel him  
 καὶ εὑροῖεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνός ἑκάσ  
 and might find, and indeed not far from one each  
 τοῦ ἡμῶν ὑπάρχοντα. <sup>28</sup> 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  
 ὑμᾶς ποιητῶν εἰρηκασί. Του γὰρ καὶ γένος  
 you poets have said; Of the for also offspring  
 ἐσμεν. <sup>29</sup> Γένος οὖν ὑπάρχοντες τοῦ θεοῦ,  
 we are. Offspring therefore being of the God,  
 οὐκ οφείλομεν νομίζειν, χρυσοῦ ἢ ἀργυροῦ ἢ  
 not we are bound to suppose, gold or silver or  
 λίθου, χαράγματι τεχνῆς καὶ ἐνθυμησεως ἀνθρώ  
 one, a sculpture of art and device of man,  
 πού, τὸ θεῖον εἶναι ὅμοιον. <sup>30</sup> Τοὺς μὲν οὖν  
 the Deity to be like. The indeed therefore  
 χρόνους τῆς ἀγνοίας ὑπερίδων ὁ θεός, τὰ νῦν  
 times of the ignorance overlooking the God, now  
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ  
 he commands to the men all in all places  
 μετανοεῖν. <sup>31</sup> 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 ὥρισε, πίστιν παρασχὼν πᾶσιν,  
 by a man whom he appointed, a guarantee having furnished to all,  
 ἀναστήσας αὐτοὺς ἐκ νεκρῶν. . . . <sup>32</sup> Ἀκούσαν  
 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; <sup>25</sup> nor is he served by the HANDS of MEN, † as needing anything; † he having given to all Life, and Breath, and all things; <sup>26</sup> 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;  
<sup>27</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;  
<sup>28</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;  
<sup>29</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;  
<sup>30</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;  
<sup>31</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;  
<sup>32</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;

\* 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. x. 25. † 24. Acts vii. 48. † 25. Psal. i. 8. † 26. 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. 16; 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. <sup>33</sup> Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.  
And thus the Paul went out from midst of them.

<sup>34</sup> Τινες δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπισ-  
Some but men having associated with him, be-  
τευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,  
lieved; among whom also Dionysius the Areopagite,  
καὶ γυνὴ ὀνοματι Δαμαρίς, καὶ ἕτεροι συν  
and a woman by name Damaris, and others with  
αὐτοῖς. ΚΕΦ. ιη'. 18. <sup>1</sup> Μετὰ δὲ ταῦτα  
them. After and these things

χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς  
having withdrawn the Paul from the Athens, came into  
Κορίνθον. <sup>2</sup> Καὶ εὗρων τινα Ἰουδαῖον ὀνοματι  
Corinth. And having found a certain Jew by name  
Ἀκῦλαν, Ποντικὸν τῷ γενεῖ, πρόσφατως ἐλθῆν-  
Aquila, Pontus by the race, recently having  
θοτα ἀπο τῆς Ἰταλίας, καὶ Πρισκελλαν γυναῖκα  
come from the Italy, and Priscilla wife  
αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρί-  
of him, (because the to have commanded Claudius to with-  
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,)  
draw all the Jews from the Rome,)

προσηλθεν αὐτοῖς. <sup>3</sup> καὶ διὰ τὸ ὁμοτεχνον  
he went to them; and because the same trade  
εἶναι, ἐμενέ παρ' αὐτοῖς· καὶ εἰργάζετο· ἦσαν  
to be, he remained with them; and worked, they were  
γὰρ σκηνοποιοὶ τὴν τέχνην. <sup>4</sup> Διελέγετο δὲ ἐν  
for tent-makers the trade. He reasoned and in  
τῇ συναγωγῇ· κατὰ παν σαββατον, ἐπειθε τε  
the synagogue during every sabbath, persuaded and  
Ἰουδαίους καὶ Ἕλληνας. <sup>5</sup> Ὡς δὲ κατηλθόν  
Jews and Greeks. When but came down

ἀπο τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμόθεος,  
from the Macedonia the, both Silas and the Timothy,  
συνειχέτο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρομενός  
was confined to the word the Paul, earnestly testifying  
τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. <sup>6</sup> Ἀντίτασ-  
to the Jews the Anointed Jesus. Resisting

σομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-  
but them and blaspheming, having  
ζαμενός τα ἱμάτια, εἶπε πρὸς αὐτούς· Το αἷμα  
shaken the mantles, he said to them; The blood  
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρος ἐγώ,  
of you on the head of you, pure I,

ἀπο τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. <sup>7</sup> Καὶ  
from the now to the Gentiles I will go. And  
μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινος ὀνο-  
having removed thence, he went into a house of one by  
ματι Ἰουστοῦ, σεβομένου τὸν θεόν, οὗ ἡ οἰκία  
name Justus, worshipping the God, of whom the house  
ἦν συνομορούσα τῇ συναγωγῇ. <sup>8</sup> Κρίσπος δὲ ὁ  
was adjoining to the synagogue. Crispus but the

ἀρχισυναγωγὸς ἐπίστευσε τῷ κυρίῳ συν ὅλῳ  
synagogue-ruler believed in the Lord with whole  
τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκου-  
the house of himself, and many of the Corinthians hear-

<sup>33</sup> And thus Paul went out from the midst of them.

<sup>34</sup> But Some Men adhering to him, believed; among whom were Dionysius the \*Arcopagite, and a Woman named Demaris, and others with them.

# CHAPTER XVIII.

<sup>1</sup> And after these things \* PAUL withdrawing from ATHENS, came to Corinth; <sup>2</sup> 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.

<sup>3</sup> And because he was of the same trade, he remained with them, † and \* labored; for they were Tent makers by trade.

<sup>4</sup> † And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

<sup>5</sup> † And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the word, earnestly testifying to the JEWS the ANOINTED Jesus.

<sup>6</sup> † 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."

<sup>7</sup> And having removed thence he went into the House of one named Justus, a worshipper of GOD, Whose HOUSE was adjoining the SYNAGOGUE.

<sup>8</sup> 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. 1 4. Acts xvii. 2. Acts xiii. 45, 46; xxviii. 23. 1 8. 1 Cor. i. 14.

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.

οὐτὲς εἰσπετενον, καὶ εἰσπετενοντο· <sup>9</sup> εἶπε δὲ ὁ  
ing believed, and were dipped; said and the  
κύριος δι' ὁραματος ἐν νυκτὶ τῷ Παύλῳ· Μη  
Lord through a vision by night to the Paul; Not  
φοβοῦ, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς· <sup>10</sup> διότι  
fear, but speak and no be silent; because  
ἐγὼ εἰμι μετὰ σου, καὶ οὐδεὶς ἐπιθῆσεται 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. <sup>11</sup> Ἐκαθίσε τε ἐνιαυτὸν καὶ  
the city this. He continued and a year and  
μηνᾶς ἕξ, διδασκῶν ἐν αὐτοῖς τὸν λόγον τοῦ  
months six, teaching among them the word of the  
θεοῦ.

<sup>12</sup> Γαλλίωνος δὲ ἀνθυπατευόντες τῆς Ἀχαιᾶς,  
Gallio and being proconsul of the Achaia,  
κατέπεσθησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύ-  
rushed with one mind the Jews to the Paul,  
λῳ, καὶ ἡγάγον αὐτὸν ἐπὶ τὸ βῆμα, <sup>13</sup> λέγοντες·  
and led him to the tribunal, saying;  
Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς  
That from the law this persuades the  
ἀνθρώπους σεβῆσθαι τὸν θεόν. <sup>14</sup> Μελλόντος  
men to worship the God. Being about  
δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ  
but the Paul to open the mouth, said the  
Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰμὲν οὖν ἡν  
Gallio to the Jews; If indeed therefore it was  
ἀδικημα τι, ἢ ῥαδιουργημα πονηρὸν; ὦ Ἰου-  
injustice any, or reckless evil. O Jews,  
δαῖοι, κατὰ λόγον ἀν' ἡμεῖς ἔχομεν ὑμᾶν· <sup>15</sup> εἰ  
according to reason I would hear with you, if  
δὲ ζήτημα ἐστὶ περὶ λόγων καὶ ὀνομάτων καὶ  
but a question it is about a word and names and  
νόμου τοῦ καθ' ὑμᾶς, ὀφείσθε αὐτοὶ κριτῆς  
or a law of that with you, you will see yourselves; a judge  
\*[γὰρ] ἐγὼ τούτων οὐ βούλομαι εἶναι. <sup>16</sup> Καὶ  
[for] I of these not choose to be. And

ἀπηλάσεν αὐτοὺς ἀπὸ τοῦ βήματος. <sup>17</sup> Ἐπιλα-  
he drove them from the tribunal. Having  
βόμενοι δὲ πάντες \* [οἱ Ἑλλήνες] Σωθῆνῃ  
taken hold and all [the Greeks] of Sothenes  
τὸν ἀρχισυναγῶγον, 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. <sup>18</sup> 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, sailed out  
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ  
into the Syria, and with him Priscilla and  
Ἀκύλας, κείραμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς·  
Aquila, having shaved the head in Cenchrea;  
εἶχε γὰρ εὐχὴν. <sup>19</sup> Κατηντήσῃ δὲ εἰς Ἐφεσον,  
he had for a vow. He came and to Ephesus,

ing, believed, and were im-  
mersed.

<sup>9</sup> † And the Lord said  
to PAUL, in a Vision by  
Night, "Fear not, but  
speak, and be not si-  
lent;

<sup>10</sup> ‡ for I am with thee;  
and no one shall attack  
thee, to hurt thee; for  
there are many People for  
me in this city.

<sup>11</sup> And he remained  
there a Year and six  
Months, teaching among  
them the word of God.

<sup>12</sup> But when Gallio was  
Proconsul of ACHAJA,  
the Jews with one mind  
assaulted PAUL, and  
brought him to the TRIBU-  
NAL,

<sup>13</sup> saying, "This man  
persuades MEN to worship  
God contrary to the  
LAW."

<sup>14</sup> 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 Rea-  
son I would bear with  
you;

<sup>15</sup> 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."

<sup>16</sup> And he drove them  
from the TRIBUNAL.

<sup>17</sup> And they All took  
‡ Sosthenes, the RULER of  
the SYNAGOGUE, and beat  
him before the TRIBUNAL.  
But GALLIO cared for  
none of these things.

<sup>18</sup> And PAUL having re-  
mained yet many Days,  
bidding farewell to the  
BRETHREN, sailed thence  
for SYRIA, in company  
with Priscilla and Aquila;  
‡ having shaved his HEAD  
in † Cenchrea, for he had a  
Vow.

<sup>19</sup> And he came to

\* VATICAN MANUSCRIPT—15. for—omit.

17. the GREEK—omit.

† 9. Acts xiii. 11.  
—v. 11, 19.

‡ 10. Jer. i. 18, 19; Matt. xxviii. 20.

‡ 14. Acts xiii. 20.

† 17. 1 Cor. i. 2.

† 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 synagogue, reasoned with the  
 Ιουδαιοις. <sup>20</sup> Ερωτωντων δε αυτων επι πλειονα  
 Jews, Asking and them for longer  
 χρονον μειναι \* [παρ' αυτοις,] ουκ εγενευσεν·  
 a time to remain [with them,] not he consented;  
<sup>21</sup> 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· <sup>22</sup> 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. <sup>23</sup> 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, επιστηριζων παντας  
 tia country and Phrygia, establishing all  
 τους μαθητας. <sup>24</sup> Ιουδαιος δε τις Απελλωσ  
 the disciples. A Jew and certain Apollos  
 ονοματι, Αλεξανδρευσ τω 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. <sup>25</sup> Ουτος ην κατηχημενος την οδον  
 writings. This was having been instructed the way  
 του κυριου· και ζων 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  
<sup>26</sup> 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, προελαβοντο αυτον, και ακριβεσ-  
 Priscilla, took him, and more accu-  
 τερον αυτω εξεθεντο την του θεου οδον. <sup>27</sup> 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 πεπιστευκουσι 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 more accurately the way of GOD.

27 And when he was wishing to pass over into ACHAEA, the BROTHEREN wrote exhorting the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

\* VATICAN MANUSCRIPT.—20. with them—omit. 21. to them—omit. 21. It behoves me to keep the COMING FEAST in Jerusalem—omit. 21. but—omit. 21. And—omit. 25. also taught. 25. concerning JESUS. 26. Priscilla and Aquila.

† 21. 1 Cor. iv. 10; Heb. vi. 3; James iv. 15. † 23. Gal. i. 2; iv. 14. † 24. 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. <sup>28</sup> Εὐτονώς γὰρ τοῖς Ἰουδαίοις διακατή-  
Strenuously for with the Jews he was discus-  
λεγχέτο δημοσίᾳ, ἐπιδεικνύς ὅα τῶν γραφῶν,  
sing publicly, proving by the writings,  
εἶναι τὸν Χριστὸν Ἰησοῦν.  
to be the Anointed Jesus.

ΚΕΦ. 19. 19.

<sup>1</sup> Ἐγένετο δὲ ἐν τῷ τῶν Ἀπολλᾶ εἶναι ἐν  
It happened and in the the Apollos to be in  
Κορινθῷ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη,  
Corinth, Paul having passed through the upper parts,  
ελθεῖν εἰς Ἐφέσον. Καὶ εὗρων τινὰς μαθητάς,  
to come to Ephesus. And having found some disciples,  
<sup>2</sup> εἶπε πρὸς αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε  
he said to them; If a spirit holy you received  
πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ'  
having believed, They and said to him; But  
οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἡκούσαμεν. <sup>3</sup> Εἶπε  
not even if a spirit holy is, we have heard. He said  
τε \* [πρὸς αὐτοὺς·] Εἰς τί οὖν ἐβαπτισθῆτε;  
and [to them,] Into what then were you dipped?  
Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βαπτισμα. <sup>4</sup> Εἶπε  
They and said, Into the of John dipping. Said  
δὲ Παῦλος· Ἰωάννης ἐβάπτισε βαπτισμα μετα-  
and Paul, John dipped a dipping of refor-  
νοίας, τῷ λαῷ λεγών, εἰς τὸν ἐρχομένον μετ'  
mation, to the people saying, into him coming after  
αὐτόν ἵνα πιστευσῶσι· τοῦτ' ἐστίν, εἰς τὸν  
him that they should believe, that is, into the  
Ἰησοῦν. <sup>5</sup> Ἀκούσαντες δὲ ἐβαπτισθῆσαν εἰς τὸ  
Jesus. Having heard and they were dipped into the  
ὄνομα τοῦ κυρίου Ἰησοῦ. <sup>6</sup> Καὶ ἐπιθεντος  
name of the Lord Jesus. And having placed  
αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα  
to them the Paul the hands, came the spirit  
τῷ ἁγίῳ ἐπ' αὐτοὺς, ἐλάλουν τε γλῶσσαις καὶ  
the holy upon them, they spoke and with tongues and  
προεφητεύον. <sup>7</sup> Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσπερ  
prophesied. Were and the all men about  
δεκάδυο. <sup>8</sup> Ἐσελθὼν δὲ εἰς τὴν συναγωγὴν,  
twelve. Having entered and into the synagogue,  
ἐπαρρησιαζέτο, ἐπὶ μῆνας τρεῖς διαλεγομένους  
he spoke freely, for months three reasoning  
καὶ πειθὼν \* [τὰ] περὶ τῆς βασιλείας τοῦ  
and persuading [the things] concerning the kingdom of the  
θεοῦ. <sup>9</sup> Ὡς δὲ τινες ἐσκληρυνόντο καὶ ἠπει-  
God. When and some were hardened and disbe-  
θουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ  
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 DISCI-  
ples,

2 he said to them,  
"Have you received the  
holy Spirit since you be-  
lieved?" 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 im-  
mersed?" And THEY said,  
‡ "Into JOHN'S IMMER-  
SION?"

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 Je-  
sus."

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 pro-  
phesied.

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. to them—omit. 6. Hands. 8. the things—omit.

† 28. 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, xii. 24, 25.  
† 5. Acts viii. 16. ‡ 6. Acts vi. 6. viii. 17. ‡ 6. Acts ii. 4; x. 46. ‡ 8.  
Acts xvii. 2; xviii. 4. ‡ 8. 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 εκπορευε-  
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 Σκευα 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 τον  
evil said; The Jesus I know, and the  
Παυλον 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 those HAVING EVIL SPIRITS, saying, "I adjure you by Jesus whom PAUL preaches."

14 And there were some \* Seven Sons of One Sceva, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, \* said to them, "Jesus indeed I know, and Paul I know, but who are you?"

16 And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome \* them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

17 And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; † and fear fell

\* VATICAN MANUSCRIPT.—Ο. one—omit.  
said to them, JESUS indeed I know, and.

† 10. Acts xx. 31. † 11. Mark xvi. 20; Acts xiv. 3.  
Kings iv. 29. † 12. Acts v. 15; See 2  
† 13. See Matt. ix. 38; Luke ix. 49. † 17.  
Luke i. 65; vii. 16; Acts ii. 43; v. 5, 11.

14. Seven Sons of One Sceva.  
16. them both, and prevailed.

15.

καὶ ἐμεγαλυνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.  
and was magnified the name of the Lord Jesus.  
18 Πολλοὶ τε τῶν πεπιστευκοτῶν ἤρχοντο ἐξο-  
Many and of those having believed came con-  
μολογούμενοι καὶ ἀναγγελλόντες τὰς πράξεις  
fessing and declaring the deeds  
αὐτῶν. 19 Ἰκανοὶ δὲ τῶν ταπεριεργα τράξαν-  
of them. Many and of those the magical arts practis-  
αι, συνενεγκάντες τὰς βιβλους, κατέκαιον  
ing, having brought together the books, burned  
ἐνώπιον πάντων· καὶ συνεψηφίσαν τὰς τιμὰς  
in presence of all; and they computed the prices  
αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πεντε.  
of them, and found pieces of silver myriads five.  
20 Οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου  
Thus according to power the word of the Lord  
ἤνθε καὶ ἰσχυεν. 21 Ὡς δὲ ἐπληρώθη ταῦτα,  
grew and prevailed. When and was fulfilled these things,  
ἐθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν  
was disposed the Paul in the spirit, having passed through  
τὴν Μακεδονίαν καὶ Ἀχαίαν, πορεύεσθαι εἰς  
the Macedonia and Achaia, to go into  
Ἱερουσαλὴμ, εἰπὼν· Ὅτι μετὰ τὸ γενέσθαι με  
Jerusalem, saying; That after the to be come me  
ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας  
there, it behoves me also Rome to see. Having sent  
δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων  
and into the Macedonia two of those ministering  
αὐτῷ, Τιμόθεον καὶ Εἰραστόν, αὐτὸς ἐπέσχε  
to him, Timothy and Erastus, he remained  
χρόνον εἰς τὴν Ἀσίαν. 23 Ἐγένετο δὲ κατὰ τὸν  
time in the Asia. It happened and during the  
καίρον ἐκεῖνον ταραχὴς οὐκ ὀλίγη περὶ τῆς  
season that a tumult not small concerning the  
ὁδοῦ.  
way.  
24 Δημητρίος γὰρ τις ὀνοματι, ἀργυροκόπος,  
Demetrius for a certain by name, a silversmith,  
ποιῶν ναοὺς \* [ἀργυροῦς] Ἀρτεμίδος, παρείχετο  
making temples [of silver] of Diana, brought  
τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. 25 Οὓς  
to the workmen gain not a little. Whom  
συναθροίσας, καὶ τοὺς περὶ τα τοιαῦτα ἐργα-  
having brought together, and those about the such like work-  
τας, εἶπεν· Ἄνδρες, ἐπιστάσθε, ὅτι ἐκ ταυ-  
saen. said; Men, you know, that out of this  
τῆς τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶ· 26 καὶ  
the work the wealth of us is, and  
θεωρεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον Ἐφεσίου,  
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 MINISTRED 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 μετέστησεν ἱκανὸν ὄχλον, λέγων,  
 having persuaded misled large a crowd, saying,  
 οἱ οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ  
 but not are gods those by hands being made. Not  
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος 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  
 Ὠσὸς Ἀρτεμίδος ἱερὸν εἰς οὐδὲν λογισθῆναι,  
 goddess Diana temple into nothing to be despised,  
 ἀλλ' εἶναι τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα  
 to be about and also to be destroyed the magnificence  
 αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σεβεται.  
 other, 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 συνγυτῆως·  
 And was filled the city [wholes] the confusion;  
 ὥρμησαν 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 εἰων  
 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, πεμψάντες πρὸς αὐτὸν,  
 Asia being to him friends, having sent to him,  
 παρεκαλοῦν μὴ δύναι εἰσελθεῖν εἰς τὸ θέατρον.  
 besought not to venture himself into the theatre.  
 32 Ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον· ἡ γὰρ ἡ  
 Some indeed therefore some thing said; was for the  
 ἐκκλησία συγκεχυμένη, καὶ 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-  
 βαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλεξάν-  
 ing forward him the Jews; the and Alexan-  
 δρος κατασεισας τὴν χεῖρα, ἠθέλην 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, that 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.

1 36. Isa. cxv. 4; Isa. xlv. 10—20; Jer. x. 3. Acts. xx. 4; xxvii. 2; Col. iv. 10; Philemon 24. 2 33. Acta xii. 17.

† 29. Rom. xvi. 24; 1 Cor. i. 14. † 30. 1 Tim. i. 20, 2 Tim. iv. 14

δαιος ἐστὶ, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς  
Jew heis, voice came one from all, about  
ἐπὶ ὥρας δύο κραζόντων· Μεγαλὴ ἡ Ἀρτεμὶς  
for hours two crying Great the Diana  
Ἰφεσίων. <sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τὸν  
of Ephesians. Having stilled and the scribe the  
ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν  
crowd, he said; Men Ephesians, what for is  
ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν  
man, who not knows the Ephesians city  
νεώκορον οὖσαν τῆς μεγάλης Ἀρτεμίδος καὶ  
temple-keeper being of the great Diana and  
τοῦ Διουπέτου; <sup>36</sup> Ἀναντιρρήτων οὖν οὐτῶν  
of that fallen from Jupiter? Cannot be denied therefore being  
τούτων, δεόν ἐστὶν ὑμᾶς κατεσταλμένους  
these things, necessary it is you having been quiet  
ὑπαρχειν, καὶ μὴδὲν προπετές πρᾶττειν.  
to be, and nothing rashly to do.  
<sup>37</sup> Ἦγαγετε γὰρ τοὺς ἀνδράς τούτους, οὐτε  
You brought for the men these, neither  
ἱεροσυλοῦς, οὐτε βλασφημοῦντας τὴν θεοῦ  
temple-robbers, nor blasphemers of the goddess  
ὑμῶν. <sup>38</sup> Εἰ μὲν οὖν Δημητριὸς καὶ οἱ σὺν  
of you; If indeed therefore Demetrius and those with  
αὐτῷ τεχνίται ἐχουσι πρὸς τίνα λόγον, ἀγοραῖοι  
him workmen have against any word, courts  
ἀγόνται, καὶ ἀνθυπατοὶ εἰσὶν· ἐγκαλείτωσαν  
are held, and proconsuls are; let them accuse  
ἀλλήλους. <sup>39</sup> Εἰ δὲ τι περὶ ἑτέρων ἐπιζη-  
each other. If but anything about other things you in-  
ταίτε, ἐν τῇ ἐννομῷ ἐκκλησίᾳ ἐπιλυθήσεται.  
quire, in the lawful assembly it shall be settled.  
<sup>41</sup> Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στασεως  
Even for we are in danger to be accused of tumult  
περὶ τῆς σημερον, μὴδενος αἰτιου ὑπαρχον-  
concerning the day, not one cause being,  
τίς, περὶ οὗ δυνήσομεθα ἀποδοῦναι λόγον τῆς  
about which we are able to give a reason for the  
πυστροφῆς ταύτης. <sup>41</sup> Καὶ ταῦτα εἰπὼν, ἀπε-  
gathering this. And these having said, he dis-  
ἤλυσε τὴν ἐκκλησίαν.  
dismissed the assembly.

ΚΕΦ. κ'. 20.

<sup>1</sup> Μετὰ δὲ το παυσασθαι τὸν θορυβὸν, προσ-  
After and the to be restrained the tumult, having  
καλεσαμένος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀπ-  
called to the Paul the disciples, and having  
παμεινος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.  
embraced, he went out to go into the Macedonia.  
<sup>2</sup> Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακα-  
Having passed through and the parts those, and having ex-  
λέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν  
horted 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!"

<sup>35</sup> 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?"

<sup>36</sup> These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

<sup>37</sup> for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

<sup>38</sup> 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.

<sup>39</sup> But if you seek anything \* further, it shall be settled in the LAWFUL Assembly.

<sup>40</sup> 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."

<sup>41</sup> And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

<sup>1</sup> Now after the TUMULT was allayed, PAUL, \* having summoned the DISCIPLES, and embracing them, ‡ departed to go into MACEDONIA.

<sup>2</sup> 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 (the. <sup>39</sup> further, it shall be. 41. sent for the DISCIPLES, and exhorting and embracing them, he departed for.

‡ 1. 1 Cor. xvi. 6, 1 Tim.

Ἑλλάδα· <sup>3</sup> ποιήσας τε μηνὺς τρεῖς, γενομένης  
Greece; having continued and months three, being formed  
αὐτῷ ἐπιβουλῇ ὑπὸ τῶν Ἰουδαίων, μελλόντι  
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  
ὑποστρεφείν δια Μακεδονίας. <sup>4</sup> Συνειπeto δε  
to return through Macedonia. Went with and  
αὐτῷ \* [ἀχρι τῆς Ἀσίας] Σωπάτρος Πυρρῶν Βε-  
him [as far as the Asia] Sopater of Pyrrhus a Be-  
ρραῖος. Θεσσαλονικῶν δε, Ἀριστάρχος καὶ  
rean. Of Thessalonians and. Aristarchus and  
Σεκουνδος, καὶ Γαῖος Δερβείος καὶ Τιμοθεὸς·  
Secundus, and Gaius of Derbe and Timothy;  
Ἀσιανοὶ δε, Τυχικὸς καὶ Τροφίμος. <sup>5</sup> Οὗτοι  
Asiatians and, Tychicus and Trophimus. These  
προελθόντες ἐμενον ἡμᾶς ἐν Τρωαδί· <sup>6</sup> ἡμεῖς δε  
going before awaited us in Troas; we but  
ἐξεπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων  
sailed out after the days of the unleavened cakes  
ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν  
from Philippi, and came to them into the  
Τρωαδα ἀχρὶς ἡμερῶν πεντε, οὗ διέτριψαμεν  
Troas in days five, where we remaine:  
ἡμέρας ἑπτα. <sup>7</sup> Ἐν δε τῇ μιᾷ τῶν σαββάτων,  
day seven. In and the first of the sabbaths,  
τὴν ἡμερῶν ἡμᾶς κλασαι 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;  
κατετίθει τε τὸν λόγον μεχρι μεσονυκτιου.  
continued and the discourse till midnight.  
<sup>8</sup> Ἦσαν δε λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῷ, οὗ  
Were and lamps many in the upper room, where  
ἡμεν συνηγμένοι. <sup>9</sup> Καθήμενος δε τις νεανίας,  
we were assembled. Was sitting and a certain youth,  
ὀνόματι Εὐτύχος, ἐπὶ τῆς θυρίδος, καταφερο-  
by name Eutychus, in the window, being over-  
μῆτος ὑπνῷ βαθεῖ, διαλεγόμενου τοῦ Παύλου  
powered with sleep deep, discoursing the Paul  
ἐτι πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπέπευ  
for a longer time, having been overcome from the sleep, fell  
ἀπὸ τοῦ τρίτου κατῶ, καὶ ἦρθη νεκρός.  
from the third story down, and was taken up dead.  
<sup>10</sup> Καταβας δε 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. <sup>11</sup> Ἀναβας δε, καὶ  
life of him in him is. Having come up and, and  
κλασας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανὸν τε  
having broken bread and having tasted, for a longer time and

<sup>3</sup> 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.

<sup>4</sup> 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;

<sup>5</sup> \* these going before waited for us at Troas.

<sup>6</sup> 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.

<sup>7</sup> 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'...

<sup>8</sup> And there were many Lamps in the † UPPER ROOM where we were assembled.

<sup>9</sup> 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.

<sup>10</sup> And PAUL going down, † fell on him, and embracing him, said, † "Be not troubled; for his LIFE is in him."

<sup>11</sup> 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

ὁμιλησας ἀχρις αὐγης, οὕτως ἐξηλθεν. <sup>12</sup> Ἦγα-  
having conversed till day-break, so he departed. They  
γον δε τον παιδα ζωντα, και παρεκληθησαν ου  
brought and the youth living, and were comforted not  
μετριως. <sup>13</sup> Ἡμεις 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  
διαταταγμενος, μελλων αυτος πεζειν. <sup>14</sup> 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. <sup>15</sup> κακειθεν απο-  
him we came to Mitylene; and thence hav-  
πλευσαντες, τη επιουση κατηντησαμεν 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 εχουενη  
[and having remained in Trogyllium,] in the following  
ηλθομεν εις Μιλητον. <sup>16</sup> 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. <sup>17</sup> 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. <sup>18</sup> 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 ἀφ ἧς ἐπεβην  
know, from first day in which I entered  
εις την Ασιαν, πως μεθ' ὑμῶν τον παντα χρονον  
into the Asia, how with you the whole time  
εγενομην, <sup>19</sup> δουλευν 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· <sup>20</sup> ὥς ουδεν ὑπεστείλαμην των σύμ-  
Jews, how nothing I kept back of that being  
φεροντων, του μη αναγγειλαι ὑμιν και διδασθαι  
profitable, the not to declare to you and to teach  
ὑμας δημοσίᾳ και κατ' οἶκους· <sup>21</sup> διαμαρτυρομε-  
you publicly and in houses, earnestly testifying

versed for a long time  
even till Day-break, he so  
departed.

<sup>12</sup> And they brought  
the youth alive, and were  
not a little comforted.

<sup>13</sup> 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.

<sup>14</sup> And when he met  
us at Assos, we received  
him, and came to Mity-  
lene.

<sup>15</sup> And sailing thence,  
on the NEXT day we came  
opposite to Chios; and on  
\* the NEXT we arrived at  
Samos; and having re-  
mained at Trogyllium, on  
the FOLLOWING we came  
to Miletus.

<sup>16</sup> For PAUL had deter-  
mined to sail by EPHESUS,  
that it might not be neces-  
sary for him to spend time  
in ASIA; ‡ for he was hys-  
tening, if it were possible  
for him, ‡ to be at Jerusa-  
lem on ‡ the DAY of PEN-  
TECOST.

<sup>17</sup> But sending from  
MILETUS to Ephesus, he  
called to him the ELDERS  
of the CONGREGATION.

<sup>18</sup> 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,

<sup>19</sup> serving the LORD  
with all humility, and with  
Tears, and THOSE Trials  
which happened to me ‡ by  
the PLOTS of the JEWS;

<sup>20</sup> how I kept back  
NOTHING that was PROFIT-  
ABLE; neglecting not to  
declare to you and to teach  
you publicly, and at your  
Houses;

<sup>21</sup> 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.  
Cor. xvi. 8.

† 10. Acts xiv. 17.

† 16. Acts i. 1;

† 18. Acts xviii. 19: xix. 1, 10.

† 19. verse 3.

† 20. verse 27.

νος Ἰουδαίους τε καὶ Ἑλλήσι τὴν εἰς τὸν θεόν  
 to Jews both and Greeks the towards the God  
 μετανοίαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν  
 reformation, and faith that towards the Lord of us  
 Ἰησοῦν Χριστόν. <sup>22</sup> Καὶ νῦν ἰδοὺ, δεδεμένος  
 Jesus Anointed. And now lo, having been bound  
 ἐγὼ τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ,  
 I in the spirit, to go to Jerusalem,  
 τὰ ἐν αὐτῇ συναντήσουντά μοι μὴ εἰδώς,  
 the things in her shall be happening to me not knowing.  
<sup>23</sup> Πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν  
 except that the spirit the holy every city  
 διαμαρτυρεται μοι, λέγων, ὅτι δεσμός με καὶ  
 witnesses to me, saying, that bonds me and  
 θλίψεις μένουσιν. <sup>24</sup> Ἀλλ' οὐδενός λογόν ποιου-  
 afflictions await. But of no account I make.  
 μαι, οὐδὲ ἐξω τὴν ψυχὴν μου τίμιαν ἐμαυτῷ,  
 nor I the life of me valuable to myself.  
 ὥς τελειῶσαι τὸν δρόμον μου \* [μετὰ χάρας,]  
 so that to finish the course of me [with joy.]  
 καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου  
 and the service which I received from the Lord  
 Ἰησοῦ, διαμαρτυρασθαι τὰ εὐαγγέλιον τῆς  
 Jesus, to earnestly declare the glad tidings of the  
 χάριτος τοῦ θεοῦ. <sup>25</sup> Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα,  
 favor of the God. And now lo, I know,  
 ὅτι οὐκέτι ὀψίσθε τὸ πρόσωπον μου ὑμεῖς πάν-  
 that no longer will see the face of me you all,  
 τες, ἐν οἷς διηλθὼν κηρύσσω τὴν βασιλείαν  
 among whom I have gone about proclaiming the kingdom  
 \* [τοῦ θεοῦ.] <sup>26</sup> Διὸ μαρτυροῦμαι ὑμῖν ἐν τῇ  
 [of the God.] Therefore I testify to you in the  
 σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπο τοῦ  
 this day, that clean I from the  
 αἵματος πάντων. <sup>27</sup> Οὐ γὰρ ὑπέστειλα μὴν τοῦ  
 blood of all, not for I kept back of the  
 μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ  
 not to declare to you all the will of the  
 θεοῦ. <sup>28</sup> Προσέχετε \* [οὖν] ἑαυτοῖς καὶ παντὶ  
 God. Take heed [therefore] to yourselves and to all  
 τῷ ποίμνῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον  
 the flock, in which you the spirit the holy  
 ἐθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν  
 placed overseers, to feed the congregation  
 τοῦ κυρίου, ἣν περιποιήσατο διὰ τοῦ αἵματος  
 of the Lord, which he purchased through the blood  
 τοῦ ἰδίου. <sup>29</sup> Ἐγὼ γὰρ οἶδα \* [τοῦτο,] ὅτι εἰς-  
 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, † be-  
 ing constrained by the  
 SPIRIT, † go to Jerusalem,  
 not knowing the things  
 which will happen to me  
 there;

‡ except That † the  
 HOLY SPIRIT testifies to  
 me in every City, saying  
 That Bonds and Afflictions  
 await Me.

‡ 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.

‡ And now, behold, † †  
 know That you all, among  
 whom I have gone pro-  
 claiming the KINGDOM of  
 GOD, will see my FACE no  
 more.

‡ Therefore I testify to  
 you THIS Day, That \* I am  
 pure from the BLOOD of  
 All;

‡ for I kept not back  
 from announcing \* All the  
 WILL of GOD to you.

‡ † 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.

‡ 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.

‡ 23. 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*  
*tu* *Kurion* 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. 3. † 24. Acts xxi. 13; Rom. viii. 35; 2 Cor. iv. 16. † 25. ver. 38; 1 Tim.  
 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.

ελεῖνσονται μετὰ τὴν ἀφίξιν μου λύκοι βάρεις  
 enter after the departure of me wolves rapacious  
 εἰς ὑμᾶς, μὴ φειδομένοι τοῦ ποιμνίου.<sup>30</sup> καὶ  
 among you, not sparing the flock; and  
 ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλουν-  
 from yourselves will arise men speaking  
 τες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητάς  
 perverse things, the to draw away the disciples  
 ὀπίσω αὐτῶν.<sup>31</sup> Διὸ γρηγορεῖτε, μνημονευ-  
 after them. Therefore watch you, remembering  
 ντες, ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαύ-  
 ing, that three years night and day not  
 σαμην μετὰ δακρυῶν νοουθετῶν ἓνα ἕκαστον.  
 ceased with tears admonishing one each.  
<sup>32</sup> Καὶ τὰνν παρατιθεμαὶ ὑμᾶς, \* [ἀδελφοί,] τῷ  
 And now I commend you, [brethren,] to the  
 θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα-  
 God and to the word of the favor of him, to that being  
 μὲν ἰκανὸς ἐποικοδομῆσαι, καὶ δύναι ὑμῖν κληρονο-  
 able to build up, and to give you an inheri-  
 μιαν ἐν τοῖς ἡγιασμένοις πᾶσιν.<sup>33</sup> Ἀργυρίου ἢ  
 tance among those having been sanctified all. Silver or  
 χρυσοῦ ἢ ἱματισμοῦ οὐδενός ἐπεθυμῶσα.  
 gold or raiment of no one I coveted;  
<sup>34</sup> αὐτοὶ γινώσκετε, ὅτι ταῖς χρεαῖς μου καὶ  
 yourselves you know, that the necessities of me and  
 τοῖς οὐσί μετ' ἐμοῦ ὑπηρετήσαν οἱ χεῖρες αὐτά.  
 those being with me supplied the hands these.  
<sup>35</sup> Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας  
 All things I pointed out to you, that so laboring  
 δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων,  
 it is necessary to aid those being weak,  
 μνημονεῦειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ,  
 to remember and the words of the Lord Jesus,  
 ὅτι αὐτὸς εἶπε· Μακάριον ἐστὶ μαλλόν διδοῖναι,  
 that he said; Blessed it is more to give,  
 ἢ λαμβάνειν.<sup>36</sup> Καὶ τὰντα εἰπὼν, θείς  
 than to receive. And these things having said, having placed  
 τὰ γόνατα αὐτοῦ, συν πᾶσιν αὐτοῖς προσήλατο.  
 the knees of himself, with all those he prayed.  
<sup>37</sup> Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ  
 Much and was weeping of all; and  
 ἐπιπεσόντες ἐπὶ τὸν τραχήλον τοῦ Παύλου,  
 having fallen on the neck of the Paul,  
 κατεφίλου αὐτόν·<sup>38</sup> ὀδυνώμενοι μάλιστα  
 they affectionately kissed him; sorrowing most of all  
 ἐπὶ τῷ λόγῳ ᾧ εἶρηκε, ὅτι οὐκέτι, μελλοῦσι  
 for the word which he spoke, that no more, they are about  
 τοῦ προσώπου αὐτοῦ θεωρεῖν. Προεπεμὼν δὲ  
 the face of him to see. They accompanied and  
 αὐτόν εἰς τὸ πλοῖον.  
 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. 13; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

CHAPTER XXI.

<sup>1</sup> Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθεν-  
When and it happened to have sailed us having separated  
τας ἀπ' αὐτῶν, εὐθυδρομησαντες ἤλθομεν εἰς  
from them, having run a straight course we came to  
τὴν Κω, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακείθεν εἰς  
the Coos, the and next to the Rhodes, and thence to  
Πατάρᾳ. <sup>2</sup> Καὶ εὗροντες πλοῖον διαπερῶν εἰς  
Patara. And having found a ship passing over to  
Φοινικίην, ἐπιβάντες ἀνῆχθημεν. <sup>3</sup> Ἀναφανεν-  
Pnencia, going on board we set sail. Having come in  
τες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν  
view and the Cyprus, and having left behind her  
ἐκ δεξιῶν, ἐπλεομεν εἰς Συρίαν, καὶ κατήχθη-  
on the left, we sailed into Syria, and were brought  
μεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-  
to Tyre, there for was the ship un-  
φορτισόμενον τὸν γόμον. <sup>4</sup> Καὶ ἀνευρόντες  
loading the freight. And having found  
τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ·  
the disciples, we remained there days seven;  
οἱ τὴν Παῦλῳ ἐλεγον διὰ τοῦ πνεύματος,  
these to the Paul said through the spirit,  
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. <sup>5</sup> Ὅτε δὲ ἐγε-  
not to go up to Jerusalem. When and it  
νετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες  
happened us to have completed the days, having gone out  
ἐπορεύομεθα, προπεμποντων ἡμᾶς πάντων συν  
we went our way, accompanying us all with  
γυναιξὶ καὶ τέκνοις, ἕως ἐξω τῆς πόλεως· καὶ  
wives and children, till outside of the city, and  
θεντες τὸ γόνατα ἐπὶ τὸν αἰγιαλόν, προση-  
having placed the knees on the shore, we prayed.  
ζαμεθα. <sup>6</sup> Καὶ ἀσπασάμενοι ἀλλήλους, ἐπεβή-  
And having embraced each other, en-  
μεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς  
tered into the ship, they and returned into  
τὰ ἴδια. <sup>7</sup> Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες,  
the own. We and the voyage having finished,  
ἀπὸ Τύρου κατήνησαμεν εἰς Πτολεμαῖδα· καὶ  
from Tyre we came down to Ptolemais, and  
ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν  
having embraced the brethren, we remained day  
μίαν παρ' αὐτοῖς. <sup>8</sup> Τῇ δὲ ἐπαύριον ἐξελθόντες  
one with them On the and morrow having gone out  
ἤλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς  
we came into Caesarea. and having entered into  
τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, οὗτος  
the house of Philip the Evangelist, being  
ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτοῦ. <sup>9</sup> Τοῦτο γὰρ  
from of the seven we remained with him. To this  
δε ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-  
and were daughters virgins four being  
τεῖονσαι. <sup>10</sup> Ἐπιμενοντων δὲ ἡμῶν ἡμέρας  
gifted with prophecy. Continuing and of us days

<sup>1</sup> 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.

<sup>2</sup> And having found a Ship passing over to Phe- nicia, going on board we sailed.

<sup>3</sup> 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.

<sup>4</sup> And having found the DISCIPLES we remained there seven Days; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

<sup>5</sup> And it happened when we had completed the DAYS, we went our way; they all accompany- ing us with Wives and Children, till out of the city; and † kneeling down on the SHORE, we prayed.

<sup>6</sup> And having embraced each other, we entered the SHIP; and they re- turned to † their own homes.

<sup>7</sup> And having finished the VOYAGE, from Tyre we went down to Ptole- mais, and having embraced the BROTHERN, we re- mained one Day with them.

<sup>8</sup> And departing on the NEXT day we came to Ce- sarea; and having entered the house of THAT PHILIP † the EVANGELIST, ‡ who WAS one of the SEVEN, we lodged with him.

<sup>9</sup> And this man had four Virgin Daughters. † who prophesied.

<sup>10</sup> 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. <sup>11</sup> και ελθων προς ημας,  
rhet by name Agabus: and having come to us,  
και αρας την ζωνην του Παυλου, δετας 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· Τον 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 παραδουσιν εις χειρας  
lem the Jews, and deliver into hands  
εθνων. <sup>12</sup> Ως δε ηκουσαμεν ταυτα, παρεκα-  
o Gentiles. When and they heard these things, entreated  
λουμεν ημας τε και οι εντοπιοι, του μη ανα-  
we both and those of the place, of the not to  
βαινειν αυτον εις Ιερουσαλημ. <sup>13</sup> 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  
δεσθηναι, αλλα και αποθανειν εις Ιερουσαλημ  
to be bound, but also to die in Jerusalem  
ετοιμως εχω υπερ του ονοματος του κυριου  
in readiness I in behalf of the name of the Lord  
Ιησου. <sup>14</sup> 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.  
<sup>15</sup> Μετα δε τας ημερας ταυτας αποσκευασα-  
After and the days these packing up bag-  
μενοι ανεβαινομεν εις Ιερουσαλημ. <sup>16</sup> 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 ξενισθωμεν, Μνασωνι  
us, leading with whom we might lodge, to Mnason  
τινι Κυπριω, αρχαιω μαθητη. <sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> Οι  
among the Gentiles through the service of him. They

tain Prophet, named † Agabus, came down from JU-  
DEA.

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 FOLLOW-  
ING 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; xxi. 42; Luke xi. 2; xxi. 42. † 17. Acts xv. 4. † 18. Acts xv. 13  
19; 11 9. † 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  
αυτῷ· 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 Εκστηχθησαν 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 αυτοις τα τεκνα, μηδε  
saying, not to circumcise them the children, nor  
τοις εθεσι περιπατειν. 22 Τι ουν εστι; παντας  
the customs to walk. What then is it? certain-

\*[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 to thee

λενομεν· 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,

αγνισθητι συν αυτοις, και δαπανησον εν  
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 κατηγνηται 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 τοιουτον τηρειν αυτους, ει μη] φυ-  
[nothing such like to observe them, if not] to

λασσεσθαι αυτοις το, τε ειδωλοθυτον και το  
keep themselves the, both things offered to idols and the

αιμα και πνικτον και πορνειαν.  
blood and strangled and fornication.

26 Τότε 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 αγνισμού, 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 τῷ ιερῷ,  
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 GEN- TILES to apostatize from Moses, telling them not to circumcise their CHIL- DREN, 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 concern- ing thee are not cor- rect; but that thou thy- self walkest orderly, keep- ing 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 Stran- gled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOW- ING Day being purified with them, † entered the TEMPLE, † announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be of- fered 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' <sup>stirred up all the crowd, and put on</sup>  
 αυτον τας χειρας, <sup>28</sup> κραζοντες· Ανδρες Ισραηλι- <sup>him the hands, crying, Men Israel-</sup>  
 ται, βοηθειτε· ουτος εστιν ο ανθρωπος, ο κατα <sup>ites, help you, this is the man, who against</sup>  
 του λαου και του νομου και του τοπου τουτου <sup>the people and the law and the place this</sup>  
 παντας πανταχου διδασκων· ετι και 'Ελλη- <sup>all everywhere is teaching, besides and also Greeks</sup>  
 νας εισηγαγεν εις το ιερον, και κεκοινωκε τον <sup>he led into the temple, and has made common the</sup>  
 αγιον τοπον τουτον. <sup>29</sup> (Ήσαν γαρ προωρακο- <sup>holy place this. (Were for having seen before</sup>  
 τες Τροφιμον τον Εφεσιεν εν τη πολει συν <sup>Trophimus the Ephesian in the city with</sup>  
 αυτω, ον ενομιζον οτι εις το ιερον εισηγαγεν ο <sup>him, whom they supposed that into the temple led the</sup>  
 Παυλος.) <sup>30</sup> Εκινηθη τε η πολις ολη, και εγενε- <sup>Paul.) Was moved and the city whole, and was</sup>  
 το συνδρομη του λαου και επιλαβόμενοι του <sup>assembling together of the people; and having taken hold of the</sup>  
 Παυλου, ειλκον αυτον εξω του ιερου και <sup>Paul, they were dragging him outside of the temple; and</sup>  
 εσθεις εκλεισθησαν αι θυραι. <sup>31</sup> Ζητουντων <sup>immediately were closed the gates. Seeking</sup>  
 δε αυτον αποκτειναι, ανεβη φασις τω χιλιαρχω <sup>and him to kill, went up a report to the commander</sup>  
 της σπειρης, οτι ολη συγκενυται 'Ιερουσαλημ· <sup>of the band, that whole was in confusion Jerusalem;</sup>  
<sup>32</sup> ος εξαυτης παραλαβων στρατιωτας και εκα- <sup>who immediately having taken soldiers and cen-</sup>  
 τονταρχους, κατεδραμεν επ' αυτους. Οι δε <sup>turions, ran down upon them. They and</sup>  
 ιδαντες τον χιλιαρχον και τους στρατιωτας, <sup>seeing the commander and the soldiers,</sup>  
 επαυσαντες τυπτοντες τον Παυλον. <sup>33</sup> Τότε <sup>ceased beating the Paul. Then</sup>  
 εγγισας ο χιλιαρχος επελαβετο αυτον, και <sup>having approached the commander laid hold of him, and</sup>  
 εκελευσε δεθνηαι αλυσεσι δυσι· και επυνθα- <sup>ordered to be bound with chains two, and inquired,</sup>  
 νετο, τις αν ειη, και τι εστι πεποιηκως. <sup>who it might be, and what it is having been done.</sup>  
<sup>34</sup> Αλλοι δε αλλο τι εβων εν τω οχλω. Μη <sup>Others and another thing were crying in the crowd. Not</sup>  
 δυναμενος δε γνωραι το ασφαλές δια τον θορυ- <sup>being able and to know the certainty through the tumult,</sup>  
 βον, εκελευσεν αγεισθαι αυτον εις την παρεμ- <sup>he ordered to be brought him into the castle.</sup>  
 βολην. <sup>35</sup> Οτε δε εγενετο επι τους αναβαθμους, <sup>When and became on the steps,</sup>  
 συνεβη βαπταζεσθαι αυτον υπο των στρατιω- <sup>it happened to be carried him by the soldiers</sup>  
 των δια την βιαν του οχλου· <sup>36</sup> ηκολουθει γαρ <sup>through the violence of the crowd, followed for</sup>

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.

το πλῆθος του λαου, κρᾶζον· Αἰρε αυτον.  
 the multitude of the people, crying; Lift up him.  
 37 Μελλων τε εἰσαγεσθαι εἰς την παρεμβολην δ  
 Being about and to be led into the castle the  
 Παυλος, λεγει τῷ χιλιαρχῇ· Εἰ ἐξεστι 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 ἀναστατῶτας και  
 before these the days having raised an insurrection and  
 ἐξαγαγων εἰς την ἐρημον τους τετρακισχιλιους  
 having led out into the desert the four thousand  
 ἀνδρας των σικαριων; Εἶπε δε ὁ Παυλος· 39 ἐγω  
 men of the Sicarii? Said and the Paul, I  
 ἀνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσευς, της Κιλι-  
 a man indeed am a Jew of Tarsus, of the Cili-  
 κιας οὐκ ἀσμου πολὺς πολιτης· δεομαι δε  
 cia not of a mean city a citizen, I beseech and  
 σου, ἐπιτρεψον μοι λαλησαι πρὸς τον λαον.  
 or thee, permit me to speak to the people.  
 40 Ἐπιτρεψαντες δε αυτον, ὁ Παυλος ἔστως ἐπὶ  
 Having permitted and him, the Paul having been set on  
 των ἀναβαθμων κατεσεισε τῇ χειρὶ τῷ λαῷ·  
 the steps waved with the hand to the people;  
 πολλης δε σιγης γενομενης, προσεφωνησε τῇ  
 great and silence occurring, he spoke in the  
 Ἑβραϊδὶ διαλεκτῷ, 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 νυνὶ ἀπολογιας. 2 Ἀκουσαντες  
 the to you now apology. Hearing  
 δε ὅτι τῇ Ἑβραϊδὶ διαλεκτῷ προσεφωνει αυτοις,  
 and that in the Hebrew dialect he was speaking to them,  
 μαλλον παρεσχον ἡσυχίαν. Καὶ φησιν· 3 ἐγω  
 more they kept silence. And he said, I  
 μὲν εἰμι ἀνηρ Ἰουδαῖος, γεγεννημενος ἐν Ταρσῷ  
 indeed am a man a Jew, having been born in Tarsus  
 της Κιλικιας; ἀνατεθραμμενος δε ἐν τῇ παλει  
 of the Cilicia? having been brought up in the city  
 ταυτη, παρὰ τους ποδας Γαμαλιηλ πεπαιδευμε-  
 this, at the feet of Gamaliel having been taught  
 νος κατὰ ἀκριβειαν του πατρῆου νομου, ζήλω-  
 with accuracy the ancestral law, a zealous  
 της ὑπαρχων του θεου, καθὼς παντες ὑμεῖς εἰστε  
 of being of the God, even as all you are  
 σήμερον· 4 ὅς ταυτην την ὁδὸν ἐδιώξα αχρι  
 to-day; who this the way I persecuted till

36 for the MULTITUDE  
 of the PEOPLE followed,  
 crying, † "Take him  
 away!"

37 And PAUL being  
 about to be led into the  
 CASTLE, he says to the  
 COMMANDER, "May I be  
 allowed to say something  
 to thee?" And he said,  
 "Dost thou understand  
 Greek?"

38 Art thou not then  
 THAT † Egyptian, who  
 didst before These DAYS,  
 excite a Sedition, and lead  
 out into the DESERT FOUR  
 THOUSAND Men of the  
 † SICARII?"

39 But PAUL said, † "I  
 am a Jew, of Tarsus in 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 Zea-  
 lot 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. † 39. The Sicarii were a body of rebels mentioned by Josephus. Wars B. vii. c. 10. § 1.

† 36. Luke xiii. 18; John xix. 15; xxii. 22.  
 ix. 11; xxii. 2. † 40. Acts xii. 17.  
 1 Cor. xi. 22; Phil. iii. 5. † 3. Acts v. 34  
 Rom. x. 2.

† 38 See Acts v. 36 † 39 Acts  
 † 1. Acts vii. 2 † 3 Acts xxi. 39, 4  
 † 3 Acts xxi. 20, Gal. i. 14. † 5.

θανάτου, δεσμευων και παραδιδους εις φυλακας  
death, binding and delivering into prisons  
αιδρας τε και γυναικας, <sup>5</sup> ὥς και ὁ ὑψηλὸς ἱερεὺς  
men both and women, as also the high-priest  
μαρτυρεῖ μοι, και παν το πρεσβυτεριον· παρ'  
testifies to me, and all the eldership; from  
ὧν και ἐπιστολας δεξαμενος προς τοὺς ἀδελ-  
whom also letters having received to the brethren,  
φους, εις Δαμασκον ἐπορευομην, ἀξων και  
ren, to Damascus I went, going to lead and  
τοὺς ἐκεῖσε ὄντας, δεδεμένους εις Ἱερουσαλημ,  
thos there being, having been bound into Jerusalem,  
ἵνα τιμωρηθῶσιν. <sup>6</sup> Ἐγένετο δὲ μοι πορευομένου  
that they might be punished. It happened and to me traveling  
και ἐγγιζοντι τῇ Δαμασκῷ, περὶ μεσημβριαν  
and drawing near to the Damascus, about noon  
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιέσπασται φῶς ἰκα-  
suddenly out of the heaven to shine round a light great  
νον περὶ ἐμέ· <sup>7</sup> ἔπεσον τε εις τὸ ἐδαφος, και  
about me; I fell and on the ground, and  
ἤκουσα φωνῆς λεγουσης μοι· Σαουλ, Σαουλ, τί  
heard a voice saying to me; Saul, Saul, why  
με διακεις; <sup>8</sup> Ἐγὼ δὲ ἀπεκρίθην· Τίς εἰ,  
me persecutest thou? I and answered, Wh art thou?  
κυριε· Εἶπε τε προς με· Ἐγὼ εἰμι Ἰησοῦς ὁ  
O sir! He said and to me, I am Jesus the  
Ναζωραῖος, ὃν συ διώκεις. <sup>9</sup> Οἱ δὲ συν ἐμοὶ  
Nazareus, whom thou persecutest. Those and with me  
ὄντες τὸ μὲν φῶς ἑθεάσαντο, \* [και ἐμβοβοι  
being the indeed light saw [and terrified  
ἐγενοντο·] τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ  
they were,] the but voice not they heard of the  
λαλοῦντος μοί. <sup>10</sup> Εἶπον δὲ· Τί ποιήσω, κυριε;  
speaking to me. I said and, What shall I do, O Lord?  
Ὁ δὲ κυριος εἶπε προς με· Ἀναστὰς πορεύου  
The an! Lord said to me, Having arisen go thou  
εις Δαμασκον· κακεὶ σοὶ λαλήθησεται περὶ  
into Damascus, and there to thee it shall be told concerning  
παντων, ὧν τετακται σοὶ ποιηταί. <sup>11</sup> Ὡς δὲ  
all things, which have been appointed for thee to do. As and  
οὐκ ἐνέβλεπον αὐτοῦ τῆς δόξης τοῦ φωτός ἐκεί-  
not I saw from the glory of the light of that,  
νου, χειρὶ γωγούμενος ὑπὸ τῶν συνόντων μοι.  
being led by the hand by those being with me,  
ἦλθον εἰς Δαμασκον.  
I came into Damascus.  
<sup>12</sup> Ἀναστὰς δὲ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν  
Ananias and one, a man pious according to the  
νόμον, μαρτυρούμενος ὑπὸ παντῶν τῶν κατοί-  
law, being testified to by all the resi-  
κούντων Ἰουδαίων, <sup>13</sup> ἔλθων προς με και ἐπι-  
ding Jews, having come to me and having  
τάς εἶπε μοι· Σαουλ ἀδελφε, ἀναβλέψον.  
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 GLORY of that LIGHT, being led by the hand of THOSE who WERE with me, I came into Damascus.

12 And †one Ananias, a pious Man according to the LAW, ‡having a good testimony from All the JEWS RESIDING there.

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.

† 6. Acts ix. 3

xxvi. 12, 13.

‡ 9. Acts ix. 7; Dan. x. 7.

‡ 12. Acts ix. 17.

‡ 13. Acts x. 2

† 12. 1 Tim. iii. 7

Καὶ αὕτη τὴν ὥραν ἀνεβλεψα εἰς αὐτόν. 14 Ὁ  
And I in this the hour looked on him. He  
δὲ εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρί-  
and said; The God of the fathers of us destined  
σατο σε γινῶναι τὸ θελημα αὐτοῦ, καὶ ἰδεῖν τὸν  
thee to know the will of himself, and to see the  
δικαῖον, καὶ ἀκουσαὶ φωνὴν ἐκ τοῦ στόματος  
righteous one, and to hear a voice out of the mouth  
αὐτοῦ· 15 ὅτι ἐστὶ μαρτυρὸς αὐτῷ πρὸς πάντας  
of him, because thou shalt be a witness for him to all  
ἀνθρώπους ὅν ἐώρακας καὶ ἠκούσας. 16 Καὶ  
men of what thou hast seen and thou hast heard. And  
οὐκ ἔτι μελλεῖς; ἀναστὰς βαπτίσαι, καὶ ἀπο-  
now why dost thou delay? having arisen be thou dipped, and wash  
λυσταί τας ἁμαρτίας σου, ἐπικαλεσαμένους τὸ  
thyself from the sins of thee, having invoked the  
ὄνομα αὐτοῦ. 17 Ἐγένετο δὲ μοι ὑποστρεψάντι  
name of him. It happened and to me having returned  
εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ  
to Jerusalem, and praying of me in the  
ἱερῷ, γενεσθαι με ἐν ἐκστασει, 18 καὶ ἰδεῖν  
temple, to have been me in an ecstasy, and to see  
αὐτὸν λεγόντα μοι· Σπεύσον, καὶ ἐξελθε ἐν  
him saying to me; Do thou hasten, and come out with  
ταχεὶ ἐξ Ἱερουσαλὴμ· διότι οὐ παραδεχόνται  
speed from Jerusalem; because not they will receive  
τὴν τὴν μαρτυρίαν περὶ ἐμοῦ. 19 Κράνω εἰπόν·  
the the testimony concerning me. And I said;  
Κύριε, αὐτοὶ ἐπιστάνται, ὅτι ἐγὼ ἡμῖν φυλα-  
O Lord, they know that I was imprison-  
κίῳ καὶ δερῶν κατὰ τὰς συναγωγὰς τοὺς πισ-  
aming and beating in the synagogues those be-  
τευόντας ἐπὶ σε· 20 καὶ ὅτε ἐξεχείτο τὸ αἷμα  
lieving on thee; and when was poured out the blood  
Στεφάνου τοῦ μαρτύρου σου, καὶ αὐτὸς ἡμῖν  
of Stephen the martyr of thee, and myself was  
ἐφῆστας, καὶ συνενδοκῶν, καὶ φυλάσσων τὰ  
having been standing, and approving, and keeping the  
ἱμάτια τῶν ἀναιρουντῶν αὐτοῦ. 21 Καὶ εἶπε  
mantles of those killing him. And he said  
πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν  
to me, Go thou; for I to nations at a distance  
ἐξαποστέλω σε. . . . 22 Ἦκουον δὲ αὐτοῦ ἀχρι  
will send thee. They heard and him till  
τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν  
this the word, and they raised the voice  
αὐτῶν, λεγόντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦ-  
of them, saying; Lift up from the earth the such a  
τόν· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. 23 Κραυγα-  
person, not for it is fit him to live. Crying  
ζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια, καὶ  
out and of them and tossing up the mantles, and  
κονιορτοῦ βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν  
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 ii. 5; Heb. x. 22.

† 16. Acts

ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22.

† 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.

ii. Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11.

† 22. Acts xxi. 36.

ὁ χιλιάρχος εἰσαγεῖσθαι αὐτὸν εἰς τὴν παρεμ-  
the commander to lead him into the castle,  
βολὴν, εἰπὼν μαστιξὶν ἀνταρᾶσθαι 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. <sup>25</sup> Ὡς δὲ προτείεναν αὐτὸν τοῖς  
crying against him. As and they stretched out him with the  
ἰσθμῶν, εἶπε πρὸς τὸν ἐστῶτα ἑκατοντάρχον ὁ  
thongs, said to the standing by centurion the  
Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατακρίτον  
Paul; If a man a Roman and uncondemned  
ἐξεστὶν ὑμῖν μαστιξέιν; <sup>26</sup> Ἀκουσας δὲ ὁ ἑκα-  
it is lawful for you to scourge? Having heard and the centu-  
τοντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπηγ-  
tion, having gone to the commander reported,  
γεῖλε, λεγὼν· τι μέλλεις ποιεῖν; ὁ γὰρ ἄνθρω-  
saying; what art thou about to do? the for man  
πὸς οὗτος Ῥωμαῖος ἐστὶ. <sup>27</sup> Προσελθὼν δὲ ὁ  
this a Roman is. Having come to and the  
χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος  
commander said to him; Tell me, thou a Roman  
εἶ; Ὅ δὲ εἶπεν· Ναί. <sup>28</sup> Ἀπεκρίθη τε ὁ χιλιάρ-  
art? He and said; Yes. Answered and the comman-  
δος· Εἰ μὲν πολλοῦ κεφαλαίου τὴν πολιτείαν  
der; I of a great sum of money the citizenship  
ταύτην ἐκτησαμην. Ὁ δὲ Παῦλος εἶπεν· Εἰ μὲν  
this purchased. The and Paul said; I  
δὲ καὶ γεγεννημαι. <sup>29</sup> Ἐνθὺς οὖν ἀπεστήσαν  
but even have been born. Immediately then went away  
σ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνταρᾶν. 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 τὴν αὐτοῦ δεδεκώς. <sup>30</sup> Τῇ δὲ ἐπαυ-  
he is, and that he was him having been bound. On the and morn-  
ρίῳ 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 καταναγῶν τὸν Παῦλον, ἐσ-  
the sanhedrim; and having led down the Paul, he  
τήσεν εἰς αὐτοὺς.  
stood among them.

ΚΕΦ. κγ'. 23.

<sup>1</sup> 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 ταύτης τῆς  
good have been as a citizen to the God till this the  
ἡμέρας. . . . <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπε-  
day. The and high-priest Ananias gave

<sup>24</sup> 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.

<sup>25</sup> 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?"

<sup>26</sup> And the CENTURION  
having heard, went and  
told the COMMANDER, say-  
ing, "What art thou about  
to do? for this MAN is a  
Roman."

<sup>27</sup> And the COMMANDER  
coming near said to him,  
"Tell me, art thou a Ro-  
man?" And HE said,  
"Yes."

<sup>28</sup> 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."

<sup>29</sup> 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.

<sup>30</sup> 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.

<sup>1</sup> And PAUL earnestly  
looking on the SANHE-  
DRIM, said, "Brethren!  
† I have lived before God  
in All good Conscience to  
This DAY.".....

<sup>2</sup> And the HIGH-PRIEST,  
Ananias, ordered THOSE

ταξε τοις παρεστωσιν αυτω, τυπτειν αυτου  
a charge to those having been standing by him, to strike of him  
το στομα. <sup>3</sup> 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  
παρانونων κελευεις με τυπτεσθαι; <sup>4</sup> Οί δε  
violating the law thou orderest me to be struck? Those and  
παρεστωτες ειπον· Τον αρχιερεα του θεου  
having been standing by said; The high-priest of the God  
λοιδορεις; <sup>5</sup> 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.  
<sup>6</sup> Γινους δε ο Παυλος, οτι το εν μέρος εστι Σαδ-  
Knowing and the Paul, that the one part is of Sad-  
δουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν  
duces, 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. <sup>7</sup> Τουτο δε αυτου  
rection of dead ones I being judged. This and 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.  
<sup>8</sup> 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. <sup>9</sup> 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.  
<sup>10</sup> Πολλης δε γενομενης στασεως, ευλαβηθεις ο  
Great and becoming dispute, fearing the  
χιλιαρχος μη διασπασθι 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 this,  
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, ordered  
the Troops to go down and  
take him by force from the

\* VATICAN MANUSCRIPT.—6. of PHARISEES.  
of the SCRIBES.

6. I am being judged.

9. some

† 6. 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.

ἐκ μέσου αὐτῶν, ἀγειν\* [τε] εἰς τὴν παρεμβολὴν.  
from midst of them, to lead [and] into the castle.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς αὐτῷ ὁ κύριος  
On the and next night having stood by him the Lord  
εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τα περὶ  
said. Take courage as for thou didst testify the things concerning  
ἐμοὶ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώ-  
me in Jerusalem, so thee it behoves also in Rome  
μην μαρτυρησαί.  
to testify.

12 Γενόμενης δὲ ἡμέρας, ποιήσαντες συστρο-  
Becoming and day, having formed a conspir-  
φὴν οἱ Ἰουδαῖοι, ἀνεθεματίσαν ἑαυτοὺς, λεγόν-  
acy the Jews, they bound with a curse themselves, saying  
τες μὴτε φαγεῖν μὴτε πίνειν ἕως οὗ ἀποκτείνωσι  
neither to eat nor drink till they might kill  
τον Παῦλον· 13 ἦσαν δὲ πλείους τεσσαράκοντα  
the Paul, were and more forty

οἱ αὐτὴν τὴν συνωμοσίαν πεποιηκοτές· 14 οἳ τι-  
those this the conspiracy having been engaged; who  
νε προτελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-  
having come to the high-priests and the elders,  
βυτεροῖς, εἰπόν· Ἀναθεματὶ ἀνεθεματίσαμεν  
said; With a curse we have cursed

ἑαυτοὺς, μὴδενος γευσασθαι ἕως οὗ ἀποκτείνω-  
ourselves, of nothing to taste till we have killed  
μεν τον Παῦλον. 15 Νυν οὖν ὑμεῖς ἐμφανίσате τῷ  
the Paul. Now therefore you make known to the

χιλιαρχῷ συν τῷ συνεδρίῳ, ὅπως αὐτὸν κατα-  
commander with the sanhedrim, in order that him he may  
γάγῃ πρὸς ὑμᾶς, ὡς μελλόντας διαγινώσκειν  
lead down to you, as being about to examine  
ἀκριβεστέρον τα περὶ αὐτοῦ· ἡμεῖς δὲ, προ-  
more accurately the things concerning him; we and, before

τοῦ ἐγγίσει αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν  
of the to have come nigh him, ready we are of the to kill  
αὐτόν. 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παῦ-  
him. Having heard but the son of the sister of Paul

λου τὴν ἐνεδρᾶν, παραγενόμενος καὶ εἰσελθὼν  
the lying in wait, having come near and having gone  
εἰς τὴν παρεμβολὴν, σπηγγεῖλε τῷ Παύλῳ.  
into the castle, he related to the Paul.

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἑνὰ τῶν ἐκα-  
Having summoned and the Paul one of the cen-  
τονταρχῶν, εἶπε· Τὸν νεανίαν τούτου ἀπαγάγε  
turions, he said; The young man this lead thou  
πρὸς τὸν χιλιάρχον· ἐχει γὰρ τι ἀπαγγεῖλαι  
to the commander; he has for something to relate  
αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε  
to him. He indeed then having taken him led

πρὸς τὸν χιλιάρχον, καὶ φησὶν· Ὁ δεσμιός  
to the commander, and said; The prisoner

Παῦλος προσκαλεσάμενός με, ῥωτήσῃ με  
Paul having summoned me, asked this

τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντα τι λαλεῖ-  
the young man to lead to thee, having something to say  
σαι σοί. 19 Ἐπιλαβομένου δὲ τῆς χειρὸς αὐτοῦ  
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, 80: xxv. 8.

ὁ χιλιάρχος, και αναχωρησας κατ' ιδιαν, επυν-  
the commander, and having retired by one's self, he in-  
θανετο· Τι εστιν ὃ εχεις απαγγειλαι μοι·  
quired: What is it which thou hast to relate to me?

20 εἶπε δε· Ὅτι οἱ Ἰουδαῖοι συνεθεντο του ερω-  
he said and: That the Jews agreed together of the to ask  
τησαι σε, ὅπως αυριον εἰς 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 Σὺ οὖν μη  
rately to investigate concerning him. Thou therefore not

πεισθης αυτοις· ενεδρευουσι γαρ αυτου εἰς  
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  
ἕως οὐ ανελωσιν αυτον· και νυν ετοιμοι εἰσι  
till they killed him, and now ready they are  
προσδεχομενοι την απο σου επαγγελιαν.  
looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσεν τον νεα-  
The indeed then commander dismissed the young  
ριαν, παραγγειλας μηδενι εκλαλησαι, ὅτι ταυτα  
man, having charged to no one to speak out, that these things  
εμφανίῃς προς με. 23 Και προσκαλεσαμενος  
thou didst report to me. And having summoned

δυο τινες των εκατονταρχων, εἶπεν· Ἐτοιμα-  
two certain of the centurions, he said; Make  
σατε στρατωτας διακοσιους, ὅπως πορευθωσιν  
ready soldiers two hundred, that they may go

25 Καισαρειας, και ἱππεις εβδομηκοντα, και  
to Caesarea, and horsemen seventy, and  
δεξιοι-βους διακοσιους, απο τριτης ὥρας της  
spearmen two hundred, from third hour of the

νυκτος· 24 κτηνη τε παρασθησαι, ἵνα επιβιβα-  
night, animals and to have provided, that having

σαντες τον Παυλον διασωσασι προς Φηλῖκα  
mounted the Paul they might convey safely to Felix  
τον ἡγεμονα· 25 γραψας επιστολην περιεχουσιν  
the governor; having written a letter containing

τον τυπον τουτον· 26 Κλαυδιος Λυσιας τῷ  
the form this, Claudius Lysias to the  
κρατιστῷ ἡγεμονι Φηλῖκι χαιρειν. 27 Τον  
most excellent governor Felix health. The

ανδρα τουτον συλληφθεντα ὑπο των Ἰουδαιων,  
man this having been seized by the Jews,

και μελλοντα αναρρῖσθαι ὑπ' αυτων, επιστ-  
and being about to be killed by them, having come  
τας συν τῷ στρατευματι ἐξειλομην \* [αυτον,]  
suddenly with the armed force I rescued [him,]

μαθων ὅτι Ῥωμαῖος εστι. 28 Βοιλομενος δε  
having learned that a Roman he is. Wishing and

ΠΑΝΔ, 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.

γνωαι την αιτιαν δι' ἣν ἐνακαλοῦν αὐτῷ,  
to know the cause on account of which they were accusing him,  
κατηγαγον αὐτον εἰς τὸ συνέδριον αὐτῶν. <sup>29</sup> ὃν  
I led down him into the sanhedrim of them; whom  
ἔβρον ἐγκαλουμενον περὶ ζητημάτων τοῦ νομοῦ  
I found being accused concerning questions of the law  
αὐτῶν, μηδὲν δὲ ἀξίον θανάτου ἢ δεσμῶν ἐγκλη-  
of them, nothing but worthy of death or bonds an accu-  
μα ἐχοντα. <sup>31</sup> Μηνυθεις δὲ μοι ἐπὶ βουλῆς εἰς  
I am having. Having been disclosed but to me a plot against

τὸν ἀνδρα μέλλειν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων,  
the man to be about to be by the Jews,

ἐξαυτῆς ἐπέμψα πρὸς σέ, παραγγειλας καὶ τοῖς  
I instantly I sent to thee, having commanded also the  
κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.  
accusers to say the things against him before thee.

\*[Ἐρῶ σοι.] <sup>31</sup> Οἱ μὲν οὖν στρατιῶται, κατὰ  
[I care well.] The indeed therefore soldiers, according to

τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν  
that having been commanded them, having taken the

Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντι-  
Paul, they led through the night into the Anti-

πατρίδα. <sup>32</sup> Τῇ δὲ ἐπαύριον εἰσάντες τοὺς ἑκ-  
patris. On the and morrow having left the horse-

πίδας πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν  
men to go with him, they returned to the

παρεμβολὴν. <sup>33</sup> Οἵτινες εἰσελθόντες εἰς τὴν  
castle. Who having come into the

Καίσαριαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῇ  
Caesarea, and having delivered the letter to the

ἡγεμονί, παρεστήσαν καὶ τὸν Παῦλον αὐτῷ.  
governor, presented also the Paul to him.

<sup>31</sup> Ἀναγνούς δέ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρ-  
Having read and, and having asked from what province

χίας ἐστὶ, καὶ πυνθόμενος ὅτι ἀπὸ Κιλικίας·  
he is, and having understood that from Cilicia;

<sup>33</sup> διακονήσῃ σοι, εἶπεν, ὅταν καὶ οἱ κατηγοροὶ  
I will fully hear thee, he said, when also the accusers

σοῦ παραγενώνται. Ἐκελευσέ τε αὐτὸν ἐν τῷ  
of thee may arrive. He commanded and him in the

προκίτωριον τοῦ Ἡρώδου φιλασσεσθαι.  
judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

<sup>1</sup> Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς  
After and five days went down the high-priest

Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος  
Ananias with the elders and an orator

Τερτυλλοῦ τινος, οἵτινες ἐνεφανίσαν τῷ ἡγε-  
Tertullus certain, who appeared before the gov-  
μονι κατὰ τὸν Παῦλον. <sup>2</sup> Κληθέντος δὲ αὐτοῦ,  
ernor against the Paul. Having been called and of him,

ἤρξατο κατηγορεῖν ὁ Τερτυλλος, λέγων· <sup>3</sup> 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;

\* VATICAN MANUSCRIPT.—30. to speak against him before thee. 30. Farewell—omit. 31. Night. 1. certain Elders.

† 28. Acts xii. 30. † 29. Acts xviii. 15; xxv. 19. † 29. Acts xxvi. 31. † 30. ver. 20. † 30. Acts xiv. 8; xxv. 6. † 31. Acts xvi. 30. † 35. A. 1. Acts xiv. 1, 19; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 27. † 1. Acts xxii. 2, 30, 35; xxv. 2.

λῆς εἰρηνης τυγχανοντες δια σου, και κατορ-  
peace enjoying through thee, and worthy  
 θωματων γινομενων τῷ εθνει τούτῳ δια της σης  
deeds being done to the nation this through of the of thy  
 προνοιας, παντὶ τε και πανταχου αποδεχομεθα,  
foresight, in every thing and and everywhere we accept,  
 κρατιστε Φηλιξ, μετα πασης ευχαριστίας.  
O most excellent Felix, with all thankfulness.

ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκοπτῶ, παρακαλῶ  
That and not to longer thee I may detain, I beseech  
 ακουσαι σε ἡμῶν συντομῶς τῇ σὴ ἐπιεικείᾳ.  
to hear thee of us briefly in the thy clemency.

Εὗροντες γὰρ τὸν ἀνδρα τούτον λοιμὸν, και  
We have found for the man this a pestilence, and  
 κινυντα στασιν πασι τοῖς Ἰουδαίοις τοῖς κατα  
exciting a sedition in all the Jews those in  
 τὴν οἰκουμένην, πρωτοστατὴν τε τῆς τῶν Να-  
the habitable, a leader and of the of the Na-  
 ζωραίων αἵρεσεως, ὃς και τὸ ἱερόν ἐπειράσε  
heretics sect, who also the temple attempted

βεβηλωσαι· ὃν και ἐκρατήσαμεν, \* [και κατα  
to profane; whom also we apprehended, [and according to  
 τοῦ ἡμετέρου νόμου ἠελησαμεν κρίνειν. ἡ Παρ-  
the our law we wished to judge. Having

ελθὼν δὲ Λυσίας ὁ χιλιάρχος, μετα πολλῆς  
come but Lysias the commander, with a great  
 βίας ἐκ τῶν χειρῶν ἡμῶν ἀπηγαγε, <sup>8</sup> κελεύσας  
force out of the hands of us led away, having commanded

τοὺς κατηγοροὺς αὐτοῦ ἐρχεσθαι ἐπὶ σε·] παρ'  
the accusers of him to come to thee;] from

οὗ δυνήσῃ αὐτός, ἀνακρίνας <sup>περὶ</sup>  
whom thou wilt be able thyself, having examined closely, concerning

παντῶν τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατῆ-  
all of these things to have knowledge, of which we ac-

γοροῦμεν αὐτοῦ. <sup>9</sup> Συνεπεθεντο δὲ και οἱ Ἰου-  
cuse him. United in impeaching and also the Jews,

δαιοι, φασκόντες ταῦτα οὕτως εἶναι. <sup>10</sup> Ἀπεκ-  
asserting these things thus to be. Answered

ρίθη δὲ ὁ Παῦλος, νευσιγῆτος αὐτῷ τοῦ ἡγεμό-  
and the Paul, nodding to him the governor

νος λέγειν· Ἐκ πολλῶν ἐτῶν οὕτα σε κρίτην τῷ  
to speak, From many years being thee a judge to the

εθνει τούτῳ ἐπισταμενος, ευθυμότερον <sup>τα</sup>  
nation this knowing, more cheerfully the things

περὶ ἐμαυτοῦ ἀπολογουμαι· <sup>11</sup> δυνάμενου σου  
concerning myself I defend; being able of thee

γνῶναι, ὅτι οὐ πλείους εἰσι μοι ἡμέραι δεκάδυο,  
to know, that not more are to me days twelve,

ἀφ' ἧς ἀνέβην προσκυνησῶν ἐν Ἱερουσαλὴμ.  
from which I went up to worship in Jerusalem.

<sup>12</sup> Καὶ οὐτε ἐν τῷ ἱερῷ εὗρον με πρὸς τινα δια-  
And neither in the temple they found me with any one dis-

λεγόμενον, ἢ ἐπισυστάσιν ποιοῦντα ὄχλου,  
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 be-  
 seech thee to hear us  
 briefly, with THY usual  
 Candor.

5 † For we found this  
 MAN a Pestilence, and ex-  
 citing \* Seditions among  
 ALL THOSE JEWS through-  
 out the EMPIRE, and a  
 Chief of the SECT of the  
 NAZARENES;

6 ‡ who even attempted  
 to profane the TEMPLE,  
 and whom we apprehended,  
 [and wished ‡ to judge ac-  
 cording to OUR Law;

7 † but Lysias, the COM-  
 MANDER, having come  
 with a Great Force, took  
 him away out of our  
 HANDS,

8 ‡ commanding his AC-  
 CUSERS 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, as-  
 serting 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 di- 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.  
 tions among. 6—S. omit. 10. I cheerfully.

5. Sedi-

† 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. 33. ‡ 8. Acts xxiii. 30  
 ‡ 11. ver. 17; Acts xxi. 26. ‡ 12. Acts xxv. 8; xxviii. 17

οὐτε ἐν ταῖς συναγωγαῖς, οὐτε κατὰ τὴν πόλιν·  
nor in the synagogues, nor in the city;

<sup>13</sup> οὐτε παραστήσαι δύνανται, περὶ ὧν νῦν  
nor to prove are they able, concerning which now  
κατηγοροῦσι μου. <sup>14</sup> Ὁμολογῶ δὲ τοῦτο σοί,  
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

λατρεῦω τῷ πατρὶ ὁ Θεὸς, ἰστευὼν πᾶσι 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. <sup>15</sup> ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν  
having been written; a hope having in the God, which

καὶ αὐτοὶ οὗτοι προσδεχονται, ἀναστασιν μελ-  
even they themselves are looking for, a resurrection about

λεῖν ἐσεσθαι \* [νεκρῶν,] δικαίων τε καὶ ἀδι-  
to be [of dead ones,] of just ones and also unjust

κῶν. <sup>16</sup> Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοπον  
ours. In this and myself I exercise, a clear

συνείδησεν ἔχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώ-  
conscience to have towards the God and the men

πους διαπαντός. <sup>17</sup> Δι' ἐτῶν δὲ πλείονων  
always. In the course of years and many

παρεγενομένην ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος  
I came alms bringing to the nation

μου, καὶ προσφοράς. <sup>18</sup> Ἐν οἷς ἔβρον 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

θορύβου. Τινες δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,  
a tumult. Some and from the Asia Jews,

<sup>19</sup> οὓς εἶδει ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν ἐμὴν  
who ought before thee to be present, and to accuse if

τι ἔχοιεν πρὸς με. <sup>20</sup> Ἡ αὐτοὶ οὗτοι εἶπα-  
anything they may have against me Or these themselves let

τῶσαν, τι ἔβρον ἐν ἐμοὶ ἀδικήμα, σπαντός  
them say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου. <sup>21</sup> Ἡ περὶ μίας ταύ-  
of me before the sanhedrium; or concerning one this

τῆς φωνῆς, ἣς ἐκράξα ἔστως 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. <sup>22</sup> Ἀνεβαλετο δὲ αὐτοὺς ὁ Φῆλιξ,  
by you. Put off but them the Felix,

ἀκριβεστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,  
more accurately knowing the things concerning the way,

εἰπὼν· Ὅταν Λυσίας ὁ χιλιάρχος κατήβῃ,  
saying; When Lysias the commander may come down,

the Crowd, either in the  
SYNAGOGUES, or in the  
CITY;

<sup>13</sup> nor are they able to  
prove the things concern-  
ing which they now accuse  
me.

<sup>14</sup> 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;

<sup>15</sup> 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.

<sup>16</sup> And in this I exer-  
cise myself, always to have  
† a clear Conscience to-  
wards GOD and MEN.

<sup>17</sup> But in the course of  
several Years † I came  
bringing Alms to my NA-  
TION, and Offerings;

<sup>18</sup> at which time they  
found me purified in the  
TEMPLE, not with a  
Crowd, nor with Tumult.  
† But there are some Jews  
from ASIA,

<sup>19</sup> † who ought to be  
present before thee, and to  
accuse, if they may have  
anything against me.

<sup>20</sup> Or let these them-  
selves say, What Crime  
they found in me while I  
stood before the SANHE-  
DRIM;

<sup>21</sup> 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.'

<sup>22</sup> 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.

διανυνωσμαι τα καθ' υμας. <sup>23</sup> Διαταξαμενος  
I will inquire into the things about you. Having given orders

τε τῷ ἐκατονταρχῇ τηρεῖσθαι αὐτον, εχειν τε  
and to the centurion to keep him, to have and  
αὐτον, και μηδενα κωλυειν των ιδιων αὐτου  
liberty, and no one to forbid of the own friends of him  
ὕπηρεται, \* [η προσερχεσθαι] αὐτῳ.  
to assist, [or to come] to him.

<sup>24</sup> Μετα δε ἡμερας τινας παραγενουενος ὁ Φη-  
After and days some having come the Fe-  
λιξ συν Δρουσυλλῇ τῇ γυναικι, οὐσῃ Ἰουδαίᾳ,  
lix with Drusilla the wife, being a Jewess,  
μετεπεμψατο τον Παυλον, και ηκουσεν αὐτου  
he sent for the Paul, and heard him

περι της εις Χριστον πιστεως. <sup>25</sup> Διαλεγο-  
concerning the into Anointed faith. Discour-  
μενου δε αὐτου περι δικαιοσυνης και εγκρα-  
ing and of him concerning justice and self-con-  
τειας και του κριματος του μελλοντος, εμφο-  
trial and of the judgment that being about to come, terri-  
φης γενομενος ὁ Φηλιξ απεκριθη· Το νυν εχον  
f-1 being the Felix answered; The present being  
πορευου· καιρον δε μεταλαβων μετακαλεσομαι  
go thou; a season and having found I will call

σε. <sup>26</sup> Ἀμα και ελπιζων, οτι χρηματα δοθη-  
time. At the same time also hoping, that money will be  
σται \* [αὐτῷ] ὑπο του Παυλου, \* [ὅπως λυση-  
shall [to him] by the Paul, [so that he might loose  
αὐτον·] διο και πυκνοτερον αὐτον μεταπεμ-  
bi-1,] therefore and oftener him sending

πορευομενος ὡμιλει αὐτῳ. <sup>27</sup> Διетιας δε πληρωθει-  
f-1 talked with him. Two years but being ended  
σης ελαβη διαδοχον ὁ Φηλιξ Πορκιον Φηστων·  
received a successor the Felix Porcius Festus;

θελων τε χαριτας καταθεσθαι τοις Ἰουδαίοις ὁ  
wishing and favors to lay in store for himself with the Jews the  
Φηλιξ, κατελιπε τον Παυλον δεδεμενον.  
Felix, left the Paul having been bound.

# ΚΕΦ. ΚΕ'. 25.

<sup>1</sup> Φηστος ουν επιβας τη επαρχια, μετα  
Festus therefore having entered upon the prefecture, after  
τρεις ἡμερας ανεβη εις Ἱεροσολυμα απο Καισα-  
three days went up to Jerusalem from Cesa-

ρειας. <sup>2</sup> Εμφανισαν δε αὐτῳ ὁ αρχιερευσ και  
rea. Appeared before and him the high-priest and  
οἱ πρωτοι των Ἰουδαίων κατα του Παυλου, και  
the chiefs of the Jews against the Paul, and  
παρεκαλουν αὐτον, <sup>3</sup> αιτουμενοι χαριν κατ'  
entreated him, asking a favor against  
αὐτον, ὅπως μεταπεμψηται αὐτον εις Ἱερουσα-  
him, that he would send for him to Jerusa-  
λημ· ενεδραν ποιουντες ανελειν αὐτον κατα  
lem; an ambush forming to kill him in

will inquire about your MATTERS”

<sup>23</sup> And he commanded the CENTURION to keep him, and let him have Liberty, † and to forbid none of his FRIENDS to assist him.

<sup>4</sup> And after some Days, FELIX coming with † Drusilla, \* his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in \* Christ Jesus.

<sup>25</sup> And as he was discour-  
suing concerning Jus-  
tice, Self-government, and  
THAT JUDGMENT about to  
COME, FELIX, being terri-  
fied, answered, “Go for the  
PRESENT; and when I find  
an Opportunity I will call  
for thee.”

<sup>26</sup> 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.

<sup>27</sup> 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.

<sup>1</sup> Festus, therefore, hav-  
ing entered upon his gov-  
ERNMENT, after Three  
Days went up from Cesa-  
rea to Jerusalem.

<sup>2</sup> † And \* the HIGH-  
PRIESTS and the CHIEFS  
of the JEWS appeared  
against PAUL, and en-  
treated him,

<sup>3</sup> 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 Azizus, 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. v. 1; ver. 15. † 3. Acts xxiii. 12, 15.

την ὁδον. <sup>4</sup> Ὁ μὲν οὖν Φηστος ἀπεκριθῆ,  
the way. The indeed then Festus answered,  
τῆρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ  
to be kept the Paul in Cesarea, himself but  
μὲλλειν ἐν τᾷ χειρὶ ἐκπορεύεσθαι. <sup>5</sup> Οἱ οὖν ἐν  
to be about with speed to go out. Those therefore among  
ἡμῖν, φησι, δυνατοὶ, συγκαταβαίντες, εἰ τι  
you, he says, being able, having gone down with, if anything  
ἔστιν ἐν τῷ ἀνδρὶ, κατηγορεῖταισαν αὐτοῦ.  
is in the man, let them accuse him.  
<sup>6</sup> Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους οὐκτώ  
living remained and among them days not more eight  
ἡ δεκά, καταβὰς εἰς Καισαρείαν, τῇ ἐπαύριον  
or ten, having gone down into Cesarea, on the morrow  
καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν  
having sat down on the judgment-seat, he commanded the  
Παῦλον ἀχθῆναι. <sup>7</sup> Πραγενομένου δὲ αὐτοῦ,  
Paul to be led forth. Having approached and of him,  
περιεστῆσαν οἱ ἀπὸ Ἱερουσαλὴμ καταβεβηκο-  
stood around the from Jerusalem having been come  
τες Ἰουδαῖοι, πολλὰ καὶ βαρὲα αἰτιαμὰ φερόν-  
down Jews, many and heavy accusations bring-  
τες \* [κατὰ τοῦ Παύλου,] ἃ οὐκ ἰσχυρὸν ἀποδείξαι·  
ing [against the Paul,] which not they were able to point out;  
<sup>8</sup> ἀπολογούμενον αὐτοῦ· Ὅτι οὔτε εἰς τὸν νόμον  
saying in defence of him; That neither against the law  
τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καί-  
on the Jews, nor against the temple, nor against Ce-  
σαρὰ τι ἡμαρτόν. <sup>9</sup> Ὁ Φηστος δὲ, τοῖς Ἰουδαί-  
sar anything did I wrong. The Festus but, with the Jews  
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; <sup>10</sup> Εἶπε  
there concerning these things to be judged before me? Said  
δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς  
but the Paul; At the judgment-seat of Caesar standing  
εἰμι, οὐ μὲ δεῖ κρινεσθαι. Ἰουδαίους οὐδὲν  
I am, where me it behooves to be judged. Jews nothing  
ἡδίκησα, ὥς καὶ σύ καλλίον ἐπιγίνωσκεῖς.  
I have done wrong, as also thou full well hast ascertained.  
<sup>11</sup> Εἰ μὲν γὰρ ἀδίκῳ, καὶ ἀξίον θανάτου πεπρα-  
If indeed for I am unjust, and worthy of death I have  
χα τι, οὐ παραιτούμαι τὸ ἀποθάνειν· εἰ δὲ  
done anything, not I refuse the to die; if but  
οὐδὲν ἔστιν 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. Caesar I call  
καλούμαι. <sup>12</sup> Τότε ὁ Φηστος συλλαλῆσας μετὰ  
upon. Then the Festus having conferred with

<sup>4</sup> But Festus answered that PAUL should be kept at Cesarea, and that he himself would go down there shortly.

<sup>5</sup> "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.

<sup>6</sup> And having continued among them eight or ten days, he went down to Cesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

<sup>7</sup> 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,

<sup>8</sup> \* 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."

<sup>9</sup> And 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?"

<sup>10</sup> 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.

<sup>11</sup> † \* 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."

<sup>12</sup> 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 συμβουλίου, απεκριθη Καισαρα επικεκλη-  
the council, answered; Cesar thou hast called  
σαι· επι Καισαρα πορευση.  
upon; to Cesar thou shalt go.

13 Ημερων δε διαγενομενων τινων, Αгриππας  
Days and having intervened some, Agrippa  
δ βασιλευς και Βερνικη κατηντησαν εις Καισα-  
the king and Bernice came down to Cesarea,  
ρειαν, ασπασομενοι τον Φηστου. 14 Ως δε  
paying their respects to the Festus. When and

πλειους ημερας διετριβον εκει, ο 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;  
Ανηρ τες 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 εχει 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 εφεφερον, ον 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 ο  
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 Cesarea, 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 Abilene, 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. Acts xviii. 15; xxiii. 29.

‡ 15. ver. 2, 3.

‡ 16. ver. 4, 5.

‡ 17. ver. 6.

‡ 19.

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. <sup>22</sup> Αгриππας δε  
 I could send him to Cesar. Agrippa but  
 προς τον Φηστον \* [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. <sup>23</sup> Τη ουν επαυριον  
 he said, thou shalt hear him. On the therefore morrow  
 ελθοντος του Αгриππα και της Βερνικης μετα  
 having come the Agrippa and the Bernice with  
 πολλης φαντασιας, 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  
 τοις κατ' εξοχην \* [ουσι] της πολεως, και κε-  
 those principal [being] of the city, and hav-  
 λευσαντος του Φηστου, ηχθη ο Παυλος. <sup>24</sup> Και  
 ing commanded the Festus, was brought the Paul. And  
 φησιν ο Φηστος· Αгриππα βασιλευ, και παντες  
 said the Festus; Agrippa O king, and all  
 οι συμπαροντες ημιν ανδρες, θεωρειτε τουντον,  
 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 μηκετι. <sup>25</sup> 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 τουντου 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.]  
<sup>26</sup> Περι ου ασφαλες τι γραφαι τφ κυριφ  
 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 Αгриππα, 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.  
<sup>27</sup> 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 he kept for the  
 DECISION of † AUGUSTUS,  
 I ordered him to be kept  
 till I could send him \* to  
 Cesar.

<sup>22</sup> And Agrippa said to  
 FESTUS, "I myself also  
 desire to hear this MAN."  
 And he said, "To-morrow,  
 thou shalt hear him."

<sup>23</sup> 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.

<sup>24</sup> 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 ap-  
 plied to me, both in Jerusa-  
 lem and here, crying out  
 that he ought † not to live  
 any longer.

<sup>25</sup> But when I detected  
 Nothing which † he had  
 done deserving Death,  
 † and he also having ap-  
 pealed to † AUGUSTUS, I  
 determined to send him;

<sup>26</sup> 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.

<sup>27</sup> 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.  
 and. 23. being—omit.

22. said—omit.

23. Commanders

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors gen-  
 erally assumed this epithet, which signifies no more than the *venerable*, the *august*; yet  
 here it seems to be used merely to express the *emperor*, without any reference to any of his  
 attributes or titles.

† 26. The title *Kyrios*, Lord, both *Augustus* and *Tiberius* had ab-  
 solutely 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.  
 ver. 11, 12.

† 24. Acts xxii. 22.

† 25 Acts xxiii. 9, 29; xxvi. 31.

† 25-

ΚΕΦ. κς'. 26.

<sup>1</sup> Ἀγρίππας δὲ πρὸς τὸν Πάυλον εἶπε· Ἐπι-  
Agrippa and to the Paul said; It is  
τρέπεται σοι ἵπὲρ σεαυτοῦ λέγειν. Τότε ὁ  
permitted for thee in behalf of thyself to speak. Then the  
Πάυλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα·  
Paul made a defence, having stretched out the hand;  
<sup>2</sup> περὶ πάντων ὧν ἐγκαλούμαι ὑπὸ Ἰου-  
concerning all things of which I am accused by Jews,  
δαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακα-  
O king Agrippa, I esteem myself happy,  
ριον, ἐπὶ σὺν μέλλων σημεῖον ἀπολογεῖσθαι·  
before thee being about to-day to make a defence;  
<sup>3</sup> μαλίστα γνωστὴν οὐκ ἔστιν πάντων τῶν κατὰ  
especially acquainted being thee of all of the among  
Ἰουδαίου εἶθι καὶ ζητημάτων. Διὸ θεο-  
Jews customs and also questions. Therefore I en-  
μαι \* [σοι,] μακροθυμῶς ἀκοῦσαι μου. <sup>4</sup> Τὴν  
treat [thee,] patiently to hear of me. The  
μεν οὖν βίωσιν μου τὴν ἐκ νεότητος, τὴν  
indeed therefore mode of life of me that from youth, that  
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερο-  
from beginning being amongst a nation of me in Jeru-  
σολαίμοις, ἰσασίπαντες οἱ Ἰουδαῖοι· <sup>5</sup> προγινώσκον-  
them, know all the Jews; previously know-  
τες με ἀπὸ τοῦ πρώτου, (εἰ θέλωσι μαρτυρεῖν,) ὅτι  
ing me from the first, (if they would be willing to testify,) that  
κατὰ τὴν ἀκριβεστάτην αἰρ σὺν τῇ ἡμετε-  
according to the most rigid sect of the our  
ρας θρησκείας ἐξῆσα Φαρισαῖος. <sup>6</sup> Καὶ νῦν ἐπὶ  
religion I lived a Pharisee. And now for  
ἐλτὶ διὰ τὴν πρὸς τοὺς πατέρας ἐπαγγελίας γενο-  
hope of that to the fathers promise being  
μένης ὑπὸ τοῦ θεοῦ, ἔστηκα κρινόμενος· <sup>7</sup> εἰς  
made by the God, I have stood being judged; to  
ἣν τοὺς δωδεκάφυλον ἡμῶν, ἐν ἐκτενεῖα νύκτι  
which the twelve tribes of us, in intensely night  
καὶ ἡμέραν λατρεύον, ἐλπίζει καταντῆσαι  
and day serving, hopes to attain;  
περὶ ἧς ἐλπίδος ἐγκαλούμαι, βασιλεῦ  
concerning which hope I am accused, O king  
\* [Ἀγρίππα,] ὑπὸ Ἰουδαίων. <sup>8</sup> Τί; ἀπίστον  
[Agrippa,] by Jews. What? incredible  
κρίνεται παρ' ὑμῶν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;  
is it judged by you, if the God dead ones raises?  
<sup>9</sup> Ἐγὼ \* [μεν] οὖν ἐδίξα 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  
πραῖσαι. <sup>10</sup> Ὅ καὶ ἐποίησα ἐν Ἱερουσαλήμοις·  
to praise. Which also I did in Jerusalem;  
καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέ-  
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 xii. 3; xliii. 6; xxiv. 15, 22; Phil. iii. 5.  
‡ 5. Acts xliii. 11. ‡ 7. James i. 1. ‡ 9. 1 Tim. i. 13.

4. and in Jerusalem.  
10. Therefore also I did.

4. the Jews.

† 6. Gen. xii. 8; xlii. 18; xxiv. 16.  
‡ 10. Gal. i. 8. ‡ 16.

βαν· αναιρουμενων τε αυτων, κατηνεκαψηφον·  
received, being killed and of them, I brought against a vote;  
<sup>11</sup> και κατα πασας τας συναγωγας πολλακις τι-  
and in all the synagogues often pun-  
 μων αυτους, ηναγκαζον βλασφημειν· περισ-  
ishing them. I was compelling to blaspheme; exceed-  
 σως \* [τε] εμυαινομενος αυτοις, εδιωκον εως  
ingly [and] being furious towards them, I pursued till  
 και εις τας εξω πολεις. <sup>12</sup> 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, <sup>13</sup> 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. <sup>14</sup> 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. ma persecutest thou? hard for thee against  
 κεντρα λατικειν. <sup>15</sup> Εγω δε ειπον· Τις ει,  
sharp points to kick. I and said; Who art thou,  
 κυριε; 'Ο δε ειπεν· Εγω ειμι Ιησους, ον συ  
Our? He and said; I am Jesus, whom thou  
 διωκεις. <sup>16</sup> 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,  
 πρυχειρισσασθαι σε υπηρετην και μαρτυρα, ον  
to constitute thee a minister and a witness, of what  
 τε ειδες, ον τε οφθησομαι σοι. <sup>17</sup> 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, <sup>18</sup> 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  
 ηγιασμενοις, πιστει τη εις εμε. <sup>19</sup> '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.  
 11. of us—omit. 14. and saying—omit.  
 thou hast seen me, and of those things.

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

λεν Αγριππα, ουκ εγενομην απειθης τη ουρανιῳ  
 Agrippa, not I was disobedient to the heavenly  
 οπτασια· <sup>20</sup> αλλα τοις εν Δαμασκῳ πρωτον και  
 vision; but to those in Damascus first and  
 Ἱεροσολυμοις, 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. <sup>21</sup> Ἔνεκα τούτων  
 reformation works doing. On account of these  
 με οἱ Ιουδαιοι συλλαβουμενοι εν τῷ ἱερῷ επει-  
 me the Jews having seized in the temple at-  
 ρωντο διαχειρισασθαι. <sup>22</sup> Επικουρίας οὖν τυ-  
 tempted with violent hands to have killed. Help therefore hav-  
 χων της παρα του θεου, αχρι της ἡμερας  
 ing obtained of that from of the God, till the day  
 ταυτης ἐστηκα, μαρτυρουμενος μικρῳ τε και  
 this I have stood, testifying to small both and  
 μεγαλῳ, ουδεν εκτος λεγων, ὡν τὰ οἱ προφηται  
 to great, nothing beyond saying, of what both the prophet.  
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·  
 spoke being about to take place, and Moses;  
<sup>23</sup> εἰ παθητος ὁ Χριστος, εἰ πρωτος ἐξ ἀναστα-  
 that liable to suffer the Anointed, that first from a resurrec-  
 σεως νεκρων φῶς μελλει καταγγελλειν τῷ  
 tion of dead ones a light he is about to announce to the  
 λαῷ και τοις εθνεσι.  
 people and to the Gentiles.  
<sup>24</sup> Ταῦτα δε αὐτου ἀπολογουμενου, ὁ Φηστος  
 These things and of him saying in defence, the Festus  
 ueγαλῃ τῇ φωνῇ εφη· Μαινῃ, Παυλε· τα πολ-  
 loud with the voice said; Thou art mad, O Paul; the much  
 λα σε γραμματα εἰς μανίαν περιτρεπει. <sup>25</sup> Ὁ  
 thee learning into madness turns about. He  
 δε· Οὐ μαινομαι, φησι, κρατιστε Φηστε, ἀλλ'  
 but; Not I am mad, he says, O most noble Festus, but  
 ἀληθειας και σωφροσύνης ῥήματα ἀποφθεγγο-  
 of truth and of sanity words I utter.  
 μαι. <sup>26</sup> Επιστάται γὰρ περὶ τούτων ὁ βασι-  
 Is acquainted for concerning these things the king,  
 λευς, πρὸς ὃν \* [και] παρρησιαζόμενος λαλῶ·  
 to whom [also] being confident I may speak;  
 λαμβανειν γὰρ αὐτον τι τούτων οὐ πειθο-  
 anobserved by for him any of these things not I am  
 μαι οὐδεν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμε-  
 persuaded nothing; not for it is in a corner having been  
 νον τούτο. <sup>27</sup> Πιστεύεις, βασιλεῦ Αἰγριππα,  
 done this. Believest thou, O king Agrippa,  
 τοις προφηταῖς; Οἶδα, ὅτι πιστεύεις. <sup>28</sup> Ὁ δὲ  
 in the prophets? 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-  
 TS and ‡ Moses spoke as being about to transpire;

23 † That the MESSIAH would be a sufferer—would be † the first from the Resurrection of the Dead—and would communicate ‡ \* Light both to the 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 Learning has turned Thee into a Madman."

25 But \* PAUL replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity."

26 For the KING knows about these things, to whom I speak with freedom. for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

27 King Agrippa! dost thou believe the PROPHE-  
 TS? 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; xi. 26; xiii.; xiv.; xvi.—xxi. † 20. Matt. iii. 8. † 21. Acts xxi. 30, 31. † 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. iii. 21. † 23. Luke xxiv. 26, 40. † 23. 1 Cor. xv. 20; Col. i. 13; Rev. i. 5. † 24. 2 Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10.

Ἀγρίππας πρὸς τὸν Παῦλον \* [εἶπεν.] Ἐν ὀλίγῳ  
 Agrippa to the Paul [said;] Within a little  
 με πείθεις Χριστιανὸν γενέσθαι. 29 Ὁ δὲ  
 me thou persuadest a Christian to become. The and  
 Παῦλος \* [εἶπεν.] 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 ἀκούοντας μου σήμερον, γενέσ-  
 also all those hearing me to-day, to be-  
 θαι τοιούτους, ὅποιος καγὼ εἰμι, παρεκτός τῶν  
 come such, as even I am, except the  
 δεσμῶν τούτων. 30 Ἀνέστη τε ὁ βασιλεὺς καὶ  
 chains these. Arose and the king and  
 ὁ ἡγεμὴν, ἡ τε Βερνίκη, καὶ οἱ συγκαθημενοὶ  
 the governor, the and Bernice, and those being seated with  
 αὐτοὶς. 31 καὶ ἀναχωρήσαντες ἐλάλουν πρὸς  
 them; and having retired they spoke to  
 ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἀξίον  
 each other, saying; That nothing of death worthy  
 ἡ δεσμῶν πρᾶσσει ὁ ἀνθρώπος οὗτος. 32 Ἀγρίπ-  
 or of bonds does the man this. Agrippa  
 πας δὲ τῷ Φηστῷ εἶπεν· Ἀπολελυθαι ἐδυνατο ὁ  
 and to the Festus said; To have been released might the  
 ἀνθρώπος οὗτος, εἰ μὴ ἐπεκεκλήτο Καίσαρα.  
 man this, if not he had called on Cesar.

ΚΕΦ. ΚΖ'. 27.

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν  
 When and it was determined of the to sail us to the  
 Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς  
 Italy, they delivered the both Paul and some  
 ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνοματι Ἰου-  
 other prisoners to a centurion, by name Julius,  
 λιβ, σπειρὴς Σεβαστῆς. 2 Ἐπιβάντες δὲ πλοίῳ  
 of a cohort of Augustus. Having gone on board and a ship  
 Ἀδραμυττηνῷ, μελλόντες πλεῖν τοὺς κατὰ τὴν  
 Adramyttium, being about to sail the in the  
 Ἀσίαν τοπούς, ἀνηχθημεν, ὄντος συν ἡμῖν  
 Asia places, we were put to sea, being with us  
 Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. 3 Τῇ  
 Aristarchus a Macedonian of Thessalonica. On the  
 τε ἕτερα κατηχθημεν εἰς Σιδῶνα· φιλανθρωπῶς  
 and next day we were brought to Sidon; humanely  
 τε ὁ Ἰουλιὸς τῷ Παυλῷ χρησαμενος, ἐπέτρεψε  
 and the Julius to the Paul having treated, permitted  
 πρὸς τοὺς φίλους πορευθέντες ἐπιμελείας  
 to the friends having gone care  
 τυχεῖν. 4 Κακειθεν ἀναχθέντες ὑπεπλευσα-  
 to have obtained. And from thence having put to sea we sailed under  
 μεν τὴν Κύπρον, διὰ τοὺς ἀνέμους εἶναι  
 the Cyprus, because the the winds to be  
 ἐναντίους. 5 Το, τε πελαγὸς το κατὰ τὴν  
 contrary. The, and deep that by the  
 Κιλικίαν καὶ Παμφυλίαν διαπλευσάντες, κατῆλ-  
 Cilicia and Pamphylia having sailed through, we came  
 θομεν εἰς Μύρα τῆς Λυκίας. 6 Κακεὶ εὗρων 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.

† 20. 1 Cor. vii. 7. —  
 † ts xix. 29.

† 31. Acts xviii. 9, 29; xxv. 25.

† 32 Acts xxv. 11.

† 9

† 3. Acts xxiv. 23

ἐκατονταρχος πλοιον Αλεξανδρινον πλεον εις  
centurion a ship Alexandrian sailing for  
την Ιταλιαν, ενεβιβασεν ἡμας εις αυτο. <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> 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 πλοος, δια το και την νηστειαν ηδη  
ous of the sailing, because the even the fast already  
παρεληλυθεναι, παρηνει ὁ Παυλος, <sup>10</sup> λεγων  
to have been past, advised the Paul, saying  
αυτοις· Ανδρες, θεωρω, οτι μετα ὑβρεως και  
to them; Men, I perceive, that with damage and  
πολλης ζημιας ου μονον 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. <sup>11</sup> Ὁ δε εκατονταρχης τῷ  
to be the voyage. The but centurion by the  
κυβερνητη και τῷ ναυκληρῷ επειθετο μαλλον,  
pilot and by the owner of the ship was persuaded rather,  
η τοις ὑπο του Παυλου λεγομενοις. <sup>12</sup> Ανευθε-  
than by those by the Paul being spoken. Inconve-  
του δε του λιμενος ὑπαρχοντος προς παραχειμα-  
nient and of the harbor being to winterin,  
σιαν, οἱ πλειους εθεντο βουλην αναχθηναι  
the greater part placed a wish to be led out  
κακειθεν, ειπws δυναιντο καταντησαντες 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. <sup>13</sup> 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. <sup>14</sup> 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. <sup>15</sup> Συναρπασθεντος δε του πλοιου, και  
clydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

<sup>7</sup> And having sailed slowly for Several Days, and scarcely being by † CNIDUS, the WIND not permitting us, we sailed under CRETE, by Salmone; <sup>8</sup> and with difficulty passing by it, we came to a certain Place called † Fair Havens, near which is the City Lasea.

<sup>9</sup> But Much Time having been spent, and SAILING being now hazardous, (because even the † FAST had already passed by,) PAUL advised,

<sup>10</sup> 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."

<sup>11</sup> But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

<sup>12</sup> 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.

<sup>13</sup> And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

<sup>14</sup> But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it;

<sup>15</sup> 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 δυναμενον ανταφθαλμειν τω ανεμῳ, επιδοντες  
 not being able to bear up against the wind, having given up  
 εφερομεθα. <sup>16</sup> 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-  
 κρατεις γενεσθαι της σκαφης. <sup>17</sup> ἦν αρανες,  
 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 Συρην εκπεσωσι,  
 fearing and lest into the quicksand they should fall,  
 χαλασαντες το σκευος, οτως εφεροντο.  
 having lowered the mast, thus were driven.  
<sup>18</sup> Σφοδρως δε χειμαζομενων ἡμων, τη ἑξης  
 Exceedingly and being storm-tossed of us, on the next  
 εκβολην εποιουντο. <sup>19</sup> και τη τριτη αυτοχειρες  
 a throwing out they began; and on the third with their own hands  
 την σκευην του πλοιου ερριψαν. <sup>20</sup> Μητε δε  
 the furniture of the ship they threw out. Neither and  
 ἡλιου, μητε αστρων επιφαινοντων επι πλειονας  
 sun, nor stars appearing for many  
 ἡμερας, 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  
 ἡμας. <sup>21</sup> Πολλης δε ασιτιας υπαρχουσας, τοτε  
 us. Long but abstinence existing, then  
 σταθεις ο Παυλος εν μεσῳ αυτων, ειπεν. Εδει  
 standing the Paul in midst of them, said; It was proper  
 μεν, ω ανδρες, πειθαρχησαντας μοι μη αναγεσ-  
 indeed, O men, having taken advice to me not to have  
 θαι απο της Κρητης, κερδισθαι τε την υβριν  
 loosed from the Crete, to have gained and the damage  
 ταυτην και την ζημιαν. <sup>22</sup> Και ταυιν 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. <sup>23</sup> 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 ὧ και λατρευω, <sup>24</sup> 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. <sup>25</sup> Διο ευθυμειτε, ανδρες. πιστευω  
 with thee. Therefore take you courage, men; I believe  
 γαρ τῳ θεῳ οτι οὕτως 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 Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the 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. Cauda.

20. all Hope.

† 17. Dr. Schmitz says, "the *hupozoomata* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

‡ 19. Jonah i. 5.

† 23. Acts xxiii. 11.

‡ 24. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 4.

† 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12.

λελαληται μοι. <sup>26</sup> Εἰς νησον δε τινα <sup>δ</sup>ει  
it has been told to me. On an island but certain it is necessary  
ἡμας εκπεισιν.  
us to be cast.

<sup>27</sup> Ὡς δε τεσσαρεσκαideκατη νυξ εγενετο,  
When and fourteenth night was come,  
διαφερομενων ἡμων εν τῷ 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. <sup>28</sup> και βολισαντες, εὑρον οργυιας  
to them country; and having heaved the lead, they found fathoms  
εικοσι. βραχυ δε διαστησαντες, και παλιν  
twenty; a little and having intervened, and again  
βολισαντες, εὑρον οργυιας δεκαπεντε. <sup>29</sup> φο-  
having heaved the lead, they found fathoms fifteen; fear-  
βουμενοι τε, μηπως εν τραχεις τοπους εκπε-  
ing and, lest on rough places we  
σωμεν, εκ πρυμνης ριψαντας αγκυρας τεσσα-  
should fall, out of stern having thrown anchors four,  
ρας, ηυχοντο ἡμεραν γενεσθαι. <sup>30</sup> Των δε  
they were wishing day to be. The and  
ναυτων ζητουντων 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 αγκυρας  
for an excuse as out of prow being about anchors  
εκτεινειν, <sup>31</sup> ειπεν ὁ Παυλος τῷ ἑκατονταρχῃ  
to let down, said the Paul to the centurion  
και τοις στρατιωταις. Εαν μη οὔτοι μινωσιν  
and to the soldiers; If not these remain  
εν τῷ πλοιῷ, ὑμεις σωθηναί ου δυνασθε.  
in the ship, you to be saved not are able.

<sup>32</sup> Τότε οἱ στρατιωται ἀπεκοψαν τα σχοινια της  
Then the soldiers cut off the ropes of the  
σκαφης, και εισιν αυτην εκπεισιν. <sup>33</sup> Ἀχρι δε  
boat, and allowed her to fall. Till and  
οὐ ἐμελλεν ἡμερα γινεσθαι, παρεκαλει ὁ 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.

<sup>34</sup> 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;  
ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-  
of not one for of you a hair from of the head will  
λειται. <sup>35</sup> Ειπων δε ταυτα, και λαβων αρτον,  
perish. Having said and these, and having taken bread,

<sup>26</sup> but we must be cast upon ‡ a certain Island."

<sup>27</sup> 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;

<sup>28</sup> and having sounded, they found twenty fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

<sup>29</sup> and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

<sup>30</sup> 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,

<sup>31</sup> PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

<sup>32</sup> Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

<sup>33</sup> 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.

<sup>34</sup> 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."

<sup>35</sup> 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.

ευχαριστήσε τῷ θεῷ ἐν ὧν πᾶσι πάντων, καὶ κλα-  
he gave thanks to the God in presence of all, and having  
σας ἤρξατο ἐσθίειν. <sup>35</sup> Εὐθυμοὶ δὲ γενομένοι  
broken began to eat. Encouraged and becoming

πάντες, καὶ αὐτοὶ προσέλαβον τροφῆς.  
all also they received food.

<sup>37</sup> Ἡμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, \* [δια-  
We were and in the ship the all souls, [two  
κοσμία] ἑβδομηκοντα ἑξ. <sup>33</sup> Κορεσθέντες δὲ  
hundred] seventy six. Bring satisfied and

τροφῆς, ἐκουφίζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν  
offload, they lightened the ship, throwing the

σίτον εἰς τὴν θάλασσαν. <sup>39</sup> Ὅτε δὲ ἡμέρα  
wheat into the sea. When and day

ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κολπον δὲ  
it was, the land not they knew; a bay but

τίνα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβου-  
they perceived having a shore, into which they

λεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. <sup>40</sup> Καὶ  
wished, if they were able, to force the ship. And

τὰς ἀγκυρας περιελόντες εἰων εἰς τὴν θάλασσαν,  
the anchors having cut off left in the sea,

ἅμα ἀνέντες τὰς ζευκτηρίας τὰν πηδα-  
at the same time having loosed the bands of the rud-

λίων· καὶ ἐπαράντες τὸν ἀρτεμόνα τῇ πνεύσει,  
ders; and having hoisted the foresail to the wind,

κατεῖχον εἰς τὸν αἰγιαλόν. <sup>41</sup> Περιπεσοντος δὲ  
they pressed towards the shore. Having fallen and

εἰς τόπον διθάλασσον, ἐπωκέιλαν τὴν ναύν·  
into a place with a sea on both sides, they ran aground the vessel;

καὶ ἡ μὲν πρῶρα εἰρησασα ἐμείνεν ἀσάλευτος,  
and the indeed prow having stuck fast remained immovable,

ἡ δὲ πρῶμα ἐλύετο ὑπὸ τῆς βίας \* [τῶν κυμ-  
the but stern was broken by the violence [of the waves.]

ατῶν.] <sup>42</sup> Τῶν δὲ στρατιωτῶν βούλη ἐγένετο,  
The and soldiers design was,

ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολλυμ-  
that the prisoners they should kill, lest any one having

βῆσας διαφυγῇ. <sup>43</sup> Ὁ δὲ ἑκατοντάρχος βουλο-  
swim out should escape. The but centurion wishing

μένος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς  
to save the Paul, restrained them

τοῦ βουλήματος, ἐκέλευσε τε τοὺς δυναμένους  
from the purpose, ordered and those being able

κολυμβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν  
to swim, having thrown off first to the land

ἐξιέναι· <sup>44</sup> καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανι-  
to go out; and the remaining ones, some indeed on boards,

σιν, οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου.  
some and on things of the from of the ship.

Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τῇ  
And thus it happened all to be safely on the

οὐκ ἔσθωσαν. <sup>45</sup> Ὁ δὲ ἑκατοντάρχος ἐβόησεν  
did not eat. The but centurion cried

gave thanks to God in the presence of all; and having broken, he began to eat.

<sup>36</sup> And being encouraged, they also received Food.

<sup>37</sup> And ALL the Souls in the SHIP were two hundred and seventy-six.

<sup>38</sup> And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.

<sup>39</sup> 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.

<sup>40</sup> 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.

<sup>41</sup> 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.

<sup>42</sup> Now it was the De- sign of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

<sup>43</sup> 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;

<sup>44</sup> 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 *zeugkeeriai* 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.—Ouse.

γην. ΚΕΦ. κη'. 28. <sup>1</sup> Καὶ διασωθέντες, τότε  
land. And having safely escaped, then

επέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.  
they knew that Melita the island is called.

Οἱ δὲ βαρβαροὶ παρείχον οὐ τὴν τυχούσαν  
The and barbarians rendered not the ordinary

ρίλανθρωπῖαν ἡμῖν· ἀναψάντες γὰρ πυρὰν,  
kindness to us; having kindled for a fire,

προσελάβοντο πάντας ἡμᾶς, διὰ τοῦ ὕετον τοῦ  
they brought to all of us, because of the rain that

ἐφίστατα, καὶ διὰ τὸ ψυχρός. <sup>3</sup> Συστρέ-  
having been present, and because of the cold. Having

ψαυτός δὲ τοῦ Παύλου φρυγανὰν πλῆθος, καὶ  
gathered and the Paul of sticks a bundle, and

ἐπιθέντες ἐπὶ τὴν πυρὰν, ἐχίδνα ἐκ τῆς θερμῆς  
having placed on the fire, a viper from the heat

ἐξέλθουσα, κατήψε τῆς χειρὸς αὐτοῦ. <sup>4</sup> Ὡς δὲ  
having come out fastened on the hand of him. When and

εἶδον οἱ βαρβαροὶ κρεμαμένον τὸ θῆριον ἐκ τῆς  
saw the barbarians hanging the wild beast from the

χειρὸς αὐτοῦ, ἐλέγον πρὸς ἀλλήλους· Πάντως  
hand of him, they said to each other; Certainly

φόνεὺς ἐστὶν ὁ ἀνθρώπος οὗτος, ὃν διασώθεντα  
a murderer is the man this, whom having been saved

ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἰασεν. <sup>5</sup> Ὁ  
from the sea the Justice to live not permitted. He

μὲν οὖν ἀποτιναξας τὸ θῆριον εἰς τὸ πῦρ, ἐπα-  
indeed then having shaken off the wild beast into the fire, suf-

θην οὐδὲν κακόν· <sup>6</sup> οἱ δὲ προσεδόκων αὐτὸν  
fered nothing bad; they but were expecting him

ἄλλειν πῖμπρασθαι, ἢ καταπίπτειν ἀφ' ὧν νεκ-  
to be about to swell, or to fall down suddenly dead.

ρον. Ἐπὶ πολὺ δὲ αὐτῶν, προσδοκῶντων, καὶ  
For along and of them, expecting, and

θεωρούντων μὴδὲν ἀποπνέειν εἰς αὐτὸν γινόμενον,  
seeing nothing out of place to him happening,

μεταβαλλόμενοι ἐλέγον, θεὸν αὐτὸν εἶναι. <sup>7</sup> Ἐν  
changing their minds they said, a god him to be. In

δὲ τῆς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία  
and to those about the place that were farms

τῇ πρώτῃ τῆς νήσου, ὀνομαζομένην Ποπλίω· ὃς ἀνα-  
to the chief of the island, by name Poplius; who having

δεξάμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρονῶς ἐξε-  
received us, three days kindly enter-

νισεν. <sup>8</sup> Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου  
tained. It happened and the father of the Poplius

πυρετοῖς καὶ δυσεντερίᾳ συνεχομένον κατακεισ-  
with fevers and dysentery being seized was lying

θαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ 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.

† 6. Acts xiv. 11.

† 8. James v. 14, 15.

† 5. Mark xvi.

ξαμενος, επιθεις τας χειρας αυτω, ιασατο αυτον.  
prayed, having placed the hand to him, healed him.

<sup>9</sup> 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· <sup>10</sup> 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.

<sup>11</sup> 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,

παρσημψ Διοσκουροις. <sup>12</sup> Και καταχθεντες εις  
with an ensign Dioscuri. And having been led down to  
Συρακουσας, επεμειναμεν ημερας τρεις· <sup>13</sup> οθεν  
Syracuse, we remained days three; whence

περιελθοντες κατηντησαμεν 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

ραιιοι ηλθομεν εις Ποτιολους· <sup>14</sup> 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. <sup>15</sup> 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.  
<sup>16</sup> Οτε δε ηλθομεν εις 'Ρωμην, \* [ο εκατονταρ-  
When and we came to Rome, [the centurion

χος παρεδωκε τους δεσμιοις τω στρατοπεδρ-  
delivered the prisoners to the prefect of the Preto-  
χη·] τω \* [δε] Παυλω επετραπη μενειν καθ'  
rium camp,] the [but] Paul was permitted to abide by

εαυτον, συν τω φυλασσοντι αυτον στρατιω-  
himself, with the watching him soldier.

prayed, † put his HANDS on him, and cured him.

<sup>9</sup> This, therefore, hav-  
ing been done, the OTHERS  
also in the ISLAND, HAV-  
ING Diseases, came, and  
were cured;

<sup>10</sup> And THEY presented  
us with Many † Presents;  
and when we left, put on  
board THINGS for our  
WANTS.

<sup>11</sup> And after Three  
Months we set sail in an  
Alexandrian Ship, which  
had wintered in the IS-  
LAND, with the Sign of  
the † Dioscuri.

<sup>12</sup> And having landed  
at † Syracuse, weremained  
three Days;

<sup>13</sup> whence, coasting  
round, we came to † Rhe-  
gium; and after One Day, a  
South wind having sprung  
up, we came in Two days  
to † Puteoli;

<sup>14</sup> where we found  
Brethren, and were invited  
by them to remain seven  
Days; and thus we went  
towards Rome.

<sup>15</sup> 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.

<sup>16</sup> 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 Campa-  
nia. † 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.  
Al. c. v. 6; 1 Tim. v. 17. † 16. Acts xxiv. 25; xxvii. 3.

τη. <sup>17</sup> 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. <sup>18</sup> οτινες 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. <sup>19</sup> 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.  
<sup>20</sup> 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. <sup>21</sup> 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  
 Jea, neither having come any one of the brethren  
 απηγγειλεν η ελαλησε τι περι σου πονηρον.  
 related or spoken anything concerning thee evil.  
<sup>22</sup> 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. <sup>23</sup> 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. <sup>24</sup> Και οι μεν επειθοντο τοις  
 till evening. And these indeed were persuaded by the.  
 λεγομενοις, οι δε ηπιστουν. <sup>25</sup> Ασυμφωνοι δε  
 words being spoken, those but believed not. Not agreed and

17 And it occurred, after  
 three Days, he called toge-  
 ther the CHIEF men of the  
 Jews. And they having  
 convened, he said to them,  
 "Brethren, † though ‡  
 I have done nothing con-  
 trary to the PEOPLE, or to  
 the PATERNAL CUSTOMS,  
 yet † I was delivered a  
 Prisoner from Jerusalem  
 into the HANDS of the RO-  
 MANS;

18 who, † having ex-  
 amined me, wished to re-  
 lease me, because there  
 was No Cause of Death in  
 me.

19 But the JEWS speak-  
 ing against it, † I was com-  
 pelled to appeal to Cesar;  
 not as having anything of  
 which to accuse my NA-  
 TION.

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 re-  
 ceived Letters from JU-  
 DAEA about thee, nor did  
 any one of the BRETHREN  
 who came relate or speak  
 Any Evil concerning thee.

22 But we deem it pro-  
 per to hear from thee what  
 thou thinkest; for indeed  
 it is known to us concern-  
 ing 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 per-  
 suading them concerning  
 JESUS, both from the LAW  
 of Moses and the PROPHE-  
 TS, 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. † 19. Acts xxi. 33. † 18. Acts xxii. 24; xxiv.  
 10; xxv. 8; xxvi. 31. † 20. Acts xv. 11. † 20. Acts xvi. 6, 7. † 20. Acts  
 x. 4; 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, απελουντο, 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  
αγιον ελαλησε δια 'Ησαιου του προφητου προς  
holy spoke through Esaias the prophet to  
τους πατερας ημων, <sup>26</sup> 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 βλέποντες βλέψετε,  
and not not you may understand; and seeing you will see,  
και ου μη ιδητε. <sup>27</sup> Επαχυνθη γαρ ή 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 αυτων 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 ιασαμαι αυτους. <sup>28</sup> Γνωστον ουν  
return, and I should heal them. Known therefore  
εστω υμιν, ότι τοις εθνεσιν απεσταλη το σωτη-  
let it be to you, that to the Gentiles is sent the salva-  
ριον του θεου αυτοι και ακουσονται. <sup>29</sup> \* [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 εαυτοις συζητησιν.] <sup>30</sup> Εμει-  
much having among themselves discussion.] He abode  
νε δε διετιαν ολην 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, <sup>31</sup> 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 παρρησιας, 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, Hear- ing you will hear, though 'you may not understand; 'and seeing, you will see, 'though you may not per- ceive.

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 SAL- vation 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 them- selves.]

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 con- cerning the LORD Jesus Christ, with Entire Free- dom 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.

\* TO THE ROMANS.

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,  
(<sup>2</sup> ο προεπηγγειλατο δια των προφητων αυτου  
(which he promised before through the prophets of himself  
εν γραφαις αγiais,) <sup>3</sup> 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· <sup>4</sup> του υρισθεντος υιου θεου εν  
flesh; that having been distinctly set forth a son of God in  
δυναμει, κατα πνευμα αγιουσνης, 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, <sup>5</sup> (δι' ου ελαβομεν χαριν και αποστο-  
of us, through whom we received favor and apostle-  
λην εις υπακοην πιστewe εν πασι τοις εθνεσιν,  
ship for obedience of faith in all the nations,  
υπερ του ονοματος αυτου· <sup>6</sup> εν οiς εστε και  
in behalf of the name of him; among whom are also  
υμεις, κλητοι Ιησου Χριστου·) <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> Μαρτυς γαρ μου  
biated in whole the world. A witness for of me  
εστιν ο θεος, εφ 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 μνηιαν υμων ποιουμαι, <sup>10</sup> 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 PROPHETS in the holy Scriptures.)—

3 concerning THAT SON of his, ‡ who was born of the Posterity of David as to the Flesh;

4 who was ‡ designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our LORD;

5 through whom we received Favor and Apostolic office, in order to the 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. 12; 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. <sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> Ου θελω δε faith, of you and also of me. Not I wish but υμας αγνοειν, αδελφοι, οτι πολλακις προθεμενν you to be ignorant, brethren, that many times I purposed 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. <sup>14</sup> 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

ειμι. <sup>15</sup> ουτω, το κατ' εμε, προθυμον και υμιν I am; thus, that according to me, I am eager even to you τοις εν Ρωμη ευαγγελισασθαι. <sup>16</sup> 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. <sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among

αυτοις. ο θεος γαρ αυτοις εφανερωσε. <sup>20</sup> (τα them; the God for to them showed; (the things

γάρ αορατα αυτου απο κτισεως κοσμου, τοις for unseen of him from creation of the world, in the

ποιημασι νουμενα 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

<sup>11</sup> For I greatly desire to see you, ‡ that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

<sup>12</sup> and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me

<sup>13</sup> 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.

<sup>14</sup> ‡ Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

<sup>15</sup> so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

<sup>16</sup> ‡ 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;

<sup>17</sup> ‡ 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."

<sup>18</sup> ‡ 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.

<sup>19</sup> Because the KNOWLEDGE of God is apparent among them; for God manifested it to Them;

<sup>20</sup> 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.—18. first—omit.

† 11. Rom. xv. 20. ‡ 13. Rom. xv. 23. ‡ 14. 1 Cor. ix. 15. ‡ 16. Ps. xl. 9; Mark viii. 33; 2 Tim. i. 8. ‡ 16. 1 Cor. i. 18; xv. 2. ‡ 17. Rom. iii. 21. ‡ 17. IIa b. 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. <sup>21</sup> Διὸτ γινόντες τὸν θεόν,  
inexcusable. Because having known the God,  
οὐχ ὡς θεὸν ἐδοξασαν ἡ ηὐχαρίστησαν· ἀλλ'  
not as God they glorified or they gave thanks; but  
εἰματωθήσαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ  
were vain in the reasonings of them, and  
ἐσκοτισθῇ ἡ ἀσυνετός αὐτῶν καρδιά. <sup>22</sup> φασ-  
was darkened the perverse of them heart; assert-  
κόντες εἶναι σοφοί, ἐμωρανθήσαν, <sup>23</sup> καὶ ἡλλα-  
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. <sup>24</sup> 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 αἰμαξέσθαι  
hearts of them to impurity, of the to be dishonored  
τα σώματα αὐτῶν ἐν ἑαυτοῖς. <sup>25</sup> 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  
ἐσεβασθήσαν καὶ ἐλάτρευσαν τὴ κτίσει παρα  
reverenced and served the created thing more than  
τοῦ κτίσαντα, ὃς ἐστὶν εὐλογητός εἰς τοὺς  
him having created, who is worthy of praise into the  
αἰώνας· ἀμήν. <sup>26</sup> Διὰ τοῦτο παρέδωκεν αὐτοὺς  
ages; so be it. On account of this delivered them  
ὁ θεὸς εἰς παθὴ ἀτιμίας. Αἱ τε γὰρ θελείαι  
the God to passions of infamy. The even for females  
αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν  
of them changed the natural use into that  
παρα φύσιν. <sup>27</sup> ὁμοίως τε καὶ οἱ ἀρρενες  
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  
καυθήσαν ἐν τῇ ὀρεξει αὐτῶν εἰς ἀλλήλους,  
inflamed with the lust of them for each other,  
ἀρσενες ἐν ἀρσεσὶ τὴν ἀσχημοσύνην κατεργά-  
males with males the indecency working  
ζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἐδεῖ, τῆς  
out, and the recompence, which it was proper, of the  
πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.  
error of them in themselves receiving back.  
<sup>28</sup> Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν εἶχειν ἐν  
And as not they did try the God to have in  
ἐπίγνωσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδοκι-  
knowledge, delivered them the God to a worth-  
μον νοῦν, ποιεῖν τὰ μὴ καθήκοντα. <sup>29</sup> 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

<sup>21</sup> 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;

<sup>22</sup> assuming to be Wise men, they became foolish;

<sup>23</sup> and they changed the GLORY of the INCORRUPTIBLE † God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

<sup>24</sup> † Therefore GOD delivered them over, through the LUSTS of their HEARTS for Impurity, † to DISHONOR their BODIES among themselves;

<sup>25</sup> † who exchanged the TRUTH concerning GOD for a FALSE religion, and reverenced and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES Amen!

<sup>26</sup> On this account GOD delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

<sup>27</sup> 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 INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

<sup>28</sup> And as they did not choose to possess the Knowledge of GOD, GOD delivered them over to a Worthless Mind, to do IMPROPER THINGS;—

<sup>29</sup> abounding in Every Iniquity;—in Wickedness, in Covetousness, in Mahi-

\* 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; Ps. cvi. 20;

† 24. Ps. lxxxii. 12; Acts vii.

† 24. Lev. xviii. 22; 1 Pet. iv. 3.

† 25. Jer.

κία· μεστους φθονου, φονου, εριδος, δολου,  
malignity; full of envy, murder, strife, deceit,  
κακοηθειας, ψιθυριστας· <sup>30</sup> καταλαλους, θεοσ-  
bad disposition, whisperers; revilers, God-

τυγεις, υβριστας, υπερηφανους, αλαζοντας,  
haters, insolent ones, proud ones, boasters,

εφευρετας κακων, γονευσιν απειθεις, <sup>31</sup> απνε-  
inventors of evils, to parents disobedient, obstinate

τους, ασυνθετους, αστοργους, \* [αππονδους,  
ones, covenant-breakers, unaffectionate ones, [implacable ones,]

ανελεημονας· <sup>32</sup> οτινεις 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 ποιουνσιν  
worthy of death are,) not only them they do;

αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ.  
but even are well pleased with those doing.

β'. 2. <sup>1</sup> Διο αναπολογητος ει, ω ανθρωπε  
Wherefore inexcusable thou art, O man

πας δ 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 δ κρινων. <sup>2</sup> Οιδαμεν δε, οτι το κριμα του  
doest 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. <sup>3</sup> Λογιζη δε τουτο, ω αν-  
doing. Thinkest thou and this, O man

θρωπε δ κρινων τους τα τοιαυτα πρασσοντας,  
who art judging those the things such doing,

και ποιων αυτα, οτι συ εκφυγης το κριμα του  
and art doing them, that thou shalt escape the sentence of the

θεου; <sup>4</sup> Η του πλουτου της χρηστοτητος 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

μετανοιαν σε αγει; <sup>5</sup> 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, <sup>6</sup> 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.  
approving those who.

32. are doing them, but even are

+ 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it ap-  
pears 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. lxvii. 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· <sup>7</sup> τοις μεν καθ' ὑπομον-  
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, <sup>8</sup> ζων αιωνιον· τοις δε εξ εριθει-  
tibility are seeking, life age-lasting; to those but from a party  
ας, και απειθουσι μεν τη αληθεια, <sup>9</sup> πειθομενοις  
spirit, and disobeying indeed the truth, obeying  
δε τη αδικια, <sup>9</sup> οργη και θυμος· <sup>9</sup> Θλιψις και  
but the unrighteousness, wrath and indignation. Affliction and  
στενοχωρια επι πασαν ψυχην ανθρωπου του  
distress on every soul of man of the  
κατεργαζομενου το κακον, <sup>10</sup> Ιουδαιου τε πρωτον  
working the evil, of Jew both first  
και 'Ελληνος· <sup>10</sup> δοξα δε και τιμη και ειρηνην  
and of Greek; glory but and honor and peace  
παντι τω εργαζομενω το αγαθον, <sup>11</sup> Ιουδαιω τε  
to every one the working the good, to Jew both  
πρωτον και 'Ελληνι· <sup>11</sup> Ου γαρ εστι πρασωπο-  
first and to Greek. Not for is respect of  
ληψια παρα τω θεω.  
persons with the God.

<sup>12</sup> 'Οσοι γαρ ανομως ἡμαρτον, ανομως και  
As many as for without law sinned, without law also  
απολουνται· και οσοι εν νομω ἡμαρτον, δια  
shall perish; and as many as under law sinned, by  
νομου κριθησονται, <sup>13</sup> (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. <sup>14</sup> '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, οἱτοι νομον μη εχοντες, <sup>15</sup> εαυτοις ειπι  
may do, these a law not having, to themselves are  
νομος· <sup>15</sup> οἱτινες ενδεικνυνται το εργον του  
a law; who show plainly the work of the  
νομου γραπτον εν ταις καρδιαις αυτων, <sup>16</sup> 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.) <sup>16</sup> Εν ἡμερα οτε κρινει ο  
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;

<sup>7</sup> *aionian* Life, indeed, to THOSE who, by Perseverance in Good Works, are SEEKING for Glory and Honor and Incorruptibility;

<sup>8</sup> but Indignation and Wrath to THOSE who are *†* FACTIOUS, and *†* obey not the TRUTH but obey UNRIGHTEOUSNESS;—

<sup>9</sup> Affliction and Distress on EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;

<sup>10</sup> but Glory and *†* Honor and Peace to EVERY one WORKING GOOD; first to the Jew, and then to the Greek;

<sup>11</sup> for *†* there is no Partiality with God.

<sup>12</sup> Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

<sup>13</sup> (for not *†* the HEARERS of \* Law are just before God, but the DOERS of \* Law will be justified.

<sup>14</sup> 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;

<sup>15</sup> who demonstrate the *†* WORK of the LAW written on their HEARTS, Their CONSCIENCE co-attesting, and the REASONINGS between each other, accusing or defending;);—

<sup>16</sup> in a Day when, according to my GLAD TI-

\* VATICAN MANUSCRIPT.—13. Law.

13. Law.

<sup>†</sup> 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 26; 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.

<sup>†</sup> 15. Matter or substance of the law, or by

<sup>†</sup> 8. 1 Tim. vi. 3, 4.  
2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17.

<sup>†</sup> 8. 2 Thess. i. 8.

<sup>†</sup> 10. 1 Pet. i. 7.

<sup>†</sup> 11. Deut. x. 17;

<sup>†</sup> 13. James i. 22, 23.

ευαγγελιον μου, δια Ιησου Χριστου. 17 Ει δε  
glad tidings of me, through Jesus Anointed. If but

συ Ιουδαιος επονομαζῃ, και επαναπαυη τῳ  
thou a Jew art named, and dost rest in the

νομῳ, και καυχασαι εν θεῳ, 18 και γινωσκεις το  
law, and dost boast in God, and knowest the

θηλημα, και δοκιμαζεις τα διαφεροντα,  
will, and discernest the things differing,

καταχουμενος εκ του νομου. 19 πεποιθας τε  
being instructed out of the law; hast believed and

σεαυτον οδηγον ειναι τυφλων, φως των εν  
thyself a guide to be of blind ones, a light of those in

σκοτει, 20 παιδευτην αφρωνων, διδασκαλον  
darkness, an instructor of simple ones, a teacher

νηπιων, εχοντα την μορφωσιν της γνωσεως  
of babes, having the form of the knowledge

και της αληθειας εν τῳ νομῳ. 21 ο ουν διδασ-  
and of the truth in the law; who then art teach-

κων ἑτερον, σεαυτον ου διδασκεις; ο κηρυσσων  
ing another, thyself not dost thou teach? who art preaching

μη κλεπτειν, κλεπτεις; 22 ο λεγων μη μοιχευ-  
not to steal, dost thou steal? who art saying not to commit

ειν, μοιχευεις; ο βδελυσσομενος τα  
adultery. dost thou commit adultery? who art detesting the

ειδωλα, ιεροσυλεις; 23 ος εν νομῳ καυχασαι,  
idols, dost thou rob temples? who in a law boastest,

δια της παραβασεως του νομου τον θεον  
through the violation of the law the God

ατιμαζεις; 24 Το γαρ ονομα του θεου δι' υμας  
dost thou dishonor? The for name of the God through you

βλασφημεται εν τοις εθνεσι, καθως γεγραπται.  
is blasphemed among the nations, even as it has been written.

25 Περιτομη μεν γαρ ωφελει, εαν νομην πρ-  
Circumcision indeed profits, if law thou

σνης. εαν δε παραβατης νομου ης, η περι-  
practisest. if but a violator of law thou mayest be, the cir-

τομη σου ακροβυστια γεγονεν. 26 Εαν ουν η  
circumcision of thee uncircumcision has become. It therefore the

ακροβυστια τα δικαιωματα του νομου φυλασση,  
uncircumcision the ordinances of the law may keep,

ουχι η ακροβυστια αυτου εις περιτομην λογισ-  
not the uncircumcision of him for circumcision will be

θησεται; 27 και κρινει η εκ φυσεως ακροβυσ-  
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; te

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 Bab-  
bes; 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. i. 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-  
cion, the law perfecting, thee who through letter

τος και περιτομης παραβατην νομου; <sup>23</sup> Ου γαρ  
and circumcision a violator of law? Not for

δ 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 <sup>29</sup> αλλ' δ 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 δ επαίνος ουκ εξ  
spirit, not letter; of whom the praise not from

ανθρωπων, αλλ' εκ του θεου.  
men, but from the God.

### ΚΕΦ. γ'. 3.

<sup>1</sup> Τι ουν το περισσόν του Ιουδαιου; η τις η  
What then the pre-eminence of the Jew? or what the

ωφελεια της περιτομης; <sup>2</sup> 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 co-

παν τα λογια του θεου. <sup>3</sup> 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; <sup>4</sup> 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

λογοις σου, και νικησης εν τω κρινεσθαι σε.  
words of thee, and mayest conquer in the to be judged thee.

<sup>5</sup> Ει δε η αδικια ημων θεου δικαιοσυνην συ-  
It but the unrighteousness of us of God righteousness es-

τιστησι, 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.)  
discussing the wrath? (according to man I speak.)

<sup>6</sup> Μη γενοιτο· επει πως κρινει ο θεος τον κοσμον;  
Not let it be; otherwise how will judge the God the world?

<sup>7</sup> Ει γαρ η αληθεια του θεου εν τω εμω ψευσμα-  
If 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; <sup>8</sup> 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 may- "est 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! other- wise, † 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.

† 29. Col. ii. 11; Phil. iii. 8.

† 16; Heb. iv. 2.

Rom. v. 20; vi. 1, 15.

† 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 15.

† 2. Ps. cxlvii. 19, 20; Rom. ix. 4.

† 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17.

† 8. Rom. x.

† 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 ευδικον εστι. <sup>9</sup> 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. <sup>10</sup> καθως γεγραπται Ὅτι ουκ εστι  
to be; even as it has been written; That not is

δικαιος ουδε εις. <sup>11</sup> ουκ εστιν ὁ συνιων, ουκ εσ-  
just not even one; not is he understanding, not is

τιν ὁ εκζητων τον θεον. <sup>12</sup> παντες εξεκλιναν,  
he seeking out the God; all turned aside,

αμα ηχρειωθησαν ουκ εστι ποιων χρηστοτη-  
together they were unprofitable; not is doing goodness,

τα, \* [ουκ εστιν] εως ενος. <sup>13</sup> 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. Ιος ασπιδων ὑπο τα χειλη αυτων,  
they deceived. Venom of asps under the lips of them,

<sup>14</sup> Ὡν το στομα αρας και πικρίας γεμει.  
Of whom the mouth of cursing and of bitterness is full.

<sup>15</sup> Οξεις οί ποδες αυτων εκχεαι αιμα. <sup>16</sup> συντριμ-  
Swift the feet of them to pour out blood; ruin

μα και τολαιπωρια εν ταις ὁδοις αυτων. <sup>17</sup> και  
and misery in the ways of them; and

ὁδον ειρηνης ουκ εγνωσαν. <sup>18</sup> Ουκ εστι φοβος  
a way of peace not they knew. Not is fear

θεου απεναντι των οφθαλμων αυτων. <sup>19</sup> Οιδα-  
oi God before the eyes of them. We know

μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοις εν τῳ  
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. <sup>20</sup> Διῃτι ἐξ  
penalty may become all the world to the God. Therefore from

εργων νομου ου δικαιωθησεται πασα σαρξ ἐνω-  
works of law not shall be justified all flesh before

πιον αυτον. δια γαρ νομου επιγνωσις αμαρτίας.  
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 ac-  
countable 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.

<sup>21</sup> 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· <sup>22</sup> 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.

<sup>23</sup> Παντες γαρ ήμαρτον, και υστερουνται της  
All for sinned, and come short of the  
δοξης του θεου, <sup>24</sup> 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· <sup>25</sup> 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· <sup>26</sup> 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.

<sup>27</sup> Που ουν ή καυχησις; εξεκλεισθη. Δια ποιου  
Where then the boasting? it is shut out. Through what kind  
νομου; των εργων; ουχι, αλλα δια νομου  
of law? of the works? no, but through a law

πιστεως· <sup>28</sup> λογιζομεθα γαρ, δικαιουσθαι πιστει  
of faith; we reckon for, to be justified by faith  
ανθρωπον, χωρις εργων νομου. <sup>29</sup> Η Ιουδαιαν 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.

<sup>30</sup> 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.

<sup>31</sup> 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.

<sup>21</sup> ‡ But now, apart from  
Law, God's Righteousness  
has been made manifest,  
‡ being attested by the  
Law and the PROPHETS;

<sup>22</sup> even God's Righte-  
ousness, ‡ through the  
Faith of Christ, to All  
WHO BELIEVE;—for there  
is no Distinction,

<sup>23</sup> for ‡ all have sinned,  
and come short of the  
GLORY of God;—

<sup>24</sup> being justified freely  
by HIS Favor, ‡ through  
THAT REDEMPTION which  
is by Christ Jesus;

<sup>25</sup> whom GOD has set  
forth to be ‡ a Mercy-  
seat, by HIS OWN Blood,  
through the FAITH; for an  
Exhibition of his RIGHT-  
EOUSNESS ‡ in PASSING BY  
the SINS FORMERLY COM-  
mitted, during the FOR-  
BEARANCE of God;

<sup>26</sup> 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.

<sup>27</sup> Where then is BOAST-  
ING? It is shut out.  
Through What Law? Of  
WORKS? No, but by the  
Law of Faith;

<sup>28</sup> for we reckon that  
Man is justified by Faith,  
apart from Works of Law.

<sup>29</sup> Or is he the God of  
the JEWS alone? and not of  
the Gentiles? Yes, of the  
the Gentiles also;

<sup>30</sup> since it is ‡ the One  
GOD who will justify the  
Circumcision by Faith,  
and the Uncircumcision  
through the FAITH.

<sup>31</sup> Do we then nullify  
Law through the FAITH?  
By no means; but, we es-  
tablish Law.

\* VATICAN MANUSCRIPT.—22. Jesus—omit.

22. and on all—omit.

† 25. The word *hilasteerion* never signifies "propitiation," as it is translated in the com-  
mon 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 She-  
chinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22;  
Num. vii. 8, 9; Lev. xvii. 2; 11eb. 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. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. ‡ 25. Heb. ix. 5. ‡ 25. Acts  
xv. 28, 29; 1 Tim. i. 15. ‡ 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

ΚΕΦ. Δ'. 4.

CHAPTER IV.

<sup>1</sup> Τι ουν ερουμεν Αβρααμ τον πατερα ημων  
What then shall we say Abraham the father of us  
\* [εύρηκεναι] κατα σαρκα; <sup>2</sup> Ει γαρ Αβρααμ εξ  
[to have found] according to flesh? If for Abraham from  
εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς  
works was justified, he has boasting, but not towards  
τον θεον. <sup>3</sup> 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-  
καιουσνην. <sup>4</sup> Τω δε εργαζομενω ο μισθος ου  
consoers. To him but working the reward not  
λογιζεται κατα χαριν, αλλα κατα οφειλημα·  
is counted according to favor, but according to debt;  
<sup>5</sup> 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· <sup>6</sup> 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 εργων· <sup>7</sup> 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· <sup>8</sup> μακαριος ανηρ, 'ω ου μη  
the sins; blessed man, to whom not not  
λογισηται κυριος ημαρτιαν. <sup>9</sup> Ο μακαρισμος ουν  
may count Lord sin. The blessedness then  
ούτος, επι την περιτομην η και επι την ακρο-  
this, on the circumcision or also on the uncir-  
βυστιαν; Λεγομεν γαρ, \* [ότι] ελογισθη τω  
circumcision? We say for, [that] was counted to the  
Αβρααμ η πιστις εις δικαιοσυνην. <sup>10</sup> 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· <sup>11</sup> 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-  
συνης 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

<sup>1</sup> What, then, shall we say of † Abraham, our  
\* FOREFATHER according to the Flesh?  
<sup>2</sup> For if Abraham was † justified by Works, he has a ground of boasting; but not before God;  
<sup>3</sup> for what says the SCRIPTURE? † "And Abraham believed God, and "it was accounted to him "for Righteousness."  
<sup>4</sup> † Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;  
<sup>5</sup> but to HIM who does not WORK, but who believes on HIM who JUSTIFIES † the UNGODLY, his FAITH is accounted for Righteousness.  
<sup>6</sup> Even as David also speaks of the BLESSEDNESS of the MAN to whom God accounts Righteousness apart from Works,  
<sup>7</sup> saying, † "Happy are "they Whose INIQUITIES "are forgiven, and Whose "SINS are covered;  
<sup>8</sup> "happy is the Man "to whom the Lord will "not account Sin."  
<sup>9</sup> Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.  
<sup>10</sup> How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.  
<sup>11</sup> 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. —omit.

1. to have found—omit.

9. That

† 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.  
† 6. Ps. xxxii. 1, 2.  
† 7. Gen. xlviii. 1.

των δι' ακροβυστίας, (εις το λογισθηναι \* [και]  
through uncircumcision, (in order that to be counted [also]

αυτοις την δικαιοσυνην,) <sup>12</sup> 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 ιχνεσι της εν ακροβυστια  
to those treading in the footsteps of the in uncircumcision

πιστεως του πατρος ημων Αβρααμ. <sup>13</sup> 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 πιστεως. <sup>14</sup> Ει γαρ οι εκ  
but through a righteousness of faith. If for those of

νομου, κληρονομοι, κεκνωται η πιστις, και  
law, possessors, has been made void the faith, and

κατηργηται η επαγγελια. <sup>15</sup> Ο γαρ νομος  
has been multiplied the promise; the for law

οργην κατεργάζεται. ου γαρ ουκ εστι νομος,  
wrath works out; where for not is law,

ουδε παραβασις. <sup>16</sup> Δια τουτο εκ πιστεως,  
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 πιστεως Αβρααμ  
law alone, but also to that from faith Abraam

ος εστι πατηρ παντων ημων. <sup>17</sup> (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 ζωοποιουντος  
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. <sup>18</sup> '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 ειρημενον. Ούτως εσται το  
nations, according to that having been spoken, Thus shall be the

σπερμα σου.) <sup>19</sup> 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;

<sup>12</sup> and a Father of Cir-  
cumcision, not only to  
THOSE who are of Circum-  
cision, but to THOSE also  
who TREAD in the FOOT-  
STEPS of the FAITH of our  
FATHER Abraham, which  
he had in Uncircumci-  
sion.

<sup>13</sup> 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.

<sup>14</sup> † For if THOSE of the  
Law are Heirs, the FAITH  
becomes useless, and the  
PROMISE abrogated.

<sup>15</sup> Besides, † the LAW  
works out Wrath; \* but  
where Law is not, there is  
no Transgression.

<sup>16</sup> On account of this it  
is from Faith, † that it  
may be according to Fav-  
or, † 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 Abra-  
ham, † who is a Father of  
us all,—

<sup>17</sup> as it has been writ-  
ten, † "A Father of Many  
"Nations I have consti-  
"tuted thee,"—in the  
presence of THAT God  
whom he believed, † who  
MAKES ALIVE the DEAD,  
and calls † THINGS not in  
BEING, as though EXIST-  
ING;

<sup>18</sup> 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."

<sup>19</sup> 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; vi. 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· <sup>20</sup> 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, <sup>21</sup> και πληροφορηθεις, οτι ο επγγελται,  
God, and having been fully assured, that what has been promised,  
δυνατος εστι και ποιησαι. <sup>22</sup> Διο \* [και] ελο-  
able he is also to do. Wherefore [also] it was  
γισθη αυτω εις δικαιοσυνην. <sup>23</sup> Ουκ εγραφη δε  
counted to him for righteousness. Not it was written but  
δι' αυτον μονον, οτι ελογισθη αυτω· <sup>24</sup> 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· <sup>25</sup> 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  
δικαιωσιν ημων.  
justification of us.

ΚΕΦ. ε'. 5.

<sup>1</sup> 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· <sup>2</sup> δι' ου και την προσαγαγην  
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. <sup>3</sup> Ου μονον δε,  
hope of the glory of the God. Not alone and,  
αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδότες  
but also we boast in the afflictions, knowing  
οτι η θλιψις υπομονην κατεργαζεται, <sup>4</sup> η δε  
that the affliction endurance works out, the and  
υπομονη δοκιμην, η δε δοκιμη ελπιδα, <sup>5</sup> η δε  
endurance approbation, the and 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;

<sup>20</sup> he did not dispute  
against the PROMISE of  
God, by UNBELIEF, but  
was made strong in the  
FAITH, giving Glory to  
God;

<sup>21</sup> having been fully as-  
sured, That what has been  
promised, ‡ he is able also  
to perform.

<sup>22</sup> Therefore, it was ac-  
counted to him for Righte-  
ousness.

<sup>23</sup> But ‡ it was not writ-  
ten for him alone, That it  
was accounted to him,

<sup>24</sup> 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;

<sup>25</sup> ‡ who was delivered  
up on account of our OF-  
FENCES, ‡ and raised for  
OUR JUSTIFICATION.

CHAPTER V.

<sup>1</sup> Having been justified,  
therefore, by Faith, we  
have ‡ Peace with God,  
through our LORD Jesus  
Christ;

<sup>2</sup> 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.

<sup>3</sup> And not only so, but  
‡ we triumph also in AF-  
FLICTIONS, ‡ knowing That  
AFFLICTION works out  
Endurance;

<sup>4</sup> ‡ and ENDURANCE,  
Approval; and APPROVAL,  
Hope;

<sup>5</sup> ‡ 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.

<sup>1</sup> 21. Psa. cxv. 3; Luke i. 37, 45; Heb. xi. 10. <sup>‡</sup> 23. Rom. xv. 4; 1 Cor. x. 11.  
<sup>‡</sup> 24. Acts ii. 24; xiii. 30. <sup>‡</sup> 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c. <sup>‡</sup> 25.  
1 Cor. xv. 17; 1 Pet. i. 21. <sup>‡</sup> 1. Eph. ii. 4; Col. i. 20. <sup>‡</sup> 2. Heb. iii. 6. <sup>‡</sup> 3. Mat. i.  
v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. <sup>‡</sup> J. James.  
i. 3. <sup>‡</sup> 4. James i. 12. <sup>‡</sup> 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 αποθανειται· υπερ γαρ  
in behalf of a just person any one will die; in behalf of though

του αγαθου ταχα τις και τολμα αποθανειν·  
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

ελλογεται 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 pro-  
per Time, died in behalf of  
the Ungodly.

7 Now scarcely on be-  
half of a Just person will  
any one die, though, pos-  
sibly, on behalf of the  
GOOD, some one might  
even venture to die.

8 † But \* GOD recom-  
mends 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 Ene-  
mies, † we were reconciled  
to GOD through the DEATH  
of his SON, by how much  
more, having become re-  
conciled, 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 RE-  
CONCILIATION;

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 TRANS-  
GRESSION 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.

† 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11.

† 12. Gen. iii. 6; 1 Cor. xv. 21.

† 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21.

† 13.

Rom. iv. 15; 1 John iii. 4.

† 14. 1 Cor. xv. 21, 22, 45.

† 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.

† 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11.

† 12. Gen. iii. 6; 1 Cor. xv. 21.

† 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21.

† 13.

Rom. iv. 15; 1 John iii. 4.

† 14. 1 Cor. xv. 21, 22, 45.

ΛΟΥΤΕΣ. <sup>15</sup> ΑΛΛ' ΟΥΧ ὡς τὸ παραπτώμα οὕτω  
being about to come. But not as the fall, so  
\* [καὶ] τὸ χάρισμα. Εἰ γὰρ τῷ του ἑνός  
[also] the gracious gift. If for by the of one one  
παραπτώματι οἱ πολλοὶ ἀπεθάνον, πολλῷ μαλ-  
fall the many died, by much more  
λὸν ἢ χάρις του θεοῦ καὶ ἡ δαρεα ἐν χαριτί τῇ  
the favor of the God and the gift by favor by that  
του ἑνός ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολ-  
of the one man Jesus Anointed to the many  
λους ἐπερίσσευσε. <sup>16</sup> Καὶ οὐχ ὡς δι' ἑνός  
abounded. And not as through one  
ἁμαρτησαντος, τὸ δῶρημα. Το μὲν γὰρ κριμα,  
having sinned, the free gift. The indeed for sentence,  
ἐξ ἑνός εἰς κατακριμα· τὸ δὲ χάρισμα, ἐκ  
from one to condemnation; the but gracious gift, from  
πολλῶν παραπτωμάτων εἰς δικαιομα. <sup>17</sup> Εἰ γὰρ  
many offences to righteousness. If for  
τῷ του ἑνός παραπτώματι ὁ θάνατος ἐβασί-  
by the of the one fall the death reigned  
λευσε διὰ του ἑνός, πολλῷ μαλλὸν οἱ τὴν  
through the one, by much more those the  
περίσσειαν τῆς χάριτος καὶ \* [τῆς δωρεάς] τῆς  
abundance of the favor and [of the gift] of the  
δικαιοσύνης λαμβανόντες, ἐν ζωῇ βασιλευσου-  
righteousness having received, in life shall reign  
σι διὰ του ἑνός Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἀρα οὖν  
through the one Jesus Anointed. Indeed then  
ὡς δι' ἑνός παραπτώματος, εἰς πάντας ἀνθρῶ-  
as through one offence, on all men  
πους εἰς κατακριμα· οὕτω καὶ δι' ἑνός δικαιο-  
to condemnation; so also through one righteous-  
ματος, εἰς πάντας ἀνθρώπους εἰς δικαιοσιν  
ness, on all men to a justification  
ζωῆς. <sup>19</sup> Ὡς περ γὰρ διὰ τῆς παρακοῆς του  
of life. As for through the disobedience of the  
ἑνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ  
one man sinners were constituted the  
πολλοὶ· οὕτω καὶ διὰ τῆς ὑπακοῆς του ἑνός  
many; so also through the obedience of the one  
δίκαιοι κατασταθήσονται οἱ πολλοὶ.  
righteous persons shall be constituted the many.  
<sup>20</sup> Νόμος δὲ παρεῖσηλθεν, ἵνα πλεονασῇ τὸ  
Law but supervened, so that might abound the  
παραπτώμα· οὐ δὲ ἐπλεονάσεν ἡ ἁμαρτία,  
offence; where but abounded the sin,  
ὑπερπερίσσευσεν ἡ χάρις· <sup>21</sup> ἵνα ὥς περ ἐβασί-  
superabounded the favor; that as reigned  
λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ  
the sin in the death, so also the  
χάρις βασιλευσῇ διὰ δικαιοσύνης εἰς ζωὴν αἰω-  
favor might reign through righteousness into life age-  
νίων, διὰ Ἰησοῦ Χριστοῦ του κυρίου ἡμῶν.  
lasting, through Jesus Anointed the Lord of us.  
ΚΕΦ. σ'. Ὁ. <sup>1</sup> Τί οὖν ἐροῦμεν; ἐπιμενώμεν  
What then shall we say? ought we to continue  
τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονασῇ; <sup>2</sup> Μὴ  
in the sin, so that the favor may abound? Not

<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

<sup>21</sup> that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the \* Anointed Jesus, our LORD.

## CHAPTER VI.

<sup>1</sup> What then shall we say? Ought we to continue in SIN that FAVOR may abound?

\* VATICAN MANUSCRIPT.—15. also—omit. Jesus. <sup>21</sup> Christ Jesus our LORD.

† 15. Isa. liii. 11; Matt. xx. 28; xxvi. 28. John xv. 22; Rom. iii. 20, iv. 15; vii. 8; Gal. iii. 19, 23.

17. of the GIFT—omit.

17. Christ

† 18. John xii. 32; Heb. ii. 9.

† 20.

† 20. Luke vii. 47; 1 Tim. i. 14

γενοίτο. Οίτινες απεθανομεν τη ἁμαρτία, πως  
let it be. Who we died by the sin, how

ετι ζήσομεν εν αὐτῇ; <sup>3</sup> Ἡ αγνοεῖτε, ὅτι ὅσοι  
still shall we live in it? Or are you ignorant, that as many as

εβαπτισθημεν εἰς Χριστόν \* [Ἰησοῦν,] εἰς τὸν  
were dipped into Anointed [Jesus,] into the

θανάτου αὐτοῦ εβαπτισθημεν; <sup>4</sup> Συνεταφημεν  
death of him were dipped? We were buried together

οὖν αὐτῷ δια τοῦ βαπτισματος εἰς τὸν θάνατον,  
therefore with him through the dipping into the death,

τοῦ, ἵνα ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν  
that as was raised up Anointed out of dead ones

δια τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν  
through the glory of the father, so also we in

καινότητι ζωῆς περιπατήσωμεν. <sup>5</sup> Εἰ γὰρ συμ-  
newness of life should walk. If for planted

φυτοὶ γεγόναμεν τῷ ὁμοιωματι τοῦ θανάτου  
together we have become in the likeness of the death

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσομεθα.  
of him, certainly also of the resurrection we shall be;

<sup>6</sup> τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος  
this knowing, that the old of us man

πὸς συνεσταυρώθη, ἵνα καταργηθῇ τὸ  
was crucified with, that might be rendered powerless the

σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς  
body of the sin, of the no longer to be enslaved us

τῇ ἁμαρτίᾳ. <sup>7</sup> ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ  
in the sin; he for having died has been justified from

τῆς ἁμαρτίας. <sup>8</sup> Εἰ δὲ ἀπεθανομεν σὺν Χριστῷ,  
the sin. If but we died with Anointed,

πιστευομεν, ὅτι καὶ συζήσομεν αὐτῷ, <sup>9</sup> εἰδότες,  
we believe, that also we shall live with him, knowing,

ὅτι Χριστὸς ἐνερθεῖς ἐκ νεκρῶν, οὐκέτι ἀποθ-  
that Anointed having been raised out of dead ones, no longer dies;

νήσκει· θάνατος αὐτοῦ οὐκέτι κυριεῖ. <sup>10</sup> Ὁ  
death of him no longer lords over. Which

γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ἑαυτῷ.  
for he died, by the sin he died once for all;

ὁ δὲ ζῇ, ζῇ τῷ θεῷ. <sup>11</sup> Οὕτως καὶ ὑμεῖς  
which but he lives, he lives by the God. So also you

λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ,  
count yourselves dead ones indeed by the sin,

ζῶντας δὲ τῷ θεῷ, ἐν Χριστῷ Ἰησοῦ.  
living ones but by the God, in Anointed Jesus.

<sup>12</sup> Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ  
Not therefore let reign the sin, in the

θνητῷ ὑμῶν σωματι, εἰς τὸ ὑπακούειν· <sup>13</sup> μὴ δὲ  
mortal of you body, in order that to obey; nor

<sup>2</sup> By no means. How shall we, who have died by SIN, live any longer in it?

<sup>3</sup> Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his DEATH?

<sup>4</sup> 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.

<sup>5</sup> For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

<sup>6</sup> \* knowing this, That our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be ENSLAVED to SIN;

<sup>7</sup> for THE who DIED has been justified from SIN.

<sup>8</sup> And if we died with Christ, we believe That we shall also live with him;

<sup>9</sup> knowing that Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

<sup>10</sup> For [the death] which he died, he died by SIN once; but [the life] which he lives, he lives by GOD.

<sup>11</sup> Thus also do you account yourselves dead indeed by SIN, but living by GOD in the \* Anointed Jesus.

<sup>12</sup> Let not SIN, therefore, reign in your MORTAL Body, in order \* to OBEY its DESIRES;

<sup>13</sup> nor present your

\* VATICAN MANUSCRIPT.—3. Jesus—omit. DESIRES.

11. Christ Jesus.

12. to OBEY its

† 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. Col. ii. 12. † 4. John ii. 11; xi. 40. † 5. Phil. iii. 10, 11. † 6. Gal. ii. 20; v. 24; vi. 14; Eph. iv. 22; Col. iii. 5, 9. † 7. 1 Pet. iv. 1. † 8. 2 Tim. ii. 11. † 9. Rev. i. 18. † 10. Heb. ix. 27, 28. † 11. Gal. ii. 19. † 12. Ps. xix. 13; ex. 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. Ps. xix. 13;

παριστανετε τα μελη υμων οπλα αδικιας  
present you the members of you weapons of unrighteousness

τη αμαρτια· αλλα παρστησατε εαυτους 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 'ψ παριστανετε  
it be. Not you know, that to whom you present

εαυτους δουλους εις υπακοην, δουλοι εστε 'ψ  
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 παρστησατε τα μελη υμων δουλα τη  
for you presented the members of you slaves to the

ακαθαρσια και τη ανομια \* [εις την ανομιαν·]  
uncleaness and to the iniquity [for the iniquity.]

οὕτω νυν παρστησατε 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' οἷς  
ness. What therefore fruit had you then? in the things

νυν επαισχυνεσθε· 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.  
John viii. 34; 2 Pet. ii. 19.  
Gal. v. 1; 1 Pet. ii. 16.

13. Members.

15. Should we sin.

† 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.  
† 15. 1 Cor. ix. 21.  
† 16. Matt. vi. 24;  
† 18. John viii. 32; 1 Cor. vii. 22.

† 17. 2 Tim. i. 13.  
† 21. Rom. i. 32.

πον ὑμῶν εἰς ἁγιασμόν· το δε τέλος, ζωὴν αἰ-  
 of you in sanctification; the end end, life age-  
 νιον. <sup>23</sup> Τα γὰρ ὄψωνια τῆς ἁμαρτίας, θάνατος·  
 having. The for wages of the sin, death;  
 το δε χάρισμα τοῦ θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ  
 the but gracious gift of the God, life age-lasting in an Anointed  
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
 Jesus the Lord of us.

ΚΕΦ. Ζ. 7.

<sup>1</sup> Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ  
 Or are you ignorant, brethren, to those knowing for  
 νομον λαλῶ,) ὅτι ὁ νομος κυριεῖται τοῦ ἀνθρώ-  
 law I speak, that the law lords over the man,  
 πού, ἐφ' ὅσον χρόνον ζῇ; <sup>2</sup> Ἡ γὰρ ὑπανδρὸς  
 for as long as a time he lives? The for bound to a man  
 γυνὴ τῇ ζῶντι ἀνδρὶ δέδεται νόμῳ· εἰ δὲ ἀπο-  
 woman to the living husband is bound by law; if but may  
 θῇ ὁ ἀνὴρ, κατηργεῖται ἀπὸ τοῦ νομοῦ τοῦ  
 die the husband, she is freed from the law of the  
 ἀνδρός. <sup>3</sup> Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρη-  
 husband. So then living the husband an adulteress she will  
 ματισεῖ, εἰ γένηται ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀποθα-  
 be called, if she should be to a man another; if but should  
 νῇ ὁ ἀντρ. εὐελευθερά ἐστιν ἀπὸ νομοῦ, τοῦ μὴ  
 die the husband, free she is from law, of the not  
 εἶναι αὐτὴν μοιχαλίδά, γενομένην ἀνδρὶ ἑτέρῳ.  
 to be her an adulteress, having become to a man another.

<sup>4</sup> Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε  
 Therefore, brethren of me, also you were put to death  
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ  
 by the law through the body of the Anointed, in order that  
 γενεσθαι ὑμᾶς ἑτέροις, τῷ ἐκ νεκρῶν ἐγερθέν-  
 to become you to another, to him out of dead ones having been  
 τι, ἵνα καρποφορήσωμεν τῷ θεῷ. <sup>5</sup> Ὅτε γὰρ  
 raised, so that we should bring forth fruit to the God. When for  
 ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν,  
 we were in the flesh, the passions of the sins,  
 τὰ διὰ τοῦ νομοῦ, ἐνεργεῖτο ἐν τοῖς μέλεσιν  
 these through the law, worked in the members  
 ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. <sup>6</sup> Νῦν  
 of us, in order that to bring forth fruit to the death. Now  
 δὲ κατηργήθημεν ἀπὸ τοῦ νομοῦ, ἀποθάνοντες,  
 but we were freed from the law, having died,  
 ἐν ᾧ κατειχομεθα· ὥστε δουλεύειν ἡμᾶς ἐν  
 in which we were held; so that to serve us in  
 καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμ-  
 newness of spirit, and not in oldness of letter.  
 ματος. <sup>7</sup> Τί οὖν ἐροῦμεν; ὁ νομος ἁμαρτία;  
 ter. What then shall we say? the law sin?

YOUR FRUIT IN Sanctifica-  
 tion, and the END aionian  
 life.

<sup>23</sup> For †the WAGES of  
 SIN is Death; †but the  
 GRACIOUS GIFT of GOD is  
 aionian life, by the Anointed  
 ed Jesus, our LORD.

CHAPTER VII.

<sup>1</sup> Are you ignorant,  
 Brethren, for I am speak-  
 ing to those who are ac-  
 quainted with Law,) That  
 the LAW controls a MAN  
 for as long a Time as he  
 lives?

<sup>2</sup> 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.

<sup>3</sup> So then, †while the  
 HUSBAND is living, she  
 will be declared an Adul-  
 teress, 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 ano-  
 ther Man.

<sup>4</sup> Therefore, my Breth-  
 ren, 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.

<sup>5</sup> For when we were in  
 the FLESH, those SINFUL  
 PASSIONS, which were  
 through the LAW, I worked  
 in OUR MEMBERS †TO BRING  
 FORTH FRUIT TO DEATH.

<sup>6</sup> 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.

<sup>7</sup> What then shall we  
 say? Is the LAW Sin? By

Μη γενοιτο· αλλα την ἁμαρτιαν 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 ἡ ἁμαρτια, δια της εν-  
Opportunity and having taken the sin, through the com-  
τολης κατειργασατο εν εμοι πασαν επιθυμιαν·  
mandment worked out in me all strong desire;  
χωρις γαρ νομου ἁμαρτια νεκρα. 9 Εγω δε  
apart from for law sin dead. I and  
εζων χωρις νομου ποτε· ελθουσας δε της εν-  
was alive apart from law then; having come but the  
εντολης, ἡ ἁμαρτια ανεζησεν, εγω δε απεθα-  
commandment, the sin lived again, I and died;  
νον· 10 και εۇρεθη μοι ἡ εντολη ἡ εις ζωνν,  
and was found by me the commandment that for life,  
αυτη εις θανατον. 11 Ἡ γαρ ἁμαρτια 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 ἁγιος, και ἡ εντολη ἁγια 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 ἡ ἁμαρτια· ἵνα φανη  
Not let it be; but the sin, so that it might appear  
ἁμαρτια, δια του αγαθου μοι κατερναζομενη  
sin, through the good to me working out  
θανατον, ἵνα γεννηται καθ' ὑπερβολην ἁμαρτω-  
death, so that might become in excess a sinner  
λος ἡ ἁμαρτια δια της εντολης. 14 Οἶδμεν  
the sin through the commandment. We know  
γαρ, οτι ὁ νομος πνευματικος εστιν· εγω δε  
for, that the law spiritual is; I but  
σαρκινος εἰμι, πεπραμενος ὑπο την ἁμαρτιαν.  
fleshly am, having been sold under the sin.  
15 Ὅ γαρ κατερναζομαι, ου γινωσκω· ου γαρ δ  
What for I work out, not I know; not for what  
θελω, τουτο πρᾶσσω· αλλ' ὁ μισω, τουτο  
I wish, this I practise; but what I hate, this  
ποιω. 16 Εἰ δε δ ου θελω, τουτο ποιω, συμ-  
I do. If but what not I wish, this I do, I as-  
φημι τω νομῳ, οτι καλος. 17 Νυνι δε ουκετι  
sent to the law, that excellent. Now but no longer  
εγω κατερναζομαι αυτο, αλλ' ἡ οἰκουσα 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.  
† 8. 1 Cor. xv. 56.  
† 11. 8. cxi. 38, 137; 1 Tim. i. 8.  
Gal. v. 1,

† 7. Exod. xx. 17, Deut. v. 21; Acts xx. 33; Rom. xiii. 9.  
† 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7.  
† 12. Psa.  
† 13. 1 Kings xxi. 20, 25; 2 Kings xvii. 17.  
† 15

εμοι ἁμαρτια. <sup>18</sup> Οἶδα γαρ, ὅτι οὐκ οἰκει ἐν  
me sin. I know for, that not dwells in  
εμοι, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθόν· το  
me, this is in the flesh of me, a good thing; the  
γαρ θελεῖν παρακεῖται μοι, το δε κατεργαζέσθαι  
for to will is present with me, the but to work out

το καλόν, οὐχ εὕρισκω. <sup>19</sup> Οὐ γαρ ὁ θελω,  
the excellent, not I know. Not for what I wish,  
ποῖω ἀγαθόν· ἀλλ' ὁ οὐ θελω κακόν, τούτο  
I do a good thing; but what not I wish an evil thing, this  
πρασσω. <sup>20</sup> Εἰ δε ὁ οὐ θελω \* [ἐγώ,] τούτο  
I practise. If but what not wish [I,] this

ποῖω, οὐκετι ἐγώ κατεργάζομαι αὐτο, ἀλλ' ἡ  
I do, no longer I work out it, but the  
οἰκουσα ἐν εμοι ἁμαρτια. <sup>21</sup> Εὕρισκω ἀρα τὸν  
dwelling in me sin. I find therefore the

νόμον τῷ θελοντι ἐμοι ποιεῖν το καλόν, ὅτι  
law in the wishing to me to do the excellent, because  
ἐμοι το κακόν παρακεῖται. <sup>22</sup> Συνηδομαι γαρ  
with me the evil thing lies near. I am pleased for

τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἀνθρώπον·  
with the law of the God according to the inside man;

<sup>23</sup> Βλεπῶ δε ἕτερον νόμον ἐν τοῖς μέλεσι μου  
I see but another law in the members of me  
ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦ μου, καὶ  
warring against the law of the mind of me, and

αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ  
making a captive me to the law of the sin to that  
ὄντι ἐν τοῖς μέλεσι μου. <sup>24</sup> Ταλαιπῶρος ἐγώ  
existing in the members of me. Wretched I

ἀνθρώπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ  
man; who me will rescue from the body of the  
θανάτου τούτου; <sup>25</sup> Ευχαριστῶ τῷ θεῷ διὰ  
death this? I thank the God by means of

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν  
Jesus Anointed of the Lord of us. So then  
αὐτός ἐγώ τῷ μὲν νοί δουλεύω νόμῳ θεοῦ  
myself I with the indeed mind am in servitude to a law of God;

τῇ δε σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. η'. 8.  
with the but flesh, to a law of sin.

<sup>1</sup> Οὐδεν ἀρα νυν κατακριμα τοῖς ἐν Χριστῷ  
No therefore now condemnation to those in an Anointed  
Ἰησοῦ. <sup>2</sup> Ὁ γαρ νόμος τοῦ πνεύματος τῆς ζωῆς  
Jesus. The for law of the spirit of the life

ἐν Χριστῷ Ἰησοῦ, ἠλευθερώσε με ἀπο τοῦ  
by an Anointed Jesus, freed me from the  
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. <sup>3</sup> Το γαρ  
law of the sin and of the death. The for

<sup>18</sup> For I know That I find me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT WHAT is EXCELLENT I find not.

<sup>19</sup> For I do not the good which I desire, but the evil which I desire not, this I practise.

<sup>20</sup> But if what I desire not, this I do, I no longer work it out, but the SIN DWELLING in me.

<sup>21</sup> I find therefore this LAW, when I am willing to do RIGHT, That the WRONG lies near me.

<sup>22</sup> For I am pleased with the LAW of \* God according to the INWARD Man;

<sup>23</sup> but I perceive Another LAW in my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

<sup>24</sup> Wretched Man that I am! who will rescue Me from this BODY of DEATH?

<sup>25</sup> I \* Thanks to GOD, by means of Jesus Christ, our LORD. Consequently, then, indeed, I myself, by the MIND, am in subjection to the Law of God, but by the FLESH to the Law of Sin.

## CHAPTER VIII.

<sup>1</sup> There is then No Condemnation now to THOSE in the Anointed Jesus;

<sup>2</sup> for the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated me from the LAW of SIN and of DEATH.

\* VATICAN MANUSCRIPT.—20. I—omit.  
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. 13, 19. † 25. 1 Cor. xv. 57. † 2. John viii. 33. Rom. vi. 18, 22; Gal. ii. 19; y. 1.

αδυνατον του νομου, εν ᾧ ησθενει 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· <sup>4</sup> ἵνα το  
condemned the sin in the flesh; so that the  
δικαιωμα 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. <sup>5</sup> 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. <sup>6</sup> 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. <sup>7</sup> Διοτι το φρονημα της  
life and peace. Because the mind of the

σαρκος, εχθρα εις θεον· τῷ γαρ νομῷ του θεου  
flesh, enmity to God; to the for law of the God

ουχ ὑποτασσεται, ουδε γαρ δυναται· <sup>8</sup> οἱ δε εν  
not it is subject, neither for it is able; those and in

σαρκι οντες, θεῷ ἀρεσαι ου δυνανται. <sup>9</sup> Ὑμεῖς  
flesh being, to God to be pleasing not they are able. You

δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, εἴπερ  
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 αὐτου.  
of an Anointed one not has, he not is of him.

<sup>10</sup> 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. <sup>11</sup> Εἰ δε το πνευμα του εγχειραν-  
righteousness. If but the spirit of him having raised

τος Ιησουν εκ νεκρων 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 αὐτου  
the mortal bodies of you, through the indwelling of him

πνευμα εν ὑμιν.

<sup>12</sup> Ἀρα ουν, ἀδελφοι, οφειλεται εσμεν ου τη  
So then, brethren, debtors we are not to the

σαρκι, του κατα σαρκα ζην. <sup>13</sup> Εἰ γαρ  
flesh, of the according to flesh to live. If for

<sup>3</sup> 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;

<sup>4</sup> so that the RIGHTE-  
OUSNESS of the LAW may  
be fulfilled by us, who are  
WALKING, not according to  
Flesh, but according to  
Spirit.

<sup>5</sup> 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.

<sup>6</sup> † For the MIND of the  
FLESH is Death; but the  
MIND of the SPIRIT is Life  
and Peace.

<sup>7</sup> 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.

<sup>8</sup> THOSE, then, who  
ARE in a Sensual state, are  
unable to please God.

<sup>9</sup> 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.

<sup>10</sup> And if Christ be in  
you, the BODY indeed is  
dead as to Sin: but the  
SPIRIT is Life as to Right-  
eousness.

<sup>11</sup> 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.

<sup>12</sup> † So then, Brethren,  
we are not Debtors to the  
FLESH, to live according to  
the Flesh.

\* VATICAN MANUSCRIPT.—11. Christ.

† 3. Acts xiii. 30; Rom. iii. 20; Heb. vii. 18. 19; x. 1, 2, 10, 14.

Cor. v. 21. † 5. John iii. 6; 1 Cor. ii. 14.

21; ver. 13; Gal. vi. 8.

† 7. James iv. 4.

† 9. Gal. iv. 6. Phil. i. 19

6, 1 Cor. vi. 14, 2 Cor. iv. 14; Eph. ii. 5.

† 5. Gal. v. 22, 25.

† 7. 1 Cor. ii. 14.

† 11. Acts ii. 24.

† 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 παλιν εις φοβον, αλλ'  
received a spirit of bondage back to fear, but

ελαβετε πνευμα υιοθεσιας, εν 'ω κραζομεν·  
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 τον 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  
FRAILITY, (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; “Pro-  
claim 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 corrup-  
tion” 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. 36. † 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. † 18. 2 Cor. iv. 7; 1 Pet.  
i. 6, 7; iv. 13. † 19. 1 John iii. 2. † 20. Gen. iii. 19.

δε, αλλα και αυτοι την απαρχην τοι 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 Ὡσαυτως 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 οίδαμεν,  
for what we should pray as it behoves, not we know,

αλλ' αυτο το πνευμα υπερεντυγχanei \* [υπερ  
but itself the spirit intercedes [on behalf

ημων] στεναγμοις αλαλητοις. 27 Ὁ δε ερευ-  
of us] with groans unspoken. He but search-

νων τας καρδιας, οιδε τι το φρονημα του  
ing the hearts, knows what the mind of the

πνευματος, οτι κατα θεον εντυγχanei 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 Ὅτι οὗς 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 ε. πολ-  
of himself for the to be him a first-born among many

λοις αδελφοις. 30 Οὗς δε προωρισε, τουτους  
brethren. Whom and he before marked out, those

και εκαλεσε. και οὗς εκαλεσε, τουτους και  
also he called; and whom he called, those also

εδικαιωσεν οὗς 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 Ὡσγε  
the God on behalf of us, who against ns? 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 inter-  
cedes with unspoken  
groans.

27 and HE who SEARCH-  
ES the HEARTS, knows  
what is the MIND of the  
SPIRIT, Because ‡ accord-  
ing 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 prede-  
termined to be Copies of  
the LIKENESS of his SON,  
for him TO BE ‡ a First-  
born among Many Breth-  
ren;

30 and those whom he  
predetermined, he also in-  
vited; and whom he in-  
vited, these he also justi-  
fied; and whom he justi-  
fied, those he also glorified.

31 What shall we say,  
then, to these things?  
Since GOD is for us, who  
can be against us?

32 Surely he who spared  
not his OWN Son, ‡ but de-

\* VATICAN MANUSCRIPT.—23. we—omit. 24. also—omit. 26. WEAKNESS—  
26. on behalf of us—omit. 28. God works all things together for good.

‡ 33. 2 Cor. v. 5; Eph. i. 14. ‡ 23. 2 Cor. v. 2, 4. ‡ 23. Luke xx. 26. ‡ 23.  
Luke xxi. 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 ἡμιν χαρισεται; <sup>33</sup> Τis  
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου; Θεος ὁ  
will bring a charge against chosen ones of God? God that

δικαιων; <sup>34</sup> Τis ὁ κατακρινων; Χριστος ὁ απο-  
justifying? Who he condemnning? Anointed that having

θανων; μαλλον δε \* [και] εγερθεις; ὅς και  
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; ὅς και εντυγχανει  
is on right of the God? who and intercedes

υπερ ἡμων; <sup>35</sup> Τis ἡμας 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 μαχαира; <sup>36</sup> (καθως γεγραπται· Ὅτι ἐνεκεν  
or sword? (as it has been written; That on account

σου θανατουμεθα ὅλην την ἡμεραν· ελογισθη-  
of thee we are put to death whole the day; we were ac-

μεν ὡς προβατα σφαγης.) <sup>37</sup> Ἀλλ' εν τουτοις  
counted as sheep of slaughter.) But in these

πασιν υπερνικωμεν δια του αγαπησαντος ἡμας.  
all we more than conquer through the one having loved us.

<sup>38</sup> Πειπεισμαι γαρ. ὅτι 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, <sup>39</sup> ουτε  
nor things being about to come, nor powers, nor

ὑψωμα ουτε βαθος, ουτε τις κτισις ἑτερα δυνη-  
height nor depth, nor any creation other will be

σεται ἡμας χωρισαι απο της αγαπης του θεου,  
able us to separate from the love of the God,

της εν Χριστω Ιησου τῷ κυριῳ ἡμων. ΚΕΦ.  
of that in Anointed Jesus the Lord of us.

θ'. 9. <sup>1</sup> Ἀληθειαν λεγω, εν Χριστῳ· 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 ἁγιῳ· <sup>2</sup> ὅτι 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 in the heart of me.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

<sup>33</sup> Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

<sup>34</sup> 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?

<sup>35</sup> 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?

<sup>36</sup> (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.")

<sup>37</sup> † But in all these things we do more than overcome, through HIM who LOVED us.

<sup>38</sup> For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

<sup>39</sup> 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.

<sup>1</sup> I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

<sup>2</sup> 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. Ps. 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. † 39. 1 Tim. ii. 7.

<sup>3</sup> *Ηυχόμεν γὰρ αὐτὸς ἐγὼ ἀναθεμα εἶναι ἀπο*  
Was wishing for myself I an accursed thing to be from  
*τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγ-*  
the Anointed one on behalf of the brethren of me, of the rela-  
*γενῶν μου κατὰ σάρκα·* <sup>4</sup> *οἵτινες εἰσὶν Ἰσρα-*  
tives of me according to flesh; who are Isra-  
*ῆλται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-*  
elites, of whom the sonship, and the glory, and the cove-  
*θηκαὶ, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ*  
nants, and the law-giving, and the religious service, and the  
*ἐπαγγελίαι,* <sup>5</sup> *ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ*  
promises, of whom the fathers, and from whom the  
*Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων*  
Anointed that according to flesh, he being over all  
*θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.*  
God worthy of praise into the ages. So be it.

<sup>6</sup> *Οὐχ οἷον δε, ὅτι ἐκπεπτῶκεν ὁ λόγος τοῦ*  
Not so as but, that has fallen off the word of the  
*θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσρα-*  
God; not for all those from Israel, these Isra-  
*ῆλ.* <sup>7</sup> *Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες*  
el. Nor because they are seed of Abraham, all

*τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,*  
children, but in Isaac shall be called to thee a seed,  
<sup>8</sup> *τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα*  
this is, not the children of the flesh. these

*τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἀπαγγελίας*  
children of the God; but the children of the promise

*λινίζεται εἰς σπέρμα.* <sup>9</sup> *Ἐπαγγελίας γὰρ ὁ*  
are counted for seed. Of promise for the

*λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλευ-*  
word this; According to the season this I will

*σθῆναι, καὶ ἔσται τῇ Σαρρᾷ υἱός.* <sup>10</sup> *Οὐ μόνον*  
come, and shall be to the Sarah a son. Not only

*δε, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοιτῆν ἐχούσα*  
and, but also Rebecca, from one conception having

*Ἰσαὰκ τοῦ πατρὸς ἡμῶν.* <sup>11</sup> *Μῆπω γὰρ γεννη-*  
Isaac the father of us. Not yet for they having

*θέντων, μῆδε πράξαντων τι ἀγαθὸν ἢ κακόν,*  
been born, nor having done anything good or bad,

*(ἵνα ἡ κατ' ἐκλογὴν προθεσίς τοῦ θεοῦ μὲνῃ,*  
(so that the according to an election purpose of the God might abide,

*οὐκ ἐξ ἐργῶν, ἀλλ' ἐκ τοῦ καλοῦντος,)* <sup>12</sup> *ἐρρή-*  
not from works, but from the one calling,) it was

*θῇ αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλασσονί·*  
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 I myself was wishing to be accursed from the ANOINTED one;)

4 who are Israelites; to whom belong † the SONSHIP, and the GLORY, and \* the † COVENANTS; and the LAW-GIVING, and the rites of SERVICE, and † the PROMISES;—

5 whose are the FATHERS, and † from whom is THAT ANOINTED one, according to the FLESH; i.e. 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 call’d.”

8 That is, the CHILDREN of the FLESH, these are not of GOD; but the † CHILDREN of the PROMISE are accounted for the Seed.

9 For this is the WORD of Promise—† “According “to this SEASON I will “return, and Sarah shall “have a Son.”

10 And not only this, but also 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 INFERIOR,”

\* VATICAN MANUSCRIPT.—1 the COVENANT.

† 3. Exod. xxii. 32. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Acts ii. 25. † 4. Acts xxvi. 6. † 5. Luke iii. 23. † 6. John viii. 39; Rom. ii. 13. 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. † 12. Gen. xxv. 23.

<sup>13</sup> καθως γεγραπται· Τον Ιακαβ ηγαπησα, τον  
as it has been written; The Jacob I loved, the

δε Ησαν εμισησα. <sup>14</sup> Τι ουν ερουμεν; μη αδι-  
but Esau I hated. What then shall we say? not injus-

κια παρα τω θεω; Μη γενοιτο. <sup>15</sup> Τω γαρ  
tice with the God? Not let it be. To the for

Μωσση λεγει· Ελεησω ον αν ελεω, και ει-  
Moses he says; I will pity whom I should pity, and I will

τειρησω ον αν οικτειρω. <sup>16</sup> Αρα ουν ου του  
compassionate whom I should compassionate. So then not of the

Θελοντος, ουδε του τρεχοντες, αλλα του ελε-  
one willing, nor of the one running, but of the pity-

ουντος θεου. <sup>17</sup> 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. <sup>18</sup> Αρα ουν ον  
the name of me in all the earth. So then whom

θελει, ελεει· ον δε θελει, σκληρυνει. <sup>19</sup> Εις  
he wills, he pities; whom and he wills, he hardens. Thou wilt say

ουν μοι· Τι επι μεμφεται; τω \* [γαρ] βουλη-  
then to me; Why still does he find fault? to the [for] will

ματι αυτου τις ανθεστηκε; <sup>20</sup> 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; <sup>21</sup> 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?

<sup>22</sup> 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· <sup>23</sup> 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 SCRIPTURE says to PHARAOH † “For this very purpose † “I raised thee up, that “I may exhibit in thee “my POWER, and that my “NAME may be declared “in All the EARTH.”

18 So, then, whom he pleases, he pities, and whom he pleases, he hardens.

19 Thou wilt then say to me; “Why does he still find fault? for who has resisted his WILL?”

20 But indeed, O Man who art thou REPLYING against GOD? † Shall the THING FORMED say to its MAKER, “Why didst thou make me thus?”

21 Or has not the † POTTER Authority over the CLAY, out of the SAME Mixture to make † One Vessel for Honor, and Another for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNATION, and to make known his POWER, did carry with him Much Longsuffering † the Vessels of Wrath † fitted for Destruction;

23 and that he might make known † the RICHES of his GLORY on the Vessels of Mercy, which w 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. 17. † 21. 2 Tim. ii. 20. † 22. 1 Pet. ii. 8. Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εἰς δοξαν· <sup>24</sup> οὓς και ἐκαλεσεν  
were previously prepared for glory; whom even he called

ἡμας, ου μονον ἐξ Ἰουδαιων, αλλα και ἐξ ἐθνων·  
us, not only from of Jews, but also from of Gentiles;

<sup>25</sup> ὡς και ἐν τῷ Ὠσηα 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. <sup>26</sup> Και ἐσται, ἐν τῷ τοπῷ οὗ ἐρ-  
beloved. And it shall be, in the place where it

ῃθη \* [αὐτοῖς·] Ου λαος μου ὑμεῖς, ἐκεῖ κλη-  
was said [to them;] Not a people of me you, there they

θησονται υἱοὶ θεου ζωντος. <sup>27</sup> Ησαιας δε κρα-  
shall be called sons of God living. Esaias but cries

ζει ὑπερ του Ἰσραηλ· Εαν ἡ ὁ αριθμος των  
on behalf of the Israel; If should be the number of the

υἱων Ἰσραηλ ὡς ἡ αμμος της θαλασσης, το  
sons of Israel as the sand of the sea, the

καταλειμμα σωθησεται. <sup>28</sup> Λογον γαρ συντε-  
remnant shall be saved. An account for he is finish-

λων και συντεμνων ἐν δικαιοσυνη· ὅτι λογον  
ing and cutting short in righteousness, because an account

συντεμνημενον ποιησει κυριος ἐπὶ της γης.  
having been cut short will make a Lord on the earth.

<sup>29</sup> Και καθως προειρηκεν Ησαιας· Εἰ μη κυριος  
And as before said Esaias; If not Lord

σαβαωθ ἐγκατελιπεν ἡμῖν σπερμα, ὡς Σοδομα  
of hosts left to us a seed, as Sodom

αν ἐγεννηθημεν, και ὡς Γομορρα αν ὁμοιωθη-  
we should have become, and as Gomorrah we should have been

μεν. <sup>30</sup> Τι ουν ερουμεν; Ὅτι ἐθνη 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 ἐκ πιστεως· <sup>31</sup> Ἰσραηλ δε  
a righteousness even that from faith; Israel but

διωκων νομον \* [δικαιοσυνης,] εἰς νομον δι-  
pursuing a law [of righteousness,] to a law of

καισυνης ουκ ἐφθασε. <sup>32</sup> Διατι; Ὅτι ουκ ἐκ  
righteousness not attained. Why? Because not, from

πιστεως, αλλ' ὡς ἐξ ἐργων \* [νομου.] Προσ-  
faith, but as it were from works [of law.] They

εκοψαν γαρ τῷ λιθῷ του προσκομματος· <sup>33</sup> κα-  
struck against for the stone of the stumbling; even

† previously prepared for Glory;

<sup>24</sup> even us, whom he called, not only from the Jews, but also from the Gentiles;

<sup>25</sup> 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;"

<sup>26</sup> † "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."

<sup>27</sup> 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."

<sup>28</sup> "For \* he is finish-  
"ing and cutting short his "Account in Righteous-  
"ness; † Because the Lord "will perform a brief Work "upon the LAND."

<sup>29</sup> And, as Isaiah pre-  
viously said, † "If the "Lord of Hosts had not  
"left us a Seed, † we  
"should have become as  
"Sodom, and should have  
"resembled Gomorrah."

<sup>30</sup> What then shall we  
say? That THOSE Gentiles  
not PURSUING Righteous-  
ness, laid hold on Righte-  
ousness, † even THAT Righte-  
ousness from Faith;

<sup>31</sup> but Israel † pursuing  
a Law of Righteousness,  
attained not a Law of  
Righteousness.

<sup>32</sup> Why? Because they  
pursued it, not from Faith,  
but as attainable from  
Works of Law. For † they  
struck against the STONE  
of STUMBLING

<sup>33</sup> 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. Hosea 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

ὅως γεγραπται· Ἰδου, τιθῆμι ἐν Σιων λίθον  
 as it has been written; Lo, I place in Sion a stone  
 προσκομματός, καὶ πέτραν σκανδαλόν· καὶ πᾶς  
 of stumbling, and a rock of offence; and every one  
 ὁ πιστεύων ἐπ' αὐτῇ, οὐ κατασχηνησεται.  
 the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. <sup>1</sup> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς  
 Brethren, the indeed good-will of the  
 ἐμῆς καρδίας, καὶ ἡ δεησις \* [ἡ] πρὸς τὸν θεόν,  
 my heart, and the prayer [that] to the God,  
 ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup> Μαρτυρῶ γάρ  
 on behalf of them for salvation. I testify for  
 αὐτοῖς, ὅτι· ζῆλον θεοῦ ἐχουσιν, ἀλλ' οὐ κατ'  
 to them, that a zeal for God they have, but not according to  
 ἐπίγνωσιν. <sup>3</sup> Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-  
 knowledge. Being ignorant for the of the God right-  
 καιοσύνην· καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ  
 righteousness, and the own seeking to establish, to the  
 δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπεταγῆσαν.  
 righteousness of the God not they were brought under.

<sup>4</sup> Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην  
 An end for of law Anointed, for righteousness  
 παντὶ τῷ πιστευοντι. <sup>5</sup> Μωσῆς γὰρ γράφει  
 to every one to the believing. Moses for writes  
 τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· ὅτι ὁ ποιῶ-  
 the righteousness that from the law; That the having  
 νας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. <sup>6</sup> Ἡ  
 done these things man, shall live in them. The  
 δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ  
 but from faith righteousness thus speaks; Not  
 εἰπῆς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται  
 thou mayest say in the heart of thee; Who shall ascend  
 εἰς τὸν οὐρανόν; τοῦτ' ἐστὶ, Χριστὸν καταγαγεῖν.  
 into the heaven? this is, an Anointed to lead down.

<sup>7</sup> Ἡ· Τίς καταβήσεται εἰς τὴν ἀβύσσον; τοῦτ'  
 Or; Who shall go down into the abyss? this  
 ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> Ἀλλὰ  
 is, an Anointed out of dead ones to lead back. But  
 τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστίν, ἐν τῷ  
 what says it? Near thee the word is, in the  
 στόματι σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶ,  
 mouth of thee, and in the heart of thee; this is,  
 τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· <sup>9</sup> ὅτι, εἰ  
 the word of the faith which we publish; that, if  
 ὁμολογήσῃς ἐν τῷ στόματι σου κύριον Ἰησοῦν,  
 thou wilt confess with the mouth of thee Lord Jesus,  
 καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-  
 and thou wilt believe in the heart of thee, that the God him  
 τὸν ᾠγείρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> (Καρδιά  
 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 RIGHTeousNESS of  
 God, and seeking to es-  
 tablish † their own, they  
 were not submissive to the  
 RIGHTeousNESS 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 RIGHTeousNESS  
 which is from the \* Law,  
 † "That the MAN PER-  
 "FORMING these things  
 "shall live by them."

6 But the RIGHTeous-  
 NESS from Faith thus  
 speaks;—"Say not in  
 "thine HEART, † Who shall  
 "ascend into HEAVEN?"  
 if that 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;" if 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.) <sup>11</sup> 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. <sup>12</sup> Οὐ γαρ ἐστὶ διαστολὴ Ἰουδαι-  
ashamed. Not for is a distinction of Jew

οὐ τε καὶ Ἑλληνας· ὁ γαρ αὐτὸς κυριὸς παν-  
both and of Greek; the for same Lord of  
των, πλουτων εἰς πάντας τοὺς ἐπικαλουμενους  
all, being rich towards all those calling upon

αὐτον. <sup>13</sup> Πας γαρ ὃς ἀν ἐπικαλεσηται τὸ ὄνο-  
him. Every one for who may call on the name  
μα κυρίου, σωθησεται. <sup>14</sup> 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

συνῶν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκουσουσι  
believe, where not they heard? how and shall they hear  
χωρὶς κηρυσσοντας; <sup>15</sup> Πῶς δὲ κηρυξουσιν, εἰ  
without one proclaiming? How and shall they proclaim, if

μὴ ἀποσταλῶσι; καθὼς γεγραπται· Ὡς ὥραιοι  
not they should be sent? as it has been written; How beautiful

οἱ πόδες τῶν εὐαγγελιζομένων \* [εἰρηνῆν, τῶν  
the feet of those announcing glad tidings [of peace, of those  
εὐαγγελιζομένων τα] ἀγαθὰ. <sup>16</sup> Ἀλλ' οὐ  
announcing glad tidings the things] good. But not

πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γαρ  
all obeyed the glad tidings. Isaiah for

λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;  
says. O Lord, who believed the hearing of us?

<sup>17</sup> (Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήμα-  
(Then the faith from hearing; the and hearing through a word  
τος θεοῦ.) <sup>18</sup> Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν;  
of God.) But I say, Not not they heard?

Μενουνγε 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. <sup>19</sup> Ἀλλὰ λέγω· Μὴ Ἰσραὴλ οὐκ  
words of them. But I say; Not Israel not

ἐγνώ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζήλω-  
knew? First Moses says; I will provoke to jeal-  
οὖς ὑμᾶς ἐπ' οὐκ ἔθνη, ἐπὶ ἔθνει ἀσυνέτῳ  
ousy you by not a nation, by a nation unenlightened

παροργίω ὑμᾶς. <sup>20</sup> 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 Isaiah says, † "Lord, who "believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of \* God.

18 But I say, Did they not hear? Yes, indeed; † "their SOUND went out "into all the LAND, and "their WORDS to the EX- "TREMITIES of the INABI- "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.

† 11. Isa. xxviii. 10; xlix. 23; Jer. xvii. 7; Rom. ix. 33. ‡ 12. Acts xv. 9; Rom. iiii. 22; Gal. iii. 28. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14. i. 15. † 16. Rom. iiii. 3; Heb. iv. 2. † 17. 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.

15. of Peace, of THOSE ANNOUNCING GLAD

† 12. Acts xv. 9; Rom. iiii. 22; Gal. iii. 28. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14. i. 15. † 16. Rom. iiii. 3; Heb. iv. 2. † 17. 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.

† 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.  
Iest I became to those me not asking.

<sup>21</sup> 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. <sup>1</sup> 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. <sup>2</sup> 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· <sup>3</sup> 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· καγω ύπελειφθην  
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. <sup>4</sup> 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

έπτακισχιλιους ανδρας, οίτινες ουκ εκαμψαν  
even thousand men, who not bent

γονυ τη Βααλ. <sup>5</sup> Ούτως ουν και εν τω νυν και-  
a kneel 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.

<sup>6</sup> Ει δε χαριτι, ουκετι εξ εργων· επει ή χαρις  
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. <sup>7</sup> 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. 87. † 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 δὲ λοιποὶ ἐπωρώθησαν, <sup>8</sup> (καθὼς  
tained; the and remaining ones were hardened, (as  
γεγραπται· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατα-  
it has been written; Gave to them the God a spirit of deep  
νυξέως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα  
sleep, eyes of the not to see, and ears  
τοῦ μὴ ἀκοῦειν,) ἕως τῆς σήμερον ἡμέρας.  
of the not to hear,) till the to-day day.  
<sup>9</sup> Καὶ Δαυὶδ λέγει· Γενηθῆτω ἡ τράπεζα αὐτῶν  
And David says; Let be made the table of them  
εἰς παγίδα, καὶ εἰς θήραν καὶ εἰς σκανδαλόν, καὶ  
into a snare, and into a trap and into a stumbling-block, and  
εἰς ἀναποδόμα αὐτοῖς· <sup>10</sup> σκοτισθητωσαὶ οἱ  
into a recompense to them; let be darkened the  
ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τοὺς νω-  
eyes of them, of the not to see; and the back  
τοῦ αὐτῶν διαπαντός συγκαμψόν. <sup>11</sup> Λέγω οὖν·  
of them always bow down. I say then;  
Μὴ ἐπταίσαν, ἵνα πέπωσι· Μὴ γένοιτο· ἀλλὰ  
Not did they stumble, so that they might fall? Not let it be; but  
τῶ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἐθνεσιν,  
by the of them fall the salvation to the nations,  
εἰς τὸ παραζήλωσαι αὐτοὺς. <sup>12</sup> Εἰ δὲ τὸ  
in order that to excite to emulation them. If but the  
παραπτώμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ  
fall of them wealth of a world, and the  
ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον  
failure of them wealth of nations; how much more  
τὸ πληρωμα αὐτῶν·  
the full acceptance of them?  
<sup>13</sup> Ὑμῖν γὰρ λέγω τοῖς ἐθνεσιν· ἐφ' ὅσον με-  
To you for I speak the Gentiles; inasmuch indeed  
εἰμι ἐγὼ ἐθνὸν ἀποστολὸς, τὴν διακονίαν μου  
am I of Gentiles an apostle, the service of  
δοξάζω. <sup>14</sup> εἰπὼς παροξήλωσά μου τὴν σαρκά,  
I shall glorify, if possibly I may excite to emulation of me the flesh,  
καὶ σώσω τινὰς ἐξ αὐτῶν. <sup>15</sup> Εἰ γὰρ ἡ ἀπ-  
and I may save some from of them. If for the casting  
βολὴ αὐτῶν κατελλαγὴ κόσμου· τίς ἡ προσ-  
off of them a reconciliation of a world; what the receiv-  
ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup> Εἰ δὲ ἡ ἀπαρχὴ  
and, if not life out of dead ones? If and the first-fruit  
ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ  
holy, also the mixture; and if the root holy, also the  
κλάδοι. <sup>17</sup> Εἰ δὲ τινες τῶν κλάδων ἐξεκλασθη-  
branches. If but some of the branches were broken  
σαν, συ δε ἀγριελαῖος ὢν ἐνεκεντρίσθης ἐν  
off, thou and a wild olive being wast ingrafted instead of  
αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιο-  
them, and a partaker of the root and of the fat-

it, and the REST were blinded;—

<sup>8</sup> as it has been written, † “GOD gave to them “a Spirit of Stupor, Eyes “that they should not SEE, “and Ears that they “should not HEAR,”— till THIS very Day.

<sup>9</sup> and David says, † “Let “their TABLE become a “Snare, and a Trap, and “a Stumbling-block, and “a Recompense to them;

<sup>10</sup> “let their EYES be “darkened so as not to “SEE, and bow down their “BACK continually.”

<sup>11</sup> I say then, Did they stumble that they might fall? By no means; but † by THEIR Fall the NATIONS have SALVATION in order to excite them to EMULATION.

<sup>12</sup> 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?

<sup>13</sup> \* And I speak to You, GENTILES; (therefore, indeed, inasmuch as † I am ‡ an Apostle of the Gentiles, I shall honor my MINISTRY;)

<sup>14</sup> if possibly I may excite My KINDRED to emulation, and † may save some from among them.

<sup>15</sup> For if their REJECTION be the Reconciliation of the World, what is their RECEPTION, if not Life from the Dead?

<sup>16</sup> And if † the FIRST-FRUIT be holy, so also the MASS; and if the ROOT be holy, so also the BRANCHES.

<sup>17</sup> 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 inasmuch.

† 8. Isa. xxix. 10. † 9. Psal. lxxix. 22, 23. † 11. Acts xiii. 46; xviii. 6; xxii. 18, 21; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 2; xxii. 21; Rom. xv. 16; Gal. i. 16; ii. 2, 7—9; Eph. iii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 16; ix. 22; 1 Tim. iv. 10; James v. 20. † 16. Lev. xxiii. 10; Num. xv. 18—21. † 17. Jer. xi. 16. † 17. Acts ii. 39.

της τοῦ ελαιας εγενου, <sup>18</sup> μη κατακαυχω  
ness of the olive thou didst become, not do thou boast

των κλαδων· εἰ δε κατακαυχασαι, ου συ την  
of the branches; if but thou dost boast, not thou the

ρίζαν βασταξεις ἀλλ' ἡ ρίζα σε. <sup>19</sup> Ερεῖς οὖν·  
root sustainest but the root thee. Thou wilt say then;

Ἐξεκλασθησαν κλαδοι, ἵνα ἐγὼ ἐγκεντρισθω.  
Were broken off branches, so that I might be grafted in.

<sup>20</sup> Ὡς· τη ἀπιστίᾳ ἐξεκλασθησαν, συ δε  
True; by the unbelief they were broken off, thou and

τη πιστεὶ ἑστηκας· μη ὑψηλοφρονεῖ, ἀλλὰ  
by the faith hast been standing; not be high-minded, but

φοβου. <sup>21</sup> Εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν  
fear. If for the God those according to nature

κλαδῶν οὐκ ἐφείσατο, μὴπως οὐδὲ σου φείσε-  
branches not spared, perhaps not even thee will he

ται. <sup>22</sup> Ἰδε οὖν χρηστοτητα καὶ ἀποτομίαν  
spare. See then kindness and severity

θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ  
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εἰ ἐπιμεινῃς τῇ χρησ-  
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· ἐπεὶ καὶ συ ἐκκοπήσῃ. <sup>23</sup> Κακεῖνοι  
ness; otherwise even thou shalt be cut off. Also they

δε, εἰ μὴ ἐπιμεινωσὶ τῇ ἀπιστίᾳ, ἐγκεντρισ-  
but, if not they should remain in the unbelief, shall be

θιγόνται· δυνατός γὰρ ἐστὶν ὁ θεὸς πάλιν  
ingrafted; able for is the God again

ἐγκεντρίσαι αὐτοὺς. <sup>24</sup> Εἰ γὰρ συ ἐκ τῆς  
to graft them. If for thou out of the

κατὰ φύσιν ἐξεκοπής ἐγριελαιον, καὶ  
according to nature wast cut off wild olive, and

παρα φύσιν ἐγκεντρίσθης εἰς καλλιελαιον,  
in violation of nature thou wast ingrafted into a good olive,

πῶς μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεν-  
by how much more these who according to nature, shall be

τρισθησονται τῇ ἰδίᾳ ἐλαίᾳ. <sup>25</sup> Οὐ γὰρ θελω  
ingrafted in the own olive. Not for I wish

ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστηριαν τοῦτο,  
you to be ignorant, brethren, the secret this,

(ἵνα μὴ ἦτε παρ' αὐτοῖς φρονιμοί,) ὅτι πρῶ-  
(that not you may be with yourselves wise,) that hard-

σις ἀπο μέρους τῷ Ἰσραὴλ γέγονεν, ἀχρις οὗ το  
ness from a part to the Israel has happened, till the

πληρωμα τῶν ἐθνῶν εἰσελθῇ. <sup>26</sup> καὶ οὕτω πας  
fulness of the Gentiles may come in; and then all

Ἰσραὴλ σωθήσεται, καθὼς γεγραπται· Ἡξεῖ  
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

<sup>18</sup> I do not boast against the BRANCHES; but if thou dost exult ever them, thou dost not sustain the ROOT, but the ROOT thee.

<sup>19</sup> Thou wilt say then: "The Branches were broken off, so that I might be grafted in."

<sup>20</sup> True; they were broken off by UNBELIEF, and thou hast been established by FAITH. † Be not haughty, but † fear;

<sup>21</sup> for if GOD spared not the NATURAL Branches, \* he may not even spare Thee.

<sup>22</sup> 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.

<sup>23</sup> But they also, † if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

<sup>24</sup> 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?

<sup>25</sup> 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 FULLNESS of the GENTILES may come in.

<sup>26</sup> 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

† 20. Rom. xii. 16.

† 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12.

† 22. 1 Cor.

xv. 2; Heb. iii. 6, 14.

† 22. John xv. 2.

† 23. 2 Cor. i. 16.

† 25. Rom. xii.

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† 25. ver. 7; 2 Cor. iii. 14.

† 25. Luke xxi. 24; Rev. vii. 9.

ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρεψέῃ ἀσεβείας  
out of Sion the deliverer, and shall turn away ungodliness  
ἀπο Ἰακώβ. 27 Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ  
from Jacob. And this with them the from me  
διαθήκη, ὅταν ἀφελῶμαι τὰς ἁμαρτίας αὐτῶν.  
covenant, when I may take away the sins of them.  
28 Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.  
According to indeed the glad tidings, enemies on account of you;  
κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς  
according to but the election, beloved on account of the  
πατέρας. 29 Ἀμεταμέλητα γὰρ τὰ χαρίσματα  
fathers. Things not to be repented of for the gracious gifts  
καὶ ἡ κλήσις τοῦ θεοῦ. 30 Ὡς περ γὰρ ὑμεῖς  
and the calling of the God. As for you  
ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ  
once disobeyed the God, now but obtained mercy by the  
τοῦτων ἀπειθείᾳ. 31 οὕτω καὶ οὗτοι νῦν ἠπειθή-  
of these disobedience; thus also these now disobeyed,  
σαν, τῷ ὑμετέρῳ ἐλεεῖ ἵνα καὶ αὐτοὶ ἐλεηθῶσι.  
in the your mercy that also they may obtain mercy.  
32 Συνεκλείσει γὰρ ὁ θεὸς τοὺς πάντας εἰς  
Shut up for the God the all for  
ἀπειθείαν, ἵνα τοὺς πάντας ἐλεήσῃ. 33 Ὁ βα-  
disobedience, so that the all he might compassionate. O depth  
θοῦ πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ. Ὡς  
of wealth and of wisdom and of knowledge of God. How  
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχ-  
unsearchable the judgments of him, and untrace-  
νιστοὶ αἱ ὁδοὶ αὐτοῦ. 34 Τίς γὰρ ἐγνώκει τὸν  
able the ways of him. Who for knew mind  
κύριον; ἢ τίς συμβούλος αὐτοῦ ἐγενετο; 35 ἢ  
of Lord? or who a counsellor of him became? or  
τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται  
who first gave to him, and it shall be given in return  
αὐτῷ; 36 Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς  
to him? Because out of him, and through him, and for  
αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.  
him the things all; to him the glory for the ages.

Ἀμήν.  
So be it.

ΚΕΦ. ΙΒ'. 12.

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν  
I entreat therefore you, brethren, through the  
οἰκτιρμῶν τοῦ θεοῦ, παραστήσαι τὰ σώματα  
tender compassions of the God, to present the bodies  
ὑμῶν ὡς ζῶσαν, ἁγίαν, ευαρεστον τῷ θεῷ,  
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 CALLING  
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 JUDG-  
MENTS, and † untraceable  
his WAYS!

34 † For who knew the  
Mind of the Lord? or  
who was his Counsellor?

35 or † who first gave to  
him, and it shall be given  
to him again?

36 † Because out of him,  
and through him, and for  
him, 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. †  
xi. 7; Psa. xcii. 5. † 35. Job xv. 8; 1-a. xl. 15; Jer. xxxii. 13; 1 Cor. ii. 16. † 36.  
Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † 1. Rom. vi. 14, 16, 19.

την λογικην λατρειαν ὑμων· <sup>2</sup> και μη συσχημα-  
the rational religious service of you; and not conform your-  
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσθε  
selves to the age this, but transform yourselves  
τῇ ανακαινωσσει του νοου \* [ὑμων,] εἰς το  
by the renovation of the mind [of you,] in order that  
δοκιμαζειν ὑμας, τι το θελημα του θεου, το  
to prove you, what the will of the God, the  
αγαθον και ευαρεστον και τελειον. <sup>3</sup> 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  
εἰ φρονειν, αλλα φρονειν εἰς το σωφρονειν,  
it behoves to think, but to think in order that to be of sound mind,  
ἐκαστῷ ὡς ὁ θεος ἐμερισε μετρον πιστεως.  
to each one as the God divided a measure of faith.

<sup>4</sup> Καθαπερ γαρ εν ἐνι σωματι μελη πολλα εχο-  
Just as for in one body members many we  
μεν, τα δε μελη παντα ου την αὐτην εχει  
have, the but members all not the same has  
πραξιν· <sup>5</sup> οὕτως οἱ πολλοι ἐν σῶμα εσμεν εν  
operation; thus the many one body we are in

Χριστῷ, ὃ δε καθ' εἰς, αλληλων μελη. <sup>6</sup> Ἐχον-  
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 αναλογιαν της πιστεως· <sup>7</sup> 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;

<sup>8</sup> εἴτε ὁ παρακαλων, εν τῇ παρακλησει· ὁ μεταδι-  
if the exhorting, in the exhortation; the one

δους, εν ἀπλοτητι· ὁ προισταμενος, εν σπουδῇ·  
giving, with simplicity; the one presiding, with diligence;

ὁ ἐλεων, εν ἰλαρητητι. <sup>9</sup> Ἡ ἀγάπη, ἀνυποκ-  
the one pitying, with cheerfulness. The love, unfeigned;

ριτος· ἀποστνγουντες το πονηρον, κολλωμενοι  
detesting the evil, adhering

τῷ αγαθῷ. <sup>10</sup> τῇ φιλαδελφίᾳ, εἰς ἀλλήλους  
to the good; in the brotherly kindness, towards each other

φιλοστοργοι· τῇ τιμῇ ἀλλήλους προηγουμενοι·  
tender affections; in the honor each other going before;

—your RATIONAL religious service.

<sup>2</sup> † 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.

<sup>3</sup> For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith.

<sup>4</sup> For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action; † so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers each other.

<sup>5</sup> Now having differ- ent gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

<sup>7</sup> or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

<sup>8</sup> † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Diligence; the SYMPATHIZER, with Cheerfulness.

<sup>9</sup> † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

<sup>10</sup> † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

\* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15.

† 3. Rom. xi. 20.

† 4. 1 Cor. xii. 12; Eph. iv. 16.

† 5. 1 Cor. xii. 4; 1 Pet. iv. 10, 11.

† 6. 1 Cor. xiv. 3.

† 7. 1 Tim i. 5.

† 8. 1 Pet. v. 5.

† 9. 1 Pet. v. 5.

† 10. 1 Pet. v. 5.

† 11. 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7.

† 12. Eph. v. 10.

† 13. 1 Cor. x. 17.

† 14. 1 Cor. x. 17.

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11 τῇ σπουδῇ μὴ ὀκνηροί· 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 ὑπομένοντες· τῇ προσευχῇ προσκαρ-  
in the affliction being patient; in the prayer constantly  
τερούντες· 13 ταῖς χρείαις 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 διώκοντας \* [ὑμᾶς]· εὐλογεῖτε, καὶ μὴ  
those persecuting [you;] bless you, and not  
καταρασθε. 15 Χαίρειν μετὰ χαίρωντων, καὶ  
curse you. To rejoice with rejoicing ones, and  
κλαίειν μετὰ κλαίωντων. 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 συναπαγομένοι. Μὴ  
but to the low ones comfort yourselves. Not  
γίνεσθε φρονιμοὶ παρ' ἑαυτοῖς. 17 Μὴ δὲνὶ κακόν  
become you wise with yourselves. To no one evil

ἀντὶ κακοῦ ἀποδίδοντες· προνοῦμενοι κα-  
in return for evil giving back; providing honorable  
λὰ ἐνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν  
things in presence of all men; if able

το εἰς 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· γεγραπταὶ 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 Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψωμίξε αὐτόν·  
If therefore may hunger the enemy of thee, do thou feed him;

εἰάν διψᾷ, ποτίξε αὐτόν. Τοῦτο γάρ  
if he may thirst, give drink to him. This for

ποιῶν, ἀνθράκας πυρὸς σθρεύσεις ἐπὶ τὴν κεφαλ-  
doing, coals of fire thou wilt pile on the head

λὴν αὐτοῦ. 21 Μὴ νικῶ ὑπὸ 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 ὑπερεχουσais ὑποτασ-  
Every soul to authorities being above let be sub-  
σεσθῶ. Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·  
missive. Not for is authority if not from God;

11 In DUTY be not sloth-  
ful. In the SPIRIT be ser-  
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. ‡ 13. 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.  
xiii. 2. ‡ 18. Heb. xii. 14. ‡ 19. Prov. xxiv. 29. ‡ 19. Deut. xxxii. 25.  
‡ 20. Prov. xxv. 21, 22. ‡ 1. Tit. iii. 1; 1 Pet. ii. 13. ‡ 1. Dan. ii. 21; iv. 32; John xix. 11.

αἱ δὲ οὐσαι, ὑποθεοῦ τεταγμεναι εἰσιν. <sup>2</sup> Ὡς-  
those and being, under God having been arranged are. So

τὸ δ' ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ τοῦ  
the one setting himself in opposition to the authority, to the of the

θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστήκο-  
God institution has been opposed; they but having been act in

τες, ἑαυτοῖς κρίμα ληφύονται. <sup>3</sup> Οἱ γὰρ ἀρ-  
opposition, to themselves judgment will receive. The for rul-

χοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἐργῶν, ἀλλὰ  
are not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβέσθαι τὴν ἐξου-  
of the evil ones. Wishedst thou and not to fear the autho-

σίαν; τὸ ἀγαθὸν ποιεῖ καὶ ἔξεις ἐπαινον ἐξ  
rity? the good do thou; and thou wilt have praise from

αὐτῆς· <sup>4</sup> θεοῦ γὰρ διακονὸς ἐστὶ, σοὶ εἰς τὸ  
her; of God for a servant he is, to thee for the

ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φόβου· οὐ  
good. If but the evil thou shouldst do, fear thou; not

γὰρ εἰκὴ τὴν μαχαίραν φορεῖ· θεοῦ γὰρ διακο-  
for in vain the sword he bears; of God for a servant

νὸς ἐστίν, ἐκδῶς εἰς ὀργὴν τῷ τὸ κακὸν πράσ-  
do is, an avenger for wrath to him the evil practis-

σόντι. <sup>5</sup> Διὸ ἀναγκὴ ὑποτασσέσθαι, οὐ  
ing. Wherefore necessity to be submissive, not

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συ-  
only on account of the wrath, but also on account of the con-

νειδήσιν. <sup>6</sup> Διὰ τοῦτο γὰρ καὶ φόρους τελει-  
science. On account of this for also taxes pay

τε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
you; public ministers for of God they are, to same this

προσκαρτεροῦντες. <sup>7</sup> Ἀποδοτε \* [οὖν] πασι  
constantly attending. Render [therefore] to all

τὰς οφείλας· τῷ τὸν φόρον, τὸν φόρον· τῷ  
the dues; to him the tax, the tax; to him

τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον·  
the custom, the custom; to him the fear, the fear;

τῷ τὴν τιμὴν, τὴν τιμὴν. <sup>8</sup> Μηδενὶ μηδεν  
to him the honor, the honor. To no one nothing

οφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ  
owe you, if not that each other you should love; the for

ἀγαπᾶν τὸν ἕτερον, νόμον πεπληρωκε. <sup>9</sup> Το  
loving the other, a law has fulfilled. That

γὰρ οὐ μοιχεύσεις· οὐ φονεύσεις·  
for; Not thou shalt commit adultery; Not thou shalt commit murder,

οὐ κλέψεις· οὐκ ἐπιθυμήσεις· καὶ εἰ τις  
Not thou shalt steal; Not thou shalt covet; and if any

ἕτερον ἐντολὴν, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-  
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.—3, a good Work, but to an EVIL. 4. Good. 7. therefore—omit.  
t3. 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.  
xx. 13; Deut. v. 17; Matt. xix. 13.

ἔναι, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς  
me head, in this; Thou shalt love the neighbor of thee as

ἑαυτὸν. <sup>10</sup> Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ  
thyself. The love to the neighbor evil not

ἐργάζεται· πληρῶμα οὖν νόμου ἡ ἀγάπη. <sup>11</sup> Καὶ  
works; a fulfilling then of law the love. And

τοῦτο, εἰδοτες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη·  
this, knowing the season, that an hour us already;

ἐξ ὕπνου ἐγερθηναί· (νυν γὰρ ἐγγυτερον ἡμῶν  
out of sleep to be aroused; (now for nearer of us

ἡ σωτηρία, ἣ ὅτε ἐπιστεύσαμεν· <sup>12</sup> ἡ νύξ προε-  
the salvation, than when we believed; the night is far

κοψεν, ἡ δὲ ἡμέρα ἡγγικεν·) ἀποθώμενα οὖν  
advanced, the and day has approached; we should put off therefore

τὰ ἔργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὅπλα  
the works of the darkness, and should put on the weapons

τοῦ φωτός. <sup>13</sup> Ὡς ἐν ἡμέρᾳ, εὐσχημονῶς περι-  
of the light. As in day, decently we

πατήσωμεν, μὴ κωμοῖς καὶ μεθαις, μὴ κοιταίς  
should walk, not in revelings and in drinkings, not in whoredoms

καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ· <sup>14</sup> ἀλλ  
and in debaucheries, not in strife and in rage; but

ἐνδυσασθε τὸν κυρίον Ἰησοῦν Χριστόν, καὶ τῆς  
put you on the Lord Jesus Anointed, and of the

σαρκὸς προνοίαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.  
flesh provision not make you for Lusts.

### ΚΕΦ. ΙΔ'. 14.

<sup>1</sup> Τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβά-  
The but weak in the faith, take to your-

νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> Ὅς  
selves, not for differences of reasonings. Who

μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθενῶν  
indeed believes to eat all things; the but one being weak

λαχάρα ἐσθiei. <sup>3</sup> Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα  
herbs eats. The one eating, the not one eating

μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα  
not despise; and the not eating, the one eating

μὴ κρίνῃτω· ὁ θεὸς γὰρ αὐτὸν προσέλα-  
not judge; the God for him received to

βετο. <sup>4</sup> Σὺ τις εἶ ὁ κρίνων ἀλλοτρίον οἰκε-  
himself. Thou who art the judging belonging to another household

τὴν· τῷ ἰδίῳ κυρίου στήκει ἢ πίπτει· στήθη-  
servant? to the own lord he stands or he falls; he shall be

σεται· δεῖ δυνατὸς γὰρ ἐστὶν ὁ θεὸς στήσαι  
made to stand and, able for is the God to make stand

† "Thou shalt love thy  
"NEIGHBOR as thyself."

<sup>10</sup> LOVE to the NEIGH-  
BOR works no Evil;  
† LOVE, then, is the Ful-  
filling of the Law.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> 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;

<sup>14</sup> but † put you on the  
\* ANOINTED Jesus, and  
† make no Provision for  
the Lusts of the FLESH.

### CHAPTER XIV.

<sup>1</sup> Now † receive to you-  
selves the WEAK in the  
FAITH; not, however, for  
Doubtful Reasonings.

<sup>2</sup> One, indeed, believ-  
s he may eat all things; but  
the WEAK eats Vegetables  
only.

<sup>3</sup> 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.

<sup>4</sup> 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.  
the 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. 34; 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. 11.  
† 1 Rom. xv. 1. 7; 1 Cor. xiii. 9, 11; 1x. 22.

αὐτον. ὁ ὅς μεν κρινει ἡμεραν παρ' ἡμεραν,  
him. One indeed esteems a day from a day,  
ὁς δε κρινει πασαν ἡμεραν ἕκαστος εν τῷ.  
another but esteems every day; each in the  
ιδιῳ νοι πληροφορεισθω. ὁ οὐ φρονων την  
own mind let be fully assured. He minding the  
ἡμεραν, κυριῳ φρονει. \* [και ὁ μὴ φρονων την  
day, to Lord minds; [and he not minding the  
ἡμεραν, κυριῳ ου φρονει.] Καὶ ὁ ἐσθίων, κυριῳ  
day, to Lord not minds.] And he eating, to Lord  
ἐσθιει, ευχαριστει γαρ τῷ θεῷ· καὶ ὁ μὴ ἐσ-  
eats, he gives thanks for to the God; and he not eat-  
θίων, κυριῳ ουκ ἐσθιει, καὶ ευχαριστει τῷ θεῷ.  
is, to Lord not eats, and he gives thanks to the God.  
7 Οὐδεις γαρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεις ἑαυτῷ  
No one for of you to himself lives, and no one to himself  
ἀποθνήσκει. 8 Εἰαν τε γαρ ζῶμεν, τῷ κυριῳ  
dies. If both for we live, to the Lord  
ζῶμεν· εἰαν τε ἀποθνήσκωμεν, τῷ κυριῳ ἀποθ-  
we live; if and we die, to the Lord we  
νήσκομεν. Εἰαν τε οὖν ζῶμεν, εἰαν τε ἀποθνήσ-  
die. If both therefore we live, if and we die,  
κωμεν, τοῦ κυρίου ἐσμεν. 9 Εἰς τοῦτο γαρ  
of the Lord we are. To this for  
Χριστος \* [καὶ] ἀπεθῆκε καὶ ἐζησεν, ἵνα καὶ  
Anointed [both] died and lived, so that both  
νεκρῶν καὶ ζώντων κυριεύσῃ. 10 Σὺ δε, τι κρι-  
of dead ones and living he might be lord. Thou but, why judgest  
νεις τὸν ἀδελφόν σου; ἢ καὶ σὺ, τὸ ἐξουθενεῖς  
the brother of thee? or also thou, why settest at naught  
τὸν ἀδελφόν σου; πάντες γαρ παραστήσομεθα  
the brother of thee? all for shall stand before  
τῷ βηματι τοῦ Χριστοῦ. 11 Γεγραπται γαρ·  
to judgment-seat of the Anointed. It has been written for;  
ὁ ἐγὼ, λέγει κύριος, ὅτι ἐμοὶ καμψέει παν  
I, says Lord, because to me shall bend every  
ῥῶνον, καὶ πασα γλῶσσα ἐξομολογήσεται τῷ  
knee, and every tongue shall confess to the  
θεῷ. 12 Ἀρα \* [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ-  
God. So [then] each one of us concerning him-  
τοῦ λόγον δώσει σφ̄ θεῷ. 13 Μὴ κετι οὖν  
an account shall give to the God. No longer therefore  
ἀλλήλους κρινώμεν· ἀλλὰ τοῦτο κρινάτε μάλ-  
each other we should judge; but this judge you rather,  
λον, τὸ μὴ τιθεῖναι προσκομμὶ τῷ ἀδελφῷ \* [τῷ  
that not to place a stumbling-block to the brother [or  
σκανδαλῶν.] 14 Οἶδα, καὶ πεπεισμαι ἐν κυρίῳ  
a cause 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 say, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? † for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, † "I live, says the "LORD, Because to Me "shall bend Every Knee. "and Every Tongue shall "confess to God."

12 † Each one of us, therefore, shall \*give an Account concerning him-self to God.

13 No longer, then, we should judge each other; but judge you this rather, † not to PLACE a Stum-bling-block before a BRO-THER.

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. render an Account. 13. or a cause of fall—omit.

† 5. Gal. ii. 10; Col. ii. 16. † 6. 1 Cor. x. 31; 1 Tim. iv. 3. † 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 9. 2 Cor. v. 15. † 9. Acts x. 36. † 10. Matt. xxv. 31, 32; Acts x. 42; 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.

Ἰησουν, ὅτι οὐδεν κοινον δι' αὐτου, εἰ μὴ τῷ  
 Jesus, that nothing common through itself, if not to him  
 λογίζομεν τι κοινον εἶναι, ἐκείνῳ κοινον·  
 regarding anything common to be, to him common;  
 15 Εἰ δὲ δια βρῶμα ὁ ἀδελφός σου λυπείται,  
 If but through food the brother of thee is grieved,  
 οὐκετι κατὰ ἀγαπὴν περιπατεῖς. Μὴ τῷ βρῶ-  
 no longer according to love dost thou walk. Not with: the food  
 ματι σου ἐκεῖνον ἀπολλύε, ὑπὲρ οὗ Χριστός  
 of thee him do thou destroy, on behalf of whom Anointed  
 ἀπεθάνε. 16 Μὴ βλασφημῇσθω οὖν ὑμῶν το  
 died. Not let he evil spoken of therefore of you the  
 ἀγαθόν. 17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ  
 good. Not for is the kingdom of the God  
 βρῶσις καὶ ποσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη  
 eating and drinking, but righteousness and peace  
 καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ  
 and joy in spirit holy; he for in this  
 δουλεύων τῷ Χριστῷ, εὐαρεστῶς τῷ θεῷ, καὶ  
 doing service for the Anointed, well-pleasing to the God, and  
 δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀρα οὖν τὰ τῆς  
 approved by the men. So then the things of the  
 εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδόμησιν τῆς  
 peace we should pursue, and the things of the building up of that  
 εἰς ἀλλήλους. 20 Μὴ ἐνεκεν βρωμάτων καταλύε  
 for each other. Not on account of food demolish  
 τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθάρᾳ· ἀλλὰ  
 the work of the God. All things indeed pure, but  
 κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκομματος ἐσ-  
 evil for the man for that through a stumbling-block eat-  
 ριῶντι. 21 Καλὸν τὸ μὴ φαγεῖν κρεᾶ, μὴδὲ πιεῖν  
 iug. Good the not to eat flesh, nor to drink  
 οἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφός σου προσκοπτεῖ,  
 wine, nor by which the brother of thee stumbles,  
 ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πιστὴν  
 or is ensnared, or is weakened. Thou faith  
 ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.  
 hast; according to thyself hold it in presence of the God.  
 Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμαζει.  
 Blessed he not judging himself in what h. approves.  
 23 Ὁ δὲ διακρινόμενος, εἰς φανή, κατακεκρι-  
 lle but discerning a difference, if he should eat, has been con-  
 ται, ὅτι οὐκ ἐκ πίστεως· παν δὲ ὁ οὐκ ἐκ  
 demned, because not from faith; every thing and which not from  
 πίστεως, ἁμαρτία ἐστίν. †  
 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.

† 19. Psal. xxiv. 14, xii. 18.

† 21. 1 Cor. viii. 13.

† 14. 1 Cor. viii. 7, 10.

† 15. 1 Cor.

† 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess.

† 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

<sup>1</sup> Ὁφειλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-  
Are bound and we the strong ones the infirmities  
ματα τῶν ἀδυνατῶν βασταζειν, καὶ μὴ ἑαυτοῖς  
of those without strength to bear, and not ourselves  
ἀρεσκεῖν. <sup>2</sup> Ἐκαστος ἡμῶν τῷ πλησίον ἀρεσκετω  
to please; each one of us to the neighbor let please  
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομεν. <sup>3</sup> Καὶ γὰρ ὁ  
for the good to building up. Also for the  
Χριστὸς οὐχ ἑαυτῷ ἡρεσεν, ἀλλὰ, καθὼς γεγ-  
Anointed one not himself pleased, but, as it has  
ραπται. Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,  
been written; The reproaches of those reproaching thee,  
ἐπέπεσον ἐπ' ἐμέ. <sup>4</sup> Ὅσα γὰρ \* [προ]ε-  
fell on me. As many things as for was [fore]  
γραφῇ, εἰς τὴν ἡμετέραν διδασκαλίαν \* [προ]ε-  
written, for the our instruction was [fore]  
γραφῇ· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-  
written; so that through the patience and of the conso-  
κλησεως τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν. <sup>5</sup> 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  
δὴν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,  
may give to you the same to be minded among each other,  
κατὰ Χριστὸν Ἰησοῦν. <sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν  
according to Anointed Jesus; that with one mind with  
ἐνὶ στόματι δοξαζῇτε τὸν θεὸν καὶ πατέρα τοῦ  
one mouth you may glorify the God and father of the  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>7</sup> Διὸ προσλαμ-  
Lord of us Jesus Anointed. Wherefore take to your-  
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-  
selves each other, as also the Anointed took to  
ελάβετε ὑμᾶς εἰς δόξαν θεοῦ. <sup>8</sup> Λέγω δε, \* [Ἰη-  
himself us for glory of God. I say but, [Je-  
σοῦν] Χριστὸν διακονοῦν γεγεννησθαι περιτομῆς,  
[us] Anointed a servant became of circumcision,  
ὑπερ ἀληθείας θεοῦ, εἰς τὸ βεβαιώσαι τας  
on behalf of truth of God, in order that to confirm the  
ἐπαγγελίας τῶν πατέρων. <sup>9</sup> τὰ δε ἐθνη 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;  
Διὰ τοῦτο ἐξομολογησώμην σοὶ ἐν ἐθνεσιν,  
Because of this I will confess to thee among nations,

CHAPTER XV.

<sup>1</sup> Now † we, the STRONG, are bound to bear the † INFIRMITIES of the WEAK, and not to seek to please Ourselves.

<sup>2</sup> † Let each one of us please his NEIGHBOR, so far as is GOOD for Edifica-  
tion;

<sup>3</sup> † 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."

<sup>4</sup> † 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.

<sup>5</sup> † And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;

<sup>6</sup> so that with one mind, and with One Mouth, you may glorify the GOD and Father of our LORD Jesus Christ.

<sup>7</sup> Therefore kindly receive each other, even as the ANOINTED one also kindly received \* you, to the Glory of God.

<sup>8</sup> \* 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;

<sup>9</sup> 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; xii. 5; Phil. ii. 4, 5.  
† 3. Matt. xxvi. 39; John v. 30; vi. 38. † 3. Psal. 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 ii. 25, 26; xiii. 46. † 9. Psal. xviii. 49.

και τῷ ὀνόματι σου ψαλῶ. <sup>10</sup> Καὶ παλιν λέγει·  
and to the name of thee sing praises. And again it says;

Εὐφρανθήτε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. <sup>11</sup> Καὶ  
Rejoice you nations, with the people of him. And

παλιν· Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ  
again; Praise you the Lord all the nations, and

ἐπαίνεσατε αὐτὸν πάντες οἱ λαοί. <sup>12</sup> Καὶ παλιν  
extol you him all the peoples. And again

Ἡσαίας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ  
Isaiaa says; Shall be the root of the Jesse, and he

ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπι-  
standing up to rule nations, or him nations shall

οῦσιν. <sup>13</sup> Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι  
hope. The and God of the hope to fill

ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι,  
you all of joy and of peace in the believing,

\*[εἰς τὸ περισσεῦναι, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν  
[in order that to abound, you] in the hope, in

δυναμεί πνεύματος ἁγίου. <sup>14</sup> Πειπεισμαι δέ,  
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι  
brethren of me, and myself I concerning you, that

καὶ αὐτοὶ μέστοι ἐστε ἀγαθῶν, πεπληρω-  
also yourselves full you are of goodness, having been

μένοι πάσης γνώσεως, δυναμεῖ καὶ ἀλλήλους  
filled all of knowledge, being able also each other

νοθετεῖν. <sup>15</sup> Τολμηροτέρου δὲ ἐγράψα ὑμῖν,  
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπο μέρους, ὡς ἐπαναμνησκῶ ὑμᾶς,  
brethren, from of a part, as reminding you,

διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ,  
through the favor that having been given to me by the God,

<sup>16</sup> εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ  
in order that to be me a public servant of Jesus Anointed

\*[εἰς τὰ ἔθνη,] ἱερουργοῦντα τὸ εὐαγγέλιον  
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενηται ἡ προσφορά τῶν ἐθνῶν  
to the God, so that may be the oblation of the nations

εὐπροσδεκτός, ἡγιασμένη ἐν πνεύματι ἁγίῳ.  
well-pleasing, having been sanctified by a spirit holy.

<sup>17</sup> Ἐχω οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τα  
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· <sup>18</sup> οὐ γὰρ τολμήσω λαλεῖν τι ὧν  
to God; not for I will dare to speak any of those things

οὐ κατεργάσατο Χριστὸς δι' ἐμοῦ, εἰς ἵνα  
not worked out anointed through me, for obe-

" Nations, and sing to thy  
" NAME."

<sup>10</sup> And again it says,  
" Rejoice, you NATIONS,  
" with his PEOPLE."

<sup>11</sup> And again, " Praise  
the LORD, All NATIONS;  
" and \* extol him, All PEOPLES."

<sup>12</sup> 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."

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> \* 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,

<sup>16</sup> 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.

<sup>17</sup> I have, therefore,  
\* cause of boasting in the  
Anointed Jesus, as to the  
THINGS pertaining to GOD.

<sup>18</sup> 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. ii. 17. ‡ 18. Acts xxi. 10; Gal. ii. 8.

κοινῇ ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων  
dience of nations, in word and work, by power of signs

καὶ τέρατων, <sup>19</sup> ἐν δυνάμει πνεύματος \* [ἁγίου]  
and of wonders, by power of spirit [holys]

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ  
so that me from Jerusalem and in a circuit, even to the

Ἰλλυρικου, πεπληρωκεναι τὸ εὐαγγελίον τοῦ  
Illyricum, to have fully set forth the glad tidings of the

Χριστοῦ. <sup>20</sup> οὕτω δὲ φιλοτιμουμένον εὐαγγελί-  
Anointed; thus and being ambitious to announce

ζεσθαι, οὐχ ὅπου ἐπονομάσθη Χριστός, ἵνα μὴ  
glad tidings, not where was named Anointed, so that not

ἐπ' ἄλλοτριον θεμελίον οἰκοδομῶ. <sup>21</sup> ἀλλὰ,  
on another foundation I should build; but,

καθὼς γεγραπται· Οἱς οὐκ ἀνηγγέλῃ περὶ  
as it has been written; To those not it was told concerning

αὐτοῦ, οὐκ οἶδον· καὶ οἱ οὐκ ἀκηκοασί, συνήσου-  
him, shall see; and those not had heard, shall under-

σι. <sup>22</sup> Διὸ καὶ ἐνέκοπτομην τὰ πολλὰ  
stand. Wherefore also I was hindered the things many

τοῦ ελθεῖν πρὸς ὑμᾶς. <sup>23</sup> Νυνὶ δὲ μήκετι τοποῦ  
of the to come to you. Now but no longer a place

ἔχων ἐν τοῖς κριμασί τούτοις, ἐπιποθίαν δὲ  
having in the regions these, a great desire and

ἔχων τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·  
Laving of the to come to you from many years;

<sup>24</sup> ὥς εἰάν πορευομαι εἰς τὴν Σπανίαν, ἐλπίζω  
whenever I may go to the Spain, I hope

διαφορενομενος θεασασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν  
passing through to see you, and by you

προπεμφθῆναι ἐκεῖ, εἰάν ὑμῶν πρῶτον ἀπομερούς  
to be sent on my way there, if of you first from a part

ἐμπλησθῶ.  
I should be filled.

<sup>25</sup> Νυνὶ δὲ πορευομαι εἰς Ἱερουσαλὴμ, διακο-  
Now but I am going to Jerusalem, minis-

τρεῖν τοῖς ἁγίοις. <sup>26</sup> Εὐδοκήσαν γὰρ Μακεδονία  
tering to the saints. Were pleased for Macedonia

καὶ Ἀχαία κοινῶναι τινα ποιησασθαι εἰς τοὺς  
and Achaia contribution some to make for the

πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.  
poor ones of the saints of those in Jerusalem.

<sup>27</sup> Εὐδοκήσαν γὰρ, καὶ οφείλεται αὐτῶν εἰσιν.  
They were pleased for, and debtors of them they are.

Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνησαν  
If for in the spiritual things of them became sharers

τὰ ἐθνῇ, οφείλουσι καὶ ἐν τοῖς σαρκικοῖς λεί-  
the Gentiles, 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;

<sup>19</sup> 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.

<sup>20</sup> And I was thus ambi-  
tious to evangelize where  
Christ was not named, † so  
that I might not build on  
Another's Foundation;

<sup>21</sup> but as it has been  
written, † "They shall see  
"to whom nothing was  
"told concerning him; and  
"those who had not heard  
"shall understand."

<sup>22</sup> Wherefore, also, † I  
was \* frequently hindered  
from coming to you.

<sup>23</sup> But now having no  
longer a Place in these  
REGIONS, and having for  
Many Years a Strong de-  
sire to come to you.

<sup>24</sup> 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.

<sup>25</sup> But now † I am going  
to Jerusalem, ministering  
to the SAINTS.

<sup>26</sup> For Macedonia and  
Achaia † were pleased to  
make some Contribution  
for the POOR of THOSE  
SAINTS who are in Jerusa-  
lem.

<sup>27</sup> 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 xix. 11; 3 Cor. xii. 12.

† 20. 2 Cor. x. 13, 15.

† 21. Isa. lvi. 15.

† 22. Rom. i. 13; 1 Thess. ii. 17, 18.

† 24. Acts xv. 3.

† 25. Acts xix. 21; xx. 22; xiv. 17.

† 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1, ix. 2, 12.

† 27. Rom. xi. 17.

† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρρησαι αυτοις. <sup>28</sup> 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, απελευσεται δι' υμων εις την Σπανιαν.  
I will go through of you into the Spain.

<sup>29</sup> ΟΙΔΑ ΔΕ, ΟΤΙ ΕΡΧΟΜΕΝΟΣ ΠΡΟΣ ΥΜΑΣ, ΕΝ ΠΛΗΡΩ-  
I know and, that coming to you, in fullness

ματι ευλογιας Χριστου ελευσεται.  
of blessing of Anointed I will come.

<sup>30</sup> Παρακαλω δε υμας, \* [αδελφοι,] δια του  
I entreat and you, [brethren,] by the  
κυριου ημων 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 υπερ εμου προς τον θεον. <sup>31</sup> ινα  
prayers on behalf of me to the God; that

γινωσθω απο των απειθουντων εν τη Ιουδαια,  
I may be delivered from those being disobedient in the Judea,

και ινα η διακονια μου, η εις Ιερουσαλημ, ευ-  
and that the service of me, that for Jerusalem, well-  
προσδεκτος γενηται τοις αγιοις. <sup>32</sup> ινα εν χαρα  
pleasing may be to the saints; so that with joy

ελθω προς υμας δια θεληματος θεου, \* [και  
I may come to you through will of God, [and

συναναπαυσωμαι υμιν.] <sup>33</sup> Ο δε θεος της ειρη-  
may take rest together with you.] The and God of the peace  
νης μετα παντων υμων. Αμην. ΚΕΦ. ις'. 16.  
with all of you. So be it.

<sup>1</sup> Συνιστημι δε υμιν Φοιβην, την αδελφην ημων,  
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. <sup>2</sup> ινα αυτην προσδεξησθε εν κυριω αξιως  
that her you may receive in Lord worthily

των αγιων, και παραστητε αυτη εν ω αν υμων  
of the saints, and you may assist her in which of you

χρηζη πραγματι. και γαρ αυτη προστατις  
as she may need business; also for she a patroness

πολλων εγενηθη, και αυτου εμου. <sup>3</sup> 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

<sup>28</sup> Having, then, com-  
pleted this, and having se-  
cured to them this <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> 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<sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> 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<sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1</sup>

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  
μόνοι εὐχαριστῶ, ἀλλὰ καὶ πᾶσα αἰ ἐκκλησία  
alone give thanks, but also all the congregations  
τῶν ἐθνῶν·) <sup>5</sup> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-  
of the Gentiles;) also the in house of them congrega-  
σιαν. Ἀσπασαθε Ἐπενετον, τὸν ἀγαπητον  
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.  
<sup>6</sup> Ἀσπασαθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν  
Salute you Mary, who much labored  
εἰς ἡμᾶς. <sup>7</sup> Ἀσπασαθε Ἀνδρονικὸν καὶ Ἰουνίαν,  
for us. Salute you Andronicus and Junias,  
τούς συγγενεῖς μου καὶ συναϊχμαλωτούς μου.  
the relatives of me and fellow-prisoners of me,  
οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ  
who are noted among the apostles, who  
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. <sup>8</sup> Ἀσπα-  
and before me have been in Anointed. Salute  
σασθε Ἀμπλιαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.  
you Amplias, the beloved one of me in Lord.  
<sup>9</sup> Ἀσπασαθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν  
Salute you Urbanus, the fellow-worker of us in  
Χριστῷ, καὶ Στάχυν, τὸν ἀγαπητὸν μου.  
Anointed, and Stachys, the beloved one of me.  
<sup>10</sup> Ἀσπασαθε Ἀπελλήν, τὸν δοκιμὸν ἐν Χριστῷ.  
Salute you Apelles, the approved one in Anointed.  
Ἀσπασαθε τοὺς ἐκ τῶν Ἀριστοβούλου. <sup>11</sup> Ἀσ-  
Salute you those from of the Aristobulus. Sa-  
πασαθε Ἡρωδιανᾶ, τὸν συγγενὴ μου. Ἀσ-  
lute you Herodian, the relative of me. Sa-  
πασαθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν  
lute you those from of the Narcissus, those being in  
κυρίῳ. <sup>12</sup> Ἀσπασαθε Τρυφαιαν καὶ Τρυφῶ-  
Lord. Salute you Tryphena and Tryphosa,  
σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασαθε Περ-  
those laboring in Lord. Salute you Per-  
σιδα, τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν  
eis, the beloved one, who much labored in  
κυρίῳ. <sup>13</sup> 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.  
<sup>14</sup> Ἀσπασαθε Ἀσυγκρίτον, Φλέγοντα, Ἑρμᾶν,  
Salute you Asyncritus, Phlegon, Hermas,  
Πατροβαν, Ἑρμῆν, καὶ τοὺς συν αὐτοῖς ἀδελ-  
Patrobas, Hermes, and the with them brethren.

4 These persons on be-  
half of my LIFE, laid down  
their own Neck; to whom  
not I alone give thanks,  
but also All the CONGRE-  
GATIONS of the GENTILES.

5 Salute also †the CON-  
GREGATION at their House.  
Salute Epenetus, my BE-  
LOVED, who is †the First-  
fruit of †ASIA to Christ.

6 Salute Mary, who  
labored much for us.

7. Salute Andronicus  
and Junias, my RELA-  
TIVES, and Fellow-prison-  
ers, who are highly es-  
teemed among the APOS-  
TLES, and who †were in  
Christ before me.

8 Salute \*THAT Am-  
plias 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 ARISTOBU-  
LUS.

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 BE-  
LOVED, 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, Patro-  
bas, 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.  
13. 2 John 1

15. 1 Cor. xvi. 15.

17. Gal. i. 22.

φους. <sup>15</sup> 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. <sup>16</sup> Ασπα-  
and the with them all saints. Salute  
σασθε αλληλους εν φιληματι αγιω. Ασπαζον-  
you each other with a kiss holy. Salute  
ται υμας αι εκκλησαι πασαι του Χριστου.  
you the congregations all of the Anointed.

<sup>17</sup> 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. <sup>18</sup> Οι γαρ τοιουτοι τω  
away from them. They for such like ones to the

κυριω ημων Χριστω ου δουλευουσιν, αλλα του  
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.

<sup>19</sup> 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] ειναι εις το αγαθον, ακεραιους  
wise ones (indeed) to be in respect to the good, blameless ones  
δε εις το κακον. <sup>20</sup> 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. <sup>21</sup> 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. <sup>22</sup> 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. <sup>23</sup> 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. \* [<sup>24</sup> Η  
city, and Quartus the brother. [The

<sup>15</sup> Salute Philologus and Julia, Nereus and his sister, and Olympus, and ALL the SAINTS with them.

<sup>16</sup> † Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD Jesus Christ be with you.

<sup>21</sup> † Timothy, my FEL-Low-LABORER, and † Lu-cius, and † Jason, and † Sosipater, my BELA-TIVES, salute you.

<sup>22</sup> E, Tertius, who WROTE this LETTER, sa-lute you in the Lord.

<sup>23</sup> † 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.—19. that—omit. 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; 3 Tim. iv. 20.

χαρις του κυριου ἡμων Ἰησου Χριστου μετα  
 favor of the Lord of us Jesus Anointed with  
 παντων ὑμων. Ἀμην.] <sup>25</sup> Τῷ δε δυναμενῷ  
 all of us. So be it.] To him now being able

ὑμας στηριξαι κατα το εὐαγγελιον μου και  
 you to establish according to the glad tidings of me and

το κηρυγμα Ἰησου Χριστου, ἅτα αποκαλυ-  
 the proclaiming of Jesus Anointed, according to a revelation

ψιν μυστηριου χρονοις αιωνιοις σεσιγημενου.  
 of a secret in times of ages has been concealed;

<sup>26</sup> φανερωθεντος δε νυν, δια τε γραφων προφη-  
 having been manifested but now, through and writings pro-

τικων, κατ' επιταγην του αιωνιου θεου, εις  
 phetic, according to an appointment of the age-lasting God, for

ὑπακοην πιστεως, εις παντα τα εθνη γνωρισ-  
 obedience of faith, to all the nations having been

θεντος. <sup>27</sup> μονῷ σοφῷ θεῷ, δια Ἰησου Χριστου,  
 made known; to only wise God, through Jesus Anointed,

ᾧ ἡ δόξα εις τοὺς αἰῶνας. Ἀμήν.  
 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. Rom. vi. 7; Rom. i. 6; xv. 18. † 27. 1 Tim. i. 17; vi. 16; Jude 25.

# FIRST TO THE CORINTHIANS.

## ΚΕΦ. α'. 1.

## CHAPTER I.

<sup>1</sup> 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,  
<sup>2</sup> τη εκκλησια του θεου τη ουση εν Κορινθω,  
to the congregation of the God to that heing 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. <sup>3</sup> 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. <sup>4</sup> 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. <sup>5</sup> οτι εν παντι  
ing been given to you in Anointed Jesus; that in everything  
επλουτισθητε εν αυτω, εν παντι λογω και  
you were enriched in him, in every word and  
παση γνωσει, <sup>6</sup> (καθως το μαρτυριον του Χρισ-  
all knowledge, (when the testimony of the Anointed  
του εβεβαιωθη εν υμιν.) <sup>7</sup> 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  
την αποκαλυψιν του κυριου ημων Ιησου Χρισ-  
the revelation of the Lord of us Jesus Anointed;  
του. <sup>8</sup> ος και βεβαιωσει υμας εως τελους ανεγ-  
who also will confirm you to an end irre-  
κλητους εν τη ημερα του κυριου ημων Ιησου  
proachable ones in the day of the Lord of us Jesus  
Χριστου. <sup>9</sup> 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. <sup>10</sup> Παρακαλω 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

1 Paul, † a Constituted  
Apostle of the \* Anointed  
Jesus, by the Will of God,  
and ‡ Sosthenes, the BRO-  
THIER,

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, Irre-  
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.  
2. both—omit. 4. of me—omit.

1. Anointed Jesus

† 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 Th. iii. 10; 1 Th. ii. 13; 2 Pet. i. 12.  
‡ 8. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 22. ‡ 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 ὑΜΩΝ \* [ΕΣΤΙΝ] <sup>23</sup> ὑΜΕΙΣ ΔΕ, ΧΡΙΣΤΟΥ  
all things of you [is:] you and, of Anointed;  
ΧΡΙΣΤΟΣ ΔΕ, ΘΕΟΥ. ΚΕΦ. Δ'. 4. <sup>1</sup> Οὕτως ἡμᾶς  
Anointed and, of God. Thus us

ΛΟΓΙΖΕΣΘΩ ΑΝΘΡΩΠΟΣ, ὡς ὑΠΗΡΕΤΑΣ ΧΡΙΣΤΟΥ,  
let regard a man, as assistants of Anointed,

ΚΑΙ ΟΙΚΟΝΟΜΟΥΣ ΜΥΣΤΗΡΙΩΝ ΘΕΟΥ. <sup>2</sup> Ὁ ΔΕ ΛΟΙ-  
and stewards of mysteries of God. What but re-

ΠΟΝ, ΖΗΤΕΙΤΑΙ ΕΝ ΤΟΙΣ ΟΙΚΟΝΟΜΟΙΣ, ἵνα ΠΙΣΤΟΣ ΤΙΣ  
maning, it is required in the stewards, that faithful one

ΕΥΡΕΘΗ. <sup>3</sup> Ἐμοὶ ΔΕ ΕΙΣ ΕΛΑΧΙΣΤΟΝ ΕΣΤΙΝ, ἵνα ὙΦ'  
should be found. To me but for least thing it is, that by

ὑΜΩΝ ΑΝΑΚΡΙΘΩ, ἢ ὑΠΟ ΑΝΘΡΩΠΙΝΗΣ ἡΜΕΡΑΣ.  
you I should be condemned, or by a human day;

ΑΛΛ' ΟΥΔΕ ΕΜΑΥΤΟΝ ΑΝΑΚΡΙΝΩ. <sup>4</sup> (ΟΥΔΕΝ ΓΑΡ ἘΜΑΥ-  
but not even myself do I condemn; (nothing for in my-

ΤΥ ΣΥΝΟΙΔΑ, ΑΛΛ' ΟΥΚ ΕΝ ΤΟΥΤῳ ΔΕΔΙΚΑΙΩΜΑΙ.) Ὁ  
self I am conscious, but not in this I have been justified,) he

ΔΕ ΑΝΑΚΡΙΝΩΝ ΜΕ, ΚΥΡΙΟΣ ΕΣΤΙΝ. <sup>5</sup> ὍΣΤΕ ΜΗ ΠΡΟ  
but condemning me, Lord is. Therefore not before

ΚΑΙΡΟΥ ΤΙ ΚΡΙΝΕΤΕ, ἕως ἂν ΕΛΘῇ ὁ ΚΥΡΙΟΣ, ὃς  
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

Ὁ ΕΠΑΙΝΟΣ ΓΕΝΗΣΕΤΑΙ ἘΚΑΣΤῳ ΟΠΟΙΟΥ ΤΟΥ ΘΕΟΥ.  
the praise shall be to each one from the God.

<sup>6</sup> ΤΑΥΤΑ ΔΕ, ΑΔΕΛΦΟΙ, ΜΕΤΕΣΧΗΜΑΤΙΣΑ ΕΙΣ ΕΜΑΥ-  
These things and, brethren, I figuratively applied to myself

ΝΟΝ ΚΑΙ ΑΠΟΛΛΩ ΔΙ' ὑΜΑΣ, ἵνα ΕΝ ἡΜΙΝ ΜΑΘΗΤΕ  
and Apollos on account of you, that by us you may learn

ΤΟ ΜΗ ὑΠΕΡ ὃ ΓΕΓΡΑΠΤΑΙ ΦΡΟΝΕΙΝ, ἵνα ΜΗ ΕΙΣ  
that not above what has been written to think, so that not one

ὑΠΕΡ ΤΟΥ ἑΝΟΣ ΦΥΣΙΟΥΣΘΕ ΚΑΤΑ ΤΟΥ ἑΤΕΡΟΥ.  
on behalf of the one you may be puffed up against the other.

<sup>7</sup> ΤΙΣ ΓΑΡ ΣΕ ΔΙΑΚΡΙΝΕΙ; ΤΙ ΔΕ ΕΧΕΙΣ, ὃ 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

ὥς ΜΗ ΛΑΒΩΝ; <sup>8</sup> ἩΔΗ ΚΕΚΟΡΕΣΜΕΝΟΙ ΕΣΤΕ, ἤΔΗ  
as not having received? Already having been filled you are, already

ΕΠΛΟΥΤΗΣΑΤΕ, ΧΩΡΙΣ ἡΜΩΝ ΕΒΑΣΙΛΕΥΣΑΤΕ· ΚΑΙ  
you were rich, without us you reigned; and

Death; whether Things present, or Things future, —all are yours;

<sup>23</sup> and ‡ you are Christ's, and Christ is God's.

# CHAPTER IV.

<sup>1</sup> Let a Man thus esteem us as ‡ Ministers of Christ, and Stewards of the Mysteries of God.

<sup>2</sup> But, moreover, it is required in STEWARDS, that every one should be found faithful.

<sup>3</sup> 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;

<sup>4</sup> (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who JUDGES me is the Lord.

<sup>5</sup> ‡ 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> 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.  
† 1. 1 Cor. iii. 5; ix. 17; 2 Cor. v. 14; Col. i. 25.

† 5. Rom. iii. 13. ‡ 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. v. 14; xiv. 4, 10, 13; Rev. xx. 12.  
† 6. 1 Cor. i. 12; iii. 4. ‡ 8



ὅμας ἀναμνησεί τας ὁδοὺς μου τὰς 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 δέ μου πρὸς ὑμᾶς, ἐφυσί-  
As not coming but of me to you, were puffed

ῳθησαν τινες. 19 Ἐλευσόμενι δὲ ταχέως πρὸς  
up some. I will come but quickly to

ὑμᾶς, εἰάν ὁ κύριος θελήσῃ, καὶ γινώσκωμαι οὐ  
you, if the Lord should will, and I will know not

τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-  
the word of those having been puffed up, but the power.

μιν. 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,  
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τι θελετε: ἐν ῥαβδῷ ἐλθῶ  
but in power. What do you wish? with a rod I should come

πρὸς ὑμᾶς, ἢ ἐν ἀγαπῇ πνευματικῇ τε πραοῦς;  
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὡς ἀκούεται ἐν ὑμῖν πορνεία,  
Actually is heard among you fornication,

καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἐθνεσιν,  
and such fornication, which not even among the Gentiles,

ὥστε γυναῖκα τινὰ τοῦ πατρὸς ἔχειν. 2 Καὶ ὑμεῖς  
as a wife one of the father to have. And you

πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθη-  
having been puffed up are? and not rather lamented,

σατέ, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ το ἐργον  
so that might be removed from midst of you be the work

τοῦτο ποιήσας; 3 Ἐγὼ μὲν γὰρ \* [ὡς] ἀπὼν  
this having done? I indeed for [as] being absent

τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἡδὴ κέκρικα  
in the body, being present but in the spirit, already have judged

ἐς παρὼν, τὸν οὕτω τούτο κατεργασμένον, 4 ἐν  
as being present, him thus this having practised, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ],  
the name of the Lord of us Jesus [Anointed,]

(συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος),  
(having been assembled of you and of the my spirit,)

συν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χρισ-  
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδόναι τὸν τοιοῦτον τῷ σατανᾷ εἰς  
to deliver up that one to the adversary for

ὀλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου \* [Ἰησοῦ.] 6 Οὐ καλὸν τὸ  
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 I  
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 φυράμα ζύμοι; Ἰ Εκκαθαράτε τὴν  
whole the mass leavens? Cleanse out the

παλαιὰν ζύμην, ἵνα ἦτε νέον φυράμα, καθὼς  
old leaven, that you may be a new mass, as

εἰστε ἀζύμοι· καὶ γὰρ το πάσχα ἡμῶν \* [ὑπερ  
you are unleavened; even for the paschal lamb of us [on behalf  
ἡμῶν] ἐτύθη, Χριστός. 8 Ὡστε ἐύρταζόμεν,  
of us] was slain, Anointed. Therefore let us keep the feast,

μὴ ἐν ζύμῃ παλαιᾷ, μὴδὲ ἐν ζύμῃ κακίας καὶ  
not with leaven old, nor with leaven of vice and

πονηρίας, ἀλλ' ἐν ἀζύμοις εὐδικρινείας καὶ ἀλη-  
wickedness, but with unleavened things of sincerity and of

θείας. 9 Ἐργάσα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συ-  
truth. I wrote to you in the letter, not to be

ναναμιγνύσθαι πορνοῖς. 10 \* [Καὶ] οὐ πάντως  
associated with fornicators. [And] not altogether

τοῖς πορνοῖς τοῦ κόσμου τούτου, ἢ τοῖς πλεον-  
with the fornicators of the world this, or with the covetous

εκταῖς, ἢ ἄρπαξιν, ἢ εἰδωλολατρίαις· ἐπεὶ οφεί-  
ones, or extortioners, or idolaters; since you are

λετε ἀρὰ ἐκ τοῦ κόσμου ἐξελθεῖν. 11 Νυνὶ δὲ  
bound indeed from the world to come out. Now but

ἐγράψα ὑμῖν, μὴ συναναμιγνύσθαι, εἰάν τις,  
I wrote to you, not to be associated, if any one,

ἀδελφὸς ὀνομαζόμενος, ἢ πορνός, ἢ πλεονεκ-  
a brother being named, may be a fornicator, or a covetous per-

της, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μεθύσιος, ἢ  
son, or an idolater, or a reviler, or a drunkard, or

ἄρπαξ· τῷ τοιοῦτῳ μὴδὲ συνεσθιεῖν. 12 Τι  
an extortioner; with the such like not even to eat; what

γὰρ μοι \* [καὶ] τοὺς ἐξω κρίνειν; Οὐχὶ τοὺς  
for to me [also] those without to judge? Not those

ἐσὼ ὑμεῖς κρίνετε; 13 Τοὺς δὲ ἐξω ὁ θεὸς κρι-  
within you judge? Those but without the God will

νεῖ· Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.  
judge? Put out the evil one from of yourselves.

ΚΕΦ. 5'. 6.

Ἰ Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχει πρὸς τὸν  
Dare any one of you, a matter having with the

ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ  
other, to be judged by the unjust ones, and not by

6 † Your BOASTING is not good. Do you not know That † a Little Lea-  
ven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Un-leavened; † for even our PASCAL 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 Fornica-tors;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVE-tous \* 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 Fornica-tor, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Ex-tortioner; 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 unbaked.—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.  
† 8. 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. xii. 5; xvii. 7; xxi. 22; xxi. 21, 22, 24.

των αγιων; <sup>2</sup> Η ουκ οιδατε, οτι οι αγιοι τον  
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?

<sup>3</sup> ουκ οιδατε, οτι αγγελους κρινουμεν; μητιγε  
not know you, that messengers we shall judge? much more then

βιωτικα; <sup>4</sup> 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; <sup>5</sup> 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

δυνησεται διακριναι ανα μεσον του αδελφου  
shall be able to decide between the brethren

αυτου; <sup>6</sup> αλλα αδελφος μετα αδελφου κρινεται,  
of himself? but a brother with brother is judged,

και τουτο επιειστων; <sup>7</sup> 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; <sup>8</sup> Αλλα υμεις αδικειτε, και  
be defrauded? But you injure, and

αποστερειτε, και ταυτα αδελφους. <sup>9</sup> 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  
herit? Not be deceived; neither fornicators, nor

ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι,  
idolaters, nor adulterers, nor effeminate,

ουτε αρσενοκοιται, <sup>10</sup> 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. <sup>11</sup> 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

<sup>2</sup> 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?

<sup>3</sup> Do you not know  
That we shall judge An-  
gels? Why not things  
pertaining to this  
life?

<sup>4</sup> If then, indeed, you  
should have Causes as to  
the things of this life, do  
you appoint THOSE, the  
LEAST ESTEEMED in the  
CONGREGATION?

<sup>5</sup> 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?

<sup>6</sup> but Brother with  
Brother is judged, and  
this by Unbelievers?

<sup>7</sup> 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?

<sup>8</sup> But you injure and  
defraud—even these things  
you do to Brethren.

<sup>9</sup> Do you not know,  
That Unrighteous persons  
shall not inherit God's  
Kingdom? Be not de-  
ceived; neither † Forni-  
cators, nor Idolaters, nor  
Adulterers, nor Effemi-  
nates, nor Sodomites,

<sup>10</sup> nor Thieves, nor  
Covetous persons, nor  
Drunkards, nor Revilers,  
nor Extortioners, shall  
inherit the Kingdom of  
God.

<sup>11</sup> † 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; iij. 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; 1 Cor. 8; Col. iii. 7; Titus iii. 3. † 11. 1 Cor. 130; Heb.  
x. 40

ἡγιασθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. <sup>12</sup> Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἐξεστίν, ἀλλ' οὐκ ἐγὼ συβιβάζω· ὅτι τὰ ἐξουσιασθησόμενα ὑπο τίνος. <sup>13</sup> Τὰ βρώματα τῆς κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. <sup>14</sup> ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρει, καὶ ἡμᾶς ἐξεγείρει διὰ τῆς δυνάμεως αὐτοῦ. <sup>15</sup> Οὐκ οἰδατε, ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν· ἀρὰς οὖν τὰ μέλη τοῦ Χριστοῦ, ποιῶσω πορνῆς μέλη; Μὴ γένοιτο. <sup>16</sup> Ἡ οὐκ οἰδατε, ὅτι ὁ κολλῶμενος τῇ πορνῇ, ἐν σῶμα ἐστίν; (ἐπὶ οὐκ οἰδατε, ὅτι οἱ δύο εἰς σάρκα μίαν·) <sup>17</sup> ὁ δὲ κολλῶμενος τῷ κυρίῳ, ἐν πνεύμα ἐστίν; <sup>18</sup> Φευγετε τὴν πορνείαν. Πάν ἁμάρτημα ὃ ἐὰν ποιῇ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> Ἡ οὐκ οἰδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἐχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε

but you were justified by the NAME of \* the LORD Jesus, and by the SPIRIT of our GOD.

<sup>12</sup> † "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.

<sup>13</sup> † "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.

<sup>14</sup> And GOD both raised the LORD, and \* will raise up Us, by his POWER.

<sup>15</sup> 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!

<sup>16</sup> 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;")

<sup>17</sup> † but that HE who ADHERES to the LORD is One Spirit?

<sup>18</sup> † Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sin within his own Body.

<sup>19</sup> 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;

<sup>20</sup> † for you were bought

\* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ, holy Spirit.

14. raised up Us.

19.

† 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 xv. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 6.

ἐαυτων ; <sup>20</sup> 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.

<sup>1</sup> Περὶ δὲ ὧν ἐγραψατε \* [μοι,] καλὸν ἀν-  
Concerning but what things you wrote [to me,] good for  
θρῶπῳ γυναῖκος μὴ ἀπτεσθαι· <sup>2</sup> διὰ δὲ τὰς  
a man a woman not to touch; on account of but the  
πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω,  
fornications each man the of himself wife let have,  
καὶ ἕκαστη τὸν ἰδίον ἀνδρα ἐχέτω. <sup>3</sup> Τῇ γυ-  
and each woman the own husband let have. To the wife  
ναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδίδωτω· ὁμοίως δὲ  
the husband the debt let render; in like manner and  
καὶ ἡ γυνὴ τῷ ἀνδρὶ. <sup>4</sup> Ἡ γυνὴ τοῦ ἰδίου  
also the wife to the husband. The wife of the own  
σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως  
body not controls, but the husband; in like manner  
δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,  
and also the husband the own body not controls,  
ἀλλ' ἡ γυνή. <sup>5</sup> Μὴ ἀποστερεῖτε ἀλλήλους,  
but the wife. Not do you deprive each other,  
εἰ μὴ τι ἀν ἐκ συμφωνοῦ πρὸς καιρὸν, ἵνα  
if not from agreement for a season, so that  
σχολασθῇ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τῷ  
you may be at leisure for the prayer; and again to the  
αὐτῷ ἥτε, ἵνα μὴ πειραξῇ ὑμᾶς ὁ σατανᾶς  
same you may be, so that not may tempt you the adversary  
διὰ τὴν ἀκρασίαν \* [ὑμῶν.] <sup>6</sup> Τοῦτο δὲ λέγω  
through the incontinence [of you.] This but I say  
κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. <sup>7</sup> Θέλω  
as a concession, not as an injunction. I wish  
γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν·  
for all men to be as even myself;  
ἀλλ' ἕκαστος ἰδίον ἐχει χάρισμα ἐκ θεοῦ, ὃς  
but each own has gift from God, one  
μὲν οὕτως, ὃς δὲ οὕτως. <sup>8</sup> Λέγω δὲ τοῖς ἀγα-  
indeed so, another and so. I say but to the un-  
μοῖς καὶ ταῖς χήραις· καλὸν αὐτοῖς, εἰ μὲν  
married and to the widows; good for them, if they should  
σιν ὡς καγὼ. <sup>9</sup> εἰ δὲ οὐκ ἐγκρατεύονται,  
remain as even I; if but not they possess self-control,  
γαμησατώσαν· κρεῖσσον γὰρ ἐστὶ γαμῆσαι, ἢ  
let them marry; better for it is to have married, then  
πυρρῶσθαι. <sup>10</sup> Τοῖς δὲ γεγακηκοσι παραγγέ-  
to be inflamed. To those but having been married I charge,  
λω, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπο  
not I, but the Lord, a wife from  
ἀνδρός μὴ χωρισθῆναι, <sup>11</sup> (εἰ δὲ καὶ χωρι-  
an husband not to be separated, (if but even she should be

with a Price; glorify God, then, in your BODY.

CHAPTER VII.

<sup>1</sup> Now concerning the things of which you wrote; —† It is well for a Man not to touch a Woman.

<sup>2</sup> But on account of FORNICATIONS, let each man have a Wife of his own, and let each woman have her own Husband.

<sup>3</sup> † Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.

<sup>4</sup> 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.

<sup>5</sup> † 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.

<sup>6</sup> But this I say as a Concession—not as an Injunction.

<sup>7</sup> 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.

<sup>8</sup> To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as I do;

<sup>9</sup> † but if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.

<sup>10</sup> And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—

<sup>11</sup> 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. 2

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  
reconciled;) 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 υψαικα 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 her;

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 δεδουλwται 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

οὕτω περιπατειτω. Και οὕτως 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  
cision any one was called, not let him be circumcised. The

be separated, let her re-  
main unmarried, or let her  
be reconciled to her HUSBAND;—and that a Husband do not dismiss his Wife.

12 But to the REMAINING matters I speak, the LORD does not;—If any Brother have a Wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her:

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss \* the Husband.

14 For the UNBELIEVING HUSBAND is sanctified in the believing WIFE, and the UNBELIEVING WIFE is sanctified in the \* BROTHER; otherwise, indeed † your CHILDREN were impure, but now they are holy.

15 But if the UNBELIEVER withdraw, let him withdraw; the BROTHER or the SISTER is not enslaved in SUCH cases,—but † in Peace GOD has called us;—

16 for how knowest thou, O Wife, whether thou shalt save thy HUSBAND? or how knowest thou, O Husband, whether † thou shalt save thy WIFE?

17 If not, as the LORD has apportioned to each one, even as GOD has called each one, so let him walk. And † thus in all the CONGREGATIONS I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in Uncircumcision \* has any one been called? † let him not be circumcised.

\* 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. 1 Pet. iii. 1. † 17. 1 Cor. iv. 17; 2 Cor. xi. 28. † 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2.

περιτομῆ οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν  
circumcision nothing is and the uncircumcision nothing  
ἐστίν, ἀλλὰ τηροῖς ἐντολῶν θεοῦ. 20 Ἐκασ-  
is, but keeping of commandments of God. Each

τοῦ ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενετω.  
one is the calling in which he was called, in this let him remain

21 Δούλος ἐκλήθη, μὴ σοὶ μῆλετω· ἀλλ' εἰ  
A slave wast thou called, not to thee let it be care; but if  
καὶ δυναταὶ ἐλευθεροῦ γενεσθαι, μᾶλλον χρη-  
also thou art able free to become, rather use  
σαι. 22 Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, ἀπε-  
He for in Lord being called a slave, a

λευθεροῦ κυρίου ἐστὶν ὁμοιω\* [καὶ] ὁ ἐλευθεροῦ  
freedman of Lord is in like manner [also] the freeman

κληθεὶς, δούλος ἐστὶ Χριστοῦ. 23 Τιμῆς πηγο-  
being called, a slave is of Anointed. For a price you

ρασθῆτε· μὴ γινεσθε δούλοι ἀνθρώπων.  
were bought; not become you slaves of men.

24 Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ  
Each one in which he was called, brethren, in this

μένετω παρὰ θεοῦ.  
let him remain with God.

25 Περὶ δὲ τῶν παρθενῶν; ἐπιταγὴν κυρίου  
Concerning and the virgins, a commandment of Lord

οὐκ ἔχω· γνώμην δὲ δίδωμι, ὥς ἡλεημένος  
not I have; a judgment but I give, as having obtained mercy

ὑπο κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν, τοῦτο  
from Lord faithful to be. I declare then, this

καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην,  
well to be because of the having been present distress,

ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι. 27 Δεδε-  
that well for a man the thus to be. Art thou hav-

σαι γυναῖκα, μὴ-ζητεῖ λύσιν· λελυται  
ing been bound to a wife, not seek thou a release; hast thou been loosed

ἀπὸ γυναῖκος, μὴ ζητεῖ γυναῖκα. 28 Εὰν δὲ  
from a wife, not seek thou a wife. If but

καὶ γῆμης, οὐχ ἡμάρτε· καὶ εἰ  
even thou shouldst have married, not thou didst sin; and if

γῆμῃ ἢ παρθενός, οὐχ ἡμάρτε· θλίψιν  
should have married the virgin, not shamed; affliction

δὲ τῆ σαρκὸς ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν  
but in the flesh shall have those such like; I but you

φειδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς  
spare. This but I say, Brethren, the season

συνεσταλμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ  
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? Be-  
come 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 Judge-  
ment, as †having received  
mercy from the Lord †to  
be faithful.

26 I declare this to be  
well, then, on account of  
the PRESENT Distress;  
Because it is well for a  
Man to be thus;—

27 Art thou bound to a  
Wife? seek not a Release.  
Art thou loosed from a  
Wife? seek not a Wife.

28 But even if thou  
shouldst marry, thou dost  
not sin; and if \*a Virgin  
should marry, she does not  
sin; but Affliction in the  
FLESH such will have;—  
however, I spare you.

29 But this I say,  
Brethren, †the TIME be-  
ing shortened, it remains,

\* VATICAN MANUSCRIPT.—22. also—omit.

23. a Virgin.

† 23. So rendered interrogatively by Whitby, 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.

26; Rom. vi. 13, 22; Philémon 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 γυναίκας, ὡς μὴ ἔχοντες ὦσι· <sup>30</sup> καὶ  
having wives, as not having should be; and

οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίρον-  
those weeping, as not weeping; and those rejoicing,

τες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοραζόντες, ὡς  
as not rejoicing; and those buying, as

μὴ κατεχόντες· <sup>31</sup> καὶ οἱ χρωμένοι τῷ κόσμῳ  
not possessing; and those using the world

τούτῳ, ὡς μὴ καταχρωμένοι. Παραγεί γὰρ  
this, as not abusing. Passes by for

τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup> Θέλω δέ  
the form of the world this. I wish but

ὑμᾶς ἀμεριμνους εἶναι. Ὁ ἀγαμος μεριμνᾷ τα  
you free from anxieties to be. The unmarried cares for the things

τοῦ κυρίου, πῶς ἀρεσεῖ τῷ κυρίῳ· <sup>33</sup> ὁ δὲ γα-  
of the Lord, how he shall please the Lord; he but having

μῆσας μεριμνᾷ τα τοῦ κόσμου, πῶς ἀρεσεῖ  
married cares for the things of the world, how he shall please

τῇ γυναικί. <sup>34</sup> Μεμερισται ἡ γυνὴ καὶ ἡ παρ-  
the wife. Has been divided the wife and the virgin;

θενοσ· ἡ ἀγαμος μεριμνᾷ τα τοῦ κυρίου, ἵνα  
the unmarried cares for the things of the Lord, so that

ἡ ἅγια καὶ σωματικῇ καὶ πνευματικῇ· ἡ δὲ γα-  
may be holy both in body and in spirit; the but one

μῆσασα μεριμνᾷ \* [τα τοῦ κόσμου,] πῶς  
having married cares for [the things of the world,] how

ἀρεσεῖ τῷ ἀνδρί. <sup>35</sup> Τοῦτο δὲ πρὸς τὸ ὑμῶν  
she shall please the husband. This and for the of you

αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχὸν ὑμῖν  
yourselves benefit I say; not that a snare to you

ἐπιβάλω, ἀλλὰ πρὸς τὰ εὐσχημον καὶ εὐπαρε-  
I may throw, but for the decorum and devoted

δρὸν τῷ κυρίῳ ἀπερισπαστῶς. <sup>36</sup> Εἰ δὲ τις  
ness to the Lord without solicitude. If but any one

ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει,  
to behave indecently toward the virgin of himself thinks,

εἰς ἡ ὑπερακμὸς, καὶ οὕτως οφείλει γίνεσ-  
if she may be beyond age, and so it is fitting to be;

θαί· ὁ θελεῖ ποιεῖτω, οὐχ ἁμαρτάνει· γαμεῖτω  
what he wishes let him do, not 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. the THINGS of the WORLD—omit.

34. BODY and in MIND. 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.

† 31. 1 John ii. 17

† 32. 1 Tim. v. 6.

37 Ὁς δὲ ἐστήκεν ἐδραῖος ἐν τῇ καρδίᾳ, marry. Who but he has stood settled in the heart,

μη ἐχὼν ἀναγκὴν, ἐξουσίαν δὲ ἐχει περὶ τοῦ not having necessity, control but has concerning the ἰδίου θεληματος, καὶ τοῦτο κεκρίκεν ἐν τῇ καρ- own will, and this has resolved in the heart

διὰ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθενοῦ, of himself the to keep the of himself virgin,

καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐγαμιζών, καλῶς well does. So that even he giving in marriage, well

ποιεῖ· καὶ ὁ μὴ γαμιζών, κρείσσον ποιεῖ. does; and he not marrying, better does.

39 Γυνὴ δεδεταί ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ A wife is bound for so long a time may live the husband

αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ- of her; if but should fall asleep the husband of her, free

θερά ἐστιν ἣ θέλει γαμηθῆναι, μόνον ἐν she is to whom she wills to be married, only in

κυρίῳ. 40 Μακαριώτερα δὲ ἐστίν, εἰ οὕτω Lord. Happier but she is, if thus

μεῖνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ she should remain according to the my judgment; I think

δὲ καὶ γὰρ πνεῦμα θεοῦ εἶναι. and even I spirit of God to have.

### ΚΕΦ. η'. 8.

1 Περὶ δὲ τῶν εἰδωλοθυτῶν, οἶδαμεν (ὅτι Concerning and the things offered to idols, we know; (because

παντὲς γινώσκιν ἐχομεν· ἡ γινώσις φυσιοῖ, ἡ δὲ all knowledge we have; the knowledge puffs up, the but

ἀγάπη οἰκοδομεῖ· 2 εἰ \*[δε] τις δοκεῖ εἶδεναι love builds up; if [but] any one thinks to have known

τι, οὐδὲ πῶ οὐδὲν ἐγνώκε καθὼς δεῖ γινω- something, not yet nothing he has known as it behoves to have

ναί· 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ- known; if but any one should love the God, this has been

ταί· ὑπ' αὐτοῦ·) 4 περὶ τῆς βρώσεως οὐν acknowledged by him;) concerning the eating therefore

τῶν εἰδωλοθυτῶν, οἶδαμεν, ὅτι οὐδὲν εἰδῶλον of the things offered to idols, we know, that nothing an idol

ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἰς. in world, and that no one God other, if not one.

5 Καὶ γὰρ εἰπερ εἰσὶ λεγόμενοι θεοί, εἴτε ἐν Indeed for though they are being called gods, whether in

οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοί, heaven, or on earth; (as they are Gods many,

καὶ κυρίου πολλοί·) 6 \*[ἀλλ'] ἡμῖν εἰς θεὸς 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.

‡ 39. Rom. vii. 2. ; 1. Rom. xiv. 14, 22. xli. 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.

38. MARRIES his VIRGIN shall do 39. the HUSBAND. 40. for I 4. no one is God but one. 6. but—omit.

‡ 1. Acts xv. 20, 29; 1 Cor. x. 19. ; 1 Cor. xiv. 14, 22. xli. 24; 1 Cor. x. 19. iv. 6, 1 Tim. ii. 5.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτόν·  
father, out of whom the all things, and we for him;

καὶ εἰς κύριος, Ἰησοῦς Χριστός, δι' οὗ τα  
and one Lord, Jesus Anointed, through whom the  
πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν  
all things, and we through him. But not in

πασὶν ἢ γνῶσις· τινες δὲ τῇ συνειδήσει τοῦ  
all the knowledge; some but in the conscience of the  
εἰδωλοῦ ἕως ἀρτί ὡς εἰδωλοθύτον ἐσθίουσι, καὶ  
idol till now as offered to an idol they eat, and

ἡ συνειδήσις αὐτῶν, ἀσθενὴς οὖσα, μολυνεταί.  
the conscience of them, weak being, is defiled.

<sup>8</sup> Ἐρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ· οὔτε  
Food but us not brings near to the God; neither

\*[γὰρ] εἰαν φαγῶμεν, περισσευομέν· οὔτε εἰαν  
[for] if we should eat, do we abound; nor if

μὴ φαγῶμεν, ὑστερουμένθα. <sup>9</sup> Βλέπετε δὲ, μὴ-  
not we should eat, are we deficient. Look you but, lest

πῶς ἡ ἐξουσία ὑμῶν αὕτη προσκομμα γενήται  
in any way the liberty of you this a stumbling-block may become  
τοῖς ἀσθενουσιν. <sup>10</sup> Εἰαν γὰρ τις ἰδῇ σε, τὸν  
to those being weak. If for any one may see thee, the

ἐχόντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχί  
one having knowledge, in an idol-temple reclining, not

ἡ συνειδήσις αὐτοῦ, ἀσθενὸς ὄντος, οἰκοδομη-  
the conscience of him, weak being, will be built

θήσεται εἰς τὸ τα εἰδωλοθύτα ἐσθίειν; <sup>11</sup> καὶ  
up in order that the things offered to idols to eat? and

ἀπολείται ὁ ἀσθενὴν ἀδελφὸς ἐπὶ τῇ σὴ γνῶσει  
will be destroyed the being weak brother by the thy knowledge

δι' ὃν Χριστὸς ἀπέθανεν. <sup>12</sup> Οὕτω δὲ  
on account of whom Anointed died. Thus but

ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυπτόντες  
sinning against the brethren and smiting

αὐτῶν τὴν συνειδήσιν ἀσθενούσαν, εἰς Χριστὸν  
of them the conscience being weak against Anointed

ἁμαρτανετε. <sup>13</sup> Διὸ περ εἰ βρῶμα σκανδαλίζει  
you sin. Wherefore if food casares

τὸν ἀδελφὸν μου, οὐ μὴ φαγῶ κρεᾶ εἰς τὸν  
the brother of me, not not I may eat flesh to the

αἰῶνα, ἵνα μὴ τὸν ἀδελφὸν μου σκανδαλίσω.  
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 BRETHREN,  
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.

<sup>1</sup> Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀποστόλος;  
Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦν \* [Χριστόν] τὸν κύριον ἡμῶν ἔω-  
Not Jesus [Anointed] the Lord of us have

\* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL.  
if we should not eat, are we deficient, nor if we should eat, do we abound.  
who has 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.

13; Acts ii. 30; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11.

† 7. 1 Cor. x. 28, 29.

† 9. Rom. xiv. 13, 20.

† 13. Rom. xiv. 21; 2 Cor. xi. 25.

† 6. Acts xvii. 28; Rom. xi. 30.

† 7. Rom. xiv. 14, 23.

† 10. 1 Cor. x. 28, 32.

† 1. Acts ix. 15; xiii. 2, &c.

8. for—omit.

10. HIM

† 6. Col. i. 10; Heb. i. 2.

† 9. Gal. v.

† 12. Matt. xxv. 40, 45.

† 1. Acts ix. 3, 17, &c.

κακα; ου το εργον μου υμεις εστε εν κυριω;  
seen? 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 σφραγίς της εμης αποστολης υμεις  
I am; the for seal of the my apostleship you

εστε εν κυριω. <sup>3</sup> Η εμη απολογία τοις εμε  
are in Lord. The my defence to those me

ανακρινουσιν, αὕτη εστι. <sup>4</sup> Μη ουκ εχομεν  
condemning, this is. Not not have we

εξουσιαν φαγειν και πειν; <sup>5</sup> Μη ουκ εχομεν  
a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ὡς και οἱ  
a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οἱ αδελφοι του κυριου,  
others apostles, and the brothers of the Lord.

και Κηφας; <sup>6</sup> Η μονος εγω και Βαρναβας ουκ  
and Cephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; <sup>7</sup> Τις  
have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιαις 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; <sup>8</sup> 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

ὁ νομος ταυτα λεγει; <sup>9</sup> Εν γαρ τῷ Μωυσεως  
the law these things says? In for the Moses

νομου γεγραπται· Ου φιωσεις βουν αλων-  
law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βων μελει τῷ θεῷ; <sup>10</sup> η δι'  
Not for the oxen cares the God? or on account of

ἡμας παντως λεγει; Δι' ἡμας γαρ εγρα-  
us altogether he says? On account of us for it was

φη, ὅτι ἐπ' ἐλπίδι οφειλει ὁ αροτριων αρο-  
written, because in hope it is right he plowing to

τριαν· και ὁ αλων, ἐπ' ἐλπίδι του μετεχειν.  
plow; and he threshing, in hope of that to partake.

<sup>11</sup> Ει ἡμεις υμιν τα πνευματικα εσπειραμεν,  
If we to you the spiritual things sowed,

μεγα, ει ἡμεις υμων τα σαρκικα θεριτομεν;  
a great thing, if we of you the fleshly things shall reap?

<sup>12</sup> Ει αλλοι της υμων εξουσιας μετεχουσιν, ου  
If others of the of you right partake, not

not you my WORK in the Lord?

<sup>2</sup> 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.

<sup>3</sup> MY Defence to THOSE who CONDEMN Me is this;—

<sup>4</sup> † Have we not a Right to eat and to drink?

<sup>5</sup> Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and † the BROTHERS of the LORD, and † Cephas?

<sup>6</sup> Or † and Barnabas, † have we alone no Right \* to abstain from labor?

<sup>7</sup> † 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?

<sup>8</sup> Do I speak These things according to Man? or does not the LAW also say these things?

<sup>9</sup> For in the LAW of MOSES it has been written, † "Thou shalt not muzzle the Ox threshing?" Is GOD concerned for OXEN?

<sup>10</sup> 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.

<sup>11</sup> † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

<sup>12</sup> 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. 13; vi. 12; 2 Tim. ii. 3; iv 7. † 8. 2 Thess. ii. 13. † 9. Deut. xxv. 4; 1 Tim. v. 13. † 10. 2 Tim. ii. 6. † 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησαμεθα τῇ ἐξου-  
rather we! But not we did use the right

σίᾳ ταύτῃ· ἀλλὰ πάντα στεγούμεν, ἵνα μὴ  
this; but all things we endure, so that not

ἐγκοπῇν τίνα δώμεν τῷ εὐαγγελίῳ τοῦ Χρισ-  
hindrance any we may give to the glad tidings of the Anointed.

τοῦ. <sup>13</sup> Οὐκ οἰδατε, ὅτι οἱ τὰ ἱερά ἐργάζο-  
Not know you, that those the holy things performing,

μενοί, ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιασ-  
from of the temple eat? those to the altar

τηρίῳ προσεδρεύοντες, τῷ θυσιαστήριῳ συμ-  
attending, with the altar are

μερίζονται; <sup>14</sup> Οὕτω καὶ ὁ κύριος διέταξε τοῖς  
partakers? Thus also the Lord has appointed for those

το εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγ-  
the glad tidings proclaiming, from of the glad

γελίου ζῆν. <sup>15</sup> Ἐγὼ δὲ οὐ κεχρημαὶ οὐδενί  
tidings to live. I but not have used not one

τούτων. Οὐκ ἐγράψα δὲ ταῦτα, ἵνα οὕτω  
of these things. Not I did write and these things, that thus

γενῆται ἐν ἐμοί· καλὸν γὰρ μοι μάλλον ἢ  
it may be done to me; well for to me rather

θανεῖν, ἢ τὸ καυχῆμα μου ἵνα τις κενώσῃ.  
die, than the boasting of me that any one should make void.

<sup>16</sup> Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι  
If for I may announce glad tidings, not it is to me

καυχῆμα· ἀνάγκη γὰρ μοι ἐτίκεται· οὐαὶ  
a cause of boasting; necessity for to me lies on, woe

γὰρ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι. <sup>17</sup> Εἰ  
for to me is, if not I should preach glad tidings. If

γὰρ ἔκων τούτο πράσσω, μισθὸν ἔχω· εἰ δὲ  
for willing this I do, a reward I have; if but

ἀκὼν, οἰκονομίαν πεπιστώμαι. <sup>18</sup> Τίς  
unwilling, a stewardship I have been entrusted with. What

οὐν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελίζομενος  
then to me is the reward? So that announcing glad tidings

ἀδαπανὸν θήσω τὸ εὐαγγέλιον \* [τοῦ Χρισ-  
without expense I will place the glad tidings [of the Anointed,]

τοῦ,] εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ  
in order that not to fully use the authority

μου ἐν τῷ εὐαγγελίῳ. <sup>19</sup> Ἐλευθερός γὰρ ὢν  
of me in the glad tidings. Free for being

ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδουλώσα, ἵνα τοὺς  
from all, to all myself I was enslaved, that the

πλείονας κερδήσω. <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαι-  
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 the  
ANOINTE.

<sup>13</sup> ‡ 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 the  
ALTAR?

<sup>14</sup> Thus, also, ‡ the  
LORD has appointed to  
THOSE who PUBLISH the  
GLAD TIDINGS, ‡ to live by  
the GLAD TIDINGS.

<sup>15</sup> ‡ 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.

<sup>16</sup> 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.

<sup>17</sup> For if I do This  
voluntarily, ‡ I have a  
Reward; but if ‡ I have  
been entrusted with a  
Stewardship reluctantly,

<sup>18</sup> 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.

<sup>19</sup> For, being free from  
all, I enslaved myself to  
all, that I might gain the  
more.

<sup>20</sup> 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. ‡ 15.  
34. 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 15. 2 Cor. xi. 10. ‡ 16.  
Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i.  
25 ‡ 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 24.

οἷς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω τοῖς  
as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὡν αὐτός ὑπο  
under law as under law, (not being myself under

νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω. 21 τοῖς  
law,) that those under law I might gain; to those

ἀνόμοις ὡς ἀνόμος, (μὴ ὡν ἀνόμος θεῷ, ἀλλ'  
without law as without law, (not being without law to God, but

ἐν νόμῳ Χριστῷ,) ἵνα κερδήσω ἀνόμους.  
within law to Anointed,) that I might gain lawless ones;

22 ἐγενόμην τοῖς ἀσθενεσὶν \* [ὡς] ἀσθενής, ἵνα  
I became to the weak [as] weak. that

τοὺς ἀσθενεῖς κερδήσω τοῖς πᾶσι γέγονα τα  
the weak ones I might gain; to them all I have become the

πάντα, ἵνα παντὶ τινὰ σωσω. 23 Τοῦτο δέ  
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 οἶδαν, ὅτι οἱ ἐν στα-  
of it I may become. Not know, that those in

δίῳ τρεχόντες, πάντες μὲν τρεχουσιν, εἰς δέ  
course running, all indeed run, out

λαμβάνει τὸ βραβεῖον; Οὕτω τρεχετέ, ἵνα  
receives the prize Thus run you, that

καταλάβητε. 25 Πᾶς γὰρ ὁ ἀγωνιζόμενος, πάντα  
you may obtain. Every one but the contending, all things

ἐγκρατεῖται· ἐκεῖνοι μὲν οὖν, ἵνα φθαστον  
possesses self-control; they indeed therefore, that a perishable

στεφανὸν λαβύσιν· ἡμεῖς δέ, ἀφθάρτον. 26 Ἐγώ  
wreath they may receive; we but, imperishable. I

τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδηλῶς· οὕτω  
therefore thus run, as not uncertainly thus

πυκτεῦω, ὡς οὐκ ἀέρα δέρω· 27 ἀλλ' ὑπωπιάζω  
I box, as not air beating; but I brow-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μὴπως ἀλλοίς  
of me the body and lead it captive, lest possibly to others

κηρυξας, 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 CONTENDANT is † temperate in all things;—there, 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. 23. all things.

† 22. Some interpreters, read *pantas*, all, instead of *tinan*, some, which reading is adopted by *Parce*—*Isaiah* as agreeing better with chap. x. 33. ‡ 23. *Clarke* thinks that *to all things* is the 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 entered, 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. ‡ 22. 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. 7; 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 γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ  
Not I wish for you to be ignorant, brethren, that the  
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν,  
fathers of us all under the cloud were,  
καὶ πάντες διὰ τῆς θαλάσσης διήλθον, 2 καὶ  
and all through the sea passed, and  
πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ  
all into the Moses were dipped in the  
νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ  
cloud and in the sea, and all the  
αὐτὸ βρῶμα πνευματικὸν ἐφαγον, 4 καὶ πάντες  
same food spiritual did eat, and all  
τὸ αὐτὸ ποτὶσμα πνευματικὸν ἐπίον· (ἐπίονον  
the same drink spiritual did drink; (they drank  
γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας· ἡ  
for from spiritual following a rock; the  
δὲ πέτρα ἣν ὁ Χριστός·) 5 ἀλλ' οὐκ ἐν τοῖς  
but rock was the Anointed;) but not with the  
πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατέστρωθη-  
greater number of them was well-pleased the God; they were laid pros-  
σαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα δὲ τυποὶ ἡμῶν  
trate for in the desert. These things but types of us  
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητάς  
were made, in order that not to be us lusters  
κακῶν, καθὼς κακεῖνοι ἐπεθυμήσαν. 7 Μὴδὲ  
of evil things, as even they lusted. Nor  
εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὥς  
image-worshippers become you, as some of them; as  
γεγραπται· Ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πίνειν,  
it has been written; Sat down the people to eat and to drink,  
καὶ ἀνέστησαν παίξειν. 8 Μὴδὲ πορνεύωμεν,  
and stood up to sport. Nor should we fornicate,  
καθὼς τινες αὐτῶν ἐπορνεύσαν, καὶ ἐπεσον ἐν  
as some of them fornicated, and fell in  
μῇ ἡμέρᾳ εἰκοσὶ τρεῖς χιλιάδες. 9 Μὴδὲ ἐκπει-  
one day twenty-three thousands. Nor should  
ραζώμεν τὸν Χριστόν, καθὼς \* [καὶ] τινες  
we tempt the Anointed, as \* [also] some  
αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφείων ἀπω-  
of them tempted, and by the serpents were  
λυντο. 10 Μὴδὲ γογγυζετέ, καθὼς \* [καὶ] τινες  
destroyed. Nor murmuring, as \* [also] some  
αὐτῶν ἐγογγύσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλο-  
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.

† 3. Or perhaps to be used in the sense of typical. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. 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.

† 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; xvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; Jude 5. † 6. Num. xl. 33, 34; Psa. cvi. 14. † 7. Exod. xxxii. 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. <sup>11</sup> Ταυτα δε παντα τυποι συνεβαι-  
trover. 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.

<sup>12</sup> Ωστε ο δοκων εστανει, βλεπετω μη  
So that the one thinking to have stood, let him take care lest  
πηση. <sup>13</sup> 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 bear up under.

<sup>14</sup> Διωπερ, αγαπητοι μου, φυγετε απο της  
Wherefore, beloved ones of me, flee you from the

ειδωλολατρειας. <sup>15</sup> Ως φρονιμοις λεγω, κρι-  
image-worship. As to wise men I speak, judge

νατε υμεις ο φημι. <sup>16</sup> 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 ον κλωμεν, ουχι κοι-  
Anointed is it? the loaf which we break, not a par-

τικνια του σωματος του Χριστου εστιν;  
ticipation of the body of the Anointed is it?

<sup>17</sup> 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.

<sup>18</sup> 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; <sup>19</sup> Τι ουν φημι; οτι ειδωλον τι  
are? Why then do I say? because an idol anything

εστιν; η οτι ειδωλοθυτον τι εστιν; <sup>20</sup> 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

<sup>11</sup> \* But these things occurred to them typically, and † were written for our Admonition, on whom the ENDS of the AGES \* have come.

<sup>12</sup> Wherefore, † let HIM who is THINKING that he has stood, take care lest he fall.

<sup>13</sup> No TRIAL has assailed You except what belongs to Man; and GOD is faith-ful, † 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.

<sup>14</sup> Wherefore, my Be-loved, † flee away from IMAGE-WORSHIP.

<sup>15</sup> I am speaking as to wise men; judge you what I say.

<sup>16</sup> † 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?

<sup>17</sup> Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

<sup>18</sup> Look at ISRAEL ac-cording to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

<sup>19</sup> Why then do I affirm this? Because \* what is sacrificed to an image is anything, or Because † an Image is anything?

<sup>20</sup> 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. 28—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. 6; Deut. xxxii. 17; Psa. cvi. 37.

γινεσθαι. <sup>21</sup> Οὐ δυνασθε ποτηριον κυριου πινειν  
to become. Not you are able a cup of Lord to drink  
και ποτηριον δαιμονιων· οὐ δυνασθε τραπέζης  
and a cup of demons; not you are able a table  
κυριου μετεχειν και τραπέζης δαιμονιων. <sup>22</sup> 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; <sup>23</sup> 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. <sup>24</sup> Μηδεις το εαυτου ζητειω, αλλα το  
up. No one that of himself let him seek, but that

του ετερου. <sup>25</sup> 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· <sup>26</sup> του γαρ κυριου γη και το πλη-  
conscience; of the for Lord the earth and the fulness

ρωμα αυτης. <sup>27</sup> Ει \* [δε] τις καλει υμας των  
of her. If [but] any one invite 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. <sup>28</sup> 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. <sup>29</sup> Συνειδησιν δε λεγω, ουχι την εαυ-  
science. 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 the free-

θερα μου κρινεται υπο αλλης συνειδησεως;  
dom o me is judged by another conscience?

<sup>30</sup> Ει εγω χαριτι μετεχω, τι βλασφημουμαι  
if I by favor partake, why am I blamed

υπερ ου εγω ευχαριστω; <sup>31</sup> 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

<sup>21</sup> ‡ 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.

<sup>22</sup> Do we provoke the LORD to jealousy? Are we stronger than he?

<sup>23</sup> ‡ "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

<sup>24</sup> ‡ Let no one seek HIS OWN, but that of ANOTHER.

<sup>25</sup> ‡ Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

<sup>26</sup> for ‡ "the EARTH is "the LORD's, and the FULLNESS of it."

<sup>27</sup> If any UNBELIEVER invite you, and you wish to go, ‡ eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

<sup>28</sup> 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.

<sup>29</sup> 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?

<sup>30</sup> If I partake with Gratitude, why am I defamed on account of that ‡ for which I give thanks?"

<sup>31</sup> ‡ 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. 38. ‡ 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. xiv. 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. <sup>32</sup> Απροσκοποι γίνεσθε και  
glory of God do you. Not causes of stumbling become you both  
Ιουδαιοις και Έλλησι και τη εκκλησια του  
to Jews and Greeks and to the congregation of the  
θεου· <sup>33</sup> 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.

<sup>1</sup> Μιμηται μου γινεσθε, καθως καγω Χριστου.  
Imitators of me become you, even as also I of Anointed.  
<sup>2</sup> 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  
<sup>3</sup> παθοσεις κατεχετε. <sup>3</sup> Θελω δε υμας ειδε-  
traditions you retain. I wish but you to have know-  
ναι, 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. <sup>4</sup> Πας ανηρ προσευχομενος η  
of Anointed, the God. Every man praying or  
προφητευων κατα κςφαλης εχων, καταισχυνει  
prophesying upon Lead having, disgraces  
την κεφαλην αυτου. <sup>5</sup> 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  
ομοιον εστι και το αυτο τη εξυρημενη. <sup>6</sup> Ει  
it is and the same with the having been shaven. If  
ομοιον 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,  
κατακαλυπτεσθω. <sup>7</sup> Ανηρ μεν γαρ ουκ οφειλει  
let her be covered. A man indeed for not it is fitting  
κατακαλυπτεσθαι την κεφαλην, εικων και δοξα  
to be covered the head, likeness and glory  
θεου υπαρχων· γυνη δε δοξα ανδρος εστιν·  
of God being; a woman but glory of a man is;  
<sup>8</sup> ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ  
not for is man from woman, but woman from

<sup>32</sup> ‡ Be you inoffensive  
both to Jews and Greeks,  
and ‡ to the CHURCH of  
God;

<sup>33</sup> 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.

<sup>1</sup> Become ‡ Imitators of  
me, even as ‡ also am of  
Christ.

<sup>2</sup> And, Brethren, I  
praise you, ‡ Because you  
have remembered all My  
[instructions,] and retain  
the OBSERVANCES as I  
delivered them to you.

<sup>3</sup> 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.

<sup>4</sup> Every Man praying  
or prophesying, having  
his Head covered, dis-  
graces his HEAD;

<sup>5</sup> but Every Woman  
praying or prophesying  
with her HEAD uncovered,  
disgraces her HEAD; for  
it is just the same as if it  
were SHAVEN.

<sup>6</sup> 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.

<sup>7</sup> Now a Man, indeed,  
ought not to cover the  
HEAD, he being God's  
Glorious Likeness; but  
Woman is Man's Glory;

for Man is not from  
Woman, but Woman from  
Man;

\* VATICAN MANUSCRIPT.—2. brethren—omit.  
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.

ανδρος· <sup>†</sup> και γαρ ουκ εκτισθη ανηρ δια την  
man; even for not was created man on account of the

γυναικα, αλλα γυνη δια τον ανδρα. <sup>10</sup> 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. <sup>11</sup> 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 κυριφ. <sup>12</sup> 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. <sup>13</sup> Εν υμιν αυτοις κρι-  
but all things out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτον τφ  
you; becoming is it a woman uncovered to the

θειφ προσευχεσθαι; <sup>14</sup> Η ουδε αυτη η φυσις  
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; <sup>15</sup> 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. <sup>16</sup> Ει δε τις δοκει φιλονεικος  
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνθηβαιν ουκ εχουμεν,  
to be, we such like custom no. have,

ουδε αι εκκλησιαι του θεου. <sup>17</sup> Τουτο δε  
nor the congregations of the God. This but

παραγγελλω, ουκ επαινω, οτι ουκ εις το κριετ-  
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συνερχεσθε. <sup>18</sup> Πρωτον  
but for the worse you come together. First

μεν γαρ, συνερχομενον υμιν εν εκκλησια,  
indeed for, being come together of you in an assembly,

κουω σχισματα εν υμιν υπαρχειν· και μερος  
hear divisions among you to be; and of a part

τι πιστευω· <sup>19</sup> 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. † 10 1 Cor. vii. 17; xiv. 33. † 12. 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 ὁ αὐτος κυριος· <sup>6</sup> και διαιρεσεις ενεργημα-  
and the same Lord; and varieties of workings  
των εισιν, ὁ δε αὐτος θεος, ὁ ενεργων τα παντα  
are, the but same God, who is working the all things  
εν πασιν. <sup>7</sup> Ἐκαστῳ δε διδοται ἡ φανερωσις  
in all. To each one but is given the manifestation  
του πνευματος προς το συμφερον· <sup>8</sup> ὧ μιν γαρ  
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· <sup>9</sup> ετερω δε πιστις, εν τῳ αὐτῳ πνευματι·  
to another and faith, by the same spirit;  
αλλῳ δε χαρισματα ιαματων, εν τῳ αὐτῳ πνευ-  
to another and gracious gifts of cures, by the same spirit;  
ματι· <sup>10</sup> αλλῳ δε ενεργηματα δυναμεων, αλλῳ  
to another and in workings of powers, to another  
εἰς προφητεια, αλλῳ δε διακρισεις πνευματων,  
and prophecy, to another and discernings of spirits,  
εἰτερω δε γενη γλωσσων, \* [αλλῳ δε ἐρμη-  
to another and kinds of tongues, [to another and an interpreta-  
νεια γλωσσων.] <sup>11</sup> Παντα δε ταυτα ενεργει  
tion of tongues.] All but these things works  
το ἐν και το αυτο πνευμα, διαιρουν ιδια ἐκασ-  
that one and the same spirit, distributing particularly to each  
τῳ καθως βουλεται. <sup>12</sup> Καθαπερ γαρ το σωμα  
one as it wills. Just as for the body  
ἐν εστι, και μελη εχει πολλα, παντα δε τα  
one is, and members has many, all but the  
μελη του σωματος \* [του ἐνος,] πολλα οντα,  
members of the body [of the one,] many being,  
ἐν εστι σωμα· οὕτω και ὁ Χριστος. <sup>13</sup> Και  
one is body; thus also the Anointed. Even  
γαρ εν ἐνι πνευματι ἡμεις παντες εις ἐν σωμα  
for in one spirit we all into one body  
εβαπτισθημεν· εἰτε Ιουδαιοι, εἰτε Ἕλληνες,  
were dipped; whether Jews, or Greeks,  
εἰτε δουλοι, εἰτε ελευθεροι· και παντες \* [εις]  
whether slaves, or freemen; and all [into]  
ἐν πνευμα εποτισθημεν. <sup>14</sup> Και γαρ το σωμα  
one spirit were made to drink. Also for the body  
ουκ εστιν ἐν μελος, αλλα πολλα. <sup>15</sup> Εαν ειπῇ  
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 Free-men; 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. 46; 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 χεὶρ, οὐκ εἰμι ἐκ τοῦ  
the foot ; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώ-  
body ; not from this not is it from of the body ?

ματος ; <sup>16</sup> Καὶ εἰάν τις εἴπῃ τοῦς· Ὅτι οὐκ εἰμι  
And if should say the ear ; Because not I am

ὀφθαλμος, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ  
an eye, not I am from of the body ; not from

τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος ; <sup>17</sup> Εἰ  
this not is it from of the body ? If

ὅλον τοῦ σώματος ὀφθαλμος, πού ἢ ἀκοή ; εἰ ὅλον  
whole the body an eye, where the hearing ? if whole

ἀκοή, πού ἢ ὀσφρησις ; <sup>18</sup> Νυνὶ δὲ ὁ θεὸς ἐθετο  
hearing, where the smell ? Now but the God placed

τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι,  
the members, one each of them in the body,

καθὼς ἠθέλησεν. <sup>19</sup> Εἰ δὲ ἦν τὰ πάντα ἐν μέ-  
as he would. If but was the all one mem-  
ber, where the body ? Now but many indeed members,

ἐν δὲ σώματι. <sup>21</sup> Οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν  
one but body. Not is able the eye to say

τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ  
to the hand ; Need of thee not I have ; or again

κεφαλὴ τοῖς ποσὶ· Χρεῖαν ὑμῶν οὐκ ἔχω.  
head to the feet ; Need of you not I have.

<sup>22</sup> Ἀλλὰ πολλὰ μᾶλλον τὰ δοκούντα μέλη τοῦ  
But much more the seeming members of the

σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖα ἐστί·  
body more feeble to be, necessary it is ;

<sup>23</sup> καὶ ἃ δοκούμεν ἀτιμότερα εἶναι τοῦ σώματος,  
and those we think less honourable to be of the body,

τοῦτοις τιμὴν περισσότεραν περιτίθεμεν· καὶ τὰ  
to these honor more abundant we place around ; and the

ἀσχημὸνα ἡμῶν εὐσχημοσύνην περισσότεραν  
uncomely parts of us comeliness more abundant

ἔχει· <sup>24</sup> τὰ δὲ εὐσχημὸνα ἡμῶν, οὐ χρεῖαν ἔχει.  
has ; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνέκερασε τὸ σῶμα, τῷ ὑστεροῦν-  
But the God combined the body, to the part being in-  
ferior more abundant having given honor, as that not may be

σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ  
divisions in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τὰ μέλη. <sup>25</sup> 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 ?

<sup>16</sup> 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 ?

<sup>17</sup> If the WHOLE BODY were an Eye, where is the the HEARING ? If the Whole were Hearing, where is the SMELL ?

<sup>18</sup> But now, ‡ God has placed the MEMBERS, each One of them in the BODY, ‡ as he would.

<sup>19</sup> And if the WHOLE were One Member, where is the BODY ?

<sup>20</sup> But now, indeed, there are Many Members, but One Body.

<sup>21</sup> 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."

<sup>22</sup> But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble ;

<sup>23</sup> 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 ;

<sup>24</sup> but our COMELY parts have no Need. God, however, put together the BODY, having given \* somewhat more abundantly to THAT part which was LACKING,

<sup>25</sup> so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other ;

<sup>26</sup> and whether One

\* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which was LACKING.

‡ 18. verse 28.

‡ 18. Rom. xii. 5 ; 1 Cor. iii. 5 ; verse 11.

πάσχει ἐν μέλος, συμπάσχει πάντα τα μέλη·  
suffers one member, suffers with all the members;  
εἰτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τα  
or is glorified one member, rejoices with all the  
μέλη. 27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ

μέλη ἐκ μερῶν. 28 Καὶ οὓς μὲν ἐθετο ὁ θεὸς  
members from parts. And these indeed placed the God  
ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτερον  
in the congregation first apostles, second  
προφῆτας, τρίτον διδασκαλοῦς, ἐπειτα δυνα-

μεῖς, εἰτα χάρισματα ἰαμάτων, ἀντιληψείς,  
ers, then gracious gifts of cures, helpers,  
κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ πάντες,  
directors, kinds of tongues. Not all,

ἀποστολοὶ· μὴ πάντες, προφῆται· μὴ πάντες,  
apostles? not all, prophets? not all,

διδασκαλοὶ· μὴ πάντες, δυναμεῖς· 30 Μὴ παν-

τες, χάρισματα ἐχουσιν ἰαμάτων· μὴ πάντες,  
gracious gifts have of cures? not all,

γλωσσαῖς λαλοῦσι· μὴ πάντες διερμηνεύουσι·  
with tongues speak? not all interpret?

31 Ζηλοῦτε δὲ τα χάρισματα τα κρείττονα.  
You earnestly desire but the gracious gifts those better.

Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. 1 Εὰν ταῖς γλώσσαις τῶν  
If with the tongues of the

ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγαπῇ δὲ  
men I speak and of the messengers, love but

μὴ ἔχω, γεγόνα χαλκὸς ἤχων ἢ κυμβαλὸν  
not I have, I have become brass sounding or a cymbal

ἀλαλᾶζον. 2 Καὶ εἰ ἔχω προφητεῖαν, καὶ  
noisy. And if I have prophecy, and

εἶδω τα μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,  
I know the secrets all and all the knowledge,

καὶ εἰ ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη  
and if I have all the faith, so that mountains

μεθίστανειν, ἀγαπῇ δὲ μὴ ἔχω, οὐδὲν εἰμι.  
to remove, love but not have, nothing I am.

3 Καὶ εἰ ψωμίσω πάντα τα ὑπάρχοντα μου,  
And if I bestow all the possessions of me,

καὶ εἰ παραδῶ το σῶμα μου ἵνα κατησώμαι,  
and if I should give the body of me so that it should be burned,

ἀγαπῇ δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ  
love but not have, nothing I am profited. The

ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ  
love suffers long, is gentle; the love not

ζηλοῖ· \* [ἡ ἀγάπη] οὐ περπερευεῖται, οὐ φουσι-

Member suffer, All the  
MEMBERS sympathize;  
or, whether \* One Mem-  
ber 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 CON-  
GREGATION, are first  
† Apostles; second, † Pro-  
phets; third, Teachers;  
next, † Powers; then,  
† Gifts of Cures; † Assist-  
ants; † Directors; differ-  
ent 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 EMI-  
NENT 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 † Prophe-  
cy, 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 feed-  
ing the poor, and if I deli-  
ver 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, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἐαυτῆς, οὐ  
up, not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, οὐ λογιζεται τὸ κακόν, <sup>6</sup> οὐ χαίρει  
is provoked to anger, not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, <sup>7</sup> 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. <sup>8</sup> ἡ ἀγάπη οὐδέποτε ἐκπίπτει·  
all things endures; the love not at any time falls off;

εἴτε δὲ προφητεῖαι, καταργηθῶσιν· εἴτε  
whether but prophecies, they will be done away; whether

γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθη-  
tongues, they will cease; whether knowledge, it will be done

σεται. <sup>9</sup> Ἐκ μερὸς γὰρ γινώσκομεν, καὶ ἐκ  
away from parts for we know, and from

μερὸς προφητεύομεν· <sup>10</sup> ὅταν δὲ ἐλθῇ τὸ  
parts we prophesy; when but may come the

τέλειον, \* [τότε] τὸ ἐκ μερὸς καταργηθήσεται.  
perfect, [then] that from parts will be done away.

<sup>11</sup> Ὅτε ἦμην νηπῖος, ὡς νηπῖος ἐλάουν, ὡς  
When I was a babe, as a babe I spoke, as

νηπῖος ἐφρονουν, ὡς νηπῖος ἐλογίζομην· ὅτε  
a babe I thought, as a babe reasoned; since

\* [δὲ] γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπιου.  
[but] I have become a man, I have put away the things of the babe.

<sup>12</sup> Βλέπομεν γὰρ ἀρτί δι' ἐσοπτρου ἐν αἰνίγματι,  
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 μερὸς, τότε δὲ ἐπιγνώσομαι καθὼς καὶ  
from parts, then but I shall know fully even as also

ἐπεγνώσθην. <sup>13</sup> 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. <sup>1</sup> Διωκετε τὴν ἀγα-  
love. Pursue you the love;

πὴν· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ  
earnestly desire but the spirituals, rather but

ἵνα προφητεύητε. <sup>2</sup> Ὁ γὰρ λαλῶν γλῶσση,  
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 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.

† 5. 1 Cor. x. 24; Phil. ii. 4.  
‡ 12. 2 Cor. xiii. 18; v. 7; Phil. iii. 12.

‡ 6. Pse. x. 3; Rom. i. 32.  
‡ 1. 1 Cor. xiii. 81.

† 6. 2 John 4.  
‡ 1. Num. xi. 25, 26.

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ  
not to men speak, but to the God; no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστηρία· <sup>3</sup> ὁ δὲ  
hears, in spirit but he speaks mysteries; the but

προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ  
one prophesying, to men speaks edification and

παρακλήσιν καὶ παραμυθίαν. <sup>4</sup> Ὁ λαλῶν  
exhortation and consolation. The one speaking

γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,  
with a tongue, himself builds up; the but one prophesying,

ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> Θέλω δὲ παντὰς ὑμᾶς  
a congregation builds up. I wish and all you

λαλεῖν γλῶσσαις, μᾶλλον δὲ ἵνα προφη-  
to speak with tongues, rather but that you may

τεννῇ· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν  
prophesy, greater for the one prophesying than the one speaking

γλῶσσαις, ἐκτος εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλη-  
with tongues, unless if not he should interpret, so that the congrega-

σία οἰκοδομὴν λαβῇ. <sup>6</sup> Νυνὶ δὲ, ἀδελφοί, εἰαν  
tion edification may receive. Now but, brethren, if

ἔλθω πρὸς ὑμᾶς γλῶσσαις λαλῶν, τί ὑμᾶς  
I should come to you with tongues speaking, what you

ὠφελησῶ, εἰαν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλυ-  
shall I profit, if not to you I shall speak either in a revelation,

ψεῖ, ἢ ἐν γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδασχῇ;  
or in knowledge, or in a prophecy, or in teaching?

<sup>7</sup> Ὅμως τὰ ψυχα φωνὴν δίδοντα, εἴτε ἀν-  
In like manner the things without life a sound giving, whether a

λός, εἴτε κιθάρᾳ, εἰαν διαστολῇ τοῖς φθόνοις μὴ  
flute, or a harp, if a difference to the notes not

δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ  
they should give, how shall be known that being played on flute or

το κιθαρίζομενον; <sup>8</sup> Καὶ γὰρ εἰαν ἀδηλὸν φωνὴν  
that being played on harp? Also for if an uncertain sound

σαλπιγὲς δῶ, τίς παρασκευάζεται εἰς πολέ-  
a trumpet should give, who will prepare himself for battle?

μον; <sup>9</sup> Οὕτω καὶ ὑμεῖς διὰ τῆς γλῶσσης εἰαν  
So also you through the tongue if

μὴ εὐσημὸν λόγον δώτε, πῶς γνωσθήσεται τὸ  
not a well-marked word you give, how shall be known that

λαλούμενον, ἐσεσθε γὰρ εἰς αἶρα λαλοῦντες.  
having been spoken? you will be for into air speaking.

<sup>10</sup> Τόσαυτα, εἰ τυχοί, γένη φωνῶν ἐστὶν ἐν κόσ-  
So many, if it may be, kinds of voices is in world,

μῶ, καὶ οὐδὲν \* [αὐτῶν] ἀφώνον. <sup>11</sup> Εἰαν οὖν  
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.

<sup>3</sup> HE who is PROPHECYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

<sup>4</sup> THE SPEAKER in a foreign Language edifies Himself; but HE who PROPHESES edifies the Congregation.

<sup>5</sup> I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

<sup>6</sup> 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?"

<sup>7</sup> In like manner, IN-ANIMATE 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?

<sup>8</sup> For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

<sup>9</sup> 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.

<sup>10</sup> It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

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. <sup>12</sup> Ουτω και υμεις, επει ζηλωται εστε  
barian. So also you, since zealots you are

πνευματων, προς την οικοδομην της εκκλησιας  
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. <sup>13</sup> Διοτι ο λαλων  
seek you that you may abound. Where is the one speaking

γλωσση, προσευχεσθω ινα διερμηνευη. <sup>14</sup> 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. <sup>15</sup> 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.

<sup>16</sup> 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 to he it

επι τη ση ευχαριστια; επειδη τι λεγεις ο αν-  
on the thy thanksgiving? since what thou sayest act

οιδε. <sup>17</sup> Συ μιν γαρ καλως ευχαριστεις· αλλ'  
he knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομεται.  
the other not is built up.

<sup>18</sup> Ευχαριστω τω θεω, παντων υμων μαλλον  
I give thanks to the God, all of you more

γλωσσαις, λαλων· <sup>19</sup> αλλ' εν εκκλησια θελω  
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοος 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. <sup>20</sup> Αδελφοι, μη παιδια γινεσθε ταις  
a tongue. Brethren, not children become you in the

φρεσιν· 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.

ῥεσι τελειοὶ γινέσθε. <sup>21</sup> Ἐν τῇ νόμῳ γε-  
amanda 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

εἰσακούσονται μου, λέγει κύριος. <sup>22</sup> Ὅστε αἱ  
will they listen to me, says Lord. So that the

γλώσσαις εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευου-  
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. <sup>23</sup> Ἐάν  
to the unbelieving, but to those believing. If

οὖν \* [συν] ἐλθῇ ἡ ἐκκλησία ὅλη ἐπὶ το  
therefore should come [together] the congregation whole to the

αὐτό, καὶ πάντες γλώσσαις λαλήσωσιν, εἰτε λῶσι  
same, and all with tongues should speak, should come in

δὲ ἰδιῶται, \* [ἡ ἀπίστοι,] οὐκ ἐροῦσιν, ὅτι  
and unlearned ones, [or unbelievers,] not will they say, that

μαίνεσθε; <sup>24</sup> Ἐάν δὲ πάντες προφητεύωσιν,  
you are mad? If but all should prophesy,

εἰσελθῇ δὲ τις ἀπίστος, ἡ ἰδιώτης, ἐλεγχεται  
should come in and any one unbelieving, or unlearned, he is convinced

ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> 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, ἀγγελλὼν, ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν  
God, announcing, that the God really among you

ἐστὶ. <sup>26</sup> Τί οὖν ἐστίν, 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 γινέσ-  
an interpretation has; all things for building up let he

θῶ. <sup>27</sup> Εἴτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ  
done. If 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. <sup>28</sup> Ἐάν δὲ μὴ ἡ διερμηνευτής,  
interpret. If but not may be an interpreter,

σίγατω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ  
let him be silent in congregation; to himself but let him speak and

<sup>21</sup> 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."

<sup>22</sup> 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.

<sup>23</sup> 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?

<sup>24</sup> 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;

<sup>25</sup> the SECRETS of his  
 HEART become manifest;  
 and so falling on his  
 Face, he will worship  
 God, announcing † That  
 God is really among you.

<sup>26</sup> 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.

<sup>27</sup> 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;

<sup>28</sup> 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.  
 \* 1 Cor. xii. 8—10; verse 6. † 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12.

τῷ ὁ κ. 29 Προφηται δε δυο η τρεις λαλει-  
to the Lord. Prophets but two or three let  
τωσαν, και οἱ αλλοι διακρινετωσαν. 30 εαν δε  
speak, and the others discern; if but  
αλλο αποκαλυφθη καθημενω, ὁ πρwtos σιγα-  
to another may be revealed sitting by, the first let be  
τω. 31 Δυνασθε γαρ καθ' ἑνα παντες προφητευ-  
silent You are able for one by one all to prophesy,  
ειν, ἵνα παντες μανθανωσι, και παντες παρακα-  
chat all may learn, and all may be  
λωνται. 32 και πνευματα προφητων προφηταις  
comforted; and spirits of prophets to prophets  
ὑποτασσεται. 33 ου γαρ εστιν ακαταστασις ὁ  
are subject; not for is of confusion the  
Θεος, αλλ' ειρηνης. Ὡς εν πασαις ταις εκκλη-  
God, but of peace. As in all the congre-  
σαις των ἁγιων, 34 αἱ γυναικες \*[ὑμων] εν  
gations of the saints, the women [of you] in  
ταις εκκλησαις σιγατωσαν\* ου γαρ επιτετραπ-  
the congregations let be silent; not for it has been  
ται αυταις λαλειν, αλλ' ὑποτασσεσθαι, καθως  
permitted to them to speak, but to be submissive, as  
και ὁ νομος λεγει. 35 Εἰ δε τι μαθειν θελου-  
even the law says. If and anything to learn they  
σιν, εν οικῳ τους ιδιους ανδρας επερωτατωσαν\*  
wish, in a house the own husbands let them ask;  
αισχρον γαρ εστι γυναιξιν εν εκκλησια λα-  
an indecent thing for it is women in a congregation to  
λειν. 36 Η αφ' ὑμων ὁ λογος του θεου εξηλθεν;  
speak. Or from you the word of the God went out?  
η εις ὑμας μονους κατηντησεν; 37 Εἰ τις δοκει  
or to you alone did it come? If any one thinks  
προφητης ειναι η πνευματικος, επιγινωσκειτω  
a prophet to be or spiritual, let him acknowledge  
ἃ γραφω ὑμιν, ὅτι κυριου εισιν εντο-  
the things I write to you, because of Lord they are command-  
λαι. 38 εἰ δε τις αγνοει, αγνοειτω. 39 Ὡστε,  
ments; if but any one is ignorant, let him be ignorant. So that,  
αδελφοι, ζηλουτε το προφητευειν, και το  
brethren, be you zealous that to prophesy, and that  
λαλειν γλωσσαις μη κωλυετε. 40 παντα δε  
to speak with tongues not hinder you; all things but  
ευσχημονως και κατα ταξιν γινεσθω.  
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 PROPHESEY; 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.

Ἰγνώριζω δε ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον  
I declare but to you, brethren, the glad tidings  
ὃ εὐηγγελισαμην ὑμῖν, ὃ καὶ παραλαβετε,  
which I announced as glad tidings to you, which also you received,  
ἐν ᾧ καὶ ἕστηκατε, <sup>2</sup> δι' οὗ καὶ σωζέσθε·  
in which also you have stood, through which also you are being saved;  
(τινὶ λόγῳ εὐηγγελισαμέν ὑμῖν ἐκατέχετε·)  
(by a certain word I announced as glad tidings to you if you retain;)  
ἐκτος εἰ μὴ εἰκὴ ἐπιστευσάτε. <sup>3</sup> Παρεδωκα  
except if not inconsiderately you believed. I delivered  
γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παραλαβόν· ὅτι  
for to you among first things what also I received; that  
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,  
Anointed died on behalf of the sins of us,  
κατὰ τὰς γραφάς· <sup>4</sup> καὶ ὅτι ἐταφῆ, καὶ ὅτι  
according to the writings; and that he was buried, and that  
ἐγῆγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·  
he was raised the third day, according to the writings;  
<sup>5</sup> καὶ ὅτι ὠφθῆ Κηφᾶ, εἰτα τοῖς δώδεκα. <sup>6</sup> Ἐπει-  
and that he was seen by Cephas, then by the twelve. After that  
τα ὠφθῆ ἐπαινω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,  
he was seen above by five hundred brethren at once,  
ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δὲ  
out of whom the greater number remain till now, some but  
καὶ ἐκοιμήθησαν. <sup>7</sup> Ἐπειτα ὠφθῆ Ἰακωβ· εἰτα  
also have fallen asleep. After that he was seen by James; then  
τοῖς ἀποστόλοις πᾶσιν. <sup>8</sup> Ἐσχάτον δὲ πάντων,  
by the apostles all. Last end of all,  
ὥσπερ ἐν τῷ ἐκτροματί, ὠφθῆ καμοί. <sup>9</sup> (Ἐγώ  
just as if by the abortion, he was seen also by me. (I  
γὰρ εἰμι ὁ ἐλαχιστὸς τῶν ἀποστόλων· ὃς οὐκ  
for am the least of the apostles; who not  
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδιώξα  
am fit to be called an apostle, because I persecuted  
τὴν ἐκκλησίαν τοῦ θεοῦ. <sup>10</sup> Χαρὶτι δὲ θεοῦ εἰμι  
the congregation of the God. By favor but of God I am  
ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ, οὐ κενή  
what I am; and the favor of him that to me, not vain  
ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων  
was made, but more abundantly of them all  
ἐκοπίασα· οὐκ ἐγώ δε, ἀλλ' ἡ χάρις τοῦ θεοῦ  
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. Psal. xli. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xvi. 23; 1 Pet. i. 11; ii. 24. † 5. Psal. 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. Matt. xxviii. 17; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; Acts x. 41. † 8. Luke xxiv. 50; Acts i. 3, 4. † 9. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. † 10. Eph. ii. 7, 8. † 11. † 12. 2 Cor. xi. 23; xii. 11. † 13. Phil. i. 13; Phil. iii. 6; 1 Tim. i. 13. † 14. Eph. ii. 7, 8. † 15. 2 Cor. xi. 23; xii. 11. † 16. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.

ἢ σὺν ἐμοί.) <sup>11</sup> Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,  
that with me.) Whether therefore I, or they,  
οὕτως κηρύσσομεν, καὶ οὕτως ἐπίστευσατε.  
thus we proclaim, and thus you believed.

<sup>12</sup> Εἰ δὲ Χρῖστος κηρύσσεται, ὅτι ἐκ νεκρῶν  
If but Anointed is proclaimed, that out of dead ones  
ἐγηνερται, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι  
has been raised, how say some among you, that  
ἀναστασις νεκρῶν οὐκ ἐστίν. <sup>13</sup> Εἰ δὲ ἀναστα-  
a resurrection of dead ones not is? If but a resurrec-  
σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χρῖστος ἐγηνερται.  
tion of dead ones not is, not even Anointed has been raised;

<sup>14</sup> εἰ δὲ Χρῖστος οὐκ ἐγηνερται, κενὸν ἀρὰ το  
if but Anointed not has been raised, void then the  
κήρυγμα ἡμῶν, κενὴ \* [δὲ] καὶ ἡ πίστις ὑμῶν.  
preaching of us, void [and] also the faith of you.  
<sup>15</sup> Εὐρισκομεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ.  
We are found and even false witnesses of the God;

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἠγείρε  
because we testified concerning the God, that he raised up  
τὸν Χρῖστον, ὃν οὐκ ἠγείρεν, εἴπερ ἀρὰ νεκροὶ  
the Anointed, whom not he raised up, if indeed dead ones  
οὐκ ἐγείρονται. <sup>16</sup> Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-  
not are raised up. If for dead ones not are raised

ται, οὐδὲ Χρῖστος ἐγηνερται. <sup>17</sup> εἰ δὲ Χρῖστος  
up, not even Anointed has been raised; if but Anointed  
οὐκ ἐγηνερται, ματαία ἡ πίστις ὑμῶν· ἐτι ἐστὲ  
not has been raised, deceptive the faith of you; still you are  
ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>18</sup> ἀρὰ καὶ οἱ κοιμηθέν-  
in the sins of you; then also those having fallen

τες ἐν Χριστῷ, ἀπώλουντο. <sup>19</sup> εἰ ἐν τῇ ζωῇ  
asleep in Anointed, perished. If in the life

ταύτῃ ἠλπιότες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-  
this having been hoping we are in Anointed alone, more  
εινότεροι πάντων ἀνθρώπων ἐσμεν. <sup>20</sup> Νῦν δὲ  
pitiable of all men we are. Now but

Χρῖστος ἐγηνερται ἐκ νεκρῶν, ἀπαρνή των  
Anointed has been raised up out of dead ones, a first-fruit of those  
κεκοιμημένων.  
having fallen asleep.

<sup>21</sup> Ἐπεὶ δὲ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ  
Since for through a man the death, also  
δι' ἀνθρώπου ἀναστασις νεκρῶν. <sup>22</sup> Ὡς περ  
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως  
for in the Adam all die, so  
καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήθονται.  
also in the Anointed all will be made alive.

<sup>11</sup> Whether I, then, or  
thru, thus we preach,  
and thus you believed.

<sup>13</sup> 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?

<sup>13</sup> But if there is not  
a Resurrection of the Dead,  
neither has Christ been  
raised;

<sup>14</sup> and if Christ has  
not been raised, void cer-  
tainly is our PROCLAMA-  
TION, and void is your  
FAITH.

<sup>15</sup> 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.

<sup>16</sup> For if Dead persons  
are not raised up, neither  
has Christ been raised;

<sup>17</sup> and if Christ has  
not been raised, your  
FAITH \* is deceptive;  
† you are still in your  
SINS;

<sup>18</sup> then, also, THOSE  
HAVING FALLEN ASLEEP  
in Christ, have perished.

<sup>19</sup> † If in this LIFE  
only we have hope in  
Christ, we are more piti-  
able than All Men.

<sup>20</sup> But now † Christ has  
been raised from the  
Dead, † a First-fruit of  
THOSE HAVING FALLEN  
ASLEEP.

<sup>21</sup> For † since through  
a Man, there is \* Death,  
† through a Man, also,  
there is a Resurrection of  
the Dead;

<sup>22</sup> 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 xvi. 23; verse 23; Col. i. 12

Rev. i. 5.

† 21. Rom. v. 12, 17.

† 21. John xi. 25; Rom. vi. 23.

23 Ἐκαστος δὲ ἐν τῷ ἰδίῳ ταγματὶ ἀπαρχῇ  
Each one and in the own band; a first-fruit

Χριστος, ἔπειτα οἱ τοῦ Χριστοῦ, ἐν τῇ παρουσίᾳ  
Anointed, after that those of the Anointed, in the presence

αὐτοῦ. 24 εἰτα τὸ τέλος, ὅταν παρὰ  
of him; then the end, when he should have de-

δῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν  
livered up the kingdom to the God and father, when

καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξου-  
he should have abrogated all government and all autho-

σίαν καὶ δύναμιν. 25 Δεῖ γὰρ αὐτὸν βασιλευ-  
rity and power. It behoves for him to reign,

εἰν, ἀχρὶς οὗ ἂν θῇ πάντας τοὺς ἐχθρούς  
till he may have placed all the enemies

ὑπο τοὺς πόδας αὐτοῦ. 26 Ἐσχάτος ἐχθρὸς  
under the feet of him. Last enemy

καταργεῖται ὁ θάνατος. 27 πάντα γὰρ ὑπετά-  
is rendered powerless the death; all things for he subjected

ξεν ὑπο τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ,  
under the feet of him. When but it may be said,

ὅτι πάντα ὑποτέτακται, δὴλον, ὅτι ἐκτὸς τοῦ  
that all things have been subjected, it is evident, that is excepted the

ὑποταξάντος αὐτῷ τα πάντα. 28 Ὅταν δὲ ὑπο-  
one having subjected to him the all things. When but may be

ταγῇ αὐτῷ τα πάντα, τότε \* [καὶ] αὐτὸς ὁ υἱὸς  
subjected to him the all things, then [also] himself the son

ὑποταγέσεται τῷ ὑποταξαντί αὐτῷ τα πάντα,  
will be subject to the one having subjected to him the all things,

ἵνα ἡ ὁ θεὸς \* [τα] πάντα ἐν πᾶσιν. 29 Ἐπεὶ  
so that may be the God [the] all things in all. Otherwise

τι ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκ-  
what shall they do those being dipped on behalf of the dead

ρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τι καὶ  
ones, if at all dead ones not are raised up? why and

βαπτίζονται ὑπὲρ αὐτῶν; 30 Τι καὶ ἡμεῖς κιν-  
are they dipped on behalf of them? Why and we are in

δυνεομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθ-  
danger every hour Every day I

νήσκω, νῆ τὴν ὑμετέραν καυχῆσιν, ἣν ἐχῶ ἐν  
die, by the your boasting, which I have in

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατὰ  
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 SUBDUED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will THOSE do who are BEING IMMERSED on behalf of the DEAD? If the Dead are not raised at all, why then are they immersed on their behalf?

30 and † why are we in danger Every Hour?

31 I solemnly declare, † by \* the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, † † that I am 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."

† 23. verse 20; 1 Thess. iv. 15—17. † 25. Psal. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psal. viii. 6; Heb. ii. 8. † 28. 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, τί μοι το  
man I fought with a wild beast in Ephesus, what to me the

ὀφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φαγώμεν καὶ  
profit? if dead ones not are raised up, we may eat and

πίωμεν· αὐριοῦ γὰρ ἀποθνήσκομεν. <sup>33</sup> Μὴ πλά-  
we may drink; to-morrow for we die. Not be you

νάσθε. Φθειρυσὶν ἦθη χρηστὰ ὁμίλιαι κακαί.  
led astray. Corrupt hab. ts virtuous companionships evil.

<sup>34</sup> Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτανετε· ἄγνων·  
Awake you as it is fit, and not sin you; igno-

σιαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν  
rance for of God some have; for shame

ὁμιν λέγω. <sup>35</sup> Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται  
to you I speak. But will say some one; How are raised up

οἱ νεκροὶ; ποῦ δὲ σωματὶ ἐρχονται; <sup>36</sup> Ἀφ-  
the dead ones? in what and body do they come? O fool.

ρον· σὺ δὲ σπείρεις, οὐ ζῶποιοῖται, ἐὰν μὴ  
ish one; thou what sowest, not is made alive, if not

ἀποθάνῃ· <sup>37</sup> καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γένη-  
it should die; and what thou sowest, not that body that going

σόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ  
to be born thou sowest, but sowed grain, if

τύχοι, σιτοῦ, ἢ τίνος τῶν λοιπῶν· <sup>38</sup> ὁ δὲ θεὸς  
it may happen, of wheat, or some of the others; the but God

αὐτῷ δίδωσι σῶμα καθὼς ἡθελήσῃ, καὶ ἑκάστῳ  
to it gives a body as he willed, and to each

τῶν σπερμάτων \* [τὸ] ἰδίον σῶμα. <sup>39</sup> Οὐ πᾶσα  
of the seeds [the] own body. Not all

σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἀλλῇ μὲν ἀνθρώπων,  
flesh, the same flesh· but one indeed of men,

ἀλλῇ δὲ σὰρξ κτήνων, ἀλλῇ δὲ ἰχθύων, ἀλλῇ  
another and flesh of cattle, another and of fishes, another

δὲ πτηνῶν. <sup>40</sup> Καὶ σῶματα ἐπουράνια, καὶ  
and of birds. And bodies heavenly, and

σῶματα ἐπίγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-  
bodies earthly; but one indeed that of the heaven-

ων δόξα, ἕτερα δὲ ἢ τῶν ἐπίγειων. <sup>41</sup> Ἀλλῇ  
the glory, another and that of the earthly. One

δόξα ἡλίου, καὶ ἀλλῇ δόξα σελήνης, καὶ ἀλλῇ  
glory of sun, and another glory of moon, and another

δόξα ἀστέρων· ἀστὴρ γὰρ ἀστερος διαφέρει ἐν  
glory of stars; a star for from a star differs in

δόξῃ. <sup>42</sup> Οὕτω καὶ ἡ ἀναστασις τῶν νεκρῶν.  
glory. Thus and the resurrection of the dead ones.

Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·  
It is sown in corruption, it is raised in incorruption.

<sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί-  
it is sown in dishonor, it is raised in glory; it is

ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·  
sown in weakness, it is raised in power;

<sup>32</sup> 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.

<sup>33</sup> Be not led astray; † vicious intercourse corrupts virtuous Habits.

<sup>34</sup> † Awake to sobriety, as it is fit, and sin not; † for some are Ignorant of God; † for Shame to you I say it.

<sup>35</sup> But some one will say, "How are the Dead raised up? and in What Body do they come?"

<sup>36</sup> O senseless man! † what thou sowest is not made alive unless it die;

<sup>37</sup> 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;

<sup>38</sup> but God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

<sup>39</sup> 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.

<sup>40</sup> and there are heav- enly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed is One; and of the EARTHLY, Another.

<sup>41</sup> 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.

<sup>42</sup> † And thus is the RESURRECTION of the DEAD. It is sown in Cor- ruption, it is raised in Incorruption;

<sup>43</sup> † it is sown in Dis- honor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

\* VATICAN MANUSCRIPT.—33. the—omit.

39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 8. † 32. Isa. xlii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. † 32. 1 Cor. v. 6. † 34. Rom. xiii. 11; Eph. v. 14. † 34. 1 Thess. iv. 5. † 34. 1 Cor. vi. 5. † 36. John xii. 24. † 42. Dan. xii. 2; Matt. xiii. 43. † 43. Phil. iii. 21

<sup>44</sup> 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. <sup>45</sup> 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.

<sup>46</sup> Αλλ' ου πρωτον το πνευματικον, αλλα το  
But not first the spiritual, but the

ψυχικον· επειτα το πνευματικον. <sup>47</sup> Ο πρωτος  
soulcal, afterwards the spiritual. The first

ανθρωπος, εκ γης χοικος· ο δευτερος ανθρωπος,  
man, from earth earthy; the second man,

\*[ο κυριος] εξ ουρανου. <sup>48</sup> 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· <sup>49</sup> και καθως εφορεσ-  
such like also the heavenly ones; and even as we bore

μεν την εικονα του χοικου, φορεσομεν και την  
the image of the earthy, we shall bear also the

εικονα του επουρανιου. <sup>50</sup> Τουτο δε φημι,  
im ge 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 δυνανται, ουδε η φθορα την  
to inherit not are able, nor the corruption the

αφθαρσιαν κληρονομει. <sup>51</sup> 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, <sup>52</sup> εν ατομω, εν ρι-  
all but we shall be changed, in a moment, in a twink-

πη οφθαλμου, εν τη εσχατη σαλπιγγι. (Σαλ-  
ing of an eye, in the last trumpet. (It shall

πισει γαρ, και οι νεκροι εγερθησονται αφθα-  
rison for, and the dead ones shall be raised incor-

τοι, και ημεις αλλαγησομεθα.) <sup>53</sup> Δει γαρ  
rutable, 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.

<sup>54</sup> Όταν δε το φθαρτον τουτο ενδυσηται αφθα-  
When but the corruptible this shall be clothed with incor-

σιαν, και το θνητον τουτο ενδυσηται αθανασιαν,  
ruption, and the mortal this shall be clothed with immortality,

<sup>44</sup> it is sown an animal Body, it is raised a spirit-  
ual Body. \* If there is an animal Body, there is also a spiritual Body.

<sup>45</sup> And so it has been written, The FIRST Adam † "became a living Soul;" ‡ the LAST Adam, ‡ a life-giving Spirit.

<sup>46</sup> The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

<sup>47</sup> † The FIRST Man was from the Ground, ‡ earthy; the SECOND Man is ‡ from Heaven.

<sup>48</sup> Of what kind the EARTHY one, such also the EARTHY ones; ‡ and of what kind the HEAVENLY one, such also the HEAVENLY ones;

<sup>49</sup> and ‡ even as we bore the LIKENESS of the EARTHY one, ‡ we shall also bear the LIKENESS of the HEAVENLY one.

<sup>50</sup> And I say this, Brethren, Because ‡ Flesh and Blood cannot inherit the Kingdom of GOD; nor shall CORRUPTION inherit INCORRUPTION.

<sup>51</sup> Behold! a Secret I disclose to you; ‡ We shall not all sleep, but we shall all be changed.—

<sup>52</sup> 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.

<sup>53</sup> For this CORRUPTIBLE must be clothed with Incorruptibility, and ‡ this MORTAL must be clothed with Immortality.

<sup>54</sup> 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 δ γεγραμμενος· Κατε-  
then will happen the word that having been written; Was  
ποτη ο θανατος εις νικος. <sup>55</sup> Που σου, θανα-  
swallowed up the death into victory. Where of thee, O death,  
τε, το κεντρον; που σου, ᾠδη, το νικος;  
the sting? where of thee, O unseen, the victory?  
<sup>56</sup> Το δε κεντρον του θανατου, η ἁμαρτια· η δε  
The but sting of the death, the sin; the and  
δυναμις της ἁμαρτίας, ο νομος. <sup>57</sup> Τφ δε θεφ  
power of the sin, the law. To the but God  
χαρις, τφ διδοντι ἡμιν, το νικος δια του  
Thanks, to the one having given to us, the victory through the  
κυριου ἡμων Ιησου Χριστου. <sup>58</sup> Ὡστε, ἀδελ-  
Lord of us Jesus Anointed. Wherefore, breth-  
φοι μου αγαπητοι, εδραιoi γινεσθε, ἀμετακινη-  
ren of me beloved, steadfast be you, unmoveable,  
του, περισπευοντες εν τῷ εργῳ του κυριου  
abounding in the work of the Lord  
παντοτε, ειδοτες, οτι ο κοπος ὑμων ουκ εστι  
at all times, knowing, that the labor of you not is  
κενος εν κυριῳ.  
vain in Lord.

ΚΕΦ. 15'. 16.

<sup>1</sup> Περὶ δε της λογιᾶς της εις τους ἁγίους,  
Concerning and the collection that for the saints,  
ὡσπερ διαταξα ταις ἐκκλησιαῖς της Γαλατίας,  
as I appointed to the congregations of the Galatia,  
οὕτω κα ὑμεις ποιησατε. <sup>2</sup> Κατα μιαν σαββα-  
so also you do. Every first of week  
των ἑκάστων ὑμῶν παρ' ἑαυτῷ τιθετω, θησαν-  
each one of you by itself let him place, treasure-  
ριζων, ο.τι αν ευοδωται· ἵνα μη όταν  
ing up, what thing he may be prospered; so that not when  
ελθω, τοτε λογίαι γινωνται. <sup>3</sup> Ὅταν δε  
I may come, then collections may be made. When and  
παραγενωμαι, οὐς εαν δοκιμασητε, δι' επισ-  
I may arrive, whom if you may approve, by let-  
τολων τούτους πεμψω ἀπενεγκειν την χαριν  
terc these I will send to carry the gift  
ὑμῶν εις Ἱερουσαλημ· <sup>4</sup> εαν δε ἡ αξιον του  
of you to Jerusalem; if but it may be worthy of the  
κῆμε πορευεσθαι, συν εμοι πορευσονται.  
even me to go, with me they shall go.  
<sup>5</sup> Ἐλευσσομαι δε προς ὑμας, όταν Μακεδονίαν  
I will come but to you, when Macedonia  
διελθῶ· (Μακεδονίαν γὰρ διερχομαί·)  
I may have passed through; Macedonia for I pass through;  
προς ὑμας 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!"

<sup>55</sup> Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

<sup>56</sup> The STING of DEATH is SIN, and the † POWER of SIN is the LAW;

<sup>57</sup> † but Thanks to THAT GOD, who GIVES † the VICTORY, through our LORD, Jesus Christ.

<sup>58</sup> † 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.

<sup>1</sup> And concerning † the COLLECTION which is for the SAINTS;—as I directed the CONGREGATIONS of GALATIA, so also do you.

<sup>2</sup> † 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.

<sup>3</sup> And when I arrive, † the persons whom you may authorize by † letters, I will send to convey your GIFT to Jerusalem;

<sup>4</sup> † and if it be proper that even I should go, they shall go with me.

<sup>5</sup> And I will come to you, † when I have passed through Macedonia; for I am coming by Macedonia;

<sup>6</sup> 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.  
† 59. 1 Cor. xiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 7.  
† 3. 1 Cor. viii. 10. † 4. 2 Cor. viii. 4, 10. † 5. Acts xix. 21; 2 Cor. x. 16.

χειμασῶ, ἵνα ὑμεῖς με προπεμψήτε οὐ εἰαν πορ-  
winter, so that you me may send before where if I may

ευωμαι. 7 Οὐ θελω γὰρ ὑμᾶς ἀρτί ἐν παρο-  
go. Not I wish for you now in passing

δῶ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμείναι  
by to see; I hope for time some to remain

πρὸς ὑμᾶς, εἰ δὲ ὁ κύριος ἐπιτρέπῃ. 8 Ἐπιμείνω  
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· 9 θύρα γὰρ  
but in Ephesus till the pentecost; a door for

μοὶ ἀνεῖργε μεγάλη καὶ ἐνεργής, καὶ ἀντικειμε-  
to me has been opened great and effective, and opposers

νοὶ πολλοί. 10 Εἰ δὲ ἐλθῇ Τιμοθεὸς, βλέ-  
many. If and should have come Timothy, see

τετε, ἵνα ἀφοβῶς γενηται πρὸς ὑμᾶς· τὸ γὰρ  
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς \* [καὶ] ἐγώ· 11 μὴ  
work of Lord he works as [even] I: not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψάτε δὲ  
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα ἐλθῇ πρὸς με· ἐκδεχομαι  
him in peace, so that he may come to me; I expect

γὰρ αὐτὸν \* [μετὰ τῶν ἀδελφῶν.] 12 Περὶ δὲ  
for him [with the brethren] Concerning and

Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα  
Apollas the brother, much I entreated

αὐτόν, ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν  
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν  
brethren and at all not was will, that now

ἐλθῇ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. 13 Γρη-  
he should go; he will go but, when he may find opportunity. Watch

γορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε,  
you, stand you firm in the faith, be you manly,

κραταιοῦσθε· 14 πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθω.  
be you strong; all things of you in love let be done.

¶ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἰδατε τὴν  
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιᾶς,  
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐταξεν ἑαυτούς·  
and for service to the saints they devoted themselves:

16 ἵνα καὶ ὑμεῖς ὑποτασσῃσθε τοῖς τοιοῦτοις,  
that also you should be submissive to the such like 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 ACHAEA, 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. Eph. vi. 10; Col. i. 11. † 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. † 15. 1 Cor. i. 10. † 15. Rom. xvi. 5. † 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 20. † 15. Heb. xiii. 17.

και παντι τω συνεργούντι και κοπιώντι. <sup>17</sup> Χαί-  
and to every one to the one working with and laboring with. I rejoice  
ρω δε επι τη παρουσιᾷ Στεφανα και Φουρτουνα-  
but on the presence of Stephanas and Fortunatus  
του και Αχαικου, ὅτι το ὑμων ὑστερημα οὗτοι  
and Achaicus, because the of you want these  
ανεπληρωσαν. <sup>18</sup> ανεπαυσαν γαρ το εμον πνευ-  
supplied; they refreshed for the my spirit  
μα και το ὑμων. Επιγινώσκετε ουν τους τοι-  
and that of you. Acknowledge therefore the each  
ουτους. <sup>19</sup> Ασπάζονται ὑμας αἱ ἐκκλησῖαι της  
like persons. Salute you the congregations of the  
Ασίας. Ασπάζονται ὑμας εν κυρίῳ πολλὰ  
Asia. Salute you in Lord much  
Ακυλας και Πρισκιλλα, συν τη κατ' οἶκον  
Aquila and Priscilla, with the in house  
αὐτων ἐκκλησίᾳ. <sup>20</sup> Ασπάζονται ὑμας οἱ ἀδελ-  
of them congregation. Salute you the breth-  
φοι παντες. Ασπατασθε ἀλλήλους εν φιλή-  
ren all. Salute you each other with a kiss  
ματι ἁγίῳ. <sup>21</sup> Ὁ ἀσπασμος τη ἐμῇ χειρὶ Παυ-  
holy. The salutation with the my hand of Paul.  
λου. <sup>22</sup> Εἰ τις οὐ φιλεῖ τον κυριον \* [Ἰησουν  
If any one not has affection for the Lord [Jesus  
Χριστον,] ἡτω ἀνάθεμα· μαρὰν ἂνα. <sup>23</sup> Ἡ  
Anointed,] let him be accursed; the Lord comes. The  
χαρις του κυριου Ἰησου \* [Χριστου] μεθ' ὑμων.  
favor of the Lord Jesus [Anointed] with you.  
<sup>24</sup> Ἡ ἀγάπη μου μετὰ πάντων ὑμων εν Χριστῷ  
The love of me with all of you in Anointed  
Ἰησου. \* [Ἀμην.]  
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 ac- cursed. † 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, WRIT- FROM EPHESUS.

† 18. Col. iv. 8. † 19. 1 Thess. v. 12; Phil. ii. 29. † 20. Rom. xii. 13, 15; Phil. 2. † 21. Rom. xvi. 16. † 21. Col. iv. 13, 2 Thess. iii. 17. † 22. Eph. vi. 24. † 23. Gal. i. 8, 9. † 22. Jude 14, 15. † 23. Rom. xvi. 20.

\*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.  
[OF PAUL AN EPISTLE] TO CORINTHIANS SECOND.  
SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πάυλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια  
Paul, an apostle of Jesus Anointed through  
θελημάτων θεοῦ, καὶ Τιμοθέος ὁ ἀδελφός, τῇ  
will of God, and Timothy the brother, to the  
ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ, συν  
congregation of the God to that being in Corinth, with  
τοῖς ἁγίοις πᾶσι τοῖς οὐσιν ἐν ὅλῃ τῇ Ἀχαίᾳ·  
the saints to all those being in whole the Achaia;  
<sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπο θεοῦ πατρὸς ἡμῶν,  
favor to you and peace from God a father of you,  
καὶ κυρίου Ἰησοῦ Χριστοῦ. <sup>3</sup> Εὐλογητὸς ὁ θεός  
and Lord Jesus Anointed. 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, <sup>4</sup> ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ  
fort, the one comforting us in all the  
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν  
affliction of us, in order that to be able us to comfort  
τούς ἐν πάσῃ θλίψει, διὰ τῆς παρακλησεως, ἧς  
those in every affliction, by means of the comfort, of which  
παρακαλουμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ. <sup>5</sup> ὅτι καθὼς  
we are comforted ourselves by the God; because as  
περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,  
abounds the sufferings of the Anointed in us,  
οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παρα-  
so by means of the Anointed abounds also the com-  
κλησις ἡμῶν. <sup>6</sup> Εἴτε δὲ θλιβομεθα, ὑπὲρ  
fort of us. Whether but we are afflicted, on behalf  
τῆς ὑμῶν παρακλησεως, \*[καὶ σωτηρίας·] εἴτε  
of the of you comfort, [and salvation;] whether  
παρακαλουμεθα, ὑπὲρ τῆς ὑμῶν παρακλησεως,  
we are comforted, on behalf of the of you comfort,  
τῆς ενεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν  
of that operating in patient endurance of the same  
παθημάτων, ὧν καὶ ἡμεῖς πασχομεν· (καὶ ἡ  
sufferings, which also we suffer; (and the  
ἐλπίς ἡμῶν βεβαία ὑπὲρ ὧν·) <sup>7</sup> εἰδοτες, ὅτι  
hope of us stedfast on behalf of you; knowing, that  
ὥστερ κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτω καὶ  
as partakers you are of the sufferings, so also  
τῆς παρακλησεως. <sup>8</sup> Οὐ γὰρ θελομεν ὑμᾶς ἀγ-  
of the comfort. Not for we wish you to  
νοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς  
be ignorant, brethren, concerning the affliction of us of that

CHAPTER I.

<sup>1</sup> 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;  
<sup>2</sup> † Favor to you, and Peace, from God our Father and the Lord Jesus Christ.  
<sup>3</sup> † Blessed be the GOD and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,  
<sup>4</sup> 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;  
<sup>5</sup> because † as the SURFEELINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.  
<sup>6</sup> 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;  
<sup>7</sup> or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SURFERINGS, so also of the COMFORT.  
<sup>8</sup> 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. i. 1; 2 Thess. i. 2; Phil. 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 excessa  
βολὴν ἐβαρθημεν ὑπὲρ δυνάμιν, ὥστε ἐξα-  
we were pressed above strength, so that to be  
πορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· <sup>9</sup> 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 ἐγειροντι τοὺς νεκρούς· <sup>10</sup> ὃς ἐκ  
the God that one raising up the dead ones; who from  
τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται·  
so great a death rescued us, and do rescue;  
εἰς ὃν ἠλπίκαμεν, ὅτι καὶ ἐτι ῥύσεται, <sup>11</sup> 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. <sup>12</sup> Ἡ  
through many might be given thanks on behalf of us. The

γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ μαρτυρίον τῆς  
for boasting of us this is, the testimony of the  
συνειδητέως ἡμῶν, ὅτι ἐν ἀπλοτητὶ καὶ εἰλικρι-  
conscience of us, that in simplicity and sincerity  
νείᾳ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρί-  
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-  
τερως δὲ πρὸς ὑμᾶς. <sup>13</sup> Οὐ γὰρ ἀλλὰ γραφομεν  
dantly but to you. Not for other things we write

ὑμῖν, ἀλλ' ἡ ἅ ἀναγινώσχετε, \* [ἡ ἅ ἀναγινώσ-  
to you, but what you read, [or what you acknow-  
κετε·] ἐλπίζω δὲ, ὅτι \* [καὶ] ἕως τελοῦς ἐπιγ-  
ledge,] I hope and, that [even] till end you  
νώσεσθε, <sup>14</sup> καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπο  
will acknowledge, as also you acknowledged us from  
μερὸς· 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.

<sup>15</sup> Καὶ ταύτῃ τῇ πεποιθῇ εἰς βουλομένην πρὸς  
And in this the confidence I wished to  
ὑμᾶς εἰσελθεῖν πρότερον, ἵνα δευτέραν χάριν  
you to come before, so that a second favor  
ἐχῇτε· <sup>16</sup> 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;

<sup>9</sup> but we had the SEN-  
TENCE of DEATH in our-  
selves, so that we might  
† not trust in ourselves,  
but in THAT GOD who  
RAISES up the DEAD;

<sup>10</sup> † who rescued us  
from so Great a Death,  
and \* is rescuing; in  
whom we have hope that  
he will also yet rescue;

<sup>11</sup> you, also, † co-operat-  
ing by PRAYER on our  
behalf, so that from Many  
† Mouths thanks may be  
given by Many on our  
behalf, † for OUR GIFT.

<sup>12</sup> For our BOASTING  
is this, the TESTIMONY of  
our CONSCIENCE, That  
with \* the greatest Simpli-  
city and † Sincerity, † not  
with fleshly Wisdom, but  
by the Favor of GOD, we  
conducted ourselves in  
the WORLD; but more  
especially towards you.

<sup>13</sup> 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;

<sup>14</sup> as also you partially  
acknowledged us, † That  
we are your Boast, † as  
you also will be ours in  
the DAY of \* the LORD  
Jesus.

<sup>15</sup> And in this CONFI-  
DENCE † I was purposing  
to come to you at first;  
so that you might have † a  
\* Second Favor;

<sup>16</sup> and, by You, to pass  
through into Macedonia;  
and from Macedonia † to  
come again to you, and by

\* VATICAN MANUSCRIPT.—8. to us—omit.  
pressed. 10. will rescue. 12. Purity and godly Sincerity.

acknowledge—omit. 13. even—omit. 14. our Lord Jesus.

† 11. *Prosopon*, like the Latin *persona*, is a mask with a open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—*Sharpe*.

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.

† 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. † 12. 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.

ύμας, και ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 Τοῦτο οὖν βουλευόμενος, μὴ τι δεῶ.

This therefore wishing, not certainly in the lightness did I use? or the things I purpose,

τῇ ελαφρίᾳ ἐχρησάμην; ἢ ἃ βουλευομαι, κατὰ σάρκα βουλευομαι, ἵνα ἡ παρ' ἐμοὶ το

according to flesh do I purpose, that may be with me both the yes, yes, and the no, no?

18 Πιστός δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο

yes and no. 19 Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς

Christos, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,

(δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ

ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν,

20 (ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναὶ,

καὶ ἐν αὐτῷ τοῦ αὐτοῦ,) τῷ θεῷ πρὸς δόξαν δι'

ὑμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς

Χριστὸν, καὶ χριστὰς ἡμᾶς, θεός· 22 ὁ καὶ σφρα-

γισαμένος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ

πνεύματος ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ

μαρτυρῶ τὸν θεόν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν

ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκεὶ ἦλθον εἰς

Κορίνθον· 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πί-

στεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ

γὰρ πίστει ἐστήκατε. ΚΕΦ. Β'. 2. Ἐκρίνα

δε ἐμαυτῷ τοῦτο, τὸ μὴ παλιν ἐν λύπῃ πρὸς

ὑμᾶς ἐλθεῖν. 2 Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τις

ἔστιν ὁ δευφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ

[ic] τοῦ ἐοκτανίζοντός με, εἰ μὴ ὁ ἐλπιόμενος ἐξ

You to be sent forward into JUDEA.

17 This therefore, being my intention, did I cer-

tainly regard it LIGHTLY? or are my purposes formed

according to the flesh, that there should be with

me both the yes, yes, and the no, no?

18 But God is witness, That THAT WORD of ours

which was toward you \* is not yes and no;

19 for that son of God, Jesus Christ, who was PRO-

CLAIMED to You by Us,— by me, and Silvanus, and

Timothy,—was not yes and no, but was yes in him.

20 For whatever be the Promises of God, they

are in him YES, \* and in him † AMEN, to the Glory

of God through us.

21 Now HE ESTABLISH-ING us with you in Christ,

and † having anointed us, is THAT God

who also † has SEALED us, and † given the PLEDGE of the SPIRIT in our

HEARTS.

23 But † I invoke GOD as a Witness to MY Soul;

† That, sparing you, I have not yet come to

Corinth;

24 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. is—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. 19. Rom. xv. 8, 9. 21. 1 John ii. 20, 27. 23. Eph. i. 13; iv. 5; 2 Tim. ii. 19; Rev. ii. 17. 22. 2 Cor. v. 5; Eph. i. 14. 25. Rom. i. 25; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 6. 23. 1 Cor. iv. 21; 2 Cor. ii. 3; vii. 20; xiii. 2, 10. 24. 1 Cor. iii. 5; 1 Pet. v. 3. 24. 1 Cor. xv. 1. 25. 1 Cor. i. 23; xii. 20, 21; xiii. 10.

μου; <sup>3</sup> Καὶ ἐγράψα \* [ὕμιν] τοῦτο αὐτο, ἵνα  
me? And I wrote [to you] this same thing, so that

μὴ ἐλθὼν λυπὴν ἔχω ἀφ' ὧν εἶδει με  
not having come grief I have from of whom it behoves me

χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ  
to rejoice; having confided in all you, that the my

χάρα πάντων ὑμῶν ἐστίν. <sup>4</sup> Ἐκ γὰρ πολλῆς  
joy of all of you it is. Out of for much

λῑψέως καὶ συνοχῆς καρδίας ἐγράψα ὑμῖν δια  
affliction and anguish of heart I wrote to you through

πολλῶν δακρυῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν  
many tears, not that you might be grieved, but the

ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως  
love that you might know, which I have more abundantly

εἰς ὑμᾶς. <sup>5</sup> Εἰ δὲ τις λελυπηκεν, οὐκ ἐμὲ λελυ-  
towards you. If but any one has been grieved, not me he has

πηκεν, ἀλλ' ἀπο μερὸς, ἵνα μὴ ἐπιβαρῶ,  
grieved, but from parts, that not I may bear hard upon,

πάντας ὑμᾶς. <sup>6</sup> Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία  
all you. Sufficient to the such one the censure

αὕτη ἡ ὑπο τῶν πλειονῶν. <sup>7</sup> ὥστε τὸνναντίον  
this which by the majority; so that on the other hand

\* [μαλλον] ὑμᾶς χαρίζεσθαι καὶ παρακαλεῖσαι.  
[rather] you to freely forgive and to comfort,

μηπως τῇ περισσοτέρᾳ λυπῇ καταποθῇ ὁ τοι-  
lest by the more abundant grief should be swallowed the such

ουτος. <sup>8</sup> Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς  
one. Wherefore I entreat you to publicly confirm

αὐτοῦ ἀγάπην. <sup>9</sup> Εἰς τοῦτο γὰρ καὶ ἐγράψα  
him love. In order to this for also I wrote,

ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα  
that I might know the proof of you, if to all things

ὕπηκοοι ἐστέ. <sup>10</sup> Ὡς δὲ τι χαρίζεσθε, καὶ  
obedient you are. To whom but anything you freely forgive, also

ἐγώ· καὶ γὰρ ἐγὼ ὁ κεχαρισμαί, εἰ τι κεχα-  
I; even for I what have freely forgiven, if anything I have

ρισμαί, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ·  
freely forgiven, on account of you, in presence of Anointed;

<sup>11</sup> ἵνα μὴ πλεονεκτῇθωμεν ὑπο τοῦ σατανα· οὐ  
that not we should be overreached by the adversary; not

γὰρ αὐτοῦ το νοήματα ἀγνοοῦμεν.  
for of him the devices we are ignorant.

<sup>12</sup> Ἐλθὼν δὲ εἰς τὴν Τρωαδα εἰς τὸ εὐαγγέλιον  
Having come but to the Troas for the glad tidings

τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν  
of the Anointed, and a door to me having been opened by

κυρίῳ, οὐκ ἐσχῆκα ἀνεῖν τῷ πνεύματι μου, τῷ  
Lord, not I had rest in the spirit of me, by the

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> But † if any one has caused grief, he has not † grieved Me, except from a part; that I may not overcharge you all.

<sup>6</sup> Sufficient for SUCH a person is THIS † PUNISHMENT, which was inflicted by the MAJORITY.

<sup>7</sup> † So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by EXCESSIVE SORROW.

<sup>8</sup> Wherefore, I entreat you publicly to confirm your Love towards him.

<sup>9</sup> Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are † obedient in all things.

<sup>10</sup> 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;

<sup>11</sup> that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

<sup>12</sup> 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.—8. 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. 4.  
† 12. 2 Cor. vii. 5, 6.

μη ευρειν με Τιτον τον αδελφον μου·<sup>13</sup> αλλα  
not to come me Titus the brother of me; but

αποταξαμενος αυτοις, εξηλθον εις Μακεδονιαν.  
having bade farewell to them, I went out into Macedonia.

<sup>14</sup> Τω δε θεω χαρις τω παντοτε θριαμβευοντι  
To the but God thanks to that always leading to triumph

ημας εν τω Χριστῳ, και την οσμην της γνωσεως  
us in the Anointed, and the odor of the know ed

αυτου φανερουντι δι' ημων εν παντι τοπω.  
of himself is manifesting through us in every place.

<sup>15</sup> Ὅτι 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·<sup>16</sup> οἱς  
being saved and in those perishing; to the

μεν, οσμη θανατου εις θανατον· οἱς 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?

<sup>17</sup> Ου γαρ εσμεν ὡς οἱ πολλοι, καπηλευοντες  
Not for we are like the many, adulterating

τον λογον του θεου· αλλ' ὡς ἐξ ειλικρινειας, αλλ'  
the word of the God: but as from sincerity, but

ὡς εκ θεου, κατενωπιον \* [του] θεου, εν Χοις-  
as from God, in presence [of the] God, in Anointed

τω λαλουμεν. ΚΕΦ. γ'. 3. <sup>1</sup> Αρχομεθα παλιν  
we speak. Do we begin again

εαυτους συνιστανειν; η μη χρρησιν, ὡς 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;] <sup>2</sup> Ἡ 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,

γνωσκομενη και αναγινωκομενη ὑπο παντων  
being known and being read by all

ανθρωπων· <sup>3</sup> φανερουμενοι, οτι εστε επιστολη  
men; being manifest, that you are a letter

Χριστου διακονηθεισα ὑφ' ημων, εγγεγραμμενη  
of Anointed having been ministered by us, having been written

ου μελανι, αλλα πνευματι θεου ζωντος, ουκ εν  
not with ink, but by spirit of God living, not on

FOUND not Titus my BRO-  
THER;

<sup>13</sup> but having bid them  
farewell, I went forth into  
Macedonia.

<sup>14</sup> 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.

<sup>15</sup> Because we are a  
Sweet odor of Christ to  
God, † among THOSE who  
are BEING SAVED, and  
† among THOSE who ARE  
PERISHING;

<sup>16</sup> † to these, indeed, an  
Odor of Death to Death,  
and to those, an Odor of  
Life to Life; and † for  
these things who is quali-  
fied?

<sup>17</sup> 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.

<sup>1</sup> † Are we beginning  
again to recommend Our-  
selves? or do we require,  
as some, † Recommenda-  
tory Letters to you, or from  
you?

<sup>2</sup> † You are our LETTER,  
(written on our HEARTS,)  
known and being read by  
All Men;

<sup>3</sup> 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.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal pro-  
cessions, carried some of their relations with them in their chariot. The streets through  
which the processions passed were strewn 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 Cor. 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. Psal. xl  
5; Jer. xxxi. 33; Ezek. xi. 19; xxxvi. 26; Heb. viii. 10.

1. of recommendation—omit.

3.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.  
tablets of stones, but on tablets of hearts fleshly.

<sup>4</sup> Πεποιθησιν δε τοιαυτην εχομεν δια του Χρισ-  
Confidence but such we have through the Anointed  
του προς τον θεον· <sup>5</sup> 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· <sup>6</sup> δς 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. <sup>7</sup> Ει δε η διακονια 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

ατενισαι τους υιους Ισραηλ εις το προσωπον  
to look steadily the sons of israel into the face

Μωυσεως, δια την δοξαν του προσωπου αυτου,  
of Moses, on account of the glory of the face of him,

την καταργουμενην· <sup>8</sup> πλς ουχι μαλλον η δια-  
that passing away; how not rather the ser-

κονια του πνευματος ευτι· ει εν δοξη; <sup>9</sup> 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

περιτπειν η διακονια της δικαιοσυνης εν δοξη.  
abounds the service of the righteousness in glory.

<sup>10</sup> Και γαρ ου δεδοξασται το δεδοξασμενον εν  
Even for not has been glorified that having been glorified in

τουτω τω μ. ει, ενεκεν της υπερβαλλουσης  
this the respect, on account of the surpassing

δοξης. <sup>11</sup> 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.

<sup>12</sup> Εχοντες ουν τοιαυτην ελπιδα, πολλη παρ-  
having therefore such a hope, much free-

ρησια χωαεθα· <sup>13</sup> και ου, καθαπερ Μωυσεως  
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 ατενισαι τους υιους Ισραηλ εις το τελος  
the not to gaze intently the sons of israel to the end

του καταργουμενου. <sup>14</sup> ('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 COUNTEenance;—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 RIGHTEOUS-

NESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASS-

ING Glory.

11 For if THAT is BEING ANNULLED through Glory, far superior is this RE-

MAINING 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 IN-

TENTLY 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.  
5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11.  
31; Matt. xxvi. 28; Heb. viii. 6, 8. ‡ 6. Rom. ii. 27, 29; vii. 6.  
20; iv. 15; vii. 9—11; Gal. iii. 10. ‡ 6. John vi. 63; Rom. viii. 2.  
10; ‡ 7. Exod. xxxiv. 1, 28; Deut. x. 1. ‡ 7. Exod. xxxiv. 20, 30, 35.  
iii. 5. ‡ 9. Rom. i. 17; iii. 21. ‡ 12. 2 Cor. vii. 4; Eph. vi. 19. ‡ 8. Gal.  
xxxiv. 33, 35. ‡ 13. Rom. x. 4; Gal. iii. 23.

‡ 6. 1 Cor. iii.  
‡ 6. Jer. xxxi.  
‡ 6. Rom. iii.  
‡ 7. Rom. vii.  
‡ 8. Gal.  
‡ 13. Exod.

νοηματα αυτων· αχρι γαρ της σημερον το αυτο  
minds of them; till for the to-day the same  
καλυμμα επι τη αναγνωτει της παλαιας διαθη-  
veil on the reading of the old covenant,  
της, μενει, μη ανακαλυπτομενον, οτι εν Χριστω  
remains, not being discovered, because by Anointed  
καταργειται· <sup>15</sup> αλλ' εως σημερον, ηνικα ανα-  
it is taken away; but till to-day, when is  
γνωσκειται Μωυσης, καλυμμα επι την καρδιαν  
read Moses, a veil on the heart  
αυτων κειται. <sup>16</sup> Ηνικα δ' αν επιστρεψη προς  
of them lies. When but it may turn to  
κυριον, περιαιρειται το καλυμμα. <sup>17</sup> 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.) <sup>18</sup> Ημεις δε παντες ανα-  
[there] freedom.) We but all having  
κεκαλυμμενω προσωπω την δοξαν κυριου κατο-  
been unveiled in a face the glory of Lord behold-  
πιμιζομενοι, 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. <sup>1</sup> Δια τουτο εχοντες την  
spirit. On account of this having the  
διακονιαν ταυτην, καθως ελεθημεν, ουκ εκκα-  
service this, even as we received mercy, not we  
κουμεν· <sup>2</sup> αλλ' απειπαμεθα τα κρυπτα της αισ-  
faint; but were refused the secrets of the shame,  
χυνης, μη επιπαυοντες εν πανουργια, μηδε  
not walking in craftiness, nor  
δολουντες τον λογον του θεου, αλλω τη φανε-  
falsifying the word of the God, but by the manifes-  
ρωσει της αληθειας συνιστωντες εαυτους προς  
tation of the truth recommending ourselves to  
πασαν συνειδησιν ανθρωπων, ενωπιον του θεου.  
every conscience of men, in presence of the God.  
<sup>3</sup> Ει δε και εστι κεκαλυμμενον το ευαγγελιον  
if but even it having been veiled the glad tidings  
ημων, εν τοις απολλυμενοις εστι κεκαλυμμε-  
of us, among those being destroyed it is having been  
νον· <sup>4</sup> 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  
αυγασαι 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 GLORY 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. 21; vi. 4. † 3. 1 Cor. i. 18; 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.

ὅτι ὅτι ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν  
 Not for ourselves we proclaim, but Anointed  
 Ἰησοῦν κυρίον· ἑαυτοὺς δὲ, δούλους ὑμῶν δια  
 Jesus a Lord; ourselves and, slaves of you through  
 Ἰησοῦν. ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτοῦς  
 Jesus. Because the God that commanding out of darkness  
 φῶς λαμψαί, ὁς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν,  
 light to shine, who shone in the hearts of us,  
 πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ  
 for illumination of the knowledge of the glory of the God  
 ἐν προσώπῳ \* [Ἰησοῦ] Χριστοῦ. ἔχουμεν δὲ  
 in face [of Jesus] Anointed. We have but  
 τὸν θησαυρὸν τούτων ἐν ὁσὶ ἀκίνοιοι ἐκκευεσιν,  
 the treasure this in earthen vessels,  
 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ,  
 so that the superabounding of the power may be of the God,  
 καὶ μὴ ἐξ ἡμῶν. ὅτι ἐν παντί θλιβόμενοι, ἀλλ' οὐ  
 and not out of us; in everything being afflicted, but not  
 στενοχωρούμενοι· ἀπορούμεν. ἡ, ἀλλ' οὐκ ἐξα-  
 being straitened; being perplexed, but not being  
 πορούμενοι. ὅτι διωκόμενοι, ἀλλ' οὐκ ἐγκαταλεί-  
 in despair; being persecuted, but not being forsaken;  
 πομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλυμέ-  
 being cast down, but not being des-  
 νοι. ὅτι πάντοτε τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ  
 troys; always the putting to death of the Jesus in the  
 σωματί περιφέροντες ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ  
 body bearing about, that also the life of the Jesus  
 ἐν τῷ σωματί ἡμῶν φανερωθῇ. ἡμεῖς γὰρ  
 in the body of you may be manifested. Always for  
 ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ  
 we the living, to death are delivered because of  
 Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν  
 Jesus, that also the life of the Jesus may be manifested in  
 τῇ θνητῇ σαρκὶ ἡμῶν. ὅτι ὅστε ὁ θάνατος ἐν  
 the mortal flesh of us. So that the death in  
 ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ὅτι ἔχοντες  
 us works, the but life in you. Having  
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ  
 out the same spirit of the faith, according to what  
 γεγραμμένον· Ἐπίστευσα, διό ἐλάλησα· καὶ  
 having been written; I believed, therefore I spoke; also  
 ἡμεῖς πιστεύομεν, διό καὶ λαλοῦμεν. ὅτι εἰδο-  
 we believe, therefore and we speak; know-  
 ρες, ὅτι ὁ ἐγειρας τὸν \* [κυρίον] Ἰησοῦν, καὶ  
 ing, that the one raising up the [Lord] Jesus, also  
 ἡμᾶς διὰ Ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν  
 us through Jesus will raise up, and will present with  
 ὑμῖν. ὅτι τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις  
 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.

† 10. 1 Cor. xv. 31; 2 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10.

† 10. Rom. vii.

† 12. 2 Tim. ii. 11, 12; 1 Pet. iv. 13.

† 11. Rom. viii. 36.

† 13. Rom. i. 12; 2 Pet. i. 4.

† 13. Ps. cxvi. 10.

† 14. Rom. viii. 11; 1 Cor. vi. 14.

† 15. Col. i. 24; 2 Tim. ii. 12.

† 15. 2 Cor. i. 11; viii. 19; ix. 11, 12.

πλεονασασα 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 [of us,] according to an exceeding on

υπερβολην αιωνιον βαρος δοξης κατεργάζεται  
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. Ε'. 5. 1 Οϊδαμεν 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 about to 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 τούτῳ  
age-lasting, in the heavens. Even for in this

στεναζομεν, το οικητηριον ημων τῶν ἐξ ουρανοῦ  
we groan, the house of us that from heaven

επενδυσασθαι επιπεθουντες. 3 Ειγε και ενδυ-  
to be invested earnestly desiring. If at least and having

σαμενοι, ου γυμνοι εὑρεθησομεθα. 4 Και γαρ  
been invested, not naked once we have indeed for

ἡ ὄντες εν τῷ σκηνῇ στεναζομεν βαρουμενοι·  
those being in the tent groan being oppressed,

ὥς ὅτι οὐ θελομεν εκδυσασθαι, αλλ' επενδυ-  
in which not we wish to be undressed, but to be in-

σασθαι, ινα καταποθη τι θνητον ὑπο της  
vested, that may be swallowed up the mortal by the

ζωης. 5 Ὁ δε κατεργασμενος ημας εις αυτο  
life. The and one having worked out us for same

τουτο θεος· ο \* [και] δους ημιν τον αρραβωνα  
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

ειδουτες, οτι ενδημουντες εν τῷ σωματι, εκδη-  
knowing, that being at home in the body, we are

the abounding 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.  
viii. 18; 1 Pet. i. 2, 6; v. 10. ‡ 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1.  
iv. 19; 2 Cor. iv. 7; 2 Pet. i. 13, 14. ‡ 2. Rom. viii. 23.  
‡ 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.

† 17. Matt. v. 12; Rom.  
‡ 1. Job

‡ 4. 1 Cor. xv. 53, 54

απο του κυριου (δια πιστεως γαρ  
from home from the Lord, (by means of faith for

περιπατουμεν ου δια ειδους.)<sup>8</sup> 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.<sup>9</sup> 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.<sup>10</sup> Τους  
being from home, (well-pleasing to him) to be. The

γαρ παντας ημας φανερωθηναι 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.  
performed, whether good, or bad.

<sup>11</sup> Ειδότες ουν του φοβον του κυριου, ανθρω-  
knowing therefore the fear of the Lord, men

πους πειθομεν, θεω δε πεφανερωμεθα επιλιζω  
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.

<sup>12</sup> Ου \* [γαρ] παλιν εαυτους συνιστανομεν υμιν,  
Nec. [for] again ourselves do we recommend to you,

αλλα αφορμην διδοντες υμιν καυχηματος υπερ  
but opportunity giving to you of boasting on

ημων ινα εχητε προς τους εν προσωπω κευχω-  
us, that you may have for those in face boasting.

μενους, και ου καρδια.<sup>13</sup> Ειτε γαρ εξεστημεν,  
and no in heart. Even if for we are besides ourselves,

θεω ειτε σωφρινουμεν, υμιν.<sup>14</sup> Η γαρ αγα-  
to God; and if we are of sound mind, to you The for love

πη του Χριστου συνεχει ημας,<sup>15</sup> κριναντας  
of the Anointed constrains us, having judged

τρυτο, 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 † recom-mending 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  
Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἀρχαία  
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 καταλλαξάντος  
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  
us the service of the reconciliation. Namely

ὁ θεὸς ἦν ἐν Χριστῷ κόσμον καταλλαττων  
the God was in Anointed a world reconciling

ἑαυτῷ, μὴ λογιζομενος 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 πρεσβεύ-  
reconciliation. On behalf of Anointed therefore we are ambas-

μεν, ὥς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν  
sadors, as if the God beseeching through us;

δεόμεθα ὑπὲρ Χριστοῦ, καταλλαγήτε τῷ θεῷ.  
we pray on behalf of Anointed, be you reconciled to the God.

21 Τὸν \* [γὰρ] μὴ γνόντα ἁμαρτιαν, ὑπὲρ ἡμῶν  
Him [for] not having known sin, on behalf of us

ἁμαρτιαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-  
sin was made, that we might become righteous-

σύνην θεοῦ ἐν αὐτῷ. ΚΕΦ. 5'. 6. 1 Συμμε-  
ness of God in him. Working

γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενόν  
together but also we exhort, not in vain

τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει  
the favor of the God to receive you; (he says.

γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρᾳ  
for; In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοι. 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. omit.

18. Jesus—omit.

21. For—

† 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. Cor. xii. 6, 9, 12; Gal. iii. 13. 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; x. 3. 2. Isa. xlix. 8.

προσδεκτος, ιδου, νυν ἡμερα σωτηριας.)  
accepted, lo, now a day of salvation.)

ἢ μηδεμιαν ἐν μηδενι δικοτοντες προσκοπην, ἵνα  
No one in any thing giving offence, so that

μη μωμηθη ἡ διακονια· <sup>4</sup> ἀλλ' ἐν παντι  
not may be blamed the service; but in every thing

συνιστῶντες ἑαυτους ὡς θεου διακονοι, ἐν ὑπο-  
establishing ourselves as of God servants, in pa-

μονη πολλῇ ἐν θλιψεσιν, ἐν ἀναγκαις, ἐν στε-  
tience much in afflictions in necessities, in dis-

νοχωριαῖς, <sup>5</sup> ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκα-  
tresses, in stripes, in prisons, in tu-

ταστασ.αῖς, ἐν κοποῖς, ἐν ἀγρυπνῖαις, ἐν  
mults, in labors, in watchings, in

νηστειαῖς· <sup>6</sup> ἐν ἀγνοτητι, ἐν γνῶσει, ἐν μακρο-  
fastings; in purity, in knowledge, in long-suf-

θυμῖα, ἐν χρηστοτητι, ἐν πνευματι ἁγίῳ, ἐν  
fering, in kindness, in spirit holy, in

ἀγαπῇ ἀνυποκριτῶ, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν  
love unfeigned, in a word truth, in

δυνάμει θεοῦ· δια τῶν ὅπλων τῆς δικαιοσύνης  
power of God; through the arms of the righteousness

τῶν δεξιῶν καὶ ἀριστερῶν, <sup>8</sup> δια δόξης καὶ ἀτι-  
of the rights and of lefts, through glory and dis-

μίας, δια δυσφημίας καὶ ευφημίας· ὡς πλανοί  
grace, through bad fame and good fame; as deceivers

καὶ ἀληθεῖς· <sup>9</sup> ὡς ἀγνοοῦμενοι, καὶ ἐπιγινώσκο-  
and true; as being ignorant, and being duly appre-

μενοί· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς  
ciated; as dying, and lo we live; as

παιδευομενοί, καὶ μὴ θανατοῦμενοί· <sup>10</sup> ὡς λυπov-  
being corrected, and not put to death; as being

μενοί, αἰεὶ δὲ χαίροντες· ὡς πτωχοί, πολλοὺς  
grieved, always but rejoicing; as poor, many

δὲ πλουτίζοντες· ὡς μὴδὲν ἔχοντες, καὶ πάντα  
but making rich; as nothing having, and all things

κατεχόντες. <sup>11</sup> Τὸ στομα ἡμῶν ἀνεῳγε πρὸς  
possessing. The mouth of us has been opened to

ὑμᾶς, Κορινθιοί, ἡ καρδία ἡμῶν πεπλατυνται.  
you, O Corinthians, the heart of us has been enlarged.

<sup>12</sup> Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ  
Not you are straitened in us; you are straitened but

ἐν τοῖς σπαγχνοῖς ὑμῶν. <sup>13</sup> Τὴν δὲ αὐτὴν ἀντι-  
in the bowels of you. The but same recom-

μισθίαν, (ὡς τέκνοις λεγῶ,) πλατυνθῆτε καὶ  
pense, (as to children I speak,) be enlarged also

ὑμεῖς.  
you.

<sup>14</sup> Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπιστοῖς· τίς  
Not be you unequally yoking with unbelievers; what

γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία; τίς δὲ  
for participation righteousness and lawlessness? what and

well-accepted Season; behold! now is a Day of Sal-  
vation;)

<sup>3</sup> † giving No Offence in  
any thing, that the MINIS-  
TRATION may not be  
blamed;

<sup>4</sup> but in everything es-  
tablishing ourselves † as  
God's Servants, by much  
patient endurance in  
Afflictions, in Necessities,  
in Distresses;

<sup>5</sup> † in Stripes, in Pris-  
ons, in Tumults; in La-  
bors, in Watchings, in  
Fastings;

<sup>6</sup> by Purity, by Know-  
ledge, by Forbearance; by  
Kindness, by a holy Spirit,  
by Love undissembled,

<sup>7</sup> † by the Word of  
Truth, by the Power of  
God; † through THOSE  
ARMS of Righteousness, on  
the RIGHT hand and Left;

<sup>8</sup> through Glory and  
Disgrace; through Bad  
fame and Good fame; as  
Deceivers, and yet true;

<sup>9</sup> † as being ignorant,  
yet being duly appre-  
ciated; † as dying, yet be-  
hold! we live; as chas-  
tised, yet not put to death;

<sup>10</sup> as grieving, but al-  
ways rejoicing; as poor,  
but enriching many; as  
having Nothing, yet pos-  
sessing All things.

<sup>11</sup> Our MOUTH is opened  
toward you, O Corinthi-  
ans! our HEART has been  
enlarged.

<sup>12</sup> You are not strait-  
ened in us, † but you are  
contracted in your own  
TENDER AFFECTIONS.

<sup>13</sup> But as a re-pay-  
ment for the SAME, († I speak  
as to Children,) be you  
also enlarged.

<sup>14</sup> † 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

κοινωνία φωτι προς σκοτος; <sup>15</sup> Τις δε συμφωνη-  
fellowship light with darkness? What and agreement  
σις Χριστῷ προς Βελιάρ; ἢ τις μερίς πιστῷ  
of an Anointed with Beliar? or what portion to a believer

μετα ἀπιστου; <sup>16</sup> Τις δε συγκαταθεσις ναφ θεῷ  
with an unbeliever? what and connection a temple of God

μετα ειδωλων; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶν-  
with idols? You for a temple of God are living;

τος· καθὼς εἶπεν ὁ θεὸς· Ὅτι ἐνοικήσω ἐν  
as said the God; That I will indwell among

αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἐσομαι αὐτῶν  
them, and will walk about in; and I will be to them

θεός, καὶ αὐτοὶ ἐσονται μοι λαός. <sup>17</sup> Διὸ ἐξελ-  
a God, and they shall be to me a people. Wherefore come

θετε ἐκ μέσου αὐτῶν καὶ ἀφορισθητε, λέγει  
you out from midst of them and be you separated, says

κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καγὼ εἰσδε-  
Lord, and of an unclean thing not touch you; and I will re-  
ξομαι ὑμᾶς, <sup>18</sup> καὶ ἐσομαι ὑμῖν εἰς πατέρα, καὶ  
ceive you, and I will be to you for a father, and

ὑμεῖς ἐσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει  
you shall be to me for sons and daughters, says

κυρίου παντοκράτωρ. ΚΕΦ. ζ'. 7. <sup>1</sup> Ταύτας  
Lord Almighty. These

οὖν ἐχόντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθα-  
therefore having the promises, beloved ones, let us

ρίσωμεν ἑαυτοὺς ἀπο παντός μολυσμοῦ σαρκὸς  
cleanse ourselves from all pollution of flesh

καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν  
and spirit, perfecting holiness in

φοβῷ θεοῦ. <sup>2</sup> Χωρησατέ ἡμᾶς· οὐδενὰ ἡδικη-  
fear of God. Receive you us; no one we in-  
σαμην, οὐδενὰ ἐφθείραμεν, οὐδενὰ ἐπλεονεκτή-  
jured, no one we corrupted, no one we defrauded.

σαμεν. <sup>3</sup> Οὐ πρὸς κατακρίσιν λέγω· προεῖρηκα  
Not for condemnation I speak; before I said

γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ  
for, that in the hearts of us you are in order that

συναποθανεῖν καὶ συζῆν. <sup>4</sup> Πολλῇ μοι παρρη-  
to die together and to live together. Much with me boldness

σία πρὸς ὑμᾶς, πολλῇ μοι καυχῆσις ὑπὲρ ὑμῶν·  
towards you, much with me boasting on behalf of you;

πεπληρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι  
I have been filled with the consolation, I am overflowing

τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. <sup>5</sup> Καὶ γὰρ  
with the joy in all the affliction of us. Indeed for

Communion has Light with  
Darkness?

<sup>15</sup> and What Accord-  
ance has Christ with † Be-  
liar? or What Portion has  
a Believer with an Unbe-  
liever?

<sup>16</sup> 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."

<sup>17</sup> Wherefore, † "depa- t  
"from the Midst of them,  
"and be separated," says  
the Lord, "and touch not  
"the impure; and I will  
"receive you,

<sup>18</sup> † "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.

<sup>1</sup> Having, therefore,  
† These PROMISES, Be-  
loved, let us purify our-  
selves from all Pollution  
of Flesh and Spirit, per-  
fecting Holiness in the  
Fear of God.

<sup>2</sup> Receive us; † we have  
injured No one; we have  
corrupted No one; we  
have defrauded No one.

<sup>3</sup> 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.

<sup>4</sup> † 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.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. *Beliar* is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the 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. lxi. 11. † 18. Jer.  
xxx. 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. † 4. Phil. ii. 17; Col. i. 24

ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆ-  
having come of us into Macedonia, not had  
κεν ἀνεσιν ἢ σαρξ ἡμῶν, ἀλλ' ἐν παντί θλιβο-  
rest the flesh of us, but in everything being dis-  
μενοί· ἐξῶθεν μάχαι, ἐσῶθεν φόβοι. <sup>6</sup> 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· <sup>7</sup> οὐ μόνον δὲ ἐν  
the God by the presence of Titus; not only and by

τῇ παρουσίᾳ αὐτοῦ, 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 ὀδυρμον, 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

χαρῆναι. <sup>8</sup> 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. <sup>9</sup> Νυν 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. <sup>10</sup> Ἡ γὰρ κατὰ θεόν  
you might suffer loss from us. The for according to God

λυπὴ μετανοίαν εἰς σωτηρίαν ἀμεταμέλητον  
sorrow reformation for salvation not to be repented of

κατεργάζεται· ἡ δὲ τοῦ κόσμου λυπὴ θάνατον  
works out; the but of the world sorrow death

κατεργάζεται. <sup>11</sup> Ἰδοὺ γὰρ αὐτο τοῦτο τὸ  
works out. Lo for same this thing

κατὰ θεόν λυπηθῆναι \* [ὑμᾶς,] πόσῃ κατείρ-  
according to God to have been grieved [you,] how much it

γάσασθε ὑμῖν σπουδῇ· 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. <sup>12</sup> Ἄρα εἰ καὶ ἔγραψα ὑμῖν οὐχ εἰνεκεν  
ter. Therefore if indeed I wrote to you not on account

τοῦ ἀδικησαντος, οὐδὲ εἰνεκεν τοῦ ἀδικηθέν-  
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-  
SOLE, 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 Reformation;  
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  
 \*rong; but on account of the to have been manifested the diligence  
 ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐν ὧπῳ τοῦ  
 of us that on behalf of you toward you, in the presence of the  
 θεοῦ. <sup>13</sup> Διὰ τοῦτο παρακεκλημέθα ἐπὶ τῇ παρα-  
 God. On account of this we also comforted the com-  
 κλησεί ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχαρη-  
 fort of you; more abundantly and rather we re-  
 μέν ἐπὶ τῇ χαρᾷ Τιτοῦ, ὅτι ἀναπεπνυται τὸ  
 joiced in the joy of Titus, because has been refreshed the  
 πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. <sup>14</sup> 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,  
 οὕτω καὶ ἡ καυχῆσις ἡμῶν ἢ ἐπὶ Τιτοῦ, ἀληθεῖα  
 so also the boasting of us that to Titus, truth  
 ἐγενήθη. <sup>15</sup> καὶ τὰ σπλᾶγχνα αὐτοῦ περισσο-  
 became; and the bowels of him more abun-  
 τέρως εἰς ὑμᾶς ἐστίν. \* ἐμνησκόμενον τὴν  
 dantly for you is, remembering the  
 πάντων ὑμῶν ὑπακοήν, ὡς φόβον καὶ τρέ-  
 of all of you obedience, as with fear and trem-  
 μον ἐδεξάσθε αὐτόν. <sup>16</sup> 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.

<sup>1</sup> 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· <sup>2</sup> 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  
 θύς πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν  
 poverty of them, abounded to the  
 πλοῦτον τῆς ἀπλοτητος αὐτῶν· <sup>3</sup> ὅτι κατὰ  
 wealth of the liberality of them; because according to  
 δύναμιν (μαρτυρῶ) καὶ ὑπὲρ δυνάμιν αὐθαιρετοί,  
 power (I testify) and beyond power of their own accord,  
<sup>4</sup> μετὰ πολλῆς παρακλησεως 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 that for  
 τοὺς ἁγίους. <sup>5</sup> Καὶ οὐ καθὼς ἡλπισαμεν, ἀλλ'  
 the saints. And not as we expected, but

in order that THAT DILLI-  
 GENCE of ours which we  
 have on your behalf might  
 be MANIFESTED toward  
 you in the presence of  
 God.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> And his TENDER AF-  
 FECTIONS are overflowing  
 toward you, remembering  
 † the OBEDIENCE of you  
 all, how with Fear and  
 Trembling you received  
 him.

<sup>16</sup> I rejoice That in  
 every thing † I have con-  
 fidence in you.

## CHAPTER VIII.

<sup>1</sup> Now, Brethren, we  
 make you acquainted with  
 THAT GIFT for GOD which  
 has been GIVEN by the  
 CONGREGATIONS of MA-  
 CEDONIA;

<sup>2</sup> That in a Great Trial  
 of Affliction, the ABUN-  
 DANCE of their JOY, even  
 in their † DEEP Poverty,  
 overflowed in the WEALTH  
 of their LIBERALITY;

<sup>3</sup> Because That accord-  
 ing to their Ability, I tes-  
 tify, and even beyond their  
 Ability, voluntarily.

<sup>4</sup> with Much Entreaty  
 asking us to accept the  
 GIFT, even the † JOINT  
 PARTICIPATION of THAT  
 SERVICE which is for the  
 SAINTS;

<sup>5</sup> 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 Thess. ii. 21.  
 † 2. Mark xii. 44. † 4. Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 2, 5; 2 Cor. ix. 1.

ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια  
themselves they gave first to the Lord, and to us, through  
Οὐληματος Θεοῦ. <sup>6</sup> 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  
λεσῇ εἰς ὑμᾶς καὶ τὴν χάριν ταυτην. <sup>7</sup> Ἀλλ'  
perfect among you also the gift this. But

ὥσπερ ἐν παντί περισσεύετε, (πιστεῖ καὶ λόγῳ  
as in everything 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

σεύητε. <sup>8</sup> 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 γνησίου δοκιμάζων. <sup>9</sup> (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

εἰ' ὑμᾶς ἐπτώχευσε πλουσίους ὦν, ἵνα ὑμεῖς  
on account of you he became poor rich being, so that you

τῇ ἐκείνου πτωχεῖα πλουτήσητε.) <sup>10</sup> καὶ γινώ-  
by the of him poverty might become rich;) and an opin-

μην ἐν τούτῳ δίδωμι. Τούτο γὰρ ὑμῖν συμφε-  
ion in this I give. This for to you is profit-

ρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ  
able, who not alone the to do, but also the

θελεῖν προενηρξάσθε ἀπο περυσί. <sup>11</sup> νυνὶ 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. <sup>12</sup> Εἰ γὰρ ἡ προθυμία προκειται,  
the to have. If for the promptness is placed first,

καθὼς εἰς ἔχῃ \* [τις,] εὐπροσδεκτός, οὐ  
according to what may have [any one,] acceptable, not

καθὼς οὐκ εἶχει. <sup>13</sup> Οὐ γὰρ, ἵνα ἀλλοί-  
according to what not he has. Not for, that to others

αἰσῖς, 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 ἐκείνων  
present season the to you abundance for the of them

ὑστερημα, <sup>14</sup> ἵνα καὶ τὸ ἐκείνων 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;

<sup>6</sup> so that † we DESIRED Titus, that as he had previously began so also he would finish this GIFT among you.

<sup>7</sup> 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.

<sup>8</sup> † I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of YOUR Love.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> † For if READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

<sup>13</sup> Not, however, that to others may be relief, and to you distress,

<sup>14</sup> 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.—9. 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. Matt. vii. 20; Luke ix. 55; Phil. ii. 6, 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2  
- 11. Mark xii. 43, 44; Luke xii. 40.

ισότης· <sup>15</sup> καθως γεγραπται· Ὁ το πολυ, ουκ  
equality; even as it has been written; He the much, not  
επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.  
had over; and he the little, not had lack.

<sup>13</sup> Χαρὶς δε τῷ θεῷ τῷ διδοντι τὴν αὐτὴν σπου-  
Thanks but to the God to that having given the same earnest-

δην ὑπερ ὑμῶν ἐν τῇ καρδίᾳ Τιτου· <sup>17</sup> ὅτι τὴν  
ness on behalf of you in the heart of Titus; because the  
μὲν παρακλησιν ἐδεξατο· σπουδαιοτερος δε  
indeed exhortation he received; more earnest but

ὑπαρχων, αυθαιρετος ἐξηελθε πρὸς ὑμας.  
being, of his own accord he went out to you.

<sup>18</sup> Συνεπεψαμεν δε μετ' αὐτον τον αδελφον,  
We sent together and with him the brother,

οὗ ὁ ἐπαινος ἐν τῷ ευαγγελίῳ δια πασῶν  
of whom the praise in the glad tidings through all

τῶν ἐκκλησιῶν· <sup>19</sup> οὐ μονον δε, αλλα και χει-  
of the congregations; not only and, but also having

ροτονηθεις ὑπο τῶν ἐκκλησιῶν συνεκδημος  
been voted by the congregations a fellow-traveler

ἡμῶν συν τῇ χαρίτι ταυτῇ, τῇ διακονουμένη  
of us with the gift this, that being administered

ὑφ' ἡμῶν πρὸς τὴν \* [αὐτου] τοῦ κυρίου  
by us for the [same] the Lord

δοξαν και προθυμιαν ἡμῶν· <sup>20</sup> στελλομενοι  
glory and readiness of mind of us; avoiding

τοῦτο, μη τις ἡμας μωμησῆται ἐν τῇ ἀδρότητι  
this, not any one us should blame in the abundance

ταυτῇ τῇ διακονουμένη ὑφ' ἡμῶν· <sup>21</sup> προνοουμε-  
this the being served by us; we are purpos-

νοι γὰρ καλὰ οὐ μονον ἐνώπιον κυρίου, αλλα  
ing for good things not only in presence of Lord, but

και ἐνώπιον ἀνθρώπων· <sup>22</sup> Συνεπεψαμεν δε  
also in presence of men. We sent together and

αὐτοῖς τον αδελφον ἡμῶν, ὃν ἐδοκιμασαμεν ἐν  
with them the brother of us, whom we proved in

πολλοῖς πολλακίς σπουδαιοι οντα, νυνὶ δε πολυ  
many things many times diligent being, now but much

σπουδαιοτερον, πεποιθῆσει πολλῇ τῇ εἰς ὑμας.  
more diligent, confidence great in that for you.

<sup>23</sup> Εἴτε ὑπερ Τιτου, συνωνος εμος και εἰς ὑμας  
And if on behalf of Titus, partner my and for you

συνεργος· εἴτε ἀδελφοὶ ἡμῶν, ἀποστολοὶ ἐκ-  
a fellow-laborer; and if brethren of us, apostles of

κλησιῶν, δόξα Χριστου· <sup>24</sup> Τὴν οὖν ἐνδείξιν  
congregations, glory of Anointed. The therefore proof

τῆς ἀγάπης ὑμῶν, και ἡμῶν καυχῆσεως ὑπερ  
of the love of you, and of us boasting on behalf

ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς προσώπων τῶν  
of you, for them point you out in face of the

ἐκκλησιῶν.  
congregations.

<sup>15</sup> even as it has been written, † "HE who had  
"MUCH, had no surplus;  
"and HE who had LITTLE,  
"had no deficiency."

<sup>16</sup> But Thanks be to  
THAT GOD who has PUT  
into the HEART of Titus,  
the Same Earnestness on  
your behalf;

<sup>17</sup> † because he received,  
indeed, the EXHORTATION;  
but being very earnest, he  
went away of his own accord  
to you.

<sup>18</sup> And we sent with  
him † the BROTHER, whose  
PRAISE by the GLAD TID-  
INGS is throughout all of  
the CONGREGATIONS;

<sup>19</sup> and not only so, but  
† also he has been voted by  
the CONGREGATIONS our  
Fellow-traveler with this  
GIFT, which is BEING DIS-  
PENSED by us for † the  
Glory of the LORD, and  
of our Earnestness;

<sup>20</sup> avoiding this, that  
no one should blame Us in  
this ABUNDANCE which  
is BEING DISPENSED by  
us.

<sup>21</sup> † for we are purposing  
excellent things, not only  
in the presence of the  
Lord, but also in the pres-  
ence of Men.

<sup>22</sup> 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 re-  
posed in you.

<sup>23</sup> 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 CONGRE-  
GATIONS, and the † Glory  
of Christ.

<sup>24</sup> Show, therefore, to  
them the PROOF of your  
LOVE, and of Our † Boast-  
ing on your behalf, before  
the CONGREGATIONS.

\* VATICAN MANUSCRIPT.—19. Same—omit.

† 1. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 19. 1 Cor. xvi.  
g. 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; 14:2.

ΚΕΦ. θ'. 9.

<sup>1</sup> Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς  
Concerning indeed for the service of that for the  
ἁγίους περισσὸν μοι ἐστὶ τὸ γραφεῖν ὑμῖν.  
saints superfluous forme it is the to write to you.

<sup>2</sup> Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν  
I know for the readiness of mind of you, which on behalf of you  
καυχώμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευασ-  
I am boasting to Macedonians, because Achaia has been prepared  
ται ἀπὸ περυσί· καὶ ὁ ἐξ ὑμῶν ζήλος ἠρεθίσσε  
from last year; and the from of you zeal stirred up  
τοὺς πλείονας. <sup>3</sup> Ἐπεμψα 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  
τῇ μέρει τούτῳ· ἵνα, καθὼς ἐλέγον, περὶσκευ-  
the respect this; so that, as I said, having been

ασμένοι ᾗτε· <sup>4</sup> μήπως εἰαν ἐλθῶσι σὺν ἐμοὶ  
prepared may be; lest perhaps if should come with me  
Μακεδόνες, καὶ εὑρῶσιν ὑμᾶς ἀπαρασκευαστούς,  
Macedonians, and find you unprepared,

καταίσχυνθωμεν ἡμεῖς (ἵνα μὴ λεγώμεν ὑμεῖς)  
should be ashamed we (that not we may say you)  
ἐν τῇ ὑπόστασει ταύτῃ. <sup>5</sup> Ἀναγκαῖον σὺν  
in the confident expectation this. Necessary therefore

ἡγήσαμεν παρακαλεῖσαι τοὺς ἀδελφούς, ἵνα προ-  
I thought to exhort the brethren, that they  
ἐλθῶσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν  
would go before to you, and would make ready before the

προκατηγγελλομένην εὐλογίαν ὑμῶν, ταύτην  
pre-announced blessing of you, this  
ἑτοίμην εἶναι οὕτως ὥς εὐλογίαν, καὶ μὴ ὥς  
ready to be thus as a blessing, and not as

πλεονεξίαν. <sup>6</sup> Τοῦτο δὲ, ὁ 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. <sup>7</sup> Ἐκάσ-  
blessings, in blessings also shall reap. Each  
τος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λύπης,  
one as he purposes in the heart; not from grief,

ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δοτὴν ἀγάπῃ ὁ θεός.  
or from necessity; a cheerful for giver loves the God.

<sup>8</sup> Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι  
Powerful but the God every favor to make abound  
εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀνταρκεῖαν  
to you, that in every thing always all-sufficiency

ἐχόντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·  
having, you may abound in every work good;

<sup>9</sup> καθὼς γεγραπται· Ἐσκορπίσεν, ἔδωκε τοῖς  
even as it has been written; He has dispersed, he gave to the  
πενήσιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶ-  
poor ones; the righteousness of him abides for the age.

CHAPTER IX.

<sup>1</sup> For, indeed, concern-  
ing † THAT SERVICE which  
is for the SAINTS it is su-  
perfluous for me to WRITE  
to you;

<sup>2</sup> 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.

<sup>3</sup> † 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;

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> But this I say, † HE  
who sows sparingly, will  
also reap sparingly; and  
HE who sows bountifully,  
will reap also bountifully;

<sup>7</sup> even as each one pur-  
poses in his HEART, † not  
from Grief, or from Necess-  
ity; for † GOD loves a  
Cheerful Giver.

<sup>8</sup> † 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.

<sup>9</sup> 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.  
viii. 12. † 2. 2 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 3. 2 Cor. viii. 6, 17, 18, 22.  
† 6. 1 Prov. xi. 24; xli. 17; xxii. 9; Gal. vi. 7, 9. † 7. 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. Psal. xi. 2, 9.

σα. <sup>10</sup> Ὁ δε επιχορηγων σπερμα τῷ σπει-  
 ροντι και αρτον εις βρωσιν, χορηγησει και  
 αυξηθουνει τον σπορον υμων, και αυξησει τα  
 γεννηματα της δικαιοσυνης υμων. <sup>11</sup> εν παντι  
 πλουτιζομενοι εις πασαν απλοτητα, ητις κατερ-  
 γαζεται δι' ημων ευχαριστιαν τῷ θεῷ. <sup>12</sup> οτι  
 η διακονια της λειτουργιας ταυτης ου μονον  
 εστι προσαναπληρουσα τα υστερηματα των  
 αγιων, αλλα και περισσευουσα δια πολλων  
 ευχαριστιων τῷ θεῷ. <sup>13</sup> 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, <sup>14</sup> και αυτων δεησει  
 υπερ υμων, επιποθουντων υμας, δια την υπερ-  
 βαλλουσαν χαριν του θεου εφ' υμιν. <sup>15</sup> Χαρις  
 \* [δε] τῷ θεῷ επι τη ανεκδιγητηφ αυτου  
 δωροζ.

free gift.

### ΚΕΦ. ι'. 10.

<sup>1</sup> Αυτος δε εγω Παυλος παρακαλω υμας δια  
 της πραοτητος και επιεικειας του Χριστου, ος  
 κατα προσωπον μεν ταπεινος εν υμιν, απων  
 δε θαρρῶ εις υμας. <sup>2</sup> δεομαι δε, το μη παρων  
 θαρρησαι τη πεποιθησει, η λογιζομαι τολμη-  
 σαι επι τινας τους λογιζομενους ημας ες κατα  
 σαρκα περιπατοντας. <sup>3</sup> 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  
 MECKNESS 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.  
 1. on account of you.

12. to the ANOINTED.

15. but—omit.

† 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. 12

† 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, <sup>4</sup> (τα  
 not according to flesh warring, (the  
 γαρ ὄπλα της στρατειας ἡμων ου σαρκικα, αλλα  
 for arms of the warfare of us not fleshly, but  
 δυνατα τῷ θεῷ προς καθαιρεσιν οχυρωματων,)  
 powerful in the God for a casting down of fortresses,)  
<sup>5</sup> λογισμους καθαιρουντες και παν ὑψωμα ἐπι-  
 reasonings casting down and every height raising  
 ρομενον κατα της γνωσεως του θεου, και αιχ-  
 itself up against the knowledge of the God, and lead-  
 μαλωτιζοντες παν νοημα εις την ὑπακοην του  
 ing captive every mind into the obedience of the  
 Χριστου, <sup>6</sup> και εν ἐτοιμῳ εχοντες εκδικησαι  
 Anointed, and in preparation having to punish  
 πασαν παρακοην, ὅταν πληρωθῇ ὑμων ἡ ὑπα-  
 every disobedience, when may be fulfilled of you the obe-  
 κοη. <sup>7</sup> Τα κατα προσωπον βλέπετε; Εἰ τις  
 dieuce. The things according to face do you see? If any one  
 πεποιθεν ἑαυτῷ Χριστου εἶναι, ταυτο λογιζέσθω  
 has persuaded himself of Anointed to be, this let him consider  
 παλιν ἀφ' ἑαυτου ὅτι καθως αὐτος Χριστου,  
 again from himself that even as he of Anointed,  
 οὕτω και ἡμεῖς. <sup>8</sup> Εαν τε γαρ και περισσοτερον  
 so also we. If indeed for even more abundantly  
 τι καυχῶμαι περὶ της ἐξουσίας  
 somewhat I should boast concerning the authority  
 ἡμων, ἥς ἔδωκεν ὁ κυριος \* [ἡμιν,] εἰς οἰκοδο-  
 of us, which gave the Lord [to us,] for building  
 μην και ουκ εἰς καθαιρεσιν ὑμων, ουκ αἰσχυνη-  
 up and not for casting down of you, not I shall be  
 θησομαι. <sup>9</sup> Ἵνα μὴ δοξῶ ὥς αν ἐκφοβεῖν ὑμας  
 ashamed. So that not I may seem as I would terrify you  
 δια των ἐπιστολων. <sup>10</sup> (ὅτι αἱ μὲν ἐπιστολαι,  
 by means of the letters, (because the indeed letters,  
 φησι, βαρειαι και ισχυραι· ἡ δὲ παρουσία του  
 he says, weighty and powerful; the but presence of the  
 σωματος ασθενής, και ὁ λογος ἐξουθενημενος·)  
 body weak, and the word having been despised;)  
<sup>11</sup> ταυτο λογιζέσθω ἡ τοιουτος, ὅτι οἱοί εσμεν  
 this let consider the such an one, that such ones we are  
 τῷ λογῷ δι' ἐπιστολων ἀποντες, τοιουτοί και  
 by the word through letters being absent, such like ones also  
 παροντες τῷ ἐργῳ. <sup>12</sup> Ου γαρ τολμῶμεν ἐγκρι-  
 being present in the work. Not for we dare to rank  
 ναι ἡ συγκρίναι ἑαυτους τισι των ἑαυτους συ-  
 or to compare ourselves with some of those themselves com-

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; xii. 3, 4. † 5. 1 Cor. i. 19; iii. 19. † 6. 2 Cor. xiii. 2. 10. † 6. 2 Cor. ii. 9; vii. 15. † 7. John. 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. 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 συνιουσιν. <sup>13</sup> 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

κανονος, ου εμερισεν ημιν ο θεος μετρου, επι-  
rule, of which distributed to us the God of measure, to

κ-σθαι αχρι και υμων. <sup>14</sup> 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·) <sup>15</sup> ουκ εις τα αμετρα καυχωμε-  
of the Anointed,) not for 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, <sup>16</sup> 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. <sup>17</sup> Ο δε καυχωμενος, εν κυριω  
to boast. The but one boasting, in Lord

καυχασθω. <sup>18</sup> 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.

<sup>1</sup> Οφελον ανειχεσθε μου μικρον τη αφροσυνη·  
I wish you would hear with me a little in the foolishness;

αλλα και ανεχεσθε μου. <sup>2</sup> 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· <sup>3</sup> φοβουμαι δε,  
pure to present to the Anointed; I fear but,

μηπως ως ο οφισ Ευαν εξηπατησεν εν τη παν-  
lest as the serpent Eve deceived by the craft

ουργια αυτου, \* [οутω] 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.

<sup>13</sup> † 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.

<sup>14</sup> For we do not, as not  
reaching to You, over-  
stretch ourselves; († for  
we came even to You with  
the GLAD TIDINGS of the  
ANOIDED;)

<sup>15</sup> 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;  
<sup>16</sup> to announce glad  
tidings in parts BEYOND  
you; not to boast concern-  
ing Things PREPARED by  
Another's Rule.

<sup>17</sup> † But HE who  
BOASTS, let him boast in  
the Lord;

<sup>18</sup> for † not the one COM-  
MENDING Himself is ap-  
proved, but † whom the  
LORD commends.

## CHAPTER XI.

<sup>1</sup> I wish you would bear  
with me \*some little in  
† my FOOLISHNESS; and  
indeed you do bear with  
me.

<sup>2</sup> 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 ANOIDED;

<sup>3</sup> 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. lxx. 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.

<sup>4</sup> Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει  
If indeed for the one coming another Jesus proclaims

οἷον οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε  
whom not we proclaimed, or a spirit another you

βαλεῖτε ὃ οὐκ ἔλαβετε, ἢ εὐαγγέλιον ἕτερον ὃ  
receive which not you received, or glad tidings other which

οὐκ ἐδεξασθε, καλῶς ἀνείχεσθε. <sup>5</sup> Λογίζομαι  
not you embraced, well you might bear. I reckon

γὰρ μὴδὲν ὑστερηκεῖν τῶν ὑπερλίαν ἀποστόλων.  
for nothing to have been behind those in the highest degree apos-

τλῶν. <sup>6</sup> Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ  
tis. If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πᾶσιν  
knowledge; but in everything having been manifested in all things

εἰς ὑμᾶς. <sup>7</sup> Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν  
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν το  
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον ἐκηρύχισα ὑμῖν;  
of the God glad tidings I announced to you?

<sup>8</sup> Ἀλλὰ ἐκκλησίας ἐσূলῃσα, λαβὼν ὀψωνίον  
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς  
for the of you service; and being present with you

καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός·  
and having been in want, not did I lazily burden any one;

<sup>9</sup> (τὸ γὰρ ὑστερημα μου προσανεπλήρωσαν οἱ  
(the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας) καὶ ἐν  
brethren having come from Macedonia;) and in

παντί ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ  
everything unbardensome to you myself I kept, and

τήρησω. <sup>10</sup> Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,  
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν  
that the boasting this not shall be stopped concerning me in

τοῖς κλίμασι τῆς Ἀχαιῆς. <sup>11</sup> Διὰ τὴν; \* [ὅτι] οὐκ  
the regions of the Achaia. Why? [because] not

ἀγαπῶ ὑμᾶς; Ὁ θεὸς οἶδεν. <sup>12</sup> Ὁ δὲ ποίω, καὶ  
I love you? The God knows. What but I do, even

ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοῦντων  
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.

<sup>4</sup> 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.

<sup>5</sup> \* And I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

<sup>6</sup> But even if I am a simple person in SPEECH; yet not in KNOWLEDGE; but in every way I have by all things been manifested among you.

<sup>7</sup> Did I commit Sin in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

<sup>8</sup> I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, I did not incommode any one;

<sup>9</sup> 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.

<sup>10</sup> It is a Truth of Christ by me, that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

<sup>11</sup> Why? Because I love you not? GOD knows.

<sup>12</sup> 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. i. 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, 13, 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. <sup>13</sup> Οἱ γὰρ τοιοῦτοι ψευδαποστο-  
as even we. The for such one false apostles  
τολοι εργαται δολιοι, μετασχηματιζομενοι εις  
workers deceitful, transforming themselves into  
αποστολους Χριστου. <sup>14</sup> Καὶ οὐ θαυμαστον·  
apostles of Anointed. And not it is wonderful,  
αυτος γὰρ ὁ σατανας μετασχηματιζεται εις  
himself for the adversary is transformed into  
αγγελον φωτος. <sup>15</sup> οὐ μεγα οὖν, εἰ καὶ οἱ διακο-  
a messenger of light; not great therefore, if also the servants,  
νοι αυτου μετασχηματιζονται ὡς διακονοι δικαι-  
of him are transformed as servants of right-  
οσυνης· ὧν το τέλος εσται κατα τα εργα  
eousness, of whom the end shall be according to the works  
αυτων.  
of them.

<sup>16</sup> Πάλιν λεγω, μὴ τις με δοξῇ ἀφρονα  
Again I say, not any one me should think unwise  
εἶναι· εἰ δὲ μὴγε, καὶ ὡς ἀφρονα δεξασθε  
to be; if but otherwise, even as unwise do you receive  
με, ἵνα καὶ γὰρ μικρὸν τι καυχῶμαι. <sup>17</sup> Ὅ  
me, so that even I a little somewhat may boast. What  
λαλῶ, οὐ λαλῶ κατα κυριον, ἀλλ' ὡς ἐν ἀφ-  
I speak, not I speak according to Lord, but as in fool-  
ροσυνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχῆ-  
ishness, in this the confidence of the boast.  
σεως. <sup>18</sup> Ἐπεὶ πολλοὶ καυχῶνται κατα τὴν  
ing. Since many boast according to the  
σάρκα, καὶ γὰρ καυχῶμαι. <sup>19</sup> Ἦδεὼς γὰρ ἀνε-  
flesh, also I will boast. Willingly for you  
χεσθε τῶν ἀφρονῶν, φρονιμοῖ οντες. <sup>20</sup> ἀνεχέ-  
bear with the unwise, wise ones being; you bear  
θε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατέσ-  
for, if any one you enslaves, if any one eats you  
θει, εἰ τις λαμβανεῖ, εἰ τις ἐπαίρεται, εἰ τις  
up, if any one takes you, if any one raises himself up, if any one  
ὑμᾶς εἰς προσῶπον δέρει. <sup>21</sup> Κατὰ ἀτιμίας  
you on face beats. According to dishonor  
λεγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν· ἐν ᾧ δ' αἰ  
I speak, as that we were weak; in what but  
τις τολμᾷ, (ἐν ἀφροσυνῇ λεγῶ,) τολμᾷ  
any one may be bold, (in foolishness I speak,) bold  
καγῶ. <sup>22</sup> Ἑβραῖοι εἰσι; καγῶ· Ἰσραηλιταί  
also I. Hebrews are they? also I; Israelites

εἰσι; καγῶ· σπέρμα Ἀβραάμ εἰσι; καγῶ·  
are they? also I; seed of Abraam are they? also I;  
<sup>23</sup> διακονοὶ Χριστοῦ εἰσι; (παραφρονῶν λαλῶ,)  
servants of Anointed are they? (being a very fool I speak,)  
ὑπερ γὰρ ἐν κοποῖς περισσοτέρως, ἐν πληγαῖς  
above I; in labors more abundant, in stripes

13 For such † False  
apostles, †deceitful Work-  
men, are transforming  
themselves into Apostles  
of Christ.

14 And it is not surpris-  
ing, for the ADVERSARY  
himself transforms him-  
self into an Angel of Light.

15 It is therefore no  
great wonder, if his SER-  
VANTS 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 Simple-  
ton; but if otherwise,  
then receive me as a Sim-  
pleton, so that †I also may  
boast a little.

17 What I speak †in  
THIS CONFIDENCE of  
BOASTING, I do not speak  
according to the Lord, but  
as in Folly.

18 †Since many boast  
according to the Flesh, †I  
also will boast.

19 †For being wise your-  
selves, 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 him-  
self up; if one beats You  
in the Face.

21 As concerning Re-  
proach, I say †That we  
were weak; yet †in what  
any one is daring, (I speak  
foolishly,) †I also am  
daring.

22 Are they Hebrews?  
†so am †I. Are they Is-  
raelites? so am †I. Are  
they the Seed of Abra-  
ham? 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, ἐν φυλακαῖς περισσοτερως, ἐν  
above measure, in prisons more frequently, in  
θανάτοις πολλάκις. <sup>24</sup> (ὑπο Ἰουδαίων πεντακίς  
deaths often; (by) Jews five times  
τεσσαρακοντα παρα μίαν ελαβον, <sup>25</sup> τρίς ἐρράβ-  
forty except one I received, thrice I was  
δισθην, ἅπαξ ἐλίσσασθην, τρίς ἐναυαγήσα,  
beaten with rods, once I was stoned, thrice I was shipwrecked,  
νυχθημερον ἐν τῷ βυθῷ πεποικηκα.) <sup>26</sup> ὁδοιπο-  
a night and day in the deep I have passed;) in jour-  
neys πολλάκις· κινδυνούς ποταμῶν, κινδυνούς  
times often; in dangers of rivers, in dangers  
ληπτῶν, κινδυνούς ἐκ γένους, κινδυνούς ἐξ ἐθ-  
of robbers, in dangers from kindred, in dangers from Gen-  
τῶν, κινδυνούς ἐν πόλει, κινδυνούς ἐν ἐρημίᾳ,  
tiles, in dangers in city, in dangers in desert,  
κινδυνούς ἐν θαλάσῃ, κινδυνούς ἐν ψευδαδελ-  
in dangers at sea, in dangers among false-breth-  
φοῖς. <sup>27</sup> \* [ἐν] κοπῇ καὶ μοχθῷ, ἐν ἀγρυπνίαις  
ren; [in] labor and toil, in watchings  
πολλάκις, ἐν λιμῷ καὶ διψῇ, ἐν νηπτεῖαις πολ-  
often, in hunger and thirst, in fastings often,  
λάκις, ἐν ψυχῇ καὶ γυμνότητι. <sup>28</sup> Χωρὶς τῶν  
in cold and nakedness Besides the  
παρεκτός, ἡ ἐπισυστάσις μου ἡ καθ' ἡμέραν, ἡ  
outward things, the crowding of me that every day, the  
μεριμνα πασῶν τῶν ἐκκλησιῶν. <sup>29</sup> Τίς ἀσθενεῖ,  
care of all of the congregations. Who is weak,  
καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ  
and not I am weak? who is made to stumble, and not  
ἐγὼ πυρνοῦμαι; <sup>30</sup> Εἰ καυχᾶσθαι δεῖ, τὰ  
I burn? If to boast is necessary, the things  
τῆς ἀσθενείας \* [μου] καυχῆσομαι. <sup>31</sup> Ὁ θεὸς  
of the weakness [of me] I will boast. The God  
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ]  
and father of the Lord of us Jesus [Anointed]  
οἶδεν, ὃ ὦν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ  
know, he being blessed for the ages, that not  
ψευδομαι. <sup>32</sup> ἐν Δαμασκῷ δ' ἐθναρχῆς Ἀρετὰ τοῦ  
utter falsehood; in Damascus the ethnarch Aretas desired  
βασιλεὺς ἐφρουρεῖ τὴν Δαμασκηνῶν πόλιν,  
king guarded the Damascene city,  
πιάσαι με \* [θελῶν]. <sup>33</sup> καὶ διὰ θυρίδος ἐν σαρ-  
to seize me [wishing;] and through an opening in a rope-  
γάνῃ ἐχάλασθην διὰ τοῦ τεύχους, καὶ ἐξέφυ-  
basket I was lowered through the wall, and escaped  
γὰρ τὰς χεῖρας αὐτοῦ. ΚΕΦ. ΙΒ'. 12. <sup>1</sup> Καυ-  
the hands of him. To

\* Prisons frequently, † in  
Scourges to excess, † in  
Deaths often.

<sup>24</sup> Five times I received,  
by the Jews, † forty stripes  
less one;

<sup>25</sup> 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.

<sup>26</sup> During frequent  
Journeys, in Dangers from  
Rivers; in Dangers from  
Robbers; † in Dangers  
from Kindred; † in Dan-  
gers from Gentiles; in  
Dangers in Cities; in Dan-  
gers in the Desert; in  
Dangers at Sea; in Dan-  
gers among False-brethren;

<sup>27</sup> in Labor and Toil;  
† in frequent Watchings;  
† in Hunger and Thirst;  
in frequent Fastings; in  
Cold and Nakedness.

<sup>28</sup> Besides these OUT-  
WARD troubles, † the ANXI-  
OUS CARE for All the CON-  
GREGATIONS, which is  
CROWDING me EVERY DAY.

<sup>29</sup> † Who is weak, and I  
am not weak? Who is  
made to Stumble, and I do  
not burn?

<sup>30</sup> If it is necessary to  
boast, † I will boast of the  
THINGS which concern my  
WEAKNESS.

<sup>31</sup> † GOD, even the Fa-  
ther of our LORD Jesus, HE  
† who is the BLESSED ONE  
for the AGES, knows That  
I do not falsify.

<sup>32</sup> † In Damascus, the  
ETHNARCH of Aretas, the  
KING, guarded the CITY of  
the DAMASCENES, wishing  
to seize me;

<sup>33</sup> 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; xiv. 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.  
3; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. † 31. Rom. ix. 5. † 32. Acts i. 24, 25.

χασθαι δη ου συμφερεi \* [μοι.] ελευσομαι  
boast indeed not is profitable [for me:] I will come

γαρ εις οπτασιας και αποκαλυψει κυριου.  
for to visions and revelations of Lord.

² Οἶδα 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· ὁ 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· ὁ  
a body, or without the body, not I know; the

θεος οιδεν·) ⁴ ὅτι ἡρπαγη εις τον παραδει-  
God knows,) that he was snatched away into the paradise,

σον, και ηκουσεν αρρητα ρηματα, ἃ ουκ  
and heard indescribable things spoken, which not

εξον ανθρωπω λαλησαι. ⁵ Ὑπερ του τοι-  
being possible for a man to speak. Concerning the such

ουτου καυχησομαι· ὑπερ δε εμαυτου ου καυχη-  
a one I will boast; on behalf but of myself not I will

σομαι, ει μη εν ταις ασθενειαις \* [μου.] ⁶ Εαν  
b. not, 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 ὑπερ ὃ βλεπει με, η ακουει τι  
me should impute beyond what he sees me, or hears anything

εξ εμου. ⁷ Και τη ὑπερβολη των αποκαλυψεων  
from of me. And by the transcendancy of the revelations

ἵνα μη ὑπεραιρωμαι, εδοθη μοι σκολοψ τη  
that not I should be over-elated, was given to me a thorn in the

σαρκι, αγγελος σαταν, ἵνα με κολαφίξῃ, ἵνα μη  
flesh, a messenger adversary, that me it might buffet, that not

ὑπεραιρωμαι. ⁸ Ὑπερ τουτου τρις τον κυριον  
I might be over-elated. Concerning this thrice the Lord

παρεκαλεσα, ἵνα αποστη απ' εμου· ⁹ και  
I entreated, that it might be removed from me; and

ειρηκε μοι· Αρκει σοι ἡ χαρις μου· ἡ γαρ δυνα-  
he said to me, Is enough for thee the favor of me; the for power,

μις \* [μου] εν ασθενειᾳ τελειουται. Ἠδιστα  
[of me] in weakness is perfected. Most gladly

ουν μαλλον καυχησομαι εν ταις ασθενειαις  
therefore rather I will boast in the weaknesses

\* [μου,] ἵνα ετισκηνωσῃ επ' εμε ἡ δυναμις του  
[of me,] so that may dwell upon me the power of the

CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, † in Christ, who above fourteen Years since—(whether with a Body, I know not; or without a Body, I know not; God knows;)—such a one † 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.  
-omit. 5. of me—omit. 9. of me—omit. 9. of me—omit.

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22.  
† 4. Luke xxiii. 43. † 5. 2 Cor. xi. 30.  
iv 13, 14. † 7. Job ii. 7; Luke xiii. 16.  
† 2. Acts xxii. 17. See Acts xiv. 19, 20.  
† 6. 2 Cor. x. 8; xi. 16. † 7. Gal.  
† 8. See Deut. iii. 23—27; Matt. xxvi. 44.

Χριστου. <sup>10</sup> Διο ευδοκω εν ασθενειαις, εν  
Anointed. Wherefore I am well-pleased with weaknesses, with  
ὕβρεσιν, εν αναγκαις, εν διωγμοις, εν στενο-  
insults, with necessities, with persecutions, with distres-  
χωσαις ὑπερ Χριστου· οταν γαρ ασθενω, τότε  
on behalf of Anointed; when for I may be weak, then  
δυνατος ειμι. <sup>11</sup> Γεγονα αφρων· ὑμεις με ηναγα-  
strong I am. I have become unwise; you me have  
κασατε. Εγω γαρ ωφειλον ὑφ' ὑμων συνιστασ-  
constrained. I for ought by you to be com-  
θαι· ουδεν γαρ ὑστερησα των ὑπερλιαν αποσ-  
mended; nothing for I was behind those in highest degree apos-  
τολων, ει και ουδεν ειμι. <sup>12</sup> Τα μεν σημεια του  
tles, if even nothing I am. The indeed signs of the  
αποστολου κατειργασθη εν ὑμιν εν παση ὑπο-  
apostle were worked out among you in all pa-  
μονη, εν σημείοις και τερασι και δυναμεσι.  
tience, in signs and prodigies and powers.  
<sup>13</sup> Τι γαρ εστιν ὁ ηττηθητε ὑπερ τας λοιπας  
What for is it which you were inferior beyond the other  
εκκλησιας, ει μη ὅτι αὐτος εγω ου κατεναρκτη-  
congregations, if not that myself I not was burden-  
σα ὑμων· Χαρισασθε μοι την αδικιαν ταυτην.  
come to you? Forgive to me the injustice this.  
<sup>14</sup> Ἴδου, τριτον τουτο ἑτοιμως εχω ελθειν προς  
Lo, a third time this in readiness I am to come to  
ὑμας, και ου κατεναρκτησω \* [ὑμων] ου γαρ  
you, and not I will burden [you,] not for  
ζητω τα ὑμων, αλλ' ὑμας. Ου γαρ οφειλει  
I seek the things of you, but you. Not for it is fitting  
τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οἱ γο-  
the children for the parents to treasure up, but the par-  
νεις τοις τεκνοις. <sup>15</sup> Εγω δε ἡδιστα δαπανησω  
ents for the children. I but most gladly will spend  
και εκδαπανηθησομαι ὑπερ των ψυχων ὑμων·  
and will be utterly spent on behalf of the souls of you;  
ει και περισσοτερος ὑμης αγαπων, ἡττον αγα-  
it even more abundantly you loving, less I am  
πωμαι. <sup>16</sup> Εὔτω δε· εγω ου κατεβαρησα ὑμας·  
loved. Let it be so but; I not did burden you;  
αλλ' ὑπερχων πανουργος, δολῶ ὑμας ελαβον·  
but being crafty, with guile you I took.  
<sup>17</sup> Μη τινα ὧν απεσταλκα προς ὑμας, δι' αὐτου  
Not any one of whom I have sent to you, through him  
επλεονεκτησα ὑμας; <sup>18</sup> Παρεκαλεσα Τιτον, και  
I overreached you; I exhorted Titus, and  
συναπεστειλα τον αδελφον· μητι επλεονεκτηη  
I sent with the brother; not overreached  
σεν ὑμας Τιτος; ου τω αὐτω πνευματι περιε-  
you Titus? not in the same spirit we  
πατησαμεν; ου τοις αὐτοις ιχνεσι; <sup>19</sup> Παλιν  
walked? not in the same steps? Again

<sup>10</sup> Wherefore, † I am  
contented with Weak-  
nesses, with Insults, with  
Necessities, with Persecu-  
tions, with Distresses on  
account of Christ; † since  
when I am weak, then I  
am strong.

<sup>11</sup> 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.

<sup>12</sup> † The SIGNS of the  
APOSTLE, surely, were per-  
formed among you with All  
Patience, by Signs and  
Prodigies and Powers.

<sup>13</sup> † For in what is it  
that you were inferior to  
the OTHER Congregations,  
unless That † I myself was  
not a burden to you? For-  
give me this INJUSTICE!

<sup>14</sup> † Behold, this third  
time I hold myself ready  
to come to you, and I will  
not be burdensome; † be-  
cause I seek not YOUR Pro-  
perty, but you; † for the  
CHILDREN are not obliged  
to treasure up for the PA-  
RENTS, but the PARENTS  
for the CHILDREN.

<sup>15</sup> 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.

<sup>16</sup> Be it so then, † I did  
not burden you; but, [it is  
said,] “being cunning, I  
took You by Artifice.”

<sup>17</sup> † Did I defraud you  
by any of those whom I  
sent to you?

<sup>18</sup> † I requested Titus,  
and I sent † the BROTHER  
with him. Did Titus de-  
fraud 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. ii. 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.  
2 Cor. vii. 2. † 18. 2 Cor. viii. 6, 16, 22. † 18. 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογουμεθα; Κατενωπιον  
do you think, that to you we apologize? In presence

του θεου, ἐν Χριστῷ, λαλοῦμεν  
of the God, in Anointed, we speak

ταδε παντα, ἀγαπητοι, ὑπὲρ της ὑμῶν οἰκο-  
but all things, beloved ones, on behalf of the you build-  
δομης. 20 Φοβουμαι γαρ, μηπως ελθων ουχ  
ing up. I am afraid for, lest perhaps having come not

οἶους θελω εὑρω ὑμας, καγω εὔρεθω ὑμῖν  
such ones I should find you, and I should be found by you  
οἶον ου θελετε· μηπως ερεις, ζηλοι, θυμοι,  
such a one not you wish; lest perhaps strifes, jealousies, angers,

εριθειαι, καταλαλαι, ψιθυρισμοι, φυσιασεις,  
contentious, evil-speakings, whisperings, puffing up,

ακαταστασιαι· 21 μη πάλιν ελθοντα με ταπει-  
disturbances; lest again having come me should

νωτη ὁ θεος μου προς ἡμας, 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 ἐπι τη ακαθαρσιᾳ και πορνειᾳ και ασελγειᾳ,  
in respect to the impurity and fornication and lewdness,

ἣ ἐπραξαν. ΚΕΦ. ιγ'. 13. 1 Τριτον τουτο  
which they practiced. Third time this

ερχομαι προς ὑμας· ἐπι στοματος δυο μαρτυ-  
I come to you; in mouth of two wit-

ρῶν και τριων σταθησεται παν ῥημα. 2 Προει-  
nesses and of three shall be established every word. I have

ρηκα και προλεγω, (ὡς 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 λοιποῖς πασιν, ὅτι εαν ελθω εἰς το  
to the others to all, that if I should come to the

παλιν, ου φεισομαι. 3 Επει δοκιμην ζητεῖτε  
again, not I will spare. Since a proof you seek

του ἐν ἐμοι λαλουντος Χριστου, (ὁς εἰς ὑμας  
of the in me speaking Anointed, (who towards you

ουκ ασθενει, αλλα δυνατει ἐν ὑμῖν· 4 και γαρ εἰ  
not is weak, but is powerful in you; even for if

εσταυρωθη ἐξ ασθενειας, αλλα ζῇ ἐκ δυνα-  
he was crucified from weakness, yet he lives from power

μεως θεου· και γαρ ἡμεῖς ασθενομεν ἐν αὐτῷ,  
of God; also for we are weak with him,

αλλα ζήσομεθα σὺν αὐτῷ ἐκ δυναμεως θεου  
but we shall live with him from power of God

\*[εἰς ὑμας·]) 5 εαυτοὺς πειραζετε, εἰ ἐστε ἐν  
[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 be-  
loved, for your Edification.

20 For I am afraid, lest  
perhaps, having come, I  
may find you such as I do  
not wish; and ‡ I may be  
found by you such as you  
do not wish;—lest there be  
Strifes, \* Jealousies, angry  
Fends, Contentions, Evil-  
speakings, secret Slanders,  
proud Swellings, Disturb-  
ances;—

21 lest, having come  
again, my God ‡ may hum-  
ble me before you; and I  
should lament for MANY  
of those ‡ who had PRE-  
VIOUSLY SINNED, and have  
not reformed from the IM-  
PURITY, 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 PRE-  
VIOUSLY SINNED, and to  
all the OTHERS, That if I  
come AGAIN, ‡ I will not  
spare.

3 Since you seek a Proof  
of the ANOINTED ‡ SPEAK-  
ING by me; (he is not weak  
towards You, but is power-  
ful 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. 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. 15. John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2.  
2 Cor. i. 2. † 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7, 8; 1 Pet. iii. 13.  
† 5. 1 Cor. x. 25

τη πιστει· ἑαυτους δοκιμαζετε. Ἡ οὐκ ἐπιγι-  
the faith; yourselves prove you. Or not do you  
νωσκετε ἑαυτους, ὅτι Ἰησους Χριστος ἐν ὑμῖν  
know yourselves, that Jesus Anointed in you  
\*[ἐστιν:] εἰ μὴτι ἀδοκιμοί ἐστε. Ἐλπίζω δὲ  
[is?] if not without proof you are. I hope but  
ὅτι γνωσησθε, ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί.  
that you will know, that we not are without proof.  
Ἐυχομαι δὲ πρὸς τὸν θεόν, μὴ ποιησαι ὑμας  
I wish but to the God, not to do you  
κακὸν μηδεν· οὐχ ἵνα ἡμεῖς δοκιμοὶ φανωμεν,  
evil nothing; not that we approved ones may appear,  
ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιητε, ἡμεῖς δὲ ὡς  
but that you the good may do, we but as  
ἀδοκιμοὶ ὤμεν. Ὁ γὰρ δυναμεθα τι κατὰ  
without proof may be. Not for we have power any against  
τῆς ἀληθείας, ἀλλ' ὕπερ τῆς ἀληθείας. Ἥτοι  
the truth, but on behalf of the truth. We  
ρομεν γὰρ, ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ  
rejoice for, when we may be weak, you but  
δυνατοὶ ἦτε· τούτο \*[δὲ] καὶ εὐχομεθα, τὴν  
strong ones may be; this [but] even we wish, the  
ὑμῶν καταρτισιν. Διὰ τούτου ταῦτα ἀπὸν  
of you restoration. On account of this these things being absent  
γράφω, ἵνα παρὼν μὴ ἀποτομῶς χρῆσθαι,  
I write, so that being present not severity I may use,  
κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κύριος  
according to the authority, which gave to me the Lord  
εἰς οἰκοδομὴν, καὶ οὐκ εἰς καὶ αἰρεσιν. Ἄλοιπον,  
for building up, and not for pulling down. Lastly,  
ἀδελφοί, χαίρετε, καταρτιζέσθε, παρακαλίσθε,  
brethren, rejoice you, be you restored, be you comforted,  
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς  
the same think you, be you at peace; and the God of the  
ἀγαπῆς καὶ εἰρήνης ἐστὶν μεθ' ὑμῶν. Ἀσπα-  
love and peace shall be with you. Salute  
σασθε ἀλλήλους ἐν ἁγίῳ φιληματι· ἀσπάζονται  
you each other with a holy kiss; salute  
ὑμας οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ κυρίου  
you the saints a.l. The favor of the Lord  
Ἰησοῦ \*[Χριστοῦ,] καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ  
Jesus [Anointed,] and the love of the God, and  
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων  
the joint participation of the holy spirit with all  
ὑμῶν.  
of you.

whether you are in the FAITH; prove Yourselves. Or do you not know yourselves, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And \*I wish before God, that you may do nothing Evil; not that 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. 9. † 9. 1 Cor. iv. 10; 2 Cor. xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 1 Cor. ii. 3; x. 2; xii. 20, 21. † 10. Titus i. 13. † 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 16; 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. ii. 2.

[ΠΑΤΡΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.  
[OF PAUL AN EPISTLE] TO GALATIANS.  
TO THE GALATIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πάυλος, ἀποστολὸς οὐκ ἀπ' ἀνθρώπων οὐδὲ  
Paul, an apostle not from men nor  
δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ  
through a man, but through Jesus Anointed and  
θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.  
God a father of the having raised him out of dead ones,  
<sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη-  
and those with me all brethren, to the congre-  
σιαῖς τῆς Γαλατίας· <sup>3</sup> 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, <sup>4</sup> τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν  
of the, having given himself concerning the sins  
ἡμῶν, ὅπως ἐξεληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος  
of us, in order that he mi, ht rescue us out of the having been present  
αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ  
an age of evil, according to the will of the God and  
πατρὸς ἡμῶν, <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν  
father of us, to whom the glory for the age's of the  
αἰώνων· ἀμήν. <sup>6</sup> 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  
χαρίτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· <sup>7</sup> δ' 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 μεταπτρεῖν τὸ εὐαγγέλιον  
you, and wishing to turn about the glad tidings  
τοῦ Χριστοῦ. <sup>8</sup> Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἀγγελοῦ  
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. <sup>9</sup> 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 παρελαβετε,  
you addresses with good tidings contrary to what you received,  
ἀναθεμα ἐστω. <sup>10</sup> Ἀρτι γὰρ ἀνθρώπου πεῖθω,  
accursed let him be. Now for men do I obey,

CHAPTER I.

<sup>1</sup> 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.)—

<sup>2</sup> and ALL the Brethren  
who are with me, to  
the CONGREGATIONS of  
GALATIA;

<sup>3</sup> Favor to you and  
Peace from God the Father,  
and THAT Lord of ours, Je-  
sus Christ;

<sup>4</sup> 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;

<sup>5</sup> to whom be the  
GLORY for the AGES of the  
AGES. Amen.

<sup>6</sup> I am astonished That  
you have so quickly turned  
away from HIM who  
CALLED you by the Favor  
of Christ, to other Glad  
Tidings;

<sup>7</sup> I not that there are  
any other; but there are  
CERTAIN persons who  
are TROUBLING you, and  
wishing to subvert the  
GLAD TIDINGS of the  
ANOINTED.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> For do I now obey  
Men, or GOD? or do I

• VATICAN MANUSCRIPT.—Title—TO THE GALATIANS.

1. 2. ver. 11, 12. 1. 3. Acts ix. 6; xii. 10, 15, 21; xvi. 16; Titus i. 3. 1. 1. Acts  
ii. 24. 1. 2. Phil. ii. 22; iv. 21. 1. 2. 1 Cor. xvi. 1. 1. 3. Rom. i. 7; 1 Cor.  
i. 3; 2 Cor. i. 2; &c. 1. 4. Matt. ix. 23; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. 1. 4.  
John xvii. 14, 15. 1. 7. 2 Cor. xii. 4. 1. 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal.  
v. 10, 12. 1. 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] ετι 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 διδαχην,  
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  
Ιουδαισμω, 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 ravaged her, and  
προεκοπτον εν τω Ιουδαισμω υπερ πολλους  
made progress in the Jewish religion beyond many  
συνηλικιωτας εν τω γενει μου, περισσοτερω  
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 Πετρον, και επεμεινα προς αυτον  
to visit Peter, and I remained with him  
ημερας δεκαεντε. 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

I seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

11 But I make known to you, Brethren, That THOSE GLAD TIDINGS which were ANNOUNCED by me, that they are not according to Man;

12 for I neither received nor learned them from a Man, but through a Revelation from Jesus Christ.

13 For you heard of MY Conduct formerly in JUDAISM, That I Exceedingly persecuted the CONGREGATION of God, and I 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.

† 10. 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.) <sup>21</sup> Ἐπειτα ἦλθον  
of the God, that not I am speaking falsely.) Then I went

εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·  
into the regions of the Syria and of the Cilicia;

<sup>22</sup> Ἦμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκ-  
I was but being unknown by the face to the con-

κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· <sup>23</sup> μόνον  
gregations of the Judea those in Christ; 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 ἐπορ-  
now proclaims as glad tidings the faith which once he was laying

θεῖ· <sup>24</sup> καὶ ἐδοξάζον ἐν ἐμοὶ τὸν θεόν. ΚΕΦ. β'.  
waste; and they were glorifying in me the God.

2. <sup>1</sup> Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνε-  
Then through fourteen years again I went

βὴν εἰς Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-  
up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. <sup>2</sup> Ἀνέβην δὲ κατὰ ἀποκαλυ-  
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κη-  
tion, and submitted to them the glad tidings which I

ρυσσω ἐν τοῖς ἐθνεσὶ κατ' ἰδίαν δὲ τοῖς δοκουν-  
publish among the Gentiles; by one's self but to those appearing

σι, μὴπως εἰς κενὸν τρέχω, ἢ ἐδραμον.  
somewhat, lest for a vain thing I should run, or had run.

<sup>3</sup> Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν,  
But not even Titus he with me, a Greek being,

ἠναγκασθῇ περιτμηθῆναι. <sup>4</sup> Διὰ δὲ τοὺς  
was under a necessity to be circumcised. On account of but the

παρεισακτοὺς ψευδαδελφούς· (οἵτινες παρεια-  
secretly introduced false brethren; who stole

ἦλθον κατασκοπεῖν 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

λῶσονται.) <sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἵξαμεν 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.

<sup>21</sup> After that I went into the † REGIONS of SYRIA and of CILICIA;

<sup>22</sup> but I was unknown personally to THOSE CONGREGATIONS of JUDEA which are in Christ;

<sup>23</sup> they only having heard, That "HE who was once PERSECUTING us, is now announcing as glad tidings the FAITH which he formerly laid waste."

<sup>24</sup> And they glorified God on my account.

## CHAPTER II.

<sup>1</sup> Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

<sup>2</sup> 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.

<sup>3</sup> \* But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

<sup>4</sup> 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;)

<sup>5</sup> 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. 2 Cor. xi. 20; Gal. iv. 3, 9.

† 4. Acts xv. 1, 24; 2 Cor. xi. 26.  
: 5. verse 14.

† 4



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  
 ὑπαρχων, 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 εθνιν ἁμαρτωλοι·  
 by nature Jews, and not of Gentiles sinners;  
 16· ΕΙΔΟΤΕΣ ΔΕ, ΟΤΙ ΟΥ ΔΙΚΑΙΟΥΝΤΑΙ ΑΝΘΡΩΠΟΣ ΕΞ  
 knowing and, that not is justified a man by  
 ΕΡΓΩΝ ΝΟΜΟΥ, ΕΑΝ ΜΗ ΔΙΑ ΠΙΣΤΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ·  
 works of law, if not on account of faith of Jesus Anointed;  
 ΤΟΥ· ΚΑΙ ΗΜΕΙΣ 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 ΕΡΓΩΝ ΝΟΜΟΥ· ΔΙΟΤΙ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΟΥ  
 not by works of law, because by works of law not  
 ΔΙΚΑΙΩΘΗΤΑΙ ΠΑΣΑ ΣΑΡΞ. 17· ΕΙ ΔΕ ΖΗΤΟΥΝΤΕΣ  
 will be justified all flesh. If but seeking  
 ΔΙΚΑΙΩΘΗΝΑΙ ΕΝ ΧΡΙΣΤῳ ΕΥΘΕΤΗΜΕΝ ΚΑΙ ΑΥΤΟΙ  
 to have been justified in Anointed we were found even we ourselves  
 ἁμαρτωλοὶ, ἀρα Χριστὸς ἁμαρτίας διακονός;  
 sinners, then Anointed of sin a servant?  
 ΜΗ ΓΕΝΟΙΤΟ. 18· ΕΙ ΓΑΡ ἂ ΚΑΤΕΛΥΣΑ, ΤΑΥΤΑ  
 Not let it be. If for what I pull down, these things  
 ΚΑΛΩΝ ΟΙΚΟΔΟΜΩ, ΠΑΡΑΒΑΤΗΝ ΕΜΑΥΤΩΝ ΣΥΝΙΣ-  
 again I build, a transgressor myself I con-  
 ΤΑΝΩ. 19· ΕΓΩ ΓΑΡ ΔΙΑ ΝΟΜΟΥ ΝΟΜῳ ΑΠΕΘΑΝΩ  
 stitute. I for on account of law by law died  
 ΙΝΑ ΘΕΩ ΖΗΣΩ. 20· ΧΡΙΣΤῳ ΣΥΝΕΣΤΑΥΡΩΜΑΙ·  
 so that by God I may live. With Anointed I have been crucified;  
 ΖΩ ΔΕ, ΟΥΚΕΤΙ ΕΓΩ, ΖΗ ΔΕ ΕΝ ΕΜΟΙ ΧΡΙΣΤΟΣ· ὁ  
 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  
 ἑαυτὸν ὑπὲρ ἐμοῦ. 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, † I 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  
 I, 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; viii. 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 ἐβασκανε ; οἷς  
thoughtless, Galatians, who you deluded? to whom  
κατ' ὀφθαλμούς Ἰησοῦς Χριστός προεγραφή  
with respect to eyes Jesus Anointed was before set forth  
\*[ἐν ὑμῖν] ἐσταυρωμένος. <sup>2</sup>Τοῦτο μόνον θέλω  
[among you] having been crucified. This thing only I wish  
μαθεῖν ἀφ' ὑμῶν ἐξ ἐργῶν νόμου το πνεύ-  
to have learned from you; on account of works of law the spirit  
μα ἐλαβετε, ἡ ἐξ ἀκοῆς πίστεως ; <sup>3</sup>Οὐ-  
did you receive, or on account of a hearing of faith? So  
τῶς ἀνοητοί ἐστε ; ἐναρξάμενοι πνεύματι, νῦν  
thoughtless are you? having begun in spirit, now  
σάρκι ἐπιτελείσθε ; <sup>4</sup>Τόσαυτα ἐπάθετε  
in flesh are you being made perfect? So many things you suffered  
εἰκῇ ; εἶγε καὶ εἰκῇ. <sup>5</sup>Ὁ οὖν ἐπιχο-  
without cause? if indeed even without cause. He then supply.  
ρῶν ὑμῖν το πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν  
ing to you the spirit, and working miracles among  
ὑμῖν, ἐξ ἐργῶν νόμου, ἡ ἐξ ἀκοῆς  
you, on account of works of law, or on account of obedience  
πίστεως ; <sup>6</sup>καθὼς Ἀβραὰμ ἐπίστευσε τῷ θεῷ,  
of faith? even as Abraam believed in the God,  
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>7</sup>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. <sup>8</sup>Προιδούσα δὲ ἡ γραφή, ὅτι ἐκ πί-  
of Abraam. Having before seen and the writing, that by faith  
τῶς δίκαιοι τὰ ἔθνη ὁ θεός, προεὐηγγέλισατο  
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. <sup>9</sup>Ὡστε οἱ ἐκ πίστεως, εὐλο-  
all the nations. So that those of faith, are  
γουνται σὺν τῷ πιστῷ Ἀβραὰμ. <sup>10</sup>Ὅσοι γὰρ  
b'essed with the believing Abraam. As many as for  
ἐξ ἐργῶν νόμου εἰσιν, ὑπο καταραν εἰπὶν· γεγ-  
of works of law are, under a curse they are; it has  
ραπταὶ γὰρ· Ὅτι ἐπικαταράτος πας ὃς οὐκ ἐμ-  
been writte for; That accursed every one who not con-  
μενεῖ ἐν πασὶ τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ  
unues in all things those having been written in the book  
τοῦ νόμου, τοῦ ποιῆσαι αὐτά. <sup>11</sup>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, ζήσεται. <sup>12</sup>ὁ δὲ  
because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previous-ly represented as having been crucified.

<sup>2</sup> 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?

<sup>3</sup> Are you so thoughtless? † Having begun in Spirit, are you now being made perfect in Flesh?

<sup>4</sup> Have you suffered so Much for nothing? if indeed it is for nothing.

<sup>5</sup> † 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?

<sup>6</sup> even as Abraham † “be-“lived God, and it was “counted to him for Right-“eousness;”

<sup>7</sup> Know you, certainly, † That THOSE of Faith, these are Sons of Abraham.

<sup>8</sup> 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.”

<sup>9</sup> THOSE of Faith, there- fore, are blessed with BE- LIEVING Abraham.

<sup>10</sup> 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.”

<sup>11</sup> 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; xxi. 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. <sup>13</sup> 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;)

<sup>14</sup> ινα εις τα εθνη η ευλογία του Αβρααμ γην-  
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. <sup>15</sup> Αδελ-  
spirit we might receive through the faith. Brethren,

φοι, κατα ανθρωπον λεγω· ομως ανθρωπον  
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. <sup>16</sup> Τω δε Αβρααμ ερρήθησαν αι επαγγε-  
To the now Abraam were spoken the promi-

λαι, 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.

<sup>17</sup> 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· <sup>18</sup> 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. <sup>19</sup> Τι ουν ο νομος, των παραβα-  
given the God. Why then the law? The transgres-

σεων· χαριν ετεθη, (αχρισ ου ελθ-  
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. <sup>20</sup> 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 INVALI-  
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. † 14. 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.  
20. 21. 22; Deut. v. 5, 22, 23, 27, 34. † 20. Rom. iii. 23, 30.

<sup>ε1</sup> Ο ουν νομος κατα των επαγγελιων \* [του  
The then law contrary to the promises [of the  
θεου.] Μη γαρ εδοθη νομος δ  
God?] Not let it be. If for was given a law that  
δυναμενος ζωοποιησαι, οντως αν εκ νομου ην η  
being able to have made alive, truly by law was the  
δικαιοσυνη. <sup>22</sup> αλλα συνεκλεισεν η γραφη τα  
righteousness; but shut up together the scripture the  
παντα υπο αμαρτιαν, ινα η επαγγελια εκ  
all things under sin, in order that the promise by  
πιστεως Ιησου Χριστου δοθη τοις πιστευουσι.  
faith of Jesus Anointed might be given to the believers.  
<sup>23</sup> Προ του δε ελθειν την πιστιν, υπο νομον  
Before the but to have come the faith, under law  
εφρουρουμεθα συγκεκλεισμενοι εις την μελλου-  
we were guarded being shut up together for the being  
σαν πιστιν αποκαλυφθηναι. <sup>24</sup> Ωστε δ νομος  
about faith to have been revealed. So that the law  
παιδαγωγος ημων γεγονεν, εις Χριστον, ινα εκ  
a child-leader of us has become, to Anointed, that by  
πιστεως δικαιωθωμεν. <sup>25</sup> ελθουσης δε της πισ-  
faith we might be justified; having come but the faith,  
τεως, ουκετι υπο παιδαγωγον εσμεν. <sup>26</sup> Παν-  
no longer under a child-leader we are. All  
τες γαρ υιοι θεου εστε δια της πιστεως εν  
for sons of God you are through the faith by  
Χριστω Ιησου. <sup>27</sup> οσοι γαρ εις Χριστον εβαπ-  
Anointed Jesus; as many as for into Anointed were  
τισθητε, Χριστον ενεδυσασθε. <sup>28</sup> Ουκ ενι Ιου-  
dipped, Anointed you were clothed. Not there is a  
δαιος, ουδε Έλλην· ουκ ενι δουλος, ουδε ελευ-  
Jew, nor a Greek; not there is a slave, nor a  
θερος· ουκ ενι αρσεν και θηλυ· παντες γαρ  
freeman, not there is male and female; all for  
υμεις εις εστε εν Χριστω Ιησου. <sup>29</sup> ει δε υμεις  
you one are in Anointed Jesus; if but you  
Χριστου, αρα του Αβρααμ σπερμα εστε, \* [και]  
of Anointed, certainly of the Abraam seed you are, [and]  
κατ' επαγγελιαν κληρονομοι. ΚΕΦ. δ'. 4.  
according to promise heirs.

<sup>1</sup> Λεγω δε, εφ' οσον χρονον δ κληρονομος  
I say now, for as long as a time the heir  
νηπιος εστιν, ουδεν διαφερει δουλου, κυριος  
a child is, nothing he differs a slave, lord

<sup>21</sup> 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;

<sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> So that the LAW has  
become our † Pedagogue  
to lead to Christ, ‡ that we  
might be justified by Faith.

<sup>25</sup> But the FAITH hav-  
ing come, we are no longer  
under a Pedagogue;

<sup>26</sup> since you are all  
‡ Sons of God, through the  
FAITH, by Christ Jesus.

<sup>27</sup> Besides, ‡ as many of  
you as were immersed into  
Christ, were clothed with  
Christ.

<sup>28</sup> ‡ 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;

<sup>29</sup> and if you belong to  
Christ, certainly you are  
ABRAHAM'S Seed, ‡ and  
Heirs according to Prom-  
ise.

#### CHAPTER IV.

<sup>1</sup> Now I say, for as long  
a Time as the HEIR is a  
Child, he differs in nothing  
from a Slave, Lord of all  
though he be;

\* VATICAN MANUSCRIPT.—21. of God—omit.

29. and—omit.

† <sup>21</sup> "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, to which the term is applied by Paul."—Parkhurst.

‡ <sup>22</sup> Rom. iii. 9, 19, 23; xi. 32.  
12; Rom. viii. 14—16; Gal. iv. 4, 15; 1 John iii. 1, 2.  
1 Cor. xii. 13; Col. iii. 11.  
iv. 7, 28, Eph. iii. 6.

‡ <sup>24</sup> Acts xiii. 37; Gal. ii. 16.

‡ <sup>25</sup> Rom. vi. 3.  
‡ <sup>28</sup> Eph. ii. 14—16; iv. 4, 15.

† <sup>26</sup> John i. 12.

† <sup>28</sup> Rom. x. 12;  
† <sup>29</sup> Rom. viii. 17;

παντων ων· <sup>2</sup> αλλα ὑπο 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.

<sup>3</sup> Οὕτω και ἡμεις, ὅτε ημεν νηπιοι, ὑπο τα  
So also we, when we were children, under the

στοιχεια του κοσμου ημεν δεδουλωμενοι· <sup>4</sup> ὅτε  
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

ὁ θεος τον υιον αὐτου, γενομενον εκ γυναικος,  
the God the son of himself, having been born from a woman,

γενομενον ὑπο νομον, <sup>5</sup> ἵνα τους ὑπο νομον  
having been born under law, in order that those under law

εξαγορασῃ, ἵνα την υιοθεσιαν απολαβωμεν.  
he might buy off, that the sonship we might receive.

<sup>6</sup> Ὅτι δε εστε υιοι, εξαπεστειλεν \* [ὁ θεος]  
Because and you are sons, he sent forth [the God]

το πνευμα του υιου αὐτον εις τας καρδιας ἡμων,  
the spirit of the son of himself into the hearts of us,

κραζον· Αββα, ὁ πατηρ. <sup>7</sup> Ὡστε 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.] <sup>8</sup> Αλλα τοτε μεν, ουκ  
of God [through Anointed.] But then indeed, not

ειδοτες θεον, εδουλευσατε τοις φυσει μη ουτι  
knowing God, you were enslaved to those by nature not being

θεοις· <sup>9</sup> νυν δε, γινοντες θεον, μαλλον δε γνωσ-  
gods; now but, having known God, more and having

θεντες ὑπο θεου, πως επιστρεφετε παλιν επι τα  
been known by God, how do you turn back again to the

ασθενη και πτωχα στοιχεια, οἱς παλιν ανωθεν  
weak and poor rudiments, to which again as at first

δουλευειν θελετε; <sup>10</sup> Ημερας παρατηρεισθε·  
be in subjection you wish? Days you watch narrowly?

και μηνas και καιρους και ενιαυτους; <sup>11</sup> Φοβου-  
and moons and seasons and years? I am

μαι υμαs, μηπως εικη κεκοπιακα εις υμαs.  
afraid you, lest perhaps in vain I labored hard for you.

<sup>12</sup> Γινεσθε ὡs εγω, ὅτι καγω ὡs υμεις· αδελ-  
Became you as I, for even I as you; breth-

φοι, δεομαι υμων· ουδεν με ηδικησατε. <sup>13</sup> Οι-  
ren, I entreat you; nothing me you wronged. You

δατε δε, ὅτι δι' ασθενιαν 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-  
knowledgeed 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.

λισαμην ὑμιν το προτερον, <sup>14</sup> 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 Ιησουν. <sup>15</sup> 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. <sup>16</sup> Ὅστε εχθρος ὑμων γεγωνα αλη-  
 give to me. So that an enemy of you have I become speak-  
 θουσιν ὑμιν; <sup>17</sup> Ζηλουσιν ὑμας ου καλως·  
 ing truth to you? They show affection towards you not honorably;  
 αλλα εκκλεισαι ὑμας θελουσιν, ινα αυτοις ζη-  
 but to have shut out you they wish, so that them you  
 λουτε. <sup>18</sup> Καλον δε \*[το] ζηλουσθαι εν  
 may ardently love. Honorable but [the] to be ardently devoted to  
 καλω παντοτε, και μη μονον εν τῳ παρειναι  
 a good thing at all times, and not only in the to be present  
 με προς ὑμας. <sup>19</sup> Τεκνια μου, ους παλιν ὠδινω,  
 me with you. O little children of me, whom again I am bearing,  
 αχρις ου μορφωθη Χριστος εν ὑμιν· <sup>20</sup> 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. <sup>21</sup> Λεγετε  
 tune 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; <sup>22</sup> Γεγραπται γαρ, ὅτι Αβρααμ  
 not do you hear? It has been written for, that Abraham  
 δυο υἱους εσχεν· ἑνα εκ της παιδισκης, και  
 two sons had, one from the bond-woman, and  
 ἑνα εκ της ελευθερας. <sup>23</sup> Αλλ' ὁ \*[μεν] εκ της  
 one from the free-woman. But that [indeed] from the  
 παιδισκης, κατα σαρκα γεγενηται· ὁ δε εκ  
 bond-woman, according to flesh has been born; that but from  
 της ελευθερας, δια της επαγγελιας. <sup>24</sup> Ἄτινα  
 the free-woman, through the promise. Which things  
 εστιν αλληγορουμενα· αὗται 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. non 10; James i. 13. † 23. Gen. xvi. 15. † 22. Gen xxi. 1  
 † 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 21

γεννωσα, ἥτις ἐστὶν Ἀγαρ· <sup>25</sup> το γὰρ Ἀγαρ,  
bringing forth, which is Agar; the for Agar,

Σινὰ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ  
Sinaia mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τεκ-  
present Jerusalem, she is in bondage for with the children

νων αὐτῆς· <sup>26</sup> ἡ δὲ ἀνω Ἱερουσαλὴμ, ἐλευθερά  
of herself; the but above Jerusalem, a free-woman

ἐστὶν, ἥτις ἐστὶ μητὴρ ἡμῶν· <sup>27</sup> γεγραπταὶ γὰρ·  
is, who is a mother of us; it has been written for;

Εὐφρανθεὶ στείρα ἡ οὐ τικτοῦσα, ῥῆξον καὶ  
Be thou made glad O barren who not is bearing, burst thou forth and

βοήσον ἡ οὐκ ὠδινούσα· ὅτι πολλὰ τὰ τέκνα  
shout thou who not is bringing to birth; because many the children

τῆς ἐρημοῦ μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρα.  
of the deserted one more than of the one having the husband.

<sup>28</sup> Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας  
We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. <sup>29</sup> Ἀλλ' ὥσπερ τότε ὁ κατὰ σὰρκα  
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

νυν. <sup>30</sup> Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβάλε 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

ρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ  
inherit the son of the bond-woman with the son

τῆς ἐλευθεράς. <sup>31</sup> Ἀρα, ἀδελφοί, οὐκ ἐσμεν  
of the free-woman. Then, brethren, not we are

παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθεράς. ΚΕΦ.  
of bond-woman children, but of the free-woman.

ε'. 5. <sup>1</sup> Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς  
In the freedom with which us Anointed

ἡλευθερώσε, στήκετε, καὶ μὴ παλιν ζυγῷ δου-  
made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. <sup>2</sup> Ἰδε, ἐγώ, Παῦλος λέγω ὑμῖν,  
bondage be you held fast. Lo, I, Paul say to you,

breeding children for Servitude;—that is Hagar.

<sup>25</sup> Now † HAGAR signifies Sinai—(a Mountain in ARABIA.)—and it corresponds to the PRESENT Jerusalem, for she is in bondage with her CHILDREN.

<sup>26</sup> But the EXALTED Jerusalem represents the Free-woman, who is our Mother.

<sup>27</sup> For it has been written, † "Rejoice, O Barren woman, who dost not BRING FORTH! Burst forth and shout, THOU who art not in LABOR, For many more are the CHILDREN of the DESERTED one, than of HER having the HUSBAND."

<sup>28</sup> Now \*you, Brethren, like Isaac, are † Children of a Promise.

<sup>29</sup> But just as then, † the one BORN according to Flesh, persecuted HIM born according to Spirit; so also now.

<sup>30</sup> 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."

<sup>31</sup> \* Wherefore, Brethren, we are not Children of a Bond-woman, † but of the FREE-WOMAN.

## CHAPTER V.

<sup>1</sup> † 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.

<sup>2</sup> 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 synecdochically, because in that mountain there was a city which bore 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 writers 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.

**ἴστεαν περιτεμνησθε, Χριστὸς ὑμῖς οὐδὲν ὠφε-**  
 that circumcised you should be, Anointed you nothing will  
**λησει.** <sup>8</sup> **μαρτυρομαι δὲ πάλιν παντὶ ἀνθρώπῳ**  
 I testify but again to every man  
**περιτεμνομένῳ, ὅτι ὀφείλεται ὅτιν ὅλον τοῦ**  
 being circumcised, that a debtor he is whole the  
**νόμου ποιῆσαι.** <sup>4</sup> **Κατηργήθητε ἀπὸ \* [τοῦ]**  
 law to have done. You are set free from [the]  
**Χριστοῦ αἰτίνας ἐν νόμῳ δικαιουσθε.** <sup>της</sup>  
 Anointed whoever by law are justifying yourselves; of the  
**ἡμεῖς γὰρ πνεύματι ἐκ**  
 favor you fell off. We for in spirit from  
**πιστεῶς ἐλπίδι.** <sup>δικαιοσύνης ἀπεκδεχομεθα.</sup>  
 faith a hope of righteousness we wait for.  
<sup>6</sup> **Ὡς γὰρ Χριστῷ \* [Ἰησοῦ] οὐτε περιτομὴ τι**  
 in for Anointed [Jesus] neither circumcision anything  
**ἵσχει, οὐτε ἀκροβυστία· ἀλλὰ πίστις δι' ἀγα-**  
 avails, nor uncircumcision; but faith through love  
**πῆς ἐνεργουμένη.** <sup>7</sup> **Ἐτρεχετε καλῶς· τίς ὑμᾶς**  
 strongly working. You were running well; who you  
**ἐνεκοψέ \*** <sup>[τῇ]</sup> **ἀληθείᾳ με πειθεσθαι.** <sup>8</sup> **Ἡ**  
 hindered [in the] truth not to confide. The  
**πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.** <sup>9</sup> **Μικρὰ**  
 persuasion not from the one calling you. A little  
**ζύμη ὅλον τοῦ φαραμα ζύμοι.** <sup>10</sup> **Ὑμεῖς πεποιθε-**  
 leaven whole the mass it leavens. I have confidence  
**εἰς ὑμᾶς \*** <sup>[ἐν κυρίῳ,]</sup> **ὅτι οὐδὲν ἄλλο φρο-**  
 respecting you [in Lord,] that no one other thing you  
**νητετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρι-**  
 will mind; the but one troubling you shall bear the judg-  
**μι, ὅστις αὐτὴν ἦ.** <sup>11</sup> **Ὑμεῖς δὲ, ἀδελφοί, εἰ περι-**  
 ment, whoever her may be. I but, brethren, if circum-  
**τοῦν ἐτι κηρύσσω, τί ἐτι διώκεται; ἀρα**  
 cision still I publish, why still am I persecuted? then  
**κατηργηται τὸ σκάνδαλον τοῦ σταυροῦ.**  
 has been abolished the stumbling-block of the cross.  
<sup>12</sup> **† Ὅφελον καὶ ἀποκοψόνται οἱ ἀναστὰτοντες**  
 I wish even they shall be cut off those overturning  
**ὑμᾶς.** <sup>13</sup> **Ἦμεῖς 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 Jesus 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 uncouthness 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. Heb. xii. 15. † 6. Rom. viii. 24, 25; 2 Tim. iv. 8. † 6. 1 Cor. vii. 10; Gal. iii. 2. vi. 15; Col. iii. 11. † 7. 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. 22. † 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4

τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις. <sup>14</sup> Ο γαρ πας νομος εν ενι λογω πλη-

ρουται, εν τω· Αγαπησεις τον πλησιον σου ως εαυτον. <sup>15</sup> Ει δε αλληλους δακνετε και κατεσθιετε, βλεπετε, μη υπο αλληλων αναλωθητε. <sup>16</sup> Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος ου μη τελεσητε. <sup>17</sup> Η γαρ γαρξ επιθυμει κατα του πνευματος, το δε πνευμα κατα της σαρκος· ταυτα δε αλληλοις αντικειται, ινα μη, α αν θελητε, ταυτα ποιητε.

<sup>18</sup> Ει δε πνευματι αγεσθε, ουκ εστε υπο νομον, <sup>19</sup> Φανερα δε εστι· τα εργα της σαρκος· ατινα εστι πορνεια, ακαθαρσια, ασελγια, <sup>20</sup> ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρεσεις, <sup>21</sup> φθονοι, [φοβουι,] μεβαι, κωμοι, και τα ομοια τουτοις· <sup>22</sup> Ο δε καρπος του πνευματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγκρατεια· <sup>23</sup> κατα των τοιoutων ουκ εστι νομος. <sup>24</sup> Οι δε του Χριστου, την σαρκα εσταυρωσαν

casion for the FLESH; but †through LOVE be you subservient to each other.

<sup>14</sup> For †the WHOLE Law is fully set forth in this Single Precept;—†“Thou shalt love th

NEIGHBOR as thyself.” <sup>15</sup> But if you bite and devour each other, beware lest you be consumed by each other.

<sup>16</sup> Now I say, †Walk by the Spirit, and fulfill not the Desire of the Flesh.

<sup>17</sup> 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.

<sup>18</sup> But †if you be led by Spirit, you are not under Law.

<sup>19</sup> Now †the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery,

<sup>20</sup> Idolatry, Sorcery, Enmities, Quarrels, \*Jealousies, Resentments, Altercations, Factions, Sects,

<sup>21</sup> 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.

<sup>22</sup> But †the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, †Kindness, †Goodness, Fidelity, Meekness, Self-control; <sup>23</sup> †against SUCH LIKE THINGS there is no Law.

<sup>24</sup> 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. † 15. 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. † 20. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. † 21. John xv. 2; Eph. v. 9. † 22. Col. iii. 12; James iii. 17. † 22. Rom. xv. 14. † 23. 1 Tim. i. 9.

συν τοις παθημασι και ταις επιθυμiais· <sup>25</sup> ει  
with the passions and the desires; if

ζωμεν πνευματι, πνευματι και στοιχωμεν.  
we live by spirit, by spirit also we should walk.

<sup>26</sup> Μη γινωμεθα κεροδοξοι, αλληλους προκα-  
Not we should become vain-glorious, each other provoking.

λουμενοι, αλληλοις φθονουντες. ΚΕΦ. 6. 6.  
with each other envying.

Αδελφοι, εαν και προληφθη ανθρωπος εν  
Brethren, if, even should be surprised a man in

νι 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. <sup>2</sup> Αλλη-  
watching thyself, lest also thou shouldst be tempted. Of each

λων τα βαρη βασταζετε, και οτως ανακληρω-  
other the burdens bear you, and thus fulfill you

σα· ε τον νομον του Χριστου. <sup>3</sup> 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

<sup>4</sup> 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· <sup>5</sup> εκαστος γαρ το ιδιον φορ-  
not in the other; each one for the his own bur-

τιον βαστασει. <sup>6</sup> Κοινωνειτω δε ο καταχου-  
den will bear. Let him communicate but the one being

μενος τον λογον, τη καταχουντι, εν πασιν  
taught the word, to the one teaching, in all

αγαθοις. <sup>7</sup> Μη πλανασθε· θεος ου μυκτηριζεται.  
good things. Not do you mistake; God not is to be mocked at.

<sup>8</sup> Ο γαρ εαν σπειρη ανθρωπος, τουτο και θερισει·  
That for if may sow a man, this also he will reap;

<sup>8</sup> 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.

<sup>9</sup> Το δε καλον πριουντες μη εκκακωμεν· καιρω  
The but good doing not we should flag; in season

γαρ ιδιω θερισμεν, μη εκλυομενοι. <sup>10</sup> 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.

<sup>25</sup> † If we live by Spirit, we should also walk by Spirit.

<sup>26</sup> † 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 BE-ING TAUGHT the WORD, communicate to the IN-STRUCTOR in All Good things.

7 Do not mistake; † God is not to be decided. † For whatever a Man may sow, this also he will reap;

8 † because the one sow-ING for his FLESH, will from the FLESH reap Cor-ruption; but the one sow-ING for the SPIRIT, will from the SPIRIT reap ai-onian 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.

- |   |                               |  |
|---|-------------------------------|--|
| † 1. 1 Cor. x. 12.  | † 2. Rom. xv. 1.              | † 1. Heb. xii. 13; James v. 19.            |
| † 3. Rom. xii. 3.   | † 4. 2 Cor. xiii. 5.          | † 2. John xiii. 14, 15, 34; 1 John iv. 21. |
| † 1 Cor. ix. 11, 14.  | † 7. Job xiii. 9.             | † 5. 1 Cor. iii. 3.                        |
| † 8. Job. iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18. | † 9. Heb. x. 36; Rev. ii. 10. | † 6. Rom. xv. 27.                          |
| † 9. 2 Thess. iii. 13; 1 Cor. xv. 53.   |                               | † 10. 1 Thess. v. 15                       |

προς παντας, μαλιστα δε προς τους οικειους  
to all, especially but to the family-members  
της πιστεως. 11 Ιδετε, πληκοις υμιν γραμμισιν  
of the faith You see, how many things to you in letters  
εγραψα τη εμη χειρι. 12 Όσοι θελουσιν ευ-  
I wrote with the my hand As many as wish to  
προσωπησαι εν σαρκι, ούτοι αναγκοζουσιν  
appear fair in flesh, these constrain  
υμας περιτεμενσθαι 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 φυλαττουσιν αλλα  
circumcised themselves a law do they keep; but  
θελουσιν υμας περιτεμενσθαι, ινα εν τη υμε-  
they wish you to be circumcised, so that in the your  
τερη σαρκι καυχησωνται. 14 Εμοι δε μη γενει-  
flesh they might boast For me but not it may be  
το 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, καγω \* [τω] κοσμω. 15 \* [Εν]  
has been crucified, and I [to the] world. [In]  
γάρ \* [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  
όσοι 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  
χητω 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  
us 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. xlv. 5.—Parkhurst.

† 10. Eph. ii. 19. † 12. chap. v. 11. † 14. Phil. iii. 8, 7, 8. † 14. Rom.  
vi. 6; Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 11. † 15. 2 Cor. v. 17. † 16. Phil.  
iii. 16. † 16. Rom. ii. 28; iv. 12; ix. 6—8; 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.

<sup>1</sup> Πάυλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεοῦ, τοῖς ἁγίοις τοῖς οὐσιν ἐν Ἐφε-  
will of God, to the saints to those being in Ephe-  
σῶ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. <sup>2</sup> 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. <sup>3</sup> Εὐλογητὸς 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. <sup>4</sup> καθὼς ἐξελέ-  
n the heavens 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;  
<sup>5</sup> ἐν ἀγαπῇ προορίσας 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 θεληματος αὐτοῦ, <sup>6</sup> εἰς ἐπαινον δόξης τῆς  
of the will of himself, for a praise of glory of the  
χαρίτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ  
favor of himself, with which he favored us in the  
ἡγαπημένῳ, <sup>7</sup> ἐν ᾧ ἐχομεν τὴν ἀπολυτρώσιν  
one having been beloved, by whom we have the redemption  
δια τοῦ αἵματος αὐτοῦ, τὴν ἀφεσύναν παραπ-  
through the blood of him, the forgiveness of the faults,  
τωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,  
according to the wealth of the favor of him,  
<sup>8</sup> ᾧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ  
which he caused to abound towards us in all wisdom and  
φρονήσει, <sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ  
intelligence, having made known to us the secret of the  
θεληματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν  
will of himself according to the good pleasure of himself, which  
προέθετο ἑν αὐτῷ, <sup>10</sup> 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 Foundation of the World, † that we might be holy and blameless in his presence;

5 having in Love previously marked us out † for Sonship through \*Christ Jesus for himself, according 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 FORGIVENESS OF OFFENCES—according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us in All Wisdom and Intelligence,

9 † having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DESIGN, which he previously purposed in himself,

10 in regard to an Administration 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 x. 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.

σώματος των καιρῶν, ἀνακεφαλαιώσασθαι **τα**  
seasons, to reduce under one head the things  
**πάντα ἐν τῷ Χριστῷ, τα ἐν τοῖς οὐρανοῖς καὶ**  
all in the Anointed, the things in the heavens and  
**τα ἐπὶ τῆς γῆς, ἐν αὐτῷ, <sup>11</sup> ἐν ᾧ καὶ ἐκ-**  
the things on the earth, in him, by whom also we  
**ληρωθήμεν, προορισθέντες κατὰ προ-**  
obtained a portion, having been previously marked out according to a  
**θεσιν τοῦ τα πάντα ἐνεργούντος κατὰ τὴν**  
design of the things all operating according to the  
**βουλὴν τοῦ θελήματος αὐτοῦ, <sup>12</sup> εἰς τὸ εἶναι**  
counsel of the will of himself, in order that to be  
**ἡμᾶς εἰς ἐπαινον \* [τῆς] δόξης αὐτοῦ, τοὺς προ-**  
us for a praise [of the] glory of him, those having  
**ἡλπικότες ἐν τῷ Χριστῷ. <sup>13</sup> ἐν αἷ καὶ ὑμεῖς**  
been before hopes in the Anointed; in whom also you  
**(ἀκούσαντες τοῦ λόγου τῆς ἀληθείας, τὸ εὐαγ-**  
(having heard the word of the truth, the glad  
**γέλιον τῆς σωτηρίας ὑμῶν,) ἐν ᾧ κα πιστευ-**  
tidings of the salvation of you,) in whom also having  
**σαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελ-**  
believed you were sealed with the spirit of the promise  
**ίας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἀρᾶβων τῆς κληρο-**  
with the holy, which is a pledge of the inheri-  
**νυμίας ἡμῶν εἰς ἀπολυτρωσιν τῆς περιποιήσεως,**  
ance of us in a redemption of the possession,  
**εἰς ἐπαινον τῆς δόξης αὐτοῦ. <sup>15</sup> Διὰ τοῦτο**  
for a praise of the glory of him. On account of this  
**κτὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυ-**  
even I having heard the in you faith in the Lord  
**ρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς**  
Jesus, and the love that for all the  
**ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,**  
holy ones, not I cease giving thanks on behalf of you,  
**μνησθῆναι \* [ὑμῶν] ποιούμενος ἐπὶ τῶν προσευ-**  
a remembrance [of you] making in the prayer  
**χῶν μου. <sup>17</sup> ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ**  
of me; that the God of the Lord of us Jesus  
**Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα**  
Anointed, the father of the glory, may give to you a spirit  
**σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ.**  
of wisdom and of revelation in full knowledge of him;  
**<sup>18</sup> Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας**  
Having been enlightened the eyes of the heart  
**ὑμῶν, εἰς τὸ εἶδεναι ὑμᾶς, τίς ἐστὶν ἡ ἐλπίς**  
of you, for the to know you, what is the hope  
**τῆς κλήσεως αὐτοῦ, \* [καὶ] τίς ὁ πλοῦτος τῆς**  
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 κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,  
 glory of the inheritance of him in the holy ones,  
 19 καὶ τι τοῦ ὑπερβαλλόντος μεγέθους τῆς δυνάμεως  
 and what the surpassing greatness of the power  
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστευόντας κατὰ τὴν  
 of him towards us, those believing according to the  
 ἐνέργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, 20 ἣν  
 operation of the strength of the might of him, which  
 ὑνῆργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ  
 he exerted in the Anointed, having raised up him out of  
 νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς  
 dead ones, and seated at right of himself in the  
 οὐρανοῖς, 21 ὑπεραν πάσης ἀρχῆς καὶ ἐξου-  
 heavens, far above every government and author-  
 σίας καὶ δυνάμεως καὶ κυριοτήτος, καὶ παντός  
 ty and power and lordship, and every  
 ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι  
 name being named not only in the age  
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μελλόντι· 22 καὶ πάντα  
 this, but also in the one about coming, and all things  
 ἵσταται ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν  
 placed under the feet of him, and him  
 ἔδωκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν·  
 he gave a head over all things for the congregation,  
 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρὸν αὐτοῦ  
 which is the body of him, the completeness of him  
 τα πάντα ἐν πασὶ πληροῦν· ΚΕΦ. β΄.  
 the things all with all things is filling,

2. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι  
 and you being dead in the faults  
 καὶ ταῖς ἁμαρτίαις· 2 (ἐν αἷς ποτε περιεπατή-  
 and the sins; (in which once you walked  
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ  
 according to the age of the world this, according to  
 τοῦ ἀρχόντος τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνευ-  
 the ruler of the authority of the air, of the spirit  
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς  
 of that now operating in the sons of the  
 ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρα-  
 disobedience; among whom also we all lived  
 φημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,  
 once in the desires of the flesh of us,  
 ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν  
 doing the wishes of the flesh and of the  
 διανοιών, καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὥς καὶ  
 thoughts, and we were children by nature of wrath, as also  
 οἱ λοιποὶ· 4 δὲ θεός, πλουσίος ὢν ἐν ἐλεεί,  
 the others; but God, rich being in mercy,  
 διὰ τὴν πολλὴν ἀγαπὴν αὐτοῦ, ἣν ἡγαπήσεν  
 through the much love of himself, with which he loved

his † INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, † according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, † having raised him from the Dead, and \* having † seated him at his own Right hand in the HEAVENS.

21 † far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and † subjected All things under his FEET; and constituted Him † a head over all things for that CONGREGATION,

23 † which is his BODY, † the FULL DEVELOPMENT of HIM who is FILLING ALL things with all.

## CHAPTER II

1 And you, † being dead in OFFENCES and \* SINS,

2 (in which you † once walked according to the AGE of this WORLD, according to the † RULE of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 † among whom, also, we all once lived in † the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but God, † being rich in Mercy, on account of his GREAT Love with which he loved 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. Psal. 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. Psal. 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. 13, 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. x. 12; Gal. i. 7.

ἡμας,) <sup>δ</sup> 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.) <sup>δ</sup> και συνηγειρε, και συνε-  
you are having been saved;) and raised up together, and seated

καθισε εν τοις επουρανιοις εν Χριστῷ Ἰησού.  
together in the heavenlies by Anointed Jesus;

ἵνα ενδειξηται εν τοις αιωσι τοις επερχομενοις  
that he may point out in the ages those coming

τον υπερβαλλοντα πλουτον της χαριτος αὐτου,  
the surpassing wealth of the favor of himself,

εν χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησού.  
by kindness towards us in Anointed Jesus.

<sup>8</sup> Ἡ 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· ἵνα μη τις καυχησηται.  
gift, not from works; so that not any one should boast.

<sup>10</sup> Αυτον γαρ εσμεν ποιημα κτισθεντες εν Χρισ-  
Of him for we are a work having been formed in Anointed

τῷ Ἰησού ἐνι εργασις αγαθοις, οἷς προητοιμασεν  
Jesus for works good, in which before prepared

δ θεος ἵνα εν αυτοις περιπατησωμεν. <sup>11</sup> Διο  
the God that in them we should walk. Therefore

μνημονευετε, δι' 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,) <sup>12</sup> ὅτι ητε  
circumcision in flesh done by hand,) that you were

\* [εν] τῷ καιρῷ ἐκεινῷ, χωρις Χριστου, απηλ-  
[in] the season that, without Anointed, having

λῳτριωμενοι 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. <sup>13</sup> νυνι δε,  
not having, and godless ones, in the world; now but,

εν Χριστῷ Ἰησού, ὑμεις οἱ ποτε ὄντες 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 one.

<sup>14</sup> Αυτος γαρ εστιν ἡ ειρηνη ἡμεν, ὁ 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 Fa-  
vor you have been saved)—

6 and raised us up to-  
gether, and seated us to-  
gether 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 † Kind-  
ness towards us in Christ  
Jesus.

8 † By that FAVOR, in-  
deed, 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, † remem-  
ber, that you, once GEN-  
TILES in Flesh, (BEING  
CALLED the Uncircumci-  
sion by THAT which is  
TERMED † the Circumci-  
sion 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 COV-  
ENANTS 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.

κα αμφοτερα εν, και το μεσοτοιχον του  
the things both one, and the middle wall of the  
φραγμου λυσας, <sup>5</sup>την εχθραν εν τη σαρκι  
fence having broken up, the enmity; by the flesh

αυτου τον νομον των εντολην εν δογμασι  
of himself the law of the commandments in ordinances

καταργησας· ινα τους δυο κτιση εν εαυτω  
having made powerless; so that the two he might form in himself

εις ενα καινον ανθρωπον ποιων ειρηνην· <sup>16</sup> και  
into one new man, making peace; and

αποκαταλλαξη τους αμφοτερους εν ενι σωματι  
he might reconcile the both in one body

τω θεω δια του σταυρου, αποκτεινας την  
to the God through the cross, having killed the

εχθραν εν αυτω. <sup>17</sup> Και ελθων ευηγγελι-  
enmity by it. And having come he announced as glad

στατο ειρηνην υμιν τοις μακραν και τοις εγγυς,  
tidings peace to you to those far off and to those near,

<sup>18</sup> οτι δι' αυτου εχομεν την προσαγωγην οι  
because through him we have the access the

αμφοτεροι εν ενι πνευματι προς τον πατερα.  
both with one spirit to the father.

<sup>19</sup> Αρα ουν ουκετι εστε ξενοι και παροικοι, αλλα  
So then no longer you are strangers and sojourners, but

συμπολιται των αγιων και οικειοι του θεου,  
fellow-citizens of the holy ones and family-members of the God,

<sup>20</sup> εποικοδομηθεντες επι τω θεμελιω των αποσ-  
having been built on the foundation of the apos-

τολων και προφητων, οντος ακρογωνιαιου αυτου  
tes and prophets, being a corner-foundation of it

Ιησου Χριστου· <sup>21</sup> εν ω πασα \* [η] οικοδομη  
Jesus Anointed; on which all [the] building

συναρμολογουμενη αυξει εις ναον αγιον εν  
being fitly compacted together grows up into a temple holy in

κυριω· <sup>22</sup> εν ω και υμεις συνοικοδομεισθε, εις  
Lord; on which also you are built up together, for

κατοικητηριον του θεου εν πνευματι. ΚΕΦ.  
a habitation of the God in spirit.

3. <sup>1</sup> Τουτου χωριν εγω Παυλος, ο δεσμιος  
For this cause I Paul, the prisoner

του Χριστου Ιησου υπερ υμων των εθνων  
of the Anointed Jesus because of you of the Gentiles;

<sup>2</sup> εγε ηκουσατε την οικονομιαν της χαριτος  
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PAR-TITION;

<sup>15</sup> † having by his FLESH annulled the LAW of the COMMANDMENTS concern- ing Ordinances, that he might form the TWO in himself into † One New Man,—making Peace;

<sup>16</sup> And might † reconcile BOTH in One Body to God, through the CROSS, † hav- ing destroyed the ENMITY by it.

<sup>17</sup> And having come, he announced as glad tidings Peace to you the FAR-OFF, and \* Peace to us, the NEAR;

<sup>18</sup> Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

<sup>19</sup> So then you are no longer Strangers and So- journers, but \* you are † Fellow-citizens with the SAINTS, and of the † Fam- ily of God;

<sup>20</sup> having been built on the FOUNDATION of † the APOSTLES and Prophets, \* Christ Jesus being † a Foundation corner-stone of it;

<sup>21</sup> on which All the BUILDING being fitly com- packed together, increases into † a holy Temple for the Lord;

<sup>22</sup> † 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. Phil. 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 xxviii. 17  
20; Eph. iv. 1; vi. 20. † 1. Col. iii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i. 25.

του Θεου της δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> \* [ὅτι]  
 of the God of that having been given to me for you, [because]  
 κατα ἀποκαλύψιν ἐγνωρίσθη μοι το μυστη-  
 according to a revelation he made known to me the secret;  
 ριον· (καθὼς προεγράψα ἐν ὀλίγῳ, <sup>4</sup> πρὸς ὃ δυν-  
 (as I wrote before in brief, by which you  
 νασθε ἀναγινώσκοντες νοῆσαι τὴν συνέσιν μου  
 are able reading to perceive the intelligence of me  
 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·) <sup>5</sup> ὁ ἕτεροις γε-  
 in the secret of the Anointed; which in other gen-  
 νεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,  
 erations not was made known to the sons of the men,  
 ὥς νυν ἀπεκαλύφθη τοῖς ἁγίοις \* [ἀποστόλοις]  
 as now it was revealed to the holy ones [apostles]  
 αὐτοῦ καὶ προφῆταις ἐν πνεύματι· <sup>6</sup> εἶναι τὰ  
 of him and ᾧ propheta by spirit; to be the  
 ἔθνη συγκληρονομα καὶ συσσωμα καὶ σεμμετο-  
 Gentiles joint-heirs and a joint-body and joint-partakers  
 χα τῆς ἐπαγγελίας \* [αὐτοῦ] ἐν \* [τῷ] Χριστῷ,  
 of the promise [of him] in [the] Anointed,  
 δια τοῦ εὐαγγελίου· ἣ ἐγενομένη διακονος  
 through the glad tidings; of which I became a servant  
 κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ, τῆς  
 according to the gift of the favor of the God, of that  
 δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνά-  
 having been given to me according to the operation of the power  
 μεως αὐτοῦ· <sup>8</sup> ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων  
 of him; to me the far inferior of all  
 ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἐθνεσιν  
 holy ones was given the favor this, among the nations  
 εὐαγγελισθᾶν τοὺς ἀνεξίχνιστον πλοῦτον  
 to announce glad tidings the unsearchable wealth  
 τοῦ Χριστοῦ, <sup>9</sup> καὶ φωτίσαι πάντας, τὶς ἡ οἰκο-  
 of the Anointed, and to enlighten all, what the adminis-  
 τρὰ τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ  
 tration of the secret of that having been hidden from  
 τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τα πάντα κτίσαν-  
 the ages in the God, in that the all things having  
 τι· <sup>10</sup> ἵνα γνηρίσθῃ· νυν ταῖς ἀρχαῖς καὶ  
 created; so that might be made known now to the governments and  
 ταῖς ἐξουσίαις ἐν τοῖς οὐρανοῖς, δια τῆς  
 to the authorities in the heavenlies, through the  
 ἐκκλησίας, ἡ πολυποικίλος σοφία τοῦ Θεοῦ·  
 congregation, the manifold wisdom of the God;  
<sup>11</sup> κατὰ προθεσιν τῶν αἰώνων, ἡ ἐποίησεν ἐν  
 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 WEALTH  
 of the ANOINTED one;

9 even to enlighten ALL  
 as to what is the ADMINIS-  
 TRATION of † THAT SE-  
 CRET, which has been CON-  
 CEALD from the AGES, by  
 THAT GOD who CREATED  
 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.

† 8. Gal. i. 23, 25.

† 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 ἡμῶν<sup>12</sup> 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-  
θησει, διὰ τῆς πίστεως αὐτοῦ.<sup>13</sup> Διὸ αἰτούμαι  
ence, through the faith of him. Therefore I ask

μὴ ἐκκαεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν,  
not to faint in the afflictions of me on behalf of you,  
ἥτις ἐστὶ δόξα ὑμῶν.<sup>14</sup> 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,]<sup>15</sup> ἐξ οὗ πάσα πατρία ἐν  
of us Jesus Anointed,] from whom whole family in

οὐρανοῦ καὶ ἐπὶ γῆς ὀνομαζέται,<sup>16</sup> ἵνα δῶ  
heavens and on earth is named, so that he may give

ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δύνα-  
to you according to the wealth of the glory of himself, with

μει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ,  
power to be strengthened through the spirit of himself,

εἰς τὸν ἐσω ἀνθρώπον.<sup>17</sup> κατοικῆσαι τὸν Χρισ-  
in the within man; to have dwelt the Anointed

τὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,<sup>18</sup> ἐν  
through the faith in the hearts of you, in

ἀγαπῇ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισ-  
love having been rooted and having been founded so that you

χυσητε καταλαβεσθαι συν πασι τοῖς  
may be fully able to understand with all the

ἁγίοις, τὶ τὸ πλάτος καὶ μήκος καὶ βάθος καὶ  
holy ones, what the breadth and length and depth and

ὕψος,<sup>19</sup> γινῶναι τε τὴν ὑπερβαλλούσαν τῆς  
height, to have known even the surpassing of the

γνώσεως ἀγαπῇν τοῦ Χριστοῦ ἵνα πληρωθῇτε  
knowledge love of the Anointed; that you may be filled up

εἰς πᾶν τὸ πληρῶμα τοῦ θεοῦ.<sup>20</sup> Τῷ δὲ δύνα-  
to all the fulness of the God. To the now one be-

μενῷ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσὺν  
ing powerful above all to have done far exceeding

ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-  
what things we ask or we think, according to the power

μιν τὴν ἐνεργουμένην ἐν ἡμῖν,<sup>21</sup> αὐτῷ ἢ δόξα  
that operating in us, to him the glory

ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πασὰς τὰς  
in the congregation by Anointed Jesus, to all the

γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.  
generations of the age of the ages; So be it.

formed for \* the ANOINTED  
Jesus our LORD;

<sup>12</sup> by whom we have  
† this FREEDOM OF SPEECH  
and \* Access with Confid-  
ence, through the FAITH  
of him.

<sup>13</sup> † Therefore, I ask  
that † I may not faint in  
these my AFFLICTIONS on  
your behalf, † which are  
your Glory.)

<sup>14</sup> For This Cause, I  
bend my KNEES to the  
FATHER,

<sup>15</sup> from whom † the  
Whole Family in the  
Heavens and on Earth is  
named,

<sup>16</sup> that he may give you  
† according to his GLORI-  
OUS WEALTH, † to be  
Powerfully strengthened  
through his SPIRIT in † the  
INNER Man;

<sup>17</sup> † that the ANOINTED  
one, through the FAITH,  
may dwell in your HEARTS;  
that † being rooted in Lov-  
and well-established,

<sup>18</sup> you † may be fully  
able to understand with  
All the SAINTS, what is  
the BREADTH and Length,  
and \* Depth and Height,

<sup>19</sup> 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.

<sup>20</sup> † 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,

<sup>21</sup> † 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.  
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. 20.  
† 21. Rom. xi. 30; xvi. 27; Heb. xiii. 21.

ΚΕΦ. δ'. 4.

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δεσμιὸς ἐν  
I exhort therefore you, I the prisoner in  
κυρίῳ, ἀξίως περιπατήσαι τῆς κλήσεως ἧς  
Lord, worthily to walk of the calling with which  
ἐκληθῆτε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ  
you were called, with all humility and  
πραότητος, μετὰ μακροθυμίας· ἀνεχόμενοι  
gentleness, with patience; bearing with  
ἀλλήλων ἐν ἀγαπῇ, <sup>3</sup> σπουδαζόντες τηρεῖν τὴν  
each other in love, using diligence to keep the  
ἐνότητά του πνεύματος ἐν τῷ συνδέσμῳ τῆς  
oneness of the spirit by the uniting bond of the  
εἰρήνης. <sup>4</sup> Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ  
peace. One body and one spirit, even as also  
ἐκληθῆτε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·  
you were called in one hope of the calling of you;  
<sup>5</sup> εἰς κύριος, μία πίστις, ἐν βάπτισμα, <sup>6</sup> εἰς θεὸς  
one Lord, one th, one dipping, one God  
καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ παν-  
and father of all, he over all and through all  
των καὶ ἐν πᾶσιν \* [ἡμῖν.] <sup>7</sup> Ἐνὶ δὲ ἑκάστῳ  
and in all [to us.] To one but each one  
ἡμῶν ἐδόθη \* [ἡ] χάρις κατὰ τὸ μέτρον τῆς  
of us was given [the] favor according to the measure of the  
δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> (Διὸ λέγει· Ἀναβας  
free gift of the Anointed. (Therefore it says; Having ascended  
εἰς ὕψος ἠχμαλωτεύσεν αἰχμαλωσίαν, καὶ  
on high he captivated captivity, and  
ἐδωκε δώματα τοῖς ἀνθρώποις. <sup>9</sup> Το δε, ἀνεβῆ,  
he gave gifts to the men. This but, he ascended,  
τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατω-  
what is it, if not that also he descended into the lower  
τερα μερῆ τῆς γῆς; <sup>10</sup> Ὁ καταβας, αὐτός  
parts of the earth? The one having descended, he  
ἐστὶ καὶ ὁ ἀναβας ὑπεράνω πάντων τῶν  
is also the one having ascended far above all of the  
οὐρανῶν, ἵνα πληρῶσιν τὰ πάντα.) <sup>11</sup> Καὶ αὐτὸς  
heavens, so that he might fill the all things.) And he  
ἐδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας,  
gave the indeed apostles, the and prophets,  
τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ  
the and evangelists, the and shepherds and  
διδασκαλοὺς, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν  
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. 10.                         | ‡ 4. 1 Cor. xii. 4, 11.                        | ‡ 5. 1 Cor. i. 13; viii. 6;           |
| xii. 5; 2 Cor. xi. 4.                | ‡ 5. Jude 3.                                   | ‡ 6. Gal. iii. 27.                    |
| Mal. ii. 10; 1 Cor. viii. 6; xii. 6. | ‡ 6. Rom. xi. 30.                              | ‡ 7. Rom. xii. 3, 6; 1 Cor. xii. 11.  |
| ‡ 8. Ps. lxxviii. 13.                | ‡ 8. Judges v. 12; Col. ii. 15.                | ‡ 9. John iii. 13; vi. 33, 62.        |
| ‡ 10. Acts i. 9, 11.                 | ‡ 10. Acts ii. 33.                             | ‡ 11. 1 Cor. xii. 23.                 |
|                                      |  | ‡ 12. 1 Cor. xii. 7.                  |

ἰγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ  
 only ones for a work of service, for a building up of the  
 σώματος τοῦ Χριστοῦ. <sup>13</sup> μεχρι κατανησώμεν  
 body of the Anointed; till we may attain  
 οἱ πάντες εἰς τὴν ἐνότητά της πίστεως καὶ της  
 the all to the unity of the faith and of the  
 ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ. εἰς ἀνδρα τε-  
 knowledge of the son of the God, to a man per-  
 λειον, εἰς μέτρον ἡλικίας τοῦ πληρωματος τοῦ  
 feet, to a measure of stature of the fulness of the  
 Χριστοῦ. <sup>14</sup> ἵνα μηκέτι ὡμεν νηπιοί, κλυδωνι-  
 Anointed; so that no longer we may be babes, being  
 ζόμενοι καὶ περιφερομένοι παντὶ ἀνεμῷ της  
 tossed and being whirled about with every wind of the  
 διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν  
 teaching, in the trickery of the men, by  
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν της πλάνης.  
 cunning with the method of the deceit;  
<sup>15</sup> ἀληθευόντες δὲ ἐν ἀγαπῇ, αὐξήσωμεν εἰς  
 being truthful but in love, we may grow into  
 αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, \* [ὁ]  
 him the all things, who is the head, [the]  
 Χριστός. <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα, (συ-ἀρμολο-  
 Anointed; from whom all the body, (being; fitly joined  
 γομένον καὶ συμβιβιζόμενον διὰ πάσης ἀφῆς  
 together and being compacted by means of every joint  
 της ἐπιχορηγίας κατ' ἐνεργείαν,) ἐν μέτρῳ  
 of the supply according to in working,) by a measure  
 ἑνὸς ἑκάστου μέρους τὴν αὐξήσιν τοῦ σώματος  
 of one of each part the growth of the body  
 ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.  
 makes, for a building up of itself in love.  
<sup>17</sup> Τοῦτο οὖν λέγω, καὶ μαρτυρομαι ἐν κυρίῳ,  
 This then I say, and testify in Lord,  
 μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ \* [λοιπὰ]  
 no longer you to walk, as also the [others]  
 ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,  
 Gentiles walk in vanity of the mind of them,  
<sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριω-  
 having been darkened in the understanding; being alienated  
 μένοι της ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν  
 from the life of the God, through the ignorance that  
 οὖσαν ἐν αὐτοῖς, διὰ τὴν πωρωσιν της καρδίας  
 being in them, through the stupidity of the heart  
 αὐτῶν. <sup>19</sup> οἵτινες ἀπηληγοῦτες, ἑαυτοὺς παρε-  
 of them; who having become callous, themselves gave  
 δωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρτίας  
 over to the lewdness for a work of impurity  
 πάσης ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως  
 all with eagerness. You but not thus  
 ἐμαθετε τὸν Χριστόν, <sup>21</sup> εἶγε αὐτὸν ἠκούσατε  
 learned the Anointed, if indeed him you heard

SAINTS for the Work of Service, in order to the Building up of the BODY of the ANOINTED one;

<sup>13</sup> 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;

<sup>14</sup> 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;

<sup>15</sup> but being truthful in Love, † we may grow up in ALL things into him, † who is the HEAD,—the ANOINTED one;

<sup>16</sup> † 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.

<sup>17</sup> 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,

<sup>18</sup> † 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;

<sup>19</sup> who, being without feeling, † gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

<sup>20</sup> But you have not thus learned the ANOINTED one;

<sup>21</sup> † 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. 23. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21  
 † 18. Acts xxvi. 18. † 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 19. 1 Pet. iv. 7  
 † 21. Eph. i. 13.

καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀληθεῖα  
and by him were taught, as is truth  
ἐν τῷ Ἰησοῦ· <sup>22</sup> ἀποθεσθαι ὑμᾶς, κατὰ τὴν  
in the Jesus; to put from you, according to the  
πρῶτην ἀναστροφὴν, τὸν παλαιὸν ἀνθρώπον,  
former course of life, the old man,  
τὸν φθειρομένον κατὰ τὰς ἐπιθυμίας τῆς  
that being corrupt according to the inordinate desires of the  
ἀπατῆς· <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοοῦ  
deceit, to be renewed and in the spirit of the mind  
ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καὶνὸν ἀνθρώπον,  
of you, and be you clothed with the new man,  
τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσυνῇ καὶ  
that according to God having been created in righteousness and  
ὁσιότητι τῆς ἀληθείας. <sup>25</sup> Διὸ ἀποθεμενίοντο  
holiness of the truth. Therefore putting away the  
ψεῦδος, λαλεῖτε ἀληθεῖαν, ἕκαστος μετὰ τοῦ  
falsehood, speak you truth, each one with the  
πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη.  
neighbor of himself; because we are of each other members,  
<sup>26</sup> Ὁργίζεσθε καὶ μὴ ἁμαρτανετέ· ὁ ἥλιος μὴ  
Be you angry and not do you sin; the sun not  
ἐπιδνεῦτω ἐπὶ \* [τῷ] παροργισμῷ ὑμῶν· <sup>27</sup> μὴ τε  
let it set on [the] wrath of you; not even  
δίδοτε τόπον τῷ διαβολῇ. <sup>28</sup> Ὁ κλεπτὴν μὴ  
give you a place for the accuser. The one stealing no  
κετὶ κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος  
more let him steal, rather but let him toil working  
τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἐχῇ μεταδιδόναι  
the good thing with the hands, so that he may have to give  
τῷ χρεῖαν ἐχόντι. <sup>29</sup> Πᾶς λόγος σαπρὸς ἐκ  
to the one want having. Every word rotten out of  
τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ', εἰ  
the mouth of you not let go forth, but, if  
τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα  
anything good for a building up of the use, that  
ᾧ χάριν τοῖς ἀκούουσιν· <sup>30</sup> καὶ μὴ λυπεῖτε  
it may give benefit to those hearing; and not grieve you  
τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσ-  
the spirit the holy of the God, by which you were  
θητε εἰς ἡμέραν ἀπολυτρώσεως. <sup>31</sup> Πᾶσα πικ-  
sealed for a day of redemption. All bit-  
ρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασ-  
terness and anger and wrath and clamor and evil-  
φημία ἀρθεῖτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·  
speaking let be taken from you, with all malice;  
<sup>32</sup> γίνεσθε \* [δε] εἰς ἀλλήλους χρηστοί, εὐσ-  
become you [and] towards each other kind ones, tender  
πλάγχθοι, χαρίζομενοι ἑαυτοῖς, καθὼς καὶ ὁ  
hearted ones, showing favor to others, even as also the  
θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. ΚΕΦ. ε'. 5.  
God in Anointed showed favor to you.

Him, and were taught by him, as the Truth is in JESUS;

<sup>22</sup> † to put off, according to † the FORMER Course of life, † THAT OLD Man, CORRUPTED BY DECEITFUL DESIRES;

<sup>23</sup> and to † be renewed in the SPIRIT of your MIND;

<sup>24</sup> and † be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

<sup>25</sup> Therefore, leaving off FALSEHOOD, † speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

<sup>26</sup> † When angry, do not sin; let not the SUN set on your Wrath;

<sup>27</sup> nor give an Opportunity for the ACCUSER.

<sup>28</sup> 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.

<sup>29</sup> † 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;

<sup>30</sup> and grieve not the HOLY SPIRIT of GOD, † by which you were sealed for † a Day of Redemption.

<sup>31</sup> † Let All Bitterness, and Anger, and Wrath, and Clamor, and † Evil-speaking, be taken away from you, together with All Malice;

<sup>32</sup> 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. 3. † 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.

<sup>1</sup> Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα αγαπητά· <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγαπῇ, καθὼς καὶ ὁ Χριστὸς ἡγαπήσεν ἡμᾶς, καὶ παρέδωκεν ἑαυτόν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν, τῇ θεῷ εἰς ὁσμὴν εὐωδίας. <sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκαθάρσια ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἁγίοις,) <sup>4</sup> καὶ αἰσχροτητος, καὶ μωρολογία ἢ εὐτραπεία, τὰ οὐκ ἀνηκόντα· ἀλλὰ μᾶλλον εὐχαρίστια. <sup>5</sup> Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ πλεονεκτής, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. <sup>6</sup> Μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. <sup>8</sup> Ἦτε γὰρ ποτὲ σκοτος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπατεῖτε· <sup>9</sup> (ὁ γὰρ καρπὸς τοῦ φωτός ἐν πᾶσιν ἀγαθῶσιν καὶ ἀληθείᾳ·) <sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐαρεστον τῷ κυρίῳ· <sup>11</sup> καὶ μὴ συγκοινωνεῖτε τοῖς ἐργοῖς τοῖς ἀκαργοῖς τοῦ σκοτοῦς, μᾶλλον

CHAPTER V.

<sup>1</sup> Become therefore <sup>†</sup>Imitators of GOD, as beloved Children; <sup>2</sup> and <sup>†</sup>walk in Love, even as <sup>†</sup>the ANOINTED one loved us, and delivered himself up on \*our behalf, an Offering and a Sacrifice to GOD for an <sup>†</sup>Odor of a Sweet smell. <sup>3</sup> Now let not <sup>†</sup>Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;) <sup>4</sup> also <sup>†</sup>Indecency, and Foolish talking or loose Jestings; THINGS not CONSISTENT; but what is more becoming, Thanksgiving. <sup>5</sup> For This you know, <sup>†</sup>That no Fornicator, or Impure person, or man of unbridled Lust, who is an Idolater, has an Inheritance in the KINGDOM of the ANOINTED, and of God. <sup>6</sup> Let no one deceive you with empty Words; for on account of these things <sup>†</sup>the WRATH of GOD comes on the SONS of DISOBEDIENCE. <sup>7</sup> Therefore, do not become their Associates. <sup>8</sup> You were, indeed, <sup>†</sup>formerly Darkness, but you are now <sup>†</sup>Light in the Lord; walk as <sup>†</sup>Children of Light; <sup>9</sup> (since the FRUIT of the LIGHT is in All Goodness, and Righteousness, and Truth;) <sup>10</sup> <sup>†</sup>searching out what is well-pleasing to the Lord. <sup>11</sup> And do not be <sup>†</sup>co-partners with the UN-FRUITFUL WORKS of DARK-

\* VATICAN MANUSCRIPT.—2. your behalf.

<sup>†</sup> 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*.

<sup>†</sup> 1. Matt. v. 45, 48. Luke vi. 36. <sup>†</sup> 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. <sup>†</sup> 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. <sup>†</sup> 4. Matt. xii. 35; Eph. iv. 29. <sup>†</sup> 5. 1 Cor. vi. 9, 10; Gal. v. 19–21; Rev. xxii. 15. <sup>†</sup> 6. Rom. i. 18. <sup>†</sup> 7. Acts xxvi. 18. <sup>†</sup> 8. John viii. 12; Luke xvi. 8; John xii. 36. <sup>†</sup> 9. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. <sup>†</sup> 10. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14. <sup>†</sup> 11.

δε και ελεγχετε. <sup>12</sup> Τα γαρ κρυφη γινόμενα  
but even do you reprove. The things for in secret being done

ὑπ' αὐτῶν, αἰσχρον ἐστὶ καὶ λεγεῖν. <sup>13</sup> Τα δε  
by them, indecent it is even to say. The but

παντα, ελεγχόμενα ὑπο τοῦ φωτός, φανεροῦνται  
all things, being exposed by the light, are manifested;

παν γαρ το φανερουμενον, φως ἐστὶ. <sup>14</sup> Διὸ  
everything for that is being manifested, light is. Therefore

λεγει· Εγείρε ὁ καθευδων, καὶ ἀναστα ἐκ  
it says; Awake thou the one sleeping, and arise thou out of

τῶν νεκρῶν, καὶ ἐπιφανῶσιν σοὶ ὁ Χριστός.  
the dead ones, and will shine on thee the Anointed.

<sup>15</sup> Βλέπετε οὖν, πῶς ἀκριβῶς περπατεῖτε.  
See you then, how accurately you walk;

μὴ ὡς ἀσοφοί, ἀλλ' ὡς σοφοί. <sup>16</sup> ἐξαγοραζόμενοι  
not as unwise ones, but as wise ones; buying for yourselves

τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. <sup>17</sup> Διὰ  
the season, because the days evil are. Because of

τοῦτο μὴ γίνεσθε ἀφρονες, ἀλλὰ συνιέντες τι  
this not become you simple ones, but understanding what

τὸ θελημα τοῦ κυρίου. <sup>18</sup> Καὶ μὴ μεθυσκεσθε  
the will of the Lord. And not be you drunk

οἴνῳ, ἐν ᾧ ἐστὶν ἀσῳτία, ἀλλὰ πληροῦσθε  
with wine, in which is profligacy, but be you filled

ἐν πνεύματι, <sup>19</sup> λαλῶντες ἑαυτοῖς ψαλμοὺς καὶ  
with spirit, speaking to others in psalms and

ὕμνοις καὶ ᾠδαῖς \* [πνευματικαῖς,] ᾄδοντες καὶ  
hymns and songs [spiritual,] singing and

ψαλλόντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. <sup>20</sup> ἐν-  
making music in the heart of you to the Lord; giv-

χαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι  
ing thanks at all times on behalf of all, in name

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ θεῷ καὶ  
the Lord of us Jesus Anointed, to the God and

πατρὶ. <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ  
father; submitting yourselves to each other in fear

Χριστοῦ. <sup>22</sup> αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν  
of Anointed; the wives to the own husbands

\* [ὑποτασσεσθε,] ὡς τῷ κυρίῳ. <sup>23</sup> ὅτι ἀνὴρ ἐστὶ  
[be you submissive,] as to the Lord; because a husband is

κεφαλὴ τῆς γυναῖκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ  
a head of the wife, as even the Anointed a head

τῆς ἐκκλησίας· αὐτός \* [ἐστὶ] σωτὴρ τοῦ σώμα-  
of the congregation; he [is] a preserver of the body.

τός. <sup>24</sup> Ἀλλ' \* [ὥσπερ] ἡ ἐκκλησία ὑποτάσσεται  
But [even as] the congregation is subjected

NESS, but rather even re-  
prove them.

<sup>12</sup> † For the THINGS  
BEING DONE by them in  
secret, it is indecent ever  
to mention.

<sup>13</sup> † But ALL things be-  
ing reprov'd are manifest-  
ed by the LIGHT; for it  
is LIGHT which makes  
every thing manifest.

<sup>14</sup> Therefore it says,  
† "Awake, O SLEEPER!  
and arise from the DEAD,  
and the ANOINTED one  
will shine upon thee."

<sup>15</sup> † Therefore, take  
heed diligently how you  
walk, not like Ignorant  
persons, but as Wise men;

<sup>16</sup> securing the SEASON  
for yourselves, Because the  
DAYS are evil.

<sup>17</sup> † Therefore be not  
inconsiderate, but \* under-  
stand what is the WILL  
of the LORD.

<sup>18</sup> And † be not drunk  
with Wine, by which  
comes Debauchery; but  
be filled with Spirit;

<sup>19</sup> speaking to one  
another, † in Psalms and  
Hymns and Spiritual  
Songs, singing and making  
music in your HEART to  
the LORD;

<sup>20</sup> † giving thanks at all  
times on account of all  
things to the God and  
Father in the Name of  
our LORD \* Jesus Christ.

<sup>21</sup> † Be submissive to  
each other in the fear of  
Christ..

<sup>22</sup> † WIVES, be submis-  
sive to your OWN Hus-  
bands, as to the LORD;

<sup>23</sup> 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.

<sup>24</sup> 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 \* [ἰδιοῖς]  
to the Anointed, thus also the wives to the [own]  
ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς  
husbands in everything. 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, <sup>26</sup> ἵνα αὐτὴν ἁγιάσῃ, καθάρισας  
on behalf of her, so that her he might sanctify, having cleansed  
τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι· <sup>27</sup> ἵνα παρα-  
in the bath of the water by a word; that might  
τῇ αὐτὸς ἑαυτῷ ἐνδοξὸν τῆς ἐκκλησίας,  
place beside he himself glorious the congregation,  
μὴ ἔχουσαν σπilon ἢ ῥυτίδα ἢ τι τῶν τοιού-  
not having a spot or blemish or any of the such like  
των, ἀλλ' ἵνα ἡ ἅγια καὶ ἀμώμος. <sup>28</sup> Οὕτως  
things, but that she might be holy and blameless. Thus  
οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναί-  
are obligated the husbands to love the of themselves wives,  
κας, ὥς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν  
as the of themselves bodies. He loving the  
ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· <sup>29</sup> οὐδεὶς γὰρ  
of himself wife, himself loves; no one for  
ποτε τὴν ἑαυτοῦ σὰρκα ἐμισήσας, ἀλλ' ἐκτρέ-  
ever the of himself flesh hated, but nourishes  
φει καὶ θαλπεῖ αὐτήν· καθὼς καὶ ὁ Χριστὸς τὴν  
and cherishes her; as even the Anointed the  
ἐκκλησίαν· <sup>30</sup> 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.] <sup>31</sup> Ἀντὶ τούτου καταλείψει  
bones of him.] On account of this shall leave  
ἄνθρωπος 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 ἑσονται οἱ δύο εἰς σὰρκα μίαν. <sup>32</sup> Το μυστή-  
and will be the two into flesh one. The secret  
ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-  
this great is: I but speak about Anointed,  
τον, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> Πλὴν καὶ ὑμεῖς  
and about the congregation. But also you  
οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως  
the every one, each one the of himself wife thus  
ἀγαπᾶτω ὥς ἑαυτὸν· ἡ δὲ γυνὴ ἵνα φοβηταί  
let love as himself; the and wife so that she may reverence  
τὸν ἄνδρα. ΚΕΦ. 5'. 6. <sup>1</sup> Τα τέκνα, ὑπακού-  
the husband. The children, be you sub-  
ετε τοῖς γονευσιν ὑμῶν \* [ἐν κυρίῳ]· τοῦτο  
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.

<sup>25</sup> † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

<sup>26</sup> so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

<sup>27</sup> † 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.

<sup>28</sup> Thus \* also ought the HUSBANDS to love THEIR OWN WIVES, AS THEIR OWN Bodies. HE who LOVES HIS OWN Wife loves Himself;

<sup>29</sup> for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

<sup>30</sup> because † we are Members of his BODY.

<sup>31</sup> † "On this account "shall a Man leave \* Father "and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."

<sup>32</sup> This is a great SE-CRET; but † I am speaking concerning Christ and the CONGREGATION.

<sup>33</sup> But, indeed, let each each one of YOU, INDIVIDUALLY, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

## CHAPTER VI.

1 CHILDREN, † obey your PARENTS; for this is a just precept,—

\* 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 ἐστὶ δίκαιον. <sup>2</sup>Τίμα τον πατέρα σου και  
for is just. Honor the father of thee and  
την μητέρα· (ἥτις \* [ἐστὶν] ἐντολη πρώτη,  
the mother; (which [is] a commandment first,  
ἐν ἐπαγγελίᾳ·) <sup>3</sup>ἵνα ἐν σοὶ γεννηταί, και  
with a promise;) that well with thee it may be, and  
ἐσθὶ μακροχρονιος ἐπὶ τῆς γῆς· <sup>4</sup>και οἱ  
thou mayest be long-lived on the land; and the  
πατερες, μη παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ'  
fathers, not irritate you the children of you, but  
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ και νοουθεσίᾳ κυρίου.  
bring you up them in discipline and instruction of Lord.  
<sup>5</sup>Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,  
The slaves, be you submissive to the lords according to flesh,  
μετὰ φόβου και τρέμου, ἐν ἀπλοτητὶ τῆς καρ-  
with fear and trembling, in simplicity of the heart  
διας ὑμῶν, ὡς τῷ Χριστῷ· <sup>6</sup>μη κατ' ὀφθαλμο-  
of you, as to the Anointed; not by eye-service  
δουλείαν ὡς ἀνθρωπαρεσκοί, ἀλλ' ὡς δούλοι  
as men-pleasers, but as slaves  
\*[του] Χριστοῦ, ποιοῦντες τὸ θέλημα του θεοῦ  
[of the] Anointed, doing the will of the God  
ἐκ ψυχῆς, <sup>7</sup>μετ' εὐνοίας δουλεύοντες, ὡς τῷ  
from soul, with good-will serving, as to the  
κυρίῳ και οὐκ ἀνθρωποῖς· <sup>8</sup>εἰδότες, ὅτι ὁ εἰς  
Lord and not to men; knowing, that whatever  
τι ἕκαστος ποιῆσθαι ἀγαθόν, τουτο κομίζεται  
any each one may do good thing, this he will receive  
παρα κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. <sup>9</sup>Και  
from Lord, whether a slave, or a freeman. And  
οἱ κυριοί, το αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες  
the lords, the same things do you to them, omitting  
τὴν ὀπειλήν· εἰδότες, ὅτι και ὑμῶν αὐτῶν ὁ  
the threat; knowing, that also of you of them the  
κύριος ἐστὶν ἐν οὐρανοῖς, και προσωποληψία  
lord is in heavens, and respect of persons  
οὐκ ἐστὶ παρ' αὐτοῦ.  
not is with him.

<sup>10</sup>Τὸ λοιπόν, \*[ἀδελφοί μου,] ἐνδυναμουςθε  
The rest, [brethren of me,] strengthen yourselves  
ἐν κυρίῳ και ἐν τῷ κρατεὶ τῆς ἰσχύος αὐτοῦ.  
in Lord and in the power of the might of him.  
<sup>11</sup>Ἐνδυσασθε τὴν πανοπλίαν του θεοῦ, πρὸς τὸ  
Put you on the complete armor of the God, for that  
δυνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας του  
to enable you to stand against the crafty ways of the  
διαβολοῦ· <sup>12</sup>ὅτι οὐκ ἐστὶν ἡμῖν ἡ παλὴ πρὸς  
accuser; because not is to us the contest with  
αἷμα και σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς  
blood and flesh, but with the governments, with the  
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας του σκο-  
authorities, with the world-rulers of the dark-

<sup>2</sup>† Honor thy FATHER  
"and MOTHER," (which is  
the first Commandment  
with a Promise,)

<sup>3</sup>† "that it may be well  
"with thee, and that thou  
"mayest be long-lived in  
"the LAND."

<sup>4</sup>And, † FATHERS, d  
not irritate your CHILD-  
DREN, but † bring them  
up in the Discipline and  
Instruction of the Lord.

<sup>5</sup>† BOND-SERVANTS,  
be subject to your MAS-  
TERS, according to the  
Flesh, with Fear and Trem-  
bling, in the Integrity of  
your HEART, as to the  
ANOINTED;

<sup>6</sup>not with Eye-service  
as Men-pleasers, but as  
Bond-servants of Christ,  
doing the WILL of GOD  
from the Soul,

<sup>7</sup>doing service with  
Good-will, as if to the  
LORD, and not to \* Men;

<sup>8</sup>† knowing That what-  
ever good any one may do,  
this he will receive from  
the Lord,—whether a  
Slave or a Freeman.

<sup>9</sup>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.

<sup>10</sup>FINALLY, strengthen  
yourselves in the Lord,  
and † in his MIGHTY  
POWER.

<sup>11</sup>† Put on the COM-  
PLETE ARMOR of GOD,  
that you may be ABLE to  
stand against the CRAFTY  
WAYS of the ENEMY;

<sup>12</sup>because our CON-  
FLICT 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. xvi. 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.

† 19. Eph. i. 13, 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; John xii. 31; xiv. 30; Col. i. 13.

τους τουτου, προς τα πνευματικα της πονηριας, <sup>13</sup> Δια τουτο αναλαβετε εν τοις επουρανιοις.

in the heavnlies. Because of this take you up the complete armor of the God, so that you may be able to stand <sup>14</sup> εν τη ημερα τη πονηρα, και αpanτα κατερ- against in the day the evil, and all things having

γασαμενοι σταναι. <sup>15</sup> Στητε ουν περιζωσαμενοι worked out to stand. Stand you therefore having girded

την οσφυν υμων εν αληθεια, και ενδυσαμενοι the loins of you with truth, and having put on

τον θωρακα της δικαιοσυνης, <sup>16</sup> και υποδησαμε- the breastplate of the righteousness, and having shod

νοι τους ποδας εν ετοιμασια του ευαγγελιου the feet with a preparation of the glad tidings

της ειρηνης. <sup>17</sup> επι πασιν αναλαβοντες τον of the peace; besides all having taken up the

θυρεον της πιστews, εν ω δυνησεσθε παντα shield of the faith, by which you will be able all

τα βελη του πονηρου \* [τα] πεκυρωμενα σβεσαι. the darts of the evil one [the] having been kindled to quench;

<sup>18</sup> και την περικεφαλαιαν του σωτηριου δεξασθε, also the helmet of the salvation take you,

και την μαχαιραν του πνευματος, ο εστι ρημα and the sword of the spirit, which is a word

θεου. <sup>19</sup> εν παση προσευχη και δεησειws of God; by means of every prayer and supplication

προσευχόμενοι εν παντι καιρω εν πνευματι\* και praying in every season in spirit; and

εις αυτο \* [τουτο] αγρυπνουντες εν παση προσ- for it [this] watching with all per-

καρτερησει και δεησει περι παντων των αγιων, severance and supplication for all of the holy ones,

<sup>20</sup> και υπερ εμου, ινα μοι δοθη λογος εν ανοι- and on behalf of me, that to me may be given a word in open-

ξει του στοματος μου, εν παρρησια γνωρισαι το ing of the mouth of me, with boldness to make known the

μυστηριον \* [του ευαγγελιου,] <sup>21</sup> υπερ ου secret [of the glad tidings,] on account of which

πρεσβευω εν αλυσει, ινα \* [εν] αυτω παρρη- I am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK- NESS, with the SPIRITUAL THINGS of WICKEDNESS in the HEAVENLIES.

<sup>13</sup> † 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.

<sup>14</sup> Stand, then, † having your LOINS girded around with Truth, and † having put on the BREASTPLATE of RIGHTEOUSNESS;

<sup>15</sup> and † having your FEET shod with the Pre- paration of the GLAD TID- INGS of PEACE;

<sup>16</sup> 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;

<sup>17</sup> † take also the HFI- MET of SALVATION, and † the SWORD of the SPIRIT, which is God's Word;

<sup>18</sup> † praying at every Season, † with All Prayer and Supplication in Spirit, and † keeping watch for this with All Perseverance and † Entreaty for AL- SAINTS;

<sup>19</sup> † 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,

<sup>20</sup> (on account of which † I execute an Embassy in † a Chain,) that † I may

\* VATICAN MANUSCRIPT.—16. the—omit. TIDINGS—omit. 20. in—omit.

13. this—omit.

19. of the GLAD

† 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. xi. 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. Isa. 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

σiasωμαι, ὡς δει με λαλησαι. <sup>21</sup> ἵνα 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 κυριῳ. <sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> Η χαρις μετα παντων των αγαπωντων τον  
The favor with all of the ones loving; the

κυριον ημων Ιησουν Χριστον εν αφθαρσια.  
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becomes me.

<sup>21</sup> 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;

<sup>22</sup> † 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.

<sup>23</sup> † Peace to the BRETH-REN, and Love with Faith, from God the Father, and the LORD Jesus Christ.

<sup>24</sup> The FAVOR be with all who † sincerely LOVE our LORD Jesus Christ.

\*TO THE EPHESIANS. WRITTEN FROM ROME.

## \* TO THE PHILIPPIANS.

## ΚΕΦ. α'. 1.

## CHAPTER I.

<sup>1</sup> Παυλος και Τιμοθεος, δουλοι Ιησου Χριστου,  
Paul and Timothy, bondmen of Jesus Anointed,  
πασι τοις ἁγίοις εν Χριστῳ 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;  
<sup>2</sup> χαρις ὑμιν και ειρηνη ἀπο θεου πατρος ἡμων,  
favor to you and peace from God a father of us,  
και κυριου Ιησου Χριστου. <sup>3</sup> Ευχαριστω τῷ  
and Lord Jesus Anointed. I give thanks to the  
θεῷ μου ἐπὶ πᾶσῃ τῇ μνησίᾳ ὑμων, <sup>4</sup> παντοτε  
God of me on every the remembrance of you, always  
ἐν πᾶσιν δεήσει μου ὑπὲρ παντων ὑμων, μετὰ  
in every prayer of me on behalf of all of you, with  
χαρὰς τὴν δεήσιν ποιοῦμενος <sup>5</sup> ἐπὶ τῇ κοινωνίᾳ  
joy the prayer making in respect to the fellowship  
ὑμων εἰς τὸ εὐαγγέλιον, ἀπο πρώτης ἡμέρας  
of you for the glad tidings, from first day  
ἀχρι τοῦ νυν. <sup>6</sup> πεποιθὼς αὐτοῦ τοῦτο, ὅτι ὁ  
till the now; having been persuaded same this thing, that the  
ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεσεῖ  
one having begun in you a work good, will complete  
ἀχρις ἡμέρας Ιησου Χριστου. <sup>7</sup> καθὼς ἐστὶ  
till a day of Jesus Anointed; as it is  
δικαίον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ παντων ὑμων,  
just for me this to think concerning all of you,  
διὰ τὸ εἶναι με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν ᾧ  
because the to have me in the hearts of you, in both  
τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώ-  
the bonds of me and in the defence and confirma-  
σει τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς  
you of the glad tidings, joint-contributors of me of the  
χαρίτος παντὸς ὑμᾶς ὄντας. <sup>8</sup> μαρτυρῶ γὰρ ὑμῖν  
free gift all of you being; a witness for of me  
\* [ἐστὶν] ὁ θεός, ὥς ἐπιποθῶ παντὸς ὑμᾶς ἐν  
[is] the God, how I long after all of you in  
σπλάγχνοις Χριστου Ιησου. <sup>9</sup> Καὶ τοῦτο προσ-  
bowels of Anointed Jesus. And this I  
εὐχομαι, ἵνα ἡ ἀγάπη ὑμων ἐτι μᾶλλον καὶ  
pray, that the love of you yet more and  
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πᾶσιν  
more may abound in knowledge and in all  
αἰσθησεῖ. <sup>10</sup> εἰς τὸ δοκιμαεῖν ὑμᾶς τὰ δια-  
perception; for the to examine you the things dif-

1 Paul and Timothy  
Bondmen of \* Christ Jesus,  
to all THOSE SAINTS in  
Christ Jesus, who ARE at  
Philippi, with the Over-  
seers 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 REMEM-  
BRANCE 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 con-  
fidence, 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  
in your HEART, both in  
† my BONDS, and in the  
DEFENCE and CONFIRMA-  
TION of the GLAD TID-  
INGS, you all being joint-  
contributors to me of the  
GIFT.

8 For † God is my Wit-  
ness how I long after you  
all with the tender Sympa-  
thies of Christ Jesus.

9 And This I pray,  
† that your LOVE may yet  
abound more and more in  
Knowledge, and in all Per-  
ception,

10 in order that you  
may EXAMINE the DIF-  
FERENCES 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.



ραδoκiαν και ελπιδα μου, οτι εν ουδενι αισχυν-  
expectation and hope of me, that is nothing I shall be  
σησομαι, αλλ' εν παση παρρησια, ως παντοτε,  
ashamed, but with all confidence, as always,  
και νυν μεγαλυνθησεται Χριστος εν τω σωματι  
also now will be magnified Anointed in the body  
μου, ειτε δια ζωης ειτε δια θανατου. <sup>21</sup> Εμοι  
of me, whether by means of life or by means of death. For me

γαρ το ζην, Χριστος, και το αποθανειν, κερ-  
therefore the to live, Anointed, and the to die, gain.

δος. <sup>22</sup> Ει δε το ζην εν σαρκι, τουτο μοι καρπος  
If but the to live in flesh, this to me a fruit

εργου, και τι αιρησομαι, ου γνωριζω· <sup>23</sup> συνε-  
of work, and what I shall choose, not I know; I am hard

χομαι δε εκ των δυο, την επιθυμιαν εχων ε-  
pressed but by the two, the earnest desire having for

το αναλυσαι, και συν Χριστω ειναι· πολλω  
the to be dissolved again, and with Anointed to be; much

γαρ μαλλον κρεισσον· <sup>24</sup> το δε επιμενειν εν τη  
for more better; the but to remain in the

σαρκι, αναγκαιοτερον δι' υμας. <sup>25</sup> Και τουτο  
flesh, more necessary on account of you. And this

πεποιθωσ οida, οτι μενω και συμπαρη-  
having been persuaded I know, because I shall remain and I shall con-  
μενω πασιν υμιν εις την υμων προσκοπην και  
tinue with all you for the of you progress and

χαραν της πιστεω· <sup>26</sup> ινα το καυχημα υμων  
joy of the faith; that the boasting of you

περισσευη εν Χριστω Ιησου εν εμοι, δια της  
may abound by Anointed Jesus in me, through the

εμης παρουσιας παλιν προς υμας. <sup>27</sup> Μονον  
my presence again with you. Only

ιξιως του ευαγγελιου τοι Χριστου πολιτευεσθε,  
worthily of the glad tidings or the Anointed act you as citizens,

ινα, ειτε ελθων και ιδων υμας, ειτε απων,  
so that, whether having come and having seen you, or being absent,

ακουσω τα περι υμων, οτι στηκετε εν ε-  
I may hear the things concerning you, that you stand firm in one

πνευματι, μια ψυχη συναθλουντες τη πιστει  
spirit, with one soul co-operating vigorously for the faith

του ευαγγελιου, <sup>28</sup> και μη πτυρομενοι· υ-  
of the glad tidings, and not being terrified in anything

υπο των αντικειμενων· ητις εστιν αυτοις ενδει-  
by those opposing; which is to them a token

and Hope, † That in noth-  
ing 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.

<sup>21</sup> Therefore, for Me  
to LIVE is for Christ, and  
to DIE, Gain.

<sup>22</sup> 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.

<sup>23</sup> I am indeed, hard  
pressed by the two things;  
—(I have an EARNEST DE-  
SIRE for †† the RETURN-  
ING, and † being with  
Christ, since it is very  
much to be preferred;—

<sup>24</sup> but to REMAIN in  
the FLESH is more requisite  
on your account.

<sup>25</sup> † And fully believing  
this, I know That I shall  
remain and continue with  
you all, for YOUR Progress  
and Joy in the FAITH;

<sup>26</sup> that your BOASTING  
may abound, by Christ  
Jesus, in me, through my  
Presence with you again

<sup>27</sup> Only † behave your-  
selves worthily of the  
GLAD TIDINGS of the  
ANOINTED one, so that  
whether coming and see-  
ing 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;

<sup>28</sup> and not being terri-  
fied in anything by the  
OPPOSERS; † which is to  
them a clear Indication of

† <sup>23</sup>. 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 you like men waiting for their master, when he will *return*," &c. Jesus had taught his disciples that he would come again, or *return*, John xiv. 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. † 23. Luke xii. 30. † 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. 2

εις αἰσῶλειας, ὑμῖν δὲ σῶτηρίας· καὶ τοῦτο ἀπὸ  
of destruction, to you but of salvation; and this from  
θεοῦ· 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ  
God; because to you it was given that on behalf of Anointed, not

μόνον τὸ εἰς αὐτὸν πιστεῦναι, ἀλλὰ καὶ τὸ  
only that into him to believe, but also that

ὑπὲρ αὐτοῦ πασχεῖν· 30 τὸν αὐτὸν ἀγῶνα  
on behalf of him to suffer; the same conflict

ἐχόντες, οἷον ἰδετέ ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν  
having, alike thing you saw in . and now you hear in

ἐμοί. ΚΕΦ. β'. 2. 1 Εἰ τις οὖν παρακλησις  
me. If any therefore comfort

ἐν Χριστῷ, εἰ τι παραμυθιον ἀγάπης, εἰ τις  
in Anointed, if any soothing of love, if any

κοινωνία πνεύματος, εἰ τις σπλάγχνα καὶ οἰκ-  
fellowship of spirit, if any bowels and com-

τιρμοί· 2 πληρῶσατέ μου τὴν χαρὰν, ἵνα τὸ  
passions; fulfil you of me the joy, so that the

αὐτὸ φρονεῖτε, τὴν αὐτὴν ἀγάπην· ἐχόντες,  
same thing you may think, the same love having,

συμψυχοί, τὸ ἓν φρονούντες· 3 μὴδὲν κατὰ  
united ones in soul, the one thing minding; nothing in

ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τὴ ταπεινὸφροσύνῃ  
strife or vain-glory, but in the lowliness of mind

ἀλλήλους ἡγουμένοι ὑπερέχοντας ἑαυτῶν· 4 μὴ  
others esteeming exceeding yourselves; not

τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ  
the things of yourselves each one regarding, but also

τὰ ἑτέρων ἕκαστοι. 5 Τοῦτο \* [γὰρ] φρο-  
the things of others every one. This [for] be

νεισθῶ ἐν ὑμῖν δ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν  
desired by you which also in Anointed Jesus, who in

μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμα ἡγήσατο  
a form of God being, not a usurpation meditated

τὸ εἶναι ἰσὰ θεῷ, 7 ἀλλ' ἑαυτὸν ἐκενώσε μορ-  
to be like to God, but himself emptied, a

φήν δούλου λαβὼν, ἐν ὁμοιωματί ἀνθρώπων  
form of a slave having taken, in alikeness of men

γενομένος, 8 καὶ σχήματι εὑρεθεὶς ὡς ἀνθρώπος·  
having been formed, and in condition being found as a man;

ἐταπεινώσεν ἑαυτὸν, γενομένος ὑπηκούος μεχρι  
humbled himself, having become obedient till

θανάτου, θανάτου δὲ σταυροῦ. 9 Διὸ καὶ ὁ  
death, of a death even of a cross. Therefore also the

Destruction, but to you ἐἰ  
† 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—to—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. 10. † 3. Gal. v. 26; James iii. 14. † 3. 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 αὐτον ἱ-τερυψωσε, και εχαρισατο αὐτον  
God him sup-er-ly exalted, and freely granted to him  
ονομα το ὑπερ παν ονομα· <sup>10</sup> ἵνα εν τη ονοματι

Ιησου παν γονυ ναμψι, επουρανιων και επιγειων  
of Jesus every knee should bend of heavenlies and of earthlies  
και καταχθονιων, <sup>11</sup> και πασα γλωσσα εξομολο-  
and of underground ones, and every tongue should  
γησηται, ὅτι κυριος Ιησους Χριστος, εις δοξαν  
tongues, that a Lord Jesus Anointed, for glory  
θεου πατρος.  
of God a father.

<sup>12</sup> Ὡστε, αγαπητοι μου, καθυ- παντοτε 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 τρεμου την εαυτων σω-τηριαν  
with fear and trembling the of yourselves salvation  
κατεργαζεσθε· <sup>13</sup> ὁ θεος γαρ εστιν ὁ ενεργων εν  
work you out; the God for it is the one working in

υμιν και το θελειν και το ενεργειν, ὑπερ της ευ-  
you both the to will and the to work, on account of the good  
δοκias. <sup>14</sup> Παντα ποιειτε χωρις γογγυσμων και  
pleasure. All things do you without murmurings and

διαλογισμων· <sup>15</sup> ἵνα γενησθε αμεμπτοι και ακε-  
disputings; that you may be blameless ones and harmless

ραιιοι, 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-  
verve and having been misguided; to which you appear as lumi-

νηρες εν κοσμῳ, <sup>16</sup> 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. <sup>17</sup> ΑΛΛ'  
vain I ran, nor in vain I toiled. But

ει και σπενδομαι επι τη θυσια και λειτουργιᾳ  
if even I am poured out on the sacrifice and public service

της πιστεως υμων, χαιρω και συγχαίρω πασιν  
of the faith of you, I am glad and I rejoice with all

υμιν· <sup>18</sup> το δ' αυτο και υμεις χαιρετε, και συγχαί-  
you; and the same also you be you glad, and rejoice

ρετε μοι. <sup>19</sup> Ελπιζω δε εν κυριῳ Ιησου, Τιμῳ θεον  
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;

<sup>10</sup> † 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;

<sup>11</sup> and † Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

<sup>12</sup> 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,

<sup>13</sup> for † God is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVO- LENCE.

<sup>14</sup> Do All things without Murmurings and Disputings;

<sup>15</sup> 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 † Lumina-ries in the World;

<sup>16</sup> exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

<sup>17</sup> But even † if I † be poured a libation on the SACRIFICE and public Ser-vice of your FAITH, am glad, and rejoice with you all;

<sup>18</sup> and for THIS be you also glad, and rejoice with me.

<sup>19</sup> 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. † 9. Eph. i. 20; Heb. i. 4. † 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. † 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 8. † 13. Heb. xii. 21. † 15. Matt. v. 45; Eph. v. 1. † 15. Matt. v. 14, 16; Eph. v. 6. † 17. 2 Tim. iv. 6; Rom. xv. 10.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,  
shortly to send to you, that also I may be animated,

γνους τα περι υμων. <sup>20</sup> 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. <sup>21</sup> οι παντες γαρ τα εαυτων ζη-  
will care; the all for the things of themselves are

τουσιν, ου τα Ιησου Χριστου. <sup>22</sup> 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. <sup>23</sup> 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. <sup>24</sup> 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.

<sup>25</sup> Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον  
Necessary but I esteemed, Epaphroditus the

αδελφον και συνεργον 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. <sup>26</sup> 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. <sup>27</sup> Και γαρ ησθενησε παραπλη-  
that he was sick. Indeed for he was sick near

σιον θανατω· αλλ' ο θεος αυτον ηλεησεν· 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. <sup>28</sup> Σπουδαιοτερος 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

αλυποτερος ω. <sup>29</sup> 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. <sup>30</sup> 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

othy to you shortly, that I also may be animated when I ascertain how THINGS are with you.

<sup>20</sup> For I have No one like disposed, who will really care about your AFFAIRS;

<sup>21</sup> for ALL † are seeking THEIR OWN things, not the THINGS of \* Christ Jesus.

<sup>22</sup> But of him you know the PROOF, † That as a Child with a Father, he served with me for the GLAD TIDINGS.

<sup>23</sup> Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

<sup>24</sup> and † having confidence in the Lord, That I also myself will come shortly.

<sup>25</sup> 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;

<sup>26</sup> † since he was longing after you all, and was much depressed because you heard That he was sick.

<sup>27</sup> 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.

<sup>28</sup> I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.

<sup>29</sup> Receive him, then, in the Lord, with All Joy, and † hold SUCH LIKE persons in honor.

<sup>30</sup> Because on account of the WORK of Christ he was near to Death, having

\* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—omit.

1 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 14

† 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim.

1. 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 ἀναπληρωσῇ το ὅμων 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, ἀδελφοι μου χαίρετε ἐν κυρίῳ·  
The thing remaining, brethren of me rejoice you in Lord;

τα αὐτα γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρον,  
the things same to write to you, to me indeed not tedious,

ὑμῖν δὲ ἀσφαλές. 2 Βλέπετε τοὺς κύνas, βλέ-  
or you but safe. See you the dogs, see

πετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατα-  
you the evil workers, see you the exci-

τομην. 3 Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ  
sion. We for we are the circumcision, who

πνεύματι θεῷ λατρεῖντες, καὶ καυχώμενοι ἐν  
in spirit God are serving, and boasting in

Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·  
Anointed Jesus, and not in flesh having been trusting;

4 καὶ περ ἐγὼ ἐχὼν πεποιθῆσιν καὶ ἐν σαρκί. Εἰ  
though I having confidence also in flesh. If

τις δοκεῖ ἄλλος πεποιθῆναι ἐν σαρκί, ἐγὼ μάλ-  
any thinks other to have confidence in flesh, I more;

λον· 5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ,  
with a circumcision eighth-day, from race of Israel,

φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων, κατὰ  
of tribe of Benjamin a Hebrew from Hebrews, according to

νόμον Φαρισαῖος, 6 κατὰ ζήλον διώκων τὴν  
law a Pharisee, according to zeal persecuting the

ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ  
congregation, according to righteousness that y law

γενομένος ἀμemptos. 7 Ἀλλ' ἅτινα ἦν μοι  
having come blameless. But what things was to me

κερδῆ, ταῦτα ἡγήμαι διὰ τοῦ Χριστοῦ  
gain, these things I have esteemed on account of the Anointed

ζημίαν. 8 Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα  
loss. But indeed then even I esteem all things

ζημίαν εἶναι διὰ τὸ ὑπερεχόν της γνώσεως  
a loss to be on account of the excellency of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, (δι' ὃν τα  
of Anointed Jesus the Lord of me, (on account of whom the

πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκυβαλά εἶναι,  
all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστὸν κερδήσω, 9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ  
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.  
To write the SAME things  
to you is not irksome to  
Me, but for you it is safe.

2 † Beware of the DOGS!  
Beware of the † EVIL  
Workers! Beware of the  
† EXCISION!

3 For we are † the 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  
ANOINTED one, esteemed  
as a Loss.

8 But then, indeed, I  
even esteem all things to  
be a Loss, on account of  
the † EXCELLENCY of the  
KNOWLEDGE of \* the  
ANOINTED Jesus my  
LORD; (on whose account  
I suffered the loss of ALL  
things, and consider them  
to be vile refuse, so that I  
may gain Christ,

9 and may be found in

\* VATICAN MANUSCRIPT.—8. the ANOINTED.

† 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. 23; 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.

ἐχων ἐμην δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν  
 holding my righteousness that from law, but that  
 δια πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην  
 through faith of Anointed, that from God a righteousness  
 ἐπὶ τῇ πίστει·) <sup>10</sup> τοῦ γινῶναι αὐτόν, καὶ τὴν  
 on account of the faith;) of the to know him, and the  
 δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινω-  
 power of the resurrection of him, and the fellow-  
 νίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος  
 ship of the sufferings of him, being conformed  
 τῷ θανάτῳ αὐτοῦ, <sup>11</sup> εἰπὼς καταντήσω εἰς τὴν  
 to the death of himself, if possibly I may attain to the  
 ἐξανάστασιν τῶν νεκρῶν. <sup>12</sup> Οὐχ ὅτι ἤδη ἐλα-  
 resurrection out of the dead ones. Not that already I re-  
 βον, ἢ ἤδη τετελειώμαι· διώκω δέ, εἰ καὶ κατα-  
 ceived, or already have been perfected; I pursue but, if indeed I may  
 λαβῶ, ἐφ' ᾧ καὶ κατεληφθην ὑπὸ Χριστοῦ.  
 may hold, in respect to which also I was laid hold of by Anointed.  
<sup>13</sup> Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογιζομαι κατελη-  
 Brethren, I myself not reckon to have laid  
 φεναι· <sup>14</sup> ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανομε-  
 hold; one but, the things even behind forgetting,  
 νος, τοῖς δὲ ἐμπροσθεν ἐπεκτεινόμενος, κατὰ  
 the things but before stretching out to, according to  
 σκοπὴν διώκω ἐπὶ τὸ βραβεῖον τῆς ἀνω κλη-  
 mark I pursue towards the prize of the above call-  
 σεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> Ὅσοι οὖν  
 ing of the God in Anointed Jesus. As many as thou  
 ἀλλοιοί, τοῦτο φρονῶμεν· καὶ εἰ τι ἕτερος  
 ones, this should mind; and if in anything differently  
 φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·  
 you think, even this thing the God to you will reveal;  
<sup>16</sup> πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.  
 but to what we attained, by the same to walk in line.  
<sup>17</sup> Συμμιμηταὶ μου γίνεσθε, ἀδελφοί, καὶ σκο-  
 Joint-imitators of me become you, brethren, and watch  
 πεῖτε τοὺς οὕτως περιπατοῦντας, καθὼς ἐχετε  
 you those thus walking, as you have  
 τύπον ἡμᾶς. <sup>18</sup> Πολλοὶ γὰρ περιπατοῦσιν, οὓς  
 a pattern us. Many for walk, whom  
 πολλακίς ἐλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,  
 often I said to you, now and even weeping I say,  
 τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ· <sup>19</sup> ὧν  
 the enemies of the cross of the Anointed; of whom  
 τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κόλια, καὶ ἡ  
 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;) <sup>10</sup> to KNOW him, and the POWER of his RESURRECTION, and the † FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH; <sup>11</sup> if possibly I may attain to the RESURRECTION from among the DEAD. <sup>12</sup> 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. <sup>13</sup> 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, <sup>14</sup> † I press along the Line, towards the PRIZE of the HIGH Calling of God by Christ Jesus. <sup>15</sup> 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. <sup>16</sup> But to what we have attained, † let us walk by the SAME line. <sup>17</sup> Brethren, † become Joint-Imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern. <sup>18</sup> (For often I told you, and now even weeping I say, many walk as † the ENEMIES of the CROSS of ANOINTED one; <sup>19</sup> † 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. 13. † 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 on earth are  
νονντες. <sup>20</sup> Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρα-  
minding. Of us for the commonwealth in heav-

νοῖς ὑπαρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχομεθα  
ens begins, out of which also a savior we look for  
κυριον Ἰησουν Χριστον, <sup>21</sup> ὃς μετασχηματίζει  
Lord Jesus Anointed, who will transform

τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφον τῇ  
the body of the humiliation of us of like form with the

σωματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργεῖαν  
body of the glory of him, according to the operation

τοῦ δυνασθαι αὐτὸν καὶ ὑποταξαι ἑαυτῷ τα  
of the to be able him even to place under himself the things

παντα. ΚΕΦ. δ'. 4. <sup>1</sup> Ὡστε, ἀδελφοὶ μου  
all. Therefore, brethren of me

ἀγαπητοὶ καὶ ἐπιποθητοὶ, χαρὰ καὶ στεφανὸς  
beloved ones and ones longed for, joy and crown

μου, οὕτω στηκετε ἐν κυρίῳ, ἀγαπητοὶ. <sup>2</sup> Εὐ-  
of me, thus stand you firm in Lord, O beloved ones. Eud-

οδιαν παρακαλῶ, καὶ Σύντυχην παρακαλῶ, το  
dia I exhort, and Syntyche I exhort, the

αὐτὸ φρονεῖν ἐν κυρίῳ. <sup>3</sup> ναὶ ἐρωτῶ καὶ σε,  
same thing to mind in Lord; yes I ask also thee,

συζυγε γυναι, συλλαμβανου αὐταῖς, αἵτινες ἐν  
yoke-fellow O true, help thou these women, who in

τῷ εὐαγγελίῳ συνηθλίσαν μοι, μετὰ καὶ Κλη-  
the glad tidings co-operated earnestly with me, with and Cle-

μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τα  
ment and the remaining fellow-workers of me, of whom the

ονοματα ἐν βιβλῷ ζωῆς.  
names in book of life.

<sup>4</sup> Χαίrete ἐν κυρίῳ παντοτε· παλιν ἐρῶ, χαίrete.  
Rejoice you in Lord always· again I say, rejoice you.

<sup>6</sup> Τὸ ἐπιεικὲς ὑμῶν γινώσθητω πᾶσιν ἀνθρώποις.  
The gentleness of you let be known to all men.

Ὁ κύριος ἐγγύς· <sup>6</sup> μηδὲν μεριμνατε, ἀλλ' ἐν παν-  
The Lord near; nothing be you over-careful, but in every-

τι· τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας  
thing by the prayer and by the supplication with thanksgiving

τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν·  
the requests of you let he made known to the God;

καὶ ἡ εἰρήνη τοῦ θεοῦ ἥ ὑπερεχούσα πάντα νοῦν,  
and the peace of the God that surpassing all conception,

φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα  
will guard the hearts of you and the minds

ὑμῶν ἐν Χριστῷ Ἰησῷ. <sup>8</sup> Τὸ λοιπὸν, ἀδελφοί,  
of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-  
grossed with EARTHLY things.)

<sup>20</sup> For † Our POLITY be-  
gins in the Heavens, † from  
whence also † we are ex-  
pecting a Savior, the Lord  
Jesus Christ;

<sup>21</sup> † 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.

<sup>1</sup> So then, Brethren, my  
beloved and much desired,  
† my Joy and Crown, stand  
you thus firm in the Lord,  
O my beloved!

<sup>2</sup> I exhort Eudodia, and  
I exhort Syntyche, to be of  
the SAME mind in the  
Lord.

<sup>3</sup> And I entreat thee  
also, \* True Yoke-fellow,  
assist those women, † who  
earnestly co-operated with  
me in the GLAD TIDINGS,  
and with Clement, and my  
OTHER Co-laborers, Whose  
NAMES are in † the Book  
of Life.

<sup>4</sup> † Be joyful in the Lord  
at all times; I say again,  
Be joyful!

<sup>5</sup> Let your GENTLENESS  
be known to All Men.  
† The LORD is near.

<sup>6</sup> † Be not anxious about  
Anything; but in every-  
thing let your PETITIONS  
be made known to God, by  
PRAYER and SUPPLICA-  
TION with Thanksgiving;

<sup>7</sup> and † THAT PEACE of  
God which surpasses All  
Conception, shall guard  
your HEARTS and your  
MINDS by Christ Jesus.

<sup>8</sup> 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. † 3. Exod. xxxii. 32; Psal. lxxix. 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. Joh  
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 προσφίλη, ὅσα εὐφημα, 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;

ἡ δὲ καὶ ἐμαθετέ καὶ παρελαβετέ, καὶ ἡκού-  
what things also you learned and you received, and you

σατέ καὶ εἶδετέ ἐν ἐμοί, ταῦτα πράσσετε·  
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<sup>η</sup> Ἐχαρην δὲ ἐν κυρίῳ μεγαλῶς, ὅτι 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, ἡκαιρεῖσθε δέ. 11 Οὐχ ὅτι  
you were thinking, were without opportunity but. Not because

καθ' ὑστερησίν λεγῶ· ἐγὼ γὰρ ἐμαθὼν, 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

ἰσχυὼν ἐν τῷ ἐνδυναμούντι με. 14 Πλὴν καλῶς  
I am strong in the one strengthening me. But well

ἐποίησατέ, 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-

χῇ 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 λήψεως, εἰ μὴ ὑμεῖς μόνοι·  
an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς  
that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπεμψάτε. 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;

9 and & what you learned and received, and heard and saw in me, these things practise; and & the God of PEACE will be with you.

10 But I rejoiced in the Lord greatly, Because now at length your REGARD has revived on My behalf; for whom indeed you did have regard, but had no opportunity.

11 Not That I speak concerning Want; for I have learned in whatever condition I am to be contented.

12 I know both 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 endure All things with & HIM who STRENGTHENS me.

14 You did well, however, & 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 Congregation communicated with Me in the Matter of Giving and Receiving, except you alone;

16 and that to Thessalonica, you sent once. and a second time also, for my NEED;

17 not Because I earnestly 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. <sup>18</sup> Ἀπεχω δε  
 increasing 'r 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' ὑμῶν, οσμην ευω-  
 from Epaphroditus the things from you, a smell of good  
 διας, θυσιαν δεκτην, ευαρεστον τῷ θεῷ. <sup>19</sup> Ὁ  
 odor, a sacrifice acceptable, well-pleasing to the God. The  
 δε θεος μου πληρωσει πασαν χρεian ὑμῶν κατα  
 and God of me will fill up every want of you according to  
 τον πλουτον αὐτου εν δοξῇ, εν Χριστῷ Ἰησοῦ  
 the wealth of himself in glory, in Anointed Jesus  
<sup>20</sup> Τῷ δε θεῷ και πατρι ἡμῶν ἡ δόξα εἰς τοὺς  
 To the now God and father of us the glory for the  
 αιωνας των αιωνων. Ἀμην. <sup>21</sup> Ἀσπασασθε  
 ages of the ages. So be it. ! Salute you  
 παντα ἅγιον εν Χριστῷ Ἰησοῦ. Ἀσπάζονται  
 every holy one in Anointed Jesus. Salute  
 ὑμας· οἱ συν εμοι ἀδελφοι· <sup>22</sup> ἀσπάζονται 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. <sup>23</sup> Ἡ χάρις του κυριου \* [ἡμῶν]  
 household. The favor of the Lord [of us]  
 Ἰησοῦ Χριστου μετα παντων ὑμῶν. \* [Ἀμην.]  
 Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUNDS to your Account.

<sup>18</sup> 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.

<sup>19</sup> And my GOD † will fully supply All your Need, † according to his Glorious WEALTH by Christ Jesus.

<sup>20</sup> † Now to our GOD and Father be the GLORY for the AGES of the AGES. Amen!

<sup>21</sup> Salute Every Saint in Christ Jesus. The BRETHREN † who are with Me salute you.

<sup>22</sup> All the SAINTS salute you, but especially those from CESAR's Household.

<sup>23</sup> † 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.  
 † 1. 2 Cor. ix. 8. † 19. Eph. i. 7; ii. 16.  
 † 23. Rom. xvi. 24

23. So be it—omit.

Subscription—

† 18. 2 Cor. ix. 12.  
 † 20. Rom. xvi. 27

† 19. Psa. cxlii.  
 † 21. Gal. i. 2

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

[OF PAUL AN EPISTLE] TO COLOSSIANS.

\* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, ἀποστολὸς Ἰησοῦ Χριστοῦ διὰ  
Paul, an apostle of Jesus Anointed through  
θελημάτων θεοῦ, καὶ Τιμοθεὸς ὁ ἀδελφός, <sup>2</sup> τοῖς  
will of God, and Timothy the brother, to those  
ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν  
in Colosse to holy ones and to faithful ones brethren in  
Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπο θεοῦ πατρὸς  
Anointed; favor to you and peace from God a father  
ἡμῶν. <sup>3</sup> Εὐχαριστοῦμεν τῷ θεῷ \* [καὶ] πατρὶ  
of us. We give thanks to the God [and] father  
τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] παντοῦ  
of the Lord of us Jesus [Anointed] always,  
περὶ ὑμῶν προσευχομένοι, <sup>4</sup> ἀκουσάντες τὴν  
concerning you praying, having heard the  
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην  
faith of you in Anointed Jesus, and the love  
τὴν εἰς πάντας τοὺς ἁγίους, <sup>5</sup> διὰ τὴν ἐλπίδα  
that for all the holy ones, through the hope  
τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣ  
that being laid up for you in the heavens, which  
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τῷ  
you before heard in the word of the truth of the  
εὐαγγελίου, <sup>6</sup> τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ  
glad tidings, of that being present among you, as also  
εἰ παντὶ τῷ κόσμῳ, καὶ ἐστὶ καρποφοροῦμενον  
in all the world, and is bringing forth fruit  
καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς  
and growing, as also in you, from which  
ἡμέρας ἠκούσατε καὶ ἐπεγνώτε τὴν χάριν τοῦ  
day you heard and acknowledged the favor of the  
θεοῦ ἐν ἀληθείᾳ· <sup>7</sup> καθὼς \* [καὶ] ἐμαθετε ἀπο  
God, in truth; as [even] you learned from  
Ἐπαφρά τοῦ ἀγαπητοῦ συνδουλοῦ ἡμῶν, ὃς ἐστὶν  
Epaphras the beloved fellow-servant of us, who is  
τι πιστὸς ὑπὲρ ὑμῶν διακὸνος τοῦ Χριστοῦ·  
faithful on behalf of you a servant of the Anointed;  
<sup>8</sup> ὃ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύ-  
who also having related to us the of you love in spirit.  
ματι. <sup>9</sup> Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας  
Because of this also we, from which day  
ἠκουσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχο-  
we heard, not we cease on behalf of you praying,  
μενοι, \* [καὶ αἰτούμενοι,] ἵνα πληρωθῇτε τὴν  
[and asking,] that you may be filled the  
ἐπιγνώσιν τοῦ θελημάτων αὐτοῦ ἐν πάσῃ σοφίᾳ  
exact knowledge of the will of him in all wisdom  
καὶ συνέσει πνευματικῇ· <sup>10</sup> περιπατῆσαι ἀξίως  
and understanding spiritual; to walk worthily

CHAPTER I.

<sup>1</sup> Paul, † an Apostle of  
\* Christ Jesus, by the Will  
of God, and Timothy, the  
BROTHER,  
<sup>2</sup> to the † HOLY and  
Faithful Brethren in Christ  
at Colosse, † Pater and  
Peace to you from God our  
Father.  
<sup>3</sup> † Having heard of your  
FAITH in Christ Jesus,  
and † THAT LOVE which  
you have for all the SAINTS,  
<sup>4</sup> † we give thanks to  
God, the Father of our  
LORD Jesus Christ, at all  
times when we pray for  
you;  
<sup>5</sup> on account of THAT  
HOPE which is † BEING  
PRESERVED for you in the  
HEAVENS; on which you  
previously heard in the  
WORD of the TRUTH of  
those GLAD TIDINGS,  
<sup>6</sup> 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;  
<sup>7</sup> as you learned from  
† Epaphras, our BELOVED  
Fellow-servant, who is on  
your behalf, a faithful Ser-  
vant of the ANOINTED  
one;  
<sup>8</sup> who also RELATED to  
us YOUR † Love in Spirit.  
<sup>9</sup> Because of this also,  
we, from the Day we  
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;  
<sup>10</sup> † to walk worthily of

\* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS.  
and—omit. 3. Anointed—omit. 7. even—omit.

† 1. Eph. i. 1. † 2. 1 Cor. iv. 17; Eph. vi. 21. † 2. Gal. i. 3. † 3. Eph. i. 15; Philémon 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; Philémon 23. † 8. Rom. xv. 20. † 9. Rom. xii. 2; Eph. v. 10, 17. † 9. Eph. i. 8. † 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

1. Christ Jesus. 3. And asking—omit.

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. <sup>11</sup> 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 ιπομονην και μακροθυμιαν μετα  
for all patience and endurance with

χαρας·

joy.

<sup>12</sup> 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· <sup>13</sup> ος ερυστατο 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· <sup>14</sup> 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· <sup>15</sup> ος εστιν εικων του θεου του αορατου,

who is a likeness of the God of that unseen,  
πρωτοκοκος πασης κτισεως· <sup>16</sup> 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 κυριοτητες, ειτε αρχαι,  
seen, whether thrones, or lordships, or governments,  
ειτε εξουσαι· τα παντα δι' αυτον και εις  
or authorities; the things all on account of him and for  
αυτον εκτισται· <sup>17</sup> και αυτος εστι προ παντων,  
him have been created; and he is in advance of all,

και τα παντα εν αυτω συνεστηκε· <sup>18</sup> 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, πρωτοκοκος 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-eminent;  
<sup>19</sup> 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;

<sup>11</sup> † being strengthened  
with All Strength accord-  
ing to his GLORIOUS POW-  
ER, for all PATIENCE and  
Endurance with Joy;

<sup>12</sup> † giving thanks \*at  
the same time to THAT  
FATHER who CALLED and  
QUALIFIED us for the POR-  
TION of the SAINTS' †  
INHERITANCE in the  
LIGHT;

<sup>13</sup> who delivered us  
from † the DOMINION of  
DARKNESS, and † changed  
us for the KINGDOM of the  
SON of his LOVE;

<sup>14</sup> † by whom we have  
the REDEMPTION, the FOR-  
GIVENESS of SINS.

<sup>15</sup> He is † a Likeness of  
the INVISIBLE God,—  
† First-born of All Creation;

<sup>16</sup> † 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;

<sup>17</sup> and he precedes all  
things, and in him all  
things have been perma-  
nently placed.

<sup>18</sup> † 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-e-  
minent among all.

<sup>19</sup> 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. 9

κησαι, <sup>20</sup> 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, [hy means of him,] whether  
τα επι της γης, ειτε τα εν τοις ουρανοις.  
the things on the earth, or the things in the heavens.  
<sup>21</sup> 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,  
νυν δε αποκαταλλαξεν <sup>22</sup> 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 κατε-  
you holy ones and blameless ones and irreproachable ones in pre-  
νωπιον αυτου. <sup>23</sup> 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 εγενομην εγω Παυλος  
under the heaven; of which became I Paul  
διακονος. <sup>24</sup> Νυν χαιρω εν τοις παθημασιν  
a servant. Now I rejoice in the sufferings  
υπερ υμων, και ανταναπληρω 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. <sup>25</sup> ης εγενομην 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,  
αληρωσαι τον λογον του θεου, <sup>26</sup> το μυστηριον  
so 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, νυν δε εφανερωθη τοις αγιοις αυτου.  
generations, now but was manifested to the holy ones of him;  
<sup>27</sup> 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.  
† 27. Rom. ix. 23; Eph. i. 7; iii. 8.

28 **ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα**  
 whom we announce, admonishing every  
**ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν**  
 man, and teaching every man with  
**πᾶσι σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρω-**  
 all wisdom, so that we may present every man  
**πον τέλειον ἐν Χριστῷ· <sup>29</sup> 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 εἰδέναι, 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 ἑώρακασιν τὸ πρόσωπον μου ἐν σαρκί· <sup>2</sup> ἵνα**  
 not 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  
**τες ἐν ἀγαπῇ καὶ εἰς πάντα πλοῦτον τῆς πλη-**  
 in love and for all wealth of the full  
**ροφορίας τῆς συνέσεως, εἰς ἐπιγνώσιν τοῦ**  
 provision of the understanding, in order to an exact knowledge of the  
**μυστηρίου τοῦ θεοῦ· <sup>3</sup> ἐν ᾧ εἰσι πάντες οἱ θη-**  
 secret of the God; in which are all the treas-  
**σαυροὶ τῆς σοφίας καὶ \* [τῆς] γνῶσεως ἀποκ-**  
 ares of the wisdom and [of the] knowledge stored  
**ρυφοί. <sup>4</sup> Τοῦτο \* [δὲ] λέγω, ἵνα μὴ τις ὑμᾶς**  
 up. This [but] I say, that not any one you  
**παραλογίζηται ἐν πιθανολογίᾳ. <sup>5</sup> Εἰ γὰρ καὶ**  
 may deceive with plausible speech. If for ever  
**τῇ σαρκὶ ἀπείμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν**  
 in the flesh I am absent, still in the spirit with you  
**εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν ταξίν, καὶ**  
 am, rejoicing and beholding of you the order, and  
**τὸ στερεῶμα 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, <sup>7</sup> ἐρριζωμένοι**  
 the Lord, in him walk you, having been rooted  
**καὶ ἐποικοδομουμένοι ἐν αὐτῷ, καὶ βεβαίονοι**  
 and being built up in him, and being established  
**\* [ἐν] τῇ πίστει, καθὼς ἐδίδαχθητε, περισσεύ-**  
 [in] the faith, as you were taught, abounding  
**οντες ἐν αὐτῇ ἐν εὐχαρίστια. <sup>8</sup> Βλέπετε, μὴ**  
 in it with thanksgiving. See you, not  
**τις ὑμᾶς εἶναι 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 for 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.

† 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. † 29. Eph. i. 19; iii. 7, 20. † 1. Phil i. 30; 1 Thess. ii. 2. † 2. Phil. iii. 8; Col. i. 9. † 3. 2 Cor. ii. 6, 7. † 4. Rom. xvi. 18; 2 Cor. 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. Mark. x. 2; Gal. i. 14.

και ου κατα Χριστον. <sup>9</sup> Ὅτι ἐν αὐτῷ κατοικεῖ  
and not according to Anointed. Because in him dwells

παν το πληρωμα της θεοτητος σωματικως,  
all the fulness of the Deity bodily,

<sup>10</sup> και εστε ἐν αὐτῷ πεπληρωμενοι ; εστιν ἡ  
and you are by him having been filled; who is the

κεφαλὴ πασης αρχης και εξουσιας. <sup>11</sup> ἐν ᾧ και  
head of all government and authority; in whom also

περιετμηθητε περιτομῇ ἀχειροποιητῷ, ἐν  
you were circumcised with a circumcision not done by hand, in

τῇ ἀπεκδυσει του σωματος της σαρκος, ἐν τῇ  
the putting off of the body of the flesh, in the

περιτομῇ του Χριστου, <sup>12</sup> συνταφεντες αὐτῷ ἐν  
circumcision of the Anointed, having been buried with him by

τῷ βαπτισματι· ἐν ᾧ 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 αὐτον ἐκ νεκρων. <sup>13</sup> και ὑμας, νεκρους  
having raised him out of dead ones; and you, dead

ὄντας \* [ἐν] τοις παραπτώμασι και τῇ ἀκροβυσ-  
being [in] the faults and by the uncircumci-

τια της σαρκος ὑμων, συνεζωοποίησε συν αὐτῷ,  
sion of the flesh of you, he made alive together with him,

χαρισαμενος ἡμῖν παντα τα παραπτώματα·  
having freely forgiven us all the faults;

<sup>14</sup> ἐξάλειψας το καθ' ἡμῶν χειρογράφον τοῖς  
having blotted out that against us written by hand in the

δογμασιν, ὃ ἦν ὑπεναντιον ἡμῖν, και αὐτο ἡρ-  
ordinances, which was contrary to us, and it he has re-

κεν ἐκ του μεσου, προσηλωσας αὐτο τῷ  
moved out of the midst, having nailed it to the

σταυρῷ. <sup>15</sup> ἀπεκδυσάμενος τὰς αρχὰς και τὰς  
cross; having stripped off the governments and e

ξουσίας, ἐδειγματίσεν ἐν παρῇσιν, θριαμβευ-  
authorities, he made a show by publicly, having triumphed

σας αὐτοὺς ἐν αὐτῷ. <sup>16</sup> Μὴ οὐ· τις ὑμας  
over them in it. Not therefore any one you

κρινετω ἐν βρωσει ἢ ἐν ποσει, ἢ ἐν μερεὶ ἑορ-  
let judge in food or in drink, or in respect of a

της, ἢ νοουμηνίας, ἢ σαββατων. <sup>17</sup> ἃ εἰσι σκία  
feast, or of a new moon, or of sabbaths; which are a shadow

των μελλοντων, το δε σωμα Χριστου. <sup>18</sup> Μὴ-  
of the things about coming, the but body of Anointed. No

δεις ὑμας καταβραβευετω, θελων ἐν ταπεινοφ-  
one you let deprive of the prize, wishing by humility of

ροσυνη και θρησκειᾳ των ἀγγελων, ἃ \* [μὴ]  
mind and a religious worship of the messengers, what things [not]

of the world, and not ac-  
cording to Christ.

<sup>9</sup> Because † in him  
dwells All the FULNESS of  
the DEITY bodily;

<sup>10</sup> † and you are replen-  
ished by Him, † who is the  
HEAD of All Government  
and Authority;

<sup>11</sup> 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;

<sup>12</sup> † 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.

<sup>13</sup> † 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;

<sup>14</sup> † 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;

<sup>15</sup> † having stripped the  
GOVERNMENTS and AU-  
THORITIES, he made a  
public exhibition of them,  
triumphing over them by  
it.

<sup>16</sup> 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,

<sup>17</sup> \* † which are Shad-  
ows of the FUTURE things;  
but the BODY is Christ's.

<sup>18</sup> † 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.  
lxxiii. 18; Eph. iv. 8. † 16. Rom. xiv. 3; x. 13. † 17. Heb. viii. 5; ix. 9, x. 2.  
† 18. verse 4.

ἐώρακεν ἐμβατευων, εικη φυσιουμενος ὑπο  
 he has seen prying into, without cause being puffed up by  
 του νοος της σαρκος αὐτου, <sup>19</sup> 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. <sup>20</sup> 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 κοσμῳ δογματι-  
 world, why as living in world do you impose on your-  
 ζεσθε. <sup>21</sup> μη ἀψη, μηδε γευ-  
 selves ordinances; not thou shouldst have touched, nor thou shouldst  
 ση, μηδε θιγης: <sup>22</sup> ἃ εστι  
 have tasted, nor thou shouldst have handled? which things is  
 παντα εις φθοραν τη αποχρησει,) κατὰ τα  
 all for corruption in the using,) according to the  
 ενταλματα και διδασκαλιας των ανθρωπων.  
 commanda and teachings of the men;  
<sup>23</sup> ἅτινα εστι λογον μεν εχοντα σοφιας εν  
 which things is a wordy show indeed having of wisdom in  
 εθελοθηρσκειαι και ταπεινοφροσυνη \* [και] αφει-  
 self-devised 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.

<sup>1</sup> Ει ουν συνηρθητε τῷ Χριστῷ, τα ανω  
 If then you were raised with the Anointed, the things above  
 ζητειτε, οὐ ὁ Χριστος εστιν εν δεξια του θεου  
 seek you, where the Anointed is at right of the God  
 καθημενος. <sup>2</sup> τα ανω φρονειτε, μη τα επι  
 sitting; the things above mind you, not the things on  
 της γης. <sup>3</sup> Απεθανετε γαρ, και ἡ ζωη ὑμων  
 the earth. You died for, and the life of you  
 κερυπται συν τῷ Χριστῷ εν τῷ θεῷ. <sup>4</sup> ὅταν  
 has been hidden with the Anointed by the God; when  
 ὁ Χριστος φανερωθῃ, ἡ ζωη ἡμων, τότε και  
 the Anointed may appear, the life of us, then also  
 ὑμεις συν αὐτῷ φανερωθησεσθε εν δοξῇ. <sup>5</sup> Νεκ-  
 you with him shall appear in glory. Put you  
 ρωσατε ουν τα μελη \* [ὑμων,] 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;

<sup>19</sup> and not holding  
 firmly † the HEAD, from  
 whom the Whole BODY,  
 being supplied and com-  
 pacted together by means  
 of the JOINTS and lga-  
 ments, grows with the IN-  
 CREASE of God.

<sup>20</sup> If † you died with  
 Christ from the ELEMENTS  
 of the WORLD, † why, as  
 living in the World, do you  
 subject yourselves to ordi-  
 nances;—

<sup>21</sup> † (“Eat not,” “taste  
 not,” “handle not;”—

<sup>22</sup> all which things are  
 consumed in the USING;) †  
 according to the COM-  
 MANDMENTS and Teach-  
 ings of men?

<sup>23</sup> † 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.

<sup>1</sup> If, then, † you were  
 raised with the ANOINTED  
 one, seek the THINGS  
 above, where † the ANOINT-  
 ED one is sitting at the  
 Right hand of God.

<sup>2</sup> Mind the THINGS  
 above, not the THINGS on  
 the EARTH.

<sup>3</sup> † For you died, and  
 † your LIFE has been hid-  
 den with the ANOINTED  
 one by God.

<sup>4</sup> † When the ANOINT-  
 ED one, † our LIFE, shall  
 be manifested, then you  
 also will be manifested  
 † with Him in Glory.

<sup>5</sup> † Put to death, there-  
 fore, THOSE MEMBERS on  
 the EARTH; Fornication,  
 Impurity, Passion, evil De-

\* VATICAN MANUSCRIPT.—23. and—omit.

5. of you—omit.

† 19. 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, ἥτις ἐστὶν εἰδωλολατρεία·  
and the covetousness, which is idol-worship;  
6 δι' ἃ ἐρχεται ἡ ὀργή του θεοῦ \* [ἐπι  
because of which things comes the wrath of the God [on  
τους υἱους της 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, ὀργήν,  
now but put off also you the things all, anger,  
θυμῶν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ  
wrath, malice, evil-speaking, filthy words out of  
του στοματος 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 συν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι  
with the practices of him, and having put on  
τὸν νέον, τὸν ἀνακαινισμένον εἰς ἐπίγνωσιν  
the new, that being renewed by exact knowledge  
κατ' εἰκόνα του κτίσαντος αὐτόν· 11 ὅπου  
according to an image of the one having created him; where  
οὐκ ἐν Ἑλλήνι καὶ Ἰουδαίῳ· περιτομῇ καὶ ἀκρο-  
not exists Greek and Jew; circumcision and uncir-  
κυστία· βίρβαρος, 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  
δυσασθε οὖν, ὡς ἐκλεκτοὶ του θεοῦ ἁγιοί  
you clothed therefore, as chosen ones of the God holy ones  
\*[καὶ] ἡγαπημένοι· σπλαγχνα οἰκτιρμού,  
[and] beloved ones, bowels of mercy,  
χρηστοτητα, ταπεινοφροσύνην, πραότητα,  
kindness, humility, meekness,  
μακροθυμίαν· 13 (ἀνεχομένοι ἀλλήλων· καὶ  
patient endurance; [bearing with each other, and  
χαρίζομενοι ἑαυτοῖς, ἐὰν τις πρὸς τινα ἐχθρὴ  
freely forgiving each other, if any one for something should have  
μὲμψιν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο  
a cause of complaint; as even the Anointed freely forgave  
ὑμῖν, οὗτω καὶ ὑμεῖς·) 14 ἐπὶ πασὶ δὲ τοῖς  
you, so also you;) besides all and these  
τὴν ἀγάπην, ἥτις ἐστὶ συνδεσμός της τελειο-  
the love, which is a bond of the complete-  
τητος· 15 καὶ ἡ εἰρήνη του Χριστοῦ βραβεуетω  
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 εὐχαριστοὶ γίνεσθε.  
[one] body; and thankful ones become you,  
15 Ὁ λόγος του Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν  
The word of the Anointed let dwell in you  
πλουσιῶς· ἐν πασὶ σοφία διδασκόντες, καὶ  
richly; in all wisdom teaching, and

sire, and INORDINATE  
LUST, which is Idol-wor-  
ship;

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; An-  
ger, 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 RE-  
NEWED by Knowledge, ac-  
cording to a Likeness of  
HIM who CREATED him.

11 In which state there  
are not †Greek and Jew,  
Circumcision and Uncir-  
cumcision; 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 ἑαυτους ψαλμοις \* [και] ὕμνοις  
 admonishing each other in psalms [and] in hymns  
 \* [και:] ᾠδαις πνευματικαῖς, ἐν χαρίτι ᾄδοντες  
 [and] in songs spiritual, with favor singing  
 ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ. 17 και παν ὅ,  
 in the hearts of you to the God; and every thing,  
 τι ἂν ποιητε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν  
 whatever you may do, in word or in work, all in  
 ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ  
 name of Lord Jesus, giving thanks to the God  
 \* [και] πατρὶ δι' αὐτοῦ. 18 Αἱ γυναῖκες, ὑπο-  
 [and] father through him. The wives, sub-  
 τασσεσθε τοῖς ἀνδράσιν, ὥς ἀνῆκεν ἐν κυρίῳ.  
 mit yourselves to the husbands, as it has been proper in Lord.  
 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ ὡς  
 The husbands, love you the wives, and not  
 πικραίνεσθε πρὸς αὐτάς. 20 Τα τέκνα, ὑπακού-  
 be you embittered against them. The children, be you  
 εἰς τοὺς γονεῦσι κατὰ πάντα· τοῦτο γὰρ ἐστὶν  
 subject to the parents in all things; this for is  
 εὐαρεστον ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθι-  
 zing in Lord. The fathers, not do you  
 ζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. 22 Οἱ  
 provoke the children of you, so that not they may be discouraged. The  
 δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα  
 slaves, be you subject in all things to the according to flesh  
 κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὥς ἀνθρώποι-  
 lords, not with service of eyes, as men-pleas-  
 εresκοι, ἀλλ' ἐν ἀπλοτητι καρδίας, φοβούμενοι  
 ers, but in sincerity of heart, fearing  
 τὸν κύριον. 23 \* [και παν ὅ,] τι ἂν ποιητε,  
 the Lord; [and every thing,] whatever you may do,  
 ἐκ ψυχῆς ἐργάζεσθε, ὥς τῷ κυρίῳ \* [και] οὐκ  
 from soul work you, as to the Lord [and] not  
 ἀνθρώποις. 24 Εἰδοτες, ὅτι ἀπο κυρίου ἀπολη-  
 to men. Knowing, that from Lord you will  
 ψεσθε τὴν ἀνταποδοσιν τῆς κληρονομίας, τῷ  
 receive the recompense of the inheritance, the  
 \* [γὰρ] κυρίῳ Χριστῷ δουλεύετε. 25 Ὁ δὲ  
 [for] Lord Anointed you serve. He but  
 ἀδίκων κομίζεται ὁ ἠδικήσας· καὶ οὐκ ἐστὶ  
 doing wrong will receive back what he did wrong; and not is  
 προσωποληψία. ΚΕΦ. Δ'. 4. 1 Οἱ κύριοι, το  
 respect of persons. The lords, the  
 δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρε-  
 just and the equal to the slaves render  
 χεσθε, εἰδοτες, ὅτι καὶ ὑμεῖς ἐχετε κύριον ἐν  
 you, knowing, that also you have a Lord in  
 οὐρανοῖς.  
 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 every thing—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.

<sup>1</sup> Παυλος και Σιλουανος και Τιμοθεος, τη  
Paul and Silvanus and Timothy, to the  
ἐκκλησια 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.] <sup>2</sup> Ευχαριστουμεν τω θεω παντοτε  
Anointed.] We give thanks to the God always  
περι παντων υμων, μνην υμων ποιουμενοι  
concerning all of you, a remembrance of you making  
επι των προσευχων ημων, <sup>3</sup> αδιαλειπτως μνη-  
in the prayers of us, unceasingly recol-  
μουνεμοντες 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· <sup>4</sup> ειδotes,  
presence of the God and father of us; knowing,  
αδελφοι ηγαπημενοι υπο θεου, την εκλογην  
brethren beloved by God, the election  
υμων· <sup>5</sup> οτι το ευαγγελιον ημων ουκ εγεννηθη  
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 εγεννηθημεν εν υμιν.  
much; as you know what we were among you  
δι' υμας. <sup>6</sup> Και υμεις μιμηται ημιν· εγε-  
on 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;  
\* ωστε γενεσθαι υμας τυπους πασι τοις πιστευ-  
so that to have become you patterns to all to those believ-  
ουσιν εν τη Μακεδονια και τη Αχαια. <sup>8</sup> Αφ'  
ing in the Macedonia and in the Achaia. From  
υμων γαρ εξηχεται 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  
in 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 † Sylvanus, and Timothy, to the CONGREGATION of Thessalonians in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 † We give thanks to God at all times respecting you all, making a Remembrance of you in our PRAYERS;

3 † never forgetting in the Presence of our God and Father, Your † OPERATIVE FAITH, and † LABORIOUS LOVE, and PATIENT HOPE of our LORD Jesus Christ;

4 knowing, Brethren beloved by God, your † ELECTION;

5 because † our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And † you became Imitators of us, and of the LORD, having embraced the WORD in much Affliction with Joy of holy Spirit;

7 so that you became \* a Pattern to ALL the BELIEVERS in MACEDONIA and ACHAEA.

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. <sup>9</sup>Αυτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλου-  
anything. Themselves for concerning us declare,  
σιν, ὅποιαν εἰσοδὸν εσχόμεν πρὸς ὑμᾶς, καὶ  
what kind introduction we had to you, and  
πὺς ἐπεστρεψάτε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδω-  
how you turned to the God from the idols,  
λῶν, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ, <sup>10</sup>καὶ  
to serve God living and true, and  
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν  
to wait for the son of him from the heavens, whom  
ἡγείρειν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον  
heraised out of the dead ones, Jesus, the one delivering  
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. ΚΕΦ. β'. 2.  
us from the wrath of that coming.

<sup>1</sup>Αυτοὶ γὰρ οἰδάτε, ἀδελφοί, τὴν εἰσοδὸν  
Yourselfs for you know, brethren, the introduction  
ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·  
of us that to you, because not in vain it has been;

<sup>2</sup>ἀλλὰ προπαθόντες καὶ ὕβρισθεντες,  
but having previously suffered and having been injuriously treated,  
καθὼς οἰδάτε, ἐν Φιλιπποῖς, ἐπαρρήσιασάμεθα  
as you know, in Philippi, we were emboldened  
ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέ-  
by the God of us to speak to you the glad tid-  
λιον τοῦ θεοῦ ἐν πολλῷ ἀγωνί. <sup>3</sup>Ἡ γὰρ παρα-  
ings of the God with much striving. The for exhor-

κλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρ-  
tation of us not from error, nor from impurity,  
σίας, οὐτε ἐν δολῷ. <sup>4</sup>ἀλλὰ καθὼς δεδοκιμάσαμεθα  
nor in deceit; but as we have been approved

ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω  
by the God to be entrusted with the glad tidings, so  
λαλοῦμεν, οὐχ ὥς ἀνθρώποις ἀρεσκόντες, ἀλλὰ  
we speak, not as men pleasing, but

\*[τῷ] θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.  
[the] God that one trying the hearts of us.

<sup>5</sup>Οὐτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,  
Neither for any time with a word of flattery did we come,  
καθὼς οἰδάτε· οὐτε ἐν προφασει πλεονεξίας,  
as you know; nor with a pretence of covetousness,

θεὸς μαρτυς· <sup>6</sup>οὐτε ζητοῦντες ἐξ ἀνθρώπων  
God a witness; nor seeking from men  
δοξάν, οὐτε ἀφ' ὑμῶν οὐτε ἀπ' ἄλλων· (δυνα-  
glory, neither from you nor from others; (being  
μενοὶ ἐν βαρεὶ εἶναι, ὥς Χριστοῦ ἀποστολοὶ)  
able with a weight to be, as of Anointed apostles;)

<sup>7</sup>ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν. Ὡς  
but we were gentle in midst of you. As  
ἀν τροφῆς θαλπῇ τὰ ἑαυτῆς τέκνα, <sup>8</sup>οὕτως,  
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 INTRO- Duction 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 em- boldened by our GOD ‡to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

3 †For our EXHORTA- TION 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 PEARS.

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 Chil- dren.

\* 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 ii. 13. † 1. 1 Thess. i. 5, 9. † 2. Acts xvi. 22. † 3. 2 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 5. Gal. i. 10. † 6. John v. 41, 43; xii. 43; 1 Tim. v. 17

ὄμειρομενοι ὑμῶν, εὐδοκούμεν μεταδουναὶ 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 γεγενήσθε.  
of yourselves lives, because beloved ones to us you have become.

9 Μνημονεῦετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν  
You remember for, brethren, the labor of us  
καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι  
and the toil; night and day working  
πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκρυζάμεν  
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

μάρτυρες καὶ ὁ θεὸς, ὥς ὅπως καὶ δικαίως καὶ  
witnesses and the God, how piously and justly and  
ἀμεμπτῶς ὑμῖν τοῖς πιστευουσὶν ἐγενήθημεν·  
blamelessly with you the believers we were;

11 καθάπερ οἴδατε, ὥς ἓνα ἕκαστον ὑμῶν, ὥς  
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 μαρτυροῦμενοι 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  
ἀνθρωπῶν, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον  
of men, but, as it is truly, a word  
θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστευου-  
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 οὓσων 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  
τοῦ κυρίου ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-  
the Lord having killed Jesus and the proph-  
φήτας, 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, we 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. 29.

2 Cor. xi. 9; 2 Thess. iii. 8.

† 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.

2 Thess. ii. 14; 2 Tim. i. 9.

xvii. 5. 13.

† 8. 2 Cor. xii. 15.

† 9. 2 Cor. xii. 13, 14.

† 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2.

† 14. Acts

ii. 23, vii. 52.

† 9. Acts xx. 34; 1 Cor. iv. 12.

† 10. 2 Cor. vii. 2, 2 Thess. iii. 7.

† 12. 1 Cor. i. 9; 1 Thess. v. 24;

† 14. Acts

ii. 23, vii. 52.

λουντων ἡμας τοις ἐθνεσι λαλῆσαι ἵνα σωθῶ-  
bidding us to the Gentiles to speak that they might  
σιν, εἰς το ἀναπληρῶσαι αὐτὰν τὰς ἁμαρτίας  
be saved, in order that to have filled up of themselves the sins

παντοτε. Ἐφθασε δε ἐπ' αὐτοὺς ἡ ὀργὴ εἰς  
always. Has come but on them the wrath for

τέλος. <sup>17</sup> Ἡμεῖς δὲ, ἀδελφοί, ἀπορραπισθεντες  
an end. We but, brethren, having been bereaved

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσωπῶ, οὐ καρ-  
from you for a season an hour, in face, not a

διὰ, περισσοτερωσ ἐσπύδασαμεν τὸ προσωπον  
heart, more earnestly we endeavored the face

ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. <sup>18</sup> Διὸ ἠθελη-  
of you to see with much desire. Therefore we wished

σαμεν ἔλθειν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος,)  
to come to you, (I indeed Paul,)

καὶ ἅπαξ καὶ δις· καὶ ἐνεκοψεν ἡμᾶς ὁ σατανᾶς.  
even once and twice; and thwarted us the adversary.

<sup>19</sup> Τίς γὰρ ἡμῶν ἐλπίς ἡ χάρις ἡ στεφανὸς καυ-  
What for of us hope or joy or crown of

ρῆσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου  
boastings, or not also you, in presence of the Lord

ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;  
of us Jesus [Anointed] in the of him coming;

<sup>20</sup> ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χάρις.  
you for are the glory of us and the joy.

ΚΕΦ. γ'. 3. <sup>1</sup> Διὸ μηκέτι στεγοντες, ευδο-  
Wherefore no longer holding out, we

κησαμεν καταλειφθῆναι ἐν Αῑθῑναις μόνοι, <sup>2</sup> καὶ  
thought well to be left in Athens alone; and

ἐπέμψαμεν Τιμοθεον, τὸν ἀδελφὸν ἡμῶν καὶ  
we sent Timothy, the brother of us and

συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χρισ-  
fellow-worker of the God in the glad tidings of the Anointed,

του, εἰς τὸ στηριξάει ὑμᾶς καὶ παρακαλεσαι  
in order that to confirm you and to exhort

\* [ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, <sup>3</sup> τῷ μη-  
[you] in behalf of the faith of you, that no

δενᾶ σαινεσθαὶ ἐν ταῖς θλιψέσι ταῖταις· (αὐτοὶ  
one to be shaken by the afflictions these; (yourselves;

γὰρ οἰδατε, ὅτι εἰς τοῦτο κειμεθα· <sup>4</sup> καὶ γὰρ  
for you know, that for this we are placed; indeed for

ὅτε πρὸς ὑμᾶς μὲν, προελεγόμεν ὑμῖν, ὅτι μελ-  
when with you we were, we previously said to you, that we

λομεν θλιβεσθαὶ, καθὼς καὶ ἐγενετο καὶ οἰδατε·)  
are about to be afflicted, even as also it happened and you know;)

<sup>5</sup> διὰ τοῦτο καγὼ μηκέτι στεγῶν, ἐπέμψα  
on account of this also I no longer holding out, I sent

εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπει-  
in order that to know the faith of you, lest perhaps tempter

ρασεν ὑμᾶς ὁ πειραζὼν, καὶ εἰς κενὸν γένηται  
ed you the tempter, and in vain should become

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> We would therefore have come to you, (even I Paul,) once and also a second time, but the ADVERSARY thwarted us.

<sup>19</sup> For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our Lord Jesus at His Appearing?

<sup>20</sup> You are, indeed, our GLORY and JOY.

## CHAPTER III.

<sup>1</sup> When, therefore, we could no longer refrain, we thought well to be left in Athens alone;

<sup>2</sup> 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;

<sup>3</sup> that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know that we are liable to this,

<sup>4</sup> 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.

<sup>5</sup> 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.

† 16. 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;

1 Pet. ii. 21.

† 4. Acts xx. 24.

† 5. 1 Cor. vii. 5; 2 Cor. xi. 5.

ὁ κοπος ἡμῶν. ὁ Ἀρτι δε, ἔλθοντος Τιμοθεου  
the toil of us. Just now but, having come. Timothy  
προς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμενον  
to us from you, and having brought glad tidings  
ἡμῖν τὴν πίστιν καὶ τὴν ἀγαπὴν ὑμῶν, καὶ ὅτι  
to us the faith and the love of you, and because  
ἐχετε μνησιν ἡμῶν ἀγαθὴν παντοτε, ἐπιπο-  
you have remembrance of us good always, long-  
θουντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.  
ing us to see, even as also we you.  
ἵ δια τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν  
through this we were comforted, brethren, for over you  
ἐπὶ πάσῃ τῇ θλίψει καὶ ἀναγκῇ ἡμῶν, ἵ δια  
in all the affliction and distress of us, on account  
τῆς ὑμῶν πίστεως. ὅτι νῦν ζῶμεν, εἰ ὑμεῖς  
of the of you faith; because now we live, if you  
στῆκετε ἐν κυρίῳ. ὅτι τινὰ γὰρ εὐχαριστιαν  
stand firm in. Lord. What for gratitude  
δυναμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ  
are we able to the God to return concerning you for  
πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς  
all the joy with which we rejoice on account of you  
ἐμπροσθεν τοῦ θεοῦ ἡμῶν; ἵ νύκτος καὶ ἡμέρας  
in presence of the God of us? night and day  
ὑπερεκπερισσοῦ δεόμενοι εἰ το ἰδεῖν ὑμῶν τῷ  
more exceedingly entreating for the to see of you the  
προσώπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς  
face, and to supply the things wanting of the  
πίστεως ὑμῶν. ἵ Αυτὸς δὲ ὁ θεὸς καὶ πατὴρ  
faith of you. Himself but the God even father  
ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς \* [Χριστός]  
of us, and the Lord of us Jesus. [Anointed]  
κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. ἵ ὑμᾶς  
may direct the way of us to you; you  
δε ὁ κύριος πλεονασαὶ καὶ περισσεῦσαι τῇ ἀγα-  
but the Lord can be full and to overflow with the love  
πῇ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ  
to each other and to all, even as also  
ἡμεῖς εἰς ὑμᾶς. ἵ εἰς το στηριξάι ὑμῶν τὰς  
we to you; in order that to be established of you the  
καρδίας ἀμεμπτοὺς ἐν ἁγιωσύνῃ ἐμπροσθεν τοῦ  
hearts blameless in holiness in presence of the  
θεοῦ καὶ πατρός ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ  
God even a father of us, at the coming of the  
κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] μετὰ πάντων  
Lord of us Jesus. [Anointed] with all  
τῶν ἁγίων αὐτοῦ.  
of the holy ones of himself.

ΚΕΦ. δ'. 4.

ἵ Λοιπὸν \* [οὖν,] ἀδελφοί, ἐρωτᾶμεν ὑμᾶς  
Finally [therefore,] brethren, we entreat you  
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρε-  
and we exhort in Lord Jesus, as you re-

should have become in vain.

6 † But just now, Timoth-  
thy 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, Breth-  
ren, † we were comforted  
over you, in All our \* DIS-  
TRESS 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 † entreating to  
SEE YOUR FACE, and † to  
supply the DEFICIENCIES  
of your FAITH?

11 But may God Him-  
self, 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.

13. Anointed—omit.

1. FINALLY.

1. therefore—omit.

11. Anointed—omit.

1. that as you

received from us how it behoves you to walk and please God, even as also you walk, you may  
abound more.

† 6. Acts xviii. 1, 5. † 6. Phil. i. 8. † 7. 2 Cor. i. 4; vii. 6, 7, 13. † 8 Phil.  
iv. 1. † 9. 1 Thess. i. 2. † 10. Rom. i. 10, 11; xv. 32. † 10. 2 Cor. xiii. 9, 11;  
Col. iv. 12. † 12. 1 Thess. iv. 10. † 13. 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' ἡμῶν το πῶς δει ὑμᾶς περιπατεῖν  
 -rived from us the how it behoves you to walk  
 και ἀρεσκεῖν θεῷ, ἵνα περισσευητε μαλλον.  
 and to please God, so that you may abound more;  
 οἰδατε γαρ, τινας παραγγελιας ἐδωκαμεν ὑμῖν  
 you know for, what commands we gave to you  
 δια του κυριου Ἰησου. <sup>3</sup>Τοῦτο γαρ ἐστι θελη-  
 by the Lord Jesus. is for is will  
 μα του θεου, ὁ ἁγιασμος ὑμῶν· ἀπεχεσθαι ὑμᾶς  
 of the God, the sanctification of you; to abstain you  
 απο της πορνειας. <sup>4</sup>εἰδεναι ἕκαστον ὑμῶν το  
 from the fornication; to have known each one of you the  
 ἑαυτου σκευος κτασθαι εν ἁγιασμῳ και τιμῃ,  
 of himself vessel to possess in sanctification and honor,  
 μη εν παθει επιθυμιας, καθαπερ και τα εθνη  
 not in passion of inordinate desire, as even the Gentiles  
 τα μη εἰδοτα τον θεον. <sup>6</sup>το μη ὑπερβαινειν  
 those not knowing the God; that not to overstep  
 και πλεονεκτεῖν εν τῷ πραγματι τον ἀδελφον  
 and to cheat in the matter the brother  
 αὐτου· διοτι εκδικος \* [δ] κυριος περι παιγων  
 of himself; because an avenger [the] Lord concerning all  
 τούτων, καθως και προειπομεν ὑμῖν και διε-  
 these things, as also we before said to you and fully  
 μαρτυραμεθα. <sup>7</sup>Ου γαρ ἐκαλεσεν ἡμᾶς ὁ θεος  
 testified. Not for did call us the God  
 ἐπι ακαθαρσια, ἀλλ' εν ἁγιασμῳ. <sup>8</sup>Τοιγαρουν  
 for impurity, but in sanctification. Therefore  
 ὁ αθετων, ουκ ἀνθρωπον ἀθετει, ἀλλα τον  
 the one setting aside, not man sets aside, but the  
 θεον, τον και δοντα το πνευμα αὐτου το ἅγιον  
 God, that also having given the spirit of himself the holy  
 εἰς ἡμᾶς. <sup>9</sup>Περι δε της φιλαδελφιας, ου χρειαν  
 to us. Concerning but the brotherly love, no need  
 εχετε γραφεῖν ὑμῖν· αυτοι γαρ ὑμεῖς θεοδιδακ-  
 you have to write to you; you yourselves are God-taught  
 τοι εστε εἰς το αγαπᾶν ἀλλήλους. <sup>10</sup>και γαρ  
 are into the to love each other; also for  
 παιετε αὐτο εἰς παντας τους ἀδελφους τους εν  
 you do it to all the brethren those in  
 ὅλῃ τη Μακεδονίᾳ. Παρακαλουμεν δε ὑμᾶς,  
 whole the Macedonia. We exhort but you,  
 ἀδελφοι, περισσευειν μαλλον. <sup>11</sup>και φιλοτι-  
 brethren, to abound more; and to strive  
 με σβῶι ἡσυχάζειν, και πρασσειν τα ἰδια, και  
 earnestly to be quiet, and to do the things your own, and  
 εργάζεσθαι ταις \* [ἰδίας] χερσιν ὑμῶν, καθως  
 to work with the own hands of you, as  
 ὑμῖν παρηγγειλαμεν. <sup>12</sup>ἵνα περιπατητε εὐσχη-  
 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 it \* 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. ii. 6. † 1. Eph. v. 27. † 3. Rom. xii. 2; Eph. v. 17; 5. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5. † 4. Rom. vi. 19; 1 Cor. vi. 15, 18. † 5. 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. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 13; iv. 21. † 10. 1 Thess. i. 7. † 10. 1 Thess. ii. 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. <sup>13</sup> 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. <sup>14</sup> Ει  
as even the others thosenot 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. <sup>15</sup> 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. <sup>16</sup> 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 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 αναστησονται  
heaven, and the dead ones in Anointed will be raised

πρωτον. <sup>17</sup> Επειτα ημεις οι ζωντες οι περιλειπο-  
first; afterwards we the living ones those being left

μενοι, αμα συν αυτοις αρπαγησομεθα εν νεφε-  
over, 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. <sup>18</sup> 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. <sup>1</sup> 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. <sup>2</sup> 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.

<sup>3</sup> Όταν λεγωσιν· Ειρηνη και ασφαεια· τότε  
When they may say; Peace and safety; then

αιφνιδιος αυτοις εφισταται ολεθρος, ως παρ η  
sudden to them is at hand destruction, just as the

ωδιν τη εν γαστρι εχουσα· 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.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 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;

<sup>17</sup> 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.

<sup>18</sup> Therefore, comfort each other with these WORDS.

## CHAPTER V.

<sup>1</sup> But concerning † the TIMES and the SEASONS, Brethren, you do not need to be written to;

<sup>2</sup> for you yourselves know accurately, † That the Lord's Day is coming like a Thief at Night.

<sup>3</sup> When they may say, "Peace and Safety," then † sudden Destruction im- pends over them, just as LABOR-PAINS 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. 17—29; xxi. 34, 35; 2 Thess. i. 7.

σιν. <sup>4</sup> Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστε ἐν σκοτει, cape. You but, brethren, not are in darkness, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλεπτῆς καταλαβῇ. that the day you as a thief should come upon;

<sup>5</sup> πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ all for you sons of light are and sons ἡμέρας· οὐκ ἐστιν νυκτός, οὐδὲ σκοτός. <sup>6</sup> Ἀρα of day; not we are of night, nor of darkness. So

οὐ μὴ καθευδόμεν, ὥς \* [καὶ] οἱ λοιποὶ, ἀλλὰ then not we may sleep, as [even] the others, but

γρηγορώμεν καὶ νηφώμεν. <sup>7</sup> οἱ γὰρ καθευδόν- we should watch and we should not drink; those for sleeping

τες, νυκτός καθευδουσὶ καὶ οἱ μεθυσκομενοί, of night they sleep; and those getting drunk,

νυκτός μεθύουσιν. <sup>8</sup> Ἡμεῖς δὲ, ἡμέρας ὄντες, of night they get drunk. We but, of day being,

νηφώμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγα- should not drink, having put on a breastplate of faith and of

πῆς, καὶ περικεφαλαιῶν, ἐλπίδα σωτηρίας· love, and a helmet, a hope of salvation;

<sup>9</sup> ὅτι οὐκ ἐθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' because not did set us the God for wrath, but

εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν for attaining of salvation by means of the Lord of us

Ἰησοῦ \* [Χριστοῦ,] <sup>10</sup> τοῦ ἀποθανόντος ὑπὲρ Jesus [Anointed,] of that having died on behalf

ἡμῶν ἵνα, εἴτε γρηγορώμεν εἴτε καθευδόμεν, of us; so that, whether we may be awake or we may be asleep,

ἀμα συν' αὐτῷ ζήσωμεν. <sup>11</sup> Διὸ παρακαλεῖτε together with him we may live. Wherefore comfort you

ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς each other, and build you up one the other, as

καὶ ποιεῖτε. <sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, even you do. We entreat but you, brethren,

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστάμε- to know those toiling among you, and presiding

νους ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, over you in Lord, and admonishing you,

<sup>13</sup> καὶ ἡγέσθαι αὐτοὺς ὑπερεκπερισσὸν ἐν ἀγα- and to esteem them superabundantly in love,

πῇ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυ- on account of the work of them; be you at peace among your-

τοῖς. <sup>14</sup> Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου- selves. We exhort but you, brethren, ad-

θετεῖτε τοὺς ἀτακτοὺς, παραμυθίσθε τοὺς ἐλι- monish you the disorderly ones, encourage you the des-

γούψυχους, ἀντεχέσθε τῶν ἀσθενῶν, μακροθυ- ponding ones, hold you out to the feeble ones, be you long-

μεῖτε πρὸς πάντας. <sup>15</sup> Ὁρατε, μὴ τις κακὸν 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, 36; Rom. xiii. 11; 1 Cor. xv. 34; Eph. v. 14. † 7. Acts ii. 15. † 8. Eph. vi. 14, 16, 17. † 9. Rom. 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. Gen. xix. 18; Prov. xx. 22; xxiv. 20; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7 1 Pet. iii. 9

ἀντι κακού τινι ἀποδῶν· ἀλλὰ παντοτε το  
 n place of evil to any one should render; but always the  
 ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς παν-  
 good pursue you both towards each other and towards all.  
 -ας. 16 Παντοτε χαίρετε. 17 Ἀδιαλείπτως προσ-  
 Always rejoice you. Unceasingly pray  
 εὐχεσθε. 18 ἐν παντί ευχαριστεῖτε· τούτο γὰρ  
 you; in everything give you thanks; this  
 θελημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19  
 will of God in Anointed Jesus concerning you. The  
 πνεῦμα μὴ σβεννυτε. 20 προφητείας μὴ ἐξουθι-  
 spirit not quench you; prophecies not disregard  
 νε·τε. 21 πάντα δὲ δοκιμάετε· τὸ καλὸν κατε-  
 you, all things but try you; the good thing hold  
 χετε. 22 ἀπο παντός· εἰδους πονηροῦ ἀπεχεσθε.  
 you fast; from every form of evil do you abstain.  
 23 Αυτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς  
 Himself but the God of the peace may sanctify you  
 ὁλοτελεῖς· καὶ ὁλοκληρὸν ὑμῶν τὸ πνεῦμα κα-  
 entirely; and whole of you the spirit and  
 ἡ ψυχή· καὶ τὸ σῶμα ἀβλαβὲς ἐν τῇ παρουσίᾳ  
 he life and the body blameless in the presence  
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.  
 of the Lord of us Jesus Anointed may be preserved.  
 24 Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. 25 Ἀδελ-  
 Faithful the one calling you, who also will perform Breth-  
 φοι, προσεύχεσθε περὶ ἡμῶν. 26 Ἀσπασθε  
 ren, pray you or us. Salute you  
 τοὺς ἀδελφούς· πάντας ἐν φιληματί ἁγίῳ.  
 the brethren all with a holy love.  
 27 Ὁρκίζω ὑμᾶς τοῦ κυρίου, ἀναγνῶθηναι τὴν  
 I adjure you the Lord, to be read the  
 ἐπιστολὴν πᾶσι τοῖς \* [ἀγίοις] ἀδελφοῖς. 28 Ἡ  
 letter to all the [holy] brethren. The  
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ με-  
 favor of the Lord of us Jesus Anointed with  
 ὑμῶν.  
 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, concern-  
 ing 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 is he 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.  
 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.

† 18. Col. iv. 2; 1 Pet. iv. 7.

† 20. 1 Cor. xiv. 1, 39.

† 1 Cor. i. 8.

† 26. Rom. xvi. 5.

† 28. Thess. iii. 18.

† 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi.

† 18. Eph. v. 20; Col. iii. 17.

† 21. 1 Cor. ii. 11, 15; 1 John iv. 1.

† 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1.

† 27. Col. iv. 16; 2 Thess. iii. 4.

† 19. Eph. iv. 30.

† 21. Phil. iv. 8.

† 25. Col. iv. 3; 2 Thess. iii. 1.

† 28. Rom. xvi. 20, 24.

28. Subscription—First

\* SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος και Σιλουανος και Τιμοθεος, τη εκ-  
Paul and Silvanus and Timothy, to the con-  
κλησια Θεσσαλονικεων εν θεω πατρι ἡμων και  
gregation of Thessalonians in God a father of us and  
κυριῳ Ἰησου Χριστῳ. <sup>2</sup> χαρις ὑμιν και ειρηνη  
Lord Jesus Anointed; favor to you and peace  
απο θεου πατρος \* [ἡμων,] και κυριου Ἰησου  
from God a father [of us,] and Lord Jesus  
Χριστου. <sup>3</sup> Ευχαριστειν οφειλομεν τῳ θεῳ  
Anointed. To give thanks we are bound to the God  
παντοτε περι ὑμων, αδελφοι, καθως αξιον  
always concerning you, brethren, as proper  
εστιν, οτι υπεραυξανει ἡ πιστις ὑμων, και πλεον-  
it is, because is growing fast the faith of you, and abounds  
αζει ἡ αγαπη ἑνος ἑκαστου παντων ὑμων εἰς  
the love of one of each of all of you for  
αλληλους. <sup>4</sup> ὥστε ἡμας αυτους εν ὑμιν καυχασ-  
each other; so that us ourselves in you to boast  
θαι εν ταις ἐκκλησιαῖς του θεου, υπερ της  
among the congregations of the God, on account of the  
υπομονης ὑμων και πιστεως, εν πασι τοις διωγ-  
patience of you and of faith, in all the perse-  
μοις ὑμων και ταις θλιψεσιν, αἷς ανεχεσθε.  
cutions of you and the afflictions, which you endure;  
<sup>5</sup> ενδειγμα της δικαιας κρισεως του θεου, εἰς το  
a token of the righteous judgment of the God, for that  
καταξιωθηναι ὑμας της βασιλειας του θεου,  
to be deemed worthy you of the kingdom of the God,  
υπερ ἧς και πασχετε. <sup>6</sup> Εἰπερ δικαιον παρα  
on behalf of which also you suffer. If indeed a just thing with  
θεῳ, ανταποδουναι τοις θλιβοουσιν ὑμας θλιψιν,  
God, to give in return to those afflicting you affliction,  
<sup>7</sup> και ὑμιν τοις θλιβομενοις ανεσιν μεθ' ἡμων, εν  
and to you to those being afflicted a relaxation with us, at  
τη αποκαλυψει του κυριου Ἰησου απ' ουρανου,  
the revelation of the Lord Jesus from heaven,  
μετ' αγγελων δυναμεως αὐτου, εν πυρι φλο-  
with messengers of power of himself, in a fire of  
γος, διδοντας εκδικησαι τοις μη ειδοσι θεον,  
flame, executing retributive justice to those not knowing God,  
και τοις μη υπακουουσι τῳ ευαγγελιῳ του  
and to those not being obedient to the glad tidings of the  
κυριου ἡμων Ἰησου \* [Χριστου.] <sup>9</sup> οἱτινες δικην  
Lord of us Jesus [Anointed;] who a just penalty

CHAPTER 1.

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 Je-  
sus;

9 † who shall pay a just

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS.

2. of us—omit.

8. Anointed—omit.

† 1. 2 Cor. i. 10. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 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. 10; Jude 14. † 8. Heb. x. 27; xii. 29. † 8. 1 Thess  
v. 5. † 8. Rom. ii. 8. † 9. Phil. iii. 10; 2 Pet. iii. 7.

τισουσιν, ὄλεθρον αἰώνιον. ἀπο προσώπου του  
shall pay, destruction age-lasting, from face of the  
κυρίου καὶ ἀπο τῆς δόξης τῆς ἰσχύος αὐτου,  
Lord and from the glory of the strength of him,  
10 ὅταν ἐλθῇ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις  
when he may come to be glorified in the holy ones  
αὐτου καὶ θαυμασθῆναι ἐν πασὶ τοῖς πιστευσα-  
of himself and to be admired in all those having believed,  
σιν, (ὅτι ἐπιστεύθη το μαρτυριον ἡμῶν ἐφ'  
(because was believed the testimony of us to  
ύμας,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 Εἰς δ καὶ προσ-  
you,) in the day that. For which also we  
εὐχομεθα παντοτε περὶ ὑμῶν, ἵνα ὑμας ἀξιω-  
pray always concerning you, that you may be  
ση τῆς κλησέως ὁ θεὸς ἡμῶν, καὶ  
counted worthy of the calling the God of us, and  
πληρῶσῃ πασαν εὐδοκίαν ἀγαθωσύνης καὶ  
may fill up every good intention of goodness and  
ἐργον πίστεως ἐν δυνάμει. 12 ὥπως ἐνδοξασθῇ το  
work of faith in power; so that may be glorified the  
ὄνομα του κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν  
name of the Lord of us Jesus [Anointed] in  
ύμιν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν του  
you, and you in him, according to the favor of the  
θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.  
God of us and Lord Jesus Anointed.

## ΚΕΦ. β'. 2.

1 Ἐρωτῶμεν δε ὑμας, ἀδελφοί, ὑπὲρ τῆς  
We entreat and you, brethren, concerning the  
παρουσίας του κυρίου \* [ἡμῶν] Ἰησοῦ Χριστοῦ,  
presence of the Lord [of us] Jesus Anointed,  
καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτον, 2 εἰς το μὴ  
and of us assembling to him, in order that not  
ταχέως σαλευθῆναι ὑμας ἀπο του νοοῦ, μῆτε  
quickly to be shaken you from the mind, nor  
θροεῖσθαι μῆτε δια πνεύματος, μῆτε δια λόγου,  
to be alarmed neither by a spirit, nor by a word,  
μῆτε δι' ἐπιστολῆς ὥς δι' ἡμῶν, ὥς ὅτι  
nor by a letter as by means of us, as that  
ἐνεστῆκεν ἡ ἡμέρα του κυρίου. 3 Μὴ τις ὑμας  
has come close the day of the Lord. No one you  
ἐξαπατήσῃ κατὰ μηδὲνα τροπον· ὅτι, εἰ μὴ  
should delude by any turn; because, if not  
ἐλθῇ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ  
may come the falling away first, and may be revealed  
ὁ ἀνθρώπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,  
the man of the sin, the son of the destruction,  
4 ὁ ἀντικείμενος καὶ ὑπεραίρομενος ἐπὶ πάντα  
he opposing and lifting up himself above all  
λεγομενον θεον ἢ σεβασμα, ὥστε αὐτον εἰς τον  
being called a god or an august object, so that him into the  
ναον το θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτον,  
temple of the God to be seated, openly showing himself,  
ὅτι ἐστὶ θεός. 5 Οὐ μνημονεύετε, ὅτι ἐτι  
that he is a god. Not remember you, that still

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.

## 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 APOSTACY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember

\* 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. † 3. Dan. vii. 25 † John ii. 13; Rev. xiii. 11. † 4. Dan. vii. 25; xi. 36; Rev. xiii. 6.

ὡν πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν; <sup>6</sup> καὶ νῦν  
being with you, these things I said to you? and now  
τὸ κατεχὼν οἴδατε, εἰς τὸ ἀποκαλυφθῆναι  
the restraining thing you know, in order that to be revealed  
αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. <sup>7</sup> Τὸ γὰρ μυστήριον  
him in the of himself season. The for secret thing  
ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον δὲ κατεχὼν  
already works of the lawlessness, only the one restraining  
ἀρτὶ ἕως ἐκ μέσου γεννηταί. <sup>8</sup> καὶ τότε ἀποκα-  
now till out of midst it may be; and then will be re-  
λυφθῇσεται ὁ ἀνομος. ὃν δὲ κύριος \* [Ἰησοῦς]  
vealed the lawless one; whom the Lord [Jesus]  
ἀναλῶσει τῷ πνεύματι τοῦ στόματος αὐτοῦ,  
will consume with the breath of the month of himself,  
καὶ καταργήσῃ τὴν ἐπιφάνειαν τῆς παρουσίας  
and will make powerless by the appearing of the presence  
αὐτοῦ. <sup>9</sup> οὐ ἐστὶν ἡ παρουσία, κατ' ἐνεργεῖαν  
of himself of whom is the presence, according to an energy  
τοῦ σατανα, ἐν πάσῃ δυνάμει. καὶ σημείοις καὶ  
of the adversary, with all power and signs and  
τερασὶ ψεύδους, <sup>10</sup> καὶ ἐν πάσῃ ἀπατῇ \* [τῆς]  
wonders of falsehood, and with every deception [of the]  
ἀδικίας, \* [ἐν] τοῖς ἀπολλυμένοις. ἀνθ' ὧν τὴν  
iniquity, [in] those perishing; because as the  
ἀγαπὴν τῆς ἀληθείας οὐκ ἔδεξαντο εἰς τὸ  
love of the truth not they received in order that  
σωθῆναι αὐτοὺς. <sup>11</sup> Καὶ διὰ τοῦτο πεμψεῖ  
to be saved them. And because of this will send  
αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης, εἰς τὸ πιστεῦ-  
to them the God a strong working of deceit, in order that to believe  
σαι αὐτοὺς τῷ ψεύδει. <sup>12</sup> ἵνα κριθῶσι πάντες οἱ  
them the falsehood; so that may be judged all those  
οὐ πιστεύσαντες τὴν ἀληθείαν, ἀλλ' εὐδοκήσαν-  
not having believed the truth, but having delighted  
τες \* [ἐν] τῇ ἀδικίᾳ. <sup>13</sup> Ἡμεῖς δὲ οφείλομεν  
[in] the iniquity. We but are bound  
εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν,  
to give thanks to the God always concerning you,  
ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου, ὅτι εἰλάτο  
brethren being beloved by Lord, because chose  
ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγί-  
you the God from a beginning for salvation in sancti-  
σμῷ πνεύματος καὶ πίστει ἀληθείας. <sup>14</sup> εἰς ὃ  
fication of spirit and belief of truth; into which  
ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς  
he called you by means of the glad tidings of us, for  
περὶ ποιῆσιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ  
obtaining glory of the Lord of us Jesus  
Χριστοῦ.  
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. 12. 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  
λογου εἴτε δι' ἐπιστολῆς ἡμῶν. <sup>16</sup> Αυτὸς δὲ  
a word or by a letter of us. Himself but  
ὁ κυριὸς ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ θεὸς  
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 χῶ-  
a consolation age-lasting and a hope good by fa-  
ριτι, <sup>17</sup> παρακαλεῖσαι ὑμῶν τὰς καρδίας, καὶ στη-  
vor, may comfort of you the hearts, and may  
ριζαί \* [ὑμᾶς] ἐν παντί λόγῳ καὶ ἐργῳ ἀγαθῷ.  
establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

<sup>1</sup> Το λοιπὸν, προσευχεσθε, ἀδελφοί, περὶ  
The remainder, pray you, brethren, for  
ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρεχῇ καὶ δοξα-  
of us, that the word of the Lord may run and may be  
ζῆται, καθὼς καὶ πρὸς ὑμᾶς, <sup>2</sup> καὶ ἵνα ῥυσθω-  
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. <sup>3</sup> Πίστος δὲ ἐστὶν ὁ  
for of all the faith. Faithful but is the  
κυριὸς, ὃς στηριξεῖ ὑμᾶς καὶ φυλάξει ἀπο τοῦ  
Lord, who will establish you and will guard from the  
πονηροῦ. <sup>4</sup> Πεποιθαμένον δὲ ἐν κυρίῳ ἐφ' ὑμᾶς,  
evil one. We have confidence but in Lord concerning you,  
ὅτι ἃ παραγγέλλομεν \* [ὑμῖν,] καὶ ποι-  
because the things we announce [to you,] both you  
εἴτε καὶ ποιήσετε. <sup>5</sup> Ὁ δὲ κυριὸς 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. <sup>6</sup> Παραγγέλλομεν δὲ  
the patience of the Anointed. We give orders but  
ὑμῖν, ἀδελφοί, ἐν ὀνοματί τοῦ κυρίου \* [ἡμῶν]  
to you, brethren, in name of the Lord [of us]  
Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπο πάντων  
of Jesus Anointed, to withdraw you from every  
ἀδελφου ἀτακτῶς περιπατοῦντος, καὶ μὴ κατὰ  
brother disorderly walking, and not according to  
τὴν παραδοσιν, ἣν παρελάβοσαν παρ' ἡμῶν.  
the tradition, which they received from us.  
<sup>7</sup> Αὐτοὶ γὰρ οἰδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς·  
Yourself for know, how it behaves to imitate us;  
ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, <sup>8</sup> 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, 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. 6. of us—omit.

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. i. 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, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ  
weariness, night and day working, in order that  
μὴ ἐπιβαρῆσαι τίνα ὑμῶν. <sup>9</sup> Οὐχ ὅτι οὐκ  
not to burden any of you. Not because not  
ἐχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώ-  
we have authority, but that ourselves a pattern we might  
μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup> Καὶ γὰρ,  
give to you for the to imitate us. Indeed for,  
ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παραγγέλλομεν  
when we were with you, this we announced  
ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μὴδε  
to you, that if any one not wishes to work, neither  
ἐσθιέτω. <sup>11</sup> Ἀκούομεν γὰρ τίνας περιπατοῦντας  
let him eat. We hear for some are walking  
ἐν ὑμῖν ἀτακτῶς, μὴδεν ἐργαζομένους, ἀλλὰ  
among you out of order, nothing working, but  
περιεργαζομένους. <sup>12</sup> Τοῖς δε τοιοῦτοῖς παραγ-  
being above work. To the now such like we com-  
γέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου  
mand and we exhort through the Lord  
\*[ἡμῶν] Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας  
[of us] Jesus Anointed, that with quietness  
ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθιῶσιν.  
working, the of themselves bread they may eat.  
<sup>13</sup> Ὑμεῖς δε, ἀδελφοί, μὴ ἐκκακῆσητε καλοποι-  
You but, brethren, not should be remiss doing  
οῦντες. <sup>14</sup> Εἰ δε τις οὐχ ὑπάκουει τῷ λόγῳ  
well. If but any one not hearkens to the word  
ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειουσ-  
of us by means of the letter, him point you  
θε· <sup>15</sup> \*[καὶ] μὴ συναμιγνύσθε αὐτῷ, ἵνα ἐντρα-  
out; [and] not mix you together with him, so that he may  
πῇ. <sup>16</sup> καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νου-  
be put to shame; and not as an enemy regard you, but ad-  
θετεῖτε ὡς ἀδελφόν. <sup>17</sup> Αὐτὸς δε ὁ κύριος τῆς  
monish you as a brother. Himself but the Lord of the  
εἰρήνης δῶκε ὑμῖν τὴν εἰρήνην διαπαντός ἐν  
peace may give to you the peace always in  
παντὶ τρόπῳ· ὁ κύριος μετὰ πάντων ὑμῶν. <sup>18</sup> Ὁ  
every way; the Lord with all of you. The  
ἀσπασμός ἐστι ἐν τῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον  
salutation by the my hand of Paul, which is a sign  
ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω· <sup>19</sup> ἡ χάρις τοῦ  
in every letter; thus I write; the favor of the  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων 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. and—omit. 18. So be it—omit.

\*. in the Lord Jesus Christ. 14. 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. 19; 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. 23; 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.

<sup>1</sup> 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, <sup>2</sup> 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.

<sup>3</sup> Καθως παρεκαλεσα σε προσμειναι εν Εφεσῳ,  
As I entreated thee to remain in Ephesus,  
πορευομενος εις Μακεδονιαν, ινα παραγγειλῃς  
departing for Macedonia, that thou mayest charge  
τισι μη ἑτεροδιδασκαλειν, <sup>4</sup> μηδε προσεχειν  
some not other to teach, nor to hold to  
μυθοις και γενεαλογiais απεραντοις, αιτινες  
fables and genealogies endless, which  
ζητησεις παρεχουσι μαλλον η οικονομιαν θεου  
disputes occasion rather than an administration of God  
την εν πιστει· <sup>5</sup> (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· <sup>6</sup> ὧν  
good and faith unfeigned; which  
τινες αστοχησαντες, εξετραπησαν εις ματαιο-  
some having missed, turned aside to foolish  
λογιαν, <sup>7</sup> 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. <sup>8</sup> 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,  
<sup>9</sup> 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, ανομοις και βεβηλοις,  
and sinners, for impious ones and for profane ones,  
πατραλωαις και μητραλωαις, ανδροφονοις,  
for smiters of fathers and for smiters of mothers, for man-killers,  
<sup>10</sup> πορνοις, αρσενοκοιταις, ανδραποδισταις,  
for fornicators, for sodomites, for man-stealers,  
ψευσταις, επιορκοις, και ει τι ἑτερον τη ὑγιαι-  
for liars, for oath-breakers, and if anything other to the being

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 Gennine 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

\* 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.

νουση διδασκαλια αντικειται, <sup>11</sup> 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. <sup>12</sup> \* [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,

<sup>13</sup> τον προτερον οντα βλασφημον και διωκτην  
 him formerly being a defamer and a persecutor

και υβριστην· αλλ' ηλεσθην, οτι αγνοων  
 and a violent person; but I received mercy, because being ignorant  
 εποιησα εν απιστια, <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> αλλα δια τουτο ηλεσθην,  
 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;

<sup>17</sup> 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.)

<sup>18</sup> 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, <sup>19</sup> 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;

<sup>11</sup> according to the  
 GLAD TIDINGS of the  
 GLORY of the BLESSED  
 GOD, † with which I was  
 entrusted.

<sup>12</sup> I give thanks to him  
 who empowered me, Christ  
 Jesus our LORD, Because  
 he deemed Me faithful,  
 † putting into Service

<sup>13</sup> him † who was PRE-  
 VIOUSLY a Defamer, and  
 a Persecutor, and a Violent  
 man; but I received mer-  
 cy, † Because being ignor-  
 ant I acted in Unbelief.

<sup>14</sup> † But the FAVOR of  
 our LORD superabounded,  
 with THAT Faith and Love  
 which are in Christ Jesus.

<sup>15</sup> 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.

<sup>16</sup> 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  
 aonian Life.

<sup>17</sup> † 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.)

<sup>18</sup> 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;

<sup>19</sup> 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. Luke v. 32; xix. 10; Rom. v. 8; 1 John iii. 5.

† 16. 2 Cor. iv. 1.

1 Tim. vi. 15, 16.

† 17.

2 Tim. ii. 3; iv. 7.

† 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2.

† 19. 1 Tim. vi. 12;

εναυαγησαν· <sup>20</sup> ὧν ἐστὶν Ὑμεναιος καὶ Ἀλεξ-  
 anders were shipwreck; of whom is Hymenius and Alex-  
 andros, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδευ-  
 ander, whom I delivered up to the adversary, so that they might  
 θωσι μὴ βλασφημεῖν.  
 be taught not to revile.

ΚΕΦ. β'. 2.

<sup>1</sup> Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι  
 I exhort therefore first of all to make  
 δεήσεις, προσευχάς, ἐντευξεις, εὐχαριστίας  
 supplications, prayers, intercessions, thanksgivings  
 ὑπὲρ πάντων ἀνθρώπων· <sup>2</sup> ὑπὲρ βασιλεῶν, καὶ  
 in behalf of all men; in behalf of kings, and  
 πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμον  
 of all of those in high station being; so that a tranquil  
 καὶ ἡσυχίον βίον διαγώμεν ἐν πάσῃ εὐσεβείᾳ  
 and quiet life we may lead in all piety  
 καὶ σεμνοτητί. <sup>3</sup> Τοῦτο \* [γὰρ] καλὸν καὶ ἀπο-  
 and seriousness. This [for] good and ac-  
 δεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, <sup>4</sup> ὃς  
 ceptable in presence of the preserver of us God, who  
 πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπιγ-  
 all men wishes to be saved, and into an exact  
 νασιν ἀληθείας ἐλθεῖν. <sup>5</sup> Εἰς γὰρ θεός, εἰς καὶ  
 knowledge of truth to come. One for God, one and  
 μεσιτὴς θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς  
 mediator of God and of men, a man Anointed  
 Ἰησοῦς, <sup>6</sup> ὃ δὸς ἑαυτὸν ἀντιλυτρὸν ὑπὲρ παν-  
 Jesus, he having given himself a ransom in behalf of  
 τῶν· \* [τὸ μαρτυρίον] καιροῖς ἰδιοῖς, <sup>7</sup> εἰς ὃ  
 all; [the testimony] for seasons own, for which  
 ἐτεθῆν ἐγὼ κηρύξ καὶ ἀποστόλος, (ἀληθεῖαν  
 was placed I a herald and an apostle, (truth  
 λεγῶ, οὐ ψευδομαι,) διδασκαλὸς ἐθνῶν ἐν πισ-  
 I speak, not I speak falsely,) a teacher of nations in faith  
 τεὶ καὶ ἀληθείᾳ.  
 and in truth.

<sup>8</sup> Βουλόμαι οὖν προσευχεσθαι τοὺς ἀνδράς ἐν  
 I direct therefore to pray the men in  
 παντὶ τόπῳ, ἐπαιροντας ὁσίους χεῖρας χωρὶς  
 every place, lifting up holy hands without  
 ὀργῆς καὶ διαλογισμῶν. <sup>9</sup> Ὡσαύτως \* [καὶ τὰς]  
 wrath and disputing. In the same way [and the]  
 γυναῖκας ἐν καταστολῇ κοσμιᾷ, μετὰ αἰδούς  
 women in apparel becoming, with modesty  
 καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-  
 and soundness of mind, to adorn themselves, not with wreaths,  
 μασίν, ἢ χρυσοῖ, ἢ μαργαρίταις, ἢ ἱματισμῶ  
 or gold, or pearls, or a garment  
 πολυτελεῖ, <sup>10</sup> ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-  
 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. 9. † 4. John xvii. 3; 2 Tim. i. 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.

† 7

Eph. iii. 7, 8; 2 Tim. i. 11.

† 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-  
taking worship of God,) by means of works good.

θων. <sup>11</sup> Γυνη εν ησυχια μανθανετω εν παση  
A woman in quietness let learn with all

υποταγη. <sup>12</sup> 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.

<sup>13</sup> Αδαμ γαρ πρωτος επλασθη, ειτα Εβα. <sup>14</sup> 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 γεγονε· <sup>15</sup> 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.

<sup>1</sup> Πιστος δ λογος· Ει τις επισκοπης ορεγεται,  
True the word; If any one an oversight longs after,

καλου εργου επιθυμει. <sup>2</sup> 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, διδακ-  
vigilant, sedate, orderly, hospitable, fit to

τικον· <sup>3</sup> μη παροινον, μη πληκτην, αλλ' επιει-  
teach; not a wine drinker, not a striker, but gen-

κη, αμαχον, αφιλαργυρον· <sup>4</sup> του ιδιου οικον  
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· <sup>5</sup> (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;) <sup>6</sup> μη νεοφυτον, ινα μη τυφω-  
will he take care of?) not a new convert, so that not being

θεις εις κριμα εμπεση του διαβολου· <sup>7</sup> 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.

<sup>11</sup> Let a Woman learn in Quietness with All Submission;

<sup>12</sup> for † I do not permit a Woman to teach, † or to assume authority over a Man, but to be quiet;

<sup>13</sup> for † Adam was formed first, and then Eve.

<sup>14</sup> And † Adam was not deceived; but the WOMAN having been \* deceived, became a Transgressor;

<sup>15</sup> but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

### CHAPTER III.

<sup>1</sup> This SAYING is True. If any one longs after an † Overseer's office, he desires an Excellent Work.

<sup>2</sup> † The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, † fit to teach;

<sup>3</sup> † not a wine-drinker, no striker, but gentle, not quarrelsome, † not a lover of money;

<sup>4</sup> presiding well over his own Family, † having the Children in Subjection with All Dignity;

<sup>5</sup> (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

<sup>6</sup> Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

<sup>7</sup> 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.

<sup>8</sup> 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, <sup>9</sup> εχοντας το μυστηριον της πιστεως εν  
 gain, holding the secret of the faith in  
 καθαρά συνειδησει. <sup>10</sup> Και οὗτοι δε δοκιμαζεσ-  
 a pure conscience. Also these but let be proved  
 θωσαν πρώτον, εἰτα διακονειτωσαν, ανεγκλητοι  
 first, then let serve, unblamable  
 οντες. <sup>11</sup> Γυναικας ὡσαυτως σεμνας, μη δια-  
 being. Women in like manner serious, not ac-  
 βολουσ, νηφαλιους, πιστας εν πασι. <sup>12</sup> 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. <sup>13</sup> Οἱ  
 well presiding over and of the own houses. Those  
 γαρ καλως διακονησαντες, βαθμον ἑαυτοις 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. <sup>14</sup> Ταυτα σοι γρα-  
 faith in that in Anointed Jesus. These things to thee I  
 φω, ελπιζων ελθειν προς σε ταχιον. <sup>15</sup> εαν δε  
 write, hoping to come to thee very soon; if but  
 βραδυνω, ινα ειδης, πως δει εν οικῳ θεου  
 I should delay, that thou mayest know, how it behoves in a house of God  
 αναστρεφεισθαι, ἥτις εστιν εκκλησια θεου ζων-  
 to conduct thyself, which is a congregation of God liv-  
 τος. <sup>16</sup> 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 κοσμῳ, ανεληφθη εν  
 nations, was believed among a world, was taken up in  
 δόξῃ.  
 glory.

## ΚΕΦ. 3'. 4.

<sup>1</sup> Το δε πνευμα ρητως λεγει, ὅτι εν ὑστεροις  
 The but spirit expressly says, that in subsequent  
 καιροις αποστησονται τινες της πιστεως, προσ-  
 seasons will fall away some from the faith, ad-  
 χοντες πνευμασι πλανοις και διδασκαλιας  
 hering to spirits wandering and to teachings

<sup>8</sup> † Assistants in like manner ought to be serious, not deceitful in speech, † not being addicted to much Wine, not eager for base gain;

<sup>9</sup> holding the SECRET of the FAITH with a Pure Conscience.

<sup>10</sup> But let These also be proved first, then let them serve, being unblamable.

<sup>11</sup> † Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

<sup>12</sup> Let Assistants be Husbands of One Wife, presiding well over their own Families.

<sup>13</sup> For THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

<sup>14</sup> These things I write to Thee, hoping to come to thee very soon;

<sup>15</sup> 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.

<sup>16</sup> † A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; †\* He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

## CHAPTER IV.

<sup>1</sup> But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

\* 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. ii. 20. † 16. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thess. ii. 3;  
 2 Tim. iii. 1; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38.  
 Rev. ix. 20.

δαιμονίων, <sup>2</sup> ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-  
of demons, by hypocrisy of false-speakers, having  
τηριασμένων τὴν ἰδίαν συνείδησιν, <sup>3</sup> κωλυόντων  
been cauterized the own conscience, forbidding  
γαμεῖν, ἀπεχεσθαι βρωμάτων, ὃ ὁ θεὸς ἐκτί-  
to marry, to abstain from foods, which the God created  
σεν εἰς μεταληψὶν μετὰ εὐχαριστίας τοῖς πισ-  
for a partaking of with thanksgiving by the faithful  
τοῖς καὶ ἐπεγνώκοσι τὴν ἀληθειαν. <sup>4</sup> Ὅτι παν  
ones and they have known the truth. Because every

κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλητόν, μετὰ  
creature of God good, and nothing cast away, with  
εὐχαριστίας λαμβανομένον· <sup>5</sup> ἁγιάζεται γὰρ διὰ  
thanksgiving being received; it is sanctified forthrough  
λογου θεοῦ καὶ ἐντευξέως. <sup>6</sup> Ταῦτα ὑποτιθε-  
a word of God and of prayer. These things setting forth  
νός τοῖς ἀδελφοῖς, καλὸς ἐσὶν διακονοὶ Ἰησοῦ  
to the brethren, good thou wilt be a servant of Jesus

Χριστοῦ, ἐντρεφόμενος 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. <sup>7</sup> Τοὺς δὲ βεβηλοὺς καὶ γραῶδεις μυθους  
followed. The hut profane and old women fables  
παραιτοῦν· γυμναζεῖ δὲ σεαυτὸν πρὸς εὐσεβειαν.  
do thou avoid; discipline but thyself for piety.

<sup>8</sup> 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. <sup>9</sup> Πιστός ὁ λόγος καὶ πάσης  
of that about coming. True the word and of all  
ἀποδοχῆς ἀξίος. <sup>10</sup> Εἰς τοῦτο γὰρ \* [καὶ]  
acceptance worthy. In order to this for [also]

κοπιώμεν καὶ οὐνειδίζομεθα, ὅτι ἠλπίκαμεν ἐπὶ  
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. <sup>11</sup> Παραγγέλλε ταῦτα καὶ  
especially of believers. Do thou enjoin these things and

διδασκε. <sup>12</sup> Μὴδεις σου τῆς νεότητος καταφρο-  
do thou teach. No one 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 ἁγνείᾳ.  
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 BRETH-  
REN, 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, es-  
pecially 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.  
strive.

10. also—omit.

10. earn-

† 4. for this purpose, or for food, or for being partaken of—ver. 8.

† 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. xiv. 14, 20; 1 Cor. x. 25.  
† 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 14.  
† 8. 1 Tim. i. 6. † 8. Psa. xxxvii. 4; lxxxiv. 11; cxlii. 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.

<sup>13</sup> Ἔως ἐρχομαι, προσεχε τῇ ἀναγνώσει, τῇ  
Till I come, attend thou to the reading, to the  
παρακλήσει, τῇ διδασκαλίᾳ. <sup>14</sup> Μὴ ἀμελεῖ  
exhorting, to the teaching. Not be thou neglectful  
τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προ-  
of the in thee endowment, which was given to thee through proph-  
φητείας, μετὰ ἐπιθεσεως τῶν χειρῶν τοῦ πρεσ-  
ecy, with laying on of the hands of the elder-  
βυτερίου. <sup>15</sup> Ταῦτα μελετα, ἐν τοῦτοις ἰσθί-  
ship. These things do thou care for, in these things be thou;  
ἵνα σου ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν.  
so that of thee the progress manifest may be in all things.  
<sup>16</sup> Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ ἐπιμενε  
Attend thou to thyself, and to the teaching; continue thou  
αὐτοῖς· τοῦτο γὰρ ποιοῦν, καὶ σεαυτὸν σώσεις  
in them; this for doing, both thyself thou wilt save  
καὶ τοὺς ἀκουοντας σου.  
and those hearing thee.

ΚΕΦ. ε'. 5.

<sup>1</sup> Πρεσβυτέρῳ μὴ ἐπιπληξῆς, ἀλλὰ παρακα-  
An elderly man not thou mayest chide, but exhort  
λεῖ ὡς πατέρα· νεώτερος, ὡς ἀδελφούς·  
as a father; younger men, as brothers;  
πρεσβυτερας, ὡς μητερας· νεωτερας, ὡς ἀδελ-  
elderly women, as mothers; younger women, as sis-  
φας, ἐν πασῇ ἀγνείᾳ. <sup>3</sup> Χήρας τιμα, τὰς οὕτως  
ters, in all purity. Widows honour, those really  
χήρας. <sup>4</sup> Εἰ δὲ τις χήρα τέκνα ἢ ἐκγόνα ἔχει,  
widows. If but any widow children or grandchildren has,  
μὴ μανθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν,  
let them be taught first the own house to be dutiful,  
καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τοῦτο  
and a recompense to render to the progenitors; this  
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. <sup>5</sup> Ἡ  
for is acceptable in presence of the God. She  
δὲ οὕτως χήρα καὶ μεμονωμένη ἡλπίκει ἐπὶ τὸν  
but really a widow and having been left alone she hoped in the  
θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-  
God, and continues in the supplications and in the pray-  
εuchaῖς νυκτός καὶ ἡμέρας· <sup>6</sup> ἣ δὲ σπαταλῶσα,  
ers night and day; she but luxuriously,  
ζῶσα τεθνήκε. <sup>7</sup> Καὶ ταῦτα παραγγέλλε, ἵνα  
living has died. And these things enjoin, so that  
ἀνεπιληπτοὶ ὦσιν. <sup>8</sup> Εἰ δὲ τις τῶν ἰδίων, καὶ  
unblamable ones they may be. If but any one for those of own, and  
μαλίστα τῶν οἰκειῶν, οὐ πρόνοει, τὴν πίστιν  
especially of the household, not provides, the faith

<sup>13</sup> Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

<sup>14</sup> † Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

<sup>15</sup> Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

<sup>16</sup> † 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.

<sup>1</sup> Chide † not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

<sup>2</sup> Elderly women as Mothers, Younger women as Sisters, in all Purity.

<sup>3</sup> Support THOSE Widows who are really Widows.

<sup>4</sup> 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.

<sup>5</sup> † Now SHE who is really a WIDOW, and having been left alone, hopes in God, and continues in SUPPLICATIONS and PRAYERS Night and Day;

<sup>6</sup> But † SHE, living in SELF-INDULGENCE, is dead.

<sup>7</sup> † And enjoin these things, so that they may be unblamable.

<sup>8</sup> 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.

ἡρνητας, και εστιν απιστου χειρων. <sup>9</sup> Χηρα  
 as 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, <sup>10</sup> 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.

<sup>11</sup> Νεωτερας δε χηρας παραιτου· οταν γαρ κατασ-  
 Younger but widows reject; when for they may

τρηνιασωσι του Χριστου, γαμειν θελουσιν·  
 be as unto towards the Anointed, to marry they wish;

<sup>12</sup> εχουσαι κριμα, οτι την πρωτην πιστιν  
 having condemnation, because the first fidelity

ηθετησαν· <sup>13</sup> 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. <sup>14</sup> Βουλομαι ουν νεωτερας γαμειν,  
 not proper, I wish therefore younger ones to marry,

τεκνυγονειν, οικοδοεσποτειν, μηδεμιαν αφορμην  
 to bear children, to keep house, no opportunity

διδουαι· τω αντικειμενω λοιδωριας χαριν. <sup>15</sup> Ηδη  
 to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του σατανα. <sup>16</sup> 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. <sup>17</sup> Οί 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.

<sup>18</sup> Λεγει γαρ η γραφη· Βουν αλωνντα ου φιμω-  
 Says for the writing; An ox treading not thou shalt

σεις· και· αξιος ο εργατης του μισθου αυτου.  
 muzzle; and; worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

<sup>9</sup> Let not a Widow be enrolled less than sixty Years old, † having been a Wife of One Husband,

<sup>10</sup> 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.

<sup>11</sup> But reject Younger Widows, for when they become wanton against the ANOINTED one, they wish to marry;

<sup>12</sup> incurring Condemnation, Because they have violated their FIRST Fidelity.

<sup>13</sup> † 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.

<sup>14</sup> † I desire, therefore, the Younger Widows, to marry to bear children, to keep house, † to give NO Opportunity to the OPPONENT for reproach;

<sup>15</sup> since some have already turned aside after the ADVERSARY.

<sup>16</sup> 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.

<sup>17</sup> Let † the ELDERS who PRESIDE well † be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

<sup>18</sup> 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 Thess. v. 14; 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. 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

ταχεως 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 επακουλουθουσιν. 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 ειναι 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 ειναι· 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 υγια-  
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.  
Jesus.

23. of thee—omit.

25. And so good deeds also.

21. Lord—omit.

21. Christ

† 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. † 23. 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.

νοῦς: λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ  
sound in words in those of the Lord of us Jesus  
 Χριστοῦ, καὶ τῇ κατ' εὐσεβίαν διδασκαλίᾳ.  
Anointed, and to that according to piety teaching;

<sup>4</sup> τετυφῶται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν  
he is puffed up, nothing being versed in, but being sick  
 περὶ ζητήσεων καὶ λογομαχίας, ἐξ ὧν γίνεται  
about questions and strifes of words, out of which arises  
 φθονος, ἐρις, βλασφημίας, ὑπονοεῖαι πονηρίας,  
envy, strife, evil-speakings, suspicions wicked,

<sup>5</sup> διαπαρεμβάλλειν διεφθαρμένων ἀνθρώπων τὸν  
wranglings having been corrupted of men the  
 νοῦν, καὶ ἀπεστέρημένων τῆς ἀληθείας, νομίζον-  
mind, and having been devoid of the truth, suppos-  
 τῶν πορίσμον ἐν εὐσεβείᾳ. \* Ἀφίσ-  
ing gain to be the piety. [Withdraw

τασο ἀπο τῶν τοιούτων.] <sup>6</sup> Ἔστι δὲ ὁ πορίσμος  
thyself from of the such ones.] It is but gain  
 μέγας ἢ εὐσεβείᾳ μετὰ αὐταρκείας. \* Οὐδὲν  
great the piety with a competency. Nothing

γὰρ εἰσηνεγκάμεν εἰς τὸν κόσμον. \* [δηλον,]  
for we brought into the world; [evident.]  
 ὅτι οὐδὲ ἐξενεγκεῖν τι δύναμεθα. <sup>8</sup> Ἐχόντες δὲ  
that neither to carry out anything are we able. Having and

διατροφᾶς καὶ σκεπασμάτων, τοῦτοις ἀρκεσθη-  
foods and coverings, with these things we shall be  
 σομεθα. <sup>9</sup> Οἱ δὲ βουλομένοι πλουτεῖν, ἐμπί-  
satisfied. Those but wishing to be rich, fall

τοῦσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας  
into a temptation and a snare, and desires  
 πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθι-  
many foolish and hurtful, which sink

ζοῦσι τοὺς ἀνθρώπους εἰς ὀλεθρὸν καὶ ἀπώλειαν.  
deep the men into destruction and ruin.  
<sup>10</sup> Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ-  
A root for of all of the evils is the love of

γυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπο-  
money; which some longing after wandered from  
 τῆς πίστεως, καὶ ἑαυτοὺς περιεπειραν ὁδύναις  
the faith, and themselves pierced around with sorrows

πολλαῖς. <sup>11</sup> Σὺ δὲ, ὦ ἀνθρώπε, \* [τοῦ] θεοῦ,  
many. Thou but, O man [of the] God,  
 ταῦτα φεῦγε· διώκε δὲ δικαιοσύνην, εὐσε-  
these things flee; pursue thou and righteousness, piety,

βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.  
faith, love, patience, meekness;  
<sup>12</sup> ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπι-  
contest thou the good contest of the faith, do thou

λαβὼν τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης,  
lay hold of the age-lasting life, for which thou wast called out,  
 καὶ ὡμολογήσας τὴν καλὴν ὁμολογίαν ἐνώπιον  
and thou didst confess the good confession in presence

πολλῶν μαρτύρων. <sup>13</sup> Παραγγέλλω σοὶ ἐνώ-  
of many witnesses. I charge thee in  
 πιον τοῦ θεοῦ, τοῦ ζωοποιούντος τὰ πάντα,  
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,

<sup>4</sup> 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,

<sup>5</sup> Wranglings of Men  
 corrupted in MIND, and  
 destitute of the TRUTH,  
 ‡ supposing PIETY to be  
 GAIN.

<sup>6</sup> But ‡ PIETY with a  
 Competency is great Gain.

<sup>7</sup> For we brought Noth-  
 ing into the WORLD, and it  
 is evident that we are not  
 able to carry anything out;

<sup>8</sup> and ‡ having supplies  
 of Food and Clothing, with  
 These let us be satisfied.

<sup>9</sup> 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;

<sup>10</sup> ‡ 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.

<sup>11</sup> ‡ But thou, O Man of  
 God! flee from these things,  
 and pursue Righteousness,  
 Piety, Faith, Patience,  
 Love, Meekness.

<sup>12</sup> ‡ 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.

<sup>13</sup> I charge thee in the  
 presence of THAT GOD who  
 ‡ makes alive ALL things,

\* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit.

7. evident

† 1. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. ‡ 5. Titus i. 11; 2 Pet. ii. 3. ‡ 6. Psal. xxxvii. 16; Prov. xv. 10. ‡ 8. Heb. xiii. 5. ‡ 9. Prov. xv. 27; Matt. xiii. 22; James v. 1. ‡ 10. Exod. xliii. 8; Deut. xvi. 10. ‡ 11. 2 Tim. ii. 22. ‡ 12. 1 Cor. ix. 25, 26; 1 Tim. i. 18; 3 Tim. iv. 7. ‡ 13. 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, ανεπιληπτον,  
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 κυριουντων, 16 ο μονος  
kings and Lord of those being lords, the only  
εχων αθανασια, φως οικων απροσιτων, 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 πλουσις 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  
ring 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-  
ζεσεις της ψευδωνυμου γνωσεως· 21 ην τινες  
itions of the falsely-named knowledge; which some  
επαγγελλομενοι, 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; to 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 to 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 TRUSTED 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; lxii. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxiii. 5.  
† 17. Acts xiv. 17; xvii. 25. † 18. Luke xii. 21; James ii. 5. † 19. Matt. vi. 20;  
ix. 22; 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, 28; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 18.

\* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, ἀποστολος Ἰησοῦ Χριστοῦ δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν  
will of God according to a promise & life of that by  
Χριστῷ Ἰησοῦ, <sup>2</sup> Τιμοθεῖα ἀγαπητῶ τέκνῳ· χα-  
Anointed Jesus, to Timothy beloved a child, fa-  
ρις, ἐλεος, εἰρήνη ἀπο θεοῦ πατρὸς, καὶ Χριστοῦ  
vor mercy, peace from God afather, and Anointed  
Ἰησοῦ τοῦ κυρίου ἡμῶν.  
Jesus the Lord of us.

<sup>3</sup> Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπο προ-  
Gratitude I have to the God to whom I offer homage from an-  
γόνων ἐν καθάρᾳ συνειδήσει, ὡς ἀδιαλείπων  
cestors with pure conscience, as unceasingly  
ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσιν μου  
I have the concerning thee remembrance in the prayers of me  
νυκτός καὶ ἡμέρας, <sup>4</sup> ἐπιποθῶν σε ἰδεῖν, μεμνη-  
night and day longing thee to see, remem-  
μενος σου τῶν δακρυῶν, ἵνα χάρας πληρωθῶ·  
owing of thee the tears, so that joy I may be filled with.  
<sup>5</sup> ὑπομνήσας λαμβάνων τῆς ἐν σοὶ ἀνυποκριτοῦ  
a remembrance taking of thee in thee unfeigned

πίστεως, ἥτις 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. <sup>6</sup> Δι' ἣν αἰτίαν ἀναμιμ-  
neth, that also in thee. Through which cause I remind  
νήσκω σε ἀναζώπυρειν τὸ χρίσμα τοῦ θεοῦ, ὃ  
thee to kindle up the treasur of the God, which  
ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθεσεως τῶν χειρῶν  
is in thee through the putting on of the hands

μου· <sup>7</sup> οὗ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-  
of me: not for gave to us the God a spirit of  
λιας, ἀλλὰ δυναμῶς καὶ ἀγαπῆς καὶ σωφρονισ-  
firmidity, but of power and of love and of a sound

μου. <sup>8</sup> Μὴ οὖν ἐπαισχυθῆς τὸ μαρτυρίον  
mind Not therefore thou mayest be ashamed of the testimony  
τοῦ κυρίου ἡμῶν, μὴδε 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  
δυναμὶν θεοῦ, <sup>9</sup> τοῦ σωσαντος ἡμᾶς καὶ καλε-  
power of God, of the one having saved us and having  
σαντας κλησεὶ 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 ἡμιν εν Χριστῳ Ἰησου προ χρονων  
 having been given to us in Anointed Jesus before times  
 αιωνων, 10 φανερωθεισαν δε νυν δια της επι-  
 ever-lasting, having been manifested but now through the ap-  
 φανειας του σωτηρος ἡμων Ἰησου 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, ἦν 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 ὅτι πεπιστευκα, και πεπεισμαι, ὅτι 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 ἡμεραν.  
 the day.

13 Ὑποτυπωσιν εχε υγιαινωντων 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  
 Χριστῳ Ἰησου. 14 την καλην παραθηκην φυλα-  
 Anointed Jesus; the good trust do thou  
 ξον δια πνευματος ἁγίου, του ενοικουντος εν  
 guard through a spirit holy, of that dwelling in  
 ἡμιν.  
 us.

15 Οιδας τουτο, ὅτι απεστραφησαν με παντες  
 Thou knowest this, that turned away me all  
 οἱ εν τη Ασια, ὧν εστι Φυγελλος και Ἑρμο-  
 those in the Asia, of whom is Phygellus and Hermo-  
 γενης. 16 Δωη ελεος ὁ κυριος τῳ Ονησιφορου  
 genes. May grant mercy the Lord to the of Onesiphorus  
 οικῳ· ὅτι πολλακις με ανεψυξε, και την αλυσιν  
 house; because often me herefreshed, and the chain  
 μου ουκ επησχυνθη, 17 αλλα γενομενος εν  
 of me not he was ashamed, but having been in  
 Ῥωμῃ, σπουδαιοτερον εζητησε με, και εὑρε·  
 Rome, very diligently he sought me, and found,  
 18 (δωη αυτῳ ὁ κυριος εὑρει ελεος παρα κυριου  
 may grant to him the Lord to find mercy from Lord  
 εν εκεινη τη ἡμερᾳ) και ὅσα εν Εφεσω  
 in that the day; and what things in Ephesus  
 διηκονησε, βελτιον συ γινωσκεις.  
 he served, very well thou knowest.

to his Own Purpose, and  
 THAT FAVOR which was  
 BESTOWED on us in Christ  
 Jesus, † before the aionian  
 Times;

10 but † is now manifest-  
 ed through the APPEAR-  
 ANCE of our SAVIOR  
 \* Christ Jesus, † who has  
 indeed rendered DEATH  
 powerless, and who has il-  
 lustrated Life and Incor-  
 ruptibility by the GLAD  
 TIDINGS;

11 † for which I was ap-  
 pointed 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 Outlin  
 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.

\* 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. † 12. Eph. iii. 1; 2 Tim. ii. 9. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15. 2 Tim. iv. 10, 16. † 16. 2 Tim. iv. 13. † 18. Acts xxviii. 20; Eph. vi. 20. Matt. xxv. 34—40.

ΚΕΦ. β'. 2.

<sup>1</sup> Σὺ οὖν, τέκνον μου, ἐνδυναμου ἐν τῇ  
Thou therefore, child of me, be strong in the  
χαριτί τῇ ἐν Χριστῷ Ἰησοῦ. <sup>2</sup> καὶ ἃ ἤκου-  
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. <sup>3</sup> Σὺ οὖν κακοπαθη-  
be also others to teach. Thou therefore endure evil  
σον ὡς καλὸς στρατιωτὴς Ἰησοῦ Χριστοῦ.  
as good a soldier of Jesus Anointed.  
<sup>4</sup> 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. <sup>5</sup> Ἐὰν δὲ \* [καὶ] ἀθλῇ τις, οὐ στε-  
he may please. If but [also] may contend any one, not is  
φανοῦνται, ἐὰν μὴ νομιμῶς ἀθλήσῃ. <sup>6</sup> 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-  
λαμβάνειν. <sup>7</sup> Νοεῖ, ἃ λέγω· δὴ γὰρ  
take. Consider thou, the things I say; may give for  
σοὶ ὁ κύριος συνεσιν ἐν παντί. <sup>8</sup> Μνημονεύε Ἰη-  
to thee the Lord understanding in all things. Do thou remember Je-  
σοῦν Χριστὸν ἐξηγερμένον 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;  
<sup>9</sup> ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακουργός·  
in which I suffer evil even to chains, as an evildoer;  
ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεσται. <sup>10</sup> Διὰ  
but the word of the God not is chained. On account of  
τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς,  
this all things I undergo on account of the chosen ones,  
ὥστε καὶ αὐτοὶ σωτηρίας τυχωσὶ τῆς ἐν Χριστῷ  
so that also they salvation may obtain of that in Anointed  
Ἰησοῦ, μετὰ δόξης αἰωνίου. <sup>11</sup> Πίστεος ὁ λόγος·  
Jesus, with glory age-lasting. True the word;  
εἰ γὰρ συναπεθανομέν, καὶ συζήσομεν. <sup>12</sup> εἰ  
if for we died with, also we shall live with; if  
ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνού-  
we endure patiently, also we shall reign with; if we

CHAPTER II.

<sup>1</sup> Thou, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.  
<sup>2</sup> † 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.  
<sup>3</sup> Do thou, therefore, \* endure with me hardship, † as a Good Soldier of Christ Jesus.  
<sup>4</sup> † No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.  
<sup>5</sup> And if any one contend in the games, he is not crowned, unless he contend lawfully.  
<sup>6</sup> † The TOILING HUSBANDMAN ought first to partake of the FRUITS.  
<sup>7</sup> Think of what I say; \* for the LORD will give thee Understanding in all things.  
<sup>8</sup> Remember Jesus Christ of the † Seed of David, † has been raised from the Dead, according to my GLAD TIDINGS;  
<sup>9</sup> in which I endure hardship, † even to Chains, as a Malefactor; † but the word of GOD is not chained.  
<sup>10</sup> 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.  
<sup>11</sup> True is the word; † For if we died with him, we shall also live with him;  
<sup>12</sup> † 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. 8, 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· <sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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. <sup>16</sup> 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, <sup>17</sup> και ο λογος αυτων ως γαγ-  
proceed impiety, and the word of them as a mor-

γραйна νομην εξει· ων εστιν Ύμηναιος και  
tying sore pasture will have; of whom is Hymeneus and  
Φιλητου, <sup>18</sup> οιτινες περι την αληθειαν ηστο-  
Philetus, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγονε-  
the mark, saying the resurrection already to have hap-  
σαι, και ανατρεπουσι την τινων πιστιν. <sup>19</sup> Ο  
veued, and overturn the of some faith. The

κεντοι στερεος θεμελιος του θεου εστηκεν,  
however firm foundation of the God stands,

εχων την σφραγίδα 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. <sup>20</sup> 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. <sup>21</sup> Εαν ουν τις εκκα-  
honor, some and for dishonor. If therefore any one should

θαρη· εαυτον απο τOUTΩΝ, εσται σκευος εις  
well cleanse himself from these, he will be a vessel for

him, he also will disown  
us;

<sup>13</sup> † if we are faithless,  
he remains faithful; \* for  
† he cannot deny Himself.

<sup>14</sup> Remind them of  
These things, † solemnly  
charging them in the pre-  
sence of the LORD, † not to  
contend about words for  
Nothing Useful, to the  
Subversion of the HEAR-  
ERS.

<sup>15</sup> Be diligent to pre-  
sent Thyself to \* GOD, an  
approved Workman, irre-  
proachable, rightly treat-  
ing the WORD OF TRUTH.

<sup>16</sup> † But PROFANE,  
Empty Declarations res-  
ist; for they will further  
promote Impiety;

<sup>17</sup> and the WORD of  
those [men] will eat like a  
Mortifying sore; of whom  
are † Hymenius and Phile-  
tus;

<sup>18</sup> who † missed the  
mark with respect to the  
TRUTH, † saying that the  
RESURRECTION has al-  
ready happened; and they  
are perverting the FAITH  
of SOME.

<sup>19</sup> 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 de-  
part from Iniquity."

<sup>20</sup> 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.

<sup>21</sup> If, then, any one en-  
tirely purify himself from  
these things, he will be a

\* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

15. the ANOINTED one.

† 19. Literally, a Seal, on which inscriptions were frequently engraved. Doddridge re-  
marks, "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 Christi-  
ans, 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. 14.  
† 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 man-  
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 τον κυριον εν καθαρας καρδιας.  
calling on the Lord out of pure a heart.

23 Τας δε μωρας και απαιδευτους ζητησεις πα-  
The but foolish and uninstructive questions do  
ραιτου, ειδως, οτι γεννωσι μαχας· 24 δουλον δε  
thou avoid, knowing, that they beget contests; a bondman but  
κυριον 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 δφ  
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 ανανηψωσιν 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 Τοιτο δε γινωσκε, οτι εν εσχатаις ἡμεραις  
This but know thou, that in latter days  
ενστησονται καιροι χαλεποι. 2 Επονται γαρ οι  
will be present seasons trying. Will be for the

ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες,  
men self-lovers, money-lovers, boasters,

υπερφανοι, βλασφημοι, γονευσιν απεισεις,  
haughty ones, revilers, to parents disobedient,

αχαριστοι, ανοσιοι, 3 αστοργιοι, ασπουνδοι,  
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, προπειτεις, τετυφωμενοι, φιληδονοι  
betrayers, rash ones, having been puffed up, pleasure-lovers

μαλλον η φιλοθεοι· 5 εχοντες μορφωσιν ευσε-  
rather than God-lovers; having a form of

βειας, την δε δυναμιν αυτης ηρνημενοι. 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 uninstructive  
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.

γυναικαιρα σεσωρευμενα ἁμαρτιας, ἀγομενα  
little women having been laden with sins, being led away  
ἐπιθυμiais ποικιλαις, <sup>7</sup> παντοτε μανθανοντα,  
by inordinate desires various, always learning,

και μηδεποτε εις επιγνωσιν αληθειας ελθειν  
and never into a knowledge of truth to come

δυναμενα. <sup>8</sup> Ὅν τροπον δε Ιαννης και Ιαμβρης  
are able. Which way but Jannes and Jambres

αντεστησαν Μωυσει, οὕτω και οὗτοι 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. <sup>9</sup> Αλλ' ου  
mind, disapproved ones concerning the faith. But not

προκοψουσιν 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.

<sup>10</sup> Συ δε παρηκολουθηκας 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, <sup>11</sup> τοις διωγ-  
ance, [the love,] the patience, the perse-

μοις, τοις παθημασιν, οἳα μοι εγενετο εν  
cutions, the sufferings, what things to me happened in

Αντιοχεια, εν Ικονιῳ, εν Λυστροις· οἱους διωγ-  
Antioch, in Iconium, in Lystra; what perse-

μους ὑπηνεγκα, και εκ παντων με ερρύσατο ὁ  
cutions I endured, and out of all me delivered the

κυριος. <sup>12</sup> Και παντες δε οἱ θελοντες ευσεβως  
Lord. Indeed all but those wishing piously

ζην εν Χριστῳ Ιησου, διωχθησονται. <sup>13</sup> Πονη-  
to live in Anointed Jesus, will be persecuted. Evil

ροι δε ανθρωποι και γοητες προκοψουσιν επι το  
but men and jugglers will progress to the

χειρον, πλανωντες και πλανωμενοι. <sup>14</sup> Συ δε  
worse, deceiving and being deceived. Thou but

μενε εν οἷς εμαθες και επιστωθης, ειδως,  
abide in the things thou didst learn and wast convinced of, knowing,

para tinos εμαθες, <sup>15</sup> και ὅτι 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 Χριστῳ  
wise for salvation, through faith of that in Anointed

Ιησου. <sup>16</sup> 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,

<sup>7</sup> always learning, and never able ‡ to come to a Knowledge of Truth.

<sup>8</sup> 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.

<sup>9</sup> But they shall not proceed further; for their \* FOOLISHNESS shall be very plain to all, ‡ as THEIRS also became.

<sup>10</sup> ‡ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

<sup>11</sup> 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.

<sup>12</sup> And indeed ‡ ALL who wish to live piously in Christ Jesus will be persecuted.

<sup>13</sup> ‡ But Evil Men and Imposters will make progress for the worse, deceiving and being deceived.

<sup>14</sup> But ‡ do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

<sup>15</sup> 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.

<sup>16</sup> ‡ All Scripture, divinely inspired, is indeed

\* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures.

9. UNDER-

STANDING. 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  
επανορθωσιν, 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 may be the of the God man, for every  
εργον αγαθον εξηρτισμενος.  
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 επιφανειαν αυτου και την  
dead ones, and the appearing of himself and the  
βασιλειαν αυτου. 2 κηρυξον τον λογον, επιστηθι  
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 υγιαίνουσας 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,  
κηρυβομενοι 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 διακονιαν 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 εφেষτηκε. 7 τον αγωνα τον καλον  
dissolution has come near; and 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-  
φανειαν 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.  
dier of Christ Jesus; perform.

6. my DISSOLUTION.

5. bad treatment, as a Good Sol-  
dier. 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

\* S. 2 Tim. i. 12.

<sup>9</sup> Σπουδασον ελθειν προς με ταχεως. <sup>10</sup> Δη-  
Earnestly endeavor to come to me soon. De-  
μας γαρ με εγκατελειπεν, 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, Τίτος εις Δαλματιαν. <sup>11</sup> Λου-  
cens 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. <sup>12</sup> Τυχικον δε απεστειλα εις Εφε-  
for service. Tychicus but I sent to Ephe-  
σον. <sup>13</sup> Τον φελωνην, ον απελιπον 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 τας μεμβρανας. <sup>14</sup> 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 αυτου. <sup>15</sup> ον και σου  
the Lord according to the works of him; whom also thou  
φυλασσου, λιαν γαρ ανθεστηκε τοις ημετεροις  
beware, greatly for he has opposed the our  
λογois. <sup>16</sup> Εν τη πρωτη μου απολογια ουδεις  
words. In the first of me defence no one  
μοι συμπαραγενετο, αλλα παντες με εγκατελι-  
byme stood, but all me forsook.  
πον· (μη αυτοις λογισθειη). <sup>17</sup> ο δε κυριος μοι  
(not to them may it be imputed,) the hut 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;  
<sup>18</sup> \* [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· ω· η δοξα εις τους αιωνας των  
the heavenly; to whom the glory for the ages of the  
αιωνων· αμην.  
ages; so be it.

<sup>19</sup> Ασπασαι Πρισκαν και Ακυλαν, και τον  
Salutethou Prisca and Aquila, and the  
Ονησιφορου οικον. <sup>20</sup> Εραστος εμεινεν εν Κορ-  
of Onesiphorus house. Erastus remained in Cor-

<sup>9</sup> Do thy best to come to me soon;

<sup>10</sup> for † Demas forsook Me, † having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to \* Dalma-  
tia.

<sup>11</sup> Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.

<sup>12</sup> But I sent Tychicus to Ephesus.

<sup>13</sup> When thou comest, bring the † BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.

<sup>14</sup> † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD \* will reward him according to his WORKS;

<sup>15</sup> of whom do thou also beware, for he has very much opposed OUR Words.

<sup>16</sup> In my FIRST Defence no one \* came to Me, but all forsook me; († may it not be imputed to them!)

<sup>17</sup> † 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.

<sup>18</sup> 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.

<sup>19</sup> Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.

<sup>20</sup> † Erastus remained at

\* ALEXANDRIAN MANUSCRIPT.—10. Dermatia. to Me. 17. was present, and.

14. will reward. 15. and—omit.

16. came

† 13. *Phelownen* 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. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6.  
† 17. Matt. x. 19; Acts xxiii. 11; xvii. 23.  
† 17. Psa. cii. 21; 2 Pet. ii. 9.  
† 19. 2 Tim. i. 16. † 20. Acts xxi. 24; Rom. xvi. 23.

† 14. Acts xix. 33; 1 Tim.  
† 16. 2 Tim. i. 15; Acts  
† 17. Acts ix. 15; xxvi. 17  
† 19. Acts xviii. 2; Rom. xvi. 3

ε.θφ. Τροφιμον δε απελικον εν Μιλητω ασθε-  
 inth; Trophimus but I left in Miletus being  
 νουντα. <sup>21</sup> Σπουδασον προ χειμῶνος 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. <sup>22</sup> 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 σωφρονίζωσι τὰς νεὰς, φιλάνδρους  
so that they may wisely influence the young women, husband-lovers  
εἶναι, φιλοτεκνους, 5 σωφρονας, ἄγνας, οἰκου-  
to be, children-lovers, prudent ones, pure ones, house-  
keepers, αγαθας, ὑποτασσόμενας τοῖς ἰδίοις ἀνδρά-  
keepers, good ones, being submissive to the own husbands,  
σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηται.  
that not the word of the God may be evil spoken of.

6 Τοὺς νεώτερος ὥσαντως 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, 8 λόγον ὕγι, ἀκαταγνώστον· ἵνα ὁ ἐξ  
ousness, speech sound, not to be condemned; so that he from  
ἐναντίας ἐντραπή, μὴδὲν ἐχὼν περὶ ἡμῶν λε-  
of opposition may be named, nothing having concerning us to  
γεῖν φάυλον. 9 Δούλους, ἰδίοις δεσποταῖς ὑπο-  
say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πᾶσιν εὐαρεστοὺς εἶναι, μὴ ἀντι-  
submissive, in all things well-pleasing to be, not contra-  
λεγοντας, 10 μὴ νοσφίζομενους, ἀλλὰ πιστὴν  
dicting, not purloining, but fidelity  
παπὰν ἐνδείκνυμενους 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  
πᾶσιν. 11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ \* [ἡ]  
all things. Shone forth for the favor of the God [that]

σωτήριος πᾶσιν ἀνθρώποις, 12 παιδεύουσα ἡμᾶς,  
saving for all men, admonishing us,  
ἵνα ἀρνησάμενοι τὴν ἀσεβειαν καὶ τὰς κοσμί-  
so that having renounced the impiety and the worldly  
κὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ εὐ-  
desires, prudently and righteously and pi-  
σεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι. 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  
δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν  
glory of the great God and savior of us

Ἰησοῦ Χριστοῦ. 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,  
Jesus Anointed; who gave himself on behalf of us,  
ἵνα λυτρωσθῇ ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ  
so that he might redeem us from all lawlessness, and  
καθαρίσῃ ἑαυτὴν λαὸν περιούσιον, ζήλωτην  
might purify for herself 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, Un corrupt-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 Fi-delity; † 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 εργων. <sup>15</sup> 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 thee  
περιφρονειτω.  
let disregard.

ΚΕΦ. γ'. 3.

<sup>1</sup> Ὑπομινησκει αυτοις αρχαις και εξουσαις  
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, <sup>2</sup> 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. <sup>3</sup> 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 ποικιλας,  
being enslaved to inordinate desires and pleasures various,  
εν κακια και φθονω διαγοντες, στυγητοι, μισ-  
in malice and envy passing through, odious ones, hat-  
ουντες αλληλους. <sup>4</sup> 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, <sup>5</sup> ουκ εξ εργων των εν δικαιοσυνη ων  
of God, not from 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 παλιγγενεσις, και  
he saved us, through a bath of a new birth, and  
ανακαινωσεως πνευματος αγιου, <sup>6</sup> ου εξεχειν  
a renovation of spirit holy, of which he poured out  
εφ' ημας πλουσιως, δια Ιησου Χριστου του σω-  
on us richly, through Jesus Anointed the sa-  
τηρος ημων, <sup>7</sup> ινα δικαιωθεντες 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. <sup>8</sup> 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 εργων προιστασθαι οι πεπιστευ-  
be careful of good works to excel those having be-  
κοτες \* [τω] θεω. Ταυτα εστι τα καλα και  
lieved [to the] God. These is the things good, and

<sup>15</sup> \* Teach these things, and † exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

<sup>1</sup> • And remind them † to be submissive to Governments and Authorities, to obey rulers, \* and to be † ready for Every good Work;

<sup>2</sup> † to revile No one, † not to be quarrelsome; to be † mild, showing Entire Gentleness to All Men;

<sup>3</sup> 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.

<sup>4</sup> But when † the GOODNESS and the PHILANTHROPY of God † our SAVIOR, appeared,

<sup>5</sup> 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,

<sup>6</sup> † which he poured out on us richly through Jesus Christ our SAVIOR;

<sup>7</sup> † so that having been justified by His FAVOR, † we might become heirs † according to a Hope of aionian Life.

<sup>8</sup> 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. ready. 5. the BATH of. 8. the—omit.

1. And remind.

1. and to be

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· <sup>9</sup> μωρας δε ζητησεις  
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.

<sup>10</sup> Αιρετικον ανθρωπον μετα μιαν και δευτεραν  
A factious man after a first and second

νουθεσιαν παραιτου· <sup>11</sup> ειδως, οτι εξεστραπται  
admonition do thou reject; knowing, that has been perverted

ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.  
such a one, and sins, being self-condemned.

<sup>12</sup> Όταν πεμψω Αρτεμαν προς σε η Τυχικον,  
When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολιν· εκει  
earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμ·σαι. <sup>13</sup> Σηναν την νομι-  
for I have decided to winter.. Zenaa the law-

κον και Απολλω σπουδαιως προπεμψον, ινα μη-  
yer and Apollos diligently send on before, so that noth-

δεν αυτοις λειπη. <sup>14</sup> 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. <sup>15</sup> 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

φιλονντας ημας εν πιστει. ·Υ χαρις μετα  
loving w in faith. The favor with

παντων υμων.  
all of you.

<sup>9</sup> But avoid Foolish Questions, and † Genealogies, and Disputes, and Contentions about the Law; for they are † unprofitable and Vain.

<sup>10</sup> † Reject a Factious Man, † after a First and Second Admonition;

<sup>11</sup> knowing that such A ONE has been perverted, and sins, † being self-condemned.

<sup>12</sup> 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.

<sup>13</sup> Send forward Zenas the LAWYER, and † Apollos, with careful attention, so that they may not lack anything;

<sup>14</sup> and let our [brethren] also learn † to stand foremost in Good Works for these PRESSING Occasions, † that they may not be unfruitful.

<sup>15</sup> All who are with me, salute thee. Salute those who LOVE us in the Faith. Favor be with you all!

\* ALEXANDRIAN MANUSCRIPT.—Subscription—To TITUS—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2. † 11. Acts xiii. 46. † 12. Acts xx. 4; 2 Tim. iv. 13. † 13. Acts xviii. 24. † 14. verse 8. † 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

[OF PAUL AN EPISTLE] TO PHILEMON.

\* TO PHILEMON.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, δεσμιος Χριστου Ιησου, και Τιμο-  
Paul, a prisoner of Anointed Jesus, and Timo-  
θεος ὁ αδελφος, Φιλημονι τῷ αγαπητῷ και συν-  
thy the brother, to Philemon the beloved one and fellow-  
εργῷ ἡμων, <sup>2</sup> και Απφια τῇ αγαπητῇ, και Αρ-  
worker of us, and to Apphia the beloved one, and Ar-  
χιππῷ τῷ συστρατιωτῇ ἡμων, και τῇ κατ'  
chippus the fellow-soldier of us, and to the in  
οικον σου ἐκκλησια· <sup>3</sup> χαρις ὑμιν και εἰρηνῇ  
house of thee congregation; favor to you and peace  
απο θεου πατρος ἡμων, και κυριου Ιησου Χρισ-  
from God a father of us, and Lord Jesus Anointed.  
του.

<sup>4</sup> Ευχαριστω τῷ θεῷ μου παντοτε, μνειαν  
I give thanks to the God of me always, a remembrance  
σου ποιουνμενος ἐπὶ των προσευχων μου, <sup>5</sup> ακου-  
of thee making in the prayers of me, hear-  
ων σου την αγαπην και την πιστιν, ἣν εχεις  
ing of thee the love and the faith, which thou hast  
προς τον κυριον Ιησουν και εἰς παντας τους  
to the Lord Jesus and for all the  
αγιους· <sup>6</sup> ὅπους ἡ κοινωνια της πιστεως σου  
holy ones, that the fellowship of the faith of thee  
ενεργης γενηται, ἐν ἐπιγνωσει παντος αγαθου  
active may become, by a knowledge of every good  
του ἐν ἡμιν, εἰς Χριστον \* [Ιησουν.] <sup>7</sup> Χαραν  
of the in us, in regard to Anointed [Jesus.] Joy  
γαρ εχομεν πολλην και παρακλησιν ἐπὶ τῇ  
for we have much and consolation in the  
αγαπῇ σου, ὅτι τα σπλαγχνα των ἁγιων ανα-  
love of thee, because the bowels of the holy ones has  
πεπαυται δια σου, αδελφε. <sup>8</sup> Διο πολλην  
been refreshed through thee. O brother. Therefore much  
ἐν Χριστῷ παρρησιαν εχων επιτασσειν σοι το  
in Anointed boldness having to enjoin thee the  
ανηκον, <sup>9</sup> δια την αγαπην μαλλον παρακαλω·  
becoming thing, through the love rather I beseech;  
τοιουτος ὢν, ὡς Παυλος πρεσβυτης, νυνι δε και  
such a one being, as Paul an old man, now but also  
δεσμιος Ιησου Χριστου· <sup>10</sup> παρακαλω σε περι  
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

<sup>1</sup> Paul, ‡ a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our † Fellow-laborer,—

<sup>2</sup> and to Apphia, the sis-  
TER, and to † Archippus, our FELLOW-SOLDIER; and the † CONGREGATION in thy House.

<sup>3</sup> † Favor to you, and Peace from God our Fa-ther, and from the Lord Jesus Christ;

<sup>4</sup> † I give thanks to my God always, making Men-  
tion of thee in my PRAY-ERS,

<sup>5</sup> († hearing of Thy LOVE and FAITH, which thou hast toward the LORD Je-sus, and for All the SAINTS,)

<sup>6</sup> that the FELLOWSHIP of thy FAITH may become efficient, † by a Knowledge of Every Good thing in us, in regard to Christ.

<sup>7</sup> \* For we have much Joy and Consolation over Thy LOVE, O Brother! Be-  
cause the TENDER SYM-PATHIES of the SAINTS † have been refreshed through thee.

<sup>8</sup> Therefore, † having much confidence in Christ to enjoin on thee WHAT is BECOMING,

<sup>9</sup> on account of \* that LOVE I rather entreat; be-  
ing such a one, as Paul † an old man, and now also † a Prisoner for \* Christ Jesus,

<sup>10</sup> 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, ὃν ἐγεννησα ἐν τοῖς δεσμοῖς  
of the of me child, whom I begot in the bonds

\*[μου,] Ονησίμου, <sup>11</sup> τὸν ποτε σοὶ ἀχρηστον,  
[of me,] Onesimus, that formerly to thee unprofitable,

νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνεπέμψα·  
now but to thee and to me profitable, whom I sent back;

<sup>12</sup> συ δὲ αὐτὸν, τοῦτ' ἐστὶ τὰ ἐμὰ σπλαγχνα,  
thou but him, that is the my bowels,

προσλαβου. <sup>13</sup> Ὅν ἐγὼ ἐβουλομην πρὸς ἐμαυ-  
do thou receive. When I was wishing for my-

τὸν κατεχειν, ἵνα ὑπὲρ σου μοὶ διακονῇ ἐν  
self to retain, so that on behalf of thee to me he might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου. <sup>14</sup> Χωρὶς δὲ τῆς  
the bonds of the glad tidings; without but of the

σῆς γνῶμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὥς  
thy consent nothing I wished to do, so that not as

κατὰ ἀνάγκην τὸ ἀγαθὸν σου ἢ, ἀλλὰ  
according to constraint the good of thee might be, but

κατὰ ἐκούσιον. <sup>15</sup> Ταχὰ γὰρ διὰ τοῦτο  
according to willingness. Perhaps for on account of this

ἐχωρισθὴ πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπε-  
he was separated for an hour, so that an age him thou might-

χῇς· <sup>16</sup> οὐκετι ὥς δούλον, ἀλλ' ὑπὲρ δού-  
est receive; no longer as a slave, but above a

λόν, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, ποσῶ  
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. <sup>17</sup> Εἰ  
but more to thee, both in flesh and in Lord. If

οὖν με εἶχης κοινῶνον, προσλαβου αὐτὸν ὥς  
then me thou holdest a partner, receive thou him as

ἐμέ. <sup>18</sup> Εἰ δὲ τι ἠδίκησέ σε, ἢ ὀφείλει, τοῦτο  
me. If but anything he wronged thee, or owes, this

ἐμοὶ ἐλλογέι. <sup>19</sup> Ἐγὼ Παῦλος ἐργαψά τῃ  
to me put thou on account. I Paul wrote with the

ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοί,  
my hand, I will pay off; so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοὶ προσοφείλεις. <sup>20</sup> Ναί,  
that even thyself to me thou owest. Yes,

ἀδελφε, ἐγὼ σου ὀφειμὴν ἐν κυρίῳ ἀναπαυ-  
O brother, I of thee should be profited in Lord, refresh

σόν μου τὰ σπλαγχνα ἐν Χριστῷ. <sup>21</sup> Πιστοῖθ' ὅτι  
thou of me the bowels in Anointed. Having confidence

τῇ ὑπακοῇ σου ἐγραψά σοι, εἰδὼς, ὅτι καὶ  
in the obedience of thee I wrote to thee, knowing, that even

ὑπὲρ ὃ λέγω ποιήσεις.  
beyond what I may say thou wilt do.

<sup>22</sup> Ἄμα δὲ καὶ ἐτοίμαζε μοὶ ξενίαν· ἐλπίζω  
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,

‡ who formerly was  
UNPROFITABLE to Thee,  
but is now profitable to  
Thee and to Me;

‡ whom I have sent  
\* back to thee; and do  
thou receive Him, that is,  
MYSELF.

‡ Whom I was wishing  
to retain for Myself, † so  
that on thy behalf he  
might serve me in these  
BONDS for the GLAD TID-  
INGS;

‡ but I desired to do  
Nothing without THY Con-  
sent, † that thy GOOD deed  
might not be as from Con-  
straint, but Voluntary.

‡ For perhaps on this  
account he was separated  
for a little time, in order  
that thou mightest receive  
Him for an Age;

‡ no longer as a Bond-  
man, but above a Bond-  
man,—† a beloved Brother,  
especially to me, but how  
much more to thee, † both  
in the Flesh, and in the  
Lord!

‡ If, then, thou regard-  
est Me as † a Partner, re-  
ceive him as me.

‡ But if he injured thee  
in anything, or is indebted,  
place this to my account;

‡ (If Paul write with  
my own hand,) I will pay  
it off; that I may not say  
to thee, That to me thou  
owest even thyself.

‡ Yes, Brother, may I  
derive profit from Thee  
in the Lord; † refresh My  
TENDER SYMPATHIES in  
Christ.

‡ Having confidence  
in thy COMPLIANCE, I  
write to thee, being assured  
That thou wilt even do be-  
yond what I request.

‡ 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. xiv. 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-  
 μαι ὑμῖν. <sup>23</sup> Ἀσπάζεται σε Επαφρας, ὁ συναχ-  
 parted to you. Salutes thee Epaphras, the fellow-  
 μαλωτος μου ἐν Χριστῷ Ἰησοῦ, <sup>24</sup> Μαρκου, Αρι-  
 captive of me in Anointed Jesus, Mark, Aris-  
 ταρχος, Δημας, Λουκας, οἱ συνεργοὶ μου. <sup>25</sup> 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, <sup>26</sup>  
 spirit of you.

lodging, for I hope That  
 I through your PRAYERS I  
 shall be imparted to you.

<sup>23</sup> I Epaphras, my FELLOW-CAPTIVE in Christ Je-  
 sus, salutes thee;

<sup>24</sup> also I Mark, I Aristar-  
 chus, I Demas, I Luke, my  
 FELLOW-LABORERS.

<sup>25</sup> I The FAVOR of our  
 LORD Jesus Christ be with  
 your SPIRIT.

\* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

? 22. Phil. i. 25; ii. 24.      1 22. 2 Cor. i. 11.      1 23. Col. i. 7; iv. 12.      1 24.  
 Acts xii. 12, 25.      1 24. Acts xix. 29; xvii. 2; Col. iv. 10.      1 24. Col. iv. 12.  
 1 24. 2 Tim. iv. 11.      1 25. 2 Tim. iv. 22.

\* TO THE HEBREWS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πολυμερως και πολυτροπως παλαι ὁ θεος  
In many parts and in many ways long ago the God  
λαλησας τοις πατράσιν εν τοις προφήταις, επ'  
having spoken to the fathers by the prophets, in  
εσχάτων των ἡμερων τουτων ελαλησεν ἡμιν εν  
last of the days of these spoke to us by  
υἱῳ, <sup>2</sup> ὃν εθηκε κληρονομον παντων, (δι'  
a son, whom he appointed an heir of all things, (on account of  
οὐ και τους αιωνας εποιησεν,) <sup>3</sup> ὃς (ων απα-  
whom also the ages he made,) who (being an efful-  
γασμα της δοξης και χαρακτηρ της ὑποστασεως  
gence of the glory and an exact impress of the substance  
αυτου, φερων τε τα παντα τῷ ῥηματι της  
of him, sustaining and the things all by the word of the  
δυναμεως αὐτου,) \* [δι' ἑαυτου] καθарισμον  
power of himself,) [through himself] a purification  
ποιησαμενος των αμαρτιων \* [ἡμων,] εκαθισεν εν  
having made of the sins of us, sat down at  
δεξια της μεγαλωσυνης εν ὑψηλοις. <sup>4</sup> τοσουτω  
right of the majesty in high places; by so much  
κρειττων γενομενος \* [των] αγγελων, ὅσῳ δια-  
greater having become of the] messengers, by so much more  
φορωτερον παρ' αὐτους κεκληρονομηκεν ονομα.  
excellent beyond them he has inherited a name.  
<sup>5</sup> 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 αὐτος εσται  
I will be to him for a father, and he shall be  
μοι εις υἱον; <sup>6</sup> ὅταν δε παλιν εισαγαγῃ τον  
to me for a son? when but again he may lead in the  
πρωτοτοκον εις την οικουμενην, λεγει. Και  
first-born into the habitable, he says; And  
προσκυνησατωσαν αυτω παντες αγγελοι θεου.  
let worship him all messengers of God.  
Και προς μεν τους αγγελους λεγει. 'Ο  
And concerning indeed the messengers he says; He  
ποιων τους αγγελους αὐτου πνευματα,  
making the messengers of himself spirits,  
και τους λειτουργους αὐτου πυρος φλογα.  
and the public servants of himself of fire a flame;  
<sup>8</sup> προς δε τον υἱον. 'Ο 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 having become as much superior to Angels, † as he has inherited a more Excellent Name than they.  
5 For to which of the ANGELS did he ever say, † "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 a Flame of Fire."  
8 But to the SON, † "Thy THRONE, O God,

\* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS.  
things by. 3. through himself—omit.

3. making manifest ALL  
4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 2. Ps. ii. 8; Matt. xxi. 38; John iii. 35; Rom. viii. 17. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15.  
† 8. 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. xcvii. 7. † 7. Ps. civ. 4. † 8. Ps. xlv. 6, 7. † 8.

τον αἰωνα \* [του αἰωνος.] ραβδος ευθυτητος ἡ  
the age [of the age:] a sceptre of rectitude the  
ραβδος της βασιλειας σου. <sup>9</sup> Ηγαπησας δικαιο-  
sceptre of the kingdom of thee. Thou didst love right-  
ουσυνην, και εμισησας ανομιαν, δια τουτο  
tousness, and thou didst hate lawlessness; on account of this  
εχρισε σε ο θεος σου, ελαιον αγαλλιασεως  
anointed thee the God of thee, oil of extreme joy  
παρα τους μετοχους σου. <sup>10</sup> 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. <sup>11</sup> 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 παλαιωθουνται, <sup>12</sup> και ωσει περιβολαιον  
ment shall become old, and like, an upper garment  
ελιξεις 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 years of thee not will fail.  
<sup>13</sup> 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 shalt fight of me, till I may place the enemies  
σου υποποδιον των ποδων σου; <sup>14</sup> Ουχι παντες  
of thee on foot for the feet of thee? Not all  
εισι λειτουργικα πνευματα, εις διακονιαν αποσ-  
are public serving spirits, for service being  
τελλομενα δια τους μελλοντας κληρονο-  
sent forth on account of those being about to inherit  
μει σωτηριαν· ΚΕΦ. β'. 2. <sup>1</sup> Δια τουτο  
salvation? On account of this  
δει περισσοτερωσ ημας προσεχειν τοις ακουσ-  
it behoves more earnestly us to attend to the things hear-  
θεισι, μηποτε παρρυνωμεν. <sup>2</sup> Ει γαρ ο  
long 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· <sup>3</sup> 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, † "Εθου, Ο  
"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;

"3 † how shall we escape.

\* VATICAN MANUSCRIPT.—8. of the AGE—omit.  
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. Psal. ciii. 23.

† 11. Isa. xxxiv. 4; ii. 6; Matt. xiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11.

† 13. Psal. cxl. 12

Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12.

† 14. Psal. cxliv. 7; Job. 11; ciii. 20, 21.

† 1. James ii. 6.

† 2. Deut. xxxiii. 2; Acts vii. 53.

† 3. 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  
 escape 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 καί  
 co-attesting the God by signs both and

τερασι, και ποικιλαις δυναμεσι, και πνευματος  
 by prodigies, and by various powers, and of spirit  
 ἁγιου μερισμοις, κατα την αὐτου 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 υιος 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 ὑποταξαι \* [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-

τον· νυν δε ουπω ὁρωμεν 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' ὃν  
 might taste of death. It was fitting besides for him, for whom

τα παντα και δι' οὗ 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 by 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. † 4. Acts ii. 22, 43. † 4. Mark xvi. 20; Acts xiv. 3;  
 xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 5. Heb. vi. 5; 2 Pet. iii. 13. † 6. Ps. viii. 4. † 7. Phil.  
 ii. 7—9. † 8. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. † 9. Phil.  
 Rom. xi. 36. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 15; v. 31; Heb. xii. 2.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ  
He both for sanctifying and those being sanctified, out of  
ἐνός πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχυνεται  
one all; for which cause not he is ashamed

ἀδελφούς αὐτοὺς καλεῖν, 12 λεγὼν· 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· Ἰδοὺ ἐγώ,  
be having trusted in him; and again; Lo I,

καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. 14 Ἐπειοὺν  
and the children which to me gave the God. Since then

τὰ παῖδια 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 καταργήσῃ τὸν το  
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

διαβολόν, 15 καὶ ἀπαλλάξῃ τοὺτους ὅσοι φοβή-  
accuser, and might set free them as many as by fear

θανάτου δια παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-  
of death through all of the life held in were slav-

λείας. 16 Οὐ γὰρ ἤδη πού 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 ἱλασθῆναι  
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, δύναται 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

μετοχοῖς κατανοήσατε τὸν ἀποστόλον 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 Cause 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 xi. 17; Rom. viii. 20. † 12. Psa. xlii. 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· <sup>2</sup>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. <sup>3</sup>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. <sup>4</sup>(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.)

<sup>5</sup>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· <sup>6</sup>Χριστος δε, ως υίος επι τον οικον  
to be spoken: Anointed but, as a son over the house

αυτου· ού οικος εσμεν ήμεις, εανπερ την παρ-  
of him; of whom a house are we, if indeed the con-

ρθησαν και το καυχημα της ελπιδος \*[μεχρι  
fidence and the boasting of the hope [till

τελους βεβαιαν] κατασχωμεν. <sup>7</sup>Διο, καθως  
end firm] we should hold fast. Therefore, as

λεγει το πνευμα το άγιον· Σημερον, εαν της  
says the spirit the holy, To-day, if the

φανης αυτου ακουσητε, <sup>8</sup>μη σκληρυνητε τας  
voice of him you will hear, not you should harden the

καρδιας ύμων, ως εν τω παραπικρασμω, κατα  
hearts of you, as in the bitter provocation, in

την ήμεραν του πειρασμου εν τη ερημω, <sup>9</sup>ου  
the day of the temptation in the desert, not

επειρασαν \*[με] οί πατερες ύμων, εδοκιμασαν  
tempted [me] the fathers of you, proved

\*[με,] και ειδον τα εργα μου, τεσσαρακοντα  
[me,] and saw the works of me, forty

ετη· <sup>10</sup>διο προσωχθισα τη γενεα εκείνη, και  
years, therefore I was provoked with the generation that, and

ειπον· Αει πλανωντα τη καρδια· αυτοι δε ουκ  
said; Always heywaulder in the heart, they but not

εγνωσαν τας όδους μου· <sup>11</sup>ως ωμοσα εν τη  
they acknowledged the ways me, so I swore in the

οργη μου· Ει εισελευσονται εις την καταπαυσιν  
wrath of me; If they shall enter into the rest

μου. <sup>12</sup>Βλεπετε, αδελφοι, μηποτε εσται εν  
of me. Take you heed, brethren, lest ever shall be in

τινι ύμων καρδια πονηρα απιστίας, εν τω αποσ-  
any one of you a heart evil of unbelief, in the to fal]

ΤΛΕ 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.

9. me—omit twice.

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; 1 Pet. ii. 5.  
7. Psa. xciv. 7—11.

† 5. Exod. xiv. 31; Num.  
xii. 16; 2 Cor. vi. 16; 1 Cor.

† 6. 1 Cor.  
† 6. Rom. v. 2;

τηναι απο θεου ζωντος· <sup>13</sup> αλλα παρακαλειτε  
away from God living; but do you exhort  
εαυτους καθ' ἐκαστην ἡμεραν, αχρις οὐ  
yourselves in each day, till of which  
το σημερον καλειται, ἵνα μη σκληρυνθῇ ἐξ  
the to-day it is called, so that not may be hardened from  
ὑμων τις απατη της ἁμαρτίας. <sup>14</sup> 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 ὑποστασεως μεχρι τελους βεβαιαν  
ning of the confidence till an end firm

κατασχωμεν. <sup>15</sup> Εν τῷ λεγεσθαι· Σημερον,  
we hold fast. In respect to the to be said; To-day,

εαν της φωνης αυτου ακουσητε· μη σκληρυνου-  
if the voice of him you may hear; not harden you-  
τε τας καρδιας ὑμων, ὡς εν τῷ παραπικρασμῷ.  
the hearts of you, as in the bitter provocation.

<sup>16</sup> Τινες γαρ ακουσαντες παρεπικραναν; αλλ'  
Some for having heard did provoke? but

ου παντες οἱ εξελθοντες ἐξ Αιγυπτου δια Μου-  
not all those having come out from Egypt by means of Mos-  
σεως; <sup>17</sup> Τισι δε προσωχθισε τεσσαρακοντα  
ees? With whom but was vexed forty

ετη; ουχι τοις ἁμαρτησασιν; ὧν τα ἔωλα  
years? not with those having sinned? of whom the members

επεσεν εν τη ερημῳ. <sup>18</sup> Τισι δε ὠμοσε μη εισε-  
fell in the desert. To whom but did he swear not to en-  
λευσεσθαι εις την καταπαυσιν αὐτου, εἰ μη  
ter into the rest of himself, if not

τοις απειθησασι; <sup>19</sup> Και βλεπομεν, ὅτι ουκ  
to those having disobeyed? And we see, that not

ἠδυνηθησαν εἰσελθειν δι' ἀπιστιαν. ΚΕΦ.  
they were able to enter because of unbelief.

δ'. 4. <sup>1</sup> Φοβηθωμεν ουν, μηποτε, καταλειπο-  
We may fear then, lest ever, being

μενης επαγγελιας εἰσελθειν εις την καταπαυ-  
left a promise to enter into the rest

σιν αυτου, δοκη τις ἐξ ὑμων ὑστερηκεναι.  
of him, should seem any one from of you to have failed.

<sup>2</sup> Και γαρ εσμεν ευηγγελισμενοι, καθαπερ  
Also for we are having been addressed with glad tidings, even as

κακεινοι· αλλ' ουκ ὠφελησεν ὁ 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 ακουσασιν. <sup>3</sup> Εἰσερχομεθα γαρ εις την  
in those hearing. We enter for into the

καταπαυσιν οἱ πιστευσαντες, καθως ειρηκεν·  
rest those having believed, as he has said;

Ὡς ὠμοσα εν τη ὀργῃ μου· Εἰ εἰσελευσονται  
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

<sup>13</sup> 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;

<sup>14</sup> for we have become Associates of the ANOIN-  
TED, † if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

<sup>15</sup> With regard to the DECLARATION—† "To-day, "if you should hear his "VOICE, harden not your "HEARTS, as in the BIT-  
"TER PROVOCATION;"—

<sup>16</sup> † for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mos-  
ses?

<sup>17</sup> And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—† Whose CORPSES fell in the DES-  
ERT?

<sup>18</sup> And † to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

<sup>19</sup> † And we see That they were not able to enter because of Unbelief.

#### CHAPTER IV.

<sup>1</sup> 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.

<sup>2</sup> 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 HEAR-  
ERS.

<sup>3</sup> † 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.; xxvi. 63; Psal. 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. Psal. xciv. 11; Heb. iii. 11.

καταβολης κοσμου γενηθεντων. <sup>4</sup> Ειρηκε γαρ  
a laying down of a world having been done It has been spoken for  
που. <sup>5</sup> περι της εβδομης ουτω. Και κατε-  
somewhere concerning the seventh thus, And rested  
παυσεν ο θεος εν τη ημερα τη εβδομη απο παν-  
the God on the day the seventh from all  
των των εργων αυτου. <sup>6</sup> και εν τούτω παλιν.  
of the works of himself; and in this again;  
Ει εισελευνονται εις την καταπαυσιν μου.  
If they shall enter into the rest of me.  
<sup>7</sup> Επει ουν απολειπεται τις εισελθειν εις  
Since then it is left some to enter into  
αυτην, και οι προτερον ευαγγελισθεντες ουκ  
her, and those formerly having received glad tidings not  
εισηλθον δι' απειθειαν. <sup>8</sup> παλιν τινα οριζει  
entered on account of unbelief, again certain decides  
ημεραν, σημερον, εν δαυιδ, λεγων, μετα το-  
a day, To-day, by David, saying, after so  
σθυτον χρονον. (καθως ειρηται.) σημερον, εαν  
long a time, (as it has been said,) To-day, if  
της φωνης αυτου ακουσητε, μη σκληρυνητε τας  
the voice of him you may hear, not harden you the  
καρδιας υμων. <sup>9</sup> Ει γαρ αυτους ιησους κατε-  
hearts of you. If for them Jesus caused  
παυσεν, ουκ αν περι αλλης ελαλει μετα  
to rest, not would concerning another, have spoken after  
ταυτα ημερας. <sup>10</sup> Αρα απολειπεται σαββατισ-  
this of a day. Therefore remains a sabbath of a  
μος τω λαω του θεου. <sup>11</sup> Ο γαρ εισελθων  
sabbath for the people of the God. The for one having entered  
εις την καταπαυσιν αυτου, και αυτος κατεπαυ-  
into the rest of him, also himself caused to  
σεν απο των εργων αυτου, ωσπερ απο των ιδιων  
rest from the works of himself, like as from the own  
δ θεος. <sup>12</sup> Σπουδασωμεν ουν εισελθειν εις  
the God. We should earnestly endeavor therefore to enter into  
εκεινην την καταπαυσιν, ινα μη εν τω αυτω  
that the rest, so that not by the same  
τις υποδειγματι πεση της απειθειας. <sup>13</sup> Ζων  
any one example may fall of the unbelief. Living  
γαρ ο λογος του θεου, και ενεργης, και τομωτε-  
for the word of the God, and energetic, and more cut-  
ρος υπερ πασαν μαχαιραν διστομον, και διικ-  
ting beyond every sword two-mouthed, even cut-  
νουμενος αχρι μερισμου ψυχης <sup>14</sup> [τε] και πνευ-  
ting through to a division of life [both] and of  
ματος, αρμων τε και μυελων, και κριτικος ενθυ-  
breath, of joints both and of marrows, and able to judge of  
μησεων και εννοιων καρδιας. <sup>15</sup> και ουκ εστι  
thoughts and of intentions of heart; and not is  
κτισις αφανης ενωπιον αυτου, παντα δε γυμνα  
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been some-where spoken concerning the SEVENTH day, thus, † "And GOD rested on the "SEVENTH day from all his "works"

5 And again, in this manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter, † and THOSE who formerly received glad tidings did not enter on account of Unbelief,—

7 He again defines a certain Day, "To-day," saying by David, after So long a Time, (as \* it has been said before,) † "To-day, "if you will hear his "voice, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOPLE OF GOD.

10 For HE HAVING ENTERED HIS REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly endeavor, therefore, to enter That REST, that no one may fall † by the SAME Example of UNBELIEF.

12 For the WORD of GOD is † living, and energetic, and † more cutting than Any † two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, † and able to judge the Thoughts and Intentions of the Heart;

13 † and no Creature is concealed in his sight, but all things are naked,

\* VATICAN MANUSCRIPT.—7. it has been said before.

12. both—omif.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17.

† 6. Heb. iii. 19.

† 7. Psa. xciv. 71

Heb. iii. 7. † 11. Heb. iii. 12, 13, 19.

† 12. Isa. xlix. 2; Jer. xxiii. 29; † 3 Cor. x.

3. 5; 1 Pet. i. 23.

† 12. Prov. v. 4.

† 13. Eph. vi. 17; Rev. i. 10; ii. 16.

† 13.

1 Cor. xiv. 24, 25.

† 13. Psa. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12.

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.

<sup>14</sup> Εχοντες ουν αρχιερα μεγαν, διεληλυθοτα Having therefore a high-priest great, having passed through τους ουρανους, Ιησουν τον υιον του θεου, κρα- the heavens, Jesus the son of the God, we should τωμεν της ομολογιας. <sup>15</sup> 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 weak- high-priest not being able to suffer with the weak- nesses of us, having been tempted but in all things καθ' ομοιοτητα, χωρις αμαρτίας. <sup>16</sup> Προσερχω- according to likeness, apart from sin. We should

μεθα ουν μετα παρήσιας τω θρονω της χαρι- come therefore with countenance to the throne of the favor, tos, ινα λαβωμεν ελεον, και χαριν \* [εὕρωμεν] so that we may receive mercy, and favor [we may find]

εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. <sup>1</sup> Πας for seasonable help. Every

γαρ αρχιερευσ εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken,

υπερ ανθρωπων καθισπата 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. <sup>2</sup> μετριοπαθειν 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. <sup>3</sup> και δια ταυτην οφειλει, καθως weakness. and on account of this it is fitting, as

περι του λαου, οὕτω και περι εαυτου προσ- concerning the people, so also concerning himself to

φερειν υπερ αμαρτιων. <sup>4</sup> 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. <sup>5</sup> Οὕτω και by the God, as even Aaron. Thus and

δ Χριστος ουχ εαυτον εδοξασε γεννηθαι αρχιε- the Anointed not himself did glorify to become a high-

ρεα, αλλ' ο λαλησας προς αυτον. Τίος μου ει priest, but the one having spoken to him; A son of me art

συ, εγω σημερον γεγεννηκα σε. <sup>6</sup> καθως και εν I to-day have begotten thee; as also in

ετερω λεγει. Συ ιερευς εις τον αιωνα, κατα another he says; Thou a priest for the age, according to

and † exposed to his **ΕΥΞΕ**, whose **WORD** is addressed to us.

<sup>14</sup> Having, therefore, † a great High-priest, † who has passed through the **HEAVENS**, Jesus, the **SON** of God, † we should firmly retain the **CONFESSION**.

<sup>15</sup> 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.

<sup>16</sup> † We should therefore, approach with Confidence to the **THRONE** of **FAVOR**, that we may receive Mercy and Favor for seasonable help.

## CHAPTER V.

<sup>1</sup> 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,

<sup>2</sup> being able to deal gently with the **IGNORANT** and Erring, since he himself is also surrounded by Infirmary;

<sup>3</sup> and † on this account, as for the **PEOPLE**, so also for himself, he is obliged to offer \* for Sins.

<sup>4</sup> † And no one takes the **HONOR** on Himself, but he **BEING CALLED** by God, even as † Aaron was.

<sup>5</sup> † 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."

<sup>6</sup> 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. 19, 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. xxi. 15; John iii. 27. † 4. Exod. xxviii. 1; Num. xvi. 5, 40; 1 Chron. xiii. 13. † 5. John viii. 54. † 5. Psal. ii. 7; Heb. i. 5. † 6. Psal. cx. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. <sup>7</sup> Ὃς ἐν ταῖς ἡμέραις  
the order of Melchizedek. Who in the days

της σαρκος αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας  
of the flesh of himself, prayers both and supplications

πρὸς τὸν δυναμένον σωζειν αὐτον ἐκ θανάτου,  
to him being able to deliver him out of death,

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρυῶν προσενεγ-  
with a cry strong and tears having offered,

κας, καὶ εἰσ ακουσθεῖς ἀπο τῆς εὐλαβείας, <sup>8</sup> (καί-  
and having been heard from the piety, (though

περὼν υἱός,) ἐμαθεν, ἀφ' ὧν ἐπαθε, τὴν  
being a son,) learned, from what things he suffered, the

ὕπακοήν· <sup>9</sup> καὶ τελειωθείς ἐγένετο τοῖς ὑπά-  
obedience; and having been perfected he became to those obey-

κουσιν αὐτῷ πᾶσιν αἰτίος σωτηρίας αἰωνίου,  
ing him to all a cause of salvation age-lasting,

<sup>10</sup> προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ  
having been declared by the God a high-priest according to

τὴν ταξιν Μελχισεδεκ. <sup>11</sup> Περὶ οὗ πολὺς  
the order of Melchizedek. Concerning whom great

ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λέγειν, ἐπεὶ  
to us the word and hard to be explained to say, since

νῶθροι γεγονατε ταῖς ἀκοαῖς. <sup>12</sup> Καὶ γὰρ ὀφει-  
sluggish ones you have become in the hearing. Even for being

λόντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,  
obligated to be teachers on account of the time,

παλὶν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα  
again need you have of the to teach you, certain

τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ·  
the elements of the beginning of the oracles of the God;

καὶ γεγονατε χρεῖαν ἔχοντες γαλακτός, καὶ οὐ  
and you have become need having of milk, and not

στερεᾶς τροφῆς. <sup>13</sup> Πᾶς γὰρ ὁ μετεχὼν γαλακ-  
of solid food. Every one for the partaking of milk,

τός, ἀπειρὸς λόγου δικαιοσύνης· νηπίος γὰρ  
unskilled of a word of righteousness; a babe for

ἐστὶ· <sup>14</sup> τελείων δὲ ἐστὶ ἡ στερεὰ τροφή, τῶν  
he is; for perfect ones but is the solid food, for those

διὰ τὴν ἔξιν· τὰ αἰσθητήρια γεγυμνασμένα  
by the habit the - perceptions having been exercised

ἐχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.  
having for a discrimination of good both and evil.

ΚΕΦ. 5'. 6. <sup>1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς  
Therefore leaving the of the beginning

τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερ-  
of the Anointed word, towards the perfection we should

μεθ'· μὴ παλὶν θεμελίον καταβαλλόμενοι μετα-  
progress; not again a foundation laying down for re-

νοίας ἀπο νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ θεοῦ,  
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 aloud with TEARS to HIM who was ABLE to deliver him out of Death, and was heard for his DEVOTION,)

8 † though, being a Son, learned † OBEEDIENCE from what he suffered;

9 and † having been perfected, became a Cause of aionian Salvation to all THOSE who OBEY him;

10 having been declared by God, a High-priest, † according to the ORDER of Melchizedek;

11 concerning whom in Our DISCOURSE † we have Much to say, and of difficult interpretation, since you have become sluggish HEARERS.

12 For even when you ought, by this TIME, to be Teachers, you again have Need of one to TEACH you certain † FIRST ELEMENTS of the ORACLES of GOD; and have become such as have Need of † Milk, and not of Solid Food.

13 EVERY ONE, however, PARTAKING of Milk, is unskilled in the Word of Righteousness; for he is † an Infant;

14 but the SOLID Food is for Adults—for THOSE possessing FACULTIES HABITUALLY EXERCISED † for the discrimination both of Good and Evil.

## CHAPTER VI.

1 Therefore, † leaving the FIRST principles of the DOCTRINE of the ANOINTED one, we should progress towards MATURITY; not again laying down a Foundation for Reformation from † Works causing

† 7. Mat. xxvi. 39, 42, 44; Mark xiv. 36, 39; John xvii. 1,

xxvii. 46, 50; Mark xv. 34, 37.

ii. 10; xi. 40.

† 12. Heb. vi. 1.

† 1 Pet. ii. 2.

† 1. Heb. ix. 14

† 8. Heb. iii. 6.

† 10. verse 6; Heb. vi. 20.

† 12. 1 Cor. iii. 1—3.

† 14. Isa. vii. 15; 1 Cor. ii. 14, 15.

† 7. Psa. xxii. 1; Matt.

† 8. Phil. ii. 8.

† 9. Heb.

† 11. John xvi. 12; 2 Pet. iii. 16.

† 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;

† 1. Phil. iii. 12—14; Heb. v. 12.

<sup>2</sup> 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.  
<sup>3</sup> Και τουτο ποιησομεν, εανπερ επιτρεπη ο θεος.  
And this we will do, if may permit the God.  
<sup>4</sup> 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 γεννηεντας πνευματος αγιου, <sup>5</sup> και  
partakers having become of spirit holy, and  
καλον γευσαμενους θεου ρημα, δυναμεις τε  
good having tasted of God word, powers and  
μελλοντος αιωνος, <sup>6</sup> 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 exposing to  
ζοντας. <sup>7</sup> Γη γαρ η ποιουσα τον επ' αυτης  
situate. 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 ευλογια απο του θεου. <sup>8</sup> 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.  
<sup>9</sup> Πεπεισμεθα δε περι υμων, αγαπητοι, τα  
Having been persuaded but concerning you, beloved ones, the things  
κρειττονα και εχομενα σωτηριας, ει και ουτω  
better and being possessed of salvation, though even thus  
λαλουμεν. <sup>10</sup> 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. <sup>11</sup> 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;

<sup>2</sup> \* of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the aionian Judgment.

<sup>3</sup> And This we will do, † if GOD should permit.

<sup>4</sup> For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

<sup>5</sup> and having tasted the Good Word of God and the Powers of † the Coming Age,

<sup>6</sup> and having fallen away, † it is impossible to renew again to Reformation, † they having re-crucified and are exposing to contempt the SON of GOD.

<sup>7</sup> For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

<sup>8</sup> † but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

<sup>9</sup> But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

<sup>10</sup> For GOD is not unjust, so as to be forgetful of † your WORK, and the LOVE which you manifested for his NAME, † having served the SAINTS and are serving.

<sup>11</sup> But we earnestly desire each one of you to show the SAME Diligence † for the FULL COMPLETION 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.  
† 1 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 γεννησθε, μιμηταὶ δὲ τῶν δια  
so that not sluggish ones you may become, imitators but of those through  
πιστεως καὶ μακροθυμίας κληρονομούντων τὰς  
faith and long endurance are inheriting the  
επαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγεῖλαμε-  
promises. To the for Abraam having promised  
νός ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος  
the God, since by no one he had greater  
ομοσαί, ὡμοσε καθ' ἑαυτοῦ, 14 λεγών· Ἡ μὲν  
to swear, he swore by himself, saying; Surely  
εὐλογῶν ἐμολογῶ σε, καὶ πληθύνων πληθύνω  
blessing I will bless thee, and multiplying I will multiply  
σε. 15 Καὶ οὕτω μακροθυμήσας ἐπετύχε τῆς  
thee. And so having waited long he obtained the  
επαγγελίας. 16 Ἄνθρωποι \* [μὲν] γὰρ κατὰ  
promise. Men [indeed] for by  
τοῦ μείζονος ὀμνύουσι, καὶ πάντες αὐτοῖς ἀντι-  
the greater swear, and all to them contra-  
λογίας περὰς εἰς βεβαιώσιν ὁ ὅρκος. 17 Ἐν ᾧ  
diction an end for confirmation the oath. In which  
περισσότερον βουλομένους ὁ θεὸς ἐπιδείξει τοῖς  
more abundantly wishing the God to show to the  
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταθέτον τῆς  
heirs of the promise the unchangeableness of the  
βουλῆς αὐτοῦ, ἐμειστέυσεν ὅρκῳ, 18 ἵνα διὰ δύο  
purpose of himself, interposed with an oath, so that by two  
πραγμάτων ἀμεταβέτων, ἐν οἷς ἀδύνατον ψευ-  
transactions unalterable, in which impossible to de-  
σασθαι θεόν, ἰσχυρὰν παρακλήσιν ἐχωμεν οἱ  
ceive God, strong consolation we might have those  
καταφυγοντες κρατῆσαι τῆς προκειμένης ἐλπι-  
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  
ἐσωτερον τοῦ καταπετασματος, 20 ὅπου προδρο-  
within the vail, where a fore-  
μος ὑπὲρ ἡμῶν ἐσηλθεν Ἰησοῦς, κατὰ τὴν  
runner on behalf of us entered Jesus, according to the  
τάξιν Μελχισεδεκ ἀρχιερεὺς γενομένος 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-  
δεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψισ-  
dek, king of Salem, priest of the God of the most  
τοῦ, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπο  
high, (the one having met Abraam returning from  
τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,  
the smiting of the kings and having blessed him,

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 ABRAM, 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 vail." See Lev. xvi. 2.

† 13. Gen. xxii. 16, 17; Psal. 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 ὧι και δεκατην απο παντων εμερισεν  
to whom also a tenth from of all divided  
Αβρααμ,) πρωτον μεν ἐρμηνευομενος βασιλευς  
Abraham,) first indeed being translated a king  
δικαιοσυνης, σπειτα δε και βασιλευς Σαλημ. (ὁ  
of righteousness, then and also a king of Salem, (which  
ἐστι, βασιλευς ειρηνης,) 3 ἀπατωρ, αμητωρ,  
is, a king of peace,) without a father, without a mother,  
ἀγενεαλογητος, μητε αρχην ἡμερων μητε ζωης  
without a genealogy, neither a beginning of days nor of life  
τελος εχων, ἀφωμοιωμενος δε τῷ υἱῷ του θεου,  
and having, having been made like but to the son of the God,  
μενει ἱερευσ εις το διηνεκες. 4 Θεωρεϊτε δε,  
remains a priest for the continuance. Consider you but,  
πηλικος οὗτος, ᾧ και δεκατην Αβρααμ εδωκεν  
how great this, to whom even a tenth Abraham gave  
εκ των ακροθινιων, ὁ πατριαρχεις. 5 Καὶ οἱ  
out of the choice spoils, the patriarch. And those  
μεν εκ των υἱων Λευι την ιερατειαν λαμβαν-  
indeed from the sons of Levi the priesthood receiv-  
οντες, εντολην εχουσι αποδεκατουν τον λαον  
ing, a commandment have to tithe the people  
κατα τον νομον, τουτ' ἐστι, τους αδελφους  
according to the law, this is, the brethren  
αὐτων, καιπερ ἐξεληλυθοτες εκ της οσφυος  
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 \* [τον] 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 ὑπο του κρειττονος ευλο-  
gation, the less by the greater is blessed:  
γειται. 8 Καὶ ὧδε μὲν δεκατας αποθησκοντες  
And here indeed tithes dying  
ανθρωποι λαμβανουσιν· κει δε, μαρτυρουμενος  
men receive; there but, being testified  
ὅτι ζῇ. 9 Καὶ, ὡς ἐπος εἰπειν, δια Αβρααμ και  
that he lives. And, so a word to speak, through Abraham even  
Λευι ὁ δεκατας λαμβανων δεδεκατωται. 10 ἐτι  
Levi the tithes receiving has been tithed; yet  
γαρ εν τη οσφει του πατρος ην, ὅτε συνητησεν  
for in the loins of the father he was, when met  
αυτῷ ὁ Μελχισεδεκ. 11 Εἰ μεν ουν τελειωσις  
him the Melchizedek. If indeed then perfection  
δια της Λευιτικης ιερωσυνης ην· (ὁ λαος γαρ  
through the Levitical priesthood was; (the people for  
ἐκ' αὐτῇ νουμοθετητο·) τίς ἐτι 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 † THOSE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, ‡ and has blessed † HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when 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.—C. 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.—Imperial 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 ἀνιστασθαι ἱερεα,  
the order of Melchizedek another to arise a priest,  
καὶ οὐ κατὰ τὴν ταξιν Ἀαρων λεγεσθαι;  
and not according to the order of Aaron to be named?

<sup>12</sup> Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀναγκῆς \* [καὶ νόμου] μεταθεσὶς γίνεται. <sup>15</sup> Ἐφ' ὃν  
Being changed for the priesthood, from necessity  
[also of law] a change occurs. Concerning whom

γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετεσχῆκεν,  
for is spoken these things, of a tribe another has been a partaker,  
ἀφ' ἧς οὐδεὶς προσεσχῆκε τῷ θυσιαστηρίῳ·  
from which no one has attended to the altar;

<sup>14</sup> προδηλον γάρ, ὅτι ἐξ Ἰουδα ἀνατείλασκαι ὁ  
evident for, that from Juda has sprung the  
κύριος ἡμῶν, εἰς τὴν φυλὴν οὐδενὲν περὶ ἱερωσύνης  
Lord of us, respecting which tribe nothing concerning priest-  
hood Moses ἐλάλησε. <sup>15</sup> Καὶ περισσότερον ἐτι  
spoke. And more yet

καταδηλον ἐστίν, εἰ κατὰ \* [τὴν] ὁμοιοτητα  
evident it is, if according to [the] likeness

Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, <sup>16</sup> ὃς οὐ  
of Melchizedek arises a priest another, who not

κατὰ νόμον ἐντολῆς σαρκίνης γεγονέν, ἀλλὰ  
according to a law of a commandment fleshly has become, but

κατὰ δυνάμιν ζωῆς ἀκαταλύτου. <sup>17</sup> Μαρτυρεῖ  
according to a power of life enduring. It testifies

γὰρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
for; That thou a priest for the age according to the

ταξιν Μελχισεδεκ. <sup>18</sup> Ἀθετησις μὲν γὰρ γίνε-  
order of Melchizedek. An abrogation indeed for takes

ταὶ προαγωγῆς ἐντολῆς, διὰ τοῦ αὐτῆς ἀσ-  
place of a preceding commandment, on account of the her weak-

θενες καὶ ἀνωφελές·  
ness and unprofitableness;

<sup>19</sup> (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπεισα-  
(nothing for perfected the law;) after in-

γωγὴν δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγιζο-  
introduction but of a better hope, through which we draw

μὲν τῷ θεῷ. <sup>20</sup> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο-  
near to the God. And in as much as not without swearing;

σιὰς· (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-  
they indeed for without swearing are priest,

ρεῖς γεγονότες· <sup>21</sup> ὁ δὲ μετὰ ὀρκωμοσίας, διὰ  
having become; he but with swearing, through

τοῦ λεγοντος πρὸς αὐτὸν· Ὁμοσε κύριος, καὶ οὐ  
the one saying to him; Swore a Lord, and not

μεταμεληθεῖται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
will change; Thou a priest for the age

\* [κατὰ τὴν ταξιν Μελχισεδεκ·]) <sup>22</sup> κατὰ  
[according to the order of Melchizedek;]) by

τοσούτων κρείττονος διαθήκης γεγονέν ἐγγυος  
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?

<sup>12</sup> For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

<sup>13</sup> For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

<sup>14</sup> for it is very plain that our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

<sup>15</sup> And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

<sup>16</sup> who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

<sup>17</sup> For \* it is testified, † “Thou art a Priest for the AGE, according to the ORDER of Melchizedek.”

<sup>18</sup> For indeed an Abrogation of the Preceding Commandment takes place, on account of its † being WEAK and Unavailing;

<sup>19</sup> for the † LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to GOD.

<sup>20</sup> And inasmuch as it was not without an Oath,—

<sup>21</sup> 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.”—

<sup>22</sup> 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

† 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5.  
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. Psal. cx. 4.

† 17. Psal. cx. 4.  
† 19. Acts xiii. 39; Rom. iii. 20, 21, 23; viii. 3; Gal. ii. 16; Heb. ix. 9. † 20. Heb. vi. 18; viii. 6. † 21. Psal. cx. 4.

Ἰησους. <sup>23</sup> Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες  
Jesus. And they indeed, many are having become  
 ἱερεῖς, διὰ το θανάτῳ κωλυέσθαι παραμένειν  
priests, on account of the death to be hindered to continue;  
<sup>24</sup> ὁ δὲ, διὰ το μένειν αὐτὸν εἰς τὸν αἰῶνα,  
he but, on account of the to continue him for the age,  
 ἀπαραβάτου ἔχει τὴν ἱερωσύνην. <sup>25</sup> ὁθεν καὶ  
unchangeable he has the priesthood; hence and  
 σῶζειν 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 ἐντυγχάνειν ὑπὲρ αὐτῶν. <sup>26</sup> Τοιοῦτος  
in order to the interpose in behalf of them. Such  
 γὰρ ἡμῖν ἐπρεπεν 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. <sup>27</sup> ὁς  
and more exalted of the heavens having become; who  
 οὐκ ἔχει καθ' ἡμέραν ἀναγκήν, ὥσπερ οἱ ἀρχιε-  
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, εἰτα τῶν τοῦ λαοῦ. τοῦτο γὰρ  
to offer, then for those of the people; this for  
 ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενεγκας. <sup>27</sup> Ὁ νο-  
he did at once, himself having offered. The law  
 μος γὰρ ἀνθρώπους καθιστῆσιν ἀρχιερεῖς, ἔχον-  
for men appoints high-priests, having  
 τας ἀσθενείαν. 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. <sup>1</sup>Κεφαλαῖον δὲ ἐπὶ τοῖς λεγομένοις,  
A heading but to those being spoken,  
 γοιούτων ἔχομεν ἀρχιερεα, ὁς ἐκάθισεν ἐν δεξιᾷ  
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,  
<sup>2</sup> τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς  
of the holy things a public servant, and of the tabernacle of the  
 ἀληθινης, ἣν ἐπηξεν ὁ κυριος, \* [καὶ] οὐκ  
true, which fixed the Lord, [and] not  
 ἀνθρώπος. <sup>3</sup> Πας γὰρ ἀρχιερεὺς εἰς το προσ-  
man. Every fur high-priest in order to the to  
 φερεῖν δῶρα τε καὶ θυσίας καθίσταται. ὁθεν  
offer gifts both and sacrifices is appointed; hence  
 ἀναγκαῖον, εἶχειν τι καὶ τοῦτον ὁ 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. <sup>4</sup> Εἰ μὲν γὰρ ἦν ἐπιγῆς, οὐδ' ἂν ἦν ἱερεὺς,  
 16 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. <sup>5</sup> (οἵτινες ὑποδειγματὶ καὶ  
 the law the gifts; (who in an example and

σκία λατρεύουσι τῶν ἐπουρανίων, καθὼς  
 in a shadow serve of the heavenlies, even as

κεχρηματιστά Μωϋσῆς, μελλῶν ἐπιτελεῖν τὴν  
 had been divinely warned Moses, being about to finish the

σκηνὴν. Ὅρα γὰρ, φησί, ποιήσῃς πάντα  
 tabernacle; See thou for, he says, thou mayest make all things

κατὰ τὸν τύπον τὸν δειχθέντα σοὶ ἐν τῷ  
 according to the pattern that having been shown to thee in the

ὄρει.) <sup>6</sup> νῦν δὲ διαφορωτέρας τέτευχε λειτουργ-  
 mount;) now but more excellent he has obtained a service

γίας, ὅσῳ καὶ κρείττονος ἐστὶ διαθήκης μεσι-  
 by as much also of a better he is covenant a media-

της, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενόμο-  
 tor, which on better promises has been

θετῆται. <sup>7</sup> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμειπ-  
 instituted. If for the first that was faultless,

τος, οὐκ ἂν δευτέρας ἐζήτειτο τόπος. <sup>8</sup> Μεμ-  
 not would a second he seeking a place. Find-

φομενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἐρχο-  
 ing fault for to them he says; Lo, days are com-

ταί, λέγει κύριος, καὶ συντελεσῶ ἐπὶ τὸν οἶκον  
 ing. says a Lord, and I will finish with the house

Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδᾶ διαθήκην καινὴν·  
 Israel and with the house of Judah a covenant new;

<sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέ-  
 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

χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγυπ-  
 hand of them, to lead out them out of land of Egypt.

τοῦ· ὅτι αὐτοὶ οὐκ ἐνεμείναν ἐν τῇ διαθήκῃ  
 because they not did abide in the covenant

μου, καὶ γὰρ ἡμελησα αὐτῶν, λέγει κύριος.  
 of me, and I cared not for them, says a Lord.

<sup>10</sup> 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 HEAVENLIES; 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. 44.

† 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 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην  
And not they may teach each one the fellow-citizen

αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λεγὼν·  
of himself, and each one the brother of himself, saying;

Γινώθι τὸν κυρίον· ὅτι πάντες εἰδήσουσι με,  
Know you the Lord; because all shall know me,

ἀπο μικροῦ \* [αὐτῶν] ἕως μεγάλου αὐτῶν.  
from least [of them] even to greatest of them.

12 Ὅτι ἰλεως εἶσομαι ταῖς ἀδικίαις αὐτῶν, καὶ  
Because merciful I will be to the unrighteousnesses of them, and

τῶν ἁμαρτιῶν αὐτῶν \* [καὶ τῶν ἀνομιῶν αὐτῶν]  
of the sins of them [and of the iniquities of them]

οὐ μὴ μνησθῶ ἐτι. 13 Ἐν τῷ λεγείν καινῇ,  
not not I will remember more. By the to say new,

πεπαλαιώκε τὴν πρώτην· τὸ δὲ παλαιούμενον  
he has declared old the first, that but becoming old

καὶ γηρασκόν, ἐγγὺς ἀφανισμοῦ. ΚΕΦ. Θ'. 9.  
and advancing in age, near disappearing.

1 Εἶχε μὲν οὖν \* [καὶ] ἡ πρώτη δίκαιωματα λα-  
Had indeed then [both] the first ordinances of

τρεῖς, τὸ, τε ἅγιον κοσμικόν. 2 Σκηνὴ γάρ  
service, the, and holy and furniture. A tabernacle for

κατεσκευασθῆ ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία  
was prepared the first, in which indeed both a lamp-stand

καὶ ἡ τραπεζα καὶ ἡ προθεσίς τῶν ἄρτων, ἥτις  
and the table and the setting forth of the loaves, which

λεγεται ἅγια. 3 μετὰ δὲ τὸ δευτέρον καταπε-  
is named holies, behind but the second veil

τάσμα σκηνῇ, ἡ λεγομένη ἅγια ἁγίων \* [χρυ-  
a tabernacle, that being named holies of holies, [a gold-

σοῦν] ἐχούσα \* [θυμιατήριον, καὶ] τὴν κιβωτὸν  
eo] having [censer, and] the ark

τῆς διαθήκης περιεκαλυμμένην παντοθεν χρυ-  
of the covenant having been covered on all sides with

σίῳ, ἐν ᾗ σταμνος χρυσεὶ ἐχούσα τὸ μάννα,  
gold, in which a pot golden having the manna,

καὶ ἡ ῥαβδος Ααρὼν ἡ βλαστήσασα, καὶ α.  
and the rod of Aaron that having budded, and the

πλακὲς τῆς διαθήκης. 5 ὕπερανω δὲ αὐτῆς Χερ-  
tablets of the covenant; above but her cheru-

ουβὶμ δόξης κατασκίαζοντα τὸ ἱλαστήριον·  
bim of glory overshadowing the mercy-seat;

περὶ ὧν οὐκ ἐστὶ νῦν λεγείν κατὰ μέρος.  
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 the  
"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 no  
"more."

13 † By SAYING "New,"  
he has rendered the FIRST  
one old; now, THAT which  
is DECAYING and growing  
old is near vanishing away.

## CHAPTER IX.

1 Then, indeed, the  
FIRST one had Ordinances  
of Worship, and the  
SANCTUARY furnished;

2 † for a Tabernacle was  
prepared—the FIRST—in  
which were both the  
LAMP-STAND, and the  
TABLE, and the LOAVES  
of the PRESENCE, † and  
the GOLDEN Altar of in-  
cense; 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, overshadow-  
ing 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.

† 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.  
xxv. 1—10. † 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 10. † 4. Exod. xxv. 10;  
xxvi. 33. † 4. Exod. xvi. 33, 34. † 4. Num. xvii. 10. † 4. Exod. xxv. 10, 21;  
xxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 0, 21; 2 Chron. v. 10. † 5. Exod. xxv. 13  
22; Lev. xvi. 2; 1 Kings viii. 0, 7.

<sup>6</sup> Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν  
Of these now thus having been prepared, into indeed the  
πρωτὴν σκηνὴν διαπαντός εἰσίστημι οἱ ἱερεῖς,  
first tabernacle always goes in the priests,  
τὰς λατρείας ἐπιτελοῦντες· <sup>7</sup> εἰς δὲ τὴν δευτε-  
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· <sup>8</sup> τοῦτο δηλοῦντος  
for the of the people ignorances; this showing  
τοῦ πνεύματος τοῦ ἁγίου, μὴ πῶς πεφανερῶσθαι  
of the spirit of the holy, not yet to have been manifested  
τὴν τῶν ἁγίων ὁδόν, ἐν τῇ πρώτῃ σκηνῇ  
the of the holies way, while of the first tabernacle  
ἐχούσης ἵστασιν· <sup>9</sup> ἥτις παραβολὴ εἰς τὸν και-  
having a standing; which a parable for the sea-  
ρὸν τὸν ἐνεσθηκότα, καθ' ὃν δῶρα τε καὶ  
son that having been present, according to which gifts both and  
θυσίαι προσφέρονται μὴ δυναμέναι κατὰ  
sacrifices are offered not being able according to  
συνείδησιν τελειῶσαι τὸν λατρεύοντα, <sup>10</sup> μόνον  
conscience to perfect the one serving, only  
ἐπὶ 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-  
πῶς ἐπικείμενα.  
tion is being imposed.  
<sup>11</sup> Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν  
Anointed but having come, a high-priest of the  
μελλοντῶν ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-  
future good things, by means of the greater and more  
λειοτέρας σκηνῆς, οὐ χειροποιήτου, (τοῦ  
perfect tabernacle, not made by hand, (that  
ἐστίν, οὐ ταύτης τῆς κτίσεως,) <sup>12</sup> οὐδὲ δι'  
is, not of this the creation,) not indeed by means of  
αἵματος τραγῶν καὶ βοσχῶν, διὰ δὲ τοῦ  
blood of goats and young bullocks, by means of but of the  
ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία,  
own blood, entered once for all into the holies,  
αἰωνίαν λύτρωσιν εὗραμενος. <sup>13</sup> Εἰ γὰρ τὸ  
age-lasting redemption having found. If for the  
αἷμα ταύρων καὶ τραγῶν, καὶ σποδοῦ δαμαλῶς  
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· <sup>14</sup> πόσῳ 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 † Ord-  
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 Re-  
demption.

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.

Heb. viii. 2.

† 12. Heb. x. 4.

† 12. Acts xx. 28.

† 12. Eph. i. 7; Col. i. 14;

† 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-  
 lasting himself offered spotless to the God, abah  
 ριει την συνειδησιν ὑμων ἀπο νεκρων ἐργων,  
 cleanse the conscience of you from of death works,  
 εἰς τὸ λατρεῖν θεῷ ζῶντι. <sup>15</sup> Καὶ δια  
 for the to serve God living. And on account of  
 τοῦτο διαθηκῆς καινῆς μεσίτης ἐστίν, ὥπως  
 this of a covenant new a mediator he is, so that  
 θανάτου γενομένου, εἰς ἀπολυτρωσιν τῶν ἐπὶ  
 of a death having taken place, for a redemption of the under  
 τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελ-  
 the first covenant transgressions, the promise  
 λίαν λαβῶσιν οἱ κεκλημένοι τῆς αἰωνίου κλη-  
 might receive those having been called of the age-lasting inheri-  
 ρονομίας. <sup>16</sup> Ὅπου γὰρ διαθήκη, θάνατον αναγ-  
 ance. Where for a covenant, death neces-  
 κῇ φέρεσθαι τοῦ διαθεμένου. <sup>17</sup> διαθήκη γὰρ  
 say to be produced of that having been appointed; a covenant for  
 ἐπὶ νεκροῖς βεβαία, ἐπεὶ μηποτε ἰσχυεῖ ὅτε, ζῆ  
 over dead ones firm, since never it is strong when lives  
 ὁ διαθεμένος. <sup>18</sup> Ὅθεν οὐδ' ἡ πρώτη χωρὶς  
 that having been appointed. Hence not even the first without  
 αἵματος ἐγκεκαίνισται. <sup>19</sup> Λαλήθεισῃ γὰρ  
 blood has been dedicated. Having spoken for  
 πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωσέως  
 every commandment according to law by Moses  
 παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μοσχῶν  
 to all the people, having taken the blood of the young bullocks  
 καὶ τραγῶν μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ  
 and of goats with water and wool scarlet and  
 ὕσσωπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν  
 hyssop, itself both the book and all the  
 λαὸν ἐρράντισε, <sup>20</sup> λέγων· Τοῦτο τὸ αἷμα τῆς  
 people he sprinkled, saying, This the blood of the  
 διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·  
 covenant, which enjoined on you the God;  
<sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκευὴ τῆς  
 also the tabernacle and and all the vessels of the  
 λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε.  
 public service with the blood in like manner he sprinkled.  
<sup>22</sup> Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται  
 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 Inher-  
 itance.

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.

10. 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. xxiv. 12, 33; Lev. viii. 15, 19; xvi. 14—10.

κατα τον νομον, και χωρις αιματεκχυσις ου  
according to the law, and without blood-shedding not

γινεται αφεσις. <sup>23</sup> 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

θυσιας παρα ταυτας. <sup>24</sup> 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

φανισθηται τω προσωπω του θεου υπερ ημων.  
appear in the presence of the God on behalf of us.

<sup>25</sup> Ουδ', ινα πολλakis 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 holies every year

τον εν αιματι αλλοτριω· <sup>26</sup> (επει εδει αυτον  
with blood other; (since it was necessary him

πολλakis 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 αμαρτίας δια της θυσιας αυτου πεφανε-  
val of sin by means of the sacrifice of himself he has been

ρωται. <sup>27</sup> 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;

<sup>28</sup> ούτω και ο Χριστος απαξ προσενεχθεις εις το  
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν αμαρτίας, εκ δευτερου χω-  
many to carry away sin, a second time with-

ρις αμαρτίας οφθησεται, τοις αυτον απεκδεχο-  
out sin will be seen. by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. <sup>1</sup> 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 πραγματος, κατ' ενιαυ-  
very the image of the things, every year

τον ταις αυταις θυσιας ως προσφερουσιν εις  
by the same sacrifices which they offer for

purified by Blood, and  
‡ without an Effusion of  
Blood no Forgiveness takes  
place.

<sup>23</sup> 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.

<sup>24</sup> For ‡ the ANOINTED  
one did not enter Holy  
places made by hands, the  
Antitypes of ‡ the TRUE  
ones, but into HEAVEN it-  
self, ‡ to appear now in the  
PRESENCE of GOD on our  
behalf.

<sup>25</sup> Not indeed that he  
should present himself of-  
ten, even as the HIGH-  
PRIEST who enters the  
HOLY places Annually with  
Other Blood;

<sup>26</sup> (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.

<sup>27</sup> ‡ And as it awaits  
MEN to die once, but after  
this ‡ a Judgment;

<sup>28</sup> 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.

<sup>1</sup> 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.

το διηνεκες, ουδεποτε δυναται τους προσερχο-  
 the continuance, never is able the ones drawing  
 μενους τελειωσαι. <sup>2</sup> Επει ουκ αν επαυσαντο  
 near to perfect. Otherwise not would they cease  
 προσφερομεναι, δια το μηδεμιαν εχειν ετι  
 to be offered, because that no one to have longer  
 συνειδησιν ἁμαρτιων τους λατρευοντας, ἀπαξ  
 a consciousness of sins those publicly serving, once  
 κεκαθαρμενους; <sup>3</sup> ἀλλ' εν αυταις αναμνησις  
 having been cleansed? but in these a remembrance  
 ἁμαρτιων κατ' ενιαυτον. <sup>4</sup> Αδυνατον γαρ αίμα  
 of sins every year. Impossible for blood  
 ταυρων και τραγων αφαιρειν ἁμαρτίας. <sup>5</sup> Διο  
 of bulls and of goats to take away sin. Therefore  
 εισερχομενος εις τον κοσμον, λεγει· Θυσιαν  
 coming into the world, he says; Sacrifice  
 και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-  
 and offering not thou didst desire, a body but thou didst  
 τισω μοι. <sup>6</sup> ὅλοκαυτωματα και περι ἁμαρτίας  
 provide for me; whole burnt offerings even for sin  
 ουκ ευδοκησας. <sup>7</sup> Τότε ειπον· Ιδου ἡκω, (εν  
 not thou didst delight in. Then I said; Lo I come, (in  
 κεφαλιδι βιβλιου γεγραπται περι εμου,) <sup>8</sup>  
 a head of a book it has been written concerning me,  
 του ποιησαι, ὁ θεος, το θελημα σου. <sup>8</sup> Ανωτε-  
 of the to do, the God, the will of thee. Above  
 ρον λεγων· 'Οτι θυσιαν και προσφορα· και ὅλο-  
 saying; That a sacrifice and offering and whole  
 καυτωματα και περι ἁμαρτίας ουκ ηθελησας,  
 burnt offerings even for sin not thou didst desire,  
 ουδε ευδοκησας· (αίτινες κατα \* [τον] νομον  
 nor didst delight in; (which according to [the] law  
 προσφερονται.) <sup>9</sup> τότε ειρηκεν· Ιδου, ἡκω του  
 are offered; then he said; Lo, I come of the  
 ποιησαι το θελημα σου. Αναιρει το πρωτον,  
 to do the will of thee. He takes away the first,  
 ινα το δευτερον στηση. <sup>10</sup> Εν ᾧ θεληματι  
 so that the second he may establish. By which will  
 ἡγιασμενοι εσμεν δια της προσφορας του  
 having been sanctified we are through the offering of the  
 σωματος Ιησου Χριστου εφ'απαξ. <sup>11</sup> Και πας  
 body of Jesus Anointed once for all. And every  
 μεν ιερευσ ἐστήκε καὶ ἡμεραν λειτουργων, και  
 indeed priest has stood every day publicly serving, and  
 τας αυτας πολλακις προσφερων θυσιαι, αιτινες  
 the same often offering sacrifices, which  
 ουδεποτε δυναντι περιελειν ἁμαρτίας. <sup>12</sup> Αυ-  
 never are able to take away sin. He  
 τοις δε μιαν ὑπερ ἁμαρτιων προσενεγκας θυσιαν,  
 but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-  
 fect THOSE who DRAW  
 NEAR.

2 Otherwise, would they  
 not cease being offered?  
 because THOSE SERVING,  
 having been once cleansed,  
 would no longer HAVE any  
 Consciousness of Sins.

3 † But in these there is  
 an Annual Remembrance  
 of Sins;

4 for † it is impossible  
 for the Blood of Bulls and  
 of Goats to take away Sin.

5 Therefore, entering  
 the WORLD, he says,  
 † "Sacrifice and Offering  
 "thou didst not desire,  
 "but a Body didst thou  
 "provide for me;

6 "in Whole burnt of-  
 "ferings, even for Sin,  
 "thou didst not delight;

7 "then I said, 'Behold,  
 "'I come, O God, to PER-  
 "FORM thy WILL!' In  
 "the volume of the Book  
 "it has been written con-  
 "cerning me."

8 Having said above,  
 \* "Sacrifice and Offering  
 "and Whole burnt offerings,  
 "even for Sin, thou didst  
 "not desire, nor didst de-  
 "light in," (which are of-  
 "fered according to Law;)

9 then he said, "Behold,  
 "I come to PERFORM thy  
 "WILL!" He takes away  
 the FIRST, that he may es-  
 tablish the SECOND;

10 † by Which Will we  
 have been sanctified  
 † through the OFFERING  
 of the BODY of Jesus  
 Christ once for all.

11 And indeed every  
 \* Priest has † daily stood  
 publicly serving and offer-  
 ing frequently the SAME  
 Sacrifices, which are never  
 able to take away Sin;

12 but † he, having of-  
 fered ONE ENDURING Sac-  
 rifice on behalf of Sins, sat

\* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.  
 11. High-priest.

8. the—omit.

† 1. verse 14.                      † 3. Lev. xvi. 21; Heb. ix. 7.                      † 4. Micah vi. 6, 7; Heb. ix. 13;  
 verse 11.                      † 5. Psal. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22.                      † 10. John  
 xvii. 10; Heb. xiii. 12.                      † 10. Heb. ix. 12.                      † 11. Num. xxviii. 3; Heb. vii. 27  
 † 12. Heb. i. 3; Col. iii. 1.

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

εχθροι 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 αφεσις τουτων,  
not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτίας. 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 ιερεα μεγαν επι τον οικον του  
of himself,) and a priest great over the house of the

θεου· 22 προσερχωμεθα μετα αληθινης καρδιας  
God; let us approach with a true heart

εν πληροφορια 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 waiting † 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 respecting † the ENTRANCE of the HOLIES, by the BLOOD of Jesus,

20 which † Way he consecrated for us, through the VAIL, (that is, his FLESH, recently killed and yet is living;)

21 and having † a great Priest over † the HOUSE of GOD;

22 † we should approach with a True Heart, † in Full conviction of Faith, our HEARTS having been sprinkled † from a 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.

† 16. Jer. xxxi. 33, 34; Heb.

viii. 10, 12. † 19. Rom. v. 2; Eph. ii. 18, iii. 22.

† 19. Heb. ix. 8, 12. † 20.

John x. 9; xiv. 6; Heb. ix. 8. † 21. Heb. iv. 14.

† 21. 1 Tim. iii. 15. † 22.

Heb. iv. 16. † 22. Eph. iii. 12; James i. 6; 1 John iii. 21.

† 22. Heb. ix. 14

† 23. Eph. v. 26; Titus iii. 5. † 23. Heb. iv. 14.

† 23. 1 Cor. i. 9; x. 13; 1 Thess.

v. 24; 2 Thess. iii. 2; Heb. xi. 11.

επαγγελιαμενος\*) <sup>24</sup> και κατανοωμεν αλληλους  
one having promised;) and we should bear in mind each other  
εις παροξυσμον αγαπης και καλων εργων, <sup>25</sup> 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  
τοσούτω μαλλον, ὅσω βλέπετε ἐγγιζουσιν την  
by much more, by so much you are drawing near the  
ἡμεραν. <sup>26</sup> Ἐκουσιως γαρ ἁμαρτανοντων ἡμων  
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 ἁμαρτιων απολειπεται θυσια· <sup>27</sup> 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 ὑπεναντιους. <sup>28</sup> Αθετη-  
to eat up being about the opponents. Having vio-  
σας τις νομον Μωυσεως, χωρις οικτιριμων ἐπι  
lated any one a law of Moses, without mercies by  
δυσιν η τρισι μαρτυσιν αποθνησκει· <sup>29</sup> πῶσω,  
two or three witnesses dies; by how much,  
δοκειτε, χειρονος αξιωθησεται τιμωριας ὁ τον  
think you, worse will he be deserving punishment he the  
υἱον του θεου καταπατησας, και το αιμα της  
son of the God having trampled on, and the blood of the  
διαθηκης κοινον ἡγησαμενος, \* [εν αἱ ἡγιασ-  
covenant a common thing having esteemed, [by which he was sanc-  
θη,] και το πνευμα της χαριτος ενυβρινας;  
tified,] and the spirit of the favor having insulted?  
<sup>30</sup> Οἶδαμεν γαρ τον ειποντα· Εμοι· εκδικημις,  
We know for the one saying; To me vengeance,  
εγω ανταποδωσω, λεγει κυρις· και παλιν·  
I will repay, says Lord; and again,  
Κυριος κρινει τον λαον αυτον· <sup>31</sup> Φοβερον το  
Lord will judge the people of Israel. A fearful thing the  
εμπεσειν εις χειρας θεου ζαντος. <sup>32</sup> Αναμνησ-  
to fall into hands of God living Remember, you  
μνησθε δε τας προτερον ἡμερας, εν ἵς φωτισ-  
but the former days, in which having been  
θεντες πολλην αθλησιν ὑπεκειναιτε παθηματων·  
enlightened a great contest you endured of sufferings;  
<sup>33</sup> Τούτο μὲν, ονειδισμοις τε και θλιψεσι θεατρι-  
this indeed, by reproaches both and by afflictions being made  
ζομενοι· τούτο δε, κοινωνοι των ούτως αναστρε-  
a spectacle; this but, partners of those thus being over.

<sup>24</sup> and we should bear each other in mind, for an excitement of Love and Good Works;

<sup>25</sup> † 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.

<sup>26</sup> For † if we should voluntarily sin † after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

<sup>27</sup> but some Terrible Expectation of Judgment, even of a † fiery Indignation which is about to consume the OPPONENTS.

<sup>28</sup> † Any one having violated a Law of Moses dies without Mercy, † by Two or Three Witnesses;

<sup>29</sup> † 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?

<sup>30</sup> For we know HIM who says, † "Retribution is mine; † I will repay," says the Lord. And again, † "The Lord will judge his PEOPLE."

<sup>31</sup> † It is a fearful thing to FALL into the HANDS of the living God.

<sup>32</sup> But remember the FORMER Days, in which † having been enlightened, you sustained † a Great Contest of Sufferings;

<sup>33</sup> 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. | † 20. Matt. xii. 31, 32; Eph. iv. 30.             | † 30. Deut. xxxii. 35; Rom. xii. 19. |
| † 32. Heb. vi. 4.                   | † 32. Phil. i. 29, 30; Col. ii. 1.                | † 31. Luke xii. 5.                   |
| † 7. iv. 14; 1 Thess. ii. 14.       | † 33. 1 Cor. iv. 9.                               | † 33. Heb. xii. 25.                  |

φομενων γενηθεντες. <sup>34</sup> 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. <sup>35</sup> Μη αποβαλητε ουν την  
ena] and abiding. Nat do you cast away therefore the

παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-  
confidence of you, which has a reward great.

λην. <sup>36</sup> 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. <sup>37</sup> Ετι γαρ μικρον οσον οσον, δ  
promise. Yet for a little while very very, the

ερχομενος ηξει και ου χρονiei. <sup>38</sup> 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. <sup>39</sup> Ημεiς  
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.

<sup>1</sup> Εστι δε πιστις, ελπιζομενων υποστασις,  
Is but faith, of things being hoped for a basis.

ραγματων ελεγχος ου βλεπομενων. <sup>2</sup> Εν ταυ-  
of things a conviction not being seen. By thus

τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. <sup>3</sup> Πισ-  
for were attested the ancients. In

τει νοουμεν κατηρητισθαι 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.

<sup>34</sup> 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.

<sup>35</sup> Therefore, cast not away your CONFIDENCE, ‡ which has a Great Reward.

<sup>36</sup> For you have Need of Patience, so that having done the WILL of GOD, ‡ you may receive the PROMISE.

<sup>37</sup> For ‡ yet a very little while indeed, ‡ the COMING one will come and will not delay.

<sup>38</sup> but \* "my ‡ JUDG" "one by Faith shall live; "and if he should shrink "back my soul does not "delight in him."

<sup>39</sup> But we are not those ‡ shrinking back into destruction; but of Faith in order to a Preservation of Life.

## CHAPTER XI.

<sup>1</sup> But Faith is a Basis of things hoped for, a Conviction ‡ of things unseen.

<sup>2</sup> For ‡ by this the ANCIENTS were attested.

<sup>3</sup> In Faith we perceive that the ‡ AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST \* the THINGS NOW SEEN have come to pass.

\* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS. 38. my RIGHTEOUS ONE. 3. THAT which is SEEN did not arise.

34. in Heavens—omit.

† 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 *aiōnes*, 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 *aiōnes*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41. xviii. 8; 2 Pet. iii. 9. 2 Pet. ii. 20, 21.

† 35. Matt. v. 12. 37. Hab. ii. 3, 4. 1. Rom. viii. 23, 25; 2 Cor. iv. 18; v. 7.

† 36. Col. iii. 24; 1 Pet. i. 9. 38. Rom. i. 17; Gal. iii. 11. 2. verse 39.

† 37. Luke i. 39.

μενα γεγονεναι. <sup>4</sup> Πιστει πλειονα θυσιαν Αβελ  
seen to have happened. In faith more sacrifice Abel  
παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς ἐμαρ-  
thau Cain offered to the God, through which he was  
τυρηθη εἶναι δικαίος, μαρτυρουντος ἐπὶ τοῖς  
attested to be righteous, testifying on the  
δωροῖς αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθα-  
gifts of him of the God; and through her having  
νων ἐτι λαλεῖ. <sup>5</sup> Πιστει Ἐνωχ μετέτεθη, τοῦ  
died yet speaks. In faith Enoch was translated, of the  
μὴ ἰδεῖν θάνατον· καὶ οὐχ εὕρισκετο, διότι  
not to see death; and not he was found, because  
μετέτεθηκεν αὐτὸν ὁ θεός· προ γὰρ τῆς μεταθε-  
translated him the God; before for the transla-  
σεως \* [αὐτοῦ] μεμαρτυρηται εὐηρεστήκεν αὐτῷ  
tion [of him] he had obtained testimony to have well pleased the  
θεῷ. <sup>6</sup> Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-  
God. Without but faith impossible to have pleased;  
σαι· πιστεῦσαι γὰρ δεῖ τὸν προτερχομενον  
to believe for it is necessary the one coming near  
τῷ θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν  
to the God, because he is, and to those seeking him  
μισθαποδοτῆς γίνεταί. <sup>7</sup> Πιστει χρηματισθεῖς  
a rewarder he becomes. In faith being divinely warned  
Νῶε περὶ τῶν μὴδεὼν βλέπομενων, εὐλαβη-  
Noe concerning the not yet things being seen, having been pi-  
ously afraid built an ark for a preservation of the  
οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,  
house of himself, through which he condemned the world,  
καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κλη-  
and of the according to faith righteousness became an  
ρονομός. <sup>8</sup> Πιστει καλουμένος Ἀβραὰμ ὑπὴρ-  
heir. In faith being called Abraam was  
κousεν ἐξελθεῖν εἰς τὸν τοποῦν, ὃν ἠμελλε λαμ-  
obedient to go forth into the place, which he was about to re-  
βαίνειν εἰς κληρονομίαν, καὶ ἐξηλθε, μὴ ἐπισ-  
ceive for an inheritance, and he went forth, not know-  
ταμενός που ἐρχεται. <sup>9</sup> Πιστει παρῳκησεν εἰς  
where he was going. In faith he sojourned in  
\* [τὴν] γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν  
[the] land of the promise as a stranger, in  
σκεναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν  
tents having dwelt, with Isaac and Jacob of the  
συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·  
joint-heirs of the promise of the same;  
<sup>10</sup> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἐχούσαν  
was waiting for that the foundations having  
πολιν, ἧς τεχνίτης καὶ δημιουργός ὁ θεός·  
city, of which a designer and architect the God.  
<sup>11</sup> Πιστει καὶ αὐτὴ Σάρρα δυνάμιν εἰς 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, † Sa-rah herself received Power

\* ALEXANDRIAN MANUSCRIPT.—5. him—omit. to a Place. 9. the—omit.

8. HE BEING CALLED to go out in-

† 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. ii. 22; iv. 13; 1 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;  
xix. 2.

λην σπερματος λαβε, και παρα καιρον ἡλικίας,  
down of seed received, even beyond a proper time of life,

επει πιστον ἡγήσατο τον επαγγειλαμενον.  
since faithful she regarded the one promising.

12 Διο και αφ' ἑνος εγεννηθησαν, και ταυτα  
Therefore even from one were born, and these things

νεκρωθεν, 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 οὗτοι 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 εμνημονεον αφ'  
seek. And if indeed that they remembered from

ἧς 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 εκαισχυνεται αυτοις 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· ὁθεν αυτον και εν παρ-  
to raise up is able the God; whence him also in a sim-

αβολω εκομισατο. 20 Πιστει περι μελλον-  
itude 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 re-  
ceived 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 39.

† 13. John viii. 50.

† 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxi. 1

15; ex. 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.

Ἡσαν. <sup>21</sup> Πιστεῖ Ἰακωβ ἀποθνήσκων ἑκάστου  
Esau. In faith Jacob dying each  
 των υἱων Ἰωσηφ εὐλογήσε· καὶ προσεκύνησεν  
of the sons of Joseph blessed; and bowed down  
 ἐπὶ τὸ ἄρκον τῆς ῥαβδου αὐτοῦ. <sup>22</sup> Πιστεῖ Ἰω-  
on the top of the staff of himself. In faith Jo-  
 σηφ τελευτῶν περὶ τῆς ἐξοδου τῶν υἱων  
seph ending concerning the going out of the sons  
 Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων  
of Israel reminded, and concerning the bones  
 αὐτοῦ ἐνετείλατο. <sup>23</sup> Πιστεῖ Μωϋσῆς γεννη-  
of himself gave charge. In faith Moses being  
 θεὸς ἐκρῆβη τριμήνον ὑπὸ τῶν πατέρων αὐτοῦ,  
born was hidden three months by the parents of himself,  
 διότι εἶδον ἀστειὸν τὸ παιδίον· καὶ οὐκ ἐφοβή-  
because they saw beautiful the babe; and not they did  
 θησαν τὸ διατάγμα τοῦ βασιλεως. <sup>24</sup> Πιστεῖ  
fear the mandate of the king. In faith  
 Μωϋσῆς μέγας γενομένος ἡρνήσατο λεγέσθαι  
Moses great having become refused to be called  
 υἱὸς θυγατρὸς Φαραῶ, <sup>25</sup> μᾶλλον ἐλομένος συγ-  
a son of a daughter of Pharaoh, rather choosing to suf-  
 κακочеῖσθαι τῷ λαῷ τοῦ θεοῦ, ἢ κροσκαίρον  
fer evil with the people of the God, than for a season  
 εἶναι ἁμαρτίας ἀπολαύειν. <sup>26</sup> μείζονα πλούτον  
to have gain enjoyment, greater wealth  
 ἡν ὀφειλάμενος τῶν Αἰγυπτῶν θησαυρῶν τὸν οὐκ  
having regarded of the Egypt treasures the re-  
 ὀφειλόμενον τὸν Χριστοῦ· ἀπεβλέπε γὰρ εἰς τὴν  
proach of the Anointed; he looked away for towards the  
 μισθοποδοσίαν. <sup>27</sup> Πιστεῖ κατέλιπεν Αἶγυπτον,  
reward. In faith he left Egypt,  
 μὴ φοβήσθαι τὸν θυμὸν τοῦ βασιλεως· τὸν γὰρ  
not fear, the wrath of the king: the for  
 ἀσπασατο ὡς ὄντα ἐκάρτερῃσε. <sup>28</sup> Πιστεῖ πε-  
approach, he as being he was strong. In faith he  
 ποιήκε τὸ πάσχα καὶ τὴν προσχυσίν τοῦ αἵμα-  
has made the passover and the pouring out of the blood,  
 τος, ἵνα μὴ ὁ οὐλοθρεύνων τὰ πρωτοτόκα, θίγῃ  
so that not the one destroying the first-borns, might touch  
 αὐτῶν. <sup>29</sup> Πιστεῖ διεβήσαν τὴν ἐρυθρὰν θαλάσ-  
of them. In faith they passed through the red sea  
 σαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ Αἰ-  
as through a dry place; which a trial attempting the Egypt-  
 γυπτιοὶ, κατεποθήσαν. <sup>30</sup> Πιστεῖ τὰ τεῖχη  
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 swallowed  
 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. xvi.* 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. xlii. 19.  
 † 22. Gen. i. 24, 25; Exod. xlii. 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.

Ἰεριχώ ἐπέσε, κυκλωθέντα ἐπὶ ἑπτα ἡμέρας.  
of Jericho fell, having been encompassed for seven days.  
<sup>31</sup> Πιστεῖ Ῥααβ ἡ πόρνη οὐ συναπώλετο τοῖς  
In faith Rahab the harlot not was destroyed with those  
ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦς μετ'  
unbelieving, having received the spies with  
εἰρήνης. <sup>32</sup> Καὶ τί ἐτι λέγω; Ἐπιλείψει γὰρ  
peace. And what further may I say? Will fail for  
με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ  
me relating the time concerning Gideon, Barak  
\* [τε καὶ] Σαμψών, \* [καὶ] Ἰεφθαῖ, Δαυὶδ τε  
[also and] Samson, [an-1] Jephthah, David also  
καὶ Σαμουὴλ, καὶ τῶν προφητῶν. <sup>33</sup> οἱ δὲ  
and Samuel, and the prophets; who by means of  
πίστεως κατήγωνισαντο βασιλείας, εἰργασάντο  
faith subdued kingdoms, performed  
δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἐφράξαν  
righteousness, obtained promises, closed up  
στόματα λεοντῶν, <sup>34</sup> ἐσβέσαν δυνάμιν πυρός,  
mouths of lions, quenched power of fire,  
ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν  
escaped mouths of sword, were made strong  
ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολεμῷ,  
from weakness, became mighty ones in war,  
παρεμβόλας ἐκλίναν ἀλλοτριῶν. <sup>35</sup> ἐλάβον  
camps overturned of foreigners; received  
γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν  
women from a resurrection the dead ones of themselves;  
ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξαμένοι  
others but were beaten to death, not having accepted  
τὴν ἀπολυτρώσιν, ἵνα κρεῖττονος ἀναστάσεως  
the redemption, so that a better resurrection  
τύχωσιν. <sup>36</sup> Ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστι-  
they might obtain. Others but of mockings and of scourges,  
γῶν πειρὰν ἐλάβον, ἐτι δὲ δεσμῶν καὶ φυλάκης.  
a trial received, further but of bonds and of imprisonment;  
<sup>37</sup> ἐλίθασθησαν, ἐπρίσθησαν, ἐπειρασθήσαν, ἐν  
they were stoned, they were sawn asunder, they were tempted, by  
φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μὴλω-  
slaughter of sword they died; they went about in sheep-  
ταις, ἐν αἰγείοις δερμασιν, ὑστερούμενοι, θλι-  
skins, in goat skins, being in want, be-  
βομενοὶ, κακῶν ὄντων, <sup>38</sup> (ὧν οὐκ ἦν ἄξιος 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. <sup>39</sup> Καὶ οὗτοι  
in caves and in the holes of the earth. And these  
πάντες μαρτυρηθέντες 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 Peace.

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 Resurrec-  
tion; 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.  
theesau, pierced through, instead of the textual reading.

† 37. Some would read here *epeira-*  
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.

ἐκομισαντο την επαγγελίαν, <sup>40</sup> του θεου περι  
did obtain the promise, the God concerning  
ἡμῶν κρείττον τι προβλεψαμενον, ἵνα μὴ  
us a better thing having foreseen, so that not  
χωρὶς ἡμῶν τελειωθῶσι.  
apart from us they might be made perfect.

ΚΕΦ. ιβ'. 12.

<sup>1</sup> Τοιγαρουν και ἡμεῖς, τοσούτων ἔχοντες  
Therefore also we, such having  
περικείμενον ἡμῖν νεφος μαρτυρων, ὄγκον απο-  
surrounding us a cloud of witnesses, encumbrance hav-  
θεμενοι παντα, και την ευπεριστάτον ἁμαρτίαν,  
ing laid aside every, and the close-girding sin,  
δι' ὑπομονὴν τρεχόμεν τον προκειμενον  
by means of patient endurance we should run the being laid out  
ἡμῖν ἁγῶνα· <sup>2</sup> ἀφορῶντες εἰς τον της πιστεως  
for us course; looking away to the of the faith  
ἀρχηγον και τελειωτην Ἰησουν, ὃς ἀντι της  
leader and perfecter Jesus, who in return for the  
προκειμένης αὐτῷ χάρας, ὑπέμεινε σταυρὸν,  
being placed before him joy, endured a cross,  
αἰσχυνῆς καταφρονήσας, ἐν δεξιᾷ τε του θρόνου  
shame disregarding, at right and of the throne  
του θεου κεκαθικεν. <sup>3</sup> 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  
εἰς αὐτον ἀντιλογίαν, ἵνα μὴ καμῆτε,  
towards himself opposition, so that out you may be wearied,  
ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. <sup>4</sup> Οὐπω μεχρὶς  
in the souls of you being discouraged, Not yet even to  
αἵματος ἀντικατέστητε πρὸς την ἁμαρτίαν ἀν-  
blood you resisted with the sin con-  
ταγωνιζόμενοι. <sup>5</sup> και ἐκλελησθε της παρακλη-  
tending against; and you have forgotten the exhortation,  
σεως, ἥτις ὑμῖν ὡς υἱοῖς διαλεγεται· Τίε μου,  
which with you as with sons reasons; O son of me,  
μὴ ολιγωρεῖ παιδείας κυρίου, μηδὲ ἐκλυου  
not do thou slight discipline of Lord, neither be thou discouraged  
ὑπ' αὐτου ἐλεγχόμενος· <sup>6</sup> ὃν γὰρ ἀγαπᾷ κυριος,  
by him being reproved; whom for loves Lord,  
παιδεύει· μαστιγοῖ δὲ παντα υἱόν ὃν παρα-  
he disciplines; he scourges and every son whom he re-  
δεχεται. <sup>7</sup> Εἰ παιδεῖαν ὑπομενετε, ὡς υἱοῖς  
ceives. If discipline you endure, as with sons  
ὑμῖν προσφέρεται ὁ θεός· τις γὰρ ἐστὶν υἱός,  
with you deals the God; any for is son,  
ὃν οὐ παιδεύει πατήρ; <sup>8</sup> Εἰ δὲ χωρὶς ἐστε  
whom not disciplines a father? If but without you are  
παιδείας, ἧς ἰε- χι γεγονασι παντες, ἀρα  
discipline, of which part. k. is have become all, certainly  
νοθοι ἐστε και οὐχ υἱοι <sup>9</sup> Εἰτα τοὺς μὲν  
bastards you are and not sons. Then those indeed

the FAITH, did not obtain  
the PROMISED blessing.

<sup>40</sup> GOD having foreseen  
‡ something better  
concerning Us, so that not  
apart from Us ‡ they might  
be made perfect.

CHAPTER XII.

<sup>1</sup> Therefore also we,  
having Such a Cloud of  
Witnesses surrounding us,  
‡ laying aside every Encum-  
brance, and the close-  
GIRDING Sin, ‡ should run  
‡ with Patience the Course  
MARKED OUT for us,

<sup>2</sup> looking away to the  
LEADER and Perfecter of  
the FAITH, Jesus, ‡ who  
for the JOY set before him,  
endured the Cross, disre-  
garding the Shame, and  
‡ has sat down at the Right  
hand of the THRONE of  
God.

<sup>3</sup> ‡ For consider HIM at-  
tentively who has EN-  
DURED Such Opposition  
from SINNERS, so that you  
may not be wearied, being  
discouraged in your souls.

<sup>4</sup> ‡ You did not yet res-  
ist' to Blood, contending  
against SIN.

<sup>5</sup> And have you forgot-  
ten 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;

<sup>6</sup> "for ‡ whom the Lord  
"loves, he disciplines, and  
"he scourges Every Son  
"whom he receives."

<sup>7</sup> ‡ If you endure Dis-  
cipline, GOD deals with  
you as with Sons; for is  
there any Son whom a Fa-  
ther does not discipline?

<sup>8</sup> But if you are without  
Discipline, ‡ of which all  
have become Partakers,  
then truly you are Spuri-  
ous, and not Sons.

<sup>1</sup> 40. Heb. vii. 22; viii. 6.

8, 1 Pet. ii. 1.

<sup>2</sup> 2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11.

iii. 22.

iii. 11.

Prov. xiii. 24; xix. 18; xxi. 13.

<sup>40</sup> Heb. v. 9; xii. 23; Rev. vi. 11.

<sup>1</sup> 1. 1 Cor. ix. 24; Phil. iii. 13, 14.

<sup>2</sup> 2. Ps. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet.

<sup>3</sup> Matt. x. 24, 25; John xv. 20.

<sup>4</sup> Heb. x. 32-40.

<sup>5</sup> 8. 1 Pet. v. 9.

<sup>1</sup> 1. Col. iii.

<sup>2</sup> 1. Rom. xii. 12; Heb. x. 36.

<sup>3</sup> 1. 1 Cor. ix. 24; Phil. ii. 8; 1 Pet. i. 11.

<sup>4</sup> Heb. x. 32-40.

<sup>5</sup> 5. Prov.

<sup>6</sup> 7.

της σαρκος ἡμῶν πατερας εἶχομεν παιδευτας,  
of the flesh of us fathers we have disciplinarians,  
καὶ ἐνετρεπομεθα· οὐ πολλῷ μᾶλλον ὑποταγη-

and we revered; not by much more shall we be sub-

10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ το  
They indeed for for a few days, according to that

δοκουν αυτοις, ἐπαιδευον· ὁ δὲ ἐπὶ το συμφερον,  
seeming right to them, disciplined; he but for that being profitable,

εἰς το μεταλαβειν της ἁγιωτητος αυτου.  
in order that to partake of the holiness of him.

11 Πασα δὲ παιδεια πρὸς μὲν το παρον οὐ δοκει  
All but discipline as to indeed that being present not seems

χαρας ειναι, ἀλλὰ λυπης· ὕστερον δὲ καρπον  
of joy to be, but of grief; afterwards but fruit

ειρηνικον τοις δι' αυτην γεγυμνασμενοις  
peaceful to those through her having been trained

αποδιδωσι δικαιοσυνης. 12 Διο τας παρειμενυς  
it returns of righteousness. Therefore the having been wearied

χειρας και τα παραελυμενα γονατα ανορθω-  
hands and the having been enfeebled knees do you brace

σατε· 13 και τροχιας ορθας ποιησατε τοις ποσιν  
up; and paths level do you make for the feet

υμων, ἵνα μὴ το χωλον ἐκτραπη, ιαθη  
of you, so that not the lame may be turned out, may be healed

δε μᾶλλον. 14 Εἰρηνην διωκετε μετὰ παντων,  
but rather. Peace do you pursue with all,

και τον ἁγιασμον, οὐ χωρις ουδεις οφεται του  
and the holiness, which without no one shall see the

κυριον. 15 Επισκοπουντες, μὴ τις ὑστερων απο  
Lord. Looking carefully, lest any one falling back from

της χαριτος του θεου· μὴ τις ριζα πικριας ανα-  
the favor of the God, lest any root of bitterness upward

φουσα ενοχλη, και δια ταυτης μιανθωσι  
springing may disturb, and by means of this may be polluted

πολλοι· 16 μὴ τις πορνος, η βεβηλος ὡς Ησαυ,  
many; lest any fornicator, or profane person like Esau,

δς αντι βρωψεως μιας απεδото та πρωτωκια  
who on account of eating of one sold the birthrights

αυτου. 17 Ιστε γαρ, ὅτι και μετεπειτα θελων  
of himself. You know for, that even afterwards wishing

κληρονομησαι την ευλογιαν, απεδοκιμασθη·  
to inherit the blessing, he was rejected;

μετανοιας γαρ τοπον ουκ εὑρε, και περ μετὰ  
for a change of mind for a place not he found, though with

δακρυων εκζητησας αυτην. 18 Ου γαρ προσε-  
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 PAR-TAKE of his HOLINESS.

11 But All Disciplin, 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.  
xix. 2; 1 Pet. i. 15, 16. † 11. James iii. 18.  
† 13. Prov. iv. 26, 27. † 14. Ps. xxxiv. 14; Rom. xii. 18; xiv. 9;  
2 Tim. ii. 22. † 16. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1.  
† 15. Gal. v. 4. † 18. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3.  
† 17. Gen. xxvii. 34, 30, 38.

† 10. Lev. xi. 44;  
† 12. Job iii. 4; Isa. xxv. 3.  
† 15. 2 Cor. vi. 1.  
† 16. Gen. xxv. 33.

ἤλθυθατε ψηλαμφωμεν \* [ορει,] και κεκαυ-  
 approached being touched [a mountain,] and having been  
 μεν πυρι, και γνοφῳ, και σκοτῳ, και θυελλῳ,  
 burnt with fire, and to a thick cloud, and to darkness, and to tempest,  
 19 και σαλπιγγος ηχῳ, και φωνῇ ῥημάτων ἧς  
 and of a trumpet to a sound, and to a voice of words of which  
 οἱ ακουσαντες παρητησαντο, μη προστεθῆναι  
 those having heard entreated, not to be added  
 αυτοις λογον· 20 (οὐκ εφερον γαρ το διαστελ-  
 to them a word; (not they endured for that being en-  
 λομενον· Καν θηριον θιγῃ του ορους, λιθοβο-  
 joined; If even a wild-beast may touch the mountain, it shall  
 ληθησεται· 21 και, [οὕτω φοβερὸν ἦν το φαντα-  
 be stoned; and, [so fearful was that being  
 ζομενον,] Μωυσης ειπεν· Εκφοβος εἰμι και  
 seeu,) Moses said; Affrighted I am and  
 εντρομος·) 22 αλλα προσεληλυθατε Σιων ορει·  
 trouble,) but you have approached Zion a mountain,  
 και πολει θεου ζωντος, Ἱερουσαλημ επουρανιῳ·  
 and to a city of God living, Jerusalem heavenly;  
 και μυριασιν, αγγελων 23 πατηγυρει· και εκκλη-  
 and to myriads, of messengers an entire assembly; and to a congrega-  
 σια πρωτοτοκων, απογεγραμμενων εν ουρανοῖς·  
 gation of first-borns, having been enrolled in heavens;  
 και κριτη θεῳ παντων· και πνευμασι δικαιοῶν  
 and to a judge God of all; and to spirits of just ones  
 τετελειωμενων· 24 και διαθηκης νεας μεσιτη,  
 having been perfected; and of a covenant new to a mediator,  
 Ἰησου· και αἵματι ῥαντισμου, κρειττον λα-  
 Jesus; and to blood of sprinkling, a better thing speak-  
 λουντι παρα του Αβελ· 25 Βλεπετε, μη παροι-  
 ing than the Abel. Beware you, not you should  
 τησῃσθε τον λαλουντα· Εἰ γαρ ἐκεῖνοι οὐκ  
 refuse the one speaking. If for those not  
 ἐφυγον, τον ἐπὶ γῆς παραιτησαμενοι χρηματι-  
 escaped, him on earth having refused divinely ad-  
 ζοντα, πολλῳ μαλλον ἡμεῖς οἱ τον ἀπ' ουρανον  
 monishing, by how much more we who him from heavens  
 αποστρεφομενοι· 26 οὐ ἡ φωνὴ την γῆν εσα-  
 are turning away from; of whom the voice the earth shook  
 λευσε τότε· νυν δε ἐπηγγελλται, λεγων· Ἐτι  
 then; now but it has been announced, saying; Yet  
 ἀπαξ ἐγὼ σειῶ οὐ μονον την γῆν, αλλα και τον  
 once for all I shake not only the earth, but also the  
 ουρανον· 27 Το δε, ἐτι ἀπαξ δηλοῖ των 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 † I 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.

† 19. Exod. xx. 10; Deut. v.

5, 25; xviii. 16.

† 20. Exod. xix. 13.

† 21. Exod. xix. 16.

† 22. Gal. iv. 26;

Rev. iii. 12; xxi. 2, 10.

† 23. James i. 18; Rev. xiv. 4.

† 23. Luke x. 20; Phil.

iv. 3; Rev. xiii. 8.

† 24. Heb. viii. 6; ix. 15.

† 24. 1 Pet. i. 2.

† 24. Gen

iv. 16; Heb. xi. 4.

† 25. Heb. ii. 2, 3; iii. 17; x. 28, 29.

† 26. Exod. xix. 18.

† 26. Hag. ii. 6.

ομενων την μεταθεσιν, ὡς πεποιημενων, \* [ἵνα  
ing shaken the removal, as of things having been made, [so that

μεινῇ τα μὴ σαλευόμενα.] <sup>28</sup> Διὸ βασιλείαν  
may remain the not things being shaken.] Therefore a kingdom

ἀσάλευτον παραλαμβάνοντες, ἐχωμεν χάριν,  
unshaken receiving, may we hold fast favor,

δι' ἧς λατρευομεν εὐαρεστῶς τῷ θεῷ,  
by means of which we may serve acceptably to the God,

μετὰ αἰδους καὶ εὐλαβείας. <sup>29</sup> Καὶ γὰρ ὁ θεὸς  
with reverence and piety. Even for the God

ἡμῶν πῦρ καταναλίσκον.  
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Ἡ φιλαδελφία μενετω. <sup>2</sup> Τῆς φιλοξενίας  
The brotherly love let continue. Of the kindness to strangers

μὴ ἐπιλανθανεσθε· διὰ ταύτης γὰρ ἐλάβον  
not be you neglectful; through this for without knowing

τινὲς ξενισάντες ἀγγέλους. <sup>3</sup> Μιμνησकेσθε  
some having entertained messengers. Be you mindful

τῶν δεσμιῶν, ὡς συνδεδεμένοι· τῶν κακῶν  
of the prisoners, as if having been bound together; of those being ill-

χοιμενων, ὡς καὶ αὐτοὶ ὄντες ἐν σωματι.  
treated, as also yourselves being in body.

<sup>4</sup> Τιμιὸς ὁ γάμος ἐν πασί, καὶ ἡ κοίτη ἀμιάντος·  
Honorable the marriage among all, and the bed undefiled;

πορνούς δὲ καὶ μοιχοὺς κρίνει ὁ θεός. <sup>5</sup> Ἀφιλαρ-  
fornicators but and adulterers will judge the God. Not a love

γυρὸς ὁ τροπὸς· ἀρκουμένοι τοῖς παροῦσιν·  
of money the turn of mind; being satisfied with the things being present;

αὐτὸς γὰρ εἰρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ  
he for has said; Not not thee may I leave, not even not

σε ἐγκαταλίπω· <sup>6</sup> ὥστε θαρρύνοντας ἡμᾶς λε-  
thee may I forsake; so that being confident us to

γεῖν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι·  
say; A Lord for me a helper, and not I will fear;

τί ποιήσει μοι ἄνθρωπος; <sup>7</sup> Μνημονεῦτε τῶν  
what shall do to me a man? Remember you of those

ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν  
leading of you, who spoke to you the

λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβα-  
word of the God; of whom viewing attentively the re-

σιν τῆς ἀναστροφῆς, μιμῆσθε τὴν πίστιν.  
sult of the mode of life, imitate you the faith.

<sup>8</sup> Ἰησοῦς Χριστὸς χθες καὶ σήμερον ὁ αὐτός, καὶ  
Jesus Anointed yesterday and to-day the same, and

εἰς τοὺς αἰῶνας. <sup>9</sup> Διδαχαῖς ποικίλαις καὶ ξέ-  
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.

<sup>28</sup> Therefore, receiving  
an unshaken Kingdom,  
may we hold fast the Fa-  
vor, through which we may  
serve GOD acceptably with  
Reverence and Piety.

<sup>29</sup> For even †our GOD  
is a consuming FIRE.

### CHAPTER XIII.

<sup>1</sup> Let †BROTHERLY-  
LOVE continue.

<sup>2</sup> †Be not neglectful of  
HOSPITALITY; for through  
this †some unconsciously  
entertained Angels.

<sup>3</sup> †Be mindful of the  
PRISONERS, as if bound  
with them; and of THOSE  
ILL-TREATED, as being  
yourselves also in the  
Body.

<sup>4</sup> Let MARRIAGE be  
honorable among all, and  
the BED be unpolluted  
†\* for Fornicators and  
Adulterers GOD will judge.

<sup>5</sup> Be not of an avari-  
cious DISPOSITION; †be  
satisfied with PRESENT  
THINGS, for he himself has  
said,—† “No, I will not  
“leave Thee; no, no, I  
“will not forsake Thee.”

<sup>6</sup> So that, taking cour-  
age, we may say, † “The  
“Lord is My Helper, and I  
“will not fear; what can  
“Man do to me?”

<sup>7</sup> †Remember your  
LEADERS,—those who  
spoke to you the WORD of  
GOD; and viewing atten-  
tively the RESULT of their  
CONDUCT, imitate their  
FAITH.

<sup>8</sup> Jesus Christ, Yester-  
day and To-day is † the  
SAME, and for the AGES

<sup>9</sup> †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. 3; xcvi. 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. 3; 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. xxxi. 6, 8; Josh. i. 5; Psa. xxxvii. 25. † 6. Psa. xxvii. 1; lvi. 4, 11, 12; cxviii. 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-  
 ουσθα την καρδιαν, ου βρωμασιν, εν οἷς ουκ  
 tablished the heart, not by provisions by which not  
 ωφεληθησαν οἱ περιπατησαντες. <sup>10</sup> 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 οἱ τη σκηνη λατρευοντες. <sup>11</sup> Ὀν γαρ εισ-  
 rity those in the tabernacle serving. Of whom for is  
 φερεται (ζωνν το αιμα \* [περι ἁμαρτίας] εις τα  
 brought animals the blood [concerning sin] into the  
 ἁγια δια του αρχιερεως, τουτων τα σωματα  
 holies by means of the high-priest, of these the bodies  
 κατακαιεται εξω της παρεμβολης, <sup>12</sup> Διο και  
 are burned outside of the camp. Therefore also  
 ἱητους, ινα ἁγιαση δια του ιδιου αιματος  
 Jesus, so that he might sanctify through the own blood  
 τον λαον, εξω της πυλης επαθε. <sup>13</sup> 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. <sup>14</sup> ου γαρ εχο-  
 the reproach for him bearing; not for we  
 μεν ὡδε μενουσαν πολιν, αλλα την μελλου-  
 have here abiding a city, but the one being about to  
 σαν επιζητουμεν. <sup>15</sup> Δι' αυτου νυν αναφερω-  
 come we seek. Through him therefore may we  
 μεν θυσιαν αινεσεως διαπαντος τῷ θεῷ, τουτ'  
 offer a sacrifice of praise continually to the God, this  
 εστι, καρπον χειλεων ὁμολογουντων τῷ ὀνο-  
 is, fruit of lips ascribing praise to the name  
 ματι αυτου. <sup>16</sup> Της δε ευποιας και κοινωνιας  
 of him. Of the but doing good and fellowship  
 μη επιλανθανεσθε· τοιαυταις γαρ θυσιας ευα-  
 not be you neglectful; with such for sacrifices is  
 ρεσταιται ὁ θεος. <sup>17</sup> Πειθεσθε τοις ἡγουμενος  
 well-pleased the God. Be you obedient to those leading  
 ὑμῶν, και ὑπεικετε· αυτοι γαρ αγρυπνεουσιν  
 you, and be you subject; they for watch  
 ὑπερ των ψυχων ὑμων, ὡς 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 ὑμιν τουτο. <sup>18</sup> Προσ-  
 ains; disastrous for to you this. Pray  
 ευχεσθε περι ἡμων· 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 establish-  
 ed 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 al-  
 so, that he might sanctify  
 the PEOPLE through his  
 own Blood, † suffered out-  
 side 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, there-  
 fore, let us offer † a Sacrifice  
 of Praise to God continu-  
 ally, 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 LEAD-  
 ERS, 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 groan-  
 ings; for this would be  
 unprofitable to you.

18 † Pray for us; for  
 we have confidence, Be-  
 cause we have † a Good  
 Conscience, wishing to  
 conduct ourselves well  
 among all;

\* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

† 9. 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. 58. † 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. † 16. 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<sup>19</sup> περισσοτερω<sup>s</sup> δε παρακαλω<sup>s</sup>  
 to conduct ourselves; more earnestly but I entreat  
 τ<sup>o</sup>υτο ποιησαι, ινα ταχιον<sup>s</sup> αποκατασταθω<sup>s</sup>  
 this to do, so that more quickly I may be restored  
 υμιν. <sup>20</sup> Ο δε θεος της ειρηνης, ο αναγαγων<sup>s</sup>  
 of you. The now God of the peace, the one having led up  
 εκ νεκρων τον ποιμενα των προβατων τον<sup>s</sup>  
 out of dead ones the shepherd of the sheep the  
 μεγαν εν αιματι διαθηκης αιωνιου, τον κυριον<sup>s</sup>  
 great by blood of a covenant age-lasting, the Lord  
 ημων Ιησουν, <sup>21</sup> καταρτισαι υμας εν παντι εργω<sup>s</sup>  
 of us Jesus, knit together you in every work  
 αγαθω, εις το ποιησαι το θελημα αυτου ποιων<sup>s</sup>  
 good, in order the to do the will of him; doing  
 εν υμιν το ευαρεστον ενωπιον αυτου, δια<sup>s</sup>  
 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 age  
 των αιωνων. αμην.  
 of the ages; so be it.

<sup>22</sup> Παρακαλω δε υμας, αδελφοι, ανεχεσθε του<sup>s</sup>  
 I entreat now you, brethren, bear you with the  
 λογου της παρακλησεως· και γαρ δια βραχεων<sup>s</sup>  
 word of the exhortation; indeed for in few words  
 επεστειλα υμιν. <sup>23</sup> Γινωσκετε τον αδελφον Τι-  
 I sent to you. You know the brother Tim-  
 μοθεον απολελυμενον, μεθ' ου, εαν ταχιον<sup>s</sup>  
 othy having been sent away, with whom, if quickly  
 ερχηται, οψομαι υμας. <sup>24</sup> 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. <sup>25</sup> 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 aeternal 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. 14; Gal. i. 1; Col. ii. 12. † 20. Isa.  
 xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11;  
 Heb. x. 22. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i.  
 5; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.]

\* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

<sup>1</sup> **Ἰακώβος, θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ**  
James, of God and of Lord Jesus Anointed  
**δουλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ**  
a bond-servant, to the twelve tribes to those in the  
**διασπορά, χαίρειν.** <sup>2</sup> **Πᾶσαν χαρὰν ἡγήσασθε,**  
dispersion, health. All joy do you esteem,  
**ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃτε ποι-**  
brethren of me, when temptations you may fall into va-  
**κίλοις.** <sup>3</sup> **γινώσκοντες, ὅτι τὸ δοκιμῖον ὑμῶν**  
rious; knowing, that the proof of you  
**τῆς πίστεως κατεργάζεται ὑπομονήν.** <sup>4</sup> **Ἡ δὲ**  
of the faith works out patience. The but  
**ὑπομονὴ ἐργον τελεῖον ἐχέτω, ἵνα ἡτε τελεί-**  
patience work perfect let have, so that you may be perfect  
**οι καὶ ὁλοκληροί, ἐν μηδενὶ λειπομένοι.** <sup>5</sup> **Εἰ**  
ones and complete ones, in nothing being destitute. If  
**δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ**  
but anyone of you is destitute of wisdom, let him ask from  
**τοῦ δίδοντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ονειδι-**  
of the one giving of God to all liberally, and not censur-  
**ζοντος· καὶ δοθησεται αὐτῷ.** <sup>6</sup> **Αἰτεῖτω δὲ ἐν**  
ing; and it will be given to him. Let him ask but in  
**πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμε-**  
faith, not hesitating; the for one hesitat-  
**νος εἰκε κλυδωνι θαλάσσης ἀνεμίζομενος· καὶ**  
ing is like to a wave of sea being wind-agitated and  
**ῥιπίζομενος.** <sup>7</sup> **Μὴ γὰρ οἰσθῶ ὁ ἄνθρωπος ἐκεῖ-**  
being tossed. Not for let think the man that,  
**νος, ὅτι λήψεται τι παρὰ τοῦ κυρίου.** <sup>8</sup> **Ἀνὴρ**  
that he shall receive anything from the Lord. A man  
**διψυχος, ἀκαταστάτος ἐν πάσαις ταῖς ὁδοῖς**  
of double-soul, unstable in all the ways  
**αὐτοῦ.** <sup>9</sup> **Καυχᾶσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς**  
of himself. let boast the brother the humble  
**ἐν τῇ ὑψέῃ αὐτοῦ.** <sup>10</sup> **ὁ δὲ πλούσιος, ἐν τῇ**  
in the humiliation of himself; the but rich, in the  
**ταπεινώσει αὐτοῦ· ὅτι ὥς ἄνθος χιρτοῦ παρε-**  
humiliation of himself; hec uscs as a flower of grass he will  
**λευσεται.** <sup>11</sup> **Ἀνετεῖλε γὰρ ὁ ἥλιος συν τῷ**  
pass away. Rose for the sun with the  
**καυσῶνι, καὶ ἐξηραῖ τὸν χορτὸν, καὶ τὸ ἄνθος**  
scorching heat, and withered the grass, and the flower  
**αὐτοῦ ἐξεπέσσε, καὶ ἡ εὐπρεπεία τοῦ προσώπου**  
of it fell off, and the beauty of the face  
**αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς**  
of it perished; thus also t a rich man in the  
**πορείαις αὐτοῦ μαρᾶνθηται.** <sup>12</sup> **Μακάριος**  
ways of himself wi fade away. Blessed

CHAPTER I.

<sup>1</sup> † James, † a Bond-servant of God and of the Lord Jesus Christ, † to those twelve Tribes in † the DISPERSION, greet-  
ing.

<sup>2</sup> † Esteem it All Joy, my Brethren, † when you fall into various Trials;

<sup>3</sup> † knowing That the PROOF of your FAITH produces Patience.

<sup>4</sup> But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

<sup>5</sup> † And if any one of you be deficient in Wisdom, let him † ask it from God, who IMPARTS liberally to all, and does not censure; and † it will be given to him.

<sup>6</sup> † 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.

<sup>7</sup> For let not that MAN think That he shall receive anything from the LORD.—

<sup>8</sup> † a Man of two-souls, unstable in All his WAYS.

<sup>9</sup> But let the HUMBLE BROTHER glory in his EXALTATION;

<sup>10</sup> and the RICH in his HUMILIATION; Because † as a Flower of Grass, he will pass away.

<sup>11</sup> For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its APPEARANCE perished; thus also will the RICH man fade in his WAYS.

• VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

† 1. Acts xii. 17; xv. 14; Gal. i. 19; ii. 9; Jude 1. † 1. Titus i. 1. † 1. Acts xvi. 7.  
† 1. Deut. i. 23; John vii. 35; Acts ii. 5; 1 Pet. i. 1. † 2. Matt. v. 12; 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. 23. † 5. 1 John v. 14. † 6. Mark xi. 24; 1 Tim. ii. 8.  
† 8. James iv. 8. † 10. Job xiv. 2; Psa. xxxvii. 7. † 10. 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 λεγетω· 'Οτι 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  
κακων, πειραζει δε αυτος ουδενα. 14 Ἐκαστος  
of evils, tempts and he no one. Each one

δε πειραζεται, ὑπο της ιδιης 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

ᾧ 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 υμων. 22 Γινεσθε δε ποιηται λογου, και  
lives of you. Become you but doers of word, and

μη μονον ακροαται, παραλογιζομενοι εαυτους.  
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. xliii. 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; 1 Cor. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. † 22. Matt.  
vii. 21; Luke vi. 46; Rom. ii. 13.

23 Ὅτι εἰ τις ακροατὴς λόγου ἐστὶ καὶ οὐ ποιῇ—  
Because if any one a hearer of word is and not a doer,  
της, οὗτος οἰκεῖν ἀνδρὶ κατανοοῦντι τὸ προσω-  
this is like a man viewing the face  
τον 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 παρακυψας εἰς  
forgot what sort he was. He but having looked intently into  
νόμον τελείου τον τῆς ἐλευθερίας καὶ παραμει-  
a law perfect that of the freedom and having con-  
νας, \* [οὗτος] οὐκ ακροατὴς ἐπιλησμονῆς γενο-  
tained, [this] not a bearer of forgetfulness having  
μενος, ἀλλὰ ποιητὴς ἐργου, οὗτος μακάριος ἐν  
become, but a doer of work, this blessed in  
τῇ ποιήσει αὐτοῦ ἐστίαι.  
the deed of himself shall be.

26 Εἰ τις δοκεῖ θρησκός εἶναι, μὴ χαλιναγώ-  
If any one thinks religious to be, not bridling  
γων γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν  
tongue of himself, but deceiving heart  
αὐτοῦ, τοῦτου ματαίος ἡ θρησκεία. 27 Θρησκεία  
of himself, of this vain the religion. Religion  
καθάραι καὶ ἀμικτῶς παρὰ τῷ θεῷ καὶ πατρὶ,  
pure and undefiled with the God and father,  
αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανούς 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 Ἀδελφοί μου, μὴ  
the world. Brethren of me, not

ἐν προσωποληψίαις ἐχετε τὴν πίστιν τοῦ κυρίου  
with a respect of persons do you hold the faith of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Εἰ γὰρ  
of us Jesus Anointed of the glory. If for  
εἰσελθῇ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-  
may enter into the synagogue of you a man having gold  
δακτυλίου ἐν ἐσθίῃ λαμπρᾷ, εἰσελθῇ δὲ καὶ  
rings on his fingers in a robe splendid, may enter and also  
πτῶχος ἐν ῥυπαρᾷ ἐσθίῃ, 3 καὶ ἐπιβλεψήτε ἐπὶ  
a poor man in dirty clothing, and you should look on  
τοὺς φοροῦντας τὴν ἐσθίαν τὴν λαμπράν, καὶ  
the one wearing the robe the splendid, and  
εἰπῆτε· Σὺ καθὼς ὧδε καλῶς, καὶ τῷ πτωχῷ  
you should say; Thou sit here honorably, and to the poor man  
εἰπῆτε· Σὺ στήθι ἐκεῖ, ἢ καθὼς \* [ὧδε] 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. 4. and—omit.

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. xxiv. 13; xxxix. 1; 1 Pet. iii. 10. † 27. Isa. i. 16.  
17; lvi. 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; <sup>5</sup> Ἀκουσατε, ἀδελφοί μου ἀγαπητοί,  
of evil things; Hear you, brethren of me beloved ones,  
οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου  
not the God chose the poor of the world

πλουσίους ἐν πίστει καὶ κληρονομοὺς τῆς βασι-  
rich ones in faith and heirs of the king-

λείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;  
dom, which he promised to those loving him?

<sup>6</sup> Ὑμεῖς δὲ ἡτιμασάτε τὸν πτωχόν. Οὐχ οἱ  
You but dishonored the poor. Not the

πλουσίοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ  
rich ones domineer over you, and they

ἐλκοῦσιν ὑμᾶς εἰς κριτήρια; <sup>7</sup> Οὐκ αὐτοὶ βλασ-  
drag you into courts of justice? Not they revile

φημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ'  
the honorable name that having been named on

ὑμᾶς; <sup>8</sup> Εἰ μὲντοι νόμον τελεῖτε βασιλικόν,  
you? If indeed a law you keep royal,

κατὰ τὴν γραφὴν· Ἀγαπήσεις τὸν πλησίον  
according to the writing; Thou shalt love the neighbor

σου ὡς σεαυτὸν, καλῶς ποιεῖτε· <sup>9</sup> εἰ δὲ προσω-  
of thee as thyself. well you do; if but you re-

ποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι  
spect persons, sin you work, being convicted

ὑπο τοῦ νόμου ὡς παραβάται. <sup>10</sup> Ὅστις γάρ  
under the law as transgressors. Whoever for

ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνί,  
whole the law keeps, shall fail but in one,

γεγονε παντῶν ἐνοχός. <sup>11</sup> Ὁ γὰρ εἰπὼν· Μὴ  
has become of all guilty. The for one having said; Not

μοιχεύσης, εἶπε καὶ· Μὴ φονεύσης·  
thou mayest commit adultery, said also; Not thou mayest murder

εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γεγο-  
if now not thou commit adultery, thou dost murder but, thou hast be-

νας παραβατὴς νόμου. <sup>12</sup> Οὕτω λαλεῖτε καὶ  
come a transgressor of law. Thus speak you as

αὕτω ποιεῖτε, ὡς διὰ νόμον ἐλευθερίας  
thus do you, as by means of a law of freedom

μελλόντες κρινεσθαι. <sup>13</sup> Ἡ γὰρ κρίσις ἀνίλεως  
being about to be judged. The for judgment merciless

τῷ μὴ ποιήσαντι ἐλεός· κατακαυχᾶται ἐλεός  
for him not having practised mercy; glories over mercy

κρίσεως.  
judgment.

<sup>14</sup> Τί \* [το] ὄφελος, ἀδελφοί μου, εἰν πίστιν  
What [the] profit, brethren of me, if faith

λέγῃ τις εἶχειν, ἔργα δὲ μὴ εἶχῃ; μὴ δύναται  
may say any one to have, works but not may have? not is able

ἡ πίστις σωσαι αὐτόν; <sup>15</sup> Εἰν δὲ ἀδελφός ἡ  
the faith to save him? If but a brother or

<sup>5</sup> 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?

<sup>6</sup> But † you dishonored the POOR. Do not the RICH domineer over you, and † do they not drag you into Courts of Justice?

<sup>7</sup> Do they not revile THAT HONORABLE Name which has been NAMED on you?

<sup>8</sup> If indeed you keep a royal Law according to the SCRIPTURE, † "Thou shalt love thy NEIGHBOR as "as thyself," you do well,

<sup>9</sup> but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

<sup>10</sup> For whoever shall keep the Whole LAW, but shall fail in one point, has become † guilty of all.

<sup>11</sup> 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.

<sup>12</sup> Thus speak, and thus act, as being about to be judged by † a Law of Freedom;

<sup>13</sup> for † JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

<sup>14</sup> † 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.

<sup>15</sup> Now suppose a

\* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 48; 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. † 6. 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.

αδελφῇ γυμνοὶ ὑπαρχώσι, καὶ λειπομένοι ὡς  
 a sister naked ones should be, and wanting may be  
 τῆς ἐφημερου τροφῆς, <sup>16</sup> εἰπῇ δὲ τὸ αὐτοὺς ἐξ  
 of the daily food, may say and any one to them from  
 ὑμῶν· Ὑπαγετε ἐν εἰρήνῃ, θερμαινεσθε καὶ  
 of you; Go you away in peace, be you warmed and  
 χορτασθε· μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα  
 he you filled; not you may give but to them the things necessary  
 τοῦ σώματος, τί \* [τοῦ] ὄφελος; <sup>17</sup> Οὕτω καὶ ἡ  
 of the body, what [the] profit? Thus also the  
 πίστις, εἰ μὴ ἐχῇ ἐργα, νεκρά ἐστὶ καθ'  
 faith, if not it may have works, dead it is by  
 ἑαυτήν. <sup>18</sup> Ἀλλ' εἰρεῖ τις· Σὺ πίστιν ἐχεις,  
 itself. But will say some one; Thou faith hast,  
 κατὰ ἐργα ἐχω· δείξον μοι τὴν πίστιν σου  
 and I works have; show to me the faith of thee  
 χωρὶς τῶν ἐργῶν \* [σου,] κατὰ δειξὼ σοὶ ἐκ  
 without the works [of thee,] and I will show to thee by  
 τῶν ἐργῶν μου τὴν πίστιν \* [μου.] <sup>19</sup> Σὺ πισ-  
 the works of me the faith [of me.] Thou be-  
 τεύεις, ὅτι ὁ θεὸς εἰς ἐστὶ καλῶς ποιεῖς· καὶ  
 lievest, that the God one is; well thou doest; even  
 τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. <sup>20</sup> Θε-  
 the demons believe, and shudder. Wishest  
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις  
 thou but to know, O man vain, that the faith  
 χωρὶς τῶν ἐργῶν νεκρά ἐστιν· <sup>21</sup> Ἀβραὰμ ὁ πατήρ  
 without the works dead is? Abraham the father  
 ἡμῶν οὐκ ἐξ ἐργῶν ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ  
 of us not by works was made righteous, having brought up Isaac  
 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>22</sup> Βλέπεις,  
 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 ἐργῶν ἡ πίστις ἐτελείωθη; <sup>23</sup> Καὶ  
 by the works the faith was perfected? And  
 ἐπληρώθη ἡ γραφή ἡ λεγουσα· Εἰσέτευσε δὲ  
 was fulfilled the writing that saying; Believed but  
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογισθῇ αὐτῷ εἰς δικαιο-  
 Abraham to God, and was counted to him for righte-  
 σουν· καὶ φίλος θεοῦ ἐκλήθη. <sup>24</sup> Ὁρατε, ὅτι  
 ousness, and a friend of God he was called. Do you see, that  
 ἐξ ἐργῶν δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πί-  
 by works is made righteous a man, and not by faith  
 τως μόνον; <sup>25</sup> Ὅμοιος δὲ καὶ Ρααβ ἡ πόρνη  
 alone? In like manner and also Rahab the harlot  
 οὐκ ἐξ ἐργῶν ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-  
 not by works was justified, having received the mes-  
 γέλους, καὶ ἕτερα ὁδῷ ἐκβαλόντα; <sup>26</sup> 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 ἐργῶν  
 is, so also the faith without no works  
 νεκρά 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 com-  
 plete by the WORKS;

23 and THAT SCRIPTURE  
 was verified, which says,  
 † "And Abraham believed  
 God, and it was counted  
 to him for Righteous-  
 ness;" and he was called  
 † "a Friend of God."

24 You see That a Man  
 is justified by Works, and  
 not by Faith alone.

25 And in like manner  
 also † was 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. of thee—omit. 18. Thee  
 18. of me—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.  
 7; xix. 15. † 21. Gen. xxii. 9, 12. † 22. Heb. xi. 17. † 23. Gen. xv. 6.  
 Rom. iv. 3; Gal. iii. 6. † 23. 2 Chron. xx. 7; Isa. xli. 8. † 25. Josh. ii. 1; Heb. xi. 6.

ΚΕΦ. γ'. 3.

<sup>1</sup> Μη πολλοὶ διδασκαλοὶ γινέσθε, ἀδελφοί μου, εἰδότες, ὅτι μείζον κριμα ληψόμεθα. Not many teachers become you, brethren of me, knowing, that greater condemnation we shall receive.

<sup>2</sup> Πολλὰ γὰρ πταίομεν ἅπαντες· εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνάτος χαλινάγειν τὸ σῶμα. Many for we stumble all; if any one in word not stumbles, this a perfect man, able to bridle also whole the body. <sup>3</sup> Ἰδε, τῶν ἵππων

τοὺς χαλινούς εἰς τὰ στόματα βαλλόμεν πρὸς το πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν. Lo, of the horses the bits into the mouths we put in order that to make obedient them to us, and whole the body of them we turn about. <sup>4</sup> Ἰδού, καὶ τὰ πλοῖα, τηλικαυτὰ ὄντα, καὶ ὑπὸ σκληρῶν ἀνεμῶν ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου

ἀν ἡ ὁρμη τοῦ ευθυνοντος βουληται. Lo, also the ships, so great being, and by violent winds being driven, are turned about by a very small helm, wherever the will of the one steering pleases. <sup>5</sup> Οὕτω

καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχέει. Ἰδού, ὀλίγον πυρ ἥλικην ὕλην ἀναπτέει. Lo, a little fire how great a mass of fuel kindles. <sup>6</sup> Καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας.

And the tongue a fire, the world of the wickedness; \* [οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζόμενη ὑπὸ τῆς γεέννης. [thus] the tongue is placed among the members of us, that spotting whole the body, and setting on fire the wheel of the nature, and being set on

fire by the gehenna. <sup>7</sup> Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐνῶντων τε, δαμάζεται καὶ δεδαμασται τῇ φύσει τῆς ἀνθρωπίνης. Every for species of wild beasts both and of birds, of reptiles both and of things in the sea, is subdued and has been subdued by the nature of the human race. <sup>8</sup> τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμασσαι ἀκατασχετὸν κακόν, ἀλλ' ὅλην τὴν φύσιν αὐτῆς ὑποτάσσεται τῇ φύσει τῆς ἀνθρωπίνης. By her we bless the God and Father, and by her we curse those men those according to a likeness of God

γεγονότας. <sup>10</sup> ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται blessing the Lord and Father. <sup>1</sup> 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. <sup>2</sup> 1. Luke vi. 37. <sup>3</sup> 1. Ps. xxxiv. 13; James i. 26; 1 Pet. iii. 10. <sup>4</sup> 2. Matt. xii. 37. <sup>5</sup> 3. Ps. xxxii. 9. <sup>6</sup> 4. Prov. xii. 18; xv. 2. <sup>7</sup> 5. Ps. xli. 3; lxxiii. 8, 9. <sup>8</sup> 6. Matt. xv. 11, 13—20; Mark vii. 15, 20, 23. <sup>9</sup> 7. Ps. cxl. 2. <sup>10</sup> 8. Gen. i. 26;

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 obedient to us, and we direct their Whole body.

4 Behold! the ships also, though \* so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.

5 Thus also † the tongue is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel \* a Little Fire kindles!

6 (And † the tongue is a Fire,—the world of WICKEDNESS;) thus is THAT tongue rendered among our MEMBERS, which † 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. Ps. xxxiv. 13; James i. 26; 1 Pet. iii. 10. † 2. Matt. xii. 37. † 3. Ps. xxxii. 9. † 4. Prov. xii. 18; xv. 2. † 5. Ps. xli. 3; lxxiii. 8, 9. † 6. Matt. xv. 11, 13—20; Mark vii. 15, 20, 23. † 7. Ps. cxl. 2. † 8. 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. <sup>11</sup> Μητι ἡ πηγή ἐκ τῆς these things so to be. Not the fountain out of the αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; same opening send forth the sweet and the bitter? <sup>12</sup> Μὴ δυνάται, ἀδελφοὶ μου, συκὴ ἐλαίας ποίτ- Not is able, brethren of me, a fig tree olives ποι- ται, ἡ ἀμπελὸς συκα; οὕτως οὐτε ἄλυκον duce, or a vine figs? thus neither salt γλυκὺ ποιῆσαι ὕδωρ. <sup>13</sup> Τίς σοφὸς καὶ ἐπιστή- sweet to make water. Any one wise and discreet μων ἐν ὑμῖν; δεῖξατω ἐκ τῆς καλῆς ἀναστρο- among you? let him show out of the honorable conduct φῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. <sup>14</sup> εἰ the works of himself with meekness of wisdom; if δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρ- but rivalry bitter you have and strife in the heart δια ὕμων, μὴ κατακαυχᾶσθε καὶ ψευδεσθε of you, not do you boast and do you speak falsely κατα τῆς ἀληθείας; <sup>15</sup> Οὐκ ἐστὶν αὕτη ἡ concerning the truth? Not is this the σοφία ἀνωθεν κατέρχομενη, ἀλλ' ἐπίγειος, wisdom from above coming down, but earthly, ψυχικὴ, δαιμονιαδῆς. <sup>16</sup> Ὅπου γὰρ ζῆλος καὶ soulcal, demoniacal. Where for rivalry and ἐριθεία, ἐκεῖ ἀκαταστασία καὶ παν φανλὸν strife, there disorder and every foul πρᾶγμα. <sup>17</sup> Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν deed. The hut from above wisdom first indeed ἄγνη ἐστίν, ἐπεὶτα εἰρηνικὴ, ἐπιεικὴς, εὐπει- pure it is, then peaceable, gentle, easily θης, μεστὴ ἐλεους καὶ καρπῶν ἀγαθῶν, persuaded, full of mercy and of fruits good, ἀδιακριτος \* [καὶ] ἀνυποκριτος. <sup>18</sup> 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. <sup>1</sup> Ποθεν πολέμοι καὶ peace. Whence wars and μαχαὶ ἐν ὑμῖν; Οὐκ ἐντευθεν, ἐκ τῶν ἡδονῶν fightings among you? Not hence, from the pleasures ὕμων τῶν στρατευομένων ἐν τοῖς μέλεσιν ὕμων; of you of those warring in the members of you? <sup>2</sup> Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεῦτε καὶ ζή- 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.

<sup>11</sup> Does a FOUNTAIN send forth from the SAME Opening SWEET and BIT- TER water?

<sup>12</sup> Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? \* Neither can a Salt spring produce Sweet Water.

<sup>13</sup> ‡ Is any one wise and discreet among you? let him show by HONORABLE Conduct his WORKS with Meekness of Wisdom.

<sup>14</sup> But if you have † bitter Rivalry and Strife in your HEARTS, ‡ do you not boast, and speak falsely concerning the TRUTH?

<sup>15</sup> ‡ THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal,

<sup>16</sup> For ‡ where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

<sup>17</sup> 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.

<sup>18</sup> ‡ Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

#### CHAPTER IV.

<sup>1</sup> Whence Wars and \* Contentions among you? Do they not come hence, from THOSE LUSTS of yours ‡ which WAR in your MEMBERS?

<sup>2</sup> 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.

† 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. <sup>3</sup> αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς  
you; you ask, and not you receive, because wickedly

αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃ-  
you ask, so that in the pleasures of you may waste.

τε. <sup>4</sup> \* [Μοιχοὶ καὶ] 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. <sup>5</sup> ἢ δοκεῖτε, ὅτι  
an enemy of the God is rendered. Or think you, that

κενῶς ἡ γραφή λέγει; Πρὸς φθονὸν ἐπιποθεῖ  
vainly the writing speaks? To envy strongly inclineth

τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; <sup>6</sup> Μείζονα δὲ  
the spirit which dwelt in us? Greater but

δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφάνοις  
it gives favor; therefore it says; The God to haughty ones

ἀντιτάσσεται, ταπεινὸς δὲ δίδωσι χάριν.  
sets himself in opposition, to lowly ones but he gives favor.

<sup>7</sup> Ὑποταγῆτε οὖν τῷ θεῷ· ἀντιστήτε τῷ  
Be you subject therefore to the God; be opposed to the

διαβολῷ, καὶ φευγεται ἀφ' ὑμῶν. <sup>8</sup> ἐγγίσατε  
accuser, and he will flee from you; draw you near

τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρίσατε χεῖρας,  
to the God, and he will draw near to you; cleanse you hands,

ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, διψυχοὶ.  
sinners, and purify you hearts, two-souled ones.

<sup>9</sup> Ταλαίπωρησατε καὶ πενθήσατε καὶ κλαύσατε·  
Lament you and mourn you and weep you;

ὃ γέλως ὑμῶν εἰς πένθος μεταστραφῆτω, καὶ ἡ  
:belaughter of you into mourning let be turned, and the

χάρα εἰς κατηφειαν. <sup>10</sup> Ταπεινωθῆτε ἐνώπιον  
joy into sadness. Be you humbled in presence

τοῦ κυρίου, καὶ ὑψώσει ὑμας. <sup>11</sup> Μὴ καταλα-  
of the Lord, and he will lift up you. Not speak you

λεῖτε ἀλλήλων, ἀδελφοί· ὃ καταλαλῶν ἀδελ-  
evil of each other, brethren; The one speaking evil of another

φου, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
ther, and judging the brother of himself, speaks evil

νομοῦ, καὶ κρίνει νομὸν, εἰ δὲ νομὸν κρίνεις,  
of law, and judges law, if but law thou judgest;

οὐκ εἰς ποιητῆς νομοῦ, ἀλλὰ κριτῆς. <sup>12</sup> Εἰς  
not thou art a doer of law, but a judge. One

ἐστίν \* [ὁ] νομοθετῆς καὶ κριτῆς, ὁ δυναμενός  
is [the] lawgiver and judge, the one being able

σωσαὶ καὶ ἀπολεσάιν· σὺ δὲ τίς εἰ ὃς κρίνεις  
to save and to destroy; thou but who art thou who judgest

3 †you ask and do not receive, †because you ask wickedly, so that you may waste it on your lusts.

4 Adulteresses! do you not know That †the FRIENDSHIP of the WORLD is Enmity against God? †Whoever. therefore, wishes to be a Friend of the WORLD, is rendered an Enemy of God.

5 Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

6 Indeed, it bestows Superior Favor; therefore it is said, †“God sets him- self in opposition to the “Haughty, but gives Fa- vor to the Lowly.”

7 Be you subject there- fore, to God. †Stand op- posed 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 des- troy; †but who art thou,

\* VATICAN MANUSCRIPT.—4. Adulterers and—omit.

11. or judges.

12. the—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. † 3. Psa. lxxvi. 18; 1 John iii. 22; v. 14. † 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. 24; 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 ἑτερον; <sup>12</sup> Ἀγε νυν οἱ λεγοντες· Σήμερον  
the other? Come now those saying; To-day  
καὶ αὐριον πορευσόμεθα εἰς τὴνδε τὴν πόλιν,  
and to-morrow we may go into this the city,  
καὶ ποιησώμεν ἐκεῖ ἐνιαυτὸν ἓνα, καὶ ἐμπορευ-  
and we may stay there year one, and may trade,  
σώμεθα, καὶ κερδησώμεν· <sup>14</sup> οἵτινες οὐκ ἐπισ-  
and may acquire gain; who not are ac-  
τασθε τὸ τῆς αὐριον· (ποία \* [γὰρ ἡ] ζῶη  
acquainted with that of the morrow; [what [for the] life  
ὑμῶν; ἀτμὶς γὰρ ἐστὶν \* [ἡ] πρὸς ὀλίγον φαινο-  
of you? a vapor for it is [that] for a little appearing,  
μεν, ἐπεὶτα δὲ ἀφανίζομενη·) <sup>15</sup> ἀντὶ τοῦ  
then and not appearing;) instead of the  
λεγειν ὑμᾶς· Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν;  
to say you; If the Lord may he willing and we may live,  
καὶ ποιησώμεν τοῦτο ἢ ἐκεῖνο· <sup>16</sup> νυν δὲ καυ-  
and we may do this or that; now but you  
χασθε ἐν ταῖς ἀλαζονεῖαις ὑμῶν. Πᾶσα καυχῆ-  
boast in the proud speeches of you. All boasting  
σις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> Εἰδοὶ οὖν καλοῦ  
such evil is. Knowing therefore right  
ποιεῖν, καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστίν.  
to do, and not doing sin to him it is.

ΚΕΦ. ε'. 5.

<sup>1</sup> Ἀγε νυν οἱ πλουσιοὶ, κλαύσατε ὁλοφύζον-  
Come now the rich ones, weep you crying aloud  
τες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχο-  
over the miseries of you these coming.  
μεναις. <sup>2</sup> Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ  
The wealth of you has decayed, and the  
ἱμάτια ὑμῶν σητοβρώτα γέγονεν· <sup>3</sup> ὁ χρυσοῦς  
garments of you moth-eaten have become; the gold  
ὑμῶν καὶ ὁ ἀργυρὸς κατιῶται, καὶ ὁ ῥυτίς αὐτῶν  
of you and the silver have become rusty, and the rust of them  
εἰς μαρτυρίον ὑμῖν ἐστί, καὶ φαγεται τὰς σαρ-  
for a witness to you will be, and will eat the bo-  
κας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχαταῖς  
dia of you as fire; you laid up treasure in last  
ἡμέραις. <sup>4</sup> Ἴδου, ὁ μισθὸς τῶν ἐργατῶν τῶν  
day. Lo, the reward of the laborers of those  
ἀμνησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος  
having reaped the fields of you, that having been withheld  
ἐφ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισπάντων  
by you, cries out; and the loud cries of the reapers  
εἰς τὰ ὦτα κυρίου σαβᾶθ εἰσεληλυθασιν.  
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 AP-PROACHING.

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.

5 Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἰσπαγαλήσατε·  
You lived luxuriously on the earth, and were wanton;

ἐθρεψάτε τὰς καρδίας ὑμῶν \* [ὥς] ἐν ἡμέρᾳ  
you nourished the hearts of you [as] in a day

σφαγῆς. 6 Κατεδικάσατε, ἐφονεύσατε τὸν δι-  
of slaughter. You condemned, you murdered the just

καίον· οὐκ ἀντιτάσσεται ὑμῖν.  
one; not he opposes you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς  
Be ye patient then, brethren, till the

παρουσίας τοῦ κυρίου. Ἴδου, ὁ γεγενημένος ἐκδε-  
presence of the Lord. Lo, the husbandman

χεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν  
pects the precious fruit of the earth, having patience

ἐπ' αὐτῷ ἕως ἀν' λαβῆ \* [ὑέτον] πρῶτον καὶ  
for it till he may receive [rain] early and

ὀψιμον· 8 μακροθυμήσατε καὶ ὑμεῖς, στηριζάτε  
latter, be patient also you, establish

τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου  
the hearts of you, because the presence of the Lord

ἤγγικε. 9 Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-  
has approached. Not murmur you against each other, brethren,

φοί, ἵνα μὴ κριθέτε· ἰδού, ὁ κριτὴς πρὸ τῶν  
ten, so that not you may be judged; lo, the judge before the

θύρων ἔστηκεν. 10 Ὑποδείγμα λαβετε, ἀδελφοί  
doors has been standing. An example take you, brethren

\* [μου,] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,  
[of me,] of the suffering evil and of the patience,

τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου  
the prophets, who spoke in the name of Lord

11 Ἴδου, μακαρίζομεν τοὺς ὑπομένοντας· τὴν  
Lo, we call happy those patiently enduring; the

ὑπομονὴν Ἰωβ ἤκουσατε, καὶ τὸ τέλος κυρίου  
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ  
you saw, because very compassionate is the Lord and

οἰκτῆρμων. 12 Πρὸ πάντων δε, ἀδελφοί μου,  
merciful. Above all things but, brethren of me,

μὴ ὀμνυέτε μήτε τοῦ οὐρανοῦ, μήτε τῆς γῆς,  
not do you swear neither the heaven, nor the earth,

μήτε ἄλλον τινα ὄρκιον· ἢ τῷ δε ὑμῶν τοῦ ναι,  
nor other any oath; let be but of you the yes,

ναι, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπο κρίσιν πέσητε.  
yes, and the no, no; so that not under judgment you may fall.

13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχεσθῶ, εὐθυμεί  
Suffers evil any one among you, let him pray, is cheerful

τις, ψάλλετω. 14 Ἀσθενεῖ τις ἐν ὑμῖν,  
any one, let him sing. Is sick any one among you,

5 † You have lived lux-  
uriously on the LAND, and  
been licentious; you have  
nourished your HEARTS in  
a Day of Slaughter:

6 † You have con-  
demned,—you have mur-  
dered the RIGHTEOUS  
one; he does not oppose  
you.

7 Wait patiently, there-  
fore, Brethren, till the  
COMING of the LORD.  
Behold! the HUSBAND-  
MAN expects the PRECI-  
OUS Fruit of the EARTH,  
waiting patiently for it,  
till he receive the early and  
latter harvest.

8 Be you also patient;  
establish your HEARTS;  
† Because the COMING of  
the LORD has approached.

9 † Murmur not against  
each other, Brethren, that  
you be not judged; be-  
hold! † the JUDGE is  
standing before the DOORS.

10 † As an Example of  
SUFFERING EVIL and of  
PATIENCE, my Brethren,  
take the PROPHETS who  
spoke in the NAME of the  
Lord.

11 Behold! † we call  
THOSE happy who PATI-  
ENTLY ENDURE. You  
have heard of † the PA-  
TIENCE of Job, and you  
have seen the END of the  
Lord; Because † the LORD  
is very compassionate and  
merciful.

12 But above all things,  
my Brethren, † swear not;  
neither by the HEAVEN,  
nor the EARTH, nor any  
other Oath; but let your  
YES be Yes, and your NO,  
No; so that you may not  
fall under Judgment.

13 If any one among  
you suffers evil, let him  
pray; if any one is cheer-  
ful, † let him sing praises;

14 if any one among you

\* VATICAN MANUSCRIPT.—5. 35—omit.

7. rain—omit.

10. of me—omit.

† 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. † 6. Acts iii. 14, 1  
7. 30. † 8. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. † 9. James iv. 11. †  
Matt. xxiv. 33. 1 Cor. iv. 5. † 10. Matt. v. 12; Heb. xi. 35. † 11. Matt. v.  
† 11. Job i. 21, 22; ii. 10. † 11. Job xlii. 10. † 11. Num. xiv. 18; Psa. ciii.  
† 12. Matt. v. 34. † 13. Eph. v. 19; Col. iii. 10.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-  
let him call for the elders of the congrega-  
σας, 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 πιστεως σωσει τον καμνοντα,  
And the prayer of the faith shall save the one being sick,  
και εγερει αυτον ο κυριος· καν αμαρτίας η  
and will raise up him the Lord; and his sins may be  
πεποιηκως, αφεθησεται αυτη. 16 Εξομολο-  
having been done, they shall be forgiven him. Confess

γειςθε αλληλοις τα παραπτώματα, και ευχεσ-  
you to each other the faults, and pray  
θε υπερ αλληλων, όπως 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 προσηυξάτο  
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 μηνas εξ· 18 και παλιν  
years three and months six; and again

προσηυξάτο, και ο ουρανός υέτον εδωκε, και η  
he prayed, and the heaven rain gave, and the  
γη εβλαστήσεν τον καρπον αυτης. 19 Αδελφοι,  
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθείας, και  
If any one among you may wander from the truth, and

επιστρέψω τις αυτον, 20 γινωσκετω, ότι ο  
may turn back any one him, let him know, that the  
επιστρέψας αμαρτωλον εκ πλaνης οδου αυτου,  
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανάτου, και καλυψει πληθος  
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 wan-  
der 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.  
Brethren. 20. know you, That.

10. therefore your SINS.  
20. a Soul from its Death.

19. my  
Subscription—

† 14. Mark vi. 12; 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; xix. 9; John ix. 31; 1 John iii. 22.  
: 17. Acts xiv. 15. † 17. 1 Kings xvii. 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.  
† 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ  
OF PETER [AN EPISTLE] FIRST.  
\* FIRST OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Πέτρος, ἀποστολὸς Ἰησοῦ Χριστοῦ, ἐκλεκ-  
Peter, an apostle of Jesus Anointed, to chosen  
τοῖς παρεπιδημοῖς διασποράς Ποντοῦ, Γαλατίας,  
ones sojourners of a dispersion of Pontus, of Galatia,  
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, <sup>2</sup> κατὰ προ-  
of Cappadocia, of Asia and of Bithynia, according to fore-  
κνωσιν 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 εἰρήνῃ πληθυνθῆι. <sup>3</sup> Εὐλογη-  
favor to you and peace may be multiplied. Blessed  
τος ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
the God and father of the Lord of us Jesus  
Χριστοῦ, ὁ κατὰ τὸ 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, <sup>4</sup> εἰς κληρονο-  
tion of Jesus Anointed out of dead ones, to an inheri-  
μιαν ἀφθαρτὸν καὶ ἀμικτὸν καὶ ἀμαραντὸν,  
tance incorruptible and undefiled and unfading,  
τετηρημένῃ ἐν οὐρανοῖς εἰς ὑμᾶς, <sup>5</sup> τοὺς ἐν  
having been kept in heavens for you, those by  
δυνάμει θεοῦ φρουρουμένους 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· <sup>6</sup> ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι (εἰ  
last; in which rejoice you, a little while now (if  
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,  
necessary it is) having been distressed by manifold trials,  
ἵνα τὸ δοκιμίου 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, εὑρεθῇ εἰς ἀπαινον καὶ τιμὴν  
but being proved, may be found to praise and honor  
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· <sup>8</sup> ὃν  
and glory, at a revelation of Jesus Anointed; whom  
οὐκ εἰδότες ἀγαπατε, εἰς ὃν, ἄρτι μὴ ὄρωντες,  
not seeing you love, on whom, now not looking,  
πίστευοντες δέ, ἀγαλλιασθε χαρὰ ἀνεκλάλητῃ  
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,  
<sup>2</sup> † 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.  
<sup>3</sup> 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,  
<sup>4</sup> to an Inheritance in-  
corruptible, and undefiled,  
and unfading, † preserved  
in the Heavens for YOU,  
<sup>5</sup> † who are GUARDED  
by the Power of God,  
through Faith, for a Sal-  
vation prepared to be re-  
vealed in the last Time.  
<sup>6</sup> † In which now † you  
glad, though now † for a  
little while, (since it is  
necessary,) † you are dis-  
tressed by various Trials,  
<sup>7</sup> 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;  
<sup>8</sup> 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.  
† 6. 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, <sup>9</sup> κομιζόμενοι τὸ τέλος τῆς  
and having been glorified, obtaining the end of the  
πίστεως \* [ὑμῶν,] σωτηρίαν ψυχῶν. <sup>10</sup> Περὶ  
faith [of you,] a salvation of souls. Concerning  
ἧς σωτηρίας ἐξεζητήσαν καὶ ἐξηρουνῆσαν προ-  
which salvation sought out and examined closely proph-  
φηται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφῆ-  
ets, those concerning the for you favor having  
τεύσαντες. <sup>11</sup> ἐρευνῶντες, εἰς τίνα ἢ ποῖον  
prophesied; examining, to what things or what  
καὶ ὅταν εἰς αὐτοὺς πνεῦμα \* [Χριστοῦ.]  
season did point the in them spirit [of Anointed,]  
προμαρτυροῦμεν τὰ εἰς Χριστὸν παθήματα, καὶ  
testifying before the for Anointed sufferings, and  
τὰς μετὰ ταῦτα δόξας. <sup>12</sup> οἷς ἀπεκαλύφθη, ὅτι  
the after these things glories; to whom it was revealed, that  
νυχταῖς, ὑμῖν δὲ διηκονοῦν αὐτὰ, ἅ  
not for themselves, for you but they ministered these things, which things  
νῦν ἀγγελλοῦν ὑμῖν διὰ τῶν εὐαγγελισαμένων  
now were told to you through those having announced glad tidings  
ὑμῶν ἐν πνεύματι ἁγίῳ ἀποσταλῆντι ἀπ' οὐρα-  
you with spirit holy having been sent from hea-  
νου, εἰς ἃ ἐπιθυμοῦσιν ἀγγελοὶ παρακυ-  
ven, into which things earnestly desire messengers to look at-  
ψαι.  
tentively.

<sup>13</sup> Διὸ ἀναζώσαμενοι τὰς ὀσφύας τῆς δια-  
Therefore having girded up the loins of the mind,  
νοίας ὑμῶν, νηφόντες, τελειῶς ἐλπίζετε ἐπὶ  
of you, being vigilant, perfectly do you hope for  
τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ  
the being brought to you gift in a revelation of Jesus  
Χριστοῦ. <sup>14</sup> ὥς 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,  
θυμiais, <sup>15</sup> ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς  
but according to the one having called you  
ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ  
holy, also yourselves holy ones in all conduct  
γεννηθῆτε. <sup>16</sup> διότι γεγραπται· Ἅγιοι γενεσθε,  
become you; because it has been written; holy ones become you,  
ὅτι ἐγὼ ἅγιος \* [εἰμι.] <sup>17</sup> Καὶ εἰ πατέρα ἐπικαλ-  
because I holy [am.] And if a father you call  
εἰσθε τὸν ἀπροσώποληπτως κρινοντα κατὰ τὸ  
on him without respect of persons judging according to the  
ἐκάστου ἔργον, ἐν φόβῳ τοῦ τῆς παροικίας  
of each work, in fear the of the sojourning  
ὑμῶν χρόνον ἀναστροφῆτε. <sup>18</sup> εἰδότες, ὅτι οὐ  
of you time pass you; knowing, that not

<sup>9</sup> obtaining † the issue of the FAITH,—even your Salvation.

<sup>10</sup> † Concerning Which Salvation THOSE Prophets, who PROPHESED concerning the FAVOR towards you, sought out and investigated,

<sup>11</sup> examining closely to what things, or What kind of Season, † the SPIRIT which was in them was pointing out, when it previously testified the SUPPLIES for Christ, and after these the GLORIES;

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> As obedient Children, † do not conform yourselves to the FORMER Lusts † in your IGNORANCE;

<sup>15</sup> † but as HE who CALLED you is holy, do you also become holy in All your Conduct;

<sup>16</sup> For it has been written, † \* “You shall be holy, “because † I am holy.”

<sup>17</sup> 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 parakypsa 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. 19; 2 Pet. i. 21. † 12. Heb. xi. 13, 39, 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. 10. † 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. † 14. Acts xvii. 30; 1 Thess. iv. 5. † 15. Heb. xii. 14; 2 Pet. iii. 11. † 16. Lev. xi. 14; 2 Pet. iii. 11. † 17. Deut. x. 17; Acts x. 34; Rom. ii. 11. † 18. Heb. xii. 28.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρωθῆτε  
by corruptible things, by silver or by gold, you were bought off  
ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαρά-  
from the foolish of you conduct handed down from your  
δοτοῦ, <sup>19</sup> ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου  
fathers, but with precious blood, as of a lamb spotless

καὶ ἀσπίλου, Χριστοῦ. <sup>20</sup> προεγνωσμένου μὲν  
and unblemished, of Anointed; having been foreknown indeed  
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'  
before a laying down of a world, having been manifested but in

ἐσχάτων τῶν χρόνων δι' ὑμᾶς, <sup>21</sup> τοὺς δι'  
last of the times on account of you, those through

αὐτοῦ πιστευόντας εἰς θεόν, τὸν ἐγειραντα  
him having believed in God, that one having raised up

αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε  
him out of dead ones and glory to him having given, so that

τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.  
the faith of you and hope to be in God.

<sup>22</sup> Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ  
The lives of you having been purified in the obedience

τῆς ἀληθείας \* [δια πνεύματος] εἰς φιλαδελ-  
of the truth [through spirit] to brotherly-kind-

φίαν ἀνυπόκριτον, ἐκ \* [καθάρως] καρδίας ἀλλη-  
ness unfeigned, out of [a pure] heart each

λους ἀγαπήσατε ἐκτενῶς. <sup>23</sup> ἀναγεγεννημένοι  
other love you intensely, having been begotten again

οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθαρτοῦ, δια  
not from seed corruptible, but incorruptible, through

λόγου ζώντος θεοῦ καὶ μενοντος. <sup>24</sup> Διότι  
word living of God and remaining. Because

πᾶσα σαρξ ὡς χορτός, καὶ πᾶσα δόξα αὐτῆς ὡς  
all flesh like grass, and all glory of her like

ἄνθος χορτοῦ· ἐξηρανθὲν δὲ χορτός καὶ τὸ ἄνθος  
a flower of grass; withered the grass and the flower

\* [αὐτοῦ] ἐξέπεσε· <sup>25</sup> τὸ δὲ ῥῆμα κυρίου μένει  
[of it] fell off; the but word of Lord abides

εἰς τὸν αἰῶνα· τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-  
to the age; this now is the word that having

γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. <sup>1</sup> Αποθεμενοί  
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-  
therefore all malice and all guile and hy-

κρισεις καὶ φθόνους καὶ πᾶσας καταλαλίας,  
pocrisies and envies and all evil-speaking,

<sup>2</sup> ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον  
as new-born babes, the rational sincere

γάλα ἀπιποθήσατε, ἵνα ἐν αὐτῷ ἀυξηθῆτε εἰς  
milk earnestly desire you, so that by it you may grow to

18 knowing † That you  
were redeemed from your  
FOOLISH Conduct, trans-  
mitted 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 Decent, and Hypocrisies,  
and Envyings, and All  
Evil speakings,

2 as New-born Infants,  
earnestly desire the PURE  
† RATIONAL Milk, so that  
you may grow by it to Sal-  
vation.

\* VATICAN MANUSCRIPT.—21. ARE 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.  
ciii. 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· <sup>3</sup> εἰ\* [περ] εγευσασθε, ὅτι χρηστος  
salvation; if[indeed] you tasted, that gracious  
ὁ κυριος. <sup>4</sup> Προς ὃν προσερχομενοι, λιθον  
the Lord. To whom drawing near, a stone  
ζῶντα, ὑπο ἀνθρωπων μὲν αποδοκιμασμενον,  
living, by men indeed being rejected,  
παρὰ δὲ θεῷ ἐκλεκτον, ἐντιμον, <sup>5</sup> καὶ αὐτοὶ ὡς  
with but God chosen, honorable, and yourselves as  
λιθοὶ ζῶντες οἰκοδομεισθε, οἶκος πνευματικος,  
stones living be you built up, a house spiritual,  
ἱερατευμα ἅγιον, ἀνευκαὶ πνευματικας θυσιας,  
apriesthood holy, to offer spiritual sacrifices,  
εὐπροσδεκτους \* [τῷ] θεῷ δια Ἰησοῦ Χριστοῦ.  
well-pleasing [to the] God through Jesus Anointed.  
<sup>6</sup> Διότι περιεχει ἐν\* [τῇ] γραφῇ· Ἰδου, τιθημι ἐν  
Because it is contained in [the] writing; Lo, I place in  
Σίῳν λιθον ἀκρογωνιαῖον, ἐκλεκτον, ἐντιμον·  
Sion a stone corner-foundation, chosen, honorable;  
καὶ ὁ πιστευων ἐπ' αὐτῷ, οὐ μὴ καταισχυνηθῇ.  
and the one believing on it, not not may be ashamed.  
<sup>7</sup> Ὑμῖν οὖν ἡ τιμη τοῖς πιστευουσιν· ἀπειθουσι  
To you therefore the honor to those believing; to disbelieving ones  
δε, λιθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομουντες,  
but, a stone which rejected those building,  
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λιθος  
this became for a head of a corner, and a stone  
προσκομματος, καὶ πέτρα σκανδαλου· <sup>8</sup> οἱ  
of stumbling, and a rock of offence, these  
προσκοποῦσι, τῷ λόγῳ ἀπειθουντες, εἰς ὃ καὶ  
stumbling, to the word being disobedient, for which even  
ἐτεθησαν. <sup>9</sup> Ὑμεῖς δὲ, γένος ἐκλεκτον, βασι-  
they were appointed. You but, a race chosen, a  
λειον ἱερατευμα, ἔθνος ἅγιον, λαὸς εἰς περι-  
royal priesthood, a nation holy, a people for a pur-  
ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγειλήτε τοῦ ἐκ  
pose, so that the virtues you may declare of the out of  
σκοτους ὑμᾶς καλεσάντος εἰς τὸ θαυμαστον  
darkness you one having called into the wonderful  
αὐτοῦ φωσ· <sup>10</sup> οἱ ποτε οὐ λαὸς, νῦν δὲ λαὸς  
of himself light; those once not a people, now but a people  
θεοῦ· οἱ οὐκ ἡλεσμενοι, νῦν δὲ ἐλεσθεν-  
of God; those not having obtained mercy, now but having obtained  
τες. <sup>11</sup> Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ  
mercy. Beloved ones, I entreat as strangers and  
παρεπίδημους, ἀπεχεσθαι τῶν σαρκικῶν ἐπιθυ-  
sojourners, to abstain from the fleshly lusts,  
μιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·  
which war against the life;

<sup>3</sup> since you have † tast-  
ed the Kindness of the  
Lord.

<sup>4</sup> Drawing near to him,  
the living Stone, † rejected  
indeed by Men, but by  
God chosen, honorable,

<sup>5</sup> 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;

<sup>6</sup> 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."

<sup>7</sup> 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,—

<sup>8</sup> † 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.

<sup>9</sup> 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;

<sup>10</sup> † who once were not  
a People, but now are  
God's People; who had not  
obtained mercy, but now  
have obtained mercy.

<sup>11</sup> Beloved! I entreat  
you, † as Strangers and  
Sojourners, † to abstain  
from FLESHLY Lusts,  
which † wage war against  
the LIFE;

\* VATICAN MANUSCRIPT.—3. indeed—omit.  
6. the—omit.  
8. being unbelievers.

5. for a holy.  
6. a chosen Stone, a Foundation-corner, honorable.

5. to the—omit.  
7. disbelieving.

† 3. Psa. xxxiv. 8; Heb. vi. 5.  
† 5. Heb. iii. 6.  
xxviii. 16; Rom. ix. 33.  
† 8. 1 Thess. v. 9; Jude 4.  
† 9. Acts xv. 14.  
† 11. Heb. xi. 13; 1 Pet. i. 17.  
† 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.  
† 5. Rom. xii. 1; Heb. xiii. 15, 16.  
† 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33.  
† 9. 1 Pet. i. 2.  
† 9. Rev. i. 6; v. 10.  
† 10. Rom. ix. 25.  
† 11. James iv. 1.

<sup>12</sup> τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἐθνέσιν \* [ἐχόν-  
the conduct of you among the Gentiles [hav-  
τες] καλὴν· 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, δαξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.  
on, they may glorify the God in a day of inspection.

<sup>13</sup> Ὑποταγῆτε \* [οὖν] πᾶσιν ἀνθρωπίνῃ κτίσει  
Be you subject [therefore] to every human creation

δια τὸν κυρίον· εἴτε βασιλεῖ, ὡς ὑπερεχόν-  
on account of the Lord; whether to a king, as being pre-emi-  
ντι· <sup>14</sup> εἴτε ἡγεμοσιν, ὡς δι' αὐτοῦ περμι-  
nent; or to governors, as by means of him being

μενοῖς εἰς ἐκδίκησιν κακοποιῶν, ἐπαινοῦν δέ  
sent for punishment of evil-doers, praise but

ἀγαθοποιῶν· <sup>15</sup> (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 ἀγνώσιν·) <sup>16</sup> ὡς ἐλευθεροὶ, καὶ μὴ  
of men ignorance;) as freemen, and not

ὡς ἐπικαλυμμα ἐχόντες τῆς κακίας τὴν ἐλευθε-  
as a covering having of the badness the freedom,

ρίαν, ἀλλ' ὡς δούλοι θεοῦ. <sup>17</sup> 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. <sup>18</sup> Οἱ οἰκε-  
to you fear; the king do you honor. The household

ται, 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. <sup>19</sup> Τοῦτο γὰρ χάρις,  
but also to the perverse ones. This for pleasing,

εἰ δια συνειδήσιν θεοῦ ὑποφέρει τις λύπας,  
if through a conscience of God bears up under any one griefs,

πάσχων ἀδικῶς. <sup>20</sup> Ποῖον γὰρ κρεῖος, 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. <sup>21</sup> Εἰς τοῦτο γὰρ ἐκλη-  
this pleasing with God. To this for you were

<sup>12</sup> † 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.

<sup>13</sup> † Be you subject to  
Every Human † Creation  
on account of the LORD;  
whether to the King, as  
supreme,

<sup>14</sup> or to Governors, as  
sent by him † for the Pun-  
ishment of Evil-doers, and  
† the Praise of Well-doers;

<sup>15</sup> (for thus is the WILL  
of GOD, that by doing  
good you may silence the  
IGNORANCE of INCONSID-  
ERATE Men;)

<sup>16</sup> as † Freeman, and yet  
not using this FREEDOM  
as a Covering of Wicked-  
ness; but as † God's Bond-  
men,

<sup>17</sup> † be respectful to All;  
† love the BROTHERHOOD;  
† fear GOD; honor the  
KING.

<sup>18</sup> Let HOUSEHOLD  
† SERVANTS be subject  
with All Fear to their  
MASTERS; not only to the  
good and Gentle, but also  
to the PERVERSE.

<sup>19</sup> For this is † Well-  
pleasing, if any one through  
a Consciousness of God  
sustains Sorrows, suffering  
unjustly.

<sup>20</sup> 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.

<sup>21</sup> 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. 3. † 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. xii. 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,  
ἡμιν ὑπολιμπανων ὑπογραμμων, ἵνα επακολου-  
to you leaving behind an example, so that you may  
θησητε τοις ιχνεσιν αυτου· <sup>22</sup> ὃς ἁμαρτιαν ουκ  
follow in the steps of him; who sin not  
εποιησεν, ουδε εὔρεθη δολος εν τῷ στοματι  
did, nor was found guile in the mouth  
αυτου· <sup>23</sup> ὃς λοιδορουμενος ουκ αυτελοιδορει,  
of him; who being reviled not reviled again,  
πασχων ουκ ηπειλει, παρεδιδου δε τῷ κρι-  
suffering not he threatened, delivered himself up but to the one  
νοντι δικαίως· <sup>24</sup> ὃς τας ἁμαρτίας ἡμων αυτος  
judging righteously; who the sins of us himself  
ανηνεγκεν εν τῷ σωματι αὐτου επι το ξυλον,  
carried up in the body of himself to the tree,  
ἵνα ταις ἁμαρτιαῖς απογενομενοι, τη δικαιοσυνη  
that to the sins having died, to the righteousness  
(ῃσωμεν· οὐ τῷ μωλωπι \* [αυτου] ιαθητε.  
we may live; of whom by the scars [of him] you were healed.  
<sup>25</sup> Ἡτε \* [γαρ] ὡς προβατα πλανωμενα· ἀλλ'  
You were [for] as sheep going astray; but  
επιστραφητε νυν επι τον ποιμενα και επισκο-  
have turned back now to the shepherd and guar-  
πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. <sup>1</sup> Ὅμοιως  
dian of the lives of you. In like manner  
\*[αἱ] γυναῖκες, ὑποτασσομεναι τοις ἰδιοις  
[the] wives, submitting yourselves to the own  
ανδρασιν, ἵνα \* [και] εἰ τινες ἀπειθουσι τῷ  
husbands, so that [even] if some are disobedient to the  
λογῷ, δια της των γυναικων ἀναστροφης  
word, through the of the wives conduct  
ἀνευ λόγου κερδηθησονται, <sup>2</sup> ἐποπτευσαντες  
without a word they may be gained, having seen  
την εν φοβῷ ἁγνην ἀναστροφην ὑμων. <sup>3</sup> Ὁν  
the in fear pure conduct of you. Of whom  
εἶπω ουχ ὁ ἐξωθεν, ἐμπλοκης τριχων και  
let he not the outside, of braiding of hairs and  
περιθεσεως χρυσιων η ενδυσεως ἱματιων, κοσ-  
placing around of golden chains or wearing of clothes, adorn-  
μος· <sup>4</sup> ἀλλ' ὁ κρυπτος της καρδιας ἀνθρωπος, εν  
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, ὁ ἐστιν ἐνωπιον του θεου πολυτελες.  
which is in presence of the God very precious.  
<sup>5</sup> Οὕτω γαρ ποτε και αἱ ἁγῖαι γυναῖκες, αἱ ἐλ-  
Thus for formerly also the holy women, those ho-  
πιζουσαι επι τον θεον, κοσμουνησας, 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;  
<sup>22</sup> ‡ who committed no  
Sin; neither was Deceit  
found in his MOUTH;  
<sup>23</sup> ‡ who being reviled,  
did not revile in return;  
suffering, he did not  
threaten; but delivered  
himself up to HIM who  
JUDGES righteously;  
<sup>24</sup> ‡ 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.  
<sup>25</sup> 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 xxiii. 21; John viii. 46; 2 Cor. v. 21. Heb. iv. 15. ‡ 23. Isa. liii. 7; Matt.  
zeph. ii. 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. Ps. xlv.  
13; Rom. ii. 20; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν· ὥς Σαρρα ὑπη-  
 ting to the own husbands; as Sarah hear-  
 κουσε τῷ Αβρααμ, κυριον αὐτον καλουσα, ἧς  
 kened to the Abraham, lord him calling. of her  
 εγενθητε τέκνα, αγαθοποιουσαι και μη φοβου-  
 you became children, doing good and not fearing  
 μεναι μηδεμιαν πτοησιν. 7\* [Οἱ] ανδρες ὁμοιως,  
 not one terror. [The] husband in like manner,

συνοικοντες κατα γνωσην ὥς ασθενεστερῶ  
 dwelling with according to knowledge as a weaker  
 σκευει τῷ γυναικειῳ, απονεμοντες τιμην ὥς  
 vessel with the female, bestowing honor as  
 και συγκληρονομοι χαριτος ζωης, εἰς το μη  
 also being joint-heirs of gracious gift of life, in order that not  
 εγκοπτεσθαι τας προσευχας ὑμων.  
 to be hindered the prayers of you.

8 Το δε τελος, παντες ὁμοφρονες, συμπαθεῖς,  
 The but end, all of like mind, sympathizing ones,

φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,  
 lovers of brethren. compassionate ones, humble-minded ones,

μη αποδοιδοντες κακον αντι κακου, η λοιδورياν  
 not returning evil on account of evil, or reviling

αντι λοιδωριας· τουναντιον δε ευλογουντες·  
 on account of reviling; on the contrary but invoking blessings;

\*[ειδότες,] ὅτι εἰς τουτο εκληθητε, ινα ευλο-  
 [knowing,] that for this you were called, so that a bless-

γιαν κληρονομησητε. 10 Ὁ γαρ θελων ζωην  
 ing you may inherit. The for one wishing life

αγαπα, και ιδειν ἡμερας αγαθας, παυσατω την  
 to love, and to see days good, let him restrain the

γλωσσαν \* [αὐτου] απο κακου, και χειλη  
 tongue [of himself] from evil, and lips

\* [αὐτου] του μη λαλησαι δολον· 11 εκκλη-  
 [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. 12 Ὅτι οἱ  
 him seek peace, and let him pursue her. Because the

οφθαλμοι κυριου ἐπι δικαιοις, και ωτα αυτου  
 eyes of Lord on just ones, and ears of him

εἰς δεησιν αυτων· πρωσωπον δε κυριου ἐπι  
 towards prayer of them; face but of Lord against

ποιουντας κακα. 13 Και τις ὁ κακων ὁμας  
 those doing evil. And who the one will be injuring you

εαν του αγαθου μιμηται γενησθε; 14 ΑΛΛ' εἰ  
 if of the good imitators you become? But if

και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον  
 even you suffer because of righteousness, happy ones. The

δε φοβον αυτων μη φοβηθητε, μηδε ταραχθη-  
 but fear of them not do you fear, neither should you be

themselves, being subject to their own Husbands;

6 As Sarah obeyed ABRAHAM, † calling Him Lord; Whose Children you are become, doing good, and not fearing Any Terror.

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 PRAYERS may not be HINDERED.

8 FINALLY, † be all of one kind, sympathizing, † loving as brethren, † compassionate, humble;

9 † Not returning Evil for Evil, nor Reviling for Reviling; but, on the contrary, invoking blessings: 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 Righteousness, 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. Ps. xxxiv. 12.

† 10.

James i. 26; 1 Pet. ii. 1, 22.

† 11. Ps. 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.

τε<sup>15</sup> 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·<sup>16</sup> συνει-  
hope, with meekness and fear; a con-  
δησιν εχοντες αγαθην, ινα εν ω καταλαλω-  
science having good, so that in what they may speak  
σιν υμων \* [ως κακοποιων,] καταισχυθωσιν 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  
αναστροφην.<sup>17</sup> 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·<sup>18</sup> οτι και Χριστος απαξ περι αμαρ-  
evil; because even Anointed once concerning sins  
τιων επαθε, δικαιοις 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·<sup>19</sup> εν ω και τοις εν  
made alive but in spirit; by which also to those in  
φυλακη πνευμασι πορευθεις εκηρυξεν,<sup>20</sup> απειθη-  
prison spirits having gone he published, having

σας 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 ολιγαι (τουτ' εστιν οκτω)  
an ark, in which a few (this is eight)

ψυχαι διεσωθησαν δι' υδατος·<sup>21</sup> 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·<sup>22</sup> 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.

† 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. † 16. Heb. xiii. 18. † 17. Titus ii. 8;  
1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 19. 2 Cor. xiii. 4;  
18. Col. i. 21. † 20. Rom. i. 4; viii. 11. † 21. Isa. lii. 7; xlix. 9; lxi. 1.  
† 20. Gen. vi. 3, 5, 13. † 21. Heb. xi. 7. † 22. Gen. vii. 7; viii. 18; 2 Pet. ii. 5.  
† 21. Eph. v. 26. † 21. Acts ii. 38; xii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 3.  
† 22. Ps. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom. viii. 28;  
Cor. xv. 24; Eph. i. 21.

16. as of Evil-doers—omit.

ΚΕΦ. δ'. 4.

CHAPTER IV.

<sup>1</sup> Χριστου ουν παθοντος \* [υπερ ἡμων] παρκι.  
Anointed then having suffered [on behalf of us] in flesh,  
και υμεις την αυτην εννοιαν οπλισασθε, (οτι  
and you the same thought arm yourselves, (because  
ο παθων \* [εν] παρκι, πεπαυται ἁμαρτίας,)  
the one having suffered in flesh, has ceased from sins.)  
<sup>2</sup> εις το μηκετι ανθρωπων επιθυμiais, αλλα  
in order that no longer of men to desire, but  
θεληματι θεου τον επιλοιπον εν σαρκι βιωσαι  
to will of God the remaining in flesh to live  
χρονον. <sup>3</sup> Αρκετος γαρ \* [ἡμιν] ο παρελθλυθωσ  
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 ασελγειαίς,  
to have wrought, having walked in licentiousness,  
επιθυμiais, οиноφλυγiais, κωμοis, ποτοις, και  
inordinate desires, in excesses of wine, in revellings, in drinkings, and  
αθεμιτοις ειδωλολατρειαις. <sup>4</sup> εν οἷ ξενιζονται.  
in unlawful idolatries; in which they are surprised,  
μη συντρεχοντων ἱμων εις την αυτην της  
not running with of you to the same the  
ατωτίας αναχυσιν, βλασφημουντες. <sup>5</sup> οἱ απο-  
of profligacy excess, speaking evil; they shall  
δωσουσι λογον τῷ ἐτοιμῳ εχοντι κριναι ζων-  
give an account to him in readiness having to judge living  
τας και νεκρους. <sup>6</sup> εις τουτο γαρ και νεκροις  
uses and dead ones. In order to this for also to dead ones  
ευηγγελισθη, ἵνα κριθωσι 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. <sup>7</sup> 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. <sup>8</sup> Προ παντων δε την εις εαυτους  
ers. Above all things but the among yourselves  
αγαπην εκτενη εχοντες. οτι \* [ἡ] αγαπη καλυ-  
love fervent having; because [the] love wil-  
ψει πληθος ἁμαρτιων. <sup>9</sup> φιλοξενοι εις αλληλους,  
covers a multitude of sins; hospitable ones towards each other,  
ανευ γογγυσμων. <sup>10</sup> εκαστος καθως ελαβε  
without murmurings; each one as received

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.  
3. for us—omit. 3. of LIFE—omit. 7. but—omit.  
covers.

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. † 5. Acts x. 42; xvii. 31. † 7. Matt. xxiv. 13, 14; Rom.  
xiii. 12; Phil. iv. 5; Heb. x. 25. † 7. Matt. xxvi. 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, <sup>as</sup> <sup>a free-gift, for others it serving,</sup> <sup>as</sup>  
καλοι οικονομοι ποικιλης χαριτος θεου. <sup>11</sup> <sup>good stewards of manifold favor of God.</sup> <sup>If</sup>  
τις λαλει, <sup>as</sup> <sup>oracles of God;</sup> <sup>if any one serves,</sup> <sup>as from</sup>  
ισχυος ης χορηγει ο θεος· <sup>ina en pasi doxazetai</sup>  
ισχυος ης χορηγει ο θεος· <sup>strength which supplies the God; so that in all things may be glo-</sup>  
ται ο θεος δια Ιησου Χριστου, <sup>ω εστιν η</sup>  
ρισθη ο θεος δια Ιησου Χριστου, <sup>ω εστιν η</sup>  
δοξα και το κρατος εις τους αιωνας των αιωνων·  
glory and the might for the ages of the ages;  
αμην.  
so be it.

<sup>12</sup> Αγαπητοι, μη ξενιζεσθε τη εν υμιν  
Beloved ones, not be you surprised with the among you  
πυρωσει προς πειρασμον υμιν γινομενη, <sup>ω</sup>  
burning for a trial to you becoming, as  
ξενου υμιν συμβαινοντες· <sup>13</sup> <sup>αλλα καθο</sup>  
of a strange thing to you befalling; but according to  
κοινωνειτε τοις του Χριστου παθημασι, <sup>χαιρε-</sup>  
you partake in the of the Anointed sufferings, rejoice  
τε, <sup>ina kai en τη αποκαλυψει της δοξης αυτου</sup>  
you, so that also in the revelation of the glory of him  
χαρητε αγαλλιωμενοι. <sup>14</sup> <sup>Ει ονειδιζεσθε εν</sup>  
you may rejoice exulting. If you are reproached in  
ονοματι Χριστου, μακαριοι· <sup>οτι το της δοξης</sup>  
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.) <sup>15</sup> <sup>Μη γαρ τις υμων πατ-</sup>  
you he is glorified.] Not for any one of you let  
χ'τω <sup>ω</sup> <sup>ς φονευσ η κλεπτης η κακοποιος, η <sup>ω</sup></sup>  
suffer as a murderer or a thief or an evil-doer, or as  
αλλοτριοεπισκοπος· <sup>16</sup> <sup>ει δε <sup>ω</sup> Χριστιανος, <sup>μη</sup></sup>  
a meddling person; if but as a Christian, not  
αισχυνησθω, <sup>δοξαζεταιω δε τον θεον εν τη μερει</sup>  
let him be ashamed, let him glorify but the God in the respect  
τουτω· <sup>17</sup> <sup>Οτι ο καιρος του αρχασθαι το κριμα</sup>  
to this. Because the reason for the to begin the judgment  
απο του οικου του θεου· <sup>ει δε πρωτον αφ' ημων,</sup>  
from the house of the God; if but first from of us,  
τι το τελος των απειθουντων τη του θεου ευαγ-  
what the end of those being disobedient to the of the God glad  
γγελιω; <sup>18</sup> <sup>και ει ο δικαιος σαρξωσεται, ο</sup>  
saviors? and if the just one scarcely is safe, the  
απεβης και αμαρτωλος που φανειται; <sup>19</sup> <sup>ωστε</sup>  
impious one and sinner where will appear? therefore

received a Free gift, so minister it among yourselves, as † Good Stewards of the Manifold Favor of God.

<sup>11</sup> † 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.

<sup>12</sup> Beloved, be not surprised at † the FIRE among you, occurring to you for a Trial, as though some strange thing was befalling you;

<sup>13</sup> but as † you partake of the SUFFERINGS of the ANOINTED one, rejoice; so that at the REVELATION of his GLORY, you may rejoice exultingly.

<sup>14</sup> † If you are reproached in the Name of Christ, happy are you; Because the SPIRIT of GLORY and THAT of GOD rests on you.

<sup>15</sup> For † let none of you suffer as a Murderer, or a Thief, or an Evil-doer, or as a Meddling person;

<sup>16</sup> but if as a Christian, let him not be ashamed, † but let him glorify GOD \*in this NAME.

<sup>17</sup> Because the SEASON is coming for † the JUDGMENT to BEGIN from the HOUSE of GOD; and if it begin first from us, † what the END of THOSE who are disobedient to the GLAD TIDINGS of GOD?

<sup>18</sup> And if the RIGHTeous person scarcely is safe, where will the IMPIOUS and the Sinner appear?

<sup>19</sup> Therefore, let even

\* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but according 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. 10; 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. Mark iii. 5. † 17. Luke x. 12, 14

καὶ οἱ πασχόντες κατὰ τὸ θέλημα τοῦ θεοῦ,  
also those suffering according to the will of the God,  
\* [ὥς] πιστῇ κτίσει παρατιθεσθώσαν τὰς ψυχὰς  
[as] to a faithful creator let commit the lives  
\* [ἐαυτῶν] ἐν αγαθοποιᾷ.  
[of themselves] in doing good.

ΚΕΦ. ε'. 5.

<sup>1</sup> Πρεσβυτέρους \* [τούς] ἐν ὑμῖν παρακαλῶ, ὁ  
Elders [the] among you I exhort, the  
συνπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ  
fellow-elder and witness of those of the Anointed  
παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπ-  
sufferings, the and of the being about to be revealed  
τεσθαὶ δόξης κοινωνός. <sup>2</sup> ποιμανατε τὸ ἐν ὑμῖν  
glory partaker; do you feed the among you  
ποιμνιον τοῦ θεοῦ, \* [ἐπισκοποῦντες] μὴ ἀναγ-  
flock of the God, [overseeing,] not by con-  
κατῶς, ἀλλ' ἐκούσιως· μὴ δὲ αἰσχροκερδῶς,  
strait, but voluntarily, nor for base gain,  
ἀλλὰ προθυμῶς. <sup>3</sup> \* [μὴδ' ὥς κατακυριεύοντες  
but promptly; nor as being lords  
τῶν κληρῶν, ἀλλὰ τυποὶ γινόμενοι τοῦ ποιμ-  
of the heritages, but paterina being of the flock;]  
νίου. <sup>4</sup> καὶ φανερωθέντος τοῦ ἀρχιποιμένου,  
and having been manifested of the chief shepherd,  
κομιεῖσθε τὸν ἀμαραντίνον τῆς δόξης στεφανόν.  
you will obtain the unfading of the glory crown.  
<sup>5</sup> Ὁμοίως νεώτεροι ὑποταγῆτε πρεσβυτέροις·  
In like manner younger ones be you subject to seniors;  
πάντες δὲ ἀλλήλοις \* [ὑποτασσόμενοι,] τὴν  
all but to each other [being subject,] the  
ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ θεὸς  
humility be you clothed with; because the God  
ὑπερηφανοῖς ἀντιτασσεται, ταπεινοῖς δὲ δίδωσι  
to haughty ones is in opposition, to lowly ones but he gives  
χαρίν. <sup>6</sup> Ταπεινωθῆτε οὖν ὑπὸ τὴν κραταίαν  
favor. Be you humbled therefore under the mighty  
χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·  
hand of the God, so that you he may exalt in a season;  
<sup>7</sup> πᾶσαν τὴν μεριμνᾶν ὑμῶν ἐπιρρίψαντες ἐπ'  
all the anxious care of you having cast on  
αὐτόν, ὅτι αὐτῷ μελεῖ περὶ ὑμῶν. <sup>8</sup> Νηψάτε,  
him, because with him is care concerning you. Be you sober,  
γρηγορήσατε· ὁ ἀντιδικὸς ὑμῶν διαβολὸς, ὥς  
be you watchful; the opponent of you - an accuser, like  
λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα 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. 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; lvi. 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.

πιρ.<sup>9</sup> ὧς ἀντιστήτε στερεοὶ τῇ πίστει,  
grip down; to whom be you opposed steadfast ones in the faith,  
εἰδοτες, τὰ αὐτὰ τὰν ἡαθηματιων τῇ εν κοσμῳ  
knowing, the same kinds of the sufferings by the in world  
ἀδελφοτῇ ἐπιτελεισθαι. <sup>10</sup> Ὁ δε θεος πασης  
brotherhood to be fully endured. The and God of all

χαριτος ὁ καλεσας ἡμας εἰς τὴν αἰωνιον αὐτου  
favor that one having called us into the everlasting of himself  
δοξαν εν Χριστῳ \* [Ἰησου,] ὀλιγον 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.] <sup>11</sup> Αὐτῳ \* [ἡ δόξα, και]  
strengthen, [he will establish.] To him [the glory, and]

το κρατος εἰς τοὺς αἰωνας \* [τῶν αἰωνων.] ἀμην.  
the power for the ages [of the ages,] so be it.

<sup>12</sup> Διὰ Σιλουανου ὑμιν του πιστου ἀδελφου,  
By means of Silvanus to you of the faithful a brother,  
ὡς λογιζομαι, δι' ὀλιγων ἐργαψα, παρακαλων  
as I think, in a few I have written, exhorting

και ἐπιμαρτυρων ταυτην εἶναι ἀληθη χαριν του  
and strongly testifying this to be true favor of the  
θεου, εἰς ἣν ἐστήκατε. <sup>13</sup> Ἀσπάζεται ὑμας ἡ  
God, in which you have stood. Salutes you she

εν Βαβυλωνι συνεκλεκτῇ, και Μαρκος ὁ υἱος  
in Babylon chosen jointly, and Mark the son  
μου. <sup>14</sup> Ἀσπασασθε ἀλλήλους εν φιληματι  
of me. Salute you each other with a kiss

ἀγαπης. Εἰρηνη ὑμιν πασι τοῖς 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 suf-  
fered a short time, \* will  
himself † complete, con-  
firm, 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 † writ-  
ten 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 ec-  
clesia 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.—Mack-  
night.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 3. † 10.  
1 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.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
OF PETER [AN EPISTLE] SECOND.  
\* SECOND OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Συμεων Πέτρος, δούλος και ἀποστολος Ἰη-  
Simon Peter, a bondman and an apostle of  
σου Χριστοῦ, τοῖς ἰσοτιμοῖν ἡμῖν λαχούσι πί-  
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  
Ἰησοῦ Χριστοῦ· <sup>2</sup> χάρις ὑμῖν και εἰρηνὴ πλη-  
Jesus Anointed; favor to you and peace may be  
θυνθῇ ἐν ἐπιγνώσει τοῦ θεοῦ, και Ἰησοῦ τοῦ  
multiplied by a knowledge of the God, and of Jesus the  
κυρίου ἡμῶν. <sup>3</sup> Ὡς πάντα ἡμῖν τῆς θείας δυνα-  
Lord of us. As all to us of the divine power  
μῶς αὐτοῦ τα πρὸς ζῶν και εὐσεβειαν  
of him the things in respect to life and piety  
δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλε-  
having been granted, through the knowledge of the one hav-  
σαντος ἡμᾶς διὰ δόξης και ἀρετῆς· <sup>4</sup> (δι'  
ing called us by means of glory and virtue; (through  
ὧν τὸ μέγιστον ἡμῖν και τιμὰ ἐπαγγέλματα  
which the greatest to us and precious promises  
δεδωρηται, ἵνα διὰ τούτων γενήσθε θείας  
have been given, so that through these you might become of a divine  
κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν κόσμῳ,  
partakers nature having fled away from the in world,  
ἐν ἐπιθυμίᾳ φθοράς·) <sup>5</sup> και αὐτὸ τοῦτο δὲ  
by inordinate desire corruption;) also very this thing and  
σπουδὴν πᾶσαν παρεῖνεγκαντες· ἐπιχορηγῇ-  
diligence all having brought in beside; do you super-  
σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ  
add to the faith of you the fortitude, to and the  
ἀρετῇ τὴν γνῶσιν, <sup>6</sup> ἐν δὲ τῇ γνῶσει τὴν ἐγκρα-  
fortitude the knowledge, to and the knowledge the self-con-  
τείαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ  
trol, to and the self-control the patience, to and  
τῇ ὑπομονῇ τὴν εὐσεβειαν, <sup>7</sup> ἐν δὲ τῇ εὐσεβείᾳ  
the patience the piety, to and the piety  
τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν  
the brotherly-kindness, to and the brotherly-kindness the  
ἀγαπὴν. <sup>8</sup> Ταῦτα γὰρ ὑμῖν ὑπαρχόντα και  
love. These things for to you belonging and  
πλεονάζοντα, οὐκ ἀργούς οὐδε ἀκαρπούς καθισ-  
abounding, not idle ones nor unfruitful ones they make  
τήσιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-servant and an Apostle of Jesus Christ, to THOSE who have OBTAINED †an Equally precious Faith with us, by the Righteousness of our God and Savior Jesus Christ;

2 † may Favor and Peace be multiplied to You by a Knowledge of God and of Jesus our LORD;

3 even as his DIVINE Power has granted to us ALL THINGS relating to Life and Piety, †through the KNOWLEDGE of HIM †who CALLED us †by Glory and Virtue;

4 † on account of which VERY GREAT and Precious Promises have been bestowed on us, so that through these you might become †Partakers of a Divine Nature, †having fled away from the corruption that is in \*the WORLD through Lust;

5 and for this very thing also, †using all Diligence, superadd to your FAITH FORTITUDE, and to FORTITUDE KNOWLEDGE,

6 and to KNOWLEDGE SELF-CONTROL, and to SELF-CONTROL PATIENCE, and to PATIENCE PIETY,

7 and to FIFTY BROTHERLY-KINDNESS, and †to BROTHERLY-KINDNESS LOVE.

8 For these things being in You and abounding, they will not permit you to be inactive †nor unfruitful 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. † 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. † 4. 2 Cor. vii. 1. † 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10; 1 John ii. 2. † 4. 2 Pet. ii. 18, 20. † 5. 2 Pet. iii. 18. † 7. Gal. vi. 10; 1 Thess. iii. 13; v. 15; 1 John iv. 21. † 8. John xv. 2; Titus iii. 14.

ἐπιγνώσιν· ὃς γὰρ μὴ παρῆστι ταῦτα, τυφ-  
knowledge; to whom for not is present these things, blind  
λος ἐστὶ, μυωπαζών, λήθην λαβὼν τοῦ  
is, being short-sighted, a forgetfulness having received of the  
καθαρισμοῦ τῶν παλαιῶν αὐτοῦ ἁμαρτημάτων.  
purification of the old of himself sins.

10 Διὸ μᾶλλον, ἀδελφοί, σπουδάζετε βεβαίαν  
Therefore rather, brethren, do you earnestly strive sure  
ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα  
of you the calling and election to make; these things  
γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτέ. 11 Οὕτω  
for doing not not you may fall at any time. So

γὰρ πλουσιῶς ἐπιχορηγήσεται ὑμῖν ἡ εἰσο-  
for richly will be furnished to you the en-  
δυσ εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν  
trance into the age-lasting kingdom of the Lord of us  
καὶ σωτῆρος Ἰησοῦ Χριστοῦ. 12 Διὸ οὐκ ἀμε-  
and Savior Jesus Anointed. Therefore not I will

λήσω αἰεὶ ὑμᾶς ὑπομνησκεῖν περὶ τούτων,  
neglect always you to remind concerning these things,  
καί περ εἰδοτάς, καὶ ἐστηριγμένους ἐν τῇ παρού-  
although knowing, and being established in the present  
σῇ ἀληθείᾳ. 13 Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον  
truth. Right and I think, in as much as

εἰμι ἐν τούτῳ τῷ σκηνωματί, διεγείρειν ὑμᾶς ἐν  
I am in this the tabernacle, to stir up you by

ὑπομνησεῖν· 14 εἰδὼς, ὅτι ταχὺν ἐστὶν ἡ ἀπο-  
a reminding; knowing, that near at hand it is the laying

θεσις τοῦ σκηνώματος μου, καθὼς καὶ ὁ κύριος  
aside of the tabernacle of me, as even the Lord

ἡμῶν Ἰησοῦς Χριστὸς ἠδὴ ᾤκησέν μοι. 15 Σπου-  
of us Jesus Anointed declared to me. I will

δάσω δὲ καὶ ἑκάστοτε, εἶναι ὑμᾶς μετὰ τὴν  
endeavor but also always, to have you after the

ἐμὴν ἐξόδον, τὴν τούτων μνημὴν ποιεῖσθαι.  
my departure, the of these things a recollection to make.

16 Οὐ γὰρ σεσοφισμένοις μυθοῖς ἐξακολουθή-  
Not for having been cunningly devised tales having followed

σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν  
out we made known to you the of the Lord of us

Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'  
Jesus Anointed power and presence, but

ἐποπταὶ γεννηθέντες τῆς ἐκεῖνου μεγαλειότητος.  
lookers on having become of the of that greatness.

17 Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ  
Having received for from God a father honor and

δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύτης ὑπο-  
glory, from a voice having been brought to him of this kind, by

τῆς μεγαλοπρεποῦς δόξης· οὗτος ἐστὶν ὁ υἱὸς  
the magnificent glory; This is the son

μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῆσα. 18 Καὶ  
of me the beloved, in whom I am delighted. And

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ  
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.

ἐνεῖχθεισαν συν αὐτῷ ὄντες ἐν \* [τῷ] ὀρειτῷ  
having been brought with him being in [the] mountain the  
 ἅγιος, <sup>19</sup> καὶ ἐχομεν βεβαιότερον τὸν προφητι-  
holy, and we have more firm the prophetic  
 κὸν λόγον· ὃ καλῶς ποιεῖτε προσέχοντες,  
word; to which well you do taking heed,  
 ὥς λυχνῶ φαινοῦντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ  
as to a lamp shining in a filthy place, till of which  
 ἡμέρα διαυγασθῇ, καὶ φωσφόρος ἀνατεῖλῃ ἐν  
a day may shine through, and bringing light may arise in  
 τὰς καρδίαις ὑμῶν· <sup>20</sup> τοῦτο πρῶτον γινώσκον-  
the hearts of you; this first knowing,  
 τες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλυ-  
that all prophecy of a writing, of its own loos-  
 σews οὐ γίνεται. <sup>21</sup> Οὐ γὰρ θεληματι ἀνθρώ-  
ing not it is. Not for by will of man  
 που ἠνεχθῇ ποτε προφητεία, ἀλλ' ὑπο πνευμα-  
was brought at any time prophecy, but by spirit  
 τος ἁγίου φερόμενοι ἐλάλησαν \* [ἅγιοι] θεοῦ  
holy being moved spoke [holy] of God  
 ἀνθρώποι.  
men.

ΚΕΦ. β'. 2.

<sup>1</sup> Ἐγενοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,  
Were but even false prophets among the people,  
 ὥς καὶ ἐν ὑμῖν ἐσονται ψευδοδιδασκαλοὶ, οἵτινες  
as also among you will be false teachers, who  
 παρεῖσαουσιν αἵρεσεις ἀπωλείας, καὶ τὸν ἀγο-  
will privately introduce heresies of destruction, even the having  
 ραπάντα αὐτοὺς δεσποτῇ ἀρνουμένοι, ἐπαγον-  
bought them sovereign Lord denying, bringing  
 τες ἑαυτοῖς ταχινὴν ἀπώλειαν· <sup>2</sup> (καὶ πολλοὶ  
on themselves swift destruction; and many  
 ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,  
will follow of them the impure practices,  
 δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθη-  
on account of whom the way of the truth will be evilspoken  
 σεται·) <sup>3</sup> καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις  
of;) and by covetousness deceitful words  
 ὑμᾶς ἐμπορευσονται· οἷς τὸ κρίμα ἐκ. αἰ. οὐκ  
you they will make gain of; to whom the judgment of old not  
 ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυσταζει. <sup>4</sup> Εἰ  
lingers, and the destruction of them not slumbers. If  
 γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφε-  
for the God messengers having sinned not spared,  
 σατο, ἀλλὰ σείραις ζοφου τάρταρωσας  
but with chains of thick darkness having confined in Tartarus  
 παρέδωκεν εἰς κρίσιν τηρουμένους· <sup>5</sup> καὶ ἀρχαι-  
he delivered up for a judgment being kept; and of old  
 οὐ κόσμον οὐκ ἐφείσατο, ἀλλ' ὀγδοὺν Νῶε 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 PROPHETIC Word more confirmed, to which you do well, taking heed, (as to ‡ a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

20 This first 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. Ps. 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

καιοσυνης κηρυκα εφυλαξε κατακλυσμον κοσ-  
 righteousness a herald he kept safe a deluge to a  
 μω ασεβων επαξας· <sup>6</sup> 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 he impious having  
 κως· <sup>7</sup> και δικαιον Λωτ καταπονουμενον  
 been placed; and just Lot being wearied  
 υπο της των αθεσμων εν ασελγεια αναστροφης  
 by of the the lawless ones in lewdness of behavior  
 ερρυτατο· <sup>8</sup> (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 ερηνις εβασανιζεν·)  
 soul righteous with lawless deeds was tormented;)  
<sup>9</sup> οιδε κυριος ευσεβεις εκ πειρασμου ρυεσθαι,  
 knows Lord pious ones out of temptation to rescue,  
 αδικους δε εις ημεραν κρισεως κυλαζομενους  
 unjust ones but for a day of judgment being cut off  
 τηρειν· <sup>10</sup> μαλιστα δε τους οπισω σαρκος εν  
 to be kept; especially but those after flesh in  
 επιθυμια μiasμου πορευομενους, και κυριοτητας  
 lust of pollution going, and lordship  
 καταφρονουντας. Τολμηται, αυθαδεις, δοξας  
 despising. Daring, self-willed, of dignities  
 ου τρεμουσι βλασφημουντες· <sup>11</sup> 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;  
<sup>12</sup> 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, <sup>13</sup> κομιουμενοι μισθον αδι-  
 they will be destroyed, receiving a reward of un-  
 κιας· ηδονην ηγουμενοι την εν ημερα τρυ-  
 righteousness; a pleasure esteeming the in day lux-  
 φην, σπιλοι και μωμοι, εντρυφωντες εν ταις  
 ury, spots and stains, revelling in the  
 απатаις αυτων, συνεωχουμενοι υμιν, <sup>14</sup> 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;

<sup>6</sup> and condemned the Cities of Sodom and Gomorrah, † reducing them to ashes, † making them an Example for the impious hereafter;

<sup>7</sup> † but rescued Righteous Lot, being grievously harassed with the lewd CONDUCT of the LAWLESS;

<sup>8</sup> (for that RIGHTEOUS man dwelling among them, was Daily tormenting his righteous Soul, by seeing and hearing their Lawless Deeds;)

<sup>9</sup> † 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;

<sup>10</sup> 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,

<sup>11</sup> where the Angels who are greater in Strength and Power do not bring against them a Reviling Judgment from the Lord;

<sup>12</sup> 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,

<sup>13</sup> \* 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;

<sup>14</sup> 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. xxi. 10.

† 7. Gen. xix. 10.

† 9. Psa. xxiv. 17, 10; 1 Cor. x. 13.

† 10. Jude 4, 7, 8, 10, 10.

† 12. Jer. xii. 3; Jude 10.

† 13. Phil. iii. 10.

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, <sup>15</sup> 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-  
κias ηγαπησεν, <sup>16</sup> ελεγχξιν δε εσχεν ιδias παρα-  
ousness loved, a reproof but he had of his own trans-  
νομias· υποζυγιον αφωνον, εν ανθρωπου φωνη  
gression; a beast of burden dumb, with of man a voice  
φθεγγαμενον, εκωλυσε την του προφητου  
having spoken, restrained the of the prophet  
παραφρονιαν. <sup>17</sup> Ουτοι εισι πηγαι ανυδροι, και  
madness. These are fountains without water, and  
ομιχλαι υπο λαιλαπος ελαινόμεναι· οίς ο  
fogs by a whirlwind being driven; for which the  
ζοφος του σκοτους \* [εις αιωνα] τετηρηται.  
gloom of the darkness [for an age] has been kept.  
<sup>18</sup> Τυπερογκα γαρ ματαιοτητος φθεγγόμενοι  
Swellings for of folly speaking  
δελεαζουσιν εν επιθυμiais σαρκος, σελγειαίς,  
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· <sup>19</sup> 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. <sup>20</sup> 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. <sup>21</sup> 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. <sup>22</sup> Συμβεβηκε \* [δε] αυτοις το  
only commandment. It has happened [but] to them the

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;

<sup>15</sup> having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of \* BEOR, they loved the Reward of Unrighteousness;

<sup>16</sup> but he had a Reproof for His Transgression; a dumb Beast, speaking with a \* Man's Voice restrained the MADNESS of the PROPHET.

<sup>17</sup> † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

<sup>18</sup> 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;

<sup>19</sup> promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.

<sup>20</sup> 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.

<sup>21</sup> 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.

<sup>22</sup> But it has happened

\* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteousness. 10. 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, 13.  
† 18. Jude 16. † 18. 2 Pet. i. 4. † 19. Gal. v. 18; 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 βορβολου.  
a rolling-place of mire.

ΚΕΦ. γ'. 3.

<sup>1</sup> 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· <sup>2</sup> 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 and of sayings;  
τολης του κυριου και σωτηρος· <sup>3</sup> 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 εμπαίγμονη εμπαικται, κατα τας  
of the days with scoffing scoffers, according to the  
ιδias επιθυμιας αυτων πορευομενοι, <sup>4</sup> και λεγον-  
own lusts of themselves walking, and saying;  
τες· Που εστιν η επαγγελια της παρουτιας  
Where is the promise of the presence  
αυτου; αφ' ης γαρ οι πατερες 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.  
<sup>5</sup> 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,  
<sup>6</sup> δι' ων ο τοτε κοσμος υδατι κατα-  
by means of which things the then world by water having  
κλυσθεις απωλετο· <sup>7</sup> οι δε νυν ουρανοι και η γη  
been deluged was destroyed; the but now heavens and the earth  
την 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. <sup>8</sup> 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. <sup>9</sup> Ου βραδυνει \* [ο] κυριος της επαγγε-  
one. Not is slow [the] Lord of the promise,  
λιας, ως τινες βραδυνητα 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  
times 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. xii.  
2, 27; Matt. xxiv. 48; Luke xii. 45. † 5. Ps. xxiv. 2; cxxxvi. 6. † 5. Gen. i. 6, 9;  
Psa. xxxiii. 6. † 6. Gen. vii. 11—23; ii. 5. † 8. Ps. xc. 4. † 9. Heb. ii. 3; Heb. x. 27.

μακροθυμει εἰς ἡμᾶς μὴ βουλομενος τινας απο-  
is long-suffering towards us not desiring some to

λεσθαι, ἀλλὰ πάντας εἰς μετανοίαν χωρησαι.  
perish, but all for a reformation to come.

<sup>10</sup> Ἡξει δὲ ἡ ἡμέρα κυρίου ὡς κλεπτης, ἐν ἣ  
Will come but the day of Lord as a thief, in which

οἱ οὐρανοὶ ῥοιζήδον παρελευσονται, στοιχεῖα  
the heavens with a rushing sound will pass away, elements

δὲ καυσουμένα λυθσονται, καὶ γῆ καὶ τὰ ἐν  
and burning intensely will be dissolved, and earth and all in

αὐτῇ ἐργα κατακαησεται. <sup>11</sup> Τούτων οὖν  
her works will be burned up. Of these things therefore

παντῶν λυομένων, ποταποὺς δεῖ ὑπαρχειν  
all being dissolved, what ones it behoves to be

\*[ὑμᾶς] ἐν ἁγίαις ἀναστοφαῖς καὶ εὐσεβείαις;  
[you] in holy conduct and piety?

<sup>12</sup> προσδοκῶντας καὶ σπευδοντας τὴν παρουσίαν  
looking for and hastening the presence

τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρου-  
of the of the God day, on account of which heavens being on

μενοὶ ληθησονται, καὶ στοιχεῖα καυσουμένα  
fire will be dissolved, and elements burning intensely

τῆκεται. <sup>13</sup> Καίνοὺς δὲ οὐρανοὺς καὶ γῆν και-  
melts. New but heavens and earth new

νὴν κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν,  
according to the promise of him we look for,

ἐν οἷς δικαιοσύνη κατοικεῖ. <sup>14</sup> Διό, ἀγαπητοί,  
in which righteousness dwells. Therefore, beloved ones,

ταῦτα προσδοκῶντες, σπουδάσατε ἀσπιλοὶ καὶ  
these things looking for, do you diligently endeavor spotless and

ὁμωμητοὶ ἀπ' αὐτοῦ εὐρεθῆναι ἐν εἰρηνῇ, <sup>15</sup> καὶ τὴν  
blameless by him to be found in peace, and the

τοῦ κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε.  
of the Lord of us long-suffering, salvation do you reckon;

καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος  
as also the beloved of us brother Paul

κατὰ τὴν αὐτῷ δοθεισαν σοφίαν ἐγραψεν  
according to the to him having been given wisdom wrote

ὑμῖν, <sup>16</sup> ὥς καὶ ἐν πασαῖς \*[ταῖς] ἐπιστολαῖς,  
to you, as also in all [the] letters,

λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστὶ δυσ-  
speaking in them concerning these; in which is hardly

νοητὰ τίνα, ἃ οἱ ἀμαθεῖς καὶ ἀστηρικ-  
understood some things, which those unlearned and unstable

τοὶ στεβλουσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς  
distort, as also the remaining writings, to

τὴν ἰδίαν αὐτῶν ἀπώλειαν. <sup>17</sup> Ὑμεῖς οὖν, ἀγα-  
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.

<sup>10</sup> 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.

<sup>11</sup> All These things, \* therefore, being dissolved, what persons ought we to be † in Holy Conduct and Piety?—

<sup>12</sup> † 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.

<sup>13</sup> But we, according to his PROMISE, are looking for † New Heavens and a new Earth, in which dwells Righteousness.

<sup>14</sup> Therefore, Beloved, looking for These things, diligently endeavor † to be found by him in Peace, spotless and blameless;

<sup>15</sup> 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;

<sup>16</sup> 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.

<sup>17</sup> Do you therefore Be-

\* VATICAN MANUSCRIPT.—10. discovered. the—omit.

11. thus.

11. you—omit.

16.

† 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 Pet. i. 15. † 12. 1 Cor. i. 7; Titus ii. 13. † 12. Psa. l. 3; Isa. xxxiv. 4. † 12. Micah i. 4. † 13. Isa. lxi. 17; lxi. 22; Rev. xxi. 1, 27. † 14. 1 Cor. i. 8; xv. 53; 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.

<p>πητοι, προγινωσκοντες, φυλασσεσθε, ινα μη          loved ones, knowing before, be you on guard, so that not          τη 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          ρος Ιησου Χριστου. Αυτη η δοξα και νυν και          Jesus Anointed. Is't'm the gl'ry both now and          εις ημεραν αιωνος. * [αμην.]          to a day of an age; [so be it.]</p>	<p>loved, I 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.*</p>
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\* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

17. Mark xiii. 23; 2 Pet. i. 12.  
 Eph. iv. 13; 1 Pet. ii. 2.

‡ 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 13.

‡ 18. 2 Tim. iv. 18; Rev. i. 6.

13

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.  
OF JOHN [AN EPISTLE] FIRST.  
\* FIRST OF JOHN.

ΚΕΦ. α'. 1.

CHAPTER I.

1 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑώρακα-  
What was from a beginning, what we have heard, what we have  
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ εὐεασαμεθα, 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 ἀπαγγέλλομεν ὑμῖν  
seen, and we bear testimony, and we declare to you  
τὴν ζωὴν τὴν αἰώνιον, ἥτις 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, ἀπαγγέλλομεν 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 γράφομεν  
of him Jesus Anointed. And these things we write

\*[ὑμῖν,] ἵνα ἡ χαρὰ ὑμῶν ᾗ 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 ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς ὥς  
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 Εἰάν εἰπωμεν, 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 εἰάν δε ἐν τῷ φωτὶ  
not we do the truth; if but in the light  
περιπατοῦμεν, ὥς 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 Εἰάν εἰπωμεν, 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 Εἰάν ὁμολογῶμεν τὰς  
not is in us. If we confess the

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 MES- SAGE 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 per- form 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. we.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 10. † 1. Luke xxiv. 39;  
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. Ps. xxxii. 5; Prov. xxviii. 13.

ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα  
sins of us, faithful he is and just, so that  
 ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισθ ἡμᾶς  
he may forgive to us the sins, and he may cleanse us  
 ἀπὸ πάσης ἀδικίας. <sup>10</sup> Ἐὰν εἰπῶμεν, ὅτι οὐχ  
from all unrighteousness. If we should say, that not  
 ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτόν, 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.

<sup>1</sup> Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ  
Dear children of me, these things I write to you, so that not  
 ἁμαρτήτε· καὶ εἰς τις ἁμαρτή, παρακλητόν  
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· <sup>2</sup> καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρ-  
one; and he a propitiation is on account of the sins  
 τιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δέ μόνον,  
of us, not on account of the ours but only,  
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. <sup>3</sup> Καὶ ἐν  
but also on account of whole of the world. And by  
 τούτῳ γινώσκουμεν, ὅτι ἐγνωκαμεν αὐτόν, εἰς  
this we know, that we have known him, if  
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. <sup>4</sup> Ὁ λέγων· Ἐγ-  
the commandment of him we keep. The one saying; I  
 νῶκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τη-  
have known him, and the commandments of him not keep-  
 ρῶν, ψευστὴς ἐστὶ, καὶ ἐν τούτῳ ἡ ἀληθεῖα οὐκ  
ing, a liar he is, and in this one the truth not  
 ἐστὶν. <sup>5</sup> Ὃς δ' ἀν τηρῇ αὐτοῦ τὸν λόγον,  
is. Who but may keep of him the word,  
 ἀληθὺς 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.  
<sup>6</sup> Ὁ λέγων ἐν αὐτῷ μένειν, οφείλει, καθὼς  
The one saying in him to abide, is bound, as  
 ἐκεῖνος περιεπατήσε, καὶ αὐτὸς \* [οὕτως] περι-  
he walked, also himself [thus] to  
 πατεῖν.  
walk.

<sup>7</sup> 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.] <sup>8</sup> 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 το  
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.

<sup>10</sup> If we say That we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

<sup>1</sup> 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;

<sup>2</sup> 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.

<sup>3</sup> And by this we know That we have known him, if we keep his COMMANDMENTS.

<sup>4</sup> † HE who SAYS, "I have known him," and keeps not his COMMANDMENTS, † is a Liar, and the TRUTH is not in this man;

<sup>5</sup> 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.

<sup>6</sup> † HE who SAYS he abides in Him, † ought himself also to walk, as he walked.

<sup>7</sup> 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.

<sup>8</sup> 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. Psal. li. 2. † 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. † 2. Rom. iii. 25; 2 Cor. v. 18; 1 John i. 7; iv. 10. † 2. John i. 20; iv. 42; xi. 51, 52; 1 John iv. 14.  
 † 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. 8; 1 Thess. v. 5, 8.

ἀληθινὸς ἡδὴ φαίνει. <sup>9</sup> Ὁ λεγὼν ἐν τῷ φωτι  
true now shines. The one saying in the light  
εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ  
to be, and the brother of himself hating, in the  
σκοτίᾳ ἐστὶν ἕως ἁρτί. <sup>10</sup> Ὁ ἀγαπῶν τὸν  
darkness he is till now. The one loving the  
ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκανδα-  
brother of himself, in the light abides, and a stumbling-  
λὸν ἐν αὐτῷ οὐκ ἐστίν. <sup>11</sup> ὁ δὲ μισῶν τὸν ἀδελφὸν  
block in him not is; the but one hating the brother  
αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περι-  
of himself, in the darkness is, and in the darkness walks,  
πατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτυφ-  
and not knows where he goes, because the darkness blinded  
λῶσε τοὺς ὀφθαλμοὺς αὐτοῦ. <sup>12</sup> Γραφῶ ὑμῖν, τέκ-  
the eyes of him. I write to you O dear  
νία, ὅτι ἀφεωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ  
children, because are forgiven to you the sins through the  
ὄνομα αὐτοῦ. <sup>13</sup> Γραφῶ ὑμῖν, πατέρες, ὅτι ἐγ-  
name of him. I write to you, O fathers, because you  
ὠκότε τὸν ἀπ' ἀρχῆς· γραφῶ ὑμῖν, νεανίσκοι,  
have known him from a beginning; I write to you, O young men,  
ὅτι νενίκηκα τὸν πονῆρον· γραφῶ ὑμῖν,  
because you have overcome the evil one; I write to you,  
παῖδια, ὅτι ἐγνώκατε τὸν πατέρα. <sup>14</sup> Ἐγρα-  
children, because you have known the father. I wrote  
ψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
to you, O fathers, because you have known him from a beginning.  
Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ  
I wrote to you, O young men, because strong ones you are, and  
ὁ λόγος \* [τοῦ θεοῦ] ἐν ὑμῖν μένει, καὶ νενίκη-  
the word [of the God] in you abides, and you have  
κατέ τὸν πονῆρον. <sup>15</sup> Μὴ ἀγαπάτε τὸν κόσμον,  
overcome the evil one. Not do you love the world,  
μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐὰν τις ἀγαπᾷ τὸν  
nor the things in the world. If any one should love the  
κόσμον, οὐκ ἐστὶν ἡ ἀγαπῇ τὸν πατέρα ἐν αὐτῷ·  
world, not is the love of the father in him;  
<sup>16</sup> ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς  
because all that in the world, the lust of the  
σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ  
flesh, and the lust of the eyes, and the  
ἐλαζονεία τοῦ βίου, οὐκ ἐστὶν ἐκ τοῦ πατρὸς,  
pomp of the life, but is from the father,  
ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. <sup>17</sup> Καὶ ὁ κόσμος  
but from the world is. And the world  
παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν  
passes away, and the lust of it; the but one doing  
τὸ θέλημα τοῦ θεοῦ, μένει εἰς τὸν αἰῶνα.  
the will of the God, abides for the age.

away, and † the TRUE  
LIGHT now shines.  
<sup>9</sup> † HE who SAYS he is  
in the LIGHT, and hates  
his BROTHER, is in the  
DARKNESS till now.  
<sup>10</sup> HE who LOVES his  
BROTHER, abides in the  
LIGHT, and † there is no  
Stumbling-block to him.  
<sup>11</sup> 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-  
NESS has blinded his EYES.  
<sup>12</sup> Dear children! I  
write to you, Because  
† your SINS are forgiven  
you through his NAME.  
<sup>13</sup> 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.  
<sup>14</sup> 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.  
<sup>15</sup> † 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;  
<sup>16</sup> Because EVERY thing  
in the WORLD,—the DE-  
SIRE of the FLESH, and the  
DE-SIRE of the EYES, and the  
POMP of LIFE, is not from  
the FATHER, but is from  
the WORLD.  
<sup>17</sup> 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.

<sup>13</sup> Παιδία, εσχάτη ὥρα ἐστὶ· καὶ καθὼς ἤκου-  
Children, last hour it is; and as you  
σατε, ὅτι ὁ ἀντιχρὶστος ἐρχεται, καὶ νυν ἀντι-  
heard, that the antichrist is coming, even now anti-  
χριστοὶ πολλοὶ γενοῦσιν· ὅθεν γινώσκομεν,  
Christians many have become; whence we know,  
ὅτι εσχάτη ὥρα ἐστίν. <sup>19</sup> 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,  
μεμενηκείσαν· ἀν' μεθ' ἡμῶν· ἀλλ' ἵνα φανερω-  
they would have remained with us; but so that they might  
ᾠσιν, ὅτι οὐκ εἰσὶ πάντες· ἐξ ἡμῶν. <sup>20</sup> Καὶ  
be manifested, that not they are all of us. And  
ὑμεῖς χρίσμα ἐχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε  
you an anointing have from the holy, and you know  
πάντα. <sup>21</sup> Οὐκ ἐγράψα 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. <sup>22</sup> Τὸ  
every lie from the truth not is. Who  
ἐστὶν ὁ ψευστής, εἰ μὴ ὁ ἀρνούμενος, ὅτι Ἰη-  
is the liar, if not the one denying, that Je-  
σοῦς οὐκ ἐστὶν ὁ Χρῖστος· οὗτος ἐστὶν ὁ ἀντι-  
Jesus not is the Anointed one? this is the anti-  
χρὶστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν  
Christ, the one denying the father and the  
υἱόν. <sup>23</sup> Πας ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν  
son. Every one who 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.  
father has.

<sup>24</sup> Ὅτι οὐκ ἔστιν ὁ ἀκούων· ἀπ' ἀρ-  
You [therefore] what heard from a be-  
γίνου, ἐν ὑμῖν μενεῖτω· ἐὰν ἐν ὑμῖν με-  
ginning, in you let abide; if in you shall  
νῇ ὁ ἀπ' ἀρχῆς ἤκουσατε, καὶ ὑμεῖς ἐν τῷ  
abide what from a beginning you heard, also you in the  
υἱῷ καὶ \*ἐν τῷ πατρὶ μενεῖτε. <sup>25</sup> 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 τὴν αἰώνιον. <sup>26</sup> Ταῦτα ἐγράψα  
to us, the life & the age-lasting. These things I wrote  
ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. <sup>27</sup> Καὶ ὑμεῖς  
to you concerning those deceiving you. And you  
τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν  
the anointing which received from him, in you  
μενεῖ, καὶ οὐ χρειάζεσθε, ἵνα τις διδάσκῃ  
abides, and not need you have, so that any one may teach  
ὑμᾶς· ἀλλ' \*ὥς τὸ αὐτὸ χρίσμα 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. 1 Tim. iv. 1; 2 Tim. iii. 1.  
verse 27. † 22. 1 John iv. 3; 2 John 7.  
John xiv. 23; 1 John i. 3.  
† 27. verse 20.

† 19. 1 Cor. xi. 19.  
† 23. John xv. 23; 2 John 9.  
† 26. 1 John iii.

† 20. 2 Cor. i. 21; Heb. i. 9;  
† 24. 1 John iii.  
† 27. John xv. 26; xvi. 13.

περι παντων, και αληθες εστι, και ουκ εστι  
concerning all things, and true is, and not is  
ψευδος· και καθως εδιδασεν υμας, μενειτε εν  
a lie; and as it taught you, do you abide in  
αυτω. <sup>28</sup> 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  
αισχυνοθωμεν απ' αυτου, εν τη παρουσια αυτου.  
we may be put to shame from him, in the presence of him.  
<sup>29</sup> 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'. 3. <sup>1</sup> 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.

<sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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. <sup>5</sup> Και οιδατε, οτι εκεινος εφα-  
is the lawlessness. And you know, that he was  
νερωθη, ινα τας αμαρτίας \* [ημων] αρη·  
manifested, so that the sins [of us] he might take away;  
και αμαρτια εν αυτω ουκ εστι. <sup>6</sup> 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.

<sup>7</sup> 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.

<sup>28</sup> And now, Dear child-  
ren, abide in him, so that  
† when he shall appear we  
may have Confidence, † and  
not be put to shame by  
him, in his PRESENCE.

<sup>29</sup> † If you know That  
he is Righteous, you know  
That † EVERY ONE PRAC-  
TISING RIGHTEOUSNESS  
has been begotten by him.

### CHAPTER III.

<sup>1</sup> See What Love the  
FATHER has given us, that  
† we should be called Child-  
ren of \* God! On this ac-  
count the world does not  
know us, † Because it did  
not know him.

<sup>2</sup> 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.

<sup>3</sup> And EVERY ONE HAV-  
ING this HOPE in him puri-  
fies himself, as he is pure.

<sup>4</sup> EVERY ONE who  
PRACTISES SIN, also practi-  
ses INIQUITY; and † SIN  
is INIQUITY.

<sup>5</sup> And you know That  
he was manifested that  
† he might take away  
SINS; † and in Him there  
is no Sin.

<sup>6</sup> EVERY ONE who  
ABIDES in Him does not  
sin; † EVERY ONE who  
SINS has not seen him, nor  
known him.

<sup>7</sup> Dear children! let no  
one deceive you. † HE who  
PRACTISES RIGHTEOUS-  
NESS, 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. † 5. 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 sins.  
 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 ἐστίν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ  
 righteousness, not is of the God, and the not  
 ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 11 Ὅτι αὕτη ἐστίν  
 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 αὐτόν· ὅτι τὰ ἔργα  
 and an account of what killed he him? because the works  
 αὐτοῦ πονηρὰ ἦν, τὰ δε 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 ἀγαπᾷ \* [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 ἐστίν·  
 hating the brother of himself, a man-killer is;  
 καὶ οἶδατε, ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει  
 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 ἀγαπὴν, ὅτι ἐκεῖνος ὑπὲρ  
 we have known the love, because he on behalf  
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθήκε· καὶ ἡμεῖς ὀφεί-  
 of us the life of himself laid down; and we ought  
 λομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τίθεται.  
 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 PRAC-  
 TISE 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 BROTHERN.  
 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 BROTHERN.

\* VATICAN MANUSCRIPT.—13. of me—omit.

14. BROTHER—omit.

† 8. Matt. xiii. 23; 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. 29. † 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 Ὃς δ' <sup>Who but</sup> ἀνέχῃ <sup>may have</sup> τὸν βίον <sup>the substance of</sup> τοῦ κόσμου, <sup>and</sup> καὶ <sup>may</sup> θεώ-  
ρῃ <sup>see</sup> τὸν ἀδελφὸν <sup>the brother of</sup> αὐτοῦ <sup>himself</sup> χρεῖαν <sup>need</sup> ἔχοντα, <sup>and</sup> καὶ  
κλείσῃ <sup>may close</sup> τὰ σπλάγχνα <sup>the bowels of</sup> αὐτοῦ <sup>himself</sup> ἀπ' αὐτοῦ, <sup>how</sup> πῶς <sup>the</sup> ἡ  
ἀγάπη <sup>love of</sup> τοῦ θεοῦ <sup>the God</sup> μένει <sup>abides in</sup> ἐν αὐτῷ; 18 Τεκνία  
\*[μου,] <sup>[of me,]</sup> μὴ ἀγαπῶμεν <sup>not we should love</sup> λόγῳ <sup>in word</sup> μῆδε <sup>nor</sup> τῇ γλῶσσῃ,  
ἀλλ' <sup>but</sup> ἐν ἐργῳ <sup>in work</sup> καὶ ἀληθείᾳ. 19 \*[Καὶ] <sup>[And]</sup> ἐν τούτῳ  
γινώσκουμεν, <sup>we know,</sup> ὅτι <sup>that</sup> ἐκ <sup>of</sup> τῆς ἀληθείας <sup>the truth</sup> ἐσμεν, <sup>and</sup> καὶ  
ἐμπροσθεν αὐτοῦ <sup>in presence of</sup> πείσομεν <sup>we shall assure</sup> τὰς καρδίας <sup>the hearts</sup> ἡμῶν,  
20 ὅτι, <sup>because,</sup> εἰ <sup>if</sup> ἀναγινώσκῃ <sup>should condemn</sup> ἡμῶν <sup>us</sup> ἡ καρδιά, <sup>that</sup> ὅτι  
μεῖζων <sup>greater</sup> ἐστὶν ὁ θεὸς <sup>is the God of</sup> τῆς καρδίας <sup>the heart</sup> ἡμῶν, <sup>and</sup> καὶ  
γινώσκει <sup>knows</sup> πάντα. 21 Ἀγαπητοί, <sup>Beloved ones,</sup> εἰ <sup>if</sup> ἡ καρδιά  
\*[ἡμῶν] <sup>[of us]</sup> μὴ καταγινώσκῃ <sup>not should condemn</sup> \*[ἡμῶν,] <sup>[us,]</sup> παρρησίαν  
ἐχομεν <sup>we have towards</sup> πρὸς τὸν θεόν, 22 καὶ <sup>and</sup> ὃ <sup>whatsoever</sup> εἰ <sup>if</sup> αἰτῶμεν,  
λαμβάνομεν <sup>we receive</sup> παρ' αὐτοῦ, <sup>because</sup> ὅτι <sup>the</sup> τὰς ἐντολάς <sup>the commands</sup> αὐτοῦ  
τηρούμεν, <sup>and</sup> καὶ <sup>the things</sup> τὰ ἀρεστὰ <sup>pleasing</sup> ἐνώπιον αὐτοῦ <sup>in presence of</sup> ποί-  
ουμεν. 23 Καὶ <sup>And</sup> αὕτη <sup>this</sup> ἐστὶν <sup>is</sup> ἡ ἐντολὴ <sup>the commandment</sup> αὐτοῦ, <sup>that</sup> ἵνα  
πιστευσῶμεν <sup>we should believe</sup> τῷ ὀνόματι <sup>in the name</sup> τοῦ υἱοῦ <sup>of the son</sup> αὐτοῦ <sup>of him</sup> Ἰησοῦ  
Χριστοῦ, <sup>and</sup> ἀγαπῶμεν <sup>should love</sup> ἀλλήλους, <sup>as</sup> καθὼς <sup>as</sup> ἐδω-  
κεν <sup>gave</sup> ἐντολὴν <sup>commandment</sup> ἡμῖν. 24 Καὶ <sup>And</sup> ὁ <sup>the one</sup> τηρῶν <sup>keeping</sup> τὰς ἐν-  
τολάς <sup>the commands</sup> αὐτοῦ, <sup>in</sup> ἐν αὐτῷ <sup>him</sup> μένει, <sup>and</sup> καὶ <sup>he</sup> αὐτὸς <sup>in</sup> ἐν  
αὐτῷ· <sup>and</sup> καὶ <sup>and</sup> ἐν τούτῳ <sup>by this</sup> γινώσκουμεν, <sup>that</sup> ὅτι <sup>he</sup> μένει <sup>abides in</sup> ἐν  
ἡμῖν, <sup>us,</sup> ἐκ <sup>from</sup> τοῦ πνεύματος, <sup>the spirit,</sup> οὗ <sup>of which</sup> ἡμῖν <sup>to us</sup> ἐδωκεν.

ΚΕΦ. δ'. 4.

1 Ἀγαπητοί, <sup>Beloved ones,</sup> μὴ <sup>not</sup> παντὶ <sup>every</sup> πνεύματι <sup>spirit</sup> πιστεύετε,  
ἀλλὰ <sup>but</sup> δοκιμάζετε <sup>do you prove</sup> τὰ πνεύματα, <sup>the</sup> εἰ <sup>if</sup> ἐκ <sup>from</sup> τοῦ θεοῦ  
ἐστίν· <sup>is;</sup> ὅτι <sup>because</sup> πολλοὶ <sup>many</sup> ψευδοπροφῆται <sup>false-prophets</sup> ἐξέληλυθασιν <sup>have gone out</sup>.

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 towards God,

22 and †whatever we may ask we receive from him, Because we keep his COMMANDMENTS, †and do WHAT is PLEASING in His sight.

23 †And this is his COMMANDMENT, That we should believe in the NAME of his SON Jesus Christ, and †love each other, as he gave us Commandment.

24 And †HE who KEEPS his COMMANDMENTS †abides in Him, and †he in him, and by this we know That he abides in us, by the SPIRIT which he gave Us.

CHAPTER IV.

1 Beloved! †believe not Every Spirit, but †prove the SPIRITS whether they are from God; Because †Many False-prophets have gone out into the WORLD.

\* VATICAN MANUSCRIPT.—18. of me—omit. 19. And—omit. 19. shall know. 19. 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 xiv. 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. <sup>2</sup> ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΕΤΕ ΤΟ  
into the world. By this you know the  
ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ· ΠΑΝ ΠΝΕΥΜΑ ὃ ὁμολογεῖ  
spirit of the God; every spirit which confesses  
Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ  
Jesus Anointed in flesh having come, from of the  
θεοῦ ἐστὶ. <sup>3</sup> Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ  
God is. And every spirit who not confesses  
τὸν Ἰησοῦν, ἐκ τοῦ θεοῦ οὐκ ἐστὶ· καὶ τοῦτο  
the Jesus, from the God not is; and this  
ἐστὶ τὸ τοῦ ἀντιχριστοῦ, ὃ ἀκηκοατε ὅτι ἐρχε-  
is that of the antichrist, which you heard that it  
ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. <sup>4</sup> Ὑμεῖς  
comes, and now in the world is already. You  
ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικηκατε  
of the God are, dear children, and have overcome  
αὐτοὺς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ  
them; because greater is he in you, than he in the  
κόσμῳ. <sup>5</sup> Αὐτοὶ ἐκ τοῦ κόσμου εἰσι· διὰ  
world. They from the world are; on account of  
τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος  
this of the world they speak, and the world  
αὐτῶν ἀκούει. <sup>6</sup> Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὃ  
them hears. We of the God are; the  
γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν  
one knowing the God, hears us; who not is  
ἐκ τοῦ θεοῦ, οὐκ ἀκούει 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.

<sup>7</sup> Ἀγαπήτοι, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ  
Beloved ones, we should love each other; because the  
ἀγάπη ἐκ τοῦ θεοῦ ἐστὶ, καὶ πᾶς ὃ 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;  
<sup>8</sup> ὃ μὴ ἀγαπῶν, οὐκ ἐγνώ τὸν θεόν, ὅτι ὁ θεός  
he not loving, not knew the God, because the God  
ἀγάπη ἐστὶν. <sup>9</sup> Ἐν τούτῳ ἐφανερώθη 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 ἀπεσταλκεν ὁ θεός εἰς τὸν κόσμον, ἵνα  
begotten sent forth the God into the world, so that  
(ῥησάμεν δι' αὐτοῦ. <sup>10</sup> Ἐν τούτῳ ἐστὶν 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 ἠγαπήσεν ἡμᾶς, καὶ ἀπεστείλε  
but that he loved us, and sent forth  
τὸν υἱὸν αὐτοῦ ἱλασμον 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 JE-SUS, is not from God. And this is the [SPIRIT] of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

4 † You are of GOD, Dear children! and have overcome them; Because greater is HE who is in you, than † HE who is in the WORLD.

5 † They are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

6 We are of GOD; † HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know † the SPIRIT of TRUTH and the SPIRIT of ERROR.

7 † Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

8 HE who does not LOVE, † does not know GOD; Because † GOD is Love.

9 † By this the LOVE of GOD to us was manifested, that GOD sent forth his ONLY-BEGOTTEN SON into the WORLD, that † we might live through him.

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 v. 4. † 4. John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2; vi. 12. † 5. John iii. 31; xv. 19; xvii. 14. † 6. John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7. † 6. Isa. viii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 23. † 8. 1 John ii. 4; iii. 6. † 8. ver. 16. † 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. † 9. 1 John v. 11. † 10. John xv. 16; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. <sup>11</sup> Ἀγαπητοὶ, εἰ οὕτως ὁ θεὸς ἡγαπήσεν  
 of us. Beloved ones, if thus the God loved  
 ἡμᾶς, καὶ ἡμεῖς οφείλομεν ἀλλήλους ἀγαπᾶν.  
 us, also we ought each other to love.  
 Θεὸν οὐδεὶς πώποτε τεθεαταί. <sup>12</sup> Ἐὰν ἀγαπώ-  
 God no one at any time has seen. If we love  
 μὲν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ  
 each other, the God in us abides, and the  
 ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. <sup>13</sup> 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  
 δέδωκεν ἡμῖν. <sup>14</sup> Καὶ ἡμεῖς τεθεαμέθα καὶ  
 he has given us. And we have seen and  
 μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπεσταλκεν τὸν υἱόν  
 we testify, that the father sent forth the son  
 σωτῆρα τοῦ κόσμου. <sup>15</sup> 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. <sup>16</sup> Καὶ ἡμεῖς ἐγ-  
 abides, and he in the God. And we have  
 ᾤκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην, ἣν  
 known and we have believed the love, which  
 ἐχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ  
 has the God in us. The God love is, and  
 ὁ μένων ἐν τῇ ἀγαπῇ, ἐν τῷ θεῷ μένει, καὶ ὁ  
 the one abiding in the love, in the God abides, and the  
 θεὸς ἐν αὐτῷ. <sup>17</sup> 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. <sup>18</sup> Φόβος οὐκ  
 we are in the world this. Fear not  
 ἐστὶν ἐν τῇ ἀγαπῇ, ἀλλ' ἡ τέλεια ἀγάπη ἐξώ-  
 is in the love, but the perfect love outside  
 βάλλει τὸν φόβον· ὅτι ὁ φόβος κολασίν ἐχει·  
 casts the fear; because the fear a restraint has;  
 ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγαπῇ.  
 the one fearing not has been perfected in the love.  
<sup>19</sup> Ἡμεῖς ἀγαπῶμεν \* [αὐτόν,] ὅτι αὐτὸς πρῶτος  
 We love [him,] because he first  
 ἡγαπήσεν ἡμᾶς. <sup>20</sup> Ἐὰν τις εἴπῃ· Ὅτι ἀγαπῶ  
 loved us. If any one may say; That I love  
 τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ψεύσ-  
 the God, and the brother of himself he may hate, a  
 τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφόν  
 liar 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. 21; 1 John iii. 24. † 14. John i. 14; 1 John i. 1, 2. † 14. John iii. 17. † 15. 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] ἵκανται ἀγαπᾶν; <sup>21</sup> Καὶ ταυτην την  
[how] is he able to love? And this the  
ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπᾶν  
commandment we have from him, that the one loving  
τὸν θεὸν ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.  
the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

Ἦ Πας ὁ πιστευων, ὅτι Ἰησοῦς ἐστὶν ὁ Χρισ-  
Every one the believing, that Jesus is the Anointed,  
τος, ἐκ τοῦ θεοῦ γεγεννηται· καὶ πᾶς ὁ ἀγα-  
by the God has been begotten; and every one the lov-  
πων τὸν γεννησαντα, ἀγαπᾶ \* [καὶ] τὸν γεγεν-  
ing the one having begot, love [also] the one having  
νημενον ἐξ αὐτοῦ. <sup>2</sup> Ἐν τούτῳ γινώσκομεν,  
been begotten by him. By this we know,  
ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν  
that we love the children of the God, when the  
θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν.  
God we may love and the commandments of him we may keep.

<sup>8</sup> Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς  
This for is the love of the God, that the

ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαί  
commandments of him we may keep; and the commandments  
αὐτοῦ βαρεῖαι οὐκ εἰσιν, <sup>4</sup> ὅτι πᾶν τὸ γεγεννη-  
of him burdensome not are, because all that having been

μενον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ  
begotten by the God, overcomes the world; and

αὕτη ἐστὶν ἡ νίκη ἡ νικησασα τὸν κόσμον, ἡ  
this is the victory that having overcome the world, the

πιστὶς ἡμῶν. <sup>5</sup> Τίς ἐστὶν ὁ νικῶν τὸν κοσ-  
faith of us. Who is the one overcoming the world,

μον, εἰ μὴ ὁ πιστευων, ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς  
if not the one believing, that Jesus is the son

τοῦ θεοῦ; <sup>6</sup> Ὅτις ἐστὶν ὁ ἐλθων δι'  
of the God? <sup>1410</sup> is the one having come by means of

ὑδάτος καὶ αἵματος, Ἰησοῦς \* [ὁ] Χριστός· οὐκ  
water and blood, Jesus [the] Anointed; not

ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ  
by the water only, but by the water and

τῷ αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρ-  
the blood; and the spirit is the one

τυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀληθεῖα.  
testifying, because the spirit is the truth.

<sup>7</sup> Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες· <sup>8</sup> τὸ πνεῦμα,  
Because three are those testifying; the spirit,

love God † whom he has not seen.

<sup>21</sup> 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 whc. 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 xiv. 17; xv. 26; xvi. 13; † 21. John iii. 16.

καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν  
and the water, and the blood; and the three for the one  
εἰσιν. <sup>9</sup> Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμ-  
are. If the testimony of the men were-  
βανομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·  
ceive, the testimony of the God greater is;  
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτυ-  
because this is the testimony of the God, which he has testi-  
ρηκε περὶ τοῦ υἱοῦ αὐτοῦ. <sup>10</sup> Ὁ πιστευὼν εἰς τὸν  
fied concerning the son of himself. The one believing into the  
υἱὸν τοῦ θεοῦ, ἐχει τὴν μαρτυρίαν ἐν ἑαυτῷ·  
son of the God, has the testimony in himself;  
ὁ μὴ πιστευὼν τῷ θεῷ, ψεῖστην πεποιήκεν  
then not one believing the God, a liar has made  
αὐτὸν, ὅτι οὐ πεπιστεύκεν εἰς τὴν μαρτυρίαν,  
him, because not he has believed in the testimony,  
ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.  
which has testified the God concerning the son of himself.  
<sup>11</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζῶν ἀιώνιον  
And this is the testimony, because life age-lasting  
ἐδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ  
gave to us the God, and this the life in the son  
αὐτοῦ ἐστίν. <sup>12</sup> Ὁ ἐχὼν τὸν υἱόν, ἐχει τὴν  
of him is. The one having the son, has the  
ζωὴν· ὁ μὴ ἐχὼν τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν  
life; the not one having the son of the God, the life  
οὐκ ἐχει. <sup>13</sup> Ταῦτα ἐγράψα ὑμῖν, ἵνα εἰδη-  
not has. These things I wrote to you, so that you may  
τε, ὅτι ζῶν ἀιώνιον ἐχετε οἱ πιστευόντες  
know, that life age-lasting you have those believing  
εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. <sup>14</sup> Καὶ αὕτη  
into the name of the son of the God. And this  
ἐστὶν ἡ παρρησία ἣν ἐχομεν πρὸς αὐτὸν, ὅτι  
is the boldness which we have towards him, that  
ἐὰν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ,  
if anything we may ask according to the will of him,  
ἀκούει ἡμῶν. <sup>15</sup> καὶ ἐὰν οἶδαμεν, ὅτι ἀκούει  
he hears us; and if we know, that he hears  
ἡμῶν, ὁ ἀν αἰτῶμεθα, οἶδαμεν, ὅτι ἐχομεν τὰ  
us, whatever we may ask, we know, that we have the  
αἰτήματα ἃ ᾠτήκαμεν παρ' αὐτοῦ. <sup>16</sup> Ἐὰν  
petitions which we have asked from him. If  
τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτανόν·  
any one should see the brother of himself sinning  
τὰ ἁμαρτιὰν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ  
a sin not to death, he shall ask, and  
δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτανουσι μὴ πρὸς  
he will give to him life, for those sinning not to  
θάνατον. Ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ  
death. It is a sin to death; not  
περὶ ἐκείνης λέγω ἵνα ἐρωτησῇ. <sup>17</sup> Πᾶσα  
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 aeternal 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 aeternal 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. 28. † 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 ἐστι· καὶ ἐστὶν ἁμαρτια οὐ  
unrighteousness sin is; and it is a sin not  
 προς θανατον. <sup>18</sup> Οἶδαμεν, ὅτι πᾶς ὁ γεγεν-  
to death. We know, that every one the having  
 νημενος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτανεῖ· ἀλλ'  
been begotten by the God, not sine; but  
 ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτον,  
the one having been begotten by the God, keeps himself,  
 καὶ ὁ πονηρος οὐχ ἅπτεται αὐτου. <sup>19</sup> Οἶδαμεν,  
and the evil one not layshold of him. We know,  
 ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν  
that from the God we are, and the world whole in  
 τῷ πονηρῷ κεῖται. <sup>20</sup> Καὶ οἶδαμεν, ὅτι ὁ υἱὸς  
the evil one lies. And we know that the son  
 τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διανοιαν, ἵνα  
of the God is come, and has given to us an understanding, so that  
 γινωσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ  
we might know the true one and we are in the  
 ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗ-  
true one, in the son of him Jesus Anointed. This  
 τος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰωνίος.  
is the true God and the life are-lasting

<sup>21</sup> Τεκνία, φυλαξατέ ἑαυτοὺς ἀπὸ τῶν εἰσῳλῶν.  
Dear children, do you keep yourselves 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 ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς  
The elder to a chosen lady, and to the  
τεκνοῖς αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,  
children of her, whom I love in truth,  
(καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνώ-  
(and not I only, but also all those know-  
κοτες τὴν ἀληθειαν,) 2 διὰ τὴν ἀληθειαν τὴν  
ing the truth,) on account of the truth that  
μενουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἐστὶ ἐς τὸν  
abiding in us, and with us shall be for the  
αἰῶνα. 3 ἐστὶ μεθ' ὑμῶν χάρις, ἐλεος, εἰρήνη  
age; will be with you favor, mercy, peace  
παρὰ θεοῦ πατρὸς, καὶ παρὰ \* [κυρίου] Ἰησοῦ  
from God a father, and from [Lord] Jesus  
Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ  
Anointed the son of the father, in truth and  
ἀγαπῇ. 4 Ἐχαρην λίαν, ὅτι εὗρηκα ἐκ τῶν  
love. I rejoiced greatly, because I have found of the  
τεκνῶν σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς  
children of thee walking in truth, as  
ἐντολὴν ἐλαβομεν παρὰ \* [τοῦ] πατρὸς.  
a commandment we received from [the] father.  
5 Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν  
And now I entreat thee, lady, not as a commandment  
γραφῶν σοὶ καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ'  
writing to thee new, but which we had from  
ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὕτη  
beginning, that we should love each other. And this  
ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς  
is the love, that we should walk according to the  
ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολὴ,  
commandments of him. This is the commandment,  
καθὼς ἠκουσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περι-  
as you heard from beginning, that in it you  
πατήτε. 7 Ὅτι πολλοὶ πλανοὶ εἰσηλθόντες  
should walk. Because many deceivers entered into  
τὸν κόσμον, οἳ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν  
the world, who not confessing Jesus Anointed  
ἐρχομενον ἐν σαρκί· οὗτος ἐστὶν ὁ πλανὸς καὶ  
coming in flesh; this is the deceiver and  
ὁ ἀντιχριστός. 8 Βλέπετε ἑαυτοὺς, ἵνα μὴ  
the antichrist. See you yourselves, that not  
ἀπολεσῶμεν τὰ ἐργασάμεθα, ἀλλὰ μισθὸν  
we may lose the things we performed, but a reward  
πληρὴ ἀπολαβῶμεν. 9 Πᾶς ὁ παραβαίνων,  
full we may receive. Every one the transgressing,  
καὶ μὴ μενῶν ἐν τῇ διδαχῇ τοῦ Χριστοῦ, θεοῦ  
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.  
8. THIS COMMANDMENT IS. 7. went forth.  
receive. 9. GOES BEYOND.

3. Lord—omit.  
8. you may not lose.

4. the—omit.  
8. you may

† 1. 1 John iii. 18; 3 John 1. † 1. John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5;  
2 Thess. ii. 13; 1 Tim. ii. 4; 1 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, 35. † 9. 1 John ii. 23.

οὐκ ἐχει\* ὁ μένων ἐν τῇ διδαχῇ \* [τοῦ Χρισ-  
not has; the one abiding in the teaching [of the Anointed,]  
του,] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν 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  
λεγων αὐτῷ χαιρεῖν, κοινώνει τοῖς ἐργοῖς αὐτοῦ  
one saying to him health, partakes in the works of him  
τοῖς πονηροῖς.  
in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠξουλήθην  
Many things having to you to write, not I wished  
διὰ 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.—Θ. 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; 1 Tim. iii. 5; Titus iii. 10. † 12.  
3 John 12. † 12. John xvii. 13; 1 John i. 4. † 13. 1 Pet. v. 13.

\* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαίῳ 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 σὲ εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς  
I wish thee to prosper and to be in health, even as  
εὐδοῦνται σοὺ ἡ ψυχὴ. 3 Ἐχάρην γὰρ λίαν,  
prosper thee the life. I rejoiced for greatly,

ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σοὺ τῇ  
coming brethren and testifying of thee in the  
ἀληθείᾳ, καθὼς σὺ 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 he-

πήτε, πιστὸν ποιεῖς ὃ ἐὰν ἐργασθῇ εἰς  
loved one, faithfully thou doest whatever thou mayest work for  
τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, 6 οἱ ἐμαρτυ-  
the brethren and for the strangers, these bore tes-

τιμονίαν σοὺ τῇ ἀγαπῇ ἐνώπιον ἐκκλησίας· οὓς  
timony of thee to the love in presence of congregation; whom  
καλῶς ποιήσεις προπεμψὰς 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 ἀπὸ τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφείλο-  
ceiving from the Gentiles. We therefore ought

μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοί  
to receive the such like ones, that co-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 pre-empting to be first of them Diotrophes not  
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, ἐὰν ἐλθῶ,  
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  
πονηρῶς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούντων ἐπὶ  
evil prating against us; and not being satisfied in

τούτοις, οὐτε 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 con-  
cerning 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 walk-  
ing \* in the TRUTH.

5 Beloved! thou doest  
faithfully what thou per-  
formest 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, ‡ re-  
ceiving 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 for-  
bids 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.  
something.

3. in the TRUTH. 4.  
8. entertain. 9.

† 1. 2 John 1. ‡ 3. 2 John 4. ‡ 4. 1 Cor. iv. 15; Philemon 10. ‡ 7. 1 Cor.  
ix. 13, 15. ‡ 11. Psa. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. ‡ 11. 1 John ii. 29.  
iii. 9, 9.

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον  
 the God is; the one doing evil, not has seen the  
 θεού. <sup>12</sup> Δημητριω μεμαρτυρηται ὑπο παντων,  
 God. Demetrius has been testified to by all,  
 και ὑπ' αὐτης της αληθειας· και ἡμεεις δε μαρ-  
 and by herself the truth; also we and tes-  
 τυρουμεν, και οιδετε, ὅτι ἡ μαρτυρια ἡμων  
 tify, and you know, that the testimony of us  
 αληθης εστι. <sup>13</sup> 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;  
<sup>14</sup> ελπιζω δε ευθεως ιδειν σε, και στομα προς  
 I hope but immediately to see thee, and mouth to  
 στομα λαλησομεν. <sup>15</sup> Ειρηνη σοι. Ασπάζονται  
 mouth we will speak. Peace to thee. Salute  
 σε οί φιλοι· ασπάζου 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.

<sup>1</sup> Ιουδας, Ἰησοῦ Χριστοῦ δούλος, ἀδελφός δε  
Judas, of Jesus Anointed a bond-servant, a brother and  
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰη-  
of James, to those in God a father sanctified ones and of  
σοῦ Χριστῷ τετηρημένοις κλητοῖς. <sup>2</sup> ἐλεός ὑμῖν  
Jesus Anointed preserved ones called ones; mercy to you  
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη. <sup>3</sup> Ἀγαπητοί,  
and peace and love may be multiplied. Beloved ones,  
πάσαν σπουδὴν ποιούμενος γράφειν ὑμῖν, περὶ  
all haste making to write to you, concerning

τῆς κοινῆς σωτηρίας ἀναγκὴν ἐσχόν γράφαι  
the common salvation a necessity I had to have written  
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παρα-  
to you exhorting to earnestly contend for the once having  
δοθεῖσιν τοῖς ἁγίοις πιστεῖ. <sup>4</sup> Παρεισεδυσαν  
been delivered to the saints faith. Privily entered

γὰρ τινες ἀνθρώποι, οἱ παλαιὴν προγεγραμμε-  
for some men, those of old having been previously de-

νοὶ εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ  
signated for this the judgment, impious ones, the of the

Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν,  
God of us favor changing into licentiousness,

καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν  
and the only sovereign and Lord of us Jesus

Χριστὸν ἀρνούμενοι. <sup>5</sup> Ὑπομνηταὶ δὲ ὑμᾶς  
Anointed deriding. To remind but you

βουλομαι, εἰδὼτας ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ  
I wish, knowing you once this, because the

κύριος, ἄρῃ ἐκ γῆς Αἰγύπτου σώσας, τὸ δευ-  
Lord, people out of land of Egypt having saved, the second

τερον τοῖς μὴ πιστευσαντας ἀπώλεσεν. <sup>6</sup> ἀγ-  
time those not having believed he destroyed; mes-

γελους τε τοὺς μὴ ἡγήσαντας τὴν ἑαυτῶν  
vengers and those not having kept the of themselves

ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,  
principality, but having left the own habitation,

εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπο-  
for a judgment of a great day, with chains perpetual under

ζόφον τετηρηκεν. <sup>7</sup> ὥς Σόδομα καὶ Γομορρά,  
thick darkness have been kept; as Sodom and Gomorrah,

καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις  
and the about them cities, the like to them

τρόπον ἐκπορνεύσαι, καὶ ἀπελθούσαι ὀπίσω  
manner having committed fornication, and having gone away after

σαρκὸς ἑτέρας, προκείνται δειγμα, πυρὸς αἰω-  
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.  
COMMON Salvation.

1. BELOVED by God.  
5. all things, That Jesus, having saved.

2 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. 10;  
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.

νίου δικην ὑπεχουσαι. <sup>8</sup> Ὅμοιως μεντοι  
lasting retributive justice are undergoing. In like manner truly  
καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινουσι,  
also these dreaming ones flesh indeed they pollute,  
κυριοτητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.  
lordships and they set aside, glories and they revile.  
<sup>9</sup> Ὁ δὲ Μιχαὴλ ὁ ἀρχαγγέλος, ὅτε τῷ διαβολῷ  
The but Michael the chief messenger, when with the accuser  
διακρινομένου διελέγετο περὶ τοῦ Μωσέως  
contending he reasoned about the of Moses  
σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν  
body, not he dared a judgment to bring against  
βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμησάι σοι κυριός.  
of reviling, but he said; May rebuke thee Lord.  
<sup>10</sup> Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-  
These but, what things indeed not they know, they re-  
μοῦσιν· ὅσα δὲ φυσικῶς, ὥς τα ἀλογα ζῶα,  
vile; what things but naturally, as the irrational animals,  
ἐπιστάνται, ἐν τούτοις φθειρόνται. <sup>11</sup> Οὐαὶ  
they know, in these things they are corrupt. Woe  
αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ  
to them, because in the way of the Cain they went, and  
τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ  
in the error of the Balaam reward they rushed, and  
τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο.  
in the contradiction of the Kore they destroyed themselves.  
<sup>12</sup> Οὗτοι εἰσιν ἐν ταῖς ἀγαπαῖς ὑμῶν σπιλαδες,  
These are in the love-feasts of you hidden rocks,  
συνευχόμενοι ἀφοβῶς, ἑαυτοὺς ποιμαίνοντες·  
feasting together without fear, themselves feeding;  
νεφέλαι ἀνύδροι, ὑπὸ ἀνέμων παραφερομεναί·  
clouds without water, by winds being swept along;  
δένδρα φθινοπώρινα, ἀκαρπα, δις ἀποθανόντα,  
trees autumnal, unfruitful, twice having died,  
ἐκριζωθέντα· <sup>13</sup> κύματα ἀγρία θαλάσσης, ἐπα-  
having been rooted, waves wild of sea, foam-  
φρίζοντα τὰς ἑαυτῶν αἰσχύνas· ἀστέρες πλά-  
ing out the of themselves shame; stars wan-  
νῆται, οἷς \* [ὁ] ζῶφος \* [τοῦ] σκοτοῦς εἰς  
dering, for which [the] gloom [of the] darkness for  
αἰῶνα τετηρηται. <sup>14</sup> Προεφήτευσε δὲ καὶ τού-  
as age has been kept. Prophesied and also these  
τοῖς ἑβδόμοις ἀπὸ Ἀδὰμ Ἐνωχ, λέγων· Ἰδού,  
seventh from Adam Enoch, saying; Lo,  
ἦλθε κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ, <sup>15</sup> ποιη-  
came a Lord with holy myriads of himself, to exe-  
σαι κρίσιν κατὰ πάντων, καὶ ἐξελεῖν πάντας  
cute judgment against all, and convict all  
τοὺς ἀσεβεῖς \* [αὐτῶν] περὶ πάντων τῶν  
the impious ones [of them] concerning all of the  
ἐργῶν ἀσεβείας αὐτῶν ὧν ἠσεβήσαν, καὶ  
works of impiety of them which they did impiously, and

tributive justice of an aoi-  
nian fire.

<sup>8</sup> † In like manner in-  
deed These Dreamers also  
pollute the Flesh, and des-  
pise Lordships, and revile  
Dignities.

<sup>9</sup> \* 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."

<sup>10</sup> † Yet these blaspheme  
what indeed they do not  
understand, but what they  
know naturally as IRR-  
RATIONAL Animals, in These  
things they are corrupt.

<sup>11</sup> 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.

<sup>12</sup> 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;

<sup>13</sup> 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.

<sup>14</sup> And † Enoch also,  
the Seventh from Adam  
prophesied of these, say-  
ing, "Behold, † the Lord  
"came with his Holy My-  
"riads,

<sup>15</sup> "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. xii. 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.  
10; Zech. xiv. 5; Matt. xiv. 31; 2 Thess. i. 7; Rev. i. 7.

περι παντων των σκληρων, ὡς ἐλάλησαν  
concerning all of the hard things, as spoke  
κατ' αὐτον ἀμαρτωλοὶ ἀσβεῖς. <sup>16</sup> Οὗτοι εἰσι  
against him sinners impious. These are  
γογγυσταὶ, μεμψιμοῖροι, κατὰ τὰς ἐπιθυμίας  
murmurers, complainers, according to the lusts  
αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ  
of themselves walking; and the mouth of them speaks  
ὑπερογκὰ, θαυμάζοντες πρόσωπα, ὠφελείας  
swelling words, admiring faces, of gain  
χαρὶν. <sup>17</sup> Ὑμεῖς δὲ, ἀγαπητοὶ, μνησθήτε τῶν  
on account. You but, beloved ones, do you remember the  
ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστο-  
words of those having been before spoken by the apo-  
λων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>18</sup> ὅτι  
ties of the Lord of us Jesus Anointed; that  
ἐλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἐσονται  
they said to you, that in last time will be  
ἐμπαικταὶ, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευ-  
scoffers, according to the of themselves lusts walk-  
όμενοι τῶν ἀσβεῖων. <sup>19</sup> Οὗτοι εἰσὶν οἱ ἀποδιο-  
ing the impious. These are they marking  
ρίζοντες \* [ἑαυτοὺς,] ψυχικοὶ, πνεῦμα μὴ ἔχον-  
out boundaries [themselves,] soulical ones, a spirit not hav-  
τες. <sup>20</sup> Ὑμεῖς δὲ ἀγαπητοὶ, τῇ ἁγίωτάτῃ ὑμῶν  
ing. You but beloved ones, in the most holy of you  
πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι  
faith building up yourselves, in spirit  
γὰρ προσευχόμενοι, <sup>21</sup> ἑαυτοὺς ἐν ἀγάπῃ θεοῦ  
holy praying, yourselves in love of God  
τηρησατέ, προσδεχόμενοι τὸ ἐλεος τοῦ κυρίου  
do you keep, looking for the mercy of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰωνίαν. <sup>22</sup> Καὶ  
of us Jesus Anointed for life age-lasting. And  
οὓς μὲν ἐλεεῖτε διακρινόμενοι. <sup>23</sup> οὓς δὲ ἐν φόβῳ  
me indeed do you pity discriminating; some but in fear  
σωζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες· μισοῦντες  
do you save, out of the fire snatching; hating  
καὶ τὸν ἀπὸ τῆς ὀάρκος ἐσπιλωμένον χιτῶνα.  
even the from the flesh having been spotted garment.  
<sup>24</sup> Τῷ δὲ δυναμένῳ φυλαξαι ὑμᾶς ἀπαιστους,  
To the now one being powerful to guard you from stumbling,  
καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμω-  
and to place in presence of the glory of himself blame-  
μους ἐν ἀγαλλίᾳσει, <sup>25</sup> μόνῳ θεῷ σωτηρὶ ἡμῶν,  
less with exceeding joy, to only God a savior of us,  
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα \* [καὶ]  
through Jesus Anointed of the Lord of us glory [and]  
μεγαλυσυνη, κρατος καὶ ἐξουσία, καὶ νῦν καὶ  
majesty, strength and authority, both now and  
εἰς πάντας τοὺς αἰῶνας· ἀμήν.  
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 presence  
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 ii. 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; ti. 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.

## CHAPTER I.

<sup>1</sup> 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 ἐσημάνεν ἀποστείλας  
to have done with speed, and he signified having sent  
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ  
by means of the messenger of himself to the bond-servant of himself  
Ἰωάννῃ· <sup>2</sup> 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.  
<sup>3</sup> 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 season  
ἐγγύς.  
near.

<sup>4</sup> Ἰωάννης ταῖς ἑπτα ἐκκλησίαις ταῖς ἐν τῇ  
John to the seven congregations to those in the  
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ  
Asia; favor to you and peace from the one existing  
καὶ ὁ ἦν καὶ ὁ ἐρχομενός· καὶ ἀπὸ τῶν  
and the one who was and the one coming; and from the  
ἑπτα πνευμάτων, ἃ [ἐστίν] ἐνώπιον τοῦ  
seven spirits, which [is] in presence of the  
θρόνου αὐτοῦ· <sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-  
throne of him; and from Jesus Anointed, the wit-  
νὺς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ  
ness the faithful, the first-born of the dead ones, and the  
πρῶτος τῶν βασιλέων 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, <sup>6</sup> καὶ ἐποίησεν ἡμᾶς βασι-  
in the blood of himself, and made us a king-  
λειαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ  
dom, priests to the God and father of himself, to him the

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 and Peace to you from \* God, the ONE † who IS, and the ONE who WAS, and the ONE who IS COMING; and from † the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his GOD and Father; † to HIM

<sup>1</sup> 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 "Ἀποκάλυψις" has been adopted for the title. 2. whatever

† 4. *est in*, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. *heemin*, for us.—A.; *heemoon*, 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. 16. † 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. 16; 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 Ἰδου, ἐρχεται μετὰ των νεφελων, και οψε-  
Lo, becomes with the clouds, and shall  
ται αυτον πας οφθαλμος, και οἱτινες αυτον  
see him every eye, and those who him  
εξεκετησαν· και κολουῖνται ἐπ' αυτον πασαι αἱ  
pierced; and shall mourn over him all the  
φυλαι της γης· ναι, αμην. 8 Εγω ειμι το Α  
tribes of the earth; yes, so leit. I am the Alpha  
και το Ω, λεγει κυριος ο θεος, ο ων και  
and the Omega, says Lord the God, the one existing and  
ο ην και ο ερχομενος, ο παντοκρατωρ.  
the one who was and the one coming, the almighty.

9 Εγω Ιωαννης, ο αδελφος ὑμων, και συγχοι-  
I John, the brother of you, and co-part-  
νωρος εν τη θλιψει και βασιλεια και υπομονη  
ner in the affliction and kingdom and patience  
Ιησου Χριστου, εγενομην εν τη νησω τη καλου-  
of Jesus Anointed, was in the island that being  
μενω Πατμος, δια του λογον του θεου,  
called Patmos, on account of the word of the God,  
και \* [δια] την μαρτυριαν Ιησου \* [Χρισ-  
and [on account of] the testimony of Jesus [Anoint-  
του.] 10 Εγενομην εν πνευματι εν τη κυριακη  
e.] I was in spirit in the Lord's

ημερα· και ηκουσα οπισω μου φωνην μεγα-  
day; and I heard behind of me a voice loud  
λην ως σαλπιγγος, 11 λεγουσης· Ὁ βλεπεις  
as of a trumpet, saying; What thou seest  
γραψον εις βιβλιον, και πεμψον ταις ἑπτα εκ-  
do thou write for a scroll, and send to the seven con-  
κλησιας, εις Εφεσον, και εις Σμυρναν, και εις  
gregations, to Ephesus, and to Smyrna, and to  
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,  
Pergamos, and to Thyatira, and to Sardis,  
και εις Φιλαδελφειαν, και εις Λαοδικειαν.  
and to Philadelphia, and to Laodicea.

12 Και επεστρεψα βλεπειν την φωνην ητις  
And I turned to see the voice which  
ελαλησε μετ' εμου· και επιστρεψας ειδον ἑπτα  
spoke with me; and having turned I saw seven  
λυχνιας χρυσας, 13 και εν μεσῳ των \* [ἑπτα]  
lampstands golden, and in midst of the [seven]  
λυχνιων ὁμοιον υἱῳ ανθρωπου, ενδεδυμενον  
lampstands like to a son of man, having on a garment  
ποδηρη, και περιεζωσμενον προς τοις  
reaching to the foot, and having been girded about at the  
μιστοισι ζωνην χρυσην. 14 ἡ δε κεφαλη αυτου  
breasts a girdle golden; the but head of him  
και αἱ τριχες, λεukai ως εριον λευκον, ως χιων·  
and the hairs, white as wool white, as snow;

be the GLORY and the  
MIGHT for the AGES of the  
AGES. Amen.

7 Behold! †he is com-  
ing with the CLOUDS, and  
Every Eye shall see him,  
and †those who pierced  
him; and All the TRIBES  
of the LAND shall mourn  
over him. Yes, Amen.

8 †“I am the ALPHA  
and the OMEGA,” says the  
Lord GOD, †“the ONE who  
is, and the ONE who was,  
and the ONE who is COM-  
ING—the OMNIPOTENT.”

9 † John, your BRO-  
THER and † Co-partner in  
the AFFLICTION, and  
Kingdom, and Patient  
waiting for \* Jesus, was in  
THAT ISLAND which is  
CALLED Patmos, †on ac-  
count of the word of GOD,  
and the TESTIMONY of  
Jesus.

10 † I was in Spirit on  
the LORD's Day; and I  
heard behind me a loud  
Voice as of a Trumpet,

11 saying, “What thou  
seest write in a Scroll, and  
send to THOSE SEVEN Con-  
gregations;—to Ephesus,  
and to Smyrna, and to  
Pergamos, and to Thyatira,  
and to Sardis, and to Phil-  
adelphia, and to Laodicea.”

12 And I turned to see  
the VOICE which \* was  
speaking with me; and  
having turned I saw  
† Seven golden Lamp-  
stands,

13 and in † the Midst of  
the Lampstands † one like  
to a Son of Man, † invested  
with a garment to the foot,  
and girded about at † the  
BREASTS with a golden  
Girdle;

14 and his HEAD and  
HAIRS white as white

\* VATICAN MANUSCRIPT, No. 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; xxi. 13. † 8. verse 4.  
† 9. i. 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. 3; xvii. 3; xxi. 10. † 12. E. i. xiv. 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 φλογ πυρος· <sup>15</sup> 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 ως φωνη  
having been set on fire; and the voice of him as a voice  
υδατων πολλων· <sup>16</sup> 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. <sup>17</sup> 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  
δεξian αυτου επ' εμε, λεγων· Μη φοβου· εγω  
right of himself on me, saying; Not do thou fear; I  
ειμι ο πρωτος και ο εσχατος, <sup>18</sup> 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. <sup>19</sup> 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· <sup>20</sup> 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,  
αγγελοι των επτα εκκλησιων εισι· και αι λυχ-  
messengers of the seven congregations are; and the lamp-  
ναι αι επτα, επτα εκκλησαι εισι.  
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

<sup>1</sup>Τω 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 περπατων εν μεσω των  
in the right of himself, the one walking in midst of the  
επτα λυχνιων των χρυσαν· <sup>2</sup>οιδα τα εργα σου,  
seven lampstands the golden; I know the works of thee,  
και τον κοπον \* [σου,] και την υπομονην σου,  
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and his  
EYES as a Flame of Fire;  
15 and his FEET like  
to fine Brass glowing with  
fire, as in a furnace; and  
his VOICE as the Voice of  
many Waters;

16 and having in his  
RIGHT hand seven Stars;  
and out of his MOUTH  
proceeding a sharp two-  
edged broad Sword; and  
his APPEARANCE as the  
SUN shines in his  
STRENGTH.

17 And when I saw  
him, I fell at his FEET as  
dead; but he placed his  
RIGHT hand on me, saying,  
"Fear not; I am the  
FIRST and the LAST,

18 and the LIVING ONE;  
I was even dead, but, be-  
hold, I am living for the  
AGES of the AGES; and I  
have the KEYS of DEATH  
and of LIVES.

19 Write therefore the  
things thou sawest, even  
those which are, and the  
things which are about to  
transpire after these.

20 As for the SECRET  
of the SEVEN Stars which  
thou sawest in my RIGHT  
hand, and the SEVEN  
GOLDEN Lampstands; the  
SEVEN Stars are the 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 the one who  
HOLDS the SEVEN Stars  
in his RIGHT hand, the one  
who walks in the Midst of  
the SEVEN GOLDEN Lamp-  
stands;

2 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  
xviii. 13; Rev. x. 1. † 17. Ezek. i. 28. † 17. Dan. viii. 18; x. 10. † 17. 1st  
xli. 4; xlii. 6; xlviii. 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. 10, 20. † 1. Rev. i. 13. † 2. Psa. i. 6; ver.  
6, 13, 19, &c.

καὶ ὅτι οὐ δύνη βαστασαι κακοὺς· καὶ ἐπει-  
and that not thou art able to bear with bad ones; and thou hast  
ρασας τοὺς λεγοντας ἑαυτοὺς ἀποστόλους εἶναι,  
tried those declaring themselves apostles to be,  
καὶ οὐκ εἰσὶν· καὶ εὗρες αὐτοὺς ψευδεῖς.<sup>3</sup> καὶ  
and not they are; and thou hast found them liars; and  
ὑπομονὴν ἔχεις, καὶ ἐβαστασας διὰ τὸ  
patient endurance thou hast, and thou hast suffered on account of the  
ὄνομα μου, καὶ οὐκ ἐκοπιάσας.<sup>4</sup> Ἀλλ' ἔχω  
name of me, and not thou hast wearied. But I have  
κατὰ σου, ὅτι τὴν ἀγάπην σου τὴν πρώτην  
against thee, because the love of thee the first

ἀφηκας.<sup>5</sup> Μνημονεὺς οὖν ποθεν πεπτωκας,  
thou hast relaxed. Do thou remember therefore whence thou hast fallen,  
καὶ μετανοήσον, καὶ τὰ πρῶτα ἔργα ποιήσον·  
and change thy mind, and the first works do thou;  
εἰ δὲ μὴ, ἐρχομαι σοὶ †[ταχύ,] καὶ κινήσω τὴν  
if but not, I am coming to thee [speedily,] and I will remove the  
λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, εἰ μὴ  
lampstand of thee out of the place of itself, if not  
μετανοήσης.<sup>6</sup> Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς  
thou dost change thy mind. But this thou hast, that thou hatest

τὰ ἔργα τῶν Νικολαιτῶν, ἃ καγὼ μισῶ.<sup>7</sup> Ὁ  
the works of the Nikolaitans, which I also hate. The  
ἐχὼν οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς  
one having an ear, let him hear what the spirit says to the  
ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν  
congregation; To the one overcoming I will give to him to eat  
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παρα-  
from the wood of the life, which is in the para-  
δείσῳ τοῦ θεοῦ †[μου.]  
dise of the God [of me.]

<sup>8</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας  
And by the messenger of the in Smyrna congregation  
γράψον· Ταδε λέγει ὁ πρῶτος καὶ ὁ ἔσχα-  
do thou write; These things says the first and the last,  
τος, ὃς ἐγενετο νεκρὸς, καὶ ἐζήσεν.<sup>9</sup> οἶδα σου  
who became dead, and lived; I know of thee  
†[τὰ ἔργα, καὶ] τὴν θλίψιν, καὶ τὴν πτωχείαν,  
[the works, and] the affliction, and the poverty,  
(ἀλλὰ πλουσιος εἶ,) καὶ τὴν βλασφημίαν ἐκ  
(but rich thou art,) and the blasphemy from  
τῶν λεγοντῶν Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ  
those declaring Jews to be themselves, and not  
εἰσιν, ἀλλὰ συναγωγὴ τοῦ σατανα.<sup>10</sup> Μὴ δὲν  
are, but an assembly of the adversary. Not  
φοβοῦ ἃ μέλλεις πασχεῖν· ἰδοὺ, μέλλει  
fear thou the things thou art about to suffer; lo, is about  
βαλεῖν ὁ διαβόλος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα  
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 patient-  
ly endured and hast suf-  
fered on account of my  
NAME, †and †thou hast  
not been weary.

4 But I have this against  
thee, That thou hast re-  
laxed 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 LAMP-  
STAND out of its PLACE,  
unless thou reform.

6 But This thou hast,  
That thou hatest the  
works of †the NICOLAI-  
TANS, which I also hate."

7 († Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.) "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 MESSEN-  
GER of the CONGREGA-  
TION in Smyrna write;  
These things says †the  
†FIRST and the LAST,  
who was dead, and lived;

9 I know Thy AFFLIC-  
TION and POVERTY, (but  
thou art †rich); and I  
know the BLASPHEMY of  
†THOSE DECLARING them-  
selves 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 ENE-  
MY 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 *zulon*, and may here denote, as in Rev. xxii. 2, an aggregation  
of *dendra*, or trees, commonly called a *wood*, or *forest*; a *zulon* 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, 20; 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. 6. † 9. Rev. iii. 9. † 10. Matt. x. 22.

πειρασθῆτε· και ἐξετε θλιψιν ἡμερων 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. <sup>11</sup> '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.

<sup>12</sup> Και τῷ αγγελῷ της εν Περγαμῷ εκκλησιας  
And by the messenger of the in Pergamos congregation  
γραφον· Ταδε λεγει ὁ εχων την βρομφαιαν  
do thou write; These things says the one having the broadsword  
την διστομον την οξειαν· <sup>13</sup> Ἰδὺα †[τα εργα  
that two-mouthed the sharp; I know †[the works  
σου, και] που κατοικεις, οπου ὁ 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  
ῆρνησω την πιστιν μου, \* [και] εν ταις ἡμε-  
thou didst deny the faith of me, [even] in those days  
ραις \* [εν] αἰς Αντιπας ὁ μαρτυς μου ὁ πιστος,  
[in] which Antipas the witness of me the faithful,  
ὁς απεκτανθη παρ' ὑμιν, ὅπου ὁ σατανας κατοι-  
who was killed among you, where the adversary dwells.  
κει. <sup>14</sup> Αλλ' εχω κατα σου ολιγα, †[ὅτι]  
But I have against thee a few things, [because]  
εχεις ἐκει κρατουντας την διδαχην Βαλααμ,  
thou hast there some holding the teaching of Balaam,  
ὁς ἐδιδασκε τῷ Βαλακ βαλειν σκανδαλον ἐνω-  
who instructed the Balak to cast a stumbling-block be-  
πιον των υἱων Ισραηλ, φαγειν εἰδωλοθυτα και  
fore the sons of Israel, to eat idol-sacrifices and  
πορνευσαι. <sup>15</sup> Οὕτως εχεις και συ κρατουντας  
to fornicate. So hast also thou some holding  
την διδαχην \* [των] Νικολαιτων ὁμοιως.  
the teaching [of the] Nicolaitans in like manner.

<sup>16</sup> Μετανοησον ουν· εἰ 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. <sup>17</sup> 'Ο εχων οὐς, ακου-  
of the mouth of me. The one having an ear, let him  
σατω τι το πνευμα λεγει ταις εκκλησιαις· Τῷ  
hear what the spirit says to the congregations; To the  
νικωντι δωσω αυτω του 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."

<sup>11</sup> († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured † by the SECOND DEATH."

<sup>12</sup> And by the MESSENGER of the CONGREGATION in Pergamos write; These things says † HE who HAS the SHARP TWO-EDGED BROAD SWORD;

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> So in like manner thou hast also those holding the TEACHING of the † Nicolaitans.

<sup>16</sup> Reform, therefore; but if not, I am coming to thee speedily, and † will fight with them with the BROAD SWORD of my MOUTH."

<sup>17</sup> († 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. 1160.—13. even—omit. 15. of the—omit. 17. of—omit.

† 13. thy works, and—is omitted by (A c.) because—is omitted by (A.)

13. my—is added by (A c.)

14.

† 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 17. † 14. ver. 20; Acts xv. 20; 1 Cor. viii. 0, 10;  
x. 10, 20. † 14. 1 Cor. vi. 13. † 15. verse 0. † 16. Isa. xl. 4; 2 Thess. ii. 8;  
Rev. i. 10; xix. 15, 21. † 17. verses 0, 1.

μενον, και δωσω αυτω ψηφον λευκην, και επι  
hidden, and I will give to him a pebble white, and on  
την ψηφον ονομα καινον 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 βαθεια 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.

24. Balloo

† 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; Ps. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rom. viii. 27. † 23. Ps. lxii. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12.

ἐχετε, κρατήσατε ἀχρις οὗ ἂν ἴξω. <sup>26</sup> Καὶ ὁ  
you have, hold fast till of which I may have come. And the  
νικῶν, καὶ ὁ τηρῶν ἀχρι τέλους τὰ ἔργα  
one overcoming, and the one keeping till an end the works  
μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν. <sup>27</sup> καὶ  
of me, I will give to him authority over the nations; and  
ποιμανεῖ αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ, ὥς τὰ σκευῆ  
he shall rule them with a rod made of iron, as the vessels  
τὰ κεραμικὰ συντριβεται, ὥς καὶ γὰρ εἰληφά  
those earthen ones it is breaking together, as also I received  
παρὰ τοῦ πατρὸς μου. <sup>28</sup> καὶ δώσω αὐτῷ τὸν  
from of the father of me; and I will give to him the  
ἀστέρα τὸν πρωῒνον. <sup>29</sup> Ὁ ἐχὼν οὖς, ἀκου-  
star the morning. The one having an ear, let him  
σατω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

<sup>1</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σαρδεσὶν ἐκκλησίας  
And by the messenger of the in Sardis congregation  
γράψον· Ταδε λέγει ὁ ἐχὼν τὰ ἑπτὰ πνευ-  
write; These things says the one having the seven spirits  
ματα τοῦ θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδα  
of the God, and the seven stars, I know  
σου τὰ ἔργα, ὅτι ὀνομα εἶς ὅτι ζῆς, καὶ  
of thee the works, that a name thou hast that thou livest, and  
νεκρὸς εἶ. <sup>2</sup> Γίνου γρηγορῶν, καὶ στηρίσον  
dead thou art. Become thou vigilant, and strengthen  
τὰ λοιπὰ ἃ ἐμελλόν ἀποθανεῖν· οὐ γὰρ  
the things remaining which were about to die; not for  
εὗρηκα σου τὰ ἔργα πεπληρωμένα ἐνώπιον  
I have found of thee the works having been completed in presence  
τοῦ θεοῦ μου. <sup>3</sup> Μνημονεὺς οὖν πῶς εἰλη-  
of the God of me. Remember thou therefore how thou hast re-  
φας \* [καὶ ἠκούσας, καὶ τηρεῖ,] καὶ μετανόη-  
ceived [and thou didst hear, and observe,] and reform.  
σον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἴξω  
If therefore not thou shouldst have watched, I may have come  
ἐπὶ σε ὡς κλεπτῆς, καὶ οὐ μὴ γνῶς  
on thee as a thief, and not not thou mayest have known  
ποῖαν ὥραν ἴξω ἐπὶ σε. <sup>4</sup> Ἀλλ' εἶς  
what hour I may have come on thee. But thou hast  
ὀλίγα ὀνόματα ἐν Σαρδεσὶν, ἃ οὐκ ἐμολύναν  
a few names in Sardis, which not soiled  
τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ  
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.

\* 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. the remaining THINGS.

1. and livest (B.)

2. keep

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

xxii. 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. xxii. 16.

† 1. Rev. i. 4, 16; 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. <sup>5</sup> 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 βιβλου  
not I will blot out the name of him out of the scroll  
τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώ-  
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. <sup>6</sup> Ὁ ἐχων οὖς, ἀκουσάτω τι τὸ  
gers of him. The one having an ear, let him hear what the  
πνεῦμα λέγει ταῖς ἐκκλησίαις.  
spirit says to the congregations.

<sup>7</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη-  
And by the messenger of the in Philadelphia congrega-  
σίας γραψόν· Ταδε λέγει ὁ ἅγιος, ὁ ἀλη-  
tion write; These things says the holy one, the true  
θινός, ὁ ἐχων τὴν κλεῖν τοῦ Δαυὶδ· 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· <sup>8</sup> οἶδα σου τὰ ἔργα· ἰδού, 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. <sup>9</sup> Ἰδού, δίδωμι ἐκ τῆς συναγωγῆς τοῦ  
of me. Lo, I give out of the assembly of the  
σατανα τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,  
adversary those saying themselves Jews to be,  
καὶ οὐκ εἰσιν, ἀλλὰ ψευδονται· ἰδού, 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  
\* [ἐγώ] ἠγαπήσα σε· <sup>10</sup> ὅτι ἐτήρησας τὸν  
[1] loved thee; because thou hast kept the  
λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ  
word of the patience of me, also I thee will keep from  
τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχέσ-  
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. <sup>11</sup> Ἐρχομαι ταχύ·  
dwelling on the earth. I come speedily;

(robes;) Because they are worthy.  
<sup>5</sup> 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."  
<sup>6</sup> (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)  
<sup>7</sup> "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;  
<sup>8</sup> † 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.  
<sup>9</sup> Behold! I am giving up † THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! † I will make them to come and pay homage before thy FEET, and to know That † I loved thee.  
<sup>10</sup> 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.  
<sup>11</sup> † I am coming speedily; † hold fast what thou

\* VATICAN MANUSCRIPT, No. 1160.—5. thus be clothed, (A C.) he who shuts and no one shall open.

7. shall shut; and

9. I—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.  
ii. 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. <sup>12</sup> 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 εξελθῃ ἐτι· και γραψω ἐπ' 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 πολεως  
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. <sup>13</sup> Ὁ εχων ους,  
the name [of me] the new. The one having an ear,  
ακουστω τι το πνευμα λεγει ταις εκκλησιαις.  
let him hear what the spirit says to the congregations.

<sup>14</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλη-  
And by the messenger of the in Laodicea congrega-  
σιας γραψόν· Ταδε λεγει ὁ Ἀμην, ὁ μαρτυς  
tion write; These things says the Amen, the witness  
ὁ πιστὸς και ἀληθινός, ἡ ἀρχὴ τῆς κτισεως  
the faithful and true, the beginning of the creation

του θεου· <sup>15</sup> οἶδα σου τα εργα, ὅτι οὔτε ψυχρός  
of the God; I know of thee the works, that neither cold

εἰ, οὔτε ζέστος· οφελον ψυχρὸς ἦς, ἢ ζε-  
thou art, nor hot; I wish cold thou wert, or hot.

τος. <sup>16</sup> Οὕτως, ὅτι χλιαρὸς εἰ, και οὔτε  
Thus, because lukewarm thou art, and neither

ζεστός οὔτε ψυχρὸς, μελλῶ σε ἐμεσαι ἐκ του  
hot nor cold, I am about thee to vomit out of the

στοματός μου. Ὅτι λεγεις· <sup>17</sup> ὅτι πλουσιός  
mouth of me. Because thou sayest; that rich

εἰμι, και πεπλουτήκα, και οὐδένος χρείαν ἔχω,  
I am, and have been enriched, and not any need I have,

και οὐκ οἶδας, ὅτι σὺ εἶ ὁ ταλαιπώρος και ὁ  
and not thou knowest, that thou art the wretched one and the

ἐλεεινός, και πτωχὸς και τυφλὸς και γυμνός·  
pitiable one, and poor and blind and naked;

<sup>18</sup> συμβουλευ· σοι ἀγορασαι παρ' ἐμοῦ χρυσιον  
I counsel thee to have bought from of me gold

πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς·  
having been burnt by fire, so that thou mayest have been rich;

και ἱμάτια λευκά, ἵνα περιβαλῇ,  
and garments white, so that thou mightest have been clothed,

και μὴ φανερωθῇ ἡ αἰσχυνὴ τῆς γυμνοτήτος  
and not might have appeared the shame of the nakedness

σου· και κολλουριον, ἐγχρίσαι τοὺς ὀφθαλμοὺς  
of thee; and eye-salve, to have rubbed in the eyes

σου, ἵνα βλέπῃς. <sup>19</sup> Ἐγὼ ὅσους εἰς φιλῶ,  
of thee, so that thou mayest see. I as many as if I may love,

hast, so that no one may take thy Crown.

<sup>12</sup> 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."

<sup>13</sup> (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

<sup>14</sup> "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;

<sup>15</sup> I know Thy WORKS. That thou art neither cold nor hot; I wish thou wert cold or hot.

<sup>16</sup> Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.

<sup>17</sup> 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;

<sup>18</sup> 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.

<sup>19</sup> & as many as I

\* VATICAN MANUSCRIPT, No. 1160.—12. the city of my God—omit. 17. poor.

12. my—omit.

† 11. Rev. ii. 10. † 12. 1 Kings vii. 21; Gal. ii. 9. † 12. Rev. ii. 17; xiv. 1; xlii. 4. † 12. Gal. iv. 26; Heb. xii. 22; Rev. xxi. 2, 10. † 12. Rev. xxii. 4. † 14. Rev. i. 5; xix. 11; xlii. 6; verse 7. † 14. Col. i. 15. † 17. Hosea xii. 8; 1 Cor. iv. 5. † 18. 1-a. iv. 1; Matt. xiii. 44; xiv. 9. † 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 12, xix. 8. † 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James i. 12.

ἐλεγχω και παιδευω· ζηλωσον ουν και μετα-  
I prove and admonish; he thou zealous therefore and re-  
νοησον. <sup>20</sup> Ἰδου, ἔστηκα ἐπὶ τὴν θύραν, 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 τὴν θύραν, εἰσελευσομαι 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.  
<sup>21</sup> Ὁ νικων, δωσω αυτω καθισαι \* [μετ'  
The one overcoming, I will give to him to have sat [with  
εμου] εν τῷ θρονῷ μου, ὡς καγω ἐνικησα, και  
me] in the throne of me, as also I overcame, and  
εκαθισα μετα του πατρος μου εν τῷ θρονῷ  
am sat down with the father of me in the throne  
αυτου. <sup>22</sup> Ὁ εχων ουσ, ακουσατω τι το  
of him. The one having an ear, let him hear what the  
πνευμα λεγει ταις ἐκκλησιαῖς.  
spirit says to the congregations.

ΚΕΦ. δ'. 4.

<sup>1</sup> Μετα ταυτα εἶδον, και ἰδου, θύρα ανεψ-  
After these things I saw, and lo, a door having  
γμενη εν τῷ ουρανῷ, και ἡ φωνη ἡ πρωτη,  
been opened in the heaven, and the voice the first,  
ἣν ηκουσα ὡς σαλπιγγος λαλουσης μετ' εμου,  
which I heard as of a trumpet talking with me,  
λεγων· Αναβα ὦδε, και δεῖξω σοι α  
saying; Comethou up here, and I will show to thee the things  
δὲι γενεσθαι μετα ταυτα. <sup>2</sup> Και ευθεως  
it behoves to have done after these things. And immediately  
εγενομην εν πνευματι· και ἰδου, θρονος ἐκειτο  
I was in spirit; and lo, a throne was placed  
εν τῷ ουρανῷ, και ἐπὶ του θρονου καθημενος·  
in the heaven, and on the throne one sitting;  
<sup>3</sup> και ὁ καθημενος ὁμοιος ὀρασει λιθῷ ἰασπιδι  
and the one sitting like in appearance to a stone a jasper  
και σαρδιῷ· και ἰρις κυκλοθεν του θρονου ὁμοιος  
and a sardius; and a rainbow round about the throne like  
ὀρασει σμαραγδινῷ. <sup>4</sup> Και κυκλοθεν του θρονου  
in appearance to an emerald. And round about the throne  
θronoi εικοσιτεσσαρες· και ἐπὶ τους θronous  
thrones twenty-four; and on the thrones  
εικοσιτεσσαρας πρεσβυτερας καθημενους, περι-  
twenty-four elders sitting, having  
βεβλημενους εν ἱματιοις λευκοις, και ἐπὶ τας  
been clothed with garments white, and on the  
κεφαλαις αυτων στεφανους χρυσοῦς. <sup>5</sup> Και εκ  
heads of them crowns golden. And from  
του θρονου εκπορευοντοῖ ἀστραται και φωναῖ  
the throne proceed lightnings and voices

love, reprove and admonish; he zealous, therefore, and reform.

<sup>20</sup> 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.

<sup>21</sup> 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."

<sup>22</sup> (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

<sup>1</sup> 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."

<sup>2</sup> Immediately † I was in Spirit; and behold! † a Throne was placed in the HEAVEN, and on \* the THRONE one sitting.

<sup>3</sup> 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.

<sup>4</sup> † 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.

<sup>5</sup> And from the THRONE proceed † Lightnings and Voices and Thunders;

\* VATICAN MANUSCRIPT, No. 1160.—<sup>20</sup>. will both enter. must occur. Immediately after These things I was in Spirit. sitting, to look upon like a Jasper-stone.

<sup>21</sup>. with me—omit. 1. 2. the THRONES one 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. 12. 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· <sup>6</sup> 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  
ζωα γεμοντα οφθαλμων εμπροσθεν και οπισ-  
living-ones being full of eyes before and be-  
θεν. <sup>7</sup> \* [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 εχον \* [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. <sup>8</sup> 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, άγιος, άγιος 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.  
<sup>9</sup> 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, <sup>10</sup> 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· <sup>11</sup> 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 THRONE were burning † Seven Lamps of Fire, which are the † SEVEN Spirits of God;

<sup>6</sup> and before \* the THRONE as it were † a glassy Sea, like Crystal; † and in the Midst of the THRONE, and around the THRONE, Four Living ones, being full of Eyes before and behind.

<sup>7</sup> † 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.

<sup>8</sup> 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."

<sup>9</sup> And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONE, to HIM † who LIVES for the AGES of the AGES,

<sup>10</sup> † the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONE, and will do homage to HIM who LIVES for the AGES of the AGES, † and they will cast their CROWNS before the THRONE, saying,

<sup>11</sup> † "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. 5. † 10. verse 4. † 11. Rev. v. 12.

μιν· ὅτι συ ἐκτίσας τὰ πάντα, καὶ διὰ το  
because thou didst create the all things, and on account of the  
ὀφλημα σου ἦσαν, καὶ ἐκτισθῆσαν.  
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

<sup>1</sup> Καὶ εἶδον ἐπὶ τὴν δεξιαν 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 ἑπτα·  
at the back, having been sealed up with seals seven;

<sup>2</sup> Καὶ εἶδον ἀγγελλον ἰσχυρον, κηρυσσοντα ἐν  
And I saw a messenger strong, publishing with  
φωνῇ μεγάλῃ· Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβ-  
a voice great; Who is worthy to open the scroll,  
λίον, καὶ λυσαὶ τὰς σφραγίδας αὐτοῦ; <sup>3</sup> 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 ὑποκατὰ τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ  
nor under the earth, to open the scroll, nor  
βλέπειν αὐτό. <sup>4</sup> Καὶ ἐγὼ ἐκλαίον πολλὰ, ὅτι  
to see it. And I was weeping much, because

οὐδεὶς ἄξιος εὗρεθ' ἀνοίξαι τὸ βιβλίον, οὐτε  
no one worthy was found to open the scroll, nor  
βλέπειν αὐτό. <sup>5</sup> Καὶ εἰς ἐκ τῶν πρεσβυτέρων  
to see it. And one of the elders

λέγει μοι· Μὴ κλαίε· ἰδού, 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 ἑπτα σφραγίδας αὐτοῦ. <sup>6</sup> 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 κεράτα  
having been standing as having been slaughtered, it had horns  
ἑπτα, καὶ ὀφθαλμοὺς ἑπτα, οἱ εἰσὶ τὰ ἑπτα  
seven, and eyes seven, they are the seven  
πνεύματα τοῦ θεοῦ \* [τὰ] ἀπεσταλμένα εἰς  
spirits of the God [those] having been sent forth into

πάσαν τὴν γῆν. <sup>7</sup> Καὶ ἦλθε καὶ εἰληφε \* [τὸ  
all the earth. And he came and took [the  
βιβλίον] ἐκ τῆς δεξιάς τοῦ καθημένου ἐπὶ τοῦ  
scroll] from the right of the one sitting on the  
θρόνου.  
throne.

<sup>8</sup> Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τέσσαρα  
And when he took the scroll, the four  
ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἐπε-  
living ones and the twenty-four elders fell

ER; 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 with-  
in and \* outside, † firmly  
sealed with seven Seals.

2 And I saw a strong  
Angel publishing with a  
loud Voice, "Who is  
worthy to open the  
SCROLL, and to break its  
SEALS?"

3 And no one was able  
in † the \* HEAVEN, nor on  
the EARTH, nor under the  
EARTH, to open the  
SCROLL, nor to see it.

4 And I wept much,  
Because no one was found  
worthy to open the  
SCROLL, nor to see it.

5 And one of the ELD-  
ERS 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, hav-  
ing 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 TWEN-  
TY-FOUR Elders fell down

\* VATICAN MANUSCRIPT, No. 1180.—1. outside (B.)  
HE is also OPENING, (B.)

6. those—omit (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.  
† 6. Zech. iii. 9; iv. 10.

† 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.  
† 7. Rev. iv. 2.

† 5.  
† 8. Rev. iv. 8, 11

σου ενωπιον του αρνιου, εχοντες εκαστος κιθα-  
 ras, και φιαλας χρυσας γεμουσας θυμιαματων,  
 αι εισιν \* [αι] προσευχαι των αγιων. <sup>9</sup> Και  
 αδουσιν ωδην καινην, λεγοντες· Αξιος ει λα-  
 βειν το βιβλιον, και ανοιξαι τας σφραγιδας  
 αυτου· οτι εσφαγης, και ηγορασας τω θεω  
 † [ημας] εν τω αιματι σου εκ πασης φυλης και  
 γλωσσης και λαου και εθνους, <sup>10</sup> και εποιησας  
 αυτοις τω θεω ημων βασιλεις και ιερεις, και  
 βασιλευσουσιν επι της γης. <sup>11</sup> 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· <sup>12</sup> λεγοντες φωνη μεγαλη·  
 Αξιον εστι το αρνιον το εσφαγμενον λαβειν την  
 δυναμιν και πλουτον και σοφiam και ισχυν και  
 τιμην και δοξαν και ευλογiam. <sup>13</sup> Και παν  
 κτισμα· ο 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  
 αρνιω η ευλογια και η τιμη και η δοξα και το  
 κρατος εις τους αιωνας των αιωνων. <sup>14</sup> Και τα  
 τεσσαρα ζωα ελεγον· Αμην· και οι πρεσβυτεροι  
 επεσαν και προσεκυνησαν.  
 fell down and did homage.

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 re-  
 deem † [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 Roy-  
 alty 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 LIV-  
 ING ONES and of the ELD-  
 ERS; 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  
 EARTH, and on the SEA,  
 and \* ALL THINGS in them,  
 All I heard saying, "To  
 HIM who SITS on the  
 THRONE, and to the LAMB,  
 be ‡ the BLESSING, and the  
 HONOR, and the GLORY,  
 and the MIGHT, for the  
 AGES of the \* AGES."

14 † And the FOUR Liv-  
 ing ones said, \* "AMEN."  
 And the ELDERS fell down  
 and did homage.

\* VATICAN MANUSCRIPT, No. 1160.—S. a Harp (A B.)

open. 11. as a Voice. 12. the WEALTH.

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.

xiv. 3. ‡ 9. Rev. iv. 11.

i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4.

Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6.

3; xx. 6; xiii. 5.

‡ 11. Psal. lxxiii. 17; Dan. vii. 10; Heb. xii. 22.

‡ 13. Phil. ii. 10.

11; v. 12; Rev. i. 6.

‡ 8. Psal. cxli. 2; Rev. viii. 3, 4.

‡ 9. Psal. xl. 3; Rev.

1 Tim. vi. 10; 1 Pet. iv. 11.

‡ 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i.

‡ 11. Psal. lxxiii. 17; Dan. vii. 10; Heb. xii. 22.

‡ 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 10; 1 Pet. iv.

‡ 14. Rev. xii. 4.

8. the—omit.

9. to

13. All THINGS in them, All I heard.

10.

ΚΕΦ. σ'. 6.

<sup>1</sup> Καὶ εἶδον ὅτε ἠνοιξε τὸ ἀρνίον μίαν ἐκ τῶν  
And I saw when opened the lamb one of the  
ἑπτα σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσ-  
seven seals, and I heard one of the four  
σαρων ζῶων λεγοντος, ὡς φωνὴ βροντης·  
living ones saying, as a voice of thunder;  
Ἐρχου †καὶ ἰδε. <sup>2</sup> Καὶ \* [εἶδον, καὶ] ἰδὺν  
Comethou and see thou. And [I saw, and] lo  
ἵππος λευκος, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων  
a horse white, and the one sitting on him having  
τοξὸν· καὶ ἐδόθη αὐτῷ στεφανος, καὶ ἐξηλθε  
a bow; and was given to him a crown, and he came out  
νικῶν, καὶ ἵνα νικήσῃ.  
conquering, and that he might conquer.

<sup>3</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν δευτεράν,  
And when he opened the seal the second,  
ἤκουσα τοῦ δευτέρου ζῶου λεγοντος· Ἐρχου.  
I heard the second living one saying; Come thou.

<sup>4</sup> Καὶ ἐξηλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθη-  
And came out another horse red; and to the one  
μένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρηνην  
sitting on him it was given to him to take the peace  
ἐκ τῆς γῆς, \* [καὶ] ἵνα ἀλλήλους σφάξωσι· καὶ  
from the earth, [and] so that each other they might kill; and  
ἐδόθη αὐτῷ μαχαίρα μεγάλη.  
was given to him a sword great.

<sup>5</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τρίτην  
And when he opened the seal the third  
ἤκουσα τοῦ τρίτου ζῶου λεγοντος· Ἐρχου †καὶ  
I heard the third living one saying; Come thou and  
ἰδε. Καὶ \* [εἶδον, καὶ] ἰδὺν ἵππος μέλας, καὶ  
see thou. And [I saw, and] lo a horse black, and  
ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ  
the one sitting on him having a balance in the hand

αὐτοῦ. <sup>6</sup> Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσ-  
of himself. And I heard a voice in midst of the four  
σαρων ζῶων λεγουσαν· Χοινίξ σιτοῦ δηναρίου,  
living ones saying; A small measure of wheat for a denarius,  
καὶ τρεῖς χοινίκες κριθῆς δηναρίου· καὶ τὸ ἐλαι-  
and three small measures of barley for a denarius; and the oil  
ον καὶ τὸν οἶνον μὴ ἀδικήσῃς.  
and the wine thou mayest hurt.

<sup>7</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τετάρτην,  
And when he opened the seal the fourth,  
ἤκουσα τοῦ τετάρτου ζῶου λεγοντος· Ἐρχου  
I heard the fourth living one saying; Come thou  
†καὶ ἰδε. <sup>8</sup> Καὶ \* [εἶδον, καὶ] ἰδὺν ἵππος χλω-  
and see thou. And [I saw, and] lo a horse pale,  
ras, καὶ ὁ καθήμενος ἐπ' αὐτὸν ὄνομα αὐτῷ  
and the one sitting on him, a name to him  
ὁ Θάνατος· καὶ ὁ ᾄδης ἠκολούθει \* [μετ']  
the Death; and the unsean followed [with]

CHAPTER VI.

<sup>1</sup> 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."

<sup>2</sup> 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.

<sup>3</sup> And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

<sup>4</sup> † 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.

<sup>5</sup> 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.

<sup>6</sup> 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."

<sup>7</sup> And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

<sup>8</sup> 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.)

3. with—omit.

† 1. and see is omitted by A C. after "Come," also in verses 3, 5 and 7. and (A C.)

5. I saw, and (A C.)

6. The word cheniz denotes a measure contain-

8. I saw, and (A C.)

† 1. Rev. v. 5—9. Zech. vi. 2.

† 1. Rev. iv. 7.

† 6. Rev. ix. 4.

† 2. Zech. vi. 3; Rev. xix. 11.

† 8. Zech. vi. 3.

14

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 λιμῳ  
of the earth, to kill with sword and with famine  
και εν θανατω, και ὑπο των θηριων της γης.  
and with death, and by the wild beasts of the earth.

<sup>9</sup> Και ὅτε ηνοιξε την πεμπτην σφραγιδα,  
And when he opened the fifth seal,  
ειδον ὑποκατω 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 ἣν ειχον· <sup>10</sup> και εκραξαν  
and because of the testimony which they held; and they cried

φωνη μεγαλη, λεγοντες· Ἐως πωτε, ὁ δεσπο-  
with a voice great, saying; How long, the sove-  
της ὁ ἅγιος και αληθινος, ου κρινεις και εκδι-  
reign the holy one and true one, not thou judgest and aveng-  
κεις το αἷμα ἡμων απο των κατοικουντων επι  
est the blood of us from those dwelling on

της γης, <sup>11</sup> Και εδοθη αυτοις στολη λευκη, και  
the earth? And was given to them a robe white, and

ερρέθη αυτοις, ἵνα αναπαυσωνται ετι χρονον,  
it was said to them, that they should rest yet a time,

ἕως πληρωσωσι και οἱ συνδουλοι αυτων και οἱ  
till should be completed also the fellow-slaves of them and the  
αδελφοι αυτων, οἱ μελλοντες αποκτειννεσθαι ὡς  
brethren of them, those being about to be killed as

και αυτοι.  
even they.

<sup>12</sup> Και ειδον ὅτε ηνοιξε την σφραγιδα την  
And I saw when he opened the seal the  
ἑκτην, και σεισμος μεγας εγενετο, και ὁ ἥλιος  
sixth, and an earthquake great was, and the sun

μεγας εγενετο ὡς σακκος τριχινος, και ἡ σελή-  
black became as sackcloth of hair, and the moon

νη ὅλη εγενετο ὡς αἷμα, <sup>13</sup> και οἱ αστερες του  
whole became as blood, and the stars of the

ουρανου επεσαν εις την γην, ὡς συκη βαλλει  
heaven fell to the earth, as a fig-tree casts

τους ὀλυνθους αὐτης ὑπο ανεμου μεγαλου σειο-  
the untimely figs of herself by a wind great being

μενη, <sup>14</sup> και ὁ ουρανός απεχωρισθη ὡς βιβλιον  
shaken, 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 αὐτων εκινηθησαν· <sup>15</sup> και οἱ 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.

<sup>9</sup> 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 TESTIMONY \* which they held.

<sup>10</sup> 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?"

<sup>11</sup> And there was given to them † severally † a white Robe; and it was told them † to rest yet for a Time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

<sup>12</sup> And I saw when he opened the SIXTH SEAL, † and there was a great Earthquake, and † the sun become black as Sackcloth of Hair, and the entire MOON became as BLOOD;

<sup>13</sup> † and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

<sup>14</sup> † And the HEAVEN was separated from its place, being rolled up as a Scroll; and † Every Mountain and Island were moved out of their PLACES.

<sup>15</sup> 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. xvi. 22.

† 9. Rev. viii. 3; ix. 13; xiv. 18.

† 9. Rev. xi. 4.

† 9. Rev. i. 9.

† 9. 2 Tim. i. 8;

Rev. xii. 17; xix. 10.

† 10.

† 9. 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. Ps. cii. 26; Isa. xxiv. 4; Heb. i. 12, 13.

† 14. Jer. iii.

23; iv. 24; Rev. xvi. 20.

γῆς καὶ οἱ μεγίστανες καὶ οἱ χιλιάρχοι καὶ οἱ  
earth and the great ones and the commanders and the  
πλουσιοὶ καὶ οἱ ἰσχυροὶ, καὶ πᾶς δούλος καὶ  
rich ones and the strong ones, and every bondman and  
\* [πᾶς] ἐλευθερὸς ἐκρύψαν ἑαυτοὺς εἰς τὰ  
[every] freeman hid themselves in the  
σπηλαία καὶ εἰς τὰς πέτρας τῶν ὄρεων, <sup>16</sup> καὶ  
caves and in the rocks of the mountains, and  
λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε  
they say to the mountains and to the rocks; Fall you  
ἐφ' ἡμᾶς, καὶ κρυψάτε ἡμᾶς ἀπὸ προσώπου τοῦ  
on us, and hide you us from face of the  
καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς  
one sitting on the throne, and from the wrath  
τοῦ ἀρνίου· <sup>17</sup> ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη  
of the lamb; because came the day the great  
τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;  
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

<sup>1</sup> Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους  
And after these things I saw four messengers  
ἵππων ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς,  
standing on the four corners of the earth,  
ῥατούντας τοὺς τέσσαρας ἀνέμους τῆς γῆς,  
holding the four winds of the earth,  
ἵνα μὴ πνεῖ ἀνέμος ἐπὶ τῆς γῆς, μήτε ἐπὶ  
so that not might blow a wind on the earth, nor on  
τῆς θαλάσσης, μήτε ἐπὶ πανὶ δένδρῳ. <sup>2</sup> Καὶ  
the sea, nor on any tree. And  
εἶδον ἄλλον ἀγγέλον ἀναβαίνοντα ἀπὸ ἀνατο-  
I saw another messenger rising up from arising  
λῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ  
of sun, having a seal of God living; and  
ἐκράξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις,  
he cried with a voice great to the four messengers,  
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν  
to whom it was given for them to injure the earth and the  
θαλάσσαν, <sup>3</sup> λέγων· Μὴ ἀδικήσητε τὴν γῆν,  
sea, saying; Not do you injure the earth,  
μήτε τὴν θαλάσσαν, μήτε τὰ δένδρα, ἀχρὶς οὗ  
nor the sea, nor the trees, till  
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ  
we have sealed the bond-servants of the God of us on  
τῶν μετώπων αὐτῶν.  
the foreheads of them.  
<sup>4</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμέ-  
And I heard the number of those having been  
νων, \* [ἑκατὸν τεσσαράκοντα τέσσαρες χιλια-  
sealed, [one hundred forty four thou-  
δες ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·  
sands having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT  
MEN, and the COMMAND-  
ERS, and the RICH, and the  
STRONG, and Every Bond-  
man and Freeman, hid  
themselves in the CAVES  
and in the ROCKS of the  
MOUNTAINS;

<sup>16</sup> † 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;

<sup>17</sup> † because the GREAT  
DAY of † his WRATH has  
come, † and who is able to  
\* stand?"

## CHAPTER VII.

<sup>1</sup> † 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.

<sup>2</sup> 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,

<sup>3</sup> saying, † "Injure not  
the EARTH, nor the SEA,  
nor the TREES, till we have  
† sealed the BOND-SER-  
VANTS of our GOD † on  
their \* FOREHEADS.

<sup>4</sup> † 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.)  
2. Seals. 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been  
sealed—omit.

17. be saved.

† 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.

† 10. Hoshea x. 8; Luke xxiii. 30; Rev. ix. 6. † 17. Isa. xlii. 6; Zeph. i. 14; Rev. xvi. 14.  
† 17. Psa. lxxvii. 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.

<sup>5</sup> ἐκ φυλῆς Ἰουδα, ἰβ' χιλιάδες εσφραγισμένοι·  
out of tribe of Judah, twelve thousands having been sealed;  
ἐκ φυλῆς 'Ρουβην, ἰβ' χιλιάδες \* [εσφραγισ-  
out of tribe of Reuben, twelve thousands [having been sealed;]  
μοι.] ἐκ φυλῆς Γαδ, ἰβ' χιλιάδες \* [εσφραγισ-  
out of tribe of Gad, twelve thousands [having been  
μενοι.] <sup>6</sup> ἐκ φυλῆς Ἀσηρ, ἰβ' χιλιάδες \* [εσφρα-  
sealed;] out of tribe of Aser, twelve thousands [having been  
γισμένοι.] ἐκ φυλῆς Νεφθαλειμ, ἰβ' χιλιάδες  
sealed;] out of tribe of Naphtali, twelve thousands  
\* [εσφραγισμένοι.] ἐκ φυλῆς Μανασση, ἰβ'   
[having been sealed;] out of tribe of Manasses, twelve  
χιλιάδες \* [εσφραγισμένοι.] <sup>7</sup> ἐκ φυλῆς Σιμεων  
thousands [having been sealed;] out of tribe of Simeon  
ἰβ' χιλιάδες \* [εσφραγισμένοι.] ἐκ φυλῆς  
twelve thousands [having been sealed;] out of tribe  
Λευι, ἰβ' χιλιάδες \* [εσφραγισμένοι.] ἐκ φυλῆς  
of Levi, twelve thousands [having been sealed;] out of tribe  
Ἰσαχαρ, ἰβ' χιλιάδες \* [εσφραγισμένοι.] <sup>8</sup> ἐκ  
of Issachar, twelve thousands [having been sealed;] out of  
φυλῆς Ζαβουλων, ἰβ' χιλιάδες \* [εσφραγισμε-  
tribe of Zebulun, twelve thousands [having been sealed;]  
νοι.] ἐκ φυλῆς Ἰωσηφ, ἰβ' χιλιάδες \* [εσφρα-  
out of tribe of Joseph, twelve thousands [having  
γισμένοι.] ἐκ φυλῆς Βενιαμιν, ἰβ' χιλιάδες  
been sealed;] out of tribe of Benjamin, twelve thousands  
εσφραγισμένοι.  
having been sealed.

<sup>9</sup> Μετα ταυτα εἶδον, καὶ ἰδου οχλος πολυς,  
After these things I saw, and lo a crowd great,  
ὃν ἀριθμῆσαι \* [αὐτον] οὐδεὶς ἠδύνατο, ἐκ  
which to have numbered [him] no one was able, out of  
παντος ἐθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσ-  
every nation and of tribes and of peoples and of tongues,  
σων, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον  
standing in presence of the throne and in presence  
τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς,  
of the lamb, having been clothed robes white,  
καὶ φοινικες ἐν ταῖς χερσὶν αὐτῶν. <sup>10</sup> καὶ κρα-  
and palms in the hands of them; and they  
ζουσι φωνῇ μεγάλῃ, λέγοντες· Ἡ σωτηρία τῷ  
cry with a voice great, saying; The salvation to the  
θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, καὶ τῷ  
God of us to that one sitting on the throne, and to the  
ἀρνίῳ. <sup>11</sup> Καὶ πάντες οἱ ἀγγελοὶ ἑστήκεσαν  
lamb. And all the messengers stood  
κίκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ  
in a circle of the throne and of the elders and  
τῶν τέσσαρων ζῶντων, καὶ ἐπεσον ἐνώπιον τοῦ  
of the four living ones, and fell down before the  
θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνη-  
throne on the faces of themselves, and worshipped  
σαν τῷ θεῷ, <sup>12</sup> λέγοντες· Ἀμήν· ἡ εὐλογία καὶ  
the God, saying; So be it; the blessing and  
ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ 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. 1100.—5—8. having been sealed—omit (A. B. C.)  
omit (B.)

† 9. Rev. v. 9. † 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. † 10. Psal. iii. 8;  
Isa. xliii. 11; Jer. iii. 23; Hosea xliii. 4; Rev. xix. 1. † 10. Rev. v. 13. † 11.  
Rev. iv. 6. † 12. Rev. v. 13, 14. † 11.

τιμη και ἡ δυναμις και ἡ ισχυς τῷ θεῷ ἡμῶν  
honor and the power and the strength to the God of us  
eis tous aionas των αιωνων. †[αμην.]  
for the ages of the ages; [so be it.]

13 Και απεκριθη εἰς εκ των πρεσβυτερων,  
And answered one of the elders,  
λεγων μοι· Οὗτοι οἱ περιβεβλημενοι τας στο-  
saying to me; These the ones having been clothed the robes  
λας τας λευκας, τινες εἰσι, 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· Οὗτοι εἰσιν οἱ ερχομενοι εκ της θλι-  
he said to me; These are they coming out of the afflic-  
ψεως της μεγαλης, και επλυναν τας στολας  
tion the great, and washed the robes  
αυτων, και ελευκαναν αυτας εν τῷ αἵματι  
of themselves, and whitened them in the blood  
του αρνιου.

15 Δια τουτο εἰσιν ενωπιον του  
of the lamb. On account of this they are in presence of the  
θρονου του θεου, και λατρευουσιν αυτω ἡμερας  
throne of the God, and publicly serve him day  
και νυκτος εν τῷ ναῷ αυτου· και ὁ 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 ὁ ἥλιος, ουδε παν καυμα·  
not may fall on them the sun, nor any heat;

17 ὅτι το αρνιον το ανα μεσον του θρονου ποι-  
because the lamb that in the midst of the throne will  
μανει αυτους, και ὁδηγησει αυτους επι ζωης  
tend them, and will lead them to of life  
πηγας υδατων· και εξαλειψει ὁ 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 ὅτε ηνοιξε την σφραγιδα την ἑβδομην,  
And when he opened the seal the seventh,  
εγενετο σιγη εν τῷ ουρανῷ ὡς ἡμιωριον.

2 Και  
was silence in the heaven about half an hour. And  
ειδον τους ἑπτα αγγελους, οἱ ενωπιον του θεου  
I saw the seven messengers, who in presence of the God  
ἑστηκασι· και εδοθησαν αυτοις ἑπτα σαλπιγγες.

3 Και αλλος αγγελος ηλθε, και εσταθη επι το  
And another messenger came, and stood at the  
θυσιαστηριον, εχων λιβανωτον χρυσου· και  
altar, having a censer golden; and

and the HONOR, and the POWER, and the STRENGTH, be to our God for the AGES of the AGES."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE † ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest." And he said to me, † "These are THOSE COMING out of the GREAT AFFLICTION, and † they washed their ROBES, and whitened them in the BLOOD of the LAMB."

15 On this account they are before the THRONE of God, and publicly serve him Day and Night in his TEMPLE; and HE who SITS on the THRONE † will tabernacle over them.

16 † They will hunger no more, neither will they thirst any more; † nor will the SUN fall on them, nor ANY HEAT.

17 Because THAT LAMB which is in the Midst of the THRONE † will tend them, and will lead them to Fountains of Waters of Life; † and GOD will wipe away Every Tear from their EYES."

### CHAPTER VIII.

1 And † when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

2 And I saw the SEVEN ANGELS † who stand in the presence of GOD, and Seven Trumpets were given to them.

3 And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

\* VATICAN MANUSCRIPT, No. 1160.—16. more—omit.

† 12. So be it—omitted by c.

† 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. cxlii. 1; xxxvi. 8; John x. 11, 14. † 17. Isa. xxv. 8; Rev. xxi. 4. † 1. Rev. vi. 1. † 2. Luke i. 10.

ἐδοθη αὐτῷ θυμιαματα πολλα, ἵνα δῶσθαι ταῖς  
 was given to him incenses many, so that he might give for the  
 προσευχαῖς τῶν ἁγίων παντῶν ἐπὶ τὸ θυσιαστήρι-  
 prayers of the holy ones of all on the altar  
 ον τὸ χρυσοῦν το ἐνώπιον τοῦ θρόνου. <sup>4</sup> Καὶ  
 the golden that in presence of the throne. And  
 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ-  
 went up the smoke of the incenses with the prayers  
 χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον  
 of the holy ones from hand of the messenger, in presence  
 τοῦ θεοῦ. <sup>5</sup> Καὶ εἰληφεν ὁ ἀγγελὸς τὸν λιβαν-  
 of the God. And took the messenger the censers,  
 ωτον, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ  
 and filled him from the fire of the  
 θυσιαστηρίου, καὶ ἐβάλεν εἰς τὴν γῆν· καὶ  
 altar, and cast into the earth; and  
 ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ  
 were voices and thunders and lightnings and  
 σεισμός.  
 an earthquake.

<sup>6</sup> Καὶ οἱ ἑπτὰ ἀγγελοὶ, οἱ ἔχοντες τὰς ἑπτὰ  
 And the seven messengers, those having the seven  
 σαλπιγγας, ἡτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι.  
 trumpets, prepared themselves, so that they might sound.  
<sup>1</sup> Καὶ ὁ πρῶτος ἐσαλπισε, καὶ ἐγένετο χαλαζὰ  
 And the first sounded, and was hail  
 καὶ πυρ' μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς  
 and fire having been mingled with blood, and they were cast into  
 τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατακαή, καὶ  
 the earth; and the third of the earth was burnt up, and  
 τὸ τρίτον τῶν δένδρων κατέκαη, καὶ πᾶς χορτὸς  
 the third of the trees was burnt up, and all grass  
 ἁλῶρος κατέκαη.  
 green was burnt up.

<sup>8</sup> Καὶ ὁ δεύτερος ἀγγελὸς ἐσαλπισε, καὶ ὥς  
 And the second messenger sounded, and as it were  
 ὄρος μέγα \* [πυρὶ] καίομενον ἐβλήθη εἰς τὴν  
 a mountain great [with fire] burning was cast into the  
 θαλάσσαν· καὶ ἐγένετο τὸ τρίτον τῶν θαλασ-  
 sea; and became the third of the sea,  
 σης, αἷμα· <sup>9</sup> καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων  
 blood; and died the third of the creatures  
 τῶν \* [τῶν] ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς·  
 [of those] in the sea, things having souls;  
 καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.  
 and the third of the ships was destroyed.

<sup>10</sup> Καὶ ὁ τρίτος ἀγγελὸς ἐσαλπισε, καὶ ἐπέσεν  
 And the third messenger sounded, and fell  
 ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίομενος ὥς λαμ-  
 from the heaven a star great burning like a  
 πᾶς, καὶ ἐπέσεν ἐπὶ τὸ τρίτον τῶν ῥοταμῶν,  
 lamp, and it fell on the third of the rivers,  
 καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων. <sup>11</sup> Καὶ τὸ ὄνομα  
 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

<sup>7</sup> 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.

<sup>8</sup> 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;

<sup>9</sup> † and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

<sup>10</sup> 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.

† 5. Thunders and Lightnings and Voices, (A.)

† 3. Rev. v. 8. † 3. Exod. xxx. 1; Rev. vi. 9. † 4. Psal. cxli. 2; Luke i. 10.  
 † 5. Rev. xvi. 18., † 7. Ezek. xxxviii. 2. † 7. Rev. xvi. 3. † 7. Isa. li. 17.  
 Rev. ix. 4. † 8. Jer. li. 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.

3. with Fire

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.

<sup>12</sup> 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. <sup>13</sup> 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-  
σωνρανηματι, 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.

<sup>1</sup> 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. <sup>2</sup>\*[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. <sup>3</sup> 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. <sup>4</sup> 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 WORM-  
WOOD; 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 tramp-  
pet, 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 fall-  
en 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. Joel 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· <sup>5</sup> 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. <sup>6</sup> Και εν ταις ημεραις εκειναις (ζη-  
a man. And in the days those shall

τησουσιν οι ανθρωποι τον θανατον, και ου μη  
seek the men the death, and not not  
εuryσουσιν αυτον· και επιθυμησουσιν αποθα-  
shall find him; and they shall desire to

νειν, και φευζεται απ' αυτων ο θανατος. <sup>7</sup> 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 κεφαλας  
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, <sup>8</sup> και ειχον τρι-  
of them as faces of men, and they had hairs  
χας ως γριχας γυναικων, και οι οδοντες αυτων  
as hair of women, and the teeth of them

ως λεοντων ησαν, <sup>9</sup> και ειχον θωρακας ως \* [θωρα-  
as of lions were, and they had breastplates as [breast-  
kas] σιδηρους, και η φωνη των πτερυγων αυτων  
plates, iron, and the sound of the wings of them  
ως φωνη αρματων ιππων πολλων τρεχοντων  
as a sound of chariots of horses many rushing

εις πολεμον. <sup>10</sup> Και εχουσιν ουρας ομοιας  
into battle. And they have tails like  
σκορπιουs, και κεντρα ην εν ταις ουραις αυτων·  
to scorpions, and stings were in the tails of them,  
και η εξουσια αυτων αδικησαι τους ανθρωπους  
and the authority of them to injure the men  
μηνas πεντε. <sup>11</sup> Εχουσιν εφ' αυτων βασιλευ-  
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 ομομα εχει  
brew, of Abaddon, and in the Greek a name he has  
Απολλων. <sup>12</sup> 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.

<sup>13</sup> 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.

<sup>5</sup> And it was said to  
them that they should not  
kill them, † but that they  
should be tormented five  
Months; and their TORMENT  
was as the Torment of  
a Scorpion when it  
stings a Man.

<sup>6</sup> And in those DAYS  
MEN † shall seek DEATH  
and † not find it: and  
shall desire to die, and  
DEATH will fly from them.

<sup>7</sup> 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.

<sup>8</sup> And they had Hair as  
the Hair of Women, and  
† their TEETH were as  
Lion's teeth.

<sup>9</sup> 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.

<sup>10</sup> And they have Tails  
like Scorpions, and  
\* Stings; and in their  
TAILS was † their POWER  
to injure MEN five Months.

<sup>11</sup> 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.

<sup>12</sup> † ONE WOЕ is past;  
behold! \* Two Woes more  
are coming after these  
things.

<sup>13</sup> 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 (B.) † 6. not find it (A.) † 5. 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 i. 6. † 9 Joel ii 5—7 † 10. verse 5. † 11. Rev. viii. 13

φωνην μιαν εκ των τεσσαρων κερατων του θυ-  
voice one from the four horns of the al-  
σιαστηριου του χρυσου του ενωπιον του θεου,  
of the golden of that in presence of the God,  
14 λεγουσαν τω έκτω αγγελω δ' εχων την σαλ-  
saying to the sixth messenger the one having the trum-  
πιγγα· Λυσον τους τεσσaras αγγελους τους  
pet; Loosesthou the four messengers those  
δεδεμενους επι τω ποταμω τω μεγαλω Ευ-  
having been bound by the river the great Eu-  
φρατη. 15 Και ελυθησαν οι τεσσαρες αγγελοι  
phrates. And were loosed the four messengers  
οι ητοιμασμενοι εις την ωραν και ημεραν και  
those having been prepared for the hour and a day and  
μηνα και ενιαυτον, ινα αποκτεινωσι το τριτον  
a month and a year, so that they should kill the third  
των ανθρωπων. 16 Και ο αριθμος των στρατευ-  
of the men. And the number of the armies  
ματων του ιππικ υ, δυο μυριαδες μυριαδων·  
of the cavalry, two myriads of myriads;  
ηκουσα τον αριθμον αυτων. 17 Και ουτως ειδον  
I heard the number of them. And thus I saw  
τους ιππους εν τη ορασει και τους καθημενους επ'  
the horses, i. e. the vision and those sitting on  
αυτων, εχοντας θωρακας πυρινους και υακινθι-  
them, having breastplates fiery and hyacin-  
νους και θειωδεις· και αι κεφαλαι των ιππων ως  
the as brimstone-like, and the heads of the horses as  
κεφαλαι λεοντων, και εκ των στοματων αυτων  
heads of lions, and out of the mouths of them  
εκπορευεται πυρ και καπνος και θειον. 18 Απο  
goes out fire and smoke and brimstone. By  
τρην τριων πληγων τούτων απεκτανθησαν το  
the three plagues these were killed the  
τριτον των ανθρωπων, εκ του πυρος και του  
third of the men, by the fire and the  
καπνοι και του θειου του εκπορευομενου εκ των  
smoke and the brimstone that going forth out of the  
στοματων αυτων 19 Η γαρ εξουσια των ιππων  
mouths of them. The for authority of the horses  
εν τω στοματι αυτων εστι, και εν ταις ουραις  
in the mouth of them is, and in the tails  
αυτων· αι γαρ ουραι αυτων ομοιαι φεσιν, εχου-  
of them; the for tails of them like serpents, hav-  
σαι κεφαλαι· και εν αυταις αδικουσι. 20 Και οι  
ing heads; and with them they injure. And the  
λοιποι των ανθρωπων οι ουκ απεκτανθησαν  
remaining ones of the men who not were killed  
εν ταις πληγαις ταυταις, ου μετενοησαν εκ  
by the plagues these, not reformed from  
των εσγων των χειρων αυτων, ινα μη προσκυ-  
the works of their hands, so that not they might  
νησωσι τα δαιμονια, και τα ειδωλα τα χρυσα  
worship the demons, and the idols the golden ones  
και τα αργυρα και \* [τα χαλκα] και τα λιθινα  
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. xxvii. 17; Psa.

cvi. 37, 1 Cor. x. 20.

† 20. Psa. cxv. 4; cxlvi. 15; Dan. v. 23.

τ ξυλινα, ἃ οὔτε βλέπειν, δύναται οὔτε  
the wooden ones, which neither to see. are able nor  
ἀκούειν, οὔτε περιπατεῖν· <sup>21</sup> καὶ οὐ μετενοήσαν  
to hear, nor to walk; and not reformed  
ἐκ τῶν φονῶν αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν  
from the murders of themselves, nor from the sorceries  
αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ  
of themselves, nor from the fornication of themselves, nor from  
τῶν κλεμμάτων αὐτῶν.  
the thefts of themselves.

ΚΕΦ. ι'. 10.

<sup>1</sup> Καὶ εἶδον \* [ἄλλον] ἀγγέλον ἰσχυρὸν κατα-  
And I saw [another] messenger strong coming  
βαινοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον  
down from the heaven, having been clothed with  
νεφέλην, καὶ ἡ ἱρις ἐπὶ τῆς κεφαλῆς αὐτοῦ,  
a cloud, and the rainbow on the head of him,  
καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες  
and the face of him as the sun, and the feet  
αὐτοῦ ὡς στύλοι πυρός· <sup>2</sup> καὶ ἔχων ἐν τῇ χειρὶ  
of him as pillars of fire; and having in the hand  
αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν  
of himself a little scroll having been opened; and he placed the  
ποδὰ αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν  
foot of himself the right on the sea, the  
δε ἐναντίον ἐπὶ τῆς γῆς· <sup>3</sup> καὶ ἐκραξε φωνῇ  
and left on the land, and he cried with a voice  
μεγάλῃ ὥσπερ λέων μυκάται. Καὶ ὅτε ἐκραξεν,  
great even as a lion roars. And when he cried,  
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.  
spoke the seven thunders the of themselves voices.  
<sup>4</sup> Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἐμέλλον  
And when spoke the seven thunders, I was about  
γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ  
to write; and I heard a voice from the heaven  
λεγούσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ  
saying: Seal thou up what spoke the seven  
βρονταὶ, καὶ μὴ ταῦτα γράψῃς. <sup>5</sup> Καὶ ὁ  
thunders, and not these things thou mayest write. And the  
ἀγγέλος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης  
messenger, whom I saw standing on the sea  
καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν  
and on the land, lifted up the hand of himself the  
δεξιάν εἰς τὸν οὐρανόν, <sup>6</sup> καὶ ὡμοσεν ἐν  
right towards the heaven. and he swore by  
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς  
the one living for the ages of the ages, who  
ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν  
created the heaven and the things in it, and the  
γῆν καὶ τὰ ἐν αὐτῇ, \* [καὶ τὴν θαλάσσαν καὶ  
earth and the things in her, [and the sea and  
τὰ ἐν αὐτῇ,] ὅτι χρόνος οὐκετι ἐσται·  
the things in her,] because time not yet shall be.  
<sup>7</sup> ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδομοῦ  
but in the days of the voice of the seventh

of WOOD, which can neither see, nor hear, nor walk;

<sup>21</sup> nor did they reform from their MURDERS, † nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

<sup>1</sup> 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;

<sup>2</sup> and having in his HAND \* a Little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

<sup>3</sup> and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

<sup>4</sup> 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."

<sup>5</sup> And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

<sup>6</sup> 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;]

<sup>7</sup> 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.

† Ezek. i. 28.

† 1. Matt. xvii. 2; Rev. i. 16.

† 3.

Rev. viii. 5.

† 4. Dan. viii. 26; xii. 4, 6.

† 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. 15.

ἄγγελος, ὅταν μελλῇ σαλπίζειν, καὶ ἐτελεσθῇ  
messenger, when he may be about to sound, and be finished  
το μυστήριον τοῦ θεοῦ, ὡς εὐηγγελισε  
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 λαλῶσα μετ' ἐμοῦ, καὶ λεγούσα· Ἵπαγε,  
again speaking with me, and saying, Go thou,  
λαβε τὸ βιβλαριδίον τὸ πνεῦγμενον ἐν τῇ  
take thou the little scroll that having been opened in the  
χείρῃ 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, λέγων· [αὐτῷ,] δυνάμει μοι τὸ βιβλαριδίον.  
the messenger, saying to him, to give to me the little  
Καὶ λέγει μοι· Λάβε 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  
στοματί σου ἔσται γλυκὺ ὡς μέλι. 10 Καὶ  
mouth of thee it will be sweet as honey. And  
ἐλάβον 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 μέλι, γλυκὺ· καὶ ὅτε ἐφαγον αὐτό,  
to me as honey, sweet; and when I ate it  
ἐπικρανεὶ ὁ κοιλίᾳ μου. 11 Καὶ λέγει μοι· Δεῖ  
me made bitter the belly of me. And he says to me; It behoveth  
σε παλιν προφητεῖσαι ἐπὶ λαοῖς καὶ ἐθνεσίν· καὶ  
thee again to prophesy to peoples and nations and  
γλῶσσαις καὶ βασιλεῦσι πολλοῖς.  
tongues and kings many.

## ΚΕΦ. ΙΑ'. 11.

1 Καὶ ἐδόθη μοι καλάμος ὁμοίος ῥαβδῷ, λέγων·  
And was given to me a reed like to a rod, say-  
Εγείρω, καὶ μετρήσῃς τὸν ναὸν τοῦ θεοῦ,  
ing— Rise thou, and measure thou the temple of the God,  
καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας  
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  
ἐκβαλε εἰς τὴν αὐτὴν μετρήσῃς, ὅτι ἐδο-  
do thou cast out and not her thou mayest measure, because it was  
θη τοῖς ἐθνεσίν· καὶ τὴν πόλιν τὴν ἁγίαν  
given to the nations; and the city the holy  
πατήσουσι· μηνάς τεσσαράκοντα δύο. 3 Καὶ  
shall they tread months forty two. And  
δώσω τοῖς δύο μαρτυσί μου, καὶ προφητεύ-  
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 me like 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.  
omit. 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.

† 10. Ezek. iii. 3.  
† 1. Num. xxii. 13.  
† 2. Rev. xiii. 5.

σουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περι-  
 phery days a thousand two hundred sixty, having  
 βεβλημένοι σακκουῶν. Ὁὗτοι εἰσιν αἱ δύο  
 been clothed with sackcloth. These are the two  
 ελαιαι καὶ αἱ δύο λυχνιαὶ αἱ ἐνώπιον τοῦ κυρίου  
 olive-trees and the two lamp-stands those in presence of the Lord  
 τῆς γῆς ἑστῶτες. Καὶ εἰ τις αὐτοὺς θέλει  
 of the earth standing. And if any one them will  
 ἀδικῆσαι, πυρ ἐκπορεύεται ἐκ τοῦ στόματος  
 to injure, fire proceeds out of the mouth  
 αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ  
 of them, and eats up the enemies of them; and  
 εἰ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν  
 if any one them will to injure, thus it behoves him  
 ἀποκτανθῆναι.  
 to be killed.

Ὁὗτοι ἔχουσιν τὸν οὐρανὸν ἐξουσίαν κλει-  
 These have the heaven authority to  
 σαι, ἵνα μὴ βροχὴ τὰς ἡμέρας τῆς προ-  
 about so that not rain it may rain the days of the pro-  
 φητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν  
 phesy of them; and authority they have over the  
 ὕδατων, στρεφεῖν αὐτὰ εἰς αἷμα, καὶ παταῖαι  
 waters, to turn them into blood, and to smite  
 τὴν γῆν, ὅσας εἰς βελήσωσι, ἐν πάσῃ πλη-  
 the earth, as often as it they should will, with every plague.  
 γῇ. Καὶ ὅταν τελεσῶσι τὴν μαρτυρίαν  
 And when they may give the testimony  
 αὐτῶν, τὸ θῆριον τοῦ ἀνα αἶνον ἐκ τῆς βυσ-  
 o. themselves. the wild beast that rising up out of the deep  
 σου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει  
 will make with them war, and will conquer  
 αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. Καὶ τὸ πῖνω-  
 them and will kill them. And the dead body  
 αὐτῶν εἰς τῆς πλατείας πόλεως τῆς μεγάλης,  
 o. them into the street city of the great  
 ἧτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπ-  
 which is called, spiritually Sodom and Egypt,  
 -ος, ὅπου καὶ ὁ κύριος αὐτ' ἐσταυρώθη. Καὶ  
 where also the Lord of them was crucified, And  
 βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσ-  
 they look of the peoples and tribes and of  
 σῶν καὶ ἐθνῶν τὸ πῖνωμα αὐτῶν ἡμέρας τρεῖς  
 tongues and of nations the dead body of them days three  
 καὶ ἡμίση, καὶ τὰ πῖνωμα αὐτῶν οὐκ ἀφήσου-  
 and a half, and the dead bodies of them not will suffer  
 σι τεθῆναι εἰς μνήμα.  
 to be put into a tomb.

Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαί-  
 And those dwelling on the earth rejoice  
 ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμ-  
 ever them; and will be glad, and gifts will  
 ψουσιν ἀλλήλοις, ὅτι οὗτοι εἰς δύο προφῆται  
 send to each other, because these the two prophets

shall prophesy a thousand  
 two hundred and sixty  
 Days, clothed in Sackcloth.

4 These are 2 THOSE  
 two Olive trees, and  
 THOSE two Lampstands  
 which STAND in the pre-  
 sence of the LORD of the  
 EARTH.

5 And if any one desire  
 to injure Them, 1 Fire pro-  
 ceeds out of their MOUTH,  
 and devours their ENEM-  
 IES; 1 and if any one  
 desire to injure Them,  
 thus must he be killed.

6 These 1 have Authority,  
 to shut HEAVEN, so that it  
 may not rain in the DAYS  
 of Their PROPHECY; and  
 they 1 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 1 shall  
 have completed their TES-  
 TIMONY, 1 THAT WILD  
 BEAST ASCENDING 1 out  
 of the ABYSS 1 will make  
 War with them, and will  
 conquer them, and kill  
 them.

8 And their DEAD BODY  
 shall be on the STREET of  
 1 the GREAT CITY, which  
 is called, spiritually, Sodom  
 and Egypt, 1 where also  
 their LORD was crucified.

9 1 And some of the  
 PEOPLES, and Languages,  
 and Nations, see their  
 DEAD BODY three Days  
 and a half, 1 and do not  
 permit their DEAD BODIES  
 to be put into a Tomb.

10 1 And THOSE who  
 DWELL on the EARTH re-  
 joice over them, and will  
 exult 1 and 1 send GIFTS  
 to each other; 1 Because  
 these TWO Prophets tor-

\* VATICAN MANUSCRIPT, No. 1100.—10 give gifts (s.)

- 14 4. Psal. lli 8; Jer. xl. 10; Zech. iv. 3, 11, 14. 15 2 Kings i. 10, 12; Jer. i. 10, v.  
 14 Ezek. xlii 3; Hosea vi. 5. 15 Num. xvi. 20. 16 1 Kings xvii 1. James  
 v. 16. 17 Exod. vii. 19. 18 7. Luke xiii 32. 19 7. Rev. xiii. 1, 11; xvii 8.  
 17 Rev. ix. 2. 20 7. Dan. vii. 21. Zech. xiv 2. 21 8. Rev. xiv. 6, xvii 16.  
 xvii 10. 22 8. Heb. xii. 12; Rev. xviii. 24. 23 10. Rev. xvii. 15. 24 1. Psal.  
 Ixxxv 23. 25 10. Rev. xii. 12; xiii 5. 26 10. Esther ix. 10, 23. 27 10. Rev.  
 xvi 10.

ἐβαστανισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

tormented those dwelling on the earth.

11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμίσην, πνεῦμα

And after the three days and a half, breath

ζῶης ἐκ τοῦ θεοῦ εἰσηλθεν ἐν αὐτοῖς· καὶ ἐστή-

of life from the God entered in them; and they

σαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας

stood on the feet of themselves, and fear great

ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτοὺς. 12 Καὶ

fell on those beholding them. And

ἤκουσαν φωνῆν μεγάλην ἐκ τοῦ οὐρανοῦ, λεγού-

they heard a voice great from the heaven, saying

σαν αὐτοῖς· Ἀναβήτε ὧδε· Καὶ ἀνέβησαν εἰς

to them; Come up hither; And they went up to

τον οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν

the heaven in the cloud; and beheld

αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ

them the enemies of themselves. And in that the

ᾠρᾷ ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον

hour was an earthquake great, and the tenth

τῆς πόλεως ἐπέσε, καὶ ἀπεκτανθήσαν ἐν τῷ

of the city fell, and were killed in the

σεισμῷ ὀνόματα ἀνθρώπων χίλι· ἄδες ἑπτὰ· καὶ

earthquake names of men thousands seven; and

οἱ λοιποὶ ἐμφοβοὶ ἐγένοντο, καὶ ἔδωκαν δόξαν

the remaining ones afraid became, and they gave glory

τῷ θεῷ τοῦ οὐρανοῦ. 14 Ἡ οὐαὶ ἡ δευτέρα

to the God of the heaven. The woe the second

ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἐρχεται ταχύ.

passed away; lo, the woe the third comes speedily.

15 Καὶ ὁ ἑβδόμος ἀγγέλους ἐσαλπύσει, καὶ σγέ-

And the seventh messenger sounded, and were

νοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες·

voices great in the heaven, saying;

Ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ κυρίου

Became the kingdom of the world, of the Lord

ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει

of us and of the Anointed of him, and he will reign

εἰς τοὺς αἰῶνας τῶν αἰῶνων. 16 Καὶ οἱ εἰκοσι-

for the ages of the ages. And the twenty-

τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ

four elders those in presence of the God

καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἐπέσαν ἐπὶ

sitting on the thrones of themselves, fell on

τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,

the faces of themselves, and worshipped the God,

17 λέγοντες· Εὐχαριστοῦμεν σοί, κύριε ὁ θεὸς ὁ

saying; We give thanks to thee, O Lord the God the

παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἰλη-

almighty, the one existing and who was, because thou hast

φας τὴν δυνάμιν σου τὴν μεγάλην, καὶ ἐβασί-

taken the power of thee the great, and reigned.

λευσας. 18 Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν

And the nations were angry, and came

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 Earthquake, †and the TENTH of the CITY fell, and by the EARTHQUAKE were destroyed seven Thousand Names of Men; and the REST became afraid, †and they gave Glory to the GOD of HEAVEN.

14 †The SECOND WOE is past; behold! the THIRD WOE is coming speedily.

15 †And the SEVENTH Angel sounded his Trumpet; and †there were loud Voices in HEAVEN, saying, †"The KINGDOM of the WORLD has become our LORD's and his CHRIST's, and †he shall reign for the AGES of the \*AGES."

16 And †THOSE TWENTY-FOUR Elders who SIT in the presence of GOD on their THRONES, fell on their FACES, and worshipped GOD,

17 saying, "We give thanks to thee, O Lord GOD, the OMNIPOTENT, †THOU who ART, and THOU who WAST; Because thou hast taken thy GREAT POWER, and †reigned.

18 And the NATIONS were enraged, and thy

\* VATICAN MANUSCRIPT, No. 1160.—11. Three Days and a Half. from out of LIFE entered. 11. Fear was on them. 13. DAY (B.)

11. Spirit of God 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. 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 φοβούμενοις  
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 διαφθεύοντας τὴν γῆν.  
and to destroy those destroying the earth,

<sup>19</sup> Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,  
And was opened the temple of the God in the heaven,  
καὶ ὤφθη 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.

<sup>1</sup> Καὶ σημεῖον μέγα ὤφθη 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  
neath the feet of her, and on the head  
αὐτῆς στεφανὸς ἀστερῶν δώδεκα, <sup>2</sup> καὶ ἐν γασ-  
of her a crown of stars twelve, and in womb  
τρὶ ἐχρυσά· κραεῖ ὠδινούσα καὶ βασιανίζομένη  
having she cries out travailing and being pained  
τεκεῖν. <sup>3</sup> Καὶ ὤφθη 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· <sup>4</sup> καὶ ἡ οὐρὰ αὐτοῦ συρεῖ  
of him seven diadems; and the tail of him draws  
τὸ τρίτον τῶν ἀστερῶν τοῦ οὐρανοῦ, καὶ ἐβαλεν  
the third of the stars of the heaven, and cast  
αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἐστήκεν  
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 τεκῇ, τὸ τέκνον αὐτῆς κατα-  
so that when she might bring forth, the child of her he might  
φαγῇ. <sup>5</sup> Καὶ ἔτεκεν υἱὸν ἀρρενα, ὃς μελλεῖ  
eat up. And she brought forth a son a male, who is about  
ποιμαίνειν πάντα τὰ ἐθνη ἐν ῥαβδῷ σιδηρᾷ· καὶ  
to rule all the nations with a rod made of iron; and  
ἡρπασθῇ τὸ τέκνον αὐτῆς πρὸς τὸν θεόν 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 des-  
troy THOSE who DESTROY  
the EARTH."

<sup>19</sup> 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 Light-  
nings, and Voices, and  
Thunders, and an Earth-  
quake, and great Hail.

CHAPTER XII.

<sup>1</sup> And a great Sign was  
seen in HEAVEN; a Wo-  
man invested with the  
SUN, and the MOON under  
her FEET, and on her  
HEAD a Crown of Twelve  
Stars;

<sup>2</sup> and being pregnant,  
she \* cried out, † travailing  
and being pained to bring  
forth.

<sup>3</sup> And Another Sign was  
seen in HEAVEN; and be-  
hold! † a great fiery-red  
Dragon, † having seven  
Heads and ten Horns, and  
on † his HEADS Seven Dia-  
dems.

<sup>4</sup> 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 de-  
vour her CHILD.

<sup>5</sup> 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.  
lxvi. 7; Gal. iv. 10. † 3. Rev. xvii. 8. † 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. <sup>6</sup> Και ἡ γυνη εφυγεν  
to the throne of him. And the woman fled  
εις την ερημον, ὅπου εχει ἐκει τοπον ἡτοιμασ-  
into the desert, where she has there a place having been  
μενου απο του θεου, ἵνα ἐκει τρέφωσιν αὐτην  
prepared by the God, so that there they might nourish her  
ἡμερας χιλιας διακοσιας ἑξηκοντα.  
days a thousand two hundred sixty.

<sup>7</sup> Και εγενετο πολεμος εν τῷ ουρανῷ· ὁ Μι-  
And was a war in the heaven; the Mi-  
χαηλ και οἱ ἀγγελοι αὐτου του πολεμῆσαι μετα  
chael and the messengers of him of the to have fought with  
του δρακοντος, και ὁ δρακων ἐπολεμησε και οἱ  
the dragon, and the dragon fought and the  
ἀγγελοι αὐτου, <sup>8</sup> και οὐκ ισχυσεν, ουδε τοπος  
messengers of him, and not were strong, neither a place  
εὑρεθη αὐτων ἐτι εν τῷ ουρανῷ. <sup>9</sup> Και ἐβληθη  
was found of them longer in the heaven. And was east  
ὁ δρακων ὁ μεγας, ὁ ὀφίς ὁ ἀρχαίος, ὁ καλῶς  
the dragon the great, the serpent the old, the one being  
μενος διαβολος, και \* [ὁ] σατανas, ὁ πλανῶν  
called accuser, and [the] adversary, that one deceiving  
την οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, και  
the habitable whole, was cast into the earth, and  
οἱ ἀγγελοι αὐτου μετ' αὐτου ἐβλήθησαν.  
the messengers of him with him were cast.

<sup>10</sup> Και ἤκουσα φωνὴν μεγάλην εν τῷ ουρανῷ,  
And I heard a voice great in the heaven,  
λεγουσαν· Ἀρτι εγενετο ἡ σωτηρια και ἡ δυνά-  
saying; Now came the salvation and the power  
μις και ἡ βασιλεια του θεου ἡμῶν, και ἡ ἐξου-  
and the kingdom of the God of us, and the author-  
σια του Χριστου αὐτου· ὅτι κατεβλήθη ὁ κατη-  
ity of the Anointed of him; because was cast down the accu-  
γῶρ των ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτων  
ser of the brethren of us, the one accusing them  
ἐνώπιον του θεου ἡμῶν ἡμερας και νυκτος· <sup>11</sup> και  
In presence of the God of us day and night; and  
αὐτοι ἐνίκησαν αὐτον δια τὸ αἷμα του ἀρνιου,  
they overcame him through the blood of the lamb,  
και δια τον λογον της μαρτυριας αὐτων· και  
and through the word of the testimony of themselves; and  
οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἀχρι θανατου.  
not they loved the life of themselves till death.

<sup>12</sup> Δια τουτο ευφραίνεσθε \* [οἱ] ουρανοι και οἱ  
Because of this rejoice you [the] heavens and those  
εν αὐτοῖς σκηνῶντες· Οὐαι τῇ γῇ και τῇ  
in them tabernacling; Woe to the earth and to the  
θαλάσῃ, ὅτι κατέβη ὁ διαβολος προς ὑμᾶς,  
sea, because went down the accuser to you,  
ἐχων θυμον μεγαν, εἰδως, ὅτι ὀλιγον καιρον  
having wrath great, knowing, that a little season  
εχει. <sup>13</sup> Και ὅτε εἶδεν ὁ δρακων, ὅτι ἐβλήθη  
he has. And when he saw the dragon, that he was cast  
εἰς τὴν γῆν, ἐδιώξε τὴν γυναῖκα ἣτις ἐτεκε τον  
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.

<sup>7</sup> And there was a War  
in HEAVEN; † MICHAEL  
and his ANGELS fighting  
† with the DRAGON. And  
the DRAGON fought and  
his ANGELS,

<sup>8</sup> and were not strong,  
neither was their Place  
found any longer in HEAV-  
EN.

<sup>9</sup> 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.

<sup>10</sup> And I heard a loud  
Voice in HEAVEN saying,  
† "Now is come the SAL-  
VATION, and the POWER,  
and the KINGDOM of our  
GOD, and the AUTHORITY  
of his ANOINTED one, Be-  
cause THAT ACCUSER of  
our BRETHREN, who AC-  
CUSED them before our  
GOD Day and Night, has  
been cast out.

<sup>11</sup> † And they conquered  
him through the BLOOD of  
the LAMB, and through  
the WORD of their TESTI-  
MONY; and they loved not  
their LIFE to Death.

<sup>12</sup> Therefore, † rejoice,  
Heavens! and THOSE who  
TABERNACLE in them.  
! Woe to the EARTH and to  
the SEA! Because the EN-  
EMY is gone down to you,  
having great Wrath, know-  
ing That he has a Short  
Season."

<sup>13</sup> And when the DRAG-  
ON 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. xx. 2.

Rev. xx. 3. † 10. Rev. xi. 15; xix. 1.

† 11. Rom. viii. 33, 34, 37; xvi. 26.

† 12. Ps. xcvi. 10; Isa. xlix. 13; Rev. xviii. 20.

† 12. Rev. viii. 13; xi. 10.

verse 5.

† 9

† 10

† 11

† 12

πτερν. 14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερν-  
male. And were given to the woman two wings  
γὺς τοῦ αἰέτου τοῦ μεγάλου, ἵνα πετήται εἰς  
of the eagle the great, so that she might fly into  
τὴν ἐρημον εἰς τὸν τόπον ὧν ἐστι, ὅπου τρεφέται  
the desert into the place of herself, where she is nourished  
ἐκεῖ καιροῦ καὶ καιροῦ καὶ ἡμῖς 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 ὀπίσω τῆς γυναικὸς  
out of the mouth of himself after the woman  
ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφορητὸν  
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 ἠρρίξεν \* [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 other, of those keep-  
ρουντῶν τὰς ἐντολὰς τοῦ θεοῦ, καὶ ἔχοντων  
ing the commandments of the God, and having  
τὴν μαρτυρίαν Ἰησοῦ.  
the testimony of Jesus.

18 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  
λας 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 λεοντος. 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 Authority.

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.  
H. 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. 1 Cor. ii. 1; 1 John v. 10;  
† 1. Rev. xii. 3; xvii. 3, 9, 12.  
† 2. Rev. xii. 4.

ραπευθη. <sup>3</sup> Και εθαυμασεν ὅλη ἡ γῆ ὀπίσω του  
 healed. And wondered whole the earth after the  
 ὀφριου, <sup>4</sup> 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 ὅμοιος τῷ θηρι;  
 to the wild beast, saying: Who like to the wild beast?  
 και τις δυιταται πολεμῆσαι μετ' αὐτου; <sup>5</sup> Και  
 and who is able to make war with him? And  
 εδοθη αὐτῷ στομα λαλουν μεγαλα και βλασφη-  
 was given to him a mouth speaking great things and blasphemy  
 μίας, και εδοθη αὐτῷ εξουσια ποιῆσαι μην-  
 nies; and was given to him authority to act forty months  
 τεσσαρακοντα δυο. <sup>6</sup> Και ηνοιξε το στομα  
 forty two. And he opened the mouth  
 αὐτου εἰς βλασφημιαν προς τον θεον, βλασ-  
 of himself for blasphemy against the God, to blas-  
 φημῆσαι το ονομα αὐτου, και την σκηνην  
 pheme the name of him, and the tabernacle  
 αὐτου, \* [και] τους ἐν τῷ οὐρανῷ, σκηνουντας.  
 of him, [and] those in the heaven, tabernacling.  
<sup>7</sup> Και εδοθη αὐτῷ πολεμον ποιῆσαι μετὰ των  
 And it was given to him war to make with the  
 ἁγιων, και νικῆσαι αὐτους; και εδοθη αὐτῷ  
 holy ones, and to overcome them; and was given to him  
 εξουσια ἐπὶ πασαν φυλὴν και λαον και γλῶσ-  
 authority over every tribe and people and tongue  
 σαν και εθνος. <sup>8</sup> Και προσκυνησουσιν αὐτον  
 and nation. And will worship him  
 παντες οἱ κατοικουντες ἐπὶ τῆς γῆς; ὧν ου  
 all those dwelling on the earth, of whom not  
 γεγραπται το ονομα ἐν τῷ βιβλίῳ της ζωης του  
 has been written the name in the scroll of the life of the  
 αρνιου του εσφαγμενου, ἀπο καταβολης κοσμου.  
 lamb of that having been killed, from a casting down of a world.  
<sup>9</sup> Εἰ τις ἐχει οὖς, ἀκουσατω. <sup>10</sup> Εἰ τις αἰχ-  
 If any one has an ear, let him hear. If any one cap-  
 μαλωσιαν συναγει, εἰς αἰχμαλωσιαν ὑπάγει· εἰ  
 tivity leads together, into captivity he shall be led; if  
 τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα-  
 any one with a sword will kill, it is necessary him with a  
 χαίρᾳ ἀποκτανθῆναι. Ὡς ἐστιν ἡ ὑπομονή  
 sword to be killed. Here is the patient endurance  
 και ἡ πίστις των ἁγιων.  
 and the faith of the holy ones.  
<sup>11</sup> Και εἶδον ἄλλο θηριον ἀναβαῖνον ἐκ της  
 And I saw another wild beast coming up out of the  
 γῆς, και εἶχε κερата \* [δυο] ὅμοια ἀρνιῶ, και  
 earth, and he had horns \* [two] like a lamb, and  
 ἐλάλει ὡς δράκων. <sup>12</sup> Και την εξουσιαν του  
 he spoke as a dragon. And the authority of the  
 πρωτου θηριου πασαν ποιεῖ ἐνώπιον αὐτου· καὶ  
 first wild beast all he does in presence of him; and

the Whole EARTH; and wor-  
 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. 1180.—6. and—omit.

† 10. may lead into Captivity, if any one will kill, (B C.)

11. two—omit.

1 3. Rev. xvii. 8. 1 4. Rev. xviii. 18. 1 5. Dan. vii. 8, 11, 25; xi. 36. 1 5.  
 Rev. xi. 2; xii. 6. 1 7. Dan. vii. 21; xi. 7; xii. 17. 1 7. Rev. xi. 18; xvii. 15.  
 1 8. Exod. xxiii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxi. 27. 1 8. Rev.  
 xvi. 8. 1 9. Rev. ii. 7. 1 10. Matt. xxvi. 52. 1 10. Rev. xiv. 13. 1 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, ενωπιον 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  
 ενωπιον του θηριου λεγων τοις κατοικουσιν  
 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 may be  
 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 χξδ'.

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 IMAGE of the BEAST: that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IMAGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE-MEN and the 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 NUMBER 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. xii. 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. † 16. 1 Cor. xvi. 2; xix. 20; xx. 4. † 17. Rev. xiv. 9, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 9.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστῆκος ἐπὶ  
And I saw, and lo the Lamb having been standing on  
τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσα-  
the mount Zion, and with him a hundred forty  
ρακοντατεσσαρες χιλιάδες, ἐχουσαι τὸ ὄνομα  
four thousands, having the name  
αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμ-  
of him and the name of the father of him having been  
μενον ἐπὶ τῶν μετώπων αὐτῶν. <sup>2</sup> Καὶ ἤκουσα  
written on the foreheads of themselves. And I heard  
φῶνιν ἐκ τοῦ οὐρανοῦ ὡς φῶνιν ὕδατων πολ-  
voice out of the heaven as a voice of waters many,  
λῶν, καὶ ὡς φῶνιν βροντῆς μεγάλης· καὶ ἡ  
and as a voice of thunder great; and the  
φῶνις ἣν ἤκουσα, ὡς κιθαριζόντων καθαρίζοντων  
voice which I heard, as of harpers harping  
ἐν ταῖς κιθάραις αὐτῶν. <sup>3</sup> Καὶ ἀδουσιν ᾠδὴν  
on the harps of themselves. And they sing a song  
καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν  
new in presence of the throne, and in presence of the  
τεσσαρῶν ζώων, καὶ τῶν πρεσβυτέρων· καὶ  
four living ones, and of the elders; and  
οὐδεὶς ἠδύνατο μάθειν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκα-  
no one was able to learn the song, if not the hun-  
τὸν τεσσαρακοντατεσσαρες χιλιάδες, οἱ ἠγο-  
dred forty-four thousands, those having  
ρασμένοι ἀπὸ τῆς γῆς. <sup>4</sup> \* [Οὗτοι εἰσιν, οἱ  
been bought from the earth. [These are, those  
μετὰ γυναικῶν οὐκ ἐμολυνθῆσαν· παρθένοι γὰρ  
with women not were defiled; virgins for  
εἰσιν·] οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ  
they are,] these are those following the Lamb  
ὅπου αὐτὸς ἵπταται· οὗτοι ἠγοράσθησαν ἀπὸ τῶν  
wherever he may go; these were bought from the  
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ. <sup>5</sup> καὶ  
men a first-fruit to the God and to the Lamb; and  
ἐν τῷ στόματι αὐτῶν οὐχ εὗρεθι ψεῦδος· ἀμώ-  
in the mouth of them not was found falsehood; without  
μοι γὰρ εἰσι.  
blame for they are.

<sup>6</sup> Καὶ εἶδον \* [ἄλλον] ἀγγελοῦ πετομένου ἐν  
And I saw [another] messenger flying in  
μεσουρανήματι, ἐχόντα εὐαγγέλιον αἰωνίου  
mid-heaven, having glad tidings age-lasting  
εὐαγγελισαὶ τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ  
to proclaim those sitting on the earth, even  
ἐπὶ παν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν·  
to every nation and tribe and tongue and people;  
λέγων ἐν φωνῇ μεγάλῃ· φοβηθῆτε τὸν θεόν  
saying with a voice great; Fear you the God  
καὶ δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ᾠρα τῆς  
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. 10. † 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. 3; cxlii. 5, 6; Acts xiv. 15; xvii. 24.

κρισεως αυτου· και προσκυνησατε τῷ ποιησαν·  
judgment of him; and worship you the one having  
τι τον ουρανον και την γην και την θαλασσαν  
made the heaven and the earth and the sea  
και πηγας υδατων.  
and fountains of waters.

8 Και αλλος αγγελος ηκολουθησε, λεγων·  
And another messenger followed, saying;  
Επεσεν, \* [επεσε] Βαβυλων η μεγαλη· οτι εκ  
It is fallen, [is fallen] Babylon the great; because of  
του οινου του θυμου της πορνειας αυτης πεπο-  
the wine of the wrath of the fornication of herself she has  
τικε παντα εθνη.  
given to drink all nations.

9 Και αλλος αγγελος τριτος ηκολουθησεν  
And another messenger third followed  
αυτοις, λεγων εν φωνη μεγαλη· Ει τις προσ-  
them, saying with a voice great; If any one wor-  
κυρει το θηριον και την εικονα αυτου, και λαμ-  
ships the wild beast and the image of him, and re-  
βαινε χαραγμα επι του μετωπου αυτου, η επι  
ceives a mark on the forehead of himself, or on  
την χειρα αυτου· <sup>10</sup> και· αυτος πιεται εκ του  
the hand of himself; even he shall drink of the  
οινου του θυμου του θεου, του κεκρασμενου  
wine of the wrath of the God, of that having been mingled  
ακρατου εν τῷ ποτηριῳ της οργης αυτου, και  
unmixed in the cup of the anger of him, and  
βασανισθησεται εν πυρι και θειῳ ενωπιον των  
he shall be tormented with fire and brimstone in presence of the  
αγιων αγγελων και ενωπιον του αρνιου. <sup>11</sup> Και  
holy messengers and in presence of the lamb. And  
δ· καπνος του βαπανισμου αυτων εις αιωνας  
the smoke of the torment of them for ages  
αιωνων αναβαινει· και ουκ εχουσιν αναπαυσιν  
of ages rises up; and not they have rest  
ημερας και νυκτος οι προσκυνουντες το θηριον  
day and night those worshipping the wild-beast  
και την εικονα αυτου, και ει τις λαμβανει το  
and the image of him, and if any one receives the  
χαραγμα του ονοματος αυτου. <sup>12</sup> Ωδε υπομο-  
mark of the name of him. Here patient endur-

νη των αγιων εστιν, οι τηρουντες τας εντολας  
ance of the holy ones is, those keeping the commandments  
του θεου, και την πιστιν Ιησου. <sup>13</sup> Και ηκουσα  
of the God, and the faith of Jesus. And I heard  
φωνης εκ του ουρανου, λεγουσης· Γραψον· Μα-  
a voice out of the heaven, saying; Write thou; Blessed  
καριοι οι νεκροι· οι εν κυριῳ αποθησκοντες απ'  
ones the dead ones those in Lord dying from  
αρτι· ναι, λεγει το πνευμα, ινα αναπαυσωνται  
henceforth; yes, says the spirit, so that they may rest

worship HIM who MADE the HEAVEN, and, the  
FAITH, and the SEA, and the FOUNTAINS of WATERS."

8 And Another, \* a Sec-  
ond 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, say-  
ing 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 INDIG-  
NATION; 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 PA-  
TIENCE 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. 1140.—8. a Second Angel, saying, (A C.) Fallen is Baby-  
lon 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. xxi. 9; Jer. li. 8; Rev. xviii. 2. 1 8. Jer. li. 7; Rev. xli. 8; xvi. 10; xvii. 2;  
8. xviii. 3, 10, 18, 21; xix. 2. 2 9. Rev. xiii. 14—16. 1 10. 1 Isa. lxxv. 8; Isa. li.  
17; Jer. xiv. 2. 1 10. Rev. xviii. 6. 1 10. Rev. xvi. 10. 1 10. Rev. xx. 10.  
1 11. Isa. xli. 10; Rev. xix. 3. 1 12. Rev. xix. 10. 1 13. Rev. xii. 17. 1 14.  
Ecc. i. 1, 2; Rev. xx. 6. 1 13. 1 Cor. xv. 18; 1 Thess. iv. 16. 1 18. 2 Thess. i. 7;  
Heb. iv. 9, 10; Rev. vi. 11.

ἐκ τῶν κοπῶν αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκο-  
 from the labors of themselves; the but works of them fol-  
 λουθεῖ μετ' αὐτῶν.  
 lows with them.

<sup>14</sup> Καὶ εἶδον, καὶ ἰδὺν νεφέλην λευκὴν, καὶ ἐπὶ  
 And I saw, and lo a cloud white, and ou-  
 τὴν νεφέλην καθήμενον ὁμοῖον υἱῷ ἀνθρώπου,  
 the cloud sitting like a son of man,  
 ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφάνον χρυ-  
 having on the head of himself a crown gold-  
 σουν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρεπανον \* [οξυ-  
 on, and in the hand of himself a sickle [sharp.]

<sup>15</sup> Καὶ ἄλλος ἀγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρα-  
 And another messenger came forth out of the temple, cry-  
 ζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς  
 ing with a voice great to the one sitting on the  
 νεφέλης· Πέμψον τὸ δρεπανον σου, καὶ θερι-  
 cloud; Send thou the sickle of thee, and reap  
 σον, ὅτι ἤλθεν ἡ ὥρα \* [τοῦ] θερίσαι, ὅτι ἐξη-  
 thou, because is come the hour [of thee], to reap, because is  
 ρανθῇ ὁ θερισμός τῆς γῆς. <sup>16</sup> Καὶ ἐβάλεν ὁ  
 dry the harvest of the earth, And cast the  
 καθήμενος ἐπὶ τὴν νεφέλην τὸ δρεπανον αὐτοῦ  
 one sitting on the cloud the sickle of himself  
 ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.  
 on the earth; and was reaped the earth.

<sup>17</sup> Καὶ ἄλλος ἀγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ  
 And another messenger came forth out of the temple  
 τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρεπανον  
 of that in the heaven, having also himself a sickle  
 οξυ- <sup>18</sup> Καὶ ἄλλος ἀγγελος ἐξῆλθεν ἐκ τοῦ  
 sharp. And another messenger came forth out of the  
 θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός·  
 altar, having authority over the fire;  
 καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἐχοντι τὸ δρέ-  
 and he called with a cry great to the one having the sickle  
 πανον τὸ οξυ, λεγών· Πέμψον σου τὸ δρεπανον  
 the sharp, saying; Send thou of thee the sickle  
 το οξυ, καὶ τρυγήσον τοὺς βῆτρους τῆς ἀμπε-  
 the sharp, and cut off thou the clusters of the vine  
 λου τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ αὐτῆς·  
 of the earth, because are ripened the grapes of her;

<sup>19</sup> καὶ ἐβάλεν ὁ ἀγγελος τὸ δρεπανον αὐτοῦ εἰς  
 and cast the messenger the sickle of himself into  
 τὴν γῆν, καὶ ἐτρυγήσε τὴν ἀμπελον τῆς γῆς,  
 the earth, and was cut off the vine of the earth,  
 καὶ ἐβάλεν εἰς τὴν ληνον τοῦ θυμοῦ τοῦ θεοῦ  
 and cast into the wine-press of the wrath of the God  
 τὸν μέγαν. <sup>20</sup> Καὶ ἐπατήθη ἡ ληνός· ἐξῆλθεν  
 the great. And was trodden the wine-press outside  
 τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ  
 of the city, and came forth blood out of the wine-press  
 ἄχρι τῶν χάλινων τῶν ἵππων ἀπὸ σταδίων  
 even to the bridles of the horses from furlongs.

χιλίων ἑξακοσίων,  
 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.

† 15. 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.

<sup>1</sup> Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα  
And I saw another sign in the heaven great  
καὶ θαυμαστόν, ἀγγέλους ἑπτά, ἔχοντας πλη-  
and wonderful, messengers seven, having plagues  
γας ἑπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη  
seven the last ones, because in them was finished  
ὁ θυμὸς τοῦ θεοῦ. <sup>2</sup> Καὶ εἶδον ὡς θάλασσαν  
the wrath of the God. And I saw as a sea  
ὑάλινην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ  
glassy having been mingled with fire, and those being conquerors of  
τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ  
the wild-beast and of the image of him, and of the  
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν  
number of the name of him, standing on the  
θάλασσαν τὴν ὑάλινην ἔχοντας κίθαρας τοῦ  
sea the glassy having harps of the  
θεοῦ. <sup>3</sup> Καὶ ἀδοῦσι τὴν ᾠδὴν Μωσέως δούλου  
God. And they sing the song of Moses a bond-servant  
τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες·  
of the God, and the song of the lamb, saying;  
Μεγάλα καὶ θαυμαστά τα ἔργα σου, κύριε ὁ  
Great and wonderful the works of thee, O Lord the  
θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ  
God the almighty, just and true the  
ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. <sup>4</sup> Τίς οὐ μὴ  
ways of thee, the king of the nations; who not not  
φοβηθῇ \* [σε,] κύριε, καὶ δοξάσῃ τὸ ὄνομα σου·  
may fear [thee,] O Lord, and may glorify the name of thee?  
ὅτι μόνος ὁσῖος· ὅτι πάντα \* [τα ἐθνη] ἡξήσουσι  
because alone bountiful; because all [the nations] shall come  
καὶ προσκυνήσουσιν ἐνώπιον σου· ὅτι τα δι-  
and shall worship in presence of thee; because the right-  
καιώματα σου ἐφανερώθησαν.  
eous acts of thee were manifested.

<sup>5</sup> \* [Καὶ] μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ  
[And] after these things I saw, and was opened the  
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·  
temple of the tabernacle of the testimony in the heaven·  
<sup>6</sup> καὶ ἐξῆλθον οἱ ἑπτά ἀγγελοὶ οἱ ἔχοντες τὰς  
and came out the seven messengers those having the  
ἑπτά πληγὰς \* [ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι ἰσθμῶν  
seven plagues [out of the temple,] having been clothed linen  
καθαρὸν λαμπρὸν, καὶ περιέζωσμένοι περὶ τὰ  
pure bright, and having been girt round about the  
στήθη ζῶνας χρυσαῖς. <sup>7</sup> Καὶ ἓν ἐκ τῶν τεσσάρων  
breasts girdles golden. And one of the four  
ῥων ζῶων ἔδωκε τοῖς ἑπτά ἀγγέλοις ἑπτὰ φιά-  
living ones gave to the seven messengers seven bowls  
λας χρυσαῖς, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ  
golden, being full of the wrath of the God of the

CHAPTER XV.

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> And they sing † the  
SONG of Moses the Ser-  
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!

<sup>4</sup> † 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.”

<sup>5</sup> And after these things  
I saw, and † the TEMPLE  
of the TABERNACLE of the  
TESTIMONY in HEAVEN  
was opened;

<sup>6</sup> 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.

<sup>7</sup> † 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; xxi. 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. xiv. 17, 18; Rev. i. 13. † 7. Rev. iv. 6

ζωντος εις τους αιωνας των αιωνων. <sup>8</sup> Και εγε-  
 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 δυναμεως 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 πληgai των επτα αγγελων.  
 seven plagues of the seven messengers.

ΚΕΦ. 15'. 16.

<sup>1</sup> Και ηκουσα φωνης μεγαλης εκ του ναου,  
 And I heard a voice great out of the temple,  
 λεγουσης τοις επτα αγγελοις· “Ύπαγετε 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.

<sup>2</sup> Και απελθεν δ 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 πονηρον 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  
 προσκυνουντας τη εικονι αυτου.  
 doing reverence to the image of him.

<sup>3</sup> Και δ 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  
 θανεν εν τη θαλασση.  
 in the sea.

<sup>4</sup> Και δ 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. <sup>5</sup> Και ηκουσα του αγγελου  
 and it became blood. And I heard the messenger  
 των υδατων λεγοντος· Δικαιος ει, δ ων  
 of the waters saying; Righteous art thou, the one existing  
 και δ ην, δ οσιος, οτι ταυτα εκρινας·  
 and who was, the bountiful one, because these things thou hast judged;  
<sup>6</sup> 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. <sup>7</sup> Και  
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES for the AGES of the AGES.

<sup>8</sup> 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.

<sup>1</sup> 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.”

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> And the THIRD poured out his BOWL † into the RIVERS, and † [into] the FOUNTAINS of WATERS; † and they became Blood.

<sup>5</sup> 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.

<sup>6</sup> 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. omitted by A C.

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.  
 9—11. † 2. Rev. xiii. 16, 17. † 3. Rev. viii. 8. † 3. Exod. vii. 17, 20.  
 † 3. Rev. viii. 9. † 4. Rev. viii. 10. † 4. Exod. vii. 20. † 5. Rev. xv. 3.  
 † 5. Rev. i. 4, 8; iv. 8; xi. 17. † 6. Matt. xxiii. 34, 35; Rev. xiii. 15. † 6. Rev.  
 xi. 18; xviii. 20. † 6. Isa. xlix. 26.

† 3. 2 Thess. i. 9.  
 † 2. Exod. ix.  
 † 3. Exod. vii. 17, 20.  
 † 5. Rev. xv. 3.  
 † 6. Rev.

ηκουσα του θυσιαστηριου λεγοντος· Ναι, κυριε  
I heard the altar saying; Yes, O Lord  
ὁ θεος ὁ παντοκράτωρ, αληθιναι και δικαιαι αι  
the God the almighty, true and righteous the  
κρισεις σου.  
judgments of thee.

<sup>8</sup> Και ὁ τεταρτος ἐξεχεε την φιαλην αὐτου  
And the fourth poured out the bowl of himself  
ἐπι τον ἥλιον· και ἐδοθη αὐτῳ καυματισαι  
on the sun; and was given to him to burn  
τους ανθρωπους εν πυρι. <sup>9</sup> Και ἐκαυματισθη-  
the men in fire. And were burned  
σαν οἱ ανθρωποι καυμα μεγα, και ἐβλασφημησαν  
the men heat great, and they blasphemed  
το ονομα του θεου του εχοντος ἐξουσιαν ἐπι  
the name of the God of that having authority over  
τας πληγας ταυ·ας· και ου μετενοησαν δουναι  
the plagues these; and nor they reformed to give  
αὐτῳ δοξαν.  
to him glory.

<sup>10</sup> Και ὁ πεμπτος ἐξεχεε την φιαλην αὐτου  
And the fifth poured out the bowl of him  
ἐπι τον θρονον του θηριου. Και ἐγενετο ἡ  
on the throne of the wild-beast. And became the  
βασιλεια αὐτου ἐσκοτωμενη· και ἐμασσαντο  
kingdom of him darkened; and they bit  
τας γλωσσας αὐτων ἐκ του πονου, <sup>11</sup> και  
the tongues of themselves because of the anguish, and  
ἐβλασφημησαν τον θεον του ουρανου ἐκ των  
they blasphemed the God of the heaven because of the  
πονων αὐτων και ἐκ των ἐλκων αὐτων· και  
pains of themselves and because of the ulcers of themselves; and  
ου μετενοησαν ἐκ των εργαων αὐτων.  
not they reformed from the works of themselves.

<sup>12</sup> Και ὁ ἕκτος ἐξεχεε την φιαλην αὐτου ἐπι  
And the sixth poured out the bowl of himself on  
τον ποταμον τον μεγαν Ευφρατην· και ἐξηραν-  
the river the great Euphrates; and was dried  
θη το ὕδωρ αὐτου, ἵνα ἐτοιμασθῇ ἡ ὁδος των  
up the water of it, so that might be prepared the way of the  
βασιλεων των απο ανατολων ἡλιον. <sup>13</sup> Και  
kings of those from rising of a sun. And  
εἶδον ἐκ του στοματος του δρακοντος και ἐκ  
I saw out of the mouth of the dragon and out of  
του στοματος του θηριου και ἐκ 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· <sup>14</sup> (εἰσι γαρ πνευματα δαιμω-  
as frogs; (they are for spirits of de-  
μωνιων ποιουντα σημεια) ἃ ἐκπορευεται ἐπι  
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 AL-  
TAR saying, "Yes, †O  
Lord GOD, the OMNIPO-  
TENT, †true and righte-  
ous 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 re-  
formed 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 ac-  
count 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 wa-  
TER was dried up, †so  
that the WAY of THOSE  
KINGS who are from the  
Sun-rising might be pre-  
pared.

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 αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκεῖ-  
together them for the war of the day of that  
νῆς τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.  
of the great of the God of the almighty.

15 (Ἰδοὺ, ἐρχομαι ὡς κλέπτης· μακάριος ὁ γρη-  
(Lo, I come as a thief; blessed the one  
γορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ  
watching, and keeping the garments of himself, so that not  
γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύ-  
naked he may walk, and they may see the shame  
νῆν αὐτοῦ.) 16 Καὶ συνηγαγὲν αὐτοὺς εἰς τὸν  
of him.) And he gathered together them into the

τοπὸν τὸν καλουμένον Ἑβραϊστὶ Ἀρμαγεδὼν.  
place that being called in Hebrew Armagedon.

17 Καὶ ὁ ἕβδομος ἐξεχέε τὴν φιάλην αὐτοῦ  
And the seventh poured out the bowl of himself  
ἐπὶ τὸν αἆρα· καὶ ἐξηλθε φωνὴ μεγάλη ἀπο  
on the air; and came forth a voice great from  
τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπο τοῦ θρόνου, λεγου-  
the temple of the heaven, from the throne, say-

σα· Γέγονε. 18 Καὶ ἐγένοντο ἀστραπαὶ καὶ  
ing; It has been done. And were lightnings and  
φωναὶ καὶ βρονταὶ, καὶ σεισμός \* [ἐγενετο]  
voices and thunders, and an earthquake [was]

μεγας, οἷος οὐκ ἐγενετο ἀφ' οὗ οἱ ἀνθρώποι  
great, such not was from of which the men

ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός  
were on the earth, so great an earthquake

οὕτω μέγας. 19 Καὶ ἐγενετο ἡ πόλις ἡ μεγάλη  
so great. And was the city the great

εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἐπεσον·  
into three parts, and the cities of the nations fell;

καὶ Βαβυλῶν ἡ μεγάλη ἐμνησθῆ ἐνώπιον τοῦ  
and Babylon the great was remembered before the

θεοῦ, δούναί αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ  
God, to give to her the cup of the wine of the

θυμοῦ τῆς ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἐφυ-  
wrath of the anger of himself; and every island fled

γε, καὶ ὄρη οὐχ εὑρέθησαν. 21 καὶ χалаζα  
away, and mountains not were found; and hail

ιεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρα-  
great as if weighing a talent comes down out of the heaven

νοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφημῶσαν  
on the men; and blasphemed

οἱ ἀνθρώποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς  
the men the God on account of the plague of the

χалаζῆς, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς  
hail, because great is the plague of her

σφοδρά.  
exceedingly.

them together for † the  
WAR of that GREAT DAY  
of the OMNIPOTENT GOD.

15 † (Behold! I am com-  
ing 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 Earth-  
quake; † such as was not  
since † a Man was on the  
EARTH, such an Earth-  
quake,—so great.

19 And † the GREAT  
CITY became Three Parts,  
and the CITIES of the NA-  
TIONS fell down; and  
Babylon the GREAT † was  
remembered before God,  
† to have given her the CUP  
of the WINE of the INDIG-  
NATION 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 HEA-  
VEN on MEN; and † MEN  
blasphemed GOD on ac-  
count of † the PLAGUE of  
the HAIL, Because the  
PLAGUE of it is exceed-  
ingly great.

\* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (B.)

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.

Rev. iii. 3. † 15. Rev. iii. 4, 18.

† 18. Rev. iv. 5; vii. 5; xi. 10.

Rev. xiv. 8; xvii. 18.

† 19. Rev. xviii. 5.

Rev. xiv. 10.

† 20. Rev. vi. 16.

† 21. Exod. ix. 23—25.

† 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10;

† 16. Rev. xix. 19.

† 17. Rev. xxi. 6.

† 18. Rev. xi. 13.

† 18. Dan. xii. 1.

† 19. Isa. li. 17, 23; Jer. xxv. 15, 16;

† 21. Rev. xi. 19.

† 21. verses 9, 11.

ΚΕΦ. ιζ'. 17.

<sup>1</sup>Και ἦλθεν εἰς ἐκ τῶν ἑπτα ἀγγέλων τῶν  
And came one of the seven messengers of those  
ἐχόντων τὰς ἑπτα φιάλας, καὶ ἐλάλησε μετ'  
having the seven bowls, and spake with  
ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς  
me, saying; Come hither, I will show to thee the judgment of the  
πορνῆς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν  
harlot the great, of that sitting on the  
ὕδατων τῶν πολλῶν· <sup>2</sup>μεθ' ἧς ἐπορνεύσαν  
waters the many; with whom committed fornication  
οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύθησαν οἱ κατοί-  
the kings of the earth, and were made drunk those inhabit-  
κούντες τὴν γῆν \* [ἐκ τοῦ οἴνου τῆς πορνείας  
ing the earth [with the wine of the fornication  
αὐτῆς.] <sup>3</sup>Καὶ ἀπνεύγε με εἰς ἐρημὸν ἐν  
of her.] And he carried away me into a desert in  
πνεύματι· καὶ εἶδον γυναῖκα καθήμενην ἐπὶ  
spirit; and I saw a woman sitting on  
θηρίον κοκκινόν, γεμὸν ὀνομάτων βλασφημίας,  
a wild-beast scarlet, being full of names of blasphemy,  
ἐχόν κεφαλὰς ἑπτα καὶ κέρατα δέκα. <sup>4</sup>Καὶ ἡ  
having heads seven and horns ten. And the  
γυνὴ ἦν περιβεβλημένη πορφύρου καὶ κοκκι-  
woman was having been clothed purple and scarlet,  
νυν, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμῇ  
and having been gilded with gold and a stone precious  
καὶ μαργαρίταις, ἐχούσα χρυσὸν ποτήριον ἐν  
and pearls, having golden a cup in  
τῇ χειρὶ αὐτῆς γεμὸν βδελυγμάτων, καὶ τὰ  
the hand of herself being full of abominations, and the  
ἀκαθάρτα τῆς πορνείας αὐτῆς, <sup>5</sup>καὶ ἐπὶ τὸ  
uncleanesses of the fornication of herself, and on the  
μετώπῳ αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·  
forehead of herself a name having been written; Mystery;  
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ  
Babylon the great, the mother of the harlots and  
τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup>Καὶ εἶδον τὴν  
of the abominations of the earth. And I saw the  
γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,  
woman drunken with the blood of the holy ones,  
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ  
and with the blood of the witnesses of Jesus. And  
ἐθαύμασα, ἰδὼν αὐτὴν θαυμά μεγα.  
I wondered, having seen her a wonder great.  
<sup>7</sup>Καὶ εἶπε μοι ὁ ἀγγέλος· Διὰ τί ἐθαύμασας·  
And said to me the messenger; Why didst thou wonder?  
ἐγὼ σοὶ ἐρω τὸ μυστήριον τῆς γυναίκος, καὶ  
I to thee will tell the secret of the woman, and  
τοῦ θηρίου τοῦ βασταζόντος αὐτὴν, τοῦ ἐχόν-  
of the wild-beast of that bearing her, of that having  
τὰς τὰς ἑπτα κεφαλὰς καὶ τὰ δέκα κέρατα.  
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. 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. xiv. 8; xviii. 12, 10. † 4. Dan. xi. 35. † 4. Jer. li. 7; Rev. xviii. 6. † 4. Rev. xiv. 0. † 5. 2 Thess. ii. 7. † 5. Rev. xix. 0; xix. 2. † 6. Rev. xviii. 24. † 6. Rev. xiii. 15; xvi. 0. † 6. Rev. vi. 0, 10; xii. 11.

<sup>8</sup> Το θηριον ὃ εἶδες, ἦν, καὶ οὐκ ἐστὶ, καὶ  
The wild-beast which thou sawest, was, and not is, and  
μελλεῖ ἀναβαίνειν ἐκ τῆς ἀβυσσος, καὶ εἰς ἀπώ-  
about to come up out of the abyss, and into des-  
τρίαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες  
tration to go; and will wonder those dwelling  
ἐπὶ τῆς γῆς, ὧν οὐ γεγραπταὶ τὰ ὀνόματα ἐπὶ  
the earth, of whom not has been written the names on  
τὸ βιβλίον τῆς ζωῆς ἀπο καταβολῆς κόσμου,  
the scroll of the life from a casting down of a world,  
βλεπόντων τὸ θηριον ὅτι ἦν, καὶ οὐκ ἐστὶ,  
beholding the wild-beast because he was, and not is,  
καὶ παρῆσται. <sup>9</sup> Ὡδὲ ὁ νοῦς ὁ ἐχὼν σοφίαν.  
and will be present. Here the mind the one having wisdom.

Αἱ ἑπτὰ κεφαλαί, ἑπτὰ ὄρη εἰσιν, ὅπου ἡ γυνή  
The seven heads, seven mountains are, where the woman  
καθίσταται ἐπ' αὐτῶν. <sup>10</sup> Καὶ βασιλεῖς ἑπτὰ  
sits on them. And kings seven  
εἰσιν· οἱ πέντε ἐπεσαν, ὁ εἷς ἐστίν, ὁ ἄλλος  
are; the five fell, the one is, the other  
οὐκ ἔτι ἐλθεῖ, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ  
not yet is come, and when he may have come, a little him it behoves  
μείναι. <sup>11</sup> Καὶ τὸ θηριον, ὃ ἦν, καὶ οὐκ ἐστὶ,  
to remain. And the wild-beast, which was, and not is,

καὶ αὐτὸς ὀγδόος ἐστὶ, καὶ ἐκ τῶν ἑπτὰ ἐστὶ,  
even he eighth is, and out of the seven is,  
καὶ εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> Καὶ τὰ δέκα κερα-  
and into destruction goes. And the ten horns  
τα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες  
which thou sawest, ten kings are, who  
βασιλείαν οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασι-  
a kingdom not yet received, but authority as kings  
λεῖς μίαν ὥραν λαμβανουσι μετὰ τοῦ θηρίου.  
one hour they receive with the wild-beast.

<sup>13</sup> Οὗτοι μίαν ἐχουσι γνώμην, καὶ τὴν δύναμιν  
These one have purpose, and the power  
καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διδοῦσιν.  
and the authority of themselves to the wild-beast they give.

<sup>14</sup> Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι· καὶ τὸ  
These with the lamb will make war; and the  
ἀρνιον νικήσει αὐτοὺς, ὅτι κύριος κυρίων ἐστὶ  
lamb will overcome them, because a Lord of lords he is  
καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ,  
and a King of kings; and those with him,  
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. <sup>15</sup> Καὶ λέγει  
called ones and chosen ones and faithful ones. And he says  
μοι· Τα ὕδατα ἃ εἶδες, οὗ ἡ πόρνη καθή-  
to me; The waters which thou sawest, where the harlot sits,  
ται, λαοὶ καὶ ὄχλοι εἰσι, καὶ ἔθνη καὶ γλῶσσαι.  
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.

Ian. 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.

<sup>6</sup> Καὶ τὰ δέκα κέρατα ἃ εἶδες, καὶ τὸ θη-  
 And the ten horns which thou sawest, and the wild-  
 ριον, οὗτοι μισησοῦσι τὴν πόρνην, καὶ ῥημω-  
 beast, these will hate the harlot, and having made  
 αενὴν ποιήσουσιν αὐτὴν \* [καὶ γυμνὴν,] καὶ  
 desolate will make her [even naked,] and  
 τὰς σαρκὰς αὐτῆς φαγονταί, καὶ αὐτὴν κατα-  
 the flesh of her will eat, and her will  
 καυσουσιν ἐν πυρὶ. <sup>17</sup> Ὁ γὰρ θεὸς ἔδωκεν εἰς  
 ours with fire. The for God gave into  
 τὰς καρδίας αὐτῶν, ποιῆσαι \* [τὴν] γνῶμην  
 the hearts of them, to have done [the] purpose  
 αὐτοῦ, καὶ ποιῆσαι γνῶμην μίαν, καὶ δυνάμει  
 of him, and to have done purpose one, and to give the  
 βασιλείαν αὐτῶν τῷ θηρίῳ, ἀχρὶ τελεσθῶσιν  
 kingdom of themselves to the wild-beast, till shall be finished  
 ταὶ οἱ λόγοι τοῦ θεοῦ. <sup>18</sup> Καὶ ἡ γυνὴ ἣν εἶ-  
 the words of the God. And the woman which thou  
 δες, ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἐχούσα βασι-  
 sawest, is the city the great that having king-  
 λειαν ἐπὶ τῶν βασιλείων τῆς γῆς.  
 ship over the kings of the earth.

ΚΕΦ. ιη'. 18.

<sup>1</sup> \* [Καὶ] μετὰ ταῦτα εἶδον ἄλλον ἀγγέλου  
 [And] after these things I saw another messenger  
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἐχόντα ἐξουσίαν  
 coming down from the heaven, having authority  
 μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης  
 great; and the earth was illuminated from the glory  
 αὐτοῦ. <sup>2</sup> Καὶ ἐκραξεν ἐν ἰσχυρᾷ φωνῇ, λέγων·  
 of him. And he cried out with a strong voice, saying;  
 Ἐπεσον, \* [ἐπεσε.] Βαβυλὼν ἡ μεγάλη, καὶ  
 It is fallen, [is fallen,] Babylon the great, and  
 ἐγενέτο κατοικητήριον δαιμονῶν, καὶ φυλακὴ  
 is become a habitation of demons, and a haunt  
 παντός πνεύματος ἀκαθάρτου, καὶ φυλακὴ παν-  
 of every spirit impure, and a haunt of  
 τὸς ὀρνέου ἀκαθάρτου καὶ μεμισσημένου· <sup>3</sup> ὅτι  
 every bird unclean and having been hated, because  
 ἐκ τοῦ οἶνου τοῦ θυμοῦ τῆς πόρνειας αὐτῆς  
 by the wine of the wrath of the fornication of her  
 πέτωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς  
 has been drunken all the nations, and the kings of the  
 γῆς μετ' αὐτῆς ἐπορνεύσαν, καὶ οἱ ἔμποροι τῆς  
 earth with her fornicated, and the merchants of the  
 γῆς ἐκ τῆς δυνάμεως τοῦ στρηνίου αὐτῆς ἐπ-  
 earth by the power of the luxuries of her were  
 λούτησαν.  
 enriched.

<sup>4</sup> Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,  
 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. 1100.—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.  
 Rev. xviii. 8. † 17. 2 Thess. ii. 11.  
 † 18. Rev. xii. 4. † 1. Rev. xvii. 1.  
 Jer. li. 8; Rev. xiv. 8.  
 † 2. Isa. xiv. 23; xxxiv. 11; Mark v. 2, 3.

† 16. Ezek. xvi. 37—44; Rev. xviii. 16. † 16.  
 † 17. Rev. x. 7. † 18. Rev. xvi. 19.  
 † 1. Ezek. xliii. 2. † 2. Isa. xiii. 10;  
 † 2. Isa. xlii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37.  
 † 3. verse 11. 15; Isa. xlvii. 15.

λεγουσαν· Εξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα  
saying; Come you out from her, the people of me, so that  
 μὴ συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ  
not you may participate with the sins of her, and  
 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λαβήτε· <sup>5</sup> ὅτι  
from the plagues of her so that not you may receive; because  
 ἐκολληθῆσαν αὐτῆς αἱ ἁμαρτίαι ἀγρι τοῦ οὐρα-  
adhered together of her the sins even to the heaven,  
 νου, καὶ ἐμνημονεύσεν ὁ θεὸς τὰ ἀδικήματα  
and remembered the God the unjust acts  
 αὐτῆς. <sup>6</sup> Ἀποδοτε αὐτῇ, ὥς καὶ αὐτὴ ἀπεκώκε,  
of her. Give you to her, as also she gave,  
 καὶ διπλώσατε <sup>†</sup>[αὐτῇ] διπλὰ κατὰ τὰ  
and double you [to her] double according to the  
 ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κερα-  
works of her; in the cup which she mixed, do you  
 σατε αὐτῇ διπλοῦν· <sup>7</sup> ὅσα ἐδοξάσεν ἑαυτὴν  
mix to her double; how much she glorified herself  
 καὶ ἐστρηνιάσεν, τοσούτον δότε αὐτῇ βασανισ-  
and lived luxuriously, so much give you to her torment  
 μόν καὶ πένθος. Ὅτι ἐν τῇ καρδίᾳ αὐτῆς  
and mourning. Because in the heart of herself  
 λέγει· Καθήμεν βασιλίσσα, καὶ χηρὰ οὐκ εἰμι,  
she says; I sit a queen, and a widow not I am,  
 καὶ πένθος οὐ μὴ ἰδῶ· <sup>8</sup> διὰ τοῦτο ἐν μιᾷ  
and mourning not not I may see; on account of this in one  
 ἡμέρᾳ ἡξουσιν αἱ πληγαὶ αὐτῆς, θάνατος \*<sup>[καὶ]</sup>  
day will come the plagues of her, death [and]  
 πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·  
mourning and famine; and with fire will be burnt up;  
 ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὃ κρινὰς αὐτὴν.  
because strong Lord the God the one having judged her.  
<sup>9</sup> Καὶ κλαύουσιν καὶ κοῦνται ἐπ' αὐτὴ οἱ  
And shall weep and shall wail over her the  
 βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες  
kings of the earth, those with her having fornicated  
 καὶ στρηνιασάντες, ὅταν βλέπωσι τὸν καπνὸν  
and having lived luxuriously, when they may see the smoke  
 τῆς πυρώσεως αὐτῆς, <sup>10</sup> ἀπο μακροθεν ἑστῆκο-  
of the burning of her, from at a distance having stood  
 τες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,  
on account of the fear of the torment of her,  
 λέγοντες· Οὐαί, \*<sup>[ουαί,]</sup> ἡ πόλις μεγάλη, Βα-  
saying; Woe, [woe,] the city great, Ba-  
 βυλῶν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἦλθεν  
bylon the city the strong, because in one hour came  
 ἡ κρίσις σου. <sup>11</sup> Καὶ οἱ ἐμποροὶ τῆς γῆς κλαί-  
the judgment of thee. And the merchants of the earth weep  
 οῦσι καὶ πένθουσιν ἐπ' αὐτὴ, ὅτι τὸν γομὸν  
and mourn over her, because the cargo

ing, <sup>†</sup>“Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.

<sup>5</sup> <sup>†</sup>because her SINS were builded together even to HEAVEN, and <sup>†</sup>GOD remembered \*her UNRIGHTEOUS ACTS.

<sup>6</sup> <sup>†</sup>Render to her as she also rendered, and repay double according to her WORKS; <sup>†</sup>in the CUP which she mixed, <sup>†</sup>mix to her double;

<sup>7</sup> <sup>†</sup>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 <sup>†</sup>Queen, and am not a Widow, and shall by no means see Mourning.’

<sup>8</sup> Therefore in <sup>†</sup>One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with Fire; <sup>†</sup>Because \*strong is THAT Lord who has JUDGED her.

<sup>9</sup> And <sup>†</sup>THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, <sup>†</sup>will mourn and lament over her, <sup>†</sup>when they see the SMOKE of her burning,

<sup>10</sup> standing at a distance on account of the FEAR of her TORMENT, saying, <sup>†</sup>‘Alas! alas! the GREAT CITY Babylon, the STRONG CITY! <sup>†</sup>Because in One Hour came thy JUDGMENT.’

<sup>11</sup> And <sup>†</sup>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.

<sup>†</sup> 6. to her, omitted by A B C.

<sup>†</sup> 4. Isa. xlviii. 20; lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17. <sup>†</sup> 5. Gen. xviii. 20, 21; Jer. li. 9, Jonah i. 2. <sup>†</sup> 5. Rev. xvi. 19. <sup>†</sup> 6. Psa. cxxxvii. 8; Jer. l. 15, 29; ii. 44; 2 Tim. iv. 14; Rev. xiii. 10. <sup>†</sup> 6. Rev. xiv. 10. <sup>†</sup> 6. Rev. xvi. 19.  
<sup>†</sup> 7. Ezek. xxviii. 2. <sup>†</sup> 7. Isa. xlvii. 7, 8; Zeph. ii. 15. <sup>†</sup> 8. Isa. xlvii. 9; verse 10.  
<sup>†</sup> 8. Rev. xvii. 16. <sup>†</sup> 8. Jer. l. 34; Rev. xi. 17. <sup>†</sup> 9. Ezek. xxvi. 16, 17; Rev. xvii. 2—verse 3. <sup>†</sup> 9. Jer. l. 46. <sup>†</sup> 9. verse 18; Rev. xix. 3. <sup>†</sup> 10. Isa. xxi. 9; Rev. xiv. 8. <sup>†</sup> 10. Rev. xvii. 19. <sup>†</sup> 11. Ezek. xxvii. 27—36; verse 8.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι.<sup>12</sup> γομον χρυσοῦ  
of them no one buys any more; cargo of gold  
καὶ ἀργυροῦ, καὶ λίθου τιμίου καὶ μαργαριτοῦ,  
and of silver, and of stone of value and of pearl,  
καὶ βυσσίνου καὶ πορφύρας, καὶ σηρικίου καὶ  
and of fine cotton and of purple, and of silk and  
κοκκίνου· καὶ πᾶν ξύλον θυϊνον, καὶ πᾶν σκεῦος  
of scarlet; and all wood aromatic, and every vessel  
ἐλεφαντίνου, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιώ-  
ivory, and every vessel of wood most  
τάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμαροῦ·  
precious and of copper and of iron and of marble;  
<sup>13</sup> καὶ κιννάμωμον, καὶ ἀμύμον, καὶ θυμιαμάτα,  
and cinnamon, and amomum, and odors,  
καὶ μύρον, καὶ λίβανον, \* [καὶ οἶνον,] καὶ ἐλαι-  
and ointment, and frankincense, [and wine,] and oil,  
ον, καὶ σέμιδαλιν, καὶ σίτον, καὶ κτήνη, καὶ  
and finest flour, and wheat, and cattle, and  
πρόβατα· καὶ ἵππων, καὶ ῥέδων, καὶ σωματῶν·  
sheep; and of horses, and of chariots, and of bodies;  
καὶ ψυχὰς ἀνθρώπων.<sup>14</sup> Καὶ ἡ ὥρα τῆς ἐπι-  
and lives of men. And the fruit season of the earn-  
ουμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σου, καὶ  
est desire of the soul of thee went away from thee, and  
πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπώλετο  
all the dainty things and the splendid things perished  
ἀπο σου, καὶ οὐκέτι οὐ μὴ εὑρήσῃς αὐτά.  
from thee, and no longer not not thou mayest find them.  
<sup>15</sup> Οἱ ἐμποροὶ τούτων οἱ πλοῦτησαντες ἀπ’  
The merchants of these things those having been enriched from  
αὐτῆς, ἀπο μακροθὲν στησονται, διὰ τοῦ  
her, from at a distance shall stand, because of the  
φόβου τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ  
fear of the torment of her, weeping and  
πενθόντες,<sup>16</sup> \* [καὶ] λεγόντες· Οὐαί, \* [οὐαί·]  
mourning, [and] saying, Woe, [woe;]  
ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βυσσίνου  
the city the great, that having been clothed fine cotton  
καὶ πορφύρου καὶ κοκκίνου, καὶ κεχρυσωμένη  
and purple and scarlet, and being gilded  
ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαριταῖς· ὅτι  
with gold and stone precious and pearls; because  
μία ὥρα ῥημωθῇ ὁ τοσούτος πλοῦτος.<sup>17</sup> Καὶ  
in one hour is laid waste the so great wealth And  
πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπιτοπὸν πλεων,  
every pilot, and every one who to a place sailing,  
καὶ ναῦται, καὶ ὅσοι τὴν θαλάσσαν ἐργάζον-  
and sailors, and as many as the sea work,  
ται, ἀπο μακροθὲν ἐστήσαν,<sup>18</sup> καὶ ἐκραζόν βλε-  
from at a distance stood, and cried out be-  
πόντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λε-  
holding the smoke of the burning of her, say-  
γοντες· \* [Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;]<sup>19</sup> καὶ  
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 SEA-  
SON 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.)  
tattle, (B.) 15. both weeping. 16. and—omit (A. B.)  
18, 19, 23, 23, are omissions probably made through the carelessness of the transcriber. They  
are found in A B C.

† 13. an odoriferous shrub.

14. shall they find, (A C.)

‡ 12. Rev. xvii. 4.  
xvii. 4.

† 13. Ezek. xxvii. 13.

† 15. verses 3, 11.

† 16. Rev.

xviii. 30, 31; verse 9

† 17. verse 10.

† 17. Isa. xxiii. 14; Ezek. xxvii. 20.

† 18. Ezek.

† 18. Rev. xiii. 4.

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·] ἡ πολις ἡ μεγάλη, ἐν ᾗ ἐπλουτησαν  
[woe,] the city the great, by which were enriched

παντες οἱ εχοντες πλοια ἐν τῇ θαλασσῇ ἐκ τῆς  
all those having ships on the sea by the

τιμιότητος αὐτῆς, ὅτι μίᾳ ὥρᾳ ἡρημώθη.  
preciousness of her, because in one hour she was made desolate.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανε, καὶ οἱ ἅγιοι καὶ  
Rejoice thou over her, O heaven, and the holy ones and

οἱ ἀποστολοὶ καὶ οἱ προφῆται, ὅτι ἐκρίνεν  
the apostles and the prophets, because judged

ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. 21 Καὶ ἤρην εἰς  
the God the judgment of you on her. And took up one

ἀγγελὸς ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ  
messenger strong a stone as a millstone great, and

ἐβάλεν εἰς τὴν θαλάσσαν, λεγὼν· Οὕτως ὀρμη-  
cast into the sea, saying; Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ  
violence shall be cast down Babylon the great city, and

οὐ μὴ εὑρεθῇ ἐτι. 22 Καὶ φωνὴ κithαρῶδων  
not not may be found any more. And a voice of harpers

καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ  
and of musicians and of flute-players and of trumpeters not not

ακουσθῇ ἐν σοὶ ἐτι, καὶ πᾶς τεχνίτης πάσης  
may be heard in thee longer, and every artisan of every

τεχνῆς οὐ μὴ εὑρεθῇ ἐν σοὶ ἐτι, \* [καὶ φωνὴ  
art not not may be found in thee longer, [and a sound

μύλου οὐ μὴ ακουσθῇ ἐν σοὶ ἐτι,] καὶ φῶς  
of a millstone not not may be heard in thee longer,] and a light

λυχνίου οὐ μὴ φανῇ ἐν σοὶ ἐτι, 23 \* [καὶ φωνὴ  
of lamp not not may shine in thee longer, [and a voice

νυμφίου καὶ νυμφῆς οὐ μὴ ακουσθῇ ἐν σοὶ ἐτι·  
of bridegroom and of bride not not may be heard in thee longer;

ὅτι] οἱ ἐμποροὶ σου ἦσαν οἱ μεγίστανες τῆς  
because] the merchants of thee were the great ones of the

γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν  
earth, because by the magical arts of thee were deceived

παντὰ τὰ ἔθνη. 24 Καὶ ἐν αὐτῇ αἱμάτων προφη-  
all the nations. And in thee bloods of proph-

τῶν καὶ ἁγίων εὑρεθῇ, καὶ παντῶν τῶν ἐσφαγ-  
ets and of holy ones was found, even of all of those having been

μένων ἐπὶ τῆς γῆς.  
killed on the earth.

# ΚΕΦ. ιθ'. 19.

1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν \* [μεγαλὴν]  
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 th: 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.

† 19. Weeping and Mourning, omitted by A.  
any Art, omitted by A.

24. Blood, (A C.) bloods, (B.)

1. great—omit. 22 23—om.

19. the ships, (A B C.) 22. of

† 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30. † 19. verse 8. † 20. Isa. xlv. 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. xxiii. 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.

οχλου πολλου εν τω ουρανῳ, λεγοντων· Ἀλλη-  
 of a crowd large in the heaven, saying; Praise  
 λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του  
 the Lord; the salvation and the glory and the power of  
 θεου ἡμῶν· <sup>2</sup> ὅτι αληθιναι και δικαιαι αἱ κρι-  
 God of us; because true and righteous the judg-  
 σεις αὐτου· ὅτι εκρινε την πορνην την μεγα-  
 ments of him; because he judged the harlot the great,  
 λην, ἣτις εφθειρε την γην εν τη πορνείᾳ αὐτῆς,  
 which corrupted the earth with the fornication of herself,  
 και εξεδίκησε το αἷμα των δουλων αὐτου εκ  
 and avenged the blood of the bond-servants of himself from  
 χειρος αὐτης. <sup>3</sup> Καὶ δευτερον ειρηκαν· Ἀλλη-  
 hand of her. And a second time they have said; Praise  
 λουια· και ὁ καπνος αὐτῆς αναβαινει εις τους  
 the Lord; and the smoke of her rises up for the  
 αιωνας των αιωνων. <sup>4</sup> Καὶ επεσον οἱ πρεσβυτε-  
 ages of the ages. And fell down the elders  
 ροι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζῶα,  
 these twenty-four, and the four living ones,  
 και προσεκυνησαν τῷ θεῳ τῷ καθήμενῳ ἐπὶ  
 and did homage to the God to the one sitting on  
 του θρονου, λεγοντες· Ἀμην· αλληλουια.  
 the throne, saying; So be it; praise the Lord.  
<sup>5</sup> Καὶ φωνη εκ του θρονου ἐξηλθε, λεγουσα·  
 And a voice from the throne came forth, saying;  
 Αἰνεῖτε τον θεον ἡμων παντες οἱ δουλοι αὐτου,  
 Praise you the God of us all the bond-servants of him,  
 και οἱ φοβουμενοι αὐτον οἱ μικροὶ και οἱ  
 and those fearing him the little ones and those  
 μεγαλοι.  
 great ones.

<sup>6</sup> Καὶ ηκουσα ὡς φωνην οχλου πολλου, και  
 And I heard as a voice of a crowd great, and  
 ὡς φωνην ὑδατων πολλων, και ὡς φωνην βρον-  
 as a sound of waters many, and as a noise of thun-  
 των ισχυρων, λεγοντες· Ἀλληλουια· ὅτι εβα-  
 ders strong, saying; Praise the Lord; because reign-  
 σιλευσε κυριος ὁ θεος ἡμων, ὁ παντοκρατωρ.  
 ed Lord the God of us, the almighty.

<sup>7</sup> Χαίρωμεν και αγαλλιωμεθα, και δωμεν την  
 We should rejoice and we should exult, and we should give the  
 δοξαν αὐτῷ· ὅτι ηλθεν ὁ γαμος του αρνιου, και  
 glory to him; because came the marriage of the lamb, and  
 ἡ γυνη αὐτου ἡτοιμασεν ἑαυτην· <sup>8</sup> και εδοθη  
 the wife of him prepared herself, and it was given  
 αὐτῇ, ἵνα περιβαληται βυσσινον λαμπρον  
 to her, so that she might be clothed with fine cotton bright  
 και καθαρὸν. (Το γὰρ βυσσινον, τα δικαιω-  
 and clean. (The for fine cotton, the righteous  
 ματα εστι των ἁγιων.) <sup>9</sup> Καὶ λεγει μοι·  
 acts 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;

<sup>2</sup> Because †true and righteous are his JUDGMENTS; Because he judged the GREAT HARLOT, who corrupted the EARTH with her FORNICATION, and †avenged the BLOOD of his SERVANTS [shed] by her Hands."

<sup>3</sup> And a Second time they said, "Hallelujah!" And †her SMOKE rises up for the AGES of the AGES.

<sup>4</sup> And †the TWENTY-FOUR ELDERS and the FOUR LIVING ONES fell down and worshipped †THAT GOD who sits on the THRONE, †saying, "Amen! Hallelujah!"

<sup>5</sup> 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."

<sup>6</sup> †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; †Because †our Lord God, the OMNIPOTENT, reigned!"

<sup>7</sup> We may rejoice and exult and give the GLORY to him; Because †the MARRIAGE of the LAMB came, and his WIFE prepared herself."

<sup>8</sup> †And it was given her that she should be clothed with FINE LINEN, bright †and pure; †for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.

<sup>9</sup> 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. i. 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. 13, 14; Ezek. xvi. 10; Rev. iii. 18. † 8. Psa. cxxxii. 6.

Γραψον· Μακαριοι οἱ εἰς το δειπνον του αμου  
Write thou; Blessed onesthose into the supper of the marriage  
του αρνιου κεκλημενοι. Και λεγει μοι· Οὔτοι  
of the lamb having been called. And he says to me; These  
οἱ λογοι αληθινοι εἰσι του θεου. <sup>10</sup> 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.  
(Ἡ γαρ μαρτυρια †[του] Ιησου, εστι το πνευμα  
(The for testimony [of the] Jesus, is the spirit  
της προφητειας.)  
of the prophecy.)

<sup>11</sup> Και ειδον τον ουρανον ανεγγμενον, και  
And I saw the heaven having been opened, and  
ιδου ἵππος λευκος, και ὁ καθημενος 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· <sup>12</sup> οἱ δε οφθαλμοι  
ness he judges and makes war; the but eyes  
αυτου \* [ὡς] φλογ 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 ὃ ουδεις οιδεν, εἰ μη αυτος· <sup>13</sup> και περι-  
written which no one knows, if not himself; and having  
βεβλημενος ἱματιον βεβαμμενον αἵματι· και  
been clothed with a mantle having been dipped in blood; and  
καλεῖται το ονομα αυτου· 'Ο λογος του θεου.  
is called the name of him; The word of the God.

<sup>14</sup> Και τα στρατευματα τα εν τω ουρανῳ ηκο-  
And the armies those in the heaven fol-  
λουθει αυτω εφ' ἵπποις λευκοις, ενδεδυμενοι  
lowed him on horses white, having been clothed with  
βυσσινον λευκον καθαρον. <sup>15</sup> Και εκ του στο-  
fine cotton white clean. And out of the mouth  
ματος αυτου εκπορευεται ῥομφαια οξεια, ἵνα 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 ραβδῳ σιδηρᾳ· 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. <sup>16</sup> Και εχει επι το ἱματιον  
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."

<sup>10</sup> And † I fell before  
his FEET to worship him.  
And he says to me, † "See;  
not! 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.)

<sup>11</sup> † 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.

<sup>12</sup> † 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.

<sup>13</sup> † And he was in-  
vested with a Mantle  
dipped in Blood; and his  
NAME is called, † The  
WORD of GOD.

<sup>14</sup> And THOSE AR-  
MIES in HEAVEN followed  
him on white Horses,  
† clothed in white pure  
Fine linen.

<sup>15</sup> 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.

<sup>16</sup> And he has on his

\* VATICAN MANUSCRIPT, No. 1160.—12. as—omit (A.)  
Name written (B.)

15. two-edged (B.)

† 10. of the, omitted by A.

11. called, omitted by A.

† 9. Matt. xxii. 2, 3; Luke xiv. 15, 16.

xxii. 6. † 10. Acts x. 20; xiv. 14, 15; Rev. xxii. 9.

† 11. Rev. xv. 6. † 11. Rev. vi. 2. † 11. Rev. iii. 14.

† 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17.

2, 3. † 13. John i. 1; 1 John v. 7

4; 2 Thess. ii. 8; Rev. i. 10; verse 21.

Isa. lxvii. 3; Rev. xiv. 19, 20.

† 9. Rev. xxi. 5; xxii. 6.

† 10. 1 John v. 10; Rev. xii. 17.

† 11. Isa. xi. 4.

† 13. Isa. lxiii.

† 15. Isa. xi.

† 15. Psal. ii. 9; Rev. ii. 27; xii. 5.

† 10. Rev.

† 11. Isa. xi. 4.

† 13. Isa. lxiii.

† 15. Isa. xi.

† 15.

και επι τον μηρον αυτου ονομα γεγραμμενον·  
and on the thigh of himself a name having been written;  
Βασιλεως βασιλεων και κυριος κυριων.

King of kings and Lord of lords.

17 Και ειδον ενα αγγελον εστωτα εν τῳ ἡλιῳ·  
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

κας 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 ενωπιον αυτου, εν οις επλανεσε 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  
cast 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 coming 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

MANTLE 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, assem-  
ble 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 Bond-  
men, both Little and  
Great."

19 † And I saw the  
BEAST, and the KINGS of  
the EARTH, and † their  
ARMIES, assembled to-  
gether 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 PER-  
FORMED the SIGNS in his  
presence, with which he  
deceived THOSE who re-  
ceived 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. 1100.—one—omit (B.)

† 10. his armies, (A.)

† 10. 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. xii. 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.

ουρανου, εχοντα την κλειν της αβυσσου, και  
 heaven, having the key of the deep, and  
 αλυσιν μεγαλην επι την χειρα αυτου. <sup>2</sup> Και  
 a chain great on the hand of himself. And  
 εκρατῃσεν τον δρακοντα, τον οφιν τον αρχαιον,  
 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, <sup>3</sup> και εβαλεν αυτον εις την αβυσσον,  
 a thousand years, and he cast him into the abyss,  
 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 becometh him  
 λυθῃναι μικρον χρονον.  
 to be loosed a little time.

<sup>4</sup> 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. <sup>5</sup> \* [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. <sup>6</sup> 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. <sup>7</sup> 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.

<sup>2</sup> And he seized † the DRAGON,—the OLD SERPENT, who is an Enemy \* and † the ADVERSARY, and bound him a Thousand Years,

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> † But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the † FIRST RESURRECTION.

<sup>6</sup> \* 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.

<sup>7</sup> And \* when the

\* VATICAN MANUSCRIPT, No. 1160.—2. even that Adversary who DECEIVETH 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. B. C. and the Syriac).

† 2. the ADVERSARY, (A. B.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 5. And the REST of the MEN lived not (B.) 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 χίλια ἐτη, λυθησεται ὁ  
when may be ended the thousand years, shall be loosed the  
σατανας ἐκ τῆς φυλακῆς αὐτοῦ·<sup>8</sup> καὶ ἐξελευ-  
adversary out of the prison of himself; and he shall  
σεται πλανῆσαι τα ἔθνη τα ἐν ταῖς τεσσαρσιν  
go forth to deceive the nations those in the four  
γωνίαις τῆς γῆς, τὸν Γωγ καὶ τὸν Μαγωγ,  
corners of the earth, the Gog and the Magog,  
συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὃν ὁ ἀριθμὸς  
to assemble them for war, of whom the number  
αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.<sup>9</sup> Καὶ ἀνε-  
set them as the sand of the sea. And they  
βησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκυκλώσαν  
went up on the breadth of the earth, and encircled  
τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν  
the camp of the holy ones, and the city the  
ἠγαπημένην· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ  
beloved, and came down fire out of the heaven  
ἀπὸ τοῦ θεοῦ, καὶ κατέφαγεν αὐτοὺς.<sup>10</sup> καὶ ὁ  
from the God, and ate up them; and the  
διαβολὸς ὁ πλανῶν αὐτοὺς, ἐβλήθη εἰς τὴν  
accuser the one deceiving them, was cast into the  
λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θη-  
lake of the fire and of brimstone, where both the wild-  
ριον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθῶσιν  
beast and the false-prophet; and they will be tormented  
ταὶ ἡμέραι καὶ νύκτες εἰς τοὺς αἰῶνας τῶν  
day and night for the ages of the  
αἰώνων.

<sup>11</sup> Καὶ εἶδον θρόνον μέγαν λευκόν, καὶ τὸν  
And I saw a throne great white, and the  
καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ προσώπου ἐφυ-  
one sitting on him, of whom from face fled  
γεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη  
the earth and the heaven, and a place not was found  
αὐτοῖς.<sup>12</sup> Καὶ εἶδον τοὺς νεκρούς, μικροὺς καὶ  
for them. And I saw the dead ones, little ones and  
μεγάλους, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ  
great ones, having stood in presence of the throne, and  
βιβλία ἠνοιχθήσαν· καὶ ἄλλο βιβλίον ἠνεφύθη,  
books were opened, and another book was opened,  
ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ  
which is of the life; and were judged the dead ones out of  
τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ  
the things having been written in the books, according to  
τα ἔργα αὐτῶν.<sup>13</sup> Καὶ ἔδωκεν ἡ θάλασσα τοὺς  
the works of them. And gave up the sea the  
νεκρούς τοὺς ἐν αὐτῇ, \* [καὶ ὁ θάνατος καὶ ὁ  
dead ones those in her, [and the death and the  
ῥῆς ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς· καὶ  
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 assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 †And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN †from God, and consumed them.

10 †And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, †where both the BEAST and FALSE-PROPHET [were cast,] and †they will be tormented Day and Night 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. xxxviii. 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. 19, verse 13.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]  
 were judged each one according to the works of themselves.]  
 14 Καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς  
 And the death and the invisible were cast into  
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτε-  
 the lake of the fire; this the death the second  
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὑρέθῃ 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 ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαι-  
 the holy, Jerusalem new I saw coming  
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ θεοῦ ἡτοίμασ-  
 down out of the heaven, from the God having been  
 μένην 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  
 λείψει πᾶν δάκρυον ἀπὸ 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  
 κλαυθὺν 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 ἐπὶ  
 things passed away. [And] said the one sitting on  
 τῷ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποίω. 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.)  
 —omit (A. B.) 5. And—omit. 5. to me—omit (A B.)

FMA and OMEGA, both the BEGINNING, (B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. GOD, (A.)

6. They have been done, (A.)

† 14. 1 Cor. xv. 20, 54, 55.

† 14. verse 6; Rev. xxi. 8.

† 1. Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13.

† 1. Rev. xx. 11.

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; 1xi 3; lxv. 19.

† 5. Rev. iv. 2, 9; v. 1; xx. 11.

† 5. Isa. xliii. 19 · 2 Cor. x. 17

† 5. Rev. xi. 9.

3. their GOD

6. I am become AL-

4. Because, omitted

εἰμ. το Α και το Ω, ἡ αρχη και το τέλος.  
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-

νομήσει ταῦτα, και εσομαι αὐτῷ θεος, και  
herit these things, and I will be to him a God, and

αὗτος εσται μοι ὁ υἱός. <sup>8</sup> 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 μερὸς αὐτῶν ἐν τῇ λίμνῃ  
all the liars, the portion of them in the lake

τῇ καιομένῃ πυρὶ και θειῷ, ὃ ἐστὶν ὁ θάνατος  
in that burning with fire and brimstone, which is the death

ὁ δευτερός.

the second.

<sup>9</sup> Και ἦλθε εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόν-  
And came one of the seven messengers of those having

τῶν τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ  
the seven bowls those being full of the seven

πληγῶν τῶν ἐσχάτων, και ἐλάλησε μετ' ἐμοῦ,  
plagues the last ones, and talked with me,

λεγών· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ  
saying, Come thou, I will show to thee the bride of the

ἀρνίου τὴν γυναῖκα. <sup>10</sup> Και ἀπνεύγε με ἐν  
lamb the wife. And he bore away me in

πνεύματι ἐπ' ὄρος μέγα και ὑψηλόν, και  
spirit to a mountain great and high, and

ἐδείξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ,  
showed me the city the holy Jerusalem,

καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,  
coming down out of the heaven from the God,

<sup>11</sup> ἐχούσαν 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. <sup>12</sup> ἐχούσα τεῖχος μέγα και  
being crystalline; having a wall great and

ὑψηλόν, ἐχούσα 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 ἐστί των δώδεκα φυλῶν \* [τῶν]  
been written, which is the twelve tribes [of the]

υἱῶν Ἰσραὴλ. <sup>13</sup> 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 GATES 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.)

Abominable, (B.)

12. of the—omit (A. B.)

Gates, and on the South three Gates.

9. WOMAN, the BRIDE of the LAMB, (B.)

13. and on the West three Gates, and on the North three

Gates.

8. Sinners, and

12. the Names of, (L.)

13. and on the North three

Gates.

† 11. having the GLOBE of GOD, omitted by A.

† 6. Rev. i. 8; xxii. 13.

† 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.

† 9. Rev. xix. 7; verse 2.

† 11. Rev. xxi. 5; verse 2.

† 6. Isa. xli. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17.

† 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.

† 10. Rev. i. 10; xvii. 3.

† 12. Ezek. xlviii. 31—34.

† 9. Rev. xv. 1, 6, 7.

† 10. Ezek. xlviii; verse 9

τρεις· απο δυσμων, πυλῳνες τρεις. <sup>14</sup> Και το  
three; from west, gates three. And the  
τειχος της πολεως 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. <sup>15</sup> Και ο λαλων μετ' εμου,  
ties of the lamb. And the one talking with me,  
ειχε μετρον καλαμον χρυσουν, ινα μετρησῃ  
had a measure a reed golden, so that he might measure  
την πολιν, και τους πυλῳνας αυτης, \* [και το  
the city, and the gates of her, [and the  
τειχος αυτης.] <sup>16</sup> Και ἡ πολις τετραγωνος  
wall of her.] And the city four-angled  
κειται, και το μηκος αυτης ὅσον και το πλατος.  
is placed, and the length of her as much as even the breadth.  
Και εμετρησε την πολιν τῷ καλαμῷ ἐπι 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 ὕψος αυτης ισα εστι. <sup>17</sup> \* [Και εμετρη-  
and the height of her equal is. [And he measured]  
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-  
the wall of her one hundred forty-four  
σαρων πηχων, μετρον ανθρωπου, ο εστιν αγγε-  
cubits, a measure of a man, which is of a mea-  
λου. <sup>18</sup> Και ην ἡ ενδομησις του τειχους  
senger. And was the building of the wall  
\* [αυτης, ιασπισ· και ἡ πολις χρυσιον καθαρον  
[of her, jasper; and the city gold pure  
δμοια ὑαλῳ καθαρῳ. <sup>19</sup> Και οἱ θεμελιοι του  
like to glass pure. And the foundations of the  
τειχους] της πολεως παντι λιθῳ τιμιῳ κεκοσ-  
wall] of the city with every stone precious having been  
μημενοι· 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· <sup>20</sup> ο πεμπτος, σαρδονυξ·  
fourth, emerald; the fifth, sardonyx;  
ο ἑκτος, σαρδιος· ο ἑβδομος, 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, ὑακινθος·  
tenth, chrysoprasus; the eleventh, hyacinth;  
ο δωδεκατος, αμεθυστος. <sup>21</sup> Και οἱ δωδεκα  
the twelfth, amethyst. And the twelve  
πυλῳνες, δωδεκα μαργαριται· ανα εἰς ἑκαστος  
gates, twelve pearls; in one of each  
των πυλωνων ην εἰς ἑνος μαργαριτου. Και ἡ  
of the gates was of one pearl. And the  
πλατεια της πολεως, χρυσιον καθαρον ὡς ὑαλος  
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 \* thou-  
sand 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 FOUNDA-  
TIONS of the CITY WALL  
were decorated with Every  
precious stone. The  
FIRST FOUNDATION, Jas-  
per; the SECOND, Sap-  
phire; the THIRD, Chal-  
cedony; 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.

‡ 21. Rev. xiii. 2.

‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1

διαυγής. <sup>22</sup> Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ  
transparent. And a temple not I saw in her; the for  
κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,  
Lord the God the almighty a temple of her is,  
καὶ τὸ ἀρνίον. <sup>23</sup> 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 αὐτήν,  
in her; the for glory of the God enlightened her,  
καὶ ὁ λυχνὸς αὐτῆς τὸ ἀρνίον. <sup>24</sup> 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 φέρουσι τὴν δόξαν καὶ  
And the kings of the earth bring the glory and  
τὴν τιμὴν αὐτῶν εἰς αὐτήν. <sup>25</sup> καὶ οἱ πύλῳνες  
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) <sup>26</sup> καὶ οἰσοῦσι τὴν δόξαν καὶ τὴν  
will be there;) and they shall bring the glory and the  
τιμὴν τῶν ἐθνῶν εἰς αὐτήν. <sup>27</sup> Καὶ οὐ μὴ  
honor of the nations into her. And not  
εἰσελθῇ εἰς αὐτήν παν κοινὴ, καὶ ποιοῦν βδέ-  
may enter into her every thing common, and doing an a-  
λύγμᾳ καὶ ψευδός· εἰ μὴ οἱ γεγραμμένοι ἐν τῇ  
domination and a 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.

<sup>1</sup> Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζωῆς \* [λαμ-  
And he showed to me a river of water of life [bright]  
προν] ὡς κρυστάλλον, ἐκπορευόμενον ἐκ τοῦ  
as a crystal, proceeding out of the  
θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. <sup>2</sup> 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 δώδεκα,  
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. <sup>3</sup> Καὶ παν καταθεμα οὐκ ἐστὶ ἐπὶ  
of the nations. And every curse not shall be on;  
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;

<sup>22</sup> And † I saw no Tem-  
ple in it; for the LORD  
GOD, the OMNIPOTENT, is  
the TEMPLE of it, and the  
LAMB.

<sup>23</sup> And † the CITY has  
no Need of the SUN, nor o-  
f the MOON, that they might  
\* give light to it; for the  
GLORY of GOD enlightened  
it, and its LAMP is the  
LAMB.

<sup>24</sup> And † the NATIONS  
will walk by means of its  
LIGHT, and the KINGS of  
the EARTH \* bring their  
GLORY into it;

<sup>25</sup> And † its GATES shall  
not be shut by Day; for  
† there will be no Night  
there;

<sup>26</sup> and they shall bring  
the GLORY and the HONOR  
of the NATIONS \* into it.

<sup>27</sup> † 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.

<sup>1</sup> And he showed me † a  
River of Water of Life,  
bright as Crystal, proceed-  
ing from the THRONE of  
GOD and the LAMB.

<sup>2</sup> † 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.

<sup>3</sup> 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. xiv. 23; 1x. 19, 20; Rev. xxii. 5; verse 11. † 2  
Isa. lx. 3, 5, 11; lxvi. 12. † 25. Isa. lx. 11. † 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5  
† 27. Isa. xxv. 8; iii. 1; 1x. 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.  
† 2. Gen. ii. 9; Rev. ii. 7. † 3. Rev. xxi. 24. † 3. Zech. xiv. 11. † 3. Ezek.  
xlviii. 35.

καὶ ὁψονται τὸ προσωπον αὐτου, καὶ τὸ ὄνομα αὐτου ἐπὶ τῶν μετώπων αὐτων. <sup>5</sup> Καὶ νύξ οὐκ ἔσται ἐτι· καὶ οὐ χρεία λυχνου καὶ φωτος \* [ἡλίου,] ὅτι κυριος ὁ θεος φωτειε \* [ἐπ'] αὐτους· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰῶνων. and they shall see the face of him, and the name will be on their foreheads of them. And night not shall be longer; and no need of lamp and of light \* [of sun,] because Lord the God will shine [on] them; and they shall reign for the ages of the ages.

<sup>6</sup> Καὶ εἶπε μοι· Ὅστοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ· καὶ κυριος ὁ θεος τῶν πνευμάτων τῶν προφητῶν ἀπεστείλε τὸν ἀγγέλων αὐτου δειξαι τοῖς δούλοις αὐτου, ἃ δεῖ γενέσθαι ἐν ταχεί. <sup>7</sup> Καὶ ἰδού, ἐρχομαι ταχύ· μακάριοις ὁ τηρῶν τοὺς λόγους τῆς προφητείας του βιβλίου τούτου. 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

ὁ τηρῶν τοὺς λόγους τῆς προφητείας του βιβλίου τούτου. <sup>8</sup> Καὶ ἐγὼ ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ εἰβλεψά, ἐπεσον προσκυνῆσαι ἐμπροσθεν τῶν ποδῶν του ἀγγέλου του δεικνύντος μοι ταῦτα. <sup>9</sup> Καὶ λέγει μοι· Ὅρα μὴ συνδoulos σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρουντων τοὺς λόγους του βιβλίου τούτου· τῶ θεῷ προσκυνήσον. <sup>10</sup> Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους του προφητείας του βιβλίου τούτου· ὁ καιρὸς ἐγγὺς ἐστίν. <sup>11</sup> Ὁ ἀδικῶν

ἀδικήστω ἐτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθῆτω ἐτι· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἐτι, καὶ ὁ ἅγιος ἁγιασθῆτω ἐτι. <sup>12</sup> Ἰδού, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτου. and when I heard and saw, I fell down to worship before the feet of that angel who showed 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 righteousness let him do still, and the holy one let him be holy still.

Let him be unjust still, and the filthy one let him be filthy still; and let the righteous one righteousness let him do still, and the holy one let him be holy still.

Behold! I am coming speedily; and the reward of me with me, to give to each one as his work is.

Behold! I am coming speedily; and the reward of me with me, to give to each one as his work is.

Behold! I am coming speedily; and the reward of me with me, to give to each one as his work is.

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.) 8. when I saw, (B.)  
† 10. for, (A.) 12. is, (A.)

5. on—omit (B.)

6.

† 4. Matt. v. 8.  
xxxi. 9; lxxxiv. 11.  
Rev. xix. 9; xxi. 5.  
Rev. i. 3.  
Rev. x. 4.  
† 12. verse 7.

† 4. Rev. iii. 13; xiv. 1.  
† 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21.  
† 6. Rev. i. 1.  
† 7. Rev. iii. 11; verses 10, 12, 20.  
† 8. Rev. i. 9, 10.  
† 9. Rev. xix. 10.  
† 10. Rev. i. 3.  
† 11. Exod. iii. 26; Dan. xii. 10; 2 Tim. iii. 13.  
† 12. Rev. xx. 12.

† 5. Rev. xxi. 23, 25.  
† 6. Psa.  
† 7.  
† 8.  
† 9.  
† 10. Dan. vii. 26; xii. 4.  
† 11. Exod. iii. 26; Dan. xii. 10; 2 Tim. iii. 13.

εσται. <sup>13</sup> Εγώ το Α και το Ω, ὁ πρῶτος και shall be. I the Alpha and the Omega, the first and ὁ ἐσχάτος, ἡ ἀρχὴ και το τέλος. <sup>14</sup> Μακα- the last, the beginning and the end. Blessed

ριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, ἵνα those doing the commandments of him, so that εσται ἡ ἐξουσία αὐτῶν ἐπὶ το ξύλον τῆς ζωῆς, shall be the authority of them over the wood of the life, και τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. and by the gates they may enter into the city.

<sup>15</sup> Ἐξω οἱ κύνες και οἱ φαρμακοὶ και οἱ πόρνοι Outside the dogs and the sorcerers and the fornicators και οἱ φονεῖς και οἱ εἰδωλολάτραι, και πᾶς ὁ and the murderers and the idolaters, and every one the φιλῶν και ποῶν ψεῦδος. <sup>16</sup> Εγώ Ἰησοῦς ἐπεμ- enclosing and doing falsehood. I Jesus sent

ψα τὸν ἀγγέλον μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ the messenger of me to testify to you these things to ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα και το γένος the congregations; I am the root and the offspring

Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνος. <sup>17</sup> Καὶ of David, the star the bright the morning. And

το πνεῦμα και ἡ νύμφη λεγουσιν· Ἐρχου· και ὁ the spirit and the bride say; Come thou; and the

ἀκούων εἰπάτω· Ἐρχου· και ὁ διψῶν ἐρχεσ- one hearing let him say; Come thou; and the one thirsting let him θῶ, ὁ θέλων λαβετω ὕδωρ ζωῆς δωρεάν. come, the one willing let him take water of life gratis.

<sup>18</sup> Μαρτυρῶ ἐγώ παντὶ τῷ ἀκούοντι τοὺς Testify I to all to the one hearing the λόγους τῆς προφητείας τοῦ βιβλίου τούτου· words of the prophecy of the scroll this;

Εἰαν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ θεὸς ἐπ' If any one may add to them, will add the God to

αὐτὸν τὰς πλῆγας τὰς γεγραμμένας ἐν τῷ him the plagues those having been written in the

βιβλίῳ τούτῳ· <sup>19</sup> και εἰαν τις ἀφελῇ ἀπο τῶν scroll this; and if any one may take away from the

λογῶν τοῦ βιβλίου τῆς προφητείας ταύτης, words of the scroll of the prophecy this,

ἀφείλει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπο τοῦ ξύλου τῆς will take the God the portion of him from the wood of the

ζωῆς, και ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγ- life, and out of the city the holy, of those having

ραμμένων ἐν τῷ βιβλίῳ τούτῳ. <sup>20</sup> Λέγει ὁ been written in the scroll this. He says the

μαρτυρῶν ταῦτα· Ναὶ ἐρχομαὶ ταχὺ. Ἀμην, one testifying these things, Yes I come speedily. So be it,

ἐρχου, κυριε Ἰησοῦ. come thou, O Lord Jesus.

<sup>21</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ †[Χριστοῦ] The favor of the Lord Jesus [Anointed]

μετὰ πάντων †[τῶν ἁγίων.] with all [of the holy ones.]

<sup>13</sup> † I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

<sup>14</sup> 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.

<sup>15</sup> † Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

<sup>16</sup> † 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.

<sup>17</sup> 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."

<sup>18</sup> † 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;

<sup>19</sup> 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.

<sup>20</sup> He who TESTIFIES these things says, "Yes, † I am coming speedily." Amen! Come! Lord Jesus.

<sup>21</sup> The FAVOR of the LORD Jesus be with All. †

† 14. WASH their ROBES, (A. D.)  
SINNERS, omitted by A.

21. Anointed omitted by A.  
Subscription—APOCALYPSE OF JOHN, (A.)

21. of the

† 13. Rev. i. 8, 11.

† 14. Rev. ii. 7.

† 15. Gal. v. 19—21.

† 16. Rev. v. 5.

† 18. Deut. iv. 2; xii. 32; Prov. xxx. 6.

† 19. verses 2, 14.

† 19. Rev. xxi. 2.

† 20. verse 12.



# 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**, [*vanity*,] 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. 35.
- ABILENE**, [*the father of moaning*,] a Province of Coelo-Syria, between Lufanus and Anti-Libanus.
- ABOMINATION OF DESOLATION**, (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 promises, 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 laid 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 wrath 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. 8; 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 *huiusmodi* occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.
- ADRAMYTIIUM**, [*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 emblematical 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. xvi. 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.
- AMEITYST**.—See **PRECIOUS STONES**.
- AMPHIPOLIS**, 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 **SAPPHIRA**, [*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 Ps. ii. 6; xlv. 7; lxxxix. 20; ex. 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 *Alehshehr*, 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.
- ANTIPATRIS**, [*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.
- APOLLLOS**, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.
- APOLL'YON**, [*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. 18; 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.
- APPHIA, [*that produces,*] Philemon 2.
- APPII FORTUM, 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 Petra, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Israelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; *prophetically*, Isa. xxi. 13; Jer. xiv. 24.
- ARABIAN, 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 RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS, [*a good prince,*] Paul's companion and fellow-prisoner, Acts xix. 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 Megiddon, 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. 34, 35. 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, Lycæonia, 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 has 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 *chen, to pour; raino, to sprinkle; and baptio, 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.

**BARI-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.

**BARSEBAS, [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. xi. 20—33; Mark x. 46—52.

**BEDS.** Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

**BEELZEBUB, or BAAZEBUB, [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.

**BETHYL—See PRECIOUS STONES.**

**BETHPAGES, [house of passage,]** a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

**BETHANY, [house of song, of affliction,]** a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

**BETHPESDA, [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 Zebulun*, near Nazareth, Josh. xix. 15.

**BETHPAGES, [a place of figs,]** a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

**BETHSAIDA, [a house of fruits,]** a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 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. xiv. 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; cleanses 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, Prophets, 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 India. 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. Isa. 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, *rotulo*, 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. xvi. 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 Shemash, 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 whole, 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. Psal. 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. ix. 24; Luke xvii. 29; Psal. 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. 48, 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 *kaleo*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 30 times.

CALLED, *kleeuo*, 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, *kleeuo*, 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, 2.

**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 *Cosarea* 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. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xiv. -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, xxi. 1-11.

**CHERUB**, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to 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. xxvi. 35; xxvii. 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. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxi. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 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 xiii. 33; Christians called so by the apostles, Gal. iv. 19; 1 John i. 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 Cozab 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; xxvi. 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. xi. 2: xxi. 2: xxi. 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 coconvert 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 prophecy 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, *syndesmos*, compounded of *syn*, together, and *eido*, to see or know,—in Latin *conscientia*; 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 xiv. 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—32; Col. iii. 16; iv. 6; 1 Thesa. 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 Asia 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 Savior 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. lvii. 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, Rosenmüller, 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. 16, 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. 606. 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 iii. 18; xiv. 21; Psa. vi. 5; lxxviii. 10—12; cxv. 17; cxlvi. 4; Eccl. ix. 5, xii. 7; Isa. xxxviii. 18; *shall be raised*,

Job xix. 26, 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. 29; 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. iv. 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 silversmith 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 *deimainoo*, to be terrified; and Proclus, from *daioo*, 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 *demonia*, 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 **ARTEMIS**, [*luminous, perfect*], a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtarothe, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building, and was one of the seven wonders of the world.
- 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."
- DIOTREPHES**, [*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. xxii. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, 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 *Geco* 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," Ps. 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. xii. 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. xli. 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. i. 10; 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. xlix. 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 i. 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.
- ELISIA**, [*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-xi; 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. 41; Luke vi. 27-30; Rom. xii. 14-21; examples, Job xxxi. 20-31; 1 Sam. xxiv. xvi; 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, Syethians, 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.		
1 Thess.,	from Corinth,	A. D. 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. xii. 8; James i. 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.

**E ILI**, [*near me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 23.

**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 Assonan, 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. xiii. 1—8; 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, *Evangelist* (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. xxvi. 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. xiii. 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. xxxii. 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.

FAK HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.

FALH, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuoa*, 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.

ULT, 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. 44; 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 settimes, 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 Tisri, the commencement of the civil year. 5. The Day of Atonement, kept on the tenth of Tisri, 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 *Lots*, or *Parim*, when the entire book of Esther is read in the synagogue.

**FESTUS**, [*festival, 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 Ps. 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 Gehennom."

**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. 10, 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, Ps. 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. 1036. 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 *wherever* 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, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, 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 lists, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

**FOREBEARANCE** recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Ps. i. 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.

**FOREKNOWLEDGE**, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *proginosko*, I foreknow, occurs five times, Acts xvi. 5; Rom. viii. 29; 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. 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 xiv. 13; John vi. 19; xi. 18.

**GABRATHA**, [*high, elevated, or the pavement*,] a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the 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 Coelosyria, 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. 27; xx. 4; 1 Cor. i. 14; 3 John i. 1.

**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 Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcases 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 utter 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 59 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.

**GERGENSES**, [*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 xlii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxvi. 20-40.

**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; iv. 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. 2; 1 Sam. 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. 31, &c.

**GLUTTONY** censured, Deut. xxi. 20; Prov. xxiii. 1, 20; xxv. 16; 1 Pet. iv. 3.

**GNASHING** of teeth, rage, Psal. xxxv. 16; Acts vii. 54; anguish, Psal. 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, "Kind 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, Psal. xcvii. 7; Heb. i. 6; to judges or great men, Exod. xlii. 28; Psal. lxxxiii. 1; John x. 34 35; 1 Cor. viii. 5; and to idols, Deut. xxxii. 17.

**GOG** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.

**GOLD**, employed as a comparison, Psal. 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. 7; 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 specially 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. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 18, 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 distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

**HALLELUIAH** 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, widows, 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 re-

- 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**, *haeresis*, 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**, [*son of Jumbo*], Paul's kinsman, Rom. xvi. 11.
- HERODIANS**, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to 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 xix. 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 i. 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. i. 19; xvi. 2; 2 Tim. iii. 11.

**IDLENESS** censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slandering, pernicious word.

**IDOL**, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

**IDUMEA**, [*red, earthy*], a country lying in the north of Arabia, and south of Judea. Mark iii. 18.

**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 Scutovium. 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. xix. 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. xxx. 7, 8, 34; Luke i. 9.

**INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 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, generally 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 **SUPERSCRIPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1313 years, is inscribed on the Arundel marbles—

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.
- INFILTRATION** 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. 10; 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 xviii. 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; xl. 11; xiv. 1—3; xxviii. 2, &c.; Jer. xvi. 14, 15; xxxiii. 8; 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; ix. 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. 2167, Gen. xxv. 26.
- JACOB'S WELL**. a fountain of water about one mile and a half from Sychar, 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 palm

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. 6, 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, B. C. 884 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. 10—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 **JUDAS**; called also Thaddæus, 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 *dikaion*, 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 xix. 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 *reign*. *Basileia*, 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. 0, 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. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xi. 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. xiii. 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. 19, &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, 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. 30, 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, Deut. 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.
- LUICIIUS**, [*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. 20—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 histories, 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 xiii. 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 Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.
- MAN**, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Ps. 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; Ps. lxxii. 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; Ps. 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 eye-witness 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 lord.
- 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—4; 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 grandfather 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.

ATTHEW, [*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 488 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 origin, 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. xlviii. 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 amongst 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. 23; 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. 23. The custom was borrowed by the Jews from the Greeks.

**MIRACLE**, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural 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 contributed by the women, that the brazen laver was made, Exod. xxxviii. 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 **LEPTON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 50.

**MYTILENE**, [*purty*,] 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.

**MYNASON**, [*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 *didrachma*, 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; li. 25; 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 23 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 i. 5, 6.*

**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.*

**NARCISUS**, [*astouishment*,] a Christian at Rome, saluted by Paul, *Rom. xvi. 11.*

**NATHAN**, [*given*,] the son of David and Bethsheba, the father of Mattathia, *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, Irenæus, 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'OPOLIS**, (*victorious city*,) a city of Thrace, now Nicopol, 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. xii. 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. 1-10; 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 fullness 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. 10-27, 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. 18-17; 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 *elaos*, an olive.

**OLIVET, or MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 625 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. 23-33; xxiii. 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, Psal. 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. Sanerit, *pardeesha*; Armenian, *pardez*; Arabic, *firdaus*; Syriac, *fardaiso*; 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 14th 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 about 1000, under the Roman empire, as a place of banishment.

**PATRIARCH**, a venerable man, with a large posterity. 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, Psal. 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. xiii. 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, Psal. 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; xiv. 25.

**PERGAMOS**, [*height*,] 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 Esculapius. 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.

**PERSEVERANCE** in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John i. 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.

**PHIEBE**, [*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 8000 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**, [*earlike*,] 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.

**PHYCELLUS**, [*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; xvi. 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; *social*, 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 *keruza*, 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, sedately, 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 choirs*,] 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 *prophesy* 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; vi. 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 xvi. 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.

**PRUDENCE** 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.

**PUBLIUS**, [*common*,] governor of Melita, at

the time of Paul's shipwreck on that island, Acts xviii. 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 xviii. 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 *ayrtis* 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 xi. 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. cxlvii. 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**, *metanoceo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoceo* signifies to *think after*, or to change one's mind so as to influence the conduct. *Dounai metanoia*, 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, *paligenesia*, 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, *apheesis*, remission occurs 17 times, and the verb, *aphieemi*, 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, "0, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 13; 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.; 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—30; iii. 15; iv. 10; v. 30, 31; xi. 40—42; xiii. 30—37; xvi. 13, 31; xxv. 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.
- RETRIBUTION**, 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

**JO**, Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11: Jude 9.

**REGGIUM**, [*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. 15; Jude 21.

**RIGHT HAND** is, in Scripture, a symbol of power. Exod. xv. 6; Psal. xxi. 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. Psal. 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, Psal. 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.

**SALAI**, [*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.

**SAL'EM**, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psal. 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 terminating the eastern extremity of the island of Crete, Acts xxvii. 7.

**SALOME**, [*peaceable*,] the wife of Zebedee, and mother of James and John, Matt. xvii. 36; Mark x. 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 xvii. 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 x. 13.

**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 73 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, then 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; Psal. 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 xxii. 3; Acts v. 3. 1 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x. 38; 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. Psal. 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.

**SCILIBES**, 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 xiv. 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. 20, 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. xxi. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xii. 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. 10; 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 *Saïde*. Luke iv. 20.

**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. 12.

**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.

**SOBERTIETY** 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 exert 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. 37; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

**SOUL**. The Hebrew word, *nephesh*, 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 *psuchē* of the New Testament, corresponds with *nephesh* 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 *psuchē*, 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 *nephesh* occurs, and the 105 times of *psuchē*, 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 ways. The Greek word *πνεῦμα* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 335 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26; Mark vi. 13.) *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 classed under one

of these significations. Like the word *psuchē*, 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 name 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 x. 9-11; Luke xiii. 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.
- SYCAMORE**, 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; xii. 9; xiii. 54; xiii. 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 15 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 38 miles south of Rome, Acts xviii. 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. xxix; 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 xiii. 1.
- THADDEUS**, [*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 seaport of 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 Tabaria.
- 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, 13; 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, Psal. cxix. 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; Psal. 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 of Ephesus, converted by Paul, Acts xx. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psal. 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, vii. 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. 39; 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 Cor. v. 7, 8; scapegoat, Lev. xvi. 20—22; Heb. ix. 20; 1 Pet. ii. 24.
- TYRANN** S, [*a prince*,] a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period. Acts xix. 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. 18, 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. xiii. 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. 1, 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. xli. 33.

**VEIL**, whatever hides anything from view. As of female covering, Gen. xiv. 65; Ruth iii. 15; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xvi. 31—37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xliii. 45; Heb. vi. 19.

**VENGEANCE** of God, Gen. iv. 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. 34. 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, Ps. xl. 7; Heb. x. 7.

**WALKING** with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 10, 25; Col. ii. 6.

**WASH**, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks, Mark vi. 5. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all 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. xxi. 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. 35.

**WATER**, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; v. 23—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 walked 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. xiii. 1; 1 Tim. v. 19.
- WIVES, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1.
- WOMEN, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 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 *aioon*, age, or the plural form ages, is rendered *world* no less than 38 times, and the adjective form of the word 3 times. *ORKOMENEZ*, 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. *GEZ*, 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. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.

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