

THE  
EMPHATIC DIAGLOTT:

CONTAINING THE

*Original Greek Text*

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT,

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

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION;

A NEW EMPHATIC VERSION,

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

THE VATICAN MANUSCRIPT,

*No. 1209 in the Vatican Library.*

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES,  
AND A COPIOUS SELECTION OF REFERENCES;

TO THE WHOLE OF WHICH IS ADDED,

A VALUABLE ALPHABETICAL APPENDIX.

By BENJAMIN WILSON.

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## PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, &c., 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 it has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiassed 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 criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

Many thanks are due to particular friends who have rendered pecuniary aid, or friendly counsel, during the prosecution of this undertaking; also to subscribers to the first edition, to whom it has been issued in parts, for their aid, and patience in waiting so long for its completion, and also for their frequent words of encouragement during its slow progress. The Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision.

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 TYNDALD 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.

Geneva, Ill., Aug., 1864.

B. WILSON.

# 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 5th edition, which is the basis of the common Text.\*

In 1548, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

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

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

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

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

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

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

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

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

GRIESBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1776; 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 1387. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The New Testament, dyligently corrected and compared with the Greke, by Wilyam Tyndale, and fynished 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 verye 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 to keep his name on account of a few corrections which he made in it.

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

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

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

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned 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 Whitechurch, 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. 1755.

A Translation of the New Testament. By Gilbert Wakefield. 1755.

A Translation of the New Testament, from the original Greek. Amplely illustrated by N. Daniel Beza, assisted by many of party and letters. c. 1738.

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 Beza: the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the manuscripts of Campbell, Wakefield, Beza, Macknight, and Thomson. By Adam Koenig. 1822.

A New Family Bible, and Improved Version, from corrected Texts of the Originals, with Notes Explained, &c. By H. Lighthood. 1825.

The Sacred Writings of the Apostles and Evangelists, translated from the Originals, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1825.

A New and Corrected Version of the New Testament. By E. Dickinson. 1825.

The Basis of the New Testament, a Critical Revision of the Text and True-Literary of Common Versions, with the aid of most ancient MSS. By George Payne. 1836.

The Holy Bible, with PLAGIAT emendations, By J. T. Campbell. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1847.

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

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

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1850.

## 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, Coverdaie's, Whitechurch'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 comparative slight authority. The "*Textus Receptus*," or Received Greek Text, was made from the 8 MSS., and is now proved to be a 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 Complutensian Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is now marked D, *Cod. Bezae Cantabrigiae*, No. 138, of the fourth and fifth centuries. The second marked A, *Cod. Alexandrinus*, of the fifth century. The third marked C, *Cod. Ephesus*, about the fifth century; and the fourth, marked B, *Cod. Vaticanus*, of the seventh century.

Besides valuable assistance from ancient MSS., the Discoverer 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, Tittmann, Trevesius, Doddridge, Macknight, Campbell, Hens, Middleton, Clark, Wakefield, Bromfield, Thompson, Munroe, Kennell, Beetham, Croft, Sharp, Gassner, Turnhill, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him to that part pause or condemn it, 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 used 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 denoted 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 DIAGRAM.

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 Letters; as, "It must increase, but I must decrease."

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

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

By adopting these Signs of Emphasis, it is believed *certainly* and *intensely* are given to passages where they occur, as well as *creativity* and *substance* to the *discrepancies* in which they are found; thus rendering the reader, a *viewer*, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His Inspired apostles.



# LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	<p>*.* ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the DIACRITIC, 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 begin	
Δ δ	Delta	d	
E ε	Epsilon	e short, as in met	
Z ζ	Zeta	z	
H η	Eta	e long, as in keen	
Θ θ	Theta	th	
I ι	Iota	i	
K κ	Kappa	k	
Λ λ	Lambda	l	
M μ	Mu	m	
N ν	Nu	n	
Ξ ξ	Xi	x	
O ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final s	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The **LETTERS** are divided into seven vowels and seventeen consonants.

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

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

The **LABIALS**, (π, β, φ,) the **PALATALS**, (κ, γ, χ,) and the **DENTALS**, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of s with that of another consonant; thus, the Labials, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ and the Dentals, τs, δs, to ζ.

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

## INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, (´), as ἡλιος, (*sun*), pronounced as if written *helios*; or with a smooth one, (ˊ), 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 υ when they stand at the beginning of a word; thus ῥοδον, (*a rose*), pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*), pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρῳωσο, pronounced *errhosso*.

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

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

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

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

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

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

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

SINGULAR.				PLURAL.					
	Masc.	Fem.	Neut.	-		Masc.	Fem.	Neut.	
Nom.	δ,	ἡ,	το,	the.	Nom.	οἱ,	αἱ,	τα,	the.
Gen.	του,	της,	του,	of the.	Gen.	των,	των,	των,	of the.
Dat.	τω,	τη,	τω,	to the.	Dat.	τοις,	ταις,	τοις,	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; ἐγω, *I*, plural ἡμεῖς, *we*, of the first person; συ, *thou*, plural ὑμεῖς, *you*, of the second; οὗ, *he* or *she*, plural σφεις, *they*, of the third.

The *Relative Pronouns* are οὗ, ἡ, δ, *who, which*, and αυτο, αυτη, *he, she, it, &c., &c., &c.*

To those who are 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.



<sup>12</sup> Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας  
 After and the removal Babylonian, Jechonias  
 εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε  
 begot the Salathiel. Salathiel and begot  
 τον Ζοροβαβελ. <sup>13</sup> Ζοροβαβελ δε εγεννησε τον  
 the Zorobabel; Zorubabel and begot the  
 Αβιουδ· Αβιουδ δε εγεννησε τον Ελιακειμ· Ελια-  
 Abiud; Abiud and begot the Eliakim; Elic-  
 κειμ δε εγεννησε τον Αζωρ· <sup>14</sup> Αζωρ δε εγεννησε  
 kim and begot the Azor; Azor and begot  
 τον Σαδωκ· Σαδωκ δε εγεννησε τον Αχειμ· Αχειμ  
 the Sadok; Sadok and begot the Achim; Achim  
 δε εγεννησε τον Ελιουδ· <sup>15</sup> Ελιουδ δε εγεννησε  
 and begot the Eliud; Eliud and begot  
 τον Ελεαζαρ· Ελεαζαρ δε εγεννησε τον Ματθαν·  
 the Eleazar; Eleazar and begot the Matthan;  
 Ματθαν δε εγεννησε τον Ιακωβ· <sup>16</sup> Ιακωβ δε  
 Matthan and begot the Jacob; Jacob and  
 εγεννησε τον Ιωσηφ, τον ανδρα Μαρίας, εκ ης  
 begot the Joseph, the husband of Mary, of whom  
 εγεννηθη Ιησους, ο λεγομενος Χριστος.  
 was born Jesus, that being named Christ.

<sup>17</sup> Πασαι ουν αι γενεαι απο Αβρααμ εως Δαυιδ,  
 All then the generations from Abram till David,  
 γενεαι δεκατεσσαρες· και απο Δαυιδ εως της  
 generations fourteen; and from David till the  
 μετοικεσιαν Βαβυλωνος, γενεαι δεκατεσσαρες·  
 removal Babylonian, generations fourteen;  
 και απο της μετοικεσιαν Βαβυλωνος εως του  
 and from the removal Babylonian till the  
 Χριστου, γενεαι δεκατεσσαρες.  
 Christ, generations fourteen.

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

<sup>12</sup> And after the CARRYING-AWAY to Babylon, from Jechoniah descended SALATHIEL; from Salathiel, ZERUBABEL;

<sup>13</sup> from Zerubabel, ARIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

<sup>14</sup> from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

<sup>15</sup> from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

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

<sup>17</sup> † [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.]

<sup>18</sup> 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.

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

<sup>20</sup> 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:

<sup>21</sup> 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. Yehoua-Semua, I. e. Yeh-shua, or Joshua. YAH, or JAH, I shall be; and SEMUA, 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. † 10. Deut. xxiv. 1. † 21. Luke i. 31; ii. 21.

τον λαον αὐτου απο των ἁμαρτιων αυτων<sup>22</sup> (Τουτου the people of him from the sins of them; This δε όλον γεγονεν, ινα πληρωθη το ρηθεν ὄπο and all was done, so that might be fulfilled the word spoken by του κυριου δια του προφητου, λεγοντος<sup>23</sup>: "Ιδου, the lord through the prophet, saying: "Lo, ἡ παρθενος εν γαστρι ἐξει, και τεξεται υιον, 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 μεθερμηνευομενον, μεθ' ἡμων \* [ὁ] θεος.) being translated, with us [the] God.

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

ΚΕΦ. Β'. 2.

<sup>1</sup> Του δε Ἰησου γεννηθεντος εν Βηθλεεμ της The and Jesus being born in Bethleem of the Ιουδαιας, εν ἡμεραις Ἑρωδου του βασιλεως, ιδου, Judea, in days of Herod the king, lo, μαγοι απο ανατολων παρεγενοντο εις Ἱερουσα- wise-men from an east country came into Jerusalem, μα, λεγοντες<sup>2</sup> Που εστιν ὁ τεχθεις βασιλευς των saying; Where is the new-born king of the Ιουδαιων; ειδομεν γαρ αυτου τον αστερα εν τη Jews? we saw for of him the star in the ανατολη, και ηλθομεν προσκυνησαι αυτω. <sup>3</sup> Ακου- rising, and are come to do homage to him. Having σας δε Ἑρωδης ὁ βασιλευς εταραχθη, και πασα heard and Herod the king was alarmed, and all Ἱερουσαλιμα μετ' αυτου<sup>4</sup> και συναγαγων παντας Jerusalem with him; and having called together all τους αρχιερεις και γραμματεις του λαου, επυν- the chief-priests and scribes of the people, he in- θηαυετο παρ' αυτων, που ὁ Χριστος γεννεται. <sup>5</sup> Οά quired of them, where the Anointed should be born. They δε ειπον αυτω· Εν Βηθλεεμ της Ιουδαιας· οὕτω and said to him; In Bethleem of the Judea; thus γαρ γεγραπται δια του προφητου<sup>6</sup>· "Και συ Βηθ- for it is written by the prophet "And thou Beth- λεεμ, γη Ιουδα, ουδαμως ελαχιστη ει εν τοις leem, land of juda, by no means least art among the ἡγεμοσιν Ιουδα· εκ σου γαρ εξελευσεται ἡ γουμ- princes of juda; out of thee for shall come forth a prince, νος, ὁστις ποιμανει τον λαον μου, τον Ισραηλ."<sup>7</sup> who shall govern the people of me, the israel."

<sup>7</sup> Τότε Ἑρωδης 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 Bethleem of JUDEA, 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 Bethleem, of JUDEA;" for thus it is written by the PROPHET:

6 † "And thou Bethleem, "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; XI, us; and XL, 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 1. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

‡ 21. Isa. lix. 20; Rom. x. 20, 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 πεμφας αυτους εις Βηθλεεμ,  
 a star, and sending them into Bethleem,  
 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>Οι δε ακουσαντες  
 I also going 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 ανατολη, προηγεν αυτους, εως  
 which they saw in the rising, went before them, till  
 ελθων εστη επαν 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 πεποντες 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.

<sup>13</sup>Αναχωρησαντων δε αυτων, ιδου, αγγελος  
 Having withdrawn but of them, lo, a messenger  
 κυριον φαινεται κατ' οναρ τω Ιωσηφ, λεγων  
 of a lord appears in a dream to the Joseph, saying:  
 Εγερθεισ παραλαβε το παιδιον και την μητερα  
 Arising take the infant and the mother  
 αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,  
 of it, and flee into Egypt, and be thou 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 words spoken  
 υπο που κυριου δια του προφητου, λεγοντος·  
 by the lord through the prophet, saying;

<sup>14</sup> Εξ Αιγυπτου εκαλεσα τον υιον μου."  
 "Out of Egypt I called the son of me."  
<sup>16</sup> Τότε Ηρωδης ιδων οτι ενεπαιχθη υπο των  
 Then Herod seeing that he was mocked by the

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

<sup>8</sup> and sending them to Bethleem, 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."

<sup>9</sup> 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.

<sup>10</sup> And seeing the STAR, they rejoiced with very great Joy.

<sup>11</sup> 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.

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

<sup>13</sup> 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."

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

<sup>15</sup> 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."

<sup>16</sup> Then Herod, perceiving that he had been de-

\* VATICAN MANUSCRIPT—13, retired into their own COUNTRY. 13. appeared. 15. Lord.

+ 11. The homage of prostration, which is signified by this Greek word, in sacred authors, as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obedience."—Campbell.

‡ 15. Hosea xl. 1.

μαγαν, εθυμωθη λιαν\* και αποστειλας αρειλε  
nise-mah, was enraged much; and sending forth he slew  
 παντας τους παιδας τους εν Βηθλεεμ και εν  
all the boys the in Bethleem and in  
 πασα τοις ὄραιοις αὐτης, ἀπο διετούς και κατω-  
all the borderless of her, from two-years and under,  
 τερω, κατὰ τον χρονον δε ηκριβασε παρα τον  
according to the time which he exactly learnt from the  
 μαγαν. <sup>17</sup> Τότε εκπληρωθη το ρηθην ὑπο Ἰερεμιου  
Then was fulfilled the word spoken by Jeremiah  
 του προφητου, λεγοντος, <sup>18</sup> Φωνη εν Ῥαμα  
the prophet, saying, "A voice in Rama  
 ηκουσθη, <sup>19</sup> [θρηνος και] κλαιουσι και οδυρμος  
was heard, [lamentation and] weeping and mourning  
 πολυς Ῥαχὴλ κλαιουσα τα τεκνα αὐτης και  
great Rachel bewailing the children of her, and  
 ουκ ηθελε παρακληθῆναι, ὅτι ουκ εἰσι."  
not is willing to be comforted because not they are."

<sup>19</sup> Τελευτησαντοι δε του Ἡρωδου, ιδου, αγ-  
Having died and of the Herod, lo, a  
 γελος κυριου κατ' οναρ φαινεται τῷ Ἰωσηφ εν  
appearance of a lord in a dream appears to the Joseph in  
 Αιγυπτῳ, λεγων, <sup>20</sup> 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  
 την Ισραηλ. τεθνηκασι γαρ οι ζητουντες την  
land Israel, they are dead for the seeking the  
 ψυχην του παιδιου. <sup>21</sup> Ο δε εγερθεισ παραλαβε  
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  
 την Ισραηλ. <sup>22</sup> Ακουσας δε, ὅτι Αρχελαου  
land Israel. Hearing and, that Archelaus  
 βασιλευει επι της Ιουδαιας αντι Ἡρωδου του  
was reigning over the Judaea instead of Herod the  
 πατρος αυτου, εφοβηθη εκει απελθειν χρημα-  
father of him, he was afraid thence to go; being  
 τισθεισ δε κατ' οναρ, ανεχωρησεν εις τα  
wished and in a dream, he withdrew into the  
 μερη της Γαλιλαιας. <sup>23</sup> Και ελθων κατοκησεν  
region of the Galilee. And coming he dwelt  
 εις πολιν λεγομενην Ναζαρετ ὡπως πληρωθη  
into a city named Nazareth, that might be fulfilled  
 το ρηθην δια των προφητων, ὅτι Ναζωραιου  
the word spoken through the prophets, that a Nazarene  
 κληθησεται.  
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all the MALE CHILDREN in Bethleem and in All its VICINITY, from the age of Two-years and under, according to the time which he accurately learnt from the MAGIANS.

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

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

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

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

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

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

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

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

† 18. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. In Ramah, A city not far from Bethleem in Judaea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on Aiah. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zabulonites, in Galilee, about 75 miles north of the city of Jerusalem. † a Nazarene. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarene was one under a vow of St. Idem. In Judges xiii. 5, Samson is called a Nazarene. The priestess Paul was accused by Tertullus, before Felix, as being "a ruler of the sect of the Nazarenes," Acts xxiv. 5. Some derive the name from Isa. xl. 1, where the promised Messiah is called a Nazar, or branch.

‡ 18. Jer. xxxi. 16.

## ΚΕΦ. γ. 3.

<sup>1</sup> Ἐν δὲ ταῖς ἡμέραις ἐκεῖναις παραγίνεται  
 In now the days those comes  
 Ἰωάννης ὁ βαπτιστής, κηρυσσὼν ἐν τῇ ἐρημῷ  
 John the dipper, proclaiming in the desert  
 τῆς Ἰουδαίας, [καὶ] λεγὼν· <sup>2</sup> Μετανοεῖτε·  
 of the Judea, [and] saying; Reform ye;  
 ἤγγικε 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,  
 λεγόντος· “Φωνὴ βοῶντος ἐν τῇ ἐρημῷ”  
 saying; “A voice crying out in the desert;  
 ἔτοιμασατε 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> Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
 He and the John had the outer garment of him  
 ἀπὸ τριῶν καμήλου, καὶ ζωνὴν δερματίνην  
 from hairs of a camel, and a belt made of skin  
 περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν  
 around the loins of him; the and food of him was  
 ἀκρίδες καὶ μέλι ἀγρίον. <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 περιχώρος τοῦ Ἰορδάνου· <sup>6</sup> καὶ  
 and all the country about of the Jordan; and  
 ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολο-  
 were dipped in to the Jordan by him, confessing  
 γούμενοι τὰς ἀμαρτίας αὐτῶν.  
 the sins of them.

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

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

<sup>9</sup> καὶ μὴ δοξῆτε λέγειν ἐν ἑαυτοῖς· Πατέρα  
 and not think to say in yourselves; A father  
 ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται  
 we have the Abram; I say for to you, that is able  
 ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει 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 IMMERSEER, in the DESERT of JUDAEA, publicly announcing,

2 † “Reform! because the ROYAL MAJESTY of the HEAVENS has approached.”

3 For this is HE of whom Isaiah the PROPHET SPOKE, saying: † “A Voice † “proclaiming in the DESERT, ‘Prepare the WAY † “for the Lord, make the † “HIGHWAYS straight for † “him.”

4 Now JOHN wore a MANTLE of Camel’s Hair, with a leathern Girdle encircling his WAIST; and his FOOD was Locusts and wild Honey.

5 Then resorted to him Jerusalem, and All JUDAEA, and All the COUNTRY along the JORDAN;

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

7 But seeing many of the PHARISEES and Sadducees coming to \* the IMMERSION, he said to them; † “O Progeny of Vipers! who has admonished you to fly from the APPROACHING VENGEANCE?”

8 Produce, then, Fruit worthy of REFORMATION:

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

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

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua 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. 3. 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. 46); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke ix. 38; and Zech. ix. 9. John’s mission was “to go before the face of the Lord, to prepare his ways,” (Luke i. 78); and to point out the Messiah. See John i. 6–8, 29–31, 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.



Αβρααμ. <sup>10</sup> Ηδη δε \* [και] η αξινη προς την  
 Abraam. Now and [even] the axe to the  
 ριζαν των δενδρων κειται παν ουν δενδρον μη  
 root of the trees lies; every therefore tree not  
 ποιουν καρπον καλον, εκκοπεται, και εις πυρ  
 bearing fruit good, is cut down, and into a fire  
 βαλλεται. <sup>11</sup> Εγω μεν βαπτισω υμας εν υδατι,  
 is cast. I indeed dip you in water,  
 εις μετανοιαν· ο δε οπισω μου ερχομενος,  
 into reformation; he but after of me coming,  
 ισχυροτερος μου εστιν, ου ουκ ειμι ικανος τα  
 mightier of me is, of whom not I am worthy the  
 υποδηματα βαστασαι· αυτοσ υμασ βαπτισει εν  
 sandals to carry; he you will dip in  
 πνευματι αγιω και πυρι. <sup>12</sup> Ου το πτυον εν  
 spirit holy and fire. Of whom the winnowing shovel in  
 τη χειρι αυτου, και διακαθαριει την αλωνα  
 the hand of him, and he will thoroughly cleanse the threshing floor  
 αυτου και συναξει τον σιτον αυτου εις την  
 of him; and he will gather the wheat of him into the  
 αποθηκην, το δε αχυρον κατακαυσει πυρι  
 storehouse, the but chaff he will burn up in fire  
 ασβεστω.  
 inextinguishable.

<sup>13</sup> Τότε παραγινεται ο Ιησους απο της Γαλι-  
 Then comes the Jesus from the Galilee  
 λαιασ επι τον Ιορδανην προς τον Ιωαννην, του  
 to the Jordan to the John, of the  
 βαπτισθηναι υπ' αυτου. <sup>14</sup> Ο δε Ιωαννης διεκωλυεν  
 to be dipped by him; The but John refused  
 αυτον, λεγων· Εγω χρεια εχω υπο σου βαπτισ-  
 him saying; I need to have by thee to be  
 θηναι, και συ ερχη προς με· <sup>15</sup> Αποκριθεισ δε ο  
 dipped, and thou comest to me? Answering and the  
 Ιησους ειπε προς αυτον· Αφες αρτι· οτω γαρ  
 Jesus said to him; Permit now; thus for  
 προκοσ εστιν ημιν, πληρωσαι κατανδικαιοσυνην.  
 becoming it is to us, to fulfil all righteousness.

Τότε αφησιν αυτον. <sup>16</sup> Και βαπτισθεισ ο Ιησους  
 Then he suffered him. And having been dipped the Jesus  
 ανεβη ευθυσ απο του υδατος· και ιδου, ανεψχ-  
 went up immediately from the water; and lo, were  
 θησαν \* [αυτω] οι ουρανοι, και ειδε το πνευμα  
 opened [to him] the heavens, and was seen the spirit  
 του θεου καταβαινον ωσει περιστερην, [και]  
 of the God descending like a dove, [and]  
 ερχομενον επ' αυτον. <sup>17</sup> Και ιδου, φωνη εκ των  
 coming on him. And lo, a voice out of the  
 ουρανων, λεγουσα· Ουτοσ εστιν ο υιοσ μου ο  
 heavens, saying; This is the son of me the  
 αγαπητοσ, εν ω ευδοκησα.  
 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 I, 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 IMMERSed by JOHN.

14 But \* HE refused him, saying; "I have Need to be immersed by thee, and thou comest to me!"

15 But JESUS answering, said to him; "Permit it now; for thus it is becoming us to establish Every Ordinance." Then John suffered him.

16 And 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. his 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 aquate ex 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.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Τότε ὁ Ἰησοῦς ἀνηχθῆ εἰς τὴν ἐρημὸν ὑπο  
Then the Jesus was led into the desert by  
του πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.  
the spirit, to be tempted by the accuser.

<sup>2</sup> Καὶ νηστεύσας ἡμέρας τεσσαρακοντα καὶ νυκτας  
And fasting days forty and nights  
τεσσαρακοντα, ὑστερον επεινασε. <sup>3</sup> Καὶ προσ-  
forty, after he was hungry. And coming

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

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

<sup>6</sup> Τότε παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν  
Then takes him the accuser into the  
ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερυγίον  
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 σεαυτὸν κατῶ γεγραπται γὰρ· “Ὅτι τοῖς  
cast thyself down; it is written for; “That to the

ἀγγέλους αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ  
messengers of him he will give charge of thee; and on  
χειρῶν ἀρῶσι σε, μὴ ποτε προσκοίης πρὸς  
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδα σου.” <sup>7</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς·  
a stone the foot of thee.” Said to him the Jesus:  
Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κυρίου  
Again it is written; “Not thou shalt put to the proof Lord

Ἰσθὸν θεοῦ σου.”  
the God of thee.”

<sup>8</sup> Πάλιν παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς  
Again takes him the accuser into  
ὄρος ὑψηλὸν λίαν, καὶ δεῖκνυσιν αὐτῷ πᾶσας  
a mountain high exceedingly, and shows to him all

τας βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,  
the kingdoms of the world and the glory of them;  
<sup>9</sup> καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰ  
and says to him; These all to thee I will give, if

πέσω πρὸσκυνησῆς μοι. <sup>10</sup> Τότε λέγει αὐτῷ  
falling down thou wilt do homage to me. Then says to him  
ὁ Ἰησοῦς· “Παρεπίστω μου, σατανα· γεγραπ-  
the Jesus; Go thou behind of me, adversary; it is written

ται γὰρ· “Κυρίου τοῦ θεοῦ σου προσκυνήσεις,  
for; “Lord the God of thee thou shalt worship,  
καὶ αὐτῷ μόνῳ λατρεύσεις.” <sup>11</sup> Τότε ἀφίησιν  
and to him only thou shalt render service.” Then leaves

αὐτὸν ὁ διαβόλος· καὶ ἰδοὺ, ἀγγέλοι προσήλθον  
him the accuser; and lo, messengers same  
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 minist-  
tered to him.

\* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. Κοσμος, here translated world, may be restricted to the Land of Palestine, as in Luke iv. 5; though in Luke iv. 5, *hee oikoumene* 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. 16.

† 10. Deut. vi. 13.

<sup>12</sup> **Ακουσας δε ο Ιησους, οτι Ιωαννης παρεδοθη,**  
 Hearing now the Jesus, that John was delivered up,  
**ανεχωρησεν εις την Γαλιλαιαν.** <sup>13</sup> **Και κατα-**  
 he withdrew into the Galilee. <sup>13</sup> **Και κατα-**

**λιπων την Ναζαρετ, ελθων κατοκησεν εις**  
 left the Nazareth, coming dwelt at  
**Καπερναουμ την παραθαλασσιαν, εν οριαις**  
 Capernaum the by the sea-side, in borders

**Ζαβουλων και Νεφθαλειμ.** <sup>14</sup> **ινα πληρωθη το**  
 of Zabulon and Nephthaim; that might be fulfilled the  
**ρηθεν δια Ησαιου του προφητου, λεγοντος:**  
 word spoken through Isaias the prophet, saying;

<sup>15</sup> **“ Γη Ζαβουλων και γη Νεφθαλειμ οδος**  
 “ Land of Zabulon and land Nephthaim way  
**θαλασσης περαν του Ιορδανου, Γαλιλαια των**  
 of the sea by the Jordan, Galilee of the

**εθνων.** <sup>16</sup> **Ο λαος ο καθημενος εν σκοτει ειδε φως**  
 nations. The people who are sitting in darkness saw a light  
**μεγα και τοις καθημενοις εν χωρα και σκια**  
 great; and to those sitting in a region even a shade  
**θανατου, φως ανετειλεν αυτοις.** <sup>17</sup>

**Απο τω κρηζατο ο Ιησους κηρυσσειν, και**  
 From that time began the Jesus to proclaim, and  
**λεγειν. Μετανοειτε ηγγικε γαρ η βασιλεια**  
 to say; Reform; has come nigh for the royal dignity  
**των ουρανων.**

<sup>18</sup> **Περιπατων δε παρα την θαλασσαν της**  
 Walking and by the sea of the  
**Γαλιλαιας, ειδε δυο αδελφους, Σιμωνα τον**  
 Galilee, he saw two brothers, Simon the

**λεγομενον Πητρον, και Ανδρεαν τον αδελφον**  
 called Peter, and Andrew the brother  
**αυτου, βαλλοντας αμφιβληστρον εις την θαλασ-**  
 of him, casting a fishing-net into the sea;

**σαν ησαν γαρ αλιεις.** <sup>19</sup> **Και λεγει αυτοις:**  
 they were for fishers. And he says to them;  
**Δευτε οπισω μου, και ποιησω υμας αλιεις**  
 Come behind of me, and I will make you fishers  
**ανθρωπων.** <sup>20</sup> **Οι δε ευθεως αφεντες τα δικτυα,**

**ηκολουθησαν αυτη.** <sup>21</sup> **Και προβας εκειθεν, ειδεν**  
 of men. They and immediately leaving the nets,  
 followed him. And going on from thence, he saw

**αλλους δυο αδελφους, Ιακωβον τον του Ζεβε-**  
 other two brothers, James the of the Zabe-

**δαιου και Ιωαννην τον αδελφον αυτου, εν τη**  
 dee and John the brother of him, in the  
**πλοιω μετα Ζεβεδαιου του πατρος αυτων, καταρ-**  
 ship with Zebedee of the father of them, mend-

**τιζοντας τα δικτυα αυτων και εκαλεσεν αυτοις.**  
 ing. the nets of them; and he called them.  
<sup>22</sup> **Οι δε ευθεως αφεντες το πλοιον και τον πατερα**  
 They and forthwith leaving the ship and the father  
**αυτων, ηκολουθησαν αυτη**  
 of them, followed him.

<sup>23</sup> **Και περιηγεν ολην την Γαλιλαιαν ο Ιησους,**  
 And went about all the Galilee the Jesus,  
**διδασκων εν ταις συναγωγαις αυτων, και κηρυσ-**  
 teaching in the synagogues of them, and preach-

<sup>13</sup> Now JESUS, hearing That John was imprisoned, retired into GALILEE; <sup>13</sup> and, having left NAZARETH, resided at THAT Capernaum, by the lake, in the Confines of Zabulon and Naphthali;

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

<sup>15</sup> † “ Land of Zabulon “and Land of Naphthali, “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 JESUS began to proclaim, and to say; “ Reform; for the ROYAL MAJESTY of the HEAVENS has approached.”

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

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

<sup>20</sup> And THEY, immediately 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 FATHER, 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 journeyed throughout ALL GALILEE, teaching in their SYNAGOGUES, and proclaiming the GLAD TIDINGS of the KINGDOM,

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

ων το ευαγγελιον της βασιλειας, και θεραπευων  
 ing the glad tidings of the kingdom, and curing  
 πασαν νοσον και πασαν μαλακiam 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  
 Συρια· και προσηνεγκαν αυτω παντας τους  
 Syria; and they brought to him all the  
 κακως εχοντας, ποικιλαις νοσοις και βασανοις  
 sick having various diseases and torments  
 συνεχομενους, \* [και] δαιμονιζομενους, και σελη-  
 seized with, [and] demoniacs, and lu-  
 νιαζομενους, 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  
 σολυμων, και Ιουδαιας, και περαν του Ιορδανου.  
 Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. Ε. Β.

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 ανοιξας 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 πενθουντες· 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 Judaea, and from the vicinity of the Jordan.

CHAPTER V.

1 And holding 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  $\dagger$  POOR (in SPIRIT); for theirs is the KINGDOM OF THE HEAVENS!

4 Happy the  $\dagger$  MOURNERS; seeing that they will be consoled!

5 Happy the  $\dagger$  MEEK; because they will possess the LAND!

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

7 Happy the MERCIFUL; because they will receive mercies!

8 Happy the  $\dagger$  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.

$\dagger$  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.  $\dagger$  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 reprove 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.

$\dagger$  3. Luke vi. 20; James ii. 5.  $\dagger$  4. Isa. lxi. 2, 3.  $\dagger$  5. Psa. xxxvii. 11, 20.  $\dagger$  8. 1 John iii. 2, 3.

δεδιωγμενοι ενεκεν δικαιοσυνης· οτι αυτων εστιν  
 being persecuted on account of righteousness: for of them is  
 η βασιλεια των ουρανων. 11 Μακαριοι εστε,  
 the kingdom of the heavens. Blessed are ye,  
 οταν ονειδισωσιν υμας και διωξωσι, και ειπωσι  
 whenever they reprove you and persecute, and say  
 παν τοννον ρημα καθ' υμων, ψευδομενοι, ενεκεν  
 every evil word against you, speaking falsely, because  
 εμου. 12 Χαιρετε και αγαλλιασθε· οτι ο μισθος  
 of me. Rejoice ye and exult ye, for the reward  
 υμων πολυς εν τοις ουρανοις· ουτω γαρ εδιωξαν  
 of you great in the heavens; in this way for they persecuted  
 τους προφητας τους προ υμων. 13 Τρεις εστε  
 the prophets those before you. You are  
 το αλας της γης. Εαν δε το αλας μωρανθη, εν  
 the salt of the earth. If but the salt become tasteless, with  
 τιμι αλισθησεται; εις ουδεν ισχυει ετι, ει μη  
 what shall it be salted? for nothing is it of service any more, except  
 βληθηναι εξω, και καταπατεισθαι υπο των  
 to be cast out, and trodden under foot by the  
 ανθρωπων.  
 men.

14 Τρεις εστε το φως του κοσμου. Ου δυναται  
 You are the light of the world. Not possible  
 πολις κρυβηναι επανω ορουσ κειμενη· 15 ουδε  
 a city to hide upon a hill being situated; nor  
 καιουσι λυχνον, και τιθεασιν αυτον υπο του  
 they light a lamp, and place him under the  
 μοδου, αλλ' επι την λυχνιαν· και λαμπει πασι  
 measure, but on the lamp-stand; and it gives light to all  
 τοις εν τη οικια. 16 Ουτω λαμψατω το φως  
 those in the house. Thus let it shine the light  
 υμων εμπροσθεν των ανθρωπων, οπως ιδωσιν  
 of you in the presence of the men, that they may see  
 υμων τα καλα εργα, και δοξασωσι τον πατερα  
 of you the good works, and may praise the father  
 υμων τον εν τοις ουρανοις.  
 of you that in the heavens.

17 Μη νομισητε, οτι ηλθον καταλυσαι τον  
 Not think ye, that I have come to destroy the  
 νομον η τους προφητας· ουκ ηλθον καταλυσαι,  
 law or the prophets; not I have come to destroy  
 αλλ' πληρωσαι. 18 Αμην γαρ λεγω υμιν, εως  
 but to fulfil. Indeed for I say to you, till  
 αν παρελθη ο ουρανός και η γη, ιωτα εν η μια  
 pass away the heaven and the earth, iota one or one  
 κεραια ου μη παρελθη απο του νομου, εως αν  
 the point in no wise pass from the law, till  
 παντα γενηται. 19 Ος εαν ουκ λυση μιαν των  
 all be fulfilled. Whoever therefore breaks one of the

10 Happy the † PER-  
 SECUTED on account of  
 lighteousness; 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; see at quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewed upon the pavement of the temple, to prevent slipping in wet weather. Maurell, in his travels, states that he tasted some that had entire-ly 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.

ελαχιστων, και διδαξη οὕτω τους ανθρωπους,  
 least, and teach thus the men,  
 ελαχιστος κληθησεται εν τη βασιλεια των  
 least he shall be called in the kingdom of the  
 ουρανων· ος δ' αν ποιηση και διδαξη, ουτος  
 heavens; who but ever shall do and teach, the same  
 μεγας κληθησεται εν τη βασιλεια των ουρανων.  
 great shall be called in the kingdom of the heavens.  
 20 Λεγω γαρ υμιν, οτι εαν μη περισσευση η  
 I say for to you, that except abound the  
 δικαιοσυνη υμων πλειον των γραμματεων και  
 righteousness of you more of the scribes and  
 Φαρισαιων, ου μη εισελθητε εις την βασιλειαν  
 Pharisees, by no means you may enter into the kingdom  
 των ουρανων.  
 of the heavens.

21 Ηκουσατε, οτι ερβηθη τοις αρχαιοις· “ Ου  
 You have heard, that it was said to the ancients; “Not  
 φονευσεις· ος δ' αν φονευση, ενοχος εσται τη  
 thou shalt kill, who and ever shall kill, liable shall be to the  
 κρισει.” † 22 Εγω δε, λεγω υμιν, οτι πας ο οργι-  
 tribunal.” I but say to you, that all the being  
 ζομενος τω αδελφω αυτου· \* [εικη,] ενοχος εσται  
 angry to the brother of him; [without cause,] liable shall be  
 τη κρισει· ος δ' αν ειπη τω αδελφω αυτου·  
 to the tribunal; who and ever shall say to the brother of him;  
 βακα, ενοχος εσται τω συνεδριω· ος δ' αν ειπη·  
 vile fellow, liable shall be to the sanhedrim; who and ever shall say;  
 μαρε, ενοχος εσται εις την γεενναν του πυρος.  
 O fool, liable shall be to the Gehenna of the fire.

23 Εαν ουν προσφερης το δωρον σου επι το  
 If therefore thou bring the gift of thee to the  
 θυσιαστηριον, κακει μνησθη, οτι ο αδελφω  
 altar, and there remember, that the brother  
 σου εχει τι κατα σου· 24 αφες εκει το δωρον  
 of thee has somewhat against thee; leave there the gift  
 σου εμπροσθεν του θυσιαστηριου, και υπαγε,  
 of thee before the altar, and go,  
 πρωτον διαλλαγηθι τω αδελφω σου, και τοτε  
 first be thou reconciled to the brother of thee, and then  
 ελθων προσφερε το δωρον σου. 25 Ισθι ευνοων  
 coming offer the gift of thee. Be thou willing to agree  
 τω αντιδικω σου ταχυ, εως οτου ει εν τη οδω  
 with the opponent of thee quickly, while thou art in the way  
 μετ' αυτου· μηποτε σε παραδω ο αντιδικος τω  
 with him; lest thee deliver up the opponent to the  
 κριτη, και ο κριτης [σε παραδω] τω υπηρετη,  
 judge, and the judge [thee deliver up] to the officer,  
 και εις φυλακην βληθηση. 26 Αμην λεγω σοι,  
 and into prison thou shalt be cast. Indeed I say to thee,  
 ου μη εξελθης εκειθεν, εως αν αποδωσ τον  
 by no means thou wilt come out thence, till thou hast paid the  
 εσχατων κοδραντην.  
 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 called  
 great in the KINGDOM of  
 the HEAVENS.  
 20 For I tell you, that  
 unless your RIGHTEOUS-  
 NNESS excel that of the  
 SCRIBES and Pharisees,  
 you shall never enter into  
 the KINGDOM of the HEA-  
 VENS.

21 You have heard That  
 it was said to the AN-  
 CIENTS, † ‘Thou shalt not  
 ‘kill; and whoever shall  
 ‘kill, will be punishable to  
 ‘the JUDGES.’  
 22 But I say to you,  
 That every one BEING  
 ANGRY with his BROTHER,  
 shall be amenable to the  
 JUDGES: and whoever  
 shall say to his BROTHER,  
 ‘Fool!’ will be subject to  
 the HIGH COUNCIL; but  
 whoever shall say, ‘Apos-  
 tate wretch!’ will be ob-  
 noxious 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 reconciled to thy  
 BROTHER, then come, and  
 present thy GIFT.

25 Agree quickly with  
 thy PROSECUTOR, while  
 thou art on the ROAD with  
 him; lest the PROSEC-  
 TOR 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.

Ἐκκουσατε, οτι ερρηθη· “Ου μοιχευ-  
 You have heard, that it was said; “Not thou shalt commit  
 σεis.” 28 Εγω δε λεγω υμιν, οτι πας ο βλεπων at  
 adultery.” I but say to you, that all who looking at  
 γυναικα προς το επιθυμησαι αυτης, ηδη εμοι-  
 a woman in order to lust after her, already has  
 χευσει αυτην εν τη καρδια αυτου. 29 Ει δε ο  
 debauched her in the heart of him. If and the  
 οφθαλμος σου ο δεξιος σκανδαλιζει σε, εξελε  
 eye of thee the right ensnare thee, tear out  
 αυτον, και βαλε απο σου· συμφερει γαρ σοι,  
 it, and cast it from thee; it is profitable for to thee,  
 ινα αποληται εν των μελων σου, και μη ολον  
 that should perish one of the members of thee, and not whole  
 το σωμα σου βληθη εις γεενναν. 30 Και ει η  
 the body of thee should be cast into Gehenna. And if the  
 δεξια σου χειρ σκανδαλιζει σε, εκκοψον αυτην,  
 right of thee hand ensnare thee, cut off her,  
 και βαλε απο σου· συμφερει γαρ σοι ινα απο-  
 and cast from thee; it is profitable for to thee that should  
 ληται εν των μελων σου, και μη ολον το σωμα  
 perish one of the members of thee, and not whole the body  
 σου βληθη εις γεενναν.  
 of thee should be cast into Gehenna.

31 Ερρηθη δε, “οτι ος αν απολυση την γυναικα  
 It was said and, “that whoever shall release the wife  
 αυτου, δοτω αυτη αποστασιον.” 32 Εγω δε  
 of him, let him give her a bill of divorce.” I but  
 λεγω υμιν, οτι ος αν απολυση την γυναικα αυ-  
 say to you, that whoever may release the wife of  
 του, παρεκτος λογου πορνειας, ποιει αυτην  
 him, except on account of fornication, makes her  
 μοιχασθαι· και ος εαν απολελυμενη γαμηση,  
 to commit adultery; and whoever her being divorced may marry,  
 μοιχεται.  
 commits adultery.

33 Παλιν ηκουσατε, οτι ερρηθη τοις αρχαιοis·  
 Again you have heard, that it was said to the ancients;  
 “Ουκ επιορκησεις· αποδωσεις δε τω κυριω  
 “Not thou shalt swear falsely; shalt perform but to the Lord  
 τους ορκους σου.” 34 Εγω δε λεγω υμιν μη ομοσαι  
 the oaths of thee.” I but say to you not swear  
 ολως· μητε εν τω ουρανω, οτι θρονος εστι του  
 at all; not even by the heaven, for a throne it is of the  
 θεου· 35 μητε εν τη γη, οτι υποποδιον εστι των  
 God; 35 μητε εν τη γη, for a footstool it is of the  
 ποδων αυτου· μητε εις Ιεροσολυμα, οτι πολις  
 feet of him; neither by Jerusalem, for a city  
 εστι του μεγαλιου βασιλεως· 36 μητε εν τη  
 it is of the great king; nor by the

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

28 but I say to you,  
 That every man gazing  
 at a Woman, in order to  
 cherish impure de-  
 sire, has already com-  
 mitted lewdness with her  
 in his heart.

29 Therefore, if thy  
 right eye ensnare 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.

30 And if thy right  
 Hand ensnare 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.

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

32 But I say to you,  
 That EVERY-ONE who  
 dismisses his wife, ex-  
 cept on account of Whore-  
 don, causes her to commit  
 adultery; and HE who  
 MARRIES the divorced  
 woman, commits adultery.

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

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

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

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

31. 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 Savior here cites, referred to those oaths on y 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. 28. U. 21—23; Num. xxx. 2.

† 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—12.

† 33. †

† 34. James v. 12.

κεφαλη σου ομοσης, **δτι ου δυνασαι μιαν τριχα**  
 head of thee shalt thou swear, for not thou art able one hair  
**λευκη 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 τούτων,**  
 of you; yes yes; no no; that for over and above of these.  
**εκ του πονηρου εστιν.**  
 of the evil is.

<sup>38</sup> **Ηκουσατε, δτι 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’ οστις**  
 say to you, not resist the evil; but whoever  
**σε βαπισει επι την δεξιαν σου σιαγονα, 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 to the purposing thee to sue  
**θηναι, και τον χιτανα 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 μιλιον**  
 also the mantle; and whoever thee shall force to go mile  
**εν, 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, δτι 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 [επηραζοντων υμας και] διωκοντων**  
 for those injuring you and] persecuting  
**υμας·** <sup>45</sup> **δπως γενησθε υιοι του πατρος υμων,**  
 you; that you may be sons of the father of you,  
**του εν ουρανοις·** **δτι 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 αδικοις.** <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 ποιουσι;·** <sup>47</sup> **και εαν ασπα-**  
 the tax-gatherers the same do? and if you  
**ησηθε τους αδελφους υμων μονον, τι περισσον**  
 salute the brothers of you only, what more

for it is the † 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, † ‘Eye for ‘Eye, and ‘Tooth for ‘Tooth;’

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

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

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

<sup>42</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, † ‘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—44. bless THOSE who CURSE you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

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

† 35. Psa. xlviii. 2.  
 † Rom. xii. 17—19.

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

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



πνεῖτε; οὐχι καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν;  
do you? not even the Gentiles so do?  
48 Ἐσεσθε οὖν ὑμεῖς τελεῖοι, ὡς περὶ 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 την δικαιοσυνην, ὑμῶν μη ποιειν  
Take heed the righteousness, of you not to do  
ἐμπροσθεν των ἀνθρώπων, προς το θεαθηναι  
in the presence of the men, so as to be exhibited  
αυτοῖς· εἰ δε μηγε, μισθον ουκ εχετε παρα τῷ  
to them; if but otherwise, reward not you have with to the  
πατρι ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν  
father of you, to the in the heavens. When then  
ποιησ ελεημοσυνην, μη σαλπισις ἐμπροσθεν  
thou doest alms, not sound a trumpet in the presence  
σου, ὡς περὶ οἱ ὑποκριται ποιοῦσιν ἐν ταῖς συνα-  
of thee, like the hypocrites do in the syna-  
γωγαῖς καὶ ἐν ταῖς ῥυμαῖς, ὅπως δοξασθωσιν  
gogues and in the streets, that they may have praise  
ὑπο των ἀνθρώπων. Ἀμην λεγω ὑμῖν, ἀπεχουσι  
of the men. Indeed I say to you, they obtain  
τον μισθον αὐτων. 3 Σου δε ποιουντος ελεημο-  
the reward of them. Of thee but doing alms-  
συνην, μη γνωτω ἡ ἀριστερα σου, τι ποιει ἡ  
giving, not let it know the left of thee, what does the  
δεξια σου· ὅπως ἢ σου ἡ ελεημοσυνη 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, \* [αυτος] ἀποδωσει σοι \* [ἐν τῷ φανερω].  
secret [himself] will give back to thee [in the clear light].

6 Καὶ ὅταν προσευχη, ουκ εση ὡς περὶ οἱ  
And when thou prayest, not thou shalt be like the  
ὑποκριται· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ  
hypocrites; for they love in the synagogues and  
ἐν ταῖς γωνιαῖς των πλατειων ἐστῶτες προσευ-  
in the corners of the wide places standing to  
χεσθαι, ὅπως αὖ φανωσι τοῖς ἀνθρώποις. Ἀμην  
pray, that they may appear to the men. Indeed  
λεγω ὑμῖν, ὅτι ἀπεχουσι τον μισθον αὐτων.  
I say to you, that they have in full the reward of them.

6 Σὺ δε, ὅταν προσευχη, εἰσελθε εἰς το ταμι-  
Thou but, when thou prayest, enter into the retired  
ειον σου, καὶ κλεισας την θυραν σου, προσευχαι  
place of thee, and locking the door of thee, pray thou  
τῷ πατρι σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ  
to the father of thee, to the in the secret; and the father  
σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδωσει σοι  
of thee who seeing in the secret place, will give to thee  
\* [ἐν τῷ φανερω]. 7 Προσευχόμενοι δε μη βατ-  
\* [in the clear light.] Praying but not bab-  
τολογησητε, ὡς περὶ οἱ ἐθνικοὶ· δοκοσι 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 RELIGIOUS  
DUTIES before MEN, in  
order to be OBSERVED by  
them; otherwise, you will  
obtain no Reward from  
THAT FATHER of yours in  
THE HEAVENS.

2 When, therefore, thou  
† givest Alms, proclaim it  
not by t sound of trumpet,  
as the HYPOCRITES do, in  
the ASSEMBLIES and in  
the STREETS; that they  
may be extolled by MEN.  
Indeed, I say to you, They  
have their REWARD.

3 But thou, when giv-  
ing Alms, let not thy  
LEFT hand know what thy  
RIGHT hand does;

4 so that THINE ALMS  
may be PRIVATE; and  
THAT FATHER of thine,  
who SEES in SECRET, will  
recompense thee.

5 And when \* you pray,  
you shall not imitate the  
HYPOCRITES, for they are  
fond of standing up in the  
ASSEMBLIES and at the  
CORNERS of the OPEN  
SQUARES to pray, so as to  
be OBSERVED by MEN.  
Indeed, I say to you, They  
have their REWARD.

6 But thou, when thou  
wouldst pray, enter into  
thy PRIVATE ROOM, and  
having closed the DOOR,  
pray to THAT FATHER of  
thine who is INVISIBLE;  
and THAT FATHER of  
thine, who SEES in SE-  
CRET, will recompense  
thee.

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

\* VATICAN MANUSCRIPT—47. the same. 48. you HEAVENLY FATHER is perfect. 6. you pray, you shall not.

7. HYPOCRITES.

† 2. The phrase of sounding a trumpet before them seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—Doddridge. Erasmus and Beza just observe, that *θεαθηναι* in verse 1 is a theatrical word; that *ὑποκριται* signifies *stage-players in masks*; and that *sounding a trumpet* may allude to the *music of the stage*.

‡ 48. Luke vi. 30; Eph. v. 1.

‡ 2. Rom. xii. 8.

‡ 7. Eccles. v. 2.

εν τη πολυλογια αυτων εισακουσθησονται.  
 in the wordiness of them they shall be heard.

8 Μη ουν δμοιωθητε αυτοις· οιδε γαρ ο πατηρ  
 Not therefore you may be like to them; knows for the father

υμων, ον χρειαν εχετε, προ του υμας  
 of you, of what things need you have, before of the you

αιτησαι αυτον. 9 Οτως ουν προσευχεσθε υμεις·  
 ask him, In this way then pray you;

Πατερ ημων, ο εν τοις ουρανοις, αγιασθητω το  
 Father of us, who in the heavens, revered the

ονομα σου· 10 ελθετω η βασιλεια σου· γενηθητω  
 name of thee; let come the kingdom of thee; let be done

το θελημα σου, ως εν ουρανω, και επι της γης·  
 the will of thee, as in heaven, also on the earth;

11 τον αρτον ημων τον ελπισιον δος ημιν  
 the bread of us the sufficient give thou to us

σημερον· 12 και αφες ημιν τα οφειληματα ημων,  
 to-day; and discharge to us the debts of us,

ως και ημεις αφιεμεν τοις οφειλεταις ημων·  
 as even we discharge to the debtors of us;

13 και μη εισενεγκης ημας εις πειρατημον, αλλα  
 and not bring us into temptation, but

ρυσαι ημας απο του πονηρου. 14 Εαν γαρ αφητε  
 save us from the evil. If for you forgive

τοις ανθρωποις τα παραπτωματα αυτων, αφησει  
 to the men the faults of them, will forgive

και υμιν ο πατηρ ημων ο ουρανιος· 15 εαν δε μη  
 also to you the father of you the heavenly; if but not

αφητε τοις ανθρωποις τα παραπτωματα αυτων,  
 forgive to the men the faults of them,

ουδε ο πατηρ υμων αφησει τα παραπτωματα  
 neither the father of you will forgive the faults

υμων.  
 of you.

16 Όταν δε νηστευητε, μη γινεσθε, ωσπερ οι  
 When and you fast, not be, like the

υποκριται, σκυθρωποι· αφανιζουσι γαρ τα προσ-  
 hypocrites, of a sad face; they disfigure for the fa-

ωπα αυτων, οτως φανωσι τοις ανθρωποις  
 ces of them, so that they may seem to the men

νηστευοντες. Αλην λεγω υμιν, οτι απεχουσι  
 to be fasting. Indeed I say to you, that they obtain

τον μισθον αυτων. 17 Συ δε νηστευων, αλειψαι  
 the reward of them. Thou but fasting, moisten

σου την κεφαλην, και το προσωπον σου νιψαι·  
 of thee the head, and the face of thee wash;

18 οπως μη φανης τοις ανθρωποις νηστευων,  
 so that not thou mayest seem to the men fasting,

αλλα τω πατρι σου, τω εν τω κρυπτω· και ο πα-  
 but to the father of thee, that in the secret; and the fa-

τηρ σου, ο βλεπων εν τω κρυπτω, αποδωσει σοι.  
 ther of thee, who seeing in the secret, will give to thee.

19 Μη θησαυριζετε υμιν θησαυρους επι της γης,  
 Not say up to you treasures on the earth,

δπου σης και βρωσις αφανιζει, και οπου κλεπται  
 where moth and rust destroys, and where thieves

διουρσσουσι και κλεπτουσι· 20 θησαυριζετε δε  
 dig through and steal; lay up but

υμεις θησαυρους εν ουρανω, οπου ουκ εφθαρει  
 you treasures in heaven, where neither moth nor rust

και κλεπται, και οπου η βασιλεια του ουρανου εστιν.  
 and thieves, and where the kingdom of heaven is.

21 Οτι ο ουρανιος πατηρ υμων οφειλει να ανταποδωσει  
 For the heavenly father of you is ready to reward

υμεις, οταν οτις αυτου ετιμωσει τον οφθαλμον υμου·  
 you, when whosoever shall give to thee one of these

μικρα των αυτων, ο ουρανιος πατηρ υμων ανταποδωσει σοι  
 small of these, the heavenly father of you will give thee

οτις αυτου ετιμωσει τον οφθαλμον σου·  
 whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

αυτου οτις αυτου ετιμωσει τον οφθαλμον σου·  
 him whosoever shall give thee one of these, thou shalt give

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

8 Therefore, do not imitate them; for \*God your FATHER knows your Necessities, before you ASK him.

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

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

11 Give us This-day our NECESSARY FOOD ;

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

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

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

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

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

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

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

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

20 but deposit for yourselves Treasures in Hea-

\* VATICAN MANUSCRIPT—8. GOD YOUR FATHER.

12. we have forgiven.

† 9. Luke xi. 2.

† 10. Dan. ij. 44.

† 12. Matt. xviii. 21—35.

† 13. 1 Cor. x. 13.

† 13. John xvii. 15.

† 14. Mark xi. 25, 26.

† 15. James ii. 13.

† 16. Isa. lviii. 5.

† 19. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ὅμιν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σὴς οὐτε  
 in you treasures in heaven, where neither moth nor  
 βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορρο-  
 sion destroy, and where thieves not dig  
 σουσιν οὐδε κλεπτοῦσιν. <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 ὀφθαλμὸς.  
 The lamp of the body is the eye.  
 Ἐὰν οὖν ὁ ὀφθαλμὸς σου ἄπλους ᾖ, ὅλον  
 If therefore the eye of thee sound may be, whole  
 τὸ σῶμα σου φωτεινὸν ἐστί. <sup>23</sup> Ἐὰν δὲ ὁ ὀφθαλ-  
 the body of thee enlightened will be. If but the eye  
 μὸς σου πῶπυρος ᾖ, ὅλον τὸ πνεῦμα σου σκοτει-  
 of thee evil may be, whole the body of thee darkness  
 νον ἐστί. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκοτῶς  
 is. If then the light, that in thee, darkness  
 ἐστί, τὸ σκοτῶς πόσον;

is, the darkness how great?  
<sup>24</sup> Οὐδεὶς δύναται δυοῖς κυριοῖς δουλεῖν· ἢ  
 No man is able two lords to serve; either  
 γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·  
 for the one he will hate, and the other he will love,  
 ἢ ἓνος ἀνθεξέται, καὶ τὸν ἕτερον καταφρονήσει.  
 or one he will cling to, and the other he will slight.

Οὐ δύνασθε ὅψω δουλεῖν καὶ μαμμῶν. <sup>25</sup> Διὰ  
 Not you are able God to serve and mammon. For  
 τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῆ ψυχῇ ὑμῶν,  
 this I say to you, Not be over careful the life of you,

τί φαγήτε, καὶ τί πιθήτε· μῆδε τῷ σώματι  
 what you may eat, and what you may drink, nor to the body  
 ὑμῶν, τί ἐνδύσθητε. Οὐχὶ ἡ ψυχὴ πλεον ἐστὶ  
 of you, what you may put on. Not the life more is  
 τῆς τροφῆς, καὶ τὸ σῶμα τὸ ἐνδοματός; <sup>26</sup> Ἐμ-  
 the food, and the body the clothing? Look

βλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ  
 attentively at the birds of the heaven, for not  
 σπείρουσιν, οὐδε θερίζουσιν, οὐδε συναγουσιν εἰς  
 they sow, nor reap, nor gather into

ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ ἰστανὸς τρέφει  
 barns, and the father of you the heavenly feeds  
 αὐτὰ. Οὐχ ὑμεῖς μάλλον διαφερέτε 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 πηχὺν ἓνα; <sup>28</sup> Καὶ περὶ  
 to the age of him span one? And about  
 ἐνδοματός τι μεριμνᾶτε; Καταμαθετε τὰ κρίνα  
 clothing why be over careful? Consider the lilies  
 τῶν ἀγρῶν πῶς ἀναίνει· οὐ κοπιᾷ, οὐδε ἰνθεῖ·  
 of the field how it grows; not it labors, nor spins;

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

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

<sup>21</sup> For where thy TREASURE is, there thy HEART will also be.

<sup>22</sup> The LAMP of the BODY is thy EYE; if, therefore, thine EYE be clear, thy WHOLE BODY will be enlightened;

<sup>23</sup> 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!

<sup>24</sup> 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.

<sup>25</sup> 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?

<sup>26</sup> 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?

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

<sup>28</sup> And why are you anxious about Raiment? Mark the LILIES of the FIELD: How do they grow? They neither labor nor spin;

<sup>29</sup> 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. † 28. Syriac—wild lilies, or lilies of the desert. Suggested by Kitto and Sir J. E. Smith to be the *anaryllis latea*, 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. 15.

† 25. Luke xii.

Phil. iv. 6; 1 Pet. v. 7.

† 28. Job xxxviii. 41; Psa. cxlvij. 9

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,  
 η ποιουν καρπον καλον, εκκοπεται 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  
 επιγνωσεθε αυτους.  
 you shall know them.

<sup>21</sup> Ου πας ο λεγων μοι· Κυριε, κυριε, εισελευ-  
 Not all who saying to me; O Lord, O Lord, shall enter  
 σται εις την βασιλειαν των ουραων· 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 σφ ονοματι προεφητευσαμεν, και  
 O Lord, not to the thy name have we prophesied, and  
 τω σφ ονοματι δαιμονια εξεβαλομεν, και τω  
 to the thy name demons have we cast out, and to the  
 σφ ονοματι δυναμεις πολλας εκποιησαμεν; <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  
 φρονιμων, 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  
 πησαν 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 ο ακουων μου τους λογους τουτους,  
 And all who hearing of me the words these,  
 και μη ποιων αυτους, ομοιωθησεται ανδρι μωρη,  
 and not doing them, shall be compared to a man foolish,  
 οστις οικοδομησε την οικιαν αυτου επι την αμμου·  
 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.

<sup>19</sup> †(Every Tree not producing good Fruit, is cut down, and cast into a Fire.)

<sup>20</sup> Therefore, by their FRUITS you will discover them.

<sup>21</sup> 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.

<sup>22</sup> 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?

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

<sup>24</sup> † 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;

<sup>25</sup> 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.

<sup>26</sup> But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeyes them, will be compared to a foolish Man, who built \* HIS House on the SAND;

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

\* VATICAN MANUSCRIPT—21. the HEAVENS. 24. he will be compared. 24. HIS House. 26. HIS House.  
 † 19. Matt. iii. 10. † 21. Matt. xxv. 11; Luke vi. 46, xiii. 25; Rom. ii. 13; James i. 22, † Luke xiii. 27. † 24. Luke vi. 47—49.

<sup>28</sup> Και εγενετο, οτε συνετελεσεν ο Ιησους  
 And it came to pass, when had finished the Jesus  
 τους λογους τούτους, εξεπλησσαντο οι οχλοι  
 the words these, were astounded the crowds  
 επι τη διδαχη αυτου. <sup>29</sup> Ην γαρ διδασκων  
 at the teaching of him. He was for teaching  
 αυτους ως εξουσιαν εχων, και ουχ ως οι γραμ-  
 them as authority having, and not as the scribes.  
 ματαις.

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.

ΚΕΦ. η. 8.

CHAPTER VIII.

<sup>1</sup> Καταβαντι δε αυτω απο του ορους, ηκολου-  
 Coming down and to him from the mountain, followed  
 θησαν αυτω οχλοι πολλοι. <sup>2</sup> Και ιδου, λεπρος  
 after him crowds great. And lo, a leper  
 ελθων προσεκυνει αυτω, λεγων· Κυριε, εαν  
 coming prostrated to him, saying; O sir, if  
 θελης, δυνασαι με καθαρισαι. <sup>3</sup> Και εκτεινας  
 thou wilt, thou art able me to cleanse. And putting forth  
 την χειρα, ηψατο αυτου ο Ιησους, λεγων· Θελω,  
 the hand, he touched him with the Jesus, saying; I will,  
 καθαρισθητι. Και ευθεως εκαθαρισθη αυτου η  
 be thou cleansed. And immediately was cleansed of him the  
 λεπρα. <sup>4</sup> Και λεγει αυτω ο Ιησους· Ορα μηδενι  
 leprosy. And says to him the Jesus; See no one  
 ειπης· αλλα υπαγε, σεαυτον δεixon τω ιερει,  
 thou tell; but go, thyself show to the priest,  
 και προσπενεγκε το δωρον, ο προσταξε Μωσης,  
 and offer the gift, which commanded Moses,  
 εις μαρτυριον αυτοις.  
 for a witness to them.

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 † OBOLATION 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

<sup>5</sup> Εισελθοντι δε αυτω εις Καπερναουμ, προσ-  
 Having entered and to him into Capernaum, came  
 ηλθεν αυτω εκατονταρχος, παρακαλων αυτον,  
 to him a centurion, addressing him,  
<sup>6</sup> και λεγων· Κυριε, ο παις μου βεβληται εν τη  
 and saying; O sir, the boy of me is laid in the  
 οικια παραλυτικός, δεινως βασανιζομενος. <sup>7</sup> Και  
 house paralytic, greatly being afflicted. And  
 λεγει αυτω ο Ιησους· Εγω ελθων θεραπευσω  
 says to him the Jesus; I coming will heal  
 αυτον. <sup>8</sup> Και αποκριθεις ο εκατονταρχος εφη·  
 him. And answering the centurion said;  
 Κυριε, ουκ ειμι ικανος ινα μου υπο την στεγην  
 O sir, not I am st that of me under the roof  
 εισελθης· αλλα μονον ειπε λογω, και ιαθη-  
 thou shouldst enter; but only speak a word, and will be  
 σεται ο παις μου. <sup>9</sup> Και γαρ εγω ανθρωπος ειμι  
 healed the boy of me. Even for I a man am

\* VATICAN MANUSCRIPT—2). the 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.—Talmson. † 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 9—14. † 4. I xiv. 2—32. † 5. Luke vii. 1—10.

ὅπο εξουσιαν, εχων ὕπ' εμαυτον στρατιωτας\*  
 under authority, having under myself soldiers;  
 και λεγω τωτῳ· Πορευθητι, και πορευεται· και  
 and I say to this; Go, and he goes; and  
 αλλῳ· Ερχου, και ερχεται· και τῳ δουλῳ μου·  
 to another; Come, and he comes; and to the slave of me;  
 Ποισον τουτο, και ποιει. <sup>10</sup> Ακουσας δε ο  
 Do this, and he does. Hearing and the

Ιησους, εθαυμασε, και ειπε τοις ακολουθουσιν·  
 Jesus, was astonished, and said to those following;

Αμην λεγω ὑμιν, ουδε εν τῳ Ισραηλ τοσαντην  
 Indeed I say to you, not even in the Israel so great  
 πιστιν εβρον. <sup>11</sup> Λεγω δε ὑμιν, οτι πολλοι απο  
 faith I have found. I say but to you, that many from

ανατολων και δυσμων ἥξουσι, και ανακληθησονται  
 east and west will come, and will lie down

μετα Αβρααμ και Ισαακ και Ιακωβ εν τῳ βασιλ-  
 with Abraham and Isaac and Jacob in the kingdom  
 εια των ουρανω. <sup>12</sup> Οι δε υιοι της βασιλειας  
 of the heavens. The but sons of the kingdom

εκβληθησονται εις το σκοτος το εξωτερον· εκει  
 shall be cast out into the darkness the outer; there  
 εσται ο κλαυθμος και ο βρυγμος των οδοντων.  
 will be the weeping and the gnashing of the teeth.

<sup>13</sup> Και ειπεν ο Ιησους τῳ εκατονταρχῳ· ἴπαγε,  
 And said the Jesus to the centurion; Go,

\* [και] ὡς επιστευσας γενηθητω σοι. Και ιαθη  
 [and] as thou hast believed let it be done to thee. And was healed  
 ο παις αυτου εν τῳ ὡρα εκεινη.  
 the boy of him in the hour that.

<sup>14</sup> Και ελθων ο Ιησους εις την οικιαν Πητρου,  
 And coming the Jesus into the house of Peter,

ειδε την πενθεραν αυτου βεβλημενην και πυρεσ-  
 saw the mother-in-law of him being laid down and burning  
 σουσαν. <sup>15</sup> Και ἥψατο της χειρος αυτης, και  
 with fever. And he touched the hand of her, and

αφηκεν αυτην ο πυρετος· και ηγερθη, και διη-  
 left her the fever; and arose, and mini-  
 κειν αυτοις. <sup>16</sup> Οψιας δε γενομενης, προσηνε-  
 tered to them. Evening now being come, they brought

καν αυτω δαιμονιζομενους πολλους· και εξεβαλε  
 to him being possessed many; and he cast out

τα πνευματα λογω, και παντας τους κακωσ  
 the spirits by a word, and all those sickness

εχοντας εθεραπευεν· <sup>17</sup> ὅπως πληρωθη το  
 having he healed; that might be fulfilled the  
 ρηθεν δια Ἠσαϊου του προφητου, λεγοντος·  
 word spoken through Esaias the prophet, saying;

“Αυτος τας ασθενειας ἡμων ελαβε, και τας  
 “Himself the weaknesses of us he took away, and the  
 νοσους εβαστασεν.”  
 diseases he removed.”

<sup>18</sup> Ἰδων δε ο Ιησους πολλους οχλους περι  
 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 ver-  
 ified, saying, † † “He has  
 “himself carried off our  
 “INFIRMITIES, and borne  
 “our DISTRESSES.”

<sup>18</sup> And JESUS seeing

\* VATICAN MANUSCRIPT—0. appointed under. 10. among any in. 13. and—omit.  
 18. the servant. 15. him.

† 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, he 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. 20. † 12. Matt. xxi. 41. † 14. Mark i. 20—21; Luke iv. 38.  
 † 10. Mark i. 32; Luke iv. 40. † 17. Isa. liii. 4.

αὐτον, ἐκελευσεν ἀπελθειν εἰς τὸ περαν. <sup>19</sup> Καὶ  
 him, he gave orders, to depart, to the opposite. And  
 προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῇ· Διδασ-  
 coming and scribe, said to him, O thou art,  
 καλε, ἀκολουθήσω σοι, ὅπου εἴαν ἀπερχῆ. <sup>20</sup> Καὶ  
 I will follow thee, where ever thou goest. And  
 λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλωπεκεὶς φώλεους  
 says to him the Jesus, The foxes have dens  
 ἔχουσι, καὶ τὰ πετεῖρα τοῦ οὐρανοῦ κατασκήνω-  
 they have, and the birds of the heaven nests;  
 σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τῃν  
 the son of the man but he has, where the  
 κεφαλῆν κλιῆ. <sup>21</sup> Ἄλλος δὲ τῶν μαθητῶν  
 head he may rest. Another and of the disciples  
 αὐτου εἶπεν αὐτῷ· Κυριε, ἐπιτρέφον μοι πρῶτος  
 of him said to him, O master, permit thou me first  
 ἀπελθειν, καὶ θάψαι τὸν πατέρα μου. <sup>22</sup> Ὁ δὲ  
 to go, and to bury the father of me. The son  
 Ἰησοῦς εἶπεν αὐτῷ· Ακολουθεῖ μοι, καὶ ἀφερ-  
 Jesus said to him, Follow me, and leave  
 τους νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

The dead ones, to bury the of themselves dead ones.  
<sup>23</sup> Καὶ ἐμβαρτί αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-  
 And entering to him turn the ship, followed  
 σαν αὐτῷ οἱ μαθηταὶ αὐτου. <sup>24</sup> Καὶ ἰδου, σεισμος  
 to him the disciples of him. And lo, a commotion  
 μέγας ἐγενετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον  
 great arose in the sea, so as the ship  
 καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτος 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, σπασον ἡμᾶς. ἀπολ-  
 him, saying, O master, do thou save us [us] we  
 λυμεθα. <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δεῖλοι ἐστε,  
 perish. And he says to them, How timid you are,  
 ολιγοπίστοι· Τότε ἐγερθεὶς ἐπετίμησε τοῖς  
 O you of weak faith! Then arising he rebuked the  
 ἀνεμοῖς καὶ τῇ θαλάσῃ· καὶ ἐγενετο γαλήνη  
 winds and the sea, and there was a calm  
 μεγάλη. <sup>27</sup> Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·  
 great. The and men were astonished, saying,  
 Πῶς ταῦτα ἴσθιν 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 ἐλθούτι αὐτῷ εἰς τὸ περαν, εἰς τὴν  
 And coming to him to the other side, into the  
 χώραν τῶν Γεργεσηνῶν, ὑπῆνθησαν αὐτῷ δύο  
 country of the Gergesenes, met him two  
 δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι,  
 being demonized, out of the sepulchres coming forth,  
 χαλεποὶ λίαν, ὥστε μὴ ἰσχυεῖν τινα παρελθειν  
 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.

<sup>19</sup> And a certain Scribe approaching, said to him, † Rabbi, I will follow thee whatever thou goest.

<sup>20</sup> 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."

<sup>21</sup> And another, one of \* the DISCIPLES said to him, † Master, permit me first to go and bury my FATHER.

<sup>22</sup> But JESUS \* says to him, "Follow me; and leave the DEAD ONES to bury THEIR OWN Dead."

<sup>23</sup> Then going on board \* a BOAT, his DISCIPLES followed him.

<sup>24</sup> † And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but he was asleep.

<sup>25</sup> And \* they came and awoke him, saying, "Save, Master; we perish!"

<sup>26</sup> 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.

<sup>27</sup> And the MEN were astonished, saying, "How great is this man! for even the WINDS and the SEA obey him."

<sup>28</sup> † And coming to the OPPOSITE-SIDE, into the REGION of the \* GADARENES, there met him two Demoniaics, coming forth from the MONUMENTS, so very furious, that no one was able to pass along by that ROAD.

\* VATICAN MANUSCRIPT—18, a Crowd. 21, the disciples. 19, says. 25, a BOAT—so LACHMANN and TISCHENDORF. 25, they came. 25, us—only. 28, GADARENES—so TISCHENDORF; but LACHMANN reads GERARENES.

\* 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 vice versa; 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. 30. † 24, Mark iv. 37; Luke viii. 23. † 28, Mark v. 1; Luke viii. 26.

δια την ὁδὸν ἐκείνης. <sup>29</sup> Καὶ ἰδοὺ, ἐκρίζαν  
 by the way that. And lo, they cried out  
 λεγοντες· Τι ἡμῖν καὶ σοι, υἱὲ τοῦ θεοῦ; ἢ λέ-  
 saying; What to us and to thee, O son of the Go-? Comest  
 θες ὧδε προ καιροῦ βασανισαὶ 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 αὐτὸν,  
 feeding. The and demons implored him,  
 λεγοντες· Εἰ ἐκβαλλεῖς ἡμᾶς, ἀποστείλον 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;  
 ἴπαγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς  
 Go; They and coming out they went to the  
 χοίρους. Καὶ ἰδοὺ, ὄρμησθε πᾶσα ἡ ἀγέλη κατὰ  
 swine. And lo, rushed whole the herd down  
 τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν  
 the steep place into the lake, and died in  
 τοῖς ὕδασι. <sup>33</sup> Οἱ δὲ βοσκοκτες ἐφυγόν, 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 ἰδοὺ, πᾶσα  
 and that of those being demonized. And lo, whole  
 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ  
 the city went out to a meeting to the Jesus; and  
 ἰδόντες αὐτὸν, παρεκάλεσαν, ὅπως μεταβῆ  
 seeing him, they entreated, that he would depart  
 ἀπο τῶν ὄριων αὐτῶν.  
 from the coasts of them.

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

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

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

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

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

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

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 ἰδοὺ, προσέφερον  
 came to the own city. And lo, they brought  
 αὐτῷ, παραλυτικόν, ἐπὶ κλίνης 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 \* [σοι]  
 paralytic; Take courage, son; are forgiven [these]

CHAPTER IX.

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

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

\* VATICAN MANUSCRIPT—1, a Boat. 2, theo—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 Sulphur, 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, second, y, 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, 8; Luke v, 18,



αἱ ἁμαρτιαὶ σου. <sup>3</sup> Καὶ ἰδοὺ, τινες τῶν γραμμα-  
 the sins of thee. And lo, some of the scribes  
 τῶν εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup> Καὶ  
 said among themselves; This blasphemes. And  
 ἰδὼν δὲ Ἰησοῦς τὰς ἐνθυμησεις αὐτῆν, εἶπεν·  
 knowing the Jesus the thoughts of them, says;  
 Ἵνατι ὑμεῖς ἐνθυμησθε πονηρὰ ἐν ταῖς καρδίαις  
 Why you think evils in the hearts  
 ὑμῶν; <sup>5</sup> Τί γὰρ ἐστὶν εὐκοπώτερον; εἰπεῖν·  
 of you? Which for is easier? to say,  
 Ἀφεῶνται σου αἱ ἁμαρτιαὶ; ἢ εἰπεῖν· 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 ἀφιέναι  
 has the son of the man on the earth to forgive  
 ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ·) Ἐγέρ-  
 sins; (then he says to the paralytic,) Arising  
 θεῖς ἀρον σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν  
 take up of thee the bed, and go into the  
 οἶκόν σου. <sup>7</sup> Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν  
 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  
 ἐδοξασάν τον θεόν, τὸν δόντα ἐξουσίαν τοιαύτην  
 glorified the God, that having given authority so great  
 τοῖς ἀνθρώποις.  
 to the men.

<sup>9</sup> Καὶ παρὰ γὰρ ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρῶ-  
 And passing on the Jesus from thence, he saw a man  
 πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον  
 sitting at the custom-house, Matthew  
 λεγομένου· καὶ λέγει αὐτῷ· Ἀκολουθεῖ 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,  
 αὐτὸν ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ  
 of him reclining at table in the house, and lo, many  
 τελωνᾶν καὶ ἁμαρτωλοὶ ἐλθόντες συνανακείμενοι  
 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 δὲ Ἰησοῦς ἀκούσας,  
 the teacher of you? The and Jesus hearing  
 εἶπεν· [αὐτοῖς·] Οὐ χρειαῖ ἐχουσὶν οἱ ἰσχυρόντες  
 says [to them;] No need have those being well  
 ἰατροῦ, ἀλλ' οἱ κακῶς ἐχόντες. <sup>13</sup> Πορευθέντες  
 of a physician, but those sick being, You are going  
 δὲ μαθετέ, τί ἐστίν· Ἐλεῶν θέλω, καὶ οὐ  
 but learn what is; Mercy I wish, and not

take courage; Thy sins are forgiven."  
<sup>3</sup> And behold, some of the scribes said among themselves, "This man blasphemes."  
<sup>4</sup> But Jesus discerning their thoughts, said, "Why do you think evil [things] in your hearts?  
<sup>5</sup> For, which is easier? to say, "Thy sins are forgiven; or to say, [with effect,] Arise, and walk?  
<sup>6</sup> 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."  
<sup>7</sup> And arising, he went to his house.  
<sup>8</sup> And the people seeing it, feared and praised THAT GOD who had GIVEN such Authority to MEN.

<sup>9</sup> † 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.  
<sup>10</sup> 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.  
<sup>11</sup> And the PHARISEES observing it, said to his DISCIPLES, † "Why does your TEACHER eat with TRIBUTE TAKERS and Sinners?"  
<sup>12</sup> But \* HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK."  
<sup>13</sup> But go, and learn what that is, † I desire

\* VATICAN MANUSCRIPT—5. Thy sins, 8. feared—so Lach. and Tisch. 12. HE hearing.

† 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 *amartoloo*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentile, or such of the Jews who, from their ill-licit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

‡ 9. Mark ii. 14; Luke v. 27. ‡ 10. Mark ii. 15; Luke v. 29. ‡ 11. Luke xv. ‡ 13. Hos. vi. 6; Matt. xii. 7.

θυσιαν.<sup>13</sup> Ου γαρ ηλθον καλεσαι δικαιους, αλλ' a sacrifice." Not for I am come to call just persons, but αμαρτωλους.  
sinners.

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

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

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

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

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

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

'Compassion, † and not 'a Sacrifice;' for I came not to call Righteous men, but Sinners.<sup>13</sup>

<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 SKINS 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 wines. They were used whole, and the openings for the legs and head were tied up with straws. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 35.

‡ 15. John iii. 20.

‡ 18. Mark v. 22; Luke viii. 41.

20. Mark v. 25; Luke viii. 43.

και ιδων αυτην, ειπε· **Θαρσει, θυγατερ·** <sup>η</sup>  
 and seeing her, said; Take courage, daughter; the  
**πιστις σου σεσωκε σε.** **Και εσωθη η γυνη απο**  
 faith of thee has saved thee. And was well the woman from  
**της ωρας εκεινης.** <sup>22</sup> **Και ελθων ο Ιησους εις**  
 the hour of that. And coming the Jesus into  
**την οικιαν του αρχοντος, και ιδων τους αυλητας,**  
 the house of the ruler, and seeing the flute-players,  
**και τον οχλον θορυβουμενον,** <sup>24</sup> **λεγει** \* [αυτοις·]  
 and the crowd making a noise, says [to them;]  
**Αναχωρειτε· ου γαρ απεθανε το κορασιον, αλλα**  
 Withdraw, not for is dead the girl, but  
**καθευδει.** **Και κατεγελην αυτου.** <sup>25</sup> **Οτε δε**  
 sleeps. And they derided him. When but  
**εξεβληθη ο οχλος, εισελθων εκρατησε της**  
 they put out the crowd, he entering took hold of the  
**χειρος αυτης· και ηγερθη το κορασιον.** <sup>26</sup> **Και**  
 hand of her; and was raised the girl. And  
**εξηλθεν η φημη αυτη εις ολην την γην εκεινην.**  
 went forth the report this into all the land that.

<sup>27</sup> **Και παραγοντι εκειθεν τη Ιησου, ηκολου-**  
 And passing on from there the Jesus, went  
**θησαν** \* [αυτω] **δυο τυφλοι, κραζοντες και**  
 after [him] two blind men, crying out and  
**λεγοντες· Ελεησον ημας, υιε Δαυιδ.** <sup>28</sup> **Ελθοντι**  
 saying; Have pity on us, O son of David. Being come  
**δε εις την οικιαν, προσηλθον αυτω οι τυφλοι,**  
 and into the house, came to him the blind men,  
**και λεγει αυτοις ο Ιησους· Πιστευετε, οτι δυνα-**  
 and says to them the Jesus; Do you believe, that I am  
**μαι τουτο ποιησαι· Λεγουσιν αυτω· Ναι κυριε.**  
 able this to do? They say to him; Yes O master;  
<sup>29</sup> **Τοτε ηψατο των οφθαλμων αυτων, λεγων·**  
 Then he touched the eyes of them, saying;  
**Κατα την πιστιν υμων γενηθητω υμιν.** <sup>30</sup> **Και**  
 According to the faith of you be it done to you. And  
**ανεψιχθησαν αυτων οι οφθαλμοι. Και ενεβριμ-**  
 were opened of them the eyes And strictly  
**στατο αυτοις ο Ιησους, λεγων· Ορατε, μηδεις**  
 charged them the Jesus, saying; See, no one  
**γινωσκετω.** <sup>31</sup> **Οι δε εξελθοντες διεφημισαν**  
 knows. They but having gone published  
**αυτον εν ολη τη γη εκεινη.** <sup>32</sup> **Αυτων δε εξερ-**  
 him in all the land that. These and going  
**χουμενων, ιδου, προσηνεγκαν αυτω ανθρωπον**  
 away, lo, they brought to him a man  
**κωφον, δαιμονιζομενον.** <sup>33</sup> **Και εκβληθεντος του**  
 dumb, being demonized. And having cast out the  
**δαιμονιου, ελαλησεν ο κωφος. Και εθαυμασαν**  
 demon, spoke the dumb. And were astonished  
**οι οχλοι, λεγοντες· Ουδεποτε εφανη ουτως εν**  
 the crowds, saying; Never was it seen thus in

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

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

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

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

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

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

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

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

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

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

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

33 And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

\* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

† 23. *Servius on Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes,) and one woman to make lamentation." See 2 Chron. xxiv. 26; Eccles. xii. 5; Jer. lx. 17; xlviii. 36.

‡ 23. Mark v. 38; Luke viii. 51.

‡ 32. Matt. xii. 23; Luke xi. 14.

τω Ισραηλ. <sup>34</sup> Οἱ δε Φαρισαῖοι ελεγον· Εν τῷ  
to the Israel. The but Pharisees said; By the

αρχοντι των δαιμονιων εκβαλλει τα δαιμονια.  
prince of the demons he casts out the demons.

<sup>35</sup> Και περιηγεν ὁ Ἰησους τας πολεις πασας  
And went about the Jesus the cities all  
και τας κωμας, διδασκων εν ταις συναγωγαῖς  
and the villages, teaching in the synagogues  
αυτων, και κηρυσσων το ευαγγελιον της βασιλ-  
of them, and publishing the glad tidings of the kingdom,  
ειας, και θεραπευων πασαν νοσον και πασαν  
and healing every disease and every  
μαλακίαν.  
malady.

<sup>36</sup> Ἴδων δε τους οχλους, εσπλαγχνισθη περι  
Seeing and the crowds, he was moved with pity for  
αυτων, ὅτι ησαν εσकुλμενοι και εριμμενοι,  
them, because they were jaded and scattered,  
ὡπει προβατα μη εχοντα ποιμενα. <sup>37</sup> Τότε λεγει  
like sheep not having a shepherd. Then he says  
τοῖς μαθηταις αὐτου· Ὁ μὲν θερισμος πολυς, οἱ  
to the disciples of him; The indeed harvest plenteous, the  
δε εργαται ολιγοι. <sup>38</sup> Δεηθητε ουν του κυριου  
but laborers few. Implors then the lord

του θερισμου, ὅπως εκβαλη εργατας εις τον  
of the harvest, that he would send out laborers into the  
θερισμον αὐτου. ΚΕΦ. Ι. 10. <sup>1</sup> Και προσ-  
harvest of him. And having

κλεσαμενος τους δωδεκα μαθητας αὐτου, εδω-  
called the twelve disciples of him, he  
κεν αυτοις εξουσιαν πνευματων ακαθαρτων, ὥστε  
gave to them authority spirits unclean, so as  
εκβαλλειν αυτα, και θεραπευειν πασαν νοσον  
to cast out them, and to heal every disease  
και πασαν μαλακίαν.  
and every malady.

<sup>2</sup> Των δε δωδεκα αποστολων τα ονοματα  
Of the now twelve apostles the names  
εστι ταυτα· πρωτος, Σιμων ὁ λεγομενος  
are these; first, Simon that being called

Πετρος, και Ανδρεας ὁ ἀδελφος αὐτου· Ἰακω-  
Peter, and Andrew the brother of him; James  
βος ὁ του Ζεβεδαιου, και Ἰωαννης ὁ ἀδελφος  
that of the Zebedee, and John the brother

αυτου· <sup>3</sup> Φιλιππος, και Βαρθολομαιος· Θωμας, και  
of him; Phillip, and Bartholomew; Thomas, and  
Ματθαιος ὁ τελωνης· Ἰακωβος ὁ του Αλφαιου,  
Matthew the tax-gatherer; James that of the Alphaeus,

και \* [Λεββαιος ὁ επικληθεις] Θαδδαιος· <sup>4</sup> Σιμων  
and [Lebbeus that surnamed] Thaddeus; Simon

ὁ κανανιτης, και Ιουδας ὁ Ἰσκαριωτης, ὁ και  
of the Canaanite, and Judas that Iscariot, who even  
παραδους αυτου.  
delivered up him.

<sup>5</sup> Τουτους τους δωδεκα απεστειλεν ὁ Ἰησους,  
These the twelve sent forth the Jesus  
παρηγγειλας αυτοις, λεγων· Εἰς ὁδον εθνων μη  
commanding them, saying; Into a road of Gentiles not  
απελθητε, και εις πολιν Σαμαρειτων μη εισελ-  
you may go, and into a city of Samaritans not you may

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

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

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

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

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

CHAPTER X.

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

2 Now these are the  
NAMES of the TWELVE  
Apostles; The first, THAT  
Simon, NAMED Peter, and  
Andrew his BROTHER;  
THAT James, son of ZEBE-  
DÉE, and John his BRO-  
THER;

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

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

5 These TWELVE JESUS  
commissioned, instructing  
them, saying, "Go not  
Away to the Gentiles, and  
enter not any city of the  
Samaritans;

\* VATICAN MANUSCRIPT—8. THAT Lebbeus, surnamed—omit.  
† 34. Mark iii. 22;      † 35. Mark vi. 6; Luke xiii. 22.  
iv. 5; Jer. xxxii. 1—4.      † 37. Luke x. 2; John iv. 35.  
† 36. Mark vi. 34; Ezek.  
† 1. Mark iii. 13; ix. 1.

θητε. <sup>6</sup> Πορευεσθε δε μαλλον προς τα προβατα enter. Go you but rather to the sheep τα απολωλοτα οικου Ισραηλ. <sup>7</sup> Πορευομενοι 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> Ασθενοντας θεραπευετε, νεκ- of the heavens. Those being sick heal, dead ryz 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 bells 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 κκει 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, ασπασαθε αυτην. <sup>13</sup> Και εαν μεν η house, salute her. And if indeed may be η οκια αξια, ελθεται 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 Γομορραν 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 that Lo, I αποστειλω υμας ως προβατα εν μεσφ λυκων. send you as sheep in midst of wolves.

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

<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 sanhedrins, and in the

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

7 † And as you go, proclaim, saying, 'The KINGDOM of the HEAVENS has approached.'

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

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

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

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

12 When you enter the HOUSE, salute the family.

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

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

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

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

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

\* VATICAN MANUSCRIPT—15. upon you. 16. into  
 † 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23.  
 † 9. Their purses were commonly in their girdles.  
 † 6. Isa. lili. 6; Acts xlii. 46. † 7. Mark vi. 8; Luke ix. 8; x. 7. † 10. 1 Tim. v. 18.  
 † 15. Matt. xi. 22, 24. † 16. Luke x. 8. † 17. Matt. xxiv. 9.

συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·<sup>18</sup> καὶ  
synagogues of them they shall scourge you; and  
 ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν  
before governors and also kings you shall be led on account  
 ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνεσίν.  
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· δοθησεται γὰρ ὑμῖν ἐν  
how or what you must speak; it shall be given for to you in  
 ἐκείνῃ τῇ ὥρᾳ, τί λαλήσητε.<sup>19</sup> Οὐ γὰρ ὑμεῖς  
that the hour, what you shall speak Not for you

εἶστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς  
are the speaking, but the spirit of the father  
 ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν.<sup>20</sup> Παραδῶσει 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 ἐκανστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανά-  
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 δια 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 ἕτεραν· καὶ ἐκ ταύτης διώκωσιν  
see into the other, and if out of this they persecute

ὑμᾶς, φευγετε εἰς τὴν ἀλλήν. Ἀμὴν γὰρ λέγω  
you, see into the other. Indeed for I say

ὑμῖν, οὐ μὴ τελεστήτε τὰς πόλεις τοῦ Ἰσραὴλ,  
to you, in no wise you may finish the cities of the Israel,

ἕως ἂν 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> Ἀρκετὸν τῷ μαθητῇ ἵνα  
the lord of him. Sufficient to the disciple that

γενηταί 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  
the lord of him. If the master of the house Beelzebub

ἐπέκαλεσαν, 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;

18 and they will bring  
 you before Governors and  
 Kings, on your account, to  
 bear Testimony to them  
 and the GENTILES.

19 † But when they de-  
 liver you up, be not anx-  
 ious how, or what you  
 shall speak, because what  
 you should say shall be  
 suggested to you in That  
 MOMENT.

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

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

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

23 But when they per-  
 secute you in this CITY,  
 fly to the OTHER; † [and  
 from that, if they perse-  
 cute you, take refuge in  
 ANOTHER;] for indeed I  
 declare to you, you will  
 not have gone through  
 the CITIES of \*Israel, till  
 the SON of MAN be come.

24 † A Disciple is not  
 above his TEACHER, nor  
 a Servant above his MAS-  
 TER.

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

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

\* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesb. ch. Clarke says—"This clause is found in MSS D L, and eight others; the Armenian, Saxon, all the Itala except three; Athan., Theodor., Tertul., August., Ambr., Hilari., and Juveneca. 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."

† 19. Mark xiii. 11; Luke xii. 11.

† 21. Luke xxi. 16.

† 24. Luke vi. 40;

ch. xiii. 16; xv. 20.

† 26. Mark iv. 23; Luke viii. 17; xii. 2.

κρυπτον, δ ου γνωσθησεται. 27' Ο λεγω υμιν εν  
secret, which not shall be known: What I say to you in  
τη σκοτια, ειπατε εν τω φωτι· και ο εις το ους  
the darkness, speak in the light; and what in the ear  
ακουετε, κηρυξατε επι των δωματων· 28' Και μη  
you hear, preach you on the house-tops. And not  
φοβεισθε απο των αποκτενοντων το σωμα, την  
be afraid of those killing the body, the  
δε ψυχην μη δυναμενων αποκτειναι· φοβηθητε  
but life not being able to kill; be afraid  
δε μαλλον τον δυναμενον και ψυχην και σωμα  
but rather the, being able both life and body  
απολεσαι εν γεεννη. 29' Ουχι δυο στρουθια  
to destroy in Gehenna. Not two sparrows  
ασαριου πωλειται; και εν εξ αυτων ου πεσει·  
an assarius are sold? and one of them not shall  
ται επι την γην ανεν του πατρος υμων. 30' Υμων  
fall upon the earth without the father of you. Of you  
δε και αι τριχες της κεφαλης πασαι ηριθμημεναι  
and even the hairs of the head all being numbered  
εισι. 31' Μη ουν φοβηθητε πολλων στρουθιων  
are. Not therefore fear you, many sparrows  
διαφερετε υμεις.  
are better you.

32' Πας ουν οστις ομολογησει εν εμοι εμπροσ-  
All therefore whoever shall confess to me in presence  
θεν των ανθρωπων, ομολογησω καγω εν αυτω  
of the men. I will confess even I to him  
εμπροσθεν του πατρος μου, του εν ουρανοις.  
in presence of the father of me, of that in heavens.  
33' Οστις δ' αν αρνησηται με εμπροσθεν των  
Whoever but if may deny me in presence of the  
ανθρωπων, αρνησομαι αυτον καγω εμπροσθεν  
men, I will deny him even I in presence  
του πατρος μου, του εν ουρανοις.  
of the father of me, of that in heavens.

34' Μη νομισητε, οτι ηλθον βαλειν ειρηνην επι  
Not you must suppose that I am come to send peace upon  
την γην· ουκ ηλθον βαλειν ειρηνην, αλλα  
the earth; not I am come to send peace, but  
μαχαιραν. 35' Ηλθον γαρ διχασαι ανθρωπον κατα  
a sword. I am come for to set a man against  
του πατρος αυτου, και θυγατερα κατα της μη-  
the father of him, and a daughter against the mo-  
τρος αυτης, και νυμφην κατα της πενθερας  
ther other, and a daughter-in-law against the mother-in-law  
αυτης· 36' και εχθροι του ανθρωπου, οι οικιακοι  
of her, and enemies of the man, the household  
αυτου.  
of him.

37' Ο φιλων πατερα η μητερα υπερ εμε, ουκ  
He loving father or mother above me, not  
εστι μου αξιος· και ο φιλων υιον η θυγατερα  
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

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

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

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

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

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

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

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

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

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

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

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

\* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. xvi. 5. Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 28. † 29. Some Greek copies read in this place *tes boules*—the will of.

† 32. Luke xii. 8; 1x. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. † 34. Luke † 35. Micah vii. 6. † 37. Luke xlv. 26.

ὕπερ ἐμε, οὐκ ἐστὶ μου ἀξίος·<sup>38</sup> καὶ ὁς οὐ λαμ-  
 above me, not is of me worthy; and who not takes  
 Βαίνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω  
 the cross of himself, and follows after  
 μου, οὐκ ἐστὶ μου ἀξίος.<sup>39</sup> Ὁ εὐρών τὴν ψυχὴν  
 me, not is of me worthy. He finding the life  
 αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν  
 of himself, shall lose her; and he having lost the  
 ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησει αὐτήν.<sup>40</sup> Ὁ  
 life of himself on account of me, shall find her. He  
 δεχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δεχο-  
 receiving you, me receives; and he me receiv-  
 ενος, δεχεται τὸν ἀποστειλάντα με.<sup>41</sup> Ὁ  
 ing, receives him sending me. He  
 δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισ-  
 receiving a prophet in a name of a prophet, a re-  
 θὸν προφήτου ληψεται· καὶ ὁ δεχόμενος  
 ward of a prophet shall obtain; and he receiving  
 δίκαιον εἰς ὄνομα δίκαιου, μισθὸν δίκαιου  
 a just man in a name of a just man, a reward of a just man  
 ληψεται.<sup>42</sup> Καὶ ὁς εἰς ἑὰν ποτίσῃ ἓνα τῶν μικρῶν  
 shall obtain. And whoever may give to one of the little-ones  
 τούτων ποτήριον ψυχρὸν μόνον, εἰς ὄνομα μα-  
 these a cup of cold only, in a name of a  
 θητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν  
 disciple, indeed I say to you, not not may lose the  
 μισθὸν αὐτοῦ.  
 reward of himself.

ΚΕΦ. ΙΑ'. 11.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατασ-  
 And it happened, when had finished the Jesus charg-  
 σων τοῖς δωδεκά μαθηταῖς αὐτοῦ, μετεβή  
 ing to the twelve disciples of himself, he departed  
 ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρυσσεῖν ἐν ταῖς  
 thence, of the to teach and to preach in the  
 πόλεσιν αὐτῶν.<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκουσας ἐν τῷ  
 cities of them. The and John having heard in the  
 δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο  
 prison the works of the Anointed, having sent two  
 μαθητῶν αὐτοῦ,<sup>3</sup> εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος,  
 disciples of himself, said to him; Thou art the coming one,  
 ἢ ἕτερον προσδοκῶμεν;<sup>4</sup> Καὶ ἀποκριθεὶς ὁ  
 or another are we to look for? And answering the  
 Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε  
 Jesus said to them; Going away relate  
 Ἰωάννῃ ἃ ἀκουετέ καὶ βλέπετέ·<sup>5</sup> τυφλοὶ ἀνα-  
 to John what you hear and see; blind ones see  
 βλέπουσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ  
 again, and lame ones are walking about, lepers  
 καθαρίζονται, καὶ κωφοὶ ἀκουοῦσι, νεκροὶ ἐγει-  
 are cleansed, and deaf ones are hearing, dead ones are  
 ροῦνται, καὶ πτωχοὶ εὐαγγελίζονται·<sup>6</sup> καὶ μακ-  
 raised up, and poor ones are addressed with joyful news; and blessed  
 αριος ἐστίν, ὁς εἰς ἑὰν μὴ σκανδαλισθῇ ἐν ἐμοί.  
 is, whoever not may be offended in me.  
<sup>7</sup> Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς  
 These and going away, began the Jesus

<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 LOSTS 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.

<sup>38</sup> Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25.  
 † John xiii. 20. † <sup>42</sup> Mark xi. 41. † <sup>3</sup> Luke vii. 18.  
 † an. ix. 24. † 5. Isa. xxxv. 5; lxi. 1.

† <sup>40</sup> Luke  
 † 8. Gen. xlix.



λεγειν τοις οχλοις περι Ιωαννου· Τι εξηληθετε  
 to say to the crowds concerning John. What went you out  
 εις την ερημον θεασασθαι· καλαμον ὑπο ανεμου  
 into the desert to see? a reed by wind  
 σαλευομενον; \*Αλλα τι εξηληθετε ιδειν· ανθρω-  
 being shaken? But what went you out to see? a man  
 που εν μαλακοις ιματιοις ημφιεσμενον· Ιδου,  
 in soft garments having been clothed. Lo,  
 οι τα μαλακα φορουντες, εν τοις οικοις των  
 those the soft (garments) wearing, in the houses of the  
 βασιλεων εισιν. \*Αλλα τι εξηληθετε ιδειν;

king? 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 αποστελλω τον αγγελον  
 it is written, "Lo, I send the messenger

μου προ προσπου σου, ος κατασκευασει την  
 of me before the face of thee, who shall prepare the  
 οδον σου εμπροσθεν σου." <sup>11</sup> Αλην λεγω υμιν,  
 way of thee in presence of thee." Indeed I say to you,  
 ουκ εγγηριτω εν γεννητοις γυναικων μειζων,  
 not nearer among born of woman greater,  
 Ιωαννου του βαπτιστου· ο δε μικροτερος εν τη  
 of John the baptist; the but less in the  
 βασιλεια των ουρανων, μειζω 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 baptist till  
 αρτι, η βασιλεια των ουρανων βιαζεται, και  
 now, the kingdom of the heavens has been invaded, and  
 βιαζεται αρπαζουσιν αυτην. <sup>13</sup> Παντες γαρ οι  
 invade seize on her. All for the  
 προφηται και ο νομος εως Ιωαννου, προεφητευ-  
 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 μελλον ερχεσθαι. <sup>15</sup> Ο εχων ωτα  
 Elias, that being about to come. He having ears  
 \* [ακουειν,] ακουετω.  
 [to hear,] let him hear.

<sup>16</sup> Τιμι δε ὁμοιωσω την γενειαν ταυτην; Ὅμοια  
 To what but shall I compare the generation this? like  
 εστι παιδιοις εν αγοραις καθημενοις, και προσ-  
 it is boys in markets sitting, and call-  
 φωνουσι τοις ἑταιροις αυτων, <sup>17</sup> \* [και] λεγον-  
 ing to the companions of them, [and] saying:  
 σιν· Ηυλησαμεν υμιν, και ουκ ωρησασθε·  
 We have played on the flute to you, and not you have danced;  
 εθρηνησαμεν υμιν, και ουκ εκοψασθε. <sup>18</sup> Ηλθε  
 we have mourned to you, and not you have lamented. Came

departing. † JESUS proceeded to say to the CROWDS CONCERNING JOHN, "Why went you out into the DESERT? To see a Reed shaken by the Wind?

8 But why went you out? To see a man robed in Soft Raiment? Behold! THOSE WEARING FINE clothing are in ROYAL PALACES.

9 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

10 This is he concerning whom it is written, † Behold! I send my MESSENGER before thy Face, who will prepare thy way before thee!

11 Indeed, I say to you, Among those born of Women, there has not arisen a greater than John the IMMERSER; yet the LEAST in the KINGDOM of the HEAVENS is superior to him.

12 † And from the DAYS of John the IMMERSER till now, the KINGDOM of the HEAVENS has been forcibly assailed, and the violent seize it.

13 † For All the PROPHETS and the LAW instructed till John.

14 And if you are disposed to receive it he is THAT † Elijah who is to come.

15 He HAVING Ears, let him hear.

16 But to what shall I compare this GENERATION? It is like Boys sitting in Public 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.—I. 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—&c. 11. To hear—omit. 16. OTHERS. 17. And—omit.

† 11. 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.

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

<sup>19</sup> Ὅταν δε παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε.

When but they shall deliver up you, not you may be anxious,  
 πῶς ἢ τι λαλήσητε· δοθησεται γὰρ ὑμῖν ἐν  
 how or what you must speak; it shall be given for to you in

ἐκείνῃ τῇ ὥρῃ, τι λαλήσετε. <sup>20</sup> Οὐ γὰρ ὑμεῖς  
 that the hour, what you shall speak Not for you are

εἰτε 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 δε  
 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 ἐκάνισθησονται τέκνα ἐπὶ γονεῖς, καὶ θανά-  
 and shall rise up children against parents, and deliver

τώσουσιν αὐτούς· <sup>22</sup> καὶ ἐσέσθε μισούμενοι ὑπὸ  
 to death them; and you will be being hated by

παντῶν δια το ὄνομα μου, Ὁ δε ὑπομεινας εἰς  
 all for the name of me. The but persevering to

τέλος, οὗτος σωθήσεται.  
 end, the same shall be saved.

<sup>23</sup> Ὅταν δε διωκῶσιν ὑμᾶς ἐν τῇ πόλει ταυτη,

When but they persecute you in the city this  
 φεῦγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταυτης διωκῶσιν  
 flee into the other, and if out of this they persecute

ὑμᾶς, φεῦγετε εἰς τὴν ἀλλήν. Ἀμην γὰρ λέγω  
 you, flee into the other. Indeed for I say

ὑμῖν, οὐ μὴ τελεστήτε τὰς πόλεις τοῦ Ἰσραὴλ,  
 to you, in no wise you may finish the cities of the Israel,

ἕως ἀν ελθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Οὐκ ἐστὶ  
 till may come the son of the man. Not is

μαθητῆς ὑπὲρ τὸν διδασκαλόν, οὐδε δούλος ὑπὲρ  
 a disciple above the teacher, nor slave above

τὸν κυρίον αὐτοῦ. <sup>25</sup> Ἀρκετον τῷ μαθητῇ ἵνα  
 the lord of him. Sufficient to the disciple that

γενηται ὡς ὁ διδασκαλὸς αὐτοῦ, καὶ ὁ δούλος ὡς  
 he be as the teacher of him, and the slave as

ὁ κυρίος αὐτοῦ. Εἰ τὸν οἰκοδεσποτὴν Βεελζεβουλ  
 the lord of him. If the master of the house Beelzebub

ἐπέκαλεσαν, πόσῳ μάλλον τοὺς οἰκιακοὺς αὐτοῦ;  
 they have named, how much more the domestics of him?

<sup>26</sup> Μὴ οὖν φοβηθήτε αὐτούς. Οὐδὲν γὰρ ἐστὶ  
 Not therefore you may fear them, Nothing for is

κεκαλυμμενον, ὁ οὐκ ἀποκαλυφθήσεται· καὶ  
 having been covered, which not shall be uncovered; and

Councils, and scourge you in their SYNAGOGUES;

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

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

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

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

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

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

24 † A Disciple is not above his TEACHER, nor a Servant above his MASTER.

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

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

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† 19. Mark xiii. 11; Luko xii. 11.

† 21. Luke xxi. 10.

† 24. Luke vi. 40;

John xiii. 16; xv. 20.

† 20. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθησεται. 27 Ὁ λεγων ὑμιν ἐν  
secret, which not shall be known: What I say to you in  
τῇ σκοτιᾷ, εἰπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς  
the darkness, speak in the light; and what in the ear  
ἀκουετε, κηρῦζατε ἐπὶ τῶν οἰκουμένων. 28 Καὶ μὴ  
you hear, preach you on the house-tops. And not  
φοβησθε ἀπο τῶν ἀποκτενοῦντων τὸ σῶμα, τὴν  
be afraid of those killing the body, the  
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθήτε  
but life not being able to kill; be afraid  
δὲ μάλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα  
but rather that, being able both life and body  
ἀπολεσαι ἐν γέεννῃ. 29 Οὐχὶ δύο στρουθία  
to destroy in Gehenna. Not two sparrows  
ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πέσει-  
an assarius are sold? and one of them not shall  
ται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν. 30 Ὅμως  
fall upon the earth without the father of you. Of you  
δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἠριθμημέναι  
and even the hairs of the head all being numbered  
εἰσι. 31 Μὴ οὖν φοβηθήτε πολλῶν στρουθίων  
are. Not therefore fear you; many sparrows  
διαφερέτε ὑμεῖς.  
are better you.

32 Πας οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἐμπροσ-  
All therefore whoever shall confess to me in presence  
θεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ 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  
33 Ὅστις δ' ἀν ἀρνησῆται με ἐμπροσθεν τῶν  
Whoever but if may deny me in presence of the  
ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἐμπροσθεν  
men, I will deny him even I in presence  
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
of the father of me, of that in heavens.

34 Μὴ νομισθε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ  
Not you must suppose that I am come to send peace upon  
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ  
the earth; not I am come to send peace, but  
μαχαίραν. 35 Ἦλθον γὰρ διχασαί ἀνθρώπον 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 νυμφῆν κατὰ τῆς πενθερας  
ther of her, and a daughter-in-law against the mother-in-law  
αὐτῆς· 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ  
of hers; and enemies of the man, the household  
αὐτοῦ.  
of him.

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

and hid, which will not be made known.

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

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

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

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

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

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

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

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

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

36 so that a MAN'S Enemies will be found in his own FAMILY.

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

\* VATICAN MANUSCRIPT—32. THE HEAVENS.

28. THE HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. xlv. 3, Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 28. † 29. Assarius—its value about one cent and five mills, or three farthings sterling. † 30. Some Greek copies read in this place *seee* *ouleses*—the will of.

† 32. Luke xii. 8; ix. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. † 34. Luke xii. 61.  
† 35. Micah vii. 6. † 37. Luke xiv. 26.



λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε  
 to say to the crowds concerning John; What went you out  
 εις την ερημον θεασασθαι; καλαμον υπο ανεμου  
 into the desert to see? a reed by wind  
 σαλευομενον; <sup>8</sup> Αλλα τι εξηλθετε ιδειν; ανθρω-  
 being shaken? But what went you out to see? a man  
 που εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,  
 in soft garments having been clothed; Lo,  
 οι τα μαλακα φορουντες, εν τοις οικοις των  
 those the soft (garments) wearing, in the houses of the  
 βασιλεων εισιν. <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· <sup>11</sup> Ιδου, εγω αποσπελλω τον αγγελου  
 it is written, "Lo, I send the messenger  
 μου προ προσωπου σου, ος κατασκευασει την  
 of me before the face of thee, who shall prepare the  
 οδον σου εμπροσθεν σου." <sup>12</sup> Αμην λεγω υμιν,  
 way of thee in presence of thee." Indeed I say to you,  
 ουκ εγηγγημυ εν γεννητοις γυναικων μειζων,  
 not nasiers 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>13</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>14</sup> Παντες γαρ οι  
 invaders seize on her. All for the  
 προφηται και ο νομος εως Ιωαννου, προφητευ-  
 prophets and the law till John, prophesied  
 σαν. <sup>15</sup> Και ει θελετε δεξασθαι, αυτος εστιν  
 And if you are willing to receive, this is  
 Ηλιας, ο μελλων ερχεσθαι. <sup>16</sup> Ο εχων ωτα  
 Elias, that being about to come. He having ears  
 \* [ακουειν,] ακουετω.  
 [to hear,] let him hear.

<sup>16</sup> Τιμι δε ομοιωσω την γενεαν ταυτην; Ομοια  
 To what but shall I compare the generation this? Like  
 εστι παιδιους εν αγοραις καθημενοις, και προσ-  
 it is boys in markets sitting, and call-  
 φωνουσι τοις εταιροις αυτων, <sup>17</sup> \* [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, † 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  
 IMMESER; yet the LEAST  
 in the KINGDOM of the  
 HEAVENS is superior to  
 him.  
 12 † And from the DAYS  
 of John the IMMESER  
 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  
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\* 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 pro-  
 phesied only till the times of the Messiah.  
 † 7. Luke vii. 24. † 10. Mal. iii. 1; Mark i. 2; Luke i. 76. † 12. Lul  
 † 14. Mal. iv. 5; Matt. xvii. 11. † 16. Luke vii. 31.

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

<sup>19</sup> Ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε,  
When but they shall deliver up you, not you may be anxious,  
 πῶς ἢ τι λαλήσητε· δοθησεται γὰρ ὑμῖν ἐν  
how or what you must speak; it shall be given for to you in  
 ἐκείνῃ τῇ ᾠρᾷ, τι λαλήσετε. <sup>20</sup> Οὐ γὰρ ὑμεῖς  
that this hour, what you shall speak Not for you

εἰστέ 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;  
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φευγετε εἰς τὴν ἕτεραν· καὶ ἐκ ταύτης διώκωσιν  
fly into the other, and if out of this they persecute  
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All therefore whoever shall confess to me in presence  
θεν τῶν ἀνθρώπων, ὁμολογήσω κατὰ ἐν αὐτῷ  
of the men. I will confess even I to him  
ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
in presence of the father of me, of that in heavens.  
33 Ὅστις δ' ἀρνήσῃται με ἐμπροσθεν τῶν  
Whoever but if may deny me in presence of the  
ἀνθρώπων, ἀρνήσομαι αὐτὸν κατὰ ἐμπροσθεν  
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τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-  
the father of him, and a daughter against the mo-  
τρος αὐτῆς, καὶ νυμφῆν κατὰ τῆς πενθερας  
ther other, and a daughter-in-law against the mother-in-law  
αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ  
of her; and enemies of the man, the household  
αὐτοῦ.  
of him.

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

and hid, which will not be made known.

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

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

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

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

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

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

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

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

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

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

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

\* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

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

† 32. Luke xii. 8; 1x. 29; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12.

† 34. Luke xii. 51

† 35. Micah vii. 6.

† 37. Luke xiv. 20.

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

ΚΕΦ. ια'. 11.

<sup>1</sup> Και εγενετο, οτε ετελεισεν ο Ιησους διατασ-  
 And it happened, when had finished the Jesus abarg-  
 σων τοις δωδεκα μαθηταις αυτου, μετεβη  
 ing to the twelve disciples of himself, he departed  
 εκειθεν, του διδασκειν και κηρυσσειν εν ταις  
 thence, of the to teach and to preach in the  
 πολιαι αυτων.<sup>2</sup> Ο δε Ιωαννης ακουσας εν τω  
 cities of them. The and John having heard in the  
 δεσμοτηριω τα εργα του Χριστου, πεμφσας δυο  
 prison the works of the Anointed, having sent two  
 μαθητων αυτου,<sup>3</sup> ειπεν αυτω. Συ ειδερχομενος,  
 disciples of himself, said to him; Thou art the coming one,  
 η ετερον προσδοκωμεν;<sup>4</sup> Και αποκριθεις ο  
 or another are we to look for? And answering the  
 Ιησους ειπεν αυτοις. Πορευθεντες απαγγειλατε  
 Jesus said to them; Go away relate  
 Ιωαννη α ακουετε και βλεπετε.<sup>5</sup> τυφλοι ανα-  
 to John what you hear and see; blind ones see  
 βλεπουσι, και χωλοι περιπατουσι, λεπροι  
 again, and lame ones are walking about, lepers  
 καθαριζοντι, και κωφοι ακουουσι, νεκροι εγει-  
 are cleansed, and deaf ones are hearing, dead ones are  
 ρονται, και πτωχοι ευαγγελιζονται.<sup>6</sup> και μακ-  
 raised up, and poor ones are addressed with joyful news; and blessed  
 αριος εστιν, δε εαν μη σκανδαλισθη εν εμοι.  
 is, whoever not may be offended in me.  
<sup>7</sup> Τωτων δε πορευομενων, ηρξατο ο Ιησους  
 These and going away, began the Jesus

38 † And he who does not take his CROSS, and follow me, is not worthy of me.

39 HE who PRESERVES his LIFE shall lose it; but HE who LOSTS his LIFE, on my account, will preserve it.

40 † HE who RECEIVES you, receives me, and HE who RECEIVES me, receives HIM who SENT ME.

41 HE who ENTERTAINS a Prophet, because he is a Prophet, will obtain a Prophet's Reward; and HE who ENTERTAINS a Righteous man, because he is a Righteous man, will obtain a Righteous man's Reward.

42 † And whoever shall give a single Cup of Cold water, to refresh one of these LOWLY ONES, because he is my Disciple, I assure you, that by no means will he lose his REWARD."

CHAPTER XI.

1 And it occurred when JESUS had concluded instructing his TWELVE DISCIPLES, he departed thence TO TEACH and to proclaim in their CITIES.

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

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

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

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

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

7 And as they were

\* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

† 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 83; John xii. 25.  
 - 18; John xiii. 20. † 42. Mark xi. 41. † 2. Luke vii. 18.

† 40. Luke  
 † 8. Gen. xlix.

† 5. Isa. xxxv. 5; lxi. 1.



λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε  
 to say to the crowds concerning John; What went you out  
 εις την ερημον θεασασθαι; καλαμον υπο ανεμου  
 into the desert to see? a reed by wind  
 σαλευομενον; <sup>8</sup> Αλλα τι εξηλθετε ιδειν; ανθρω-  
 being shaken? But what went you out to see? a man  
 που εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,  
 is soft garments having been clothed; Lo,  
 οι τα μαλακα φορουντες, εν τοις οικοις των  
 those the soft (garments) wearing, in the houses of the  
 βασιλεων εισιν. <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 the  
 οδον σου εμπροσθεν σου.” <sup>11</sup> Αμην λεγω υμιν,  
 way of thee in presence of thee.” Indeed I say to you,  
 ουκ εγηγητω εν γεννητοις γυναικων μειζων,  
 not was born 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 αρκαζουσιν αυτην. <sup>13</sup> Παντες γαρ οι  
 invaders seize on her. All for the  
 προφηται και ο νομος εως Ιωαννου, προεφητευ-  
 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 ερχεσθαι. <sup>15</sup> Ο εχων ωτα  
 Elias, that being about to come. He having ears  
 \* [ακουειν,] ακουετω.  
 [to hear,] let him hear.

<sup>16</sup> Τιμι δε ομοιωσω την γενεαν ταυτην; Ομοια  
 To what but shall I compare the generation this? Like  
 εστι παιδιοις εν αγοραις καθημενοις, και προσ-  
 it is boys in markets sitting, and call-  
 φωνουσι τοις εταιροις αυτων, <sup>17</sup> \* [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. † JESUS proceeded to say to the crowds concerning John, “Why went you out into the DESERT? To see a Reed shaken by the Wind?”

8 But why went you out? To see a man robed in Soft Raiment? Behold! THOSE WEARING FINE clothing are in ROYAL PALACES.

9 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

10 This is he concerning whom it is written, † Behold! I send my MESSENGER before thy Face, ‘who will prepare thy way before thee!’

11 Indeed, I say to you, Among those born of Women, there has not arisen a greater than John the IMMESER; yet the LEAST in the KINGDOM of the HEAVENS is superior to him.

12 † And from the DAYS of John the IMMESER till now, the KINGDOM of the HEAVENS has been forcibly assailed, and the violent seize it.

13 † For All the PROPHETS and the LAW instructed till John.

14 And if you are disposed to receive it he is THAT † Elijah who is to come.

15 He HAVING EARS, let him hear.

16 But to what shall I compare this GENERATION? It is like Boys sitting in Public 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. 11. To hear—omit. 12. 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 xv. 10.

‡ 14. Mal. iv. 5; Matt. xvii. 11. ‡ 16. Luke vii. 31.

γὰρ Ἰωάννης, μήτε ἐσθίων μήτε πίνων· καὶ λέγουσι· Δαίμονιον ἔχει. <sup>19</sup> Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ λέγουσιν· Ἴδοι, ἄνθρωπος φάγος καὶ οἰνοποτῆς, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

<sup>20</sup> Τότε ἤρξατο ἀνειδίζειν τὰς πόλεις, ἐν αἷς ἔγροντο αἱ πλεῖστοι δυνάμεις αὐτοῦ, ὅτι οὐ μετενοήσαν· <sup>21</sup> Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ, Βηθσαιδάν· ὅτι εἰ ἐν Τυρῷ καὶ Σιδῶνι ἔγροντο αἱ δυνάμεις, αἱ γενομέναι ἐν ὑμῖν, παλαιὰν ἐν σάκκῳ καὶ σπόδῳ μετενοήσαν.

<sup>22</sup> Πλὴν λέγω ὑμῖν· Τυρὸς καὶ Σιδῶνι ἀνεκτοτέρων ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. <sup>23</sup> Καὶ σὺ, Καπερναούμ, ἣ ἕως τοῦ οὐρανοῦ ὑψώθῃσθα, ἕως ἄβου καταβιβασθῆσθ· ὅτι εἰ ἐν Σοδομοῖς ἔγροντο αἱ δυνάμεις, αἱ γενομέναι ἐν σοὶ, ἔμειναν ἄν μεχρὶ τῆς σημερῶν. <sup>24</sup> Πλὴν λέγω ὑμῖν, ὅτι γὰρ Σοδομῶν ἀνεκτοτέρων ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοὶ.

<sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαι σοὶ, πατέρ, κυριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας αὐτὰ ἡπιοῖς. <sup>26</sup> Ναι, ὁ πατήρ, ὅτι οὕτως ἐγενετο εὐδοκία 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 idea, and literally means hidden, obscure, invisible. It is found eleven times in the New Testament. In the Common Version, it is rendered *hell* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted as an incorrect translation. See Appendix—word *Hades*.

ὅπο του πατρος μου· και ουδεις επιγινωσκει τον  
 by the father of me; and no one knows the  
 νιον, ει μη ὁ πατηρ· ουδε τον πατερα τις επι-  
 son, if not the father; neither the father any one  
 γινωσκει, ει μη ὁ υιος, και ὅ εαν βουληται  
 knows, if not the son, and to whom may be willing  
 ὁ υιος αποκαλυψαι. <sup>28</sup> Δευτε προς με παντες οἱ  
 the son to reveal. Come to me all the  
 κῶπιωντες και πεφορτισμενοι, καγω αναπαυσω  
 toiling and being burdened, and I will cause to rest  
 ὑμας. <sup>2</sup> Αρατε τον ζυγον μου ἐφ' ὑμας, και  
 you. Take the yoke of me upon you, and  
 μαθετε ἀπ' εμου· ὅτι πραος ειμι, και ταπεινος  
 be informed by me; for meek I am, and humble  
 τη καρδια· και εὑρησετε αναπαυσιν ταις ψυχαις  
 to the heart; and you shall find a rest to the lives  
 ὑμων. <sup>30</sup> Ὁ γαρ ζυγος μου χρηστος, και το  
 of you. The for yoke of me easy, and the  
 φορτιον μου ελαφρον εστιν.  
 burden of me light is.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Ἐν ἐκεινῳ τῷ καιρῳ ἐπορευθη ὁ Ἰησους τοῖς  
 At that the season passed the Jesus to the  
 σαββασι δια των σποριμων· οἱ δε μαθηται αὐτου  
 sabbath through the corn-fields; the and disciples of him  
 ἐπειρασαν, και ηρξαντο τιλλειν σταχυας, και  
 were hungry, and began to pluck ears of corn, and  
 εσθιειν. <sup>2</sup> Οἱ δε φαρισαιοι ιδοντες, ειπων αὐτω·  
 to eat. The and Pharisees seeing, said to him;  
 Ἰδου, οἱ μαθηται σου ποιουσιν, ὁ οὐκ ἐξεστι  
 Lo, the disciples of thee are doing, that not is lawful  
 ποιειν ἐν σαββατῳ. <sup>3</sup> Ὁ δε ειπεν αὐτοις· Οὐκ  
 to do on a sabbath. He but said to them; Not  
 ἀνεγνωτε, τι ἐποίησε Δαυιδ, ὅτε ἐπεινασε, και  
 have you known, what did David, when he was hungry, and  
 οἱ μετ' αὐτου; <sup>4</sup> πως ἐισηλθεν εἰς τον οικον  
 those with him? how he entered into the house  
 του θεου, και τους αρτους της προθεσεως εφαγεν,  
 of the God, and the loaves of the presence did eat,  
 οὓς οὐκ ἐξον ἡν αὐτῳ φαγειν, ουδε τοῖς μετ'  
 which not lawful was to him to eat, neither to those with  
 αὐτου, ει μη τοῖς ἱερευσι μονοις; <sup>5</sup> Ἡ οὐκ  
 him, except the priests alone? Or not  
 ἀνεγνωτε ἐν τῷ νομῳ, ὅτι τοῖς σαββασι οἱ  
 have you read in the law, that to the sabbaths οἱ  
 ἱερεῖς ἐν τῷ ἱερῳ το σαββατον βεβηλουσι, και  
 priests in the temple the sabbath violate, and  
 ἀναιτιοι εἰσι; <sup>6</sup> Δεγω δε ὑμῖν, ὅτι του ἱερου  
 blameless are? I say but to you, that of the temple

<sup>27</sup> † All things are imparted to me by my FATHER; and no one, but the FATHER, knows the SON; nor does any one know the FATHER, except the SON, and he to whom the SON is pleased to reveal him.

<sup>28</sup> Come to me, 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 a Resting-place.

<sup>30</sup> † For my YOKE is easy, and my BURDEN is light.

CHAPTER XII.

<sup>1</sup> At That TIME † JESUS on the † SABBATH went through the FIELDS of GRAIN; and his DISCIPLES were hungry, and began to pluck off Ears of Grain, and to eat.

<sup>2</sup> Now the PHARISEES, observing, said to him, "Behold, thy DISCIPLES are doing what is not lawful to do on a Sabbath."

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

<sup>4</sup> 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?

<sup>5</sup> † Or, have you not read in the LAW, that † the PRIESTS in the TEMPLE profane the REST to be observed on the SABBATHS and are blameless?

<sup>6</sup> 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. 8; Heb. iv. 9—11  
 † 30, 7 John v. 8. † 1. Mark ii. 23; Luke vi. 5; Deut. xxiii. 25. † 3. 1 Sam. xxi. 7  
 † 5. Lev. xxiv. 5; Num. xxviii. 9.

μειζων εστιν ωδε. 7 **Ει δε εγνωκειτε, τι εστιν**  
 greater is here. If but you had known, what is;  
 "Ελεον θελω, και ου θυσιαν." ουκ αν κατε-  
 "Mercy I desire, and not a sacrifice," not would you  
 δικασατε τους αναιτους. 8 **Κυριος γαρ εστι**  
 has condemned the blameless. A lord for is  
**του σαββατου ο υιος του ανθρωπου.**  
 of the sabbath the son of the man.

9 **Και μεταβας εκειθεν, ηλθεν εις την συνα-**  
 And passing on from thence, he came into the syna-  
**γωγην αυτων.** 10 **Και ιδου, ανθρωπος ην την**  
 gogue of them. And lo, a man there was the  
**χειρα εχων ξηραν.** **Και επηρωτησαν αυτον,**  
 hand having withered. And they asked him,  
**λεγοντες· Ει εξεστι τοις σαββασι θεραπευειν;**  
 saying: If it is lawful to the sabbaths to heal?

11 **Ο δε ειπεν αυτοις·**  
 that they might accuse him. He but said to them;  
**Τις εσται εξ υμων ανθρωπος, ος εξει προβατον**  
 What shall be among you a man, who shall have sheep  
**εν, και εαν εμπειση τουτο τοις σαββασιν εις**  
 one, and if should fall this to the sabbath into  
**βυθιον, οχι κρατησει αυτο, και εγερει;**  
 a pit, not seize it, and raise it up?

12 **Ποση ουν διαφerei ανθρωπος προβατου; Ωστε**  
 How much then is superior a man of a sheep? So that  
**εξεστι τοις σαββασι καλως ποιειν.** 13 **Τοτε**  
 it is lawful to the sabbath good to do. Then  
**λεγει τω ανθρωπω· Εκτεινον την χειρα σου.**  
 he says to the man; Stretch out the hand of thee.  
**Και εξετεινε· και αποκατεσταθη ογιγης, ως**  
 And he stretched it out; and it was restored whole, as  
**η αλλη.**  
 the other.

14 **Οι δε Φαρισαιοι συμβουλιον ελαβον κατ'**  
 The then Pharisees a council held against  
**αυτου εξελθοντες, οπως αυτον απολεσωσιν.**  
 him going out, how him they might destroy.

15 **Ο δε Ιησους γινους ανεχωρησεν εκειθεν· και**  
 The but Jesus knowing withdrew from thence; and  
**ηκολουθησαν αυτω οχλοι πολλοι· και εθερα-**  
 followed him crowds great; and he  
**πευσεν αυτους παντας,** 16 **και εκετιμησεν**  
 healed them all and charged  
**αυτοις, ινα μη φανερον αυτον ποιησωσιν.** 17 **οπως**  
 them, that not know him they should make; so that

**πληρωθη το ρηθεν δια Ησαιου του προ-**  
 it might be fulfilled the word spoken through Esaias the pro-  
**φητου, λεγοντος·** 18 **Ιδου, ο παις μου, ον**  
 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 condemned the INNOCENT;

8 for the SON OF MAN is Master of the SABBATH."

9 † And having left that place, he went into their SYNAGOGUE;

10 and behold, there was a Man who had \* a withered Hand. They asked JESUS, with a design to accuse him, † "Is it lawful to heal on the SABBATH?"

11 And HE answered them, "What Man is 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 SABBATH."

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 PHARISEES, departing, held a Council concerning him, how they might destroy him.

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

16 and charged them not to make him known:

17 so that the WORD SPOKEN through Isaias 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 "acob 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;

† 3; John ix. 10.

† 11. Exod. xxiii. 4, 5; Deut. xxii. 4.

† 12. Isa. xlii. 1.

ἡρετίᾳ, ὃ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ  
I have chosen, the beloved of me, in whom takes delight the  
ψυχή μου· ἠθῶσα τὸ πνεῦμα μου ἐπ' αὐτοῦ,  
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  
ἔρῃσει, 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 λίνον τυφομ-  
having been bruised not he shall break, and fax smoking  
ἐνον οὐ βεβήσει· 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 ἔθνη  
the judgment. And to the name of him nations  
ἐλπιοῦσι·”  
will hope.”

<sup>22</sup> Τότε προσηνεχθῆ αὐτῷ δαιμονιζόμενος,  
Then was brought to him a demoniac,  
τυφλὸς καὶ κωφός· καὶ ἐθεραπεύσεν αὐτόν, ὥστε  
blind and dumb; and he healed him, so that  
τοῦ τυφλοῦ καὶ κωφοῦ καὶ λαλεῖν καὶ βλέπειν.  
the blind and dumb both to speak and to see.  
<sup>23</sup> Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον·  
And were amazed all the crowd, and said;  
Μῆτι 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 δαιμόνια, 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  
σιλεια μερισθεῖσα καθ' ἑαυτῆς, ἐρημύεται· καὶ  
kingdom being divided against itself, is laid waste; and  
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ  
every city or house being divided against itself, not  
σταθήσεται. <sup>26</sup> Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν  
will stand. And if the adversary the adversary  
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμεριπθῆ· πῶς οὖν στα-  
casts out, with himself he is at variance, how then  
θήσεται ἡ βασιλεία αὐτοῦ; <sup>27</sup> Καὶ εἰ ἐγὼ ἐν  
will stand the kingdom of him? And if I by  
Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν  
Beelzebub cast out the demons, the sons of you  
ἐν τίνι ἐκβάλλουσιν; Διὰ τούτου 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 δαιμόνια, ἀρα 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 JUDGE-  
“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 spoke 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 DEMONS,  
except through  
Beelzebub, the Prince of  
the DEMONS.”  
“25 And \* he knowing  
their thoughts, said unto  
them, “Every Kingdom  
being divid’d 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 spoke 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, followed by modern translators. The context shows that our Lord is speaking These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

‡ 22. Luke xi. 14.

‡ 24. Mark iii. 22.

ὄμας ἢ βασιλεία του θεου. <sup>29</sup> Ἡ πως δυναται  
 ; you the majesty of the God. Or how is able  
 τις εισελθειν εις την οικίαν του ισχυρου, και  
 any one to enter into the house of the strong man, and  
 τα σκευη αυτου διαρπασαι, εαν μη πρωτον  
 the household stuff of him to plunder, if not first  
 δησῃ τον ισχυρον; και τοτε την οικίαν αυτου  
 he should bind the strong man? and then the house of him  
 διαρπασει. <sup>30</sup> Ὁ μη ων μετ' εμου, κατ' εμου  
 he shall plunder. He not being with me, against me  
 ἐστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.  
 is; and he not gathering with me, scatters.  
<sup>31</sup> Δια τουτου λεγω ὑμιν· Πασα ἁμαρτια και  
 Therefore this I say to you; All sin and  
 βλασφημία αφηθησεται τοις ανθρωποις· ἡ δε  
 evil-speaking shall be forgiven to the men; the but  
 του πνευματος βλασφημία ουκ αφηθησεται  
 of the spirit evil-speaking not shall be forgiven  
 \* [τοις ανθρωποις·] <sup>32</sup> και ὁς αν ειπῃ λογον  
 [to the men;] and who ever may speak a word  
 κατα του υιου του ανθρωπου, αφηθησεται αυτω·  
 against of the son of the man, it shall be forgiven to him;  
 ὁς δ' αν ειπῃ κατα του πνευματος του ἁγιου,  
 who but ever may speak against of the spirit of the holy,  
 ουκ αφηθησεται αυτω, ουτε εν τωτῳ τῳ αιώνι,  
 not it shall be forgiven to him, neither in this the age,  
 ουτε εν τῳ μελλουτι. <sup>33</sup> Ἡ ποιησατε το δεν-  
 nor in the coming. Either make you the tree  
 δρον καλον, και τον καρπον αυτου καλον· η  
 good, and the fruits of him good; or  
 ποιησατε το δενδρον σαπρον, και τον καρπον  
 make you the tree corrupt, and the fruits  
 αυτου σαπρον· εκ γαρ του καρπου το δενδρον  
 of him corrupt; by for the fruit the tree  
 γινωσκαται. <sup>34</sup> Γεννηματα εχιδνων, πως  
 is known. O broods of venomous serpents, how  
 δυνασθε αγαθα λαλειν, πονηροι οντες; εκ γαρ  
 are you able good (things) to speak, evil (men) being; out of for  
 του περισσευματος της καρδιας το στομα λαλει.  
 the fulness of the heart the mouth speaks.  
<sup>35</sup> Ὁ αγαθος ανθρωπος εκ του αγαθου θησαυρου  
 The good man out of the good treasure  
 εκβαλλει τα αγαθα· και ὁ πονηρος ανθρωπος  
 brings forth the good (things); and the evil man  
 εκ του πονηρου θησαυρου εκβαλλει πονηρα.  
 out of the evil treasure brings forth evil (things).  
<sup>36</sup> Λεγω δε ὑμιν, οτι παν ρημα αργον, ὁ εαν  
 I say but to you, that every word idle, which if  
 λαλῃσωσιν οἱ ανθρωποι, αποδωσουσι, περι  
 may speak the men, they shall give account, concerning  
 αυτου λογον εν ημερα κρισεως· <sup>37</sup> Εκ γαρ των  
 this word is a day of trial. By for the  
 λογων σου δικαιοθησῃ, και εκ των λογων σου  
 words of thee thou shalt be acquitted, and by the words of thee  
 καταδικασθησῃ.  
 thou shalt be condemned.

has unexpectedly 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. 31. to MEN—omit. 32. not be forgiven him. 32. in no wise be forgiven him. 33. of the HEART—omit. 35. good things.

† 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. † 33. Matt. vii. 17; Luke vi. 43, 44. Matt. iii. 7; xxiii. 33. † 35. Luke vi. 45.

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

38 †Then some of the SCRIBES \*answered him, saying, "Teacher, we desire to witness † a Sign from thee."

39 But HE answering, said to them, † "A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of JONAH the PROPHET."

40 † For as JONAH was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights † in the HEART of the EARTH.

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

42 † The Queen of the † South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the WISDOM of Solomon; and behold, something greater than Solomon is here.

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

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

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

\* VATICAN MANUSCRIPT.—28. and Pluri-ees—omit.

28. 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 essential 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.—Trotlope.

† 42. In the Old Testament—Sheba.

† 38. Luke xi. 29.

† 39. Matt. xvi. 4.

† 40. Jonah i. 17.

† 41. Jonah iii.

† 42. 1 Kings x. 1; 2 Chron. ix. 1.

† 43. Luke xi. 14.

εσχάτα του ανθρώπου εκείνου χειρόνα των  
last (state) of the man that worse of the  
 πρώτων. Ούτως είναι και τη γενεά ταυτή  
first. Thus will be and the generation this  
 τη πομπή.  
the wicked.

45 **Ετι δε αυτον λαλουντος τοις οχλοις, ιδου,**  
Will eand he is talking to the crowds, lo,  
 η μητηρ και οι αδελφοι αυτου ειστηκεισαν εξω,  
the mother and the brothers of him stood without,  
 ζητουντες αυτην λαλησαι \* [47 **Ειτε δε τις**  
seeking to him to speak [Said then one  
 αυτην. **Ιδου, η μητηρ σου και οι αδελφοι σου**  
to him, Lo, the mother of thee and the brothers of thee  
 εξω εστηκασι, ζητουντες σοι λαλησαι.] 48 **Ο**  
without stand, seeking to thee to speak.] He

δε αποκριθεις ειπε τω ειποντι αυτην. **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 ποιηση το**  
the brothers of me. Whoever for may do the  
 θελημα του πατρος μου, του εν ουρανοις, αυτος  
will of the father of me, that in heavens, the same  
 μου αδελφος και αδελφη και μητηρ εστιν.  
of me a brother and a sister and a mother is.

ΚΕΦ. ιγ'. 13.

1 **Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο**  
In but the day that departing the Jesus from  
 της οικιας, εκαθητο παρα την θαλασσαν. 2 **Και**  
the house, he sat by the sea, and  
 συνηχθησαν προς αυτον οχλοι πολλοι, ωστε  
were gathered to him crowds great, so that  
 αυτον εις το πλοιον εμβαντα καθισθαι και πας  
he into the ship entering to be seated; and all  
 ο οχλος επι τον αιγιαλον ειστηκει. 3 **Και**  
the crowd on the shore stood. And  
 ελαλησεν αυτοις πολλα εν παραβολαις, λεγων  
he spake to them much in parables, saying:  
**Ιβου, εξηλθεν ο σπειρων του σπειρειν. 4 **Και****  
Lo, went out the sower of the (seed) to sow. And  
 εν τη 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. † a Boat. † S. MATTHEW.

† 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them, it appears from Luke viii. 3, 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.—Haeckert.

† 45. Heb. vi. 4; x. 26; † Petor ii. 20—22. † 46. Mark iii. 31; Luke viii. 10. † 50. † 1. Mark iv. 1. † 2. Luke viii. 5.



**5** Ἄλλα δὲ ἐπέσεν ἐπὶ τὰ πετρωθῆ ὅπου οὐκ  
Others and fell on the rocky ground, where not  
εἶχε γῆν πολλήν· καὶ εὐθεὺς ἐξανέτειλε, δια  
It had earth much; and immediately sprung up, through  
το μὴ εἶχειν βάθος γῆς· **6** ἥλιου δὲ ἀνατεί-  
the not to have a depth of earth; sun and having  
λαντος, ἐκαυματίσθη· καὶ δια το μὴ εἶχειν  
arisen, it was scorched, and through the not to have  
ρίζαν, ἐξηρανθῆ. **7** Ἄλλα δὲ ἐπέσεν ἐπὶ τὰς  
a root, was dried up. Others and fell among the  
ἀκανθὰς· καὶ ἀνεβήσαν αἱ ἀκανθαί, καὶ ἀπέπνιξαν  
thorns; and sprung up the thorns, and choked  
αὐτὰ. **8** Ἄλλα δὲ ἐπέσεν ἐπὶ τὴν γῆν τὴν  
them. Others and fell on the ground the  
καλλὴν· καὶ εἶδου καρπὸν, ὃ μὲν ἑκατόν, ὃ  
good; and bore fruit the one a hundred, the  
δὲ ἑξήκοντα, ὃ δὲ τριακόντα. **9** Ὁ ἐχὼν ὠτα  
other sixty, the other thirty. He having ears  
ἀκουεῖν, ἀκουέτω. **10** Καὶ προσελθόντες οἱ  
to hear, let him hear. And coming the  
μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς  
disciples said to him; Why in parables  
λαλεῖς αὐτοῖς; **11** Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-  
speakest thou to them? He and answering said to  
τοῖς· Ὅτι ὑμῖν δεδοτὰ γινῶναι τὰ μυστήρια  
them; Because to you it is given to know the secrets  
τῆς βασιλείας τῶν οὐρανῶν· ἐκείνοις δὲ οὐ  
of the kingdom of the heavens; to them but not  
δεδοτὰ. **12** Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,  
it is given. Whoever for has, it shall be given to him,  
καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ  
and he will be gifted with abundance; whoever but not has, even  
ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. **13** Διὰ τοῦτο  
what he has, shall be taken from him. Therefore this  
ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ  
in parables to them I speak, for seeing not  
βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ  
they see, and hearing not they hear, neither  
συνιούσι. **14** Καὶ ἀναπληροῦνται αὐτοῖς ἡ προ-  
do they understand. And is fulfilled to them the  
φήτεια Ἡσαίου, ἡ λεγουσα· Ἔκω ἀκουσέτε,  
prophecy of Isaiah, 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 ἴδητε. **15** Ἐπαχυνθῆ γὰρ ἡ καρδία του  
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 DISCIP-  
LES approaching, said to  
him, "Why dost thou  
speak to them in Para-  
bles?"

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

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

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

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

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

\* VATICAN MANUSCRIPT.—b. 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.

† 14. Isa. vi. 10; John xii. 40; Acts xxviii. 26;

Rom. xi. 8.

λαον τουτου, και τοις ωσι βαρεως ηκουσαν, και  
people this. and with the ears heavily they hear, and

τοις οφθαλμοις α̅των εκτιμυσαν, 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 Ὑμων δε  
turn, and I should heal them. O you but

μακαριοι οἱ οφθαλμοι οἱτι βλεπουσι και τα ωτα  
blessed the eyes for they see; and the ears they hear.

\* [ὁμων,] οἱτι ακουει. 17 Α̅ιην γαρ λεγω ὑμιν,  
[of you,] for they hear. Indeed for I say to you,

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

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

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

18 Ὑμεις 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 εσπαριμενον εν τη καρδια  
wicked (one,) and snatches that having been sown in the heart

αυτου ο̅τος εστιν, ο̅ παρα την οδον σπαρεις.  
of him; this is, that on the path being sown.

20 Ὁ δε επι τα πετρωδη σπαρεις, ο̅τος εστιν,  
That but on the rocky ground being sown, this is,

ο̅ 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 Ὁ δε εις τας ακανθας σπαρεις, ο̅τος εστιν,  
That but into the thorns being sown, this is,

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

τουτου, και η̅ απατη του πλουτου συμπνιγει  
this, and the delusion of the riches chokes

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

την γην την καλην σπαρεις, ο̅τος εστιν, ο̅ τον  
the ground the good being sown, this is, who the

λογον ακουων, και συνιων ο̅ς δη καρποφορει,  
word hearing, and understanding; who really bears fruit,

'HE 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 you,  
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 as-  
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 it  
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.—10. your—omit. 22. the sower.

† 16. Luke x. 23.  
Matt. iv. 23.

‡ 17. 1 Peter i. 10, 11.

‡ 18. Mark iv. 14; Luke viii. 11.

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

24 **ΑΛΛΗΝ** παραβολην παρεθηκεν αυτοις, λεγων  
Another parable he proposed to them, saying;  
"Ομοιωθη η βασιλεια των ουραων ανθρωπω  
May be compared the kingdom of the heavens to a man  
σπειροντα καλον σπερμα εν τω αγρω αυτου.  
sowing good seed in the field of his.

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

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

οικοδεσποτου, ειπον αυτω· Κυριε, ουχι καλον  
householder, said to him; O lord, not good

σπερμα εσπειρας εν τω σω αγρω; ποθεν ουν εχει  
seed didst thou sow in the thy field? whence then has it  
ζιζανια. 28 **Ο** δε εφη αυτοις· Εχθρος ανθρωπου  
darnel? He and said to them; An enemy a man

τουτο εκοιησεν. Οι δε δουλοι ειπον αυτω·  
this has done. The and slaves said to him;

Θελεισ ουν απελθοντες συλλεξωμεν αυτα;  
Dost thou wish them going forth we should gather them?  
29 **Ο** δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,  
He and said, No, lest, gathering the darnel,

εκριζωσθη αμα αυτοις τον σιτον. 30 **Αφετε**  
you should root up with them the wheat. Leave them  
συναυξανεσθαι αμφοτερα μεχρι του θερισμου·  
to grow together both till the harvest;

και εν καιρω του θερισμου ερω τοις θερισταις·  
and in time of the harvest I will say to the harvesters,

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

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

31 **ΑΛΛΗΝ** παραβολην παρεθηκεν αυτοις, λεγων  
Another parable he proposed to them, saying;

"Ομοια εστιν η βασιλεια των ουραων κοκκω  
Like is the kingdom of the heavens to a grain  
σιραπews, ον λαβων ανθρωπος εσπειρεν εν τω  
of mustard, which taking a man sowed in the

considers, but obeys the  
WORD.

24 He proposed to them  
another Parable, saying,  
THE KINGDOM of the  
HEAVENS may be com-  
pared to the FIELD in  
which the OWNER sowed  
Good Grain;

25 but while the MEN  
SLEPT, His ENEMY came  
and sowed † Darnel among  
the WHEAT, and went  
away.

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

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

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

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

30 Let both grow 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 BURNING;  
‡ then bring together the  
wheat into my GRAN-  
ARY."

31 † Another Parable  
he proposed to them, say-  
ing; 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."

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

<sup>33</sup> Αλλην παραβολην ελαλησεν αυτοις· Ομοια  
Another parable he spake to them; Like  
 εστιν η βασιλεια των ουρανων ζυμη, η λαβουσα  
is the kingdom of the heavens to leaven, which taking  
 γυνη ενεκρυψεν εις αλευρου σατα τρια, εως ου  
a woman mixed in of meal measures three, till of it  
 εξυμωθη ολον. <sup>34</sup> Ταυτα παντα ελαλησεν ο  
was leavened whole. These all spake the

Ιησους εν παραβολαις τοις οχλοις, και χωρις  
Jesus in parables to the crowds, and without  
 παραβολης ουκ ελαλει αυτοις· <sup>35</sup> οπως πλη-  
a parable not he spake to them; so that it might  
 ρωθη το ρηθεν δια του προφητου, λεγοντος·  
be fulfilled the word spoken through the prophet, saying,  
 "Ανοιξα εν παραβολαις το στωμα μου· ερευ-  
"I will open in parables the mouth of me. I will  
 ξομαι κεκρυμμενα απο καταβολης  
openly declare things having been hid from a beginning

\* [κοσμου.]  
[of the world.]

<sup>36</sup> Τότε αφεις τους οχλους, ηλθεν εις την  
Then leaving the crowds, went into the  
 οικιαν ο Ιησους. Και προσηλθον αυτοι οι  
house the Jesus. And came to him the  
 μαθηται αυτου, λεγοντες· Φρασον ημιν την  
disciples of him, saying; Explain to us the  
 παραβολην των ζιζανιων του αγρου. <sup>37</sup> Ο δε  
parable of the darnel of the field. He and  
 αποκριθεισ ειπεν \* [αυτοις.] Ο σπειρων το  
answering said [to them,] He sowing the  
 καλον σπερμα, εστιν ο υιος του ανθρωπου·  
good seed, is the son of the man;

<sup>38</sup> ο δε αγρος, εστιν ο κοσμος· το δε καλον  
the and field, is the world, the and good  
 σπερμα, ουτοι εισιν οι υιοι της βασιλειας· τα  
seed, they are the sons of the kingdom; the  
 δε ζιζανια, εισιν οι υιοι του ποιητου· <sup>39</sup> ο δε  
and darnel, are the sons of the wicked (one); the and  
 εχθρος, ο σπειρας αυτα, εστιν ο διαβολος· ο δε  
enemy, he having sown them, is the adversary; the and  
 θερισμος, συντελεια του αιωνος εστιν· ο δε  
harvest, and of the age is; the and

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

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

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

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

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

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

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

39 THAT ENEMY WHO SOWED them is the ADVERSARY; the HARVEST is the END of the \* AGE; and the REAPERS are MEASURERS.

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

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 90, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. *And becomes a tree.* It attains a large size in Judea. Light-foot says, R. Simeon Ben Chalaphta mentions one "into which he was wont to climb, as men are wont to climb into a fig-tree." Trench quotes a traveller in Chilli who had ridden under one. † 33. A measure containing about a peck and a half, wanting a little more than a pint. † 34. Three of them made an ephah. † 35. "I will open my mouth in parables; I will utter dark sayings which have been from the beginning."—Sir L. C. L. Brenton's Septuagint translation of Psa. lxxviii. 2.

θερισται, αγγελοι εισιν. <sup>40</sup> Ωσπερ ουν συλ-  
reapers, messengers are. As therefore are

λεγεται τα ζιζανια, και πυρι καιεται· οτως  
gathered the darnel, and in a fire are burned; so

εσται εν τη συντελεια του αιωνος τουτου.  
will it be in the end of the age this.

<sup>41</sup> Αποσπελει δ υιος του ανθρωπου τους αγγελους  
Will send the son of the man the messengers

αυτου, και συλλεξουσιν εκ της βασιλειας αυτου  
of him, and they will gather out of the kingdom of him

παντα τα σκανδαλα και τους ποιουντας την ανο-  
all the seducers and those working the law-

μιαν, <sup>42</sup> και βαλουσιν αυτους εις την καμινου  
messons, and they will cast them into the furnaces

του πυρος· εκει εσται δ κλαυθμος και δ βρυγμος  
of the fire; there shall be the weeping and the gnashing

των οδοντων. <sup>43</sup> Τοτε οι δικαιοι εκλαμψουσιν,  
of the teeth. Then the righteous shall shine,

ως δ ηλιος, εν τη βασιλεια του πατρος αυτων.  
as the sun, in the kingdom of the father of them.

<sup>44</sup> \* Ο εχων ωτα \* [ακουειν,] ακουετω.  
He having ears [to hear,] let him hear.

<sup>44</sup> \* [Παλιν] ομοια εστι η βασιλεια των  
[Again] like is the kingdom of the

ουρανω θησαυρη κεκρυμμενη εν τη αγρω, ου  
heavens to a treasure having been hid in the field, which

ευρων ανθρωπος εκρυψε, και απο της χαρας  
finding a man he hides, and from the joy

αυτου υπαγει, και παντα οσα εχει πωλει, και  
of him he goes, and all as much as he has sells, and

αγοραζει τον αγρον εκεινον.  
buys the field that.

<sup>45</sup> Παλιν ομοια εστι η βασιλεια των ουρανω  
Again like is the kingdom of the heavens

\* [ανθρωπου] εμπορη, ζητουντι καλους μαργαρι-  
[to a man] a merchant, seeking choice pearls.

τας. <sup>46</sup> Ευρων δε ενα πολυτιμον μαργαριτην,  
Finding and one costly pearl,

απελθων πεπρακε παντα οσα ειχε, και ηγορα-  
going he sold all as much as he had, and bought

σευ αυτον.  
it.

<sup>47</sup> Παλιν ομοια εστι η βασιλεια των ουρανω  
Again like is the kingdom of the heavens

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

παντος γενουσ συναγαγουση· <sup>48</sup> ην, οτε επλη-  
every kind bringing together; which, when it is

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

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

δε σαπρα εξω εβαλον. <sup>49</sup> Ουτως εσται εν τη  
but bad away they cast. So it will be in the

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

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

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

43 † Then will the RIGH-  
TEOUS be resplendent as  
the SUN in the KINGDOM  
of their FATHER. HE  
who HAS ears, let him  
hear.

44 The KINGDOM of the  
HEAVENS is like a hid-  
den Treasure in a FIELD,  
which, a Man finding, he  
covers up, and, from his  
JOY, he goes and sells all  
that he has, and buys that  
FIELD.

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

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

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

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

49 So will it be at the

\* VATICAN MANUSCRIPT.—40. the age. 43. to hear—omit. 44. Again—omit.  
45. Man—omit.

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

‡ 41. Mat. xii. 7. ‡ 43. Mat. iii. 12. ‡ 43. Dan. xii. 3.

συντελεία του αἰῶνος. Ἐξελεύσονται οἱ ἀγγε-  
 end of the age. Shall go forth the messen-  
 λοι, καὶ ἀφορίουσι τοὺς πονηροὺς ἐκ μεσοῦ τῶν  
 gers, and shall separate the wicked from among the  
 δικαίων, <sup>50</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κამινὸν  
 just, and shall cast them into the furnace  
 του πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς  
 of the fire; there will be the weeping and the gnashing  
 τῶν ὀδόντων. <sup>51</sup> \* [Λεγει αὐτοῖς ὁ Ἰησοῦς.]  
 of the teeth. [Says to them the Jesus.]  
 Σὺνῆκατε 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  
 πας γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν  
 every scribe, being instructed to the kingdom of the  
 ουρανωῶν, ὁμοίος 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 παλαιὰ.  
 and old.

<sup>53</sup> Καὶ ἐγένετο, ὅτε ἐτελέσεν ὁ Ἰησοῦς τὰς  
 And it came to pass, when had concluded the Jesus the  
 παραβολὰς ταύτας, μετῆρren ἐκεῖθεν. <sup>54</sup> Καὶ  
 parables these, he departed thence. And  
 ελθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς  
 coming into the country of him, he taught them  
 ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθαὶ  
 in the synagogue of them, so as to astonish  
 αὐτοῦ, καὶ λεγείν· Ποθεν τοῦτω ἡ σοφία  
 them, and to say. Whence this the wisdom  
 αὐτῆ, καὶ αἱ δυνάμεις; <sup>55</sup> Οὐχ οὗτος ἐστὶν ὁ  
 this and these powers? Not this is the  
 του τεκτονου υἱος; οὐχὶ ἡ μητὴρ αὐτοῦ λεγεται  
 of the carpenter son? not the mother of him is called  
 Μαρὴμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ  
 Mary? and the brothers of him James, and  
 Ἰωσήφ, καὶ Σίμων, καὶ Ἰουδᾶς; <sup>56</sup> καὶ αἱ ἀδελφαὶ  
 Joseph, and Simon, and Judas? and the sisters  
 αὐτοῦ οὐχὶ πασαὶ πρὸς ἡμᾶς εἰσι; ποθεν οὖν  
 of him not all with us are? whence then  
 τοῦτω ταῦτα 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 GNASH-  
 ING of TEETH.

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

52 Then HE said to  
 them, "Every Scribe,  
 therefore, being instruct-  
 ed \* in the KINGDOM of  
 the HEAVENS, is like a  
 Householder, who pro-  
 duces from his TREAS-  
 URY, 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 astonished, and  
 said, "Whence has this  
 man, this WISDOM, and  
 these MIRACULOUS POW-  
 ERS?"

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

56 and all his † SISTERS,  
 live with us? Whence,  
 then, has he all these  
 things?"

57 And they † stumbled  
 at him. But JESUS said  
 to them, "A Prophet is  
 not without honor, except  
 in his OWN COUNTRY, and  
 in his OWN FAMILY."

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

\* VATICAN MANUSCRIPT.—51. JESUS says to them—omit. 51. Lord—omit. 52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 23. † 56. Joseph—so read Luch. viii. 18. Schenckel, and Tittman. † 58. According to Theophylact, the names of the sisters of Jesus were Mary and Salome.

† 54. Matt. ii. 23; Mark vi. 1. † 55. John vi. 42. † 57. Matt. xi. 6; Isa. viii. 14; Rom. ix. 32, 33; 1 Peter ii. 8. † 58. Mark vi. 8, 6.

ΚΕΦ. ιδ'. 14.

1 **Εν** εκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ  
 At that this time heard Herod the  
 τετραρχῆς τὴν ἀκοὴν Ἰησοῦ, 2 **καὶ** εἶπε τοῖς  
 tetrarch the fame of Jesus, and said to the  
 παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·  
 servants of him; This is John the dipper;  
 αὐτὸς ἠγερθὴ ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ  
 he is raised from the dead, and therefore this the  
 δυναμεῖς ἐνεργοῦσιν ἐν αὐτῷ. 3 **Ὁ** γὰρ Ἡρώδης,  
 mighty powers work in him. The for Herod,  
 κρατήσας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο  
 seizing the John, had bound him, and put  
 ἐν φυλακῇ, διὰ Ἡρωδιὰδα τὴν γυναῖκα Φίλ-  
 in prison, on account of Herodias the wife of  
 ιπποῦ τοῦ ἀδελφοῦ αὐτοῦ. 4 **Ἐ**λεγε γὰρ αὐτῷ ὁ  
 Philip the brother of him. Had said for to him the  
 Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶναι αὐτήν. 5 **Καὶ**  
 John; Not it is lawful to thee to have her. And  
 θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,  
 wishing him to destroy, he feared the people,  
 ὅτι ὡς προφῆτην αὐτὸν εἶχον. 6 **Γ**ενεσιῶν δὲ  
 for as a prophet him they esteemed. Birth-day of but  
 ἀγομῶν τῶν Ἡρώδου, ὠρχήσατο ἡ θυγατὴρ  
 was being held of the Herod, danced the daughter  
 τῆς Ἡρωδιᾶδος ἐν τῷ μεσῷ· καὶ ἤρεσε τῷ  
 of the Herodias in the midst, and pleased the  
 Ἡρώδῃ. 7 **Ὁ**θεν μεθ' ὄρκου ὡμολόγησεν αὐτῇ  
 Herod; whereupon with an oath he promised to her  
 δοῦναι, ὃ εἰάν αἰτήσῃται. 8 **Ἡ** δὲ, προβί-  
 to give, what soever she might ask. She and, being  
 βιασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, ἔδωκε μοι,  
 incited by the mother of her, Give to me,  
 φησὶν, ὡς ἐπι πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ  
 she said, here upon a plate the head of John the  
 βαπτιστοῦ. 9 **Καὶ** ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ  
 dipper. And was sorry the king; because of but  
 τοὺς ὄρκους καὶ τοὺς συνανακειμένους, ἐκε-  
 the oaths and those reclining at table, he com-  
 λευσε δοθῆναι. 10 **Καὶ** πεμψας ἀπεκεφαλίσε  
 manded it to be given. And sending he cut off the head of  
 τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 **Καὶ** ἠνεχθῆ ἡ  
 the John in the prison. And was brought the  
 κεφαλὴ αὐτοῦ ἐπι πινάκι, καὶ ἐδόθη τῷ κορα-  
 head of him on a plate, and it was given to the little  
 σίῳ· καὶ ἠνεγκε τὴν μητρί αὐτῆς. 12 **Καὶ** προσ-  
 girl; and she brought it to the mother of her. And coming  
 ἐλθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ σῶμα, καὶ ἐθ-  
 the disciples of him took the body, and they  
 ἔψαν αὐτὸ· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.  
 buried it; and departing they told it to the Jesus.

CHAPTER XIV.

1 At That time, † Herod the † TETRARCH, hearing of the FAME of Jesus, 2 said to his SERVANTS, "This is John the IMMERSER; he is raised from the DEAD; and therefore 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 PEOPLE, † Because they esteemed him as a Prophet.

6 But when HEROD's Birth-day was kept, the † DAUGHTER of HERODIAS danced in the MIDDST, and pleased HEROD;

7 whereon he promised with an Oath to give her whatever she might request.

8 And SHE, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSER."

9 And the \* KING, being sorry on account of the OATHS and the GUESTS, commanded that it should be given her.

10 Accordingly, by his order, JOHN was beheaded in the PRISON.

11 And his HEAD was brought on a Platter, and presented to the GIBL; and she carried it to her MOTHER.

12 And his DISCIPLES coming, carried off \* the DEAD-BODY, and buried

\* VATICAN MANUSCRIPT.—3. then had. 5. 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 i. 1, 10, 20. ‡ 4. Lev. xviii. 10; xx. 21. ‡ 5. Matt. xxi. 20; Lu. xx. 6.

13 Και ακουσας ο Ιησους, ανεχωρησεν εκειθεν  
 And having heard the Jesus, withdrew from thence  
 εν πλοιη εις ερημον τοπον κατ' ιδιαν· και ακου-  
 in a ship into a desert place by himself, and having  
 παντες οι οχλοι, ηκολουθησαν αυτη περη 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 εσπλαγχισθη επ' αυτοις,  
 great a crowd; and he was moved with pity towards them;  
 και εθεραπευσε τους αρρωστους αυτων.  
 and healed the sick of them.

15 Οψιας δε γενομενης, προσηλθον αυτη 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 κωμιας, 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 αυτη  
 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. 15. the DISCIPLES. 22. he con-

strained. 22. a Boat.

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 10. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 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. 8; Luke ix. 10; John vi. 1, 9. † 15. Mark vi. 36; Luke ix. 17; John vi. 5. † 13. Matt. xv. 30.

† 15. Mark vi. 36; Luke ix. 17;



εις το πλοιον, και προβαειν αυτον εις το περαν,  
 into the ship, and to go before him to the other side,  
 εως ου απολυση τους οχλους. <sup>23</sup> Και απο-  
 while he should dismiss the crowds. And having

λυσας τους οχλους, ανεβη εις το ορος κατ'  
 sent away the crowds, he went up into the mountain by  
 ιδιαν προσευξασθαι. Οψιας δε γενομενης, μονος  
 himself to pray. Evening and having come, alone

ην εκει. <sup>24</sup> Το δε πλοιον ηδη μεσον της  
 he was there. The and ship now in the midst of the  
 θαλασσης ην, βασιανιζομενον υπο των κυματων\*  
 sea was, having been tossed by the waves;

ην γαρ εναντιος ο ανεμος. <sup>25</sup> Τεταρτη δε φυλακη  
 was for contrary the wind. In fourth and watch  
 της νυκτος απηλθε προς αυτους, περιπατων επι  
 of the night he went to them, walking upon

της θαλασσης. <sup>26</sup> Και ιδοντες αυτον οι μαθηται  
 the sea. And seeing him the disciples  
 επι την θαλασσαν περιπατουντα, εταραχθησαν,  
 upon the sea walking, they were terrified,

λεγοντες: 'Οτι φαντασμα εστι και απο του  
 saying; That an apparition is, and from the  
 φοβου εκραξαν. <sup>27</sup> Ευθεως δε ελαλησεν αυτοις  
 fear they cried aloud. Immediately but spake to them

ο Ιησους, λεγων\* Θαρσειτε, εγω ειμι μη φο-  
 the Jesus, saying, Take courage, I am; not be  
 βεισθε. <sup>28</sup> Αποκριθεις δε αυτω ο Πητρος ειπε\*  
 afraid. Answering and him the Peter said;

Κυριε, ει συ ει, κελευσον με προς σε ελθειν επι  
 O Lord, if thou art, bid me to thee to come upon  
 τα υδατα. <sup>29</sup> 'Ο δε ειπεν\* Ελθε. Και καταβας  
 the water. He and said; Come. And descending

απο του πλοιου ο Πητρος, περιεπατησεν επι τα  
 from the boat the Peter, he walked upon the  
 υδατα, ελθειν προς τον Ιησουν. <sup>30</sup> Βλεπων δε  
 water, to come to the Jesus. Seeing but

τον ανεμον ισχυρον, εφοβηθη και αρχαμενος  
 the wind strong, he was afraid; and beginning  
 καταποντιζεσθαι, εκραξε, λεγων\* Κυριε, σωσον  
 to sink, he cried, saying; O Lord, save

με. <sup>31</sup> Ευθεως δε ο Ιησους εκτεινας την χειρα,  
 me. Immediately and the Jesus stretching out the hand,  
 επελαβετο αυτου, και λεγει αυτω\* Ολιγοπιστε,  
 took hold of him, and says to him; O distrustful man,

εις τι εδιστασας; <sup>32</sup> Και εμβαντων αυτων εις  
 for why didst thou doubt? And entering of them into  
 το πλοιον, εκοπασεν ο ανεμος. <sup>33</sup> Οι δε εν τη  
 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 til  
 it was Late.

<sup>24</sup> By this time the  
 BOAT \*was many Furlongs 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. 30. Peter, 29. and came to. 32. going up into.

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

‡ 23. Mark vi. 30; John vi. 16.

πλοῖω, \* [ελθόντες] προσεκύνησαν αὐτῷ, λεγ-  
 ship, [coming] prostrated to him, say-  
 οντες· Ἀληθῶς θεοῦ υἱὸς εἶ. <sup>31</sup> Καὶ διαπε-  
 ing; Certainly of a God a son thou art. And having  
 ρασάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. <sup>32</sup> Καὶ  
 passed over, they came to the land Gennesaret. And  
 ἐπιγινώσκοντες αὐτὸν οἱ ἀνδρες τοῦ τόπου σκεῖνον,  
 knowing him the men of the place that,  
 ἀπέστειλαν εἰς ὅλην τὴν περιχώρον ἐκεῖνην·  
 they sent into all the country round about that;  
 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς  
 and they brought to him all those disease  
 ἔχοντας, <sup>33</sup> καὶ παρέκαλουν αὐτὸν ἵνα μόνον  
 having, and brought him that only  
 ἄβρωται 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. ιε'. 15.

<sup>1</sup> Τότε προσερχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱερο-  
 Then came to the Jesus those from Jeru-  
 σολυμῶν γραμματεῖς καὶ Φαρισαῖοι, λεγόντες·  
 s. idem scribes and Pharisees, saying;  
<sup>2</sup> Διὰ τί οἱ μαθηταὶ σου παραβαίνουν τὴν παρα-  
 Why the disciples of thee transgress the tradi-  
 δόσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπνται τὰς  
 tion of the elders? not for they wash the  
 χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup> Ὁ δε  
 hands of them, whenever bread they may eat. He but  
 ἀποκρίθεις εἶπεν αὐτοῖς· Διὰ τί καὶ 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 "Ὁ  
 "Honor the father and the mother;" and; "He  
 κακολογῶν πατέρα ἢ μητέρα, θάνατον τελευ-  
 reviling father or mother, death let him  
 τᾶτω." <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 εἰς ἐμὸν  
 father or the mother; A gift, whatever out of me  
 ὠφελήσῃ· καὶ οὐ μὴ τιμῆσῃ τὸν πατέρα  
 thou mightest be profited; then not may honor the father  
 αὐτοῦ [ἢ τὴν μητέρα αὐτοῦ]. <sup>6</sup> Καὶ ἠκυρώσατε  
 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.  
<sup>7</sup> Ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν  
 O hypocrites, well prophesied concerning you

βοᾶν, 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 FATHER." honor his FATHER. Thus. 6. or his MOTHER—omit.

1. Pharisees and Scribes from Jerusalem. 6. He shall by no means honor his FATHER. 6. word.

† 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.

† 31. Matt. xvii. 54. † 34. Mark vi. 53. † 1. Mark vii. 1. † 4. Exod. xx. 12; Deut. v. 16; Eph. vi. 2. † 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 20. † 7. Mark vii. 6. † 8. Isa. xxix. 13.

Ἡσαίας, λεγών <sup>844</sup> Ὁ λαὸς οὗτος τοῖς χεῖλεσι  
 Esaias, saying; "The people this with the lips  
 με τιμὰ· ἡ δὲ καρδία αὐτῶν πορῶ ἀπέχει ἀπ'  
 me honor; the but heart of them far off is removed from  
 ἐμοῦ. <sup>9</sup> Ματθῆν δὲ σεβονται μὲ, διδασκόντες  
 me. Without profit but they reverence me, teaching  
 διδασκαλίας, ἐνταλμάτα ἀνθρώπων." <sup>10</sup> Καὶ  
 doctrines, commandments of men." And  
 προσκαλεσαμένους τὸν ὄχλον; εἶπεν αὐτοῖς·  
 having called the crowd, he said to them;  
 Ἀκουετέ καὶ συνιετέ. <sup>11</sup> Οὐ τὸ εἰσερχόμενον εἰς  
 Hear you and be instructed. Not that entering into  
 τὸ στόμα κοίνοι τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορ-  
 the mouth pollutes the man; but that proceed-  
 εύομενον ἐκ τοῦ στόματος τούτου κοίνοι 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,  
 ἀκουσάντες 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  
 τεύσει ὁ πατήρ μου ὁ οὐράνιος, ἐκριώθησεται.  
 planted the father of me the heavenly, shall be rooted up.  
<sup>14</sup> Ἀφετέ αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ \* [τυφλῶν.]  
 Let alone them; guides they are blind [of blind.]  
 Τυφλὸς δὲ τυφλὸν εἰάν ὁδηγῇ, ἀμφοτέροι εἰς  
 Blind and blind if may lead, both into  
 βόθυνον πέσουνται. <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· Ἀκμῆν καὶ ὑμεῖς ἀνοήτοι  
 The and Jesus said; Yet also you unintelligent  
 ἐστε; <sup>17</sup> Οὐ \* [πῶ] νοεῖτε, ὅτι παντὸς εἰσερχομένου  
 are? Not [yet] perceive you, that all that enter-  
 ὄμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,  
 ing into the mouth, into the belly passes,  
 καὶ εἰς ἀφεθρῶνα 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, καὶ κείνη κοίνοι τὸν ἄνθρωπον. <sup>19</sup> Ἐκ γὰρ  
 forth, and they pollute the man. From for  
 τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροῦ  
 the heart comes forth purposes evil;  
 φονεῖ, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυ-  
 riers, adulteries, fornications, thefts, false testimo-  
 ριαί, βλασφημίαι. <sup>20</sup> Ταῦτα ἐστί τα κοινούντα  
 nias, evil speakings. These is the (things) polluting  
 τὸν ἄνθρωπον· τὸ δὲ ἀνικατοῖς χερσὶ φαγεῖν οὐ  
 the man; that but with unwashed hands to eat not  
 κοίνοι 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 as  
 '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 FA-  
 THER 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  
 ye also yet without un-  
 derstanding?"

17 Do you not perceive,  
 That WHATEVER ENTERS  
 the MOUTH, passes into  
 the BELLY, and is ejected?

18 But † those THINGS  
 PROCEEDING out of the  
 MOUTH, issue from the  
 HEART; and they pollute  
 the MAN.

19 † For out of the  
 HEART proceed 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.  
 25. that SAYING. 16. HE said. 17. yet—omit.  
 † 10. Mark vii. 14. † 14. Isa. lx. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 50. † 15. Mark  
 vii. 17. † 18. James iii. 6. † 19. Mark vii. 21.

21 **Και εξελθων εκειθεν ο Ιησους ανεχωρησεν**  
 And departing thence the Jesus withdrew  
**εις τα μερη Τυρου και Σιδωνος.** 22 **Και ιδου,**  
 into the confines of Tyre and Sidon. And lo,  
**γυνη Χαναναια, απο των ορειων εκεινων εξελθου-**  
 a woman Cannaanish, of the parts those coming  
**σα, εκραυγασεν αυτω, λεγουσα· Ελεησον με,**  
 out, cried out to him, saying; Pity me,  
**κυριε, υιε Δαυιδ· η θυγατηρ μου κακως δαιμονι-**  
 O lord, O son David; the daughter of me sadly is demoni-  
**ζεται.** 23 **Ο δε ουκ απεκριθη αυτη λογον.** **Και**  
 Loth, He but not answered her a word. And  
**προσελθοντες οι μαθηται αυτου, ηρωτων αυτον,**  
 coming the disciples of him, besought him,  
**λεγοντες· Απολυσον αυτην, οτι κραζει οπισθεν**  
 saying; Send away her, for she cries at the back  
**ημων.** 24 **Ο δε αποκριθεις ειπεν· Ουκ απεστα-**  
 of us. He but answering said; Not I am  
**λην, ει μη εις τα προβατα τα απολωλοτα οικου**  
 sent, except to the sheep the perishing house of  
**Ισραηλ.** 25 **Η δε ελθουσα προσεκυνη αυτω,**  
 Israel. She then coming prostrated to him,  
**λεγουσα· Κυριε, βοηθη μοι.** 26 **Ο δε αποκριθεις**  
 saying; O lord, give aid to me. He but answering  
**ειπεν· Ουκ εστι καλον λαβειν τον αρτον των**  
 said; Not it is right to take the bread of the  
**τεκνων, και βαλειν τοις κυναριοις.** 27 **Η δε**  
 children, and to throw to the dogs. She but  
**ειπε· Ναι, κυριε· και γαρ τα κυναρια εσθιει**  
 said; True, O lord; even for the dogs eatest  
**ιπο των ψιχιων των πιπτοντων απο της τραπε-**  
 of the crumbs of the falling from the table  
**ζης των κυριων αυτων.** 28 **Τοτε αποκριθεις ο**  
 of the masters of them. Then answering the  
**Ιησους ειπεν αυτη· Ο γυναι, μεγαλη σου η**  
 Jesus said to her; O woman, great of thee the  
**πιστις· γενηθητω σοι, ως θελεις.** **Και ιαθη**  
 faith; let it be to thee, as thou wilt. And was healed  
**η θυγατηρ αυτης απο της ωρας εκεινης.**  
 the daughter of her from the hour that.  
 29 **Και μεταβας εκειθεν ο Ιησους, ηλθε παρα**  
 And departing thence the Jesus, came near  
**την θαλασσαν της Γαλιλαιας· και αναβας εις**  
 the sea of the Galilee; and ascending into  
**το ορος, εκαθητο εκει.** 30 **Και προσηλθον αυτω**  
 the mountains, he sat down there. And came to him  
**οχλοι πολλοι, εχοντες μεθ' εαυτων χωλους,**  
 crowds great, having with them lame,  
**τυφλους, κωφους, κυλλους, και ετερους πολλους·**  
 blind, deaf, maimed, and others many;  
**και ερριψαν αυτους παρα τους ποδας του Ιησου,**  
 and they laid them at the feet of the Jesus,  
**και εθεραπευσεν αυτους·** 31 **ωστε τους οχλους**  
 and he healed them; so that the crowds  
**θαυμασαι, βλεποντας κωφους λαλουντας, 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 Can-  
 naanish Woman coming  
 from those PARTS, cried  
 out to him, saying, "I have  
 compassion on me, O Mas-  
 ter, Son of David! my  
 DAUGHTER is sadly de-  
 monized."  
 23 But he answered her  
 not a Word. And his dis-  
 ciples 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, saying,  
 "O Master, help me!"  
 26 But HE answering,  
 said, "It is not proper  
 to take the CHILDREN'S  
 BREAD, and throw it to  
 † † the DOGS."  
 27 But she said, "I 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 Wo-  
 man! great is Thy FAITH;  
 be it to thee as thou de-  
 sirest." And her DAUGH-  
 TER was cured from that  
 very MOMENT.  
 29 † And Jesus, having  
 left that place, came to  
 the LAKE of GALILEE;  
 and ascending the MOUN-  
 TAIN sat down there.  
 30 And great Crowds  
 came to him, bringing  
 with them the lame, \* the  
 † crippled, the blind, the  
 deaf, and many others,  
 and laid them at \* his  
 FEET, and he cured them:  
 31 so that the CROWDS  
 beheld, with wonder, † the  
 Deaf \*hearing, the Crip-  
 pled restored, the Lame

\* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and.

30. his FEET. 31. hearing.

† 26. 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. 4.) 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. 20; Rom. xv. 8.

† 26. Matt. vii. 6.

29. Mark vii. 31.

† 31. Isa. xxxv. 5, 6.

λους ὕγιεις, χωλους περιπατουοντας, και τυφλους  
sound, lame walking, and blind  
 βλεποντας· και εδοξασαν τον θεον Ισραηλ. <sup>32</sup> Ο  
seeing; and they glorified the God of Israel. The  
 δε Ιησους, προσκαλεσαμενος τους μαθητας αυ-  
then Jesus, having called the disciples of  
 του, ειπε· Σπλαγχιζομαι επι τον οχλον, οτι  
him, said; I have compassion on the crowd, for  
 \* [ηδη] ἡμεραι τρεις, προσμενουσι μοι, και ουκ  
[already] days three, they have remained with me, and not  
 εχουσι τι φαγωσι· και απολυσαι αυτους  
they have any thing they may eat; and to send away them  
 νηστει ου θελω, μηποτε εκλυθωσιν εν τη οδω.  
fasting not I will, lest they may faint in the way.  
<sup>33</sup> Και λεγουσιν αυτω οι μαθηται αυτου· Ποθεν  
And they say to him the disciples of him; Whence  
 ημιν εν ερημια αρτοι τοσουτοι, ωστε χορτασαι  
to us in a desert place loaves so many, so as to satisfy  
 οχλον τοσουτον; <sup>34</sup> Και λεγει αυτοις ο Ιησους·  
a crowd so great? And says to them the Jesus;  
 Ποσους αρτους εχετε; Οι δε ειπον· Ἐπτα, και  
How many loaves have you? They and said; Seven, and  
 ολιγα ιχθυδια. <sup>35</sup> Και εκλευσε τοις οχλοις  
a few small fishes. And he directed the crowds  
 ανατεσειν επι την γην. <sup>36</sup> Και λαβων τους  
to recline upon the ground. And taking the  
 επτα αρτους και τους ιχθυας, ευχαριστησας  
seven loaves and the fishes, giving thanks  
 εκλασε και εδωκε τοις μαθηταις αυτου, οι δε  
he broke and he gave to the disciples of him, the and  
 μαθηται τω οχλω. <sup>37</sup> Και εφαγον παντες, και  
disciples to the crowd. And they ate all, and  
 εχορτασθησαν· και ηραν το περισσευον των  
were filled; and they took up that over and above of the  
 κλασματων, επτα στυριδας πληρεις. <sup>38</sup> Οι δε  
fragments, seven large baskets full. They and  
 εσθιοντες ησαν τετρακιςχιλιοι ανδρες, χωρις  
sating were four thousand man, besides  
 γυναικων και παιδιων.  
women and children.

<sup>39</sup> Και απολυσας τους οχλους, ανεβη εις  
And having sent away the crowds, he went into  
 το πλοιον, και ηλθεν εις τα ορια Μαγδαλα.  
the ship, and came to the coasts of Magdala.  
 ΚΕΦ. 15. 16. <sup>1</sup> Και προσελθοντες οι Φαρισαιοι  
And coming the Pharisees  
 και Σαδδουκαιοι, κειραζοντες επηρωτησαν αυτον,  
and Sadducees, tempting they asked him,  
 σημειον εκ του ουρανου επιδειξει αυτοις. <sup>2</sup> Ο  
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.

† Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

\* VATICAN MANUSCRIPT.—32. already—omit. 38. about. 39. Magadan—so also Lachmann and Tischendorf.

† 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 Mejdal. Mejdal, 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. † 38. 2 Kings iv. 43. 36. Matt. xiv 1; Luke xxii. 10  
 † 39. Mark viii. 10. † 1. Matt. xii. 38.

δε αποκριθεις ειπεν αυτοις· \* [Οψιας γενομενης, but answering said to them; [Evening coming,

λεγετε· Ευδια· πυρραζει γαρ ο ουρανος. <sup>3</sup> Και you say; Fair weather; reddens for the heaven. And

πρωι· Σημερον χειμων πυρραζει γαρ στυγ- in the morning; To-day a storm; is red for low-

ναζων ο ουρανος. <sup>4</sup> Υποκριται, το μεν προσωπον ering the heaven. Hypocrites, the truly face

του ουρανου γινωσκετε διακρινειν, τα δε σημια of the heaven you know to judge, the but signa

των καιρων ου δυνασθε;] <sup>4</sup> Γερεα πονηρα και of the times not can you? A generation evil and

μοιχαλις σημειον επιζητει· και σημειον ου δο- adulterous a sign seeks; and a sign not shall

θησεται αυτη, ει μη το σημειον Ιωνα \* [του be given to her, except the sign of Jonas [the

προφητου.] Και καταλιπων αυτους, απηλθε. prophet.] And leaving them, he went away.

<sup>5</sup> Και ελθοντες οι μαθηται αυτου εις το περαν, And coming the disciples of him to the other side,

επελαθοντο αρτους λαβειν. <sup>6</sup> Ο δε Ιησους ειπεν had forgotten loaves to take. The and Jesus said

αυτοις· <sup>7</sup> Ορατε και προσεχετε απο της ζυμης to them; Look and take heed of the leaven

των Φαρισαιων και Σαδδουκαιων. <sup>7</sup> Οι δε διελο- of the Pharisees and Sadducees. They and rea-

γιζοντο εν εαυτοις, λεγοντες· <sup>8</sup> Οτι αρτους ουκ soned among themselves, saying; Because loaves not

ελαβομεν. <sup>8</sup> Γινους δε ο Ιησους ειπεν· Τι δια- we have brought. Knowing and the Jesus said; Why rea-

λογιζεσθε εν εαυτοις, ολιγοπιστοι, οτι αρτους son you among yourselves, O you of weak faith, because loaves

ουκ \* [ελαβετε;] <sup>9</sup> Ουπω νοειτε, ουδε μνημον- not [you have brought?] Not yet perceive you, nor remem-

ευετε τους πεντε αρτους των πεντακιςχιλιων, beryou the five loaves of the five-thousand,

και ποσους κοφινους ελαβετε; <sup>10</sup> Ουδε τους and how many baskets you took up? Nor the

επτα αρτους των τετρακιςχιλιων, και ποσας seven loaves of the four thousand, and how many

σπυριδας ελαβετε; <sup>11</sup> Πως ω νοειτε, οτι ου large baskets you took up? Why not do you perceive, that not

περι αρτου ειπον υμιν προσεχειν απο της ζυμης about bread I spoke to you to take heed of the leaven

των φαρισαιων και Σαδδουκαιων; <sup>12</sup> Τότε συ- of the Pharisees and Sadducees? Then they

νηκαν, οτι ουκ ειπε προσεχειν απο της ζυμης understood, that not he did say beware of the leaven

του αρτου, αλλ' απο της διδαχης των Φαρισαιων of the bread, but of the doctrine of the Pharisees

και Σαδδουκαιων. and Sadducees.

2 But he answering, said to them, \* [“ In the Evening, you say, ‘It will be Fair weather, for the SKY is red;’

8 and in the Morning, ‘There will be a Storm To-day, for the SKY is red and lowering.’ Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.]

4 [A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of JONAH.” And leaving them, he went away.

5 [Now, \* the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, † “Observe, and beware of the LEAVEN of the PHARISEES and Sadducees”

7 And THEY reasoned among themselves, saying, “Because we have brought no Loaves.”

8 But Jesus knowing it, said, “O you distrustful! Why do you reason among yourselves, Because you have no Bread?”

9 Do you not yet perceive, or recollect † the FIVE Loaves of the FIVE-THOUSAND, and How many Baskets you took up?

10 nor † the SEVEN Loaves of the FOUR-THOUSAND, and How many large Baskets you took up?

11 How is it that you do not comprehend, That I spoke not to you about Bread, \* but beware you of the LEAVEN of the PHARISEES and Sadducees?”

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the \* SADDUCEES and Phari-

\* VATICAN MANUSCRIPT.—12 d 3—omit. 4. the PROPHET—omit. 5. the DISCIPLES.  
8. b.oug. u.—omit. 11. but beware you of. 11. SADDUCEES and Pharisees.  
† 4. Matt. xii. 30. † 5. Mark viii. 14. † 6. Luke x. l. 1. † 9. Matt. xiv. 17.  
† 10. Matt. xv. 34.

13 **Ελθων δε ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας**  
 Coming and the Jesus into the parts of Caesarea  
 της Φιλιππου, πρῶτα τοῦ μαθητᾶς αὐτοῦ, λε-  
 of the Philip, asked the disciples of him, say-  
 γων· Τίνα με λεγοῦσιν οἱ ἄνθρωποι εἶναι, τὸν  
 ing; Who me say the men to be, the  
 υἱὸν τοῦ ἀνθρώπου; 14 **Οἱ δὲ εἶπον· Οἱ μεν,**  
 son of the man? They and said; Some,  
**Ἰωάννην τοῦ βαπτιστῆν· ἄλλοι δὲ, Ἠλίαν ἕτεροι**  
 John the dipper; others and, Elias; others  
 δὲ, Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. 15 **Λέγει**  
 and Jeremias, or one of the prophets. He says  
**αὐτοῖς· Ὑμεῖς δε τίνα με λέγετε εἶναι; 16 Ἀποκ-**  
 to them; You but who me say to be? An-  
**κριθεὶς δε Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,**  
 wered t's Simon Peter said; Thou'art the Anointed,  
**ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 17 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  
**Ἰωάννη· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκαλύψε σοί,**  
 of Jonas; for flesh and blood not it has revealed to thee,  
**ἀλλ' ὁ πατὴρ μου, ὁ ἐν τοῖς οὐρανοῖς. 18 Καγὼ**  
 but the father of me, that in the heavens. Also I  
**δε σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ**  
 and to thee say, that thou art a rock, and upon this  
**τῇ πέτρᾳ οἰκοδομησῶ μου τὴν ἐκκλησίαν, καὶ**  
 the rock I will build of me the church, and  
**πύλαι ἁδου οὐ κατισχυσοῦσιν αὐτῆς. 19 Καὶ**  
 gates of hades not shall prevail against her. And  
**ὄσῳ 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, ἐστὶν**  
 vens; and whatever thou mayest bind upon the earth, shall be  
**δεδεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὅ εἰς ὅσα λυθῆς**  
 bound in the heavens; and whatever thou mayest loose  
**ἐπὶ τῆς γῆς, ἐστὶν ἀλυμένον ἐν τοῖς οὐρανοῖς.**  
 upon the earth, shall be loosed in the heavens.  
 20 **Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα**  
 Then he charged the disciples of him, that  
**μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.**  
 no one they should tell that he is the Anointed.

21 **Ἀπο τότε ᾤξετο ὁ Ἰησοῦς δεῖκναι 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 IMMERSER; \* SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

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

16 Simon Peter 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? 20. the disciples.

14. SOME,

17. Heavens.

† 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 Caesarea, mentioned frequently in the Acts of the Apostles, it was called Caesarea Philippi. See Josephus, Ant. xviii. 2, 1, and xx. 8, 4.

† 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxviii. 16, the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, how- ever 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 author- ity to teach and to explain the scriptures and law of God to the people.

† 18. Mark viii. 27; Luke ix. 18. † 19. Mark viii. 29; Luke ix. 20; John i. 40; vi. 69; xi. 27. † 18. John i. 42. † 18. Eph. ii. 20. † 19. Matt. xviii. 18; John xx. 23 † 20. Matt. xvii. 9; Mark viii. 30; Luke ix. 21.

μαθηταις αυτου, οτι δει αυτον απελθειν εις Ιερο-  
disciples of him, that must he to go to Jeru-  
 σολυμα, και πολλα παθειν απο των πρεσβυτε-  
salem, and many (things) to suffer from the elders  
 ρων και αρχιερωων και γραμματεων, και αποκ-  
and high-priests and scribes, and to be  
 τανθηναι, και τη τριτη ημερα εγερθηναι. 22 Και  
killed, and the third day to be raised. And

προσλαβομενος αυτον ο Πητρος, ηρξατο επιτιμω  
taking aside him the Peter, began to rebuke  
 αυτην, λεγων Ιλεως σοι, κυριε ου μη εσται  
him, saying: Be it far from thee, O lord, not not shall be

σοι τουτου. 23 Ο δε στραφει ειπε τη Πητρω  
to thee thou He but turning said to the Peter;  
 Τπαγε οπισω μου, σατανα σκανδαλον μου  
Go thou behind of me, adversary; a stumbling-block of me

ει οτι ου φρονεις τα του θεου, αλλα τα  
thou art; for not thou regardest the (things) of the God, but those  
 των ανθρωπων. 24 Τοτε ο Ιησους ειπε τοις μα-  
of the men. Then the Jesus said to the dis-

θηταις αυτου Ει τις θελει οπισω μου ελθειν,  
ciples of him; If any one wish after me to come,  
 απαρνησασθω εαυτον, και αρατω τον σταυρον  
let him deny himself, and let him bear the cross

αυτου, και ακολουθειτω μοι. 25 Ος γαρ αν  
of him, and follow me. Whoever for  
 θελη την ψυχην αυτου σωσαι, απολεσει αυτην  
may wish the life of him to save, shall lose her;

ος αν απολεση την ψυχην αυτου ενεκεν  
whoever and may lose the life of him on account  
 εμου, εδρηση αυτην. 26 Τι γαρ ωφελειται αν-  
of me, shall find her. What for is profited an-

θρωπος, εαν τον κοσμον ολον κερδηση, την δε  
man, if the world whole he may win, the and  
 ψυχην αυτου ζημιωθη; η τι δωσει ανθρωπος  
life of him he may forfeit; or what shall give a man

ανταλλαγμα της ψυχης αυτου; 27 Μελλει γαρ  
in exchange for the life of him? Is about for  
 ο υιος του ανθρωπου ερχεσθαι εν τη δοξη του  
the son of the man to come in the glory of the

πατρος αυτου, μετα των αγγελων αυτου, και  
father of him, with the messengers of him, and  
 τοτε αποδωσει εκαστω κατα την πραξιν  
then he will render to each one according to the behavior

αυτου.  
of him.

28 Αμην λεγω υμιν, εισι τινες των ουδε εστω-  
Indeed I say to you, there are some of those here having  
 των, οτινεις ου μη γευσονται θανατου, εως αν  
stood, who not not shall taste of death, till  
 ιδωσι τον υιον του ανθρωπου ερχομενον εν τη  
they may see the son of the man coming in the

βσιλεια αυτου. ΚΕΦ. ΙΖ'. 17. 1 Και μεθ  
royal majesty of him. And after

ημερας εξ παραλαμβανει ο Ιησους τον Πητρον,  
days six takes the Jesus the Peter,  
 και Ιακωβον, και Ιωαννην τον αδελφον αυτου  
and James, and John the brother of him;

his DISCIPLES, † That he must go to Jerusalem, and suffer much from the EL-  
 DERS, and High-priests, and Scribes, and be killed, and that on the THIRD  
 Day he must be raised up.

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

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

24 Then JESUS said to his DISCIPLES, † If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me.

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

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will † a man give in Ransom for his LIFE?

27 † For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

28 † Indeed I say to you, \* That there are SOME of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MAJESTY."

CHAPTER XVII.

1 † And after six days, JESUS took PETER, JAMES, and JOHN the BROTHER of James, and privately con-

\* VATICAN MANUSCRIPT.—22. rebuking him, said. 23. That there are.  
 † 21. Matt xvii. 23; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 23, 44; xviii. 31; xxiv. 6, 7.  
 † 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii 33; John xii. 26.  
 † 26. Psa. xlv. 7, 8. † 27. Matt. xxv. 31—40; 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 he <sup>and</sup> took up them into a mountain high privately.

2 Καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ

ἐλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ

ἱματῖα αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς.

3 Καὶ ἱματῖα αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς.

4 Αποκριθεὶς δὲ ὁ Πέτρος

εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε

εἶναι· εἰ θελεῖς, ποιήσωμεν ὧδε τρεῖς σκηνάς,

σοὶ μίαν, καὶ Μωσῆι μίαν, καὶ μίαν Ἠλία.

5 Ἐπεὶ αὐτοὺς λαλοῦντος, ἰδοὺ, νεφέλη φωτὸς ἐπέ-

κρίσθη αὐτοῖς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης,

λέγουσα· Ὁὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,

ἐν ᾧ εὐδοκῶμαι· αὐτὸν ἀκούετε.

6 Καὶ ἀκούσαντες οἱ μαθηταί, ἐπέσον ἐπὶ πρόσωπον αὐτῶν,

καὶ ἐφοβήθησαν σφοδρᾶ.

7 Καὶ προσελθὼν ὁ Ἰησοῦς, ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγερθετε, καὶ

μη φοβείσθε.

8 Ἐπαρᾶντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν,

οὐδεὶς εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων αὐτῶν, ἐκ τοῦ ὄρους,

ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδεὶς εἰ-

πτε τὸ δῶμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ,

λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι

Ἠλίας δεῖ ελθεῖν πρῶτον;

11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν \* [αὐτοῖς]· Ἠλίας μὲν ἐρχεται

πρῶτον, καὶ ἀποκαταστήσει πάντα.

12 λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν

τοῦτον, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν.

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 addressing JESUS, said, "Master,

it is good for us to be here;

if thou wilt, \* I will make here three Booths;

one for thee, one for Moses, and one for Elijah."

5 While he was speaking, behold, † a Cloud of light covered them;

and behold, a Voice from the cloud, declaring, ‡ "This is my SON, the BELOVED,

in whom I delight; hear him!"

6 And the DISCIPLES having heard it, fell on their Faces,

and were greatly frightened.

7 And JESUS'S approaching, † touched them, and said, "Arise, and be not afraid."

8 Then raising their EYES, they saw no one, except JESUS.

9 † And as they were descending the MOUNTAIN, JESUS commanded them, saying ‡ tell the vision to no one, till the SON of MAN be risen from the Dead.

10 And the DISCIPLES asked him, saying † "Why then do the 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

11. He answering.

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

11. He answering.

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

11. He answering.

12. But I say to you.

† That Elijah has already come.

\* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. He answering.

11. comes, and will restore, 1. 6. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22.

Rev. i. 17.

† 0. Mark ix. 9.

† 10. Mal. iv. 5.

† 7. Dan. viii. 18; x. 9, 10, 18.

† 12. Matt. xi. 14; Mark ix. 12.

οὗτος καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν  
 thus also the son of the man is about to suffer  
 ὑπ' αὐτῶν. 13 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.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσ-

ηλθεν αὐτῷ ἄνθρωπος, γονυκτείων αὐτόν, 15 καὶ

came to him a man, knee-falling him, and

λεγων Κύριε, ἐλεῆσον μὲν τοῦ υἱόν· ὅτι σελη-

saying; O lord, have pity on the the son; for he is

μιασθεταί, καὶ κακῶς πάσχει· πολλακίς γὰρ

moo-struck, and sadly suffers; often for

πίπτει εἰς τὸ πῦρ, καὶ πολλακίς εἰς τὸ ὕδωρ.

he falls into the fire, and often into the water.

16 Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ

And I brought him to the disciples of thee, and

οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι. 17 Ἀποκρι-

not they were able him to heal. Answer-

σεις δε ὁ Ἰησοῦς εἶπεν· Ὁ γένεα ἀπίστος καὶ

ing and the Jesus said; O generation unfaithful and

δυστραμμένη· ἕως ποτε εἶσομαι 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.

18 Καὶ ἐπετιμήσεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν

And rebuked him the Jesus, and came out

ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς

of him the demon; and was cured the boy

ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες

from the hour that. Then coming

οἱ μαθηταί τῷ Ἰησοῦ κατ' ἴδιαν, εἶπον· Διατί

the disciples to the Jesus by himself, said; Why

ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δε

we not were able to cast out it? The and

Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπίστιαν ὑμῶν.

Jesus said to them; On account of the unbelief of you.

Ἀμην γὰρ λέγω ὑμῖν, εἰν ἐχῆτε πίστιν ὡς κόκ-

Indeed for I say to you, if you have faith as a

κόν σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετα-

grain of mustard, you will say to the mountain; this

ὄρει ἐντευθεὶν ἐκεῖ, καὶ μεταβησεται· καὶ οὐδεν

removed from here there, and it will remove; and nothing

ἀδυνατήσει ὑμῖν. 21 \* [Τούτο δε τὸ γένος οὐκ

will be impossible to you. [This but the kind not

ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]

goes out, if not in prayer and fasting.]

22 Ἀναστρέφομενων δε αὐτῶν ἐν τῇ Γαλιλαίᾳ,

Were travelling and of them in the Galilee,

εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀν-

said to them the Jesus, is about the son of the

θρώπου, παραδιδόσθαι εἰς χεῖρας ἀνθρώπων,

man to be delivered up into hands of men,

23 καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ

and they will kill him; and the third day

εγερθήσεται. Καὶ ἐλυπηθήσαν σφοδρᾶ.

he will be raised. And they were grieved exceedingly.

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

13 Then the DISCIPLES understood That he spoke to them concerning John the IMMENSE.

14 † And they having come to the CROWD, a Man came to him. kneel- ing and saying,

15 "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.

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

17 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."

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

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

20 And \* HE says to them, "On account of your \*LITTLE-FAITH; For indeed I say to you, † If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove there from here, and it would remove; and nothing would be impos- sible to you."

21 \* † [THIS KIND, how- ever, goes not out but by Prayer and Fasting.]"

22 † 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;

23 and they will kill him, and the THIRD Day he will \* rise. And they were exceedingly grieved.

\* VATICAN MANUSCRIPT.—15. sickly. 20. HE SAYS. 20. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac Aleras, and in one Itala MSS.

‡ 14. Mark ix. 14; Luke ix. 37. † 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 0; 1 Cor. x. ii. 2.

‡ 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.

<sup>24</sup> ΕΛΘΟΝΤΩΝ δε αυτων εις Καπερναουμ,  
Having arrived and of them at Capernaum,  
προσηλθοσ οί τα διδραχμα λαμβανοντες τω  
came those the didrachmas receiving to the  
Πετρο, και ειπον· Ο διδασκαλος υμων ου τελει  
Peter, and said, The teacher υγος not pays  
τα διδραχμα· <sup>25</sup> Λεγει· Ναι. Και οτε εισηλ-  
the didrachmas? He says; Yes. And when he was  
θεν εις την οικιαν, προεφθασεν αυτον ο Ιησους,  
come into the house, anticipated him the Jesus,  
λεγων· Τι σοι δοκει, Σιμων· Οί βασιλεισ  
saying; Which to thee seems right, Simon? The kings  
της γης απο τιων λαμβανουσι τελη η κηνηον·  
of the earth from whom do they take taxes or census?  
απο των υιων αυτων, η απο των αλλοτριων·  
from the sons of them, or from the aliens?  
<sup>26</sup> Λεγει αυτη ο Πετροσ· Απο των αλλοτριων.  
Says to him the Peter, From the aliens.  
Εφη αυτη ο Ιησους· Αραγε ελευθεροι εισιν οί  
Says to him the Jesus, Then exempt are the  
υιοι· <sup>27</sup> Ίνα δε μη σκανδαλισωμεν αυτοσ,  
sons. That but not we may offend them,  
πορευθεισ εις την θαλασσαν, βαλε αγκιστρον,  
going to the sea, cast thou a hook,  
και τον αναβαντα πρωτον ιχθυον αρον· και ανοι-  
and the ascending first fish take up, and open-  
ξασ το στομα αυτου, εθρησεισ στατηρα· εκεινον  
ing the mouth of him, thou wilt find a stater; that  
λαβων, δος αυτοισ αντι μου και σου.  
taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

<sup>1</sup> Εν εκεινη τη ωρα προσηλθοσ οί μαθηται τω  
In that the hour came the disciples to the  
Ιησου, λεγοντες· Τις αρα μειζων εστι εν τη  
Jesus, saying; Who then greater is in the  
βασιλεια των ουρανω; <sup>2</sup> Και προσκαλεσαμενοσ  
kingdom of the heavens? And having called  
ο Ιησους παιδιον εστησεν αυτο εν μεσω αυτων,  
the Jesus a little child placed it in midst of them,  
<sup>3</sup> και ειπεν· Αμην λεγω υμιν, εαν μη στραφητε  
and said; Indeed I say to you, if not you be changed  
και γενησθε ωσ τα παιδια, ου μη εισελθητε εις  
and become as the little children, not not you may enter into  
την βασιλειαν των ουρανω. <sup>4</sup> Οστισ ουν  
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. Jesus says. 1. And at. 2. he having called.

26. And when he said, "Of OTHERS,"

† 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. 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. li. 635, ed. col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxxi. These tribute gatherers must have been sent by the superintendants of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield. † 27. A shekel, or half an ounce of silver, in value about 80 cents, or 2s. 6d., at 5s. per ounce.

1 24. Mark ix. 33; Luke ix. 46; xxii. 24. † 3. Matt. xix. 14. 25. Luke xviii. 17; 1 Cor. xv. 20, 1 Peter ii. 2.

ταπεινωσῃ ἑαυτον ὡς το παιδιον τουτου, ούτος  
 may humble himself as the little child this, he  
 εστιν ὁ μείζων εν τη βασιλεία των ουρανων.  
 is the greater in the kingdom of the heavens.

5 Και ὁς εαν δεχεται παιδιον τοιουτου ἐν ἐπι τῷ  
 And whoever may receive a little child such one on the  
 ὀνοματι μου, εμε δεχεται. 6 Ὅς δ' αν σκανδα-  
 name of me, me receives. Who but ever may in-

λισῃ ἕνα των μικρων τουτων, των πιστευοντων  
 snare one of the little-ones these, of the believing

εις εμε, συμφερει αυτω, ἵνα κρεμασθῃ μυλος  
 into me, it is appropriate to him, that should be hung a millstone

οικος ἐπι τον τραχηλον αυτου, και καταπον-  
 upper on the neck of him, and he should be

τισθῃ εν τῷ πελαγει της θαλασσης.

sunk in the depth of the sea.

7 Ουαι τῷ κοσμῳ ἀπο των σκανδαλων. Αναγ-  
 Woe to the world from the snares. Necess-

κη γαρ εστιν ελθειν τα σκανδαλα: πλην ουαι  
 any for it is to come the snares; but woe

τῷ ανθρωπῳ εκεινω δι' οὐ το σκανδαλον  
 to the man to that through whom the snare

ερχεται. 8 Εἰ δε ἡ χειρ σου η δ πους σου  
 comes. If therefore the hand of thee or the foot of thee

σκανδαλιζει σε, εκκοψον αυτα, και βαλε ἀπο  
 insnares thee, cut off them, and cast from

σου καλον σοι εστιν εισελθειν εις την ζῳην  
 thee, good to thee it is to enter into the life

χωλον η κυλλον, η δυο χειρας η δυο ποδας  
 lame or a cripple, than two hands or two feet

εχοντα βληθῆναι εις το πυρ το αιωνιον. 9 Και  
 having to be cast into the fire the age-lasting. And

ει ὁ οφθαλμος σου σκανδαλιζει σε, εξελε αυτον,  
 if the eye of thee insnares thee, tear out it,

και βαλε ἀπο σου καλον σοι εστι μονοφθαλμον  
 and cast from thee; good to thee it is one-eyed

εις την ζῳην εισελθειν, η δυο οφθαλμους εχοντα  
 into the life to enter, than two eyes having

βληθῆναι εις την γεενναν του πυρος. 10 Ὁρατε,  
 to be cast into the Gehenna of the fire. See,

μη καταφρονησητε ἑνος των μικρων τουτων  
 not you may despise one of the little-ones these;

λεγω γαρ ὑμιν, ὅτι οἱ ἀγγελοι αυτων εν ουρα-  
 I say for to you, that the messengers of them in hea-

νοις διαπαντος βλεπουσι το προσωπον του  
 vena perpetually see the face of the

πατρος μου, του εν ουρανοις. \* [11 Ηλθε γαρ ὁ  
 father of me, that in heavens. [Is come for the

υἱος του ανθρωπου ὡσαυτα το ἀπολωλος. 12 Τι  
 son of the man to save the having been lost.] What

may humble himself like this LITTLE CHILD, he will be the GREATEST in the KINGDOM of the HEAVENS.

5 † And whoever may receive one such Little child in my NAME, receives Me.

6 † But whoever shall insnare one of the LEAST of THESE who BELIEVE in me, it would be better for him that an † upper Millstone were hanged about his NECK, and that he were sunk in the DEPTH of the SEA.

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

8 † If, then, thy HAND or thy FOOT insnare thee, cut it off, and throw it away; it is better for thee to enter LIFE \*crippled or lame, than having Two Hands or Two Feet, to be cast into the † AIONIAN FIRE.

9 And if thine EYE insnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having Two Eyes to be cast into the BURNING of GEHENNA.

10 Take care, that you do not despise one of the LEAST of these; for I assure you, that † their ANGELS in \* the HEAVENS continually behold the FACE of THAT FATHER of mine in the Heavens.

11 \* † † [For the SON of MAN is come to save THAT which was LOST.]

\* VATICAN MANUSCRIPT.—8. crippled or lame. See also Lachmann and Tischendorf.

10. the HEAVENS.

11.—omit.

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

† 8. Aionion. This word is the adjective of aion, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xvii. 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. 43, 45. † 10. Ps. xxxiv. 7; Luke i. 19. † 11. Luke ix. 56; xix. 10; John. iii. 17; xii. 47.

ἴμιν δοκεῖ; εἰς γενήται τιμὴ ἀνθρώπων ἑκατόν  
to you seems right? if should have any man a hundred  
προβάτα, καὶ πλαηθῆ ἓν ἐξ αὐτῶν οὐχί αφεῖς  
sheep, and should go astray one from them; not leaving  
τα ἐννενηκονταεπτα ὄρη, πορευθεὶς ζη-  
the ninety-nine upon the mountains, going he  
τει το πλανώμενον; 13 Καὶ εἰς γενήται εὐρεῖν  
seeks that having strayed? And if he should happen to find

αὐτό, ἀμὴν λέγω ἴμιν, ὅτι χαίρει ἐπ' αὐτῷ  
it, indeed I say to you, that he rejoices over it  
μαλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεπτα, τοῖς μὴ  
more, than over the ninety-nine, those not  
πεπλαημενοῖς. 14 Οὕτως οὐκ ἐστὶ θέλημα  
having been led astray. Thus not it is will

ἐμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς,  
in the presence of the father of you, of that in  
ἵνα ἀποληται εἰς τῶν μικρῶν τούτων. 15 Ἐὰν  
that should perish one of the little-ones of them. If

δὲ ἀμαρτήσῃ \* [εἰς σε] ὁ ἀδελφός σου, ἔπαγε,  
and should be in error [against thee,] the brother of thee, go,  
ελεγγὺν αὐτὸν μεταξὺ σου καὶ αὐτοῦ μονοῦ.  
test him between thee and him alone.

Ἐὰν σου ἀκουσῇ, ἐκερδήσας τὸν ἀδελφόν σου.  
If thee he may hear, thou hast won the brother of thee;  
16 εἰς δὲ μὴ ἀκουσῇ, παραλαβε μετὰ σου ἐτι  
if but not he may hear, take with thee besides

ἵνα ἢ δύο ἵνα ἐπὶ στόματος δύο μαρτυρῶν ἢ  
one or two; that by mouth two of witnesses or  
τριῶν σταθῆ παν ῥήμα. 17 Ἐὰν δὲ πα-  
of three may be proved every word. If and he

ρακοῦσῃ αὐτῶν, εἶπε τῇ ἐκκλησίᾳ εἰς δὲ  
should disregard them, tell thou to the congregation; if and  
καὶ τῆς ἐκκλησίας παρακοῦσῃ, ἐστὼ σοὶ  
also of the congregation he should disregard, let him be to thee  
ὡς περὶ ὁ ἔθνικος καὶ ὁ τελωνῆς. 18 Ἀμὴν  
as the Gentile and the tax-gatherer. Indeed

λέγω ὑμῖν, ὅσα εἰς ἐὰν δεσθῆτε ἐπὶ τῆς γῆς,  
I say to you, whatever you may bind on the earth,  
εἰς τῶν δεδεμένα ἐν τῷ οὐρανῷ καὶ ὅσα εἰς  
shall be having been bound in the heaven; and whatever

λυσθῆτε ἐπὶ τῆς γῆς, ἐστὶς λελυμένα ἐν  
you may loose on the earth, shall be having been loosed in  
τῷ οὐρανῷ.  
the heaven.

19 Πάλιν λέγω ὑμῖν, ὅτι εἰς δύο ὑμῶν συμφω-  
Again I say to you, that if two of you may

νησῶσιν ἐπὶ τῆς γῆς, περὶ πάντος πραγματος,  
agree upon the earth, about any matter,  
οὐ εἰς αἰτησῶνται, γενήσεται αὐτοῖς παρα τοῦ  
whatever they may ask, it shall be to them from the

πατρὸς μου, τοῦ ἐν οὐρανοῖς. 20 Οὐ γὰρ εἰς  
father of me, of that in heavens. Where for are  
δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ  
two or three having come together in the my name, there

εἰμὶ ἐν μεσῷ αὐτῶν. 21 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—οὐκ ἐστὶ.  
18. Heaven. 18. Heaven. 10. Again, indeed, I say.

† Luke xv. 4. † 15. Lev. xix. 17; Luke xvii. 3. † 15. James v. 19. 2<sup>o</sup>  
‡ 16. 1 Pet. xix. 15; John vii. 17; 2 Cor. xiii. 1. † 17. Rom. xvi. 17. 2 Thesa. iii. 6.  
1 18. Matt. xiv. 19; John xx. 23.

ὁ Πέτρος, εἶπε· Κυριε, ποσάκις ἁμαρτήσῃ εἰς  
 the Peter, said; O lord, how often shall I forgive  
 ἐμεὶ ὁ ἀδελφὸς μου, καὶ ἀφήσω αὐτῷ; ἕως  
 me the brother of me, and I shall forgive him? till  
 ἑπτὰκις; <sup>22</sup> Λεγεῖ αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω  
 seven times? Says to him the Jesus; Not, I say  
 σοι, ἕως ἑπτὰκις, ἀλλ' ἕως ἐβδομηκοντάκις  
 thee, till seven times, but till seventy times  
 ἑπτά. <sup>23</sup> Διὰ τοῦτο ὡμοιωθῆ ἡ βασιλεῖα  
 seven. Therefore this has been compared the kingdom  
 τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συ-  
 of the heavens to a man king, who wished to  
 ναραι λόγον μετὰ τῶν δούλων αὐτοῦ. <sup>24</sup> Ἀρξά-  
 settle an account with the slaves of him. Having  
 μενου δὲ αὐτὸν συναίρειν, προσήνεχθῆ αὐτῷ εἰς  
 begun and of him to settle, they brought to him one  
 σφελετῆς μυρίων ταλάντων. <sup>25</sup> Μὴ ἐχόντος δὲ  
 a debtor of ten thousand talents. Not having but  
 αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ ὁ κύριος αὐ-  
 of him to pay, ordered him the lord of  
 τοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τα-  
 him to be sold, and the wife of him, and the  
 τεκνᾶ, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.  
 children, and all as much as he had, and payment to be made.  
<sup>26</sup> Πέσων οὖν ὁ δούλος προσεκύνη αὐτῷ,  
 Falling down therefore the slave he prostrated to him,  
 λέγων· \* [Κυριε,] μακροθυμήσον ἐπ' ἐμοί, καὶ  
 saying; [O lord,] have patience with me, and  
 πάντα σοὶ ἀποδώσω. <sup>27</sup> Σπλαγχνισθεὶς δὲ ὁ  
 all to thee I will pay. Being moved with pity then the  
 κύριος τοῦ δούλου ἐκεῖνου, ἀπέλυεν αὐτὸν, καὶ  
 lord of the slave of that, loosed him, and  
 τὸ δάνειον ἀφήκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δὲ ὁ  
 the debt remitted to him. Going out but the  
 δούλος \* [ἐκεῖνος,] εὔρεν ἕνα τῶν συνδούλων  
 slave [that,] found one of the fellow-slaves  
 αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ  
 of him, who owed to him a hundred denarii; and  
 κρατήσας αὐτὸν ἐπιγίγει, λέγων· Ἀποδοῦ μοι εἰ  
 seizing him he choked him, saying; Pay to me if  
 τί ὀφείλεις. <sup>29</sup> Πετῶν οὖν ὁ συνδούλος  
 any thing thou owest. Falling down therefore the fellow-slave  
 αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθυμήσον  
 of him, besought him, saying; Have patience  
 ἐπ' ἐμοί, καὶ \* [πάντα] ἀποδώσω σοί. <sup>30</sup> Ὁ δὲ  
 with me, and [all] I will pay to thee. He and  
 οὐκ ἠθέλη· ἀλλ' ἀπελθὼν ἐβάλεν αὐτὸν εἰς  
 not he would; but going away he cast him into  
 φυλακὴν, ἕως οὗ ἀποδοῦ τὸ ὀφειλομένον. <sup>31</sup> Ἴδον-  
 prison, till he should pay that he was owing. See-  
 τες δὲ οἱ συνδούλοι αὐτοῦ τὰ γενομένα, ἐλυπη-  
 ing and the fellow-slaves of him that having been done, were  
 θῆσαν σφοδρὰ· καὶ ἐλθόντες διεσαφῆσαν τῷ  
 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 repeatedly trespass against me? till seven times?  
 22 Jesus says to him, "I say to thee, Not till seventy times on'y, but till seventy times seven."  
 23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.  
 24 And having begun to settle, they brought to him one Debtor of Ten thousand Talents.  
 25 But he not having means to refund, \*the MASTER, to obtain payment, ordered that he, and his WIFE and CHILDREN, and all that he had, should be sold.  
 26 The SERVANT, then, falling down, prostrated to him, saying, "Have patience with me, and I will pay thee all."  
 27 And the MASTER of \*the SERVANT, being compassionate, loosed him, and remitted the DEBT.  
 28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred Denari; and seizing him he choked him, saying, "Pay \* whatever thou owest."  
 29 And his FELLOW-SERVANT falling down, entreated him, saying, "Have patience with me and I will pay thee."  
 30 But he would not; and departing, committed him to Prison, till he should pay the DEBT.  
 31 \* When, therefore, His FELLOW-SERVANTS seeing what was DONE, they were indignant; and

\* VATICAN MANUSCRIPT.—21. said to him, "Lord." 25. O lord—omit. 27. the servant. 28. that—omit. 29. what ever thou owest 29. all—omit. 31. When, therefore, His FELLOW-SERVANTS.  
 † 24. Of silver; gold is never to be supposed, unless mentioned.—Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years † 28. This was a Roman coin worth about 14 cents, or 7d.  
 † 21. Luke xvii. 3, 4.

κυριω αυτων παντα τα γενομενα. <sup>32</sup> Τότε  
 lord of them all that having been done. Then  
 προσκαλεσαμενος αυτον ο κυριος αυτου, λεγει  
 having called him the lord of him, says  
 αυτω· Δουλε ποιηρε, πασαν την οφειλην ηκεινην  
 to him; O slave wicked, all the debt that  
 αφηκα σοι, επει παρεκαλεσας με· <sup>33</sup> ουκ εδει  
 I remitted to thee, because thou besought me; not was it binding  
 και σε ελεησαι τον συνδουλον σου, ως και ογω  
 also thee to have pitied the fellow-slave of thee, as also I  
 πε ηλησα; <sup>34</sup> Και οργισθεις ο κυριος αυτου  
 thee pitied? And being provoked the lord of him  
 παρεδωκεν αυτον τοις βασανισταις, εως ου αποδω  
 delivered him to the jailors, till he may pay  
 παν το οφειλομενον \* [αυτω.] <sup>35</sup> Ουτω και ο  
 all that owing [to him.] So also the  
 πατηρ μου ο επουρασιος ποιησει υμιν, εαν μη  
 father of me the heavenly will do to you, if not  
 αφητε εκαστος τω αδελφω αυτου απο των  
 you forgive each one the brother of him from the  
 καρδιων υμων.  
 hearts of you.

ΚΕΦ. 18'. 19.

<sup>1</sup> Και εγενετο, οτε ετελεσεν ο Ιησους τους  
 And it came to pass, when ended the Jesus the  
 λογους τουτους, μετρεν απο της Γαλιλαιας,  
 words these, he departed from the Galilee,  
 και ηλθεν εις τα ορια της Ιουδαιας, περαν του  
 and came into the confines of Judea, beyond the  
 Ιορδανου. <sup>1</sup> Και ηκολουθησαν αυτω οχλοι  
 Jordan. And followed him crowds  
 πολλοι· και εθεραπευσεν αυτους εκει.  
 great; and he healed them there.  
<sup>3</sup> Και προσηλθον αυτω οι Φαρισαιοι, πειρα-  
 And came to him the Pharisees try-  
 ζοντες αυτον, και λεγοντες \* [αυτω.]· Ει εστιν  
 ing him, and saying [to him;] If it is lawful  
 ανθρωπω απολυσαι την γυναικα αυτου κατα  
 to a man to release the wife of him upon  
 πασαν αιτιαν· <sup>4</sup> Ο δε αποκριθεις ειπεν αυτοις·  
 every cause; He and answering said to them;  
 Ουκ ανεγνωτε, οτι ο ποιησας απ' αρχης αρσεν  
 Not have you read, that the Creator from a beginning a male  
 και θηλυ εποιησεν αυτους, <sup>5</sup> και ειπεν· "Ενεκεν  
 and a female he made them; and says; "On account  
 τουτου καταλειψει ανθρωπος τον πατερα και  
 of this shall leave a man the father and  
 την μητερα, και προσκολληθησεται τη γυναικι  
 the mother, and shall be closely united to the wife  
 αυτου· και εσονται οι δυο εις σαρκα μιαν."  
 of him; and shall be the two into flesh one."  
<sup>6</sup> Οστε ουκετι εισι δυο, αλλα σαρξ μια. <sup>7</sup> Ο  
 So that no longer they are two, but flesh one. What  
 ουν ο θεος συνεζευξεν, ανθρωπος μη χωριζτω.  
 then the God has joined together, a man not disunites.  
<sup>7</sup> Λεγουσιν αυτω· Τι ουν Μωσης ενετειλατο  
 They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.  
<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. Ge i. 27; Mal ii. 15. † 5. Gen. ii. 24; I Cor. vi. 13; Eph. v. 31. † 7. Deut. xxiv. 1.

δουσαι βιβλιον αποστασιου, και απολυσαι αυτην;

8 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.

9 Λεγω δε υμιν, οτι ος αν απολυση την γυναικα  
 I say but to you, that whosoever may release the wife  
 αυτου, μη επι πορνεια, και γαμηση αλλην,  
 of him, except for fornication, and may marry another,  
 μοιχεται: και ο απολελυμενη γαμησας, μοι-  
 commits adultery; and he her being released marrying, com-  
 χηται. 10 Λεγουσιν αυτω οι μαθηται αυτου  
 nits 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 συμφερει γαμησαι. 11 '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 this word this,  
 αλλ' οις δεδοται. 12 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.  
 ena. He being able to admit, let him admit.

13 Τότε προσηνεχθη αυτω παιδια, ινα τας  
 Then were brought to him little children, that the  
 χειρας επιθη αυτοις, και προσευξηται: οι  
 hands he might lay on them, and he might pray; the  
 δε μαθηται επιτιμησαν αυτοις. 14 'Ο δε Ιησους  
 but 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. 15 Και επιθεις αυτοις  
 kingdom of the heavens. And laying on them  
 τας χειρας, επορευθη εκειθεν.  
 the hands, he departed thence.

16 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?"

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

9 † But I say to you, Whosoever dismisses his WIFE, except \*on Account of Whoredom, causes her to commit adultery; and HE who MARRIES the divorced woman, commits adultery."

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

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

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by MEN; and † others have made themselves Eunuchs on account of the KINGDOM of the HEAVENS. HE who is ABLE to do this, let him do it."

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

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; † because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

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

16 † And behold, one approaching, said \*to him,

\* VATICAN MANUSCRIPT.—0. on Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. The DISCIPLES. 11. the word. 16. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The annihilation of the desire, not of the member, is here intended, as is evident from the two species of eunuchs 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 *Analeceta Theologica*.

† 8. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10  
 † 11. 1 Cor. vii. 2, 7, 9, 17.  
 † 13. 1 Cor. vii. 32—34. † 13. Mark x. 13.  
 † 14. Matt. v. 3; xviii. 3.  
 † 16. Mark x. 17; Luke xviii. 18.



ζωνη αιωνιον; <sup>17</sup> Ο δε ειπεν αυτω Τι με  
life age-lasting? He and he said to him; Why me

ερωτας περι του αγαθου; εις εστιν ο αγαθος.  
askest thou concerning the good? one is the good.

Ει δε θελεις εισελθειν εις την ζωνη, τηρησον  
If but thou wishest to enter into the life, keep strictly

τας εντολας. <sup>18</sup> Λεγει αυτω Ποιαι; Ο δε  
the commandments. He says to him; Which? The and

Ιησους ειπε Το Ου φονευσεις Ου μοι-  
Jesus said; This; Not thou shalt kill; Not thou shalt

χευσεις Ου κλεψεις Ου ψευδομαρτυρη-  
commit adultery; Not thou shalt steal; Not thou shalt testify

σεις <sup>19</sup> Τιμα τον πατερα και την μητερα και  
falsely; Honor the father and the mother; and;

Αγαπησεις τον πλησιον σου ως σεαυτον.  
"Thou shalt love the neighbor of thee as thyself."

<sup>20</sup> Λεγει αυτω ο νεανισκος Παντα ταυτα εφυ-  
Says to him the young man; All these I

λαξαμην \* [εκ νεότητος μου] τι ετι υστερω;  
kept [from childhood of me] what more do I want?

<sup>21</sup> Εφη αυτω ο Ιησους Ει θελεις τελειος  
Said to him the Jesus: If thou wishest perfect

ειναι, υπαγε, πωλησον σου τα υπαρχοντα, και  
to be, go, sell of these the possessions, and

δος πτωχοις και εξεις θησαυρον εν ουρα-  
give to poor: and thou shalt have treasure in hea-  
νω και δευρο, ακολουθει μοι. <sup>22</sup> Ακουσας δε ο  
ven: and hither, follow me. Having heard and the

νεανισκος τον λογον, απηλθε λυπουμηνος ην  
young man the word, went away sorrowing; he was

γαρ εχων κτηματα πολλα. <sup>23</sup> Ο δε Ιησους  
for having possessions many. The and Jesus

ειπε τοις μαθηταις αυτου Αμην λεγω υμιν, οτι  
said to the disciples of himself: Indeed I say to you, that

δυσκολος πλουσιος εισελευσονται εις την βασι-  
with difficulty a rich man shall enter into the king-  
λειαν των ουρανων. <sup>24</sup> Παλιν δε λεγω υμιν,  
dom of the heavens. Again and I say to you;

ευκοπωτερον εστι καμηλον δια τρυπηματος ρα-  
easier it is a camel through a hole of a

φιδος εισελθειν, η πλουσιον εις την βασιλειαν  
needle to pass, than a rich man into the kingdom

του θεου εισελθειν. <sup>25</sup> Ακουσαντες δε οι μαθη-  
of the God to enter. Having heard and the disci-  
ται, εξεπλησθησαν σφοδρα, λεγοντες Τις αρ-  
ples, were amazed exceedingly, saying; Who then

πλεον εστιν ο υστερον; <sup>26</sup> Ακουσαντες δε οι μαθη-  
more is the latter? Having heard and the disci-  
ται, εξεπλησθησαν σφοδρα, λεγοντες Τις αρ-  
ples, were amazed exceedingly, saying; Who then

πλεον εστιν ο υστερον; <sup>26</sup> Ακουσαντες δε οι μαθη-  
ples, were amazed exceedingly, saying; Who then

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ples, were amazed exceedingly, saying; Who then

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ples, were amazed exceedingly, saying; Who then

πλεον εστιν ο υστερον; <sup>26</sup> Ακουσαντες δε οι μαθη-  
ples, were amazed exceedingly, saying; Who then

πλεον εστιν ο υστερον; <sup>26</sup> Ακουσαντες δε οι μαθη-  
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.

† 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. Rabbin, as well as Arab, 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 Michah.

† 18. Exod. xx. 13; Deut. v. 17. — † 19. Lev. xix. 18. — † 22. Mark x. 24. xviii. 24; 1 Tim. vi. 9, 10.

δυναται σωθηται; <sup>26</sup> Εμβλεψας δε ο Ιησους  
 is able to be saved? Looking but the Jesus  
 ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον  
 said to him: With man this impossible  
 εστι· παρα δε θεω παντα δυνατα.  
 is: with but God all possible.

<sup>27</sup> Τότε αποκριθεις ο Πητρος ειπεν αυτω· Ιδου,  
 Then answering the Peter said to him; Lo,  
 ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·  
 we left all, and followed thee;  
 τι ara εσται ημιν; <sup>28</sup> Ο δε Ιησους ειπεν αυ-  
 what then shall be to us? The and Jesus said to  
 τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-  
 them; Amen I say to you, that you the having fol-  
 σαντες μοι, εν τη παλιγγενεσια οταν καθιση ο  
 lowed me, in the new birth day when may sit the  
 υιος του ανθρωπου επι θρονου δοξης αυτου,  
 son of the man upon a throne of glory of him,  
 καθισεσθε και υμεις επι δωδεκα θρονου, κρινου-  
 shall sit also you upon twelve thrones, judg-  
 τες τας δωδεκα φυλας του Ισραηλ. <sup>29</sup> Και πας  
 ing the twelve tribes of the Israel. And all  
 ος αφηκεν οικιας, η αδελφους, η αδελφας, η  
 who left houses, or brothers, or sisters, or  
 πατερα, η μητερα, \* [η γυναικα,] η τεκνα, η  
 father, or mother, [or wife,] or children, or  
 αγρους, ενεκεν του ονοματος μου, εκατοντα-  
 fields, on account of the name of me, a hundred  
 πλασιονα ληψεται, και ζων αιωνιον κληρο-  
 shall receive, and life age-lasting shall  
 νομησει.  
 inherit.

<sup>30</sup> Πολλοι δε εσονται πρωτοι, εσχατοι· και  
 Many but shall be first, last; and  
 εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. <sup>1</sup> Ομοια γαρ  
 last, first. Like for  
 εστιν η βασιλεια των ουραων ανθρωπω οικοδεσ-  
 is the kingdom of the heavens to a man a house-  
 ποτη, οστις εξηλθεν αιμα πρωι μισθωσασθαι  
 holder, who went out with morning to hire  
 εργατας εις τον αμπελωνα αυτου. <sup>2</sup> Συμφω-  
 laborers into the vineyard of him. Having  
 νητας δε μετα των εργατων εκ δηναριου την  
 agreed and with the laborers for a denarius the  
 ημεραν, απεστειλεν αυτοις εις τον αμπελωνα  
 day, he sent them into the vineyard  
 αυτου. <sup>3</sup> Και εξελθων περι τριτην ωραν, ειδεν  
 of him. And going out about third hour, he saw  
 αλλους εστωτας εν τη αγορα αργους· <sup>4</sup> κακει-  
 others standing in the market-place idle: and to  
 νους ειπεν· Τραγετε και υμεις εις τον αμπελωνα·  
 them he said: Go also you 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, I have forsaken all, and followed thee; what, therefore, shall we obtain?"

<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, I too, 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 \* Manifest, and shall inherit aionian Life.

<sup>30</sup> But many shall be first, that are last; and last, that are first.

CHAPTER XX.

<sup>1</sup> For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

<sup>2</sup> And having agreed with some LABORERS for a Denarius a DAY, he sent them into his VINEYARD.

<sup>3</sup> And going out about the Third Hour, he saw others standing unemployed in the market-place;

<sup>4</sup> and he said to THEM, 'Go YOU also into the

\* VATICAN MANUSCRIPT.—20. on account of MY Name. 20. or Wife—omit. 29. Manifest.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. † 3. Nine in the morning.

† 27. Mark x. 28; Luke xviii. 28. † 27. Matt. iv. 20; Luke v. 11. † 28. Luke xli. 30. † 29. Mark x. 20, 30; Luke xviii. 20, 30. † 30. Matt. xx. 16; Luke xiii. 30.

και δ εαν η δικαιον, δωσω υμιν. Οἱ δε  
and whatever may be just, I will give to you. They and  
απηλθον. <sup>6</sup> Πάλιν εξελθων περι ἑκτην και  
went away. Again going out about sixth and  
εννατην ὥραν, ἐποίησεν 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 ἐστήκατε  
standing, and he says to them: Why here stood you  
ὀλην την ἡμεραν ἀργοι; <sup>7</sup> Λεγουσιν αὐτῷ· Ὅτι  
all the day idle? They say to him: Because  
ουδεις ἡμα εμισθωσατο. Λεγει αυτοις· ἴπα-  
no one us hired. He says to them: Go  
γετε και υμεις εις 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, ἀρξαμενος απο των  
give to them the hire, beginning from the  
εσχατων, ἕως των πρωτων. <sup>9</sup> Και ελθοντες οἱ  
last, till the first. And having come those  
περι την ἑνδεκατην ὥραν, ελαβον ἀνα δηναριον.  
about the eleventh hour, received each a denarius.  
<sup>10</sup> Ελθοντες δε οἱ πρωτοι, ἐνομισαν, οτι πλεονα  
Having come then those first, supposed, that more  
ληψονται· και ελαβον και αυτοι ἀνα δηναριον.  
they shall receive, and received also they each a denarius.  
<sup>11</sup> Λάβοντες δε ἐγογγυζον κατα τον οἰκοδεσποτου,  
Having received but they murmured against the householder,  
<sup>12</sup> λεγοντες· Ὅτι οὗτοι οἱ εσχatoi μιαν ὥραν  
saying; That these the last one hour  
εποιησαν, και ἰσους ἡμιν αὐτους ἐποίησας, τοις  
worked, and equal to us them thou hast made, to the  
βαστασασι το βαρος της ἡμερας, και τον καν-  
having endured the burden of the day, and the bur-  
σωνα. <sup>13</sup> Ὁ δε ἀποκριθεις εἶπεν ἐνι αυτων·  
ing rent. He but answering said to one of them;  
Ἐταϊρε, ουκ ἀδικω σε· ουχι δηναριου συνεφε-  
Friend, not I wrong thee; not of a denarius didst thou  
νησας μοι; <sup>14</sup> Ἄρον το σου, και ὑπαγε. Θελω  
agree to me? Take the thing, and go. I wish  
δε τουτῳ τῷ εσχατῷ δοῦναι ὡς και σοι. <sup>15</sup> Η  
and to this the last to give as also to thee. Or  
ουκ ἐξεστι μοι ποιησαι ὁ θελω εν τοις εμοις;  
not is it lawful to me to do what I will with the my own?  
η ὁ οφθαλμος σου πονηρος εστιν, οτι εγω  
or the eye of thee evil is, because I  
αγαθος εμι; <sup>16</sup> Οὕτως εσονται οἱ εσχatoi,  
good am? Thus shall be the last,

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

6 Again having gone out about the sixth hour, and about the ninth, he did in like manner.

8 And about the EVENING, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

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

8 And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

9 And THOSE who came about the ELEVENTH hour, received, each one, a DENARIUS.

10 Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

11 But having received it, they murmured against the HOUSEHOLDER,

12 saying, 'These LAST have worked One hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

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

14 Take THAT which is THINE, and go thy way; \* I will give to THIS LAST, even as to thee.

15 Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

16 Thus the LAST shall

\* VATICAN MANUSCRIPT.—6. hour—omit, receive.—omit.

14. I will.

† 5. Noon. afternoon.

† 5. Three o'clock in the afternoon.

† 6. Five o'clock in

7. and whatever may be right, you shall

πρωτοι και οι πρωτοι, εσχατοι. \* [Πολλοι  
first; and the first, last. [Many  
 γαρ ειση κλητοι, ολιγοι δε εκλεκτοι.]  
for are called, few but chosen.]

17 Και αναβαινων ο Ιησους εις Ιεροσολυμα,  
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 Ιεροσολυμα, και ο υιος του ανθρωπου παρα-  
to Jerusalem, and the son of the man will be  
 δοθησεται τοις αρχιερευσι και γραμματευσι και  
delivered up to the high-priests and scribes; and  
 κατακρινουσιν αυτον \* [θανατω.] 19 και παρα-  
they will condemn him [to death.] 19 and they will  
 δωσουσιν αυτον τοις εθνεσιν εις το εμπαιξαι,  
deliver up him to the Gentiles for the to mock,  
 και μαστιγωσαι, και σταυρωσαι και τη τριτη  
and to scourge, and to crucify; and in the third  
 ημερα αναστησεται.  
day he will stand up.

20 Τότε προσηλθεν αυτη η μητηρ των υιων  
Then came to him the mother of the sons  
 Ζεβεδαιου, μετα 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 and said  
 αυτη Τι θελεις; Λεγει \* [αυτη] 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 two sons of me, one at right  
 σου, και εις εξ ευωνυμων σου, εν τη βασιλεια  
of thee, and one at left of thee, in the kingdom  
 σου. 22 Αποκριθεις δε ο Ιησους ειπεν Ουκ οι-  
of thee. Answering but the Jesus said: Not you  
 δετε, τι αιτεισθε. Δυνασθε πειν το ποτηριον,  
know, what you ask. Are you able to drink the cup,  
 ο εγω μελλον πινειν. Λεγουσιν αυτη Δυ-  
which I am about to drink? They say to him; We  
 ναμεθα. 23 \* [Και] λεγει αυτοις Το μεν πο-  
are able. [And] he says so them; The indeed

τηριον μου πιασθε το δε καθισαι εκ δεξιων  
cup of me you shall drink; the but to sit at right  
 μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι,  
of me and at left of me, not is mine to give,  
 αλλ' οις ητοιμασται υπο του πατρος μου.  
but to whom it has been prepared by the father of me.  
 24 Και ακουσαντες οι δεκα, ηγανακτησαν περι  
And having heard the ten, were angry on account of  
 των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-  
the two brothers. The but Jesus, having

be † first; and the first, last."

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

18 † "Behold, we go up to Jerusalem; and the son of man will be delivered to the high-priests and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be mocked, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of ZEBEDEE'S CHILDREN came to him with her sons, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" \* And SHE said, "Command, that in thy KINGDOM, one of These my TWO-Sons may sit at my 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.—16. For many are called; but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way. 18. to Death—omit. 21. And she said. 21. to him—omit. 23. And—omit. 23. the Left.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," Acts xii. 2; and when John was banished to "that island 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. ‡ 23. Matt. xxvi. 39, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11. ‡ 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. ‡ 24. Mark x. 41; Luke xxii. 24.

σαμενος αυτους, ειπεν· Οιδατε, οτι οι αρχοντες  
called them, said; You know, that the rulers  
των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι  
of the nations domineer over them, and the great  
κατεξουσιαζουσιν αυτων. <sup>26</sup> 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· <sup>27</sup> και ος εαν  
to become, let him be of you a servant, and whoever  
θελη εν υμιν ειραι πρωτος, εστω υμων  
may wish among you to be first, let him be of you  
δουλος· <sup>28</sup> ωσπερ υ υιος του ανθρωπου ουκ ηλθε  
a slave: even as the son of the man not came  
διακομηθηναι αλλα διακονησαι, και δουναι την  
to be served but to serve, and to give the  
ψυχην αυτου λυτρον αντι πολλων.

live of him a ransom for many.  
<sup>29</sup> Και εκπορευομενων αυτων απο 'Ιεριχω,  
And departing of them from Jericho,  
ηκολουθησεν αυτω ο·λος πολυς. <sup>30</sup> 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, εκραζαν, λεγοντες·  
ing that Jesus passes by, cried out, saying;  
Ελεησον ημας, κυριε, υιος Δαυιδ. <sup>31</sup> 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. <sup>32</sup> Και στας ο Ιησους εφω-  
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; <sup>33</sup> Λεγουσιν αυτω· Κυριε, ινα ανοιχθωσιν  
to you? They say to him, O lord, that may be opened  
ημων οι οφθαλμοι. <sup>34</sup> 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 im-  
θεως ανεβλεψαν αυτων οι οφθαλμοι· και ηκο-  
mediately saw again of them the eyes: they  
λουθησαν αυτω.

followed him.

ΚΕΦ. κα'. 21.

<sup>1</sup> Και οτε ηγγισαν εις 'Ιεροσολυμα, και ηλθον  
And when they were nigh to Jerusalem, and had come  
εις Βηθφαγη προς το ορος των ελαιων, τότε 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;  
<sup>2</sup> Πορευθητε εις την κωμην την απεναντι υμων,  
You may go to the village the over against you,  
και ευθεως ευρησετε ονον δεδεμενην, και πωλον  
and immediately you will find an ass having been bound, and a foal

know That the PRINCES  
of the NATIONS rule im-  
periously over them; and  
the GREAT exercise au-  
thority over them.

<sup>26</sup> It\* is not so among  
you; but whoever may  
desire to become great  
among you, let him be  
Your Servant;

<sup>27</sup> †and whoever may  
desire to be chief, let him  
be Your Slave;

<sup>28</sup> †even as the SON  
of MAN came not to be  
served, but to serve, and  
† to give his LIFE a Ran-  
som for many.'

<sup>29</sup> †And departing from  
Jericho, a great Crowd  
followed him.

<sup>30</sup> And beheld, 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!"

<sup>31</sup> 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!"

<sup>32</sup> And JESUS stopping,  
called them, and said,  
"What do you wish I  
should do for you?"

<sup>33</sup> They say to him,  
"Sir, that \*our EYES may  
be opened."

<sup>34</sup> And Jesus being  
moved with compassion,  
touched \*Their EYES; and  
\*they received sight, and  
followed him.

CHAPTER XXI. †

<sup>1</sup> †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,

<sup>2</sup> "Go to THAT VIL-  
LAGE which is OVER-A-  
GAINST you, and you will  
immediately find an Ass

\* VATICAN MANUSCRIPT.—26. is not so.  
<sup>24</sup>. 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 xii. 4, 14; Phil. ii. 7. † 29. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 28;  
1 Tim. ii. 6; Titus ii. 14; Heb. ix. 28. † 1. Mark xi. 1; Luke xix. 29.

μετ' αυτης λυσαντες αγαγετε μοι. <sup>3</sup> Και εαν  
with her; having loosed bring to me. And if  
τις υμιν ειπη τι, ερειτε· 'Οτι ο  
any (one) to you should say any (thing), you shall say; That the  
κυριος αυτων χρειαν εχει· ευθεως δε αποσ-  
lord - of them need has; immediately and he will  
τellei αυτους. <sup>4</sup> Τουτο δε ολον γεγονεν, ινα  
send them. This and all has been done, that  
πληρωθη το ρηθεν δια του προφητου,  
might be fulfilled the word spoken through the prophet,  
λεγοντος· <sup>5</sup> "Ειπατε τη θυγατρι Σιων· Ιδου,  
saying; "Say to the daughter of Zion; Lo,  
ο βασιλευς που ερχεται σοι πραυς, και επιβε-  
the king of thee comes to thee meek, and having  
βηκωσ επι ονου, και πωλον υιον υποζυγιου."  
been set on an ass, even a foal a son of a beast of burden."  
<sup>6</sup> Παρευθεντες δε οι μαθηται, και ποιησαντες  
Having gone and the disciples, and having done  
καθως προσεταξεν αυτοις ο Ιησους, <sup>7</sup> ηγαγον  
as commanded to them the Jesus, they led  
την ονον και τον πωλον, και επεθηκαν επανω  
the ass and the foal, and they placed upon  
αυτων τα ιματια αυτων· και επεκαθισεν επανω  
them the mantles of them; and they caused to sit on (one)  
αυτων. <sup>8</sup> Ο δε πλειστος οχλος εστρωσαν εαν-  
of them. The and greater crowd spread of them-  
των τα ιματια εν τη οδω· αλλοι δε εκοπτον  
selves the mantles in the way; others and cut off  
κλαδους απο των δενδρων, και εστρωννουσ εν  
branches from the trees, and scattered in  
τη οδω. <sup>9</sup> Οι δε οχλοι οι προαγοντες και οι  
the way. The and crowds those going before and those  
ακολουθουσες εκραζον, λεγοντες· 'Ωσαννα τω  
following did cry, saying; Hosanna to the  
υιω Δαυιδ· ευλογημενος ο ερχομενος εν ονοματι  
son of David; worthy of blessing he coming in name  
κυριου· ωσαννα εν τοις υψιστοις. <sup>10</sup> Και εισελ-  
of Lord; hosanna in the highest. And having  
θοντος αυτου εις Ιεροσολυμ, εσεισθη πασα  
entered of them into Jerusalem, was moved all  
η πολις, λεγουσα· Τις εστιν ουτος; <sup>11</sup> Οι  
the city, saying; Who is this? The  
δε οχλοι ελεγον· Ουτος εστιν Ιησους ο προφη-  
and crowds said; This is Jesus the prophet,

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

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

4 Now all this was performed, that the WORD SPOKEN through the PROPHET might be verified, saying,

5 "Say to the DAUGHTER of Zion, Behold thy KING comes to thee, lowly, †being seated on an Ass, even \*on a Colt of a Laboring Beast."

6 †And the DISCIPLES went, and having done as JESUS directed them,

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

8 And a GREAT PART of the Crowd spread \*Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

9 And THOSE CROWDS \*PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the son of David! †Blessed be HE who COMES in the Name of 'Jehovah.' Hosanna in the highest Heaven!"

10 †And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

11 And the CROWDS answered, "This is JESUS, THAT PROPHET who

\* VATICAN MANUSCRIPT.—5. on a Colt. preceding 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. 8. 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. lxi. 11; Zech. ix. 9; John xii. 15, † 9. Psal. cxviii. 20.

‡ 10. Mark xi. 15,

‡ 9. Mark xi. 4.

‡ 7. 2 Kings ix. 13;

της, ὁ ἀπο Ναζαρετ της Γαλιλαίας. <sup>12</sup> Καὶ  
that from Nazareth of the Galilee. And

εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν \* [του θεοῦ,]  
entered the Jesus into the temple [of the God,]

καὶ ἐξεβαλε πάντας τοὺς πωλοῦντας καὶ ἀγορά-  
and cast out all the selling and buy-

ζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπεζὰς τῶν κολλυ-  
ing in the temple, and the tables of the money-

βιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν  
changers overturned and the seats of the

πωλοῦντων τὰς περιστέρων· <sup>13</sup> καὶ λέγει αὐ-  
selling the doves: and he says to

τοῖς Γεγραπταί· “Ὁ οἶκος μου, οἶκος προσευχῆς  
them: It is written: “The house of me, a house of prayer

κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπηλαίου  
shall be called: you but it have made a den

ληστῶν.” <sup>14</sup> Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ  
of robbers.” And came, to him blind and

χῶλοι ἐν τῷ ἱερῷ, καὶ ἐθεραπεύσεν αὐτοὺς.  
lame in the temple, and he healed them.

<sup>15</sup> Ἴδοντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ  
Having seen but the high-priests and the scribes the

θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρα-  
wonders, which he did, and the boys cry-

ζοντας ἐν τῷ ἱερῷ, καὶ λεγόντας· Ὡσαννα τῷ  
ing in the temple, and saying: Hosanna to the

υἱῷ Δαυὶδ· ἠγανακτήσαν, <sup>16</sup> καὶ εἶπον αὐτῷ·  
son of David; they were angry, and said to him;

Ἄκουεις τί οὗτοι λεγούσιν; Ὁ δὲ Ἰησοῦς  
Hearst thou what these are saying? The and Jesus

λέγει αὐτοῖς· Ναὶ· οὐδέποτε ἀνεγγῶτε· “Ὅτι  
says to them; Yes; never have you read; “That

ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρ-  
out of mouth of babes and of sucking (ones) thou hast

τίσω αἶνον;” <sup>17</sup> Καὶ καταλίπων αὐτοὺς,  
perfected praise?” And having left them,

ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ  
he went out of the city into Bethany, and

ἠυλισθὲν ἐκεῖ.  
he lodged there.

<sup>18</sup> Πρωίας δὲ, ἐπαναγὼν εἰς τὴν πόλιν, ἐπει-  
Early but, returning into the city, he was

νάσει. <sup>19</sup> Καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ,  
hungry. And seeing a fig-tree one by the way,

ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εἶρεν ἐν αὐτῇ· εἰ μὴ  
he came to her, and nothing found in her except

φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σου  
leaves alone; and he says to her; No more by thee

καρπὸς γενήσεται εἰς τὸν αἰῶνα. Καὶ ἐξη-  
fruit may be produced to the age. And with-

ρανθὴ παραχρῆμα ἢ συκῆ. <sup>20</sup> Καὶ ἰδόντες οἱ  
ered immediately the fig-tree. And seeing the

μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα  
disciples wondered, saying: How soon

ἐξηρανθῆ ἢ συκῆ; <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
withered the fig-tree? Answering and the Jesus

is from Nazareth in GALI-  
LEE.”

<sup>12</sup> † And JESUS went  
into the TEMPLE, and ex-

elled ALL THOSE SELLING  
and buying, and over-

turned 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 Nurse-  
lings 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.  
John xi. 18.

† 18. Mark ix. 12.

† 13. Isa. lvi. 7.

† 20. Mark xi. 20.

† 16. Psa. viii. 2.

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 τούτφ  
 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;  
 dost 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 κατω λογον ενα. ον εαν ειπητε μοι,  
 you also I word one; which if you may say to me,  
 κατω 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 ουκ επιστευατε  
 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 αποκριθητες· τω Ιησου  
 as a prophet: And they answering to the Jesus

ειπον· Ουκ οιδαμεν. 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. 28. Two Sons.

<sup>29</sup>. I will, sir; but went not. <sup>30</sup>. 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. 8; James I. 6; 1 Cor. xiii. 2. † 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 22; v. 14. † 23. Mark xi. 27; Luke xi. 1.



αποκριβεις ειπεν· Εγω κυριε, και ουκ απηλαθε.  
answering said; I lord, and not went.

81 Τis εκ των δυο εποιησε το θελημα του πατρος;  
Who of the two did the will of the father?

Λεγουσιν \* [αυτω·] 'Ο πρωτος. Λεγει αυτοις ο  
They say [to him·] The first. Says to them the

Ιησους· Αμην λεγω υμιν, οτι οι τελωναι και  
Jesus; Indeed I say to you, that the tax-gatherers and

αι πορναι προαγουσιν υμας εις την βασιλειαν  
the harlots go before you into the kingdom

του θεου. 82 Ηλθε γαρ προς υμας Ιωαννης εν  
of the God. Came for to you John in

οδω δικαιοσυνης, και ουκ επιστευσατε αυτω· ο  
a way of righteousness, and not you believed him; the

δε τελωναι και αι πορναι επιστευσαν αυτω·  
but tax-gatherers and the harlots believed him;

υμεις δε ιδοντες ου μετεμεληθητε υστερον, του  
you and seeing not repented afterwards, of the

πιστευσαι αυτω.  
to believe him.

83 Αλλην παραβολην ακουσατε· \* [Ανθρωπος]  
Another parable hear you; [A man]

ην οικοδεσποτης, οστις εφυτευσεν αμπελωνα,  
was a householder, who planted a vineyard,

και φραγμαν αυτω περιεθηκε, και ωρυξεν εν  
and a hedge to it plowed around, and digged in

αυτω ληνον, και κωδομησε πυργον· και εζ-  
it a wine-press, and built a tower; and let

εδουτο αυτον γεωργοις, και απεδημησεν. 84 Οτε  
out it to husbandmen, and went abroad. When

δε ηγγισεν ο καιρος των καρπων, απεστειλε  
and drew near the time of the fruits, he sent

τους δουλους αυτου, προς τους γεωργους, λα-  
the slaves of him, to the husbandmen, to

βειν τους καρπους αυτου. 85 Και λαβοντες οι  
receive the fruits of it. And having taken the

γεωργοι τους δουλους αυτου, ον μεν εδειραν,  
husbandmen the slaves of him, him indeed they stayed,

ον δε απεκτειναν, ον δε ελιθοβολησαν. 86 Παλιν  
him and they killed, him and they pelted with stones. Again

απεστειλεν αλλους δουλους, κλειονας των  
he sent other slaves, greater the

πρωτων· και εποιησαν αυτοις ωσαντως. 87 Τω-  
first; and they did to them in the manner. After-

τερον δε απεστειλε προς αυτοις τον υιον αυτου,  
wards and he sent to them the son of him,

λεγων· Εντραπησονται τον υιον μου. 88 Οι  
saying; They will regard the son of me. The

δε γεωργοι, ιδοντες τον υιον, ειπον εν εαυτοις·  
but husbandmen, seeing the son, said among themselves;

Ουτος εστιν ο κληρονομος· δευτε, αποκτει-  
This is the heir; come, we may

νωμεν αυτον, και κατασχωμεν την κληρονομιαν  
kill him, and may retain the inheritance

And HE answering, said, 'I will not;' but after-  
 wards repenting, he went.

81 Which of the two performed the FATHER'S WILL?" They say, "The

\* LATTER." JESUS said to them, † "Indeed, I say to you, That the TRI-  
 BUTE-TAKERS and the HARLOTS precede you in-  
 to the KINGDOM of GOD.

82 For † John came to you in a Way of Right-  
 eousness, and you be-  
 lieved him not; but the TRI-  
 BUTE-TAKERS and the HARLOTS believed him; yet you, having seen it,  
 did not afterwards repent,  
 so AS TO BELIEVE him.

83 Hear Another Para-  
 ble. There was a House-  
 holder, † 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.

84 And when the VIN-  
 TAGE approached, he sent  
 his SERVANTS to the CUL-  
 TIVATORS, to receive the  
 FRUITS.

85 But the † CULTIVA-  
 TORS having seized his  
 SERVANTS, severely beat  
 one, and murdered ano-  
 ther, and stoned another.

86 Again, he sent Other  
 Servants, more honorable  
 than the FIRST, and they  
 treated them in a similar  
 manner.

87 Finally, † he sent  
 his SON to them, saying,  
 'They will respect my  
 SON.'

88 But the CULTIVA-  
 TORS 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.

81. LATTER.

83. A man—omit.

† 83. *Leenon*, wine-press, is the word used by Matthew, while *Aspoleonion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Irbib, 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.

† 81. Luke vii. 24.

† 82. Matt. xi. 18; Luke vii. 33.

† 83. Cant. viii. 11; Isa. v. 1

Mark xii. 1; Luke xx. 9.

† 85. Heb. xi. 38, 37.

† 87. Heb. i. 2; 1 John i'

† 88. Matt. xxvi. 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  
ελθη ο κυριος του αμπελωνος, τι ποιησει  
may come the lord of the vineyard, what will he do  
tois γεωργοις εκεινοις; <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, οτινες απο-  
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 ο Ιησους· Ουδεποτε  
of them. He says to them the Jesus; Never  
αεγγωτε εν ταις γραφαις· “Λιθον ο: απεδοκι-  
have you read in the writings: “A stone which reject-  
μασαν οι οικοδομουντες, ουτος εγενηθη εις  
ted they building, the same was made into  
κεφαλην γωνιας· παρα κυριου εγενετο αυτη,  
a head of a corner; from Lord was this,  
και εστι θαυμαστη εν οφθαλμοις ημων;” <sup>43</sup> Δια  
and it is wonderful in eyes of us? On account of  
τουτο λεγω υμιν, οτι αρθησεται αφ’ υμων η  
this I say to you, that shall be taken from you the  
βασιλεια του θεου, και δοθησεται εθνε ποιουντι  
kingdom of the God, and shall be given to a nation making  
τους καρπους αυτης. <sup>44</sup> Και ο πεσων επι τον  
the fruits of her. And he falling on the  
λιθον τουτον, συνθλασθησεται· εφ’ ον δ’ αν  
stone this, shall be broken: on whom but  
πεση, λικμησει αυτον.  
it shall fall, it will crush to pieces him.

<sup>45</sup> Και ακουσαντες οι αρχιερεις και οι Φαρι-  
And having heard the high-priests and the Phari-  
σαιοι τας παραβολας αυτου, εγνωσαν, οτι περι  
see the parables of him, know, that about  
αυτων λεγει. <sup>46</sup> Και ζητουντες αυτον κρατησαι,  
them he says. And seeking him to seize,  
εφοβηθησαν τους οχλους· επειδη ως προφητην  
they feared the crowds: since as a prophet  
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις  
him they held. And answering  
ο Ιησους παλιν ειπεν αυτοις εν παραβολαις,  
the Jesus again said to them in parables,  
λεγων· <sup>2</sup> Ωμοιωθη η βασιλεια των ουρανων  
saying: Has been likened the kingdom of the heavens  
ανθρωπω βασιλει, οστις εποιησε γαμους τω  
to a man a king, who made marriage-feasts to the  
νιω αυτου, <sup>3</sup> και απεστειλε τους δουλους αυτου,  
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 Jehovah 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.

1 And JESUS continuing to discourse to them in Parables, said,

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

3 and he sent his SER-

† 42. “A Stone, which the BUILDERS rejected.” An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner. — Clarke.

† 39. John xix. 17, 18; Heb. xiii. 11—13. † 41. Mark xii. 9; Luke xx. 16. † 42. Psa. cxviii. 22; Acts iv. 11; 1 Pet. ii. 7. † 43. Matt. viii. 12; Luke xiii. 28, 29. † 44. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.

καλεσαι τους κεκλημενους εις τους γαμους·  
 to call the having been invited to the marriage-feasts  
 και ουκ ηθελον ελθειν. <sup>4</sup> Πάλιν απεστειλεν  
 and not they would to come. Agnia hoseni  
 αλλους δουλους, λεγων· Επιστατε τοις κεκλημε-  
 other slaves, saying; Say to the having been  
 νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι  
 called; Lo, the dinner of me I prepared; the bullocks  
 μου και τα σιτιστα τεθυμενα, και παντα ετοιμα·  
 of me and the fallings 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 μεν 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· <sup>8</sup> Ο μεν  
 Then he says to the slaves of him: The indeed  
 γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ  
 marriage-feast ready is, they but having been called not  
 ησαν αξιοι. <sup>9</sup> Πορευεσθε ουν επι τας διεξοδους  
 were worthy. Go you therefore to the outlets  
 των οδων, και οσους αν ευρητε, καλεσατε εις  
 of the ways, and whoever you may find, call you to  
 τους γαμους. <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· Εταιρε, πως  
 of marriage: and he says to him: Friend, how  
 εισηλθες ωδε, μη εχων ενδυμα γαμου· <sup>12</sup> Ο  
 didst thou enter here, not having a garment of marriage: He  
 δε εφωμηθη. <sup>13</sup> Τότε ειπεν ο βασιλευς  
 but was struck speechless. Then said the king  
 τοις διακοποις· Δησαντες αυτου ποδας και  
 to the servants: Having bound of him feet and  
 χειρας, αρατε αυτον, και εμβαλετε εις το σκοτος  
 hands, take him, and cast into the darkness  
 το εξωτερων· εκει εσται ο κλαυθμος και ο  
 the outer: there shall be the weeping and the

VANTS to call those who had been invited to the FEASTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform those who are invited, † Behold, I have prepared my ENTERTAINMENT; my OXEN and FATTINGS are killed, and all is ready; come to the FESTIVAL.'

5 But they, disregarding it, went away, ONE to his own FARM, and ONE to his MERCHANDISE;

6 and the BEST 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. 20.

† 8. Acts xiii. 46.

† 11. 2 Cor. v. 8.

δυναται σωθηναι; <sup>25</sup> Εμβλεψας δε ο Ιησους  
 is able to be saved? Looking but the Jesus  
 ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον  
 said to him: With man this impossible  
 εστι· παρα δε θεω παντα δυνατα.  
 is: with but God all possible.

<sup>27</sup> Τότε αποκριθεις ο Πητρος ειπεν αυτω· Ιδου,  
 Then answering the Peter said to him; Lo,  
 ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·  
 we left all, and followed thee;  
 τι ara εσται ημιν; <sup>28</sup> Ο δε Ιησους ειπεν αυ-  
 what then shall be to us? The and Jesus said to  
 τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-  
 them; Indeed I say to you, that you the having fol-  
 σαντες μοι, εν τη παλιγγενεσια οταν καθιση ο  
 lowed me, in the new birth day when may sit the  
 υιος του ανθρωπου επι θρονου δαξης αυτου,  
 son of the man upon a throne of glory of him,  
 καθισεσθε και υμεις επι δωδεκα θρονους, κρινου-  
 shall sit also you upon twelve thrones, judg-  
 τες τας δωδεκα φυλας του Ισραηλ. <sup>29</sup> Και πας  
 ing the twelve tribes of the Israel. And all  
 ος αφηκεν οικιας, η αδελφους, η αδελφας, η  
 who left houses, or brothers, or sisters, or  
 πατερα, η μητερα, \* [η γυναικα,] η τεκνα, η  
 father, or mother, [or wife,] or children, or  
 αγρους, ενεκεν του ονοματος μου, εκατοντα-  
 fields, on account of the name of me, a hundred  
 πλασιονα ληψεται, και ζων αιωνιον κληρο-  
 fold shall receive, and life age-lasting shall  
 νομησει.  
 inherit.

<sup>30</sup> Πολλοι δε εσονται πρωτοι, εσχατοι και  
 Many but shall be first, last; and  
 εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. <sup>1</sup> Ομοια γαρ  
 last, first. Like for  
 εστιν η βασιλεια των ουρανων ανθρωπω οικοδεσ-  
 is the kingdom of the heavens to a man a house-  
 ποτη, οστις εξηλθεν αυα πρωιμισθωσασθαί  
 holder, who went out with morning to hire  
 εργατας εις τον αμπελωνα αυτου. <sup>2</sup> Συμφω-  
 laborers into the vineyard of him. Having  
 νητας δε μετα των εργατων εκ δηναριου την  
 agreed and with the laborers for a denarius the  
 ημεραν, απεστειλεν αυτους εις τον αμπελωνα  
 day, he sent them into the vineyard  
 αυτου. <sup>3</sup> Και εξελθων περι τριτην ωραν, ειδεν  
 of him. And going out about third hour, he saw  
 αλλους εστωτας εν τη αγορα αργους. <sup>4</sup> Κακει-  
 others standing in the market-place idle: and so  
 νις ειπεν· Ίταγετε και υμεις εις τον αμπελωνα·  
 them he said: Go also you 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 obtain?"

<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 \* Manifest, 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. 29. or Wife—omit. 29. Manifest.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. † 3. Nine in the morning.

‡ 27. Mark x. 28; Luke xviii. 28. ‡ 27. Matt. iv. 20; Luke v. 11. ‡ 28. Luke xii. 30. ‡ 29. Mark x. 29, 30; Luke xviii. 29, 30. ‡ 30. Matt. xx. 16; Luke xiii. 29.

και ο εαν η δικαιον, δωσω υμιν. Οί δε  
and whatever may be just, I will give to you. They and  
απηλθον. <sup>6</sup> Πάλιν εξελθων περι έκτην και  
went away. Again going out about sixth and

εννατην ωραν, εποιησεν ωσαυτως. <sup>6</sup> Περι δε  
ninth hour, he did in like manner. About and

την ενδεκατην \* [ωραν] εξελθων, ευρεν αλλους  
the eleventh [hour] going out, he found others

εστωτας, και λεγει αυτοις: Τι ωδε εστηκατε  
standing, and he says to them: Why here stood you

δλην την ημεραν αργοι; <sup>7</sup> Λεγουσιν αυτω: 'Οτι  
all the day idle? They say to him: Because

ουδεις ημας εμισθωσατο. Λεγει αυτοις: 'Υπα-  
no one us hired. He says to them: Go

γετε και υμεις εις τον αμπελωνα\* \* [και ο 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 ο κυριος του αμπελωνος τω  
come on, says the lord of the vineyard to the

επιτροπω αυτου: Καλεσον τους εργατας, και  
steward of him: Call the laborers, and

αποδος αυτοις τον μισθον, αρχαμενος απο των  
give to them the hire, beginning from the

εσχατων, εως των πρωτων. <sup>9</sup> Και ελθοντες οι  
last, till the first. And having come those

περι την ενδεκατην ωραν, ελαβον ανα δηναριον.  
about the eleventh hour, received each a denarius.

<sup>10</sup> Ελθοντες δε οι πρωτοι, ενομισαν, οτι πλειονα  
Having come then these first, supposed, that more

ληψονται: και ελαβον και αυτοι ανα δηναριον.  
they shall receive, and received also they each a denarius.

<sup>11</sup> Λαβοντες δε εγογγυζον κατα του οικοδοεσποτου,  
Having received but they murmured against the householder,

<sup>12</sup> λεγοντες: 'Οτι ουτοι οι εσχατοι μιαν ωραν  
saying: That these the last one hour

εποιησαν, και ισους ημιν αυτους εποιησας, τοις  
worked, and equal to us them thou hast made, to the

βαστασασι το βαρος της ημερας, και τον καν-  
having endured the burden of the day, and the burn-

σωνα. <sup>13</sup> Ο δε αποκριθεις ειπεν ενι αυτων  
ing heat. He but answering said to one of them;

'Εταιρε, ουκ αδικω σε: ουχι δηναριου συνεφα-  
Friend, not I wrong thee; not of a denarius didst thou

νηπας μοι; <sup>14</sup> Αρον το σου, και υπαγε. Θελω  
agree to me? Take the thine, and go. I wish

δε τουτω τω εσχατω δουναι ως και σοι. <sup>15</sup> Η  
and to this the last to give as also to thee. Or

ουκ εξεστι μοι ποιησαι ο θελω εν τοις εμοις;  
not is it lawful to me to do what I will with the my own?

η ο αφθαλμος σου πονηρος εστιν, οτι εγω  
or the eye of thee evil is, because I

αγαθος ειμι; <sup>16</sup> Ουτως εσονται οι εσχατοι,  
good am? Thus shall be the last,

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

<sup>5</sup> Again having gone out about the sixth hour, and about the ninth, he did in like manner.

<sup>6</sup> And about the ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

<sup>7</sup> They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

<sup>8</sup> 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.'

<sup>9</sup> And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.

<sup>10</sup> Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

<sup>11</sup> But having received it, they murmured against the HOUSEHOLDER,

<sup>12</sup> 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.'

<sup>13</sup> HE answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

<sup>14</sup> Take THAT which is THINE, and go thy way; \* I will give to THIS LAST, even as to thee.

<sup>15</sup> Is it not lawful for me to do what I please with MY OWN? Is thine eye envious, Because I am liberal?'

<sup>16</sup> Thus the LAST shall

\* VATICAN MANUSCRIPT.—6, hour—omit, receive.—omit, + 5. Noon. afternoon.

7. and whatever may be right, you shall receive. 14. I will. + 6. Five o'clock in the

πρωτοι και οι πρωτοι, εσχατοι. \* [Πολλοι  
first; and the first, last. [Many  
 γαρ εστι κλητοι, ολιγοι δε εκλεκτοι.]  
for are called, few but chosen.]

17 Και αναβαινων ο Ιησους εις Ιεροσολυμα,  
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  
Lo, we go up  
 εις Ιεροσολυμα, και ο υιος του ανθρωπου παρα-  
to Jerusalem, and the son of the man will be  
 δοθησεται τοις αρχιερευσι και γραμματευσι και  
delivered up to the high-priests and scribes; and  
 κατακρινουσιν αυτον \* [θανατω,] 19 και παρα-  
they will condemn him [to death,] and they will  
 δωσουσιν αυτον τοις εθνεσιν εις το εμπαιξαι,  
deliver up him to the Gentiles for the to mock,  
 και μαστιγωσαι, και σταυρωσαι και τη τριτη  
and to scourge, and to crucify; and in the third  
 ημερα αναστησεται.  
day he will stand up.

20 Τότε προσηλθεν αυτω η μητηρ των υιων  
Then came to him the mother of the sons  
 Ζεβεδαιου, μετα 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 and 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 εξ ευωνυμων σου, εν τη βασιλεια  
of thee, and one at left of thee, in the kingdom  
 σου. 22 Αποκριθεις δε ο Ιησους ειπεν Ουκ οι-  
of thee. Answering but the Jesus said: Not you  
 δατε, τι αιτειθε. Δυνασθε πινει το ποτηριον,  
know, what you ask. Are you able to drink the cup,  
 ο εγω μελλω πινειν. Λεγουσιν αυτω Δυ-  
which I 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 πινεθε το δε καθισαι εκ δεξιων  
cup of me you shall drink; the but to sit at right  
 μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι,  
of me and at left of me, not is mine to give,  
 αλλ' οις ητοιμασται υπο του πατρος μου.  
but to whom it has been prepared by the father of me.  
 24 Και ακουσαντες οι δεκα, ηγανακτησαν περι  
And having heard the ten, were angry on account of  
 των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-  
the two brothers. The but Jesus, having

be † first; and the first, last."

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

18 † "Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" \* And SHE said, "Command, that in thy KINGDOM, one of These my TWO SONS may sit at thy Right hand, and the other at thy Left."

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

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.—16. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way. 18. to Death—omit. 21. And she said. 21. to him—omit. 23. And—omit. 23. the Left.

† 23. This was fulfilled, when "Herod killed James, the brother of John, with a sword," Acts xii. 2; and when John was banished to "that isle which is called Patmos, for the word of God, and for the testimony of Jesus Christ," Rev. i. 9.

† 16. Matt. xix. 30. † 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12.  
 † 20. Matt. iv. 21; Mark x. 35. † 23. Matt. xxvi. 31, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11. † 25. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. † 24. Mark x. 41; Luke xxii. 24.

σαμενος αυτους, ειπεν· Οιδατε, οτι η αρχοντες  
 called them, said; You know, that the rulers  
 των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι  
 of the nations domineer over them, and the great  
 κατεβουσιαζουσιν αυτων. <sup>26</sup> 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· <sup>27</sup> 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· <sup>28</sup> 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.

<sup>29</sup> Και εκπορευομενων αυτων απο Ιεριχω,  
 And departing of them from Jericho,  
 ηκολουθησεν αυτω οχλος πολυς. <sup>30</sup> 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, εκραζαν, λεγοντες·  
 ing that Jesus passes by, cried out, saying;  
 Ελεησον ημας, κυριε, υιος Δαυιδ. <sup>31</sup> 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. <sup>32</sup> Και στας ο Ιησους εφω-  
 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; <sup>33</sup> Λεγουσιν αυτω· Κυριε, ινα ανοιχθωσιν  
 to you? They say to him; O lord, that may be opened  
 ημων οι οφθαλμοι. <sup>34</sup> 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 im-  
 θεως ανεβλεψαν αυτων οι οφθαλμοι· και ηκο-  
 mediately saw again of them the eyes: they  
 λουθησαν αυτω.

ΚΕΦ. κα'. 21.

<sup>1</sup> Και οτε ηγγισαν εις Ιεροσολυμα, και ηλθον  
 And when they were nigh to Jerusalem, and had come  
 εις Βηθφαγη προς το ορος των ελαιων, τωτε ο  
 to Bethphage by the mountains of the olive-trees, then the  
 Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·  
 Jesus sent away two disciples, saying to them;  
<sup>2</sup> Πωρευθητε εις την κωμην την απεναντι υμων,  
 You may go to the village the over against you,  
 και ευθεως εδρησετε ονον δεδεμενην, και πωλον  
 and immediately you will find an ass having been bound, and a foal

know That the PRINCES  
 of the NATIONS rule im-  
 periously over them; and  
 the GREAT exercise au-  
 thority over them.

<sup>26</sup> It is not so among  
 you; but whoever may  
 desire to become great  
 among you, let him be  
 Your Servant;

<sup>27</sup> And whoever may  
 desire to be chief, let him  
 be Your Slave;

<sup>28</sup> Even as the SON  
 of MAN came not to be  
 served, but to serve, and  
 to give his LIFE a Ran-  
 som for many."

<sup>29</sup> And departing from  
 Jericho, a great Crowd  
 followed him.

<sup>30</sup> 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!"

<sup>31</sup> 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!"

<sup>32</sup> And Jesus stopping,  
 called them, and said,  
 "What do you wish I  
 should do for you?"

<sup>33</sup> They say to him,  
 "Sir, that our EYES may  
 be opened."

<sup>34</sup> And Jesus being  
 moved with compassion,  
 touched their EYES; and  
 they received sight, and  
 followed him.

CHAPTER XXI. 2

<sup>1</sup> 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,

<sup>2</sup> "Go to THAT VIL-  
 LAGE which is OVER-A-  
 GAINST you, and you will  
 immediately find an Ass

\* VATICAN MANUSCRIPT.—26. is not so.  
<sup>24</sup>. they received sight.

33. our EYES.

34. Their EYES.

<sup>1</sup> 26. Matt. xxiii. 11; 1 Pet. v. 3. <sup>1</sup> 27. Matt. xviii. 4; Mark ix. 25; x. 43. <sup>1</sup> 28. Luke  
 xxii. 27; John xiii. 4, 14; Phil. ii. 7. <sup>1</sup> 28. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 7.  
<sup>1</sup> 1 Tim. ii. 6; Titus ii. 14; Heb. ix. 28. <sup>1</sup> 1. Mark xi. 1; Luke xix. 29.

μετ' αυτης λυσαντες αγαγετε μοι. <sup>3</sup> Και εαν  
with her; having loosed bring to me. And if  
τις υμιν ειπη τι, ερειτε: 'Οτι ο  
any (one) to you should say any (thing), you shall say: That the  
κυριος αυτων χρεια εχει ευθως δε αποσ-  
lord of them need has; immediately and he will  
τellei αυτους. <sup>4</sup> Τουτο δε ολον γεγονεν, ινα  
send them. This and all has been done, that  
πληρωθη το ρηθεν δια του προφητου,  
might be fulfilled the word spoken through the prophet,  
λεγοντος: <sup>5</sup> "Ειπατε τη θυγατρι Σιων Ιδου,  
saying: "Say to the daughter of Zion; Lo,  
ο βασιλευς που ερχεται σοι πραυς, και επιβε-  
the king of thee comes to thee meek, and having  
βηκος επι ονον, και πωλον υιον υποζυγιου."  
been set on an ass, even a foal a son of a beast of burden."  
<sup>6</sup> Παρευθεντες δε οι μαθηται, και ποιησαντες  
Having gone and the disciples, and having done  
καθως προσεταξεν αυτοις ο Ιησους, <sup>7</sup> ηγαγον  
as commanded to them the Jesus, they led  
την ονον και τον πωλον, και επεθηκαν επανω  
the ass and the foal, and they placed upon  
αυτων τα ιματια αυτων και επεκαθισεν επανω  
them the mantles of them; and they caused to sit on (one)  
αυτων. <sup>8</sup> Ο δε πλειστος οχλος εστρωσαν εανω  
of them. The and greater crowd spread of them-  
των τα ιματια εν τη οδω· αλλοι δε εκοπτον  
selves the mantles in the way; others and cut off  
κλαδους απο των δενδρων, και εστρωννουσιν εν  
branches from the trees, and scattered in  
τη οδω. <sup>9</sup> Οι δε οχλοι οι προαγοντες και οι  
the way. The and crowds those going before and those  
ακολουθουντες εκραζουσιν, λεγοντες: 'Ωσαννα τω  
following did cry, saying; Hosanna to the  
υιω Δαυιδ· ευλογημενος ο ερχομενος εν ονοματι  
son of David; worthy of blessing he coming in name  
κυριου· ωσαννα εν τοις υψιστοις. <sup>10</sup> Και εισελ-  
of Lord; hosanna in the highest. And having  
θοντος αυτου εις Ιεροσολυμ, εσεισθη πασα  
entered of them into Jerusalem, was moved all  
η πολις, λεγουσα: Τις εστιν ουτος; <sup>11</sup> Οι  
the city, saying: Who is this? The  
δε οχλοι ελεγον· Ουτος εστιν Ιησους ο προφη-  
and crowds said: This is Jesus the prophet,

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

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

4 Now all this was performed, that the WORD SPOKEN THROUGH THE PROPHET might be verified, saying,

5 † "Say to the DAUGHTER of Zion, Behold thy KING comes to thee, "lowly, † being seated on "an Ass, even \* on a Colt "of a Laboring Beast."

6 † And the DISCIPLES went, and having done as JESUS directed them,

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

8 And a GREAT PART of the Crowd spread \* Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

9 And THOSE CROWDS \* PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the SON of David! † Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

10 † And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

11 And the CROWDS answered, "This is JESUS, THAT PROPHET who

\* VATICAN MANUSCRIPT.—5. on a Colt. CREDING 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; 1 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 "riche 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. lxi. 11; Zech. ix. 9; John xii. 15.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13;

† 9. Psa. cxviii. 20.

† 10. Mark xi. 15.



της, ὁ ἀπο Ναζαρεθ τῆς Γαλιλαίας. <sup>12</sup> Καὶ  
that from Nazareth of the Galilee. And  
 εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν \* [τοῦ θεοῦ,]  
entered the Jesus into the temple [of the God,]  
 καὶ ἐξεβάλε κάρτας τοὺς πωλοῦντας καὶ ἀγορά-  
and cast out all the selling and buy-  
 ζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπεζὰς τῶν κολλυ-  
ing in the temple, and the tables of the money-  
 βιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν  
changers overturned and the seats of the  
 πωλοῦντων τὰς περιστέρας. <sup>13</sup> καὶ λέγει αὐ-  
selling the doves; and he says to  
 τοῖς Γεγραπταί· “Ὁ οἶκος μου, οἶκος προσευχῆς  
them: It is written: “The house of me, a house of prayer  
 κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαῖον  
shall be called: you but it have made a den  
 ληστῶν.” <sup>14</sup> Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ  
of robbers.” And came, to him blind and  
 χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.  
lame in the temple, and he healed them.  
<sup>15</sup> Ἴδοντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ  
Having seen but the high-priests and the scribes the  
 θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρα-  
wonders, which he did, and the boys cry-  
 ζοντας ἐν τῷ ἱερῷ, καὶ λεγόντας· Ὡσαννα τῷ  
ing in the temple, and saying: Hosanna to the  
 υἱῷ Δαυὶδ· ἠνανάκτησαν, <sup>16</sup> καὶ εἶπον αὐτῷ·  
son of David; they were angry, and said to him;  
 Ἀκουεῖς τι οὗτοι λεγούσιν; Ὁ δὲ Ἰησοῦς  
Hearst thou what these are saying? The and Jesus  
 λέγει αὐτοῖς· Ναὶ· οὐδέποτε ἀνεγνώτε· “Ὅτι  
says to them; Yea; never have you read; “That  
 ἐκ στόματος νηπιῶν καὶ θηλαζόντων καθήρ-  
out of mouth of babes and of sucking (ones) thou hast  
 τίσω αἶνον;” <sup>17</sup> Καὶ καταλίπων αὐτούς,  
perfected praise?” And having left them,  
 ἐξήλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ  
he went out of the city into Bethany, and  
 ἡλίσθη ἐκεῖ.  
he lodged there.  
<sup>18</sup> Πρωίας δὲ, ἐπαναγῶν εἰς τὴν πόλιν, ἐπει-  
Early but, returning into the city, he was  
 νασε. <sup>19</sup> Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ,  
hungry. And seeing a fig-tree one by the way,  
 ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ  
he came to her, and nothing found in her except  
 φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ  
leaves alone; and he says to her, No more by thee  
 καρπὸς γενήσεται εἰς τὸν αἰῶνα. Καὶ ἐξη-  
fruit may be produced to the age. And with-  
 ρανθῆ παραχρῆμα ἢ συκῆ. <sup>20</sup> Καὶ ἰδόντες οἱ  
ered immediately the fig-tree. And seeing the  
 μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα  
disciples wondered, saying: How soon  
 ἐξηρανθῆ ἢ συκῆ; <sup>21</sup> Ἀπακριβεῖς δὲ ὁ Ἰησοῦς  
withered the fig-tree? Answering and the Jesus

is from Nazareth in GALI-  
 LEE.”  
<sup>12</sup> † And JESUS went  
 into the TEMPLE, and ex-  
 pelled ALL THOSE SELLING  
 and buying, and over-  
 turned 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 ΠΟΗ-  
 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 Nurs-  
 lings 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. 13. make it. 15. THOSE BOYS who were CRYING.  
 † 12. The TEMPLE—to Hieron. This was not the naos, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.  
 † 12. Luko xix. 45; John ii. 15. † 13. Isa. lvi. 7. † 16. Psa. viii. 2.  
 John xi. 18. † 18. Mark ix. 12. † 20. Mark xi. 20.

ειπεν αυτοις· Αμην λεγω υμιν, εαν εχητε  
said to them: Indeed I say to you, if you may have  
πιστιν, και μη διακριθητε, ου μονον το  
faith, and not should doubt, not only the (miracle) to  
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)

πωω· <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 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 οιδαμεν. 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)  
πωω. <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. 28. Two SONS.  
<sup>29</sup> I will, sir,' but went not. <sup>30</sup> 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. 8; 1 Cor. xiii. 2. † 22. Matt. vii. 8; Mark xi. 21; James v. 10; 1 John iii. 22; v. 14. † 23. Mark xi. 27; Luke xx. 1.

αποκριθεισ ειπεν· Εγω κυριε, και ουκ απηλαθε.  
answering said, I lord, and not went.

81 Τις εκ των δυο εκποιησ το θελημα του πατροσ;  
Who of the two did the will of the father?

Λεγουσιν \* [αυτω·] 'Ο πρωτοσ. Λεγει αυτοισ ο  
They say [to him·] The first. Says to them the

Ιησουσ· Αμην λεγω υμιν, οτι οι τελωναι και  
Jesus; Indeed I say to you, that the tax-gatherers and

αι πορναι προαγουσιν υμασ εισ την βασιλειαν  
the harlots go before you into the kingdom

του θεου. 82 Ηλθε γαρ προς υμασ Ιωαννησ εν  
of the God. Came for to you John in

οδω δικαιοσυνησ, και ουκ επιστευσατε αυτω· οι  
a way of righteousness, and not you believed him; the

δε τελωναι και αι πορναι επιστευσαν αυτω·  
but tax-gatherers and the harlots believed him;

υμεισ δε ιδοντεσ ου μετεμεληθητε υστερον, του  
you and seeing not repeated afterwards, of the

πιστευσαι αυτω.  
to believe him.

33 Αλλην παραβολην ακουσατε· \* [Ανθρωποσ]  
Another parable hear you; [A man]

ην οικοδεσποτησ, οστισ εφυτευσεν αμπελωνα,  
was a householder, who planted a vineyard,

και φραγμα αυτω περιεθηκε, και ωρυξεν εν  
and a hedge to it placed around, and dugged in

αυτω ληνον, και φκοδομησε πυργον· και εε-  
it a wine-press, and built a tower; and let

εδου αυτον γεωργοισ, και απεδημησεν. 34 Οτε  
out it to husbandmen, and went abroad. 34 Οτε

δε ηγγισεν ο καιροσ των καρπων, απεστειλε  
and drew near the time of the fruits, he sent

τουσ δουλουσ αυτου, προς τουσ γεωργοισ, λα-  
the slaves of him, to the husbandmen, to

βειν τουσ καρπουσ αυτου. 35 Και λαβοντεσ οι  
receive the fruits of it. And having taken the

γεωργοισ τουσ δουλουσ αυτου, ον μεν εδειραν,  
husbandmen the slaves of him, him indeed they beat,

ον δε απεκτειναν, ον δε ελιθοβολησαν. 36 Παλιν  
him and they killed, him and they pelted with stones. 36 Παλιν

απεστειλεν αλλουσ δουλουσ, κλειονασ των  
he sent other slaves, greater the

πρωτων· και εκοιησαν αυτοισ ωσαυτωσ. 37 Υστε-  
first; and they did to them in like manner. After-

τερον δε απεστειλε προς αυτοισ τον υιον αυτου,  
wards and he sent to them the son of him,

λεγων· Εντραπησονται του υιον μου. 38 Οι  
saying; They will regard the son of me. 38 Οι

δε γεωργοισ, ιδοντεσ τον υιον, ειπον εν εαυτοισ·  
but husbandmen, seeing the son, said among themselves;

Ουτοσ εστιν ο κληρονομοσ· δευτε, αποκτει-  
This is the heir; come, we may

νωμεν αυτον, και κατασχωμεν την κληρονομιαν  
kill him, and may retain the inheritance

And HE answering, said, 'I will not;' but afterwards repenting, he went.

81 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.

82 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.

83 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 his SERVANTS, severely beat one, and murdered another, and stoned another.

36 Again, he sent Other Servants, more honorable than the FIRST, and they treated them in a similar manner.

37 Finally, † he sent his SON to them, saying, 'They will respect my SON.'

38 But the CULTIVATORS seeing the SON, said among themselves, 'This is the HEIR; † come, let us kill him, and forcibly hold the INHERITANCE.'

\* VATICAN MANUSCRIPT.—31. to him—omit.

31. LATTER.

33. A man—omit.

† 83. *Λεπον*, wine-press, is the word used by Matthew, while *υπολευσιον*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Irbet, 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.

† 81. Luke vii. 29.

† 82. Matt. xi. 18; Luke vi. 33.

† 83. Cant. viii. 11; Isa. v. 7.

Mark xii. 1; Luke xx. 9.

† 35. Heb. xi. 36, 37.

† 87. Heb. i. 2; 1 John iv.

† 38. Matt. xxvi. 2-4; John xi. 58.

αυτου. <sup>39</sup> Και λαβοντες αυτον, εξεβαλον εξω του αμπελωνος, και απεκτειναν. <sup>40</sup> Όταν ουν ελθρ ο κυριος του αμπελωνος, τι ποιησει τοις γεωργοις εκεινοις; <sup>41</sup> Λεγουσιν αυτω· Κακουσ κακωσ απολεσει αυτουσ και τον αμπελωνα εκδωσεται αλλοισ γεωργοισ, οτινις αποδωσουσιν αυτω τουσ καρπουσ εν τοισ καιροισ αυτων. <sup>42</sup> Λειγει αυτοισ ο Ιησουσ· Ουδεποτε ανεγνωτε εν ταισ γραφαισ· “Λιθον ο· απεδοκιμασαν οι οικοδομουντεσ, ουτοσ εγενθη εισ κεφαλην γωνιασ· παρα κυριου εγενετο αυτη, και εστι θαυμαστη εν οφθαλμοισ ημων;” <sup>43</sup> Δια τουτο λεγω υμιν, οτι ερθησεται αφ’ υμων η βασιλεια του θεου, και δοθησεται εθνει ποιουντι τουσ καρπουσ αυτησ. <sup>44</sup> Και ο πεσων επι του λιθου τουτου, συνθλασθησεται· εφ’ ον δ’ αν πεσρ, λικημπει αυτον. It shall fall, it will crush to pieces him.

<sup>45</sup> Και ακουσαντεσ οι αρχιερεισ και οι Φαρισαιοι τασ παραβολασ αυτου, εγνωσαν, οτι περι αυτων λεγει. <sup>46</sup> Και ζητουντεσ αυτον κρατησαι, εφοβηθησαν τουσ οχλουσ· επειδη ωσ προφητην αυτουσ ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεισ ο Ιησουσ παλιν ειπεν αυτοισ εν παραβολαισ, λεγων· <sup>2</sup> Ωμοιωθη η βασιλεια των ουρανωσ ανθρωπω βασιλει, οστισ εποιησε γαμουσ τω υιω αυτου, <sup>3</sup> και απεστειλε τουσ δουλουσ αυτου,

39 Then seizing him, they thrust him out of the VINEYARD and killed him.

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

41 They reply to him, † “He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS.”

42 JESUS says to them, “Have you never read in the SCRIPTURES, †† ‘A Stone, which the BUILDERS rejected, the same ‘is made the Head-stone ‘of the Corner; this Jehovah has effected, and ‘it is wonderful in our ‘Eyes?’

43 Because of this, I tell you, † That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

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

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

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

CHAPTER XXII.

1 And JESUS continuing to discourse to them in Parables, said,

2 “THE KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

3 and he sent his SEE-

† 42. “A Stone, which the BUILDERS rejected.” An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the Head stone of the corner.— Clarke.

‡ 39. John xix. 17, 18; Heb. xiii. 11—13. † 41. Mark xii. 9; Luke xx. 16. † 42. Psa. cxviii. 23; Acts iv. 11; 1 Pet. ii. 7. — † 43. Matt. viii. 12; Luke xiii. 28, 29. † 44. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.

καλεσαι τους κεκλημενους εις τους γαμους·  
to call the having been invited to the marriage-feasts  
και ουκ ηθελον ελθειν. <sup>4</sup> Πάλιν απεστειλεν  
and not they would to come. Again he sent

αλλους δουλους, λεγων· Εσκατε τοις κεκλημε-  
other slaves, saying; Say to the having been  
νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι  
called; Lo, the dinner of me I prepared; the bullocks  
μου και τα σιτιστα τεθυμενα, και παντα ετοιμα·  
of me and the fattings 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 μεν 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

πεμφας 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· <sup>9</sup> Ο μεν  
Then he says to the slaves of him: The indeed

γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ  
marriage-feast ready is, they but having been called not

ησαν αξιοι. <sup>9</sup> Παρευσεθε ουν επι τας διεξοδους  
were worthy. Go you therefore to the outside

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

γαμον· <sup>12</sup> και λεγει αυτω· <sup>13</sup> Εταιρε, πως  
of marriage: and he says to him: Friend, how

εισηλθες ωδε, μη εχων ενδυμα γαμου; <sup>14</sup> Ο  
didst thou enter here, not having a garment of marriage: He

δε εφίμωθη. <sup>15</sup> Τότε ειπεν ο βασιλευς  
but was struck speechless. Then said the king

τοις διακονοις· <sup>16</sup> Δησαρτες αυτου ποδας και  
to the servants: Having bound of him feet and

χειρας, αρατε αυτον, και εκβαλετε εις το σκοτος  
hands, take him, and cast into the darkness

το εξωτερον· εκει εσται ο κλαυθμος και ο  
the outer: there shall be the weeping and the

VANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, Behold, I have prepared my ENTERTAINMENT; my OXEN and FATLINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his own FARM, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 And the KING was indignant; and having sent his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were unworthy.'

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL-FRASTS.'

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 xiii. 46.

† 11. 2 Co

βρυγμος των οδοντων. 14 Πολλοι γαρ εισι  
gnashing of the teeth. Many for are

κλητοι, ολιγοι δε εκλεκτοι  
called, few but picked out.

15 Τότε πορευθεντες οι Φαρισαιοι συμβουλιον  
Then having gone the Pharisees counsel

ελαβον, οπως αυτον παγιθευσωσιν εν λογω.  
took, how him they might increase in word.

16 Και αποσπελλουσιν αυτην τους μαθητας αυτων  
And they sent away to him the disciples of them

μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,  
with the Herodians, saying, O teacher,

οιδαμεν, οτι αληθης ει, και την δδον του  
we know, that true thou art, and the way of the

θεου εν αληθεια διδασκεις, και ου μελει σοι  
God in truth thou teachest, and not there is care to thee

περι ουδενος ου γαρ βλεπεις εις προσωπον  
about no one; not for thou lookest into face

ανθρωπων. 17 Ειπε ουν ημιν, τι σοι δοκει;  
of men. Say therefore to us, what to thee seems right?

εξεστι δουναι κηνην Καισαρι, η ου; 18 Γινους  
is it lawful to give tribute to Cesar, or not? Knowing

δε ο Ιησους την κοτηριαν αυτων, ειπε. Τι με  
but the Jesus the wickedness of them, said; Why me

πειραζετε υποκριται; 19 Επιδειξατε μοι το  
tempt you hypocrites? Show you to me the

νομισμα του κηνησου. ΟΙ δε προσηνεγκαν αυτην  
coin of the tribute. They and brought to him

δηναριον. 20 Και λεγει αυτοις. Τινος η εικων  
a denarius. And he says to them, Of whom the likeness

αυτη και η επιγραφη; 21 Λεγουσιν \* [αυτην]  
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

την θεω. 22 Και ακουσαντες εθαυμασαν και  
to the God. And having heard they wondered; and

αφεντες αυτον απηλθον.  
leaving him they departed.

23 Εν εκεινη τη ημερα προσηλθον αυτην Σαδ-  
In that the day came to him Sad-

δουκαιαι, οι λεγοντες, μη ειναι αναστασιν και  
ducees, they saying, not to be a resurrection; and

επηρωτησαν αυτον, 24 λεγοντες. Διδασκαλε,  
they asked him, saying; O teacher,

Μωσης ειπεν. "Εαν τις αποθανη μη εχω  
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." *Assuetudo* 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. . . . † 21. Rom. xiii. 7.

† 23. Mark xii. 15; Luke

ix. 27; Acts xxiii. 8. † 24. Deut. xiv. 6.

γυναικα αυτου, και αναστησει σπερμα τῃ  
 wife of him, and shall raise seed to the  
 αδελφῳ αυτου. 25 Ἦσαν δε παρ' ἡμιν ἑπτα  
 brother of him. There were now with us seven  
 αδελφοι· και ὁ πρῶτος, γαμησας, ετελευτησε·  
 brothers: and the first, having married, died;  
 και μη εχων σπερμα, αφηκε την γυναικα αυτου  
 and not having seed, left the wife of him  
 τῳ αδελφῳ αυτου. 26 Ὁμοιωσ και ὁ δευτερος,  
 to the brother of him. Likewise also the second,  
 και ὁ τριτος, ἕως των ἑπτα. 27 Ἐτερον δε  
 and the third, till the seven. 27 Ἐτερον δε  
 παντων απεθανε και ἡ γυνη. 28 Εν τῃ σου  
 of all died also the woman. In the therefore  
 αναστασει, τιμος των ἑπτα εσται γυνη; πιντες  
 resurrection, of whom of the seven shall be a wife? all  
 γαρ εσχον αυτην. 29 Αποκριθεισ δε ὁ Ἰησους  
 for had her. Answering and the Jesus  
 ειπεν αυτοις· Πλανασθε, μη ειδοτε τας γρα-  
 said to them; You err, not knowing the writ-  
 φας, μηδε την δυναμιν του θεου. 30 Εν γαρ  
 ing, neither the power of the God. In for  
 τη αναστασει ουτε γαμουσιν, ουτε εκγαμι-  
 the resurrection neither they marry, nor are given in  
 ζονται, αλλ' ὡσ αγγελοι \* [του θεου] εν  
 marriage, but as messengers [of the God] in  
 ουρανῳ εισι. 31 Περὶ δε της αναστασεωσ των  
 heaven are. About but the resurrection of the  
 νεκρων ουκ ανεγνωτε. το ρηθεν ὑμιν ὑπο  
 dead (ones) not have you read that having been spoken to you by  
 του θεου, λεγοντος. 32 Ἐγω ειμι ὁ θεοσ  
 the God, saying; I am the God  
 Αβρααμ, και ὁ θεοσ Ἰσαακ, και ὁ θεοσ Ἰακωβ; 33  
 of Abram, and the God of Isaac, and the God of Jacob? 33  
 Ουκ εστιν ὁ θεοσ, θεοσ νεκρων, αλλα ζωντων.  
 Not is the God, a God of dead (ones), but of living (ones).  
 34 Και ακουσαντες οἱ οχλοι, εξεπλησσαντο ἐπι  
 And having heard the crowds, were astonished at  
 τη διδαχη αυτου.  
 the teaching of him.

31 Οἱ δε Φαρισαιοι, ακουσαντες ὅτι ἐφιμωσε  
 The and Pharisees, hearing that he silenced  
 τουσ Σαδδουκαιουσ, συνηχθησαν ἐπι το αυτο·  
 the Sadducees, were assembled on the same;  
 32 και ἐπηρωτησεν εἰσ ἐξ αυτων, νομικοσ, πειρα-  
 and asked one out of them, a lawyer, tempt-  
 ζων αυτων \* [και λεγων;] 33 Διδασκαλε, ποια  
 ing him [and saying;] O teacher, which  
 εντολη μεγαλη εν τῳ νομῳ; 37 Ὁ δε Ἰησους  
 commandment great in the law? The and Jesus  
 εφη αυτῳ· Ἐγαπησεισ κυριον τον θεον σου  
 said to him; "Thou shalt love Lord the God of thee  
 εν ὅλη τη καρδια σου, και εν ὅλη τη ψυχῃ σου,  
 in whole the heart of thee, and in whole the soul of thee,  
 και εν ὅλη τη διανοια σου." 33 Αὕτη εστι πρῶτη  
 and in whole the mind of thee." This is first

Offspring to his BROTHER.

25 Now, there were with us Seven Brothers; and the FIRST, having married, died; and having no issue, left his wife to his BROTHER.

26 Thus also the SECOND, and the THIRD, even to the SEVENTH.

27 And last of all, the WOMAN also died.

28 At the RESURRECTION, therefore, To which of the SEVEN will she be a WIFE? for they all married her."

29 JESUS answering, said to them, "You err, not knowing the SCRIPTURES, nor the POWER of GOD;

30 for in the RESURRECTION [state], they neither marry, nor are given in MARRIAGE, but are as ANGELS in HEAVEN.

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

32 † I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob? \* He is not the GOD of the DEAD, but of the Living."

33 And the CROWDS hearing this, were amazed at his TEACHING.

34 † Now the PHARISEES hearing That he had silenced the SADDUCEES, flocked about Him.

35 And one of them, † a Lawyer, trying him, proposed this question;

36 "Teacher, which is the great Commandment in the Law?"

37 \* And HE said to him, † "Thou shalt love 'Jehovah thy GOD with 'All thy HEART, and with 'All thy SOUL, and with 'All thy MIND."

38 This is \* the GREAT and First Commandment

\* VATICAN MANUSCRIPT.—30: of God—omit. 30. HEAVEN. 32. He is not the God  
 35. and saying—omit. 37. And he said. 38. the GREAT and First Commandment.  
 † 23. Exod. iii. 6; Mark xii. 26; Luke xi. 37; Acts vii. 32; Heb. xi. 16. † 34. Mar  
 til. 23. † 35. Luke x. 25. † 37. Deut. vi. 5; Luke x. 27.

και μεγαλη εντολη. <sup>39</sup> Δευτερα δε ομοια αυτη  
and great commandment. Second and like to it:  
"Αγαπησεις τον πλησιον σου, ως σεαυτον."  
"Thou shalt love the neighbor of thee, as thyself."  
<sup>40</sup> Εν ταυταις ταις δυσιν εντολαις ολος ο νομος  
In these the two commandments whole the law  
και οι προφηται κρεμανται.  
and the prophets are hung.  
<sup>41</sup> Συνηγημενων δε των Φαρισαιων, ετηρωτησεν  
Having been assembled and of the Pharisees, asked  
αυτους ο Ιησους, <sup>42</sup> λεγων· Τι υμιν δοκει περι  
them the Jesus, saying; What to you thinks about  
του Χριστου; τινος υιος εστι; λεγουσιν  
the Anointed? of whom a son is he? They say  
αυτω· Του Δαυιδ. <sup>43</sup> Λεγει αυτοις· Πως ουν  
to him; Of the David. He says to them; How then  
Δαυιδ εν πνευματι κυριον αυτον καλει; λεγων·  
David in spirit Lord of him calls? saying;  
<sup>44</sup> "Ειπεν ο κυριος τω κυριω μου· Καθου εκ  
"Said the Lord to the Lord of me; Sit thou at  
δεξιων μου, εως αν θω τους εχθρους σου υπο-  
right of me, till I may place the enemies of thee a foot-  
ποδιον τω ποδι σου." <sup>45</sup> Ει ουν Δαυιδ καλει  
stool of the feet of thee." If then David calls  
αυτον κυριον, πως υιος αυτου εστι; <sup>46</sup> Και ουδεις  
him Lord, how a son of him is he; And no one  
εδυνατο αυτω αποκριθηναι λογον· ουδε ετολημσε  
was able to him to answer a word; nor dared  
τις απ' εκεινης της ημερας επερωτησαι αυτον  
any one from that the day to ask him  
ουκετι.  
any more.

ΚΕΦ. κγ'. 23.

<sup>1</sup> Τότε ο Ιησους αλαλησε τρις οχλοις και  
Then the Jesus spoke to the crowds and  
τοις μαθηταις αυτου, <sup>2</sup> λεγων· Επι της Μωυσεως  
to the disciples of him, saying; Upon the Moses  
καθεδρας εκαθισαν οι γραμματεις και οι Φαρι-  
seat sit the scribes and the Phari-  
σαιοι. <sup>3</sup> Παντα ουν, οσα αν ειπωπι υμιν  
see. All therefore, whatever they say to you  
\* [τηρειν] τηρειτε και ποιειτε· κατα δε τα  
[to observe;] observe you and do you; according to but the  
εργα αυτων μη ποιειτε· λεγουσι γαρ, και ου  
works of them not do you; they say for, and not  
ποιουσι. <sup>4</sup> Δεσμενουσι γαρ φορτια βαρεα και  
they do. They bind for burdens heavy and  
δυσβαστακτα, και επιτιθεασιν επι τους ωμους  
oppressive, and place upon the shoulders  
των ανθρωπων· τω δε δακτυλω αυτων ου  
of the men: of the and finger of them not  
θελουσι κινησαι αυτα. <sup>5</sup> Παντα δε τα εργα  
they will to move them. All but the works  
αυτων ποιουσι προς το θεαθηναι τοις ανθρωποις.  
of them they do to the to be seen to the men.

<sup>39</sup> \*The Second is simi-  
lar; † Thou shalt love  
'thy NEIGHBOR as thy-  
'self.'  
<sup>40</sup> † On These two  
Commandments \* depend  
the Whole LAW and the  
PROMETS."  
<sup>41</sup> † And while the  
PHARISEES were assem-  
bled, 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> † 'JEROVAH said to  
my LORD, Sit thou at my  
'Right hand, and I \* put  
'thine ENEMIES under-  
'neath 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 Bur-  
dens, 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 OBSER-  
VED by MEN; \* for this

\* VATICAN MANUSCRIPT.—35. The Second is similar. 40. depends. 44. put thine  
JEREMIAS underneath thy FEET. 3. observe—omit. 3. do and observe. 4. And  
they. 4. they will not move them with their FINGER. 5. for they.  
† 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. † 40.  
Matt. vii. 12; 1 Tim. i. 5. † 41. Mark xii. 35; Luke xx. 41. † Psa. cx. 1; Acts  
ii. 34; Heb. i. 13. † 4. Luke xi. 46; Acts xv. 10.



Πλατύνουσι δε τα φυλακτήρια αὐτῶν, καὶ  
 They widen and the phylacteries of them, and  
 μεγαλύνουσι τα κρᾶσπεδα \* [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  
 δεῖπνοις, 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 salutious in the markets,  
 καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί,  
 and to be called by the men ῥαββί,  
 \* [ῥαββί.] <sup>8</sup> Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς  
 [rabbi.] You but not may be called rabbi, one

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

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

<sup>11</sup> Ὁ δὲ μείζων ὑμῶν, ἐστὶ ἀνὸν διακόνος.  
 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 ὁστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.  
 and who shall humble himself, shall be exalted.

<sup>13</sup> Οὐαὶ δε 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 προφασίει μακρὰ προσευχομένοι· διὰ τοῦτο  
 and for a show long are praying: through this  
 ληψέσθε περισσώτερον 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 be  
 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-  
 saioi, ὑποκριταί· ὅτι περιπατεῖτε τὴν θάλασσαν  
 sees, hypocrites: because you go about the sea  
 καὶ τῆς ξηρᾶν, ποιῆσαι ἓνα προσήλυτον· καὶ  
 and the dry, to make one proselyte: and

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

6 † and love the UPPER  
 COUCH at FEASTS, and  
 the PRINCIPAL SEATS in  
 the SYNAGOGUES,

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

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

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

10 Nor assume the title  
 of Leaders; because one  
 is YOUR LEADER, the  
 MESSIAH.

11 † But let the GREAT-  
 EST of you, become Your  
 Servant.

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

13 † Woe to you, Scribes  
 and Pharisees, Hypo-  
 crites! Because you plun-  
 der the FAMILIES of WID-  
 OWS, and for a Disguise  
 make long Prayers; there-  
 fore, you will receive a  
 Heavier Judgment.

14 \* [Woe to you, Scribes  
 and Pharisees, Hypo-  
 crites! Because you shut  
 the KINGDOM of the HEA-  
 VENS against MEN; you  
 neither enter yourselves,  
 nor permit THOSE AP-  
 PROACHING to enter.]

15 Woe to you, Scribes  
 and Pharisees, Hypo-  
 crites! Because you trav-  
 erse SEA and LAND to  
 make One † Proselyte, and  
 when he is gained, you

\* VATICAN MANUSCRIPT.—5. of their MANTLES—omit. 7. Rabbi—omit. 8. TEACHERS.  
 9. is YOUR HEAVENLY FATHER. 14.—omit.

† 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. † 14. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

† 5. Num. xv. 38; Deut. vi. 8; xlii. 13. † 6. Mark xii. 38, 39; Luke xi. 43; xx. 46.  
 † 8. James iii. 1. † 11. Matt. xx. 26, 27. † 12. Luke xiv. 11; xviii. 14; James iv  
 † Peter v. 5.

δταν γενηται, ποιειτε αυτον υιον γεεννης  
when he becomes, you make him a son of Gehenna  
διπλοτερον υμων. 16 Ουαι υμιν, οδηγοι τυφλοι,

double of you: Woe to you, guides blind,  
οι λεγοντες: 'Ος αν ομοση εν τω ναω, ουδεν  
the saying: Whoever may swear by the temple, nothing

εστιν ος δ' αν ομοση εν τω χρυσο του ναου,  
it is; who but ever may swear by the gold of the temple,  
οφειλει. 17 Μωροι και τυφλοι: τις γαρ μειζων  
he is bound. O fools and blind; which for greater

εστιν: ο χρυσος, η ο ναος, ο αγιαζων τον  
is? the gold, or the temple, that sanctifying the  
χρυσον; 18 Και: 'Ος εαν ομοση εν τω θυσιασ-  
gold? Also; Whoever may swear by the altar,

τηριφ, ουδεν εστιν ος δ' αν ομοση εν τω  
nothing it is; who but ever may swear by the  
δωρω τω 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 αγιαζον το δωρον; 20 'Ο ου  
altar, that sanctifying the gift; He then

ομοσας εν τω θυσιαστηριφ, ομνυει εν αυτω και  
swearing by the altar, swears by it and  
εν πασι τοις επανω αυτου 21 και ο ομοσας  
by all the (things) upon it; and he swearing

εν τω ναω, ομνυει εν αυτω και εν τω κατοι-  
by the temple, swears by it and by the (one) having  
κησαντι αυτον 22 και ο ομοσας εν τω ουρανω,  
inhabited it, and he swearing by the heaven,

ομνυει εν τω θρωνο του θεου και εν τω καθη-  
swears by the throne of the God and by the (one) sit-  
μηνω επανω αυτου.  
ting upon it.

23 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται: οτι αποδεκατουτε το ηδυσσμον, 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, κακεινα  
the faith. These but it is binding to do, and those

μη αφιεναι. 24 'Οδηγοι τυφλοι: οι διυλιζοντες  
not to omit. Guides blind; the straining out  
τον κωνωπα την δε καμηλον καταπινοντες.  
the gnat the but camel swallowing down.

25 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται: οτι καθαριζετε το εξωθεν του ποτηριου  
crites; because you cleanse the outside of the cup

και το πηλο, ομοιωσθησθε το εσωθεν του ποτηριου  
and the filth, ye shall be like unto the inside of the cup  
ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

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

16 Woe to you, † blind  
Guides! YOU WHO SAY, TO  
swear by the TEMPLE, it  
is nothing; but to swear  
by the GOLD of the TEM-  
PLE, it is binding.

17 Foolish and Blind!  
for which is more sacred,  
—the GOLD, † or THAT  
TEMPLE \* which CONSE-  
CRATED the GOLD?

18 And, to swear by the  
ALTAR, it is nothing; but  
to swear by THAT OFFER-  
ING which is upon it is  
binding.

19 Foolish and Blind!  
for which is more sacred,  
—the OFFERING, † or  
THAT ALTAR which CONSE-  
CRATES 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  
tithes 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

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

ομοιωσθησθε το εσωθεν του ποτηριου, ομοιωσθησθε  
ye shall be like unto the inside of the cup, ye shall be like unto  
το εσωθεν του ποτηριου, ομοιωσθησθε το εσωθεν του ποτηριου.  
the inside of the cup, ye shall be like unto the inside of the cup.

\* VATICAN MANUSCRIPT.—17. which CONSECRATED.

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

‡ 16. Matt. xv. 14. † 17. Exod. xxx. 29. † 18. Exod. xxix. 27. † 22. Matt. v. 24. † 23. Luke xi. 42. † 23. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. † 25. Mark vii. 4; Luke xi. 30.

και της παροψιδος, εσωθεν δε γεμουσιν εξ αρ-  
and of the dish, within but they are full of ca-  
παγης και αδικιας. 26 Φαρισαιε τυφλε, καθαρισον  
pine and injustice. O Pharisee blind, cleanse  
πρωτον το εντος του ποτηριου και της παροψιδος,  
first the inside of the cup and of the dish,  
ινα γενηται και το εκτος αυτων καθαρον.  
that may become also the outside of them clean.

27 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· οτι παρομοιασετε ταφοις κεκογιαμενοις,  
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 Οδτω 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-  
ρισews και ανομιας.  
poerisy and of lawlessness.

29 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· οτι οικοδομειτε τους ταφους των προφη-  
crites; because you build the tombs of the prophets,  
των, και κοσμειτε τα μνημεια των δικαιων,  
and adorn the monuments of the just,

30 και λεγετε· Ει ημεθα εν ταις ημεραις του  
and say; If we had been in the days of the  
πατερων ημων, ουκ αν ημεθα κοιτωνοι αυτων  
fa:thers 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  
measures of the fathers of you. O serpents, O broods

εχιδρων· πως φυγητε απο της κρισεως της  
of vipers; how can you flee from the judgment of the  
γεεννης; 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 μαστιγωσατε εν ταις  
city, 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 εφ' υμας παν αιμα  
city: so that may come upon you all blood  
δικαιον, εκχυρομενον 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, Hypo-  
crites! † Because you re-  
semble whitened Sepul-  
chres, which indeed, out-  
wardly, appear beautiful;  
but within, are full of the  
Bones of the Dead, and of  
All Impurity.

28 Thus also you, in-  
deed, outwardly appear  
righteous to MEN; but  
inwardly you are full of  
Hypocrisy and Iniquity.

29 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! † Because you  
build the SEPULCHRES of  
the PROPHETS, and orna-  
ment 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 MUR-  
DER 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 SYN-  
AGOGUES, and persecute  
from City to City;

35 so that All the in-  
nocent Blood being shed  
upon the LAND, may  
come upon you, from the  
BLOOD of Abel the JUST,

† 27. Luke xl. 44; Acts xxiii. 8.  
1 Thess. ii. 16. † 32. 1 Thess. ii. 16.  
xl. 34, 35; Luke xl. 40.

† 20. Luke xl. 47.  
† 38. Matt. iii. 7; xii. 34.

† 31. Acts vii. 57.  
† 34.

Ζαχαριου υιου Βαραχιου, ὃν ἐφονεύσατε μεταξύ  
of Zechariah a son of Baruchias, whom you killed between  
του ναου και του θυσιαστηριου. <sup>35</sup> Ἀμην λεγω  
the temple and the altar. Indeed I say  
ὑμιν, ὅτι ἡξει ταυτα παντα ἐπι την γενεαν  
to you, that shall come these (things) all upon the generation  
ταυτην. <sup>36</sup> Ἰερουσαλημ, Ἰερουσαλημ, ἡ ἀποκ-  
this. Jerusalem, Jerusalem, the kill-  
τεινουσα τους προφητας, και λιθοβολουσα τους  
ing the prophets, and stoning the  
ἀπεσταλμενους προς αὐτην· ποσακις ἠθελησα  
having been sent to her; how often I desired  
ἐπισηναγαγειν τα τεκνα σου, ὃν τροπον ἐπισυ-  
to gather the children of thee, what manner gathers  
καγει ὄρνις τα νουσια ἑαυτης ὑπο τας πτερυγας;  
a bird the brood of herself under the wings?  
και οὐκ ἠθελησατε. <sup>37</sup> Ἰδου, ἀφιεται ὑμιν ὁ  
and not you were willing. Lo, is left to you the  
οικος ὑμων \* [ἐρημος.] <sup>38</sup> Λεγω γαρ ὑμιν· Ου  
house of you [a desert.] I say for to you; Not  
μη με ἰδητε ἀπ' ἄρτι, ἕως αν εἰπητε. Εὐλογη-  
not me you say see from now, till you may say; Having been  
μενος ὁ ἐρχομενος εν ονοματι κυριου.  
blessed he coming in name of Lord.

ΚΕΦ. κδ'. 24.

<sup>1</sup> Καὶ ἐξελθων ὁ Ἰησους ἐπορευετο ἀπο του  
And being come out the Jesus was going from the  
ἱερου και προσηλθον οἱ μαθηται αὐτου ἐπιδειξαι  
temple, and came the disciples of him to point out  
αὐτῷ τας οἰκοδομας του ἱερου. <sup>2</sup> Ὁ δε Ἰησους  
to him the buildings of the temple. The and Jesus  
εἶπεν αυτοις· Ου βλεπετε παντα ταυτα; ἀμην  
said to them; Not see you all these; indeed  
λεγω ὑμιν, ου μη ἀφεθῶ ὧδε λιθος ἐπι  
I say to you, not not should be left here a stone upon  
λίθον, ὃς ου καταλυθησεται.  
a stone, which not shall be thrown down.

<sup>3</sup> Καθημενου δε αὐτου ἐπι του ορους των  
Sitting and of him upon the mountain of the

to the BLOOD of † Zechariah, † Son of Baruchias, 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.'<sup>39</sup>

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.—38, 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. 30.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Hiddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 330 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. 26; Mat'. 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, λεγοντες· Ειπε ημιν, ποτε ταυτα εσται; και 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 ειπεν αυτοις· Βλεπετε, μη τις υμας Jesus said to them; Take heed, not any one you πλανησθ. 5 Πολλοι γαρ ελευσονται επι τω may deceive. Many for shall come in the ονοματι μου, λεγοντες· Εγω ειμι ο Χριστος· name of me, saying; I am the Anointed; και πολλους πλανησουσι. 6 Μελλησετε δε and many they shall deceive. You shall be about and ακουειν πολεμων, και ακοαs πολεμων· ορατε, to hear wars, and reports of wars; see, μη θροεισθε· δει γαρ \* [παντα] γενεσθαι· not you be disturbed; it behoves for [all] to take place; αλλ' ουπω εστι το τελος. 7 Εγερθησεται γαρ but not yet is the end. Shall be raised up for εθνος επι εθνος, και βασιλεια επι βασιλειαν· και nation against nation, and kingdom against kingdom; and εσονται λιμοι, \* [και λιμοι,] 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 τενουσιν υμας· και εσεσθε μισουμενοι ωπο 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- other. And many false-prophets shall be σονται, και πλανησουσι πολλους· 12 και δια raised up, and shall deceive many; and because of το πληθυνθηναι την ανομιαν, ψυγησεται η the to be increased the lawlessness, shall be cooled the αγαπη των πολλων. 13 Ο δε υποκειναι εις love of the many. He but holding out to τελος, εδτος σωθησεται. 14 Και κηρυχθησεται end, the same shall be saved. And shall be published τουτο το ευαγγελιον της βασιλειας εν ολη τη this the glad tidings of the kingdom in whole the οικουμενη, εις μαρτυριον πασι τοις εθνεσι· και habitable, for a testimony to all the nations; and τότε ηξει το τελος. 15 Όταν ουν ιδητε το then shall come the end. When therefore you may see the βδελυγμα της ερημωσης, 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 ensnared, 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. 0; 1 John i. 1. † 9. Mark xiii. 9; Luke xxi. 12; John xv. 20.  
 † 11. Acts xx. 29; † 13. Matt. x. 22. † 14. Matt. †  
 1 Com. x. 18; ix. 35; Col. i. 6 23. † 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, εστως εν τωπη  
 through Daniel the prophet, having stood in place  
 ἁγιω (ὁ αναγινωσκων νοειτω) 16 τοτε οἱ εν  
 holy: (he reading let him think:) then they in  
 τη Ιουδαια, φευγετωσαν επι τα ορη 17 ο  
 the Judea, let them flee to the mountains: he  
 επι του δωματος, μη καταβαινετω, αραι τα εκ  
 upon the roof, not let him go down, to take the out of  
 της οικιας αυτου 18 και ο εν τω αγρω, μη  
 the house of him: and he in the field, not  
 επιτρεψατω οπισω, -ρωι τα ιματια αυτου.  
 let him turn back, to take the mantle of him.  
 19 Ουαι δε ταις εν γαστρι εχουσαις και ταις  
 Woe and to the in womb having and to the  
 θηλαζουσαις εν εκειναις ταις ημεραις. 20 Προσ-  
 giving suck in those the days. Pray  
 ευχεσθε δε, ινα μη γενηται η φυγη υμων  
 you and, that not may be the flight of you  
 χειμωνος, μηδε σαββατω. 21 Εσται γαρ τοτε  
 of winter, not in sabbath. Shall be for then  
 θλιψις μεγαλη, οια ου γεγοεν 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  
 ει μη εκολοβωθησαν αι ημεραι εκειναι, ουκ αν  
 except were shortened the days those, not should  
 εσωθη πασα σαρξ· δια δε τουσ εκλεκτουσ  
 be saved all flesh, on account of but the chosen  
 κολοβωθησονται αι ημεραι εκειναι. 23 Τοτε εαν  
 shall be shortened the days those. Then if  
 τις υμιν ειπη· Ιδου, ωδε ο χριστος, η ωδε· μη  
 say to you should say: Lo, here the anointed, or here; not  
 πιστευσητε. 24 Εγερθησονται γαρ ψευδοχριστοι  
 believe you. Shall be raised for false anointed ones  
 και ψευδοπροφηται, και δωσουσι σημεια μεγαλα  
 and false prophets, and shall give signs great  
 και τερατα, ωστε πλανησαι, ει δυνατον και  
 and wonders, so as to deceive, if possible even  
 τουσ εκλεκτουσ. 25 Ιδου, προειρηκα υμιν. 26 Εαν  
 the chosen. Lo, I have foretold to you. If  
 ουν ειπωσιν υμιν· Ιδου, εν τη ερημω εστι· μη  
 then they should say to you: Lo, in the desert he is, not  
 εξελθητε· Ιδου, εν τοις ταμειοις· μη πιστευ-  
 you should go out; Lo, in the retired places: not you should  
 σετε. 27 Ωπερ γαρ η 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 at-  
 tend!)

16 † "then let THOSE  
 in JUDÆA 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 NURS-  
 ING WOMEN in THOSE  
 DAYS!

20 Pray, therefore, that  
 your FLIGHT be not in  
 the Winter, nor on a Sab-  
 bath;

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 CHO-  
 SEN, 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 Mes-  
 siah's and False Prophets  
 will arise, who will pro-  
 pose great Signs and  
 Prodiges; so as to de-  
 lude, 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 LIGHT-  
 NING 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 Jeru-  
 salem, and several furlongs of land round about it, were accounted holy. † 16. Jose-  
 phus 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 in-  
 deed 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.  
 xiii. 31; Luke xvii. 23; xxi. 8.

† 21. Dan. ix. 26.

† 22. Isa. lxvi. 8, 9.

† 23. Mat.

127. Luke xvii. 24.

ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
shall be also the presence of the son of the man.

18 Ὃπου \* [γάρ] εἰν ἢ τὸ πτώμα, ἐκεῖ συναχ-  
Where (for) ever may be the carcass, there will be  
θησονται αἰᾶτοι. 19 Εὐθεὺς δὲ μετὰ τὴν θλίψιν  
gathered the eagles. Immediately but after the affliction  
τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται,  
of the days those, the sun shall be darkened,  
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ  
and the moon not shall give the light of her, and  
ὅτι ἀστερες πέτουνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ  
the stars shall fall from the heaven, and the  
δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 20 Καὶ  
powers of the heavens shall be shaken. 20 And

τότε φανεῖται τὸ σημεῖον τοῦ υἱοῦ τοῦ  
then shall appear the sign of the son of the  
ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κοίβονται  
man in the heaven; and then shall lament  
πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὀψονται τὸν υἱὸν  
all the tribes of the earth, and they shall see the son  
τοῦ ἀνθρώπου ἐρχομένον 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  
σαλπιγγῶς φωνῆς μεγάλης· καὶ ἐπισυναθροῦσι  
of trumpet a voice great; and they shall gather  
τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνεμῶν,  
the chosen (ones) of him from the four winds,  
ἀπ' ἀκρῶν οὐρανοῦ ἕως ἀκρῶν αὐτῶν. 32 Ἀπὸ  
from extremities of heavens to extremities of them. From

δε τῆς σικκῆς μαθετέ τὴν παραβολὴν· ὅταν  
but the fig-tree learn you the parable; when  
ἦδη ὁ κλάδος αὐτῆς γένηται ἄπαλος, 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 Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα  
summer; 33 So also you, when you may see all

ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύρας.  
these, know you, that near it is at doors.

34 Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρελθῆ ἡ γενεὰ  
Indeed I say to you, not not may pass away the generation  
αὕτη, ἕως ἂν πάντα ταῦτα γένηται. 35 Ὁ  
this, till all these may be done. The  
οὐρανὸς καὶ ἡ γῆ παρελευσεται· οἱ δὲ λόγοι  
heaven and the earth shall pass away; the but words  
μου οὐ μὴ παρελθῶσι.

36 Περὶ δε τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδὲς  
About and the day that and hour no one

οἶδεν, οὐδὲ οἱ ἀγγελοὶ τῶν οὐρανῶν, εἰ μὴ ὁ  
knows, nor the messengers of the heavens; except the

πατὴρ μόνος. 37 Ὅσπερ δε αἱ ἡμέραι τοῦ Νῶε,  
father alone. As and the days of the Noe,

West; so will be the PRESENCE of the SON of MAN.

28 Wherever the DEAD CARCASS may be, there the EAGLES will be collected.

29 And speedily after the AFFLICTION of those DAYS, † the SUN will be obscured, and the MOON will withhold her LIGHT, and the STARS will fall from HEAVEN, and the POWERS of the HEAVENS will be shaken.

30 And the SIGN of the SON of MAN will then appear in \* heaven; † and then All the TRIBES of the LAND will lament; and they will see the SON of MAN coming on the CLOUDS of HEAVEN, with great Majesty and Power.

31 † And he will send his MESSENGERS with a loud-sounding Trumpet, and they will assemble his CHOSEN from the FOUR Winds,—from one Extremity of Heaven to the other.

32 Now learn a PARABLE from the FIG-TREE. When its BRANCH is yet tender, and puts forth leaves, you know that SUMMER is near.

33 Thus also, when you shall see All these things, know, That † he is nigh at the Doors.

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

35 THE HEAVEN and the EARTH will fail; but my WORDS cannot fail.

36 † But no one knows concerning that DAY and \* Hour; no, not the ANGELS of the HEAVENS, \* nor the SON, but the FATHER only.

37 \* For as the DAYS

\* VATICAN MANUSCRIPT.—28 for—omit. 30. Heaven. 34. That this. 36. Hour. 36. nor the son, but the FATHERS only. 37. For as.

† 28. Deut. xxviii. 43. † 29. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. † 30. Rev. i. 7. † 31. Matth. xiii. 41; 1 Cor. iv. 5; 1 Thess. iv. 15. † 33. James v. † 34. Matth. xiii. 30; Mark xiii. 30; Luke xxi. 32. † 36. Acts i. 7.

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

ταῖς προ τοῦ κατακλυσμοῦ πρῶγοντες καὶ  
 -the before the flood eating and  
 πίνοντες, γαμουντες καὶ ἐγαμιζόντες, ἀχρὶ  
 drinking, marrying and giving in marriage, till

ἧς ἡμέρας εἰσήλθε Νῶε εἰς τὴν κιβωτὸν,  
 of which day entered Noe into the ark,  
 39 καὶ οὐκ ἐγνώσαν, ἕως ἤλθεν ὁ κατακλυσμὸς  
 and not they knew, till came the flood

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

ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται,  
 shall be in the field: the one is taken away,  
 καὶ ὁ εἰς ἀφίεται. 41 Δύο ἀλθουσαι ἐν τῷ  
 and the one is left. Two grinding in the  
 μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.  
 mill; one is taken away, and one is left.

42 Ἐρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποῖα ὥρα  
 Watch you therefore, because not you know, in what hour  
 ὁ κύριος ὑμῶν ἐρχεται. 43 Ἐκεῖνο δε γινώσχετε,  
 the Lord of you comes. This but know you,

ὅτι εἰ ᾗδει ὁ οἰκοδεσποτῆς, ποῖα φυλάνη ὁ  
 that if had known the household, in what watch the  
 κλεπτῆς ἐρχεται, ἐρηγορήσεν αὐν, καὶ οὐκ  
 thief comes, he would have watched, and not

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

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι,  
 On account of this also you be ready; because,  
 ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου  
 in which hour not you think, the son of the man  
 ἐρχεται.  
 comes.

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

ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θερα-  
 whom placed the lord of him over of the domest-  
 πείας αὐτοῦ, τοῦ δούναί αὐτοῖς τὴν τροφήν ἐν  
 tice 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 εὕρησει 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 αὐτὸν. 48 Ἐὰν δε εἴπῃ ὁ κακὸς  
 he will place him. If but should say the bad

δούλος· ἰκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Ὀρνεῖται ὁ  
 slave that in the heart of him; Delays the  
 κύριος μου \* [εἰθελθῆν] 49 καὶ ἀρῆται 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 PRESENCE of the SON of MAN.

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

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

42 † Watch, therefore, Because, you do not know at what \* Day your MAS- TER will come.

43 But you know this, that if the HOUSEHOLDER knew at What HOUR of the night † the; THEY 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. 39, also—omit. 40, one. 40, other  
 42. Day. 48, to come—omit.  
 † 38. Gen. vi. 3—5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20. I 42. Matt. xxv. 13; Mark xiii  
 33. Luke xxi. 26. I 43. Luke xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 12  
 † 47. Matt. xxv. 21, 23; Luke xxii. 29.



συνδουλος, εσθιη δε και πινη μετα των μεθων-  
 fellow-slaves, may eat and also may drink with these getting  
 των. 50 ἔξει ὁ κυριος του δουλου εκεινου εν  
 drunk; shall come the lord of the slave that in  
 ἡμερα, ἣ ου προσδοκα, και εν ὡρα, ἣ ου  
 a day, in which not he expects, and in an hour, in which not  
 γινωσκει. 51 και διχοτομηται αυτον, και το  
 he knows, and shall cut asunder him, and the  
 μερος αυτου μετα των υποκριτων θησει. εκει  
 part of him with the hypocrites will place; there  
 εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.  
 will be the weeping and the gnashing of the teeth.

ΚΕΦ. κε'. 25.

1 Τότε δμοιωθησεται 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.  
 2 Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε  
 Five and were of them prudent, and five  
 μωραι. 3 Αιτινες μωραι, λαβουσαι τας λαμπαδας  
 foolish. Who foolish, having taken the lamps  
 αυτων, ουκ ελαβον μεθ' αυτων ελαιον. 4 Αι  
 of them, not took with themselves oil. The  
 δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις  
 but prudent took oil in the vessels  
 \* [αυτων] μετα των λαμπαδων αυτων. 5 Χρυνι-  
 [of them] with the lamps of them. Delay-  
 ζοντος δε του νυμφιου, ενυσταξαν πασαι, και  
 ing and the bridegroom, sodded all, and  
 εκαθευδον. 6 Μεσης δε νυκτος κραυγη γεγονεν.  
 did sleep. Of middle and night a cry was raised;  
 Ιδου, ὁ νυμφιος \* [ερχεται.] εξερχεσθε εις απαν-  
 Lo, the bridegroom [comes,] go out to a meet-  
 τησιν αυτου. 7 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-SER-  
 VANTS, and should eat  
 and drink with the IN-  
 TEMPERATE;

50 THE MASTER of that  
 SERVANT will come in a  
 Day when he does not  
 expect him, and at an  
 Hour of which he is not  
 aware,

51 and will cut him off,  
 and will appoint his POR-  
 TION with the HYPO-  
 CRITES; †there will be  
 the WEEPING and the  
 GNASHING OF TEETH.

CHAPTER XXV.

1 THE KINGDOM of the  
 HEAVENS, at that time,  
 may be compared to Ten  
 † Virgins, who, having  
 taken their LAMPS, went  
 out † to meet † the BRIDE-  
 GROOM.

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

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

4 The PRUDENT, how-  
 ever, besides \* their own  
 LAMPS, took Oil in the  
 VESSELS.

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

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

7 Then All those VIR-  
 GINS arose, † and put  
 their LAMPS in order.

\* VATICAN MANUSCRIPT.—2. foolish, and five were prudent.  
 4. their own. 6. comes—omit. 8. to the Meeting.

8. For the foolish.

† 1. *Virgins* signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

† 51. Matt. viii. 12; xiii. 49; xiv. 50.  
 † 4. 1 Thess. v. 6. † 7. Luke xii. 35.

† 1. Eph. v. 29, 30; Rev. xix. 7; xx'

Ἄι δε 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 of you, because the lamps of us  
 σβεννύνται. Ὁ ἀπεκρίθησαν \* [δε] αἱ φρονιμοί,  
 are extinguished. Answered [but] the prudent,  
 λέγουσαι· Μηποτε οὐκ ἀρκεσθῆ ὑμῖν καὶ ὑμῖν·  
 saying; Lest not it might suffice to us and to you;  
 παρεῦσεθε μάλλον πρὸς τοὺς πωλοῦντας, καὶ  
 go you rather to the selling, and  
 ἀγορασατέ ἑαυτοῖς. Ἐρχομένων δὲ αὐτῶν  
 buy to yourselves. Going away and of them  
 ἀγορασαί, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοί  
 to buy, came the bridegroom; and the prepared ones  
 εἰσηλθόν μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-  
 entered with him into the nuptial-feasts; and was  
 λεισθῆ ἡ θύρα. Ἐπὶ ἑξῆς δὲ ἐρχονται καὶ  
 closed the door. Afterwards and came also  
 αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, κύριε,  
 the remaining virgins, saying, O lord, O lord,  
 ἀνοίξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν  
 open to us. He but answering said, Indeed  
 λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Ἐρηγορεῖτε οὖν,  
 I say to you, not I know you. Watch you therefore,  
 ὅτι οὐκ οἶδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.  
 because not you know the day, nor the hour.  
 Ὡς περὶ γὰρ ἄνθρωπος ἀποῦδημων ἐκάλεσε τοὺς  
 Like for a man going abroad called the  
 ἰδίου δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-  
 own slaves, and delivered to them the goods  
 χοντα αὐτοῦ· καὶ ὅς τις μὲν ἔδωκε πέντε  
 of him, and to him indeed he gave five  
 τάλαντα, ὅς τις δὲ δύο, ὅς τις δὲ ἓν· ἕκαστῳ  
 talents, to him and two, to him and one; to each  
 κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδηγήσεν  
 according to the own power; and went abroad  
 εὐθεὺς. Ἐπορευθεὶς \* [δε] ὁ δὲ τα πέντε  
 immediately. Going [and] he the five  
 τάλαντα λαβὼν, ἐργασάτο ἐν αὐτοῖς, καὶ  
 talents having received, traded with them, and  
 ἐποίησεν ἄλλα πέντε \* [τάλαντα.] Ὡσαύτως  
 made other five [talents.] Likewise  
 τῶς \* [καὶ ὁ] τα δύο, ἐκερδήσεν καὶ αὐτὸς ἄλλα  
 wise [also he] the two, gained also he other  
 δύο. Ὁ δὲ το ἓν λαβὼν ἀπελθὼν ᾤσθη  
 two. He but the one having received having retired digged  
 \* [ἐν] τῇ γῇ, καὶ ἀπεκρύψε τὸ ἀργύριον τοῦ  
 [in] the earth, and hid the silver of the  
 κυρίου αὐτοῦ. Ἐπὶ ἑξῆς 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. Ἐπὶ ἑξῆς δὲ χρόνον πολὺν ἐρχεται  
 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 NUP-TIAL-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.—0. but—omit. 10. And—omit. 16. gained Other five. 16. Talents—omit. 17. he also—omit. 18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £260.

† 10. Luke xlii. 28. † 12. Matt. vii. 9, 22. † 13. Matt. xxiv. 42, 44; Mark xlii. 35, 36. † 14. Luke xix. 12. † 15. Rom. xli. 6; I Cor. xli. 7, 11, 20; Eph. iv. 11.

πεντε ταλαντα λαβων, προσηνεγκεν αλλα  
five talents having received, brought other

πεντε ταλαντα, λεγων· Κυριε, πεντε ταλαντα  
five talents, saying, O lord, five talents

μοι παρεδωκας· ιδε, αλλα πεντε ταλαντα  
to me thou deliveredst; see, other five talents

εκερδησα \* [επ' αυτοις.] 21 Εφη αυτω ο κυριος  
I gained [upon them.] 21 Said to him the lord

αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα  
of him; Well, O slave good and faithful; over a few (things)

ης πιστος, επι πολλων σε καταστησω·  
thou wast faithful, over many thee I will place;

εισελθε εις την χαραν του κυριου σου.  
enter into the joy of the lord of thee.

22 Προσελθων δε και ο τα δυο ταλαντα \* [λα-  
Coming and also he the two talents [having

βων.] ειπε κυριε, δυο ταλαντα μοι παρεδωκας·  
received,] said: O lord, two talents to me thou deliveredst:

ιδε, αλλα δυο ταλαντα εκερδησα \* [επ' αυτοις.]  
lo, other two talents I gained [upon them:]

23 Εφη αυτω ο κυριος αυτου· Ευ, δουλε αγαθε  
Said to him the lord of him: Well, O slave good

και πιστε· επι ολιγα ης πιστος, επι  
and faithful; over a few (things) thou wast faithful, over

πολλων σε καταστησω· εισελθε εις την χαραν  
many thee I will place; enter into the joy

του κυριου σου. 24 Προσελθων δε και ο το εν  
of the lord of thee. Coming and also he the one

ταλαντον ειληφως, ειπε· κυριε, εγνων σε, οτι  
talent having taken, said; O lord, I know thee, that

σκληρος ει ανθρωπος, θεριζων οπου ουκ εσπει-  
hard thou art a man, reaping where not thou sow-  
ρας, και συναγων οθεν ου διεσκορπισας· 25 και  
edst, and gathering whence not thou scatteredst; and

φοβηθεις, απελθων εκρυψα το ταλαντον σου εν  
being afraid, going away I hid the talent of thee in

τη γη· ιδε, εχεις το σου. 26 Αποκριθεις δε  
the earth; lo, thou hast the thine. Answering and

ο κυριος αυτου ειπεν αυτω· Πονηρε δουλε και  
the lord of him said to him: O wicked slave and

οκνηρε, ηδεις, οτι θεριζω οπου ουκ εσπειρα,  
slothful, didst thou know, that I reap where not I sowed,

και συναγω οθεν ου διεσκορπισα; 27 Εδει ουν  
and gather whence not I scattered? It behoved then

σε βαλειν το αργυριον μου τοις τραπεζιταις·  
thee to cast the silver of me to the bankers;

και ελθων εγω εκομισαμην αν τα εμον συν  
and coming I might have received the mine with

τοκοφ. 28 Αρατε ουν απ' αυτου το ταλαντον,  
interest. Take you therefore from him the talent,

και δοτε τω εχοντι τα δεκα ταλαντα. 29 Τω  
and give to him having the ten talents. To the

RECEIVED the FIVE Talents, came and presented Five Talents more, saying, 'Sir, thou gavest over to me Five Talents; see, I have gained Five other Talents.'

21 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, † I will appoint thee over Many; partake of thy MASTER'S JOY.'

22 HE also who had the TWO Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

23 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, I will appoint thee over Many; partake of thy MASTER'S JOY.'

24 THEN HE who had RECEIVED the SINGLE Talent, approaching, said, 'Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;

25 and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE OWN.'

26 His MASTER answering, said to him, 'Wicked and indolent Servant, didst thou know that I reap where I have not sown, and gather where I have not scattered?

27 Thou oughtest then to have given my MONEY to the BANKERS, that at my return, I might have received mine OWN with Interest.

28 Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

29 † for to EVERY ONE

\* VATICAN MANUSCRIPT.—20. upon them—omit.  
22. upon them—omit.

† 21. Matt. xlv. 47; Luke xli. 44; xli. 17; xlii. 20, 30.  
iv. 26; Luke viii. 18; x. 26.

22. having received—omit.

† 20. Matt. xlii. 12; M

γαρ εχοντι παντι δοθησεται, και περισσεν-  
 for having all shall be given, and he shall  
 θησεται απο δε του μη εχοντα, και ο εχει,  
 abound: from but the not having, even what he has,  
 αρθησεται απ' αυτου. 33 Και τον αχρειον  
 shall be taken away from him. And the useless  
 δουλον εκβαλετε εις το σκοτος το εξωτερου  
 slave cast you into the darkness the outer:  
 εκει εσται ο κλαυθμος και ο βρυγμος των  
 there shall be the weeping and the gnashing of the  
 οδοντων.  
 teeth.

31 Όταν δε ελθη ο υιος του ανθρωπου εν τη  
 When and may come the son of the man in the  
 δοξη αυτου, και παντες οι αγγελοι μετ' αυτου,  
 glory of him, and all the messengers with him,  
 tote καθισει επι θρονου δοξης αυτου, 32 και  
 then shall he sit on a throne of glory of him, and  
 συναχθησεται εμπροσθεν αυτου παντα τα εθνη  
 will be gathered in presence of him all the nations;  
 και αφορισει αυτους απ' αλληλων, ωσπερ ο  
 and he will separate them from each other, as the  
 ποιμην αφοριζει τα προβατα απο των εριφων.  
 shepherd separates the sheep from the goats;

33 και σκησει τα μεν προβατα εκ δεξιων αυτου,  
 and he will place the indeed sheep by right of him,  
 τα δε εριφια εξ ευωνυμων. 34 Tote erei ο  
 the and goats by left. Then will say the  
 βασιλευς τοις εκ δεξιων αυτου Δευτε οι  
 king to the by right of him; Come the

ευλογημενοι του πατρος μου, κληρονομησατε  
 having been blessed of the father of me, inherit  
 την ητοιμασμενην υμιν βασιλειαν απο κατα-  
 the having been prepared to you kingdom from a sun-  
 βλης κοσμου. 35 Επιναπα γαρ, και εδωκατε  
 dition of world. I hungered for, and you gave

μοι φαγειν εδιψησα, και εποτιτατε με  
 to me to eat; I thirsted, and you gave drink to me;  
 ξενοσ ημην, και συνηγαγετε με 35 γυμνοσ,  
 a stranger I was, and you entertained me; naked,

και περιεβαλετε με ησθενησα, και επισκεψασθε  
 and you clothed me; I was sick, and you visited  
 με εν φυλακη ημην, και ηλθετε προς με.  
 me: in prison I was, and you came to me.

37 Tote αποκριθησονται αυτω οι δικαιοι, λεγον-  
 Then shall answer to him the just ones, saying:

τες Κυριε, ποτε σε ειδομεν πεινωτα, και  
 O lord, when thee we saw hungering, and  
 εθρψιαμεν; η διψωντα, και εποτιταμεν; 33 Ποτε  
 nourished? or thirsting, and we gave drink? When

δε σε ειδομεν ξενον, και συνηγαγομεν; η  
 and thee we saw a stranger, and we entertained? or  
 γυμνον, και περιεβαλομεν; 29 Ποτε δε σε  
 naked, and we clothed? When and thee

ειδομεν ασθενη, η εν φυλακη, και ηλθομεν προς  
 we saw sick, or in prison, and we came to

who HAS, more shall be given, and he shall abound; but from HIM who HAS not, even that which he has shall be taken away.

30 And thrust the UNPROFITABLE 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 I prepared for you from the Formation of the World;

35 for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a Stranger, and you entertained me;

36 I was naked, and you clothed me; I was sick, and you assisted me; I was in Prison, and you visited me.'

37 THE RIGHTEOUS will then reply, saying, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink?'

38 And when did we see thee a Stranger, and entertain thee? or naked, and clothe thee?'

39 And when did we see thee sick, or in Prison, and come to thee?'

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 88; 1 Thess. iv. 16; † 32. Thess. i. 7; Jude 14; Rev. i. 7. † 33. Rom. xv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. xx. 23;

σε; <sup>40</sup> Και αποκριθεις ο βασιλευς ερει αυτοις·  
 thee? And answering the king will say to them:  
 Αμην λεγω υμιν, εφ' οσον εποιησατε ενι  
 Indeed I say to you, in whatever you did to one  
 τούτων των αδελφων μου των ελαχιστων, εμοι  
 of these of the brothers of me of the least, in me  
 εποιησατε.  
 you did.

<sup>41</sup> Τότε ερει και τοις εξ ευωφυμων· Πορευεσθε  
 Then he will say also to the of left, Go  
 απ' εμου οι καταραμενοι εις το πυρ το αιωνιον,  
 from me the having been cursed into the fire the age-lasting,  
 το προημασμενον τω διαβολω και τοις αγγελοις  
 that having been prepared to the accuser and to the messengers  
 αυτου. <sup>42</sup> Εκεινασα γαρ, και ουκ εδωκατε μοι  
 of him. I hungered for, and not you gave to me  
 φαγειν· εδιψησα, και ουκ εποτισατε με·  
 to eat; I thirsted, and not you gave drink to me;  
<sup>43</sup> Ξενος ημην, και ου συνηγαγετε με· γυμνος, και  
 a stranger I was, and not you entertained me; naked, and  
 ου περιεβαλετε με· ασθενη, και εν φυλακη,  
 not you clothed me; sick, and in prison,  
 και ουκ επεσκεψασθε με. <sup>44</sup> Τότε αποκριθησυν·  
 and not you visited me. Then will answer  
 ται και αυτοι, λεγοντες· Κυριε, ποτε σε  
 and they, saying; O lord, when thee  
 ειδομεν πεινωντα, η διψωντα, η ξενον, η  
 we saw hungering, or thirsting, or a stranger, or  
 γυμνον, η ασθενη, η εν φυλακη, και ου διη-  
 naked, or sick, or in prison, and not we  
 κνησαμεν σοι; <sup>45</sup> Τότε αποκριθησεται αυτοις,  
 served thee; Then he will answer them,  
 λεγων· Αμην λεγω υμιν, εφ' οσον ουκ εποι-  
 saying; Indeed I say to you, in as much not you  
 σατε εις τούτων των ελαχιστων, ουδε εμοι  
 did to one of these of the least, neither to me  
 εποιησατε. <sup>46</sup> Και απελευσονται οβτοι εις  
 you did. And shall go away these into  
 κολασιν αιωνιον· οι δε δικαιοι εις ζωην  
 a cutting-off age-lasting; the and just ones into life  
 αιωνιον.  
 age-lasting.

ΚΕΦ. κς'. 26.

<sup>1</sup> Και εγενετο, οτε ετελεσεν ο Ιησους παντας  
 And it happened, when had finished the Jesus all  
 τους λογους τούτους, ειπε τοις μαθηταις αυτου·  
 the words these, he said to the disciples of him:  
<sup>2</sup> Οιδατε, οτι μετα δυο ημερας το πασχα γινεται·  
 You know, that after two days the passover comes on:  
 και ο υιος του ανθρωπου παραδιδοται εις το  
 and the son of the man is delivered into the

40 And the KING ans-  
 wering, will say to them,  
 † 'Indeed, I say to you,  
 That since you have done  
 it to one of These the  
 LEAST of my 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 † cut-  
 ting-off; but the RIGH-  
 TEOUS to aionian Life."

CHAPTER XXVI.

1 † And it happened,  
 when JESUS had finished  
 this DISCOURSE, he said  
 to his DISCIPLES,

2 "You know That Two  
 Days hence comes the  
 PASSOVER; then the SON  
 of MAN will be delivered  
 up to be CRUCIFIED."

† 40. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render *kolasis aionion*, everlasting punishment, conveying the idea, as generally interpreted, of *basinos*, torment. *Kolasis* in its various forms only occurs in three other places in the New Testament.—Acts iv. 21; † Peter II. 9; † 1 John iv. 18. It is derived from *kolazo*, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write,—"The charioteer (*kalasei*) 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 † Thess. I. 9.

† 40. Mark ix. 41.  
 v. 29; Rom. II. 7, 8.

† 41. Matt. vii. 23; Luke xiii. 27.  
 † 1. Mark xiv. 1; Luke xxi. 1; John xiii. 1.

† 46: Dan. xii. 2; Jc

σταυρωθῆναι. <sup>3</sup> Τότε συνηχθησαν οι αρχιερεις, και οι γραμματεις, και οι πρεσβυτεροι του λαου, εις την αυλην του αρχιερευς, του λεγομενου Κριαφα· <sup>4</sup> και συνεβουλευσαντο, ινα τον Ιησουν δολω κριτησωσι και αποκτεινωσιν. <sup>5</sup> Ελεγον δε· Μη εν τη εορτη, ινα μη θορυβος γηνηται εν τω λαφ.

<sup>6</sup> Του δε Ιησου γενομενου εν βηθανια, εν οικια Σιμωνου του λεπτρου, <sup>7</sup> προσηλθεν αυτω γυνη, αλαβαστρον μυρου εχουσα βαρυτιμου, και κατεχεεν επι την κεφαλην αυτου ανακειμενου.

<sup>8</sup> Ιδοντες δε οι μαθηται αυτου, ηγανακτησαν, λεγοντες· Εις τι η απωλεια αυτη· <sup>9</sup> Ηδυνατο γαρ τουτο πραθῆναι πολλου, και δοθῆναι πτωχοις. <sup>10</sup> Γινους δε ο Ιησους ειπεν αυτοις·

Τι κοπους παρεχετε τη γυναικι· εργον γαρ καλον ειργασατο εις εμε. <sup>11</sup> Παντοτε γαρ τους πτωχους εχετε μεθ' εαυτων· εμε δε ου παντοτε

εχετε. <sup>12</sup> Βαλουσα γαρ αυτη το μυρον τουτο επι του σωματος μου, προς το ενταφιασαι με εποιησεν. <sup>13</sup> Αμην λεγω υμιν, οπου εαν κηρυχθη το ευαγγελιον τουτο, εν ολω τω κοσμω, λαληθησεται και ο εποιησεν αυτη, εις μνημοσυνον αυτης.

<sup>14</sup> Τότε πορευθεις εις των δωδεκα ο λεγομενος Ιουδας Ισκαριωτης, προς τους αρχιερεις, <sup>15</sup> ειπε· Τι θελετε μοι δουναι, καγω υμιν παραδωσω αυτον· Οι δε εστησαν αυτω τριακοντα αρ-

<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 ENBALM 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 Shekels.

\* VATICAN MANUSCRIPT.—8. the DISCIPLES.

† 8. John xi. 47; Acts iv. 25.

‡ 6. Mark xiv. 8; John xi. 1, 2; xii. 1-3.

§ 8. John

xii. 4. † 14. Mark xiv. 10; Luke xxii. 3; John xiii. 3, 80.

γυρια. <sup>16</sup> Και απο τοτε εζητει ευκαιριαν, ινα  
of silver. And from then he did seek opportunity, that  
αυτου παραδωρ.  
him he might deliver up.

<sup>17</sup> Τη δε πρωτη των αζυμων προσηλθον  
The and first of the feasts of unleavened bread came  
οι μαθηται τω Ιησου, λεγοντες \* [αυτω] Που  
the disciples to the Jesus, saying [to him.] Where  
θελεις ετοιμασωμεν σοι φαγειν το πασχα; <sup>18</sup> Ο  
wilt thou we make ready to thee to eat the passover? He  
δε ειπεν· Επαγητε εις την πολιν προς τον  
and said; Go you into the city to the  
δυνα, και ειπατε αυτη· Ο διδασκαλος λεγει·  
certain one, and say to him; The teacher says;  
Ο καιρος μου εγγυς εστι· προς σε ποιω το  
The season of me nigh is; to thee I will make the  
πασχα μετα των μαθητων μου. <sup>19</sup> Και εποιησαν  
passover with the disciples of me. And did  
οι μαθηται ως συνεταξεν αυτοις ο Ιησους· και  
the disciples as commanded to them the Jesus; and  
ητοιμασαν το πασχα.  
they prepared the passover.

<sup>20</sup> Οφιας δε γενομενης ανεκειτο μετα των  
Of evening and being come he reclined with the  
δωδεκα. <sup>21</sup> Και εσθιοντων αυτων, ειπεν· Αμην  
twelve. And of eating of them, he said; Indeed  
λεγω υμιν, οτι εις εξ υμων παραδωσει με. <sup>22</sup> Και  
I say to you, that one of you will deliver up me. And  
λυπουμενοι σφοδρα, ηρξαντα λεγειν αυτω  
being grieved exceedingly, they began to say to him  
εκαστος \* [αυτων] Μητι εγω ειμι, κυριε;  
each one [of them.] Not I am, O Lord?  
<sup>23</sup> Ο δε αποκριβεις ειπεν· Ο εμβαψας μετ'  
He but answering said; He dipping with  
εμου εν τω τρυβλιω την χειρα, ουτος με παραδω  
me in the bowl the hand, this me will de-  
δωσει. <sup>24</sup> Ο μεν υιος του ανθρωπου υπαγει,  
liver up. The indeed son of the man goes,  
καθως γεγραπται περι αυτου· ουαι δε τω  
as it has been written about him; woe but to the  
ανθρωπω εκεινω, δι' ου ο υιος του ανθρωπου  
man that, through whom the son of the man  
παραδιδεται· καλον ην αυτω, ει ουκ εγεννηθη  
is delivered up; good it was to him, if not was born  
δ ανθρωπος εκεινος. <sup>25</sup> Αποκριβεις δε Ιουδας,  
the man that. Answering and Judas,  
δ παραδιδους αυτον, ειπε· Μητι εγω ειμι,  
he delivering up him, said; Not I am,  
ραββι; Λεγει αυτω· Συ ειπας.  
sabbit? He says to him; Thou hast said.

<sup>26</sup> Εσθιοντων δε αυτων, λαβων ο Ιησους τον  
Eating and of them, having taken the Jesus the

<sup>16</sup> And from that time he sought a fit Occasion to deliver him up.

<sup>17</sup> † 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?"

<sup>18</sup> HE answered, "Go into the CITY to a CERTAIN person, and say to him, The TEACHER says, 'My TIME is near; I will celebrate the PASSOVER at thy house, with my DISCIPLES.'"

<sup>19</sup> And the DISCIPLES did as JESUS had ordered them; and they prepared the PASSOVER.

<sup>20</sup> † Now Evening being come, he reclined at table with the TWELVE;

<sup>21</sup> and as they were eating, he said, "Indeed, I tell you, That one of you will deliver me up."

<sup>22</sup> And being extremely sorrowful, they began, each one, to ask him, "Master, is it I?"

<sup>23</sup> And HE answering, said, † "He who has been DIPPING his HAND with mine in the DISH, this one will deliver me up.

<sup>24</sup> 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."

<sup>25</sup> Then THAT Judas who delivered him up, inquired, "Rabbi, is it I?" He says to him, "Thou hast said."

<sup>26</sup> † 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 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 xii. 1, 7.

† 17. Exod. xii. 6, 18; Mark xiv. 19; Luke xxii. 7. † 20. Mark xv. 17—21; xii. 14; John xiii. 31. † 23. Psa. xli. 9; Luke xxii. 21; John xiii. 18. † 24. xxi. † Isa. liii; Dan. ix. 26; Mark ix. 12; Luke xxiv. 26, 26, 46; Acts xvii. 3; xxvi. 1 Cor. xv. 3. † 24. John xvii. 12. † 26. Mark xiv. 23; Luke xxii. 10.

αρτον, και ευλογησας, εκλασε, και εδιδου τοις  
 loaf, and having blessed, broke, and did give to the  
 μαθηταις, και ειπε· Λαβετε, φαγετε· τούτο  
 disciples, and said: Take you, eat you: this  
 εστι το σωμα μου. <sup>27</sup> Και λαβων το ποτηριον,  
 is the body of me. And having taken the cup,  
 και ευχαριστησας, εδωκεν αυτοις, λεγων· Πιετε  
 and having given thanks, he gave to them, saying: Drink you  
 εξ αυτου παντες· <sup>28</sup> τούτο 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  
 εκχυρομενον εις αφεσιν αμαρτιων. <sup>29</sup> Λεγω δε  
 being shed for forgiveness of sins: I say but  
 υμιν, οτι ου μη πιω απ' αρτι εκ τούτου του  
 of you, that not not I will drink from now of this the  
 γεννηματος της αμπελου, οως της ημερας  
 product of the vine, till the day  
 εκεινης, οταν αυτο πιω μεθ' υμων καινον εν τη  
 that, when it I drink with you new in the  
 βασιλεια του πατρος μου. <sup>30</sup> Και υμνησαυτες,  
 kingdom of the father of me. And having sang a hymn,  
 εξηλθον εις το ορος των ελαιων.  
 they departed to the mountain of the olive-trees.

<sup>31</sup> 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;  
 γεγραπτα 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."

<sup>32</sup> Μετα δε το εγερθηναι με, προεξω υμας εις  
 After but the to be raised me, I will go before you to  
 την Γαλιλαιαν. <sup>33</sup> Αποκριθεισ δε ο Πητρος  
 the Galilee. Answering and the Peter  
 ειπεν αυτω· Ει παντες σκανδαλισθησονται εν  
 said to him: If all shall be stumbled at  
 σοι, εγω ουδεποτε σκανδαλισθησομαι. <sup>34</sup> 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 αλεκτορα φωνησαι, τρις απαρνη-  
 the night, before a cock to have crowed, thrice thou wilt  
 ση με. <sup>35</sup> Λεγει αυτω ο Πητρος· Καν  
 deny me. Says to him the Peter: And if it 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. <sup>35</sup> 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."

<sup>27</sup> Then taking \* a Cup, and giving thanks, he gave it to them, saying, † "Drink all of you out of it."

<sup>28</sup> for \* this is my BLOOD of the COVENANT, THAT which is Poured OUT † for Many, for Forgiveness of Sins.

<sup>29</sup> † But I tell you, That † I will not henceforth drink of this PRODUCT of the VINE, till that DAY when I drink it new with you in my FATHER'S KINGDOM.

<sup>30</sup> And having sung, they departed to the MOUNT of OLIVES.

<sup>31</sup> Then JESUS says to them, "You will All stumble on my account, this NIGHT; for it is written, † 'I will smite the SHEPHERD, and the 'SHEEP of the FLOCK will 'be dispersed.'

<sup>32</sup> But after I am RAISED, † I will precede you to GALILEE."

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

<sup>34</sup> JESUS said to him, † "Indeed, I say to thee, † That This NIGHT, before † the Cock crow, thou wilt thrice disown me."

<sup>35</sup> PETER says to him, "Though doomed to die with thee, I will not disown Thee." And All the DISCIPLES said the same.

\* VATICAN MANUSCRIPT.—27. a Cup. which is Poured out.

28. this is my BLOOD of the COVENANT, THAT

† 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 xii. 45, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

‡ 26. 1 Cor. x. 16. ‡ 27. Mark xiv. 23. ‡ 28. Exod xxiv. 8; Lev. xvii. 17; Matt. xx. 28; Heb. ix. 22. ‡ 29. Mark xiv. 26, Luke xx. 18. ‡ 31. Matt. xi. 6; Mark xiv. 27; John xvi. 32. ‡ 31. Zech. xiii. 7. ‡ 32. Matt. xxviii. 7, 10; Mark xiv. 28; wvl. 7. ‡ 34. Mark xiv. 30; Luke xxii. 34; John xiii. 38.



ερχεται μετ' αυτων ο Ιησους εις χωριον λεγο-  
comes with them the Jesus into a place being  
μενον Γεθσημανη, και λεγει τοις μαθηταις:  
called Gethsemane, and he says to the disciples:  
Καθισατε αυτου, εως ου απελθω προσευξομαι  
Sit you here, while going away I shall pray

εκει. 37 Και παραλαβων τον Πητρον και τους  
there. And having taken the Peter and the  
δυσ υιους Ζεβεδαιου, ηρξατο λυπεισθαι και αδη-  
two sons of Zebedee, he began to be sorrowful and to be

μορειν. 38 Τότε λεγει αυτοις· Περιλυπος  
in anguish. Then he says to them; Extremely sorrowful

εστιν η ψυχη μου εως θανατου· μεινατε ωδε  
is the soul of me to death; remain you here

και γρηγορειτε μετ' εμου. 39 Και προελθων  
and watch you with me. And going forward

μικρον, επεσεν επι προσωπον αυτου, προσευ-  
a little, he fell, on face of him, pray-

χομενος, και λεγων· Πατερ μου, ει δυνατον  
ing, and saying; O father of me, if possible

εστι, παρελθετω απ' εμου το ποτηριον τουτο·  
It is, let pass from me the cup this;

πλην ουχ ωσ εγω θελω, αλλ' ωσ θυ. 40 Και  
but not as I will, but as thou wilt. And

επιπροσθηκει προς τους μαθητας, και ευρισκει αυτους  
comes to the disciples, and finds them

καθευδοντας, και λεγει τω Πητρω· Ουτως ουκ  
sleeping, and he says to the Peter, So not

ισχυσατε μιαν ωραν γρηγορησαι μετ' εμου;  
could you one hour to watch with me?

41 Γρηγορειτε και προσευχεσθε, ινα μη εισελ-  
Watch you and pray you, that not you may

θητε εις πειρασμον· το μεν πνευμα προθυμον,  
enter into temptation; the indeed spirit ready,

η δε σαρξ ασθενης.  
the but flesh weak.

42 Παλιν, εκ δευτερου απελθων, προσηξατο,  
Again, a second time going away, he prayed,

\*[λεγων·] Πατερ μου, ει ου δυναται τουτο  
[saying;] O father of me, if not it is possible this

\*[το ποτηριον] παρελθειν \* [απ' εμου,] εαν μη  
[the cup] to pass [from me,] except

αυτο πιω, γενηθητω το θελημα σου. 43 Και  
it I drink, be done the will of thee. And

ελθων ευρισκει αυτους παλιν καθευδοντας·  
coming he finds them again asleep;

(ησαν γαρ αυτων οι οφθαλμοι βεβαρημενοι·)  
(were for of them the eyes weighed down;)

44 και αφεις αυτους, απελθων παλιν, προσηξατο  
and leaving them, going away again, he prayed

εκ τριτου, τον αυτον λογον· ειπων. 45 Τότε  
a third time, the same word speaking; Then

ερχεται προς τους μαθητας αυτου, και λεγει  
he comes to the disciples of him, and says

αυτοις· Καθευδετε το λοιπον και ανακαυεσθε;  
to them; Sleep you the remainder and rest you?

ιδου, ηγγικεν η ωρα, και ο υιος του ανθρωπου  
lo, has come nigh the hour, and the son of the man

36 † Then comes JESUS with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

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

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

39 And going forward a little, he fell on his Face, † supplicating and saying, "O my Father, if it be possible, † let this cup be removed from me! yet not as I will, but as thou wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a single hour?"

41 † Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retired, 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. 43. cur—omit. 43. from me—omit.  
44. again the SAME Words. 45. the DISCIPLES. 45. for behold.  
† 36. Mark xiv. 32—25; Luke xxii. 39; John xviii. 1. † 37. Matt. iv. 21. † 38. Job  
xii. 37. † 39. Mark xiv. 30; Luke xxii. 42; Heb. v. 7. † 39. John v. 30; vi. 38; Pt  
1k. 2. † 41. Mark xiii. 33; xiv. 38; Luke xxii. 40, 46; Eph. vi. 18.

παρὰδοται εἰς χεῖρας ἁμαρτωλῶν. <sup>46</sup> Ἐγειρεσθε, ἰσ delivered up into hands of sinners. Arise, ἀγωμεν· ἰδοῦ, ἤγγικεν ὁ παραδίδους με. let us go; lo, has come nigh he delivering up me.

<sup>47</sup> Καὶ ἐτι αὐτοῦ λαλοῦντος, ἰδοῦ, Ἰουδᾶς, εἰς And while of him speaking. lo, Judas, one τῶν δωδεκά, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς of the twelve, came, and with him a crowd great μετὰ μαχαίρων καὶ ξυλῶν, ἀπὸ τῶν ἐρχιερῶν 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

αὐτοῦ, ἐδῶκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἀν 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 εὐθὺς προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρει βαββί· immediately approaching to the Jesus, he said; hail rabbi; καὶ κατεφίλησεν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς εἶπεν and kissed him. But but Jesus said

αὐτῷ· Ἐταίρει, ἐφ' ὃ παρεῖ; Τότε προσελ- to him; Companion, for what art thou present? Then coming θόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τῷ Ἰησοῦ, they laid the hands on the Jesus,

καὶ ἐκρατήσαν αὐτόν. <sup>51</sup> Καὶ ἰδοῦ, εἰς τῶν and they seized him. And lo, one of the μετὰ Ἰησοῦ, ἐκτεινας τὴν χεῖρα, ἀπέσπασε τὴν with Jesus, stretching the hand, drew out the μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλου τοῦ sword of him; and striking the slave of the ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε high-priest, cut off of him the ear. Then

λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέψον σου τὴν says to him the Jesus; Return thou the μαχαίραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ into the place of hers; all for the λαβόντες μαχαίραν, ἐν μαχαίρᾳ ἀπολούνται. taking a sword, by a sword shall perish.

<sup>53</sup> Ἡ δοκεῖς, ὅτι οὐ δυναμίς \* [ἀρτί] παρακα- Or thinkest thou, that not I am able [now] to ἐλεῖσαι τὸν πατέρα μου, καὶ παραστήσει μοι treat the father of me, and will furnish to me πλείους ἢ δωδεκά λεγεώνας ἀγγέλων; <sup>54</sup> Πῶς more than twelve legions of messengers? How οὐκ πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ they should be fulfilled the writings, that thus it must γενεσθαι. be done.

<sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς In that the hour said the Jesus to the ὄχλοις· Ὡς ἐπὶ λῃστήν 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 ὑμᾶς] ἐκαθεζομένη διδασκῶν ἐν τῷ ἱερῷ, καὶ οὐκ you] I did sit teaching in the temple, and not ἐκρατήσατε με· <sup>56</sup> Ταῦτο δὲ ὅλον γεγονέν, ἵνα you seized me. This but all has been done, that

MAN is delivered into the Hands of Sinners.

<sup>48</sup> Arise, let us go; behold HE, who BETRAYS me, has come."

<sup>47</sup> Now † while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs. from the HIGH-PRIESTS and Elders of the PEOPLE.

<sup>48</sup> And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

<sup>49</sup> And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

<sup>50</sup> But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, 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 All 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 SCRIPTURES be verified, † That thus it must be?"

<sup>55</sup> JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, 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—omit. † 47. Mark xiv. 43; Luke xxii. 47; John xviii. 3; Acts i. 16; † 51. John xviii. 10; † 52. Gen. ix. 6; Rev. xiii. 10. † 54. Isa. li. 1, 7; Luke xxiv. 23, 44, 46.

πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε  
 might be fulfilled the writings of the prophets. Then  
 οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἐφυγόν.  
 the disciples all, leaving him, they fled.  
 57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον  
 They and seeing the Jesus, they led  
 πρὸς Καϊάφαν τὸν ἀρχιερεᾶ, ὅπου οἱ γραμματεῖς  
 to Caiaphas the high-priest, where the scribes  
 καὶ οἱ πρεσβυτέροι συνήχθησαν. 58 Ὁ δὲ  
 and the elders were assembled. The but  
 Πέτρος ἠκολούθει αὐτῷ ἀπο μακροθεν, ἕως τῆς  
 Peter followed him at a distance, to the  
 αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶ, ἐκάθητο  
 palace of the high-priest; and having gone in, sat  
 μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.  
 with the attendants, to see the end.

59 Οἱ δὲ ἀρχιερεῖς \* [καὶ οἱ πρεσβυτέροι] καὶ  
 The and high-priests [and the elders] and  
 τὸ συνέδριον ὅλον ἐζητοῦν ψευδομαρτυρίαν κατὰ  
 the high-council whole sought false testimony against  
 τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. 60 Καὶ  
 the Jesus, so that him they might deliver to death. And  
 οὐχ ἔβρον, πολλῶν ψευδομαρτυριῶν προσελ-  
 not they found, many false-witnesses having  
 θούντων. Ἐπιτερον δὲ προσελθόντες δύο \* [ψευ-  
 come. Afterwards but coming two [false-  
 δομαρτυρῆς,] 61 εἶπον· Οὗτος εἶφη· Δυναμαί  
 witnesses,] said; This affirmed; I am able  
 καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ δια τριῶν  
 to destroy the temple of the God, and in three  
 ἡμερῶν οἰκοδομησαὶ αὐτὸν. 62 Καὶ ἀναστὰς ὁ  
 days to build it. And rising up the

ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκριθῆ· τί  
 high-priest said to him; Nothing answerest thou? what  
 οὗτοι σου καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς  
 these of these 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,  
 to him; I adjure thee by the God of the living,  
 ἵνα ἡμῖν ἐπῆρς, εἰ σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ  
 that to us 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 λεγὼ ὑμῖν, ἀπ' ἄρτι ὀψεσθε τὸν υἱὸν τοῦ  
 Besides I say to you, from now you shall see the son of the  
 ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως,  
 man sitting at right of the power,  
 καὶ ἐρχομενὸν ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.  
 and coming upon the clouds of the heaven.

66 Τότε ὁ ἀρχιερεὺς διερρήξε τα ἱματῖα 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, conducted him to Caiaphas  
 the HIGH-PRIEST, where the SCRIBES and ELDERS  
 were assembled.

58 But PETER followed him at a distance, to  
 the PALACE of the HIGH-PRIEST; and having 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. And 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. 59. and the elders—omit;  
 so Lachmann and Tischendorf. 60. false-witnesses—omit.

59. and the elders—omit;  
 65. answering—omit.

† 61. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an  
 adjuration by a magistrate or superior, the answer returned was an answer in oath; a  
 false answer was perjury, and even the silence of the person adjured was not deemed innoc-  
 ent. 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. 54; John xviii. 12, 13, 24. † 60. Mark xiv. 7  
 † 61. Matt. xxvii. 49; John ii. 19—23. † 63. Isa. lili. 7; Matt. xxvii. 12, 14. † 65.  
 Matt. xiv. 13; Matt. xiv. 27; xxiv. 30; xxv. 31; Luke xxi. 27; John i. 51; 1 Thess. iv. 10; B

λεγων· ὅτι βλασφημησε· τι ἐτι χρεϊαν  
 saying: That he blasphemes; what further need  
 εχομεν μαρτυρων; ἰδε, νυν ηκουσατε τῆρ  
 have we of witnesses? see, now you heard the  
 βλασφημιαν αὐτου. <sup>66</sup> Τι ὑμιν δοκει; οἱ δε  
 blasphemy of him. What to you think? they and  
 ἀποκριθentes εἰπον· Ενοχος θανατου εστι.  
 answering said; Liable to death he is.  
<sup>67</sup> Τότε ενεπτυσαν εἰς το προσωπον αὐτου, και  
 Then they spat into the face of him, and  
 εκολαφισαν αὐτον οἱ δε ερραπισαν, <sup>68</sup>  
 beat with the fist him; they and struck with palms of their hands, and some  
 λεγοντες· Προφητευσον ἡμιν, χριστε, τις  
 saying; Prophecy to us, O anointed, who  
 εστιν ὁ παϊσας σε·  
 is he striking thee?

<sup>69</sup> Ὁ δε Πητρος εζω εκαθητο εν τῆ αυλῃ.  
 The and Peter without sat in the court-yard.  
 Και προσθλθεν αὐτῳ μια παιδισκη, λεγουσα·  
 And came to him one maid-servant, saying:  
 Και συ ηθα μετα Ιησου του Γαλιλαιου. <sup>70</sup> Ὁ  
 Also thou wast with Jesus of the Galilee. He  
 δε ηρησατο εμπροσθεν αὐτων παντων, λεγων·  
 but denied in presence of them all, saying;  
 Ουκ οἶδα, τι λεγεις. <sup>71</sup> Εξελλθοντα δε αὐτον εἰς  
 Not I know, what thou sayest. Going out and he into  
 τον πυλωνα, εἶδεν αὐτον αλλη, και λεγει τοις  
 the portico, saw him another, and says to those  
 εκει· Και αὐτος ην μετα Ιησου του Ναζωραιου.  
 there; Also this was with Jesus of the Nazareth.  
 Και παλιν ηρησατο μεθ' ὀρκου· Ὅτι ουκ οἶδα  
 And again he denied with an oath; That not I know  
 τον αἰθρωπον. <sup>72</sup> Μετα μικρον δε προσελθοντες  
 the man. After a little and approaching  
 οἱ εσωτες, εἰπον τῳ Πητρῳ· Αληθης και  
 those having stood by, said to the Peter: Certainly also  
 συ εἰ αὐτων εἰ· και γαρ ἡ λαλια σου δηλων σε  
 thou of them art: even for the speech of thee manifest thee  
 ποιει. <sup>73</sup> Τότε ηρξατο καταθεματιζειν, και  
 makes: Then he began to curse, and  
 ομνυειν· Ὅτι ουκ οἶδα τον αἰθρωπον. Και  
 to swear. That not I know the man. And  
 ευθεως αλεκτωρ εφωησε. <sup>74</sup> Και εμνησθη ὁ  
 instantly a cock crew. And remembered the  
 Πητρας του ρηματος του Ιησου, ειρηκοτος  
 Peter of the word of the Jesus, declaring  
 \* [αὐτω] Ὅτι πριν αλεκτορα φωνησαι, τρις  
 [to him:] That before a cock crew, thrice  
 απαρησῃ με. Και εζελθων εζω, εκλαυσε  
 thou wilt deny me. And going out, he wept  
 πικρως.  
 bitterly.

saying, "He has spoken blasphemy; what further  
 Need have we of Wit-  
 nesses? behold, now you  
 have heard "the BLAS-  
 PHEMY.  
<sup>66</sup> † What is your opin-  
 ion?" And THEY answer-  
 ing, said, "He deserves to  
 Die."  
<sup>67</sup> † Then they spat in  
 his FACE, and beat him  
 with their fists; and SOME  
 struck him on the cheek  
 with the open hand,  
<sup>68</sup> saying, † "Divine to  
 us, O Messiah, Who is HE  
 STRIKING thee?"  
<sup>69</sup> † Now PETER sat  
 without in the COURT-  
 YARD; and a Maid-ser-  
 vant came to him, saying,  
 "Thou also wast with JE-  
 SUS the GALILEAN."  
<sup>70</sup> But HE denied it be-  
 fore them all, saying, "I  
 know not what thou say-  
 est."  
<sup>71</sup> And passing out into  
 the PORTICO, another saw  
 him, and says to THEM,  
 "This person was also  
 there with Jesus the NA-  
 ZARITE."  
<sup>72</sup> And again he denied  
 with an Oath, "I know  
 not the MAN."  
<sup>73</sup> And after a while,  
 THOSE who STOOD BY, ap-  
 proaching, said to PETER,  
 "Certainly, thou also art  
 one of them; for even  
 thy DIALECT makes Thee  
 known."  
<sup>74</sup> Then he began to  
 curse and to swear, "I  
 know not the MAN." And  
 instantly † a Cock crew.  
<sup>75</sup> And Peter recollected  
 the DECLARATION of JE-  
 SUS, † "That before a Cock  
 crows, thou wilt thrice  
 deny 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 Messianahship; which is rendered still more apparent by the sarcastic use of the word *prophetecia*. 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. 66; Luke xxii. 64.—*Κωιναετ*. † 74. See Note on verse 34.

† 69. Mark xiv. 64. † 67. Isa. I. 6; III. 8; Luke xlii. 63, 64. † 63; Mark xiv. 66; Luke xxii. 66; John xviii. 16—18, 25—27. † 75. See verse 34; Mark xiv. 30; Luke xlii. 61, 62; John xiii. 38.

ΚΕΦ. κζ'. 27.

CHAPTER XXVII.

<sup>1</sup> Πρωιας δε γενομένης, συμβουλιον ελαβον  
Morning and having come, a council held  
παντες οι αρχιερεις 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 δεσσαντες 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 αρχιερενσι και τοις πρεσβυ-  
pieces of silver to the high-priests and to the  
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 ριψας τα αργυρια εν τω ναω, 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 εκπληρωθη το ρηθεν  
to the day. Then was fulfilled the word spoken

1 † Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.

2 And binding him, they led and delivered him up to Pilate, the GOVERNOR.

3 † Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,

4 saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."

5 And hurling the SHEKELS in the TEMPLE, he withdrew, † and having gone away, strangled himself.

6 And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."

7 And taking Counsel, they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.

8 Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.

9 Then was verified the

\* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on the ground. The 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. Accedana, 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 languages 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 no such specification is intended, the article is omitted; Eph. ii. 12; Heb. xii. 13.—Wakefield.

† 1. Mark xv. 1; Luke xxii. 66; John xviii. 28. † 3. Math. xxvii. 14. 15. † 6. † 1. 18. † 8. Acts i. 19.

δια Ἰερεμίου του προφητου, λεγοντος· “Και ελαβον τα τριακοντα αργυρια, την τιμην του τιμιμημενου, ον ετιμησαντο απο υιων Ισραηλ, και εδωκαν αυτα εις τον αγρον του κεραμεως· καθα συνεταξε μοι κυριος.”

WORD SPOKEN through † JEREMIAH the PROPHET, saying, † “And I took the THIRTY Shekels, (the “price at which they valued the PRECIOUS ONE,) “from the Sons of Israel, “and gave them “for the POTTER’S FIELD, “even as the Lord directed “me.”

11<sup>ο</sup> Ο δε Ιησους εστη εμπροσθεν του ηγεμονος· και επρωτησεν αυτον ο ηγεμων, λεγων· Συ ει ο βασιλευς των Ιουδαιων; Ο δε Ιησους εφη αυτω· Συ λεγεις. 12 Και εν τω κατηγορησαι αυτον υπο των αρχιερων και των πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει αυτω ο Πιλατος· Ουκ ακουεις, ποσα σου καταμαρτυροισι; 14 Και ουκ απεκριθη αυτω προς ουδε εν ρημα· ωστε θαυμαζειν τον ηγεμονα λιαν.

11 And JESUS stood before the GOVERNOR; and HE asked him, saying, † “Art thou the KING of the JEWS?” And JESUS replied, “Thou sayest.”

12 But he made no reply 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 GOVERNOR was greatly surprised.

15 † And at each Feast the GOVERNOR was accustomed to release to the CROWD one Prisoner, whom they wished.

16 And they had then a well-known Prisoner, named † Barabbas.

17 Therefore, being assembled, PILATE said to them, “Which do you wish that I release to you?”

15 Κατα δε εορτην ειθκει ο ηγεμων απο λυειν ενα τω οχλω δεσμιοι, ον ηθελου. 16 Ειχον δε τοτε δεσμιοι επισημον, λεγομενον Βαραββαν. 17 Συνηγημενων ουν αυτων, ειπερ αυτοις ο Πιλατος· Τινα θελετε απολυσω υμιν;

† 6. 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 Zea, 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 have again given them a place theopneustically in holy Scripture, (as in 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 confutes this a supposition is, that part only of the words quoted by St. Matthew were 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. xlii. 5.) † 10. Some very ancient authorities cited by Origen, read “Jesus, the son of Abbes;” which Michaelis says is undoubtedly the original reading. The word “Jesus” was omitted in later copies, in honor to the name.

† 9. Zech. x. 12, 13. † 11. Mark xv. 2; Luke xxiii. 5; John xviii. 33.

Βαραββαν; ἢ Ἰησοῦ, τὸν λεγομένον Χριστοῦ;

Barabbas? or Jesus, the being called Christ?

18 **Ἦιδει γὰρ, ὅτι δια φθόνον παρέδωκαν αὐτοῦ.**

He knew for, that through envy they had delivered up him.

19 **Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέ-**

Being seated and of him upon the tribunal, sent

**τείλε πρὸς αὐτὸν ἡ γυναῖκα αὐτοῦ, λέγουσα·**

to him the wife of him, saying;

**Μὴδεν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ**

Nothing to thee and to the just one that; many things for

**ἐπάθον σήμερον κατ' ὄναρ δι' αὐτοῦ.** 20 **Οἱ**

suffered this day in a dream because of him. The

**δὲ ἀρχιερεῖς καὶ οἱ πρεσβυτεροὶ ἐπεισαν τοὺς**

but high-priests and the elders persuaded the

**ὄχλους, ἵνα αἰτησῶνται τὸν Βαραββαν, τὸν δὲ**

crowds, that they should ask the Barabbas, the and

**Ἰησοῦ ἀπολέσασιν.** 21 **Ἀποκρίθεις δὲ ὁ ἡγέμων**

Jesus they might destroy. Answering and the governor

**εἶπεν αὐτοῖς· Τίνα θελετε ἀπο τῶν δυῶ ἀπολύσω**

said to them; Which wish you of the two I shall release

**ὑμῖν· Οἱ δὲ εἶπον· Βαραββαν.** 22 **Λέγει αὐ-**

to you? They and said; Barabbas. He says to

**τοῖς ὁ Πίλατος· Τί οὖν ποιήσω Ἰησοῦ, τὸν**

them the Pilate; What then shall I do Jesus, the

**λεγομένον Χριστοῦ; Λέγουσιν \* [αὐτῷ] πάντες·**

being called Christ? They say [to him] all;

**Σταυρωθήτω.** 23 **Ὁ δὲ ἡγέμων εἶπεν· Τί γὰρ**

Let him be crucified. The and governor said; What for

**κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἐκραζοῦν,**

evil has he done? They but vehemently cried,

**λέγοντες, Σταυρωθήτω.**

saying; Let him be crucified.

24 **Ἴδων δὲ ὁ Πίλατος ὅτι οὐδὲν ὠφελεῖ,**

Seeing and the Pilate that nothing profits,

**ἀλλὰ μᾶλλον θορυβὸς γίνεται, λαβὼν ὕδωρ,**

but rather a tumult is made, taking water,

**ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου,**

he washed the hands before the crowd,

**λέγων· Ἄθως εἰμι ἀπὸ τοῦ αἵματος \* [τοῦ**

saying: Innocent I am from the blood [of the

**δικαίου] τούτου· ὑμεῖς ὀψέσθε.** 25 **Καὶ ἀποκρι-**

just] of this: you shall see. And answer-

**θεις πᾶς ὁ λαὸς εἶπε· Το αἷμα αὐτοῦ ἐφ' ἡμᾶς,**

ing all the people said: The blood of him upon us,

**καὶ ἐπὶ τὰ τέκνα ἡμῶν.** 26 **Τότε ἀπέλυσεν**

and upon the children of us. Then he released

**αὐτοῖς τὸν Βαραββαν, τὸν δὲ Ἰησοῦν φραγελ-**

to them the Barabbas, the and Jesus having

**λωσας παρέδωκεν, ἵνα σταυρωθῇ.**

scourged he delivered up, that he might be crucified.

27 **Τότε οἱ στρατιῶται τοῦ ἡγεμόνος 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 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. THIS BLOOD; see.

22. to him—omit.

23. uz said.

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

‡ 20. Mark xv. 11; Luke xliii. 18; John xvii. 40; Acts iii. 14.

‡ 24. Deut. xxi. \*

‡ 25. Deut. xxi. 10; Acts v. 18,

**ΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ, ΣΥΝΗΓΑ-**  
the Jesus into the judgment hall, they gathered  
**ΓΟΝ ΕΠ' ΑΥΤΟΝ ΟΛΗΝ ΤΗΝ ΣΠΕΙΡΑΝ.** <sup>28</sup> **ΚΑΙ ΕΚΔΥ-**  
together to him whole the company. And having  
**ΣΑΝΤΕΣ ΑΥΤΟΝ, ΠΕΡΙΕΘΗΚΑΝ ΑΥΤῶ ΧΛΑΜΥΔΑ ΚΟΚΚΙ-**  
stripped him, they put on to him a soldier's cloak scar-  
**ΝΗΝ.** <sup>29</sup> **ΚΑΙ ΠΛΕΞΑΝΤΕΣ ΣΤΕΦΑΝΟΝ ΕΞ ΑΚΑΝΘΩΝ,**  
let. And braiding a crown of thorns,  
**ΕΠΕΘΗΚΑΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ, ΚΑΙ ΚΑΛΑΜΟΝ**  
placed upon the head of him, and a reed  
**ΕΠΙ ΤΗΝ ΔΕΞΙΑΝ ΑΥΤΟΥ ΚΑΙ ΓΟΝΥΚΕΤΗΣΑΝΤΕΣ**  
on the right of him; and bending the knee  
**ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ, ΕΝΕΚΑΙΣΟΝ ΑΥΤῶ, ΛΕΓΟΝΤΕΣ·**  
in presence of him, mocked him, saying:  
**ΧΑΙΡΕ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.** <sup>30</sup> **ΚΑΙ ΕΜΠΤΥ-**  
Hail, the king of the Jews. And spit-  
**ΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ, ΕΛΑΒΟΝ ΤΟΝ ΚΑΛΑΜΟΝ, ΚΑΙ**  
ting on him, they took the reed, and  
**ΕΤΥΚΤΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ.** <sup>31</sup> **ΚΑΙ ὍΤΕ**  
struck on the head of him. And when  
**ΕΝΕΚΑΙΣΑΝ ΑΥΤῶ, ΕΞΕΔΥΣΑΝ ΑΥΤΟΝ ΤΗΝ ΧΛΑΜΥΔΑ,**  
they had mocked him, they took off him the soldier's cloak,  
**ΚΑΙ ΕΝΕΔΥΣΑΝ ΑΥΤΟΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΑΠΗ-**  
and put on him the garments of him; and led  
**ΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΤΑΥΡΩΣΑΙ.** <sup>32</sup> **ΕΞΕΡΧΟΜΕΝΟΙ**  
away him into the to be crucified. Going out  
**ΔΕ, ΕΥΡΟΝ ΑΝΘΡΩΠΟΝ ΚΥΡΗΝΑΙῶ, ΟΝΟΜΑΤΙ ΣΙΜΩΝΑ·**  
and, they met a man a Cyrenian, by name Simon,  
**ΤΟΥΤΟΥ ΠΡΩΓΑΡΕΥΣΑΝ, ΙΝΑ ΑΡῆ ΤΟΝ ΣΤΑΥΡΟΝ**  
him they compelled, that he might carry the cross  
**ΑΥΤΟΥ.** <sup>33</sup> **ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΠΟΝ ΛΕΓΟΜΕΝΟΝ**  
of him. And coming into a place being called  
**ΓΟΛΓΟΘΑ, ὃ ΕΣΤΙ ΛΕΓΟΜΕΝΟΝ ΚΡΑΝΙΟΥ ΤΟΚΟΣ,**  
Golgotha, which is being called of a skull a place,  
<sup>34</sup> **ΕΔΩΚΑΝ ΑΥΤῶ ΠΙΝΕΙΝ ΟἶΣΟΝ ΜΕΤΑ ΧΟΛῆΣ ΜΕΜΙ-**  
they gave to him to drink vinegar with gall having been  
**ΜΕΝΟΝ· ΚΑΙ ΓΥΣΑΜΕΝΟΣ, ΟΥΚ ἠΘΕΛΕ ΠΙΝΕΙΝ.**  
mixed and having tasted, not he would drink.  
<sup>35</sup> **ΣΤΑΥΡΩΣΑΝΤΕΣ ΔΕ ΑΥΤΟΝ, ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ**  
Crucifying and him, they divided the  
**ΙΜΑΤΙΑ ΑΥΤΟΥ, ΒΑΛΛΟΝΤΕΣ ΚΛΗΡΟΝ.** <sup>36</sup> **ΚΑΙ ΚΑΘ-**  
garments of him, casting a lot. And being  
**ΜΕΝΟΙ ΕΤΗΡΟΥΝ ΑΥΤΟΝ ΕΚΕΙ.** <sup>37</sup> **ΚΑΙ ΕΠΕΘΗΚΑΝ**  
seated they watched him there. And they placed

led Jesus into the † PRÆ-  
 TORIUM, gathered together  
 against him the Whole  
 COMPANY.  
<sup>28</sup> And \* clothing him,  
 † they put on him a sol-  
 dier's † scarlet Cloak.  
<sup>29</sup> 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!"  
<sup>30</sup> † And spitting on him,  
 they took the REED, and  
 struck him on the HEAD.  
<sup>31</sup> 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.  
<sup>32</sup> † And going out, they  
 met a Cyrenian, named  
 Simon; him they compell-  
 ed to carry his CROSS.  
<sup>33</sup> And having arrived  
 at a Place called Golgo-  
 tha, which is called, a  
 Place of a Skull,  
<sup>34</sup> † they gave him  
 \* Wine to drink, mixed  
 with Gall; which, hav-  
 ing tasted, he would not  
 drink.  
<sup>35</sup> † And after nailing  
 him to the cross, they  
 distributed his GARMENTS  
 by Lot. †  
<sup>36</sup> And sitting down,  
 they watched him there.  
<sup>37</sup> And over his HEAD

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

29. King of the

Jews. 34. Wine.

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner.

† 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *elamys* 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 *stephanion akanthion*, 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. lxxix. 10.  
 † 30. Isa. l. 6. † 31. Mark xv. 21; Luke xxiii. 26. † 34. Psa. lxxix. 31. † 35.  
 Psa. xxii. 18; John xix. 23.



εκανω 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."

† they placed his ACCUSA-  
TION in writing, "This is  
Jesus, the KING of the  
Jews."

88 Τότε σταυρουνται συν αυτω δυο λησται.  
They were crucified with him two robbers;

Two † At the same time,  
Two Robbers were cruci-  
fied with him, one at his  
Right hand, and the other  
at his Left.

εις εκ δεξιων, και εις εξ ευωνυμων.  
one by right, and one by left. Those

39 † Now those passing  
by, reviled him, slinking  
their heads,

δε παραπορευομενοι εβλασφημου αυτον,  
and passing along reviled him,

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."

και λεγον-  
τες "Ο καταλυων τον ναον, και εν τρισι  
ing; He overthrowing the temp's, and in three

41 In like manner also,  
the HIGH-PRIESTS with  
the SCRIBES and Elders,  
deriding, said,

ημεραις οικοδομων, σωσον σεαυτον ει υιος  
days building, save thyself, if a son

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.

ει του θεου, καταβηθι απο του σταυρου.  
the art of the God, comes down from the cross.

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

41 Ομοιωσ δε και οι αρχιερεις, εμπαιζοντες μετα  
Likewise and also the high-priests, mocking with

44 THOSE ROBBERS also,  
who were CRUCIFIED with  
him, reproached him.

των γραμματεων και πρεσβυτερων, ελεγον  
the scribes and elders, said;

45 † Now from the Sixth  
Hour there was † Darkness  
on All the LAND ull the  
ninth Hour.

42 Άλλους ηρωσεν, εαυτον ου δυναται σωσαι ει  
Others he saved, himself not is able to save; if

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

βασιλευς Ισραηλ εστι, καταβατω νυν απο του  
a king of Israel he is, let him come down now from the

47 And some of THOSE  
STANDING there, hearing  
him, said, "He calls for  
Elijah."

σταυρου, και πιστευσομεν αυτω.  
cross, and we will give credit to him. He trusted

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

επι του θεου ρυσασθω νυν αυτον, ει θελει  
in the God; let him rescue now him, if he wist es

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

αυτον ειπε γαρ "Οτι θεου ειμι υιος.  
him; he said for; That of God I am a son. † To

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

δ' αυτο και οι λησται, οι συσταυρωθεντες  
through it also the robbers, those being crucified

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

αυτω, ωνειδιζον αυτον.  
with him, reproached him.

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

43 Απο δε εκτης ωρας σκοτος εγενετο επι  
From now a ssa hour darkness was on

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

πασαν την γην, εως ωρας εννατης.  
all the land, till hour ninth. † 46. Περι δε

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

την εννατην ωραν ανεβοησεν ο Ιησους φωνη  
the ninth hour cried out the Jesus with a voice

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

μεγαλη, λεγων "Ηλι, ηλι, λαμα σαβαχθανι;  
great, saying; Eli, Eli, lama sabachthani;

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

τουτ' εστι "Θεε μου, θεε μου, ινατι με εγκατε-  
that is, O God of me, O God of me; why me hast thou

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

λιweis: "Τινες δε των εκει εστωτων, ακου-  
forsaken? Some and of those there standing, having

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

σαντες, ελεγον "Οτι Ηλιας φωνει ουτος.  
heard, said: For Elias he cries this. † 43 Και

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

ευθεως δραμων εις εξ αυτων, και λαβων  
immediately running one of them, and taking

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

σπογγην, πλησας τε οξους, και περιθεισ  
a sponge, filling and of vinegar, and attaching

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

\* VATICAN MANUSCRIPT.—40. God. 42. Is he the King of Israel? 43. 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.

‡ 27. Mark xv. 26; Luke xxiii. 39; John xix. 19. † 38. Isa. liii. 12. † 39. xxi. 7; cix. 25. † 40. Mark xv. 33; Luke xxiii. 44. † 48. Psa. lix. 11.

καλαμῶ, ἐποτίζεν αὐτὸν. <sup>49</sup> Οἱ δὲ λοιποὶ  
 to a reed, gave to drink him. The but others  
 ἐλεγον· Ἀφες· ἰδῶμεν, εἰ ἐρχεται Ἠλίας,  
 said; Leave alone; we may see, if comes Elias,  
 σωσῶν αὐτὸν. <sup>50</sup> Ὁ δὲ Ἰησοῦς, πάλιν κρᾶζας  
 will be saving him. The then Jesus, again crying  
 φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.  
 with a voice great, resigned the breath.

<sup>51</sup> Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη  
 And lo, the curtain of the temple was rent  
 εἰς δύο, ἀπὸ ἀνωθεν εἰς κάτω· καὶ ἡ γῆ ἐσ-  
 into two, from above to below; and the earth was  
 εἰσθῆ, καὶ αἱ πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ  
 shaken, and the rocks were rent, and the  
 μνημεῖα ἀνεῴχθησαν· 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 ἐγερσίν αὐτοῦ  
 from the tombs, after the resurrection of him  
 εἰσηλθόντες εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφάνισθησαν  
 went into the holy city, and appeared  
 πολλοῖς.  
 to many.

<sup>54</sup> Ὁ δὲ ἑκατοντάρχος καὶ οἱ μετ' αὐτοῦ  
 The and centurion and those with him  
 τηρούντες τοῦ Ἰησοῦ, ἰδόντες τὸν σεισμόν  
 watching the Jesus, seeing the earthquake  
 καὶ τὰ γενομένα, ἐφοβήθησαν σφοδρὰ,  
 and the things being done, they were afraid much,  
 λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.  
 saying; Truly of God a son was this.

<sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-  
 Were and there women many from a dis-  
 ροῦθεν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ  
 tance beholding; who followed the Jesus  
 ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· <sup>56</sup> ἐν  
 from the Galilee, ministering to him; among  
 αἷς ἦν Μαρία ἡ Μαγδαληνῆ, καὶ Μαρία ἡ τοῦ  
 whom was Mary the Magdalene, and Mary the of the  
 Ἰακώβου καὶ Ἰωσὴ μῆτηρ, καὶ ἡ μῆτηρ τῶν  
 James and Joseph mother, and the mother of the  
 υἱῶν Ζεβεδαιοῦ.  
 sons of Zebedee.

<sup>57</sup> Ὅψις δὲ γενομένης, ἦλθεν ἄνθρωπος  
 Evening and being come, came a man  
 πλοῦσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα 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. 10, 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. 41; 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 σινδωνι καθαρα. <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 προσκυλισας λιθον μεγα-  
 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 now next day, which is after the prepara-  
 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,  
 εμνησθημεν, οτι εκεινος ο πλανος ειπεν επι  
 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 all  
 της τριτης ημερας, μεποτε ελθοντες οι μαθη-  
 the third day, lest coming the disci-  
 ται αυτου, κλεψωσιν αυτον, και ειπωσι τω  
 ples of him, might steal him, and might say to the  
 λαω· Ηγερθη απο των νεκρων· και εσται  
 people; He has been raised from the dead; and will be  
 η εσχατη πλανη χειρων της πρωτης. <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,  
 ασφαλισασθε, 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.

<sup>58</sup> He going to PILATE requested the BODY of JESUS. Then PILATE ordered \* it to be given.

<sup>59</sup> And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

<sup>60</sup> † 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.

<sup>61</sup> And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

<sup>62</sup> Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

<sup>63</sup> saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'

<sup>64</sup> 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."

<sup>65</sup> PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

<sup>66</sup> 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. † 65. Mat. xvi. 21; xvii. 23; xiii. 19; xvii. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 28; xiv. 6 John ii. 19. † 66. Dan. vi. 17.

ΚΕΦ. κη'. 28.

1 **Ὁψε δε σαββατων, τη επιφωσκουση εις**  
After now sabbath, to the dawning into  
**μιαν σαββατων, ηλθε Μαρια η Μαγδαληνη,**  
first of week, came Mary the Magdalene,  
**και η αλλη Μαρια, θεωρησαι τον ταφον.** 2 **Και**  
and the other Mary, to see the tomb. And  
**ιδου, σεισμος εγενετο μεγας, αγγελος γαρ**  
lo, a shaking occurred great, a messenger for  
**κυριου, καταβας εξ ουρανου, προσελθων απευ-**  
of a lord, descending from heaven, approaching rolled  
**λισε τον λιθον** \* [απο της θυρας,] **και εκαθητο**  
away the stone [from the door,] and sat  
**επανω αυτου.** 3 **Ην δε η ιδεα αυτου ως αστρα-**  
upon it. Was and the aspect of him like light-  
**πη, και το ενδυμα αυτου λευκον ωσει χιων.**  
ning, and the garments of him white as snow.  
**4 Απο δε του φοβου αυτου εσεισθησαν οι**  
From and the fear of him shook the  
**τηρουντες, και εγενοντο ωσει νεκροι.** 5 **Απακ-**  
keepers, and became as dead (num.) An-  
**ριθεις δε ο αγγελος ειπεταις γυναιξη** **Μη**  
swearing 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.** 6 **Ουκ εστιν ωδε.**  
having been crucified you seek. Not he is here.  
**ηγερθη γαρ, καθως ειπε. Δευτε, ιδετε**  
he has been raised for, even as he said. Come, see  
**τον τοπον, οπου εκειτο ο κυριος.** 7 **Και ταχυ**  
the place, where lay the Lord. And quickly  
**πορευθεισαι ειπατε τοις μαθηταις αυτου, οτι**  
going tell the disciples of him, that  
**ηγερθη απο των νεκρων και ιδου, προαγει**  
he has been raised from the dead, and lo, he goes before  
**υμας εις την Γαλιλαιαν, εκει αυτον οψεσθε.**  
you into the Galilee, there him you will see,  
**ιδου, ειπον υμιν.**  
lo, I told you.  
**8 Και εξελθουσαι ταχυ απο του μνημειου**  
And coming out quickly from the tomb  
**μετα φοβου και χαρας μεγαλης, εδραμον απαγ-**  
with fear and joy great, they ran to in-  
**γειλαι τοις μαθηταις αυτου.** 9 \* **[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 ακητησεν αυταις, λεγων**  
lo, the Jesus met them, saying,  
**Χαιρετε. Αι δε προσελθουσαι εκρατησαν αυτου**  
Hail you. They and having approached laid hold of him  
**τους ποδας, και προσεκυνησαν αυτω.** 10 **Τοτε**  
the feet, and prostrated to him. Then  
**λεγει αυταις ο Ιησους, Μη φοβεισθε, υπαγετε,**  
says to them the Jesus, Not be afraid, go you,  
**απαγγειλατε τοις αδελφοις μου, ινα απελθωσιν**  
inform to the brethren of me, so that they may go  
**εις την Γαλιλαιαν, κακει με οψονται.**  
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 † Now after the Sabbath, as it was DAWNING to the first day of the Week, Mary of MAGDALA, and the OTHER Mary, went to see the TOMB.

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

3 † And his APPEARANCE was like LIGHTNING, and his VESTMENTS white as SNOW;

4 and from FEAR of him the GUARDS trembled, and became as DEAD men.

5 And the ANGEL answering, said to the WOMEN, "Be not you afraid; for I know That you seek THAT Jesus who was CRUCIFIED.

6 He is not here; for he has been raised, even as he said. Come, see the PLACE where \* he lay.

7 And immediately go and tell his DISCIPLES That he has been raised from the DEAD; and, behold, † he precedes you to GALILEE; there you will see Him; behold, I have told you."

8 And coming out immediately from the TOMB, with Fear and great Joy, they ran to tell his DISCIPLES.

9 † And, behold, JESUS met them, saying, "Rejoice!" And THEY having approached, clasped his NECK, and prostrated to him.

10 Then JESUS says to them, "Be not afraid; go † inform my brethren, so that they may go to GALILEE, and there they will see Me."

\* VATICAN MANUSCRIPT.—2. from the door—omit. 9. as they were going to tell his disciples—omit: so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. Mark xvi. 2; † 9. Mark xvi. 7; John xx. 14.

6. he lay; so Tischendorf. 6. he lay; so Tischendorf.

† 3. Dan x. 6. † 7. Matt. xxvi. 33; † 10. John xx. 17; Rom. viii. 29.

11 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 αρχιερευσιν απαντα τα γενομενα. 12 Και  
to the high priests all the (things) having been done. And  
 συναχθοντες 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 Εικατε, 'Οτι οι  
soldiers, saying, saying you, That the  
 μαθηται αυτου, νυκτος ελθοντες, εκλεψαν  
disciples of him by night coming, stole  
 αυτον, ημων κοιμωμενων. 14 Και εαν ακουσθη  
him, of us being asleep. And if should be reported  
 τουτο επι του ηγεμονου, ημεις πεισομεν αυτον,  
this to the governor, we will persuade him,  
 και υμας αρεριμους ποιησομεν. 15 Οι δε λαβ-  
and you free from care we will make. They and having  
 οντες τα αργυρια, εκωπησαν 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.  
until 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, βαπτισου-  
forth disciple you to all the nations, immerse  
 ρετε 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 ερετειλαμην υμιν.  
them to observe all, whatever I have charged you.  
 Και ιδου, εγω μεθ' υμων ειμι πασας τας ημερας,  
And to. I with you am all the days,  
 εως της συντελειας του αιωρος.  
until 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 tak-  
 ing Counsel, they gave a  
 good many Shckels 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 receiv-  
 ed the SHEKELS, did  
 as they were instructed;  
 and this SAYING is cur-  
 rently reported among the  
 Jews to THIS day.

16 And the ELEVEN Dis-  
 ciples 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 approach-  
 ing, spoke to them, saying,  
 † All Authority has been  
 imparted to me, in Heaven  
 and on Earth.

19 † Go, disciple All the  
 NATIONS, immersing them  
 into the NAME of the FA-  
 THER, and of the SON, and  
 of the HOLY Spirit;

20 † 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.

† 18. Matt. xi. 9; John iii. 25; v. 22; xiii. 3; xvti. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. 10, 11; Phil. ii. 9, 10; 1 Pet. iii. 22. † 13. Mark xvi. 15; Luke xxvi. 47; Rom. x. 18; Col. i. 23. † 20. Acts ii. 42.

\*[ΕΤΑΙΡΕΛΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.

[GLAD TIDINGS]. BY MARK.

\* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Ἀρχὴ τοῦ ἐνανγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ  
 A beginning of the glad tidings of Jesus Christ, a son  
 τοῦ Θεοῦ. <sup>2</sup> Ὡς γέγραπται ἐν Ἠσαΐα τῷ προ-  
 of the God. As it is written in Isaiah the pro-  
 φητῇ· <sup>3</sup> Ἴδου, ἐγὼ ἀποστέλω τὸν ἀγγέλου  
 phet; "Lo, I send the messenger  
 μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν  
 of me before face of thee, who will prepare the  
 ὁδὸν σου. <sup>4</sup> Φωνὴ βροντῆς ἐν τῇ ἐρημῷ· Ἔτοι-  
 way of thee. A voice crying out in the desert; Make  
 μασάτε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς  
 ready the way of a lord, straight make you the  
 τριβῶν αὐτοῦ. <sup>5</sup> Ἐγενετο Ἰωάννης βαπτίζων  
 beaten ways of him; " Was John dipping  
 ἐν τῇ ἐρημῷ, καὶ κηρῶσαν βαπτισμα μετα-  
 in the desert, and publishing a dipping of refor-  
 μοῖας εἰς ἀφεσιν ἁμαρτιῶν. <sup>6</sup> Καὶ ἐξέπορευετο  
 mation into forgiveness of sins. And went out  
 πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-  
 to him all the Judea country, and the Jeru-  
 σολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ  
 salem all; and were dipped in the  
 Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι  
 Jordan river by him, confessing  
 τὰς ἁμαρτίας αὐτῶν. <sup>7</sup> Ἦν δὲ Ἰωάννης ἐνδεδυ-  
 the skin of them. Was now John having been  
 μένος τρίχας κάμηλου, καὶ ζώην δερματίνην  
 clothed with hair of a camel, and a belt made of skin  
 περὶ τὴν ὀσφύα αὐτοῦ, καὶ ἐσθίων ἀκριδὰς καὶ  
 around the loins of him, and eating locusts and  
 μέλι ἀγρίων. <sup>8</sup> Καὶ ἐκρησσε λέγων· Ἐρχεται  
 honey wild. And he cried out saying; Comes  
 ὁ ἰσχυροτέρος μου ὀπίσω \* [μου,] ὃς οὐκ  
 the mightier of me after [me,] of whom not  
 εἰμι ἴκανος κνῆσθαι λυσαὶ τὸν ἵμαντα τῶν  
 I am worthy bowed down to loose the string of the  
 ὑποδημάτων αὐτοῦ. <sup>9</sup> Ἐγὼ \* [μεν,] ἐβαπτίσα  
 sandals of him. I [indeed] dipped  
 ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν  
 you in water; he but will dip you in  
 πνεύματι ἁγίῳ.  
 spirit holy.

1 The Beginning of the GLAD TIDINGS of Jesus Christ, the Son of \* God;

2 as it is written \* † in the PROPHETS, † "Behold, " \* I send my MESSENGER "before thy FACE, who will "prepare thy WAY.

3 † "A Voice proclaiming in the DESERT, 'Pre- pare the WAY for the "Lord, make the HIGH- "WAYS straight for him."

4 † John was immersing in the DESERT, and publishing an Immersion of Reformation for Forgiveness of Sins.

5 † And resorted to him All the COUNTRY of JU- DAEA, and all THOSE of JERUSALEM, and were im- mersed by him in the RIVER JORDAN, confessing their SINS.

6 † Now John was clothed in Camel's Hair, with a Leathern Girdle encir- cling his WAIST; and eating Locusts and Wild Honey.

7 And he proclaimed, saying, † "THE POWERFUL ONE comes after me; for whom I am not worthy 'to stoop down and untie the STRINGS of his SAN- DALS.

8 † I immerse you in Water, but he will im- merse you in holy Spirit."

9 † And it occurred, in Those DAYS, that Jesus came from Nazareth of GALILEE, and was im-

<sup>9</sup> \* [Καὶ] ἐγενετο ἐν ἐκείναις ταῖς ἡμέραις, [And] it came to pass in those the days, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας, καὶ came Jesus from Nazareth of the Galilee, and

\* 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. 3, 5, 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; John i. 23; Acts xii. 25. † 7. Matt. iii. 11; John i. 27; Acts xii. 25. † 8. Acts i. 5; II. 2-4; I. 16; xix. 4; I Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ἰωαννου εἰς τὸν Ἰορδανην. <sup>10</sup> Καὶ εὐθὺς ἀναβαῖνων ἀπο τοῦ ὕδατος, εἶδε σχιζομενους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς περιστέρα, καταβαῖνον ἐπ' αὐτόν. <sup>11</sup> Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· "Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα."

<sup>12</sup> Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἐρημὸν. <sup>13</sup> Καὶ ἦν ἐν τῇ ἐρημῷ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διακονοῦν αὐτῷ.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρυσσών τὸ εὐαγγέλιον \* [τῆς βασιλείας] τοῦ θεοῦ, καὶ λέγων· Ὅτι πεπληρώται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ.

<sup>16</sup> Περιπατῶν δὲ παρα τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας ἀμφιβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἄλιεῖς.

<sup>17</sup> Καὶ εἶπεν αὐταῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἄλιεῖς ἀνθρώπων.

<sup>18</sup> Καὶ εὐθὺς ἀφεῖντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.

<sup>19</sup> Καὶ προβάς \* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ Ζεβεδαιοῦ, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα· <sup>20</sup> καὶ εὐθὺς ἐκάλεσεν αὐτοὺς. Καὶ

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 ZEBEDEX, and JOHN his BROTHER; they also were in the BOAT repairing the NETS;

<sup>20</sup> and he immediately

\* VATICAN MANUSCRIPT.—10. thee I delight. 14. of the kingdom.—omit. 16. And as he was passing along by. 16. the brother of Simon, casting. 18. the nets. 19. thence—omit. 19. the.

† 10. Matt. iii. 16; John i. 32. † 11. Mark ix. 7. † 12. Matt. iv. 1; Luke iv. 1. † 13. Matt. iv. 12, 23. † 14. Dan. ix. 25; Gal. iv. 4; Eph. i. 10. † 15. Matt. iv. 16. † 16. Matt. iv. 10; Luke v. 4. † 17. Matt. xix. 27; Luke v. 11. † 18. Matt. iv. 19. Matt.

αφεντες τον πατερα αυτων Ζεβεδαιον εν  
 leaving the father of them Zebedes in  
 τω πλοιω μετα των μιθωτων, 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 εξεπλησσαντο 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 ακαθαρτφ, και ανεκραξε, 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 κραξαν φωνη μεγαλη, εξηλθεν εξ αυτου.  
 and crying a voice great, came out of him.

27 Και εθαμβθησαν παντες, ωστε συζητειν  
 And they were astonished all, so as to reason  
 προς αυτους, λεγοντες· Τι επι 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 ευθως 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 πυρεσσοσα 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 HIRE-  
 SERVANTS, they followed  
 him.

21 † And they went to  
 Capernaum; and on the  
 SABBATH, entering the  
 SYNAGOGUE, he taught  
 the people;

22 † and they were  
 struck with awe at his  
 mode of INSTRUCTION; for  
 he taught them, as  
 possessing Authority, and  
 not as the SCRIBES.

23 † Now there was in  
 their SYNAGOGUE, a Man  
 with an impure Spirit;  
 and he exclaimed,

24 saying, "What hast  
 thou to do with us, Jesus  
 Nazarene? Comest thou  
 to destroy us? I know  
 thee who thou art, the  
 HOLY ONE of GOD."

25 And Jesus rebuked  
 it, saying, † "Be silent,  
 and come out of him."

26 And the IMPURE  
 SPIRIT, † having convulsed  
 him, and having cried  
 with a loud Voice, came  
 out of him.

27 And they were all so  
 astonished, as to reason  
 \* with themselves, saying,  
 "What is this? \* A new  
 Doctrine? With Author-  
 ity he commands even the  
 IMPURE SPIRITS, and they  
 obey him."

28 And his FAME soon  
 spread abroad \* every-  
 where throughout the En-  
 tire REGION of GALILEE.

29 † And being come  
 out of the SYNAGOGUE,  
 he immediately went into  
 the HOUSE of Simon and  
 Andrew with James and  
 John.

30 Now Simon's MOTH-  
 ER-IN-LAW lay sick of a  
 fever, and forthwith they  
 spoke to him about her.

31 And approaching, he

\* VATICAN MANUSCRIPT.—24. Let alone—omit. 27. with themselves. 27. A  
 new Doctrine? With Authority. 28. everywhere throughout. 27. A  
 † 21. Matt. iv. 13; Luke iv. 21. † 22. Matt. vii. 28. † 23. Luke iv. 33. † 24.  
 Matt. viii. 20. † 25. ver. 24; Mark iii. 12. † 26. Mark ix. 20. † 29. Matt.  
 viii. 14; Luke iv. 38.



ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς\*  
 he raised her, having laid hold of the hand of her;  
 καὶ ἀφήκεν αὐτὴν ὁ πυρετός \* [εὐθεως] καὶ  
 and left her the fever [immediately,] and  
 δίδκοιεν αὐτοῖς.  
 ministered to them.

<sup>32</sup> Ὁψίας δὲ γενομένης, ὅτε εὐδ ὁ ἥλιος,  
 Evening and being come, when set the sun,  
 ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἐχόντας,  
 they brought to him all those sickness having,  
 καὶ τοὺς δαιμονιζομένους\* <sup>33</sup> καὶ ἡ πόλις  
 and those being demonized, and the city

ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. <sup>34</sup> Καὶ  
 whole having been assembled was at the door. And  
 ἐθεραπεύετο πολλοὺς κακῶς ἐχόντας ποικίλαις  
 he healed many sick having various  
 νοσοῖς\* καὶ δαιμονία πολλὰ ἐξεβάλε, καὶ οὐκ  
 diseases, and demons many he cast out, and not  
 ἤφειεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.  
 allowed to speak the demons, because they knew him.

<sup>35</sup> Καὶ πρωί, ἐννύχον λίαν, ἀναστὰς ἐξῆλθε,  
 And early, night much, having arisen he went out,  
 \* [καὶ ἀπῆλθεν] εἰς ἐρημὸν τόπον, κακεῖ  
 [and departed] into a desert place, and there  
 προσηύχετο. <sup>36</sup> Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων  
 prayed. And angrily followed him the Simon

καὶ οἱ μετ' αὐτοῦ. <sup>37</sup> Καὶ εὗροντες αὐτόν,  
 and those with him. And having found him,  
 λεγούσιν αὐτῷ· Ὅτι πάντες ζητοῦσι σε.  
 they say to him; That all seek thee.

<sup>38</sup> Καὶ λέγει αὐτοῖς· Ἀγόμεν εἰς τὰς ἐχομέ-  
 And he says to them; We must go into the neigh-  
 νας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς  
 boring towns, that also there I may preach; for  
 τοῦτο γὰρ ἐξέληλυθα. <sup>39</sup> Καὶ ἦν κηρυσσών  
 this because I have come out. And he was proclaiming  
 εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-  
 in the synagogues of them, in whole the Gall-  
 λαιαν, καὶ τὰ δαιμόνια ἐκβάλλων. <sup>40</sup> Καὶ  
 lee, and the demons casting out. And

ἐρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτόν,  
 comes to him a leper, beseeching him,  
 \* [καὶ γονυπετῶν αὐτόν, καὶ] λεγῶν αὐτῷ·  
 [and kneeling him, and] saying to him;  
 Ὅτι εἰάν θελήσῃς, δύνασαι με καθαρίσαι. <sup>41</sup> Ὁ  
 That if thou wilt, thou art able me to cleanse. The

δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα,  
 and Jesus being moved with pity, stretching out the hand,  
 ἤψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθα-  
 touched of him, and says to him; I will, be thou  
 ρισθητί. <sup>42</sup> Καὶ \* [εἰπόντος αὐτοῦ,] εὐθεως  
 cleansed. And [having said of him,] immediately

ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἀκαθαρτίσθη.  
 departed from him the leprosy, and he was cleansed.  
<sup>43</sup> Καὶ ἐμβριμησάμενος αὐτῷ, εὐθεως ἐξεβάλεν  
 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 Demons; † and permitted not the DEMONS to speak, because 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 \* elsewhere, into the ADJACENT 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 DEMONS.

<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. 34. him to be the Christ.  
 35. and departed—omit. 36. Simon. 38. elsewhere, into. 39. he went  
 and proclaimed to them in. 40. and kneeling down to him, and—omit. 41. he,  
 being moved. 41. his HAND.  
 † 32. Matt. viii. 16; Luke iv. 40. † 34. Mark iii. 12; Luke iv. 41; Acts xvi.  
 † 35. Luke iv. 42. † 38. Luke iv. 43. † 39. Matt. iv. 23; Luke  
 † 40. Matt. viii. 2; Luke v. 13.

αὐτῶν, <sup>44</sup> και λεγει αὐτῷ Ὅρα, μηδενι μηδεν  
him, and says to him; See, to no one anything  
ειπῆς· ἀλλ' ἔπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,  
thou tell; but go, thyself show to the priest  
και προσενευκε περι του καθαρισμου σου ἃ  
and offer for the purification of these what  
προσεταιξε Μωσῆς, εἰς μαρτυριον αὐτοις. <sup>45</sup> Ὁ  
enjoined Moses, for a witness to them. He  
δε εξελθων η̄ρξατο κηρυσσειν πολλα και διαφη-  
but going out began to publish many (things) and spread  
μιζειν τον λογον, ὡστε μηκειτι αυτον δυνασθαι  
abroad the word, so as no longer him to be able  
φανερως εἰς πολιν εἰσελθειν· ἀλλ' ἐξω· ἐν  
publicly into a city to enter; but without in  
ερημοῖς τοποῖς η̄ν, και η̄ρχοντο προς αυτον  
desert places he was, and they went to him  
πανταχοθεν.  
from all parts.

ΚΕΦ. Β'. 2.

<sup>1</sup> Και παλιν εἰσηλθεν εἰς Καπερναουμ δι' <sup>2</sup>  
And again he went into Capernaum after  
ἡμερων· και η̄κουσθη, ὅτι εἰς οἶκον ε̄στι.  
days; and it was reported, that into a house he is.  
<sup>2</sup> Και \* [εὐθεως] συνηχθησαν πολλοι, ὡστε  
And [immediately] were gathered together many, so as  
μηκειτι χωρειν μηδε τα προς την θυραν· και  
no longer to contain not even the places near the door; and  
ε̄λαλει αὐτοις τον λογον. <sup>3</sup> Και ε̄ρχονται προς  
he spake to them the word. And they come to  
αὐτον παραλυτικον φεροντες, αιρομενον ὑπο  
him a paralytic bringing, being carried by  
τεσσαρων. <sup>4</sup> Και μη δυναμενοι προεγγισαι  
four. And not being able to come nigh  
αὐτῷ δια τον οχλον, ἀπεστεγασαν την  
to him through the crowd, they uncovered the  
στέγην; ὅπου η̄ν· 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 τῷ παραλυτικῷ· Τεκνον, αφεωνται σου  
says to the paralytic; Son, are forgiven of thee  
αἱ ἁμαρτια. <sup>6</sup> Ἦσαν δε τινες των γραμματεων  
the sins. Were but some of the scribes  
εκει καθημενοι και διαλογιζομενοι ἐν ταις  
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, εἰ μη  
phemy? who is able to forgive sins, if not  
εἰς ὁ θεος; <sup>8</sup> Και εὐθεως επιγνους ὁ Ἰησους  
one the God? And immediately knowing the Jesus

<sup>44</sup> 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.  
<sup>45</sup> † But HE going out,  
began to publicly pro-  
claim and divulge the  
THING, so that he could  
no longer openly enter a  
City, but was without in  
Desert Places; and they  
resorted to him from all  
parts.

CHAPTER II.

1 And after some Days,  
† he again entered Capernaum; and it was re-  
ported That he was in a  
House.  
2 And Many were gath-  
ered together; so that (the  
house) could not contain  
them, nor the PARTS at the  
DOOR; and he spake the  
WORD to them.  
3 And they come \* bring-  
ing to him a Paralytic,  
carried by Four.  
4 And being unable to  
approach him, because of  
the CROWD, they uncov-  
ered the ROOF where he  
was; and having dug  
through, they lowered the  
† COUCH on which the  
PARALYTIC was laid.  
5 Now JESUS perceiv-  
ing their FAITH, says to  
the PARALYTIC, "Son, thy  
SINS are forgiven."  
6 But there were some  
of the SCRIBES sitting,  
and reasoning in their  
HEARTS,  
7 \* "Why thus speaks  
this man? He blasphemes!  
Who can forgive Sins, but  
the One God?"  
8 And JESUS, immedi-

\* VATICAN MANUSCRIPT.—2. immediately—omit. this man thus speaks? He blasphemes! Who can.

3. bringing to him. 7. That

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, consist-  
ing 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 woolen  
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for  
a pillow.

† 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14

‡ 45. Luke v. 15.

‡ 1. Matt.

1; Luke v. 18.

τῷ πνεύματι αὐτοῦ, ὅτι \* [οὕτως] αὐτοὶ διαλο-  
 γοῦντες ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταυ-  
 τὰ διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ὅτι  
 ἐστὶν ευκοπώτερον; εἰπὲν τῷ παραλυτικῷ·  
 Ἀφενῶνται σου αἱ ἁμαρτίαι; ἢ εἰπὲν· Ἐγείρε,  
 ἀρον σου τὸν κρᾶββατον, καὶ περιπατεῖ;  
 10 ἵνα δε εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ  
 ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει  
 τῷ παραλυτικῷ) 11 Σοὶ λέγω· Ἐγείρε, ἀρον  
 τὸν κρᾶββατον σου, καὶ ἕπαγε εἰς τὸν οἶκον  
 σου. 12 Καὶ ἠγέρθη εὐθεὺς, καὶ ἀρας τοῦ  
 κρᾶββατον, ἐξῆλθεν ἐναντίων πάντων ὥστε  
 ἐξίστασθαι πάντας, καὶ δοξαζεῖν τὸν θεόν,  
 λέγοντας· Ὅτι οὐδεποτε οὕτως εἶδομεν.

13 Καὶ ἐξῆλθε παλιν παρα τὴν θάλασσαν·  
 καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδι-  
 δασκεν αὐτούς. 14 Καὶ παρῶν εἶδε Λεβὶ τὸν  
 τοῦ Ἀλφαίου, καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ  
 λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστὰς  
 ἠκολούθησεν αὐτῷ.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν  
 τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-  
 τῶλοι συνανεκύνοντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
 αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν  
 αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι  
 ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελῶνων καὶ  
 ἁμαρτῶνων, ἐλέγον τοῖς μαθηταῖς αὐτοῦ· \* [Τί  
 ὅτι μετὰ τῶν τελῶνων καὶ ἁμαρτῶνων ἐσθίει

ately perceiving in his SPIRIT, that they reason-  
 ed among themselves, \* he  
 says to them, "Why do  
 you reason thus in your  
 HEARTS?"

9 † Which is easier? to  
 say to the PARALYTIC,  
 "Thy SINS are forgiven;"  
 or to say (with effect),  
 "Arise, take Thy couch,  
 and walk!"

10 But that you may  
 know that the SON OF  
 MAN has Authority on  
 EARTH to forgive Sins,"  
 (he says to the 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 TRIB-  
 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.

8. he says to them.

16. of the

† 15. By *amartōloī*, sinners, the Gentiles or heathen are generally understood in the  
 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.

\* [και πινει;] 17 Και ακουσας ο Ιησους λεγει αυτοις· Ου χρειαν εχουσιν οι ισχυοντες ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθον καλεσαι δικαιους αλλα αμαρτωλους.

13 Και ησαν οι μαθηται Ιωαννου και οι Φαρισαιοι νηστευοντες· και ερχονται, και λεγουσιν αυτω· Διατι οι μαθηται Ιωαννου και οι των Φαρισαιων νηστεουσιν, οι δε σοι μαθηται ου νηστεουσι; 15 Και ειπεν αυτοις ο Ιησους·

Μη δυναται οι υιοι του νυμφωνος, εν ω ο νυμφιος μετ' αυτων εστι, νηστεειν; οσον χρονον μεθ' εαυτων εχουσι τον νυμφιον, ου δυναται νηστεειν. 20 Ελευσονται δε ημεραι,

οταν απαρθη ακ' αυτων ο νυμφιος, και τότε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις επιβλημα ρακους αγναφου επιραπτει επι

ηματιω παλαιω· ει δε μη, αρει το πληρωμα αυτου το καινον του παλαιου, και χειρον σχισμα γινεται. 22 Και ουδεις βαλλει οινον

νεον εις ασκους παλαιους· ει δε μη, ρησσει ο οινος ο [νεος] τους ασκους, και ο οινος εκχειται, και οι ασκοι απολουνται· αλλα οινον

νεον εις ασκους καινους βλητεον. 23 Και εγενετο παραπορευεσθαι αυτον εν τοις σαββασι δια των σποριμων, και ηρξαντο οι μαθηται αυτου οδον ποιειν τιλλοντες τους σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·

Ιδε, τι ποιουσιν εν τοις σαββασιν, ο ουκ

17 And hearing the Jesus says to them; No need have these being well of a physician, but those sick being. Not I came to call just (ones) but sinners.

13 And were the disciples of John and the Pharisees were fasting; and they come, and they say to him, "Why do the disciples of John and those of the Pharisees fast, but these but to thee disciples not fast?" 15 And said to them the Jesus;

Not are able the sons of the bride-chamber, in which the bridegroom with them is, to fast? so long as a time with themselves they have the bridegroom, not are able to fast. Will come but days, when may be taken away from them the bridegroom, and then they will fast in that the day. 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 wine into old bottles; if but not, bursts 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 in the sabbath, what not

17 And Jesus having heard it, says to them; "THEY being in HEALTH have no Need of a Physician, but THEY who are SICK. I came not to call the Righteous, but Sinners."

13 Now the DISCIPLES of John and the PHARISEES were fasting; and they come and say to him, "Why do the DISCIPLES of John, and the DISCIPLES of the PHARISEES fast, but THINE fast not?"

15 And Jesus replied, "CAN the BRIDEMEN fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in That DAY.

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

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

23 And it happened, that he was passing through the FIELDS OF GRAIN on the SABBATH, and his DISCIPLES began, as they made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the SABBATH what is not lawful?"

\* VATICAN MANUSCRIPT.—16. and drinks—omit. 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 22. new—omit. 23. will burst the SKINS, and the WINE will be lost, and the SKINS; but new Wine into new Skins. 23. was passing through. 23. made their way, to pluck.

† 23. See Note on Matt. ix. 17. † 17. Matt. ix. 12, 13; Luke v. 31, 32. † 18. Matt. ix. 14; Luke v. 33. † 23.

ἐξέστι; <sup>25</sup> Και αὐτος εἶπεν αὐτοῖς· Οὐδεποτε  
 is lawful? And he said to them: Never  
 ἀνεγνώτε, τι ἐποίησε Δαυὶδ, ὅτε χρεῖαν εἶχε,  
 have you known, what did David, when need he had,  
 και ἐπεινάσεν, αὐτος και οἱ μετ' αὐτου;  
 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 Ἀβιαθαρ τοῦ ἀρχιερεως, και τοὺς ἄρτους  
 to Abiathar of the high-priest, and the loaves  
 τῆς προθεσεως ἐφαγεν, οὓς οὐκ ἐξέστι φαγεῖν  
 of the presence did eat, which not is lawful to eat  
 εἰ μὴ τοῖς ἱερευσι, και ἔδωκε και τοῖς συν  
 if not the priests, and he gave also to those with  
 αὐτῷ οὖσι; <sup>27</sup> Και εἶπεν αὐτοῖς· Το σαβ-  
 him being? And he said to them; The sab-  
 βατον δια τὸν ἀνθρώπου ἐγενετο, οὐχ' ὁ  
 bath because of the man was made, not the  
 ἀνθρώπος δια τὸ σαββατον. <sup>28</sup> Ὡστε κυριος  
 man because of the sabbath. So that a lord  
 ἐστιν ὁ υἱος τοῦ ἀνθρώπου και τοῦ σαββατου.  
 is the son of the man even of the sabbath.

ΚΕΦ. γ'. 8.

<sup>1</sup> Και εἰσηλθε παλιν εἰς τὴν συναγωγὴν·  
 And he entered again into the synagogue;  
 και ἦν ἐκεῖ ἀνθρώπος ἐξηραμμενη ἔχων τὴν  
 and was there a man having been withered having the  
 χεῖρα; <sup>2</sup> και παρτηρουν αὐτον, εἰ τοῖς σαβ-  
 hand; and they closely watched him, if to the sab-  
 βασι θεραπευσει αὐτον, ἵνα κατηγορησωσιν  
 bath he will heal him, that they might accuse  
 αὐτου. <sup>3</sup> Και λεγει τῷ ἀνθρώπῳ τῷ ἐξηραμ-  
 him. And he says to the man to that having been  
 μειν ἔχοντι τὴν χεῖρα· Ἐγειρε εἰς τὸ μεσον.  
 withered having the hand; Arise in the midst.  
<sup>4</sup> Και λεγει αὐτοῖς· Ἐξεστι τοῖς σαββασιν  
 And he says to them; Is it lawful to the sabbath  
 ἀγαθοποιησαι ἢ κακοποιησαι; ψυχὴν ὠσαι,  
 to do good or to do evil? a life to save,  
 ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. <sup>5</sup> Και περιβλε-  
 or to destroy? They but were silent. And looking  
 ψαμενος αὐτους μετ' ὀργης, συλλυκομενος ἐπὶ  
 round them with anger, being grieved at  
 τῇ πῶρωσει τῆς καρδίας αὐτων, λεγει τῷ  
 the hardness of the hearts of them, he says to the  
 ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρα σου. Και  
 man; Stretch out the hand of thee. And  
 ἐξέτεινε· και ἀπεκατεστάθη ἡ χεῖρ αὐτου.  
 he stretched it out; and was restored the hand of him.  
<sup>6</sup> Και ἐξελθόντες οἱ Φαρισαῖοι, εὐθεως μετα 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> † so 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. 6. gave Counsel.

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

‡ 25 1 Sam. xxi. 6. ‡ 26 Exod. xxix. 23, 28. ‡ 28. Matt. xii. 8. ‡ 1. xii. 9; Luke vi. 6. ‡ 6. Matt. xii. 14.

Ἡρωδῶντων συμβουλίον ἐποίησεν κατ' αὐτοῦ,  
Herodians a council held against him,  
 ὅπως αὐτὸν ἀπολέσωσι.  
how him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ  
And the Jesus with the disciples of him  
 ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ 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 Ἱερουσαλῶν, καὶ  
from the Judea, and from Jerusalem, and  
 ἀπο τῆς Ἰδουμαίας, καὶ περὰ τοῦ Ἰορδάνου, καὶ  
from the Idumea, and beyond the Jordan, and  
 \* [οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺν,  
[those] about Tyre and Sidon, a multitude great,  
 ἀκουσάντες ὅσα ἐποίει, ἦλθον πρὸς αὐτὸν.  
having heard what things he did, came to him.

8 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖαριον  
And he spake to the disciples of him, that a small vessel  
 σκαρτερῆ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ  
should attend him, because of the crowd, that not  
 θλιβῶσιν αὐτὸν. 10 Πολλοὺς γὰρ ἐθεραπεύσαν,  
they might throng him. Many for he cured,

ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτὸν ἅψανται,  
so as to rush to him, that him they might touch,  
 ὅσοι εἶχον μαστίγας. 11 Καὶ τὰ πνεύματα τὰ  
as many as had scourges. And the spirits the  
 ἀκαθάρτα, ὅταν αὐτὸν ἐθεώρει, προσηπίπτεν  
unclean, when him gazing on, fell before  
 αὐτῷ, καὶ ἐκράζε, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς  
him, and cried, saying: That thou art the son

τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα  
of the God. And many times he charged them, that  
 μὴ φανεροῦν αὐτὸν ποιήσωσι. 13 Καὶ ἀναβαί-  
not known him they should make. And he goes  
 νει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέληεν  
up into the mountain, and calls whom would  
 αὐτός· καὶ ἀπῆλθον πρὸς αὐτὸν.  
he; and they came to him.

14 Καὶ ἐποίησε δωδεκά, ἵνα ὦσι μετ' αὐτοῦ,  
And he appointed twelve, that they should be with him,  
 καὶ \* [ἵνα] ἀποστελλῶν αὐτοὺς κηρῦσαι, 15 καὶ  
and [that] he might send them to preach, and  
 εἶχον ἐξουσίαν \* [θεραπεύειν τὰς νόσους, καὶ]  
to have authority [to cure the diseases, and]  
 ἐκβάλλειν τὰ δαιμόνια. 16 Καὶ ἐπέθηκε τῷ  
to cast out the demons. And he put on to the

Σίμωνι ὄνομα Πέτρον· 17 καὶ Ἰακώβον τὸν τοῦ  
Simon a name Peter; and James that of the  
 Ζεβεδαιοῦ, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ  
Zebedee, and John the brother of the  
 Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-  
James; and he put on them names Boan-  
 ἐργες, ὃ ἐστίν, υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν,  
erges, that is, sons of thunder; and Andrew,

Herodians, against him, how they might destroy him.

7 But JESUS with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, † and from JUDEA,

8 and from Jerusalem, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what \* he had done, came to him.

9 And he spake to his DISCIPLES, that \* a Small boat should attend him because of the crowd, that they might not press upon him.

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

11 † And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON OF GOD."

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

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

14 And he appointed \* twelve, that they should accompany him, and that he might send them forth to proclaim,

15 and to have Authority to expel DEMONS.

16 \* Now the TWELVE he appointed, were † SIMON, to whom he gave the Name of PETER;

17 and THAT JAMES, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Roanerges, that is, Sons of Thunder;

18 and Andrew, and

\* VATICAN MANUSCRIPT.—8, τῶσδε—omit. 8. he does. 9. Small vessels.  
 14. twelve, whom also he named Apostles, that. 14. that—omit. 15. to cure  
 DISKASKA, and—omit. 16. And he appointed TWELVE; both SIMON whom he sur-  
 named PETER. 17. † Luke vi. 17. † 11. Mark i. 83, 84; Luke iv. 41. † 13. Matt. x. 1; Luke vi.  
 12; Lx. 1. † 16. John i. 42.

και Φιλιππον, και Βαρθολομαιον, και Ματθαιον,  
and Philip, and Bartholomew, and Matthew,  
και Θωμας, και Ιακωβον του του Αλφαιου, και  
and Thomas, and James that of the Alphaeus, and  
Θαδδαιον, και Σιμωνα τον κανανιτην, 19 και  
Thaddeus, and Simon the Canaanite, and  
Ιουδα Ισκαριωτην, ος και παρεδωκεν αυτον.  
Judas Iscariot, who even delivered up him.

Philip, and Bartholomew,  
and Matthew, and Thomas,  
and THAT James, son  
of ALPHEUS, and Thad-  
deus, and Simon, the CA-  
NANITE,

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  
Beelzebub," 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;

20 και ερχονται εις οικον. Και συνηχεται  
And they come into a house. And came together

πάλιν οχλος, ωστε μη δυνασθαι αυτου 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 γραμματεεις, οι απο  
That he is out of place. And the scribes, those from

Ιερουσαλυμων καταβαντες, ελεγον. 'Οτι Βεελ-  
Jerusalem having come down, said; That Beel-

ζεβουλ εχει και 'Οτι εν τη 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 ελεγει  
called them, in parables he said

αυτοις. Πως δυναται σατανας σαταναν εκβαλ-  
to them; How is able an adversary an adversary to cast

λειν; 24 και εαν βασιλεια εφ' εαυτην μερισ-  
out? And if a kingdom against herself should he di-

θη, ου δυναται σταθηναι η βασιλεια εκεινη  
vided, not is able to stand the kingdom that;

25 και εαν οικια εφ' εαυτην μερισθη, ου δυναται  
and if a house against herself should be divided, not is able

σταθηναι η οικια εκεινη. 26 και ει ο σατανας  
to stand the house that; and if the adversary

αγεστη εφ' εαυτον και μεμερισται, ου δυναται  
has risen up against himself and have been divided, not is able

σταθηναι, αλλα τελος εχει. 27 Ουδεις δυναται  
to stand, but an end he has. No one is able

τα σκευη του ισχυρου, εισελθων εις την  
the household goods of the strong man, entering into the

οικιαν αυτου, διαρπασαι, εαν μη πρωτον του  
house of him, to plunder, if not first the

ισχυρου δεση και τότε 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 βλασφημια, οσας αν βλασφημη-  
and the evil speakings, whatever. they may

\* 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 *multitudo*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 30, went out, *krateesai auton*, to restrain it, (viz. *ochlos*, 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. 51. † 22. Matt. ix. 34; x. 25; Luke xl. 15; John vii. 20; viii. 48, t

x. 22. † 23. Matt. xii. 20.

σωσιν. <sup>29</sup> **ὅς δ' ἀν βλασφημῶσιν εἰς τὸ**  
 who but ever may speak evil to the  
**πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσίν εἰς τὸν**  
 spirit the holy, not has forgiveness to the  
**αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρισεως.**  
 age, but liable is of age-lasting judgment.  
<sup>30</sup> **Ὅτι εἶπον· Πνεῦμα ἀκαθάρτων 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 ἐξῶ ἐστῶτες ἀπεστείλαν πρὸς αὐτὸν,**  
 of him, and without standing they sent to him,  
**φωνοῦντες αὐτὸν.** <sup>32</sup> **Καὶ ἐκάθητο ὄχλος περὶ**  
 calling him. And sat a crowd about  
**αὐτοῦ· εἶπον δὲ αὐτῷ· Ἴδου, ἡ μητὴρ σου**  
 him; said add to him; Lo, the mother of thee  
**καὶ οἱ ἀδελφοί σου ἐξῶ ζητοῦσι σε.** <sup>33</sup> **Καὶ**  
 and the brothers of thee without are seeking thee. And  
**ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μητὴρ**  
 he answered to them, saying; Who is the mother  
**μου, ἢ οἱ ἀδελφοί μου;** <sup>34</sup> **\*[Καὶ] περιβλε-**  
 of me or the brothers of me? [And] looking  
**ψάμενος κύκλῳ τούτων περὶ αὐτοῦ καθήμενος,**  
 about round those about him sitting,  
**λέγει· Ἴδε 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 ποιῶσιν τὸ θελημα τοῦ θεοῦ,**  
 Who [for] ever may do the will of the God,  
**οὗτος ἀδελφός 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 πάλιν ἤρξατο διδάσκειν παρα τὴν**  
 And again he began to teach by the  
**θαλάσσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς,**  
 sea; and was assembled to him a crowd great,  
**ὥστε αὐτὸν ἐμβατὰ εἰς τὸ πλοῖον, καθίσθαι**  
 so as him entering into the ship, to sit  
**ἐν τῇ θαλάσῃ· καὶ πᾶς δ' ὄχλος πρὸς τὴν**  
 in the sea; and all the crowd by the  
**θαλάσσαν ἐπὶ τῆς γῆς ἦν.** <sup>2</sup> **Καὶ ἐδίδασκεν**  
 sea on the land was. And he taught  
**αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ εἶπεν αὐτοῖς**  
 them in parables many, and said to them  
**ἐν τῇ διδαχῇ αὐτοῦ·** <sup>3</sup> **Ἀκούετε· Ἴδου, 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

29 † but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian \* † Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS!"

35 Whoever shall do the WILL of God, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 † And again he began to teach by the LAKE; and so \* very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to \* sow.

4 And it happened, in

\* VATICAN MANUSCRIPT.—29. Transgression. 35. my—omit. 1. very.

34. And—omit.

35. For—omit.

† 29. The *Vat. MSS.* reads *Transgression*, and Griesbach has placed the word *amartematos*, 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 remain therefore in the same foolish state in which Christianity found them; which is expressed by the phrase, "he has no forgiveness."

† 30. Matt. xii. 31. 32. Luke xii. 20, 1 John. v. 15.

† 31. Matt. xiii. 40. Luke viii. 10.

† 1. Matt. xiii. 1. Luke. viii. 4.



σπειρειν, ὃ μὲν ἔπεσε παρα τὴν ὁδὸν· καὶ ἤλθε τὰ πετεινά, καὶ κατέφαγεν αὐτό. Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρωδὲς, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλε, δια τὸ μὴ εἶναι βάθος γῆς. Ἡλιοῦ δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ δια τὸ μὴ εἶναι ῥίζαν, ἐξηράθη. Ἄλλο ἔπεσεν εἰς ἀκανθὰς· καὶ ἀνεβήσαν αἱ ἀκανθαί, καὶ συνεπιξίξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε. Ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίοντα καὶ ἀυξανόντα· καὶ ἔφερεν ἐν τριακοντά, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν. Καὶ ἔλεγεν· Ὁ ἔχων ὦτα ἀκουεῖν, ἀκουέτω.

10 Ὅτε δὲ ἐγενετο καταμονας, πρῶτην αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα, τὴν παραβολὴν. Καὶ ἔλεγεν αὐτοῖς· Ἔμιν δεδοταί γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεταί· ἵνα βλέποντες βλέπωσι, καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. Καὶ λέγει αὐτοῖς· Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς πασὰς τὰς παραβολὰς γινώσκει; Ὁ σπειρῶν, τὸν λόγον σπειρεῖ. Οὗτοι δὲ εἰσὶν οἱ παρα τὴν ὁδὸν, ὅπου σπειρεται ὁ λόγος, καὶ ὅταν ἀκουσῶσιν, εὐθὺς ἐρχεται ὁ σατανᾶς, καὶ

SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 \* and the SUN having arisen, it was scorched; and because it HAD NO Root, it withered.

7 And some fell among Thorns; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, \* "He HAVING Ears to hear, let him hear."

10 † And when he had retired, THOSE about him, with the TWELVE, asked him concerning the \* PARABLE.

11 And he said to them, \* "To you is given the SECRET of the KINGDOM of God; but to † THOSE WITHOUT, ALL things are done in Parables;

12 † that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and \* it should be forgiven them."

13 And he says to them, "Do you NOT understand this PARABLE? How then will you know ALL the PARABLES?"

14 † THE SOWER sows the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immediately, and takes away

\* VATICAN MANUSCRIPT.—δ. and the sun having arisen. 9. 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  
1 Tim. iii. 7. † 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40;  
KERVILL 20; Rom. xi. 8. † 14. Matt. xiii. 10.

αιρει τον λογον τον εσπαρμενον εν ταις καρδιας  
takes the word that having been sown in the hearts

αυτων. <sup>16</sup> Και ουτοι εισιν ομοιως οι επι τα  
of them. And these are like those on the

πετρωδη σπειρομενοι, οι, όταν ακουσωσι τον  
rocky ground being sown, who, when they may hear the

λογον, ευθως μετα χαρας λαμβανουσιν αυτον  
word, immediately with joy they receive it;

<sup>17</sup> και ουκ εχουσι ριζαν εν εαυτοις, αλλα προσ-  
and not they have a root in themselves, but for a

καιροι εισιν· ειτα γενομενης θλιψεως η διωγμου  
season they are; then occurring trial or persecution

δια τον λογον, ευθως σκανδαλιζονται. <sup>18</sup> Και  
through the word, immediately they are offended. And

αλλοι εισιν οι εις τας ακανθας σπειρομενοι·  
others are those into the thorns being sown;

οιτοι εισιν οι τον λογον ακουοντες, <sup>17</sup> και αι  
these are those the word hearing, and the

μεριμναι του αιωνος, και η απατη του πλουτου,  
cares of the age, and the delusion of the wealth,

και αι περι τα λοιπα επιθυμια εισπορευομεναι  
and the about the other (things) strong desires entering in

συμπνιγουσι τον λογον· και ακαρπος γινεται.  
choke the word; and unfruitful it becomes.

<sup>20</sup> Και ουτοι εισιν οι επι την γην την καλην  
And these are those upon the ground the good

σπαρυντες, οιτινες ακουουσι τον λογον, και  
being sown, who hear the word, and

παραδεχονται· και καρποφορουσιν, εν τριακοντα,  
accept; and bear fruit, one thirty,

και εν εξηκοντα, και εν εκατον. <sup>21</sup> Και ελεγεν  
and one sixty, and one a hundred. And he said

αυτοις· Μητι ο λυχνος ερχεται, ινα υπο τον  
to them; Neither the lamp comes, that under the

μοδιον τεθη, η υπο την κλινην; ουχ' ινα  
measure it may be placed, or under the couch? not that

επι την λυχνιαν επιτηθη; <sup>22</sup> Ου γαρ εστι  
on the lamp-stand it may be placed? Not for is

τι κρυπτον, ο εαν μη φανερωθη· ουδε  
anything hidden, which if not it may be disclosed; nor

εγενετο αποκρυφον, αλλ' ινα εις φανερον ελθη.  
was stored away, but that into light it may come.

<sup>23</sup> Ει τις εχει ωτα ακουειν, ακουετω. <sup>24</sup> Και  
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 μετρετε, μετρηθησεται υμιν. <sup>25</sup> Ος γαρ  
measure 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 THEY  
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.

18. these are THEY who have HEARD  
the word. 20. those are THEY. 22. nothing was hidden, except that it should be  
manifested; nor was it concealed, but that it should come to light. 24. you, and shall  
be added to you.

† 21. By *Almeen* 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*.

† 10. 1 Tim. vi, 9, 17. † 21. Matt. v, 15; Luke viii, 16; xi, 23. † 22. Matt. x.  
96; Luke xii, 2. † 24. Matt. vii, 2; Luke vi, 28. † 25. Matt. xiii, 12; xiv, 22.

Luke viii, 10; xix, 20.

αν εχει, δοθησεται αυτη· και ος ουκ εχει, και  
 ever may have, it shall be given to him: and who not has, even  
 ο εχει αρθησεται απ' αυτου. <sup>26</sup> 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 a  
 θρωπος βαλη τον σπορον επι της γης; <sup>27</sup> και  
 man should cast the seed on the earth, and  
 καθευθη και εγειρηται νυκτα και ημεραν, και ο  
 should sleep and wake night and day, and the  
 σπορος βλαστηη και μηκυνηται, ως ουκ οιδεν  
 seed should germinate and grow up, as not knows  
 αυτος. <sup>28</sup> Αυτοματη \* [γαρ] η γη καρποφορει,  
 he, Of its own accord [for] the earth bears fruit,  
 πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον  
 first, a plant, then an ear, then full grain  
 εν τω σταχυι. <sup>29</sup> Όταν δε παραδη ο καρπος,  
 in the ear. When but may beripe the fruit,  
 ευθεως αποστελλει το δρεπανον, οτι παρεστηκεν  
 immediately he sends the sickle, for is ready  
 ο θερισμας. <sup>30</sup> Και ελεγε· Τινη ομοιωσωμεν  
 the harvest. And he said; To what may we compare  
 την βασιλειαν του θεου; η εκ ποια παραβολη  
 the kingdom of the God? or by what parable  
 παραβαλωμεν αυτην; <sup>31</sup> Ως κοκκον σιναπεως,  
 may we compare her? As a grain of mustard,  
 ος, όταν σπαρη επι της γης, μικροτερος παν-  
 which, when it may be sown on the earth, less of  
 των των σπερματων εστι των επι της γης·  
 all of the seeds. It is of those on the earth:  
<sup>32</sup> και όταν σπαρη, αναβαινει και γινεται παν-  
 and when it may be sown, it springs up and becomes of  
 των λαχωνων μειων, και ποιει κλαδους μεγα-  
 all herbe greater, and produces branches great,  
 λους, ωστε δυνασαι υπα την σκιαν αυτου τα  
 so as to be under the shadow of it the  
 πετεινα του ουρανου κατασκηρουν. <sup>33</sup> Και τοι-  
 birds, of the heaven to build nests. And such  
 αυταις παραβολαις πολλαις ελαλει αυτοις τον  
 like parables many he spoke to them the  
 λογον, καθως ηδυνατο ακουειν. <sup>34</sup> Χωρις δε  
 word, even as they were able to hear. Without but  
 παραβολης ουκ ελαλει αυτοις· κατ' ιδιαν δε  
 a parable not he spoke to them; privately but  
 τοις μαθηταις αυτου επελευε παντα.  
 to the disciples of himself he explained all.

<sup>25</sup> Και λεγει αυτοις εν εκεινη τη ημερα, οψιας  
 And he says to them in that the day, evening  
 γενομενης· Διελθωμεν εις το περαν. <sup>33</sup> Και  
 being come; We may pass over to the other side. 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."

<sup>26</sup> And he said, † "The KINGDOM of God is, as though a Man should cast SEED on the GROUND;

<sup>27</sup> and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

<sup>28</sup> The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

<sup>29</sup> But when the GRAIN is matured, immediately he sends the SICKLE. Because the HARVEST is ready."

<sup>30</sup> And he said, † "To what may we compare the KINGDOM of GOD? or \* by What Parable may we illustrate it?

<sup>31</sup> It resembles a Grain of Mustard, which, when sown on the EARTH, † is the least of All THOSE SEEDS that are on the EARTH;

<sup>32</sup> 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."

<sup>33</sup> † And with many Such Parables he spoke the WORD to them, even as they were able to understand.

<sup>34</sup> \* And without a Parable he did not address them; but privately he explained all things to his own Disciples.

<sup>35</sup> † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

<sup>36</sup> And having left the CROWD, they took him as

\* VATICAN MANUSCRIPTS.—28. For—omit. It? 34. And without.

† 31. See Note on Matt. xiii. 32.

† 26. Matt. xiii. 24. John xvi. 16,

† 30. Matt. xiii. 31; Luke xiii. 18, 23.

† 33. Matt. xii

30. in What Comparison shall we place

ην εν τῷ πλοίῳ\* [ᾱλσo] ᾱλλα δε πλοια ην  
 he was in the ship; [also] other and ships was  
 μετ' αυτον. 37 Και γινεται λαιλαψ̄ ανεμου μεγα-  
 with him. And arose a squall̄ of wind great;  
 λη̄ τα δε κυματα επεβαλλεν εις το πλοιον,  
 the and waves dashed into the ship,  
 ὥστε αυτο η̄δη γεμῑζεσθαι. 38 Και ην αυτος εν  
 so as it now to fill. And was he in  
 πη̄ πρυμνη, επι το προσκεφαλιον καθευδων  
 the stern, on the pillow sleeping;  
 και διεγειρουσιν αυτον, και λεγουσιν αυτῳ  
 and they awoke him, and they said to him;  
 Διδασκαλε, ου μελει σοι, οτι απολλυμεθα;  
 O teacher, not it concerns thee, that we perish?  
 39 Και διεγερθεις επετιμησε τῳ ανεμῳ, και ειπε  
 And having arisen he rebuked the wind, and said  
 τη̄ θαλασσῃ. Σιωπα, κεφιμωσο. Και εκπασεν  
 to the sea; Be silent, be still. And ceased  
 ὁ ανεμος, και εγενετο γαληνη̄ μεγαλη. 40 Και  
 the wind and was calm great. And  
 ειπεν αυτοις. Τι δειλοι εστε \* [οῡτω;] πως  
 he said to them; Why timid are you [so?]; how  
 ουκ εχετε πιστιν; 41 Και εφοβηθησαν φοβον  
 not you have faith? And they feared a fear  
 μεγαν, και ελεγον προς αλληλους. Τις ara  
 great, and said to one another; Who then  
 οῡτος εστιν, οτι και ὁ ανεμος και ἡ θαλασσα  
 this is, for even the wind and the sea  
 ὑπακουσιν αυτῳ.  
 hearken to him.

ΚΕΦ. ε'. 5.

1 Και η̄λθον εις το περαν της θαλασσης, εις  
 And they came to the other side of the sea, into  
 την χωραν των Γαδαρηνων. 2 Και εξελθοντι  
 the country of the Gadarenes. And having come  
 αυτῳ εκ του πλοιου, \* [εῡθως] απη̄τησεν αυτῳ  
 to him out of the ship, [Immediately] met him  
 εκ των μνημειων ανθρωπος εν πνευματι ακαθαρ-  
 out of the tombs a man in spirit unclean,  
 τῳ, 3 ὃς την κατοικησιν εῑχεν εν τοις μνημασι.  
 who the dwelling had in the tombs;  
 και ουτε ᾱλυσσειν ουδεις η̄δυνατο αυτον δησαι,  
 and not even with chains no one was able him to bind,  
 4 δια το αυτον πολλακις πεδαις και ᾱλυσσει  
 for the him many times with fetters and chains  
 δεδεσθαι, και διεσπασθαι ὑ̄π' αυτου τας  
 to have been bound, and to have been burst by him the  
 ᾱλυσσει, και τας πεδας συντετριφθαι και ουδεις  
 chains, and the fetters to have been broken; and no one

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

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

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

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

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

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

CHAPTER V.

1 † And they came to the other side of the LAKE, into the REGION of the \* GERAASENES.

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. GERAASENES, 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 *Uss Kela*, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

† 1. *Math. viii. 28; Lukē viii. 26.*

αὐτὸν ἰσχυε δαμασσαι·<sup>5</sup> καὶ διαπαντός, νυκτός  
 him was able to tame; and always, night  
 καὶ ἡμέρας, ἐν τοῖς μνημασι καὶ ἐν τοῖς ὄρεσιν  
 and day, in the tombs and in the mountains  
 ἢν κρᾶζων, καὶ κατακοπτῶν ἑαυτὸν λίθοις.  
 he was crying out, and cutting himself with stones.  
<sup>6</sup> Ἰδὼν δὲ τὸν Ἰησοῦν ἀπο μακροθεν, ἐδραμε, καὶ  
 seeing and the Jesus from a distance, he ran, and  
 προσεκύνησεν αὐτῷ·<sup>7</sup> καὶ κράζας φωνῇ μεγάλῃ,  
 prostrated to him; and crying out with a voice great,  
 εἶπε, τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ θεοῦ του  
 said, what to me and to thee, Jesus, O son of the God of the  
 ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανί-  
 highest? I will adjure thee the God, not me thou mayst  
 σης.<sup>8</sup> (Ἐλέγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα το  
 torment. (He had said for to him; Come out the spirit the  
 ἀκαθάρτον ἐκ τοῦ ἀνθρώπου.)<sup>9</sup> Καὶ ἐπηρώτα  
 unclean out of the man.) And he asked  
 αὐτὸν· Τί σοὶ ὄνομα; καὶ λέγει αὐτῷ· Λεγεὼν  
 him; What thy name? and he says to him; Legion  
 ὄνομα μοι· ὅτι πολλοὶ ἐσμεν.<sup>10</sup> Καὶ παρεκαλεῖ  
 name to me; for many we are. And he besought  
 αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἐξω  
 him many times, that not them he would send out  
 τῆς χώρας.<sup>11</sup> Ἦν δὲ ἐκεῖ πρὸς τῶ ὄρει ἀγέλη  
 of the country. Was and there near to the mountain a herd  
 χοίρων μεγάλη βοσκομένη.<sup>12</sup> Καὶ παρεκαλεσάμ  
 of swine great feeding. And besought  
 αὐτὸν οἱ δαίμονες, λέγοντες· Πάμψον ἡμᾶς εἰς  
 him the demons, saying; Dismiss us into  
 τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελθῶμεν.<sup>13</sup> Καὶ  
 the swine, that into them we may go. And  
 ἐπέτρεψεν αὐτοῖς εὐθεὺς ὁ Ἰησοῦς. Καὶ ἐξέ-  
 gave leave to them immediately the Jesus. And having  
 θόντα τὰ πνεύματα τὰ ἀκαθάρτα εἰσηλθόν εἰς  
 come out the spirits the unclean entered into  
 τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ  
 the swine; and rushed the herd down  
 κρημνὸν εἰς τὴν θάλασσαν· \* [ἦσαν δὲ ὡς δις  
 precipice into the sea; (They were and about: two  
 χίλιοι·] καὶ ἐκρίγοντο ἐν τῇ θάλασσῃ.<sup>14</sup> Οἱ  
 thousand; and were choked in the sea. Those  
 δὲ βοσκόντες αὐτοὺς ἐφύγον, καὶ ἀπήγγειλαν  
 and feeding them fled, and reported  
 εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγροὺς. Καὶ εἰη-  
 to the city, and to the villages. And they came  
 θὸν ἰδεῖν, τί ἐστὶ τὸ γεγονός.<sup>15</sup> Καὶ ἐρχόμε-  
 out to see, what is that having been done. And they come  
 πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμε-  
 to the Jesus, and they behold the being demonized  
 νον καθήμενον \* [καὶ] ἱματισμένον, καὶ σφρα-  
 sitting [and] having been clothed, and being of  
 γουντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ  
 sane mind, the having been possessed by the legion; and  
 ἐφοβήθησαν.<sup>16</sup> Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόν-  
 they were afraid. And related to them those having

one 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 into 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 into the PRECIPICE into the LAKE, and were drowned in the TAKE.

<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 DEMONIAC, 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. HRS. 12. they besought. leave. 15. and they were about Two Thousand—omit.

13. he gr 15. and—omit.

† 13. See Note on Matt. viii. 32.

\* [και πινει;] 17 Και ακουσας ο Ιησους λεγει  
 [and drinks?] And hearing the Jesus says  
 αυτοις· Ου χρεϊαν εχουσιν οι ισχυοντες  
 to them; No need have those being well  
 ιατρου, αλλ' οι κακος εχοντες. Ουκ ηλθου  
 of a physician, but those sick being. Not I came  
 καλεσαι δικαιοις αλλα αμαρτωλους.  
 to call just (ones) but sinners.

13 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-  
 And were the disciples of John and the Phari-  
 σαιοι νηστευοντες· και ερχονται, και λεγουσιν  
 sees fasting; and they come, and they say  
 αυτω· Διατι οι μαθηται Ιωαννου και οι των  
 to him; Why the disciples of John and these of the  
 Φαρισαιων νηστεουσιν, οι δε σοι μαθηται  
 Pharisees fast, those but to thee disciples  
 ου νηστεουσιν; 17 Και ειπεν αυτοις ο Ιησους·  
 not fast? And said to them the Jesus;

Μη δυναται οι υιοι του νυμφωνος, εν ω δ  
 Not are able the sons of the bride-chamber, in which the  
 νυμφιος μετ' αυτων εστι, νηστευει; δσον  
 bridegroom with them is, to fast? so long  
 χρονον μετ' εαυτων εχουσι τον νυμφιον, ου  
 a time with themselves they have the bridegroom, not  
 δυναται νηστευειν. 20 Ελευσονται δε ημεραι,  
 are able to fast. Will come but days,

οταν απαρθω απ' αυτων ο νυμφιος, και  
 when may be taken away from them the bridegroom, and  
 τότε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις  
 then they will fast in that the day. No one

επιβλημα ρακους αγναφου επιραπτει επι  
 a patch of cloth unfaded sews on  
 ιματιω παλαιω· ει δε μη, αιρει το πληρωμα  
 'o a mantle old; if but not, takes away the patch  
 αυτου το καινον του παλαιου, και χειρον  
 of itself the sew of the old, and worse

σχισμα γινεται. 22 Και ουδεις βαλλει οινον  
 a rent becomes. And no one puts wine  
 νεον εις ασκους παλαιους· ει δε μη, ρησσει ο  
 new into bottles old; if but not, bursts the  
 οινος ο [νεος] τους ασκους, και ο οινος  
 wine the [new] the bottles, and the wine  
 εκχειται, και οι ασκοι απολουνται· αλλα οινον  
 is spilled, and the bottles are lost; but wine  
 νεον εις ασκους καινους βλητεον.  
 new into bottles new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις  
 And it came to pass to go him in the  
 σαββασι δια των σποριμων, και ηρξαντο οι  
 sabbath through the corn-fields, and began the  
 μαθηται αυτου οδον ποιειν τιλλοντες τους  
 disciples of him a way so make plucking the  
 σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·  
 ears of corn. And the Pharisees said to him;  
 Ιδε, τι ποιουσιν εν τοις σαββασι, ο ουκ  
 See, why do they in the sabbath, what not

17 And Jesus having heard it, says to them; † THEY being in HEALTH have no Need of a Physician, but THEY who are SICK. I came not to call the Righteous, but Sinners."

18 † Now the DISCIPLES of John and the PHARISEES were fasting; and they come and say to him, "Why do the DISCIPLES of John, and the DISCIPLES of the PHARISEES 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 BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in That DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the OLD, and 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, "Sec, why do they on the SABBATH what is not lawful?"

\* VATICAN MANUSCRIPT.—16. and drinks—omit. 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 21. NEW—omit. 22. will burst the SKIN, and the WINE will be lost, and the SKINS; but new Wine into new Skins. 23. was passing through. 23. made their way, to pluck.

† 22. See Note on Matt. ix. 17.  
 † 17. Matt. ix. 12, 13; Luke v. 31, 32. † 18. Matt. ix. 14; Luke v. 33. † 23.

εξεστι; <sup>25</sup> Και αυτος ελεγεν αυτοις· Ουδεποτε  
 is lawful? And he said to them; Never  
 ανεγνωτε, τι εποιησε Δαυιδ, οτε χρεϊαν εσχε,  
 have you known, what did David, when need he had,  
 και επεινασεν, αυτος και οι μετ' αυτου;  
 and was hungry, he and those with him;  
<sup>26</sup> \* [Πως] εισηλθεν εις τον οικον του θεου,  
 [How] he went into the house of the God,  
 επι Αβιαθαρ του αρχιερευς, και τους αρτους  
 to Abiathar of the high-priest, and the loaves  
 της προθεσεως εφαγεν, ους ουκ εξεστι φαγειν  
 of the presence did eat, which not is lawful to eat  
 ει μη τοις Ιερευσι, και εδωκε και τοις συν  
 if not the priests, and he gave also to those with  
 αυτω ουσι; <sup>27</sup> Και ελεγεν αυτοις· Το σαβ-  
 him being? And he said to them; The sab-  
 βατον δια τον ανθρωπον εγενετο, ουχ' ο  
 bath because of the man was made, not the  
 ανθρωπος δια το σαββατον. <sup>28</sup> Ωστε κυριος  
 man because of the sabbath. So that a lord  
 εστιν ο υιος του ανθρωπου και του σαββατου.  
 is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

<sup>1</sup> Και εισηλθε παλιν εις την συναγωγην·  
 And he entered again into the synagogue;  
 και ην εκει ανθρωπος εξηραμμενην εχων την  
 and was there a man having been withered having the  
 χειρα; <sup>2</sup> και παρετηρουν αυτον, ει τοις σαβ-  
 hand; and they closely watched him, if to the sab-  
 βασι θεραπευσει αυτον, ινα κατηγορησωσιν  
 bath he will heal him, that they might accuse  
 αυτου. <sup>3</sup> Και λεγει τω ανθρωπω τω εξηραμ-  
 him. And he says to the man to that having been  
 μενη εχοντι την χειρα· Εγειρε εις το μεσον·  
 withered having the hand; Arise in the midst.  
<sup>4</sup> Και λεγει αυτοις· Εξεστι τοις σαββασι  
 And he says to them; Is it lawful to the sabbath  
 αγαθοποιησαι η κακοποιησαι; ψυχην σωσαι,  
 to do good or so do evil? a life to save,  
 η αποκτειναι; Οι δε εσιωπων. <sup>5</sup> Και περιβλε-  
 or to destroy? They but were silent. And looking  
 ψαμενος αυτους μετ' οργης, συλλυκουμενος επι  
 round them with anger, being grieved at  
 τη παρωσει της καρδιας αυτων, λεγει τω  
 the hardness of the hearts of them, he says to the  
 ανθρωπω· Εκτεινον την χειρα σου. Και  
 man; Stretch out the hand of thee. And  
 εξετεινε· και απεκατεσταθη η χειρ αυτου.  
 he stretched it out; and was restored the hand of him.  
<sup>6</sup> Και εξελθοντες οι Φαρισαιοι, ευθως μετα των  
 And coming out the Pharisees, immediately with the

25 And \* he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

26 How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

27 He also said to them; "THE SABBATH was made for MAN, and not MAN for the SABBATH;

28 † so that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

1 † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

2 And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

3 And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

4 And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

5 And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out \* thine HAND." And he stretched it out, and his HAND was restored.

6 † And the PHARISEES going out, immediately † held a Council with † the

\* VATICAN MANUSCRIPT.—25. he said. 26. How—omit. 5. the HAND. 6. gave Counsel.

† 26 David went to the house of Abimelech at Nob, with whom the tabernacle then was, and the ephod, and other holy things. See 1 Sam. xxi. † 28. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod xxv 30; Lev xxiv. 5, 6, 8. † 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 25 1 Sam. xxi. 6. † 26 Exod. xxix. 32, 33. † 28. Matt. xii. 8. † 1. Ma xi 9; Luke vi 6. † 6. Matt. xii. 14.

Ἡρωδῶντων συμβουλίον ἐποιουν κατ' αὐτον,  
Herodians a council held against him,  
 ὅπως αὐτον ἀπολεσωσι.  
how him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ  
And the Jesus with the disciples of him  
 ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολὺ πλῆ-  
withdrew to the sea; and a great multi-  
 θος ἀπο τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ  
tude from the Galilee followed him; and  
 ἀπο τῆς Ἰουδαίας, καὶ ἀπο Ἱερουσαλὴμ, <sup>8</sup> καὶ  
from the Judaea, and from Jerusalem, and  
 ἀπο τῆς Ἰδουμαίας, καὶ περὰ τοῦ Ἰορδάνου, καὶ  
from the Idumaea, and beyond the Jordan, and  
 \* [οἱ] περὶ Τυρὸν καὶ Σιδῶνα, πλῆθος πολὺ,  
[those] about Tyre and Sidon, a multitude great,  
 ἀκουσάντες ὅσα ἐποιεῖ, ἦλθον πρὸς αὐτον.  
having heard what things he did, came to him.

9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖαριον  
And he spake to the disciples of him, that a small vessel  
 σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ  
should attend him, because of the crowd, that not  
 θλιβῶσιν αὐτον. <sup>10</sup> Πολλοὺς γὰρ ἐθεράπευσεν,  
they might throng him. Many for he cured,  
 ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτὸν ἄψῳνται,  
so as to rush to him, that him they might touch,  
 ὅσοι εἶχον μαστίγιας. <sup>11</sup> Καὶ τὰ πνεύματα τὰ  
as many as had scourges. And the spirits the  
 ἀκαθάρτα, ὅταν αὐτὸν ἐθεώρει, προεπίπτεν  
unclean, when him gazing on, yell before  
 αὐτῷ, καὶ ἐκραζε, 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 φανερον αὐτον ποιήσωσι. <sup>13</sup> Καὶ ἀναβαί-  
not know him they should make. And he goes  
 νει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλει  
up into the mountain, and calls whom would  
 αὐτός· καὶ ἀπῆλθον πρὸς αὐτον.  
he; and they came to him.

14 Καὶ ἐποίησε δωδεκά, ἵνα ᾧσι μετ' αὐτοῦ,  
And he appointed twelve, that they should be with him,  
 καὶ \* [ἵνα] ἀποστελλᾷ αὐτοὺς κηρῦσσειν, <sup>15</sup> καὶ  
and [that] he might send them to preach, and  
 εἶχειν ἐξουσίαν \* [θεραπεύειν τὰ νοσοῦν, καὶ]  
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  
 Σίμων ὀνομα Πέτρον· <sup>17</sup> καὶ Ἰακώβον τὸν τοῦ  
Simon a name Peter; and James that of the  
 Ζεβεδαιοῦ, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ  
Zebedee, and John the brother of the  
 Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-  
James; and he put on them names Boan-  
 ἐργες, ὃ ἐστὶν, υἱὸς βροντῆς· <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 Multitude followed him from GALILEE, † and from JUDEA,

8 and from Jerusalem, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what \* he had done, came to him.

9 And he spake to his DISCIPLES, that \* a Small boat should attend him because of the CROWD, that they might not press upon him.

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

11 † And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON OF GOD."

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

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

14 And he appointed \* twelve, that they should accompany him, and that he might send them forth to proclaim,

15 and to have Authority to exorcise DEMONS.

16 \* Now the TWELVE he appointed, were † SIMON, to whom he gave the Name of PETER;

17 and THAT JAMES, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

\* VATICAN MANUSCRIPT.—8. THOSE—omit. 8. he does. 9. Small vessels.  
 14. twelve, whom also he named Apostles, that. 14. that—omit. 15. to cure  
 DISEASES, and—omit. 16. And he appointed TWELVE; both SIMON whom he sur-  
 named PETER. 17. † 11. Mark i. 33, 34; Luke iv. 41. † 13. Matt. x. 1; Luke vi.  
 13; ix. 1. † 16. John i. 43.



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 Alphaeus, and

Θαδδαιον, και Σιμωνα του 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 συνηχεται

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 ος 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, ος απο

That he is out of place. And the scribes, those from

Ιεροσολυμων καταβαιντες, 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-

Philip, and Bartholomew,

and Matthew, and Tho-

mas, and THAT James, son

of ALPHEUS, and Thad-

deus, and Simon, the CA-

NAANITE,

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

Beelzebub," and "By the

RULE 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

\* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering these words, *He is desides 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 unreasonably 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, *kraterans 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. 81. † 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48.

x. 22. † 23. Matt. xii. 25.

σωσιν<sup>29</sup> ὅς δ' ἀν βλασφημησῶν εἰς τὸ  
 who but ever may speak evil to the  
 πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσίν εἰς τὸν  
 spirit the holy, not has forgiveness to the  
 αἰῶνα, ἀλλ' ἐροχος ἐστὶν αἰωνίου κρισεως.  
 age, but liable is of age-lasting judgment.  
 30 Ὅτι ελεγον· Πνεῦμα ἀκαθαρτον ἔχει. 31 Ἐρ-  
 Because they said; A spirit unclean he has.  
 χονται οὖν ἡ μητηρ αὐτον και οἱ ἀδελφοι  
 Comes then the mother of him and the brothers  
 αὐτου· και ἐξω ἐστωτες ἀπεστειλαν πρὸς αὐτον,  
 of him; and without standing they sent to him,  
 φωνουντες αὐτον. 31 Καὶ ἐκαθητο οχλος περι  
 calling him. And sat a crowd about  
 αὐτον· εἰπον δε αὐτῷ· Ἰδου, ἡ μητηρ σου  
 him; said add to him; Lo, the mother of thee  
 και οἱ ἀδελφοι σου ἐξω ζητουσι σε. 32 Καὶ  
 and the brothers of thee without are seeking thee. And  
 ἀπεκριθη αὐτοῖς, λεγων· Τίς ἐστὶν ἡ μητηρ  
 answered to them, saying; Who is the mother  
 μου, ἢ οἱ ἀδελφοι μου; 34 \* [Καὶ] περιβλε-  
 of me or the brothers of me; [And] looking  
 ψαμενος κύκλω τους περι αὐτον καθήμενος,  
 about round those about him sitting,  
 λεγει· Ἰδε ἡ μητηρ μου, και οἱ ἀδελφοι μου.  
 he says; Lo the mother of me, and the brothers of me.  
 35 Ὅς \* [γὰρ] ἀν ποιησῶν τὸ θελημα του θεου,  
 Who [for] ever may do the will of the God,  
 οὗτος ἀδελφος μου, και ἀδελφῆ \* [μου,] και  
 this a brother of me, and a sister [of me,] and  
 μητηρ ἐστι.  
 a mother is.

ΚΕΦ. 4.

Και παλιν ηρξατο διδασκειν παρα την  
 And again he began to teach by the  
 θαλασσαν· και συνηχθη πρὸς αὐτον οχλος πολυς,  
 sea; and was assembled to him a crowd great,  
 ὥστε αὐτον ἐμβατα εἰς τὸ πλοιον, καθῆσθαι  
 so as him entering into the ship, to sit  
 ἐν τῇ θαλασσῇ· και πας ὁ οχλος πρὸς την  
 in the sea; and all the crowd by the  
 θαλασσαν ἐπι τῆς γῆς ην. 2 Καὶ ἐδιδασκεν  
 sea on the land was. And he taught  
 αὐτους ἐν παραβολαῖς πολλὰ, και ελεγειν αὐτοῖς  
 them in parables many, and said to them  
 ἐν τῇ διδαχῇ αὐτου· 3 Ἀκουετε· Ἰδου, ἐξηλθεν  
 in the teaching of him; Hear you; Lo, went out  
 ὁ σπειρων του σπειραι. 4 Καὶ ἐγενετο ἐν τῷ  
 the sower of the (seed) to sow. And it happened in the

29 † but whoever may blasphemize against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian \* † Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on those sitting round him, he said, "Behold my MOTHER, and my BROTHERS!"

35 Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 † And again he began to teach by the LAKE; and so \* very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to \* sow.

4 And it happened, in

\* VATICAN MANUSCRIPT.—29. Transgression. 34. And—omit. 35. For—omit. 35. my—omit. 1. very. 2. sow.

† 29. The Vat. MSS. reads Transgression, and Griesbach has placed the word *amarternatos*, 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 had not forgiveness."

† 29. Matt. xii. 31. Luke xii. 10, 1 John. v. 13. 1 31. Matt. xii. 4. Luke viii. 4. 1 31. Matt. xii. 46. Luke viii. 19.

σπειρειν, ὃ μὲν ἐπεσε παρα τὴν ὁδὸν· καὶ  
sowing, this indeed fell on the path; and  
 ἦλθε τὰ πετεινά, καὶ κατέφαγεν αὐτό. Ἄλλο  
came the birds, and ate it. Ἄλλο  
 δὲ ἐπέσεν ἐπὶ τὸ πετρωδὲς, ὅπου οὐκ εἶχε γῆν  
and fell on the rocky ground, where not it had earth  
 πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ  
much; and immediately it sprung up, through the not  
 εἶχειν βάθος γῆς. Ἡλιοῦ 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  
 ρανθῆν. Ἐκεῖθεν ἐπέσεν εἰς ἀκανθὰς· καὶ  
dried up. Ἐκεῖθεν ἐπέσεν εἰς ἀκανθὰς· καὶ  
And another fell into thorns, and  
 ἀνέβησαν αἱ ἀκανθαί, καὶ συνεπιρίζαν αὐτό, καὶ  
sprang up the thorns, and choked it, and  
 καρπὸν οὐκ ἔδωκε. Ἄλλο δὲ ἐπέσεν εἰς τὴν  
fruit not it gave. And another fell into the  
 γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα  
ground the good; and it bore fruit springing up  
 καὶ ἀυξανόντα· καὶ ἔφερεν ἕν τριακόντα, καὶ  
and increasing; and bore one thirty, and  
 ἕν ἑξήκοντα, καὶ ἕν ἑκατόν. Ἐκεῖθεν ἐλέγει· Ὁ  
one sixty, and one a hundred. And he said, He  
 ἔχων ὦτα ἀκοῦειν, ἀκουέτω.  
having ears to hear, let him hear.

10 Ὅτε δὲ ἐγενέτο καταμονας, ἠρώτησαν  
When and he was alone, asked  
 αὐτὸν οἱ περὶ αὐτοῦ, σὺν τοῖς δώδεκα, τὴν  
him those about him, with the twelve, the  
 παραβολὴν. 11 Καὶ ἐλέγει αὐτοῖς· Ὑμῖν δεδο-  
parables. And he said to them, To you is  
 ται γινώσκειν τὰ μυστήριον τῆς βασιλείας τοῦ  
given to know the secret of the kingdom of the  
 θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τὰ  
God, to them but to those without in parables the  
 πάντα γίνονται· 12 ἵνα βλέποντες βλέπωσι,  
all things are done; that seeing they may see,  
 καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ  
and not they may see; and hearing they may hear, and not  
 συνίωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῆ  
they may hear. lest they should turn, and should be forgiven  
 αὐτοῖς τὰ ἁμαρτήματα. 13 Καὶ λέγει αὐτοῖς·  
to them the sins. And he says to them.  
 Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς  
Not know you the parable this? and how  
 πάσαι τὰς παραβολὰς γινώσκεισθε; 14 Ὁ σπειρῶν,  
all the parables will you know? He sowing,  
 τὸν λόγον σπειρεῖ. 15 Οὗτοι δὲ εἰσὶν οἱ παρα-  
the word sows. These and are they by  
 τὴν ὁδὸν, ὅπου σπειρεται ὁ λόγος, καὶ ὅταν  
the path, where is sown the word, and when  
 ἀκουσῶσιν, εὐθέως ἐρχεται ὁ σατανᾶς, καὶ  
they may hear, immediately comes the adversary, and

SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 and the SUN having arisen, it was scorched; and because it had no Root, it withered.

7 And some fell among THORNS; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, "He HAVING EARS to hear, let him hear."

10 And when he had retired, THOSE about him, with the TWELVE, asked him concerning the PARABLES.

11 And he said to them, "To you is given the SECRET of the KINGDOM of God; but to THOSE WITHOUT, ALL things are done in PARABLES;

12 that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know ALL the PARABLES?"

14 The SOWER sows the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immediately, and takes away

\* VATICAN MANUSCRIPT.—6. and the sun having arisen. 9. 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. 13; Luke viii. 10; John xii. 40; Acts  
 xxviii. 26; Rom. xi. 8. 14. Matt. xiii. 19.

αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις  
takes the word that having been sown in the hearts  
αυτων. <sup>16</sup> Και ουτοι εισιν ομοιωσ ο επι τα  
of them. And these are like those on the

πετρωδη σπειρομενοι, οι, όταν 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> και ουκ εχουσι ριζαν εν εαυτοις, αλλα προσ-  
and not they have a root in themselves, but for a

καιροι εισιν: ειτα γενομενης θλιψεωσ η διωγμου  
season they are; then occurring trial or persecution  
δια τον λογον, ευθεωσ σκανδαλιζονται. <sup>18</sup> Και  
through the word, immediately they are offended. And

αλλοι εισιν οι εις τασ ακανθασ σκειρομενοι:  
others are those into the thorns being sown;

ουτοι εισιν οι τον λογον ακουοντες, <sup>17</sup> και αι  
these are those the word hearing, and the

μεριμναι του αιωνοσ, και η απατη του πλουτου,  
cares of the ago, and the delusion of the wealth,

και αι περι τα λοιπα επιθυμιαι εισπορευομεναι  
and the about the other (things) strong desires entering in

συμπνιγουσι τον λογον: και ακαρποσ γινεται.  
choke the word; and unfruitful it becomes.

<sup>20</sup> Και ουτοι εισιν οι επι την γην την καλην  
And these are those upon the ground the good

σπαρευτες, οιτινεσ ακουουσι τον λογον, και  
being sown, who hear the word, and

παραδεχονται και καρποφορουσιν, εν τριακοντα,  
accept; and bear fruit, one thirty,

και εν εξηκοντα, και εν εκατον. <sup>21</sup> Και ελεγεν  
and one sixty, and one a hundred. And he said

αυτοισ: Μητι ο λυχνωσ ερχεται, ινα υπο τον  
to them; Neither the lamp comes, that under the

μοδιον τεθη, η υπο την κλινην; ουχ ινα  
measure it may be placed, or under the couch? not that

επι την λυχνιαν επιτηθη; <sup>22</sup> Ου γαρ εστι  
on the lamp-stand it may be placed? Not for is

τι κρυπτον, ο εαν μη φανερωθη: ουδε  
anything hidden, which if not it may be disclosed; nor

εγενητο αποκρυφον, αλλ ινα εισ φανερον ελθη.  
was stored away, but that into light it may come.

<sup>23</sup> Ει τις εχει ωτα ακουειν, ακουετω. <sup>24</sup> Και  
If any one has ears to hear, let him hear. And

ελεγεν αυτοισ: Βλεπετε, τι ακουετε. Εν ω  
he said to them: Consider you, what you hear. In what

μετρω μετρετε, μετρηθησεται υμιν. <sup>25</sup> Οσ γαρ  
measure 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 THEY  
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.—16. upon them.

18. these are THEY who have HEARD the word. 20. those are THEY. 22. nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light. 24. you, and shall be added to you.

† 21. By *Alincea* 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.

† 21. Matt. v. 15; Luke viii. 16; xi. 33.

† 22. Matt. x.

26; Luke xii. 2.

† 24. Matt. vii. 2; Luke vi. 38.

† 25. Matt. xiii. 12; xxv. 29.

Luke viii. 19; xix. 30.

αν εχει, δοθησεται αυτη· και ος ουκ εχει, και ever may 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 εστι η βασιλεια του θεου, ως εαν αν- Thus is the kingdom of the God, as if a θρωπος βαλη τον σπορον επι της γης, 27 και man should cast the seed on the earth, and καθευδη και εγειρηται νυκτα και ημεραν, και ο should sleep and wake night and day, and the σπορος βλαστανη και μηκυνηται, ως ουκ οιζειν seed should germinate and grow up, as not knows αυτος. 28 Αναματη \* [γαρ] η γη καρποφορει, ha. Of its own accord [for] the earth bears fruit,

πρωτον, χορτων, ειτα σταχυν, ειτα πληρη σιτον first, a plant, then an ear, then full grain εν τη σταχυι. 29 'Οταν δε παραδη ο καρπος, in the ear. When but may beripe the fruit, ευθεως αποσπελλει το δρεκανον, οτι παρεστηκεν immediately he sends the sickle, for is ready ο θερισμας. 30 Και ελεγεν· Τιμι μοιωσωμεν the harvest. And he said; To what may we compare την βασιλειαν του θεου; η εν ποια παραβολη the kingdom of the God? or by what parable παραβαλωμεν αυτην; 31 'Ως κοκκον σιναπεως, may we compare her? As a grain of mustard,

ος, οταν σπαρη επι της γης, μικροτερος παν- which, when it may be sown on the earth, less of των των σπερματων εστι των επι της γης· all of the seeds it is of those on the earth:

32 και οταν σπαρη, αναβαινει και γινεται παν- and when it may be sown, it springs up and becomes of των λαχανων μειζων, και ποιει κλαδους μεγα- all herbe greater, and produces branches great, λους, ωστε δυνασθαι υπα την σκιαν αυτου τα so as to be under the shadow of it the πετεινα του ουρανου κατασκηουν. 33 Και τοι- birds, of the heaven to build nests. And such αυταις παραβολαις πολλαις ελαλει αυτοις τον like parables many he spoke to them the λογον, καθως ηδυνατο ακουειν. 34 Χωρις δε word, even as they were able to hear. Without but παραβολης ουκ ελαλει αυτοις· κατ' ιδιαν δε a parable not he spoke to them; privately but τοις μαθηταις αυτου επελευε παντα. to the disciples of himself he explained all.

35 Και λεγει αυτοις εν εκεινη τη ημερα, οψιας And he says to them in that the day, evening γενομενης· Διελθωμεν εις τα περα. 36 Και being come; We may pass over to the other side. And αφεντες του οχλου 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. Be- cause the HARVEST is ready."

30 And he said, † "To what may we compare the KINGDOM of GOD? or \* by What Parable may we illustrate it?

31 It resembles a Grain of Mustard, which, when sown on the EARTH, is the least of ALL THOSE SEEDS that are on the EARTH;

32 but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES: so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

33 † And with many Such Parables he spoke the WORD to them, even as they were able to understand.

34 \* And without a Parable he did not address them; but privately he explained all things to his own Disciples.

35 † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

36 And having left the CROWD, they took him as

\* VATICAN MANUSCRIPT.—28. For—omit. It? 34. And without.

† 31. See Note on Matt. xiii. 32.

‡ 26. Matt. xiii. 24. John xvi, 18,

‡ 30. Matt. xiii. 31; Luke xiii. 18, ‡ 35. Matt. viii, 18, 23; Luke viii, 22,

‡ 33. Matt. xii

30. in What Comparison shall we place

ην εν τῷ πλοίῳ· \* [καί] ἀλλὰ δε πλοια ἦν  
 he was in the ship; [also] other and ships was  
 μετ' αὐτον. <sup>37</sup> Καὶ γίγνεται λαίλαψ ἀνεμου μεγά-  
 with him. And arose a squall of wind great;  
 λῆ· τὰ δε κύματα ἐπεβάλλον εἰς τὸ πλοῖον,  
 the and waves dashed into the ship,  
 ὥστε αὐτὸ ἦδη γέμιζεσθαι. <sup>38</sup> Καὶ ἦν αὐτὸς εν  
 so as it now to fill. And was he in  
 πῆ πρυμνῆ, ἐπὶ τὸ προσκεφαλαῖον καθευδῶν·  
 the stern, on the pillow sleeping;  
 καὶ διεγείρουσιν αὐτον, καὶ λεγουσιν αὐτῷ·  
 and they awoke him, and they said to him;  
 Διδασκαλε, οὐ μελεῖ σοι, ὅτι ἀπολλυμεθα;  
 O teacher, not it concerns thee, that we perish?  
<sup>39</sup> Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνεμῷ, καὶ εἶπε  
 And having arisen he rebuked the wind, and said  
 τῇ θαλάσῃ· Σίωπα, πεφίμωσο. Καὶ ἐκοπασεν  
 to the sea; Be silent, be still. And ceased  
 ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup> Καὶ  
 the wind and was calm great. And  
 ἔθεν αὐτοῖς· Τί δειλοὶ ἐστε \* [οὕτω;] πῶς  
 he said to them; Why timid are you [so?]; how  
 οὐκ ἐχετε πίστιν; <sup>41</sup> Καὶ ἐφοβήθησαν φόβον  
 not you have faith? And they feared a fear  
 μέγαν, καὶ εἶπεν πρὸς ἀλλήλους· Τίς ἀρα  
 great, and said to one another; Who then  
 οὗτος ἐστίν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα  
 this is, for even the wind and the sea  
 ὑπακούουσιν αὐτῷ.  
 hearken to him.

ΚΕΦ. ε'. 5.

<sup>1</sup> Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς  
 And they came to the other side of the sea, into  
 τὴν χώραν τῶν Γαδαρηνῶν. <sup>2</sup> Καὶ ἐξελθόντι  
 the country of the Gadarenes. And having come  
 αὐτῷ ἐκ τοῦ πλοίου, \* [εὐθὺς] ἀπηντήσεν αὐτῷ  
 to him out of the ship, [immediately] met him  
 ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρ-  
 out of the tombs a man in spirit unclean,  
 τῷ, <sup>3</sup> ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημασι·  
 who the dwelling had in the tombs;  
 καὶ οὐτε ἄλυσαι οὐδεὶς ἦδυνάτο αὐτον δεσῆαι,  
 and not even with chains no one was able him to bind,  
<sup>4</sup> διὰ τὸ αὐτον πολλακίς πεδαῖς καὶ ἄλυσαι  
 for the him many times with fetters and chains  
 δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτου τὰς  
 to have been bound, and to have been burst by him the  
 ἄλυσαι, 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.

<sup>37</sup> And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that \* the BOAT was now full.

<sup>38</sup> 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?"

<sup>39</sup> 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.

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

<sup>41</sup> 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.

<sup>1</sup> † And they came to the other side of the LAKE, into the REGION of the \* GERASENES.

<sup>2</sup> And having come out of the BOAT, there met him out of the † MONUMENTS, a Man with an impure Spirit,

<sup>3</sup> who had his HABITATION in the TOMBS; and no one could bind \* him any longer with Chains;

<sup>4</sup> for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrench'd off by him, and the FETTERS broken; and no

\* VATICAN MANUSCRIPT.—36. also—omit.  
 1. GERASENES, 2. immediately—omit.

<sup>37</sup>. the BOAT WAS, 3. him any longer with.

<sup>40</sup>. 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 pestilence 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 Keia*, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

† 1. *Matt. viii. 28; Lukē viii. 26.*

αυτον ισχυε δαμασαι· <sup>5</sup> και διαπαντος, νυκτος και ημερας, εν τοις μνημασι και εν τοις ορεσιν ην κραζων, και κατακοπτων εαυτον λιθοις. <sup>6</sup> Ιδων δε τον Ιησουν απο μακροθεν, εδραμε, και προσεκυρησεν αυτην· <sup>7</sup> και κραζας φωνη μεγαλη, ειπε, τι εμοι και σοι, Ιησου, υιε του θεου του υψιστου; ορκιζω σε τον θεον, μη με βασανισης. <sup>8</sup> (Ελεγε γαρ αυτη· Εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου.) <sup>9</sup> Και εκηρωτα αυτον· Τι σοι ονομα; και λεγει αυτην· Λεγων ονομα μοι· οτι πολλοι εσμεν. <sup>10</sup> Και παρεκαλει αυτον πολλα, ινα μη αυτους αποστειλη εξω της χωρας. <sup>11</sup> Ην δε εκει προς τω ορει αγελη χοιρων μεγαλη βοσκομενη. <sup>12</sup> Και παρεκαλεσαν αυτον οι δαιμονες, λεγοντες· Πεμψον ημας εις τους χοιρους, ινα εις αυτους εισελθωμεν. <sup>13</sup> Και επετρεψεν αυτοις ευθεως ο Ιησους. Και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους· και ωρμησεν η αγελη κατα του κρημνου εις την θαλασσαν· \* [ησαν δε ως διαχιλιοι] και εκνιγοντο εν τη θαλασση. <sup>14</sup> Οι δε βοσκοντες αυτους εφυγον, και απηγγειλαν εις την πολιν, και εις τους αγρους. Και εξηλθον ιδειν, τι εστι το γεγονος. <sup>15</sup> Και ερχονται προς τον Ιησουν, και θεωρουσι τον δαιμονιζομενον καθημενον \* [και] ιματισμενον, και σφραγισμενον, τον εσχηκοτα τον λεγεωνα· και εφοβηθησαν. <sup>16</sup> Και διηγησαντο αυτοις οι ιδοντες τον Ιησουν, και θεωρουσι τον δαιμονιζομενον καθημενον· και εφοβηθησαν.

one was able to subdue him.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

6 And seeing Jesus at a distance, he ran and prostrated to him,

7 and crying out with a loud Voice, \* said, "What hast thou to do with me, Jesus.—O SON OF GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

8 (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

9 And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are MANY."

10 And he earnestly entreated him, that he would not send them out of the COUNTRY.

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

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

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

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

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

16 And THOSE SEEING it, related to them what

\* VATICAN MANUSCRIPT.—7. says. 12. they besought, leave. 13. and they were about Two Thousand—omit.

15. he gave leave. 16. and—omit.

† 13. See Note on Matt. viii. 32.

τες, πως εγενετο τω δαιμονιζομενω, και περι  
seen, how it happened to the one being demonized, and about  
των χοιρων. 17 Και ηρξαντο παρακαλειν αυτον  
the swine. And they began to entreat him

απελθειν απο των οριων αυτων. 18 Και εμβαν-  
to depart from the coasts of them. And entering

τος αυτου εις το πλοιον, παρεκαλει αυτον ο  
of him into the ship, besought him he

δαιμονισθεις, ινα η μετ' αυτου. 19 Και  
having been demonized, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτω· "Υπαγε  
not he suffered him, but he says to him; Go

εις τον οικον σου προς τους σους, και αναγγει-  
into the house of thee to the friends, and relate

λον αυτοις, οσα σοι ο κυριος πεποιηκε, και  
to them, how much to thee the Lord has done, and

ηλεησε σε. 20 Και απηλθε, και ηρξατο κηρυτ-  
has pitied thee. And he went, and began to pub-  
σαι εν τω Δεκαπολει, οσα εποιησεν αυτω ο  
lish in the Decapolis, how much had done to him the

Ιησους· και παντες εθαυλαζον.  
Jesus; and all were astonished.

21 Και διαπετρασαντος του Ιησου εν τω πλοιω  
And having passed over the Jesus in the ship

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. 22 Και  
him, and he was by the sea. And

\* [ιδου,] ερχεται εις των αρχισυναγωγων, ονο-  
[he,] comes one of the synagogue-rulers, by

ματι Ιαιριος· και ιδων αυτον, πιπτει προς τους  
name Jairus; and seeing him, he fell to the

ποδας αυτου, 23 και περεκαλει αυτον πολλα,  
feet of him, and besought him much,

λεγων· "Οτι το θυγατριον μου εσχρατως εχει"  
saying; That the little-daughter of me last end is;

ινα ελθων επιθης αυτη τας χειρας, οπως  
that coming thou mayest put to her the hands, so that

σωθη· και ζησεται. 24 Και απηλθε μετ'  
she may be saved; and she shall live. And he went with

αυτου· και ηκολουθει αυτω οχλος πολυς, και  
him; and followed him a crowd great, and

συνεθλιβον αυτον. 25 Και γυνη \* [τις] ουσα  
pressed on him. And a woman [certain] being

εν ρυσει αιματος ετη δωδεκα, 26 και πολλα  
in a flow of blood years twelve, and many things

παθουσα υπο πολλων ιατρων, και δαπανησασα  
having suffered under many physicians, and having spent

τα παρ' αυτης παντα, και μηδεν ωφελη-  
the things of her all, and nothing having been

θεισα, αλλα μαλλον εις το χειρον ελθουσα,  
benefited, but rather into the worse state having come,

27 ακουσασα περι του Ιησου, ελθουσα εν τω  
having heard about the Jesus, having come in the

had happened to the DEMO-  
NIAC, and concerning the  
SWINE.

17 † And they began to  
entreat him to depart from  
their BORDERS.

18 And he having entered  
the BOAT, † HE who  
had been a DEMONIAIC, en-  
treated him that he might  
be with him;

19 And yet he did not  
permit him, but says to  
him, "Go HOME to thy  
FRIENDS, and tell them  
how much the LORD has  
done for thee, and has had  
pity on thee."

20 And he went away,  
and began to proclaim in  
DECAPOLIS, how much JE-  
sus had done for him; and  
all were astonished.

21 † And JESUS having  
again passed over in \* a  
BOAT to the ΟΤΗΚΑ side,  
a great CROWD gathered to  
him, and he was by the  
LAKE.

22 † And one of the SYN-  
AGOGUE-RULERS, named  
Jairus, came, and seeing  
him, he fell at his FEET,

23 and earnestly en-  
treated him, saying, "My  
LITTLE DAUGHTER is at  
the point of death; come,  
and put thy HANDS on her  
that she may be restored,  
and she will live."

24 And he went with  
him, and a great CROWD  
followed him, and pressed  
on him.

25 And a Woman, † hav-  
ing had a Hemorrhage  
for twelve Years,

26 and having suffered  
much under Many Physi-  
cians, and having ex-  
pended ALL her property,  
and not being benefited,  
but had rather become  
worse,

27 having heard \* the  
things concerning Jesus,  
came in the CROWD be-

\* VATICAN MANUSCRIPT.—21. a Boat—omit.  
27. the things concerning JESUS.

21. lo—omit.

25. certain—omit.

† 17. Matt. viii. 34; Acts xvi. 20  
11. 40.

† 18. Luke viii. 55.

† 21. Matt. ix. 1; Luke  
25. Lev. xv. 25; Matt. ix. 30.

† 22. Matt. ix. 18; Luke viii. 41.

† 25. Lev. xv. 25; Matt. ix. 30.



οχλῶ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ.  
 crowd behind, touched the mantle \* of him.  
 28 (Ἐλεγε γὰρ ὅτι καὶ τῶν ἱματίων αὐτοῦ  
 She said for; That even if the clothes of him  
 ἄψωμαι, σωθησομαι.) 29 Καὶ εὐθὺς ἐξηρανώθη  
 I may touch, I shall be saved.) And immediately was dried up  
 ἡ πηγή τοῦ αἵματος αὐτῆς· καὶ ἔγνω τῷ  
 the source of the blood of her; and knew to the  
 σώματι, ὅτι ἴαται ἀπο τῆς μαστίγιος. 30 Καὶ  
 body, that was saved from the scourge. And  
 εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ  
 immediately the Jesus knowing in himself the out of  
 αὐτοῦ δύναμις ἐξελοῦσαν, ἐπιστραφεὶς ἐν τῷ  
 himself power having gone out, having turned round in the  
 οχλῶ, ἔλεγε· Τίς μου ἤψατο τῶν ἱματίων;  
 crowd, said; Who of me touched the clothes?  
 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις  
 And said to him the disciples of him; Thou seest  
 τὸν οχλὸν συνθλιβόντα σε· καὶ λέγεις· Τίς μου  
 the crowd pressing on thee; and sayest thou; Who me  
 ἤψατο; 32 Καὶ περιεβλεπέτο ἰδεῖν τὴν τοῦτο  
 touched? And he was looking round to see the (woman) this  
 ποιήσασαν. 33 Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρεμ-  
 having done. The but woman, fearing and trem-  
 οῦσα, εἰδὺς ὃ γέγονεν ἐπ' αὐτῆς, ἦλθε καὶ  
 bing, 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  
 ἀληθείαν. 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 ὄγιης ἀπο τῆς μαστίγιος σου. 35 Ἐτι αὐτοῦ  
 be thou well from the scourge of thee. While of him  
 λαλοῦντος, ἐρχοῦνται ἀπο τοῦ ἀρχισυναγωγοῦ,  
 speaking, they came from the synagogue-ruler's,  
 λέγοντες· Ὅτι ἡ θυγατὴρ σου ἀπέθανε· τί  
 saying; That the daughter of thee is dead; why  
 ἐτι σκυλλεῖς τὸν διδασκαλόν; 36 Ὁ δὲ Ἰησοῦς  
 yet troublest thou the teacher? The but Jesus  
 εὐθὺς, ἀκουσας τὸν λόγον λαλοῦμενον, λέγει  
 immediately having heard the word being spoken, says  
 τῷ ἀρχισυναγωγῷ· Μὴ φοβοῦ, μόνον πιστεύε.  
 to the synagogue-ruler: Not fear, only believe thou.  
 37 Καὶ οὐκ ἀφῆκεν οὐδὲνα αὐτῷ συνακολουθεῖν,  
 And not he suffered 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  
 brother of James. And becomes into the house  
 τοῦ ἀρχισυναγωγοῦ, καὶ θεωρεῖ θορυβόν, καὶ  
 of the synagogue-ruler, and he sees a tumult, and  
 κλαίοντας καὶ ἀλαζόντας πολλὰ. 39 Καὶ  
 weeping and wailing much. And  
 εἰσελθὼν λέγει 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, "THE  
 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  
 Ken, says. 37. with him. 38. they come to.

† 30. Luke vi. 19; viii. 46.

† 34. Matt. ix. 23; Mark x. 62; Acts xiv. 0.

κλαίετε; το παιδιον ουκ απεθανεν, αλλα καθυδει.  
do you weep? the child not is dead, but sleeps.

40 Και κατεγελων αυτου. 'Ο δε, εκβαλων παντας,  
And they derided him. He but, having sent out all,

παραλαμβάνει 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.

δκω ην το παιδιον. 41 Και κρατησας της χειρος  
where was the child. And having grasped the hand

του παιδιου, λεγει αυτη· Ταλιθα, κουμι· δ εστι  
of the child. he says to her: Talitha, cumi; which is

μεθερμηνευομενον· Το κορασιον, σοι λεγω,  
being translated; The girl, to thee I say,

εγειρε. 42 Και ευθεως ανεστη το κορασιον, και  
arise. And immediately arose the girl, and

περιεπατει· ην γαρ ετων δωδεκα. Και εξε-  
walked about; she was for years twelve. And they were

τησαν εκστασει μεγαλη. 43 Και διεστειλατο  
astonished with an astonishment great. And he charged

αυτοις πολλα, ινα μηδεις γνη τουτο· και  
them much, that no one might know this; and

ειπε δοθηναι αυτη φαγειν.  
spoke to be given to her to eat.

ΚΕΦ. 5'. G.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατ-  
And he went out thence, and came into the country

ριδα αυτου· και ακολουθουσιν αυτω οι μαθηται  
of himself; and follow him the disciples

αυτου· 2 Και γενομενου σαββατου, ηρξατο εν  
of him. And being come sabbath, he began in

τη συναγωγη διδασκειν. Και πολλοι ακουοντες  
the synagogue to teach. And many hearing,

εξεκλυσσονται, 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

τοιανται δια των χειρων αυτου γινονται.  
so great through the hands of him are done.

3 Ουχ ουτος εστιν ο τεκτων, ο υιος Μαρίας,  
Not this is the carpenter, the son of Mary,

αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και  
brother and of James, and James, and Juda, and

you weep and make confu-  
sion? the CHILD is not  
dead, but sleeps."

40 And they derided  
him. † But putting † them  
all out, \* he takes the FA-  
THER and the MOTHER of  
the CHILD, and THOSE  
with him, and goes in  
where the CHILD was.

41 And having grasped  
the HAND of the CHILD,  
he says to her, "Talitha-  
cumi," which, being trans-  
lated, signifies, ' YOUNG  
MAIDEN, I say to thee,  
arise."

42 And immediately the  
YOUNG MAIDEN arose and  
walked about, for she was  
twelve years old. And  
they were exceedingly as-  
tonished.

43 And † he strictly  
charged them that no one  
should know this thing;  
and directed to give her  
food.

CHAPTER VI.

1 And † he departed  
thence, and \* comes into  
his OWN COUNTRY; and  
his DISCIPLES follow him.

2 And the Sabbath hav-  
ing come, he began to  
teach in the SYNAGOGUE,  
and \* MANY hearing, were  
astonished, and said,  
† " Whence has this man  
these things? and What  
is THAT WISDOM which is  
imparted \* to him? and  
how are such MIRACLES  
performed through his  
HANDS?

3 Is not this the CAR-  
PENTER? the SON of  
\* MARY, and † Brother of  
James, and James, and Ju-

\* VATICAN MANUSCRIPT.—*—* *—* he takes. 1. comes into. 2. MANY. 2. †  
him? and such MIRACLES. 3. MARY, and Brother of.

† 43 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  
ix. 17—21; and by Amos, chapter v. 16. They were called *Pharis* 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.—*Walsford*.

2. *—* John xi. 11. 2. *—* Acts ix. 40. † 43. Matt. viii. 4; ix. 30; xii. 16; xvii.  
9; Mark iii. 12; Luke v. 14. † 1. Matt. xiii. 51; Luke iv. 16. † 2. John vi. 42.

† 2. Matt. xiii. 51; Gal. i. 19.

Σίμωνος; και ουκ εισιν αι αδελφαι αυτου ωδε  
Simon and not are the sisters of him here  
προς ημας; Και εσκανδαλιζοντο εν αυτω.  
with us? And they were stumbled in him.

4 Ελεγε δε αυτοις ο Ιησους· 'Οτι ουκ εστι προ-  
Said but to them the Jesus; That not is a pro-  
φητης ατιμος, ει μη εν τη πατριδι αυτου,  
phet without honor, except in the country of himself,  
και εν τοις συγγενεσι, και εν τη οικια αυτου.  
and among the relatives, and in the house of himself.

6 Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-  
And not was able there no one miracle to  
σαι, ει μη ολιγοις αρρωστοις επιθεισ τας χειρας,  
do, except a few sick having put on the hands,  
εθεραπευσε. 6 Και εθαυμαζε δια την απιστιαν  
were cured. And he wondered because of the unbelief

αυτων.  
of them.

Και περιηγε τας κομας κυκλω, διδασκων.  
And he went round the villages round about, teaching.

7 Και προσκαλειται τους δωδεκα, και ηρξατο  
And he calls the twelve, and he began  
αυτους αποσπελλειν δυο δυο, και εδιδου αυτοις  
them to send two two, and he gave to them

εξουσιαν των πνευματων των ακαθαρτων, και  
authority of the spirits of the unclean, and  
παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις  
he charged them, that nothing they should take for

οδου, 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 και μη ενδυσησθε δυο χιτωνας. 10 Και  
sandals; and not you may put on two coats. And

ελεγεν αυτοις· 'Οπου εαν εισελθητε εις οικιαν,  
he said to them; Where if you may enter into a house,  
εκει μενετα εως αν εξελθητε εκειθεν. 11 Και  
there remain till you may go away from thence. And

οδοι αν μη δεξωνται υμας, μηδε ακουσωσιν υμων,  
whoever not may receive you, nor hear you,  
εκπορευομενοι εκειθεν, εκτιναξατε τον χουν τον  
going away from thence, shake out the dust that

υποκατω των ποδων υμων, εις μαρτυριον αυτοις.  
under the feet of you, for a witness to them.

12 Και εξελθοντες εκηρυσσον, ινα μετανοησωσι.  
And having gone out they published, that they should reform;

13 και δαιμονια πολλα εξεβαλλον, και ηλειφον  
and demons many they cast out, and anointed  
ελαιω πολλους αρρωστους, και εθεραπευον.  
with oil many sick ones, and they were cured.

14 Και ηκουσεν ο βασιλευς Ηρωδης, (φανερων  
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 found 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 traveling 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 xi. 20; xii. 11; 3 Kings xiii. 15.

† 4. Matt. xiii. 57; John iv. 44. † 5. Matt. xiii. 58; Mark ix. 23. † 6. Matt. x. 35; Luke xiii. 22. † 7. Matt. x. 1; Mark iii. 13, 14; Luke ix. 1. † 8. Matt. x. 1. † 9. Matt. x. 1. † 10. Matt. x. 1; Luke x. 10.

Ιωαννης δ βαπτισων εκ νεκρων ηγερθη, και  
 John he baptizing out of dead has been raised, and  
 δια τουτου ενεργουσιν αι δυναμεις εν αυτω.  
 through this work the mighty powers in him.

16 Αλλοι ελεγον· 'Οτι Ηλιας εστιν· Αλλοι δε  
 Others said: That Elias he is; Others and  
 ελεγον· 'Οτι προφητης εστιν, ως εις των προ-  
 said: That a prophet he is, like one of the pro-  
 φητων. 16 Ακουσας δε ο Ηρωδης, ειπεν· 'Οτι  
 Having heard but the Herod, said; That  
 ον εγω απεκεφαλισα Ιωαννην, ουτος ηγερθη  
 whom I beheaded John, he is raised

\* [εκ νεκρων.] 17 Αυτος γαρ ο Ηρωδης αποσ-  
 [from dead.] Himself for the Herod send-  
 τεilas εκρατησε τον Ιωαννην, και εδησεν αυτον  
 ing seized the John, and bound him  
 εν φυλακη, δια Ηρωδιαδα, την γυναικα Φιλιπ-  
 in prison, through Herodias, the wife of Philip  
 που του αδελφου αυτου, οτι αυτην εγαμησεν.  
 of the brother of himself, for her he had married.

18 Ελεγε γαρ ο Ιωαννης τω Ηρωδη· 'Οτι ουκ εξ-  
 Said for the John to the Herod; That not it is  
 εστι σοι εχειν την γυναικα του αδελφου σου.  
 lawful to thee to have the wife of the brother of thee.

19 'Η δε Ηρωδιας ενειχεν αυτω και ηθελεν  
 The and Herodias had a grudge against him and wished  
 αυτον αποκτειναι· και ουκ ηδυνατο. 20 'Ο γαρ  
 him to destroy; and not was able. The for  
 Ηρωδης εφοβειτο τον Ιωαννην, ειδως αυτον αν-  
 Herod feared the John, knowing him a

δρα δικαιον και αγιον· και συνετηρει αυτον· και  
 man just and holy; and protected him; and  
 ακουσας αυτου, πολλα εκοιει, και ηδεως αυτου  
 hearing him, many things he did, and gladly him

ηκουε. 21 Και γενομενης ημερας ευκαιρου, οτε  
 he heard. And having come a day convenient, when  
 Ηρωδης τοις γενεσιοις αυτου δειπνον εκοιει  
 Herod to the birthday of himself a feast he made

τοις μεγαιστασιν αυτου, και τοις χιλιαρχοις, και  
 to the nobles of himself, and to the commanders, and  
 τοις πρωτοις της Γαλιλαιας· 22 και εισελθουσας  
 to the chiefs of the Galilee; and having entered

της θυγατρος αυτης της Ηρωδιαδος, και ορχη-  
 of the daughter of her of the Herodias, and danc-  
 σαμενης, και αρεσασης τω Ηρωδη και τοις  
 ing, and having pleased the Herod and those

συνανακειμενοις, ειπεν ο βασιλευς τω κορασιω·  
 reclining at table, said the king to the little girl;  
 Αιτησον με, ο εαν θελης, και δωσω σοι.  
 Ask me, whatever thou wilt, and I will give to thee.

23 Και ωμοσεν αυτη· 'Οτι ο εαν με αιτησης,  
 And swore to her; That whatever me thou mayst ask,  
 δωσω σοι, εως ημισους της βασιλειας μου·  
 I will give to thee, till half of the kingdom of me.

IMMERSE \*has risen from the Dead, and therefore  
 MIRACLES are performed by him."

15 Others said, † "He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 † But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the WIFE of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, † "It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD † feared JOHN, knowing that he was a just and holy Man; and 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 NOBLES, and for the COMMANDERS and CHIEF men of GALILEE;

22 \*the DAUGHTER of this HERODIAS having entered, and danced, \*she pleased HEROD and the GUESTS, \*and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

\* 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 mentioned, or alluded to, in ancient authrs.—Wakefield.

† 15. Matt. xvi. 14; Mark viii. 28. † 16. Matt. x. 2; Luke iii. 10. † 18. Lev. i. 16; xx. 21. † 20. Matt. xiv. 5; xxi. 0. † 23. Esther v. 3, 0; vii. 2.

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθεὺς μετὰ σκουδῆς πρὸς τὸν βασιλεῖα, ῥησάτο, λέγουσα· Ἐθέλω ἵνα μοι δῶς ἐξαυτῆς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περιλῦπος γενομένος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τὰς συνανακείμενους οὐκ ἠθελῆσεν αὐτῇ ἀθετῆσαι. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλεὺς σκεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ. 28 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτῇ τῷ κορασίῳ· καὶ τὸ κορασίου ἔδωκεν αὐτῇ τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ ἤραν τὸ πτώμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ συναγορεύονται οἱ ἀποστολοὶ πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. 31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with ILASTE to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

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

30 † And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he \*said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were THOSE who were COMING and GO-

\* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *σκεκουλάτωρα* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinella*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners.

† 24. 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 between Herod and Aretas king of Petra was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife, so Josephus declares that the Jews looked upon the putting John to death, as the cause of the misadventure 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 Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her honour; 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 sea in winter, she by broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God repairing her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby*.

† 26. Matt. xiv. 9. † 31. Mark iii. 20.

† 24. Luke ix. 10.

† 31. Matt. xiv. 13; Johr

σωσιν<sup>29</sup> ὃς δ' ἀν· βλασφημησῶν εἰς τὸ  
 who but ever may speak evil to the  
 πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσίν εἰς τὸν  
 spirit the holy, not has forgiveness to the  
 αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρισεως.  
 age, but liable is of age-lasting judgment.  
 30 Ὅτι εἶπεν· Πνεῦμα ἀκαθάρτον ἔχει.<sup>31</sup> Ἐρ-  
 Because they said; A spirit unclean he has.  
 χονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί  
 Comes then the mother of him and the brothers  
 αὐτοῦ· καὶ ἐξῶ ἐστῶτες ἀπεστείλαν πρὸς αὐτὸν,  
 of him; and without standing they sent to him,  
 φωνοῦντες αὐτὸν.<sup>32</sup> Καὶ ἐκάθητο ὄχλος περὶ  
 calling him. And sat a crowd about  
 αὐτοῦ· εἶπεν δὲ αὐτῷ· Ἰδοῦ, ἡ μήτηρ σου  
 him; said add to him; Lo, the mother of thee  
 καὶ οἱ ἀδελφοί σου ἐξῶ ζήτουσι σε.<sup>33</sup> Καὶ  
 and the brothers of thee without are seeking thee. And  
 ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ  
 answered to them, saying; Who is the mother  
 μου, ἢ οἱ ἀδελφοί μου; <sup>34</sup> \* [Καὶ] περιβλε-  
 of me or the brothers of me? [And] looking  
 ψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθήμενος,  
 about round those about him sitting,  
 λέγει· Ἴδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.  
 he says; Lo the mother of me, and the brothers of me.  
 35 Ὅς \* [γὰρ] ἀν ποιησῶν τὸ θελημα τοῦ θεοῦ,  
 Who [for] ever may do the will of the God,  
 οὗτος ἀδελφός μου, καὶ ἀδελφή \* [μου,] καὶ  
 this a brother of me, and a sister [of me,] and  
 μήτηρ ἐστὶ.  
 a mother is.

ΚΕΦ. Δ'. 4.

Καὶ πάλιν ᾤρξατο διδάσκειν παρα τῆν  
 And again he began to teach by the  
 θαλάσσαν· καὶ συνηχθῆναι πρὸς αὐτὸν ὄχλος πολὺς,  
 sea; and was assembled to him a crowd great,  
 ὥστε αὐτὸν ἐμβαίνειν εἰς τὸ πλοῖον, καθίσθαι  
 so as him entering into the ship, to sit  
 ἐν τῇ θαλάσῃ· καὶ πᾶς δ' ὄχλος πρὸς τὴν  
 in the sea; and all the crowd by the  
 θαλάσσαν ἐπὶ τῆς γῆς ἦν.<sup>2</sup> Καὶ ἐδίδασκεν  
 sea on the land was. And he taught  
 αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ εἶπεν αὐτοῖς  
 them in parables many, and said to them  
 ἐν τῇ διδαχῇ αὐτοῦ· <sup>3</sup> Ἀκουετέ· Ἰδοῦ, ἐξῆλθεν  
 in the teaching of him; Hear you; Lo, went out  
 ὁ σπειρῶν τοῦ σπείραι.<sup>4</sup> Καὶ ἐγένετο ἐν τῷ  
 the sower of the (seed) to sow. And it happened in the

29 † but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian \* † Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on those sitting round him, he said, "Behold my MOTHER, and my BROTHERS!"

35 Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 † And again he began to teach by the LAKE; and so \* very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to \* sow.

4 And it happened, in

\* VATICAN MANUSCRIPT.—29. Transgression. 35. my—omit. 1. very. 2. sow.

34. And—omit.

35. For—omit.

† 29. The *Fat. MSS.* reads *Transgression*, and Griesbach has placed the word *amarternatos*, 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 remain therefore in the same fallen state in which Christianity found them; which is expressed by the phrase, "he has not forgiveness."

† 29. Matt. xii. 31. Luke xii. 10, 1 John. v. 15.

† 31. Matt. xii. 40. Luke xiii. 10.

† 1. Matt. xiii. 1. Luke viii. 4.

σπειρειν, ὃ μὲν ἔπεσε παρα τὴν ὁδὸν· καὶ  
sowing, this indeed fell on the path; and  
 ἦλθε τὰ πετεινά, καὶ κατέφαγεν αὐτό. <sup>5</sup> Ἄλλο  
came the birds, and ate it. Ἄλοθι  
 δὲ ἔπεσεν ἐπὶ τὸ πετρωδὲς, ὅπου οὐκ εἶχε γῆν  
and fell on the rocky ground, where not it had earth  
 πολλήν· καὶ εὐθεὺς ἐξανέτειλε, διὰ τὸ μὴ  
and immediately it sprung up, through the not  
 εἶχειν βάθος γῆς. <sup>6</sup> Ἡλίου δὲ ἀνατείλαντος,  
to have a depth of earth. Ἦμαρ and having arisen,  
 ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχειν ῥίζαν, ἐξη-  
it was scorched, and through the not to have a root, was  
 ραήθη. <sup>7</sup> Καὶ ἄλλο ἔπεσεν εἰς ἀκανθάς· καὶ  
dried up. Ἄν ἄλλοθι fell into thorns; and  
 ἀνεβῆσαν αἱ ἀκανθαί, καὶ συνεκνίξαν αὐτό, καὶ  
sprung up the thorns, and choked it, and  
 καρπὸν οὐκ ἔδωκε. <sup>8</sup> Καὶ ἄλλο ἔπεσεν εἰς τὴν  
fruit not it gave. Ἄν ἄλλοθι fell into the  
 γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίοντα  
ground the good; and it bore fruit springing up  
 καὶ αὐξανόντα· καὶ ἔφερον ἓν τριακόντα, καὶ  
and increasing; and bore one thirty, and  
 ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. <sup>9</sup> Καὶ εἶπεν· Ὁ  
one sixty, and one a hundred. Ἄν ἔειπεν· Ὁ  
 ἔχων ὦτα ἀκοῦειν, ἀκουέτω.  
having ears to hear, let him hear.

<sup>10</sup> Ὅτε δὲ ἐγένετο καταμονας, ἠρώτησαν  
When and he was alone, asked  
 αὐτὸν οἱ περὶ αὐτοῦ, σὺν τοῖς δώδεκα, τὴν  
him those about him, with the twelve, the  
 παραβολήν. <sup>11</sup> Καὶ εἶπεν αὐτοῖς· Ὅτι μὴ δεδο-  
parable. Ἄν ἔειπεν αὐτοῖς· Ὅτι μὴ δεδο-  
 ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ  
given to know the secret of the kingdom of the  
 θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τὰ  
God; to them but to those without in parables the  
 πάντα γίνονται· <sup>12</sup> ἵνα βλέποντες βλέπωσι,  
all (things) are done; that seeing they may see,  
 καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ  
and not they may see, and hearing they may hear, and not  
 συνίωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῆ  
they may hear: lest they should turn, and should be forgiven  
 αὐτοῖς τὰ ἁμαρτήματα. <sup>13</sup> Καὶ λέγει αὐτοῖς·  
to them the sins. Ἄν λέγει αὐτοῖς·  
 Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς  
Not know you the parable (this)? and how  
 πάσας τὰς παραβολὰς γινώσκειτε; <sup>14</sup> Ὁ σπείρων,  
all the parables will you know? He sowing,  
 τὸν λόγον σπείρει. <sup>15</sup> Οὗτοι δὲ εἰσὶν οἱ παρα  
the word sows. These and are they by  
 τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν  
the path, where is sown the word, and when  
 ἀκουσῶσιν, εὐθεὺς ἐρχεται ὁ σατανᾶς, καὶ  
they may hear, immediately comes the adversary, and

SOWING, some seed fell by the ROAD and the BIRDS came and pickd it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 \* and the SUN having arisen, it was scorched; and because it HAD NO Root, it withered.

7 And some fell among Thorns; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, \* "He HAVING Ears to hear, let him hear."

10 † And when he had retired, THOSE about him, with the TWELVE, asked him concerning the \* PAR- ABLE.

11 And he said to them, \* "To you is given the SECRET of the KINGDOM of GOD; but to † THOSE WITHOUT, ALL things are done in Parables;

12 † that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and \* it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know All the PARABLES?"

14 † The SOWER SOWS the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the AD- VERSARY comes immedi- ately, and takes away

\* VATICAN MANUSCRIPT.—6. and the sun having arisen. 9. 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 xxi. 14; Rom. xi. 8. † 14. Matt. xiii. 10.

αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις  
takes the word that having been sown in the hearts  
αυτων. <sup>16</sup> Και ουτοι εισιν ομοιως οι επι τα  
of them. And these are like those on the  
πετρωδη σπειρομενοι, οι, δταν ακουσωσι τον  
rocky ground being sown, who, when they may hear the  
λογον, ευθως μετα χαρας λαμβανουσιν αυτον.  
word, immediately with joy they receive it;  
<sup>17</sup> και ουκ εχουσι ριζαν εν εαυτοις, αλλα προσ-  
and not they have a root in themselves, but for a  
καιροι εισιν· ειτα γενομενης θλιψεως η διωγμου  
season they are; then occurring trial or persecution  
δια τον λογον, ευθως σκανδαλιζονται. <sup>18</sup> Και  
through the word, immediately they are offended. And  
αλλοι εισιν οι εις τας ακανθας σπειρομενοι·  
others are those into the thorns being sown;  
ουτοι εισιν οι τον λογον ακουοντες, <sup>17</sup> και αι  
these are those the word hearing, and the  
μεριμναι του αιωνος, και η απατη του πλουτου,  
cares of the age, and the delusion of the wealth,  
και αι περι τα λοιπα επιθυμια εισπορευομεναι  
and the about the other (things), strong desires entering in  
συμπνιγουσι τον λογον· και ακαρπος γινεται.  
choke the word; and unfruitful it becomes.  
<sup>20</sup> Και ουτοι εισιν οι επι την γην την καλην  
And these are those upon the ground the good  
σπαρεντες, οιτινες ακουουσι τον λογον, και  
being sown, who hear the word, and  
παραδεχονται και καρποφορουσιν, εν τριακοντα,  
accept; and bear fruit, one thirty,  
και εν εξηκοντα, και εν εκατον. <sup>21</sup> Και ελεγεν  
and one sixty, and one a hundred. And he said  
αυτοις· Μητι ο λυχνια ερχεται, ινα υπο τον  
to them; Neither the lamp comes, that under the  
μοθιον τεθη, η υπο την κλινην; ουχ' ινα  
measure it may be placed, or under the couch? not that  
επι την λυχνιαν επιτηθη; <sup>22</sup> Ου γαρ εστι  
on the lamp-stand it may be placed? Nor for is  
τι κρυπτον, ο εαν μη φανερωθη· ουδε  
any thing hidden, which if not it may be disclosed; nor  
εγενετο αποκρυφον, αλλ' ινα εις φανερον ελθη.  
was stored away, but that into light it may come.  
<sup>23</sup> Ει τις εχει οτα ακουειν, ακουετω. <sup>24</sup> Και  
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 μετρειτε, μετρηθησεται υμιν. <sup>25</sup> Ος γαρ  
measure 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 THEY  
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 COIN-  
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.—16. upon them.

18. these are THEY who have HEARD  
the WORD. 20. THOSE are THEY.

22. nothing was hidden, except that it should be  
manifested; nor was it concealed, but that it should come to light. 24. you, and shall  
be added to you.

† 21. By κλινη 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.

† 21. Matt. v. 15; Luke viii. 16; xi. 33.

† 22. Matt. x.

26; Luke xii. 2.

† 24. Matt. vii. 2; Luke vi. 38,

† 25. Matt. xiii. 12; xxv. 29;

Luke viii. 10; xix. 26.



αν εχει, δοθησεται αυτω και ος ουκ εχει, και  
ever may have, it shall be given to him: and who not has, even  
δ εχει αρθησεται απ' αυτου. <sup>26</sup> 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 a  
θρωπος βαλη τον σπορον επι της γης, <sup>27</sup> και  
man should cast the seed on the earth, and  
καθευθη και εγειρηται νυκτα και ημεραν, και ο  
should sleep and wake night and day, and the  
σπορος βλαστανη και μηκυνηται, ως ουκ οιδεν  
seed should germinate and grow up, as not knows  
αυτος. <sup>28</sup> Αυτοματη\* [γαρ] η γη καρποφορει,  
he. Of its own accord [for] the earth bears fruit,

πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον  
first, a plant, then an ear, then full grain  
εν τω σταχυι. <sup>29</sup> Οταν δε παραδη ο καρπος,  
in the ear. When but may be ripe the fruit,

ευθεως αποσπελλει το δρεκανον, οτι παρεστηκεν  
immediately he sends the sickle, for is ready  
δ θερισμας. <sup>30</sup> Και ελεγεν· Τινη ομοιωσωμεν  
the harvest. And he said; To what may we compare

την βασιλειαν του θεου; η εκ ποια παραβολη  
the kingdom of the God? or by what parable  
παραβαλωμεν αυτην; <sup>31</sup> Ως κοκκον σιναπεως,  
may we compare her? As a grain of mustard,

ος, οταν σπαρη επι της γης, μικροτερος παν-  
which, when it may be sown on the earth, less of  
των των σπερματων εστι των επι της γης·  
all of the seeds it is of those on the earth:

<sup>32</sup> και οταν σπαρη, αναβαινει και γινεται παν-  
and when it may be sown, it springs up and becomes of  
των λαχαρων μειζων, και ποιει κλαδους μεγα-  
all herbe greater, and produces branches great,

λους, ωστε δυνασθαι υπο την σκιαν αυτου τα  
so as to be under the shadow of it the  
πετεινα του ουρανου κατασκηνουν. <sup>33</sup> Και τοι-  
birds, of the heaven to build nests. And such

αιται παραβολαις πολλαις ελαλει αυτοις τον  
like parables many he spoke to them the  
λογον, καθως ηδυναντο ακουειν. <sup>34</sup> Χωρις δε  
word, even as they were able to hear. Without but

παραβολης ουκ ελαλει αυτοις· κατ' ιδιαν δε  
a parable not he spoke to them; privately but  
τοις μαθηταις αυτου επελυε παντα.  
to the disciples of himself he explained all,

<sup>35</sup> Και λεγει αυτοις εν εκεινη τη ημερα, οψιας  
And he says to them in that the day, evening  
γεγομενης· Διελθωμεν εις τα περα. <sup>36</sup> Και  
being come; We may pass over to the other side. And

αφεντες του οχλου παραλαβανουσιν 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."

<sup>26</sup> And he said, † "The KINGDOM of God is, as though a Man should cast SEED on the GROUND;

<sup>27</sup> and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

<sup>28</sup> The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

<sup>29</sup> But when the GRAIN is matured, immediately he sends the SICKLE, because the HARVEST is ready."

<sup>30</sup> And he said, † "To what may we compare the KINGDOM of GOD? or \* by What Parable may we illustrate it?

<sup>31</sup> It resembles a Grain of Mustard, which, when sown on the EARTH, † is the least of All THOSE SEEDS that are on the EARTH;

<sup>32</sup> 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."

<sup>33</sup> † And with many Such Parables he spoke the WORD to them, even as they were able to understand.

<sup>34</sup> \* And without a Parable he did not address them; but privately he explained all things to his OWN Disciples.

<sup>35</sup> † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

<sup>36</sup> And having left the CROWD, they took him as

\* VATICAN MANUSCRIPT.—28, For—omit. If? 34. And without.

† 31. See Note on Matt. xiii. 32.

† 20. Matt. xiii. 24. John xvi. 18.

† 30. Matt. xiii. 51; Luke xiii. 18. † 35. Matt. viii. 18, 23; Luke viii. 24.

† 33. Matt. xiii. 8

90. In What Comparison shall we place

ην εν τῷ πλοίῳ· \* [καί] αλλα δε πλοια ην  
 he was in the ship; [also] other and ships was  
 μετ' αυτου. 37 Και γινεται λαιλαψ ανεμου μεγα-  
 with him. And arose a squall of wind great;  
 λη· τα δε κυματα επεβαλλεν εις το πλοιον,  
 the and waves dashed into the ship,  
 ωστε αυτο ηδη γεμιζεσθαι. 38 Και ην αυτος εν  
 so as it now to f.i. And was he in  
 τη πρυμνη, επι το προσκεφαλιον καθευδων·  
 the stern, on the pillow sleeping;  
 και διεγειρουσιν αυτον, και λεγουσιν αυτω·  
 and they awoke him, and they said to him:  
 Διδασκαλε, ου μελει σοι, οτι απολλυμεθα;  
 O teacher, not it concerns thee, that we perish?  
 39 Και διεγερθεis επετιμησε τῷ ανεμῳ, και ειπε  
 And having arisen he rebuked the wind, and said  
 τη θαλασσῃ· Σιωπα, κειφιωσο. Και εκωπασεν  
 to the sea; Be silent, be still. And ceased  
 ὁ ανεμος, και εγενετο γαληνη μεγαλη. 40 Και  
 the wind and was a calm great. And  
 ειπεν αυτοις· Τι δειλοι εστε \* [ουτω;] πως  
 he said to them; Why timid are you [so?] how  
 ουκ εχετε πιστιν; 41 Και εφοβηθησαν φοβον  
 not you have faith? And they feared a fear  
 μεγαν, και ελεγον προς αλληλους· Τις αρα  
 great, and said to one another; Who then  
 ουτος εστιν, οτι και ὁ ανεμος και ἡ θαλασσα  
 this is, for even the wind and the sea  
 ὑπακουσιν αυτω.  
 hearken to him.

ΚΕΦ. ε'. 5.

1 Και ηλθον εις το περαν της θαλασσης, εις  
 And they came to the other side of the sea, into  
 την χωραν των Γαδαρηναν. 2 Και εξελθοντες  
 the country of the Gadarenes. And having come  
 αυτω εκ του πλοιου, \* [ευθως] απηνητησεν αυτω  
 to him out of the ship, [immediately] met him  
 εκ των μνημειων ανθρωπος εν πνευματι ακαθαρ-  
 out of the tombs a man in spirit unclean,  
 τῳ, 3 ὃς την κατοικησιν ειχεν εν τοις μνημασι,  
 who the dwelling had in the tombs;  
 και ουτε αλυσεισιν ουδεις ηδυνατο αυτον δεσαι,  
 and not even with chains no one was able him to bind,  
 4 δια το αυτον πολλακις πεδαισ και αλυσεισιν  
 for the him many times with fetters and chains  
 δεδεσθαι, και διεσπασθαι ὑπ' αυτου τας  
 to have been bound, and to have been burst by him the  
 αλυσεισ, και τας πεδας συντετριφθαι· και ουδεις  
 chains, and the fetters to have been broken; and no one

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

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

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

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

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

41 And they were exceedingly afraid, and said to one another, "Who this 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 \* GERASÆNES.

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. GERASÆNES, 2. immediately—omit.

37. the BOAT WAS, 3. him any longer with.

40. so—omit.

† 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.

† 1. Matt. viii. 28; Luke viii. 26.

αυτον ισχυε δαμασαι<sup>6</sup> και διαπαντος, νυκτος και ημερας, εν τοις μνημασι και εν τοις ορεσιν ην κραζων, και κατακοπτων εαυτον λιθοις. <sup>6</sup> Ιδων δε τον Ιησουν απο μακροθεν, εδραμε, και προσεκυνησεν αυτω· <sup>7</sup> και κραζας φωνη μεγαλη, ειπε, τι εμοι και σοι, Ιησου, υιε του θεου του υψιστου; ορκιζω σε τον θεον, μη με βασανισης. <sup>8</sup> (Ελεγε γαρ αυτω· Εξελθε το πνευμα το τωρμεν. (He had said for to him; Come out the spirit the ακαθαρτον εκ του ανθρωπου.) <sup>9</sup> Και ετηρωτα αυτον· Τι σοι ονομα; και λεγει αυτω· Λεγωω ονομα μοι· οτι πολλοι εσμεν. <sup>10</sup> Και παρεκαλει αυτον πολλα, ινα μη αυτους αποστειλη εξω της χωρας. <sup>11</sup> Ην δε εκει προς τω ορει αγελη χοιρων μεγαλη βοσκομενη. <sup>12</sup> Και παρεκαλεσαν αυτον οι δαιμονες, λεγοντες· Πεμψον ημας εις τους χοιρους, ινα εις αυτους εισελθωμεν. <sup>13</sup> Και επετρεψεν αυτοις ευθεως ο Ιησους. Και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους· και ωρμησεν η αγελη κατα του κρημνου εις την θαλασσαν· \* [ησαν δε ως διαχιλιοι] και εκνιγοντο εν τη θαλασση. <sup>14</sup> Οι δε βασκοντες αυτους εφυγον, και απηγγειλαν εις την πολιν, και εις τους αγρους. Και εξηλθον ιδειν, τι εστι το γεγονος. <sup>15</sup> Και ερχονται προς τον Ιησουν, και θεωρουσι τον δαιμονιζομενον καθημενον \* [και] ιματισμενον, και σωφρονουντα, τον εσχηκοτα τον λεγεωνα· και εφοβηθησαν. <sup>16</sup> Και διηγησαντο αυτοις οι ιδοντες αυτους.

one was able to subdue him.

<sup>6</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 cut went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the TANK.

<sup>14</sup> Then the SWINE-HERDS fed, 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. 12. they besought. 13. and they were about Two Thousand—omit.

13. he gave th 15. and—omit.

† 13. See Note on Matt. viii. 32.

τες, πως εγενετο τω δαιμονιζομενω, και περι  
secr. how it happened to the one being demonised, and about  
των χοιρων. 17 Και ηρξαντο παρακαλειν αυτον  
the swine. And they began to entreat him

απελθειν απο των οριων αυτων. 18 Και εμβαν-  
to depart from the coasts of them. And entering

τος αυτου εις το πλοιον, παρεκαλει αυτον ο  
of him into the ship, besought him he

δαιμονισθεις, ινα η μετ' αυτου. 19 Καθ  
having been demonised, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτω· 19 Τραγε  
not he suffered him, but he says to him; Go

εις τον οικον σου προς τους σουσ, και αναγγει-  
into the house of thee to the friends, and relate

λον αυτοις, οσα σοι ο κυριος πεποιηκε, και  
to them, how much to thee the Lord has done, and

ηλεησε σε. 20 Και απηλθε, και ηρξατο κηρυσ-  
has pitied thee. And he went, and began to pub-

σειν εν τω Δεκαπολει, οσα εποιησεν αυτω ο  
lish in the Decapolis, how much had done to him the

Ιησους· και παντες εθαυλαζον.  
Jesus; and all were astonished.

21 Και διαπετρασαντος του Ιησου εν τω πλοιω  
And having passed over the Jesus in the ship

παλιν εις το περαν, συνηχθη οχλος πολυς εκ  
again to the other side, were gathered a crowd great to

αυτον· και ην παρα την θαλασσαν. 22 Και  
him, and he was by the sea. And

\* [ιδου,] ερχεται εις των αρχισυναγωγων, ονο-  
[10.] comes one of the synagogue-rulers, by

ματι Ιαιριος· και ιδων αυτον, πιπτει προς τους  
name Jairus; and seeing him, he fell to the

ποδας αυτου, 23 και περικαλει αυτον πολλα,  
feet of him, and besought him much,

λεγων· 19τι το θυγατριον μου εσχρατως εχει·  
saying: That the little-daughter of me last end is;

ινα ελθων επιθης αυτη τας χειρας, οπως  
that coming thou mayest put to her the hands, so that

σωθη· και ζησεται. 24 Και απηλθε μετ'  
she may be saved; and she shall live. And he went with

αυτου· και ηκολουθει αυτω οχλος πολυς, και  
him; and followed him a crowd great, and

συνεθλιβον αυτον. 25 Και γυνη \* [τις] ουσα  
pressed on him. And a woman [certain] being

εν ρυσει αιματος ετη δωδεκα, 26 και πολλα  
in a flow of blood years twelve, and many things

παθουσα υπο πολλων ιατρων, και δαπανησασα  
having suffered under many physicians, and having spent

τα παρ' αυτης παντα, και μηδεν ωφελη-  
the things of her all, and nothing having been

θεισα, αλλα μαλλον εις το χειρον ελθουσα,  
benefited, but rather into the worse state having come,

27 ακουσασα περι του Ιησου, ελθουσα εν τω  
having heard about the Jesus, having come in the

had happened to the DEMO-  
NIAC, and concerning the  
SWINE.

17 † And they began to  
entreat him to depart from  
their BORDERS.

18 And he having en-  
tered the BOAT, † HE who  
had been a DEMONIAIC, en-  
treated him that he might  
be with him;

19 And yet he did not  
permit him, but says to  
him, "Go HOME to thy  
FRIENDS, and tell them  
how much the LORD has  
done for thee, and has had  
pity on thee."

20 And he went away,  
and began to proclaim in  
DECAPOLIS, how much JE-  
SUS had done for him; and  
all were astonished.

21 † And JESUS having  
again passed over in \* a  
boat to the OTHER SIDE,  
a great CROWD gathered to  
him, and he was by the  
LAKE.

22 † And one of the SYN-  
AGOGUE-RULERS, named  
Jairus, came, and seeing  
him, he fell at his FEET,

23 and earnestly en-  
treated him, saying, "My  
LITTLE DAUGHTER is at  
the point of death; come,  
and put thy HANDS on her  
that she may be restored,  
and she will live."

24 And he went with  
him, and a great CROWD  
followed him, and pressed  
on him.

25 And a Woman, † hav-  
ing had a Hemorrhage  
for twelve Years,

26 and having suffered  
much under Many Physi-  
cians, and having ex-  
pended ALL her property,  
and not being benefited,  
but had rather become  
WORSE,

27 having heard \* the  
things concerning JESUS,  
came in the CROWD be-

\* VATICAN MANUSCRIPT.—21. a Boat—omit.  
27. the things concerning JESUS.

22. lo—omit.

25. certain—omit.

† 17. Matt. viii. 34; Acts xvi. 30  
III. 40.

‡ 22. Matt. ix. 18; Luke viii. 41.

‡ 18. Luke viii. 38

‡ 25. Lev. xv. 25; Matt. ix. 20.

‡ 21. Matt. ix. 1; Luke

οχλῷ ὀπισθεν, ἤψατο του ἱματιου αυτου.  
 crowd behind, touched the mantle \* of him.  
 28 (Ελεγε γαρ Ὅτι καν των ἱματιων αυτου  
 She said for; That even if the clothes of him  
 ἄψωμαι, σωθησομαι.) 29 Καὶ ευθεως εξηρανθη  
 I may touch, I shall be saved.) And immediately was dried up  
 ἡ πηγη του αιματος αυτης και εγνω τῷ  
 the source of the blood of her; and knew to the  
 σωματι, ὅτι ιαται απο της μαστιγος. 30 Καὶ  
 body, that was saved from the scourge. And  
 ευθεως ὁ Ἰησους επιγνωσ εν ἑαυτῷ την εξ  
 immediately the Jesus knowing in himself the out of  
 αυτου δυναμιν εξελθουσαν, επιστραφεις εν τῷ  
 himself power having gone out, having turned round in the  
 οχλῷ, ελεγε Τis μου ἤψατο των ἱματιων;  
 crowd, said; Who of me touched the clothes?  
 31 Καὶ ελεγον αυτῷ οἱ μαθηται αυτου Βλεπεις  
 And said to him the disciples of him; Thou seest  
 τον οχλον συνῳλιβοῦντα σε και λεγεις Τis μου  
 the crowd pressing on thee; and sayest thou; Who me  
 ἤψατο; 32 Καὶ περιεβλεπετο ιδειν την τουτο  
 touched? And he was looking round to see the (woman) this  
 ποιησασαν. 33 Ἡ δε γυνη, φοβηθεισα και τρεμ-  
 having done. The but woman, fearing and trem-  
 ουσα, ειδουσα ὃ γεγονεν ἐπ' αυτην, ηλθε και  
 bling, having known what was done on her, came and  
 προσεπεσεν αυτῷ, και ειπεν αυτῷ πασαν την  
 fell down to him, and told to him all the  
 αληθειαν. 34 Ὁ δε ειπεν αυτην Ὁυγατερ, ἡ  
 truth. He but said to her; Daughter, the  
 πιστις σου σεσωκε σε ὑπαγε εις ειρηνην, και  
 faith of thee has saved thee; go in peace, and  
 ισθι υγιης απο της μαστιγος σου. 35 Ἐτι αυτου  
 bethou well from the scourges of thee. While of him  
 λαλουντος, ερχονται απο του αρχισυναγωγου,  
 speaking, they came from the synagogue-ruler's,  
 λεγοντες Ὅτι ἡ θυγατηρ σου απεθανε τι  
 saying; That the daughter of thee is dead; why  
 ετι σκυλλεις τον διδασκαλον; 36 Ὁ δε Ἰησους  
 yet troublest thou the teacher? The but Jesus  
 ευθεως, ακουσας τον λογον λαλουμενον, λεγει  
 immediately having heard the word being spoken, says  
 τῷ αρχισυναγωγῷ Μη φοβου, μονον πιστευε.  
 to the synagogue-ruler: Not fear, only believe thee.  
 37 Καὶ ουκ αφηκεν ουδενα αυτῷ συνακολουθησαι,  
 And not he suffered no one him to follow,  
 ει μη Πητρον, και Ιακωβον, και Ιωαννην τον  
 except Peter, and James, and John the  
 αδελφον Ιακωβου. 38 Καὶ ερχεται εις τον οικον  
 brother of James. And he comes into the house  
 του αρχισυναγωγου, και θεωρει θορυβον, και  
 of the synagogue-ruler, and he sees a tumult, and  
 κλαιοντας και αλαλαζοντας πολλα. 39 Καὶ  
 weeping and walling much. And  
 εισελθων λεγει αυτοις Τι θορυβεισθε και  
 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  
 KNOWN, says. 37. with him. 38. they come to.

† 30. Luke vi. 10; viii. 40.

† 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9.

κλαίετε; 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,

παραλαμβάνει 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; ο εστι  
of the child, he says to her: Talitha, cumi; which is

μεθερμηνευομενον· Το κορασιον, σοι λεγω,  
being translated; The girl, to thee I say,

εγειρε. <sup>42</sup> Και ευθεως 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 διεστειλατο  
astonished with an astonishment great. And he charged

αυτοις πολλα, ινα μηδεις γνω τουτου· και  
them much, that no one might know this; and

ειπε δοθηναι αυτη φαγειν.  
spoke to be 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 γενομενον 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

τοιουται 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 Jesus, and Juda, and Ju-

you weep and make confu-  
sion? the CHILD is not  
dead, but sleeps."

<sup>40</sup> And they derided  
him. † But putting † them  
all out, \* he takes the FA-  
THER and the MOTHER of  
the CHILD, and THOSE  
with him, and goes in  
where the CHILD was.

<sup>41</sup> And having grasped  
the HAND of the CHILD,  
he says to her, "Talitha-  
cumi," which, being trans-  
lated, 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 as-  
tonished.

<sup>43</sup> And † he strictly  
charged them that no one  
should know this thing;  
and directed to give her  
food.

CHAPTER VI.

1 And † he departed  
thence, and \* comes into  
his OWN COUNTRY; and  
his DISCIPLES follow him.

2 And the Sabbath hav-  
ing come, he began to  
teach in the SYNAGOGUE,  
and \* MANY hearing, were  
astonished, and said,  
† "Whence has this man  
these things? and What  
is THAT WISDOM which is  
imparted \* to him? and  
how are such MIRACLES  
performed through his  
HANDS?"

3 Is not this the CAR-  
PENTER? the SON  
\* MARY, and † Brother O  
JAMES, and Joses, and Ju-

\* VATICAN MANUSCRIPT.—<sup>40</sup>. He takes. 1. comes into. 2. MARY, and Brother of.

2. MARY. 2. to

† <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 ix. 17—21; and by Amos, chapter v. 16. They were called *Prætes* 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.—*Walsfeld*.

† 20. John xi. 11. † 40. Acts ix. 40. † 43. Matt. viii. 4; ix. 30; xii. 16; xvii. 9; Mark iii. 19; Luke v. 14. † 1. Matt. xiii. 55; Luke iv. 16. † 2. John vi. 42.

† 3. Matt. xii. 46; Gal. i. 19.

Σιμωνος; και ουκ εισιν αι αδελφαι αυτου ωδε  
Simon and not are the sisters of him here  
προς ημας; Και εσκανδαλιζοντο εν αυτω.  
with us? And they were stumbled in him.

4 Ελεγε δε αυτοις ο Ιησους: 'Οτι ουκ εστι προ-  
Said but to them the Jesus: That not is a pro-

φητης ατιμος, ει μη εν τη πατριδι αυτου,  
phet without honor, except in the country of himself,  
και εν τοις συγγενεσι, και εν τη οικια αυτου.  
and among the relatives, and in the house of himself.

5 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 προσκαλειται τους δωδεκα, και ηρξατο  
And he calls the twelve, and he began

αυτους αποσπελλειν δυο δυο, και εδιδου αυτοις  
them to send two two, and he gave to them

εξουσιαν των πνευματων των ακαθαρτων, και  
authority of the spirits of the unclean, and

παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις  
he charged them, that nothing they should take for

οδου, ει μη ραβδον μονον μη κτηρα, μη αρτον,  
a way, except a staff only; no bag, no bread,

μη εις την ζωνην χαλκον. 9 αλλ' υποδεδεμενου  
not into the belt copper money; but having been shod

σανδاليا, και μη ενδυσησθε δυο χιτωνας. 10 Και  
sandals; and not you may put on two coats. And

ελεγεν αυτοις: 'Οπου εαν εισελθητε εις οικιαν,  
he said to them; Where if you may enter into a house,

εκει μενετα εως αν εξελθητε εκειθεν. 11 Και  
there remain till you may go away from thence. And

οσοι αν μη δεξωνται υμας, μηδε ακουσωσιν υμων,  
whoever not may receive you, nor hear you,

εκπορευομενοι εκειθεν, εκτιναξατε τον χουν τον  
going away from thence, shake out the dust that

υποκατω των ποδων υμων, εις μαρτυριον αυτοις.  
under the feet of you, for a witness to them.

12 Και εξελθοντες εκηρυσσαν, 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, (φανερων  
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 f 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 traveling Bag. will not. 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 xi. 29; xlii. 11; 2 Kings xlii. 15.

† 4, Matt. xiii. 57; John iv. 44. † 5, Matt. xlii. 58; Mark ix. 23. † 6, M<sup>o</sup> ix. 28; Luke xlii. 23. † 7, Matt. x. 1; Mark iii. 13, 14; Luke ix. 1. † 11.

xlii. 51. xviii. 6. † 13, James v. 14. † 14, Matt. xiv. 1; Luke x. 10.

Ιωαννης δ βαπτισων εκ νεκρων ηγερθη, και  
 John he baptizing out of dead has risen, and  
 δια τουτου ενεργουσι αι δυναμεις εν αυτω.  
 through this work the mighty powers in him.

15 Αλλοι ελεγον· 'Οτι Ηλιας εστιν· Αλλοι δε  
 Others said: That Elias he is; Others and  
 ελεγον· 'Οτι προφητης εστιν, ως εις των προ-  
 said: That a prophet he is, like one of the pro-  
 φητων. 16 Ακουσας δε ο Ηρωδης, ειπεν· 'Οτι  
 Having heard but the Herod, said; That  
 ον εγω απεκεφαλισα Ιωαννην, ουτος ηγερθη  
 whom I beheaded John, he is raised.

\* [εκ νεκρων.] 17 Αυτος γαρ ο Ηρωδης αποσ-  
 [from dead.] Himself for the Herod send-  
 τειλας εκρατησε τον Ιωαννην, και εδησεν αυτον  
 ing seized the John, and bound him  
 εν φυλακη, δια Ηρωδιαδα, την γυναικα Φιλιπ-  
 in prison, through Herodias, the wife of Philip  
 που του αδελφου αυτου, οτι αυτην εγαμησεν.  
 of the brother of himself, for her he had married.

18 Ελεγε γαρ ο Ιωαννης τω Ηρωδη· 'Οτι ουκ εξ-  
 Said for the John to the Herod; That not it is  
 εστι σοι εχειν την γυναικα του αδελφου σου.  
 lawful to thee to have the wife of the brother of thee.

19 'Η δε Ηρωδιας ενειχεν αυτω και ηθελεν  
 The and Herodias had a grudge against him and wished  
 αυτον αποκτειναι· και ουκ ηδυνατο. 20 'Ο γαρ  
 him to destroy; and not was able. The for  
 Ηρωδης εφοβειτο τον Ιωαννην, ειδως αυτον αν-  
 Herod feared the John, knowing him a

δρα δικαιον και αγιον· και συνετηρει αυτον· και  
 man just and holy; and protected him; and  
 ακουσας αυτου, πολλα εποιει, και ηδεως αυτου  
 hearing him, many things he did, and gladly him

ηκουε. 21 Και γενομενης ημερας ευκαιρου, οτε  
 he heard. And having come a day convenient, when  
 Ηρωδης τοις γενεσιοις αυτου δειπνον εποιει  
 Herod to the birthday of himself a feast he made

τοις μεγαισταιν αυτου, και τοις χιλιαρχοις, και  
 to the nobles of himself, and to the commanders, and  
 τοις πρωτοις της Γαλιλαιας. 22 και εισελθουσης  
 to the chiefs of the Galilee; and having entered

της θυγατρος αυτης της Ηρωδιαδος, και ορχη-  
 of the daughter of her of the Herodias, and dance-  
 σαμενης, και αρεσασης τω Ηρωδη και τοις  
 ing, and having pleased the Herod and those  
 συνανακειμενοις, ειπεν ο βασιλευς τω κορασιω·  
 reclining at table, said the king to the little girl;

Αιτησον με, ο εαν θελης, και δωσω σοι.  
 Ask - me, whatever thou wilt, and I will give to thee.

23 Και ωμοσεν αυτη· 'Οτι ο εαν με αιτησης,  
 And he swore to her; That whatever me thou mayest ask,  
 δωσω σοι, εως ημισους της βασιλειας μου.  
 I will give to thee, till half of the kingdom of me.

IMMENSE \* has risen from the Dead, and therefore  
 MIRACLES are performed by him."

15 Others said, † "He is  
 Elijah;" and others said,  
 "He is a Prophet, like one  
 of the PROPHETS."

16 † But HEROD having  
 heard, said, "That John,  
 whom I beheaded; he is  
 raised."

17 For HEROD himself  
 had sent and seized JOHN,  
 and bound him in Prison,  
 on account of Herodias,  
 the WIFE of Philip his  
 BROTHER; for he had mar-  
 ried Her.

18 For JOHN had said  
 to HEROD, † "It is not  
 lawful for thee to have thy  
 BROTHER'S WIFE."

19 Therefore HERODIAS  
 was incensed against him,  
 and wished to kill him,  
 and could not.

20 For HEROD † feared  
 JOHN, knowing that he  
 was a just and holy Man;  
 and protected him; and  
 having heard him, he \* did  
 many things, and heard  
 Him gladly.

21 And a convenient  
 Day having come, when  
 Herod, on his BIRTH-DAY,  
 made a Feast for his 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 mayest  
 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. 23. 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. Lev.  
 viii. 16; xx. 21. † 20. Matt. xiv. 5; xxi. 6. † 23. Esther v. 3, 6; vii. 2.



21 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθεὺς μετὰ τοῦ ποτηρίου πρὸς τὸν βασιλεῖα, ῥητήσατο, λέγουσα·

Θέλω ἵνα μοι ὄψω ἐξαυτῆς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περιλιπτός γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακείμενους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφαλίσεν αὐτὸν ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

28 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ ἤραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μὲν μίφῳ.

30 Καὶ συναγορεύσασιν οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. 31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον, καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

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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 Ilaste 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 OUBTS, 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, *spekulatores* 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 averting 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 mismanagement of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caesars, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caligula deprived Herod of his government, and her of her revenues; 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 listen 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 recovering her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Walby*.

† 26. Matt. xiv. 9. † 31. Luke ix. 10. † 31. Matt. xiv. 13; John † 31. Mark iii. 20.

καὶ οἱ ὑπαγοντες πολλοὶ· καὶ οὐδε φαγεῖν ἠκαί-  
and those going many; and not even to eat they had  
ρουσιν. 32 Καὶ ἀπηλθον εἰς ἐρημον τοπον τῆ  
leisure. And they went into a desert place to the  
πλοῖ· κατ' ἰδιαν. 33 Καὶ εἶδον αὐτοὺς ὑπαγοντας·  
ship privately. And they saw them going away;  
καὶ ἐπέγνωσαν πολλοὶ· καὶ περὶ ἀπο πασῶν  
and knew many; and on foot from all  
τῶν πολεῶν συνεδραμον ἐκεῖ. 34 Καὶ ἐξελθῶν  
of the cities they ran together there. And coming out  
εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ'  
he saw great a crowd, and was moved with pity towards  
αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα, μὴ ἔχοντα ποι-  
them, for they were as sheep, not having a  
μενα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.  
shepherd; and he began to teach them many things.  
35 Καὶ ἤδη ὥρα πολλὰς γενομένης, προσελθόν-  
And already time much having gone, coming  
τες αὐτῶ οἱ μαθηταὶ αὐτοῦ, λεγούσιν· Ὅτι ἐρη-  
to him the disciples of him, they say; That a  
μος ἐστὶν ὁ τοπος, καὶ ἤδη ὥρα πολλή· 36 ἀπο-  
desert is the place, and already time much: dismiss  
λυσαν αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κυκλῶ  
them, that going into the surrounding  
ἀγροὺς καὶ κώμας, ἀγορασωσιν ἑαυτοῖς ἄρτους·  
country and villages, they may buy themselves loaves;  
τί γὰρ φαγῶσιν οὐκ ἔχουσιν. 37 Ὁ δὲ ἀποκρι-  
any for they might eat not they have. He but answering  
θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν.  
said to them; Give to them you to eat.  
Καὶ λεγούσιν αὐτῶ· Ἀπελθόντες ἀγορασωμεν  
And they say to him; Going may we buy  
δηνάριον διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς  
denarii two hundred loaves, and give to them,  
φαγεῖν; 38 Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους  
to eat? He but says to them; How many loaves  
ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόντες,  
have you? go you and see you. And having ascertained,  
λεγούσιν· Πέντε, καὶ δύο ἰχθύας. 39 Καὶ ἐπε-  
they say: Five, and two fishes. And he or-  
ταξεν αὐτοῖς ἀνακλιναι πάντας, συνποσία  
dered them to make recline all, company  
συνποσία, ἐπὶ τῷ χλωρῷ χορτῷ. 40 Καὶ ἀνε-  
company, on the green grass. And they  
πέσον πρᾶσαι πρᾶσαι, ἀνα ἑκατόν, καὶ ἀνα  
reclined squares squares, by a hundred, and  
πεντηκόντα. 41 Καὶ λαβὼν τοὺς πέντε ἄρτους  
by fifty. And taking the five loaves  
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν,  
and the two fishes, looking up to the heaven,  
εὐλογήσῃ, καὶ κατέκλασε τοὺς ἄρτους, καὶ  
he gave praise, and broke the loaves, and  
ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθήσιν  
gave to the disciples of him, that they might set before  
αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμερίσῃ πᾶσι.  
them; and the two fishes he divided to all.

ING, and they had no lei-  
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 togeth-  
er 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.  
† ut. 41. THE DISCIPLES.

36. what they should eat.

† 32. Matt. xiv. 18.  
Matt. xiv. 15; Luke ix. 13.

† 36. Matt. ix. 36; xiv. 14.  
† 38. Matt. xiv. 17; Luke ix. 13; John vi. 9.

† 34. Luke ix. 11.

† 35.

42 Και εφαγον παντες, και εχορτασθησαν.  
And they ate all, and were filled.

43 Και ηραν κλασματων δωδεκα κοφινους πληρεις, και απο των ιχθυων. 44 Και ησαν οι φαγοντες τους αρτους, πεντακισχιλιοι ανδρες.  
And they took up of fragments twelve baskets full, and of the fishes. And were those having eaten the loaves, five thousand men.

45 Και ευθεως ηναγκασε τους μαθητας αυτου  
And immediately he urged the disciples of himself

εμβηναι εις το πλοιον, και προαγειν εις το περαν προς Βηθσαιδαν, εως αυτος απολυση τον οχλον. 46 Και αποταξαμενος αυτοις, απηλθεν εις το ορος προτευξασθαι. 47 Και οψιας γενομενης, ην το πλοιον εν μεσω της θαλασσης.  
to step into the ship, and to go before to the other side to Bethsaida, while he should dismiss the crowd. And having sent away them, he went into the mountain to pray. And evening having come, was the ship in middle of the sea;

και αυτος μονος επι της γης. 48 Και ειδεν αυτους βασανιζομενους εν τω ελαυνειν ην γαρ ο ανεμος εναντιος αυτοις. Και περι τεταρτην φυλακην της νυκτος ερχεται προς αυτους, περιπατων επι της θαλασσης και ηθελε παρελθειν αυτους. 49 Οι δε, ιδοντες αυτον περιπατουντα  
and he alone upon the land. And he saw them tormented in the rowing; was for the wind opposite to them. And about fourth watch of the night comes towards them, walking on the sea; and wished to pass them. They but, seeing him walking

επι της θαλασσης, εδοξαν φαντασμα ειναι, και ανεκραξαν. 50 Παντες γαρ αυτον ειδον, και εταραχθησαν. Και ευθεως ελαλησε μετ' αυτων, και λεγει αυτοις· Θαρσειτε· εγω εμι, μη φοβεισθε. 51 Και ανεβη προς αυτους εις το πλοιον· αφraid. And he went up to them into the boat: και εκοπασεν ο ανεμος. Και λιαν \* [εκ περισσου] εν εαυτοις εξισταντο, \* [και εθαυμαζον.]  
and ceased the wind. And greatly [out of measure] in themselves they were amazed [and wondered.]

52 Ου γαρ συνηκαν επι τοις αρτοις· ην γαρ η καρδια αυτων πεπωρωμενη.  
Not for they understood about the loaves; was for the heart of them having been stupefied.

53 Και διαπερασαντες ηλθον επι την γην Γεννησαρετ· και προσωρμισθησαν. 54 Και εξελθον των αυτων εκ του πλοιου, ευθεως επιγινωσκες αυτον, 55 περιδραμοντες ολην την περιχωρον  
And having passed over they came to the land Gennessaret; and drew to the shore. And coming out of them out of the ship, immediately knowing him, 55 and running through

42 And they all ate and were satisfied.  
43 And they took up Twelve Baskets full of Fragments [of the Bread,] and of the FISHES.  
44 NOW THOSE WHO ATE of the LOAVES were Five thousand Men.  
45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.  
46 And having dismissed them, he retired to the MOUNTAIN to pray.  
47 And Evening having come, the BOAT was in the MIDST of the LAKE, and he was alone on the LAND.  
48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.  
49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;  
50 For they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."  
51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.  
52 For † they understood not about the LOAVES; because their HEART was stupefied.  
53 And having passed over, they came to the LAND of Gennessaret, and put to the shore.  
54 And coming out of the BOAT, immediately they recognized him,  
55 and running through that Whole SURROUNDING

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\* VATICAN MANUSCRIPT.—51, out of measure—omit,

51, and wondered—omit,

† 48. See Notes on Matt. xiv, 25, 26,

‡ 45. Matt. xiv. 22; John vi, 17.

‡ 52. Mark viii, 17, 18.

εκεινην, ηρξαντο επι τοις κραββατοις. τους  
 that, they began on the couches those  
 κακως εχοντας περιφερειν, οπου ηκουον, οτι  
 sickness having to carry about, where they heard, that  
 εκει εστι. <sup>56</sup> Και οπου αν εισεπορευετο εις  
 there he is. And wherever he entered into  
 κωμας, η πολεις, η αγρους, εν ταις αγοραις  
 towns, or cities, or villages, in the markets  
 ετιθουν τους ασθενουντας, και παρεκαλουν  
 they placed those being sick, and they besought  
 αυτον, ινα καν του κρασπεδου του ιματιου  
 him, that if even the tuft of the mantle  
 αυτου αφωνται και οσοι αν ηπτοντο αυτου,  
 of him they might touch; and whoever touched him,  
 εσωζοντο.  
 were saved.

ΚΕΦ. Ζ. 7.

<sup>1</sup> Και συναγονται προς αυτον οι Φαρισαιοι,  
 And were gathered to him the Pharisees,  
 και τινες των γραμματεων, ελθοντες απο Ιερο-  
 and some of the scribes, having come from Jeru-  
 σολυμων. <sup>2</sup> και ιδοντες τινας των μαθητων  
 salem; and seeing some of the disciples  
 αυτου κοιναις χειρι, τουτ' εστιν αμπττοις,  
 of him with common hands, that is unwashed,  
 εσθιοντες αρτους. <sup>3</sup> (οι γαρ Φαρισαιοι και παν-  
 eating loaves; (the for Pharisees and all  
 τες οι Ιουδαιοι, εαν μη πύγμη νιψωνται τας  
 the Jews, if not with flat they may wash the  
 χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν  
 hands, not they eat, holding the tradition  
 των πρεσβυτερων. <sup>4</sup> και απο αγορας, εαν μη  
 of the elders: and from a market, if not  
 βαπτισωνται, ουκ εσθιουσι. και αλλα πολλα  
 they might dip, not they eat; and other many things  
 εστιν, α παρελαβον κρατειν, βαπτισμουσ ποτη-  
 is, which they received to hold, dipping of  
 ριων, και ξεστων, και χαλκιων, \* [και κλιων].  
 cups, and of pots, and of copper vessels, [and of couches;])  
<sup>5</sup> επειτα επρωτωσιν αυτον οι Φαρισαιοι και οι  
 then asked him the Pharisees and the  
 γραμματεις: Διατι οι μαθηται σου ου περιπα-  
 scribes: Why the disciples of thee not walk  
 τουσιν κατα την παραδοσιν των πρεσβυτερων,  
 according to the tradition of the elders,  
 αλλα κοιναις χειρσιν εσθιουσι τον αρτον; <sup>6</sup> Ο  
 but with common hands they eat the loaf? He  
 \* [δε αποκριθεισ] ειπεν αυτοις: Οτι καλως προε-  
 [but answering] said to them: That well pro-  
 φητευσεν Ησαϊας περι υμων των υποκριτων, ωσ  
 phesied Esaias about you the hypocrites, as  
 γεγραπται: Ουτος ο λαοσ τοις χειλεσι με  
 it is written: "This the people with the lips me

REGION, carried about the SICK ON COUCHES; to where they heard he was.

<sup>56</sup> And wherever he entered, into Towns, or Cities, or Villages, they placed the sick in the MARKETS, and implored him, † that they might but TOUCH the TUFT of his MANTLE; and as many as touched him were cured.

CHAPTER VII.

<sup>1</sup> † And the PHARISEES, and some of the SCRIBES, having come from Jerusalem, resorted to him.

<sup>2</sup> And observing some of his DISCIPLES eating BREAD with common, that is, with Unwashed Hands;

<sup>3</sup> (for the PHARISEES, and All the JEWS holding the TRADITION of the ELDERS, eat not, unless they wash their HANDS with the Fist;

<sup>4</sup> and coming from a Market, unless they \*immerse themselves, they eat not. And many other things there are which they have received to maintain,—Immersion of Cups, and of Pots, and of Copper vessels;)

<sup>5</sup> \* both the PHARISEES and the SCRIBES asked him, "Why do not thy DISCIPLES walk according to the TRADITION of the ELDERS, but eat BREAD with common Hands?"

<sup>6</sup> He said to them, "Well did Isaiah prophecy concerning you, HYPOCRITES, as it is written, † 'This PEOPLE honor me with their LIPS, but their

\* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. 4. and of couches—omif. 5. both the PHARISEES. 6. but answering—omif.

† 8. 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. xxix. 13.

τιμη, ἢ δε καρδια αυτων πορρω απεχει απ' honor, the but heart of them far off is removed from  
 εμου. 7 Ματθν δε σεβονται με, διδασκοντες me. in vain but they worship me, teaching διδασκαλιας, ενταλματα ανθρωπων." 8 Αφεντες teachings, commandments of men." Leaving  
 \* [γαρ] την εντολην του θεου, κρατειτε την [for] the commandment of the God, you hold the παραδοσιν των ανθρωπων, \* [βαπτισμους ξεστων tradition of the men, [dippings of pots και ποτηριων και αλλα παρομοια τοιαυτα πολλα and of cups; and other similar such like many things ποιειτε.] 9 Και ελεγεν αυτοις. Καλως αθετειτε you do.] And he said to them, Well you set aside την εντολην του θεου, ινα την παραδοσιν υμων the commandment of the God, that the tradition of you τηρησητε. 10 Μωσης γαρ ειπε. " Τιμα τον you may keep. Moses for said; " Honor the πατερα σου και την μητερα σου," και " Ο father of thee and the mothe of thee;" and; " He κακολογων πατερα η μητερα, θανατω τελευ- cursing father or mother, a death let him τατω." 11 "Τμεις δε λεγετε. Εαν ειπρ ανθρω- die." You but say; If should say a man πως τω πατρι η τη μητρι Κορβαν (δ εστι, to the father or the mother, Corban (which is, δωρον,) δ εαν εξ εμου ωφελησρ." 12 [και] a gift,) whatever out of me thou mightest be profited; [and, ουκετι αφιστε αυτον ουδεν ποιησαι τω πατρι no more you suffer him anything to do for the father \* [αυτον,] η τη μητρι \* [αυτον,] 13 ακυροντες [of himself,] or for the mother [of himself,] making void του λογον του θεου τη παραδοσει υμων, η the word of the God for the tradition of you, which παρεδωκατε και παρομοια τοιαυτα πολλα ποι- you delivered; and similar such like many things you ειτε. 14 Και προσκαλεσαμενος παντα τον do. And having called all the οχλον, ελεγεν αυτοις. Ακουετε μου παντες, crowd, he said to them; Hear me all, και συνιετε. 15 Ουδεν εστιν εξωθεν του ανθρω- and be instructed. Nothing is outside of the man που, εισπορευομενον εις αυτον, ο δυναται αυτον entering into him, which is able him κοινωσαι, αλλα τα εκπορευομενα απ' αυτου, to make common; but the things proceeding from him, εκεινα εστι τα κοινουντα τον ανθρωπον. 16 \* [Ει those is the things making common the man. [If

HEART is far removed from me.  
 7 'But in vain do they worship me, teaching as 'Doctrines, the Precepts 'of Men.'  
 8 Laying aside the COMMANDMENT OF GOD, you retain the TRADITION OF MEN."  
 9 And he said to them, "Well do you annul the COMMANDMENT OF GOD, that you may keep your own TRADITION."  
 10 For Moses said, † 'Honor thy FATHER and thy MOTHER;' and † HE who REVILES Father or Mother, let him be punished 'with Death.'  
 11 But you assert, 'If a man say to FATHER or MOTHER, † Be that Corban, that is, an Offering, † by which thou mightest derive assistance from me;  
 12 you no more permit him to do any thing for FATHER or MOTHER:  
 13 making void the WORD OF GOD by your TRADITION, which you have delivered; and many such like Things you do."  
 14 † And having \* again called All of the CROWD, he said to them, "Let all listen to me, and be instructed.  
 15 There is nothing from without the MAN, which entering in \* POLLUTES him; but the THINGS proceeding from \* the MAN, are the THINGS which POLLUTE him.  
 16 \* † [If any one has

\* VATICAN MANUSCRIPT.—8. For—omit. 8. dippings of Pots and of Cups; and many other such like things you do—omit. 12. his—omit. 14. again called. 15. POLLUTES him. 16. the MAN, are the things which POLLUTE him. 16. If any one has Ears to hear, let him hear—omit.  
 † 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.  
 † 10. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. † 10. Exod. xxi. 17; Lev. xx. 9; P xx. 30. † 11. Matt. xv. 5; xiii. 18. † 14. Matt. xv. 10. † 16. Matt.:

τις έχει ὦτα ἀκουεῖν, ἀκουέτω.] <sup>17</sup> Καὶ  
 any one has ears to hear, let him hear.] And  
 ὅτε εἰσῆλθεν εἰς οἶκον ἀπο τοῦ ὄχλου,  
 when he entered into a house from the crowd,  
 ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς  
 asked him the disciples of him concerning the  
 παραβολῆς. <sup>18</sup> Καὶ λέγει αὐτοῖς· Ὁδὼ καὶ  
 parable. And he says to them; Thus also  
 ὑμεῖς ἀσυνετοὶ ἐστε; Οὐ νοεῖτε, ὅτι πᾶν τὸ  
 you without understanding are? Not know you, that all that  
 εἰσέρχεται εἰς τὸν ἀνθρώπον, οὐ  
 without, entering into the man, not  
 δύναται αὐτὸν κοινῶσαι; <sup>19</sup> ὅτι οὐκ εἰσπο-  
 is able him to make common; that not goes  
 ρεῖται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι-  
 of it into the heart, but into the belly,  
 λίαν· καὶ εἰς τὸν ἀφένδρωνα ἐκπορεύεται,  
 and into the privy goes out,  
 καθαρίζον πάντα τὰ βρώματα. <sup>20</sup> Ἐλέγε δε-  
 cleansing all the foods He said and,  
 ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο  
 That the out of the man proceeding forth, that  
 κοινὸν τοῦ ἀνθρώπου· <sup>21</sup> Ἐσῶθεν γὰρ ἐκ τῆς  
 makes common the man; Within for out of the  
 καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ  
 heart of the man the purposes the evil  
 ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φονοί,  
 proceeds; adulteries, fornications, murders,  
<sup>22</sup> κλοπαί, πλεονεξίαι, κτηνηαί, δόλος, ἀσελγεία,  
 thefts, covetousnesses, villainies, deceit, intemperance,  
 ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφάνια,  
 eye evil, evil speaking, pride,  
 ἀφροσύνη· <sup>23</sup> πάντα ταῦτα τὰ πονηρὰ εἰσθεν  
 folly. all these the things evil within  
 ἐκπορεύεται, καὶ κοινὸν τοῦ ἀνθρώπου.  
 comes forth, and makes common the man.  
<sup>24</sup> Καὶ ἐκείθεν ἀρᾶστας, ἀπῆλθεν εἰς τὰ μεθ-  
 And thence arising, he went into the bor-  
 ὀρια Τυροῦ καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν  
 cities of Tyre and Sidon; and entering into the  
 οἰκίαν, οὐδεὶς ᾔθελε γινῶσκει· καὶ οὐκ ἠδύνηθη  
 house, no one he wished to know; and not he was able  
 λαβεῖν. <sup>25</sup> Ἀκουσάσα γὰρ γυνὴ περὶ αὐτοῦ, ἣς  
 have heard. Having heard for a woman about him, of whom  
 εἶχε τὸ θυγατρίον αὐτῆς πνεῦμα ἀκαθάρτον,  
 had the little daughter of herself a spirit unclean,  
 ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·  
 having come fell down to the feet of him  
<sup>26</sup> (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινικίσσα τῶ  
 (was now the woman a Greek, a Syrophenician to the  
 γενεῖ) καὶ ᾠρώτα αὐτὸν, ἵνα τὸ δαίμονιον ἐκ-  
 birth) and she brought him, that the demon he  
 βαλῆ ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> Ὁ δὲ Ἰησοῦς  
 would cast out of the daughter of herself. The but Jesus  
 εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα·  
 said to her; Let alone first to be filled the children,  
 οὐ γὰρ καλὸν ἐστὶ, λαβεῖν τὸν ἄρτον τῶν τέκ-  
 not for good it is, to take the bread of the chil-  
 νῶν, καὶ βαλεῖν τοῖς κυνᾶριοις. <sup>28</sup> Ἡ δὲ  
 dren, and to cast to be dogs. She but

Ears to hear, let him hear.”]  
 17 † And when he went from the CROWD into a house, his DISCIPLES asked him concerning the PARABLE.  
 18 And he says to them, “Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute Him?”  
 19 because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD.”  
 20 And he said, “THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN.”  
 21 † For from within, out of the HEART OF MEN, emanate EVIL PURPOSES; —Adulteries, Fornications, Murders,  
 22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;  
 23 All These EVIL things emanate from within, and pollute the MAN.”  
 24 † And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.  
 25 For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, immediately heard of him; and having come fell down at his FEET;  
 26 (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia.) and she entreated him to expel the DEMON from her DAUGHTER.  
 27 \* And he said to her, “Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN’S BREAD, and throw it to the DOGS.”

\* VATICAN MANUSCRIPTS.—25. Immediately heard. 27. And he said.  
 † 26. One who spoke the Greek language. 27. She but.  
 † 17. Matt. xv. 16. † 21. Gen. vi. 8; viii. 21; Matt. xv. 10. † 24. Matt. xv. 21.

απεκριθη, και λεγει αυτη· **Ναι, κυριε· και γαρ**  
 answered, and says to him; Yes, sir; even for  
**τα κυναρια υποκατω της τραπεζης εσθιει απο**  
 the dogs under the table eatest from  
**των ψιχιων των παιδιων.** <sup>29</sup> **Και ειπεν αυτη·**  
 of the crumbs of the children. And he said to her;  
**Δια τουτον τον λογον υπαγε· εξεληλυθε το**  
 Through this the word go; has come out the  
**δαιμονιον εκ της θυγατρος σου.** <sup>30</sup> **Και απελ-**  
 demon from the daughter of thee. And having  
**θουσα εις τον οικον αυτης, ευρε το δαιμονιον**  
 gone into the house of her, she found the demon  
**εξεληλυθος, και την θυγατερα βεβλημενη επι**  
 having gone out, and the daughter having been laid upon  
**της κλινης.**  
 the bed.

<sup>31</sup> **Και παλιν εξελθων εκ των οριων Τυρου και**  
 And again coming out from the borders of Tyre and  
**Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,**  
 Sidon, he came to the sea of the Galilee,  
**ανα μεσον των οριων Δεκαπολεως.** <sup>31</sup> **Και φερ-**  
 through midst of the borders of Decapolis. And they  
**ουσιν αυτη κωφον μογιλαλον, και παρακαλου-**  
 bring to him a deaf man a stammerer, and they entreat  
**σιν αυτον ινα επιθη αυτη την χειρα.** <sup>32</sup> **Και**  
 him that he might place to him the hand. And

**απολαβομενος αυτον απο του οχλου κατ' ιδιαν,**  
 having taken him from the crowd privately,  
**εβαλε τους δακτυλους αυτου εις τα ωτα αυτου,**  
 he put the fingers of himself into the ears of him.  
**και πτυσας ηψατο της γλωσσης αυτου.** <sup>34</sup> **Και**  
 and spitting he touched the tongue of him; and  
**αναβλεψας εις του ουρανον, εστεναξε, και**  
 looking up to the heaven, he groaned, and  
**λεγει αυτη· Εφφαθα, ο εστι, διανοιχθητι.**  
 says to him: Ephphatha, that is, be opened.

<sup>35</sup> **Και \* [ευθως] διηνοιχθησαν αυτου αι ακοαι·**  
 And [immediately] were opened of him the ears.  
**και ελυθη ο δεσμος της γλωσσης αυτου, και**  
 and was loosed the bond of the tongue of him, and  
**αλαλε ορθως.** <sup>36</sup> **Και διεστειλατο αυτοις, ινα**  
 he spoke plainly. And he charged them, that  
**μηδενι ειπωσιν· οσαν δε αυτος αυτοις διεστει-**  
 no one they should tell, what but he to them charged  
**λετο, μαλλον περισσοτερον εκηρυσσον.** <sup>37</sup> **Και**  
 more abundantly they published. And

**υπερπερισσως εξεπλησσοντο, λεγοντες· Καλως**  
 beyond measure they were astonished, saying; Well  
**παντα πεποιηκε· και τους κωφους ποιει ακου-**  
 all (things) he has done; and the deaf ones he makes to  
**ειν, και τους αλαλους λαλειν·**  
 hear, and the dumb ones to speak.

<sup>28</sup> But she answered, and says to him, "True, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

<sup>29</sup> And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

<sup>30</sup> And departing to her HOUSE, she found \* her DAUGHTER laid upon the BED, and the DEMON expelled.

<sup>31</sup> † And again leaving the CONFINES of Tyre, \* he came by Sidon to the LAKE of GALILEE, through the MIDST of the BORDERS of Decapolis.

<sup>32</sup> † And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

<sup>33</sup> And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

<sup>34</sup> and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

<sup>35</sup> And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

<sup>36</sup> † And he charged them that they should tell no one; but the more \* he charged them, the more abundantly \* they published it.

<sup>37</sup> 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. 36. they published 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used 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> **Εν** εκείναις ταῖς ἡμέραις, **καμπολλου** οχλου  
In those the days, very great crowd  
**οντος, και μη εχοντων τι φαγωσι, προσ-**  
belong, and not having any thing they could eat, having  
**καλεσαμενος τους μαθητας αυτου λεγει αυτοις:**  
called the disciples of himself he says to them;

<sup>2</sup> **Σπλαγχνιζομαι** επι τον οχλον· **οτι ηδη ημεραι**  
I have pity on the crowd; because now days

**τρεις, προσμενουσι** \* [μοι,] **και ουκ εχουσι** τι  
three, they continue [with me,] and not they have anything  
**φαγωσι.** <sup>3</sup> **Και εαν απολυσω αυτους νηστεις**  
they can eat. And if I dismiss them fasting

**εις οικον αυτων, εκλυθητουνται εν τη οδω· τινες**  
into house of themselves, they will faint on the way; some

**γαρ αυτων μακροθεν ηκουσι.** <sup>4</sup> **Και απεκριθησαν**  
for of them a great distance have come. And answered

**αυτω οι μαθηται αυτου· Πουθεν τουτους δυνησε-**  
to him the disciples of him; Whence these will be able

**ται τις ωδε χορτασαι αρτων επ' ερημιας;** <sup>5</sup> **Και**  
any one here to satisfy of loaves in a desert place? And

**επηρωτα αυτους· Ποσους εχετε αρτους; Οι δε**  
he asked them; How many have you loaves? They and

**ειπον· Έπτα.** <sup>6</sup> **Και παρηγγειλε τω οχλω ανα-**  
said; Seven. And he gave orders to the crowd to

**πεσειν επι της γης· και λαβων τους επτα**  
recline upon the ground; and taking the seven

**αρτους, ευχαριστησας εκλασε, και εδιδου τοις**  
loaves, giving thanks be broke, and gave to the

**μαθηταις αυτου, ινα παραθωσι· και παρεθηκαν**  
disciples of himself, that they might set before: and they set be-

**τω οχλω.** <sup>7</sup> **Και ειχον ιχθυδια ολιγα· και ευλο-**  
the crowd. And they had small fishes a few: and praising

**γησας, ειπε παραθειναι και αυτα.** <sup>8</sup> **Εφαγον δε,**  
praise, he said place before also them. They ate and,

**και εχορτασθησαν· και ηραν περισσευματα**  
and we filled: and they took up over and above

**κλασματων, επτα σπυριδας.** <sup>9</sup> **Ησαν δε οι φα-**  
of fragments, seven large baskets. Were and those hav-

**γαντες, ως τετρακιςχιλιοι· και απελυσεν**  
ing eaten, about four thousand; and he dismissed

**αυτους.**  
them.

<sup>10</sup> **Και ευθεως εμβας εις το πλοιον μετα των**  
And immediately entering into the ship with the

**μαθητων αυτου, ηλθεν εις τα μερη Δαλμανουθα.**  
disciples of himself, he came into the parts of Dalmanutha.

<sup>11</sup> **Και εξηλθον οι Φαρισαιοι, και ηρξαντο συζη-**  
And came forth the Pharisees, and began to

**τειν αυτα, ζητουντες παρ' αυτου σημειον απο**  
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. 7. These. 9. And they were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.  
 1. Matt. xv. 32. † 5. Matt. xv. 34; Mark vi. 88. † 6. Matt. xiv. 19; 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-  
 thea heavens, tempting him. And groan-  
 στεναξας τῷ πνευματι αὐτου, λεγει· Τι ἡ γενεα  
 ing deeply in the spirit of himself, he says: Why the generation  
 αὐτη σημειων ἐπιζητει; Ἀμην λεγω \* [ὅμιν,] εἰ  
 this a sign seeks? Indeed I say [to you,] if  
 δοθησεται τῇ γενεᾷ ταυτη σημειον.  
 shall be given to this generation this a sign.

<sup>13</sup> Και αφεις αυτους, εμβας πάλιν \* [εις το  
 And leaving them, entering again [into the  
 πλοιοι,] απηλθεν εις το περαν. <sup>14</sup> Και εκελα-  
 ship,] he departed to the other side. And they  
 θητο λαβειν αρτους, και ει μη ενα αρτον ουκ  
 forgot to take loaves, and except one loaf not  
 ειχον μεθ' εαυτων εν τῷ πλοιοι. <sup>15</sup> Και διεσ-  
 they had with themselves in the ship. And he  
 τελλετο αυτοις, λεγων· Ὁρατε, βλεπετε απο  
 charged them, saying, Look you, beware you of  
 της ζυμης των Φαρισαιων, και της ζυμης Ἡρω-  
 the leaven of the Pharisees, and of the leaven of He-  
 δου. <sup>16</sup> Και διελογιζοντο προς αλληλους, \* [λε-  
 rod. And they reasoned with one another, \* [say-  
 γοντες·] Ὅτι αρτους ουκ εχομεν. <sup>17</sup> Και γνωου-  
 ing;] Because loaves not we have. And knowing-  
 ο Ἰησους, λεγει αυτοις· Τι διαλογιζεσθε, οτι  
 the Jesus, he says to them, why reason you, because  
 αρτους ουκ εχετε; Ουτω νοειτε, ουδε  
 loaves not you have? Not yet perceive you, neither  
 συνιετε; \* [ετι] πεπωρωμενην εχετε την καρ-  
 understand you? [yet] having been stupified have you the heart  
 διαν ὑμων; <sup>18</sup> Οφθαλμους εχοντες ου βλεπετε;  
 of you? Eyes having not see you?

και ωτα εχοντες ου ακουετε; και ου μνημον-  
 and ears having not hear you? and not remember  
 ευετε; <sup>19</sup> Ὅτε τους πεντε αρτους εκλασα εις  
 you? When the five loaves I broke to  
 τους πεντακισχιλιους, ποσους κοφινους πλη-  
 the five thousand, how many baskets full  
 ρεις κλασματων ηρατε; Λεγουσιν αυτω·  
 of fragments took you up? They say to him;

Δωδεκα. <sup>20</sup> Ὅτε δε τους επτα εις τους τετρα-  
 Twelve. When and the seven to the four  
 κισχιλιους, ποσων σκυριδων πληρωματα κλασ-  
 thousand, how many large baskets full of  
 ματων ηρατε; Οἱ δε ειπον· Ἐπτα. <sup>21</sup> Και  
 fragments took you up? They and said, Seven, And  
 ελεγεν αυτοις· Πως ου συνιετε;

<sup>22</sup> Και ερχεται εις Βηθσαιδα. Και φερουσιν  
 And he comes to Bethsaida. And they bring

of him a Sign from HEAVEN, trying him.

<sup>12</sup> And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."

<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, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."

<sup>16</sup> And they reasoned with one another, \* Because 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 stupified?"

<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 Fragments 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. 22. 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. Zumez, 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 v.  
 † 19. Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13. † 20. Matt. xv. 37; Mark

αυτω τυφλον και παρακαλουσιν αυτον, ινα  
 to him a blind man and beseech him, that  
 αυτου αψηται. <sup>23</sup> Και επιλαβομενος της  
 him he would touch. And having taken the  
 χειρος του τυφλου, εξηγαγεν αυτον εξω της  
 hand of the blind man, he led him outside of the  
 κωμης και πτυσας εις τα ομματα αυτου, επι-  
 village; and having spit into the eyes of him, having  
 θεις τας χειρας αυτω, εκηρωτα αυτον, ει  
 placed the hands to him, he asked him, if  
 τι βλεπει. <sup>24</sup> Και αναβλεψας ελεγε· Βλεπω  
 anything he sees. And looking up he says; I see  
 τους ανθρωπους, ως δενδρα, περικατουντας.  
 the men, like trees, walking.  
<sup>25</sup> Ειτα παλιν επεθηκε τας χειρας επι τους  
 Then again he placed the hands upon the  
 οφθαλμους αυτου, και εποησεν αυτην ανα-  
 eyes of him, and he made him look  
 βλεψαι· και αποκατεσταθη, και ερεβλεψε  
 up; and he was restored, and he saw  
 τηλαυγως ακαντας. <sup>26</sup> Και επιστειλεν αυτον  
 plainly every one. And he sent him  
 εις οικον αυτου, λεγων· Μηδε εις την κωμην  
 to house of him, saying; Neither into the village  
 εισελθης, \* [μηδε ειπης τινι εν τη κωμη·]  
 mayst thou enter, [nor mayst thou tell any one in the village.]  
<sup>27</sup> Και εξηλθεν ο Ιησους και οι μαθηται αυτου  
 And departed the Jesus and the disciples of him  
 εις τας κωμας Καισαρειας της Πιλιππου. Και  
 into the villages of Caesarea of the Philip. And  
 εν τη οδω εκηρωτα τους μαθητας αυτου, λεγων  
 on the way he asked the disciples of himself, saying  
 αυτοις· Τινα με λεγουσιν οι ανθρωποι ειναι;  
 to them; Who me they say the men to be?  
<sup>28</sup> Οι δε απεκριθησαν· Ιωαννη τον βαπτιστην·  
 They and answered; John the dipper;  
 και αλλοι, Ηλιαν· αλλοι δε, ενα των προφητων.  
 and others, Elias; others and, one of the prophets.  
<sup>29</sup> Και αυτος λεγει αυτοις· Τιμεις δε τινα με  
 And he says to them; You but who me  
 λεγετε ειναι; Αποκριθεις δε ο Πητρος λεγει  
 you say to be? Answering and the Peter says  
 αυτω· Συ ει ο Χριστος. <sup>30</sup> Και επιστημμεν  
 to him; Thou art the Anointed. And he strictly charged  
 αυτοις, ινα μηδενι λεγωσι περι αυτου. <sup>31</sup> Και  
 them, that no one they should tell about him. And  
 ηρξατο διδασκειν αυτους, οτι δει τον υιον του  
 he began to teach them, that must the son of the  
 ανθρωπου πολλα παθειν, και αποδοκιμασθηναι  
 man many things to suffer, and to be rejected  
 απο των πρεσβυτερων και των αρχιερων και  
 of the elders and of the high-priests and  
 των γραμματεων, και αποκτανθηναι, και μετα  
 of the scribes, and to be killed, and after  
 τρεις ημερας αναστηναι· <sup>32</sup> και παρρησια τον  
 three days to stand 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 the 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 of 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 thus

\* VATICAN MANUSCRIPT.—25. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 29. nor mayst thou tell any one in the VILLAGE—omit. 28. spoke to him, saying, "John the IMMERSER." 29. asked them, saying, "Who say."

† 25. Mark vii. 35. † 27. Matt. xvi. 13; Luke ix. 18. † 28. Matt. xiv. 28.  
 † 29. Matt. xvi. 6; John vi. 61; xi. 37. † 30. Matt. xvi. 20. † 31. Matt. xvi. 21.

λογον ελαλει. Και προσλαβομενος αυτον ο Πε-  
word he spoke. And taking aside him the Pe-  
τρος, ηρξατο επιτιμω αυτην. <sup>33</sup> Ο δε επιστρα-  
ter, he began to rebuke him. He bet turning

φεις, και ιδων τους μαθητας αυτου, επετιμωσε  
round, and seeing the disciples of himself, he rebuked  
την Πητρω, λεγων· Τραγε οπισω μου, σατανα·  
the Peter, saying: Go thou behind me, adversary,  
δτι ου φρονεις τα του θεου, αλλα τα  
because not thou thinkest the things of the God, but the things  
των ανθρωπων. <sup>34</sup> 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; απαρησασ-  
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. <sup>35</sup> ‘Ος γαρ αν θελη την ψυχην  
let him follow me. Who for ever may wish the life

αυτου σωσαι, απολεσει αυτην· ος δ’ αν απολεση  
of himself to save, shall lose her; who but ever may lose  
την εαυτου ψυχην ενεκεν εμου και του ευαγ-  
the of himself life on account of me and of the glad  
γελιου, σωσει αυτην. <sup>36</sup> (Τι γαρ ωφελησει  
things, shall save her. (What for will it profit

ανθρωπον, εαν κερδηση τον κοσμον ολον, και  
a man, if he should win the world whole, and  
ζημιωθη την ψυχην αυτου; <sup>37</sup> 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?)

<sup>38</sup> ‘Ος γαρ αν επαισχυνη με και τους εμου  
Who for ever may be ashamed me and the my  
λογους εν τη γενεα ταυτη τη μοιχαλιδι και  
words in the generation this the adulterous and  
αμαρτωλω, και ο υιος του ανθρωπου επαισχυ-  
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. <sup>1</sup> Και ελεγει αυτοις· Αμην λεγω  
And he said to them; Indeed I say  
υμιν, δτι εισιτινες των ωδε εστηκοτων, οτινεις  
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.

<sup>2</sup> Και μεθ’ ημερας εξ παραλαμβανει 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.

<sup>33</sup> But HE, 'turning  
round and looking on his  
DISCIPLES, rebuked \* Pe-  
ter, and says, "Get be-  
hind me, Adversary; for  
thou regardst not the  
THINGS of GOD, but THOSE  
of MEN."

<sup>34</sup> 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.

<sup>35</sup> 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.

<sup>36</sup> For what \* does it  
profit a MAN to gain the  
whole WORLD, and forfeit  
his LIFE?

<sup>37</sup> \* For what could a  
MAN give to Redeem his  
LIFE?

<sup>38</sup> † If, therefore, any  
one shall be ashamed of  
me, and of these MY  
Words, among this ADUL-  
TEROUS and sinful GENE-  
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.

<sup>1</sup> 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.

<sup>2</sup> † And after six Days,  
JESUS takes PETER, and  
JAMES, and JOHN, and pri-  
vately conducts them, by  
themselves, to a lofty

\* VATICAN MANUSCRIPT.—33. Peter, and says.

34. If any one wish.

35. does

profit a Man to gain.

37. For what could a man give.

† 34. Matt. x. 38 xvi. 24; Luke ix. 25; xiv. 27.

† 35. John xii. 25.

† 38. Matt.

33; Luke ix. 24; xii. 9. Rom. i. 16 2 Tim. i. 8; ii. 12.

† 1. Matt. xvi. 28; Luke ix.

† 2. Matt. xvii. 1; Luke ix. 28.

μονους· και μεταμορφωθη εμπροσθεν αυτων.  
alone; and he was transformed in the presence of them.

<sup>2</sup> Και τα ιματια αυτου εγενετο στιλβοντα, λευκα  
And the garments of him became glittering, white

λιαν \* [ως χιων,] οια γραχευς επι της γης ου  
extremely [as snow,] such as a fuller upon the earth not  
δυναται λευκαναι. <sup>4</sup> Και ωφθη αυτοις Ηλιας  
is 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 Πετρος λεγει τω Ιησου·  
And answering the Peter says to the Jesus.

'Ραββι, καλον εστιν ημας ωδε ειναι· και ποιη-  
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,  
make tents three, to thee one, and Moses one,

και Ηλια μιαν. <sup>6</sup> Ου γαρ ηδει τι λαλησθ-  
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 clouds;

Ουτος εστιν ο υιος μου ο αγαπητος· αυτου  
This is the son of mine the beloved; him

ακουετε. <sup>8</sup> Και εξαπινα περιβλεψαμενοι, ουκετι  
hear you. And suddenly looking round, no longer

ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' εαυ-  
no one the saw but the Jesus alone with them-

των. <sup>9</sup> Καταβαινοντων τε αυτων απο του ορους,  
selves. Coming down and of them from the mountain,

διεστειλατο αυτοις, ινα μηδενι διηγησωνται α  
he charged them, that to no one they should relate what

ειδον, ει μη οταν ο υιος του ανθρωπου εκ νεκρων  
they saw, except when the son of the man out of dead ones

αναστη. <sup>10</sup> Και του λογον εκρατησαν προς  
should be raised. And the word they kept to

εαυτοις, συζητουτες, τι εστι το εκ νεκρων  
themselves, arguing, what is that out of dead ones

αναπηναι. <sup>11</sup> Και ετηρωτων αυτον, λεγοντες·  
to be raised. An they asked him, saying;

† Οτι λεγουσιν οι γραμματεις, οτι Ηλιαν δει  
That say the scribes, that Elias must

ελθειν πρωτον; <sup>12</sup> Ο δε αποκριθεις ειπεν αυτοις·  
to come first; He and answering said to them;

Ελιας μεν ελθων πρωτον, αποκαθιστα παντα·  
Elias indeed 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 presence.

3 And his GARMENTS became glittering, exceedingly white; such as no Fuller on the EARTH is able \* thus to make white.

4 And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make \* Three Booths; one for thee, and one for Moses, and one for Elijah."

6 For he knew not what to \* say; for they were terrified.

7 And there came a Cloud, covering them; and \* there was a Voice came out of the CLOUD, "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one \* any longer with themselves, except Jesus only.

9 † And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the 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 know—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only. 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that *κοτι* ought to be separated, and to read *αο τι*. 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 12, the passage makes good sense, and agrees with the account in Matthew xvii.

ἵνα πολλά παθῆ, καὶ ἐξουδενωθῆ. <sup>13</sup> Ἀλλὰ  
 that many things he should suffer, and should be despoiled. But  
 λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν  
 I say to you, that both Elias has come, and they have done  
 αὐτῷ ὅσα ἠέλθησαν, καθὼς γεγραπταὶ ἐστί,  
 to him whatever they wished, even as it is written about  
 αὐτον. <sup>14</sup> Καὶ ἔλθων 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-  
 τούοντας αὐτοὺς. <sup>15</sup> Καὶ εὐθεὺς τὰς ὀχλόν,  
 putting with them; And immediately all the crowd,  
 εἶδον αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες  
 seeing him, were awe-struck, and running to  
 ἠσπάζοντο αὐτον. <sup>16</sup> Καὶ ἐκρωτησεν αὐτοὺς.  
 saluted him. And he asked them;  
 Τι συζητεῖτε πρὸς αὐτοὺς; <sup>17</sup> Καὶ ἀποκριθεὶς εἰς  
 What dispute you with them? And answering one  
 ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τον  
 out of the crowd said; O Teacher, I brought the  
 υἱόν μου πρὸς σε, ἐχόντα πνεῦμα ἀλελοφ. <sup>18</sup> Καὶ  
 son of me to thee, having a spirit dumb. And  
 ὅπου ἀν αὐτον καταλαβῆ, ῥησσει αὐτον· καὶ  
 wherever him it may seize, it convulses him; and  
 ἀφρίζει, καὶ τρίζει τοὺς ὀδοντάς αὐτου, καὶ  
 he foams, and grinds the teeth of him, and  
 ξηραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα  
 pines away. And I spoke to the disciples of thee, that  
 αὐτὸ ἐκβάλωσι, καὶ οὐκ ἰσχύσαν. <sup>19</sup> Ὁ δὲ  
 it they might cast out, and not they had power. He and  
 ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γενεᾶ ἀπίστος, ἕως  
 answering them says: O generation without faith, till  
 ποτε πρὸς ὑμᾶς εἶσομαι; ἕως ποτε ἀνεξομαι  
 when with you shall I be? till when shall I bear  
 ὑμῶν; φέρετε αὐτον πρὸς με. <sup>20</sup> Καὶ ἤνεγκα  
 you? bring you him to me. And they brought  
 αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθεὺς τὸ  
 him to him. And seeing him, immediately the  
 πνεῦμα ἐσπαραξεν αὐτον· καὶ πεσὼν ἐπὶ τῆς  
 spirit convulsed him; and falling upon the  
 γῆς, ἐκυλιέτο, ἀφρίζων. <sup>21</sup> Καὶ ἐκρωτησεν τον  
 ground, he rolled, foaming. And he asked the  
 πατέρα αὐτου· Πόσος χρόνος ἐστίν, ὡς τοῦτο  
 father of him; How long a time is it, since this  
 γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ  
 happened to him? He and said; From a child; and  
 πολλακίς αὐτον καὶ εἰς πυρ εβαλε καὶ εἰς ὕδατα,  
 often him both into fire has cast and into waters,  
 ἵνα ἀπολεσῆ 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.

13 But I say to you, †That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

14 †And \* coming to the DISCIPLES, \* they saw a great Crowd about them, and the Scribes disputing with them.

15 And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.

16 And he asked them, "About what are you disputing with them?"

17 And one of the CROWD \* answered him, "Teacher, I have brought to thee my SON, who has † a dumb Spirit.

18 And wherever it seizes Him it convulses him; and he foams, and grinds \* his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

19 And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

20 And they brought him to him; and seeing him, † the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

21 And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

22 And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

\* VATICAN MANUSCRIPT.—14. they came. 16. the Teacher.

14. they saw.

17. answered him.

† 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 was an epileptic; it would not follow that the disorder was not induced by demoniacal influence.—Bloomfield.

‡ 14. Math. xvii. 14; Luke ix. 37.

‡ 20. Luke ix. 42.

23 Ὁ δε Ἰησοῦς εἶπεν αὐτῶ· Το, εἰ δυνασαι  
The and Jesus said to him; That, if thou art able  
πιστεῦσαι· παντα δυνατα τῷ πιστευοντι.  
to believe; all things are possible to the believing.

24 \* [Και] εὐθεως κραζας ὁ πατηρ του παιδιου,  
[And] immediately crying out the father of the child,

\* [μετα δακρυων] ελεγε· Πιστευω βοηθει μου  
[with tears] he said; I believe; help thou of me  
τη απιστια. 25 Ἴδων δε ὁ Ἰησοῦς, ὅτι ἐπισυν-  
the unbelief. Seeing and the Jesus, that runs to-

τρεχει οχλος, ἐπετιμησε τῷ πνευματι τῷ ἀκα-  
gather a crowd, he rebuked the spirit the un-  
θαρτῶ, λεγων αὐτῶ· Το πνευμα το ἀλαλον και  
dumb, saying to it; The spirit the dumb and  
κωφον, εγω σοι ἐπιτασσω· Εξελθε εξ αὐτου,  
as dead, so that many to say, that he is dead.

και μηκει εἰσελθης εἰς αὐτον. 26 Και κραζων,  
and no more enter into him. And crying out,

και πολλα σπαραξας, ἐξηλθε. Και εγενετο  
and many times convulsing, it came out. And he became  
ὡσει νεκρος, ὡστε πολλοις λεγειν, ὅτι ἀπεθανεν.  
like one dead, so that many to say, that he is dead.

27 Ὁ δε Ἰησοῦς κρατησας αὐτον της χειρος,  
The but Jesus taking him of the hand,

ηγειρεν αὐτον· και ανεστη.  
raised up him; and he stood up.

28 Και εἰσελθοντα αὐτον εἰς οἶκον, οἱ μαθηται  
And having come him into a house, the disciples

αυτου ἐπηρωτων αὐτον κατ' ἰδιαν· Ὅτι ἡμεις  
of him asked him privately; That we

οὐκ ἠδυνηθημεν ἐκβαλειν αὐτο; 29 Και εἶπεν  
not were able to cast out it? And he said

αυτοις· Τουτο το γενος εν ουδενι δυναται ἐξελ-  
to them; This the kind by nothing is able to go

θειν, εἰ μη εν προσειχη \* [και νηστεια.]  
out, if not in prayer [and fasting.]

30 Και ἐκειθεν ἐξελθοντες, παρεπορευοντο δια  
And thence departing, he passed through

της Γαλιλαιας· και οὐκ ηθελεν, ἵνα τις γνη.  
the Galilee; and not was willing, that any one should know.

31 Ἐδιδασκε γαρ τους μαθητας αὐτον, και ελεγε  
He taught for the disciples of himself, and said

εν \* [αυτοις]· Ὅτι ὁ υἱος του ανθρωπου παρα-  
[to them; That the son of the man is deli-

διδεται εἰς χειρας ανθρωπων, και αποκτενοσιν  
vered up into hands of men, and they will kill

αὐτον· και αποκτανθεισ, τη τριτη ἡμερα ανα-  
him; and having been killed, the third day he

στησεται. 32 Οἱ δε ηγνωουν το ρημα, και  
will rise. They but did not understand the word, and

εφοβουντο αὐτον ἐπερωτησαι.  
were afraid him to ask.

23 Και ηλθεν εἰς Καπερναουμ· και εν τη οικια  
And he came to Capernaum; and in the house

23 And Jesus said to him, "IF THOU CANST? All things? 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, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking \* his HAND, raised him, and he stood up.

28 † And having entered a HOUSE, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "THIS KIND can go out by nothing, except by PRAYER."

30 And departing from that PLACE, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "THE SON of MAN is † 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.  
31. to him—omit. 31 after Three Days he will rise.

24. And—omit.  
29. and Fasting.—omit.

† 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 xi. 23. Luke xvii. 6; John xi. 40.  
31. Matt. xvii. 22; Luke ix. 44.

γενομενος, επηρωτα αυτους· Τι εν τη οδω  
 being, be asked them; What on the way  
 \* [προς εαυτους] διελογιζεσθε; 34 ΟΙ δε εσιω-  
 [among yourselves] were you disputing? They but were  
 πων· προς αλληλους γαρ διελεχθησαν εν τη  
 silent; with one another for they had disputed on the  
 οδω, τις μειζων. 35 Και καθισας, εφωνησε  
 the twelve, and says to them; If any one desires  
 πρωτος ειναι, εσται παντων εσχατος, και παν-  
 first to be, he will be of all last, and of  
 των διακονος. 36 Και λαβων παιδιον, εστησεν  
 all a servant. And taking a little child, he placed  
 αυτο εν μεσω αυτων, και εναγκαλισαμενος  
 it, in midst of them, and embracing in his arms  
 αυτο, ειπεν αυτοις· 37 Ος εαν εν των τοιουτων  
 it, he said to them; Whoever one of the such  
 παιδιων δεξηται επι τω ονοματι μου, εμε δεχε-  
 little children may receive in the name of me, me receives:  
 ται· και ος εαν εμε δεξηται, ουκ εμε δεχεται,  
 and whoever me may receive, not me receives,  
 αλλα τον αποστειλαντα με. 38 Απεκριθη δε  
 but the having sent me. Answered and  
 αυτω Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα  
 to him John, saying: O teacher, I saw one  
 τω ονοματι σου εκβαλλοντα δαιμονια· και εκω-  
 to the name of thee casting out demons; and we  
 λυσαμεν αυτον, οτι ουκ ακολουθει ημιν. 39 Ο  
 forbad him, because not he follows us. He  
 δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ  
 but Jesus said: Not do you forbid him. No one for  
 εστιν, ος ποιησει δυναμιν επι τω ονοματι μου,  
 is, who will do a mighty work in the name of me,  
 και δυνησεται ταχυ κακολογησαι με. 40 Ος  
 and will be able readily to speak evil of me. Who  
 γαρ ουκ εστι καθ' υμων, υπερ υμων εστιν. 41 Ος  
 for not is against you, for you is. Who  
 γαρ αν ποτιση υμας ποτηριον υδατος, εν  
 for ever may give drink to you a cup of water, in  
 ονοματι, οτι χριστου εστε, αμην λεγω υμιν, ου  
 name, because of Anointed you are, indeed I say to you, not  
 μη απολεση τον μισθον αυτου. 42 Και ος αν  
 not he may lose the reward of himself. And whoever  
 σκανδαλιση ενα των μικρων, των πιστευοντων  
 may insnare one of the little ones, of the believing  
 εις εμε, καλον εστιν αυτω μαλλον, ει περικειται  
 into me, good it is to him rather, if hangs  
 λιθος μυλικος περι τον τραχηλον αυτου, και  
 a stone of a mill around the neck of him, and  
 βεβληται εις την θαλασσαν. 43 Και εαν σκαν-  
 has been cast into the sea. And if may  
 δαλιζη σε η χειρ σου, αποκοψον αυτην· καλον  
 insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them,  
 † "What did you dispute  
 about on the ROAD?"

34 But THEY were 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.  
 † 33. Matt. xviii. 1; Luke ix. 40; xxii. 24.  
 † 34. Matt. xviii. 2; Mark x. 14. † 37. Matt. x. 40; Luke ix. 48.  
 † 38. Luke ix. 40.  
 † 39. 1 Cor. xii. 8. † 41. Matt. x. 42.  
 † 42. Deut. xii. 6; Matt. v. 29; xviii. 8.

37. receives Me.  
 42. THESE LITTLE-ONES.  
 † 35. Matt. xx. 26, 27; Mark x. 43.  
 † 36. Luke ix. 48.  
 † 38. Luke ix. 40.  
 † 42. Matt. xviii. 6; Luke xv. 2.

σοι εστι κυλλον εις την ζωην εισελθειν, η τας  
to 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> [ουου ο 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 ζωην  
him; good it is thee to enter into the life  
χωλον, η τους δυο ποδας εχοντα βληθησαι εις  
lame, than the two feet having to be cast into  
την γεενναν, \* [εις το πυρ το ασβεστον, <sup>46</sup> ουου  
the Gehenna, [into the fire the inextinguishable, where  
ο 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 σκα-  
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-  
οφθαλμον εισελθειν εις την βασιλειαν του θεου,  
eyed to enter into the kingdom of the God,  
η δυο οφθαλμους εχοντα βληθησαι εις την γε-  
than two eyes having to be cast into the Ge-  
ενναν \* [του πυρος,] <sup>48</sup> ουου ο σκωληξ αυτων  
henna [of the fire,] where the worm of them  
ου τελευτα, και το πυρ ου σβεννυται. <sup>40</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 γενεται, εν τιμι αυτο αρτυ-  
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 Jews, by the other side of the Jordan; and  
συμπερευονται παλι οχλοι προς αυτον· και,  
come together again crowds to him; and,  
ως ειωθει, παλι ειδιδασκεν 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 saltiness? 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. 47. of FIRE—omit. 40. 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  
Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

‡ 48. Isa. lxvi. 24. † 50. Matt. v. 13; Luke xiv. 34. † 1. Matt. xix. 1; John x. 40.

‡ 7. † 2. Matt. xix. 3.



αυτον. <sup>3</sup> Ὁ δε ἀποκριθεὶς εἶπεν αὐτοῖς· Τι  
him. He and answering said to them; What  
ὑμῖν ἐνετείλατο Μωσῆς; <sup>4</sup> Οἱ δε εἶπον· Μωσῆς  
to you did enjoin Moses? They and said; Moses  
ἐπέτρεψε βιβλίον ἀποστασίου γραφαί, καὶ ἀπο-  
allowed a scroll of separation to be written, and to re-  
λυσάι. <sup>5</sup> Καὶ \* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν  
lease. And [answering] the Jesus said  
αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράψεν  
to them; For the hardness of heart of you he wrote  
ὑμῖν τὴν ἐντολὴν ταυτην. <sup>6</sup> Ἀπο δε ἀρχῆς  
to you the commandment this. From but a beginning  
κτίσεως ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.  
of creation a male and female he made them the God.  
<sup>7</sup> Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν  
"On account of this shall leave a man the  
πατέρα αὐτοῦ καὶ τὴν μητέρα, \* [καὶ προσκολλη-  
father of himself and the mother, [and shall be closely  
ληθῆσεται πρὸς τὴν γυναῖκα αὐτοῦ] <sup>8</sup> Καὶ  
united to the wife of himself,] <sup>8</sup> Καὶ and  
ἐσονται οἱ δύο εἰς σάρκα μιαν." Ὅστε οὐκέτι  
shall be the two into flesh one," So that no longer  
εἰσι δύο, ἀλλὰ μία σὰρξ. <sup>9</sup> Ὁ οὖν ὁ θεὸς συν-  
they are two, but one flesh. What then the God has join-  
εῖξεν, ἄνθρωπος μὴ χωρίζεται. <sup>10</sup> Καὶ ἐν τῇ  
ed together, a man not disunites. <sup>10</sup> Καὶ ἐν τῇ  
οικίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ  
house again the disciples of him concerning of this  
αὐτοῦ ἐπηρώτησαν αὐτόν. <sup>11</sup> Καὶ λέγει  
him asked him. And he says  
αὐτοῖς· Ὅς εἰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
to them; Whoever may release the wife of a man  
καὶ γαμήσῃ ἄλλην, μοιχάται ἐπ' αὐτήν,  
and may marry another, commits adultery with her.  
<sup>12</sup> Καὶ εἰν ἑάν τις ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ  
And if a woman may release the husband of herself, and  
γαμήθῃ ἄλλῳ, μοιχάται. <sup>13</sup> Καὶ προσεφέρον  
may be married to another, commits adultery. And they brought  
αὐτῷ παιδία, ἵνα ἀψηται αὐτῶν· οἱ δὲ μαθηταὶ  
to him little children, that he might touch them; the but disciples  
ἐπετίμων τοῖς προσφεροσίν. <sup>14</sup> Ἰδὼν δὲ ὁ  
rebuked those bringing. Seeing but the  
Ἰησοῦς ἠναντήκησε, καὶ εἶπεν αὐτοῖς· Ἀφετε  
Jesus was displeased, and said to them; Allow  
τὰ παιδία ἐρχεσθαι πρὸς με, μὴ κωλυετε αὐτὰ·  
the little children to come to me, not hinder them;  
τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
of the for such like is the kingdom of the God.  
<sup>15</sup> Ἀμην λέγω ὑμῖν, ὅς εἰν μὴ δεξῆται τὴν βασι-  
indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND."

6 But from the Beginning of Creation, \* he made them Male and Female.

7. † On account of this a Man shall leave his FATHER and MOTHER, \* and adhere to his WIFE;

8 and the TWO shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What GOD, then, has united, let no Man sever."

10 And, in the house, \* the DISCIPLES again asked him \* concerning this.

11 And he says to them, † "Whoever shall dismiss his WIFE, and marry another, commits adultery with her.

12 And if \* she who † dismisses her HUSBAND, shall marry another, she commits adultery.

13 † And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked \* them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

\* VATICAN MANUSCRIPT.—5. answering—omit. adhere to his wife—omit. 10. the DISCIPLES. who dismisses her husband, shall marry another.

6. he made them. 7. and 12. she 13. them. But.

† 12. Strictly speaking, a Jewish wife could not divorce her husband—therefore, *apollusse* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xiv. 1; Matt. v. 31; xix. 7. † 7. Gen. 1. 24; 1 Cor. vi. 16; Eph. v. 31. † 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11, . . . † 13. Matt. xix. 13; Luke xviii. 15.

λειαν του θεου ως παιδιον, ου μη εισελθη εις  
 dom of the God like a little child, not not may enter into  
 αυτην. 16 Και επαγκαλισαμενος αυτα, τιθεισ  
 her. And embracing in his arms them, having placed  
 τας χειρας επ' αυτα, ηυλογει αυτα.  
 the hands upon them, he blessed them.

17 Και εκπορευομενου αυτου εις οδον, προσ-  
 And going out of him into a way, run-  
 δραμων εις, και γονυπετησας αυτον, εφηρωτα  
 ning up one, and kneeling before him, he asked  
 αυτον Διδασκαλε αγαθε, τι ποιησω, ινα ζωην  
 him; O teacher good, what must I do, that life  
 αιωνιον κληρονομησω; 18 Ο δε Ιησους ειπεν  
 age-lasting I may inherit? The and Jesus said  
 αυτω Τι με λεγεις αγαθον; ουδεις αγαθος, ει  
 to him; Why me callest thou good? no one is good, if  
 μη εις, ο θεος. 19 Τας εντολας οιδας; \* Μη  
 not one, the God. The commandments thou knowest; \* Not  
 μοιχευσης; Μη φονευσης; Μη κλεψης;  
 thou must commit adultery; Not thou must kill; Not thou must steal;  
 Μη ψευδομαρτυρησης; \* [Μη αποστερησης;]  
 Not thou must testify falsely; [Not thou must defraud]

Τιμα τον πατερα σου, και την μητερα. 20 Ο  
 Honor the father of thee, and the mother.  
 δε \* [αποκριθεις] ειπεν αυτω Διδασκαλε, ταυτα  
 but [answering] said to him, O teacher, these  
 παντα εφυλαξαμην εκ νεοτητας μου. 21 Ο δε  
 all I kept from childhood of me. He but

Ιησους εμβλεψας αυτω, ηγαπησεν αυτον, και  
 Jesus looking on him, loved him, and  
 ειπεν αυτω Εγ σοι υστερει οκταγε, οσα  
 said to him: One to thee lacketh: go, whatever  
 εχεις πωλησον, καιδος τοις πτωχοις και  
 thou hast sell, and give to the poor: and  
 εξεις θησαυρον εν ουρανω και δευρο, ακολ-  
 thou shalt have treasure in heaven: and hence, fol-  
 ουθει μοι, \* [αρας τον σταυρον.] 22 Ο δε στυγ-  
 low me, [taking up the cross.] He but looking

ρασας επι τω λογω, απηλθε λυπουμηνος ην  
 sad at the word, went away sorrowing: he was  
 γαρ εχων κτηματα πολλα. 23 Και περιβλεψα-  
 for having possessions many. And looking

μενος ο Ιησους, λεγει τοις μαθηταις αυτου  
 round the Jesus, says to the disciples of himself:  
 Πως δυσκολως οί τα χρηματα εχοντες εις την  
 How hardly those the riches having into the  
 βασιλειαν του θεου εισελουσονται. 24 Οί δε  
 kingdom of the God shall enter. They and

μαθηται εθαμβουντο επι τοις λογοις αυτου. Ο  
 disciples were astonished at the words of him. The  
 δε Ιησους καινι αποκριθεις λεγει αυτοις Τεκνα,  
 Jesus again answering says to them: Children,  
 ος δυσκολον εστι \* [τους πεποιθотας επι τοις  
 how difficult it is [those having confidence in the  
 χρημασιν,] εις την βασιλειαν του θεου εισελθειν.  
 riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it."

16 And taking them in his arms, and placing his HANDS on them, he blessed them.

17 † And going out into the Road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit aionian Life."

18 And JESUS said to him, Why dost thou call Me good? No one is good, except One, God.

19 Thou knowest the COMMANDMENTS; † \* Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely; Honor thy FATHER and MOTHER."

20 And HE said to him, "Teacher, all these have I kept from my Childhood."

21 And JESUS looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the \* Poor, and thou shalt have † Treasure in Heaven; and come, follow me."

22 But HE was grieved at the word, and went away sorrowing; for he had great Possessions."

23 Then JESUS looking round, says to his DISCIPLES, † "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God."

24 And the DISCIPLES were astonished at his words. But JESUS again answering, says to them, † "Children, how difficult it is to enter the KINGDOM of God."

\* VATICAN MANUSCRIPT.—19. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the cross—omit. 24. those having confidence in riches—omit.

† 17. Mat. xix. 10; Luke xviii. 18. † 19. Exod. xx. 13. Rom. xiii. 9. † 21. Mat. vi. 1; 20. xix. 21; Luke xii. 83; xvi. 9. † 23. Mat. xix. 23; Luke xviii. 24. † 24. Job xxi. 24, 25; Psa. lii. 7; lxi. 10; 1 Tim. vi. 17.

25 Ευκοπωτερον εστι καμηλου δια της τρυμα-  
Easier It is a camel through the hole  
 λιας της ραφιδος διελθειν, η πλουσιον εις την  
of the needle to pass, than a rich man into the  
 βασιλειαν του θεου εισελθειν. 26 Οι δε περι-  
kingdom of the God to enter. They and greatly  
 σως εξεπλησσαντο, λεγοντες προς εαυτους  
were amazed, saying among themselves;  
 Και τις δυναται σωθηαι; 27 Εμβλεψας δε  
And who is able to be saved? Looking on and  
 αυτοις ο Ιησους, λεγει: Παρα ανθρωποις αδυνα-  
thou the Jesus, says; With men impossi-  
 ταν αλλ' ου παρα τω θεω παντα γαρ δυνατα  
ble but not with the God; all for possible  
 εστι παρα τω θεω. 28 Ηρξατο ο Πιτρος λεγειν  
is with the God. Began the Peter to say  
 αυτω: Ιδου ημεις αφηκαμεν παντα, και ηκολ-  
to him: Lo, we have forsaken all, and fol-  
 ουθησαμεν σοι. 29 \* [Αποκριθεις] ο Ιησους  
lowed thee. [Answering] the Jesus  
 ειπεν: Αμην λεγω υμιν, ουδεις εστιν, ος αφη-  
said: Indeed I say to you, no one is, who has  
 κεν οικιαν, η αδελφους, η αδελφας, η πατερα, η  
left houses, or brothers, or sisters, or father, or  
 μητερα, \* [η γυναικα,] η τεκνα, η αγρους,  
mother, [or wife,] or children, or fields,  
 ενεκεν εμου και ενεκεν του ευγγελιου, 30 εαν  
on account of me and on account of the glad tidings, if  
 μη λαβη εκατονταπλασιονα, νυν εν τω  
not he may receive a hundred fold, now in the  
 καιρω τωτου; οικιας, και αδελφους, και αδελ-  
season this, houses, and brothers, and adel-  
 φας, και μητερας, και τεκνα, και αγρους, μετα  
fers, and mothers, and children, and fields, with  
 διαγμων, και εν τω αιωνι τω ερχομενω ζων  
persecutions, and in the age to come, life  
 αιωνιον. 31 Πολλοι δε εσονται πρωτοι, εσχα-  
age-lasting. Many but shall be first, last;  
 τοι: και εσχατοι, πρωτοι. 32 Ησαν δε εν τη  
and last, first. They were and in the  
 οδω αναβαινοντες εις Ιερουσαλυμα: και ην  
way going up to Jerusalem: and was  
 προαγων αυτους ο Ιησους: και εθαμβουντο,  
going before them the Jesus: and they were amazed,  
 και ακολουθοντες εφοβουντο. Και παραλαβων  
and following they were afraid. And taking aside  
 παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα  
again the twelve, he began to them to tell the things  
 μελλοντα αυτω συμβαινειν: 33 Οτι ιδου, ανα-  
being about to him to happen: For lo, we  
 βαινομεν εις Ιερουσαλυμα, και ο υιος του ανθρω-  
go up to Jerusalem, and the son of the man  
 που παραδοθησεται τοις αρχιερευσι και τοις  
will be delivered up to the high-priests and to the  
 γραμματευσιν: και κατακρινουσιν αυτον θανατω,  
scribes: and they will condemn him to death,  
 και παραδωσουσιν αυτον τοις εθνεσι, 34 και  
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD." 26 And they were exceedingly astonished, saying \* to him, "Who then can be saved?" 27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with \* GOD everything is possible." 28 † PETER began to say to him, "Behold, we have forsaken all, and followed thee." 29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, \* or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS, 30 who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to COME, aionian Life. 31 † But many will be first, who are last; and last, who are first." 32 † And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were \* amazed. And THEY who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him. 33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

\* VATICAN MANUSCRIPT.—26. to him. "Who." 27. God. 29. answering—omit. 29. or Wife—omit. 32. amazed. And they who followed him were afraid, as he took. † 28. Matt. xix. 27; Luke xviii. 28. † 30. Luke xviii. 30. † 31. Matt. xix. 30; Luke xiii. 30. † 32. Matt. xx. 17; Luke xviii. 30. † 33. Mark viii. 31; ix. 31. Luke ix. 23: xviii. 31.

εμπαιξουσιν αυτω, και μαστιγωσουσιν αυτον,  
 they will mock him, and they will scourge him,  
 και εμπτυσουσιν αυτω, και αποκτενουσιν αυτον.  
 and they will spit upon him, and they will kill him;  
 και τη τριτη ημερα αναστησεται. <sup>35</sup> Και προσ-  
 and the third day he will stand up. And come  
 πορευονται αυτω Ιακωβος και Ιωαννης, οι υιοι  
 to him James and John, the sons  
 Ζεβεδαιου, λεγοντες· Διδασκαλε, θελουμεν, Ινα  
 of Zebedee, saying; O teacher, we wish, that  
 ο εαν αιτησωμεν, ποιησῃς ἡμιν. <sup>36</sup> Ο δε ειπεν  
 whatever we may ask, thou mayest do for us. He but said  
 αυτοις· Τι θελετε ποιησοι με ὑμιν; Οι δε  
 to them; What do you wish to do me for you? They and  
 ειπον αυτω· Δος ἡμιν, Ινα εις εκ δεξιων σου,  
 said to him; Give to us, that one at right of thee,  
 και εις εξ ευωνυμων σου καθισωμεν εν τη δεξη  
 and one at left of thee we may sit in the glory  
 σου. <sup>38</sup> Ο δε Ἰησους ειπεν αυτοις· Ουκ οιδατε,  
 of thee. The and Jesus said to them; Not you know,  
 τι αιτεισθε. Δυνασθε πικν το ποτηριον, ο  
 what you ask. Are you able to drink the cup, which  
 εγω πινω, και το βαπτισμα, ο εγω βαπτισομαι,  
 I drink, and the dipping, which I am dipped,  
 βαπτισθημαι; <sup>39</sup> Οι δε ειπον αυτω· Δυναμεθα.  
 to be dipped? They and said to him; We are able.  
 Ο δε Ιησους ειπεν αυτοις· Το \* [μεν] ποτη-  
 The and Jesus said to them; The [indeed] cup,  
 ριον, ο εγω πινω, πικσθε· και το βαπτισμα,  
 which I drink, you will drink; and the dipping,  
 ο εγω βαπτισομαι, βαπτισθησεσθε. <sup>40</sup> το δε  
 which I am dipped, you will be dipped; One but  
 καθισαι εκ δεξιων μου και εξ ευωνυμων, ουκ εσ-  
 to sit at right of me and at left, not it  
 τιν εμον δουναι, αλλ' οις ἡτοιμασται.  
 is mine to give, but to whom it has been prepared.  
<sup>41</sup> Και ακουσαντες οι δεκα, ηρξαντο αγανακτηειν  
 And having heard the ten, they began to be angry  
 περι Ιακωβου και Ιωαννου. <sup>42</sup> Ο δε Ιησους  
 about James and John. The but Jesus  
 προσκαλεσαμενος αυτους, λεγει αυτους· Οιδα-  
 having called them, he says to them; You know,  
 τε, οτι οι δοκουντες αρχειν των εθνων, κατακυ-  
 that those presuming to rule the nations, lord it  
 ριενουσιν αυτων, και οι μεγαλοι αυτων κατεξου-  
 over them, and the great of them exarolse  
 σιαζουσιν αυτων. <sup>43</sup> Ουχ οδτω δε εσται εν  
 authority over them. Not so but it shall be among  
 ὑμιν· αλλ' ος εαν θελη γενεσθαι μεγας εν  
 you; but whoever may wish to become great among  
 ὑμιν, εσται ὑμων διακονος· <sup>44</sup> και ος εαν θελη  
 you, shall be of you a servant; and whoever may wish

34 and they will mock him, and \* spit on him, and scourge him, and put him to death, and \* after Three Days he will rise."

35 And James and John, the \* two Sons of Zebedee, come to him, \* saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may \* ask thee."

36 And HE said to them, "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at \* thy Right hand, and the other at \* thy Left, in thy GLORY."

38 But JESUS said to them. "You know not what you ask. Can you drink the CUP which I drink? \* or undergo the IMMERSION with which I am being overwhelmed!"

39 And THEY said to him, "We can." And 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 THOSE presuming to rule the NATIONS domineer over them, and their GREAT ones exercise authority over them.

43 † But \* it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever \* among you may desire to become

\* 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. † 43. Luke xxii. 25. † 43. Matt. xx. 26, 28; Mark ix. 35; Luke ix. 48.

ἡμῶν γενεσθαι πρῶτος, εἶπαι 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 διακονησάι, και δούναι τὴν ψυχὴν  
 served, but to serve, and to give the life  
 αὐτοῦ λυτρον ἀντι πολλῶν.  
 of himself a ransom for many.

46 Καὶ ἐρχονται εἰς Ἱεριχὼ· και ἐκπορευομενον  
 And they come into Jericho; and going out  
 αὐτοῦ ἀπο Ἱεριχῶ, και τῶν μαθητῶν αὐτοῦ, και  
 of him from Jericho, and the disciples of him, and  
 οὐλοῦ ἱκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-  
 a crowd great, a son of Timeus, Bartimeus the blind,  
 λος, ἐκαθῆτο παρα τὴν ὁδὸν προσαιτῶν. 47 Καὶ  
 sat by the way begging. And  
 ἀκουσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ἤρξατο  
 hearing that Jesus the Nazarene it is, he began  
 κρᾶζειν και λεγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλε-  
 to cry out and to say, The son of David, Jesus, have pity  
 σον με. 48 Καὶ ἐπετιμῶν αὐτῷ πολλοὶ, ἵνα  
 on me. And rebuked him many, so that  
 σιωπήσῃ· ὁ δὲ πολλὰ μᾶλλον ἐκράζειν· Τίς  
 he might be silent; he but much more cried out; O son  
 Δαυὶδ, ἐλεῆσον με. 49 Καὶ στας ὁ Ἰησοῦς,  
 of David, have pity on me. And stopping the Jesus,  
 εἶπεν αὐτῷ φωνηθῆναι· και φωνοῦσι τὸν τυφ-  
 told him to be called; and they called the blind,  
 λον, λεγοντες αὐτῷ· Θάρσει, εγείρε· φωνεῖ  
 saying to him; Take courage, rise up; he calls  
 σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνα-  
 thee. He and throwing off the mantle of himself, arising  
 τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς  
 came to the Jesus. And answering  
 λεγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῆσω 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; Rabbouni, that I may  
 βλεψῶ. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ  
 see again. The and Jesus said to him; Go; the  
 πίστις σου σῶσάκε σε. Καὶ εὐθὺς ἀνεβλεψε,  
 faith of thee has saved thee. And immediately he saw again,  
 και ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
 and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ὅτε ἐγγιζουσιν εἰς Ἱερουσαλήμ, εἰς  
 And when they drew near to Jerusalem, to  
 Βηθφαγή και Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-  
 Bethphage and Bethany, to the mountain of the olive  
 ῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, και  
 trees, he sends two of the disciples of himself, and

\* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 48. said, "Call him." And. 50. leaping up, came. 51. 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 ἁγιος Τιμαίος. † 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. Rabbouni, 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. 30; Luke xviii. 35. v. 34. ‡ 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

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 Nazarene, he began to cry out, and say, \* "Jesus, son of David, have pity on me!"

48 And many charged him to be silent; but HE cried out 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, † "Rabbouni! 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,

‡ 52. Matt. ix. 23; Mar-

λεγει αυτοις· <sup>2</sup> Ὑπαγετε εἰς τὴν κωμὴν τὴν  
 says to them: Go you into the town that  
 κατεναντι ὑμῶν· και ευθεως εισπορευομενοι  
 opposite you; and immediately entering  
 εἰς αὐτήν, εὕρησετε πῶλον δεδεμενον, ἐφ' ὃν  
 into her, you will find a colt having been tied, upon which  
 ουδεις ἀνθρώπων κεκαθικε· λυσαντες αὐτον  
 no one of men has sat; having loosed him  
 ἀγαγετε. <sup>3</sup> Καὶ εἰαν τις ὑμῖν εἴπῃ· Το ποι-  
 lead you. And if any one to you should say; Why do  
 εἶτε τούτο; εἶπατε· \* [Ὅτι] ὁ κυριος αὐτου  
 you this? say you; [That] the master of him  
 χρεῖαν ἔχει· και ευθεως αὐτον ἀποστέλλει  
 need has; and immediately him he will send  
 ὧδε. <sup>4</sup> Ἀπῆλθον δε, και εὗρον πῶλον δεδεμενον  
 here. They went and, and found a colt having been tied  
 προς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου· και  
 near the door without in the street; and  
 λυουσιν αὐτον. <sup>5</sup> Καὶ τινες τῶν ἐκεῖ ἐστηκο-  
 they loose him. And some of those there stand-  
 τῶν ἐλεγον αυτοῖς· Τι ποιεῖτε λυοντες τὸν  
 ing said to them; What do you loosing the  
 πῶλον; <sup>6</sup> Οἱ δε εἶπον αυτοῖς καθως ἐνετείλατο  
 colt? They and said to them even as commanded  
 ὁ Ἰησους· και ἀφηκαν αὐτους. <sup>7</sup> Καὶ ἠγαγον  
 the Jesus; and they suffered them. And they led  
 τὸν πῶλον προς τὸν Ἰησουν, και ἐπιβαλλουσιν  
 the colt to the Jesus, and they threw upon  
 αὐτῷ τὰ ἱμάτια αὐτῶν· και ἐκάθισεν ἐπ' αὐτῶν.  
 him the mantles of themselves; and he sat upon him.  
<sup>8</sup> Πολλοὶ δε τὰ ἱμάτια αὐτῶν ἐστρωσαν εἰς τὴν  
 Many and the mantles of themselves spread in the  
 ὁδόν· ἄλλοι δε στοιβαδας ἐκόπτον ἐκ τῶν  
 way; others and branches cut off from the  
 δένδρων, \* [και ἐστρῶννυον εἰς τὴν ὁδόν.]  
 trees, [and scattered in the way.]  
<sup>9</sup> Καὶ οἱ προαγοντες και οἱ ἀκολουθουντες  
 And those going before and those following  
 ἐκραζον, \* [λεγοντες.] Ὁσαννα· εὐλογημενος  
 did cry, [saying. Hosanna· worthy of blessing  
 ὁ ἐρχομενος \* [ἐν ὀνοματι κυρίου.] <sup>10</sup> εὐλογη-  
 he coming [in name of Lord;] worthy of  
 μενη ἢ ἐρχομενη βασιλεια τοῦ πατρὸς ἡμῶν  
 blessing the coming kingdom of the father of us  
 Δαυὶδ· ὠσαννα ἐν τοῖς ὑψίστοις. <sup>11</sup> Καὶ εἰσηλ-  
 David; Hosanna in the highest. And en-  
 θεν εἰς Ἱεροσόλυμα ὁ Ἰησους, \* [και] εἰς τὸ  
 tered into Jerusalem the Jesus, [and] into the  
 ἱερόν· και περιβλεψαμενος πάντα, ὀψίας ᾗδη  
 temple; and having looked round on all, evening now  
 οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ  
 being the hour, he went out to Bethany with  
 τῶν δωδεκα.  
 the twelve.  
<sup>12</sup> Καὶ τῆ ἐπαυριον ἐξῆλθοντων αὐτῶν ἀπο  
 And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has \*yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loosed it.

5 And some of those STANDING there, said to them, "Why do you untie the COLT?"

6 And THEY said to them as JESUS had \*directed; and they allowed them.

7 And they \*led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 † And many spread their GARMENTS on the ROAD; and others cut \*Branches, from the TREES, and scattered them on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" † "Blessed be HE who COMES in the Name of 'Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" † "Hosanna in the HIGHEST heaven!"

11 † And \*JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being EVENING, he went out to Bethany, with the TWELVE.

12 † And the NEXT DAY, as they were coming from Bothany, he was hungry;

\* VATICAN MANUSCRIPT.—2. yet sat. bring. 8. Branches, cut down out of the fields. In the way—omit. 9. saying—omit. 11. and—omit.

2. That—omit. 6. said; and. 7. fields. And they, 8. and scattered. 9. in the name of the Lord—omit. 11. he

† 8. Matt. xxi. 8. xxi. 12.

† 9. Psa. cxviii. 50. † 12. Matt. xxi. 18.

† 10. Psa. cxlviii. 1.

† 11. Matt.

Βηθανίας, σπεινάσε<sup>13</sup> και ιδων συκη μακρο-  
Bethany, he was hungry, and seeing a fig tree at a dis-  
θεν, εχουσαν φυλλα, ηλθεν, ει αρα εδρησει  
tance, having leaves, he went, if perhaps he will find  
τι εν αυτη· και ελθων επ' αυτην, ουδεν  
anything on her; and coming to her, nothing  
εβρεν ει μη φυλλα· ου γαρ ην καιρος συκων.  
he found except leaves: not for it was season of figs.

<sup>14</sup> Και αποκριθεισ ειπεν αυτη· Μηκει εκ σου  
And answering he said to her: No more of thee  
εις τον αιωνα μηδεις καρπων φαγοι. Και  
to the age no one fruit may eat. And

ηκουον οι μαθηται αυτου. <sup>15</sup> Και ερχονται εις  
heard the disciples of him. And they come to  
Ιεροσολυμα· και εισελθων εις το ιερον ηρξατο  
Jerusalem: and going into the temple he began

εκβαλλειν τους πωλοντας 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 πωλοντων τας περιστε-  
and the seats of those selling the doves  
ρας κατεστρεψε· <sup>16</sup> και συκ ηφιεν, ινα τις  
he overturned: and not suffered, that anyone

διενεργη σκευος δια του ιερου. <sup>17</sup> Και 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 σκoiησατε 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 αρχιερεις, και εζητουν πως αυτον  
and the high-priests, and they sought how him

απολεσουσιν· εφοβουντο γαρ αυτον, οτι πας ε  
they might destroy: they feared for him, because all the  
οχλος εξεπλησσετο επι τη διδαχη αυτου. <sup>19</sup> Και  
crowd was amazed at the teaching of him. And

δτε οψε εγενετο, εξωπορευετο 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

13 and observing a Fig-  
tree, at a distance, having  
Leaves, he went to search  
for fruit on it, (for it  
was not yet the \*SEASON  
for Figs.) And having  
come to it, he found nothing  
but Leaves.

14 Then he said to it.  
† "Let no one eat Fruit  
of thee to the AGE!" And  
his DISCIPLES heard him.

15 † And they came to  
Jerusalem; and going into  
the TEMPLE, he drove out  
THOSE SELLING and buy-  
ing, and overturned the  
TABLES of the BANKERS,  
and the SEATS of THOSE  
SELLING DOVES;

16 and would not permit  
any one to carry an Article  
through the TEMPLE.

17 He also taught \* and  
said, "Is it not written,  
† 'My HOUSE shall be  
called a House of Prayer  
for ALL NATIONS?' but you  
have made it a DEN of  
Robbers."

18 † And the \*HIGH-  
PRIESTS and the SCRIBES  
heard, and sought how  
they might destroy him;  
for they feared him, Be-  
cause ALL the CROWD was  
astonished at his TEACH-  
ING.

19 And when it was  
Evening, he went out of  
the CITY.

20 † And passing along  
in the Morning, they saw

\* VATICAN MANUSCRIPT.—13. SEASON. 17. and said, "Is it not." 17. to them  
—omit. 18. HIGH-PRIESTS and the SCRIBES.

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations;—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. 'On the morrow after the Sabbath' which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xxiii. 11. The leaves on the tree indicated that summer was 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. 10. † 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. † 17. Isa. lvi. 7. † 18. Matt. xxi. 45, 46; Luke xix. 47. † 20. Matt. xxi. 19.

συκην εξηραμμενην εκ ριζων· <sup>21</sup> Και αναμνησθεις ο Πητρος, λεγει αυτω· 'Ραββι, ιδε, η συκη, ην καταρασω, εξηρανται. <sup>22</sup> Και αποκριθεις ο Ιησους λεγει αυτοις· Εχετε πιστιν θεου. <sup>23</sup> Αμην γαρ λεγω υμιν, οτι ος ανειρη τω ορει· τουτω· Αρθητι, και βληθητι εις την θαλασσαν· και μη διακριθη 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, αφη 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, 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, "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 in 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 dost 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. 23. they said. 28. c. who. 29. answering—omit. 30. also I—omit.

† 20. 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. 21; Luke xvii. 8. † 24. Matt. vii. 7; Luke xi. 9; Job xiv. 13; James i. 5. 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 3; 27. Matt. xxi. 23; Luke xxi. 1.



Ἰωαννου ἐξ οὐρανου ἦν, ἢ ἐξ ἀνθρώπων; ἀποκ-  
 of John from heaven was, or from men? answer  
 ριθητε μοι. <sup>31</sup> Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,  
 you to me. And they reasoned among themselves,  
 λέγοντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, εἰρεῖ-  
 saying; If we should say; From heaven, he will say;  
 Διατί οὖν οὐκ ἐπίστευσάτε αὐτῷ; <sup>32</sup> Ἀλλ' εἰπὼν  
 Why then not did you believe him; But if  
 εἰπώμεν· Ἐξ ἀνθρώπων, ἐφοβούντα τὸν λαόν·  
 we should say; From men; they feared the people;  
 ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως  
 all for held the John, that really  
 προφήτης ἦν. <sup>33</sup> Καὶ ἀποκριθεὶς λέγουσι τῷ  
 a prophet was. And answering they say to the  
 Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς \* [ἀποκρι-  
 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  
 ποῖα ἐξουσίᾳ ταῦτα ποίω.  
 what authority these things I do:

ΚΕΦ. β'. 12.

<sup>1</sup> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·  
 And he began to them in parables to talk;  
 Ἀμπελῶνα ἐφύτευσαν ἀνθρώπος, καὶ περιέθηκε  
 A vineyard planted a man, and placed around  
 φραγμῶν, καὶ ὠρυξεν ὑπόληθρον, καὶ ψυχοδομήσῃ  
 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  
 καιρῷ δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ  
 season a slave, that from the husbandmen, he might receive  
 ἀπο τοῦ καρποῦ τοῦ ἀμπελῶνος. <sup>3</sup> Οἱ δὲ λαβόν-  
 of the fruit of the vineyard. They but taking  
 τες αὐτοῦ, εἶδραν, καὶ ἀπέστειλαν κενόν. <sup>4</sup> Καὶ  
 him, they slayed, and sent away empty. And  
 καλὴν ἀπέστειλε πρὸς αὐτοὺς ἄλλου δούλου·  
 again he sent to them another slave;  
 κἀκεῖνον λιθοβολήσαντες ἐκεφαλαιώσαν, καὶ  
 and this pecking with stones they wounded on the head, and  
 \* [ἀπέστειλαν] ἠτιμώμηνον. <sup>5</sup> Καὶ ἄλλου ἀπέ-  
 [sent away] having dishonored. And another he  
 στείλει· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς  
 sent; and this they killed; and many  
 ἄλλους, τοὺς μὲν δερνόντες, τοὺς δὲ ἀποκτεν-  
 others, some indeed slaying, some but killing.  
 νοῦτες. <sup>6</sup> Ἐτι \* [οὖν] ἓνα υἱὸν ἐχῶν, ἀγαπητὸν  
 Yet [therefore] one son having, beloved  
 \* [αὐτοῦ], ἀπέστειλε \* [καὶ] αὐτὸν πρὸς αὐτοὺς  
 [of himself], he sent [and] him to them  
 ἐσχατὸν, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν  
 last, saying; That they will regard the son  
 μου. <sup>9</sup> Ἐκεῖνοι δὲ οἱ 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 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.—20. JOHN. omit. 2. FRUITS OF. 4. him they wounded in the head. 4. sent away—omit. 5. some. 6. of himself—omit. 6. of himself—omit.

32. should we say. 33. answering—omit. 4. sent away—omit. 5. He had yet one Son, beloved; he sent. 6. also—omit.

† 1. See Note on Matt. xxi. 33.

† 32. Matt. iii. 5; xiv. 5; Mark vi. 30. Isa. v. 1—7.

† 1. Matt. xxi. 23; Luke xxii. 9; 8.

Ὅτι οὗτος ἐστὶν ὁ κληρονομος· δευτε, ἀποκ-  
That this is the heir; come, we may  
τεινωμεν αὐτον, καὶ ἡμῶν ἐστὶ ἡ κληρονομία.  
kill him, and of us shall be the inheritance.

⁸ Καὶ λαβόντες αὐτον, ἀπέκτειναν, καὶ ἐξεβα-  
And having taken him, they killed, and cast  
λον ἐξω τοῦ ἀμπελωνος. ⁹ Τί \* [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 ἀμπελωνά  
the husbandmen, and will give the vineyard

ἄλλοις. ¹⁰ Οὐδε τὴν γραφὴν ταύτην ἀνεγνώτε·  
to others. Not even the writing this have you read;

† Λίθον ὃν ἀπεδοκίμασον οἱ οἰκοδομοῦντες, οὗτος  
"A stone which rejected those building, this  
ἐγενήθη εἰς κεφαλὴν γωνίας." ¹¹ παρα 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 ἐζητοῦν αὐτὸν κρατῆσαι, καὶ  
of us?" ¹² 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 ἀγρευ-  
Pharisees and of the Herodians, that him they might

σωσὶ λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ  
catch in word. They and having come they say to him:  
Διδασκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ  
O teacher, we know, that true thou art, and not

μελεῖ σοὶ περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς  
carest thee about no one: not for thou lookest into  
πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
face of men, but in truth the way

τοῦ θεοῦ διδάσκεις· ἐξέστι κησὸν Καίσαρι  
of the God thou teachest: is it lawful tribute to Cesar  
δοῦναι, ἢ οὐ; δώμεν, ἢ μὴ δώμεν; ¹⁵ Ὁ  
to give, or not? should we give, or not should we give? He

δὲ εἶδὼς αὐτῶν τὴν ὑποκρισίν, εἶπεν αὐτοῖς· Τί  
but knowing of them the hypocrisy, said to them: Why  
με πειραζετε; φερετε μοι δηνάριον, ἵνα ἰδῶ.  
me do you tempt? bring you to me a denarius, that I may see.

¹⁶ Οἱ δὲ ἠνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἦ  
They and brought. And he says to them: Of whom the

selves; 'This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.'

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy 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.

† 14. 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. Gen. xlviii. 22.

‡ 12. Matt. xxi. 43, 46; Mark xi. 18; John vii. 25, 26, 44

‡ 13. Matt. xii. 15; Luke xx. 20.

εικων αυτη, και η επιγραφη; Οι δε ειπον αυτω  
 likeness this, and the inscription? They and said to him,  
 Καισαρος. 17 Και \* [αποκριθεις] ο Ιησους ειπεν  
 Of Cesar. And [answering] the Jesus said  
 \* [αυτοις.] Αποδοτε τα Καισαρος Καισαρι,  
 [to them:] Give you back the things of Cesar to Cesar,  
 και τα του θεου, τω θεω. Και εθαυμασεν  
 and the things of the God, to the God. And they wondered  
 επ' αυτω. 18 Και ερχονται Σαδδουκαιοι προς  
 at him. And come Sadducees to  
 αυτον, οτινες λεγουσιν αναστασιν μη ειναι  
 him, who say a resurrection not to be;  
 και εκηρωτησαν αυτον, λεγοντες. 19 Διδασκαλε,  
 and they asked him, saying; O teacher,  
 Μωσης εγραψεν ημιν, "οτι εαν τινος αδελφος  
 Moses wrote for us, "that if any brother  
 αποθανη, και καταλιπη γυναικα, και τεκνα μη  
 should die, and should leave behind a wife, and children not  
 αφη, ινα λαβη ο αδελφος αυτου την γυναικα  
 should leave, that should take the brother of him the wife  
 κα αυτου, και εξαναστηση σπερμα, τω αδελφω  
 of him, and should raise up seed, to the brother  
 αυτου." 20 Επτα αδελφοι ησαν και ο πρωτος  
 of himself." Seven brothers were; and the first  
 ελαβε γυναικα, και αποθησικων ουκ αφηκε  
 took a wife, and dying not left  
 σπερμα. 21 Και ο δευτερος ελαβεν αυτην,  
 seed. And the second took her,  
 και απεθανε, και ουδε αυτος αφηκε σπερμα και  
 and died, and neither he left seed: and  
 ο τριτος ωσαυτως. 22 Και \* [ελαβον αυτην]  
 the third in like manner. And [took her]  
 οι επτα, και ουκ αφηκαν σπερμα. Εσχατη  
 the seven, and not left seed. Last  
 παντων απεθανε και η γυνη. 23 Εν τη \* [ουν]  
 of all died also the woman. In the [therefore]  
 αναστασει, \* [οταν αναστωσι,] τινος αυτων  
 resurrection, [when they shall rise,] of whom of them  
 εσται γυνη; οι γαρ επτα ασχον αυτην γυναικα.  
 shall be a wife? the for seven had her a wife  
 24 Και αποκριθεις ο Ιησους ειπεν αυτοις.  
 And answering the Jesus said to them;  
 Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,  
 Not through this do you err, not knowing the writings,  
 μηδε την δυναμιν του θεου; 25 Οταν γαρ εκ  
 neither the power of the God? When for out of  
 νεκρων αναστωσιν, ουτε γαμουσιν, ουτε  
 dead (ones) they may rise, neither they marry, nor  
 γαμисκονται, αλλ' εσιν ως αγγελοι εν τοις  
 are given in marriage, but are as messengers in the  
 ουρανοις. 26 Περι δε των νεκρων, οτι εγειρον  
 heavens. Concerning but the dead (ones,) that they rise  
 ται, ουκ ανεγνωτε εν τη βιβλω Μωσεως, επι  
 not have you read in the book of Moses, at  
 του βατου ως ειπεν αυτω ο θεος, λεγων  
 the bush as said to him the God, saying:  
 "Εγω ο θεος Αβρααμ, και ο θεος Ισαακ, και  
 I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and IN-  
 SCRPTION is this?" And  
 THEY said to him, "Ce-  
 sar's."  
 17 And JESUS said,  
 "Render the THINGS of  
 Cesar, to Cesar; and the  
 THINGS of GOD, to God."  
 And they \*wondered at  
 him.  
 18 †Then the Sadducees,  
 who say there is no Resur-  
 rection, came to him, and  
 asked him, saying,  
 19 "Teacher, Moses  
 wrote for us, 'That if one's  
 'Brother should die, and  
 'leave a Wife behind, and  
 'leave no Children, that his  
 'BROTHER should take his  
 'WIFE, and raise up Off-  
 'spring for his BROTHER.'  
 20 There were Seven  
 Brothers; and the FIRST  
 took a Wife, and dying,  
 left no Child.  
 21 And the SECOND took  
 her, and died, \*leaving no  
 Child; and the THIRD in  
 like manner.  
 22 And the SEVEN left  
 no Offspring. Last of all  
 the WOMAN also died.  
 23 At the RESURREC-  
 TION, Whose Wife will she  
 be of them? for the SEVEN  
 had her for a Wife."  
 24 And JESUS answering  
 said to them, "Do you not  
 err through this,—not  
 knowing the SCRIPTURES,  
 nor the POWER of GOD?  
 25 For when they shall  
 rise from the Dead, they  
 will neither marry, nor be  
 given in marriage; †but  
 be as \*THOSE ANGELS in  
 the HEAVENS.  
 26 But concerning the  
 DEAD, that they will rise,  
 have you not read in the  
 BOOK of Moses, at the  
 BUSH, how GOD spoke to  
 him, saying, †'I am the  
 \*'God of Abraham, and the  
 \*'God of Isaac, and the  
 \*'God of Jacob?'

\* VATICAN MANUSCRIPT.— 17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child. 23. took her—omit. 23. therefore—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.

‡ 18. Matt. xxii. 23; Luke xx. 27. ‡ 25. 1 Cor. xv. 42, 43, 52. ‡ 26. Exod. ii'

ὁ θεὸς Ἰακωβ. 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,  
the God of Jacob. Not is the God of dead (ones.)  
ἀλλὰ ζώντων. Ἦμεῖς \* [οὖν] πολὺ πλανασθε.  
but of living (ones.) You [therefore] greatly err.

28 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

ἀπεκρίθη, ἐπηρώτησεν αὐτοὺς Ἰοῖα ἐστὶ πρῶτη  
he answered, asked him; Which is first

παντῶν ἐντολῆ; 29 Ὁ \* [δε] Ἰησοῦς ἀπεκρίθη  
of all commandment; The [and] Jesus replied

αὐτοῖς ὅτι πρῶτη \* [παντῶν ἐντολῆ] Ἄκουε  
them; That first [of all commandment,] "Hear thou

Ἰσραὴλ, κυριὸς, ὁ θεὸς ἡμῶν, κυριὸς εἰς ἐστὶ.  
Israel, a Lord, the God of us, Lord one is:

30 καὶ ἀγαπήσεις κυριὸν τὸν θεὸν 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." \* [αὐτῆ πρῶτη ἐντολῆ.]  
of the strength of thee." [This first commandment,]

31 Καὶ δευτέρα \* [ὁμοία,] αὕτη: Ἄγαπήσεις  
And second [like,] this: Thou shalt love

τὸν πλησίον σου ὡς σεαυτὸν. 32 Μείζων τούτων  
the neighbor of thee as thyself." Greater of these

ἄλλη ἐντολῆ οὐκ ἐστὶ. 33 \* [καὶ] εἶπεν αὐτῶν  
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. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς  
him: and the to love him out of whole of the

καρδίας, καὶ ἐξ ὅλης τῆς συνεσεως, \* [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.

34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὰν, ὅτι νουνεχῶς ἀπεκ-  
And the Jesus, seeing him, that discreetly he an-

κριθῆ, εἶπεν αὐτῶν Οὐ μακρὰν εἰ ἀπο τῆς βα-  
swayed, said to him: Not far thou art from the king-

σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα  
dom of the God. And no one no longer presumed

αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκρίθεις ὁ Ἰησοῦς  
him to ask. And answering the Jesus

εἶπε, διδασκῶν ἐν τῷ ἱερῷ Πῶς λεγούσιν οἱ  
said, teaching in the temple: How say the

27 He is not the \* God of the dead, but of the Living; \* you do greatly err."

28 † And one of the SCRIBES, having heard them disputing, and perceiving that he had ably answered them, asked him, "Which is the Chief Commandment of all?"

29 JESUS replied to him, "The first \* is.—† 'Hearken, Israel; Jehovah our God is one Jehovah;

30 'and thou shalt love 'Jehovah thy God with All thy \* Heart, and with All thy \* Soul, and with All thy \* Mind, and with All thy STRENGTH.'

31 And the second, this, —† 'Thou shalt love thy \* NEIGHBOR as thyself.' There is no Other Commandment greater than these."

32 The SCRIBE said to him, "Of a truth, Teacher, thou hast spoken well; for he is One, † and besides him there is no other;

33 and to LOVE him with All the UNDERSTANDING, and with All the STRENGTH, and to LOVE one's NEIGHBOR as one's self, is \* abundantly more than All the WHOLE BURNT OFFERINGS and \* Sacrifices."

34 And JESUS perceiving That he had answered wisely, said to him, "Thou art not far from the KINGDOM of God." † And no one presumed to question him any further.

35 † And JESUS said, while teaching in the TEMPLE, "Why do the SCRIBES

\* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly err. — 29. And—omit. 29. is. 29. is. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 32. and with All the soul—omit. 33. abundantly more. 33. Sacrifices.

† 23. Matt. xxii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xlii. 30; Rom. xiii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 30; Isa. xlv. 6, 14; xli. 9. † 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 42. † 35. Matt. xxii. 41; Luke xx. 41.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ ;  
scribes, that the Anointed a son is of David?

36 Ἄυτος γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·  
Himself for David said by a spirit holy,

“ Λέγει ὁ κυρίος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἀνθῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” 37 Ἄυτος οὖν Δαυὶδ λέγει αὐτὸν κυρίον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ ; Καὶ ὁ πολὺς ὄχλος ἠκούεν αὐτοῦ ἠδύως. 38 Καὶ εἶπεν \* [αὐτοῖς] ἐν τῇ διδασχῇ αὐτοῦ· Βλέπετε ἀπο τῶν γραμματέων, τῶν θελοντῶν ἐν στολαῖς περιπατεῖν, καὶ ἀπασμούς ἐν ταῖς ἀγοραῖς, 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεσπνοῖς ; 40 οἱ κατασθόνουσεν τὰς οἰκίας τῶν χηρῶν, καὶ κροφᾶσι μακρὰ κροσέυχομενοί· οὗτοι ληψόνται περίσσοτερον κρίμα. 41 Καὶ καθίσας \* [ὁ Ἰησοῦς], κατέναντι τοῦ γαζοφυλακίου, εθεωρεῖ πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλακίον. Καὶ πολλοὶ πλουσιοὶ ἐβαλλον πολλὰ. 42 Καὶ ἐλθούσα μία χηρὰ πτωχή, ἐβάλε λεπτά δυο, ὁ ἐστὶ κοδραντῆς. 43 Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χηρὰ αὕτη ἡ πτωχὴ κλειον κωντων βεβλήκε των βαλοντων εἰς τὸ γαζοφυλακίον. 44 Παντες γαρ εκ του περισσεουτος αυτοις εβαλον αὕτη δε εκ της ὑστερησεως αὕτης παντα ὅσα εἰχεν εβαλεν, ὄλον ταν βιον αὕτης.

say, That the MESSIAH is a Son of David?  
 36 For David himself said, by the Holy Spirit, †† Jehovah said to my LORD, Sit thou at my Right hand, till I put thine ENEMIES underneath thy FEET.  
 37 David himself, therefore, calls him Lord, and how then is he † His Son?  
 And the GREAT Crowd heard him with pleasure.  
 38 And he said in his TEACHING, † “Beware of THOSE SCRIBES who DESIRE to walk about in † Long robes, and † love Salutations in the MARKETs,  
 39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;  
 40 † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”  
 41 † And sitting opposite to the TREASURY, he beheld how the CROWD cast Money into † the TREASURY; and Many Rich men cast in much.  
 42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.  
 43 And 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;  
 44 † 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 stole was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—Bloomfield. † 42. Or rather three-fourths of a farthing, or four mills. A *hadranthee* (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an *assarius*, or two *Lepta*.

† 36. Psa. cx. 1. † 38. Matth. xxiii. 1; Luke xx. 46. † 38. Luke xi. 43. † 40. Matt. xxiii. 14. † 41. Luke xxi. 1. † 41. 2 Kings xii. 9. † 43. 2 Cor. vii. 1.

ΚΕΦ. ιγ'. 18.

1 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,  
 ἴδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.  
 see, what stones and what buildings.

2 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  
 ἀφελῆ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ.  
 may be left a stone upon a stone, which not not may be thrown down.

3 Καὶ κυθήμενου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,  
 And sitting of him on the mountain of the olive trees,  
 κατεναντι 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;

4 Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί το  
 Say to us, when these things shall be, and what the  
 σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεσθῆ-  
 sign, when are about all these things to be ended?

θαι. 5 Ὁ δὲ Ἰησοῦς \* [ἀποκριθεὶς αὐτοῖς,] ἤρξατο  
 The and Jesus [answering them,] began  
 λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.  
 to say; Take heed not any one you may deceive.

6 Πολλοὶ \* [γὰρ] ἔλευσονται ἐπὶ τῷ ὀνόματι μου,  
 Many [for] shall come in the name of me,  
 λέγοντες· Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανή-  
 saying; That I am; and many they will  
 σοῦσιν. 7 Ὅταν δὲ ἀκουσῆτε πολεμοὺς καὶ  
 deceive. When and ye shall hear wars and

ἀκοὰς πολεμῶν, μὴ θρῆσιθε· δεῖ \* [γὰρ]  
 reports of wars, not be disturbed; it behoveth [for]  
 γενεσθαι· ἀλλ' οὕτω το τέλος. 8 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-  
 λῶν· \* [καὶ] ἔσονται σεισμοὶ κατὰ τόπους,  
 dom; [and] shall be earthquakes in places,

\* [καὶ] ἔσονται λιμοὶ \* [καὶ ταραχαί.] Ἀρχαί  
 [and] shall be famines [and commotions.] Beginnings

CHAPTER XIII.

1 † And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Buildings!"

2 And JESUS said to him, "Seest thou These GREAT Buildings? † there shall not be \* left here a Stone upon a Stone: † all will be overthrown."

3 And as he was sitting on † the MOUNT OF OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately.

4 "Tell us, when these things will be?" and "What will be the SIGNS when all these things are about to be accomplished?"

5 And JESUS began to \* say to them, † "Beware, that no one deceive you.

6 Many will come in my NAME, saying, 'I am he;' and will deceive Many.

7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the \* Beginnings of Sorrows.

\* VATICAN MANUSCRIPT.—2. answering—omit. 2. left here. 5. answering them—omit. 5. say to them, "Beware." 6. for—omit. 7. and—omit. 8. and—omit. 8. and commotions—omit. 8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure. † 2. How exactly this prediction was fulfilled may be known from Josephus.—He says, Caesar 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 none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Taanith of Malmonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Matt. xxiv. 1; Luke xxi. 5. † 2. Luke xix. 44. † 5. Jer. xxix. 8; Eph. v. 6; † 3. Theas. ii. 8.

ωδίνων ταυτα. <sup>9</sup> Βλεπετε δε υμεις εαυτους·  
of sorrows these. Take heed but you yourselves·  
παρδωσουσι \* [γαρ] υμας εις συνεδρια, και εις  
they will deliver up [for] you to sanhedrims, και εις  
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 behoves,  
πρωτον κηρυχθηναι το ευαγγελιον. <sup>11</sup> Όταν 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 δευπομεινας εις τελος,  
through the name of me. He but persevering to end,  
ουτος σωθησεται. <sup>14</sup> Όταν δε ιδητε το βδε-  
this will be saved. When but you may see the abomi-

λυγμα της ερημωσης εστως οπου ου δει· (ο  
nation of the desolation having stood where not thought, (he  
αναγιγνωσκων νοειτω) τοτε οι εν τη 'Ιουδαια,  
reading let him think,) then those in the Judaea,

φευγετωσαν εις τα ορη· <sup>15</sup> ε \* [δε] επι του  
let them flee to the mountains, he [and] on the  
δωματος, μη καταβατω \* [εις την οικιαν,] μηδε  
roof, not let him go down [into the house,] nor

εισελθετω, αραι τι εκ της οικιας αυτου·  
enter, to take any thing 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 και ταις θηλαζουσαις  
to the in womb having and to the giving suck  
εν εκειναις ταις ημεραις. <sup>18</sup> Προσυχεσθε δε,  
in those the days. Pray you but,

ινα μη γεννηται η φυλη 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 THINGS 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.—0. for—omit. 11. nor be concerned—omit. 15. and —omit. 15. into the house—omit. 18. it may not be.

+ 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10. † 10. Luke xxiv. 14. † 11. Matt 10; Luke xii. 11; xli. 14. † 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. † 13. M 9; Luke xli. 17. † 14. Dan. ix. 27; Matt. xxiv. 12; Luke xxi. 30. † 17. Luke xli

19 Εσονται γαρ αι ημεραι εκειναι θλιψις, οια  
 Shall be for the days those affliction, such as  
 ου γεγνε τοιαυτη απ' αρχης κτισεως, ης  
 not has been so great from a beginning of creation, which  
 εκτισεν ο θεος, εως του νυν, και ου μη γενηται.  
 created the God, till the now, and not not may be.  
 20 Και ει μη κυριος εκολοβωσε τας ημερας, ουκ  
 And if not a Lord shortened the days, not  
 αν εσωθη πασα σαρξ\* αλλα δια τους εκ-  
 should be saved all flesh; but on account of the cho-  
 λεκτους, ους εξελεξατο, εκολοβωσε τας ημερας.  
 sen (ones), whom he has chosen, he has shortened the days.  
 21 Και τοτε εαν τις υμιν ειπρ' Ιδου, ωδε ο  
 And then if any one to you should say: Lo, here ο  
 χριστος\* η Ιδου, εκει μη πιστευετε. 22 Εγερ-  
 Anointed; or: Lo, here; not believe you. 22 Shall  
 θησονται γαρ ψευδοχριστοι και ψευδοπροφηται,  
 be raised for false anointed ones and false prophets  
 και δωσουσι σημεια και τερατα, προς το απο-  
 and shall give signs and wonders, to the to de-  
 πλαναν, ει δυνατον,\* [και] τους εκλεκτους.  
 ceive, if possible, [even] the chosen.  
 23 υμεις δε βλεπετε\* [ιδου.] προειρηκα υμιν  
 You but take heed; [lo.] I have foretold to you  
 παντα. 24 Αλλ' εν εκειναις ταις ημεραις, μετα  
 all. But in those the days, after  
 την θλιψιν εκεινην, ο ηλιος σκοτισθησεται,  
 the affliction that, the sun shall be darkened,  
 και η σεληνη ου δωσει τοφεγγος ατης\*  
 and the moon not shall give the light of herself;  
 25 και οι αστερος του ουρανου εσονται εκπιπτον-  
 and the stars of the heaven shall be fall-  
 τεσ, και αι δυναμεις, αι εν τοις ουρανοις,  
 ling, and the powers, those in the heavens,  
 σαλευθησονται. 26 Και τοτε οφονται του υιου  
 shall be shaken. And then they shall see the son  
 του ανθρωπου ερχομενον εν νεφελαις, μετα  
 of the man coming on clouds, with  
 δυναμειωσ πολλης και δοξης. 27 Και τοτε αποσ-  
 power much and glory. And then he will  
 τελει τους αγγελουσ αυτου, και επισυναξει τους  
 send the messengers of himself, and he will gather the  
 εκλεκτουσ αυτου εκ των τεσσαρων ανεμων,  
 chosen (ones) of himself from the four winds,  
 απ' ακρου γης εως ακρου ουρανου. 28 Απο  
 from an extremity of earth to an extremity of heaven. From  
 δε της συκης μαθετε την παραβολην\* οταν  
 but the fig-tree learn you the parable; when  
 αυτης ηδη ο κλαδοσ απαλοσ γενηται, και  
 of her now the branch tender may become, and  
 εκφυη τα φυλλα, γινωσκετε; οτι εγγυσ το  
 may put forth the leaves, you know, that near the

19 for in those DAYS will be Distress, † such as has not been from the Beginning of the Creation, which GOD created, till NOW, nor ever will be.  
 20 And except the Lord cut short the DAYS, No Person could survive; but on account of the CHOSEN, whom he has selected, he has cut short the DAYS.  
 21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;  
 22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders, to DECEIVE, if possible, the CHOSEN.  
 23 † But be ye 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. 25. the STARS wd fall out of HEAVEN, and THOSE POWERS. 26. 10—omit. 27. the MESSENGERS. 28. it is known That

† 24. In Isaiah xlii. 9, 10, 18, 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 xix. 28; Eccl. xii. 3, 2; Isa. xxiv. 23; xxxiv. 4; 1x. 20; Jer. iv. 23; xv. 0; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 0; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21. † 25. 2 Pet. iii. 17. † 26. Matt. xxiv. 20; Luke xii. 26. † 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 69; Rev. i. 7.



Ὁρος ἐστίν. <sup>29</sup> Οὕτω και ὑμεῖς, ὅταν ταῦτα  
 summer is. So also you, when these things  
 ἴδητε γινόμενα, γινώσκετε, ὅτι ἐγγύς ἐστίν  
 you may see coming to pass, know you, that near he is  
 ἐπὶ θύραις. <sup>30</sup> Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ  
 at doors. Indeed I say to you, that not not  
 παρελθῆ ἡ γενεὰ αὐτῆ, μέχρις οὗ πάντα  
 may pass away the generation this, till of whom all  
 ταῦτα γένηται. <sup>31</sup> Ὁ οὐρανὸς και ἡ γῆ παρε-  
 these may be done. The heaven and the earth shall  
 λησεται· οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι.  
 pass away; the but words of me not not may pass away.

<sup>32</sup> Περὶ δε τῆς ἡμέρας ἐκείνης η τῆς ὥρας  
 Concerning but the day that or the hour  
 οὐδεὶς οἶδεν, οὐδε οἱ ἀγγελοὶ, οἱ ἐν οὐρανῷ,  
 no one knows, nor the messengers, those in heaven,  
 οὐδε ὁ υἱὸς, εἰ μὴ ὁ πατήρ. <sup>33</sup> Βλέπετε, ἀγ-  
 nor the son, if not the father. Take heed, watch  
 ρυπνεῖτε \* [και προσευχεσθε.] οὐκ οἰδατε γαρ  
 you [and pray you.] not you know for  
 ποτε ὁ καιρὸς ἐστίν. <sup>34</sup> Ὁς ἀνθρώπος ποδῶν  
 when the season is. As a man going  
 μὴς ἀφῆκε τὴν οἰκίαν αὐτοῦ, και δους τοῖς  
 abroad leaving the house of himself, and having given to the  
 δούλοις αὐτοῦ τὴν ἐξουσίαν, \* [και] ἕκαστῷ  
 slaves of himself the authority, [and] to each one  
 το ἐργὸν αὐτοῦ και τῷ θυρῶν ἐνετείλατο ἵνα  
 the work of himself and to the porter he commanded that  
 γρηγορῇ. <sup>35</sup> Γρηγορεῖτε οὖν· οὐκ οἰδατε γαρ,  
 he should watch. Watch you therefore not you know for,  
 ποτε ὁ κυριὸς τῆς οἰκίας ἐρχεται, ἠψε, η  
 when the lord of the house comes, evening, or  
 μεσονυκτιου, η ἀλεκτοροφωναίς, η πρωί. <sup>36</sup> μὴ  
 midnight, or cock-crowing, or morning; lest  
 ελθῶν ἐξαίφνης, εὐρη ὑμᾶς καθευδοντας.  
 coming suddenly, he may find you sleeping.  
<sup>37</sup> Ἄ δε ὑμῖν λέγω, πᾶσι λέγω· 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 αζυμα 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  
 ματεῖς, πῶς αὐτὸν ἐν δολφ κρατησαντες αποκ-  
 how him by deceit seizing they  
 τεινωσῶσι. <sup>2</sup> Ἐλεγον δε· Μὴ ἐν τῇ ἑορτῇ,  
 might kill. They said but; Not in the feast,  
 μηποτε θορυβὸς ἐστὶ τῶν λαῶν.  
 lest a tumult shall be of the people.  
<sup>3</sup> Και οντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ  
 And being of him in Bethany in the house  
 Σιμωνος τοῦ λεπροῦ, κατακειμενου αὐτοῦ, ἦλθε  
 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. 8. † 33. Matt. xxiv. 42; xxv. 13; Luke xli. 40; xxi. 31; Rom. xlii. 11  
 † Thoma. v. 6. † 34. Matt. xxiv. 42; xxv. 14. † 1. Matt. xxvi. 2; Luke xv. 7  
 John xli. 55; xlii. 1. † 2. Matt. xvi. 0; John xii. 1, 8; See Luke vii. 27.

γυνή έχουσα αλαβαστρον μυρου, ναρδου  
 a woman having an alabaster box of balsam, of spikenard  
 πιστικῆς πολυτελους· \* [και] συντριψασα το  
 genuine very costly: [and] breaking the  
 αλαβαστρον, κατεχεεν αυτου κατα της κεφαλῆς.  
 alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτουντες προς ξαυτους,  
 Were and some being angry to themselves,

\* [και λεγοντες·] Εις τι ἡ απωλεια αὐτη του  
 [and saying:] For what the loss this of the

μυρου γεγονεν· 5 Ηδυνατο γαρ τουτο το μυρον  
 balsam has been made? Could for this the balsam

πρεθῆναι επανω τριακοσιων δηναριων, και  
 to be sold more three hundred denarii, and

δοθῆναι τοις πτωχοις. Και ενεβριμωντο αυτην.  
 to be given to the poor. And they censured her.

6 'Ο δε Ιησους ειπεν· Αφετε αυτην· τι αυτη  
 The but Jesus said, Let alone her; why to her

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, οταν θελητε, δυνασθε αυτους εν  
 yourselves, and, when you will, you can them good

ποιησαι· εμε δε ου παντοτε εχετε. 8 'Ο εσχεν  
 to do, me but not always you have. The saving

αυτη, εποιησε· προελαβε μυρισαι μου το σωμα  
 this, she has done; beforehand to anoint of me the body

εις τον ενταφιασμον. 9 Αμην λεγω υμιν, οπου  
 for the burial. Indeed I say to you, wherever

αν κηρυχθη το ευαγγελιον τουτο εις ολον τον  
 may be published the glad tidings this in whole the

κοσμον, και ο εποιησεν αυτη λαληθησεται, εις  
 world, also what she did this shall be spoken, for

μνημοσυνον αυτης.  
 a memorial of her.

10 Και ο Ιουδας ο Ισκαριωτης, εις των  
 And the Judas the Iscariot, one of the

δωδεκα, απηλθε προς τους αρχιερεις, ινα  
 twelve, went to the high-priests, that

παραδω αυτον αυτοις· 11 Οι δε ακουσαντες  
 he might deliver up him to them; They and hearing

εχαρησαν· και επηγγειλαντο αυτω αργυριον  
 were glad; and promised him silver

δουσαι. Και εζητει, πως ευκαιρω αυτον  
 to give. And he sought, how conveniently him

παραδω. 12 Και τη πρωτη ημερα των  
 he might deliver up. And the first day of the

αζυμων, οτε το πασχα εθουν, λεγου  
 unleavened cakes, when the paschal lamb were sacrificed, they

πιν αυτω οι μαθηται αυτου· Που θελεις απελ-  
 ray to him the disciples of him; where wilt thou having

θοντες ετοιμασθωμεν, ινα φαγης το πασχα·  
 gone we make ready, that thou mayest eat the passover?

Women 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 PASCAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

\* VATICAN MANUSCRIPT.—8. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 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. 18s.

‡ 7. Deut. xv. 11. † 10. Matt. xxvi. 14; Luke xxii. 3, 4. ‡ 12. Matt. xxvi. 14; Luke xxii. 7.

13 Και αποστέλλει δυο των μαθητων αυτου, και λεγει αυτοις: "Παγετε εις την πολιν" και ακαντησει υμιν ανθρωπος κεραμιον υδατος βασταζων ακολουθησατε αυτω. 14 και οπου εαν εισελθη, ειπατε τω οικοδεσποτη: "Οτι ο διδασκαλος λεγει: Που εστι το καταλυμα, οπου το πασχα μετα των μαθητων μου φαγω; 15 Και αυτος υμιν δεξει αναγειον μεγα εστρωμενον ετοιμον." Εκει ετοιμασατε ημιν. 16 Και εξηλθον οι μαθηται αυτου, και ηλθον εις την πολιν, και ευρον καθως ειπεν αυτοις: και ητοιμασαν το πασχα. 17 Και οφιας γενομενης, ερχεται μετα των δωδεκα. 18 Και ανακειμενων αυτων και εσθιοντων, ειπεν ο Ιησους: Αλην λεγω υμιν, οτι εις εξ υμων παραδωσει με, ο εσθιων μετ' εμου. 19 Οι \* [δε] ηρξαντο λυπεισθαι, και λεγει αυτω εις καθ' εις: Μητι εγω; \* [και αλλος: Μητι εγω;] 20 Ο δε \* [αποκριθεις] ειπεν αυτοις: Εις εκ των δωδεκα, ο εμβαπτομενος μετ' εμου εις το τρυβλιον. 21 Ο μεν υιος του ανθρωπου υπαγει, καθως γεγραπται περι αυτου: ουαι δε τω ανθρωπω εκεινω, δι' ου ο υιος του ανθρωπου παραδιδεται. Καλον ην αυτω, ει ουκ εγεννηθη ο ανθρωπος εκεινος. 22 Και εσθιοντων αυτω, λαβων ο Ιησους αρτον, ευλογησας εκλασε, και εδωκεν αυτοις, και ειπε: Λαβετε: τουτο εστι το σωμα

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is \* the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room † furnished ready; \* there prepare for us."

16 And \* the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, Jesus said, "Indeed I say to you, That \* one of you who are EATING with me will deliver me up."

19 And \* they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH."

21 \* THE SON OF MAN indeed † goes away [to death.] even as it has been written concerning him; but woe to that MAN through whom the SON OF MAN is delivered up! Good were it for that MAN if he had not been born."

22 † And as they were eating, \* he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

\* VATICAN MANUSCRIPT.—14. my GUEST-CHAMBER. 15. and there prepare. 16. the DISCIPLES. 18. one of you who are EATING with me. 19. and—omit. 19. they. 19. and another; not I?—omit. 20. answering—omit. 21. Because the SON. 22. he took.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—*Dinsworth*.

‡ 17. Matt. xxvi. 20.

‡ 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 23.

μου. <sup>23</sup> Και λαβων το ποτηριον, ευχαριστησας  
of me. And taking the cup, having given thanks  
εδωκεν αυτοις\* και επιον εξ αυτου παντες.  
he gave to them; and they drank out of it all.

<sup>24</sup> Και ειπεν\* [αυτοις. [ Τουτο εστι το αιμα μου,  
And he said [to them.] This is the blood of me,  
το της καινης διαθηκης, το περι πολλων  
that of the new covenant, that concerning many  
εκχυνομενον. <sup>25</sup> Αμην λεγω υμιν, οτι ουκετι  
being shed. Indeed I say to you, that no more

ου μη πιω εκ του γεννηματος της αμπελου, εως  
nor will I drink of the product the vine, nor till  
της ημερας εκεινης, οταν αυτο πινω καινον εν  
the day that, when it I drink new in  
τη βασιλεια του θεου. <sup>30</sup> Και υμνησαντες,  
the kingdom of the God. And having sung a hymn,  
εξηλθον εις το ορος των ελαιων.  
they departed to the mountain of the olive trees.

<sup>27</sup> Και λεγει αυτοις ο Ιησους\* 'Οτι παντες  
And says to them the Jesus; That all  
σκανδαλισθησεσθε\* [εν εμοι εν τη νυκτι ταυτη\*]  
will be stumbled [at me in the night this].

οτι γεγραπται\* 'Παταξω τον ποιμενα, και  
for it is written: I will smite the shepherd, and the  
διασκορπισθησεται τα προβατα.' <sup>28</sup> Αλλα  
will be scattered the sheep." But

μετα το εγερθηαι με, προαξω υμας εις την  
after the to be raised me, I will go before you into the  
Γαλιλαιαν. <sup>29</sup> Ο δε Πητρος εφη αυτω\* Και ει  
Galilee. I he but peter said to him; Even if

παντες\* σκανδαλισθησονται, αλλ' ουκ εγω.  
all shall be stumbled, yet not I.

<sup>30</sup> Και λεγει αυτω ο Ιησους\* Αμην λεγω σοι,  
And says to him the Jesus; Indeed I say to thee,  
οτι συ σημερον εν τη νυκτι ταυτη, πριν η  
that thou this-day in the night this, before

δισ αλεκτορα φωνησαι, τρις απαρνηση με.  
twice cock to have crowed, thrice thou wilt deny me.

<sup>31</sup> Ο δε εκ περισσου ελεγε μαλλον\* Εαν με  
He but with vehemence spoke more; If me  
δη αναποθαινει σοι, ου μη σε απαρνησομαι.  
must to die with thee, not not thee I will deny.

Ωσαντως δε και παντες ελεγον. <sup>32</sup> Και ερχον-  
In like manner also all they said. And they  
ται εις χωριον, ου το ονομα Γεθσημανη\* και  
came to a place, of which the name Gethsemane; and

λεγει τοις μαθηταις αυτου\* Καθισατε ωδε,  
he says to the disciples of himself; Sit you here,  
εως προσευξωμαι. <sup>33</sup> Και παραμβανει του  
till I shall pray. And he takes the

Πητρον και Ιακωβον και Ιωαννην μεθ' εαυτου\*  
Peter and James and John with himself.  
και ηρξατο εκθαμβεισθαι και αδημονειν. <sup>34</sup> Και  
and began to be greatly amazed and to be in anguish, And

λεγει αυτοις\* Περιλυπος εστιν η ψυχη μου εως  
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 Gethsemane, 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. 24. THAT BLOOD of mine, which is of the COVENANT, THAT which is Poured out. 27. at me in this NIGHT —omit. 32. go away and pray. 33. JAMES, and JOHN.

† 24. Luke xxii. 20; 1 Cor. xi. 25. † 26. Matt. xxvi. 30. † 27. Zech. xiii. 7. † 28. Matt. xvi. 7. † 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34. John xiii. 37, 38. † 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1. † 33. John xii. 37.

θανάτου μείνατε ὧδε, και γρηγορευτε. <sup>35</sup> Και  
 death; remain you here, and watch. And  
 προελθων μικρον, επεσεν επι της γης και  
 going forward a little, he fell on the ground; and  
 προσυχето, ινα, ει δυνατον εστι, παρελθῃ απ'  
 prayed, that, if possible it is, might pass from  
 αυτου η ὥρα. <sup>36</sup> Και ελεγεν· Αββα ο πατηρ,  
 him the hour. And he said; Abba the father,  
 παντα δυνατα σοι παρενεγκε το ποτηριον απ'  
 all (things) possible to thee; take the cup from  
 εμου τουτο. Αλλ' ου, τι εγω θελω, αλλα τι  
 me this. But not, what I will, but what  
 συ. <sup>37</sup> Και ερχεται, και εδρισκει αυτους καθευ-  
 thou. And he comes, and ends them sleep-  
 δοντας και λεγει τω Πητρο· Σιμων, καθευδεις ;  
 ing; and he says to the Peter: Simon, sleepest thou ?  
 ουκ ισχυσας μιαν ὥραν γρηγορησαι ; <sup>38</sup> Γρηγο-  
 not couldst thou one hour to watch ? Watch  
 ειτε και προσευχεσθε, ινα μη εισελθητε εις  
 you and pray you, that not you enter into  
 πειρασμον· το μεν πνευμα προθυμον, η δε  
 temptation; the indeed spirit ready, the but  
 σαρχ ασθενησ. <sup>39</sup> Και παλιν απελθων προσηυ-  
 flesh weak. And again going away he prayed,  
 ζατο, των αυτων λογων ειπων. <sup>40</sup> Και υποστρε-  
 the same words saying. And having returned  
 ψας, ευρεν αυτους παλιν καθευδοντας· ησαν  
 he found them again sleeping; were  
 γαρ οι οφθαλμοι αυτων βεβαρημενοι και ουκ  
 for the eyes of them weighed down and not  
 ηδεισαν, τι αυτω αποκριθωσι. <sup>41</sup> Και ερχεται  
 they knew, what to him they might answer. And he comes  
 το τριτον, και λεγει αυτοις· Καθευδετε το  
 the third, and he says to them; Do you sleep the  
 λοιπον και αναπαυεσθε ; απεχει, ηλθεν η ὥρα·  
 now and rest you ? It is enough, is come the hour:  
 ιδου, παραδιδεται ο υιος του ανθρωπου εις τας  
 lo, is delivered up the son of the man into the  
 χειρας των αμαρτωλων. <sup>42</sup> Εγειρεσθε, αγαωμεν·  
 hands of the sinners. Arise, let us go:  
 ιδου, ο παραδιδους με ηγγικε.  
 lo; he delivering up me has come near.  
<sup>43</sup> Και ευθεως, επι αυτου λαλουντος, παραγι-  
 And immediate y, while of him speaking, count-  
 νεται Ιουδας; εις ων των δωδεκα, και μετ' αυτου  
 Judas; one being of the twelve, and with him  
 οχλος \* [πολυς] μετα μαχαιρων και ξυλων,  
 crowd [great] with swords and clubs,  
 παρα των αρχιερων και των γραμματεων και  
 from the high-priests and the scribes and  
 των πρεσβυτερων. <sup>44</sup> Δεδοκει δε ο παραδιδους  
 the elders. Had given and he delivering up  
 αυτον συσημον αυτοις, λεγων· Ον αν φι-  
 him a signal to them, saying; Whoever I  
 λησω, αυτος εστι· κρατησατε αυτον και  
 may kiss, he this; seize him and  
 απαγαγετε ασφαλως. <sup>45</sup> Και ελθων, ευθεως  
 lead away safely. And coming, immediately

guish; stay here and watch.<sup>35</sup>

<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> I 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 BETRAYER 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.—38. come into. 43. great—omit.

40. again he came.

43. JUDAS, being

1, 2. † 36. John v. 30; vi. 38.

† 41. John xiii. 1.

† 42. Matt. xvi. 40; John

‡ 43. Matt. xxvi. 47; Luke xii. 47; John xviii. 2.

προσελθων αυτω, λεγει· 'Ραββι, \* [ραββι:]  
 approaching to him, he says: Rabbi, [rabbi:]  
 και κατεφιλησεν αυτον. 46 Οι δε επεβαλον επ'  
 and kissed him. They then laid on  
 αυτον τας χειρας \* [αυτων,] και εκρατησαν  
 him the hands [of them,] and seized  
 αυτον. 47 Εις δε τις των παρεστηκοτων,  
 him. One and a certain of those standing,  
 σπασαμενος την μαχαιραν, επαισε τον δουλον  
 drawing the sword, struck the slave  
 του αρχιερωσ, και αφειλεν αυτον το ωτιον.  
 of the high-priest, and cut off of him the ear.  
 48 Και αποκριθεισ ο Ιησους ειπεν αυτοις· 'Ωσ  
 And answering the Jesus said to them; As  
 επι ληστην εξηλθετε μετα μαχαιρων και  
 upon a robber came you out with swords and  
 ξυλων, συλλαβειν με. 49 Καθ' ημεραν ημην  
 clubs, to take me. Every day I was  
 προς υμασ εν τω Ιερω διδασκων, και ουκ  
 with you in the temple teaching, and not  
 εκρατησατε με· αλλ', ινα πληρωθωσιν αι γρα-  
 you seized me; but, that must be fulfilled the writ-  
 φαι. 50 Και αφεντεσ αυτον παντεσ εφυγον.  
 And leaving him all they fled.  
 51 Και εις τις νεανισκος ηκολουθει αυτω, περι-  
 And one a certain young man followed him, wrap-  
 βεβλημενος σινδωνα επι γυμνου· και κρατουσιν  
 ped about a linen cloth on naked; and they seized  
 αυτον \* [οι νεανισκοι.] 52 'Ο δε καταλιπων την  
 him [the young man.] He but leaving the  
 σινδωνα, γυμνος εφυγεν \* [απ' αυτων.]  
 linen cloth, naked he fled [from them.]  
 53 Και απηγαγον τον Ιησους προς τον αρχι-  
 And they led the Jesus to the high-  
 ρεα· και συνερχονται αυτω παντεσ οι αρχιερεισ,  
 priest; and came together to him all the high-priests,  
 και οι πρεσβυτεροι, και οι γραμματεισ. 54 Και  
 and the elders, and the scribes. And  
 ο Πετροσ απο μακροθεν ηκολουθησεν αυτω εωσ  
 the Peter at a distance followed him even  
 εσω εις την αυλην του αρχιερωσ· και ην συγ-  
 to into the palace of the high-priest; and was sit-  
 καθημενος μετα των υπηρετων, και θερμαινο-  
 ting in company with the attendants, and warming  
 μενος προς το φωσ. 55 Οι δε αρχιερεισ και  
 himself to the light. The and high priests and  
 ολον το συνεδριον εξητουσαν κατα του Ιησου  
 whole the high council sought against the Jesus  
 μαρτυριαν εις το θανατωσαι αυτον· και ουχ  
 testimony for the to put to death him; and not  
 ευρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν  
 they found. Many for testified falsely  
 κατ' αυτου, και ισαι αι μαρτυριαι ουκ ησαν.  
 against him, but consistent the testimonies not were.  
 57 Και πινεσ ανασταντεσ, εψευδομαρτυρουν κατ'  
 And some having stood up, testified falsely against  
 αυτου, λεγοντεσ· 58 'Οτι ημεισ ηκουσαμεν αυτου  
 him, saying; That we heard him

him, he says, "Rabbi,"  
 and repeatedly kissed him.  
 46 Then THEY laid  
 HANDS on him, and seized  
 him.  
 47 And one of THOSE  
 STANDING by drew a  
 SWORD, and struck a SER-  
 VANT of the HIGH-PRIEST,  
 and cut off His \* EAR-TIP.  
 48 † And Jesus answer-  
 ing said to them, "As in  
 pursuit of a Robber, have  
 you come with Swords and  
 Clubs to take me?  
 49 I was with you every  
 day in the TEMPLE teach-  
 ing, and you did not arrest  
 me. † But the SCRIPTURES  
 must be verified."  
 50 And leaving him,  
 they all fled.  
 51 And a certain Youth  
 followed him, with a Linen  
 cloth wrapped about his  
 naked body; and they  
 seized him;  
 52 but leaving the LINEN  
 CLOTH, he fled naked.  
 53 † And they conducted  
 JESUS to the HIGH-  
 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.—45, rabbi—omit. 46. of them—omit. 47. EAR-TIP.  
 51. the young men—omit. 52. from them—omit.

† 48. Matt. xxvi. 55; Luke xxii. 52. † 49. Psa. xxii. 6; Isa. lili. 7; Luke xxii. 57;  
 xiv. 44. † 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13. † 55. Matt. xxvi. 40.

λεγοντος: 'Οτι εγω καταλυσω τον ναον τουτον  
 saying: That I will destroy the temple this  
 τον χειροποιητον, και δια τριων ημερων αλλον  
 the made with hands, and in three days another  
 αχειροποιητον οικοδομησω. <sup>59</sup> Και ουδε ουτως  
 made without hands I will build. And not even thus  
 ιση ην η μαρτυρια αυτων. <sup>60</sup> Και αναστας  
 consistent was the testimony of them. And arising  
 ο αρχιερευς εις μεσον, επηρωτησε τον Ιησουν,  
 the high priest in midst, he asked the Jesus,  
 λεγων: Ουκ αποκρινη ουδεν; τι ουτοι σου  
 saying: Not answerest thou nothing? what these of thee  
 καταμαρτυρουσιν; <sup>61</sup> Ο δε εσιωπα, και ουδεν  
 testify against? He but was silent, and nothing  
 απεκρινω. Παλιν ο αρχιερευς επηρωτα αυτον  
 he answered. Again the high-priest asked him  
 και λεγει αυτω: Συ ει ο Χριστος, ο υιος του  
 and says to him: Thou art the Anointed, the son of the  
 ευλογητου; <sup>62</sup> Ο δε Ιησους ειπεν: Εγω ειμι  
 blessed? He and Jesus said: I am;  
 και οψεσθε τον υιον του ανθρωπου εκ δεξιων  
 and you shall see the son of the man at right  
 καθημενον της δυναμews, και ερχομενον μετα  
 sitting of the power, and coming with  
 των νεφελων του ουρανου. <sup>63</sup> Ο δε αρχιερευς  
 the clouds of the heaven. The and high-priest.  
 διαδρρηξας τους χιτωνας αυτου, λεγει: Τι ετι  
 having rent the clothes of himself, says: What further  
 χρειαυ εχομεν μαρτυρων; <sup>64</sup> Ηκουσα-ε της  
 need have we of witnesses? You have heard the  
 βλασφημιας: τι υμιν φαίνεται; Οι δε παντες  
 blasphemy; what to you appears? They but all  
 κατακριναν αυτον ειναι ενοχον θανατου. <sup>65</sup> Και  
 condemned him to be deserving of death. And  
 ηρξαντο τινεσ εμπτυειν αυτω, και περικαλυπτειν  
 began some to spit upon him, and to cover  
 το προσωπον αυτου, και κολαφιζειν αυτον,  
 the face of him, and to beat with the fist him,  
 και λεγειν αυτω: Προφητευσον. Και οι υπη-  
 and to say to him: Prophecy. And the at-  
 ρεται ραπισμασιν αυτον εβαλλον. <sup>66</sup> Και οντος  
 tenants with open hands him beat. And being  
 του Πετρου εν τη αυλη κατω, ερχεται μια  
 the Peter in the court-yard below, comes one  
 των παιδισκων του αρχιερευωσ. <sup>67</sup> και ιδουσα  
 of the maid-servants of the high priest: and seeing  
 τον Πετρον θερμαινομενον, εμβλεψασα αυτω  
 the Peter warming himself, she looking to him  
 λεγει: Και συ μετα του Ναζαρηνου Ιησου ησθα.  
 says: And thou with the Nazarene Jesus wast.  
<sup>68</sup> Ο δε ηρηνησατο, λεγων: Ουκ οίδα, ουδε  
 He but denied, saying: Not I know, nor  
 επισταμαι τι συ λεγεις. Και εξηλθεν εξω εις  
 comprehend what thou sayest. And he went out into  
 το προαυλιον. \* [και αλεκτωρ εφωνησει.]  
 the outer court: \* [and a cock crew.]

clare, † I will destroy THIS TEMPLE MADE WITH HANDS, and in Three Days, I will build Another temple without hands."

59 But not even thus was their TESTIMONY sufficient.

60 And the HIGH-PRIEST standing up in the MIST, asked JESUS, saying, "Answerest thou nothing? what these testify against thee?"

61 † But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the SON of the BLESSED One?"

62 And JESUS said, "I am; and you shall see the SON of MAN sitting at the Right hand of the MIGHTY One, and coming with the CLOUDS of HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?"

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us;" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 † And PETER being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETER warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, \* JESUS."

68 But HE denied, saying, "I \* neither know nor understand what thou sayest." And he went out into the OUTER COURT:

\* VATICAN MANUSCRIPT.—60. Because these. 68. and a Cock crew—omit.

67. JESUS.

67 neither know

† 58. Mark xv. 29; John ii. 19. Matt. xxvi. 61; Luke xxii. 63.

1 60. Matt. xxvi. 62. † 68. Matt. xxvi. 68, 69; Luke xxii. 65; John xv'

† 51 Matt: xxiv

69 Και ἡ παιδίσκη ἰδουσα αὐτον \* [καλιν] ἤρξατο  
 And the maid-servant seeing him [again] began  
 λέγειν τοῖς παρεστηκοσιν· Ὅτι οὗτος ἐξ αὐτῶν  
 to say to those having stood by; That this of them  
 ἐστιν. 70 Ὁ δὲ καλιν ἠρνεῖτο. Καὶ μετὰ  
 is. He and again denied. And after  
 μικρον καλιν οἱ παρεστῶτες ἐλέγον τῷ Πέτρῳ·  
 a little again those having stood by said to the Peter;  
 Ἀληθῶς 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 ὀμνυαί· 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 sec-  
 τερου ἀλεκτῶρ ἐφώνησε. Καὶ ἀνεμνησθῆ ὁ  
 ond sock crew. And remembered the  
 Πέτρος τοῦ ῥήματος, ὃ ἐκεῖν αὐτῷ ὁ Ἰησοῦς·  
 Peter the word, of which said to him the Jesus·  
 Ὅτι πρὶν ἀλεκτορα φωνῆσαι δις, ἀπαρήσῃ με  
 That before a cock to have crowed twice, thou wilt deny me  
 τρις. Καὶ ἐπιβαλὼν ἐκλαίει.  
 thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 Καὶ εὐθεὺς ἐπὶ τὸ πρωὶ συμβουλίον ποιη-  
 And immediately on the morning a council having  
 σάντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ  
 been held the high-priests with the elders and  
 γραμματέων, καὶ ὅλον τὸ συνέδριον, ἤσαντες  
 scribes, even whole the sanhedrim, binding  
 τὸν Ἰησοῦν, ἀπηνέγκαν καὶ παρέδωκαν τῷ Πι-  
 the Jesus, carried and delivered up to the Pi-  
 λατῷ. 2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος·  
 late. And asked him the Pilate;  
 Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-  
 Thou art the king of the Jews? He and answer-  
 θεὶς εἶπεν 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  
 καλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκριθῆ  
 again asked him, saying: Not answerest thou  
 οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν.  
 nothing? see, how many things of thee they testify against.  
 5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη ὥστε  
 The but Jesus no longer nothing answered; so as  
 θανατῆσαι τὸν Πιλάτον. 6 Κατὰ δὲ ἑορτὴν  
 to surpize the Pilate. At now feast  
 ἀπέλυεν αὐτοῖς ἓνα δεσμίον ὃν ἔπαινον.  
 he used to release 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—omf. 69. said to THOSE. 70. and the ΜΑΙΔ-SERVANT is like it—omf. 72. Immediately for a second. 70. and the ΜΑΙΔ-SERVANT is like it—omf. 72. Immediately for a second. 1. Morning.  
 1. Pilate. 2. says to him. 4. accuse thee of.  
 † 72. or a watch-trumpet sounded. See Note on Matt. xxv. 24.  
 † 63. Matt. xxvi. 71, 73; Luke xxii. 68, 69; John xviii. 25, 26. † 72. Matt. xxvi. 75.  
 † 1. Isa. 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. xvii. 15; Luke xlii. 17; John xviii. 30.



7 **Ἦν δὲ ὁ λεγομένος Βαραββας μετὰ τῶν συστα-**  
 Was and he being named Barabbas with the insur-  
 γιστῶν δεδεμένος, οἵτινες ἐν τῇ στασει φονοῦ  
 gents having been bound, who in the sedition murder  
 πέποιθεισαν. **8 Καὶ ἀναβοήσας ὁ ὄχλος**  
 had committed. And crying out the crowd

**ἤρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.**  
 began to demand, as always he did to them.

9 **Ὁ δὲ Πιλατος ἀπεκρίθη αὐτοῖς, λέγων· Ὁ θε-**  
 The but Pilate answered them, saying; Do you  
 τε ἀπολύσω ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων;  
 wish I shall release to you the king of the Jews?

10 **Ἐγίνωσκε γὰρ, ὅτι διαφθάνον παραδεδυκείσαν**  
 He knew for, that through envy had delivered up

**αὐτὸν οἱ ἀρχιερεῖς.** 11 **Οἱ δὲ ἀρχιερεῖς ἀνεσει-**  
 him the high-priest. The and high-priests stirred

**σαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν**  
 up the crowd, that rather the Barabbas

**ἀπολύσῃ αὐτοῖς.** 12 **Ὁ δὲ Πιλατος ἀποκρίθει-**  
 he should release to them. The but Pilate's answering

**σὺν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν**  
 again said to them; What then do you wish I shall do whom

**λέγετε βασιλεῖα τῶν Ἰουδαίων;** 13 **Οἱ δὲ καλῶν**  
 you call a king of the Jews? They but again

**ἐκράζαν· Σταυρῶσον αὐτὸν.** 14 **Ὁ δὲ Πιλατος**  
 cried out; Crucify him. The and Pilate

**εἶλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ**  
 said in them; What for evil has he done? They but

**περισσῶς ἐκράζαν· Σταυρῶσον αὐτὸν.** 15 **Ὁ**  
 vehemently cried out; Crucify him. The

**δὲ Πιλατος, βουλομένος τῷ ὄχλῳ τὸ ἴκανον**  
 then Pilate, being willing to the crowd the satisfaction

**ποιῆσαι, ἀπέλευσεν αὐτοῖς τὸν Βαραββαν, καὶ**  
 to make, released to them the Barabbas, and

**παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα**  
 delivered up the Jesus, having scourged, that

**σταυρωθῇ.**  
 he might be crucified.

16 **Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἐσὼ τῆς**  
 The and soldiers led away him within the

**αυλῆς, ἧ ἐστὶ κραιτῆριον· καὶ συγκαλοῦσιν**  
 court, which is a judgment hall; and they call together

**ὅλην τὴν σκεῖραν.** 17 **Καὶ ἐνδύουσιν αὐτὸν**  
 whole the company. And they clothed him

**πορφύραν, καὶ περιτίθειασιν αὐτῷ πλέξαντες**  
 purple, and placed it around him beading

**ἀκανθῖνον στεφανόν.** 18 **Καὶ ἤρξαντο ἀσπάζεσ-**  
 an acanthine wreath. And they began to salute

**θαι αὐτὸν· Χαίρει ὁ βασιλεὺς τῶν Ἰουδαίων.**  
 him; Hail the king of the Jews.

19 **Καὶ ἐτύπτον αὐτοῦ τὴν κεφαλὴν κάλαμῳ,**  
 And they struck of him the head with a reed,

**καὶ ἐνεκτύον αὐτῷ, καὶ τίθεντες τὰ γόνατα**  
 and spit upon him, and placing the knees

7 And there was **ἮΝ** who was **ΝΑΜΕΔ** Barabbas, having been imprisoned with the **ΙΝΣΟΥΡΓΕΝΤΣ**, who had committed Murder in the **ΙΝΣΟΥΡΕΚΤΙΟΝ**.

8 And the **ΚΡΩΔ** \*going up began to demand what he was accustomed to grant them.

9 But **ΠΙΛΑΤΕ** answered them, saying, "Do you wish me to release to you the **ΚΙΝΓ** of the **ΙΕΩΣ**?"

10 For he knew That \*they had delivered him up from Envy.

11 † But the **ΠΙΟΝ-ΠΡΙΕΣΤΕΣ** stirred up the **ΚΡΩΔ**, that he should rather release **ΒΑΡΑΒΒΑΣ** to them.

12 And **ΠΙΛΑΤΕ** answering again, said to them, "What \* then shall I do to him you call the **ΚΙΝΓ** of the **ΙΕΩΣ**?"

13 And **ΤΕΥ** again cried out, "Crucify him."

14 And **ΠΙΛΑΤΕ** said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 † Then **ΠΙΛΑΤΕ**, being willing to **ΕΒΑΤΙΦΥ** the **ΚΡΩΔ**, released **ΒΑΡΑΒΒΑΣ** to them; and having scourged **ΙΗΣΟΥΣ**, delivered him up to be crucified.

16 † And the **ΣΟΛΔΙΕΡΣ** led him away into the **ΚΟΥΡΤ**, which is the **ΠΡΑΕΤΟΡΙΟΥΜ**; and they called together the **ΧΩΛΕ ΚΟΜΠΑΝΥ**.

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, **ΚΙΝΓ** of the **ΙΕΩΣ**!"

19 And they struck his **ΧΕΦ** with a **ΚΑΛΑΜ**, and spit on him, and **ΚΝΕΕΙΝΓ**, did homage to him.

\* VATICAN MANUSCRIPT.—8. going up began. 10. they had: 12. then shall I do to him you call the King of the Jews?

† 11. Matt. xxvii. 20: Acts iii. 14. † 15. Matt. xxvii. 26: John xix. 1, 16. † 16. Matt. xxvii. 27.

προσεκυνουν αυτην. <sup>20</sup> Και οτε ενεπαιξαν αυτην, did homage to him. And when they mocked him, εξεδυσαν αυτον την πορφυραν, και ενεδυσαν they took off him the purple, and put on αυτον τα ιματια τα ιδια· και εξαγουσιν 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 Αλεξανδρον και Ρου- from country, (the father of Alexander and Rufus,) ινα αρη τον σταυρον αυτου. <sup>22</sup> Και that he might bear the cross of him. And φερουσιν αυτον επι Γολγοθα τοπον· ο εστι they bring him to Golgotha place; which is μεθερμηνευομενον, κраниου τοκος. <sup>23</sup> Και εδιδουσι being translated, of a skull a place And they gave αυτην \* [π.ειν] εσμυρνησμενον οινον· ο δε him [to drink] having been mixed with myrrh wine; he but ουκ ελαβε. not received.

<sup>24</sup> Και σταυρωσartes αυτον, διαμεριζονται τα And crucifying him, they divide the ιματια αυτου, βαλλοντες κληρον εκ' 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 αυτην 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 ανομων ελογισθη." <sup>29</sup> Και οι παραπορευομενοι lawless ones he was numbered." And those passing along

εβλασφημουν αυτον, κινουντες τας κεφαλαις reviled him, shaking the beads

αυτων, και λεγοντες· Ουα· ο καταλυων τον of them, and saying; Ah; he destroying the ναον, και εν τρισι ημεραις οικοδομων· 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;

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him \* his own CLOTHES, and led him out.

21 † And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 † And they bring him to \* GOLGOTHA, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but \* HE did not receive it.

24 And \* they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, "THE KING OF THE JEWS."

27 And with him they \* crucified Two Robbers; one at his Right hand, and the other at his Left.

28 \* † [AND THAT SCRIPTURE was verified, which says, † "He was numbered "with LAW-BREAKERS."]

29 And THOSE PASSING ALONG reviled him, † shaking their HEADS, and saying, "Ah! THOU DESTROYER OF THE TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!"

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

\* VATICAN MANUSCRIPT.—20. his CLOTHES. 20. that they might crucify him—omit. 22. GOLGOTHA. 23. to drink—omit. 23. H. X. 24. they nail him to the Cross, and part his GARMENTS. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 15, 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. 82; Luko xxiii. 26. ‡ 22. John xix. 17. ‡ 24. Psa. cxlii. 15; Luko xxiii. 34; John xix. 23. ‡ 23. Isa. lii. 13; Luke xxii. 37. ‡ 29. Psa. cxlii. 7

Άλλους εἶπεν, ἑαυτον οὐ δυναται σωσαι;

Others he said, himself not is able to save?

3. Ὁ Χριστος, ὁ βασιλευς του Ισραηλ, κατα-

βατην νυν απο του σταυρου, ινα ιδωμεν και

πιστενωμεν. Και οι συνεσταυρωμενοι αυτω

ωρειδιζον αυτον. 38 Γενομενης δε ωρας ἑκτης,

σκατος εγενετο εφ' ὅλην την γην, ἕως ὥρας

εννατης. 31 Και τη ὥρα τη εννατη εβοησαν ὁ

Ιησους φωνη μεγαλη, \* [λεγων·] Ελωι, ελωι;

λαμμα σαβαχθανι; ὁ εστι μεθερμηνευομενον·

Ἡ θεος μου, \* [ὁ θεος μου·] εἰς τι με εγκατε-

λιπες; 35 Και τινες των παρεστηκωτων ακου-

σαντες, ελεγον· Ἰδου, Ηλιας φωνει, 36 Δραμων

δε εις, και γεμισας σπογγον οξους, περιθειεις τε

και λαμψ, ἑποτιζεν αυτον, λεγων· Αφετε· ιδωμεν,

ει ερχεται Ηλιας καθειν αυτον. 37 Ὁ δε

Ιησους, αφεις φωνη μεγαλην, εξεπνευσε.

38 Και το καταπετασμα του ναου εσχισθη εις

δυο, απο ανωθεν ἕως κατω. 39 Ἰδων δε ὁ κεντη-

ριων, ὁ παρεστηκως εχ εναντιας αυτου, ὅτι

οὕτω \* [κραζας] εξεπνευσεν, ειπεν· Ἀληθως ὁ

ανθρωπος οὗτος υἱος ην θεου. 40 Ἦσαν δε και

γυναικες απο μακροθεν θεωρουσαι· εν αἰς ην και

Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του Ιακωβου

του μικρου και Ἰωση μητηρ, και Σαλωμη 41 αι

\* [και,] ὅτε ην εν τη Γαλιλαια, ηκολουθουν

αυτω, και διηκουνουν αυτω· και αλλαι πολλαι,

αι συναναβασαι αυτω εις Ἱερουσολυμα,

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 MANUSCRIPTS.—32. Israel. 34. NINTH HOUR. 34. saying—omit. 35. MY GOD—omit. 39. having cried—omit. 40. the mother of. 41. also—omit. 1 36: F 1 37: F 1 38: F 1 39: F 1 40: F 1 41: F 1 42: F 1 43: F 1 44: F 1 45: F 1 46: F 1 47: F 1 48: F 1 49: F 1 50: F 1 51: F 1 52: F 1 53: F 1 54: F 1 55: F 1 56: F 1 57: F 1 58: F 1 59: F 1 60: F 1 61: F 1 62: F 1 63: F 1 64: F 1 65: F 1 66: F 1 67: F 1 68: F 1 69: F 1 70: F 1 71: F 1 72: F 1 73: F 1 74: F 1 75: F 1 76: F 1 77: F 1 78: F 1 79: F 1 80: F 1 81: F 1 82: F 1 83: F 1 84: F 1 85: F 1 86: F 1 87: F 1 88: F 1 89: F 1 90: F 1 91: F 1 92: F 1 93: F 1 94: F 1 95: F 1 96: F 1 97: F 1 98: F 1 99: F 1 100: F 1

42 Και ηδη οφιας γενομενης, (επει ην παρα-  
And now evening being come, (since it was prepa-  
σκευη, ο εστι προσαββατον,) 43 ηλθεν Ιωσηφ  
ration, that is before sabbath,) 43 came Joseph  
δ απο Αριμαθαιας, ευαγγελιων βουλευτης, ος  
that from Arimathea, of frank a senator, who  
και αυτος ην προσδεχομενος την βασιλειαν του  
also himself was expecting the kingdom of the  
θεου, τολμησας εισηλθε προς Πιλατον, και  
God, assuming courage went in to Pilate, and  
ητησατο το σωμα του Ιησου. 44 Ο δε Πιλατος  
asked for the body of the Jesus. The and Pilate  
εθαυμασεν, ει ηδη τεθνηκε· και προσκαλεσα-  
wondered, if already he was dead; and having  
μενος τον κεντυριωνα, εκρωτησεν αυτον, ει  
called the centurion, he asked him, if  
παλαι απεθανε. 45 Και γρους απο του κεντυ-  
already he had died. And knowing from the centu-  
ριωνος, εδωρησατο το σωμα τω Ιωσηφ. 46 Και  
sion, he gave the body to Joseph. 46 And  
αγορασας σινδωνα, \* [και] καθελων αυτον,  
having bought linen, [and] having taken down him,  
ενειλησε τη σινδονι· και κατεθηκε αυτον εν  
he wrapped the linen; and laid him in  
μνημειω, ο ην λελατομημενον εκ πετρας· και  
a tomb, which was having been hewn out of a rock; and  
προσεκυλισε λιθον επι την θυραν του μνημειου.  
rolled a stone against the door of the tomb.  
47 Η δε Μαρια η Μαγδαληνη και Μαρια Ιωσηφ  
The but Mary the Magdalene and Mary of Josea  
εθεωρουν, που τιθεται.  
beheld, where he was laid.

ΚΕΦ. ιε'. ΙΒ.

1 Και διαγενομενου του σαββατου, Μαρια η  
And being past the sabbath, Mary the  
Μαγδαληνη, και Μαρια η του Ιακωβου, και  
Magdalene, and Mary that of the James, and  
Σαλωμη ηγορασαν αρωματα, ινα ελθουσαι  
Salome bought aromatics, that coming  
αλειψωσιν αυτον. 2 Και λιαν πρωι της μιας  
they might anoint him. And very early of the first  
σαββατων ερχονται επι το μνημειον, ανατει-  
of week they came to the tomb, having  
λαντος του ηλιου. 3 Και ελεγον προς εαυτας·  
then the sun. And they said to themselves,  
Τις αποκυλισει ημιν τον λιθον εκ της θυρας του  
Who will roll away for us the stone from the door of the  
μνημειου; 4 Και αναβλεψασαι θεωρουσιν, οτι  
tomb; And looking up they saw, that  
αποκεκλισται ο λιθος· ην γαρ μεγας σφοδρα.  
had been rolled away the stone; it was for great very.  
5 Και εισελθουσαι εις το μνημειον, ειδον 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 Sabbath,)

43 THAT Joseph came, who was of Arimathea, an honorable Senator, who himself also was † expecting the KINGDOM of GOD, taking courage, went to \* PILATE, and asked for the BODY of JESUS.

44 And PILATE wondered that he was already dead; and having called the CENTURION, he inquired of him \* if he was already dead.

45 And having ascertained from the CENTURION, he gave the \* DEAD-BODY to JOSEPH.

46 And having bought Linen, taking him down, he wrapped him in the LINEN, and \* put him in a Tomb which was hewn out of the Rock, and rolled a Stone to the ENTRANCE of the TOMB.

47 And Mary of MAGDALA, and \* THAT Mary the mother of JOSEA, saw where he was laid.

CHAPTER XVI.

1 † And the EABBATH being past, Mary of MAGDALA, and THAT Mary the mother of JAMES, and SLOMONE, † 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 themselves, "Who will roll away the STONE for us from the ENTRANCE of the TOMB?"

4 (for it was very large.) And looking up, they saw that the STONE had been rolled away.

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. † first day of the week. 5. coming to.

† 42. Matt. xxvii. 57; Luke xxiii. 54; John xix. 38. † 43. Luke ii. 25, 38. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. † 1. Luke xxiii. 64. † 5. Luke xxiv. 3; John xx. 11, 12.

ανισκον καθήμενον εν τοις δεξιοις, περιβεβλη-

μενον στολην λευκην· και εξεθαμβηθησαν.

6 Ο δε λεγει αυταις· Μη εκθαμβεισθε· Ιησους

ζητειτε τον Ναζαρηνον, τον εσταυρωμενον·

ηγεθη, ουκ εστιν ωδε· ιδε ο τοπος, όπου

εθηκαν αυτον. 9 Αλλ' υπαγετε, ειπατε τοις

μαθηταις αυτου, και τω Πιτρω, οτι προαγει

υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε,

καθως ειπεν υμιν. 8 Και εξελθουσαι, εφυγον

απο του μνημειου· ειχε δε αυτας τρομος και

εκστασις, και ουδενι ουδεν ειπον· εφοβουντο

γαρ.

8 \* [Αναστας δε πρωι πρωτη σαββατου εφανη

πρωτη Μαρια τη Μαγδαληνη, αφ' ης εκβεβ-

ληκει επτα δαιμονια. 10 Εκεινη πορευθεισα

απηγγειλε τοις μετ' αυτου γενομενοις, τον-

θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες

οτι ζη και εθεαθη υπ' αυτης, ηπιστησαν.

12 Μετα δε ταυτα δυοιν εξ αυτων περιπατουσιν

εφανερωθη εν ετερα μορφη, πορευομενοις εις

αγρον. 13 Κακεινοι απελθοντες απηγγειλαν

τοις λοιποις· ουδε εκεινοις επιστευσαν.

14 Ὑστερον, ανακειμενοις αυτοις τοις ενδεκα

εφανερωθη και ανειδισε την απιστιαν αυτων

και σκληροκαρδιαν, οτι τοις θεασκενοις αυτον

εγηγερμενον ουκ επιστευσαν. 16 Και ειπεν

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 THEY, HAVING HEARD THAT HE WAS ALIVE, AND HAD BEEN SEEN BY HER, DID NOT BELIEVE IT.

12 AND AFTER THESE THINGS, HE APPEARED IN ANOTHER ASPECT † TO TWO OF THEM, AS THEY WERE WALKING, GOING INTO THE COUNTRY.

13 AND THEY RETURNING ANNOUNCED IT TO THE OTHER DISCIPLES; NEITHER TO THEM DID THEY GIVE CREDIT.

14 † AFTERWARDS HE APPEARED TO THE ELEVEN, AS THEY WERE RECLINING, AND CENSURED THEIR UNBELIEF AND OBSTINACY, BECAUSE THEY BELIEVED NOT THOSE WHO HAD SEEN HIM AFTER HIS RESURRECTION,

\* VATICAN MANUSCRIPT.—0—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 respect and reverence.

† 6. Matt. xviii. 5-7.

† 7. Matt. xxvi. 32; Mark xiv. 28.

† 9. John xv.

† 10. Luke xxiv. 70; John xx. 18.

† 12. Luke xxiv. 13.

† 14. Luke x.

John x. 19. 1 Cor. xv. b.

αυτοις: Πορευθεντες εις τον κοσμον παντα, 15 'Ο  
 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 βαπτιθεις, 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  
 names of me' demons they shall cast out; with tongues  
 λαλησουσι καιναις: 18 οφεις αρουσι: και  
 they shall speak new: serpents they shall take up; and if  
 θανασιμον τι πιωσιν, ου μη αυτοις βλαψει:  
 deadly thing they may drink, not not them it may hurt:  
 επι αρρωστους χειρας επιθησουσι, και καλωσ  
 upon sick ones hands they shall place, and well  
 εξουσιν. 19 'Ο μεν ουν κυριος, μετα το λαλη-  
 they will be. The indeed then Lord, after the to have  
 σαι αυτοις, ανεληφθη εις τον ουρανον, και  
 spoken to them, He was taken up into the heaven, and  
 εκαθισεν εκ δεξιων του θεου: 20 εκεινοι δε εξελ-  
 sat at right 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. 10, Rom. x. 15—18; Col. i. 23. † 16. Acts ii. 25; viii. 12; xvi. 21—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 46; xix. 6. † 18. Acts xxviii. 5. † 18. Acts xxviii. 8; James v. 14, 16. † 19. Luke xxiv. 51; Acts i. 6; ii. 24, 25. † 20. Acts v. 12; xiv. 8; 1 Cor. ii. 4, 5; Heb. ii. 4.

ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Ἐπειδὴ περὶ πολλοὶ ἐπεχειρήσαν ἀνατάξασθαι  
Since many have undertaken to prepare  
διηγησὶν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν  
a narrative about those having been fully established among us,  
πραγμάτων, <sup>2</sup> καθὼς παρέδοσαν ἡμῖν οἱ ἀπ'  
facts, even as delivered to us these from  
ἀρχῆς αὐτοπταὶ καὶ ὑπηρεταὶ γενομένοι τοῦ  
a beginning eye-witnesses and ministers having been of the  
λόγου. <sup>3</sup> Ἔδοξε καί μοι, παρηκολουθηκοτὶ ἀνωθεν  
word, it seemed right to me, having traced from the first  
πᾶσιν ἀκριθῶς, καθέξῃ σοι γραφαί, κρα-  
all accurately, in an orderly manner to thee to write, O most  
τίττε Θεοφιλε, <sup>4</sup> ἵνα ἐπιγνῶς περὶ ὧν  
excellent Theophilus, that thou mayest know concerning which  
κατήχηθῃς λόγων τῆν ἀσφαλείαν.  
thou hast been taught of words the certainty.

<sup>6</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-  
Was in the days of Herod, the king  
λέως τῆς Ἰουδαίας, ἱερέως τις ὀνοματὶ Ζαχαρίας,  
of the Jews, a priest certain name Zacharias,  
ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν  
of course of Abiah; and the wife of him of the  
θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέθ.  
daughters of Aaron, and the name of her Elizabeth.

<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  
τεκνον, καθότι ἡ Ἐλισαβέθ ἦν στειρὰ, καὶ  
a child, because the Elizabeth was barren, and  
ἀμφοτέροι προβεβηκοτές ἐν ταῖς ἡμέραις αὐτῶν  
both having been advanced in the days of them  
ἦσαν. <sup>8</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτοῦ  
were. It happened now in this to perform sacred rites him  
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντὶ τοῦ  
in the order of the course of him before of the  
θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας εἶλαχεν  
God, according to the custom of the priesthood it fell to his lot

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 JUDAEA, there was a certain Priest named Zachariah, † of the Course of Abijah; and his \* Wife 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.

2. 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 xiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators. † 9. P. P. 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.

† 3. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 8  
i. l. † 4. John xi. 31. † 5. Matt. ii. 1. † 5. 1 Chron. xiv. 10, 19; Neh. xii.

του θυμιασαι, εισελθων εις τον ναον του κυριου·  
of the to burn incense, entering into the temple of the Lord;

10 και παν το πληθος ην του λαου προσευχομενον  
and whole the multitude was of the people praying

εξω τη ωρα του θυμιαματος. 11 Ωφθη δε  
without to the hour of the incense burning. Appeared and

αυτω αγγελος κυριου, εστως εκ δεξιων του  
to him a messenger of a lord, standing at right of the

θυσιαστηριου του θυμιαματος. 12 Και εταραχθη  
altar of the incense. And was troubled

Ζαχαριας ιδων, και φοβος επεκεισεν επ' αυτον.  
Zacharias seeing, and fear fell upon him.

13 Ειπε δε προς αυτον ο αγγελος· Μη φοβου,  
Said but to him the messenger; Not fear,

Ζαχαρια· διοτι εισηκουσθη η δεησις σου, και η  
Zacharias; because has been heard the prayer of thee, and the

γυνη σου Ελισαβητ γεννησει υιον σου και  
of thee Elizabeth 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  
he 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 not he may drink; and a spirit of holy shall be filled

ετι εκ κοιλιας μητρος αυτου. 16 Και πολλους  
yet out of womb of mother of himself. And many

των υιων Ισραηλ επιστρεψει επι κυριον του  
of the sons of Israel shall be turn to a lord the

θεου 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 καρδια πατερων επι τεκνα, και απειθεισι εν  
turn hearts of fathers to children, and disobedient by

φρονησει δικαιοι, ετοιμασαι κυριω λαον κατα-  
wisdom of just (ones), to make ready for a lord a people having

σκευασμενον. 18 Και ειπε Ζαχαριας προς τον  
been prepared. And said Zacharias to the

αγγελου· 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 ταϊς ημεραις αβηθς. 19 Και αποκριθεις δ  
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 INCENSE.

12 And Zachariah seeing him, †was agitated, and Fear fell on him.

13 But the ANGEL said to him, "Fear not, Zacharias; 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 †I 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 be turn to the Lord their God.

17 †And he will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18 And Zacharias said to the ANGEL, †"By what shall I know this? for †I am old, and my WIFE is far advanced in YEARS."

19 And the ANGEL answering, said to him, †"I AM THAT GABRIEL, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 20.

† 15. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *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. xliii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17.

† 11. Dan. x. 8; Luke l. 29; ii. 9; Acts x. 4; Rev. i. 17. † 12. ver. Oct. G.

15. Num. vi. 3; Judges xiii. 4; Mark vii. 33. † 17. Mal. iv. 5; Matt. x. 14; Mark ix. 1.

† 18. Gen. xlvii. 17. † 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.



παρεστήκως ενώπιον του θεου και απεσταλην  
 having attended in presence of the God; and I am sent

λαλησαι προς σε, και ευαγγελισασθαι σοι  
 to speak to thee, and to tell 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 one

ταυτα ανθ' ων ουκ επιστευσας τοις λογοις  
 these; because of which not thou hast believed the words

μου, οτινες πληρωθησονται εις τον καιρον  
 of me, which shall be fulfilled into the season

αυτων. <sup>21</sup> Και ην ο λαος προσδοκων τον Ζαχα-  
 of them; And was the people waiting for the Zache-

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 Ελισαβητ η γυνη αυτου και περι-  
 conceived Elizabeth 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, αϊs  
 thus to me has done the Lord in days, which

επειδεν αφειλεν 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 εκ 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, η ονομα Ιωσηφ,  
 virgin having been betrothed to a man, to whom a name Joseph,

εξ οικου Δαυιδ και το ονομα της παρθενου,  
 of house of David; and the name of the virgin,

Μαριαμ. <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-

ετο, ποτακος ειη ο ασπασμος ουτος. <sup>30</sup> Και  
 ered, 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 accomplished; because thou hast not believed my words, which will be fulfilled in their season."

<sup>21</sup> And the PEOPLE were waiting for ZACHARIAH, 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 conceived, and concealed herself 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 Nazareth,

<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."

‡ 23. 3 Kings xi. 5; 1 Chron. ix. 25. 27. Matt. i. 18; Mark ii. 4 & 6.

‡ 26. Gen. xxx. 23; Isa. lv. 1; Hiv. 1

ειπεν δ' αγγελος αυτη· Μη φοβου, Μαριαμ·  
said the messenger to her; Not fear, Mary;  
εὔρες γὰρ χάριν παρὰ τῷ θεῷ. 31 Καὶ ἰδου,  
thou hast found for favor with the God. And lo,  
συλληψῃ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ  
thou shalt conceive in womb, and shalt bear a son, and  
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 Οὗτος  
thou shalt call the name of him Jesus. This  
ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ  
shall be great, and a son of highest he shall be called; and  
δώσει αὐτῷ κυριὸς ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ  
shall give to him a lord the God the throne of David the  
πατρὸς αὐτοῦ· 33 καὶ βασιλεύσει ἐπὶ τοῦ οἴκου  
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 ἔσται τέλος. 34 Εἶπε δὲ Μαριαμ πρὸς τὸν  
not shall be an end. Said but Mary to the  
αγγέλου· Πῶς ἔσται τούτο, ἐπεὶ ἄνδρα οὐ γι-  
messenger; How shall be this, since a man not I  
γνώσκω; 35 Καὶ ἀποκρίθεις ὁ αγγέλος εἶπεν αὐτῇ·  
know? And answering the messenger said to her;  
Πνεῦμα ἅγιον ἐκτελευσεται ἐπὶ σε, καὶ δύναμις  
A spirit, holy shall come upon thee, and a power  
ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννωμένον  
of highest shall overshadow thee; therefore and the being begotten  
ἅγιον, κληθήσεται υἱὸς θεοῦ. 36 Καὶ ἰδου,  
holy, shall be called a son of God. And lo,  
Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὕτη συνελθ-  
Elizabeth the kinswoman of thee, even she having  
φύει υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος  
conceived a son in old age of her; and this month sixth  
ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. 37 Ὅτι οὐκ  
is to her the being called barren. For not  
ἀδύνατον ἐστὶν παρὰ τῷ θεῷ παν ῥῆμα. 38 Εἶπε δὲ  
shall be impossible with the God every word. Said and  
Μαριαμ· Ἰδου, ἡ δουλὴ κυρίου· γενοίτο μοι  
Mary; lo, the handmaid of a lord; may it be done to me  
κατὰ τὸ ῥῆμα σου. Καὶ ἀπέλθεν ἀπ' αὐτῆς ὁ  
according to the word of thee. And went from her the  
αγγέλος.  
messenger.

39 Ἀναστασα δὲ Μαριαμ ἐν ταῖς ἡμέραις  
Arising and Mary in the days  
ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ  
those, she went into the hilly country with  
σπουδῆς, εἰς πόλιν Ἰουδα. 40 Καὶ εἰσηλθεν εἰς  
haste, into a city of Juda. And entered into  
τοῦ οἴκου Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισά-  
the house of Zacharias, and saluted the Elisab-  
βητ. 41 Καὶ ἐγενετο, ὡς ἤκουσεν ἡ Ἐλισάβετ  
beth. And it happened, as heard the Elisabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with God.

31 †And behold, thou wilt conceive, and bear a Son, and †thou shalt call his NAME †Jesus.

32 He will be great, and will be called a Son of the Most High; and †the Lord God will give him the THRONE of David his FATHER;

33 and †he will reign over the HOUSE of Jacob to the AGES; and of his KINGDOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL answering, said to her, †"Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING HOLY, will be called a Son of God.

36 And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 †For \*No Declaration is impossible with God."

38 And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy WORD." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to †the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the HOUSE of Zacharias, and saluted ELIZABETH.

41 And when ELIZA-

\* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. 1. 21.

† 31. Isa. vii. 14; Matt. 1. 21.

† 31. Luke 11. 31.

οὐκ ἔστιν ἰσχυρὸν παρὰ τῷ θεῷ παν ῥῆμα. † 35. Matt. 1. 20.

† 32. 2 Sam. vii. 11, 12; Psal. lxxii. 11; Isa. ix. 6; Jer. xxiii. 6; Acts 13. 30.

† 32. 2 Sam. vii. 11, 12; Psal.

† 32. Isa. xxiv. 23; Dan. 11. 44;

† 32. Gen. xviii. 14; Jer.

xxiii. 17; Matt. xix. 20; Mark x. 27; Luke xviii. 27; Rom. iv. 21.

xxi. 6—17.

† 30. Job. xx. 7;

τον ασπασμον της Μαρίας, εσκιρτησε το βρε-  
the salutation of the Mary, leaped the babe  
φος εν τη κοιλια αυτης· και πλησθη πνευματος  
in the womb of her; and was filled a spirit

αγιου η Ελισαβητ, και ανεφωνησε φωνη μεγαλη  
of holy the Elizabeth, and she cried out with a voice great  
και ειπεν· 42 Ευλογημενη συ εν γυναιξι· και  
and said; Having been blessed thou among women; and  
ευλογημενος ο καρπος της κοιλιας σου. 43 Και  
having been blessed the fruit of the womb of thee. And

ποθεν μοι τουτο, ινα ελθη η μητηρ του κυριου  
whence to me this, that should come the mother of the Lord  
μου προς με; 44 Ιδου γαρ, ως εγενετο η φωνη  
of me to me? Lo for, as came the voice  
του ασπασμου σου εις τα οτα μου, εσκιρτησε  
of the salutation of thee into the ears of me, leaped  
το βρεφος εν αγαλλιασει εν τη κοιλια μου.  
the babe in exultation in the womb of me.

45 Και μακαρια η πιστευσασα, οτι εσται τελειω-  
And happy she having believe, that shall be a fulfill-  
σις τοις λελαλημενοις αυτη παρα κυριου.  
ment to those having been told to her from a lord.

46 Και ειπε Μαριαμ· Μεγαλυνη η ψυχη μου  
And said Mary: magnific the soul of me  
τον κυριον, 47 και ηγαλλιασε το πνευμα μου επι  
the Lord, and has exulted the spirit of me in

τη θεω τη σωτηρι μου· 48 οτι εκεβλεψεν επι  
the God the savior of me; for he looked upon  
την ταπεινωσιν της δουλης αυτου. Ιδου γαρ,  
the low state of the handmaid of himself. Lo for,

ακα του νυν μακαριουσι με πασαι αι γενεαι·  
from the now will call happy me all the generations; and  
49 οτι εποιησε μοι μεγαλεια ο δυνατος· και  
for he doeth to me great things the mighty one; and

αγιον το ονομα αυτου, 50 και το ελεος αυτου  
holy the name of him, and the mercy of him  
εις γενεας γενεων τοις φοβουμενοις αυτον.  
to generations of generations to those fearing him.

51 Εποιησε κρατος εν βραχιονι αυτου· διεσκορ-  
He has showed strength with arm of himself. he has  
πισεν υπερφανους διανοια καρδια αυτων.  
dispersed arrogant ones in thought of hearts of them.

52 Καθειλε δυναστας απο θρονων, και υψωσε  
He has cast down mighty ones from thrones, and lifted up  
ταπεινους. 53 Πεινωντας ενεπλησεν αγαθων,  
humble ones. Hungering ones he filled of good things,

και κλουτουτας εξαπεστειλε κενους. 54 Αυτε-  
and being rich he sent away empty. He  
λαβετο Ισραηλ παιδος αυτου, μησηναι ελεους,  
aided Israel a child of himself, to remember mercy.

55 (καθως ελαλησε προς τους πατερας ημων.)  
(as he spake 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.

42 And she exclaimed  
with a loud \* Voice, and  
said, "Blessed art thou  
among Women! and bless-  
ed is the FRUIT of thy  
WOMB!

43 But how happens  
this to me, that the MO-  
THER of my LORD should  
come to me?

44 For behold, when the  
VOICE of thy SALUTATION  
came to my EARS, the  
BABE leaped in my WOMB  
for Joy.

45 And happy SHE HAV-  
ING BELIEVED that there  
will be a Fulfillment of the  
WORDS SPOKEN to her by  
the Lord."

46 And Mary said, † "My  
SOUL extols the LORD,

47 and my SPIRIT ex-  
ults in GOD my SAVIOR;

48 because he kindly  
viewed the HUMBLE CON-  
DITION of his HANDMAID;  
for, behold! from THIS  
TIME † ALL GENERATIONS  
will pronounce me happy;

49 for the MIGHTY One  
has done Wonders for me;  
† and holy is his NAME;

50 † and his MERCY ex-  
tends to Generations of  
Generations of THOSE who  
FEAR him.

51 † He shows Strength  
† with his Arm; he dis-  
perses those Proud in the  
Thought of their Hearts.

52 † He casts down Pot-  
entates from Thrones, and  
raises up the lowly.

53 He fills the Hungry  
with good things, and the  
Rich he sends away empty.

54 He supports Israel,  
his own Child, remembering  
Mercy.

55 († as he spoke to our

\* VATICAN MANUSCRIPT.—42. Cry.

51. GROTIUS observes, that God's efficacy is represented by his *anger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of lice was the *anger* of God, Exod. vii. 18. The plagues in general were wrought by his *hand*, Exod. iii. 20. And the destruction of Pharaoh's host in the Red Sea, is called the act of his *arm*, Exod. xv. 16.

† 46. 1 Sam. ii. 1. † 48. Luke xi. 27. † 49. Psa. cxi. 9. † 50. Psa. ciii.  
17, 18. † 51. Psa. xcvi. 1. † 52. 1 Sam. ii. 8; Psa. cxlii. 7. † 53. Gen. i.

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

56 Ἐμείνε δὲ Μαρίαμ σὺν αὐτῇ ὥσει μηνῶν τρεῖς·

καὶ ὑπεστρέψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλισαβὲτ ἐκλήσθη ὁ χρόνος τοῦ  
τεκεῖν αὐτὴν· καὶ ἐγέννησεν υἱόν. 58 Καὶ ἤκουσαν οἱ  
περιοικοὶ καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε κύριος  
τὸ ἐλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ.

59 Καὶ ἐγένετο, ἐν τῇ ὄγδοῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκαλοῦν αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,  
Ζαχαρίας. 60 Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν·  
Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ εἶπον πρὸς αὐτὴν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου,  
ὃς καλεῖται τῷ ὀνόματι τούτῳ.

62 Ἐνενεύον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἀνθελοῖ καλεῖσθαί αὐτον. 63 Καὶ αἰτήσας πινακίδιον, ἐγράψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.

Καὶ ἐθαύμασαν πάντες. 64 Ἀνεφύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοῦς περιοικούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 Καὶ ἐθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες·

τῷ Ἀβραὰμ and to his seed of him even to an age. 56 And Mary remained with her about three Months, and returned to her house.

57 Now ELIZABETH'S TIME to be DELIVERED was fulfilled, and she brought forth a Son. 58 And her NEIGHBORS and RELATIVES heard That the Lord had magnified his MERCY towards her; and they rejoiced with her.

59 And, on † the EIGHTH Day, ‡ when they came to circumcise the CHILD, they were about to call him ZACHARIAH, after the NAME of his FATHER; 60 but his MOTHER interposing, said, "No; but ‡ he shall be called JOHN."

61 And they said to her, "There is no one among thy RELATIVES, who is called by this NAME." 62 Then they asked his FATHER, by SIGNS, WHAT HE WISHED HIM TO BE CALLED.

63 And requesting † a TABLET, he wrote, saying, † "His NAME is JOHN." And they all wondered, 64 † for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

65 And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through ALL the † MOUNTAINOUS COUNTRY of JUDEA. 66 And All THOSE HEARING, pondered them in their HEARTS, saying,

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the Age."

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65 And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through ALL the † MOUNTAINOUS COUNTRY of JUDEA.

66 And All THOSE HEARING, pondered them in their HEARTS, saying,

† 59. 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.—*Waldby*. 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.

Τι ἀρα τὸ παιδίον τούτο ἔσται; Καὶ χεὶρ  
 What then the child this will be? And hand

κυρίου ἢν μετ' αὐτοῦ.  
 of Lord was with him.

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλησθῆ  
 And Zacharias the father of him was filled

πνεύματος ἁγίου, καὶ προεφητεύσε, λέγων·  
 a spirit of holy, and prophesied, saying;

Εὐλογητός κυριός, ὁ θεός του Ἰσραὴλ· ὅτι  
 Blessed Lord, the God of the Israel; that

ἐπισκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ  
 he has visited and wrought redemption to the people

αὐτοῦ, 69 καὶ ἤγειρε κέρασ σωτηρίας ἡμῖν ἐν τῷ  
 of himself, and raised up a horn of salvation to us in the

οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· 70 (καθὼς ἐλάλησε  
 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 χειρῶν 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

ᾤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ  
 he swore to Abraham the father of us, of the

δοῦναι ἡμῖν, 74 ἀφοβῶς, ἐκ χειρῶν τῶν ἐχθρῶν  
 to give to us, without fear, from hand of the enemies

ἡμῶν ῥυθθέντας, 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

ἐπισητοῦ κληθήσῃ· προκέρουσῃ γὰρ πρὸ \* [προ-  
 of highest shalt be called; thou shalt go for before (face)

τωποῦ] κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ  
 of a lord, to prepare ways of him, of the

δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφε-  
 to give knowledge of salvation to the people of him, in forgive-

ρει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλαγχνὰ ἐλεοῦς  
 cess of sins of them, on account of tender mercies

εἰς ἡμᾶς, ἐν οἷς ἐπισκέψατο ἡμᾶς ἀνατολὴ ἐξ  
 God of us, by which he has visited us a rising from

ψοῦς, 79 ἐπιφαναι τοῖς ἐν σκοτει καὶ σκιά  
 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, will 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.—60. For also the Hand. 60. the House of David. 76. face omit.

† 67. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty savior, or Prince of Salvation.

† 69. Psa. xviii. 3; cxxxii. 17. † 70. Acts iii. 21; Rom. i. 2. † 73. Gen. xii. 8; iii. 4; xxi. 16; 17; Heb. vi. 13, 17. † 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Math. xi. 1.

17.

θανάτου καθήμενοι, του κατευθύναι τους ποδας  
 of death sitting, of the to guide the feet  
 ἡμῶν εἰς ὄδον εἰρήνης. <sup>80</sup> Το δε παιδίον ηὔξανε,  
 of us into a way of peace. The now little child grew,  
 και ἐκρᾶταιοντο πνευματι· και ην εν ταις ἐρη-  
 and became strong in spirits and was in the des-  
 μοις, ἕως ἡμερας ἀναδείξεως αὐτου προς τον  
 erts, till day of manifestation of him to the  
 Ἰσραηλ.  
 Israel.

ΚΕΦ. β'. 2.

<sup>1</sup> Ἐγενετο δε εν ταις ἡμεραις ἐκειναις. ἐξηλθε  
 It came to pass in the days those, went forth  
 δογμα παρα Καισαρος Αυγουστου, απογραφεισ-  
 a decree from Cesar Augustus, to register  
 θαι πασαν την οικουμενην. <sup>2</sup> (Αὐτη ἡ απογραφη  
 all the habitable, (This the registry  
 πρωτη ἐγενετο ἡγεμονουτος της Συριας  
 first was made being governor of the Syria  
 Κυρηνηου.) <sup>3</sup> Και ἐκορευοντο παντες απογρα-  
 Cyrenius.) And they went all to be  
 φεσθαι, ἕκαστος εἰς την ἰδιαν πολιν. <sup>4</sup> Ἀνεβη  
 registered, each into the his own city. Went up  
 δε και Ἰωσηφ απο της Γαλιλαιας, εκ πολεως  
 and also Joseph from the Galilee, out of city  
 Ναζαρετ, εἰς την Ιουδαιαν, εἰς πολιν Δαυιδ,  
 Nazareth, into the Judea, into a city of David,  
 ἣτις καλεῖται Βηθλεεμ, (δια το εἶναι αὐτον ἐξ  
 which is called Bethlehem, (because he to be him of  
 οικου και πατριας Δαυιδ,) <sup>5</sup> απογραψασθαι συν-  
 house and family of David,) to be registered with  
 Μαριαμ τῃ μεμνηστευμενη αὐτῳ \* [γύναικι,]  
 Mary the having been espoused to him [a wife,]  
 οὐσιν ἐγκυῶν. <sup>6</sup> Ἐγενετο δε εν τῷ εἶναι αὐτους  
 being with child. It happened but in the to be them  
 ἐκεῖ, ἐπλησθησαν αἱ ἡμεραι του τεκεῖν αὐτην.  
 there were fulfilled the days of the to bear her.  
<sup>7</sup> Και ἐτεκε τον υἱον αὐτης του πρωτοτοκου,  
 And she brought forth the son of her the first-born,  
 και ἐσπαργανῶσεν αὐτον, και ἀνεκλίβεν αὐτον  
 and swathed him, and laid him  
 εν τῷ φατρῷ· διοτι οὐκ ην αὐτοις τοπος εν τῷ  
 in the manger; because not was to them a place in the  
 καταλυματι.  
 guest-chamber.

OUR FRET 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 INHABITABLE.

<sup>2</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 JUDEA, into the † City of David, which is called Bethlehem, († because he was of the House and Family of David.)

<sup>5</sup> to be registered with Mary, † 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> † And she brought forth her FIRST-BORN SON, and swathed him, and laid him in \* † a Manger; because there was no Place for them in the GUEST-CHAMBER.

\* VATICAN MSS.—2. This was the first Registry.

5. Wife—omit.

7. a Manger.

† 1. *Oikoumene* literally means the inhabited earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a general census at this time, the meaning of the word must be restricted to the land of Judea, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense.

† 7. Wetstein has shown from a multitude of instances, that *phatwae* means not merely the manger, but the whole stable. The room for guests being already full, Joseph and Mary retired to a mere 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 mangera, 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."

† 2. Acts v. 27. I 4. 1 Sam. xvi. 1, 4; John vii. 43.

† 4. Matt. i. 16; Luke i.

† 5. Matt. i. 18; Luke i. 27. I 7. Matt. i. 25.

<sup>8</sup> 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-watches of the  
 φυκτος επι την ποιμνην αυτων. <sup>9</sup> 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. <sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> Και τουτο υμιν το  
 Lord, in a city of David. And this to you the  
 σημειον: Εδρησετε βρεφος εσπαργανωμενον  
 sign; You shall find a babe having been swathed  
 κειμενον εν φατη. <sup>13</sup> Και εξαιφνης εγενετο  
 lying in a manger. And suddenly was  
 συν τω αγγελω πληθος στρατιας ουρανου,  
 with the messenger a multitude of host of heaven,  
 αινουντων τον θεον, και λεγοντων. <sup>14</sup> 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."

<sup>15</sup> 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 τουτου το γεγονος,  
 Bethlehem, and see the thing this the having been done,  
 ο ος κυριος εγνωρισεν ημιν. <sup>16</sup> Και ηλθον  
 which the Lord has made known to us. And they came  
 σπουσαντες, 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 φατη.  
 Joseph, and the babe lying in the manger.  
<sup>17</sup> Ιδοντες δε, διεγνωρισαν \* [περι] του ρηματος  
 Having seen and, they published [around] the declaration  
 του λαληθεντος αυτοις περι του παιδιου τουτου.  
 that having been told to them concerning the little child this.  
<sup>8</sup> Και παντες οι ακουσαντες εθανμασαν περι  
 And all those having heard wondered about  
 των λαληθεντων υπο των ποιμενων προς αυτους.  
 how having been told by the shepherds to them.  
<sup>9</sup> 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 FOLK;  
 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. 12. Sign. 17. around—omit. 19. the\*  
 omit.  
 † 10. Gen. xii, 8; Psa. lxxii, 17; Jer. iv, 2. ‡ 11. Isa. ix, 6.

20 Και ὑπεστρεψαν οἱ ποιμένες δοξαζόντες και  
And returned the shepherds glorifying and  
αινούντες 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 πληθηθησαν 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  
συλληφθηαι αυτον εν τη κοιλιᾳ.  
was conceived him in the womb.

22 Και οτε πληθηθησαν αι ἡμεραι του καθαρισ-  
And when were fulfilled the days of the purifica-  
μου αυτου, κατα τον νομον Μωσews, αηγαγον  
tion of them, according to the law of Moses, they brought  
αυτον εις Ιερουσαλυμα, παραστησαι τῷ κυριῳ,  
him to Jerusalem, to present to the Lord,

23 (καθως γεγραπται εν νομῳ κυριου· "Οτι  
(as it is written in law of Lord; That  
παν αρσεν διανοιγον μητραν, ἅγιον τῷ κυριῳ  
every male opening a womb, holy to the Lord  
κληθησεται.") 24 και του δουναι θυσιαν, κατα  
shall be called,") and of the to offer a sacrifice, according to  
το ειρημενον εν νομῳ κυριου· "Ζευγος τρυγο-  
that having been said in law of Lord; "A pair of turtle  
νων, η δυο νεοσσους περιστερων."  
doves, or two young pigeons."

25 Και ιδου, ην ανθρωπος εν Ιερουσαλημ, ὃ  
And lo, was a man in Jerusalem, to whom  
ονομα Σιμων· 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 ἐπ' αυτον· 26 και  
Israel. And a spirit was holy upon him; and  
ην αυτη κεχρηματισμενον ὑπο του πνευματος  
it was to him having been informed by the spirit  
του ἁγιου, μη ιδειν θανατον, πριν η ιδη  
of the holy, not to see death, before he should see  
τον Χριστον κυριον. 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 Ιησου, 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, 8.

† 24. One for a burnt-offering, and the other for a sin-offering; See 1. ev. 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. 81. † 22. Lev. xii. 9—6. † 23. Exod. xiii. 2; xii. 20; xxiv. 10; Num. iii. 13; viii. 17; xviii. 15. † 24. Lev. xii. 8.



29) *Νυν απολυεις τον δουλον 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; slight  
*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 Σιμεων, και ειπε προς*  
 And blessed them Simeon, and said to  
*Μαριαμ την μητερα αυτου Ιδου, οβτος 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 αντιλεγομενον.* 35 *(και*  
 Israel, and for a sign being spoken against; (also  
*σου δε αυτης την ψυχην διελευσεται ρομφαιω)*  
 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 Aser; she having been advanced in days  
*πολλαις, ζησατα 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 δεησεσι λατρευουσα νυκτα*  
 temple, fasting and prayers serving night  
*και ημεραν.* 38 *Και αυτη, αυτη τη ωρα επισ-*  
 and day. And she, this the hour stand-  
*τασα, ανθωμολογειτο 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  
 39 *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 εκραταιοντο \* [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 Fasting and Prayers.

38 And she standing by at THAT very time, praised \* GOD, and spoke of him to ALL THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

\* VATICAN MANUSCRIPT.—36. a HUSBAND. spoke.

40. in Spirit—omit.

† 32. Isa. xlii. 6; xlii. 6; lx. 1; Acto. xiii. 47; xviii. 28. † 34. Isa. viii. 14; Mat. xxi. 44; Rom. ix. 22; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. † 40. Luke i. 80; vcr. 62.

xxvi. 7; 1 Tim. v. 6. † 38. Luke xxiv. 21.

37. till eighty-four.

38. God, and

† 34. Heb. xii. 3.

† 37.

41 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, αναβαρτων  
And when he was years twelve, having gone up  
αυτων \* [εις Ιερουσαλημ] 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

τη 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 οδου, 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 εβροντες, υποστρεψαν  
acquaintances. And not finding, they returned

εις Ιερουσαλημ, ζητουντες αυτον. 46 Και  
to Jerusalem, seeking him. And

εγενετο, μεθ' ημερας τρεις εβρον αυτον εν τη  
it happened, after days three they found him in the  
ιερω καθεζομενον εν μεση των διδασκαλων,  
temple sitting in middle of the teachers,

και ακουοντα αυτων, και επρωτωντα αυτους.  
and hearing of them, and asking them.

47 Εξιστανο 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, εξεπληγηταν· 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

ουδυναμενοι 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 is 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, καθηλθεν εις Ναζα-  
And he went down with them, and came into Nazara-

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 PASSOVER.

42 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And HAVING † completed the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And \* his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's JOURNEY; and they sought him, among their RELATIVES and ACQUAINTANCES.

45 But not finding him, they returned to Jerusalem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in † the MIDST of the TEACHERS, both hearing them, and asking them questions.

47 And ALL were astonished at his INTELLIGENCE and REPLIES.

48 And seeing him, they were amazed; and his MOTHER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I \* seek thee sorrowing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURTS] of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

\* VATICAN MANUSCRIPT.—42, to Jerusalem—omit; 43, his PARENTS knew, 47, those hearing him—omit. 48, seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover. Children were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xxii. 3. † 49. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 38, and Acts xvi. 40.

‡ 41. Exod. xliii. 16, 17; xxxiv. 28; Deut. xvi. 1, 10.

μητηρ αυτου διετηρει παντα τα ρηματα ταυτα  
 mother of him treasured all the words these  
 εν τη καρδια αυτης. <sup>52</sup> Και Ιησους προεκοπη  
 in the heart of herself. And Jesus advanced  
 σοφια, και ηλικια, και χαριτι παρα θεω και  
 in wisdom, and in vigor, and in favor with God and  
 ανθρωπων.

kept All \* these THINGS in  
 her HEART.  
<sup>52</sup> † And Jesus advanced  
 † in WISDOM, and in Man-  
 liness, and in Favor with  
 God and Men.

CHAPTER III.

ΚΕΦ. γ. 8.

1 Now in the fifteenth

1 Εν ετει δε πεντεκαιδεκατω της ηγεμονιας  
 In year now fifteenth of the government  
 Τιβεριου Καισαρος, ηγεμονευοντος Ποντιου Πι-  
 of Tiberias Cesar, being governor Pontius Pi-  
 λατου της Ιουδαιας, και τετραρχουτος της  
 late of the Judæa, and being tetrarch of the  
 Γαλιλαιας Ηρωδου, Φιλιππων δε του αδελφου  
 Galilee Herod, Philip and the brother

Year of the GOVERNMENT  
 of Tiberius Cesar, Pontius  
 Pilate being Governor of  
 JUDÆA, and Herod tetra-  
 rarch of GALILEE, and  
 Philip his BROTHER tetra-  
 rarch of ITURÆA, and the  
 Province of Trachonitis,  
 and Lysanias, the tetrarch  
 of ABILENE,

αυτου τετραρχουτος της Ιτουραιας και Τραχο-  
 of him being tetrarch of the Ituria and Trach-  
 νιτιδος χωρας, και Λυσανιου της Αβιληνης  
 nitids regions, and Lysanias of the Abilene

‡ in the \* High-priest-  
 head of † Annas, and Cai-  
 aphas, a Command from  
 God came to John, the  
 son of Zachariah, in the  
 DESERT.

τετραρχουτος, <sup>2</sup> επι αρχιερεως Αννα και Και-  
 being tetrarch, under High priests Annas and Cai-  
 αφα, εγενετο ρημα θεου επι Ιωαννην, τον  
 apha, came a word of God to John, the  
 Ζαχαριου υιον, εν τη ερημω. <sup>3</sup> Και ηλθεν εις  
 of Zacharias son, in the desert. And he went into

‡ † And he went into All  
 the adjacent \* Country of  
 the JORDAN, publishing an  
 Immersion of Reformation  
 † for Forgiveness of Sins.

πασαν την περιχωρον του Ιορδανου, κηρυσσων  
 all the country about the Jordan, preaching

‡ † As it is written in the  
 Book of the Words of  
 Isaiah, the PROPHET; † "A  
 "Voice proclaiming in the

βαπτισμα μετανοιας εις αφεσιν αμαρτιων. <sup>4</sup> ως  
 a dipping of reformation into forgiveness of sins; as  
 γεγραπται εν βιβλω λογων Ησαιου του προ-  
 it is written in a book of words of Esaias the pro-  
 φητου, \* [Λεγοντες:] "Φωνη βοωντος εν τη  
 phet, [saying:] "A voice crying in the

"DESERT, Prepare the way  
 "for the Lord, make the  
 "HIGHWAYS straight for  
 "him.

ερημω. <sup>5</sup> Ετοιμασατε την οδον κυριου, ευθειας  
 desert; Make you ready the way of a lord, straight

"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;

ποιειτε τας τριβους αυτου. <sup>6</sup> Πασα φαραγγ  
 make you the beaten tracks of him; Every ravine

"6 †; and All Flesh shall  
 "see the SALVATION of  
 "GOD."

πληρωθησεται, και παν ορος και βουνος ταπει-  
 shall be filled up, and every mountain and hill shall be

7 Then he said to the  
 CROWDS COMING FORTH  
 to be immersed by him,  
 † "O Progeny of Vipers!  
 who admonished you to fly

νωθησεται, και εσται τα σκολια εις ευθειαν,  
 made low; and shall be the crooked into straight,  
 και αι τραχειαι εις οδους λειας. <sup>6</sup> και οψηται  
 and the rough into ways smooth; and shall see

πασα σαρχ το σωτηριον του θεου." <sup>7</sup> Ελεγεν  
 all flesh the salvation of the God." He said  
 ουν τοις εκπορευομενοις οχλοις βαπτισθηαι υμ'  
 then to those coming out of crowds to be dipped by  
 αυτου Γεννηματα εχιδων, τις ηπεδειξεν υμιν  
 him; O broods of venomous serpents, who pointed out to you

\* VATICAN MANUSCRIPTS.—51. the SAYINGS. 52. in WISDOM and. 2. High-  
 priest. 3. Country, 4. saying—omit.

† 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. i. 26; ver. 40. † 2. John xi. 40, 51; xviii. 13; Acts iv. 6. † 3. Ma-  
 iii. 1; Mark i. 4. † 4. Luke i. 77. † 4. Isa. xl. 3; Matt. iii. 3; Mark i. 3; Jol  
 23. † 6. Isa. xlviii. 3; Isa. xl. 10; Luke ii. 10. † 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; <sup>8</sup> Ποιησατε  
 to flee from the coming wrath? Bring forth  
 ον καρπους αξιους της μετανοιας\* και μη  
 then fruits worthy of the reformation; and not  
 αρησηθε λεγειν εν εαυτοις\* Πατερα εχομεν τον  
 you should begin to say in yourselves; A father we have the  
 Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος  
 Abraham. I say for to you, that is able the God  
 εκ των λιθων τούτων εγειραι τεκνα τω Αβρααμ.  
 out of the stones of these to raise up children to the Abraham.  
<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 καρπον  
 is placed; every therefore tree not bearing fruit  
 καλον, εκκοπεται, και εις πυρ βαλλεται.  
 good, is cut down, and into a fire is cast.  
<sup>10</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 βαπτισθησαι, και  
 Came and also tax-gatherers to be 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 κρασσετε. <sup>14</sup> Επηρωτων  
 that having been appointed to 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 διασειτητε, μηδε συκοφαντησητε\* και  
 No one may you extort from, neither may you accuse wrongfully; and  
 αρκεισθε τοις οφανοις 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 απασι, λεγων\* Εγω μεν  
 swered the John to all, saying; Indeed  
 'δστι βαπτισω 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?

8 Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM;' for I assure you, That God is able from these STONES to raise up CHILDREN to ABRAHAM.

9 And even now the AXE lies at the ROOT of the TREES; † Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire."

10 And the CROWDS asked him, saying, "What then should we do?"

11 He answered and said to them, † "Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same."

12 † And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"

13 And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."

14 And Soldiers, also, asked him, "What also should we do?" And he said to them, "Oppress, and falsely accuse, No one; and be satisfied with your WAGES."

15 And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

16 JOHN answered all, saying, † "I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

17 Whose WINNOWERING SHOVEL in his HAND will effectually cleanse his

\* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† 9. Matt. vii. 19. † 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17 iv. 20. † 12. Matt. xxi. 32; Luke vii. 29. † 16. Matt. iii. 11; Mark i. 7, 8.

ἀλώνα αὐτοῦ καὶ συναξει τὸν σίτον εἰς τὴν  
 floor of him: and he will gather the wheat into the  
 ἀποθήκην αὐτοῦ, τὸ δὲ ἀχυρὸν κατακαύσει πυρὶ  
 storehouse of himself, the chaff he will burn up in fire  
 ἀσβεστώ. <sup>18</sup> Πολλὰ μὲν οὖν καὶ ἕτερα  
 inextinguishable. Many indeed then also other things  
 παρακαλῶν εὐγγελίζετο τὸν λαόν. <sup>19</sup> Ὁ δὲ  
 exhorting he preached glad tidings to the people. The but  
 Ἡρώδης ὁ τετραρχῆς, ἐλεγχομενὸς ὑπ' αὐτοῦ  
 Herod the tetrarch, being reproved by him  
 περὶ Ἡρωδίας τῆς γυναίκος τοῦ ἀδελφοῦ  
 about Herodias of the wife of the brother  
 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ  
 or him, and about all of which had done evils the  
 Ἡρώδης, <sup>20</sup> προσέθηκε καὶ τούτο ἐπὶ πᾶσι, καὶ  
 Herod, added also this to all, and  
 κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν  
 It occurred and in the to have been dipped all the  
 λαόν, καὶ Ἰησοῦν βαπτισθέντος καὶ προσευχο-  
 people, and Jesus having been dipped and pray-  
 μένου, ἀνεῳχθῆναι τὸν οὐρανόν, <sup>22</sup> καὶ καταβη-  
 ing, to have been opened the heavens, and to des-  
 υεῖν τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ  
 cend the spirit the holy in a bodily form, like  
 περιστέρα, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ  
 a dove, upon him, and a voice out of heaven  
 γενεσθαι, \* [λεγουσαν] "Σὺ εἶ ὁ υἱὸς μου ὁ  
 to have come, [saying:] "Thou art the son of me the  
 ἀγαπητός, ἐν σοὶ ἠδολογήσα."  
 beloved, in thee I delight.

<sup>23</sup> Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἑτῶν τριακοντα,  
 And he was the Jesus about years thirty,  
 ἀρχόμενος, ὡν, ὡς ἐνομιζέτο, υἱὸς Ἰωσήφ, τοῦ  
 beginning, being as was allowed, a son of Joseph, of the  
 Ἡλὲ, <sup>24</sup> τοῦ Ματθαῖ, τοῦ Λεβὶ, τοῦ Μελχι,  
 Heli, of the Matthat, of the Levi, of the Melchi,  
 τοῦ Ἰαννα, τοῦ Ἰωσήφ, <sup>25</sup> τοῦ Ματθαίου, τοῦ  
 of the Janna, of the Joseph, of the Mattathias, of the  
 Ἀμῶς, τοῦ Ναουμ, τοῦ Ἑσλι, τοῦ Ναγγαί, <sup>26</sup> τοῦ  
 Amos, of the Naoum, of the Eshli, of the Naggai, of the  
 Μααθ, τοῦ Ματθαίου, τοῦ Σεμει, τοῦ Ἰωσήφ,  
 Maath, of the Mattathias, of the Semei, of the Joseph,  
 τοῦ Ἰουδα, <sup>27</sup> τοῦ Ἰωάννα, τοῦ Ῥῆσα, τοῦ Ζορο-  
 of the Juda, of the Joanna, of the Rhessa, of the Zoro-  
 βὰβελ,  
 babel,

\* THRESHING-FLOOR; † he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire."  
 18 And exhorting many other things, he proclaimed glad tidings to the PEOPLE.  
 19 † But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,  
 20 added also this to all, —he shut up John in \* Prison.

21 And it occurred, when All the PEOPLE were IMMERSSED, † Jesus also having been immersed, and praying, the HEAVEN was opened,  
 22 and the HOLY SPIRIT, in a Bodily form like a Dove, descended upon him, and there came a Voice from Heaven; saying, "Thou art my SON, the BELOVED; in thee I delight."  
 23 And he, JESUS, was about † thirty years old, when he began [his work,] being, [as was allowed, a \* SON of JOSEPH, the † son of ELI,

24 the son of MATTHAT, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,  
 25 the son of MATTHATHIAH, the son of AMOS, the son of NAHUM, the son of ESLI, the son of NAGGAI,  
 26 the son of MAATH, the son of MATTHATHIAH, the son of SHIMEI, the son of JOSEPH, the son of JUDAH,  
 27 the son of JOHANAH, the son of RESA, the son of ZKRUBABEL, the son

= VATICAN MANUSCRIPT.—17. to thoroughly cleanse his threshing-floor, and to gather.  
 † 23. 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. † 10. Matt. xiv. 8; Mark vi. 17. † 21. Me' i. 13; Mark i. 0; John i. 32. † 23. See Num. iv. 3, 35, 30, 43, 47. † 23. Math.

του Σαλαθιηλ, του Νηρι, <sup>28</sup> του Μελχι, του  
of the Salathiel, of the Neri, of the Melchi, of the

Αδδι, του Κοσωμ, του Ελμωδαμ, του Ηρ, <sup>29</sup> του  
Addi, of the Cosam, of the Elmoddam, of the Er, of the

Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,  
Jose, of the Eliezer, of the Jorem, of the Matthath,

του Λευι, <sup>30</sup> του Συμεων, του Ιουδα, του Ιωσηφ,  
of the Levi, of the Simeon, of the Juda, of the Joseph,

του Ιωβαν, 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 Ναασσων,  
Obed, of the Booz, of the Salmon, of the Naasson,

<sup>23</sup> του Αμινάδαβ, 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 Θαρα, του Ναχωρ, <sup>35</sup> του  
of the Abraam, of the Thara, of the Nachor, of the

Σερουχ, του Ραγαν, του Φαλεκ, του Εβερ, του  
Seruch, of the Ragan, of the Phalek, of the Eber, of the

Σαλα, <sup>36</sup> του Καϊναν, του Αρφαξάδ, 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 πλήρης ὄψε-  
Jesus and spirit of holy full re-

τρεψεν ἀπο τοῦ Ἰορδάνου· καὶ ἦγετο 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

πειραζόμενος ὑπο τοῦ διαβόλου· καὶ οὐκ  
being tempted by the accuser. And not

εφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ  
he ate nothing in the days those; and

συντελεσθεῖσων 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 JESSES, 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 MATTATHAN, 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 PHARAZ, the son of JUDAH,

<sup>34</sup> the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TE-

NAHOR, the son of SERUG, the son of REU, the son of PELEG, the son of EBER, the son of SALAH,

<sup>35</sup> the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

<sup>36</sup> the son of METHUSELAN, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,

<sup>37</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.

3 Καὶ εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἶπε τῷ λίθῳ τούτῳ, ἵνα γερῆται ἄρτος.

4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, \* [λέγων·] Ἐγγράτῃ· "Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζῆσεται ὁ ἄνθρωπος, \* [ἀλλ' ἐπὶ παντὶ ῥηματι θεοῦ.]"

5 Καὶ ἀναγαγὼν αὐτὸν ὁ διαβολὸς εἰς ὄρος ὑψηλόν, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στίγμῃ χρόνου· 6 Καὶ εἶπεν αὐτῷ ὁ διαβολὸς· Σοὶ ὄψω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ

παρεδοτάι, καὶ ὅ ἐὰν θέλω, δίδωμι αὐτήν· ἵνα ἕσθῃς ἐμπροσθέν μου, καὶ προσκυνῆσθαι ἐνώπιόν μου, εἶπεν ὁ

Ἰησοῦς· Ἐγγράτῃ· "Προσκυνᾶτε κυρίῳ τῷ θεῷ σου, καὶ αὐτῷ μόνῳ λατρεύσεις."

7 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἐστῆσεν αὐτὸν ἐπὶ τὸ πτερυγίον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν

ἐντευθεν κατὰ· 10 Ἐγγράτῃ γὰρ· "Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐπιτελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· 11 καὶ ὅτι ἐπὶ χειρῶν ἀρουσι σε, μήποτε προσκοπῆς πρὸς λίθον τὸν πόδα σου."

12 Καὶ ἀποκρίθεις, εἶπεν αὐτῷ ὁ Ἰησοῦς· "Ὅτι εἰρητῃ· "Ὅκ ἐκπειράσεις κυρίῳ τῷ θεῷ σου."

13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διαβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

14 Καὶ Ἰησοῦς ἐπέστρεψεν εἰς τὴν γαλιλαίαν.

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, I'MAN shall not live on Bread 'only.'"

5 And \*taking him up, he showed him All the KINGDOMS of the HAVINGTABLE 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 †BATTLIMENT of the TEMPLE, and said to him, "If thou art a Son of GOD, cast thyself down from this place;

10 for it is written, †'He will give his ANGELS 'charge concerning thee, to PROTECT thee;

11 'and they will uphold thee on their Hands, lest thou strike thy FOOT 'against a Stone.'"

12 And JESUS answering, said, to him, "It is said, †'Thou shalt not 'try the Lord thy God.'"

13 And the ENEMY having finished every Temptation, departed from him for a Season.

14 †And JESUS returned

\* VATICAN MANUSCRIPT.—4. JESUS. 4. saying—omit. 4. but on every word of God—omit. 5. bringing him onward, he showed. 8. Jesus. † 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many miles long. Josephus says, "That the pillars of that portico, ward a hundred cubits high, and the valley below four hundred deep." † 4. Deut. viii. 3. † 6. John xii, 31; xiv. 20. † 8. Deut. vi. 13; x. 20. † 10. Matt. iv. 6. † 10. Psal. xci. 11. † 12. Deut. vi. 16. † 14. Matt. iv. 5; Acts i. 27.

ὑπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξηλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκει ἐν ταῖς συναγωγαῖς αὐτῶν, δοξάζομενο ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνεστῆ ἀναγνῶναι. 17 Καὶ ἐπέδοθ' αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· 18 "Πνεῦμα κυρίου ἐν ἐμῷ· οὗ ἐνεκεν ἀχρίσε με εὐαγγελισασθαι πτωχοῖς, ἀπεσταλκε με κηρῆσαι αἰχμαλωτοῖς ἀφ᾽ ἑσῶν, καὶ τυφλοῖς ἀναβλεψῆναι, ἀποστεῖλαι τεθραυσμένους ἐν ἀφ᾽ ἑσῶν, 19 κηρῆσαι ἐνιαυτὸν κυρίου δεκτόν." 20 Καὶ πτυξάς τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρωταὶ ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; 23 Καὶ

returned the Jesus in the power of the spirit into the Galilee: and a report went out through the Whole adjacent country. 15 And he taught in their synagogues, being applauded by all.

16 And he came into the Nazareth, where he was having been brought up; and entered, according to the custom to him in the day of the sabbaths, into 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 having been written: "A spirit of a lord upon me: of which on account of he has anointed me to publish glad tidings

to poor ones, he has sent me to publish to captives a deliverance, and to blind ones recovery of sight, to send away those having been crushed in freedom, to publish a year of a lord acceptable."

20 And having rolled up the roll, he gave it back to the attendant, and sat down: and of all in the synagogue the eyes were looking steadily to him.

21 He began and to say to them: That to-day, this scripture, which is now in your ears, is fulfilled.

22 And all bore testimony to him, and wondered at the words of the graciousness, those proceeding out of the mouth of him, and said, "Is not this the son of Joseph?"

23 And

24

25

26

27

28

into 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

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. xvi. 55—"I sat teaching in the temple every day."

† 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. The place that he opened was probably the section for the day.—Clarke. † 18. "To heal the broken in heart," is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 16. Matt. ii. 23; xlii. 54; Mark vi. 1. † 16. Acts xiii. 14; xvii. 2. † 18. Isa. lxi. 1. † 22. Psa. xlv. 2. † 23. John vi. 42.



ειπε προς αυτους· Παντως ερειτε μοι την παρα-  
 heard to them: Surely you will say to me the  
 βολην ταυτην· “ Ιατρος, Θεραπευσειν σεαυτον.”  
 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>21</sup> Εγρε δε·  
 do thou also here in the country of thee. He said and,  
 Αμην λεγω υμιν, οτι ουδεις προφητης δεκτος  
 Indeed I say to you, that no one a prophet acceptable  
 εστιν εν τη πατριδι αδτου. <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  
 Ηλιας εν τη Ισραηλ, οτε εκλεισθη ο ουρανος  
 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, as 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 επεμθη 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 τη  
 leprosy 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, ακουοντες ταυτα.  
 of wrath in the synagogue, having heard these things.  
<sup>23</sup> Και ανασταντες εξεβαλον αυτον εξω της  
 And rising up they cast out him outside of the  
 πολews· και ηγαγον αυτον εως οφρους του  
 city; and they led him even to a brow of the  
 ορους, εφ’ ου η πολις αυτων φκοδομητο, ωστε  
 mountain, on which the city of them was built, so as  
 κατακρημνισαι αυτον· <sup>30</sup> αυτος δε διελθων δια  
 to cast down him; he but passing through  
 μεσου αυτων, εκορευετο.  
 midst of them, went away.  
<sup>31</sup> Και κατηλθεν 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 εξεπλησσαντο 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,

† 23. 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 offense 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.—Harekett.

† 24. Matt. xiii. 67; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James v. 17. † 27. 2 Kings v. 14. † 30. John viii. 69; x. 89. † 31. Matt. iv. 12. † 32. Matt. vii. 28, 29. † 33. Mark i. 23.

πνευμα δαιμονιου ακαθαρτου, και ανεκραξε  
 a spirit of a demon unclean, and he cried out.  
 φωνη μεγαλη, <sup>34</sup> \* [λεγων] Εα; τι ημιν και  
 with a voice loud, [saying:] Ah, what to us and  
 σοι, Ιησου Ναζαρηνη; ηλθες απολεσαι ημας;  
 to thee Jesus O Nazarene? comest thou to destroy us;  
 οίδα σε τις ει, ο αγιος του θεου. <sup>35</sup> Και  
 I know thee who thou art, † the holy the God. And  
 επιτιμησεν αυτω ο Ιησους, λεγων· Φιμωθητι,  
 rebuked him the Jesus, saying; Be silent,  
 και εξελθε εξ αυτου. Και ριψαυ 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  
 βλαψαν αυτον. <sup>36</sup> Και εγενετο βαυβος επι  
 hurting him; And came amazement on  
 παντας· και συνελαλου προς αλληλους, λεγον-  
 all; and talked to one another, say-  
 τες· Τις ο λογος ουτος, οτι εν εξουσια και  
 ing: What the word this, for with authority and  
 δυναμει επιτασσαι τοις ακαθαρτοις πνευμασι,  
 power he commands the unclean spirits,  
 και εξερχονται; <sup>37</sup> Και εξεπορευετο ηχος περι  
 and they come out? And went forth areport concerning  
 αυτου εις παντα τοπον της περιχωρου.  
 him into every place of the country around.

<sup>38</sup> Αναστας δε εκ της συναγωγης, εισηλθεν  
 Having risen up and out of the synagogue, he entered  
 εις την οικιαν Σιμωνος· πενθερα δε του Σιμωνος  
 into the house of Simon; mother-in-law and of the Simon  
 ην συνεχομενη πυρετω· μεγαλω· και ηρωτησαν  
 was seized with a fever great; and they asked  
 αυτον περι αυτης. <sup>39</sup> Και επιστας επανω  
 him about her. And standing above  
 αυτης, επιτιμησε τω πυρετω· και αφηκεν  
 her, he rebuked the fever; and it left  
 αυτην. Παραχρημα δε αναστασα δικηκει  
 her. Forthwith and rising up she served  
 αυτοις.  
 them.

<sup>40</sup> Δυνοτος δε του ηλιου, παρτες οσοι ειχον  
 Setting and of the sun, all as many as had  
 ασθενοντας νοσοις ποικιλαις, ηγαγον αυτους  
 being afflicted with diseases various, brought them  
 προς αυτον· ο δε ενι εκαστω αυτων τας  
 to him; he and one by one separately of them the  
 χειρας επιθεις, εθεραπευσεν αυτους. <sup>41</sup> Εξηρ-  
 hands having placed, he healed them. Came  
 χετο δε και δαιμονια απο πολλων, κραζοντα  
 out and also demons from many, crying out  
 και λεγοντα· Οτι συ ει ο υιος του θεου. Και  
 and saying: That thou art the son of the God. And  
 επιτιμων ουκ εια· αυτα λαλειν, οτι ηδεισαν  
 rebuking not he permitted them to say, that they knew  
 τον Χριστον αυτον ειναι.  
 the Anointed him to be.

having a Spirit of an impure Demon; and he exclaimed with a loud Voice,  
 34 "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; † the HOLY ONE OF GOD."

35 And Jesus rebuked him, saying, "Be silent, and come out of him." And the DEMON having thrown him into the Midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What word is this! For with Authority and Power he commands the IMPURE Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the SURROUNDING COUNTRY.

38 † And rising up out of the SYNAGOGUE, he entered the HOUSE of Simon, and SIMON'S Mother-in-law was confined with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the FEVER, and it left her; and instantly rising up, she served them.

40 † Now as the SUN was setting, all who had any sick with various Diseases, brought them to him; and HE, placing his HANDS on each one of them, cured them.

41 And Demons also departed from many, crying out and saying, "Thou art the SON OF GOD." And rebuking them, he permitted them not to say That they knew him to be the MESSIAH.

† 33. A 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.—Clarké.

† 34. Ps. xvi. 10; Dan. ix. 24. † 38. Matt. viii. 14; Mark i. 29. † 40. Matt. viii. 10; Mark i. 32.

42 Γενουμένης δε ἡμέρας, ἐξελθὼν ἐπορευθεὶ εἰς ἕρημον τόπον· καὶ οἱ ὄχλοι ἐπέζητουν αὐτόν, καὶ ἦλθον εἰς αὐτόν, καὶ κατείχον αὐτόν μὴ πορευεσθαι ἀπ' αὐτῶν. 43 Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπεστάλμαι.

44 Καὶ ἢ κηρῶσαν ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας. ΚΕΦ. Ε'. 5. 1 Ἐγένετο δὲ ἐν τῷ ὄχλῳ ἐκικεῖσθαι αὐτῷ· τοῦ ἀκοῦειν τὸν ὄρον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἕστως παρὰ τὴν μὴν Γεννησαρετ· 2 καὶ εἶδε δύο πλοῖα ἀτά παρα τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβαίνοντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. 3 Ἐμβασίς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σιμωνος· ἠρωτῶν αὐτόν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσαντα ἐδίδασκεν ἐκ τῶν πλοίου τούτους.

4 Ὡς δὲ ἐπέπαυτο λαλῶν, εἶπε πρὸς Σιμῶνα· Ἐπαναγάγε εἰς τὸ βάθος, καὶ ἄρα τα δίκτυα ὑμῶν εἰς ἀγρᾶν. 5 Καὶ θεὶς ὁ Σιμῶν εἶπεν· [αὐτῷ] Ἐπιστάτα, ἡς τῆς νυκτὸς κοπιῶσαντες, οὐδὲν ἐλαπὲς ἐπι δε τῷ ῥήματι σου χαλασῶ τὸ

6 Καὶ τοῦτο ποιήσαντες, συνέκλειοντος ἰχθυῶν πολυῦ· διερρήγγυτο δὲ τὸ ἔσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλήσαν

42 And Day having come, he retired to a Desert Place; and the crowds sought him, and came to him, and urged him not to leave them.

43 But he said to them, "I must proclaim the glad tidings of the kingdom of God to other Cities also; because for this I have been sent."

44 † And he was preaching in the synagogues of Galilee.

CHAPTER V.

1 † Now it occurred, as the crowd pressed on him to hear the word of God, he was standing by the Lake Genesaret;

2 and he saw \* two Boats stationed near the shore; but the fishermen having left them, were washing their nets.

3 And having gone into one of the boats, which was Simon's, he asked him to put off a little from the land; and sitting down, he instructed the crowds out of the boat.

4 And when he ceased speaking, he said to Simon, "Put out into the deep, and let down your nets for a Draught."

5 And \* Simon answering, said, "Master, we have labored through the Whole night, and have caught nothing; yet, at thy word, I will let down the \* nets."

6 And having done this, they enclosed a great Multitude of Fishes; and their \* nets were rending.

7 And they beckoned to their partners in the other Boat, to come and assist them. And they came, and filled Both the

MANUSCRIPT.—44. to the synagogues. 2, two Boats. 5. Simon. 5. NETS. 6. NETS.

also the sea of Lake of Galilee, and the sea of Tiberias. It was anciently called mergeth. - It is about five miles wide, and some sixteen or seventeen miles

αμφοτερα τα πλοια, εστε βυβιζεσθαι αυτα.  
both the ships, so as to sink them.  
 8 Ιδων δε Σιμων Πητρος, προσεπεισε τοις γουασι  
Seeing and Simon Peter, fell down to the knees  
 του Ιησου, λεγων· Εξελθε απ' εμου, οτι ανηρ  
of the Jesus, saying; Depart from me, for a man  
 αμαρτωλος ειμι, κυριε. 9 Θαμβος γαρ περι  
a sinner I am, O Lord. Amazement for  
 εσχεν αυτον και παντες τους συν αυτω, επι τη  
him and all those with him, at the  
 αγρα των ιχθυων, η αυνελαβον 10 ομοιωσ  
draught of the fishes, which they had taken; in like manner  
 δε και Ιακωβον και Ιωαννην, υιους Ζεβεδαιου,  
and also James and John, sons of Zebedee,  
 οι ησαν κοινοιοι 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 ζωγραν. 11 Και καταγαγοντες  
men thou wilt be catching. And having brought  
 τα πλοια επι την γην, αφεντες απαντα, ηκολου  
the ships to the land, having left all, they fol-  
 θησαν αυτω.  
lowed him.

12 Και εγενετο εν τω ειναι αυτον εν μια 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 Ιησους, πεσαν επι προσωπον, εδεθηθη  
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 Διηρρητο δε μαλλον ο λογος περι αυτου  
Spread abroad but more the word concerning him;  
 και συνηροντα οχλοι πολλοι ακουειν, και  
and came together crowds great to hear, and  
 θεραπευεσθαι \* [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 he 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. 3; Mark i. 40.

† 14. Matt. viii. 4.

† 14. Lev. xiv. 4, 14.

21, 22.

αὐτῶν<sup>16</sup> Αὐτοὶ δὲ ἠνέχωρων ἐν ταῖς ἐρημίαις, οἱσὲν: He but was sitting in the deserts, καὶ προσευχομένους. and praying.

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἠνέβη διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδασκαλοὶ, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κωμῆς τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἱερουσαλῆμ· καὶ δυνάμει κυρίου ἦν εἰς τὸ ἀσθελεῖν αὐτοῦ. <sup>18</sup> Καὶ ἰδοὺ, ἄνδρες φερόντες ἐπὶ κλίνης ἀνθρώπον, ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θείναι ἐνωπίου αὐτοῦ. <sup>19</sup> Καὶ μὴ εὗροντες πῶς εἰσενεγκῶσιν αὐτόν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δώμα, ἀπὸ τῶν κεραμῶν καθέκταν αὐτὸν σὺν τῇ ἐνιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. <sup>20</sup> Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν· Ἄνθρωπε, ἰδοὺ σοὶ αἱ ἁμαρτίαι σου. <sup>21</sup> Καὶ ᾤρξαντο λέγειν αὐτῷ· οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, καὶ οἱ ἄνθρωποι· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; ἵνα αὐτὸν ἀφίεναι ἁμαρτίας, εἰ μὴ μόνος ὁ θεός. <sup>22</sup> Ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμούς αὐτοῦ, ἀποκρίθεις εἶπε πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> τί ἐστὶν ἡμῶν ἡμῶν; εἶπεν· Ἀφῆνται σοὶ αἱ ἁμαρτίαι σου; ἢ εἶπεν· Ἐγείρε καὶ περιπάτει; εἰ εἶδητε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (εἶπε ἵνα εὐέλθῃ ἐλελυμένῳ)· σοὶ λέγω· Ἐγείρε, καὶ ἄρξαι περιπατεῖν ἐπὶ τὸ κλινίδιον σου, πορευοῦ εἰς τὸ οἶκόν σου.

16 † And he retired into solitary places, and prayed.

17 And it occurred on one of the days, and he was teaching, and the PHARISEES and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on him to CURE.

18 † And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

19 And not finding how they could bring him in, on account of the crowd, having ascended up to the roof, they lowered him, with the LITTLE BED, † through the TILES, into the MIDST before \* them all.

20 And perceiving their FAITH, he said, "Man, thy SINS are forgiven thee."

21 † And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? † Who can forgive Sins, except God only?"

22 But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?"

23 Which is easier? to say, 'Thy SINS are forgiven thee;' or to say, [with effect,] 'Arise, and walk?'

24 But that you may know that the SON of MAN has AUTHORITY ON EARTH to forgive Sins," (he says to the PALSIED MAN,) "I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'"

N MANUSCRIPT.—17. PHARISEES. 17. him to cure. And. 19. them all, probably through the door in the roof, which being fastened, was forced open. See because all the roof, except the door, was covered with tiles. It is said, "they through the tiles;" of course, by means of the stairs leading down into the of the house, where the people were assembled.

xiv. 23; Mark vi. 46. † 18. Matt. ix. 2; Mark ii. 8. † 21. Mat 7. † 21. Ps. xxiii. 5; Isa. xlii. 25.

οικον σου. 25 Και παραχρημα αναστας ενωπιον  
 house of thee. And instantly arising in presence  
 αυτων, απας εφ' ω κατεκειτο, απηλθεν  
 of them, having taken up on which he had been laid, went  
 εις τον οικον αυτου, δοξασων τον θεον. 26 Και  
 into the house of himself, glorifying the God. And  
 εκστασις ελαβεν απαντας, και εδοξασον τον  
 amazement took all, and they glorified the  
 θεον και εκληθησαν φοβου, λεγοντες· Οτι  
 God: and were filled of fear, saying: That  
 ειδομεν παραδοξα σημερον.  
 we have seen wonderful things to-day.

27 Και μετα ταυτα εξηλθε, και θεασατο  
 And after these he went out, and saw  
 τελωνην, ονοματι Λευιν, καθήμενον 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.

28 Και καταλιπων απαντα, αναστας ηκολουθησεν  
 And forsaking all, rising up he followed  
 αυτω. 29 Και εποιησε δοχην μεγαλην Λευις  
 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-  
 great, and of others, who were with them reclin-  
 μενοι. 30 Και εγογγυζον οι γραμματεις αυτων  
 ing. And murmured the scribes of them  
 και οι Φαρισαιοι προς τους μαθητας αυτου,  
 and the Pharisees to the disciples of him,

λεγοντες· Διατι μετα των τελωνων και αμαρ-  
 saying: Why with the publicans and sin-  
 των εσθιετε και πινετε; 31 Και αποκριθεις ο  
 ners do you eat and drink? And answering he

Ιησους ειπε προς αυτους· Ου χρειαν εχουσιν  
 Jesus said to them: No need have  
 οι υγιανοντες ιατρον, αλλ' οι κακως εχοντες·  
 those being in health of a physician, but those sick being:

32 ουκ εληλυθα καλεσαι δικαιους, αλλα αμαρτω-  
 not I have come to call just (one), but sinners  
 λους εις μετανοιας.  
 to reformation.

33 Οι δε ειπον προς αυτον· \* [Διατι] οι  
 They and said to him: [Why] the  
 μαθηται Ιωαννου ηστυουσι πυκνα, και δεησεις  
 disciples of John fast often, and prayers  
 ποιουνται, ομοιος και οι των Φαρισαιων· οι δε  
 make, in like manner and those of the Pharisees: those but  
 σοι εσθιουσιν και πινουσιν; 34 Ο δε ειπε προς  
 to thee eat and drink? He and said to  
 αυτους· Μη δυνασθε τους υιους του νυμφιος, εν  
 them: Not you are able the sons of the bridal-chamber, in  
 ω ο νυμφιος μετ' αυτων εστι, ποιησαι  
 which the bridegroom with them is, to make  
 ηστυειν; 35 Ελευσονται δε ημεραι, και οταν  
 to fast? Will come but days, and when  
 αταρθη απ' αυτων ο νυμφιος, τοτε ηστυεσου-  
 may be taken from them the bridegroom, then they will fast

25 And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

26 And astonishment seized all, and they praised God, and were filled with fear, saying, "We have seen wonderful things to-day."

27 † And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the TAX-OFFICE; and he said to him, "Follow me."

28 And forsaking all, he arose, and followed him.

29 † And \* Levi made a great feast for him, in his own house; and there was a great crowd of Tribute-takers, and of others, who were reclining with them.

30 And \* the PHARISEES and their SCRIBES complained to his DISCIPLES, saying, "Why do you eat and drink with TRIBUTE-TAKERS and Sinners?"

31 And \* Jesus answering, said to them, "THOSE who are in HEALTH have no need of a Physician, but THOSE who are SICK."

32 † I have not come to call the Righteous, but Sinners to Repentance."

33 And THEY said to him, † "THE DISCIPLES of John frequently fast and Pray; and in like manner THOSE of the PHARISEES; but THINE eat and drink?"

34 And he said to them, "CAN the BRIDEMEN fast, while the BRIDEGROOM is with them?"

35 But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in THOSE DAYS."

\* VATICAN MANUSCRIPT.—29. I, VI.

30. the PHARISEES and their SCRIBES.

31. Jesus.

† 27. Matt. ix. 0; Mark ii. 13, 14.

† 30. Matt. ix. 10; Mark ii. 15.

† 33. Matt.

12; 1 Tim. i. 15.

† 33. Matt. ix. 14; Mark ii. 18.

σιν εν εκειναις ταις ημεραις. <sup>36</sup> Ελεγε δε και  
 in those the days. He spoke and also  
 παραβολην προς αυτους· <sup>37</sup> Οτι ουδεις επιβλημα  
 a parable to them; That no one a patch  
 ιματιον καινου επιβαλλει επι ιματιον παλαιον·  
 of a mantle new sows on to a mantle old:  
 ει δε μηγε, και το καινον σχιζει, και τω παλαιω  
 if but not, and the new it rends, and the old  
 ου συμφωνει επιβλημα. τω απο του καινου.  
 not agrees a patch that from the new.  
<sup>37</sup> Και ουδεις βαλλει οινον νεον εις ασκου  
 And no one puts wine new into skins  
 παλαιου· ει δε μηγε, ρηξει ο νεος οινος τας  
 old: if but not, will burst the new wine the  
 ασκου, και αυτος εκχυθησεται, και οι ασκοι  
 skins, and he will be spilt, and the skins  
 απολουνται. <sup>38</sup> Αλλα οινον νεον εις ασκου  
 will be destroyed: but wine new into skins new  
 καινου βαπτει. \* [και αμφοτεροι συντηρουνται.]  
 requires to be put: [and both are preserved.]  
 [Και] ουδεις πικν παλαιον, \* [ευθεω] θελει  
 [and] no one having drunk old, [immediately] desires  
 ου λεγει γαρ· Ο παλαιος χρηστοτερος εστιν.  
 he says for: The old better is.

ΚΕΦ. 6. Γ.

<sup>1</sup> Εγενετο δε εν σαββατω \* [δευτεροκρωτω]  
 It happened and in sabbath [second-first]  
 πορευεσθαι αυτον δια των σποριμων· και  
 to pass him through the grain-fields: and  
 υλον οι μαθηται αυτου τους σταχυας, και  
 took the disciples of him the ears of grain, and  
 ου ψωχοντες ταις χερσι. <sup>2</sup> Τινεσ δε των  
 rubbing the husks. Some and of the  
 ταιων ειπον \* [αυτοις] Τι ποιειτε, ο ουκ εξ-  
 istines said (to them): Why do you, which not it is  
 \* [ποιειν] εν τοις σαββασι; <sup>3</sup> Και αποκριθεισ  
 [to do] in the sabbaths? And answering  
 αυτουσ ειπεν ο Ιησουσ· Ουδε τουτο ανεγ-  
 them said the Jesus; Not even this have you  
 ο εκοιησε Δαβιδ, οποτε επεινασεν αυτου  
 hat did David, when was hungry he  
 μετ αυτου οντεσ; <sup>4</sup> ωσ εισηλθεν εις τον  
 with him, being? how he entered into the  
 ου θεου, και τουσ αρτουσ της προθεσεωσ  
 he God, and the loaves of the presence  
 και εφαγε, και εδωκε \* [και] τοι  
 and ate, and gave [also] to those  
 ου· οδσ ουκ εξεστι φαγειν, ει μη μονοσ  
 a; which not it is lawful to eat, if not alone  
 εισ; <sup>5</sup> Και ελεγεν αυτοις· \* [Οτι]  
 rats? And he said to them; [That]

36 † And he also spoke a Parable to them; "No one puts a Piece \* rent from a new Garment on an old; else the new also \* will make a rent, and THAT Piece from the NEW \* will not agree with the OLD.

37 And no one puts new Wine into † old Skins; else the \* NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, 'The OLD is \* good.'

CHAPTER VI.

1 † And it occurred on the Sabbath, that he went through the \* Grain-fields, and his DISCIPLES plucked the HEADS OF GRAIN, and ate, rubbing them in their HANDS.

2 And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

3 And \* Jesus answering them, said, "Have ye not even read this, † which David did, when hungry, he and THOSE who \* were with him?"

4 He went into the TABERNACLE OF GOD, and took the LOAVES OF THE PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

5 And he said to them,

IN MANUSCRIPT.—36. rent from a new. 36. will make a rent, and the PIECE. agree with. 37. NEW WINE. 38. and both are preserved—omit. if. 39. immediately—omit. 1. second-first—omit. 1. Grain- 2. to them—omit. 2. to do—omit. 3. Jesus. 3. were. 4. also—omit. 5. That—omit.

is of skin or leather, which the Jews used for putting their wines in. Skins are purpore now in Spain, Portugal, and the East. New wine, by fermenting would these, if they were old, and dry. See Josh. ix. 4. and Job xxiii. 10. ix. 10, 17; Mark ii. 21, 22. † 1. Matt. xii. 1; Mark i. 1. 2. E. † 3. 1 Sam. xxi. 6. † 4. Lev. xxiv. 9.

κυριος εστιν δ υλος του ανθρωπου και του σαβ-  
a lord is the son of the man also of the sab-  
 βατου.  
bath.

6 Εγενετο δε \* [και] εν ετερω σαββατω 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 η χειρ αυτου η δεξια ην  
was there a man, and the hand of him the right was  
 ξηρα. 7 Παρετηρουν δε αυτον οι γραμματεις  
withered. Watched and him the scribes

και οι Φαρισαιοι ει εν τω σαββατω θεραπειουσι,  
and the Pharisees if in the sabbath he will heal,  
 ινα ευρωσι κατηγοριαν αυτου. 8 Αυτος δε  
so that they might find an accusation of him. He but

ηδει τους διαλογισμους αυτων, και ειπε τω  
know the purposes of them, and said to the  
 ανθρωπω τω ξηρα εχοντι την χειρα· Εγειρε,  
man the withered having the hand; Arise,  
 και στηθι εις το μεσον. 9 Ο δε αναστας εστη.  
and stand into the midst. He and having arisen stood.

† Ειπεν ουν ο Ιησους προς αυτους· Επερωτησω  
Said then the Jesus to them; I will ask  
 υμας· Τι εξεστι τοις σαββατιν; αγαθοποιησαι,  
you; What is it lawful to the sabbath? to do good,

η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;  
or to do evil? a life to save, or to kill?

10 Και περιβλεψαμενος παντας αυτους, ειπεν  
And looking around on all them, he said  
 αυτω· Εκτεινον την χειρα σου. 11 Ο δε εποιησε·  
to him; Stretch out the hand of thee. He and did;  
 και απεκατεσταθη η χειρ αυτου \* [ωσ η αλλη.]  
and was restored the hand of him [as the other.]

11 Αυτοι δε εκλησθησαν ανοιας, και διελαλουν  
They and were filled madness, and they talked  
 προς αλληλους, τι αν ποιησειαν τω Ιησου.  
to one another, what they should do to the Jesus.

12 Εγενετο δε εν ταις ημεραις ταυταις, εξηλ-  
It came to pass and in the days those, he went  
 θεν εις το ορος προσευξασθαι και ην διανυκτε-  
out into the mountain to pray; and was passing the  
 ρων εν τη προσευχη του θεου. 13 Και οτε  
night in the place of prayer of the God. And when

εγενετο ημερα, προσεφωνησε τους μαθητας  
it became day, he called to the disciples  
 αυτου και εκλεξαμενος απ αυτων δωδεκα, ους  
of himself; and having chosen from them twelve, whom  
 και αποστολους ωνομασε· 14 (Σιμωνα, ον και  
also apostles he named; (Simon, whom also

ωνομασε Πητρον, και Ανδρεαν τον αδελφον  
he named Peter, and Andrew the brother  
 αυτου, Ιακωβον και Ιωαννην, Φιλιππον και  
of him, James and John, Phillip 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.—δ. also—omit. 9. I ask you, if it is lawful. 10. as the other—omit. 15. Alpheus.

† 12. Or the place of prayer to God. Nearly all modern critics translate προσευχες in this passage and Acts xvi. 13, in this manner. A προσευχη 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. 8; John ix. 16. † 12. Matt. x. v. 23. † 13. Matt. x. 1 † 14. John i. 42.



Βαρθολομαιον, <sup>15</sup> Ματθαιον και Θωμαν, Ιακωβον  
Bartholomew, Matthew and Thomas, James  
 του του Αλφειου, και Σιμωνα τον καλουμενον  
the of the Alphaeus, and Simon the being called  
 ζηλωτην, <sup>16</sup> Ιουδα Ιακωβου και Ιουδα Ισκαρι-  
Zelotes, Judas of James' and Judas' Iscar-  
 ωτην, <sup>ος</sup> \* [και] εγενετο προδοτης.) <sup>17</sup> και  
out, 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 Ιουδαιας, και Ιερου-  
of the people from all of the Judae, and Jeru-  
 σαλημ, και της παραλιου Τυρου και Σιδωνος,  
salem, and of the sea-coast of Tyre and Sidon,  
 ι ηλθον ακουσαι αυτου, και ιαθηναι απο των  
to came to hear him, and to be healed from the  
 ιστων αυτων. <sup>18</sup> και οι οχλουμενοι απο πνευμα-  
cases of themselves, and those being troubled from spirits  
 τω ακαθαρτων και θεραπευοντο. <sup>19</sup> Και πας  
unclean, and they were healed. And all  
 οχλος εζητει απτεσθι αυτου. <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> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <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> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <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>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup>

χετε την παρακλησιν υμων. <sup>25</sup> Ουαι υμιν, οι  
 in full the comfort of you. Woe to you, those  
 εμπειπλησμενοι· οτι πεινασετε· ουαι υμιν, οι  
 having been filled; for you shall hunger: Woe to you, those  
 γελωντες νυν· οτι περθησετε και κλαυσετε.  
 laughing now: for you shall mourn and you shall weep.  
<sup>26</sup> Ουαι, οταν καλωσ υμας ειπωσιν οι ανθρωποι·  
 Woe, when well you may speak the men:  
 κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις  
 according to these for did to the false-prophets  
 οι πατερες αυτων.  
 the fathers of them.

<sup>27</sup> Αλλ' υμιν λεγω τοις ακουουσιν· Αγαπατε  
 But to you I say, to those hearing: Love you  
 τουσ εχθρους υμων· καλωσ ποιειτε τοις μισου-  
 the enemies of you: good do you to those hat-  
 σιν υμας· <sup>28</sup> ευλογειτε τους καταρωμενους υμας·  
 ing you: bless you those cursing you:  
 προσευχεσθε υπερ των εκπραζοντων υμας.  
 pray you for those traducing you.  
<sup>29</sup> Τω τυκτοντι σε επι την σιαγωνα, παρεχε και  
 To the striking thee on the cheek, offer also  
 την αλλησ· και απο του αιροντος σου το ιματιον,  
 the other: and from the taking of thee the mantle,  
 και τον χιτωνα μη κωλυσης.  
 also the tunic not thou mayest hinder.

<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 υμιν οι ανθρωποι, \* [και  
 you wish, that may do to you the men, \* [και  
 υμεις] ποιειτε αυτοις ομοιωσ. <sup>32</sup> Και ει αγα-  
 you] do you to them in like manner. And if you  
 πατε τους αγαπωντασ υμασ, ποια υμιν χαρισ  
 love those loving you, what to you thanks  
 εστι; και γαρ οι αμαρτωλοι τους αγαπωντασ  
 is it? also for the sinners those loving  
 αυτουσ αγαπωσι. <sup>33</sup> Και εαν αγαθοπραητε τουσ  
 them love. And if you should do good those  
 αγαθοποιουντασ υμασ, ποια υμιν χαρισ εστι;  
 doing good you, what to you thanks is it?  
 και \* [γαρ] οι αμαρτωλοι το αυτο ποιουσι.  
 also [for] the sinners the same do.  
<sup>34</sup> Και εαν δανειζητε παρ' ων ελπιζετε απολα-  
 And if you should lend from whom you hope to re-  
 βειν, ποια υμιν χαρισ εστι; και \* [γαρ] οι  
 ceive, what to you thanks is it? also [for] the  
 αμαρτωλοι αμαρτωλοισ δανειζουσιν, ινα απολα-  
 sinners to sinners lend, that they may  
 βωσι το ισα. <sup>35</sup> Πλην αγαπατε τουσ εχθρουσ  
 receive the like things. But love you the enemies  
 υμων, και αγαθοπραητε και δανειζετε μηδεν  
 of 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.—<sup>25</sup>. FULL NOW. <sup>26</sup>. Woe, you who LAUGH NOW. <sup>26</sup>. the  
 SAME did they to the FALSE-PROPHETS. <sup>31</sup>. you also—omit. <sup>33</sup>. For if also you  
 do good. <sup>33</sup>. for—omit. <sup>34</sup>. for—omit.

† 27. Exod. xxiii. 4; Prov. xiv. 21; Matt. v. 44; Rom. xii. 20. <sup>† 28</sup>. Matt. v. 44;  
 Luke xlii. 34; Acts vii. 60. <sup>† 29</sup>. Matt. v. 20. <sup>† 29</sup>. 1 Cor. vi. 7. <sup>† 30</sup>. Deut.  
 xv. 7, 8, 10; Prov. xxi. 26; Matt. v. 42. <sup>† 31</sup>. Matt. vii. 12. <sup>† 32</sup>. Matt. v. 20.  
<sup>† 34</sup>. Matt. v. 42.

ατελιζοντες και εσται ὁ μισθος ὑμων πολυς, και εσεσθε υιοι ὑψιστου· ὅτι αὐτος χρηστος εστιν ἐπι τοὺς ἀχαριστοὺς και πονηροὺς.

<sup>38</sup> Γινεσθε \* [ου] οικτιρμονες, καθως \* [και] ὁ πατηρ ὑμων οικτιρμων εστι.

<sup>37</sup> Και μη κρινετε, και ου μη κριθητε· μη καταδικαζετε, και ου μη καταδικασθητε· αωλυετε, και αφο-

λυθησεσθε. <sup>38</sup> Διδοτε, και δοθησεται ὑμιν· μετρον καλον περιεμενον \* [και] σεσαλλυ-

μενον \* [και] ὑπερεκχυρομενον δωσουσιν εις τον λοπον ὑμων· τω γαρ αυτω μετρω,

ετρειτε, αντιμετρηθησεται ὑμιν. <sup>39</sup> Ειπε δε ιραβολη αυτοις· Μητι δυνατι τυφλος τυφλο-

ν ηγειν; ουχι αμφοτεροι εις βοθυνον πεσονται;

<sup>40</sup> Ουκ εστι μαθητης ὑπερ του διδασκαλου ου· κατηρητισμενος δε πωσ εσται ὡς ὁ

σκαλος αυτου. <sup>41</sup> Τι δε βλεπεις το καρφοσ του αδελφου σου, την δε την εν τω ιδιω οφθαλμω ου κατανοει;

<sup>42</sup> Πωσ δυνασαι λεγειν τω αδελφω σου· ε, αφες, εκβαλω το καρφοσ το εν τω

ιω σου· αυτοσ την εν τω οφθαλμω σου βλεπων; Ὑποκριτα, εκβαλε πρωτον

κον εκ του οφθαλμου σου, και τοτε εις εκβαλει το καρφοσ το εν τω οφθαλ-

μω αδελφου σου. <sup>43</sup> Ου γαρ εστι δενδρον σαιου καρπον σαπρον· ουδε δενδρον

καριου καρπον σαπρον· ουδε δενδρον

ing; and your reward will be great, and ye will be Sons of the Most High: for he is kind to the UNTHANKFUL and Evil.

<sup>38</sup> Be ye compassionate, as your FATHER is compassionate.

<sup>37</sup> And judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

<sup>38</sup> 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.

<sup>39</sup> And he spoke a Parable to them; Can a Blind man lead a Blind man? Will not both fall into a Pit?

<sup>40</sup> A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

<sup>41</sup> But why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not THAT THORN in thine OWN EYE?

<sup>42</sup> 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.

<sup>43</sup> For there is no good Tree which yields bad Fruit; nor again a bad

MANUSCRIPT.—30. therefore—omit. 35. and—omit. 36. also—omit. 38. and 39. Talmud are the following proverbs:—"They who say to others, take the wood out of thy teeth, are answered by, 'take the beam out of thine own eye and Lightfoot. 43. again. 41. Prov.

v. 45. 36. Matt. v. 48. 37. Matt. vii. 1. 38. Prov. 30. Matt. xv. 14. 40. Matt. x. 24; John xiii. 16; xv. 20. 41. Matt. vii. 10, 17.

σακραν, ποιουν καρπον καλον. <sup>44</sup> Εκαστον γαρ  
 corrupt, bearing fruit good. Every for  
 δενδρον εκ του ιδιου καρπου γινωσκεται: ου γαρ  
 tree from the own fruit is known; not for  
 εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου  
 from thorns do they gather figs, nor from a bramble  
 τρυγωσι σταφυλην. <sup>45</sup> Ο αγαθος ανθρωπος εκ  
 do they pick a cluster of grapes. The good man out of  
 του αγαθου θησαυρου της καρδιας αυτου προ-  
 the good treasure of the heart of himself brings  
 φερε το αγαθον και ο ποιηρος \* [ανθρωπος]  
 forth the good; and the evil [man]  
 εκ του ποιηρου \* [θησαυρου της καρδιας αυτου]  
 out of the evil [treasure of the heart of himself]  
 προφερε το ποιηρον: εκ γαρ του περιεσσημα-  
 brings forth the evil; out of for the fulness  
 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 so 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,  
 τινι εστιν ομοιος. <sup>48</sup> Ομοιος εστιν ανθρωπος  
 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 τετραν πλημμυρας  
 and laid a foundation on the rock; if 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 τετραν. <sup>49</sup> Ο δε ακουσας,  
 founded for upon the rock. He but having heard,  
 και μη ποιησας, ομοιος εστιν ανθρωπος οικοδο-  
 and not having done, like he is to a man having  
 μψαντι οικιαν επι την γην χωρις θεμελιου  
 built a house on the earth without a foundation:  
 η προσερρηξεν ο ποταμος και ευθεως επεσε,  
 so which dashed against the stream: and immediately it fell,  
 και εγενετο το ρηγμα της οικιας εκαινης μεγα.  
 and became the ruin of the house that great.

ΚΕΦ. 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> Εκατονταρχου δε τινι δουλος κακως  
 man. Of a centurion and certain 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 † 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. 45. Man—omit. 46. Treasure of his HEART—omit. 46. an Overflowing Heart. 48. because it was WELL-BUILT on † 47. Matt. xii. 43. † 46. Matt. xii. 31, 32; Luke xiii. 25. † 47. Matt. vii. 23.

3 **Ακουσας δε περι του Ιησου, απεστειλε προς**  
 Having heard and about the Jesus, he sent to  
**αυτον πρεσβυτερος των Ιουδαιων, ερωτων**  
 him elders of the Jews, asking  
**αυτον, οπως ελθων διασωση τον δουλον αυτου.**  
 him, that coming he would save the slave of hi.-self.  
 4 **Οι δε παραγενομενοι προς τον Ιησουν, παρεκα-**  
 They and having come to the Jesus, they be-  
**λουν αυτον σπουδαιως, λεγοντες:** **Οτι αξιος**  
 sought him earnestly, saying: That worthy  
**εστιν, ο παρεξει τούτο: αγαπα γαρ το**  
 he is, for whom thou wilt exalt this; he loves for the  
**εθνος ημων, και την συναγωγην αυτος φκοδο-**  
 nation of us, and the synagogue he built  
**ησεν ημιν.** 5 **Ο δε Ιησους εκορευετο συν**  
 for us. The said Jesus went with  
**υτοις.** 6 **Ηδη δε αυτου ου μακραν απεχοντος**  
 them. Already and of him not far being distant  
**το της οικιας, εκεμψε \*** [προς αυτον] **δ εκκα-**  
 to the house, seat [to him] the con-  
**ταρχος φιλου, λεγων αυτω: Κυριε, μη**  
 as friend, saying to him: O sir, not  
**υλλου: ου γαρ εμι ικανος, ινα υπο την**  
 you troubled: not for I am worthy, that under the  
**γην μου εισελθης: 7 διο ουδε εμαυτον**  
 of me thou shouldst enter: therefore not even myself  
**ισα προς σε ελθειν: αλλα ειπε λογος, και**  
 with to thee to come; but speak a word, and  
**σειται ο παις μου.** 8 **Και γαρ εγω ανθρωπος**  
 treated the boy of mine. Even for I a man  
**υπο εξουσιαν τασσομενος, εχων υπ' εμαυ-**  
 under authority being set, having under my-  
**τρατιωτας: και λεγω τωτω: Πορευθητι,**  
 soldiers; and I say to this; Go,  
**κρευεται: και αλλω: Ερχου, και ερχεται:**  
 he goes and to another: Come, and he comes;  
**ο δουλος μου: Ποιησον τούτα, και ποιει.**  
 he slave of me: Do this, and he does.  
**τας δε ταυτα ο Ιησους, εθαυμασεν αυτον:**  
 is and these the Jesus, admired him:  
**αφει, τω ακολουθοντι αυτω οχλω ειπε:**  
 ning, to the following him crowd he said:  
**ιου, ουδε εν τω Ισραηλ τοςαυτην πιστιν**  
 you, not even in the Israel so great faith  
 10 **Και υποστρεψαντες οι πεμφθεντες**  
 And having returned those having been sent  
**ικον, ευρον τον \*** [ασθενοντα] **δουλον**  
 come, they found the [being sick] slave  
 α.

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

**εγενετο εν τη εξης, εκορευετο εις**  
 it happened in the next, he was going to  
**λουμενην Ναιν: και συνεπορευοντο**  
 ing called Nain: and were going

( MANUSCRIPT.—6. to him—omit. 7. let my SERVANT be healed. 10. being

magistrates of the place, or elders of the synagogue which the centurion had a parallel place in Matthew, he is represented as coming to Jesus himself; but in of speech in all nations, to attribute the act to a person, which is done, not by his authority.—Clark. † 11. Nain, was a small city of Galilee. † 11. According to Eusebius, it was two miles from Mount Tabor, to Endor.

αυτοῦ οἱ μαθηταὶ αὐτοῦ \* [ἱκανοί,] καὶ ὄχλος  
 with him the disciples of him many,] and a crowd  
 πολὺς. 12 Ὡς δὲ ἤγγισε τὴν πύλην τῆς πόλεως,  
 great. As and he drew near to the gate of the city,  
 καὶ ἰδὼν, ἐξεκομίστο τεθνηκὼς, υἱὸς μονογενῆς  
 and lo, was being carried out a dead man, a son only-born  
 τῆ μητρὶ αὐτοῦ, καὶ αὐτὴ χηρὰ καὶ ὄχλος  
 to the mother of himself, and she a widow; and a crowd  
 τῆς πόλεως ἱκανὸς ἦν συν αὐτῆ. 13 Καὶ ἰδὼν  
 of the city great was with her. And seeing  
 αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῆ, καὶ  
 her the lord, he had compassion on her, and  
 εἶπεν αὐτῆ· Μὴ κλαίει. 14 Καὶ προσελθὼν  
 said to her; Not weep. And coming up  
 ἤψατο τῆς σοροῦ· αἱ δὲ βασταζούσες ἐστήσαν.  
 he touched the bier; those and bearing stood still.  
 Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθήτι.  
 And he said; O young man, to thee I say, rise.  
 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν·  
 And sat up the dead, and began to speak  
 καὶ ἔδωκεν αὐτὸν τῆ μητρὶ αὐτοῦ. 16 Ἐλαβε δὲ  
 and he gave him to the mother of him. Seized and  
 φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·  
 a fear all, and they glorified the God, saying;  
 Ὅτι προφητῆς μέγας ἐγήγερται ἐν ἡμῖν, καὶ  
 That a prophet great has risen among us, and  
 ὅτι ἐπεσκεψάτο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ  
 that he visited the God the people of him-self. And  
 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ  
 went out the word this in whole the Judea concerning  
 αὐτοῦ, καὶ \* [ἐν] πᾶσιν τῇ περιχώρῳ.  
 him, and [in] all the surrounding country.  
 18 Καὶ ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ  
 And told John the disciples of him  
 περὶ πάντων τούτων. 19 Καὶ προσκαλεσαμέ-  
 about all these. And having called  
 νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,  
 to two certain of the disciples of himself the John,  
 ἐπέμψεν πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχο-  
 sent to the Jesus, saying; Thou art the coming  
 μένος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενομένοι  
 one, or another are we to look for? Having come  
 δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-  
 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 ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν  
 art the coming one, or another are we to look for? In  
 αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπο νόσων  
 this and the hour he delivered many from diseases  
 καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ  
 and plagues and spirits evil, and

were going with him, and a great Crowd.

19 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.  
 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 in 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.  
 xl. 2.

† 16. Luke i. 68.

† 18. Mat.

τυφλοις πολλοῖς εὐχαριστο το βλέπειν. <sup>22</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε ἰωάννῃ ἃ εἶδετε καὶ ἤκουσατε· \* [ὅτι] τυφλοὶ ἀναβλεποῦσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκουοῦσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· <sup>23</sup> καὶ μακάριος ἐστίν, ὃς εἰ μὴ σκανδαλισθῆεν ἐν ἐμοί.

<sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· ἢ ἐξεληλυθατε εἰς τὴν ἐρημον θεασασθαι ἱλαμον ὑπο ἀνεμου σαλευομενον; <sup>25</sup> Ἀλλὰ τί ἠηλυθατε ἰδειν; ἀνθρώπου ἐν μαλακοῖς ἱματισ ἠμφιεσμενον; Ἰδοὺ, οἱ ἐν ἱματισμῶ ἔξω καὶ τρυφῇ ὑπαρχοντες, ἐν τοῖς βασιλευσίν εἰσιν. <sup>26</sup> Ἀλλὰ τί ἐξεληλυθατε ἰδειν; ἠτην; Ναι λέγω ὑμῖν, καὶ περισσοτερον ἠτου. <sup>27</sup> Οὗτος ἐστίν, περὶ οὗ γεγραμμένον ἐστίν, ἐγὼ ἀποστέλλω τὸν ἀγγέλου μου ἰσωποῦ σου, ὃς κατασκευάσει τὴν ὁδὸν ἰπροσθεν σου." <sup>28</sup> Λέγω [γὰρ] ὑμῖν, ἐν γεννητοῖς γυναικῶν \* [προφήτης] \* [τοῦ βαπτιστοῦ] οὐδεὶς ἐστίν· ὃ δὲ ὅς ἐν τῇ βασιλείᾳ τοῦ θεοῦ, μείζων ἴ. <sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκουσας, καὶ ἰ, ἐδικαιώσαν τὸν θεόν, βαπτισθέντες ἰμα Ἰωάννου. <sup>30</sup> Οἱ δὲ Φαρισαῖοι καὶ τὴν βουλήν τοῦ θεοῦ ἠθετήσαν εἰς τὴν βαπτισθέντες ὑπ' αὐτον.

\* sight to many Blind persons.

<sup>22</sup> And \* Jesus answering, said to them, † "Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, ‡ glad tidings are announced to the Poor;

<sup>23</sup> and happy is he who shall not stumble at me."

<sup>24</sup> And John's messengers having departed, he began to say to the crowds concerning John, "Why went you out into the desert to see a Reed shaken by the Wind?"

<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 palaces.

<sup>26</sup> But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

<sup>27</sup> This is he concerning whom it is written, † 'Behold! \* I send my messenger 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 KINGDOM of GOD is superior to him.

<sup>29</sup> And All the PEOPLE having heard, and the TRIBUTE-TAKERS, justified GOD, † having been immersed with the IMMERSION of John.

<sup>30</sup> But the PHARISEES and LAWYERS set aside the † PURPOSE of GOD towards themselves, not having been immersed by him.

MANUSCRIPT.—21. sight. 22. he answering. 23. That—omit.  
 28. For—omit. 28. prophet—omit. 28. the dipper—omit.  
 i. 5. I 23. Luke iv 18. i 24 Matt. xi 7. † 27. Mal. i'  
 i; Luke iii. 12, i 30 Acts xx 27.

31 Τινὶ οὖν ὀμοιωσῶ τοὺς ἀνθρώπους τῆς  
 To what then shall I compare the men of the  
 γένεας ταύτης; καὶ τινεῖσιν ὀμοιοί; 31 Ὁμοί-  
 generation this? and to what are they like? Like

οὐ εἰσὶ παῖδιοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ  
 they are boys those in a market sitting, and  
 προσφωνοῦσιν ἀλλήλοις, καὶ λεγούσιν· Ἡυλη-  
 calling to one another, and saying; We have played  
 σαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἐβρῆνησαμεν  
 the flute for you, and not you have danced, we have sung  
 ὑμῖν, καὶ οὐκ ἐκλαυσάτε. 33 Ἐληλυθε γάρ  
 for you, and not you have wept. Has come for

Ἰωάννης ὁ βαπτιστῆς, μὴτε ἄρτον ἐσθίων,  
 John the dipper, neither bread eating,  
 μὴτε οἶνον πινὼν· καὶ λέγετε· Δαίμονιακ ἔχει,  
 nor wine drinking; and you say; A demon he has.

34 Ἐληλυθεν δ' υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ  
 Has come the son of the man, eating, and  
 πινὼν· καὶ λέγετε· Ἴδου, ἀνθρώπος φαγὸς καὶ  
 drinking; and you say; Lo, a man glutton and  
 οἰνοποτῆς, φίλος τελώνων καὶ ἀμαρτωλῶν.  
 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  
 πάντων.  
 all.

36 Ἦρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, Ἰνα  
 Asked and one him of the Pharisees, that  
 φαγῇ μετ' αὐτοῦ· καὶ εἰσῆλθὼν εἰς τὴν οἰκίαν  
 he might eat with him; and entering into the house  
 τοῦ Φαρισαίου, ἀνεκλίθη. 37 Καὶ ἰδὼν, γυνῆν  
 of the Pharisee, he reclined. And lo, a woman

ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι  
 in the city, who was a sinner, knowing that  
 ἀνακείται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κῆμισα  
 he reclines in the house of the Pharisee, having brought

ἀλαβαστῆρα μύρου, 38 καὶ στασα ὀπίσω παρα  
 an alabaster-box of balsam, and standing behind at  
 τοὺς πόδας αὐτοῦ, κλαίουσα, ἤρξατο 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 ἐξεμάσσε, καὶ κατεφίλει  
 of the head of herself wiped, and kissed

τοὺς πόδας αὐτοῦ, καὶ χλείψε τῷ μύρῳ. 39 Ἰδὼν  
 the feet of him, and anointed with the balsam. Seeing  
 δὲ ὁ Φαρισαῖος ὁ καλεσάσ αὐτὸν, εἶπεν ἐν ἑαυτῷ,  
 but the Pharisee that having called him, spoke in himself,  
 λέγων· Οὗτος εἰ ἦν προφήτης, ἐγνώσκεν αὐν,  
 saying; This if he was a prophet, would know,

31 †To what then shall I compare the MEN of this GENERATION? and what are they like?

32 They are like THOSE Boys SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 †For John the IMMERSER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribut-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 with 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 Alabas-ter box of Balsam,

38 and standing † be- hind, 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 ob- serving this, spoke within himself, saying, † "This man, if he were a Prophet,

\* VATICAN MANUSCRIPT.—37. who was in the CITY, a Sinner.

† 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a Gentile, and therefore in the estimation of the Pharisee a sinner. Hamartolos, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Wakefield.

‡ 31. Matt. xi. 16. ‡ 33. Matt. iii. 4; Mark i. 6; Luke i. 15. ‡ 35. Matt. xi. 19. ‡ 30. Matt. xvi. 6; Mark xiv. 8; John xi. 2. ‡ 30. Luke xv. 2.



τις και ποταπη η γυνη, ητις απτεται αυτου  
 who and what the woman, who touches him;  
 οτι αμαρτωλος εστι. 40 Και αποκριθεις ο Ιησους  
 that a sinner she is. And answering the Jesus  
 ειπε προς αυτον Σιμων, εχω σοι τι ειπειν.  
 said to him Simon, I have to thee something to say.  
 Ο δε φησιν Διδασκαλε, ειπε. 41 Δυο χρεωφει-  
 He and says Teacher, say. Two debt-  
 λεται ησαν δανειστη τινε ο εις ωφειλε δηναρια  
 were to a creditor certain: the one owed denarii  
 τετρακοσια, ο δε ετερος πενητηκοντα. 42 Μη  
 four hundred, the and other fifty.  
 χοντων \* [δε] αυτων αποδουσαι, αμφοτεροις  
 having [and] of them to pay, both  
 ερισατο. Τις ουν αυτων, \* [ειπε] πλειον  
 forgave. Which then of them, [say] more-  
 τον αγαπησει; 43 Αποκριθεις δε ο Σιμων ειπεν  
 m will love? Answering and the Simon said:  
 ο λαμβανω, οτι εφ το πλειον εχαρισατο.  
 I suppose, that to whom the more he forgave.  
 δε ειπεν αυτο: Ορθως εκρινας. 44 Και στρα-  
 d said to him: Rightly thou hast judged. And turn-  
 προς την γυναικα, τω Σιμωνι εφη Βλεπ-  
 to the woman, to the Simon he said: Behold  
 αυτην την γυναικα; εισηλθον σου εις την  
 this the woman? I came of thee into the  
 υδωρ εκι τους ποδας μου ουκ εδωκας  
 water for the feet of me not, thou gavest  
 δε τοις δακρυσιν εβραξε μου τους ποδας,  
 with the tears she wet of me the feet,  
 ις θριξι αυτης εξεμαξε. 45 Φιλημα μοι  
 the hairs of herself has wiped. A kiss to me  
 κας αυτη δε αφ ης εισηλθον, ου δει-  
 gavest she but from of her kisses, not has  
 ταφιλωσα μου τους ποδας. 46 Ελαιω  
 kissing of me the feet. With oil  
 ιλην μου ουκ ηλειψας αυτη δε μωρ-  
 id of me not thou didst anoint: she but with babaam  
 ους ποδας μου. 47 Ου χαριν, λεγω  
 the feet of me. Therefore, I say  
 νυται αι αμαρτια αυτης αι πολλαι,  
 en forgiven the sins other the many,  
 ησε πολυ εφ δε ολιγον αφιεται,  
 ed much; to whom but little is forgiven,  
 ιπα. 48 Ειπε δε αυτη Αφωνται  
 ves. He said and to her: Have been forgiven  
 ρτια. 49 Και ηρξαντο οι συνακκει-  
 ns. And began these reclining  
 εν εαυτοις Τις ουτος εστιν, ος  
 in themselves, Who this is, who  
 αφησιν; 50 Ειπε δε προς την  
 forgives? He said and to the  
 γιστις σου σεσωκε σε πορευου εις  
 faith of thee has saved thee; go in

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."

USCRIPT.—42. and—omit. 42. say—omit. 47. also loves.

† 47. 1 Tim. i. 14. † 48. Matt. ix. 9; Mark ii. 5. † 49. † 50. Matt. ix. 22; Mark v. 34; i. 62; Luke viii. 48; xviii. 42

## ΚΕΦ. η'. 8.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ καθέξῃ, 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  
 ρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλούμενη Μαγδα-  
 and infirmities; Mary that being called Magda-  
 ληνή, ἀφ' ἧς διαμονα ἕπτα ἐξεληλυθει, <sup>3</sup> καὶ  
 lene, from whom demons seven had gone out, and  
 Ἰωάννα, γυνὴ Κουζᾶ ἐπιτροκοῦ Ἡρώδου, καὶ  
 Joanna, a wife of Chuzas steward of Herod, and  
 Σουσάννα, καὶ ἕτεροι πολλοί, αἵτινες διηκονοῦν  
 Susanna, and others many, who ministered  
 αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.  
 to him from the possessions of them.

<sup>4</sup> Συμμιοντος δὲ οὄλου πολλοῦ, καὶ ἕω<sup>5</sup> κατὰ  
 Was assembling and a crowd great, and ofte every  
 πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ  
 city were coming to him, he said by  
 παραβολῆς· <sup>6</sup> Ἐξῆλθεν ὁ σκεῖρὼν τοῦ σπειραὶ  
 a parable; Went out the sower of the to sow  
 τὸν σπορὸν αὐτοῦ· καὶ ἐν τῷ σπειρεῖν αὐτὸν, ὁ  
 the seed of himself, and in the sowing it, the  
 μὲν ἐπεσε παρα τὴν ὁδὸν· καὶ κατεκατήθη, καὶ  
 indeed fell by the path; and it was trodden down, and  
 τὰ πετεινα τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> Καὶ  
 the birds of the heaven ate it. And  
 ἕτερον ἐπεσεν ἐπὶ τὴν πέτραν· καὶ φύνει  
 another fell on the rock; and having sprung up  
 ἐξηρανόθη, διὰ τὸ μὴ εἶχειν ἰκμάδα. <sup>7</sup> Καὶ  
 it dried up, through the not to have moisture. And  
 ἕτερον ἐπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμ-  
 another fell in midst of the thorns; and having  
 φνεῖται αἱ ἀκανθαὶ ἀπεκνίξαν αὐτό. <sup>8</sup> Καὶ  
 sprung up with the thorns they choked it. And  
 ἕτερον ἐπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν· καὶ  
 another fell in the ground the good; and  
 φύνει ἐποίησε καρπὸν ἑκατονταπλασίονα.  
 having sprung up bore fruit a hundredfold.  
 Ταῦτα λέγων, ἐφώνει· Ὁ εἰς ὠτα ἀκουεῖν,  
 These things having said, he cried: He having ears to hear,  
 ἀκουετω. <sup>9</sup> Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ  
 let him hear. Asked and him the disciples  
 αὐτοῦ, \* [λέγοντες,] τίς εἰς ἡ παραβολῆ  
 of him, [saying,] what may be the parable  
 αὐτῆ. <sup>10</sup> Ὁ δὲ εἶπεν· Ὅτι μὴ δοταὶ 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.

1 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,

2 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,

3 and JOANNA, the Wife  
 of Chuzas, Herod's Steward,  
 and Susanna, and many  
 others, who assisted him  
 from their POSSESSIONS.

4 † Now when a great  
 Crowd was assembling, and  
 THEY were COMING to him  
 from every City, he spoke  
 by a Parable:

5 "The SOWER went  
 forth to sow his SEED; and  
 in SOWING, part fell by the  
 ROAD; and it was trodden  
 down, or the BIRDS of  
 HEAVEN picked it up.

6 And another part fell  
 on the ROCK; and having  
 sprung up, it withered  
 away, because it HAD NO  
 Moisture.

7 And another part fell  
 in the MIDDIST of the THORNS;  
 and the THORNS springing  
 up with it, choked it.

8 And another part fell  
 into the GOOD GROUND,  
 and having sprung up,  
 yielded Increase, a Hun-  
 dredfold." And having said  
 this, he cried, "He having  
 Ears to hear, let him hear."

9 † And his DISCIPLES  
 asked him, "What may  
 \* THIS PARABLE mean?"

10 And HE said, "To  
 you it is given to know the  
 SECRETS of the KINGDOM  
 of GOD; but to the OTHERS  
 in Parables; † that seeing  
 they may not see, and hear-

\* VATICAN MANUSCRIPT.—9. This PARABLE.

10. saying.—omit.

† 2. Matt. xxvii. 55, 56.

† 2. Mark xvi. 9.

† 4. Matt. xiii. 9; Mark iv. 2.

† 9. Matt. xiii. 10; Mark iv. 10.

† 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. <sup>11</sup> Εστι δε αυτη η  
and hearing not they may understand. Is now this the  
παραβολη· Ὁ σπορος, εστιν ὁ λογος του θεου.  
parable; The seed, is the word of the God.

<sup>12</sup> Οἱ δε παρα την ὁδον, εἰσιν οἱ ακουοντες·  
Those and by the path, are those hearing:

εἰτα ερχεται ὁ διαβολος, και αιρει τον λογον  
then comes the accuser, and takes away the word  
απο της καρδιας αυτων, ἵνα μη πιστευσαντες  
from the heart of them, so that not having believed

σωθωσιν. <sup>13</sup> Οἱ δε ἐπι της πετρας, οἱ, ὅταν  
they may be saved. They and on the rock, who, when

ακουσωσι, μετὰ χαρας δεχονται τον λογον·  
they may hear, with joy receive the word;

και οἱτοι ριζαν ουκ εχουσιν, οἱ προς καιρον  
and these a root not they have, who for a season

πιστευουσι, και ἐν καιρῳ πειρασμου ἀφισταν-  
will believe, and in a season of temptation fall away.

ται. <sup>14</sup> Το δε εἰς τας ακανθας πεσον, οἱτοι  
That and into the thorns having fallen, these

εἰσιν οἱ ακουσαντες, και ὑπο μεριμνων και  
are they having heard, and by anxious cares and

πλουτου και ἡδονων του βιου παρενομενοι συμ-  
riches and pleasures of the life going forth are

πνιγονται, και ου τελεσφορουσι. <sup>15</sup> Το δε ἐν  
choked, and not bear fruit to perfection. That and in

τη καλη γῆ, οἱτοι εἰσιν, οἱτινες ἐν καρδιᾳ  
the good ground, these are, who in heart

καλη και αγαθη ακουσαντες τον λογον, κρε-  
good and upright having heard the word, re-  
χουσι, και καρποφορουσιν ἐν ὑπομονῇ. <sup>16</sup> Ου-  
tain, and bear fruit with perseverance. No

δεις δε λυχνον ἀψας, καλυπτει αυτον σκευει, η  
one and a lamp having lighted, covers him with a vessel, or

ὑποκατα κλινης τιθησιν· ἀλλ' ἐπι λυχνιας ἐπι-  
under a couch places: but upon a lamp-stand pla-

γιθησιν, \* [ἵνα οἱ εἰσπορευομενοι βλεπωσι το  
ce, [that those entering may see the

φως.] <sup>17</sup> Ου γαρ εστι κρυπτον, ὁ ου φανερον  
ght.] Not for is hidden, which not manifest

γένησεται· ουδε αποκρυφον, ὁ ου γνωσθησεται  
ill become; nor stored away, which not will be known

αι εἰς φανερον ελθῃ. <sup>18</sup> Βλεπετε ουν, πως  
id into light may come. Take heed then, how

κουετε· ὅς γαρ ἀν εχη, δοθησεται αυτῷ· και  
u hear; who for ever may have, it will be given to him: and

ἰ αν μη εχη, και ὁ δοκει εχει, ἀρθησεται  
over not may have, even what he seems to have, will be taken

αυτου.  
m him.

<sup>19</sup> Παρεγενοντο δε προς αυτον η μητηρ και  
Came and to him the mother and

αδελφοι αυτου, και ουκ ηδυναντο συνιτυχειν  
brothers of him, and not was able to get near

αυτον δια τον οχλον. <sup>20</sup> Και ἀπηγγελη  
im on account of the crowd. And it was told

αυτου, \* [λεγοντων]· Ἡ μητηρ σου και οἱ  
m, [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 ANXIETIES, and RICHES, and PLEASURES 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 towards 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. 35

Matt. x. 20; Luke xii. 2. † 18. Matt. xiii. 12; xxv. 20; Luke xix. 26. † 19. "

10; Mark iii. 31.

αδελφοί σου εστηκασιν εξω, ιδειν σε θελοντες.

brothers of thee stand without, to see thee desiring.

21 Ὁ δε ἀποκριθεὶς εἶπε πρὸς αὐτούς· Μητέρα

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 ἀκουόντες καὶ ποιοῦντες·

of the God hearing and doing.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς

And it happened in one of the days, and he

ἔρεβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ

went into a ship, and the disciples of him; and

εἶπε πρὸς αὐτούς· Διελευθώμεν εἰς τὸ πέραν τῆς

said to them; We may pass over to the other side of the

λίμνης· καὶ ἀνηχθήσαν. 23 Πλεόντων δὲ αὐτῶν,

lake; and they put off. Sailing but of them,

ἀφύκνωσε. Καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν

he fell asleep. And came down a squall of wind on the

λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον.

lake, and they were filling; and were in danger.

24 Προσελθόντες δὲ διηγειράν αὐτὸν, λέγοντες·

Coming to and they awoke him, saying;

Ἐπιστάτα, ἐπιστάτα, ἀπολλυμέθα. Ὁ δὲ ἐγερ-

O master, O master, we are perishing. He and ar-

θεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ

ing rebuked the wind and the raging of the

ὕδατος· καὶ ἐπαυσαντο, καὶ ἐγένετο γαλήνη.

water; and they ceased, and there was a calm.

25 Εἶπε δὲ αὐτοῖς· Που ἐστὶν ἡ πίστις ὑμῶν;

He said and to them; Where is the faith of you?

Φοβηθέντες δὲ εθαύμασαν, λέγοντες 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 ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὀπακούουσιν

winds he gives a charge and to the water, and they hearken

αὐτῷ; 26 Καὶ κατεκλείψαν εἰς τὴν χώραν

to him? And they sailed into the country

τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντικεράν τῆς

of the Gadarenes, which is over-against the

Γαλιλαίας.

Galilee.

27 Ἐξελθοῦσι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὄψηθη-

Going out and to him of the land, met

σεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε

him a man certain out of the city, who had

δαίμονια ἐκ χρόνων ἱκανῶν, καὶ ἱματίον οὐκ

demons from times many, and a mantle not

ἐνεδιδύσκειτο, καὶ ἐν οἰκίᾳ οὐκ ἐμενεν, ἀλλ' ἐν

he put on, and in a house not he remained, but in

promises 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 \* † GERARENES, 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. GERARENES. 27. a

† 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 Mejdai (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 *Gergassene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*breccion*) Matt. vii. 33; Mark v. 13; Luke viii. 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 *Gergassene* instead of *Gadarene*."—Hackett.

† 22. Matt. viii. 23; Mark iv. 35.

† 26. Matt. viii. 26; Mark v. 1.

τοὺς μνημαστίν. <sup>28</sup> Ἴδων δὲ τὰς Ἰησοῦν, καὶ  
 the tombs. Seeing and the Jesus, and  
 ἀνακραξάς, προσέπεσεν αὐτῷ, καὶ φωνὴ μεγάλη  
 crying out, he fell down to him, and with a voice loud  
 εἶπε· Τί μοι καὶ σοί, Ἰησοῦ, υἱὸς τοῦ θεοῦ τοῦ  
 he said; What to me and to thee, Jesus, O son of the God of the  
 ὑψίστου; δεσμαὶ σου, μὴ με βασανίσῃς.  
 highest? I beseech thee, not me thou mayest torment.  
<sup>29</sup> (Παρηγγείλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ  
 (He had commanded for the spirit the unclean  
 ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοὶς γὰρ χρό-  
 to come out from the man; many for times  
 νοῖς συνήρκακε αὐτὸν· καὶ ἐδεσμεῖτο ἀλυσεσὶ  
 it had seized him; and he was bound with chains  
 καὶ πέδαις, φυλάσσομενος· καὶ διαρρήσων τὰ  
 and fetters, being guarded; and breaking the  
 δεσμά, ἤλαυνετο ὑπὸ τοῦ δαιμονοῦ εἰς τὰς ἐρη-  
 bonds, he was driven by the demon into the des-  
 μοῦς.) <sup>30</sup> Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς,  
 eris.) Asked and him the Jesus,  
 \* [λέγων]· Τί σοὶ ἐστὶν ὄνομα; Ὁ δὲ εἶπε·  
 [saying:]· What to thee is a name? He said;  
 Λέγων· ὅτι δαιμονία πολλὰ εἰσῆλθεν εἰς αὐτὸν.  
 Legion: for demons many had entered into him.  
<sup>31</sup> Καὶ παρεκάλει 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 παρεκάλουν αὐτὸν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς  
 and they besought him, that he would permit them into  
 ἡκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.  
 them to enter. And he permitted them.  
<sup>33</sup> Ἐξελθόντα δὲ τὰ δαιμονία ἀπο τοῦ ἀνθρώπου,  
 Having gone out and the demons from the man,  
 ἵππηθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ  
 cy entered into the swine; and rushed the  
 γελὴ κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ  
 herd down the precipice into the lake, and  
 τεπνίγη. <sup>34</sup> Ἴδόντες δὲ οἱ βοσκόντες τὸ  
 re choked. Seeing and those feeding that  
 ἔργον, ἐφυγόν καὶ ἀπήγγειλαν εἰς τὴν πόλιν  
 viz had done, fled and reported in the city  
 καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> Ἐξῆλθον δὲ ἰδεῖν τὸ  
 in the villages. They came out and to see that  
 ἔργον· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ  
 viz had done; and came to the Jesus, and  
 ἰσχυρὸν καθημένον τοῦ ἀνθρώπου, ἀφ' οὗ τὰ  
 and sitting the man, from whom the  
 δαιμονία ἐξελήλυθει, ἱματισμένον καὶ σφρο-  
 demons had gone out, having been clothed and being of  
 νῆτα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφόβη-  
 mind, at the feet of the Jesus; and they  
 γαν· <sup>36</sup> Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,  
 afraid. Reported and to them and those having seen

28. And seeing JESUS, he  
 fell down before him, and  
 crying out with a loud  
 voice, said, "What hast  
 thou to do with me, Jesus,  
 —O SON OF GOD—the  
 highest? I beseech thee,  
 torment me not."

29 (For he had com-  
 manded the UNCLEAN SPIRIT  
 to come out of the MAN.  
 For it had frequently seized  
 him; and he was bound  
 with Chains and Fetters,  
 and guarded; and breaking the  
 BONDS, he was driven by  
 the DEMON into the  
 DESERTS.)

30 And JESUS asked  
 him, "What is thy Name?"  
 And he said, "Legion;"  
 Because many Demons  
 had entered into him.

31 And he besought him  
 that he would not com-  
 mand them to go out into  
 the ABYSS.

32 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.

33 Then the DEMONS  
 having come out of the  
 MAN, went into the SWINE;  
 and the HERD rushed down  
 the PRECIPICE into the  
 LAKE, and were †drowned.

34 And the SWINE-  
 HERDS, seeing THAT HAV-  
 ING BEEN DONE, fled, and  
 reported it in the CITY and  
 in the VILLAGES.

35 And they went out to  
 see THAT HAVING BEEN  
 DONE. And they came to  
 JESUS, and found the MAN  
 from whom the DEMONS  
 had gone out, sitting at  
 the FEET of \* Jesus,  
 clothed, and in his right  
 mind; and they were  
 afraid.

36 Then THOSE who  
 SAW it informed them how

VATICAN MANUSCRIPT.—30. saying—omit.

35. Jesus.

33. Some sceptics have objected to this transaction, as not conformable to the character of JESUS. NOW as the Jews were prohibited by the laws of Hyrcanus from keeping swine, by the law of Moses from using them as food, this act was a just punishment on these Jews 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. 37 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 φοβη  
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.

38 Εδεετο δε αυτον 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· 39 "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,

40 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. 41 Και ιδου, ηλθεν ανηρ,  
waiting for him. And lo, came a man,  
'φ ονομα Ιαιριος, και αυτος αρχων της συνα-  
to whom a name Jairus, and he a ruler of the syna-  
γωγης υπηρχε· και πεσων παρα τους 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· 42 οτι θυγατηρ μονογενης ην αυτω ως  
of himself: for a daughter only was to him about  
ετων δωδεκα, και αυτη απεθνησκει. Εν δε τω  
years twelve, and she was dying. In and to the  
υπαγειν αυτον, οι οχλοι συνεπιπιγον αυτον.  
to go him, the crowds pressed him.

43 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 θεραπευθησαι·  
living, not had strength by any one to be cured;  
44 προσελθουσα οπισθεν, ηψατο του κρασπεδου  
coming behind, touched the tuft  
του ιματιου αυτου· και παραχημα εστη η  
of the mantle of him: and immediately stopped the  
ρυσις του αιματος αυτης. 45 Και ειπεν ο Ιησους·  
flow of the blood of her. And said the Jesus,  
Τις ο αφαμερος μου: Αρνούμενων δε παντων,  
Who the having touched me? Denying and all,  
ειπεν ο Πητρος \* [και οι συν αυτω·] Επιστατα,  
said the Peter \* [and those with him:] O master,

the DEMONIAIC was re-  
stored.

37 † 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.

38 Now † the MAN from  
whom the DEMONS had  
gone out, desired to be  
with him. But \* he dis-  
missed him, saying,

39 "Return to thy  
HOUSE, and relate how  
much GOD has done for  
thee." And he went away,  
and published through the  
Whole CITY how much  
JESUS had done for him.

40 And it occurred, as  
JESUS RETURNED, the  
CROWD gladly received  
him; for they were all  
waiting for him.

41 † And, behold, there  
came a Man, whose name  
was Jairus, and he was a  
Ruler of the SYNAGOGUE;  
and falling at the FEET of  
\* Jesus, entreated him to  
come into his HOUSE;

42 For he had an only  
Daughter, about twelve  
Years of Age, and she was  
dying. And as he WENT  
the CROWDS pressed on  
him.

43 † And a Woman 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,

44 coming up behind,  
touched the TUFT of his  
MANTLE; and immediately  
the FLOW of her BLOOD  
stopped.

45 And JESUS said,  
"Who TOUCHED me?"  
and all denying it, PETER  
and THOSE with him said,

\* 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—*and it.*

† 37. Matt. viii. 34. † 37. Acts xvi. 30. † 38. Mark v. 18. † 41. Matt.  
v. 18; Mark v. 22. † 43. Matt. ix. 20. † 41. Matt.

οἱ ὄχλοι συνεχουσι σε καὶ αποθλιβουσι· καὶ  
 the crowds press on thee and crowd; and  
 λεγεις· Τίς δ' ἄψαμενος μου; 46 Ὁ δὲ Ἰησοῦς  
 sayest thou; Who the hailing touched me? The and Jesus  
 εἶπεν· Ἦψατο μου τίς· ἐγὼ γὰρ ἐγνων  
 said; Touched me some one; I for know  
 δυναμὶν ἐξελθούσαν ἀπ' ἐμοῦ. 47 Ἰδούσα δὲ ἡ  
 a power went out from me. Seeing and the  
 γυνὴ, ὅτι οὐκ ἔλαβε, τρεμουσα ἦλθε, καὶ  
 woman, that not she was unnoticed, trembling came, and  
 προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἦψατο αὐτοῦ,  
 falling down to him, through what cause she touched him,  
 ἀπηγγεῖλεν \* [αὐτῷ] ἐνώπιον παντός του λαοῦ,  
 related [to him] in presence of all of the people,  
 καὶ ὡς ἰαθὴ παραχρημα. 48 Ὁ δὲ εἶπεν αὐτῇ·  
 and how she was cured immediately. He and said to her;  
 \* [Θάρσει,] θυγάτηρ· ἡ πίστις σου σέσωκε σε·  
 [Take courage,] O daughter; the faith of thee has saved thee:  
 ὄρεοις εἰς εἰρήνην. 49 Ἐτι αὐτοῦ λαλοῦντος,  
 go in peace. While of him speaking,  
 ἤκουε τις παρὰ του ἀρχισυναγωγου, λεγών  
 comes some one from of the synagogue-ruler's, saying  
 [αὐτῷ]· Ὅτι τεθνήκεν ἡ θυγάτηρ σου· μὴ  
 [to him;] That is dead the daughter of thee; not  
 ἄλλε του διδασκαλοῦ. 50 Ὁ δὲ Ἰησοῦς  
 ble thou the teacher. The but Jesus  
 ἰσῆας, ἀπεκρίθη αὐτῷ, \* [λεγών]· Μὴ  
 I heard, answered him, [saying:] Not  
 μου· μόνον πιστεύω, καὶ σωθησεται. 51 Ἐλ-  
 only believe thou, and she shall be saved. Com-  
 δε εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν  
 and into the house, not he suffered to enter  
 να, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰακώβον,  
 except Peter and John and James,  
 τον πατέρα της παιδος καὶ τὴν μητέρα.  
 the father of the child and the mother.  
 λαῖον δὲ πάντες, καὶ ἐκοπτοῦτο αὐτὴν.  
 weeping and all, and lamenting her.  
 εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ  
 said: Not weep you; not she is dead, but  
 ζει. 53 Καὶ κατεγέλωσεν αὐτοῦ, εἰδοτες ὅτι  
 And they derided him, knowing that  
 εν. 54 Αὐτος δὲ \* [ἐκβαλὼν ἐξω πάντας,  
 ad. He but [having put out all,  
 ρατήσας τῆς χειροῦ αὐτῆς, ἐφώνησέ,  
 ving grasped the hand of her, called out,  
 Ἡ παῖς, ἐγειροῦ. 55 Καὶ ἐπεστρεψε το  
 The child, arise. And returned the  
 αὐτῆς, καὶ ἀνέστη παραχρημα· Καὶ  
 of her, and she stood up immediately: And  
 αὐτῇ δοθῆναι φαγεῖν. 56 Καὶ ἐξεστη-  
 to her to be given to eat. And were aston-  
 νεις αὐτῆς. Ὁ δὲ παρηγγεῖλεν αὐτοῖς  
 eds of her. He but charged them  
 γειν το γεγονός.  
 tell that having been done.

"Master, the crowds press on and crowd thee, and dost thou say, 'Who TOUCHED me?'"  
 46 And Jesus said, "Some one touched me; †for I know a Power went out from me."  
 47 Then the WOMAN, seeing that she was discovered, came trembling, and falling down, related to him in presence of ALL the PEOPLE, why she had touched him, and how she was immediately cured.  
 48 And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."  
 49 † While he was still speaking, some one came from the SYNAGOGUE-RULER'S house, who said, "Thy DAUGHTER is dead; trouble †no more the TEACHER."  
 50 But JESUS having heard it, answered him, "Fear not, only believe, and she will be saved."  
 51 And coming to the HOUSE, he permitted no one \* to go in with him, except Peter, and John, and James, and the FATHER and the MOTHER of the CHILD.  
 52 And all were weeping and lamenting her. But HE said, "Weep not; †for she is not dead, †but sleeps."  
 53 And they derided him, knowing that she was dead.  
 54 But HE, grasping her HAND called out, saying, "MAIDEN, †arise."  
 55 And her BREATH returned, and she stood up immediately; and HE ordered them to give her food.  
 56 And her PARENTS were astonished, but †HE charged them to tell no one WHAT had been DONE.

v MANUSCRIPT.—47. to him—omit. 48. Take courage—omit. 49. to  
 \* 53. NO MORE the TEACHER. 50, 51. IN—omit. 51. to go in with  
 † 52. for she. 54. having put them all out, and—omit.  
 v. 30; Luke vi. 10. † 49. Mark v. 95. † 52. John xi. 11  
 . 14; John xi. 43. † 53. Math. viii. 4; ix. 30; Mark v. 43.

ΚΕΦ. Θ'. 9.

1 Συγκαλεσαμενος δε τους δωδεκα, εδωκεν  
Having called together and the twelve, he gave  
αυτοις δυναμιν και εξουσιαν επι παντα τα δαι-  
to them power and authority over all the de-  
μονια, και νοσους θεραπευειν. 2 Και απεστει-  
mons, and diseases to cure. And he sent

λεν αυτους κηρυστειν την βασιλειαν του θεου,  
them to publish the kingdom of the God,  
και ιασθαι \* [τους ασθενουντας.] 3 Και ειπε  
and to heal [those being sick.] And said.

προς αυτους· Μηδεν αιρετε εις την οδον, μητε  
to them; Nothing take you for the journey, neither  
ραββον, μητε πηραν, μητε αρτον, μητε αργυ-  
a staff, nor a bag, nor bread, nor sil-  
ριον· μητε \* [ανα] δυο χιτωνας εχειν. 4 Και  
veri nor [each] two coats to have. And

εις ην αν οικιαν εισελθητε, εκει μενετε, και  
into whatever house you may enter, there remain, and  
εκειθεν εξερχεσθε. 5 Και οποι αν μη δεξωνται  
thence depart. And whoever not may receive

υμας, εξερχομενοι απο της πολεως εκεινης, και  
you, coming out from the city that, even  
τον κονιορτον απο των ποδων υμων αποτιναξατε,  
the dust from the feet of you shake off,

εις μαρτυριον εν αυτους. 6 Εξερχομενοι δε  
for a testimony against them. Going forth and  
διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και  
they traveled through the villages, publishing glad tidings and  
θεραπευοντες πανταχου.

7 Ηκουσε δε Ηρωδης ο τετραρχης τα γινο-  
heard and Herod the tetrarch that being  
μενα \* [εν] αυτου] παντα· και διηπορει, δια  
done [by him] all; and he was perplexed, because  
το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται  
he to be said by some, that John has been raised

εκ νεκρων. 8 υπο τινων δε, οτι Ηλιας εφανη  
out of dead; by some and, that Elias had appeared

αλλων δε, οτι προφητης εις των αρχαιων ανεσ-  
others and, that a prophet one of the ancients had stood

τη. 9 Και ειπεν Ηρωδης· Ιωαννην εγω απεκε-  
up. And said Herod; John I be-

φαλισα· τις δε εστιν ουτος, περι ου εγω  
healed, who but is this, concerning whom I  
ακουω τοιαυτα· Και εζητη ιδειν αυτον.

10 Και υποστρεψαντες οι αποστολοι διηρχισαντο  
And having returned, the apostles related  
αυτω οσα εκοιησαν· και παραλαβαν αυτους  
to him what things they had done; and taking them

υπεχωρησε κατ' ιδιαν εις \* [τοπον ερημου]  
he withdrew by himself into [a place desert],  
πολεως καλουμενης Βηθσαιδα. 11 Οι δε οχλοι  
of a city being called Bethsaida. The and crowds

CHAPTER IX.

1 † And having convened the TWELVE, he gave them Power and Authority over All DEMONS, and to cure Diseases.

2 And † he sent them forth to proclaim the KINGDOM of GOD, and to cure \* the SICK.

3 † And he said to them; "Take Nothing for the JOURNEY, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

4 † And into Whatever House you may enter, there remain, and thence depart.

5 And whoever shall not receive you, when you go out from that CITY, † shake off even the DUST from your FEET, for a Testimony to them."

6 † And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing cures everywhere.

7 † Now Herod, the TETRARCH, heard of ALL that was DONE; and he was perplexed, because it was SAID by some, "John has been raised from the Dead;"

8 and by some, "Elijah has appeared;" and by others, \* "A certain Prophet of the ANCIENTS has risen up."

9 \* But HEROD said, "John I beheaded; but who is this of whom \* I hear such things?" † And he sought to see him.

10 † And the APOSTLES, having returned, related to him what things they had done. † And taking them aside, he withdrew privately into \* a desert place of a City, called Bethsaida.

11 And the crowds

\* VATICAN MANUSCRIPT.—2. the sick—omit. 3. each—omit. 7. by him—omit.  
8. a certain Prophet of the ancients was. 9. But Herod. 9. I hear. 10. 4  
desert place—omit.  
† 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; xii. 85. † 4. Matt. x. 11; Mark vi. 10.  
† 5. Acts xiii. 51. † 6. Matt. vi. 13. † 7. Matt. xiv. 1; Mark vi. 14. † 8. Luke  
xiii. 8. † 10. Mark vi. 36. † 10. Matt. xiv. 13.



γνωτες, ηκολουθησαν αυτω. Και δεξαμενος αυτους, ελαλει αυτοις περι της βασιλειας του θεου, και τους χρειας εχοντας θεραπειας, ιατο. God, and those need having of healing, he cured.

12 Η δε ημερα ηρξατο κλινειν προσελθοντες. The now day began to decline, coming

δε οι δωδεκα, ειπον αυτω. Απολυσον τον οχλον, και ης δωδεκα, said to him, Dismiss the crowd, that having gone into the surrounding villages and the αγρους, καταλυσασι, και εδωσιν επισιτισμων. facies, they may lodge, and find provisions;

οτι ωδε εν αρημω τοπω εσμεν. 13 Ειπε δε προς αυτους. Δοτε αυτοις υμεις φαγειν. Οι δε them; Give to them you to eat. They and

ειπον. Ουκ εισιν ημιν πλειον η πεντε αρτοι, said: Not are to us more than five loaves, and

αι ιχθυες δυο, ει μητι πορευθεντες ημεις αγοιδ. They two, if not going we may

ιωμεν εις παντα τον λαον τουτον βρωματα. y for all the people this food.

Ησαν γαρ ωσει ανδρες πεντακισχιλιοι. Ειπε cy were for about men five thousand. He said

προς τους μαθητας αυτου. Κατακλινατε to the disciples of himself: Make recline

ους κλισιας ανα πεντηκοντα. 18 Και εκοιη in companies each fifty. And they

ουτω, και ανεκλινασαν παντας. 19 Λαβων so, and they made recline all. Taking

τους πεντε αρτους και τους δυο ιχθυας, the five loaves and the two fishes,

λεψας εις τον ουρανον, ευλογησεν αυτους. ng up to the heaven, he blessed them:

ατεκλασε, και εδιδου τοις μαθηταις, παρα broke, and gave to the disciples, to

ει τω οχλω. 17 Και εφαγον, και εχορτασ o the crowd. And they ate, and were satisfi-

παντες, και ηρθη το περισσευσαν αυ all and was taken up that having been left to

λασματων, κυφιοι δωδεκα. fragments, baskets twelve.

12 εγενετο εν τω ειναι αυτον προσευχο d it happened in the to be him praying

σαταμιας, συνησαν αυτω οι μαθηται in private, came to him the disciples:

ηρωτησεν αυτους, λεγων. Τινα με he asked them, saying: Who we

οι οχλοι εισαι; 19 Οι δε αποκριθεντες the crowds to be? They and answering

αυνην του βαπτιστην αλλοι δε, Ηλιαν, ohs the dipper; others but, Elias,

οτι προφητης τις των αρχαιων ανεστη. that a prophet one of the ancients has stood up.

αυτοις. Υμεις δε τινα με λεγετε to them: You but who me say you

knowing it, followed him; and having \*gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

12 † The DAY already begun 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

12. gladly received. 13. Farms. 14. as it were by. 15. ver. 7, 8.

19. The day already begun to decline, as it were by. † 18. Matt. xvi. 13; Mark viii. 27.

ειναι ; Αποκριθεις δε ο Πητρος ειπε· Τον  
 to be? <sup>21</sup> Answering and the Peter said; The  
 Χριστον του θεου. Ο δε επιτιμησας αυτοις,  
 Anointed of the God. He and having strictly charged them,  
 παρηγγειλε μηδενι λεγειν τουτο· <sup>22</sup> ειπων· Οτι  
 commanded to no one to tell this; saying; That  
 δει τον υιον του ανθρωπου πολλα παθειν, και  
 must the son of the man many things to suffer, and  
 αποδοκιμασθηναι απο των πρεσβυτερων και  
 to be rejected by the elders and  
 αρχιερων και γραμματεων, και αποκτανθηναι,  
 high-priests and scribes, and to be killed,  
 και τη τριτη ημερα εγερθηναι.  
 and the third day to be raised.

<sup>23</sup> Ελεγε δε προς παντας· Ει τις θελει οπισω  
 He said and to all; If any one wishes after  
 μου ερχεσθαι, αρνησασθω εαυτον, και αρατω  
 me to come, let him deny himself, and let him bear  
 τον σταυρον αυτου καθ' ημεραν, και ακολου-  
 the cross of himself every day, and fol-  
 θετω μοι. <sup>24</sup> Ος γαρ αν θελη την ψυχην  
 low me. Who for ever may wish the life  
 αυτου σωσαι, απολασει αυτην· ος δ' αν απο-  
 of himself to save, shall lose her, who but ever may  
 λησῃ την ψυχην αυτου ενεκεν εμου, οδτος σωσει  
 lose the life of himself on account of me, he shall save  
 αυτην. <sup>25</sup> Τι γαρ ωφελειται ανθρωπος κερδησας  
 her. What for is profited a man having won  
 τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-  
 the world whole, himself and having lost, or having for-  
 θεις ; <sup>26</sup> Ος γαρ αν εκαισχυθη με και τους  
 feited? Who for ever may be ashamed me and the  
 εμους λογους, τουτον ο υιος του ανθρωπου  
 my words, this the son of the man  
 εκαισχυθησεται, οταν ελθῃ εν τη δοξη  
 will be ashamed, when he may come in the glory  
 αυτου, και του πατρος, και των αγιων αγγελων.  
 of himself, and of the father, and of the holy messengers.  
<sup>27</sup> Λεγω δε υμιν αληθως, εισι τινες των ωδε  
 I say but to you truly, are some of those here  
 εστωτων, οι ου μη γευσονται θανατου, εως αν  
 standing, who not not shall taste of death, till  
 ιδωσι την βασιλειαν του θεου.  
 they may see the royal majesty of the God.

<sup>28</sup> Εγενετο δε μετα τους λογους τουτους,  
 It happened and after the words these  
 ωσει ημεραι οκτω, και παραλαβων Πητρον και  
 about days eight, and having taken Peter and  
 Ιωαννην και Ιακωβον, ανεβη εις το ορος  
 John and James, he went up into the mountain  
 προσευξασθαι. <sup>29</sup> Και εγενετο, εν τω προσευ-  
 to pray. And it occurred, in the  
 χεσθαι αυτον, το ειδος του προσωπου αυτου  
 pray him, the form of the face of him  
 ετερον, και ο ιματισμος αυτου λευκος εξαστρα-  
 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  
 GLOBE, 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. 60.

‡ 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. 30.

‡ 26. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12.

‡ 27. Matt. xvi. 28.

Mark ix. 1.

των. <sup>30</sup> Καὶ ἰδοὺ, ἄνδρες δύο συνελαλοῦν αὐτῶν, ἄνωγ. And lo, men two were talking with him, οἵτινες ἦσαν Μωϋσῆς 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 Ἱερουσαλῆμ. <sup>32</sup> Ὁ δὲ Πέτρος καὶ to fulfil in Jerusalem. The but Peter and οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. Δια- those with him were having been heavy with sleep. ἠγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ ing awakened but they saw the glory of him, and τους δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> Καὶ the two men those standing with him. And γένητο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, happened in the to depart them from him, ἵπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, said the Peter to the Jesus: O master, ἴδαν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν and it is us here to be: and we may make ἡμᾶς τρεῖς, μίαν σοί, καὶ μίαν Μωϋσεὶ, καὶ one for three, one for thee, and one for Moses, and ἡν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. <sup>34</sup> Ταῦτα δὲ αὐτοῦ for Elias: not knowing what he says. These and of him ἴκοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν coming, came a cloud, and overshadowed αὐτοὺς, ἐφῶβηθησαν δὲ ἐν τῷ ἐκεῖνους εἰσηλθεῖν in, they feared and in the those to enter ἡν νεφέλῃν. <sup>35</sup> Καὶ φωνὴ ἐγένετο ἐκ τῆς he cloud. And a voice came out of the λης, λεγούσα· “Ὁὗτος ἐστὶν ὁ υἱός μου ὁ id, saying: “This is the son of me the ἡτος· αὐτοῦ ἀκούετε.” <sup>36</sup> Καὶ ἐν τῷ ed: him hear you.” And in the θαί τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος. cen the voice, was found the Jesus alone, ἵτοι ἐσίγησαν, καὶ οὐδενὶ ἀπεγγέιλαν ἐν they were silent, and to no one told in ταις ἡμέραις οὐδὲν ὧν ἑώρακασιν. the days nothing of what they had seen.

ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων opened and in the next day, having come down πρὸς τοὺς ὄρους, συνήντησεν αὐτῷ ὄχλος on the mountains, met him a crowd

<sup>38</sup> Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνε- And lo, a man from the crowd cried ἔγων· Διδασκαλε, δεομαί σου, ἐπιβλε- saying: O teacher, I pray thee, to look εἰν υἱόν μου, ὅτι μονογεγεῆς ἐστὶ μοι· a son of me, for only-born he is to me; , πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαί- a spirit seizes him, and sud-

20 And behold, two Men were conversing with him, and these were Moses and Elijah;

31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

32 Now PETER and THOSE with him were overpowered with sleep; but having awakened, they saw his GLORY, and THOSE TWO MEN STANDING with him.

33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, “Master, it is good for us to be here; and let us make three Booths; One for three, and One for Moses, and One for Elijah;” not knowing what he said.

34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when \*they ENTERED the CLOUD.

35 And a Voice proceeded from the CLOUD, saying, † “This is my \*SON, the BELOVED; † I hear him.”

36 And when the VOICE had ceased, \*Jesus was found alone. † And they were † silent, and told no one in Those DAYS what they had seen.

37 † Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the CROWD, cried loudly, saying, “Teacher, I beseech thee, to look on my SON, For he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly

MANUSCRIPT.—24. they.

35. CHOSEN SON.

36. Jesus.

enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 8 resurrection; and probably one principal reason of this injunction of silence might be our Lord's unwillingness to force the people into a belief of a nature by a degree of evidence which would control the mind, and not leave the exercise of the moral dispositions and the ingenuous workings of the heart. I have consulted this purpose, on all occasions, with particular attention.

1. 18; x. 9.

‡ 35. Matt. iii. 17.

‡ 35. Acts iii. 22.

‡ 26.

37. Matt. xvii. 14; Mark ix. 14, 17.

φνης κραξει, και σπαρασσει αυτον μετα αφρου, και μογισ αποχωρει απ αυτου, συντριβον αυτον.

40 Και εδεηθη των μαθητων σου, ινα εκβαλωσιν αυτο και ουκ ηδυνθηθησαν. 41 Αποκριβεις δε ο

Ιησους ειπεν Ω γενεα απιστος και διεσ

τραμμενη εως ποτε εσομαι προς υμας, και ανεξομαι υμων; Προσαγαγε τον υιον σου ωδε.

42 Ετι δε προσερχομενου αυτου, ερρηξεν αυτον το δαιμονιον, και συνεσπαραξεν. Επετιμησε δε

ο Ιησους τω πνευματι τω ακαθαρτω, και ιασατο τον παιδα, και απεδωκεν αυτον τω πατρι αυτου.

43 Εξεπλησσαντο δε παντες επι τη μεγαλειοτητι του θεου.

Παντων δε θαυμαζοντων επι πασιν οισ εκοιει ο Ιησους, ειπε προς τους μαθητας αυτου

44 Θεσθε υμεις εις τα ωτα υμων τους λογους τούτους: ο γαρ υιος του ανθρωπου μελλει παρα

δοσθαι εις χειρας ανθρωπων. 45 Οι δε ηγνουσαν

το ρημα τουτο, και ην παρακεκαλυμμενον απ αυτων, ινα μη αισθωνται αυτο και εφοβουντα

ερωτησαι αυτον περι του ρηματος τουτου.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις ανειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον

διαλογισμον της καρδιας αυτων, εκιλαβομενος παιδιον, εστησεν αυτο παρ εαυτου, και ειπεν

αυτοις: 48 Ος εαν δεχεται τουτο το παιδιον επι τω ονοματι μου, εμε δεχεται και ος εαν εμε

δεχεται, δεχεται τον αποστειλαντα με. Ο γαρ μικροτερος εκ πασιν υμιν υπαρχων, ουτως εσται

ο βασιλευσας εν τω ουρανω. 49 Οτι ος αν δεχεται εν ονοματι υιου ανθρωπου, ουκ εσται βασιλευσας εν τω ουρανω.

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 GREATEST.

47 But JESUS, perceiving the THOUGHT of that 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 RECEIVES among you all, he shall be great."

\* VATICAN MANUSCRIPT.—48. is great.  
 † 44. Matt. xvii. 22. † 45. Mark ix. 32; Luke ix. 40. † 46. Matt. x. 40. xviii. 6. Mark ix. 37. † 48. Matt. x. 40. xviii. 6. Mark ix. 37. † 49. Matt. xviii. 11, 12.

μεγας. <sup>49</sup> Αποκριθεις δε ο Ιωαννης ειπεν· Επισ-  
 great. Answering and the John said, O mas-  
 τατα, εις οτι ονοματι σου εκβαλ-  
 ter, expell one in the name of thee cast-  
 λοντα τα δαιμονια· και εκωλυσαμεν αυτον, οτι  
 out the demons; and we forbade him, because  
 ουκ ακολουθει μεθ' ημων. <sup>50</sup> Και ειπε προς  
 'not be follows with us. And, said to  
 αυτον ο Ιησους· Μη κωλυετε· ος γαρ ουκ εστι  
 him the Jew: Not forbid you: who for not is  
 καθ' υμων, υπερ υμων εστιν.

<sup>51</sup> Εγενετο δε εν τω συμπληρουσθαι τας  
 It came to pass and in the to be completed  
 ημερας της ακαληψεως αυτου, και αυτος το  
 days of the withdrawing of him, and he the  
 προσωπον αυτου εστηριξε του πορευεσθαι εις  
 face of himself firmly set of the to go to  
 ερουσαλημ.

<sup>52</sup> Και απεστειλεν αγγελους  
 Jerusalem. And he sent messengers  
 ις προσωπου αυτου και πορευθεντες εισηλθαν  
 to face of himself: and having gone they entered  
 κωμην Σαμαρειτων, ωστε ετοιμασαι αυτην.  
 a village of Samaritans, so as to prepare for him.

Οτι ουκ εδεξαντο αυτον, οτι τυ προσωπον  
 did not they receive him, because the face  
 αυτην πορευομενον εις Ιερουσαλημ. <sup>54</sup> Ιδον-  
 was going to Jerusalem. See-  
 δε οι μαθηται αυτου, Ιακωβος και Ιωαννης,  
 and the disciples of him, James and John,

Κυριε, θελεις ειπωμεν πυρ καταβηναι  
 O Lord, wilt thou we speak fire to come down  
 ις ουρανου, και αναλωσαι αυτους, \* [ως και  
 e heaven, and to consume them, [as even  
 εποιησε·] <sup>55</sup> Στραφεις δε επετιμησεν  
 did? Turning and he rebuked

[και ειπεν· Ουκ οιδατε, οτου πνευματος  
 and said: Not you know, of what spirit  
 εις·] <sup>56</sup> Και επορευθησαν εις ετεραν  
 to? And they went to another

γενετο] δε πορευομενων αυτων εν τη  
 appened] and going of them in the  
 τις προς αυτον· Ακολουθησω σοι,  
 one to him: I will follow thee,  
 ερχρι, \* [κυριε.] <sup>58</sup> Και ειπεν αυτη  
 sayest so, [O master.] And said to him  
 Η αλωπεκες φωλεους εχουσι, και τα  
 the foxes dens have, and the

49 † And \* John answer-  
 ing said, "Master, we saw  
 one expelling \* Demons in  
 thy NAME; and we forbade  
 him, because he does not  
 follow us."

50 But \* Jesus said,  
 "Forbid him not; † for he  
 who is not against you is  
 for you."

51 Now it occurred,  
 when the DAYS of his  
 † RETIREMENT were COM-  
 PLETED, he resolutely set  
 his FACE to go to Jerusa-  
 lem.

52 And he sent Mes-  
 sengers before him; and  
 having gone, they went  
 into a Village of the Sam-  
 aritans, 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

MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the  
 54. as even Elias did—omit. 55. and said, "Know ye not of what  
 omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.  
 the word *αλωπεκος* must signify, of Jesus's retiring or withdrawing himself,  
 ing received up; because the word *συμπληρουσθαι* here used before it, de-  
 leted, which that of his ascension was not then. The sense is, that the time  
 Jesus was no longer to retire from Judea and the parts about Jerusalem as  
 né; for he had lived altogether in Galilee, lest the Jews should have laid  
 e the work of his ministry was ended, and full proofs of his divine mis-  
 ne of the prophecies concerning him accomplished. John says, chap. vii.  
 Galilee; for he would not walk in Jerery, because the Jews sought to kill him,  
 that all which follows here in Luke to chap. xix. 41. is represented by  
 us in his last journey from Galilee to Jerusalem."—Pearce.  
 ; see Num. xi. 23. † 50. See Matt. xii. 30; Luke xi. 23. † 57  
 Matt. viii. 19. —

πετεινα του ουρανου κατασκηνωσεις· ο δε υιος  
birds of the heaven roosts; the but son  
 του ανθρωπου ουκ εχει, που την κεφαλην κλινη.  
of the man not has, where the head he may rest.  
 59 Ειπε δε προς ετερον· Ακολουθει μοι. Ο δε  
He said and to another; Follow me. He but  
 ειπε· Κυριε, επιτρεψον μοι απελθοντι πρωτον  
said; O master, permit thou me having gone first  
 θαψαι τον πατερα μου. 60 Ειπε δε αυτω ο  
to bury the father of me. Said and to him the  
 Ιησους· Αφες τους νεκρους θαψαι τους εαυτων  
Jesus; Leave the dead ones to bury the of themselves  
 νεκρους· αυ δε απελθων διαγγελλε την βασι-  
dead ones; thou and having gone publish the king-  
 λειαν του θεου. 61 Ειπε δε και ετερος· Ακολου-  
dom of the God. Said and also another; I will  
 θησω σοι, κυριε· πρωτον δε επιτρεψον μοι  
follow thee, O master; first but permit thou me  
 αποταξασθαι τοις εις τον οικον μου. 62 Ειπε δε  
to bid farewell to those in the house of me. Said but  
 \* [προς αυτον] ο Ιησους· Ουδεις επιβαλων την  
[to him] the Jesus; No one having put the  
 χειρα αυτου επ' αροτρον, και βλεπων εις τα  
hand of himself on a plough, and looking for the things  
 οπισω, ευθετος εστιν εις την βασιλειαν του θεου.  
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι'. 10.

1 Μετα δε ταυτα ανεδειξεν ο κυριος \* [και]  
After now these things appointed the lord [also]  
 ετερους εβδομηκοντα, και απεστειλεν αυτους  
others seventy, and sent them  
 ανα δυο προ προσωπου αυτου εις πασαν πολιν  
each two before face of himself into every city  
 και τοπον, ου εμελλεν αυτος ερχεσθαι. 2 Ελε-  
and place, where was about he to go. He  
 γεν ουν προς αυτους· Ο μεν θερισμος πολυς,  
said then to them; The indeed harvest great,  
 οι δε εργαται ολιγοι· δεηθητε ουν του κυριου  
the but laborers few; implore therefore the lord  
 του θερισμου, οπως εκβαλη εργατας εις τον  
of the harvest, that he would send out laborers into the  
 θερισμον αυτου. 3 Ύπαγετε· ιδου, εγω αποσ-  
harvest of himself. Go you: lo, I send  
 τελλα υμας ως αρνας εν μεση λυκων. 4 Μη  
you as lambs in midst of wolves. Not  
 βασταζετε βαλαντιον, μη πηραν μηδε υποδη-  
carry you a purse, nor a bag nor san-  
 ματα· και μηδενα κατα την οδον ασκασηθε.  
dals: and no one by the way salute.  
 5 Εις ην δ' αν οικιαν εισερχησθε, πρωτον λεγετε·  
Into what and ever house you may enter, first say you.  
 Ειρηνη τω οικω τουτω. 6 Και εαν η εκει  
Peace to the house this. And if may be there  
 υιος ειρηνης, επαναπαυεται επ' αυτον η ειρηνη  
a son of peace, shall rest on him the peace

HEAVEN places of shelter;  
 but the SON of MAN has  
 not where he may recline  
 his HEAD."

59 † And he said to another,  
 "Follow me." But  
 HE said, "Sir, permit me  
 first to go and bury my  
 FATHER."

60 \* And he said to him,  
 "Leave the DEAD ONES to  
 inter THEIR OWN Dead; but  
 go thou and publish the  
 KINGDOM of GOD."

61 And another also  
 said, "Sir, † I will follow  
 thee; but permit me first  
 to set in order my affairs  
 at HOME."

62 But JESUS said, "No  
 one, having put his HAND  
 on the Plough, and looking  
 BEHIND, is properly dis-  
 posed towards the KING-  
 DOM of GOD."

CHAPTER X.

1 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.

2 \* 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.

3 Go; † behold, \* I send  
 you forth as Lambs among  
 Wolves.

4 † Carry no Purse, nor  
 Bag, nor Shoes, and salute  
 no one by the ROAD.

5 † And into Whatever  
 House you enter, say first,  
 'Peace to this HOUSE.'

6 And if a Son of Peace  
 is there, your PEACE shall

\* VATICAN MANUSCRIPT.—00. And he said. 63. to him—omit. 1. Seventy-  
 two, and sent. 1. also—omit. 2. and he said. 3. I send.

† 50. Matt; viii. 28. † 61. See 1 Kings xix. 20.  
 2. Matt. ix. 37, 38; John iv. 36. † 3. Matt. x. 10.  
 Luke ix. 3. † 5. Matt. x. 12.

ὕμων εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακαμψεί. 7 Ἐν  
of you; if but not, on you it shall return. In

αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιοντες καὶ πινοντες  
this and the house remain, eating and drinking  
τα παρ' αὐτῶν ἀξίως γὰρ ὁ ἐργατῆς τοῦ  
the things with them: worthy for the laborer of the  
μισθοῦ αὐτοῦ ἐστί.  
reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. 8 Καὶ  
Not go you from house to house. And

εἰς ἣν ὅτι ἂν πόλιν εἰσέρχησθε, καὶ δεχῶνται  
into what but ever city you may enter, and they may receive

ὑμᾶς, ἐσθίετε τὰ παρατιθεμένα ὑμῖν, 9 καὶ  
you, eat you the things being set before you, and

θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε  
cure you those in her sick, and say you

τούτοις· Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.  
them; Has comenigh to you the kingdom of the God.

Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ  
into what but ever city you may enter, and not

χῶνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας  
may receive you, going out into the wide places

ἡς, εἰπατέ· 11 Καὶ τοῦ κοκιορτοῦ, τοῦ κολλῆ-  
er, say you: Even the dust, that clea-

τα ἤμιν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα  
to us from the city of you, we wipe off

πλὴν τοῦτο γινώσκετε, ὅτι ἠγγικεν ἡ  
however this know you, that has approached the

βασιλεία τοῦ θεοῦ. 12 Λέγω ὑμῖν, ὅτι Σοδομοῖς  
is of the God. I say to you, that for Sodom

ἡμερᾶ ἐκείνῃ ἀνεκτοτερον ἐσται ἢ τῇ  
day that more tolerable it will be than the

σκευῖρ. 13 Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ,  
that. Woe to thee, Chorazin, woe to thee,

ἰδοὺ ὅτι εἰ ἐν Τυρῷ καὶ Σιδωνί ἐγένοντο  
for if in Tyre and Sidon had been done

εἰς, αἱ γενομεναὶ ἐν ὑμῖν, παλαι ἂν ἐν  
es, those being done in you, long ago would in

καὶ σποδῶ. καθημεναὶ μετενοήσαν-  
and ashes sitting they have reformed.

ἄρῳ καὶ Σιδωνί ἀνεκτοτερον ἐσται ἐν  
Tyre and Sidon more tolerable it will be in

ἡ ὑμῖν. 15 Καὶ σὺ, Καπερναοὺμ, ἣ  
han for you. And thou, Capernaum, which

ἔραγον ὑψώθεισα, ἕως ἄβου κατα-  
raven art being exalted, even to invisibility down

16 Ὁ ἀκούων ὑμῶν, ἐμὸς ἀκούει·  
He hearing you, me hears;

rest on him; but if not, it shall return to you.

7 † And in That house remain, eating and drinking the things with them; for the laborer is worthy of his reward. Go not from house to house.

8 And into Whatever City you enter, and they receive you, eat what is placed before you;

9 and † cure the sick in it, and say to them, 'The kingdom of God has approached you.'

10 But into Whatever City you enter, and they receive you not, going out into its wide places, say,—

11 † 'even that dust of your city which adheres \* to our feet, we wipe off for you; however, know this, That the kingdom of God has approached.'

12 But I tell you, † that it will be more tolerable for Sodom, in that day, than for that city.

13 † Woe to thee, Chorazin! woe to thee, Bethsaida! For if those miracles which are being performed in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in sackcloth and ashes.

14 But it will be more tolerable for Tyre and Sidon, in the judgment, than for you.

15 † And thou, Capernaum, thou \* which art being exalted to heaven, wilt be brought down to † hades.

16 † He who hears you, hears Me; and he who

ANUSCRIPT.—11. to our FEET, WC. 15. shall not be exalted to HEAVEN, VD.

cession of mourning and sorrow was frequent in the East. Thus Tamar's when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai that was done, Mordecai rent his clothes, and put on sackcloth and 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his God, to seek by prayer and supplication, with fasting, and sackcloth and Other nations adopted the practice, and it became a very common exhibit great grief and misery.—Burder. † 15. See note on Matt. xi. 23.

† 9. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xiii. 5.  
Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Mat.  
t. x. 40; Mark ix. 37; John xiii. 20.

και δ αβητων υμας εμε αβητει· ο δε εμε αβητων, and he rejecting you me rejects: he and me rejecting, αβητει, τον αποστειλαντα με. rejects, the one sending me.

17. Τπεστρεψαν δε οι εβδομηκοντα μετα χαρας, Having returned and the seventy with joy, λεγοντες· Κυριε, και τα δαιμονια υποτασσεταιι saying: O lord, and the demons are subject

ημιν εν τη ονοματι σου. 18. Ειπε δε αυτοις· Εθεω- to us in the name of thee. He said and to them; I θεω- ρου τον σαταναν ως αστραπην εκ του ουρανου held the adversary as lightning out of the heaven

πεσοντα. 19. Ιδου, διδωμι υμιν την εξουσιαν having fallen. Lo, I give to you the authority του πατειν επανω οφειων και σκορπιων, και επι of the to tread on serpents and scorpions, and on

πασαν την δυναμιν του εχθρου· και ουδεν υμας all the power of the enemy; and nothing you ου μη αδικηση. 20. Πλην εν τωτφ μη χαιρετε, not not you may hurt. But in this not rejoice,

οτι τα πνευματα υμιν υποτασσεταιι· χαιρετε δε, that the spirits to you are subject; rejoice you but, οτι τα ονοματα υμων εγραφη εν τοις ουρανοις. that the names of you are written in the heavens.

21. Εν αυτη τη ωρα ηγαλλιασατο τφ πνευματι In this the hour exulted the spirit δ Ιησου, και ειπεν· Εξομολογουμοι σοι, πατερ, the Jesus, and said; I praise thee, O father,

κυριε του ουρανου και της γης, οτι απεκρυψας O lord of the heaven and the earth, that thou hast hid ταυτα απο σοφων και συνετων, και απεκαλυψας these things from wise men and discerning men, and thou hast revealed

αυτα νηπιοις· ναι, ο πατηρ, οτι οτως εγενητο them to babes; yes, the father, for even so it was ευδοκια εμπροσθεν σου. 22. Παντα μοι παρεδοθη good in presence of thee. All to me are given.

υπο του πατρος μου· και ουδεις γινωσκει, τις by the father of me; and no one knows, who εστιν ο υιος ει μη ο πατηρ· και τις εστιν ο is the son if not the father; and who is the

πατηρ, ει μη ο υιος, και φ εαν βουληται ο father, if not the son, and to whom may be willing the υιος αποκαλυψαι. 23. Και στραφεις προς τους son to reveal. And turning to the

μαθητας, κατ' ιδιαν ειπε· Μακαριοι οι οφθαλμοι, disciples, privately he said; Blessed the eyes, οι βλεποντες, α βλεπετε. 24. Λεγω γαρ υμιν, those seeing, what you see. I say for to you,

οτι πολλοι προφηται και βασιλεις ηθελησαν that many prophets and kings desired ιθειν, α υμεις βλεπετε, και ουκ ειδον· και to see, what you see, and not saw; και

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

REJECTS you, rejects Me; and he who REJECTS Me, rejects HIM who SENT me."

17 And the SEVENTY returned with Joy, saying, "Lord, even the DEMONS are subject to us by thy NAME."

18 And he said to them, "I saw the ADVERSARY falling from HEAVEN like Lightning."

19 Behold, I have given you AUTHORITY to TREAD on Serpents and Scorpions, and on ALL THAT POWER which is of the ENEMY; and nothing shall by any means injure You;

20 but rejoice not in this, That the SPIRITS are subject to you; but rejoice

That your NAMES have been enrolled in the HEAVENS."

21 In That HOUR he exulted in the HOLY SPIRIT, and said, "I adore thee, O Father, Lord of HEAVEN and EARTH, Because, having concealed these things

from the Wise and Intelligent, thou hast revealed them to Babes; yes, FATHER; For thus it was well-pleasing in thy sight.

22 All things are imparted to me by my FATHER; and no one, knows who the SON is, except the FATHER; and who the FATHER is, except the SON, and he to whom the SON may be disposed to reveal him."

23 And turning to his DISCIPLES, he said privately, "Happy are THOSE EYES which SEE what you see;

24 For I tell you, That Many Prophets and Kings desired to see the things which you see, and saw them not; and to hear the things which you hear, and heard them not."

\* VATICAN MANUSCRIPT.—17. SEVENTY-TWO. 19. I have given. 16. THAT POWER which is of the ENEMY. 20. have been enrolled in. 21. he exulted in the HOLY SPIRIT, and. 24. hear of me, and.

† 20. Phil. iv. 3; Job. xii. 23; Rev. lii. 5; xli. 27. † 21. Matt. xi. 27. † 22. Matt. xviii. 13; John iii. 35; v. 27; xvii. 2. † 23. Matt. xiii. 10. † 24. 1 Pet. i. 10.



25 Καὶ ἰδὼν, νομικὸς τις ἀνέστη, ἐκπειραζὼν  
 And lo, lawyer certain stood up, tempting  
 αὐτὸν, καὶ λέγων· Διδασκαλε, τί ποιήσας ζῶντι  
 him, and saying; O teacher, what shall I do if  
 αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτὸν·  
 age-lasting I may inherit? He and said to him;  
 Ἐν τῷ νόμῳ τί γεγραπται; πῶς ἀναγινώσκεις;  
 In the law what has been written? how readest thou?  
 27 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κυρίου  
 He and answering said: "Thou shalt love Lord  
 τοῦ θεοῦ 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 τοῦ  
 of thee, and out of whole of the mind of thee; and the  
 γησιῶν σου ὡς σεαυτοῦ." 28 Εἶπε δὲ αὐτῷ·  
 neighbor of thee as thyself." He said and to him:  
 Ἰσθὺς ἀπεκριθὴς τούτου ποιεῖ, καὶ ζῆσθ. 29 Ὁ  
 truly thou hast answered: this do, and thou shalt live. He  
 θελων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν·  
 choosing to justify himself, said to the, Jesus:  
 τίς ἐστὶ μου πλησίον; 30 Ὑπολάβων \* [δὲ] ὁ  
 who is of me a neighbor? Replying and the  
 οὗς εἶπεν· Ἄνθρωπός τις κατεβαίνει ἀπο  
 us said: A man certain was going down from  
 Ἰουσαλῆμ εἰς Ἱερῖχον, καὶ ληρσταὶ περιεπέπεν·  
 Jerusalem to Jericho, and robbers fell among:  
 ἠ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες,  
 th stripping him and blows having inflicted,  
 ὄον, ἀφεῖντες ἡμιθάνη τυγχάνοντα. 31 Καπα  
 warded, leaving half-dead being. By  
 ριαν δὲ ἱερεὺς τις καταβαίνει ἐν τῇ ὁδῷ  
 ce and a priest certain was going down in the way  
 , καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν. 32 Ὀμιῶς  
 and seeing him, passed along. In like manner  
 Λευίτης, \* [γενομένου] κατὰ τοῦ τοποῦ,  
 a Levite, [having come] near the place,  
 αὶ ἰδὼν, ἀντιπαρήλθε. 33 Σαμαρείτης δὲ  
 ad seeing, passed along. A Samaritan but  
 ὢν, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν,  
 ling, came near him, and seeing him,  
 νισθῆ. 34 Καὶ προσέλθων κατέδησε  
 with pity. And having approached he bound  
 αὐτὸν, ἐπιχέων ἐλαίου καὶ οἰνοῦ·  
 te of him, pouring on oil and wine:  
 s δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν  
 and him on the own beast led  
 πανδοχείου, καὶ ἐπεμέληθη αὐτοῦ.  
 an inn, and he took care of him.  
 τῆν αὐρίου \* [ἐξελθὼν,] ἐκβάλων  
 he next day [having come out,] having takes out  
 ε ἔδωκε τῷ πανδοχεί, καὶ εἶπεν  
 he gave to the innkeeper, and said  
 ἐπιμελήθητι αὐτοῦ· καὶ ὅ, τι ἀν  
 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 cor-  
 rectly; † do this, and thou  
 shalt live."  
 29 But HE, wishing † to  
 justify himself, said to JE-  
 SUS, "Who is My Neigh-  
 bor?"  
 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, leav-  
 ing 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 † Sam-  
 aritan 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

ANUSCRIPT.—30. And—omit. 32. having come—omit. 35. having  
 35. to him—omit.  
 . 16; xxii. 35. † 27. Deut. vi. 5. † 27. Lev. xix. 18. † 28  
 10; Ezek. xx. 11; xiii. 21; Rom. x. 5. † 22. Luke xvi. 15.

προδοπανητης, εγω, εν τω επανερχεσθαι με, 36  
 11. I will pay thee. 36 Tis \* [ου] τουταν των τριων  
 αποδωσω σοι. 36 Tis \* [ου] τουταν των τριων  
 I will pay to thee. Which [then] of them of the three  
 πλησιον δοκει σοι γεγονεναι του εμπροστος  
 a neighbor seems to thee to have been to the having fallen  
 εις τους ληστας; 37 'Ο δε ειπεν' 'Ο ποιησας το  
 among the robbers; He and said; He having shown the  
 ελεος μετ' αυτου. Ειπεν δε αυτω ο Ιησους.  
 pity towards him. Said and to him the Jesus;  
 Πορευου, και συ ποιει ομοιως.

38 \* [Εγενετο] δε εν τω πορευεσθαι αυτους,  
 [It happened] and in the to go them,  
 \* [και] αυτος εισηλθεν εις κωμην τινα· γυνη δε  
 [and] he entered into a village certain, a woman and  
 τισ ονοματι Μαρθα, υπεδεξατο αυτον \* [εις τον  
 certain to a name Martha, received him [into the  
 οικον αυτης.] 39 Και τη δε ην αδελφη καλουμενη  
 house of herself.] And to her was a sister having been called  
 Μαρια, η και παρακαθισασα παρα τους ποδας  
 Mary, who also having sat at the feet  
 του Ιησου, ηκουε τον λογον αυτου. 40 'Η δε  
 of the Jesus, heard the word of him. The but  
 Μαρθα περιεσπατο περι πολλην διακονιαν·  
 Martha was-over-busied about much serving;  
 επιστασα δε ειπε· Κυριε, ου μελει σοι, οτι η  
 having come near and said; O lord, not concerns thee, that the  
 αδελφη μου μονην με κατελιπε διακορευ; ειπε  
 sister of me alone me has left to serve? say  
 ουν αυτη, ινα μοι συναντιλαβηται. 41 Αποκρι-  
 tion to her, that to me she may give aid. 41 Αποκρι-  
 θεις δε ειπεν αυτη ο Ιησους· Μαρθα, Μαρθα,  
 ing and said to her the Jesus; Martha, Martha,  
 μεριμνας και τυρβαζη περι πολλα· 42 ενος δε  
 thou art anxious and troubled about many things; of one but  
 εστι χρεια. Μαρια δε την αγαθην μεριδα  
 is need. Mary and the good part  
 εξελεξατο, ητις ουκ αφαιρεθησεται απ' αυτης.  
 has chosen, which not shall be taken away from her.

ΚΕΦ. ια'. 11.

1 Και εγενετο εν τω ειναι αυτον εν τοπω τινω  
 And it happened in the to be him in a place certain  
 προσευχομενον, ες επαυσατο, ειπε τις των  
 praying, when he ceased, said one of the  
 μαθητων αυτου προς αυτον· Κυριε, διδαξον ημας  
 disciples of him to him: O lord, teach us  
 προσευχεσθαι, καθως και Ιωαννης εδιδαξε τους  
 to pray, as even John taught the  
 μαθητας αυτου. 2 Ειπε δε αυτοις· 'Οταν προσ-  
 disciples of himself. He said and to them; When you  
 ευχησθε, λεγετε· Πατερ, αγιασθητω το ονομα  
 pray, say; O father, be hallowed the name  
 σου· ελθτω σου η βασιλεια· 3 τον αρτον ημων  
 of thee: let come of thee the kingdom: the bread of us  
 τον επιουσιον διδου ημιν το καθ' ημεραν· 4 Και  
 the necessary give thou to us the every day: and

whatever thou mayest expect more, I, at my RETURN, will pay thee.

36 Now which of These THREE, thinkest thou, was Neighbor to HIM who FELL among the ROBBERS?"

37 And HE said, "HE who MANIFESTED PITY towards him." And JESUS said to him, "Go, and do thou in like manner."

38 Now as they WENT on, he entered a certain Village; and a certain Woman, named † Martha, entertained him.

39 And SHE had a Sister called Mary, who also, sitting at \* the FEET of the LORD, heard his WORD.

40 But MARTHA was perplexed with Much Serving; and coming near, she said, "Master, dost thou not care That my SISTER has left Me to serve alone? Tell her, then, to assist me."

41 And \* the LORD answering, said to her, "Martha, Martha, thou art anxious, and troublest thyself about many things;

42 but \* of few things, or of one, is there Need; and Mary has chosen the good Part, which shall not be taken away from her."

CHAPTER XI.

1 And it occurred, as he was PRAYING in a certain Place, when he ceased, one of his DISCIPLES said to him, "Master, teach us to pray, even as John taught his DISCIPLES."

2 And he said to them, "When you pray say, 1 O Father, Reverend be thy NAME! let Thy KINGDOM come;

3 give us DAY BY DAY OUR NECESSARY FOOD;

\* VATICAN MANUSCRIPT.—36. ther.—omit.

—omit. 38. into her house—omit.

39. the FEET of the LORD.

42. of few things, or of one, is there Need; and.

28. J. L. N. xi. 1; xii. 2, 3.

39. Luke viii. 35; Acts xxii. 8.

38. and 41. the Lord

3. Matt. vi. 8.

αφετε ημιν τας αμαρτίας ημων, και γαρ αυτοι  
 forgive to us the sins of us, even for ourselves  
 αφιμεν παντι οφειλορι ημιν· και μη ειπενεγ-  
 forgive all owing us; and not thou mayest  
 κρησ ημας εις πειρασμον. <sup>4</sup> Και ειπε προς αυτοις·  
 lead us into temptation. And he said to them;  
 Τις εξ υμων εξει φιλον, και πορευσεται προς  
 Which of you shall have a friend, and shall go  
 αυτον μεσονυκτιου, και ειπη αυτω· Φιλε,  
 him at midnight, and say to him; O friend,  
 χρησθη μοι τρεις αρτους· <sup>5</sup> επειδη φιλος μου  
 lead to me three loaves; because a friend of me  
 παρεγενετο εξ οδου προς με, και ουκ εχω ο  
 has come from a way to me, and not I have what  
 αραθησω αυτω· <sup>6</sup> κακεινος εσωθην αποκριθεισ  
 I shall not for him; And he from within answering  
 πη· Μη μοι κοπους παρεχε· ηδη η θυρα  
 will say; Not to me trouble do thou cause; already the door  
 κλεισται, και τα παιδια μου μετ' εμου εις την  
 been shut, and the children of me with me in the  
 την ειπιν· ου δυναμαι αναστας δουναι σοι.  
 I say; not I am able having arisen to give to thee.  
 γω υμιν, ει και ου δωσει αυτω αναστας,  
 to you, if and not will give to him having arisen,  
 το ειναι αυτου φιλον, δια γε την αναδειαν  
 is the to be of him a friend, through indeed the importunity  
 υ εγερθεισ δωσει αυτω οσων χρηζει. <sup>9</sup> Κη-  
 arising he will give to him as many as he wants. And  
 ημεν λεγων· Αιτειτε, και δοθησεται υμιν·  
 you say; Ask you, and it shall be given to you;  
 τε, και ευρησεται· κρουετε, και ανοιγησε-  
 it, and you shall find; knock you, and it shall be  
 ει. <sup>10</sup> Πας γαρ ο αιτων λαμβανει· και  
 you. All for the asking receives; and  
 υ εδρισκει· και τω κρουοντι ανοιγησεται.  
 finds; and to the knocking it shall be opened.  
 ε υμων τον πατερα αιτησει ο υιος αρτον,  
 if of you the father shall ask the son bread,  
 επιδωσει αυτω; η και ιχθυον, μη αντι  
 will give to him; or also a fish, not in place of  
 ου επιδωσει αυτω; <sup>12</sup> η και εαν αιτηση  
 part will give to him; or also if he may ask  
 επιδωσει αυτω σκορπιον; <sup>13</sup> Ει ουν  
 will give to him a scorpion? If then  
 ηηροι υπαρχοντες, οιδατε δοματα  
 evil beings, know you gifts  
 να τοις τεκνοις υμων, ποσω μαλλον  
 to the children of you, how much more  
 εξ ουρανου, δωσει πνευμα αγιον τοις  
 of heaven, will give a spirit holy to those  
 ου;

κβαλλων δαιμονιον, και αυτου ην  
 casting out a demon, and it was

4 and forgive us our  
 sins; for we ourselves  
 also forgive every one who  
 is indebted to us; and  
 abandon us not to Trial."

5 And he said to them,  
 "Which of you shall have  
 a Friend, and shall go to  
 him at Midnight, and say  
 to him, 'Friend, lend me  
 Three Loaves;

6 for a Friend of mine  
 has come to me out of his  
 Road, and I have nothing  
 to place before him?"

7 And he answering  
 from within should say,  
 'Do not trouble me; the  
 door is now closed, and  
 my CHILDREN are with me  
 in BED; I cannot rise to  
 give thee.'

8 I tell you, † Though  
 he will not rise and give  
 him because he is His  
 Friend, yet because of his  
 IMPORTUNITY indeed, he  
 will rise and give him, as  
 many as he needs.

9 † And I say to you,  
 Ask, and it will be given  
 you; seek, and you will  
 find; knock, and it will be  
 opened to you.

10 For EVERY ONE who  
 ASKS, receives; and HE  
 who SEEKS, finds; and  
 to HIM who KNOCKS, the  
 door\* is opened.

11 † And What FATHER  
 among you, who, if his  
 SON request Bread, will  
 give him a Stone? or if he  
 ask for a Fish, will instead  
 of a Fish give him a 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-  
 REN, 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

MANUSCRIPT.—10. is opened. 11. If a son ask a Fish of any one of you will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 13. dumb Demon. And it.  
 1. † O. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James' † 11. Matt. vii. 9. † 14. Matt. ix. 32; xii. 22.

κωφος· εγενετο δε του δαιμονιου εξελθοντος,  
 dumb: it came to pass and of the demon Having come out,  
 ελαλησεν ο κωφος· και εθαυμασαν οι οχλοι.  
 spoke the dumb: and wondered the crowds.  
 15 Τινες δε εξ αυτων ειπον· Εν Βεελζεβουλ,  
 Some but of them said: By 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 διαμερισθεισα, ερημουται, 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 by  
 Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι  
 Beelzebub cast out the demons, the sons  
 των υμων 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 εταν δε ο  
 peace are the possessions of him; as soon as but the  
 ισχυροτερος αυτου εελθων νικηση αυτον,  
 stronger of him having entered should overcome him,  
 την πανοπλιαν αυτου αιρει, εφ' η επεκοιθει,  
 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 αναπαυσιω· και  
 through dry places, seeking a resting place; and  
 μη ευρισκον, λεγει· Τροπηρεσω εις τον οικον  
 not finding, says; I will return into the house  
 μου, οθεν εξηλθον. 25 Και ελθον ευρισκει  
 of me, whence I came out. And having come it finds  
 σεσαρωμενον και κεκοσμημενον. 26 Τοτε παρευε-  
 having been swept and having been adorned. Then it goes,

it came to pass, when the  
 DEMON had departed, the  
 DUMB man spoke, and the  
 CROWDS wondered.  
 15 But some of them  
 said, "He expels DEMONS  
 through Beelzebub, \* the  
 PRINCE OF THE DEMONS."  
 16 And others, † trying  
 him, sought of him, ‡ 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  
 Places 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. 26, empty swept, and furnished.  
 † 20. See Note on Matt. xii. 23.  
 ‡ 10. Matt. xvi. 1. † 17. Matt. xii. 25; Mark iii. 24; John ii. 23. † 20. Exod. viii.  
 † 21. Matt. xii. 29; Mark iii. 27. † 24. Matt. xii. 43.

ται και παραλαβανει επτα ετερα πνευματα  
and takes with seven other spirits

πονηροτερα εαυτου, και εισελθοντα 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 in

τω λεγειν αυτον ταυτα, εκαρασα τις γυνη  
to the to speak him these things, having lifted certain woman

φωνην εκ του οχλου, ειπεν αυτω· Μακαρια η  
a voice out of the crowd, said to him; Blessed the

κοιλια η βαστασασα σε, και μαστοι ους εθη-  
womb that having carried thee, and breasts those thou

λασας. 28 Αυτος δε ειπε· Μενουονγε μακαριοι  
had suckled. He but said; Yea rather blessed

οι ακουοντες τον λογον του θεου, και φυλασ-  
sons hearing the word of the God, and obser-

οντες.  
15. 29 των δε οχλων επαθροζομενων, ηρξατο  
The and crowds gathering together, he began

ρειν· Η γενεα αυτη πονηρα εστι· σημειον  
say, The generation this evil is; a sign

ζητει· και σημειον ου δοθησεται αυτη, ει μη  
seeks, and a sign not shall be given to her, except

τημειον Ιωνα. 30 Καθως γαρ εγενετο Ιωνας  
sign of Jonas. Even so for became Jonas

ιον τοις Νινευιταις, οτως εσται και ο  
a to the Ninevites, so will be also the

του ανθρωπου τη γενεα ταυτη. 31 Βασιλ-  
the man to the generation this. A queen

νοτου εγεγερθησεται εν τη κρισει μετα των  
South will be raised in the judgment with the

της γενεας ταυτης, και κατακρινει  
of the generation this, and will condemn

οτι ηλθεν εκ των περατων της γης  
because she came from the ends of the earth

την σοφιαν Σολομωνος· και ιδου, πλειον  
the wisdom of Solomon; and lo, a greater

ος ωδε. 32 Ανδρες Νινευι αναστησονται  
here. Men of Nineveh will stand up

πισει μετα της γενεας ταυτης, και  
ment with the generation this, and

υσιν αυτην· οτι μετενοησαν εις το  
a her; because they reformed at the

ωνα· και ιδου, πλειον Ιωνα ωδε.  
onas; and lo, a greater of Jonas here.

δε λυχρον απσας, εις κρυπτην  
and a lamp having lighted, into a secret place

δε υπο τον μοδιον, αλλ' επι την  
ier under the corn-measure, but on the

οι εισπορευομενοι το φεγγος βλε-  
those entering into the light may

16.

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 WOMAN which BORN thee, and those BREASTS which thou hast sucked!"

28 But he said, † "Yea, rather, happy THOSE who HEAR the WORD of GOD, and keep it!"

29 And the CROWDS gathering about him, he began to say, \* "THIS GENERATION is a wicked Generation. It demands a Sign; but no Sign will be given it, except the SIGN of JONAH.

30 † For as \* JONAH became a Sign to the NINEVITES, thus also will the SON of MAN be to this GENERATION.

31 † The Queen of the South will rise up at the JUDGMENT with the MEN of this GENERATION, and cause them to be condemned; Because she came from the EXTREMITIES of the LAND to hear the WISDOM of Solomon; and behold, one greater than Solomon is here.

32 The Ninevites will stand up in the JUDGMENT with this GENERATION, and cause it to be condemned; † Because they reformed at the WARNING of Jonah; and behold, one greater than Jonah is here.

33 No one having lighted a LAMP, † places it in a Secret place, neither under the CORN-MEASURE, but on the LAMP-STAND; that THOSE ENTERING may see the LIGHT.

MANUSCRIPT.—29. This generation is a wicked Generation. 30. Jonah.

3. 48.

† 29. Matt. vii. 21; Luke viii. 21; James i. 25.

† 30. Jona<sup>h</sup>

† 31. 1 Kings x. 1.

† 32. Jonah iii. 5.

† 33. Matt. v. 15; \*

πωσιν. <sup>34</sup> Ὁ λυχρος του σωματος εστιν ὁ  
 sec. The lamp of the body is the  
 οφθαλμος· όταν \* [ουν] ὁ οφθαλμος σου ἀπλους  
 eye; when [therefore] the eye of thee sound  
 ἦ, και ὄλον το σωμα σου φωτεινον εστιν·  
 may be, also whole the body of thee enlightened is:  
 εταν δε ποιηρος 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 ὄλον φωτεινον, μη εχον  
 . If therefore the body of thee whole is enlightened, not having  
 τι μέρος σκοτεινον, εσται φωτεινον ὄλον, ὡς  
 any part dark, will be enlightened whole, as  
 όταν ὁ λυχρος τη αστραπη φωτιζη σε.  
 when the lamp by the brightness may enlighten thee.

<sup>37</sup> Εν δε τῷ λαλησαι, πρωτα αυτον Φαρισαιος  
 In and the to have spoken, asked him a Pharisee  
 \* [τις] ὅπως αριστηση παρ' αυτω. Εισελθων  
 [certain] that he might dine with him. Having entered  
 δε ανεπεσεν. <sup>38</sup> Ὁ δε Φαρισαιος ιδων εθαυμα-  
 and he reclined. The and Pharisee seeing wondered  
 σεν, ὅτι ου πρωτον εβαπτισθη προ του αριστου.  
 because not first he was dipped before the dinner.

<sup>39</sup> Ειτε δε ὁ κυριος προς αυτον· Νυν υμεις οἱ  
 Said and the Lord to him; Now you the  
 Φαρισαιοι το εξωθεν του ποτηριου και του πινα-  
 Pharisees the outside of the cup and of the plat-  
 κος καθαριζετε· το δε εσωθεν υμων γεμει-  
 ter you cleanse: the but inside of you is full  
 ἄρπαγης και πονηριας. <sup>40</sup> Ἀφρονες, ουχ ὁ  
 of extortion and of evil. Unwise, not be  
 ποιησας το εξωθεν, και το εσωθεν εποιησας;  
 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> Ἀλλ' ουαι  
 lo, all things clean to you is. But woe  
 υμιν τοις Φαρισαιοις, ὅτι αποδεκατουτε το  
 to you the Pharisees, for you tithe the  
 ἡδυοσμον, και το πηγανον, και παν λαχανον·  
 mint, and the rue, and every pot-herb.

και παρερχεσθε την κρισιν και την αγαπην του  
 and you pass by the justice and the love of the  
 θεου. Ταυτα εδει ποιησαι, κακεινα μη  
 God. These things you ought to have done, and those not  
 αφιεναι.  
 to omit.

<sup>43</sup> Ουαι 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 invited him † to dine with him; and he went in, and reclined.

<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 PHARISEES cleanse the OUTSIDE of the CUP and PLATTER; 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, PHARISEES! 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. Matt. vi. 22. † 38. Mark vii. 8. † 39. Matt. xxiii. 25. † 39. Titus  
 v. 6. † 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 35. † 41. Matt. xxiii. 23. † 42.  
 th. xxiii. 6; Mark xii. 38, 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>1</sup> Ο δε ειπε· Και υμιν τοις νομικοις ουαι, οτι  
He and said; Also to you the lawyers woe, for  
 ρηριζετε τους ανθρωπους φορτια δυσβαστακτα,  
you load the men bur lene oppressive,  
 ι αυτοι επι των δακτυλων υμων ου προσ-  
yourself with one of the fingers of you not you  
 γετε τοις φορτιοις.  
the burdeur.

<sup>2</sup> Ουαι υμιν, οτι οικοδομειτε τα μνημεια των  
Woe to you, for you build the tombs of the  
 ητων, οι δε πατερες υμων απεκτειναν  
shets, the and fathers of you killed

<sup>3</sup> Αρα μαρτυρειτε και συνευδοκειτε  
Therefore you testify and you consent  
 ργοις των πατερων υμων· οτι αυτοι μεν  
works of the fathers of you; for they indeed  
 ειναν αυτους, υμεις δε οικοδομειτε \* [ αυ-  
d them, you and build [of

α μνημεια.] <sup>4</sup> Δια τουτο και η σοφια  
τ tombs.] Because of this and the wisdom  
 υ ειπεν· Αποστειλω εις αυτους προφητας  
said; I will send to them prophets

οστολους, και εξ αυτων αποκτενουσι  
apostles, and out of them they will kill  
 υξουσιν· <sup>5</sup> ινα εκζητηθη το αιμα παν-  
secute; so that may be required the blood of

προφητων, το εκχυνομενον απο κατα-  
prophets, that being shed from a lay-  
 τμου, απο της γενεας ταυτης· <sup>6</sup> απο  
world, from the generation this; from

ος Αβελ εως του αιματος Ζαχαριου,  
of Abel to the blood of Zecharias,  
 μενου μεταξυ του θυσιαστηριου και  
ished between the altar and

Ναι λεγω υμιν, εκζητηθησεται απο  
Yes I say to you, it will be required from  
 ταυτης.  
this.

υμιν τοις νομικοις, οτι ρηρατε την  
you the lawyers. for you took away the  
 νοσσεως· αυτοι ουκ εισηληθετε, και  
now'edge; yourselves not you entered, and  
 ενους εκωλυσατε. <sup>7</sup> Λεγοντος δε  
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- YEERS, answering, says to him, "Teacher, in saying these things thou reproachest 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- YEERS! Because you have taken away the KEY of KNOWLEDGE; you entered not yourselves, and THOSE APPROACHING, you hin- dered."

MScript—48. Their tombs—omit. 51. Blood. 51. Blood. n Matt. xxiii. 35. . 27. † 40. Matt. xxiii. 4. † 47. Matt. xxiii. 20. † 43. M. 1. Matt. xxiii. 14.

αυτου ταυτα προς αυτους, ηρξαντο οι γραμματεις  
 of him these things to them, began the scribes  
 και οι Φαρισαιοι δεινως ενεχειν, και αποστο-  
 and the Pharisees greatly to be incensed, and to make  
 ματιζειν αυτον περι πλειονων\* 54 ενεδρευοντες  
 speak off-hand him about many things; trying to entrap  
 αυτον, \* [(ζητωντας)] θηρευσαι τι εκ του  
 him, [seeking] to catch something out of the  
 στοματος αυτου, ινα κατηγορησωσιν αυτου.  
 mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. 1 Εν οϊς επισυναχθεισων των  
 In those having assembled of the

μυριαδων του οχλου, ωστε καταπατειν αλλη-  
 myriads of the crowd, so as to tread upon one

λους, ηρξατο λεγειν προς τους μαθητας αυτου·  
 Paul, he began to say to the disciples of himself,

Πρωτον προσεχετε εαυτοις απο της (υμης των  
 First take heed to yourselves of the heaven of the  
 Φαρισαιων, ητις εστιν υποκρισις. 2 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. 3 Ανθ'·  
 and secret, which not shall be known. On which

εν οσα εν τη σκοτια ειπατε, εν τω φωτι  
 account what in the dark you speak; in the light  
 ακουσθησεται· και ο προς το ους ελαλησατε εν  
 shall be heard; and what to the ear you spoke in

τοις ταμειοις, κηρυχθησεται επι των δωματων.  
 the closets, shall be published on the house-tops.

4 Λεγω δε υμιν τοις φιλοις μου· Μη φοβηθητε  
 I say and to you the friends of me: Not you be afraid  
 απο των αποκτεινοντων το σωμα, και μετα ταυτα  
 of those killing the body, and after these

μη εχοντων περισσοτερον τι ποιησαι. 5 Τπο-  
 not having more anything to have done. I will

δειω δε υμιν, τινα φοβηθητε· φοβηθητε τον  
 point out and to you, whom you should fear: you should fear the  
 μετα το αποκτειναι, εξουσιαν εχοντα εμβαλειν  
 after the to have killed, authority having to cast

εις την γεενναν· ναι λεγω υμιν, τουτον φοβη-  
 into the Gehenna; yes I say to you, this fear  
 θητε. 6 Ουχι πεντε στρουθια πωλειται 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. 7 Αλλα και αι τριχες της  
 in presence of the God. But also the hairs of the

κεφαλης υμων πασαι ηριθμηται. Μη \* [ουν]  
 head of you all have been numbered. Not [therefore]

φοβεισθε· πολλων στρουθιων διαφερετε. 8 Λεγω  
 fear you! many sparrows you are better. I say  
 δε υμιν· Πας ος αν ομολογησῃ εν μοι εμπροσ-  
 and to you: All whoever may confess to me is 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.

3 ‡ 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 assarii was about one cent and five mills in value, or three farthings sterling.  
 ‡ 1. Matt. xvi. 6; Mark viii. 15. ‡ 2. Matt. x. 26; Mark iv. 22; Luke vi. 17. ‡ 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8. ‡ 8. Matt. x. 22;  
 Mark vii. 23; 2 Tim. ii. 12; 1 John ii. 23.



δηλολογησει εν αυτω εμπροσθεν των αγγελων  
will confess in him in presence of the messengers

του θεου. <sup>9</sup> Ο δε αρνησαμενος με ενωπιον των  
of the God. He but having denied me in presence of the

ανθρωπων, απαρνηθησεται ενωπιον των αγγε-  
men, will be denied in presence of the messem-

λων του θεου. <sup>10</sup> Και πας ος ερει λογον εις τον  
gers of the God. And all who shall speak a word against the

νιον του ανθρωπου, αφηθησεται αυτω· τω δε  
son of the man, it will be forgiven to him; to the but

εις το αγιον πνευμα βλασφημησαντι ουκ αφε-  
against the holy spirit having spoken evil not will

θησεται. <sup>11</sup> Όταν δε προσφερωσιν υμας επι  
be forgiven. When and they may forgive you to

τας συναγωγας και τας αρχας και τας εξουσιας,  
the synagogues and the rulers and the authorities,

μη μεριμνατε, πως η τι απολογησησθε, η τι  
of be you anxious, how or what you may answer, or what

ιπητε. <sup>12</sup> το γαρ αγιον πνευμα διδαξει υμας εν  
a may say; the for holy spirit will teach you in

ιτη τη ωρα, α δει ειπειν.  
is the hour, what it is proper to say.

<sup>13</sup> Ειπε δε τις αυτω εκ του οχλου· Διδα-  
Said and one to him out of the crowd; O tea-

ει, ειπε τω αδελφω μου μερισασθαι μετ'  
speak to the brother of me to divide with

την κληρονομιαν. <sup>14</sup> Ο δε ειπεν αυτω·  
the inheritance. He and said to him

ωπε, τις με κατεστησε δικαστην η μερισ-  
ian, who me appointed a judge, or a divi-

φ' υμας; <sup>15</sup> Ειπε δε προς αυτους· Ορατε  
ver you? He said and to them; See you

ιλασσειθε απο της πλεουεξιας· οτι ουκ εν  
beware you of the covetousness; because not in

ισσενειν τινι η ζωη αυτου εστιν εκ των  
abound any one the life of him is out of the

ντων αυτου.  
me of him.

ε δε παραβολην προς αυτους, λεγων·  
he and a parable to them, saying;

υ τινος πλουσιου ευφορησεν η χωρα.  
certain rich yielded plentifully the farm.

λογιζετο εν εαυτω, λεγων· Τι ποιησω·  
reasoned in himself, saying; What shall I do?

γω, που συναξω τους καρπους μου.  
ave, where I will gather the fruits of me.

- Τουτο ποιησω· καθελω μου τας  
; This will do; I will pull down of me the

και μειζονας οικοδομησω· και συναξω  
nd greater I will build; and I will collect

α γεννηματα μου, και τα αγαθα μου·  
products of me, and the fruits of me;

7 ψυχη μου· Ψυχη, εχεις πολλα  
be soul of me; Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

9 But he who has ANNOUNCED me before MEN, will be renounced in the presence of the ANGELS of GOD.

10 † And every one who may speak a Word against the SON of MAN, it will be forgiven him; but HE who BLASPHEMES against the HOLY Spirit shall not be forgiven.

11 † And when they may bring you to the SYNAGOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;

12 for the HOLY Spirit will instruct you, in that HOUR, what it is proper to say."

13 Then one out of the CROWD said to him, "O Teacher, speak to my BROTHER to divide the INHERITANCE with me."

14 But HE replied to him, † "Man, who appointed Me a Judge or Arbitrator over you?"

15 And he said to them, † "See, and beware of \* All Covetousness; for one's LIFE is not in the ABUNDANCE of his POSSESSIONS."

16 And he spoke a Parable to them, saying, "The FARM of a certain rich Man produced abundantly;

17 and he reasoned within himself, saying, 'What shall I do? For I have no place where to deposit my FRUITS.'

18 And he said, 'I will do this; I will pull down My STOREHOUSES, and build Greater; and there I will bring together All my \* WHEAT and my GOOD things;

19 and I will say to MYSELF, 'Life! thou hast an

MANUSCRIPT.—15. All Covetousness. 18. WHEAT and.  
31, 32; Mark iii. 28; 1 John v. 16. † 11. Matt. x. 19; Mark xiii. \*\*  
† 14. Exod. ii. 14. † 15. 1 Tim. vi. 7—10.

αγαθα κειμενα εις ετη πολλα ανακανου, good things being laid up for years many; rest thou, † rest, eat, drink, and enjoy thyself.

φαγε, πιε, ευφραινου. 20 Ειπε δε αυτω ο θεος· eat, drink, be glad. Said but to him the God, Αφρον, ταυτη τη νυκτι την ψυχην σου απαι- O unwise, this the night the life of thee they

τουσιν απο σου· ο δε ητοιμασας, τιμι require from thee; what and thou hast prepared, for whom εσται; 21 Οδτως ο θησαυριζων εαυτω, και μη shall be? Thus he laying up treasure for himself, and not εις θεον πλουτων. 22 Ειπε δε προς τους μαθητας for God being rich. He said and to the disciples αυτου· Δια τουτο υμιν λεγω, μη μεριμνατε of himself; Through this to you I say, not be you anxious τη ψυχη υμων, τι φαγητε· μηδε τω σωματι, for the life of you, what you may eat, nor for the body, τι ενδυσηθε. 23 Η ψυχη πλειον εστι της what you may put on. The life greater is of the τροφης· και το σωμα του ενδυματος. 24 Κατα- food, and the body of the clothing. Ob-

νοησατε τους κορακας, οτι ου σπειρουσιν, ουδε serve you the ravens, that not they sow, nor οεριζουσιν· οις ουκ εστι ταμειον, ουδε αποθη- reap; for whom not is a store-house, nor a barn;

κη· και ο θεος τρεφει αυτους. Ποσω μαλλον and the God feeds them. How much more υμεις διαφερετε των πατειων; 25 Τις δε εξ υμων you are valuable of the birds? Which and of you

μεριμναν δυναται προσθειναι επι την ηλικιαν being anxious is able to add to the age αυτου πηχυν ενα· 26 Ει ουν ουτε ελαχιστον of himself span one? If then not even least

δυνασθε, τι περι των λοιπων μεριμνατε· you are able, why about the remaining ones are you anxious?

27 Κατανοησατε τα κρινα, πως αυξανει· ου Observe you the lilies, how it grows: not

κοπια, ουδε ινηθει. λεγω δε υμιν, ουδε Σολο- it labors, nor it spins. I say but to you, not even Solo- μων εν παση τη δοξη αυτου περιεβαλετο ως εν mon in all the glory of himself was clothed like one τουτων. 28 Ει δε τον χορτον εν τω αγρω, of these. If and the grass in the field,

σημερον οντα και αυριον εις κλιβανον βαλλο- to-day existing and to-morrow into an oven is being μενον, ο θεος ουτως αμφιεννυσι, ποσω μαλλον cast, the God so clothes, how much more υμας, ολιγοπιστοι; 29 Και υμεις μη ζητετε, you, O you of weak faith? And you not seek,

Abundance of Good things laid up for many Years; † rest, eat, drink, and enjoy thyself.

20 But God said to him, 'Foolish man! This NIGHT they will demand † thy LIFE from thee; † and who then will possess what thou hast provided?'

21 Thus is HE who AMASSES TREASURE for himself, and is not † rich with respect to God."

22 And he said to \* the DISCIPLES, "For this reason I charge you, Be not anxious about \* your LIFE, what you shall eat, nor for \* the BODY, what you shall put on.

23 \* For the LIFE is of more value than FOOD, and the BODY than RAIMENT.

24 Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but GOD feeds them. How much more valuable are you than the BIRDS!

25 And which of you, by being anxious, can prolong his LIFE † one Moment?

26 If, then, you are not able to do the least, why are you anxious about the REST?

27 Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in All his SPLENDOR, was arrayed like one of these.

28 If, then, GOD so decorates the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

29 And seek you not what you shall eat, \* and

\* VATICAN MANUSCRIPT.—22. the DISCIPLES. 22. the LIFE. 22. your BODY. 23. For the LIFE. 29. and.

+ 26. Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days? Thou hast made my days hand-breaths?" To add a cubit to one's stature would be an extraordinary accession of height.

1 12. Eccl. xi. 9; 1 Cor. xv. 32; James v. 5. 1 20. Job xi. 22; xxvii. 8; Psa. lvi. 7; James iv. 14. 1 20. Psa. xxxix. 6; Jer. xvii. 11. ; 21. Matt. vi. 20; ver. 33; Tim. vi. 19, 20; James ii. 5.

τι φαγητή τι πίητε· και μη μετεωρίζεσθε.  
 what you may eat or what you may drink, and not be you in anxiety.

30 Ταυτα γαρ παντα τα εθνη του κοσμου επιζη-  
 These for all the nations of the world seek;  
 τει· υμων δεδ πατηρ οιδεν, οτι χρηζετε τουτων.  
 of you and the father knows, that you have need of these.

31 Πλην (ζητετε την βασιλειαν του θεου, και  
 But seek you the kingdom of the God, and  
 ταυτα \* [παντα] προστεθησεται υμιν.  
 these (all) shall be superadded to you.

32 Μη φοβου, το μικρον ποιμνιον· οτι ευδο-  
 Not fear, the little flock; for it has  
 κησεν ο πατηρ υμων δουναι υμιν την βασιλειαν.  
 pleased the father of you to give to you the kingdom.

33 Πωλησατε τα υπαρχοντα υμων, και δοτε  
 Sell you the possessions of you, and give you  
 ελεημοσυνην. Ποιησατε εαυτοις βαλαντια μη  
 alms. Make for yourself bags not

αλαιουμενα, θησαυρον ανεκλειπτων εν τοις  
 growing old, a treasure exhaustless in the  
 ιρανοις, οπου κλεπτης ουκ εγγιζει, ουδε σης  
 caverns, where a thief not approaches, nor moth

εφθειρει. 34 Οπου γαρ εστιν ο θησαυρος  
 destroys. Where for is the treasure  
 ου, εκει και η καρδια υμων εσται.  
 is, there also the heart of you will be.

35 Εστωσαν υμων αι οσφυες περιεζωσμεναι,  
 Let be of you the loins having been girded,  
 οι λυχνοι καιουμενοι· 36 και υμεις ομοιοι  
 be lamps burning; and you like

ιμοις προσδεχομενοι τον κυριον εαυτων,  
 looking for the lord of themselves,  
 ινα ελθοντος ινα ελθοντος  
 he will return from the marriage feasts; that having come

ρουσωνται, ευθεις ανοιξωσιν αυτω.  
 having knocked, immediately it may be opened to him.  
 37 Οι δουλοι εκεινοι, ους ελθων ο  
 37 The slaves those, whom having come the

υρησει γρηγορουτας· αμην λεγω υμιν,  
 will find watching; indeed I say to you,  
 ζωσεται, και ανακλιει αυτους, και  
 will gird himself, and will make to recline them, and

38 διακονησει αυτοις. 38 Και εαν ελ-  
 he will minister to them. And if he may  
 δευτερα \* [φυλακη,] και εν τη τριτη  
 second [watch,] or in the third

ελθω,] και ευρηνηυτω μακαριοι εισιν  
 say come,] and may find thus; blessed are  
 39 Τουτο δε γνωσχετε, οτι,  
 those. This and know you, that,

οικοδεσποτης, ποια ωρα ο κλεπτης  
 householder, in what hour the thief  
 οηγορησεν αυ, και ουκ αν αφηκε  
 he would watch, and not would allow

39 εν οικω αυτου. 40 Και υμεις \* [ουν]  
 in house of himself. And you {therefore}

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 † But seek \* his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; † For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give ALMS; † make for yourselves PURSES which grow not old, an unfailling Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 † Stand with Your LOINS girded, and † and LAMPS burning;

36 and be you like MEN waiting for their MASTER, when he will return from the WEDDING FEASTS; that when he comes and knocks, they may instantly open to him.

37 † Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are \* they!

39 † Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his house.

40 † Be you also pre-

MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 38. they. 38. may come—omit. 40. therefore—omit.

3. † 32. Matt. xl. 25, 26. † 35. Matt. vi. 20; Luke xvi. 9; 1 35. Eph. vi. 14; 1 Pet. i. 13. † 35. Matt. xxv. 1, etc. † 37. M. † Matt. xxiv. 43; 1 Thess. v. 3; Rev. iii. 3; xv. 15. † 40. Mar

γινεσθε ετοιμοι οτι, η ωρα ου δοκειτε, ο  
 be prepared; because, in the hour not you think, the  
 υλος του ανθρωπου ερχεται. 41 Ειπε δε \* [αυτῳ]

δ Πητρος· Κυριε, ποσ ημας την παραβολην  
 the Peter; O lord, is us the parable

ταυτην λεγεις, η και προς παντας.

42 Ειπε δε ο κυριος· Τις αρα εστιν ο πιστος  
 said and the Lord; Who then is the faithful

οικονομος και φρονιμος, ον καταστησει ο κυριος  
 steward and wise, whom will appoint the lord

επι της θερακειας αυτου του διδουαι εν καιρω  
 over the domestic of himself the to give in season

το σιτομετριον; 43 Μακαριος ο δουλος εκεινος,  
 the measure of food? Blessed the slave that,

ον ελθων ο κυριος αυτου εβρησει κοιουοντα ουτως  
 whom coming the lord of him will find doing thus.

44 Αληθως λεγω υμιν, οτι επι πασι τοις υπαρ-  
 Truly I say to you, that over all to the be-

χουσιν αυτου καταστησει αυτον. 45 Εαν δε  
 longing of himself he will appoint him. If but

ειρη ο δουλος εκεινος εν τη καρδια αυτου  
 should say the slave that in the heart of himself:

Χρονιζει ο κυριος μου ερχεσθαι· και αρχηται  
 Delays the lord of me to come; and shall begin

τυκτειν τους παιδας και τας παιδισκας, εσθιειν  
 to strike the servants and the maidens, to eat

τε και πινειν και μεθυσκεσθαι· 46 ηξει ο κυριος  
 and also to drink and to be drunken; will come the lord

του δουλου εκεινου εν ημερα, η ου προσδοκα,  
 the slave that in a day, to which not he looks,

και εν ωρα η ου γνωσκει· και διχοτομησει  
 and in an hour which not he knows; and shall cut asunder

αυτον, και το μέρος αυτου μετα των απιστων  
 him, and the part of him with the unbelievers

θησει. 47 Εκεινος δε ο δουλος ο γινους το  
 shall place. That and the slave who having known the

θελημα του κυριου εαυτου, και μη ετοιμασας,  
 will of the lord of himself, and not having prepared,

μηδε ποιησας προς το θελημα αυτου, δαρησε-  
 neither having done according to the will of him, shall be beaten

ται κολλας· 48 ο δε μη γινους, ποιησας δε  
 ten many; he but not having known, having done and

αξια πληγων δαρησεται ολιγας. Παντι δε  
 deserving of stripes shall be beaten few. To all and to whom

εδοθη πολυ, πολυ ζητηθησεται παρ' αυτου·  
 is given much, much will be required from him;

και οφ παρεθεντο πολυ, περισσοτερον αιτη-  
 and to whom they have entrusted much, more they

σουσιν αυτον.  
 will ask him.

49 Πυρ ηλθου βαλειν εις την γην· και τι  
 Fire I came to throw into the earth; and what

θελω, ει ηδη ανηφθη. 50 Βαπτισμα δε εχω  
 do I wish, if already it were kindled. A dipping and I have

pared; For at an hour you think not, the SON of MAN comes.

41 Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

42 And the LORD said, † "Who then is \*the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the \* proper allowance of food in its SEASON.

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 † I tell you truly, That he will appoint him over ALL his PROPERTY.

45 But if that SERVANT should say in his HEART, 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an hour of which he is not aware, † and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

47 And † THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, † shall be beaten with many stripes;

48 † but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

49 I came to throw FIRE on the LAND; and what do I wish,—if it were already kindled?

50 But I have an Im-

\* VATICAN MANUSCRIPT.—41, to him—omit. whom.

42. the FAITHFUL Steward, the WISE

† 41. Matt. xxiv. 45; xxv. 21. † 44. Matt. xxiv. 47. † 46. Num. xv. 20; Matt. xxiv. 51. † 47. Deut. xxv. 2; James iv. 17. † 48. Lev. v. 17; 1 Tim. i. 12.

βαπτισθῆναι· και πως συνεχομαι, εως ου  
to be dipped; and how I am pressed, till

τελεσθη. <sup>51</sup> Δοκειτε, οτι ειρηνην παρεγομην  
may be finished. Do you think, that peace I came

δουναι εν τη γη; Ουχι, λεγω υμιν, αλλ' η  
to give in the earth? No, I say to you, but rather

διαμερισμον. <sup>52</sup> Εσονται γαρ απο του νυν  
division. Shall be for from the now

πεντε εν οικω ενι διαμερισμενοι, τρεις επι  
five in house one having been divided, three against

δυσι, και δυο επι τρισι. <sup>53</sup> Διαμερισθησεται  
two, and two against three. Will be divided

πατηρ εν' υιω, και υιος επι πατρι· μητηρ ενι  
a father against a son, and a son against a father: a mother against

θυγατρι, και θυγατηρ επι μητρι· πενθερα  
a daughter, and a daughter against a mother: a mother-in-law

επι την νυμφην αυτης, και νυμφη επι  
against the daughter-in-law of herself, and a daughter-in-law against

την πενθεραν αυτης.  
the mother-in-law of herself.

<sup>54</sup> Ελεγε δε και τοις οχλοις· 'Οταν ιδητε την  
He said and also to the crowds: When you see the

σφελην ανατελλουσαν απο δυσμων, ευθεως  
cloud rising from west, immediately

γεται· Ομβρος ερχεται· και γινεται ου.  
say: A shower comes: and it happens so.

και οταν νοτον πνεοντα, λεγετε· 'Οτι καιν  
And when South wind is blowing, you say: That burning

υ εσται· και γινεται. <sup>56</sup> 'Υποκριται, το  
shall be: and it happens. O hypocrites, the

ωπον της γης και του ουρανου οιδατε  
face of the earth and of the heaven you know

μαζειν· τον δε καιρον τουτον πως ου  
scorn: the but season this how not

αζετε; <sup>57</sup> Τι δε και αφ' εαυτων ου κρινετε  
discern? Why and even of yourselves not judge you

καιον; <sup>58</sup> 'Ως γαρ υπαγεις μετα του αντι  
right? When for thou goest with the oppo-

σου επ' αρχοντα, εν τη οδω δος εργασιαν  
of thee to a ruler, in the way give thou labor

αχθαι απ' αυτου· μηποτε κατασυρη σε  
t free from him: lest he may drag thee

ιν κριτην, και ο κριτης σε παραδω τω  
e judge, and the judge thee may deliver to the

υι, και ο πρακτωρ σε βαλη εις φυλα  
and the officer thee may cast into prison.

<sup>1</sup> Λεγω σοι, ου μη εξελθης εκειθεν,  
I say to thee, not not thou mayest come out thence,

και το εσχατον λεπτον αποδως.  
even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?

51 † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

52 For from this TIME, five in \* One House will be divided; three against two, and two against three;—

53 † a Father against a Son, and a Son against a Father; a Mother against \* the DAUGHTER, and a Daughter against \* the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

54 And he said also to the CROWDS, † "When you see † \* a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

55 And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

56 O Hypocrites! you know how to scan the FACE of the MARTH and of the SKY; but how is it, you \* cannot discern this TIME?

57 And why do you not, even of yourselves, judge what is RIGHT?

58 † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton?"

IN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 50. cannot.

c westerly winds in the Holy Land are still generally attended with rain, whilst south-east winds are usually dry. † 55. Le Bruyn tells us, there blew when he was with-east wind, which coming from the desert beyond Jordan, caused a great t it continued some days.—Harmer. † 50. Lepton, in value about two a farthing.

x. 33. † 51. Matt. x. 34. † 53. Micah vii. 6. † 54. Matt. xv. v. 8; Matt. v. 25.

ΚΕΦ. 13. 18.

<sup>1</sup> Παρησαν δε τινες εν αυτω τω καιρω, απαγγελοντες αυτω περι των Γαλιλαιων, ων το αιμα Πιλατος εμιξε μετα των θυσιων αυτων.

<sup>2</sup> Και αποκριθεις ο Ιησους ειπεν αυτοις· Δοκειτε, οτι οι Γαλιλαιοι ουτοι αμαρτωλοι παρα παντας τους Γαλιλαιους εγενοντο, οτι τοιαυτα πεπονθασιν; <sup>3</sup> Ουχι, λεγω υμιν· αλλ' εαν μη μετανοητε, παντες ωσαυτως απολεισθη.

<sup>4</sup> Η εκεινοι οι δεκα και οκτω, εφ' ους επεσεν ο πύργος εν τω Σιλωαμ, και απεκτεινεν αυτους, δοκειτε, οτι ουτοι οφειλεται εγενοντο παρα παντας ανθρωπους τους κατοικουντας εν Ιερουσαλημ; <sup>5</sup> Ουχι,

λεγω υμιν· αλλ' εαν μη μετανοητε, παντες ομοιωσ απολεισθη.

<sup>6</sup> Ελεγε δε ταυτην την παραβολην· Συκην ειχε τις εν τω αμπελωνι αυτου κεφυτευμενην· και ηλθε ζητων καρπον εν αυτη, και ουκ εδρεν. <sup>7</sup> Ειπε δε προς τον αμπελουργον· Ιδου, τρια ετη ερχομαι ζητων καρπον εν τη συκη, ταυτη, και ουκ εβρισκω· εκκοψον αυτην· ινατι και την γην καταργει;

<sup>8</sup> Ο δε αποκριθεις λεγει αυτω· Κυριε, αφες αυτην και τουτο το ετος, εως οτου σκαψω περι αυτην, και βαλω κοπρια· <sup>9</sup> και αν ενδεχθη καρπον· ει δε μηγε, εις το μελλον εκκοψω αυτην.

<sup>10</sup> Ην δε διδασκων εν μια των συναγωγων.

CHAPTER XIII.

<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.

† 6. Isa. v. 3; Matt. xxi. 19.

γαγων εν τοις σαββασι. <sup>11</sup> Και ιδου, γυνη ην  
 goes in the sabbaths. And lo, a woman ην  
 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,  
 προσεφωνησε, και ειπεν αυτη· Γυναι, απολε-  
 he called to, and said to her; O woman, thou hast  
 λυσαι της ασθενειας σου. <sup>13</sup> Και εθεθηκει  
 thou loosed of the infirmity of thee. And he placed  
 αυτην τας χειρας· και παραχρημα αναρθωθη,  
 her the hands; and immediately she stood erect,  
 αι εδοξαζεν τον θεον. <sup>14</sup> Αποκριθεισ δε ο αρχι-  
 d glorified the God. Answering and the syna-  
 γαγωγος, αγανακτων, οτι τω σαββατω εθερα-  
 agogue, being angry, became in the sabbath healed  
 υσεν ο Ιησους, ελεγε τω οχλω· Εξ ημεραι  
 the Jesus, he said to the crowd; Six days  
 εν, εν αις δει εργαζεσθαι· εν ταυταις ουν  
 in which it is proper to work; in these therefore  
 ομενοι θεραπευεσθε, και μη τη ημερα του  
 being to you healed, and not in the day of the  
 σατου. <sup>15</sup> Απεκριθη ουν αυτω ο κυριος, και  
 bath. Answered therefore to him the lord, and  
 η· Τποκριται, εκαστος υμων τω σαββατω  
 O hypocrites, each one of you in the sabbath  
 ηει τον βουν αυτου η τον ονον απο της  
 see the ox o' himself or the ass from the  
 ις, και απαγαγων ποτιζει; <sup>16</sup> Ταυτην δε,  
 and having led he drinks? This and,  
 ερα Αβρααμ οισαν ην εδησεν ο εαυτας  
 of Abraham being, whom bound the adversary  
 κα και οκτω ετη, ουκ εδει λυθηναι απο  
 a and eight years, not ought to be loosed from  
 ιδου τουτου τη ημερα του σαββατου;  
 and this in the day of the sabbath?  
 ταυτα λεγοντος αυτου, κατησχυνοντο  
 these things saying of him, were ashamed  
 οι αντικειμενοι αυτω· και πας ο οχλος  
 o' opposites to him; and all the crowd  
 ηπι πασι τοις ενδοξοις τοις γινομενοις  
 o' all the glorious things those being done

δε· Τινι ομοια εισιν η βασιλεια του  
 and; To what like is the kingdom of the  
 τινι ομοιωσω αυτην; <sup>19</sup> Ομοια εστι  
 o' what shall I compare her; Like it is  
 πεως, ον λαβων ανθρωπος εβαλεν  
 a mustard, which having taken a man he cast  
 αυτου· και ηυξησε, και εγενετο εις  
 himself; and it grew, and became into  
 γα,] και τα πετεινα του ουρανου  
 eat,] 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 his 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

MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.  
 18; Acts ix. 17. † 14. Exod. xi. 9. † 14. Matt. xii. 10; Mar-  
 xiv. 8. † 15. Luke xv. 8. † 10. Luke xix. 9. † 18. M  
 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. <sup>20</sup> Και  
 lodged in the branches of it. And  
 παλιν ειπε· Τινη δμοιωση την βασιλειαν του  
 again he said: To what shall I compare the kingdom of the  
 θεου; <sup>21</sup> Ὁμοια εστι ζυμη, ην λαβουσα γυνη  
 of God? Like it is to leaven, which having taken a woman  
 ενεκρυψεν εις αλευρου σατα τρια, εως ου εξυ-  
 mixed into of meal measures three, till was  
 μωθη ολον. <sup>22</sup> Και διεκορευετο 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> Ειπε δε τις αυτω· Κυριε,  
 for Jerusalem. Said and one to him: O Lord,  
 ει ολιγοι οι σωζομενοι; Ὁ δε ειπε προς αυτους·  
 are few those being saved: He and said to them:  
<sup>24</sup> Αγωνιζεσθε εισελθειν δια της στενης θυρας·  
 Agonise you to enter through the strait door:  
 οτι πολλοι, λεγω υμιν, ζητησουσιν εισελθειν,  
 for many, I say to you, will seek to enter,  
 και ουκ ισχυσουσιν. <sup>25</sup> Αφ' ου αν εγερθη ο  
 and not will be able. From when may be raised the  
 οικοδεσποτης, και αποκλεισθ η την θυραν, και  
 householder, and may have shut the door, and  
 αρξησθε εξω εσταναι, και κρουειν την θυραν,  
 you may begin without to stand, and to knock the door,  
 λεγοντες· Κυριε, \* [κυριε,] ανοιξον ημιν· 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 αρξεσθε λεγειν· Εφαγομεν ενω-  
 you are. Then you will begin to say: We ate in pre-  
 σεν αυτου και εν ταις πλατειαις ημων εδιδαξασ.  
 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· αποστητε απ' εμου παντες οι  
 whence you are: depart you from me all the  
 εργαται της αδικιας· <sup>28</sup> Εκει εσται ο κλαυθμος  
 workers of the wrong. There will be the weeping  
 και ο βρυγμος των οδοντων, οταν οψησθε Αβρααμ  
 and the gnashing of the teeth, when you may see Abraam  
 και Ισαακ και Ιακωβ και παντας τους προφητας  
 and Isaac and Jacob and all the prophets  
 εν τη βασιλεια του θεου, υμας δε εκβαλομενους  
 in the kingdom of the God, you and being cast  
 εξω. <sup>29</sup> Και ηξουσιν απο ανατολων και δυσμων,  
 outside. And they will come from east and west,  
 και απο Βορρα και Νοτου· και ανακλιθησονται  
 and from North and South: and will recline  
 εν τη βασιλεια του θεου. <sup>30</sup> Και ιδου, εισιν  
 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 † Measures 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 HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, † 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

<sup>26</sup> You will then begin to say, 'We have eaten and drunk 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 GNASsing of TEETH, † when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM 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. 6.

† 27. Matt. vii. 23; xiv. 41. Mark x. 31.

† 24. Matt. vii. 13.

† 25. Matt. viii. 11.

† 28. Luke vi. 45.

† 30. Matt. xix. 30; x. 13.



εσχατοι, οι επονται πρωτοι· και εισι πρωτοι, οι  
 last, who shall be first, and they are first, who  
 επονται εσχατοι. <sup>31</sup> Εν αυτη τη ημερα προσηλ-  
 will be last. In this the day approached  
 θαν τινες Φαρισαιοι, λεγοντες αυτω· Εξελθε,  
 certain of Pharisees, saying to him, Come out,  
 και πορευου εντευθεν· οτι Ηρωδης θελει σε  
 and go thou hence; for Herod wishes thee  
 αποκτειναι. <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 τελειομαι. <sup>33</sup> Πλην δει με  
 and in the third I shall have ended, But it behoves me  
 ημερον και αυριον και τη ερχομενη πορευεσθαι·  
 to-day and to-morrow and in the coming to go;  
 τι ουκ ενδεχεται προφητην απολεσθαι εξω  
 not it is possible a prophet to perish out  
 ρουσαλημ. <sup>34</sup> Ιερουσαλημ, Ιερουσαλημ, η  
 Jerusalem, Jerusalem, the  
 κτεινουσα τους προφητας, και λιθολουσα  
 killing the prophets, and stoning  
 ε απεσταλμενους προς αυτην, ποσακις ηθε-  
 having been sent to her, how often I de-  
 α επισυναξαι τα τεκνα σου, ον τροπον  
 to gather the children of thee, what manner  
 την εαυτης ροσσιαν υπο τας πτερυγας;  
 the of herself brood under the wings;  
 ου ηθελησατε. <sup>35</sup> Ιδου, αφιεται υμιν ο  
 of you were willing. Lo, is left to you the  
 υμων. Λεγω δε υμιν, οτι ου μη με ιδητε,  
 if you. I say and to you, that not not me you may see,  
 [αν ηξη οτε] ειπητε· Ευλογημενος ο  
 may come when] you may say; Having been blessed he  
 νοσ εν ονοματι κυριου.  
 in name of Lord.

ΚΕΦ. ιδ'. 14.

εγενετο εν τω ελθειν αυτον εις οικον  
 happened in the to come him into a house  
 αρχοντων των Φαρισαιων σαββατω  
 rulers of the Pharisees in a sabbath  
 τον, και αυτοι ησαν παρατηρουμενοι  
 eat, and they were watching  
 Και ιδου, ανθρωπος τις ην υδρωπικος  
 And lo, a man certain was dropsical  
 αυτου. <sup>3</sup> Και· αποκριθεις ο Ιησους  
 of him. And answering the Jesus  
 τους νομικους και Φαρισαιους, λεγων·  
 the lawyers and Pharisees, saying;  
 τω σαββατω θεραπευειν; Οι δε  
 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, "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.

1 And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

2 And behold, there was a certain dropsical Person in his presence.

3 And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure on the SAB-BATH \* Day, or not?"

4 But THEY were silent.

[MANUSCRIPT.—<sup>32</sup> Day. <sup>35</sup> may come, when—omit. <sup>3</sup> Day, or

certain that Jesus meant Herod here; he might have only intended to call whom the advice of departing came, (whether from the speaker himself, or who sent him;) for it is probable that the advice was given craftily, and to be judged by the great Sanhedrim, and they were only to pass judg-  
 ce.—Lightfoot.

ἤσυχασαν. <sup>Και</sup> ἐπιλαβόμενος ἰασάτο αὐτόν, <sup>him,</sup>  
 were silent. And having taken hold he cured  
 και ἀπέλυσε. <sup>8</sup> Καὶ ἀποκριθεὶς πρὸς αὐτούς  
 and dismissed. And answering to them  
 εἶπε· Τίνας ὅμων ὄνος ἢ βους εἰς φρεὰρ ἐμπε-  
 said; Of any one of you an ass or an ox shall  
 σεται, και οὐκ εὐθὺς ἀναῶσκει αὐτόν ἐν τῇ  
 fall, and not immediately will draw out him in the  
 ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> Καὶ οὐκ ἰσχύσαν ἀνα-  
 day of the sabbath? And not they were able  
 ποκριθῆναι \* [αὐτῷ] 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,  
 ἐκέρων πῶς τὰς πρωτοκλισίας ἐξελεγόντο,  
 observing how the first reclining places they were choosing out,  
 λεγὼν πρὸς αὐτούς· <sup>8</sup> Ὅταν κληθῆς ἄπο  
 saying to them; When thou mayest be invited by  
 τίνος εἰς γάμου, μὴ κατακλίθῃς εἰς τὴν πρῶ-  
 any one to marriage-feasts, not thou mayest recline in the  
 τοκλισίαν· μήποτε ἐντιμότερος σου ἢ κεκλη-  
 reclining place; lest a more honorable of thee may be having  
 μένος ὑπ' αὐτοῦ· <sup>9</sup> καὶ ἐλθὼν ὁ σε και αὐτόν  
 been invited by him; and coming he thee and him  
 καλέσας, ερεῖ σοι· Δὸς τούτῳ τόπον· και  
 having invited, shall say to thee; Give thou to this a place; and  
 τότε ἀρῆξ μετ' αἰσχυνῆς τὸν ἐσχάτον  
 then thou shouldst begin with shame the farthest  
 τόπον κατεχειν· <sup>10</sup> Ἄλλ' ὅταν κληθῆς,  
 place to occupy; But when thou mayest be invited,  
 πορευθεὶς ἀναπεσαι εἰς τὸν ἐσχάτον τόπον, ἵνα  
 having gone recline thou in the farthest place, that  
 ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἶπῃ σοι· Φίλε,  
 when may come he having invited thee, may say to thee; Friend,  
 προσαναβηθὶ ἀνωτερον. Τότε ἐστὶ σοι δόξα  
 go thou up to a higher place. Then will be to thee glory  
 ἐνωπίον τῶν συνανακειμένων σοι. <sup>11</sup> Ὅτι πᾶς  
 in presence of those reclining with thee. For every one  
 ὁ ὑψῶν ἑαυτόν, ταπεινωθήσεται· και ὁ ταπει-  
 the exalting himself, shall be humbled; and the hum-  
 μων ἑαυτόν ὑψώθησεται. <sup>12</sup> Ἐλεγε δὲ και τῷ  
 bling himself shall be exalted. He said and also to the  
 κεκληκότε αὐτόν· Ὅταν ποιῆς ἀριστόν ἢ  
 (one) having invited him; When thou mayest make a dinner or  
 δεῖπνον, μὴ φωνεῖ τοὺς φίλους σου, μηδε τοὺς  
 a supper, not call the friends of thee, nor the  
 ἀδελφούς σου, μηδε τοὺς συγγενεὶς σου, μηδε  
 brethren of thee, nor the relations of thee, nor  
 γείτονας πλουσίους· μήποτε και αὐτοὶ σε  
 neighbors rich lest also they thee

And taking hold of him, he cured, and dismissed him.  
 5 And he said to them, "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the sabbath day?"  
 6 And they could not reply to this.

7 And he spoke a Parable to those who had been invited, observing how they were choosing out the chief places; saying to them,

8 "When thou art invited by any one to a Marriage-feast, do not recline in the chief place; lest one more honorable than thou may have been invited by him;

9 And he who invited Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the lowest Place.

10 † But when thou art invited, go and recline in the lowest Place; that when he who invited thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of \* All those reclining with thee.

11 † For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

12 And he said also to him who had invited him, "When thou makest a Dinner or a Supper, call not thy friends, nor thy brothers, nor thy relatives, nor rich neighbors; lest they also should

\* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox. 6. him—omit. 10. All those. 12. not rich.

† 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.

† 8. Exod. xxiii. 5; Deut. xxi. 4; Luke xiii. 15. † 10. Prov. xxv. 6, 7. † 11. J. 9. xii. 9; Psa. xviii. 27; Prov. xxi. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. 5.

αντικαλεσῶσι, και' γνηται σοι ανταποδομα.  
should invite again, and be made to thee a recompense.

13 Αλλ' όταν ποιησῃς δεητην, καλεῖ πτωχους,  
But when thou mayest make a feast, invite poor ones,

αναπηρους, χωλους, τυφλους· 14 και μακαριος  
maimed ones, lame ones, blind ones: and blessed

εσθι, οτι ουκ εχουσι ανταποδουσαι σοι·  
tion 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. 15 Ακουσας δε τις των συνανακειμενων  
just. Hearing and one of those reclining

ταυτα, ειπεν αυτω· Μακαριος, ος φαγεται αρον  
these, said to him: Blessed, who shall eat bread

ν τη βασιλεια του θεου. 16 Ο δε ειπεν αυτω·  
the kingdom of the God. He and said to him:

υθρωπος τις εποιησε δειπνον μεγα, και εκαλεσε  
A man certain made a supper great, and invited

αλους. 17 Και απεστειλε τον δουλον αυτου  
many. And he sent the slaves of himself

ωρα του δειπνου ειπειν τοις κεκλημενοις·  
hour of the supper to say to those having been invited

εσθε, οτι ηδη ετοιμα εστι \* [παντα.] 18 Και  
you, for now ready is [all.] And

υπο απο μιας παραιτεισθαι παντες. Ο  
can from one to excuse themselves all. The

ος ειπεν αυτω· Αγρον ηγορασα, και εχω  
said to him: A field I bought, and I have

ην εξελθειν και ιδειν αυτον· ερωτω σε,  
to go out and to see him: I beseech thee,

παρητημενον. 19 Και ετερος ειπε· Ζευγη  
having been excused. And another said: Yokes

ηγορασα πεντε, και παρευομαι δοκιμασαι  
bought five, and I go to try

ρωτω σε, εχε με παρητημενον. 20 Και  
beseech thee, have me having been excused. And

ειπε· Γυναικα εγημα, και δια τουτο ου  
aid. A wife I married, and because of this not

ελθειν. 21 Και παραγενομενος ο δουλος  
to come. And having come the slave

πηγγειλε τω κυριω αυτου ταυτα. Τότε  
reported to the lord of himself these. Then

ο οικοδεσποτης ειπε τω δουλω αυτου·  
said to the slave of himself:

χεως εις τας πλατειας και ρυμας της  
ickly into the wide places and streets of the

τι τους πτωχους και αναπηρους και  
d the poor ones and maimed ones and

τυφλους εισαγαγε ωδε. 22 Και ειπεν  
blind ones bring in hither. And said

invite· These again, and a  
Recompense be made thee.

13 But when thou mak-  
est a Feast, invite the Poor;

the Crippled, the Lame,  
the Blind;

14 and thou wilt be hap-  
py; Because they have no

means to repay thee, there-  
fore thou shalt be repaid

at the RESURRECTION of  
the RIGHTEOUS."

15 And one of THOSE  
RECLINING with him,  
hearing this, said to him,

† "Happy he who shall eat  
† Bread in the KINGDOM

of GOD."

16 † And HE said to him,  
"A certain Man made a

great SUPPER, and invited  
many.

17 And † he sent his  
SERVANT, at the HOUR of

the SUPPER, to say to  
THOSE who had been IN-

ITED, "Come, for it is  
now ready."

18 And they all began,  
with one accord, to excuse

themselves. The FIRST  
said to him, "I have bought

a Field, and I must go out  
and see it; I beseech thee

to have Me excused."

19 And another said, "I  
have bought five Yoke of

Oxen, and I am going to  
try them; I entreat thee

to have Me excused."

20 And another said, "I  
have married a Wife, and,

therefore, I cannot come."

21 And that SERVANT  
having returned, related all

to his MASTER. Then the  
HOUSEHOLDER, being an-

gry, said to his SERVANT,  
"Go out quickly into the

OPEN SQUARES and Streets  
of the CITY, and bring in

hither † the POOR, and  
Crippled, and \* Blind, and  
Lame."

22 And the SERVANT

MANUSCRIPT.—17. All—omit. 21. Blind and Lame.  
of *αυτου*, bread, some one hundred MSS., with some Versions and Fathers,  
ner. This is probably the best reading, as they were now at dinner.—*Clarke*,  
s remain of indiscriminate invitations to Oriental entertainments at this  
xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the  
t. "The Arabs never set by any thing that is brought to table, but call in  
nd the poor, and finish every thing." An Arab prince will often dine in  
is door, and call to all that pass, even beggars, who come and sit down.

ὁ δούλος· Κυριε, γεγονεν ὡς ἐπεταξας, και  
the slave. O lord, it is done as thou didst order, and  
ἔτι τοῦτο ἐστὶ. 23 Και εἶπεν ὁ κυριος προς του  
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  
αναγκασσον εισελθειν, ινα γεμισθη ὁ οἶκος μου.  
urge to enter, that may be filled the house of me.

24 Λεγω γαρ υμιν, ὅτι ουδεις των ανδρων εκεινων  
I say for to you, that no one of the men those  
των κεκλημενων γευσεται μου του δεσπνου.  
the having been invited shall taste of me the supper.

25 Συνεπορευοντο δε αυτη οχλοι πολλοι· και  
Were going with and him crowds great; and  
στραφεις ειπε προς αυτους· 26 Ει τις ερχεται  
turning he said to them; If any one comes

προς με, και ου μισει τον πατερα εαυτου, και  
to me, and not hates the father of himself, and  
την μητερα, και την γυναικα, και τα τεκνα, και  
the mother, and the wife, and the children, and

τους αδελφους, και τας αδελφας, ετι δε και την  
the brothers, and the sisters, still more and even the  
εαυτου ψυχην, ου δυναται μου μαθητης ειναι.  
of himself life, not is able of me a disciple to be.

27 Και ὅστις ου βασταζει τον σταυρον αυτου,  
And whoever not bears the cross of himself,  
και ερχεται οπισω μου, ου δυναται μου ειναι  
and comes after me, not is able of me to be

μαθητης. 28 Τις γαρ εξ υμων, βελων πυργον  
a disciple. Who for of you, wishing a tower  
οικοδομησαι, ουχι πρωτον καθισας ψηφισει την  
to build, not first having sat down computes the

δαπανην, ει εχει εις απαρτισμον; 29 Ινα μηποτε  
cost, if he has to finish; that lest  
θεντος αυτου θεμελιον, και μη ισχυοντος εκτε-  
having laid of him a foundation, and not being able to

λεσαι, παντες ὁ θεωροντες αρχωνται εμπαριζειν  
finish, all those beholding should begin to deride  
αυτω, 30 λεγοντες· Ὅτι οὗτος ὁ ανθρωπος ηρξατο  
him, saying; That this the man began

οικοδομειν, και ονκ ισχυσεν εκτελεσαι. 31 Η  
to build, and not was able to finish. Or  
τις βασιλευς πορευομενος συμβαλειν ετερω  
what king going to engage with another

βασιλει εις πολεμον, ουχι καθισας πρωτον  
king in battle, not having sat down first

said, 'Sir, \*I have done what thou didst command, and yet there is Room.'

23 And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that \*the HOUSE may be filled;'

24 for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

25 And great Crowds were going with him; and turning he said to them,

26 † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even \* his own LIFE, he cannot be my DISCIPLE.

27 † \* Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

28 For who of you wishing to build a Tower, does not first sit DOWN and estimate the EXPENSE, to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who see it begin to deride him,

30 saying, 'This man began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, \* will not first

\* VATICAN MANUSCRIPT--22. I have done what thou didst command. 23. the house. 26. his own LIFE. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is 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. xlii. 20, 31, where Leah's being *loved* is explained by Rachel's being *loved more than Leah*; see also Deut. xli. 15-17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to " estrange himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."--Pearce.

† 24. Matt. xli. 43; xxii. 8; Acts xlii. 46.  
† 26. Rev. xii. 11.

† 26. Deut. xlii. 6; xxiii. 9; Matt. x. 27;  
† 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 τω μετα εικοσι χιλιαδων ερχομενω  
 to meet the (one) with twenty thousand coming  
 εν' αυτον; <sup>32</sup> Ει δε μηγε, ετι αυτου πορω  
 against him? If but not, while of him far off  
 οντος, πρεσβειαν αποστειλας, ερωτα \* [τα] προς  
 being, an embassy having sent, he asks [the] to  
 ειρηνην. <sup>33</sup> Οδτως ουν πας εξ υμων, ος ουκ  
 so then all of you, who not  
 αποτασσειται πασι τοις ταυτου υπαρχουσιν, ου  
 bids farewell to all the of himself possessions, not  
 δυνατοι μου ειναι μαθηται. <sup>34</sup> Καλον το αλας  
 is able of me to be a disciple. Good the salt:  
 η δε το αλας μωρανθη, εν τιμι αρτυθησεται;  
 but the salt should be tasteless, by what shall it be salted?  
 ουτε εις γην, ουτε εις κοπριαν ευθετον εστιν  
 either for land, nor for manure at it is,  
 βαλλουσιν αυτο. Ο εχων ωτα ακουειν,  
 they cast it. He having ears to hear,  
 ητω.  
 let hear.

ΚΕΦ. ιε'. 15.

Ισαν δε εγγιζοντες αυτω παντες οι τελω-  
 fers and drawing near to him all the tax-gath-  
 αι οι αμαρτωλοι, ακουειν αυτου. <sup>2</sup> Και  
 d the sinners, to hear him. And  
 ηυζον οι Φαρισαιοι και οι γραμματεις,  
 used the Pharisees and the scribes,  
 εσ' ουτι ουτος αμαρτωλους προσδεχεται,  
 That this sinners receives,  
 ιεσθιε αυτοις. <sup>3</sup> Ειπε δε προς αυτους  
 saith with them. He said and to them  
 ιβολην ταυτην, λεγων. <sup>4</sup> Τις ανθρωπος  
 rable this, saying: What man  
 εχων εκατον προβατα, και απολεσας  
 having a hundred sheep, and having lost  
 ων, ου καταλειπει τα εννηκοντα εννεα  
 m, not leaves behind the ninety-nine  
 υφ, και πορευεται επι το απολωλοσ,  
 r, and goes after that having been lost,  
 ιτω; <sup>5</sup> Και ευρων, επιτιθησιν επι τουσ  
 it? And having found, he lays on the  
 ου χαιρων. <sup>6</sup> και ελθων εις τον οικον  
 self rejoicing: and coming into the house  
 ουσ φιλουσ και τουσ γειτονασ, λεγων  
 he friends and the neighbors, saying  
 χαρητε μοι, οτι ευρον το προβατον  
 rejoice with me, for I found the sheep  
 ωλοσ. <sup>7</sup> Λεγω υμιν, οτι οτω χαρα  
 oen 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 Thou- sand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 † SALT is good; † but if \* the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

1 † And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And \* both the PHA-RISEES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 † "What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?

5 And having found it, he lays it on his SHOULDERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGH-BORS, saying to them, 'Re-joice with me, For I have found THAT SHEEP of mine † which was LOST.'

7 I say to you, That

MANUSCRIPT.—32. the—omit.

34. also the SALT.

2. both the.

is possible in Palestine, is proved by what Mr. Maundrell says, in des-  
 of Salt. He remarks, "Along on one side of the valley, towards Sidai, there  
 e about two men's lengths, occasioned by the continual taking away of the  
 ou may see how the veins of it lie. I broke a piece off, of which that part  
 o the rain, sun, and air, though it had the sparks and particles of salt,  
 'TLY LOST ITS SAVOR: the inner part, which was connected to the rock,  
 as I found by proof."

Mark ix. 50.

† 1. Matt. ix. 10.

‡ 2. Acts xi. 3; Gal. ii. 1'

— † G. 1 Pet. ii. 10, 25.

σταται εν τω ουρανω επι ε̅νι αμαρτωλω μετανο-  
 will be in the heaven over one sinner reform-  
 ουντι, η επι εννενηκονταεννεα δικαιοις, οτιινες  
 ing, than over ninety-nine just ones, who  
 ου χρειαυ εχουσι μετανοιας. <sup>8</sup> Η τις γυνη,  
 no need have of reformation. Or what woman,  
 δραχμας εχουσα δεκα, εαν απολεσθ δραχμην  
 drachmas having ten, if she may lose drachma  
 μιαν, ουχι απτει λυχνον, και σαροι την οικιαν,  
 one, not lights a lamp, and sweeps the house,  
 και ζητει επιμελως, εως δτου ε̅ρη; <sup>9</sup> Και  
 and seeks carefully, till she finds it? And  
 εδρουσα συγκαλειται τας φιλας και τας γειτο-  
 having found she calls together the friends and the neigh-  
 νας, λεγουσα· Συγχαρητε μοι, οτι εδρον την  
 bors, saying; Rejoice with me, for I found the  
 δραχμην, ην απωλεσα. <sup>10</sup> Ουτω, λεγω υμιν,  
 drachma, which I lost. Thus, I say to you,  
 χαρα γινεται ενωπιον των αγγελων του θεου  
 joy is produced in presence of the messengers of the God  
 επι ε̅νι αμαρτωλω μετανοουντι.

over one sinner reforming.

<sup>11</sup> Ειπε δε· Αβραηαμος τις ειχε δυο υιους.

He said and; A man certain had two sons.

<sup>12</sup> Και ειπεν ο νεωτερος αυτων τω πατρι· Πατερ,

And said the younger of them to the father; O father,

δος μοι το επιβυλλον μερος της ουσιας. Και

gives to me the falling to part of the property. And

διειλεν αυτοις τον βιον. <sup>13</sup> Και μετ' ου πολλας

he divided to them the living. And after not many

ημερας συναγαγων απαντα ο νεωτερος υιος,

days having gathered together all the younger son,

απεδημησεν εις χωραν μακραν· και εκει

went abroad into a country distant; and there

διεσκορπισε την ουσιαν αυτου, ζων ασωτως.

wasted the property of himself living dissolutely.

<sup>14</sup> Δαπανησαντος δε αυτου παντα, εγενετο λιμος

Having expended and of him all, came a famine

ισχυρος κατα την χωραν εκεινην· και αυτος

might throughout the country that; and he

ηρξατο υστερεισθαι. <sup>15</sup> Και πορευθεισ εκολληθη

began to be in want. And having gone he united

ε̅νι των πολιτων της χωρας εκεινης· και επεμ-

with one of the citizens of the country that; and he

ψεν αυτον εις τους αγρους αυτου βασκειν χοιρους.

sent him into the fields of himself to feed swine.

<sup>16</sup> Και επεθυμει γεμισαι την κοιλιαν αυτου απο

And he longed to fill the belly of himself with

των κερατιων, ων ησθιον αι χοιραι· και ουδεις

the pods, which were eating the swine; and no one

εδιδου αυτω. <sup>17</sup> Εις ε̅αυτον δε ελθων, ειπε·

gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, † than for Ninety-nine Righteous persons who need no Reformation.

<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 show us to what a very low condition he was reduced.—Pearce.

Ποσοι μισθιοι του πατρος μου περισσεουσιν  
 How many hired servants of the father of me have an abundance  
 αρτων; εγω δε ωδε λιμω απολλυμαι. <sup>18</sup> Ανασ-  
 of bread? I and here with hunger am perishing. Having  
 τας πορευομαι προς τον πατερα, μου, και ερω  
 arise I will go to the father of me, and will say  
 αυτω· Πατερ, ημαρτον εις τον ουρανον και  
 to him; O father, I sinned against the heaven and  
 ενωπιον σου. <sup>19</sup> ουκετι ειμι αξιος κληθηναι υιος  
 in presence of thee, no longer I am fit to be called a son  
 σου· ποιησον με ως ενα των μισθιων σου. <sup>20</sup> Και  
 of thee; make me as one of the hired servants of thee. And  
 αραστας ηλθε προς τον πατερα εαυτου. Ετι  
 having arisen he went to the father of himself. While  
 δε αυτου μακραν απεχοντος, ειδεν αυτον ο πα-  
 out of him at a distance being, saw him the fa-  
 ηρ αυτου, και εσπλαγχνισθη και δραμων  
 ter of him, and was moved with pity, and running  
 πεπεσεν επι τον τραχηλον αυτου, και κατεφι-  
 he fell on the neck of him, and repeatedly  
 ρσεν αυτον. <sup>21</sup> Ειπε δε αυτω ο υιος· Πατερ,  
 and him. Said and to him the son; O father,  
 αρτον εις τον ουρανον και ενωπιον σου και  
 sinned against the heaven and in presence of thee; and  
 ετι ειμι αξιος κληθηναι υιος σου. <sup>22</sup> Ειπε δε ο  
 yet I am fit to be called a son of thee. Said but the  
 ηρ προς τους δουλους αυτου· Εξενεγκατε  
 er to the slaves of himself; Bring you out  
 στολην την πρωτην, και ενδυσατε αυτον,  
 robe the chief, and clothe you him,  
 οτε δακτυλιον εις την χειρα αυτου, και  
 you a finger-ring into the hand of him, and  
 ιματα εις τους ποδας. <sup>23</sup> Και ενεγκαντ ες  
 a for the feet. And having brought  
 ισχον τον σιτευτον θυσατε και φαγοντες  
 all the fatted do you sacrifice; and eating  
 θωμεν. <sup>24</sup> οτι ουτος ο υιος μου νεκρος ην,  
 joyful; for this the son of me dead was,  
 ενζησεν και απολωλωσ ην, και εδρεθη.  
 sin] is alive: and having been lost he was, and is found.  
 Ξαντο ευφραινεσθαι. <sup>25</sup> Ην δε ο υιος  
 began to be merry. Was and the son  
 πρεσβυτερος εν αγρω και ως ερχομενος  
 elder in a field; and as he was coming  
 η οικια, ηκουσε συμφωνιας και χορων.  
 he house, he heard a sound of music and dancers.  
 σκαλεσαμενος ενα των παιδων, εκυ-  
 having called to one of the servants, heln-  
 ειη ταυτα; <sup>27</sup> Ο δε ειπεν αυτω·  
 may be these things? He said and said to him;  
 φος σου ηκει και εθυσεν ο πατηρ  
 her of thee is come; and has sacrificed the father  
 ισχον τον σιτευτον. οτι υγιανοντα  
 all the fatted, because safe  
 βεν. <sup>28</sup> Ωργισθη δε, και ουκ εθε-  
 ived. He was angry and, and not was dis-

self, he said, 'How many  
 of my FATHER'S Hired ser-  
 vants have an abundance  
 of Bread, and I am perish-  
 ing here with Hunger!  
 18 I will arise and go to  
 my FATHER, and will say  
 to him, Father, I have sin-  
 ned against HEAVEN, and  
 before thee.  
 19 I am no longer worthy  
 to be called thy Son; make  
 me as one of thy HIRED  
 SERVANTS.'  
 20 And he arose, and  
 went to his FATHER. But  
 while he was yet at some  
 distance, his FATHER saw  
 him, and was moved with  
 pity; and running, he fell  
 on his neck, and repeatedly  
 kissed him.  
 21 And the SON said to  
 him, 'Father, I have sinned  
 against HEAVEN, and be-  
 fore \* thee. I am no longer  
 worthy to be called thy  
 Son; make me as one of  
 thy HIRED SERVANTS.'  
 22 But the FATHER said  
 to his SERVANTS, 'Bring  
 \* out quickly that CHIEF  
 ROBE, and clothe him; and  
 attach a Ring to his HAND,  
 and Sandals to his FEET;  
 23 and bring the FATTED  
 CALF, and kill it; and let  
 us eat, and be joyful;  
 24 For This my SON was  
 dead, but is restored to life;  
 he was even lost, but is  
 found.' And they began  
 to be joyful.  
 25 Now his OLDER SON  
 was in the Field, and as he  
 was coming and approached  
 the house, he heard Mu-  
 sic and † Dancing.  
 26 And summoning one  
 of the SERVANTS, he asked  
 him the reason of this.  
 27 And HE said to him,  
 'Thy BROTHER is come;  
 and thy FATHER has killed  
 the FATTED CALF, Because  
 he has received him in  
 health.'  
 28 And he was enraged,

MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make HIRED SERVANTS. But. 22. out quickly. 24. again—omit.

robably ought to be rendered a choir of singers. Le Clerc denies that ing at all. Symphonia, translated music, may mean the musical: accompanied the choir of singers,

λεν εισελθειν. <sup>28</sup> Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν  
 posed to enter. The therefore father of him going out  
 παρεκάλεi αὐτον. <sup>29</sup> Ὁ δὲ ἀποκρίθεις εἶπε τῷ  
 besought him. He and answering said to the  
 πατρί: Ἰδου, τοσαῦτα ἐτῆ δουλεύω σοι, καὶ  
 father: Lo, so many years do I slave for thee, and  
 οὐδέποτε ἐτολῆν σου παραῆλθον· καὶ ἐμοὶ οὐδέ-  
 never a command of thee I passed by: and to me never  
 ποτε ἐδῶκας ἐριφόν, ἵνα μετὰ τῶν φίλων μου  
 thou gavest a kid, that with the friends of me  
 εὐφρανθῶ. <sup>30</sup> Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατα-  
 I might be joyful. When and the son of thee this, the hav-  
 φάγων σου τὸν βίον μετὰ πόρνων, ἤλθεν, ἐβου-  
 devoured of thee the living with harlots, came, thou hast  
 σασ αὐτῷ τὸν μόσχον τὸν σιτευτόν. <sup>31</sup> Ὁ δὲ  
 sacrificed for him the calf the fattened. He and  
 εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,  
 said to him: O child, thou always with me art,  
 καὶ πάντα τὰ ἐμα σὰ ἐστίν. <sup>32</sup> Εὐφρανθηναὶ δὲ  
 and all the mine things is: To be joyful but  
 καὶ χαρῆναι εἶδει, ὅτι ὁ ἀδελφὸς σου οὗτος  
 and to be glad it is proper, for the brother of thee this  
 νεκρὸς ἦν, καὶ <sup>33</sup> [ἀν]εῆρθε· καὶ ἀπολωλὼς ἦν,  
 dead was, and [again] is alive: and having been lost was,  
 καὶ εὑρέθη.  
 and is found.

ΚΕΦ. 15'. 16.

<sup>1</sup> Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ·  
 He said and also to the disciples of himself:  
 Ἀνθρώπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν·  
 A man certain was rich, who had a steward;  
 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπιζὼν τὰ  
 and this<sup>a</sup> was accused to him as wasting the  
 ὑπάρχοντα αὐτοῦ. <sup>2</sup> Καὶ φωνήσας αὐτόν, εἶπεν  
 possessions o him. And having called him, he said  
 αὐτῷ· Τι τοῦτο ἀκούω περὶ σοῦ; ἀποδοῦ τὸν  
 t-him; What this I hear concerning thee? render the  
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἐτι  
 account of the stewardship of thee: not for thou wilt be able longer  
 οἰκονομεῖν. <sup>3</sup> Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τι  
 to be steward. Said and in 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; Σκαπτέιν οὐκ ἰσχύω, ἐπαίτειν  
 slip from me? To dig not I have strength, to beg  
 αἰσχυνομαι. <sup>4</sup> Ἐγὼν τι ποιήσω, ἵνα, ὅταν  
 I am ashamed, I know what I will do, that, when  
 μετασταθῶ τῆς οἰκονομίας, δεξῶνται με εἰς  
 I may be put out of the stewardship, they may receive me into  
 τοὺς οἴκους αὐτῶν. <sup>5</sup> Καὶ προσκαλεσαμένους  
 the houses of themselves. And having summoned  
 ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου  
 one each of the debtors of the lord  
 ἑαυτοῦ, εἶπε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ  
 of himself, he said to the first, How much owest thou to the

and refused to enter. \*And his FATHER going out, entreated him.

<sup>29</sup> 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;

<sup>30</sup> But when THIS SON of thine came, who has CONSUMED Thy LIVING with PROSTITUTES, thou hast killed for him the \*FATTED Calf.'

<sup>31</sup> And HE said to him, 'Child, thou art always with me, and ALL that is MINE is thine.'

<sup>32</sup> 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.

<sup>1</sup> 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."

<sup>2</sup> 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.'

<sup>3</sup> 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.'

<sup>4</sup> I know what I will do, that when I am deprived of the STEWARDSHIP, they may receive me into their OWN HOUSES.'

<sup>5</sup> And calling each one of his MASTER'S DEBTORS, he said to the FIRST, 'How much dost thou owe my MASTER?'

\* VATICAN MANUSCRIPT.—28. And his FATHER. —omit, 1, the Disciples, 3, and 4 and.

30, FATTED Calf.

32, again



κορη μου: <sup>4</sup>Ὁ δε ειπεν Ἐκατος βατους ελαιου.  
and thou? saidst thou, hundred baths of oil.

Και ειπεν αυτω Δεξαι σου το γραμμα, και  
And saidst to him; Receive of the the bill, and

καθιστα ταχως γραφον πεντηκοντα, <sup>7</sup>Επειτα  
sit down quickly write thou fifty.

ἔτερον ειπε Συ δε ποτον οφειλεις: Ὁ δε ειπεν  
another saidst thou, and how much dost thou owe? He and said,

Εκατος κορους σιτου. <sup>8</sup>[Και] λεγει αυτω  
hundred cors of wheat. [And] he saith to him,

εξαι σου το γραμμα, και γραφον ογδοηκοντα.  
Take of thee the bill, and write eighty.

Και εθρησεν ὁ κυριος τον οικονομον της  
and praised the lord the steward the

για, ὅτι φρονιμως εποιησεν ὅτι οἱ υἱοι του  
man, because prudently he had done: for the sons of the

αἱ τουτου φρονιμωτεροι ὑπερ τους υἱους του  
this more prudent above the sons of the

αἱ εἰς την γενεαν την ἑαυτων εἰσι. <sup>9</sup>Καγω  
for the generation that of themselves are. And I

λεγω Ποιησατε ἑαυτοις φιλους εκ του  
say. Make you to yourselves friends out of the

α της αδικιας: ἵνα, όταν εκλιπητε, δεξων  
of the unjust: that, when you may fall, they may

ε εἰς τας αιωνιους σκηνας. <sup>10</sup>Ὁ πιστος  
into the age-lasting tabernacles. He faithful

ιστω και εν πολλω πιστος εστι και ὁ  
also is much faithful is; and he

αδικος, και εν πολλω αδικος εστιν.  
unjust, also in much unjust is.

εν τω αδικω μαμωνα πιστοι ουκ  
in the unrighteous mammon faithful not

α αληθινωις υμιν πιστευσει; <sup>12</sup>και  
is true who to you will trust? and

αλλοτριω πιστοι ουκ εγενεσθε, το  
another faithful not you have been, the

υμιν δωσει:  
to you will give?

κατης δυναται δυσι κυριοις δουλευ-  
omestic is able two lords to serve:

ον ενα μισησει, και τον ἕτερον  
he one he will hate, and the other

ενος ανθεξεται, και του ἕτερου  
one he will cling to, and the other

ου δυνασθε θεω δουλειν και  
Not you are able God to serve and

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 AIGONIAN 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.

SCRIPT—6. HE said. 9. it fails.

6. Thy letters, and. 12. one own.

7. And—omit.

The largest measure of capacity among the Hebrews, except the *homer*, 4th part. See Ezek. xlv. 11, 14. It is equal to the *ephah*, i. e., to seven *q* measures. — Clarke. Josephus states that it contained seventy-two *q* and a half gallons. \* 7. The *cor* was the largest measure of *q* measures, whether for solids or liquids. As the *bath* was equal to the *tal* to the *homer*. It contained about seventy-five gallons and five

v. 8; 1 Thess. v. 5. † 6. Dan. iv. 27; Matt. vi. 10; x' 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.

μαμωνά. <sup>14</sup> Ἦκουον δε ταυτα παντα και οι  
mammon. Heard and these all also the  
Φαρισαιοι, φιλαργυροι υπαρχοντες και εξεμυκ-  
Pharisees, money-lovers being; and they  
τηριζον αυτον. <sup>16</sup> Και ειπερ αυτοις "Υμεις  
mocked him. And he said to them; You  
εστε οι διδαιοντες 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;  
οτι 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 κεραϊαν πεσειν. <sup>18</sup> Πας ο απολυων  
law one fine point to fall. Every one who dismissing  
την γυναικα αυτου, και γαμων ετεραν, μοι-  
the wife of himself, and marrying another, commits  
χενει 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 ενει-  
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]  
ονοματι Λαζαρος, \* [ος] εβεβλητο προς τον  
named Lazarus, [who] was laid at the  
πυλωνα αυτου ηλωμενος, <sup>21</sup> και επιθυμων  
gate of him being covered with sores, and longing  
χορτασθηναι απο των ψιχιων των 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 απειλειχον 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 ho-

14 And the PHARISEES, † being money-lovers, also heard all these things, and they ridiculed him.

15 And he said to them, "YOU are THOSE who JUSTIFY yourselves before MEN; but GOD knows your HEARTS; FOR THAT which is HIGHLY PRIZED among Men is an Abomination before \* GOD,

16 † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one presses towards it.

17 † And it is easier for HEAVEN and EARTH to pass away, than for one POINT of the LAW to fail.

18 † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and \* HE who MARRIES her being divorced from her HUSBAND, commits adultery.

19 † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

21 and longing to be fed with \* THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

22 And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

\* VATICAN MANUSCRIPT.—16, the Lord. 20. who—omit.

21. THINGS which FELL.

18. HE WHO MARRIES.

20. WHO—omit.

† 10. This parable stands in connection with a palpable confusion and interruption of our Saviour'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 Saviour 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 out the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Saviour.—McMillan. Dr. Lightfoot and others have shown that the Jews in their Gemaras have a parable much to the same purpose.—Doddridge.

14. Matt. xxiii. 14.

15. Luke x. 28.

16. Matt. iv. 17; xi. 12, 13; Luke

vii. 29.

17. Matt. v. 18.

18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

τον Αβρααμ. Απεθανε δε και ο πλουσιος, και  
 som Abram. Died and also the rich, and  
 εταφη. 23 Και εν τω 'αδη' επαρας τους οφθαλ-  
 was buried. And in the usen<sup>s</sup> 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-  
 Abram from a distance, and Lazarus in the bo-  
 ποις αυτου. 24 Και αυτος φωνησας ειπε· Πατερ  
 some of him. And he crying out he said; O father  
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα  
 Abraham, do thou pity me, and send Lazarus, that  
 βαψη τω ακρον του δακτυλου αυτου οδωται,  
 he may dip the tip of the finger of himself of water,  
 και καταψυξη την γλωσσαν μου· οτι οδυνωμαι  
 and may cool the tongue of me; for I am in pain  
 εν τη φλογι ταυτη. 25 Ειπε δε Αβρααμ· Τεκνον,  
 in the flame this. Said and Abram; 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 had, now  
 δε οδε παρακαλεται, ου δε οδυρασαι. 26 Και  
 but this is comforted, thou and art in pain. And  
 επι πασι τούτοις, μεταξυ ημων και υμων χασμα  
 besides all these, between of us and of you a chasm  
 μεγα εστηρικται, οπως οι θελωτες διαβηναι  
 great has been fixed, so that those wishing to pass over  
 ενθεν προς υμας, μη δυνανται, μηδε οι εκειθεν  
 hence to you, not is able, nor those thence  
 προς ημας διαπερωσιν. 27 Ειπε δε· Ερωτω ουν  
 to us cross over. He said then; I beseech thee  
 σε, πατερ, ινα πεμψης αυτον εις τον οικον του  
 thee, O father, that thou wouldst send him to the house of the  
 πατρος μου· 28 εχω γαρ πεντε αδελφους· οπως  
 father of me; I have for five brothers; that  
 διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθωσιν  
 he may testify to them, that not also they may come  
 εις τον τοπον τούτον της βασανου. 29 Λεγει  
 into the place this of the torment. Says  
 \* [αυτω] Αβρααμ· Εχουσι Μωσαε και του  
 [to him] Abram; They have Moses and the  
 προφητας· ακουσατωσαν αυτων. 30 Ο δε ειπεν·  
 prophets; let them hear them. He and said:  
 Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων  
 No, O father, Abram; but if one from dead ones  
 πορευθη προς αυτους, μετανοησουσιν. 31 Ειπε δε  
 may go to them, they will reform. He said but

† BOSOM. And the rich  
 man also died, and was  
 buried;  
 and in HADES, being  
 in Torments, he lifted up  
 his EYES, and sees \* Abra-  
 ham at a distance, and  
 Lazarus in † the FOLDS of  
 his mantle.  
 24 And crying out he  
 said, 'Father Abraham,  
 pity me, and send Lazarus,  
 that he may dip the tip of  
 his FINGER in Water, and  
 cool my TONGUE; For I  
 am tortured in this FLAME.'  
 25 But Abraham said,  
 'Child, recollect That thou,  
 during thy LIFE, † didst re-  
 ceive thy GOOD things, and  
 Lazarus, in like manner,  
 his EVIL things; but now  
 \* here he is comforted, and  
 thou art tormented.  
 26 And besides all this,  
 a great Chasm is situated  
 between us and you; so  
 that THOSE WISHING to  
 pass over hence to you are  
 unable; nor can \* those  
 cross over thence to us.'  
 27 Then he said, 'I en-  
 treat thee, then, Father, to  
 send him to my FATHER'S  
 HOUSE;  
 28 For I have Five Bro-  
 thers; that he may testify  
 fully to them, lest they  
 also come into this PLACE  
 of MISERY.'  
 29 \* But Abraham says,  
 † 'They have Moses and  
 the PROPHETS; let them  
 hear them.'  
 30 And HE said, 'No,  
 Father Abraham, but if  
 one should go to them from  
 the Dead, they will reform.'  
 31 And he said to him,

\* VATICAN MANUSCRIPTS—23. Abraham. 25. here he is comforted, and. 26. those.  
 29. But Abraham. 29. to him—omit.

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the wealthiest 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. —*luther*. † 23. *Tous kolpois*, being plural, the idea seems to be as expressed in the text. See Parkhurst.

† 25. Job xxi. 16; Luke vi. 24. † 29. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts x. 21; xvii. 11.

ΚΕΦ. 13. 18.

<sup>1</sup> Παρησαν δε τινες εν αυτω τω καιρω, απαγ-  
Were present and some in to him the season, re-  
γελλοντες αυτω περι των Γαλιλαιων, ων το  
porting to him concerning the Galileans, of whom the  
αιμα Πιλατος εμιξε μετα των θυσιων αυτων.  
blood Pilate mingled with the sacrifices of them.

<sup>2</sup> Και αποκριθεις ο Ιησους ειπεν αυτοις· Δοκειτε,  
And answering the Jesus said to them; Suppose you,  
δτι οι Γαλιλαιοι ουτοι αμαρτωλοι παρα παντας  
that the Galileans these sinners above all  
τους Γαλιλαιους εγενοντο, δτι τοιαυτα πεπονθα-  
the Galileans were, because such things they have  
σιν; <sup>3</sup> Ουχι, λεγω υμιν· αλλ' εαν μη μετανοητε,  
suffered? No, I say to you; but except you reform,  
παντες ωσαντως απολεισθη. <sup>4</sup> Η εκωοι οι  
all in like manner you will perish. Or those this

δεκα και οκτω, εφ' ος εκεσεν ο πυργος εν τω  
ten and eight, on whom fell the tower in the  
Σιλωαμ, και απεκτεινεν αυτους, δοκειτε, δτι  
Siloam, and killed them, suppose you, that  
ουτοι οφειλεται εγενοντο παρα παντας ανθρω-  
they offenders were above all men  
πους τους κατοικουοντας εν Ιερουσαλημ; <sup>5</sup> Ουχι,  
those dwelling in Jerusalem? No,

λεγω υμιν· αλλ' εαν μη μετανοητε, παντες  
I say to you; but except you reform, all  
δμοιως απολεισθη. <sup>6</sup> Ελεγε δε ταυτην την  
in like manner you will perish. He spoke and this the

παραβολην· Συκη ειχε τις εν τω αμπελωνι  
parable; A fig-tree had one in the vineyard  
αυτου πεφυτευμενην· και ηλθε ζητων καρπον  
of himself having been planted; and came seeking fruit  
εν αυτη, και ουκ εδρεν. <sup>7</sup> Ειπε δε προς τον  
on her, and not found. He said and to the  
αμπελουργον· Ιδου, τρια ετη ερχομαι ζητων  
vine-dresser; Lo, three years came seeking

καρπον εν τη συκη, ταυτη, και ουκ εβρισκω·  
fruit on the fig-tree this, and not to find;  
εκκοψον αυτην· ινατι και την γην καταργει;  
cut down her; but why and the earth it renders useless?

<sup>8</sup> Ο δε αποκριθεις λεγει αυτω· Κυριε, αφες  
He and answering says to him; O lord, leave  
αυτην και τουτο το ετος, εως οτου σκαψω περι  
her also this the year, till I may dig about

αυτην, και βαλω κοπρια· <sup>9</sup> και μεν ποιηση  
her, and I may put dung; and if indeed it may bear  
καρπον· ει δε μηγε, εις το μελλον εκκοψεις  
fruit; if not, in the future thou mayest cut down  
αυτην. <sup>10</sup> Ην δε διδασκων εν μια των συνα-  
her. He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at that PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.

2 And \* he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?"

3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.

4 Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?

5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."

6 And he spoke This PARABLE; † "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.

7 And he said to the VINE-DRESSER, "Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?"

8 And HE answering, said to him, "Sir, leave it This YEAR also, till I dig about it, and manure it;

9 and \* perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down."

10 And he was teaching

\* VATICAN MANUSCRIPT.—2. he answering. if not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices." † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 55.

† 6. Isa. v. 3; Matt. xxi. 19.

γῶγων ἐν τοῖς σαββάσι. <sup>11</sup> Καὶ ἰδού, γυνὴ ἢν

πνεῦμα ἐχούσα ἀσθενείας ἐτῆ δέκα καὶ ὀκτῶ·

καὶ ἦν συγκυπτουσα, καὶ μὴ δυναμένη ἀνακύψαι

εἰς τὸ παντέλες. <sup>12</sup> Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς,

προσεφώνησε, καὶ εἶπεν αὐτῇ· Γυναί, ἀπολε-

λυσαι τῆς ἀσθενείας σου. <sup>13</sup> Καὶ ἐπεθίκεν

αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη,

καὶ ἐδόξαζε τὸν θεόν. <sup>14</sup> Ἀποκρίθεις δὲ ὁ ἀρχι-

συναγωγῶς, ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἐθερα-

πευσεν ὁ Ἰησοῦς, ἐπέλεγε τῷ ὄχλῳ· Ἐξ ἡμερῶν

εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταῦταις οὖν

ἐρχομένοι θεραπευέσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ

σαββάτου. <sup>15</sup> Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ

εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ

οὐ λύει τὸν βόνυ αὐτοῦ ἢ τοῦ οἴνου ἀπο τῆς

φάτνης, καὶ ἀπαγαγῶν ποτίσει; <sup>16</sup> Ταύτην δὲ,

οὐγατέρα Ἀβραάμ οὖσαν ἦν ἐδήσαν ὁ σατανᾶς

ἰσοῦ δέκα καὶ ὀκτῶ ἐτῆ, οὐκ εἶδει λύθηναί ἀπο

τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

<sup>17</sup> Καὶ ταῦτα λεγόντος αὐτοῦ, κατήσχυνοντο

πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος

ἐχαιρεν ἐπὶ πᾶσι τοῖς ἐνδοξοῖς τοῖς γινομένοις

ὑπ' αὐτοῦ.

<sup>18</sup> Ἐλεγε δὲ· Τινὶ ὁμοία ἐσὶν ἡ βασιλεία τοῦ

θεοῦ; καὶ τινὶ ὁμοιωσῶ αὐτήν; <sup>19</sup> Ὁμοία ἐστὶ

κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐβάλεν

εἰς κήπον ἑαυτοῦ· καὶ ἠύξησε, καὶ ἐγενετο εἰς

δένδρον \* [μεγά,] καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

καὶ οἱ ἄνθρωποι ἐκαθίσταντο ἐπὶ τῆς σκιάς αὐ-

in one of the SYNAGOGUES on the sabbath.

11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

12 And Jesus seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

13 † And he placed his HANDS on her; and immediately she stood erect, and praised God.

14 And the SYNAGOGUE-RULER, being angry, because Jesus had healed on the sabbath, answering, said to the CROWD, † "There are Six Days in which you ought to labor, in those, therefore, come and be cured, † and not on the sabbath."

15 \* But the LORD answered him, and said, "Hypocrites! † does not every one of you, on the sabbath, loose his ox or his ass from the stall, and lead him to drink?"

16 And was it not proper, that this woman, † being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Lighten Years, to be released from this BOND on the sabbath?"

17 And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All those GLORIOUS WORKS which were PERFORMED by him.

18 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

19 It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

came and sat upon the branches thereof.

20 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

21 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

came and sat upon the branches thereof.

22 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

23 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

came and sat upon the branches thereof.

24 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

25 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

came and sat upon the branches thereof.

26 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

27 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

came and sat upon the branches thereof.

28 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

29 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

came and sat upon the branches thereof.

30 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

31 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

came and sat upon the branches thereof.

\* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.

† 13. Mark xvi. 18; Acts ix. 17. † 14. Exod. xx. 9. † 14. Matt. xii. 10; Mark

iii. 2; Luke vi. 7; xiv. 8. † 15. Luke xv. 6. † 16. Luke xix. 9. † 18. Matt.

xiii. 31; Mark iv. 30.

κατεσκηνησεν εν τοις κλαδοις αυτου. <sup>20</sup> Και  
 lodged in ' the branches of it. And  
 παλιν ειπε· Τιμι μοι ωσω την βασιλειαν του  
 again he said: To what shall I compare the kingdom of the  
 θεου; <sup>21</sup> Ομοια εστι ζυμη, ην λαβουσα γυνη  
 of God? Like it is to leaven, which having taken a woman  
 ενεκρυψεν εις αλευρου σατα τρια, εως ου εξυ-  
 mixed into of meal measures three, till was  
 μωθη ολον. <sup>22</sup> Και διεκορευετο κατα πολεις  
 leavened whole. And he passed throughout cities  
 και κωμας, διδασκων, και πορειαν ποιουμενος  
 and towns, teaching, and went on making  
 εις Ιερουσαλημ. <sup>23</sup> Ειπε δε τις αυτω· Κυριε,  
 for Jerusalem. Said and one to him: O Lord,  
 ει ολιγοι οι σωζομενοι; Ο δε ειπε προς αυτους·  
 are few those being saved: He and said to them:  
<sup>24</sup> Αγωναζεσθε εισελθειν δια της στενης θυρας·  
 Agonize you to enter through the strait door:  
 οτι πολλοι, λεγω υμιν, ζητησουσιν εισελθειν,  
 for many, I say to you, will seek to enter,  
 και ουκ ισχυσουσιν. <sup>25</sup> Αφ' ου αν εγερθη ο  
 and not will be able. From when may be raised the  
 οικουδεσποτης, και αποκλεισθι την θυραν, και  
 householder, and may have shut the door, and  
 αρξησθε εξω εσταναι, και κρουειν την θυραν,  
 you may begin without to stand, and to knock the door,  
 λεγοντες· Κυριε, \* [κυριε,] ανοιξον ημιν· 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 αρξεσθε λεγειν· Εφαγομεν ενω-  
 you are. Then you will begin to say: We ate in pre-  
 πιον σου και εν ταις πλαταιαις ημων εδιδασκασ-  
 sence of thee and in the wide places of as 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· αποστητε απ' εμου παντες οι  
 whence you are: depart you from me all the  
 εργαται της αδικιας. <sup>28</sup> Εκει εσται ο κλαυθμος  
 workers of the wrong. There will be the weeping  
 και ο βρυγμος των οδοντων, οταν οψησθε Αβρααμ  
 and the gnashing of the teeth, when you may see Abraam  
 και Ισαακ και Ιακωβ και παντας τους προφητας  
 and Isaac and Jacob and all the prophets  
 εν τη βασιλεια του θεου, υμας δε εκβαλομενους  
 in the kingdom of the God, you and being cast  
 εξω. <sup>29</sup> Και ηξουσιν απο ανατολων και δυσμων,  
 outside. And they will come from east and west,  
 και απο Βορρα και Νοτου· και ανακλιθησονται  
 and from North and South: and will recline  
 εν τη βασιλεια του θεου. <sup>30</sup> Και ιδου, εισιν  
 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 † Measures 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 HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, † 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

<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 GNASING of TEETH, † which you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM 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. 25; Mark vi. 6.

‡ 27. Matt. vii. 23; xxv. 41.

Mark x. 31.

‡ 24. Matt. vii. 13.

‡ 28. Matt. viii. 11.

‡ 25. Luke vi. 46.

‡ 30. Matt. xix. 30; xx. 19.

εσχατοι, οι εσονται πρωτοι· και εισι πρωτοι, οι  
 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  
 θων 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· Ἰδου, εκβαλλω δαι-  
 say you to the fox this; Lo, I cast out de-  
 μονια και ιασεις επιτελω σημερον και αυριον,  
 moes 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-  
 λησα επισυναξαι τα τεκνα σου, ον τροπον  
 sidered to gather the children of thee, what manner  
 ορνις την εαυτης νοσσιαν υπο τας πτερυγας;  
 a bird the of herself brood under the wings;  
 και ουκ ηθελησατε. <sup>35</sup> Ἰδου, αφιεται υμιν ο  
 and not you were willing. Lo, is left to you the  
 οικος υμων. Λεγω δε υμιν, οτι ου μη με ιδητε,  
 house of you. I say and to you, that not not me you may see,  
 εως \* [αν ηξη οτε] ειπητε· Ευλογημενος ο  
 till [may come when] you may say; Having been blessed he  
 ερχομενος εν ονοματι κυριου.  
 coming in name of Lord.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Και εγενετο εν τω ελθειν αυτου 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  
 αυτου. <sup>2</sup> Και ιδου, ανθρωπος τις ην υδρωπικος  
 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 θεραπευειν; Οι δε  
 If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

<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 on the SABBATH \* Day, or not?"

<sup>4</sup> But THEY were silent.

\* VATICAN MANUSCRIPT.—32. Day. 35. may come, when—omit. 3. Day, or not? But.

† 31. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. † 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

‡ 34. Matt. xxiii. 37. † 35. Psal. cxviii. 20. † 3. Matt. xii. 10.

ἤσυχασαν. Καὶ ἐπιλαβόμενος ἰασάτο αὐτοῦ,  
 were silent. And having taken hold he cured him,  
 καὶ ἀπέλυσε. <sup>5</sup> Καὶ ἀποκρίθεις πρὸς αὐτοῦ  
 and dismissed. And answering to them  
 εἶπε· Τίνας ὑμῶν ὄνος ἢ βουὸς εἰς φρέαρ ἐμπε-  
 said; Of any one of you an ass or an ox istr a pit shall  
 σείται, καὶ οὐκ εὐθὺς ἀνασπάσει αὐτὸν ἐν τῇ  
 fall, and not immediately will draw out him in the  
 ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> Καὶ οὐκ ἰσχύσαν ἀνα-  
 day of the sabbath? And not they were able to  
 ποκρίθηναι \* [αὐτῷ] πρὸς ταῦτα.  
 reply [to him] to these things.

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολῆν,  
 He spoke and to those having been invited a parable,  
 ἐπεχῶν ὡς τὰς πρωτοκλισίας ἐξελεγόντο,  
 observing how the first reclining places they were choosing out,  
 λεγῶν πρὸς αὐτοῦς· <sup>8</sup> Ὅταν κληθῆς ὀκο  
 saying to them; When thou mayest be invited by  
 τίνας εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρῶ-  
 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  
 μένος ὑπ' αὐτοῦ· <sup>9</sup> καὶ ἐλθῶν ὁ σε καὶ αὐτὸν  
 been invited by him; and coming he thee and him  
 καλέσας, εἶπαι σοὶ· Δός τούτῳ τόπον· καὶ  
 having invited, shallest say to thee: Give thou to this a place; and  
 τότε ἀρξῆ μετ' αἰσχυνῆς τὸν ἐσχατὸν  
 then thou shouldest begin with shame the farthest  
 τόπον κατεχειν· <sup>10</sup> Ἄλλ' ὅταν κληθῆς,  
 place to occupy; But when thou mayest be invited,  
 πορευθεὶς ἀναπεσαι εἰς τὸν ἐσχατὸν τόπον, ἵνα  
 having gone recline thou in the farthest place, that  
 ὅταν ἐλθῇ ὁ κεκληκῶς σε, εἶπαι σοὶ· Φίλε,  
 when may come he having invited thee, may say to thee; Friend,  
 πρόσαναβηθὶ ἀνωτέρω. Τότε ἐστὶ σοὶ δόξα  
 go thou up to a higher place. Then will be to thee glory  
 ἐνωπίου τῶν συνανακειμένων σοι. <sup>11</sup> Ὅτι ὡς  
 in presence of those reclining with thee. For every one  
 ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπει-  
 the exalting himself, shall be humbled; and the hum-  
 νῶν ἑαυτὸν ὑψώθησεται. <sup>12</sup> Ἐλεγε δὲ καὶ τῷ  
 bling himself shall be exalted. He said and also to the  
 κεκληκῶτι αὐτὸν· Ὅταν ποιῆς ἀριστόν ἢ  
 (one) having invited him; When thou mayest make a dinner or  
 δεῖπνον, μὴ φωνεῖ τοὺς φίλους σου, μῆδε τοὺς  
 a supper, not call the friends of thee, nor the  
 ἀδελφοὺς σου, μῆδε τοὺς συγγενεῖς σου, μῆδε  
 brethren of thee, nor the relations of thee, nor  
 γείτονας πλουσίου· 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 SABBATH 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 shouldest begin to occupy the LOWEST 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 HUMBLKS 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.

† 8. Exod. xxiii. 5; Deut. xxii. 4; Luke xiii. 15. † 10. Prov. xxv. 6, 7. † 11. Job xlii. 20; Ps. cxvii. 27; Prov. xxix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v. 5.



αντικαλεσωσι, και γενηται σοι ανταποδομα.  
should invite again, and be made to thee a recompense.

13 Αλλ' όταν ποιησ̄ δοχην, καλει πτωχους, αναπηρους, χωλους, τυφλους 14 και μακαριος  
But when thou mayest make a feast, invite poor ones, the Crippled, the Lame, the maimed ones, lame ones, blind ones: and blessed

εσθ, ότι ουκ εχουσιν ανταποδουσαι σοι: thou wilt be, because not they have to recompense to thee: ανταποδοθησεται γαρ σοι εν τη αναστασει των δικαιων. 15 Ακουσας δε τις των συνακακειμενων  
it will be recompensed for to thee in the resurrection of the just. Hearing and one of those reclining

ταυτα, ειπεν αυτω· Μακαριος, ος φαγεται αρτον these, said to him: Blessed, who shall eat bread εν τη βασιλεια του θεου. 16 Ο δε ειπεν αυτω·  
in the kingdom of the God. He and said to him:

Ανθρωπος τις εποησ̄ε δειπνον μεγα, και εκαλεσε πολλους. 17 Και απεστειλε τον δουλον αυτου  
A man certain made a supper great, and invited many, And he sent the slave of himself

τη ωρα του δειπνου ειπειν τοις κεκλημενοις· Ερχεσθε, ότι ηδη ετοιμα εστι \* [παντα.] 18 Και  
In the hour of the supper to say to those having been invited Come you, for now ready is [all.] And

ηρξαντο απο μιας παραιτεισθαι παντες. Ο πρωτος ειπεν αυτω· Αγρον ηγορασα, και εχω  
they began from one to excuse themselves all. The first said to him: A field I bought, and I have

αναγκην εξελθειν και ιδεν αυτον· ερωτω σε, εχε με παρητημενον. 19 Και ετερος ειπε· Ζευγη  
need to go out and to see him: I beseech thee, have me having been excused. And another said: Yokes

βων ηγορασα πεντε, και πορευομαι δοκιμασαι αυτα· ερωτω σε, εχε με παρητημενον. 20 Και  
of oxen I bought five, and I go to try them: I beseech thee, have me having been excused. And

ετερος ειπε· Γυναικα εγημα, και δια τουτου ου δυναμαι ελθειν· 21 Και παραγενομενος ο δουλος  
another said. A wife I married, and because of this not I am able to come. And having come the slave

εκεινος απηγγειλε τω κυριω αυτου ταυτα. Τότε οργισθεις ο οικοδεσποτης ειπε τω δουλω αυτου·  
that reported to the lord of himself these. Then being angry the householder said to the slave of himself,

Εξελθε ταχως εις τας πλατειας και ρυμας της πολεως, και τους πτωχους και αναπηρους και  
Go out quickly into the wide places and streets of the city, and bring in hither † the poor, and Crippled, and \* Blind, and

χωλους και τυφλους εισαγαγε ωδε. 22 Και ειπεν  
lame ones and blind ones bring in hither. And said

invite These again, and a Recompense be made thee.

13 But when thou makest a Feast, invite the Poor; the Crippled, the Lame, the Blind;

14 and thou wilt be happy; Because they have no means to repay thee, therefore thou shalt be repaid at the RESURRECTION of the RIGHTEOUS."

15 And one of those RECLINING with him, hearing this, said to him, † "Happy he who shall eat † Bread in the KINGDOM of GOD."

16 † And HE said to him, "A certain Man made a great SUPPER, and invited many."

17 And † he sent his SERVANT, at the HOUR of the SUPPER, to say to THOSE who had been INVITED, "Come, for it is now ready."

18 And they all began, with one accord, to excuse themselves. The FIRST said to him, "I have bought a Field, and I must go out and see it; I beseech thee to have Me excused."

19 And another said, "I have bought five Yoke of Oxen, and I am going to try them; I entreat thee to have Me excused."

20 And another said, "I have married a Wife, and, therefore, I cannot come."

21 And that SERVANT having returned, related all to his MASTER. Then the HOUSEHOLDER, being angry, said to his SERVANT, "Go out quickly into the OPEN SQUARES and Streets of the CITY, and bring in hither † the POOR, and Crippled, and \* Blind, and Lame."

22 And the SERVANT

\* VATICAN MANUSCRIPT.—17. All—omit. 21. Blind and Lame.

† 15. Instead of *arion*, 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. 6.

† 10. *Matt. xxii. 2*.

† 17. *Prov. ix. 2, 6*.

ὁ δούλος· Κυριε, γεγονεν ὡς ἐπεταξας, και  
 his slave. O lord, it is done as thou didst order, and  
 ετι τοπος εστι. 23 Και ειπεν ὁ κυριος προς του  
 still room is. And said the lord to the  
 δουλου· Εξελθε εις τας ὁδους και φραγμους, και  
 alive; Go out into the ways and hedges, and  
 αναγκαστον εισελθειν, ινα γεμισθη ὁ οικος μου.  
 urge to enter, that may be filled the house of me.  
 24 Λεγω γαρ υμιν, ὅτι ουδεις των ανδρων εκεινων  
 I say for to you, that no one of the men those  
 των κεκλημενων γευσεται μου του δεικνου.  
 the having been invited shall taste of me the supper.  
 25 Συνεπορευοντο δε αυτω οχλοι πολλοι· και  
 Were going with and him crowds great; and  
 στραφεις ειπε προς αυτους· 26 Ει τις ερχεται  
 turning he said to them; If any one comes  
 προς με, και ου μισει τον πατερα εαυτου, και  
 to me, and not hates the father of himself, and  
 την μητερα, και την γυναικα, και τα τεκνα, και  
 the mother, and the wife, and the children, and  
 τους αδελφους, και τας αδελφας, ετι δε και την  
 the brothers, and the sisters, still more and even the  
 εαυτου ψυχην, ου δυναται μου μαθητης ειναι.  
 of himself life, not is able of me a disciple to be.  
 27 Και ὅστις ου βασταζει τον σταυρον αυτου,  
 And whoever not bears the cross of himself,  
 και ερχεται οπισω μου, ου δυναται μου ειναι  
 and comes after me, not is able of me to be  
 μαθητης. 28 Τις γαρ εξ υμων, θελων κυργων  
 a disciple. Who for of you, wishing a tower  
 οικοδομησαι, ουχι πρωτον καθισας ψηφισει την  
 to build, not first having sat down computes the  
 δαπανην, ει εχει εις απαρτισμον; 29 ινα μηποτε  
 cost, if he has to finish; that last  
 θεντος αυτου θεμελιον, και μη ισχυοντος εκτε-  
 having laid of him a foundation, and not being able  
 λεσαι, παντες ὁ θεωρουντες αρξωνται εμπαιζειν  
 deride, all those beholding should begin to deride  
 αυτω, 30 λεγοντες· Ὅτι οὗτος ὁ ανθρωπος ηρξατο  
 him, saying; That this the man began  
 οικοδομειν, και ουκ ισχυσεν εκτελεσαι. 31 Η  
 to build, and not was able to finish. Or  
 τις βασιλευς πορευομενος συμβαλειν ετερω  
 what king going to engage with another  
 βασιλει εις πολεμον, ουχι καθισας πρωτον  
 king in battle, not having sat down first

said, 'Sir, \*I have done what thou didst command, and yet there is Room.'

23 And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that \*the HOUSE may be filled;'

24 for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

25 And great Crowds were going with him; and turning he said to them,

26 † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even \* his OWN LIFE, he cannot be my DISCIPLE.

27 † \* Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

28 For who of you wish- ing to build a Tower, does not first sit down and estimate the EXPENSES, to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

30 saying, 'This MAN began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, \* will not first

\* VATICAN MANUSCRIPT—22. I have done what thou didst command. 23. the house. 26. his own LIFE. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 20, 31, where Leah's being *loved* is explained by Rachel's being *loved more than Leah*; see also Deut. xxi. 15-17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrangle himself from all his relations, and not, out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xxi. 43; xxii. 8; Acts xiii. 46. † 26. Deut. xiii. 6; xxiii. 9; Matt. x. 37; Rom. ix. 13. † 27. Rev. xii. 11. † 28. Matt. xvi. 26; Mark viii. 36; Luke ix. 25; 2 T. iii. 14, 15.

βουλευεται, ει δυνατος εστιν εν δεκα χιλιασιν  
 consult, if able he is with ten thousand  
 απαντησαι τω μετα εικοσι χιλιαδων ερχομενω  
 to meet the (one) with twenty thousand coming  
 επ' αυτον; 32. **Ει δε μηγε, ετι αυτου πορρω**  
 against him? If but not, while of him far off  
**οντος, πρεσβειαν απουστειλας, ερωτα \* [τα] προς**  
 being, an embassy having sent, he asks [the] to  
**ειρηνην.** 33. **Ουτως ουν πας εξ υμων, ος ουκ**  
 peace. So then all of you, who not  
**αποτασσειται πασι τοις εαυτου υπαρχουσιν, ου**  
 bids farewell to all the of himself possessions, not  
**δυναται μου ειναι μαθητης.** 34. **Καλον το αλας**  
 is able of me to be a disciple. Good the salt;  
**εαν δε το αλας μωρανθη, εν τινι αρτυθησεται;**  
 if but the salt should be tasteless, by what shall it be salted?  
 35. **Ουτε εις γην, ουτε εις κοκριαν ευθετον εστιν.**  
 Neither for land, nor for manure at it is;  
**εξω βαλλουσιν αυτο.** **Ο εχων ωτα ακουειν,**  
 out they cast it. He having ears to hear,  
**ακουετω.**  
 let him hear.

ΚΕΦ. ιε', 15.

1 **Ησαν δε εγγιζοντες αυτω παντες οι τελω-**  
 Were and drawing near to him all the tax-gath-  
**ναι και οι αμαρτωλοι, ακουειν αυτου.** 2 **Και**  
 erers and the sinners, to hear him. And  
**διεγογγυζον οι Φαρισαιοι και οι γραμματεις,**  
 murmured the Pharisees and the scribes,  
**λεγωντες: Οτι ουτος αμαρτωλους προσδεχεται,**  
 saying: That this sinners receives,  
**και συνεσθιει αυτοις.** 3 **Ειπε δε προς αυτους**  
 and eats with them. He said and to them  
**την παραβολην ταυτην, λεγων.** 4 **Τις ανθρωπος**  
 the parable this, saying: What man  
**εξ υμων εχων εκατον προβατα, και απολεσας**  
 of you having a hundred sheep, and having lost  
**εν εξ αυτων, ου καταλειπει τα εννηκοντα εννεα**  
 one of them, not leaves behind the ninety-nine  
**εν τη ερημω, και πορευεται επι το απολωλος,**  
 in the desert, and goes after that having been lost,  
**εως ευρη αυτο;** 5 **Και ευρων, επιτιθησιν επι τους**  
 till he may find it? And having found, he lays on the  
**ωμους εαυτου χαιρων.** 6 **και ελθων εις τον οικον**  
 shoulders of himself rejoicing: and coming into the house  
**συγκαλει τους φιλους και τους γειτονας, λεγων**  
 he calls together the friends and the neighbors, saying  
**αυτους: Συγχαρητε μοι, οτι ευρον το προβατον**  
 to them: Rejoice with me, for I found the sheep  
**μου το απολωλος.** 7 **Λεγω υμιν, οτι ουτω χαρα**  
 of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty Thousand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 † SALT is good; † but if \* the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

1 † And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And \* both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 † "What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?"

5 And having found it, he lays it on his SHOULDERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying to them, "Rejoice with me, For I have found THAT SHEEP of mine † which was LOST."

7 I say to you, That

\* VATICAN MANUSCRIPT.—32. the—omit.

34. also the SALT.

2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gibel, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece off, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had PERFECTLY LOST ITS SAVOUR: the inner part, which was connected to the rock, retained its savor; as I found by proof."

† 34. Matt. v. 13; Mark ix. 50.

† 1. Matt. ix. 10.

† 2. Acts xi. 3; Gal. ii.

† 4. Matt. xviii. 12.

† 6. 1 Pet. ii. 10, 25.

οἰται ἐν τῷ οὐρανῷ ἐπὶ ἓν ἁμαρτωλῶ μετανο-  
 will be in the heaven over one sinner reform-  
 ουντι, ἢ ἐπὶ ἐνενήκοιτα ἑνὴς δικαιοῦς, οἵτινες  
 ing, than over ninety-nine just ones, who  
 οὐ χρεῖαν ἔχουσι μετανοίας. <sup>8</sup> ἢ τις γυνή,  
 no need have of reformation. Or what woman,  
 δραχμᾶς ἔχουσα δέκα, εἴαν ἀπολεσῇ δραχμῆν  
 drachmas having ten, if she may lose drachma  
 μίαν, οὐχὶ ἅπτει λυχνόν, καὶ σαρὸν 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 it? <sup>9</sup> And  
 εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτο-  
 having found she calls together the friends and the neigh-  
 νας, λέγουσα· Συγχαρῆτε μοι, ὅτι εὗρον τὴν  
 bors, saying; Rejoice with me, for I found the  
 δραχμῆν, ἣν ἀπέλεσα. <sup>10</sup> Οὕτω, λέγω ὑμῖν,  
 drachma, which I lost. <sup>10</sup> Thus, I say to you,  
 χαρὰ γίνεταί ἐν ὄψει τῶν ἀγγέλων τοῦ θεοῦ  
 joy is produced in presence of the messengers of the God  
 ἐπὶ ἓν ἁμαρτωλῶ μετανοούντι.

over one sinner reforming.

<sup>11</sup> Εἶπε δὲ Ἀνθρῶπος τις εἶχε δύο υἱούς.

He said and; A man certain had two sons.

<sup>12</sup> Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πάτερ,

And said the younger of them to the father: O father,

δος μοι τὸ ἐπιβαλλόν μέρος τῆς οὐσίας. Καὶ

gave 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,

ἀπεδημησεν εἰς χώραν μακρὰν· καὶ ἐκεῖ

went abroad into a country distant: and there

διεσκορπίσεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς.

wasted the property of himself, living dissolutely.

<sup>14</sup> Δαπανήσας δὲ αὐτοῦ πάντα, ἐγενέτο λιμὸς

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 ἐκολληθῆ

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 ἀγρούς αὐτοῦ βοσκεῖν χοίρους.

sent him into the fields of himself to feed swine.

<sup>16</sup> Καὶ ἐπεθυμῆεν γεμίσει τὴν κοιλίαν αὐτοῦ ἀπο

And he longed to fill the belly of himself from

τῶν κερατιῶν, ὧν ἤσθιον αἱ χοῖροι· καὶ οὐδεὶς

the pods, which were eating the swine; and no one

εἶδον 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 inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—PATER.

Ποσοι μισθιοι του πατρος μου περισσεουσιν  
 How many hired servants of the father of me have an abundance  
 αρτων; εγω δε ωδε λιμφ απολλυμαι. 18 Ανασ-  
 of bread? I and here with hunger am perishing. Having  
 τας πορευσομαι προς τον πατερα, μου, και ερω  
 arisen I will go to the father of me, and will say  
 αυτη\* Πατερ, ημαρτον εις τον ουρανον και  
 to him; O father, I sinned against the heaven and  
 ενωπιον σου. 19 ουκετι ειμι αξιος κληθηναι υιος  
 in presence of thee; no longer I am fit to be called a son  
 σου ποιησον με ως ενα των μισθιων σου. 20 Και  
 of thee; make me as one of the hired servants of thee. And  
 αναστας ηλθε προς τον πατερα εαυτου. Ετι  
 having arisen went to the father of himself. While  
 δε αυτου μακραν απεχοντος, ειδεν αυτον ο πα-  
 but of him at a distance being, saw him the fa-  
 τηρ αυτου, και εσπλαγχνισθη και δραμων  
 ther of him, and was moved with pity, and running  
 επεκεσεν επι τον τραχηλον αυτου, και κατεφι-  
 he fell on the neck of him, and repeatedly  
 λησεν αυτον. 21 Ειπε δε αυτω ο υιος\* Πατερ,  
 kissed him. Said and to him the son; O father,  
 ημαρτον εις τον ουρανον και ενωπιον σου\* και  
 I sinned against the heaven and in presence of thee; and  
 ουκετι ειμι αξιος κληθηναι υιος σου. 22 Ειπε δε ο  
 no longer I am fit to be called a son of thee. Said but the  
 πατηρ προς τους δουλους αυτου\* Εξενεγκατε  
 father to the slaves of himself; Bring you out  
 την στολην την πρωτην, και ενδυσατε αυτον,  
 the robe the chief, and clothe you him,  
 και δοτε δακτυλιον εις την χειρα αυτου, και  
 and give you a finger-ring into the hand of him, and  
 υποδηματα εις τους ποδας. 23 Και ενεγκαντες  
 shoes for the feet. And having brought  
 τον μοσχον τον σιτευτον θυσατε και φαγοντες  
 the calf the fattened do you sacrifice; and eating  
 ευφρανθωμεν. 24 οτι ουτος ο υιος μου νεκρος ην,  
 we may be joyful: for this the son of me dead was,  
 και \* [αν]εζησε και απολωλωσ ην, και ευρηθη.  
 and [again] is alive: and having been lost he was, and is found.  
 Και ηρξαντο ευφραϊνεσθαι. 25 Ην δε ο υιος  
 And they began to be merry. Was and the son  
 αυτου ο πρεσβυτερος εν αγρω και ως ερχομενος  
 of him the elder in a field: and as he was coming  
 ηγγισε τη οικια, ηκουσε συμφωνιας και χορων.  
 near to the house, he heard a sound of music and dancers.  
 26 Και προσκαλεσαμενος ενα των παιδων, επυν-  
 And having called to one of the servants, he in-  
 θανετο τι ειη ταυτα; 27 Ο δε ειπε αυτω\*  
 quired what may be these things? He and said to him:  
 'Οτι ο αδελφος σου ηκει και εθυσεν ο πατηρ  
 That the brother of thee is come: and has sacrificed the father  
 σου τον μοσχον τον σιτευτον. οτι υγιαινοντα  
 of thee the calf, the fattened, because safe  
 αυτον απελαβεν. 28 Ωργισθη δε, και ουκ εθε-  
 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!

18 I will arise and go to my FATHER, and will say to him, Father, I have sinned against HEAVEN, and before thee.

19 I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

20 And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running he fell on his neck, and repeatedly kissed him.

21 And the SON said to him, 'Father, I have sinned against HEAVEN, and before thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

22 But the FATHER said to his SERVANTS, 'Bring out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

23 and bring the FATTENED CALF, and kill it; and let us eat, and be joyful;

24 For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

25 Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and † Dancing.

26 And summoning one of the SERVANTS, he asked him the reason of this.

27 And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTENED CALF, Because he has received him in health.'

28 And he was enraged,

\* VATICAN MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. 22. out quickly. 24. again—omit.

† 25. Chorus, probably ought to be rendered a choir of singers. Le Clero denies that the word means dancing at all. Symphonia, translated music, may mean the musical instruments, which accompanied the choir of singers.

λεν εισελθειν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν  
 posed to enter. The therefore father of him going out  
 παρεκαλεῖ αὐτον. <sup>29</sup> Ὁ δὲ ἀποκριθεὶς εἶπε τῷ  
 besought him. He and answering said to the  
 πατρί· Ἰδοὺ, τοσαῦτα ἐτὴ δουλεύω σοί, καὶ  
 father: Lo, so many years do I slave for thee, and  
 οὐδέποτε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδέ-  
 never a command of thee I passed by: and to me never  
 ποτε ἐδωκας ἐριφόν, ἵνα μετὰ τῶν φίλων μου  
 thou gavest a kid, that with the friends of me  
 εὐφρανθῶ. <sup>30</sup> 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 πόρνων, ἦλθεν, ἐβου-  
 devoured of thee the living with harlots, came, thou hast  
 σασ αὐτῷ τὸν μόσχον τὸν σιτευτόν. <sup>31</sup> Ὁ δὲ  
 sacrificed for him <sup>was</sup> calf the fatted. He and  
 εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,  
 said to him: O child, thou always with me art,  
 καὶ πάντα τὰ ἐμὰ σα ἐστίν. <sup>32</sup> Εὐφρανθῆναι δὲ  
 and all the mine thine is. To be joyful but  
 καὶ χαρῆναι εἶδει, ὅτι ὁ ἀδελφὸς σου οὗτος  
 and to be glad it's proper, for the brother of thee this  
 νεκρὸς ἦν, καὶ \* [ἀν]έζησε· καὶ ἀπολωλὼς ἦν,  
 dead was, and [again] is alive; and having been lost was,  
 καὶ εὑρέθη.  
 and <sup>is</sup> found.

ΚΕΦ. 15. 16.

<sup>1</sup> Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς 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 διασκορπιζῶν τὰ  
 and this <sup>was</sup> was accused to him as wasting the  
 ὑπάρχοντα αὐτοῦ. <sup>2</sup> Καὶ φωνήσας αὐτον, εἶπεν  
 possessions of him. And having called him, he said  
 αὐτῷ· Τι τοῦτο ἀκούω περὶ σου; ἀποδοσ τὸν  
 him; What this I hear concerning thee? render the  
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἐτι  
 account of the stewardship of thee: not for thou wilt be able longer  
 οἰκονομεῖν. <sup>3</sup> Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τι  
 to be steward. Said and in 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; Σκαπεῖν οὐκ ἰσχύω, ἐκαίτειν  
 ship from me? To dig not I have strength, to beg  
 αἰσχυνομαι. <sup>4</sup> Ἐγὼν τι ποιήσω, ἵνα, ὅταν  
 I am ashamed, I know what I will do, that, when  
 μετασταθῶ τῆς οἰκονομίας, δεξῶνται με εἰς  
 I may be put out of the stewardship, they may receive me into  
 τοὺς οἴκους αὐτῶν. <sup>5</sup> Καὶ προδκαλεσαμένους  
 the houses of themselves. And having summoned  
 ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου  
 one each of the debtors of the lord  
 ἑαυτοῦ, εἶλεγε τῷ πρώτῳ· Πόσον σφειλεῖς τῷ  
 of himself, he said to the first, How much owest thou to the

and refused to enter. \*And his FATHER going out, entreated him.

<sup>29</sup> 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;

<sup>30</sup> But when THIS SON of thine came, who has CONSUMED Thy LIVING with PROSTITUTES, thou hast killed for him the \*FATTED Calf.'

<sup>31</sup> And HE said to him, 'Child, thou art always with me, and ALL that is MINE is thine.'

<sup>32</sup> 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.

<sup>1</sup> 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."

<sup>2</sup> 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.'

<sup>3</sup> 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.'

<sup>4</sup> I know what I will do, that when I am deprived of the STEWARDSHIP, they may receive me into their OWN HOUSES.'

<sup>5</sup> And calling each one of his MASTER'S DEBTORS, he said to the FIRST, 'How much dost thou owe my MASTER?'

\* VATICAN MANUSCRIPT.—23. And his FATHERS. — 26. omis, 1, the Disciples, 3, and I am.

30. FATTED Calf.

32. again

κυριῷ μου; <sup>6</sup> Ὁ δὲ εἶπεν· Ἐκατὸν βατοῦς ἐλαίου.  
 lord of me? He said said; A hundred baths of oil.

Καὶ εἶπεν αὐτῷ· Δεξαί σου τὸ γράμμα, καὶ  
 And he said to him; Receive of thee the bill, and

καθίπαι ταχέως γράψου πεντηκόντα, <sup>7</sup> Ἐπειτα  
 sitting down quickly write thou fifty. Then

ἕτερον εἶπέ· Σὺ δὲ πόσον οφείλεις; Ὁ δὲ εἶπεν·  
 to another he said; Thou and how much owest thou? He said said;

Ἐκατὸν κορὸς σίτου. \* [Καὶ] λέγει αὐτῷ·  
 A hundred cors of wheat. [And] he says to him;

Δεξαί σου τὸ γράμμα, καὶ γράψου ογδοηκόντα.  
 Receive of thee the bill, and write eighty. —

<sup>8</sup> Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονομὸν τῆς  
 And praised the lord the steward the

ἀδικίας, ὅτι φρονιμῶς ἐποίησεν ὅτι οἱ υἱοὶ τοῦ  
 unjust, because prudently he had done: for the sons of the

αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ  
 age this more prudent above the sons of the

φῶτος εἰς τὴν γενεὰν τῆν ἑαυτῶν εἰσι. <sup>9</sup> Κεῖν  
 light for the generation that of themselves are. And I

ὑμῖν λέγω· Ποιῆσατε ἑαυτοῖς φίλους ἐκ τοῦ  
 to you say; Make you to yourselves friends out of the

μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῆτε, δεξω-  
 mammon of the unjust: that, when you may fail, they may

ταί ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. <sup>10</sup> Ὁ πιστός  
 receive you into the age-lasting tabernacles. He faithful

ἐν ελαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ  
 in least also in much faithful is; and he

ἐν ελαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστιν.  
 in least unjust, also in much unjust is.

<sup>11</sup> Εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ  
 If therefore in the unrighteous mammon faithful not

ἐγενήσατε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; <sup>12</sup> καὶ  
 you have been, the true who to you will trust? and

εἰ ἐν τῷ ἄλλοτριῷ πιστοὶ οὐκ ἐγενήσατε, τὸ  
 if in the another faithful not you have been, the

ὑμετέρον τίς ὑμῖν δώσει;  
 yours who to you will give?

<sup>13</sup> Οὐδεὶς οἰκετικὸς δυνατὸς δούσι κυριοῖς δουλευ-  
 No one domestic is able two lords to serve:

εἶν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον  
 either for the one he will hate, and the other

ἀγαπήσει· ἢ ἓνος ἀνεξέταται, καὶ τοῦ ἕτερου  
 he will love: or one he will cling to, and the other

καταφρονήσει. Οὐ δυνατὸς θεῷ δουλεύειν καὶ  
 he will slight. Not you are able God to serve and

6 And HE said, † A Hundred Baths of Oil.

And \* HE said to him, 'Take back \* Thy AC-

COUNT, 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—6. HE said. 6. Thy LETTERS, and. 7. And—omit. 7. Thy LETTERS, and. 9. It fails. 12. OUR OWN.

† 6. The *batá* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was † the fourth part. See Ezek. xiv. 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 *batá* 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 xiv. 30; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 10; xix. 21; 1 Tim. vi. 17—19. † 10. Matt. xiv. 21; Luke xix. 27. † 13. Matt. vi. 24.

μαμωνά. <sup>14</sup> Ἰκουον δε ταυτα παντα και οι  
maimon. Heard and these all also the  
**Φαρισαιοι, φιλαργυροι υπαρχοντες και εξεμυκ-**  
Pharisees, money-lovers being; and they  
**τηρισον αυτον.** <sup>15</sup> Και ειπεν αυτοις: "Τμεις  
mocked him. And he said to them; You  
**εστε οι διδαιουντες 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;  
**οτι 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 μια κεραια πεσειν.** <sup>18</sup> Πας ο απολυων  
law one fine point to fall. Every one who dismissing

**την γυναικα αυτου, και γαμων ετεραν, μοι-**  
the wife of himself, and marrying another, commits  
**χει· και πας ο απολελυμενην απο ανδρος**  
adultery: and every one who her being divorced, from an husband  
**γαμων, μοιχει.**  
marrying, commits adultery.

<sup>19</sup> Ανθρωπος δε τις ην πλουσιος, και εγεδι-  
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]

**ονοματι Λαζαρος, \* [ος] εβεβλητα προς τον**  
named Lazarus, [who] was laid at the  
**πυλωνα αυτου ηλωκωμενος,** <sup>21</sup> και επιθυμων  
gate of him being covered with sores, and longing

**χορτασθηναι απο των ψιχιων των 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 απειλιχον τα ελκη αυτου.**  
dogs coming licked the sores of him.

<sup>22</sup> Εγερετο 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 ho-

14 And the PHARISES, † being money-lovers, also heard all these things, and they ridiculed him.

15 And he said to them, "You are THOSE who † JUSTIFY yourselves before MEN; but GOD knows your HEARTS; FOR THAT which is HIGHLY PRIZED among Men is an Abomination before \* GOD,

16 † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one presses towards it.

17 † And it is easier for HEAVEN and EARTH to pass away, than for one POINT of the LAW to fail.

18 † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and \* HE who MARRIES her being divorced from her HUSBAND, commits adultery.

19 † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

21 and longing to be fed with \* THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

22 And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

\* VATICAN MANUSCRIPT.—15. the Lord. 18. HE WHO MARRIES. 20. WAS—omit.  
 20. who—omit. 21. THINGS WHICH FELL.

† 10. This parable stands in connection with a palpable confusion and interruption of our Saviour'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 Saviour 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 out the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Saviour.—McCalla. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose.—Dodridge.

1 14. Matt. xxiii. 14. 1 15. Luke x. 23. 1 16. Matt. iv. 17; xl. 12, 13; Luke vii. 29. 1 17. Matt. v. 18. 1 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.



πον Αβρααμ. Απεθανε δε και ο πλουσιος, και  
 aom Abraam. Died and also the rich, and  
 εταφη. 23 Και εν τω 'αδη επαρας τους οφθαλ-  
 was buried. And in the unseen having lifted the eyes  
 μους αυτου, υπαρχων εν βασανois, δρα τον  
 of himself, being in torments, sees the  
 Αβρααμ απο μακροθεν, και Λαζαρον εν τοis κολ-  
 Αbraam from a distance, and Lazarus in the bo-  
 ποis αυτου. 24 Και αυτος φωνησας ειπε· Πατερ  
 aous of him. And he crying out he said; O father  
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα  
 Αbraam, do thou pity me, and send Lazarus, that  
 βαψη τω ακρον του δακτυλου αυτου υδατος,  
 he may dip the tip of the finger of himself of water,  
 και καταψυξη την γλωσσαν μου· οτι οδυνομαι  
 and may cool the tongue of me; for I am in pain  
 εν τη φλογι ταυτη. 25 Ειπε δε Αβρααμ· Τεκνον,  
 in the same this. Said and Αbraam; a 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 ομοιωs τα κακα· νυν  
 life of thee, and Lazarus in like manner the things bad; now  
 δε οδδε παρακαλειται, συ δε οδυνασαι. 26 Και  
 but this is comforted, thou and art in pain. And  
 επι τισι τούτοιs, μεταξω ημων και υμων χασμα  
 besides all these, between of us and of you a chasm  
 μεγα εστηρικται, οπως οι θελοντες διαβηναι  
 great has been fixed, so that those wishing to pass over  
 ευθεν προς υμαs, μη δυνανται, μηδε οι εκειθεν  
 hence to you, not is able, nor those thence  
 προς ημαs διαπερωσιν. 27 Ειπε δε· Ερωτω σιν  
 to us cross over. He said then; I beseech them  
 σε, πατερ, ινα πεμψηs αυτον ειs τον οικον του  
 thee, O father, that thou wouldst send him to the house of the  
 πατροs μου· εχω γαρ περτε αδελφουs· οπωs  
 father of me; I have for five brotheis: that  
 διαμαρτυρηται αυτοis, ινα μη και αυτοi ελθωσιν  
 he may testify to them, that not also they may come  
 ειs τον τοπον τουτου της βασανου. 29 Λεγει  
 into the place this of the torment. Says  
 \* [αυτω] Αβρααμ· Εχουσι Μωσεια και τουs  
 [to him] Αbraam: They have Moses and the  
 προφηταs ακουσατωσαν αυτων. 30 Ο δε ειπεν·  
 propheta: let them hear them. He and said:  
 Ουχι, πατερ, Αβρααμ· αλλ' εαν τισ απο νεκρω  
 No, O father, Αbraam: but if one from dead ones  
 πορευθη προς αυτοs, μετανοησουσιν. 31 Ειπε δε  
 may go to them, they will reform. He said but

† BOSOM. And the RICH  
 man also died, and was  
 buried;  
 † 23 and in HADES, being  
 in Torments, he lifted up  
 his EYES, and sees \* Abra-  
 ham at a distance, and  
 Lazarus in † the FOLDS of  
 his mantle.  
 24 And crying out he  
 said, 'Father Abraham,  
 pity me, and send Lazarus,  
 that he may dip the TIP of  
 his FINGER in Water, and  
 cool my TONGUE; For I  
 am tortured in this FLAME.'  
 25 But Abraham said,  
 'Child, recollect That thou,  
 during thy LIFE, † didst re-  
 ceive thy GOOD things, and  
 Lazarus, in like manner,  
 his EVIL things; but now  
 \* here he is comforted, and  
 thou art tormented.  
 26 And besides all this,  
 a great Chasm is situated  
 between us and you; so  
 that THOSE WISHING to  
 pass over hence to you are  
 unable; nor can \* those  
 cross over thence to us.'  
 27 Then he said, 'I en-  
 treat thee, then, Father, to  
 send him to my FATHER'S  
 HOUSE;  
 28 For I have Five Bro-  
 thers; that he may testify  
 fully to them, lest they  
 also come into this PLACE  
 of MISERY.'  
 29 \* But Abraham says,  
 † 'They have Moses and  
 the PROPHETS; let them  
 hear them.'  
 30 And HE said, 'No,  
 Father Abraham, but if  
 one should go to them from  
 the Dead, they will reform.'  
 31 And he said to him,

\* VATICAN MANUSCRIPT—23. Abraham. 25. here he is comforted, and. 26. those.  
 29. But Abraham. 29. to him—omf.

† 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 the 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.  
 —Lardner. † 23. Τois kolpois, being plural, the idea seems to be as expressed in the text. See Parkhurst.

† 25. Job xxi. 13; Luke vi. 24. † 20. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts 21: xvii. 11.

αυτῶ· Εἰ Μωσῆος καὶ τῶν προφητῶν οὐκ ἀκού-  
 to him· If Moses and the prophets not they  
 ουσιν, οὐδὲ εἰς τι· ἕκ νεκρῶν ἀναστῆ, πείσ-  
 hear. neither if one out of dead ones should rise, will  
 θησονται.  
 they be convinced.

ΚΕΦ. ΙΖ. 17.

1 Εἶπε δὲ πρὸς τοὺς μαθητὰς· Ἀνευδέκτων  
 He said and to the disciples: Impossible  
 ἐπὶ τοῦ μὴ ελθεῖν τὰ σκάνδαλα· ὄναι δὲ, δι-  
 tle of the not to come the snares; was but, through  
 οὐ ἐρχεται. 2 Ὑστίτελεῖ αὐτῶ, εἰ μύλος ὄνικος  
 whom they come. It is profitable for him, if a millstone upon  
 περικειται περὶ τοῦ τραχήλου αὐτοῦ, καὶ ἐρβί-  
 was hung about the neck of him, and have been  
 τὰι εἰς τὴν θάλασσαν, ἢ ἵνα σκάνδαλισθῆ ἓνα  
 thrown into the sea, than that he should ensnare one  
 τῶν μικρῶν τούτων. 3 Προσεχετε ἑαυτοῖς. Ἐὰν  
 of the little ones these. Take heed to yourselves. If  
 δὲ ἄμαρτῃ \* [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμησεν  
 and should sin [against thee] the brother of thee, rebuke  
 αὐτῶ· καὶ εἰς μετανοήσῃ, ἀφεῖς αὐτῶ. 4 Καὶ  
 him; and if he should reform, forgive him. And  
 εἰς ἑπτὰκις τῆς ἡμέρας ἄμαρτῃ εἰς σε, καὶ  
 if seven times of the day he should sin against thee, and  
 ἑπτὰκις \* [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·  
 seven times [of the day] he should turn, saying;  
 Μετανῶ· ἀφήσεις αὐτῶ.  
 I reform; thou shalt forgive him.

5 Καὶ εἶπον οἱ ἀποστόλοι τῷ κυρίῳ· Πρόσθε  
 And said the apostles to the lord; Do thou add  
 ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ κύριος· Εἰ εἶχετε  
 to us faith. Said and the lord; If you had  
 πίστιν ὡς κόκκον σιναπέως, ελεγετέ αὐ τῇ  
 faith as a grain of mustard, you might say to the  
 συκαμίνῳ ταύτῃ· Ἐκρίζωθι, καὶ φυτευθῆτι ἐν  
 sycamine-tree this; Be thou uprooted, and be thou planted in  
 τῇ θάλασσῃ· καὶ ὑπηκούσεν αὐ ὑμῖν. 7 Τίς δὲ  
 the sea; and it would obey you. Which but  
 εἰς ὑμῶν δούλων ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,  
 of you a slave having ploughing or feeding cattle,  
 ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ερεῖ· Ἐυθέως  
 who having come out of he said willyay; Immediately  
 παρελθὼν ἀνακείσῃ; 8 Ἄλλ' οὐχὶ ερεῖ αὐτῶ  
 going do thou recline? But not will say to him  
 Ἐτοιμάσον τί δεῖπνησῶ, καὶ περιζώσαμενος  
 Make ready what I may sup, and having girded  
 διακονεῖ μοι, ἕως φαγῶ καὶ πινῶ· καὶ μετὰ ταῦτα  
 thou serve me, till I may eat and drink; and after these  
 φαγεῖσαι καὶ πιεῖσαι σὺ; 9 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.] 10 Ὁβτῶ καὶ ὑμεῖς, ὅταν ποιήσητε πάντα  
 I think.] So also you, when you shall have done all

'If they hear not Moses and the PROPHETS, neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to his DISCIPLES, † It is impossible for SNARES not to come; but Woe to him through whom they come!  
 2 It would be better for him, if an upper Millstone were hanged about his NECK, and he be thrown into the SEA, than that he should ensnare one of these LITTLE ONES.  
 3 Take heed to yourselves; † If thy BROTHER sin against thee, rebuke him; and if he reforms, forgive him.  
 4 And if seven times in a DAY he sin against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him.  
 5 And the APOSTLES said to the LORD, "Increase our Faith."  
 6 † And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this SYCAMINE-TREE, Be thou uprooted and planted in the SEA; and it would obey you.  
 7 But which of you having a Servant ploughing or feeding cattle, will say to him as he comes in from the FIELD, 'Come immediately, and recline?'  
 8 But will he not say to him, 'make ready my supper; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink?'  
 9 Does he thank that SERVANT 'Because he did what was commanded?'  
 10 So also you, when you shall have done All the

\* VATICAN MANUSCRIPT.— 1. his disciples. 1. should come; nevertheless Woe 3. against thee—omit. 4. of the day—omit. † the servant. 9. him. I think not—omit.  
 † 1 St. John xii. 10, 11. † 1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. xi. 10. — † 2. Matt. xviii. 16, 21. † 3. Lev. xii. 17; Prov. xvii. 10; James v. 10. † 6. Matt. xvii. 20. xii. 21; Mark ix. 28; xi. 23.

τα διαταχθεντα υμιν, λεγετε· ὅτι δουλοι  
 the things having been commanded you, say you: That slaves  
 αχρειοι εσμεν· ὅτι ὁ ωφειλομεν ποιησαι,  
 unprofitable we are: because what we were bound to do,  
 πεποιηκαμεν.  
 we have done.

11 Καὶ εγενετο ἐν τῷ πορευεσθαι αὐτον εἰς  
 And it happened in the to go him to  
 Ἱερουσαλημ, καὶ αὐτος διηρχετο δια μεσου  
 Jerusalem, and he passed through midst  
 Σαμαρειας καὶ Γαλιλαιας. 12 Καὶ εἰσερχομενου  
 of Samaria and Galilee. And entering

αὐτου εἰς τινα κωμην, ἀπητησαν αὐτῷ δεκα  
 of him into a certain village, met him ten  
 λεπροι ανδρες, οἱ εστησαν πορρωθεν. 18 Καὶ  
 leprous men, who stood far off. And

αυτοι ηραν φωνην, λεγοντες· Ἰησους ἐπιστατα  
 they lifted up a voice, saying: Jesus master,  
 ελεησον ἡμας. 14 Καὶ ἰδων εἶπεν αυτοις·  
 pity us. And seeing he said to them:

Πορευθεντες ἐπιδειξατε ἑαυτους τοις ἱερευσι.  
 Going show you yourselves to the priests.  
 Καὶ εγενετο ἐν τῷ ὑπαγειν αὐτους, ἐκαθαρισθη-  
 And it happened in the to go them, they were cleansed-

σαν. 15 Εἰς δε ἐξ αὐτων, ἰδων ὅτι ἰαθη, ὑπεσ-  
 One and of them, seeing that he was cured, turned  
 τρεψε, μετὰ φωνης μεγαλης δοξαζων τον θεον·  
 back, with a voice loud glorifying the God:  
 16 καὶ ἐπεσεν ἐπι προσωπον παρα τους ποδας  
 and fell on face at the feet

αὐτου, ευχαριστων αὐτῷ· καὶ αὐτος ην Σαμα-  
 of him, giving thanks to him: and he was a Sama-  
 ριτης. 17 Αποκριθεις δε ὁ Ἰησους εἶπεν· Ουχι  
 ritized. Answering and the Jesus said: Not

οἱ δεκα ἐκαθαρισθησαν; οἱ δε εννεα που; 18 Ουχ  
 the ten were cleansed? theob nine where? Not  
 εδρεθησαν ὑποστρεψαντες δουναι δαξαν τῷ θεῷ,  
 were found having returned to give glory to the God,

εἰ μὴ ὁ ἀλλογενης οὗτος; 19 Καὶ εἶπεν αὐτῷ·  
 except the foreigner this? And he said to him:  
 Ἀναστασ πορευου· \* [ἡ πιστις σου σεσωκε σε.]  
 Arising go thou: [the faith of thee has saved thee.]

20 Επερωτηθεις δε ὑπο των φαρισαιων, ποτε  
 Having been asked and by the Pharisees, when  
 ἐρχεται ἡ βασιλεια του θεου, ἀπεκριθη αυτοις,  
 comes the kingdom of the God, he answered them,  
 καὶ εἶπεν· Ουκ ἐρχεται ἡ βασιλεια του θεου  
 and said: Not comes the kingdom of the God

μετὰ παρατηρησεως· 21 ουδε ερουσιν· Ἴδου ὡδε,  
 with careful watching; nor will they say: Lo here,  
 η, \* [ιδου] ἐκει· ἰδου γαρ, ἡ βασιλεια του θεου  
 or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED YOU, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood † at a distance;

13 and they lifted up their Voice, saying, "Jesus, Master, pity us."

14 And seeing them, he said to them, † "Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And JESUS answering, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found: o 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.—19. 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 *see 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 those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Josiah* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1—11."

‡ 12. Lev. xiii. 46. † 14. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

εντος υμων εστιν. <sup>22</sup> Ειπε δε προς τους μαθη-  
 in the midst of you is. He said and to the disci-  
 πλους: Ελευσονται ημεραι, οτε επιθυμησετε μιαν  
 ples: Will come days, when you will desire one  
 των ημερων του υιου του ανθρωπου ιδειν και  
 of the days of the son of the man to see; and  
 ουκ οψεσθε. <sup>23</sup> Και ερουσιν υμιν: Ιδου ωδε, η,  
 not you will see. And they will say to you: Lo here, or,  
 ιδου εκει μη ακελοθητε, μηδε διωξητε. <sup>24</sup> Ωσπερ  
 lo: there; not you may go away, nor may you follow. Even as  
 γαρ η αστραπη, η αστραπτουσα εκ της υπ'  
 for the lightning, that flashes out of the under  
 ουρανον, εις την υπ' ουρανον λαμπει ουτως  
 heaven, to the under heaven shines; so  
 εσται ο υιος του ανθρωπου \* [εν τη ημερα αυτου.]  
 will be the son of the man [in the day of him.]  
<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 ημεραις Νωε, ουτως εσται  
 as it happened in the days of Noe, so it will be  
 και εν ταις ημεραις του υιου του ανθρωπου.  
 also in the days of the son of the man.  
<sup>27</sup> Ησθιον, εκινον, εγαμουν, εξεγαμιζοντο, αχρι  
 They ate, they drank, they married, they were given in marriage, till  
 ης ημερας εισηλθε Νωε εις την κιβωτον και  
 of which day entered Noe into the ark; and  
 ηλθεν ο κατακλυσμος, και απωλεσεν απαντας.  
 came the flood, and destroyed all.  
<sup>28</sup> Ομοιως και ως εγενετο εν ταις ημεραις Λωτ.  
 In like manner also as it happened in the days of Lot;  
 ησθιον, εκινον ηγοραζον, εκωλουν, εφυτευον,  
 they ate, they drank, they bought, they sold, they planted,  
 φκοδομουν. <sup>29</sup> η δε ημερα εξηλθε Λωτ απο  
 they built: in the but day went out Lot from  
 Σοδομων, εβρεξε πυρ καιθειον απ' ουρανον, και  
 Sodom, it rained fire and brimstone from heaven, and  
 απωλεσεν απαντας. <sup>30</sup> κατα ταυτα εσται η  
 destroyed all: according to these it will be in the  
 ημερα ο υιος του ανθρωπου αποκαλυπτεται. <sup>31</sup> Εν  
 day the son of the man is revealed. In  
 εκεινη τη ημερα, ος εσται επι του δωματος, και  
 that the day, who will be on the roof, and  
 τα σκευη αυτου εν τη οικια, μη καταβατω αραι  
 the goods of him in the house, act let him descend to take  
 αυτα: και ο εν τω αγρω, ομοιως μη επιστρε-  
 them; and he in the field, in like manner not let him  
 ψατω εις τα οπισω. <sup>22</sup> Μνημονευετε της γυναι-  
 turn for the things behind. Remember you of the wife  
 κος Λωτ. <sup>33</sup> Ος εαν ζητηση την ψυχην αυτου  
 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.—22. there! or behold here! follow not. For.

† 22. Matt. ix. 15. † 23. Matt. xxiv. 23; Mark xiii. 31; Luke xxi. 8. † 24. Matt.  
 xxiv. 27. † 25. Mark viii. 31; ix. 31; x. 38; Luke ix. 22. † 26. Gen. vii. Matt.  
 xiv. 37. † 29. Gen. xix. 10, 24. † 31. Matt. xxiv. 17; Mark xiii. 15. † 32. Gen.  
 xix. 20. † 33. Matt. x. 33; xvi. 25; Mark viii. 36; Luke ix. 24; John xii. 25.

σωσαι, απολεσει αυτην· και ος εαν απολεση  
to save, will lose her; and whoever may lose  
αυτην, ζωογονησει αυτην. <sup>34</sup> Λεγω υμιν· Ταυτη  
her, will preserve her. I say to you: In this  
τη νυκτι εσονται δυο επι κλινης μιας· εις παρα-  
the night will be two on bed one; one will  
ληφθησεται, και ο ετερος αφηθησεται. <sup>35</sup> Δυο  
be taken, and the other will be left. Two  
εσονται αληθουσαι επι το αυτο· η μια παραληφ-  
will be grinding on the same; the one will be  
θησεται, και η ετερα αφηθησεται. <sup>36</sup> Και αποκ-  
taken, and the other will be left. And an-  
ριθηντες λεγουσιν αυτω· Που, κυριε; Ο δε  
swearing they said to him; Where, O lord? He and  
ειπεν αυτοις· Οπου το σωμα, εκει συναχθησου-  
said to them; Where the body, there will be gathered  
ται οι αετοι.  
the eagles.

ΚΕΦ. ιη'. 18.

<sup>1</sup> Ελεγε δε και παραβολην αυτοις, προς το  
He spoke and also a parable to them, in order that  
δειν παντοτε προσευχεσθαι, και μη εκκαλειν,  
ought always to pray, and not to be weary,  
<sup>2</sup> λεγων· Κριτης τις ην εν τινι πολι, τον θεον  
saying: A judge certain was in a certain city, the God  
μη φοβουμενος, και ανθρωπον μη εντροπομενος,  
not fearing, and man not regarding.  
<sup>3</sup> Χηρα δε ην εν τη πολι εκεινη· και ηρχετο  
A widow and was in the city that; and she went  
προς αυτον, λεγουσα· Εκδικησον με απο του  
to him, saying; Do justice me from the  
αντιδικου μου. <sup>4</sup> Και ουκ ηβηλησεν επι χρονον,  
opponent of me. And not he would for a time,  
Μετα δε ταυτα ειπεν εν εαυτω· Ει και τον θεον  
Afterwards but these he said in himself; If even the God  
ου φοβουμαι, και ανθρωπον ουκ εντροπομαι·  
not I fear, and man not I regard:  
<sup>5</sup> Διαγε το παρεχειν μοι κοπον την χηραν ταυτην,  
through the to render to me trouble the widow this,  
εκδικησω αυτην· ινα μη εις τελος ερχομενη  
I will do justice her; that not to end coming  
τη ωπιαση με. <sup>6</sup> Ειπε δε ο κυριος· Ακουσατε,  
she should pester me. Said and the lord: Hear you,  
τι ο κριτης της αδικιας λεγει. <sup>7</sup> Ο δε θεος  
what the judge of the unjust says. The and God  
ου μη ποιησει την εκδικησιν των εκλεκτων  
not not will do the justice for the chosen ones  
αυτου των βοωντων προς αυτον ημερας και  
of himself those crying to him day and  
νυκτος, και μακροθυμων επ' αυτοις; <sup>8</sup> Λεγω  
night, and bearing long towards them? I say  
υμιν, οτι ποιησει την εκδικησιν αυτων εν ταχει.  
to you, that he will do the justice for them in an instant.  
Πλην ο υιος του ανθρωπου ελθων αρα ευρησει  
But the son of the man coming indeed will he find  
την πιστιν επι της γης;  
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

<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 from my OPPONENT.'

<sup>4</sup> And he would not for 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.

57. also will,

† 34. Matt. xxiv. 40, 41; 1 Thos. iv. 17.  
Rom. xii. 12; Eph. vi. 18.  
87, 2 Pet. iii. 8, 9.

† 5. Luke xi. 8.  
† 7. Rev. vi. 10.

† 1. Luke xi. 8;  
† 2. Heb. -

9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούρας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· 10 Ἀνθρώποι δύο ἀνεβήσαν εἰς τὸ ἱερόν προσευξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελωνῆς. 11 Ὁ Φαρισαῖος, σταθεὶς πρὸς ἑαυτὸν, ταῦτα προσηχητό· Ὁ θεὸς, εὐχαριστῶ σοί, ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἀρπαγες, ἀδικοὶ, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελωνῆς. 12 Ἰηστεύω δις τοῦ σαββατοῦ, ἀποδεκὰ πάντα ὅσα κτῶμαι. 13 Καὶ ὁ τελωνῆς μακροθεν ἕστως οὐκ ἠθελεν αὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐκραι· ἀλλ' ἐτυκτεν \* [εἰς] τὸ στήθος αὐτοῦ, λέγων· Ὁ θεὸς, ἱλασθητί μοι τῷ ἁμαρτωλῷ. 14 Λέγω ὑμῖν, κατεβῆ οὗτος δεδικαιωμένος εἰς τὸν οἶκόν αὐτοῦ, ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτοῦ, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

15 Προσεφέρων δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπτήται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετιμήσαν αὐτοῖς. 15 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἀφετέ τὰ παιδιά ερχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτὰ· τῶν γὰρ τοιούτων ἐστὶ ἡ βασιλεία τοῦ θεοῦ. 17 Ἀμην λέγω ὑμῖν, ὅς εἰν μὴ δεξήται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσελθῆ εἰς αὐτήν.

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 HUMBLIES 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 MANUSCRIPTS.—13. But

13. on—omit.

14. more than the other.

† 11. The following from *Beresith 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; Math. xxiii. 12; Luke xiv. 11; James iv.

† 1 Pet. v. 5, 6.

† 15. Math. xix. 13; Mark x. 13.

† 16. 1 Cor. xiv. 29; 1 Pet. ii. 2.

† 17. Mark x. 15.

13 Και επηρωτησε τις αυτον αρχων, λεγων·  
 And asked certain him ruler, saying;  
 Διδασκαλε αγαθε, τι ποιησας ζωην αιωνιον  
 O teacher good, what shall I do it's age-lasting  
 κληρονομησω; 19 Ειπε δε αυτω ο Ιησους· Τι με  
 to inherit? Said and to him the Jesus; Why me  
 λεγεις αγαθον; ουδεις αγαθος, ει μη εις, ο  
 callest thou good? no one good, if not one, the  
 θεος. 20 Τας ερωτας οιδας· “Μη μοιχευ-  
 God. The commandments thou knowest: “Not, thou mayest  
 σης· μη φονευσης· μη κλεψης· μη  
 commit adultery; not thou mayest kill; not thou mayest steal; not  
 ψευδομαρτυρησης· τιμα τον πατερα σου, και  
 thou mayest bear false testimony; honor the father of thee, and  
 την μητερα \* [σου.]” 21 Ο δε ειπε· Ταυτα παντα  
 the mother [of thee.] He and said; These all  
 εφυλαξαμην εκ νεότητος μου. 22 Ακουσας δε  
 I observed from youth of me. Having heard and  
 \* [ταυτα] ο Ιησους, ειπεν αυτω· Ετι εν σοι λει-  
 [these] the Jesus, said to him; Yet one to thee is  
 πει· παντα οσα εχεις πωλησον, και διαδος πτω-  
 wanting; all what thou hast sell, and give thou to poor  
 χοις, και εξεις θησαυρον εν ουρανω· και δευρο,  
 ones, and thou shalt have a treasure in heaven: and come,  
 ακολουθει μοι. 23 Ο δε ακουσας ταυτα, περιλυ-  
 follow me. He and having heard these, greatly  
 πος εγενετο· ην γαρ πλουσιος σφοδρα. 24 Ιδων δε  
 grieved became: he was for rich exceedingly. Seeing and  
 αυτον ο Ιησους \* [περιλυπον γενομενον,] ειπε·  
 him the Jesus [greatly grieved becoming,] said;  
 Πως δυσκολως οι τα χρηματα εχοντες εισελ-  
 How with difficulty those the riches having shall  
 σονται εις την βασιλειαν του θεου. 25 Ευκοπωτε-  
 enter into the kingdom of the God. Easier  
 ρον γαρ εστι, καμηλον δια τρυμαλια ραφιδος  
 for it is, scamel through hole of a needle  
 εισελθειν, η πλουσιον εις την βασιλειαν του  
 to enter, than a rich man into the kingdom of the  
 θεου εισελθειν. 26 Ειπον δε οι ακουσαντες· Και  
 God to enter. Said and those having heard: And  
 τις δυναται σωθηναι; 27 Ο δε ειπε· Τα αδυνατα  
 who is able to be saved? He but said: The things impossible  
 παρα ανθρωποις, δυνατα εστι παρα τω θεω.  
 with men, possible is with the God.  
 28 Ειπε δε ο Πητρος· Ιδου, ημεις αφηκαμεν  
 Said and the Peter: Lo, we left  
 παντα, και ηκολουθησαμεν σοι. 29 Ο δε ειπεν  
 all, and followed thee. He said  
 αυτοις· Αμην λεγω υμιν, οτι ουδεις εστιν ος  
 to them: Indeed I say to you, that no one is who  
 αφηκεν οικιαν, η γονεις, η αδελφους, η γυναικα,  
 left house, or parents, or brethren, or wife,  
 η τεκνα, ενεκεν της βασιλειας του θεου, 30 ος  
 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 sorrow-  
 ful; for he was exceedingly  
 rich.  
 24 And \* JESUS seeing  
 him, said, “With what  
 difficulty will THOSE HAV-  
 ING RICHES enter the  
 KINGDOM of God!  
 25 It is easier for a Cam-  
 el to pass through a Nec-  
 edle's Eye, than for a Rich  
 man to enter the KINGDOM  
 of God.”  
 26 And THOSE HEAR-  
 ING 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 forsak-  
 en \* our own, and fol-  
 lowed 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 own, and,  
 29. Wife, or Brothers, or Parents, or Children.

† 18. Matt. xix. 16; Mark x. 17. † 20. Exod. xx. 17, 16; Deut. v. 16—20; Rom. xiii. 9.  
 † 22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19. † 27. Jer. xxxii. 17; Zech. vii.  
 † 28. Matt. iv. 18—22; xix. 27.

οὐ μὴ ἀπολάβῃ πολλαπλασιασiona ἐν τῷ καιρῷ  
 not not may receive many times more in the season  
 τούτῳ, καὶ ἐν τῷ αἰωνί τῷ ἐρχομένῳ ζωῆν  
 this, and in the age the coming life  
 αἰώνιον.  
 age-lasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς  
 Having taken and the twelve, he said to  
 αὐτοὺς· Ἴδου, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ  
 them: Lo, we go to Jerusalem, and  
 τελεσθήσεται πάντα τὰ γεγραμμένα δια τῶν  
 will be fulfilled all the having been written through the  
 προφῆτων τῷ υἱῷ τοῦ ἀνθρώπου. 32 Παραδοθή-  
 prophets in the son of the man. He will be deliv-  
 σεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαίχθησεται, καὶ  
 ered up for to the Gentiles, and will be derided, and  
 ὕβρισθησεται, καὶ ἐμπτυσθήσεται· 33 καὶ μασ-  
 will be shamefully treated, and will be spit on: and having  
 τιγώσαντες ἀποκτενοῦσιν αὐτὸν· καὶ τῇ ἡμέρᾳ  
 been scourged they will kill him: and the day  
 τῇ τρίτῃ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τοῦ-  
 the third he will stand up. And they not one of  
 τῶν συνῆκαν· καὶ ἡ τὸ ῥῆμα τοῦτο κεκρυμμε-  
 these understood: and was the thing this having been hid-  
 νον ἀπ' αὐτῶν, καὶ οὐκ ἐγινώσκον τὰ λεγόμενα.  
 den from them, and not they knew the things being spoken.

35 Ἐγένετο δὲ ἐν τῷ ἐγγιζειν αὐτὸν εἰς Ἱεριχῶν,  
 It happened and in this to draw nigh him to Jericho,  
 τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.  
 a blind man certain sat by the way begging.

36 Ἀκουσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο,  
 Hearing and a crowd passing along, he asked,

τί εἰη τοῦτο; 37 Ἀπηγγείλαν δὲ αὐτῷ, ὅτι  
 what may be this? They told and him, that

Ἰησοῦς ὁ Ναζαρενοὺς παρερχεται. 38 Καὶ ἐβόησε,  
 Jesus the Nazarene passes by. And he shouted,

λέγων· Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησον με. 3) Καὶ  
 saying: Jesus, Oson of David, pity me. And

οἱ προαγοῦντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ.  
 those going before rebuked him, that he might be silent.

Αὐτὸς δὲ πολλὰ μᾶλλον ἐκράζει· Τίε Δαυὶδ,  
 He but much more cried out: Oson of David,

ἐλέησον με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν  
 pity me. Stopping and the Jesus commanded

αὐτὸν ἀχθῆναι πρὸς αὐτὸν. Ἐγγισάνους δὲ  
 him to be led to himself. Having come and

αὐτοῦ, ἐκρωτήσεν αὐτὸν, 41 \* [λέγων·] Τί σοὶ  
 of him, he asked him, [saying:] What for thee

θελεῖς ποιήσω; Ὁ δὲ εἶπε· Κυριε, ἵνα ἀνα-  
 thou desirest I should do? He and said: O lord, that I may

ὄψωμαι. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀναβλέ-  
 see again. And the Jesus said to him: See thou

ψον· ἡ πίστις σου σεσώκε σε. 43 Καὶ παραχρῆμα  
 again the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and in the coming age eternal life."

31 † And taking the twelve aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the son of MAN.

32 For † he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 † But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT WAS SPOKEN.

35 † And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD.

36 And hearing a Crowd passing along, he inquired what it meant.

37 And they told him, "Jesus the NAZARITE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And JESUS stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And he said, "Master, to restore my sight."

42 And Jesus said to him, "Receive thy sight, † thy FAITH has cured thee."

43 And instantly he saw

\* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32. † 32. Matt. xxvii. 1; Luke xxiii. 1; John xviii. 28; Acts iii. 13. † 33. Matt. ix. 30; Luke i. 50; ix. 45; John x. 6; xii. 16. † 34. Luke xvii. 19.



ανεβλεψε, και ηκολουθει αυτη, δοξαζων τον θεον· και πας ο λαος ιδων, εδωκεν αινον τω θεω.  
he saw again, and followed him, glorifying the God; and all the people seeing, gave praise to the God.

ΚΕΦ. ΙΒ'. 19.

1 Και εισελθων διηρχετο την 'Ιεριχω. 2 Και ιδου, ανηρ ονοματι καλουμενος Ζακχαιος· και αυτος ην αρχιτελωνης, και ουτος ην πλουσιος. 3 Και εζητησεν ιδειν τον Ιησουν, τις εστι· και ουκ ηδυνάτο απο του οχλου, οτι τη ηλικια μικρος ην. 4 Και προδραμων εμπροσθεν, ανεβη επι συκομορεαν, ινα ιδη αυτον· οτι εκεινησ ημελλε διερχεσθαι. 5 Και ως ηλθεν επι τον τοπον, αναβλεψας ο Ιησους \* [ειδεν αυτον, και] ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι· σημερον γαρ εν τω οικω σου δει με μειναι. 6 Και σπευσας κατεβη, και υπεδεξατο αυτον χαιρων. 7 Και ιδοντες απαντες διεγογγυζον, λεγοντες· 'Οτι παρα αμαρτωλω ανδρι εισηλθε καταλυσαι. 8 Σταθεις δε Ζακχαιος ειπε προς τον κυριον· Ιδου, τα ημιση των υπαρχοντων μου, κυριε, διδωμι τοις πτωχοις· και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλουν. 9 Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον σωτηρια τω οικω τωυτω εγενετο· καθοτι και αυτος υιος Αβρααμ εστιν· 10 ηλθε γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος. 11 Ακουοντων δε αυτων ταυτα, προσβεις ειπε παραβολην, δια το εγγυς αυτον ειναι 'Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα

again, and followed him, glorifying God; and all the people seeing it, gave Praise to God.

CHAPTER XIX.

1 And having entered, he was passing through Jericho; 2 and behold, a Man named Zaccheus, (he was rich, and a Chief Tribute-taker.) 3 sought to see who Jesus was, and could not on account of the crowd, for he was of low stature. 4 And running \*BEFORE, he climbed a Sycamore to see him; For he was about to pass by it. 5 And when \*Jesus came to the PLACE, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy house." 6 And he hastened down, and received him rejoicing. 7 And seeing it, they all murmured, saying, † "He has gone in to lodge with a Sinful man." 8 But Zaccheus standing up, said to the LORD, "Behold, Master, the HALF of \* My POSSESSIONS I give to the Poor; and if I have extorted any thing from any one, † I restore fourfold." 9 And \* Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is † a Son of Abraham." 10 † For the SON of MAN has come to seek and to save THAT which was LOST." 11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

\* VATICAN MANUSCRIPT.—4. BEFORE.  
8. MY POSSESSIONS I give to the Poor.  
† 63. Luke v. 20; Acts iv. 21; xl. 18, xxii. 1; 1 Sam. xii. 8; 2 Sam. xii. 6. xv. 11.

5. Jesus.  
9. Jesus.  
3. saw him, and—omit.  
† 7. Matt. ix. 11; Luke v. 30.  
† 8. Exod. 10. Rom. iv. 11, 12, 10; Gal. iii. 7. † 10. Mt.

μελλει η βασιλεια του θεου αναφαινεσθαι.  
is about the kingdom of the God to appear.

12 Ειπεν ουν Ανθρωπος τις ευγενης εκορυθη  
He said therefore: A man certain well-born went

εις χωραν μακραν, λαβειν εαυτω βασιλειαν, και  
into a country distant, to receive for himself royal dignity, and

υποστρεψαι. 13 Καλεσας δε δεκα δουλους εαν-  
to return. Having called and ten slaves of him-

του, εδωκεν αυτοις δεκα μνας, και ειπε προς  
self, he gave to them ten minas, and he said to

αυτους: Πραγματευασθε εως ερχομαι. 14 Οι  
them: Do you business till I come. The

δε πολιται αυτου εμισουν αυτον, και απεστειλαν  
but citizens of him hated him, and sent

πρεσβειαν οπισω αυτου, λεγοντες: Ου θελομεν  
an embassy after him, saying: Not we are willing

τουτον βασιλευσαι εφ' ημας. 15 Και εγεγετο  
this to reign over us. And it happened

εν τω επανελθειν αυτον λαβοντα την βασιλειαν,  
is the to return him having received the royal dignity,

και ειπε φωνηθηραι αυτω τους δουλους τουτους,  
and he ordered to be called to himself the slaves them,

οις εδωκε το αργυριον ινα γνω, τις τι  
to whom he gave the silver: that he might know, what each

διεπραγματευαστο. 16 Παρεγεγοτο δε ο πρω-  
had gained by trading. Came and the first,

τος, λεγων: Κυριε, η μνα σου προσειργασατο  
saying: O lord, the mina of thee has gained

δεκα μνας. 17 Και ειπεν αυτω Ευ, αγαθη δουλε-  
ten minas. And he said to him: Well, O good slave:

οτι εν ελαχιστω πιστος εγενου, ισθι εξου-  
because in least faithful thou hast been, be thou autho-

σιαν εχων εκανω δεκα πολεων. 18 Και ηλθεν  
rity having over ten cities. And came

ο δευτερος, λεγων: Κυριε, η μνα σου εποιησε  
the second, saying: O lord, the mina of thee has made

πεντε μνας. 19 Ειπε δε και τουτω Και συ  
five minas. He said and also, to this: Also thou

γινου εκανω πεντε πολεων. 20 Και ετερος  
be over five cities. And another

ηλθε, λεγων: Κυριε, ιδου η μνα σου, ην ειχον  
came, saying: O lord, is the mina of thee, which I had

αποκειμενην εν σουδαριω. 21 Εφοβουμην γαρ  
being laid up in a napkin. I feared for

σε, οτι ανθρωπος αυστηρος εις αιρεις, ο  
thee, because a man harsh thou art; thou takest up what

ουκ εθηκας, και θεριζεις, ο ουκ εσπειρας,  
not thou didst lay down, and thou reapest, what not thou didst sow.

22 Λεγει δε αυτω Εκ του στοματος σου κρινω  
He says and to him: Out of the mouth of thee I will judge

was about immediately to appear.

12 Therefore he said, + "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return.

13 And he called Ten of his Servants, and gave them Ten † Minas, and said to them, 'Trade till I come.'

14 But his CITIZENS hated him, and sent an Embassy after him, saying, 'We are not willing for this man to reign over us.'

15 And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom he gave the SILVER, that he might know what \* they had gained by traffic.

16 Then the FIRST came, saying, 'Sir, thy MINA has gained Ten Minas.'

17 And he said to him, \* "Well done, good Servant! because thou hast been † faithful in a very small matter, possess authority over Ten Cities.'

18 And the SECOND came, saying, 'Sir, thy MINA has made Five Minas.'

19 And he said also to this, 'Be thou also over Five Cities.'

20 And \* the OTHER came, saying, 'Sir, behold thy MINA, which I had laid up in a Napkin;

21 † for I feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.'

22 And he said to him, † Out of thine own MOUTH

\* VATICAN MANUSCRIPT.—13, they had gained. 17. Well done. 20. the OTHER.

† 13 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.—Newcome. † 13. The LXX use the original word *minas* for the Hebrew *manek* 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 whitlines, then the mina was equal to nine pounds English.—A. Clarke. Horne makes the *minas* equal to 23. 2s. 6d., or fifteen dollars.

‡ 17. Matt. xiv. 21; Luke xvi. 10,

‡ 21. Matt. xiv. 24.

‡ 22. Matt. xvi. 27.

σε, ποηρε δουλε ηδεις, οτι εγω ανθρωπος  
 thee, Oervil slave; thou knewest, that I a man

αυστηρος ειμι, αιρων δ ουκ εθηκα, και θερι-  
 harsh am, taking up what not I laid down, and reap-

ζων δ ουκ εσπειρα. 23 και διατι ουκ εδωκας το  
 ing 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 τοκφ αν εκραξα αυτο; 24 και τοις παρεσ-  
 with interest might have exacted it? And to those having

τωσιν ειπεν Αρατε απ αυτου την μνα, και  
 stood by he said; Take you from him the mina, and

δοτε τω τας δεκα μνας εχοντι. 25 (Και ειπον  
 give you to the the ten minas having. (And they said

αυτω· Κυριε, εχει δεκα μνας.) 26 Λεγω \* [γαρ  
 to him; O lord, he has ten minas.) I say \* [for

υμιν οτι παντι τω εχοντι δοθησεται απο δε  
 to you that to every one the having will be given; from but

του μη εχοντος, και ο εχει, αρθησεται \* [απ'  
 of the not having, even what he has, will be taken [from

αυτου.] 27 Πλην τους εχθρους μου εκεινους,  
 him.] But the enemies of me those,

τους μη θελησαντας με βασιλευσαι επ αυτους,  
 the not willing me to reign over them,

αγαγετε ωδε, και κατασφαξατε εμπροσθεν μου.  
 bring you hither, and slay in presence of me.

28 και ειπων ταυτα, επορευετο εμπροσθεν,  
 And having said these, he went before,

αναβαινων εις Ιεροσολυμα. 29 και εγενετο ως  
 going up to Jerusalem. And it happened as

ηγγισεν εις Βηθφαγη και Βηθανια, προς το  
 he drew near to Bethphage and Bethany, to the

ορος το καλουμενον ελαιων, απεστειλε δυο  
 mountain that being called of olive-trees, he sent two

των μαθητων αυτου, 30 ειπων· Τραγετε εις  
 of the disciples of himself, saying; Go you into

την κατεναντι κωμην εν η εισπορευομενοι  
 the over-against village; in which entering

ευρησετε πωλον δεδεμενον, εφ ον ουδεις  
 you will find a colt having been tied, on which no one

πωποτε ανθρωπων εκαβισε· λυσαντες αυτον  
 ever of men sat; having loosed him

αγαγετε. 31 και εαν τις υμας ερωτα· Διατι  
 bring you. And if any one you may ask; Why

λευετε; οτως ερειτε \* [αυτω]· Οτι ο κυριος  
 do you loose? thus say you [to him;] That the lord

αυτου χρειαυ εχει. 32 Απελθοντες δε οι απεσ-  
 of him need has. Having gone and those having

ταλμενοι ευρον, καθως ειπεν αυτοις. 33 Αυου-  
 been sent found, as he said to them. Look-

I will judge thee, Wicked Servant. † Didst thou know that I am a harsh Man, taking up what I laid not down, and reaping what I did not sow?

23 Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?

24 And he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN MINAS.'

25 (And they said to him, 'Sir, he has Ten Minas.')

26 'I say to you, † That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.'

27 But \* THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'

28 And having said these things, † he went on before, going up to Jerusalem.

29 † And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of \* the DISCIPLES,

30 saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.

31 And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

33 And THOSE who were SENT, went away, and found it even as he had told them.

\* VATICAN MANUSCRIPT.—26. FOR—omit. 26. from him—omit. 27. ENEMES. 28. the DISCIPLES. 31. to him—omit.

† 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."—Clark, c. 1 25. Matt. xxv. 26. † 26. Matt. xiii. 12; xv. 20; Mark iv. 25; Luke viii. † 28. Mark x. 82. † 29. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπε οι κυριοι αυτου  
 lug and of them the colt, said the lords of him  
 προς αυτους· Τι λυετε τον πωλον· <sup>34</sup> Οι δε ειπον·  
 to them; Why loose you the colt: They and said:  
 'Ο κυριος αυτου χρειαν εχει. <sup>35</sup> Και ηγαγον  
 The lord of him need has, And they led  
 αυτον προς τον Ιησουν· και επιρριψαντες εαυ-  
 him to the Jesus; and having thrown of them-  
 των τα ιματια επι τον πωλον, ετεβησασαν τον  
 selves the mantles on the colt, they set on the  
 Ιησουν. <sup>36</sup> Πορευομενου δε αυτου, υπεστρωσαν τον  
 Jesus. Going and of him, they spread under

τα ιματια αυτων εν τη οδω. <sup>37</sup> 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 mountains of the  
 ελαιων, ηρξαντο ακαν 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, <sup>38</sup> λεγοντες· Ευλογ-  
 all which they saw mighty works, saying: Worthy

ημενος ο ερχομενος βασιλευς εν ονοματι κυριου  
 of blessing is coming king in name of Lord:  
 ειρηνη εν ουρανω, και δοξα εν υψιστοις. <sup>39</sup> Και  
 peace in heaven, and glory in 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. <sup>40</sup> 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.

<sup>41</sup> Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν  
 And as he drew near, seeing the city, he wept  
 επ' αυτη, λεγων· <sup>42</sup> 'Οτι ει εγnows και συ,  
 over her, saying: That if thou hadst known even thou,

\* [καιγε] εν τη ημερα \* [σου] ταυτη, τα προς  
 [at least] in the day [of thee] this, the things to  
 ειρηνην σου· νυν δε εκρυβη απο εφθαλμων  
 peace of thee; now but it is hidden from eyes

σου. <sup>43</sup> '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 συνεξουσι σε παντοθεν. <sup>44</sup> και  
 round thee, and will press thee on every side; and  
 εδαφιουσι 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

<sup>33</sup> And as they were loosing the COLT, the OWNERS of it said to them, "Why do you untie the COLT?"

<sup>34</sup> And THEY said, "Because the MASTER wants him,"

<sup>35</sup> And they led it to JESUS; and having cast THEIR OWN MANTLES on the COLT, they set JESUS on it.

<sup>36</sup> And as he was going, they spread their GARMENTS on the ROAD.

<sup>37</sup> And when he was now approaching, at the DESCENT of the MOUNT of OLIVES, all the MULTITUDE of the DISCIPLES began to rejoice, and praise God with a loud VOICE, for all the MIRACLES which they had seen,

<sup>38</sup> saying, † "Blessed be the coming KING in the Name of Jehovah! Peace in Heaven, and Glory in the highest heaven."

<sup>39</sup> And some of the PHARISEES, among the CROWD, said to him, "Teacher, rebuke thy DISCIPLES."

<sup>40</sup> But answering he said; "I tell you, That if these should be silent, † the STONES would immediately cry out."

<sup>41</sup> And as he drew near, beholding the CITY, † he wept over it,

<sup>42</sup> 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."

<sup>43</sup> 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,

<sup>44</sup> 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

\* VATICAN MANUSCRIPT.—34. Because the MASTER, least—omit. 43. of thee—omit. † 35. 2 Kings ix, 13; Matt. xxi. 7; Mark xi. 7; John xii. 14. † 38. Ps. cxviii. 20; Luke xxi. 25. † 40. Hab. ii. 11.

40. to them—omit. 42. at the 1 26. Matt. xxi. 3 † 41. John xi. 35.

ὧν οὐκ ἐγνώσθη τον καιρον της επισκοπης σου.  
of which not thou knowest the season of the visitation of thee.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβαλλεῖν  
And entering into the temple, he began to cast out  
τοὺς πωλοῦντας \* [ἐν αὐτῷ καὶ ἀγοραζοντας],  
those selling [in it and buying,]

46 λέγων αὐτοῖς· Γεγραπταὶ· Ὁ οἶκος μου  
saying to them; It is written; "The house of mine  
οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίη-  
s house of prayer is; you but it made  
σατε σπηλαίου ληστῶν." 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  
πρωτοὶ τοῦ λαοῦ. 48 Καὶ οὐχ εὗρισκον τὸ τι  
chiefs 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 τοῦ λαοῦ ἐν τῷ ἱερῷ, καὶ  
was teaching of him the people in the temple, and  
εὐαγγελιζομένου, ἀπεστήσαν οἱ ἀρχιερεῖς καὶ  
preaching glad tidings, stood by the high-priests and  
οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ  
the scribes with the elders, and

εἶπον πρὸς αὐτὸν, λέγοντες· Εἶπε ἡμῖν, ἐν  
said to him, saying; Say to us, by  
ποῖα ἐξουσία ταῦτα ποιεῖς; ἢ τίς ἐστίν ὁ  
what authority these things doest thou? or who is he  
δοῦς σοὶ τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς  
giving given to thee the authority this? Answering

δὲ εἶπε πρὸς αὐτούς· Ἐρωτησῶ ὑμᾶς καὶ γὰρ ἓνα  
said to them; Will ask you also I one  
λόγον, καὶ εἰπατέ μοι· 4 Το βᾶπτισμᾶ Ἰωάννου  
word, and say you to me: The dipping of John  
ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνε-  
from heaven was, or from men? They and rea-

λογίσαντο πρὸς ἑαυτούς, λέγοντες· Ὅτι εἰ  
soned among themselves, saying; That if  
εἰπώμεν· Ἐξ οὐρανοῦ εἰρή· Διατί \* [οὐ] οὐκ  
we should say. From heaven he will say; Why [then] not  
ἐπιστεύσατε αὐτῷ; 6 Ἐὰν δὲ εἰπώμεν· Ἐξ  
d' you believe him? If and we should say; From

ἀνθρώπων· πᾶς ὁ λαὸς κατάλιθαι ἡμᾶς·  
men; all the people will stone us.  
πεπεισμενος γὰρ ἐστίν, Ἰωάννην προφήτην  
having been persuaded for it is, John a prophet  
εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἶδεναι ποθεν.  
to be. And they answered not to have known whence.

because thou didst not know the SEASON of thy VISITATION.

45 † And going into the TEMPLE, he began to expel THOSE WHO SOLD,

46 saying to them, "It is written, † 'My HOUSE \* shall be a HOUSE of 'Prayer;' but you have made it a DEN of Robbers."

47 And he was teaching in the TEMPLE EVERY DAY; and † the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find HOW to do it, for all the PEOPLE were very 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 proclaiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, saying, "Tell us, † by What Authority thou doest These things? or who is HE that EMPOWERED thee?"

3 AND answering he said to them, "I also will ask you \* a Question; and answer me;

4 Was the IMMERSION of John from Heaven, or from Men?"

5 AND THEY reasoned among themselves, saying, "If we say, 'From Heaven,' he will retort, 'Why did you not believe him?'

6 But if we say, 'From Men,' all the PEOPLE will stone us; † for they are persuaded that John was a Prophet."

7 And they answered, that they did not know whence it was.

\* VATICAN MANUSCRIPT.—45. in it and buying—omit. 40. shall be a noun.  
† the P. Y. A. 3. a Question. 5. then—omit.  
‡ 45. Matt. xxi. 13; Mark xi. 15. † 45. Isa. lvi. 7. † 47. Mark x. 19; Job-  
vii. 19; viii. 37. † l. Matt. xxi. 23. † 2. Acts iv. 7; vii. 37. † G. Matt.  
‡ 20. 26; Luke vii. 29

9 Και ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίᾳ.  
 And the Jesus said to them: Neither I tell to you, by what authority these I do.

9 Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπέδημησεν αὐτὸν ἰκανοῦς.  
 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.

10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπο τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ, 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.

11 Καὶ προσέθετο πεμψάι ἕτερον δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμασάτες, ἐξάπεστειλαν κενόν.  
 And he proceeded to send another slave: they but also this having beaten and having dishonored, sent away empty.

12 Καὶ προσέθετο πεμψάι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.  
 And he proceeded to send a third: they but also this having wounded cast out.

13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιῶ; πεμψάτω τὸν υἱὸν μου τὸν ἀγαπητὸν ἵσως τούτου ἰδόντες ἐντραπήσουται.  
 lord of the vineyard: What shall I do? I will send the son of me the beloved; perhaps this seeing they will regard.

14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονομὸς· \* [δεῦτε,] ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γενῆται ἡ κληρονομία.  
 Seeing but him the husbandmen, they reasoned with themselves, saying: This is the heir; let us kill him, that the inheritance may become ours.

15 Καὶ ἐκβαλόντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτειναν· Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;  
 And they cast him out of the vineyard, they killed him. What, therefore, will the owner of the vineyard do to them?

16 Ἐλευσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.  
 He will come and will destroy those husbandmen those, and give the vineyard to others.

17 Ἄκουσαντες δὲ εἶπον· Μὴ γενοῖτο.  
 Having heard and they said: Not let it be.

18 Ὁ δὲ, ἐμβλεψάς αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτου· Ἐπίθων ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.  
 He but, having looked to them, he said: What then is that having been written this: "A stone which rejected the builders, this has been made into a head corner?"

19 Πᾶς ὁ πέσων ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικινηθεῖ 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.—†4. come—omit.

† 9. Matth. xxi. 33; Mark xii. 1.

‡ 17. Psal. cxviii. 22; Matth. xxi. 43.

19 Και ἐζητησαν 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  
 ὥρᾳ· 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.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθε-  
 And having watched they sent spies,  
 τούς, ὑποκρινομένους ἑαυτοὺς δίκαιους εἶναι·  
 feigning themselves righteous to be,  
 ἵνα ἐπιλαβῶνται αὐτοῦ λόγου, εἰς τὸ παρα-  
 that they might lay hold of him of a word, in order to the de-  
 δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-  
 liver up him to the rule and to the authority of the gov-  
 μόνου. 21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·  
 ernor. And they asked him, saying;

Διδασκαλε, οἴδαμεν, ὅτι ὀρθῶς λέγεις καὶ  
 O teacher, we know, that rightly thou speakest and  
 διδάσκεις, καὶ οὐ λαμβάνεις προσώπων, ἀλλ' ἐπ'  
 thou teachest, and not thou dost accept a countenance, but in  
 ἀληθείας τῆς ὁδοῦ τοῦ θεοῦ διδάσκεις. 22 Ἐξέσ-  
 truth the way of the God thou teachest. Is it

τιν ἡμῖν Καισαρι φορὸν δύναι, ἢ οὐ; 23 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;] 24 Δεῖξάτε μοι  
 them: [Why me tempt you?] Show you to me

δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;  
 a denarius; of whom has it likeness and inscription?  
 Ἀποκριθέντες δὲ εἶπον· Καισαρος. 25 Ὁ δὲ εἶπεν  
 Answering and they said; Of Caesar. He and said

αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καισαρος, Καισαρι·  
 to them: Give you back then the things of Caesar, to Caesar:  
 καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 26 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.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,  
 Approaching and some of the Sadducees,  
 οἱ ἀντιλεγοντες ἀναστάσιν μὴ εἶναι, ἐπερωτή-  
 those denying a resurrection not to be, asked  
 σαν αὐτὸν, 28 λέγοντες· Διδασκαλε, Μωσῆς  
 him, saying; O teacher, Moses  
 ἐγράψεν ἡμῖν, "εἰ ἄν τις ἀδελφὸς ἀποθάνῃ  
 wrote for us, "if any one a brother should die  
 ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα  
 having a wife, and this childless should die, that  
 λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαν-  
 should take the brother of him the wife, and should  
 ἀστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ." 29 Ἐπτα  
 raise up seed to the brother of himself." Seven

19 In that very hour; the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for, they knew That he had spoken this PARABLE concerning them.

20 † And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, † "Teacher, we know That thou speakest and teachest correctly, and and dost not partially respect personal Appearance, but teachest the WAY of GOD in Truth;

22 Is it lawful for us, or not, to pay Tribute to Caesar?"

23 But perceiving Their CUNNING, he said to them,

24 "Show me a Denarius. Whose Likeness and Inscription has it?" And \* THEY said, "Cesar's."

25 And HE said to them, "Render, then, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

26 And they were not able to take hold of \* a WORD before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 † Then some of the SADDUCEES, \* who SAY there is no Resurrection, approaching, asked him,

28 saying, "Teacher, † Moses wrote for us, 'If a man's brother should die, having a Wife, and \* he be without children, that his BROTHER should take his WIFE, and raise up OFF-SPRING to his BROTHER.'

\* VARIAN MANUSCRIPT.—23. Why tempt you me—οὐκ.  
 26 a word before. 27. WHO SAY that there is no Resurrection. 29. he be without.  
 † 27. Matt. xxii. 16. 1 27. Matt. xxii. 7.  
 Mark xii. 12. † 28. Deut. xxi. 5.

ουν αδελφοι ησαν και ο πρωτος λαβων γυναικα, απεθανεν ατεκνος. <sup>30</sup> Και \* [ελαβεν] ο δευτερος

\* [την γυναικα, και ουτος απεθανεν ατεκνος.]

<sup>31</sup> Και ο τριτος ελαβεν αυτην. ωσαντως δε και οι επτα ου κατελιπον τεκνα, και απεθανον

<sup>32</sup> Ὑστερον \* [δε παντων] απεθανε και η γυνη.

<sup>33</sup> Εν τη ουν αναστασει, τινος αυτων γινεται γυνη; οι γαρ επτα εσχον αυτην γυναικα. <sup>34</sup> Και

\* [αποκριθεις] ειπεν αυτοις ο Ιησους. Οι υιοι του αιωνος τουτου γαμουσι και εκγαμισκονται.

<sup>35</sup> οι δε καταξιωθεντες του αιωνος εκεινου

τυχειν, και της αναστασεως της εκ νεκρων, ουτε γαμουσιν, ουτε εκγαμισκονται. <sup>36</sup> ουτε γαρ

αποθानειν ετι δυναται. ισαγγελοι γαρ εισι, και υιοι εισι του θεου, της αναστασεως υιοι

οντες. <sup>37</sup> Οτι δε εγειρονται οι νεκροι, και Μω-

σης εμνηυσεν επι της βατου, ως λεγει κυριον, του θεου Αβρααμ, και του θεου Ισαακ, και του

θεου Ιακωβ. <sup>38</sup> Θεος δε ουκ εστι νεκρων, αλλα ζωντων παντες γαρ αυτω ζωσιν. <sup>39</sup> Αποκριθentes

δε τινων των γραμματεων ειπον. Διδασκαλε, καλως ειπας. <sup>40</sup> Ουκετι δε ετολμων επερωταν

αυτον ουδεν.

<sup>41</sup> Ειπε δε προς αυτους. Πως λεγουσι τον

He said and to them; How say they the

29 Now there were seven Brothers; and the FIRST, having taken a Wife, died childless.

30 And the SECOND

31 and the THIRD took her; and in like manner also the SEVEN; they died, and left no Children.

32 And last, the WOMAN died also.

33 At the RESURRECTION, therefore, To which of them does she become a Wife; for the SEVEN had her for a Wife."

34 And JESUS said to them, "THE CHILDREN of this AGE marry, and are given in marriage;

35 but THOSE DEEMED WORTHY to obtain that AGE, and THAT RESURRECTION from the Dead, neither marry, nor are given in marriage;

36 for they can die no more; † because they are like angels; and are Sons of \* God, being Sons of the RESURRECTION.

37 But That the DEAD rise, even Moses has declared, † at the BUSH, when he calls Jehovah, 'the \* God of Abraham, and 'the \* God of Isaac, and 'the \* God of Jacob.'

38 Now he is not a God of the Dead, but of the Living; † for to him all are alive."

39 Then some of the SCRIBES answering, said, "Teacher, thou hast spoken well."

40 \* And they dared not question him any more.

41 And he said to them: † "How do they say, that

\* VATICAN MANUSCRIPT.—30, took—omit. 30. the wife, and this died childless—omit. 32. And of all—omit. 34. answering—omit. 36. God. 37. God. 37. God.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. iii. 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: though it was present to:—\* God, who makes alive the dead and calls things not in being as though they were." Rom. iv. 17.

† 36. 1 Cor. xv. 42, 49, 52; Rom. viii. 23; John iii. 7. † 41. Matt. xiii. 42; Mark x. 26.



Χριστον υιον Δαυιδ ειναι; <sup>42</sup> Και αυτος Δαυιδ  
 Anointed sson of David to be? And yet himself David  
 λεγει εν βιβλω ψαλμων· “Ειπεν ο κυριος τω  
 says in a book of psalms; \*Said the Lord to the  
 κυριω μου· <sup>43</sup> Καθου εξ δεξιων μου εως ανθω  
 lord of me; Sit thou at right hand of me till I may place  
 τους εχθρους σου υποποδιον των ποδων σου.”  
 the enemies of thee a footstool of the feet of thee.”  
<sup>44</sup> Δαυιδ ουν κυριος αυτου καλει, και πως υιος  
 David therefore a lord him calle, and how sson  
 αυτου εστιν; <sup>45</sup> Ακουτος δε παρτος του λαου,  
 of him he is? Hearing and all of the peopls,  
 ειπε τοις μαθηταις αυτου· <sup>46</sup> Προσεχετε απο  
 he said to the disciples of himself; Beware of  
 των γραμματεων, των θελοντων περιπατειν εν  
 the scribes, those wishing to walk in  
 στολαις, και φιλονυτων ασπασμους εν ταις  
 robes, and loving salutations in the  
 αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαίς,  
 markets, and first seats in the synagogues,  
 και πρωτοκλισιας εν τοις δειπνοις· <sup>47</sup> οι κατεσ-  
 and first places in the feasts; they de-  
 θιουσι τας οικιας των χηρων, και προφασει-  
 voue the houses of the widows, and for a show  
 μακρα προσευχονται· ουτοι ληψονται περισσο-  
 long they pray, these will receive greater  
 τερον κριμα.  
 judgment.

ΚΕΦ. κα'. 21.

<sup>1</sup> Αναβλεψας δε ειδη τους βαλλοντας τα δωρα  
 Looking and he saw those casting the gifts  
 αυτων εις το γαζολυακειον πλουσιος. <sup>2</sup> Ειδη  
 of them into the treasury rich ones. He saw  
 δε \* [και] τινα χηρα πενιχραν βαλλουσαν εκει  
 and [also] certain widow poor casting there  
 δυο λεπτα· <sup>3</sup> και ειπεν· Αληθως λεγω υμιν, οτι  
 two lepta; and he said; Truly say to you, that  
 η χηρα η πτωχη αυτη πλειον παντων εβαλεν.  
 the widow that poor this more of all has cast.  
<sup>4</sup> Απαντες γαρ ουτοι εκ του περισσευοντος  
 All for they out of the abundance  
 αυτους εβαλον εις τα δωρα \* [του θεου] αυτη δε  
 of them cast into the gifts [of the God;] she but  
 εκ του υστερηματος αυτης απαντα τον βιον,  
 out of the want of herself all the living,  
 ον ειχεν, εβαλε. <sup>5</sup> Και τινων λεγοντων περι  
 which she said, she cast. And some speaking about  
 του ιερου οτι λιθοις καλοισ και αναθημασι  
 the temple that with stones beautiful and offerings  
 κεκοσμηται, ειπε· <sup>6</sup> Ταυτα α θεωρειτε, ελευ-  
 it was adorned, he said; These which you behold, will  
 σονται ημεραι εν αις ουκ αφεθησεται λιθος εκ  
 come days in which not will be left a stone upon  
 λιθω, ος ου καταλυθησεται. <sup>7</sup> Εξηρωτησαν δε  
 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 say in the Book of Psalms, † \* ' Jehovah said to my LORD, sit thou at my Right hand, † † ' till I put thine ENEMIES underneath thy FEET.'  
<sup>44</sup> David, therefore, calls him Lord, and how then is he \* llis 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 PLUNDERING 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 † Lepa.  
<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. 42. 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.  
 † 42. Psa. cx. 1; Acts ii. 34. † 45. Matt. xxiii. 1; Mark xii. 38. † 46. Luke xj. 1; Matt. xxiii. 14. † 1. Matt. xii. 41. † 5. Mat. xxiv. 1; Mark xiii. 1. † 6. XIX. 43.

αυτον, λεγοντες· Διδασκαλε, ποτε ουν ταυτα  
him, saying; O teacher, when then these

εσται; και τι το σημειον, οταν μελλη ταυτα  
will be? and what the sign, when may be about these

γινεσθαι; <sup>8</sup> Ο δε ειπε· Βλεπετε, μη πλανηθητε.  
to be done? He but said; Look you, lest you may be deceived.

Πολλοι γαρ ελευσονται επι τω ονοματι μου,  
Many for will come in the name of me,

λεγοντες· Οτι εγω ειμι, και ο καιρος ηγγικε.  
saying; That I am, and the season has approached.

Μη \* [ουν] πορευθητε οπισω αυτων. <sup>9</sup> Οταν δε  
Not [therefore] go you after them. When and

ακουσητε πολεμους και ακαταστασιας, μη πο-  
you may hear of wars and commotions, not you may

ηθητε· δει γαρ ταυτα γενεσθαι πρωτον· αλλ'  
be terrified; must for these come to pass first; but

ουκ ευθεως το τελος. <sup>10</sup> Τότε ελεγεν αυτοις·  
not immediately the end. Then he said to them;

Εγερθησεται εθνος επι εθνος, και βασιλεια  
Will rise a nation on a nation, and a kingdom

επι βασιλειαν· <sup>11</sup> σεισμοι τε μεγαλοι κατα το-  
on a kingdom; earthquakes and great in many

πους, και λιμοι, και λοιμοι εσονται· φοβητρα  
places, and famines, and pestilences will be; fearful sights

τε και σημεια απ' ουρανου μεγαλα εσται.  
also and signs from heaven great will be.

<sup>12</sup> Προ δε τωτων παντων επιβαλουσιν εφ' υμας  
before but this all they will lay on you,

τας χειρας αυτων, και διωξουσι, παραδιδοντες  
the hands of them, and they will persecute, deliv'ring up

εις συναγωγας και φυλακας, αγομενους επι  
to synagogues and prisons, dragging to

βασιλεις και ηγεμονας, ενεκεν του ονοματος  
kings and governors, on account of the name

μου. <sup>13</sup> Αποβησεται δε υμιν εις μαρτυριον.  
of me. It will turn out and to you for a testimony.

<sup>14</sup> Θεσθε ουν εις τας καρδιας υμων, μη προμε-  
Settle you therefore in the hearts of you, not to pre-

λεταν απολογηθηαι. <sup>15</sup> Εγω γαρ δωσω υμιν  
meditate to make a defence. I for will give to you

στομα και σοφιαν, η ου δυνησονται αντειπειν η  
a mouth and wisdom, which not will be able to gainsay or

αντιστηναι παντες οι αντικειμενοι υμιν. <sup>16</sup> Παρα-  
resist all the opponents to you. You will

δοθησεσθε δε και υπο γονεων, και αδελφων,  
be delivered up even by parents, and brothers,

και συγγενων, και φιλων· και θανατωσουσιν ες  
and relatives, and friends; and they will put to death of

υμων. <sup>17</sup> Και εσεσθε μισουμενοι υπο παντων  
you. And you will be being hated by all

δια το ονομα μου. <sup>18</sup> Και θριξ εκ της κεφαλης  
through the name of me. And a hair from the head

7 And they asked him, saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"

8 And he said, "See that you be not deceived; for many will come in my name, saying, 'I am he, and the time draws near;' go not after them.

9 And when you hear of battles and insurrections, be not alarmed; for these things must first occur; but the end comes not immediately."

10 Then he said to them, "Nation will rise against nation, and Kingdom against Kingdom;

11 \* and in various places there will be great earthquakes and famines, and pestilences; there will be also fearful sights and great signs from heaven.

12 But before all these things they will lay their hands on you, and persecute you, delivering you up to synagogues and prisons, dragging you before kings and governors on account of my name.

13 And it will turn out to you for a testimony.

14 Settle it in your hearts, therefore, not to premeditate on your defence;

15 for I will give you eloquence and wisdom, which all your opponents will not be able to gainsay, or resist.

16 And you will be delivered up even by parents, and brothers, and relatives, and friends; and some of you they will put to death.

17 And you will be hated by 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.

11. there will be great earthquakes, and in various places famines, and.

† 8. Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 2.  
† 12. Matt. xiii. 9. † 13. Acts iv. 8; v. 18; xii. 4; xvi. 24; xxv. 23.  
† 14. Matt. x. 19; xii. 11. xii. 11. † 15. Acts vi. 10. † 16. Matt.

ὕμων οὐ μὴ ἀποληταί. <sup>19</sup> Ἐν τῇ ὑπομονῇ ὑμῶν  
 of you not and will perish. In the patient endurance of you  
 κτησασθε τὰς ψυχὰς ὑμῶν.  
 preserve you the lives of you.

<sup>20</sup> Ὅταν δὲ ἴδῃτε κυκλούμενην ὑποστράτοπε-  
 When and you may see surrounded by encampments  
 δων τὴν Ἱερουσαλήμ, τότε γινώτε, ὅτι ἤγγικεν  
 the Jerusalem, then you may know, that has come near  
 ἡ ἐρημωσις αὐτῆς. <sup>21</sup> Τότε οἱ ἐν τῇ Ἰουδαίᾳ,  
 the desolation of her. Then those in the Judæa,

φευγετωσάν 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  
 εἰσερχέσασθαι εἰς αὐτήν. <sup>22</sup> Ὅτι ἡμέραι ἐκδι-  
 let them enter into her. For days of

κλήσεως αὐταὶ εἰσὶ, τοῦ πλησθῆναι πάντα τὰ  
 vengeance these are, of the to be fulfilled all the things  
 γεγραμμένα. <sup>23</sup> Οὐαὶ \* [δὲ] ταῖς ἐν γαστρὶ ἐχού-  
 having been written. Woe [but] to the in womb hold-

σαι 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 ὄργη τῷ λαῷ τούτῳ· <sup>24</sup> καὶ πεσούνται  
 and wrath to the people this; and they will fall  
 στοματὶ μαχαίρας, καὶ αἰχμαλωτισθήσονται  
 by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλήμ ἐστὶ  
 into all the nations; and Jerusalem will be  
 πατούμενη ὑπὸ ἐθνῶν, ἀχρὶ πληρωθῶσι καιροὶ  
 trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. <sup>25</sup> Καὶ ἐστὶ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ  
 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

ἀπορία ἤχους θαλάσσης καὶ θαλάσσης. <sup>26</sup> ἀποψι-  
 perplexity of a roar of sea and of tossing; faint-  
 χόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας  
 ing men from fear and expectation

τῶν ἐπερχομένων τῆ οἰκουμένη· αἱ γὰρ δυνάμεις  
 of the things coming on the habitable; the for powers  
 τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> Καί τότε ὁ σὺν  
 of the heavens. will be shaken. And then they will

ταὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομενὸν 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

δὲ τούτων γίνεσθαι, ἀναψύσατε καὶ ἐπαράτε  
 and of these to occur, raise yourselves and lift up  
 τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτρωσις  
 the heads of you; because draws near the deliverance

ὑμῶν. <sup>29</sup> Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν  
 of you. And he spoke a parable to them; See you the  
 συκὴν καὶ πάντα τὰ δένδρα· <sup>30</sup> ὅταν προβάλωσιν  
 fig-tree and all the trees; when they shoot forth

19 By your PATIENT ENDURANCE preserve your LIVES.

20 † And when you see JERUSALEM surrounded by Encampments, then know That its DESOLATION has approached.

21 Then let THOSE who are in JUDÆA, flee to the MOUNTAINS; let THOSE who are in the city, depart out; and let not THOSE who are in the COUNTRY places enter it.

22 For these are Days of Vengeance, † that All the THINGS WRITTEN may be ACCOMPLISHED.

23 † But alas for the PREGNANT and NURSING WOMEN in THOSE DAYS! for there will be great DISTRESS on the LAND, and Wrath against THIS PEOPLE.

24 And they will fall by the Edge of the Sword, and be led captive into All the NATIONS; and Jerusalem will be trodden down by Gentiles, † till \* the Times of Gentiles may be accomplished.

25 † And there will be Signs in the Sun and Moon and Stars; and on the EARTH Anguish of Nations in Perplexity; \* Roarings of the Sea and Waves;

26 Men fainting from Fear and Apprehension of the THINGS COMING on the HABITABLE; † for the POWERS of the HEAVENS will be shaken.

27 And then they will see the SON of MAN † coming in a Cloud with Power and great Glory.

28 When these things are beginning to occur, raise yourselves, and lift up your HEADS; for your DELIVERANCE is drawing near.

29 And he spoke a Parable to them;—"Behold the FIG-TREE, and All the TREES.

30 When they now put

\* VATICAN MANUSCRIPT.—23. But—omit. the Times shall be those of the Gentiles. And 24. When they should be fulfilled; † 25. Roarings of the Sea. † 20. Matt. xxiv. 15; Mark xlii. 14. † 22. Dan. ix. 26; Zech. xi. 1. † 24. xlii. 7; Rom. xi. 25. † 25. Matt. xxiv. 29; Mark xlii. 24; 2 Pet. iii. 10, 12. † 26. xxiv. 29. † 27. Matt. xxiv. 30; Rev. i. 7.

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 ἴδητε ταῦτα γινόμενα, γινώσκετε, ὅτι  
 when you may see these occurring, know you, that  
 ἐγγύς ἐστίν ἡ βασιλεία τοῦ θεοῦ. <sup>32</sup> Ἀμην 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 πάντα γένηται. <sup>33</sup> Ὁ οὐρανὸς καὶ ἡ γῆ  
 all may be done. The heaven and the earth  
 παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-  
 shall pass away; the but words of me not not may pass  
 θῶσι. <sup>34</sup> Προσεχετε δε ἑαυτοῖς, μῆκοτε βαρθη-  
 away. Take heed but to yourselves, lest should be  
 θωσιν ὑμῶν αἱ καρδίαι ἐν κραταιᾷ, καὶ μεθρ,  
 burdened of you the hearts with surfeiting, and drunkenness,  
 καὶ μεριμναῖς βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς  
 and anxieties of life; and suddenly on you  
 ἐπιστῆ ἡ ἡμέρα ἐκείνη. <sup>35</sup> Ὡς καὶ γὰρ ἐπε-  
 may come the day that. As a snare for it will  
 λευσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προ-  
 come on all those dwelling on face  
 σῶπον πασης τῆς γῆς. <sup>36</sup> Ἀγρυπνεῖτε οὖν ἐν  
 of all of the earth. Watch you then in  
 παντὶ καιρῷ, δεόμενοι, ἵνα καταξιωθῆτε ἐκ-  
 every season, praying, that you may be accounted worthy to  
 φυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι,  
 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 δε τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·  
 He was and the days in the temple teaching;  
 τὰς δε νυκτὰς ἐξερχόμενος ἠυλιζέτο εἰς το  
 the and nights going out he lodged in the  
 ὄρος το καλουμένον ἐλαιῶν. <sup>38</sup> Καὶ πᾶς ὁ  
 mountain that being called of olive-trees. And all the  
 λαὸς ἄρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκουεῖν  
 people came early to him in the temple to hear  
 αὐτοῦ. ΚΕΦ. κβ'. 22. <sup>1</sup> Ἠγγίκε δε ἡ ἑορτῆ  
 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, το πῶς ἀνελωσιν  
 the high-priests and the scribes, the how they might kill  
 αὐτὸν· ἐφοβοντο γὰρ τοῦ λαοῦ. <sup>3</sup> Εἰσηλθε δε  
 him; they feared for the people. Entered and  
 σατανας εἰς Ἰουδαν τὸν ἐπικαλουμένον Ἰσκαριω-  
 adversary into Judas that being surnamed Iscariot  
 τὴν, οὗτα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά. <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 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.—35. 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. xlii. 53. † 27. John viii. 1, 2; Luke xxii. 59. † 2. Matt. xxvi. 14; Matt. xlv. 10; John xiii. 3, 27. † 30. Matt. xxiv. 42; xxv. 13; Mark † 1. Matt. xxvi. 7; Mark g. v. 1.

απελθων συνελαλησε τοις αρχιερεσιν και τοις  
going he talked with the high-priests and the  
στρατηγοις, το πως αυτον παραδω αυτοις.  
officers, the how him he might deliver up to them.

5 Και εχαρησαν και συνεθεντο αυτω αργυριον  
And they were glad, and agreed to him silver  
δουνα. 6 Και εξωμολογησε και εζητει ευκαι-  
to give. And he consented; and he sought oppor-  
ριαν του παραδουαι αυτον αυτοις ατερ οχλου.  
tunity of the to deliver up him to them without of a crowd.

7 Ηλθε δε η ημερα των αζυμων, εν η  
Came and the day of the unleavened cakes, in which  
εδει θυεσθαι το πασχα. 8 και απεστειλε  
it is necessary to sacrifice the paschal lamb; and he sent

Πετρον και Ιωαννην, ειπων· Πορευθεντες ετοι-  
Peter and John, saying; Going  
μασατε ημιν το πασχα, ινα φαγωμεν. 9 Οι δε  
prepare you for us the passover, that we may eat. They and

ειπον αυτω· Που θελεις ατοιμασωμεν; 10 Ο δε  
said to him; Where wilt thou we make ready? He and  
ειπεν αυτοις· Ιδου, εισελθοντων υμων εις την  
said to them; Lo, having entered of you into the

πολιν, συναντησει υμιν ανθρωπος κεραμιον  
city, will meet you a man a pitcher  
υδατος βαπταζων· ακολουθησατε αυτω εις την  
of water carrying; follow you him into the

οικιαν, ου εισπορευεται· και ερειτε τω οικο-  
house, where he enters; and say you to the house  
δεσποτη της οικιας· 11 Λεγει σοι ο διδασκαλος·  
master of the house: Says to thee the teacher:

Που εστι το καταλυμα, οπου το πασχα μετα  
Where is the guest-chamber, where the passover with  
των μαθητων μου φαγω; 12 Κακεινος υμιν δειξει  
the disciples of me I may eat? And he to you will show

αναγιον μεγα εστρωμενον· εκει ετοιμασατε,  
an upper room large having been furnished: there prepare you,  
13 Απελθοντες δε ευρον καθως ειρηκεν αυτοις·  
Having gone and they found even as he had said to them:

και ητοιμασαν το πασχα,  
and they prepared the passover.

14 Και οτε εγενετο η ωρα, ανεπεσε, και οι  
And when came the hour, he reclined, and the  
δωδεκα αποστολοι συν αυτω. 15 Και ειπε προς  
twelve apostles with him. And he said to

αυτους· Επιθυμια επεθυμησα τωτο το πασχα  
them: With desire I have desired this the passover  
φαγειν μεθ' υμων, προ του με παθειν. 16 Λεγω  
to eat with you, before the me to suffer. I say

γαρ υμιν, οτι \* [ουκετι] ου μη φαγω εξ αυτου,  
for to you, that [no more] not not I may eat of it,  
εως οτου πληρωθη εν τη βασιλεια του θεου.  
till it may be fulfilled in the kingdom of the God.

17 Και δεξαμενος ποτηριον, ευχαριστησας ειπε·  
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 sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 † Now the DAY OF UNLEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we \*prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the CITY, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters."

11 And you shall say to the MASTER of the HOUSE, "The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?"

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found all 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.—δ. prepare for thee to eat the PASSOVER. 14 the APOSTLES with him. 16. no more—omit. 16. the same, till. † 7 Matt. xxvi. 17; Mark xiv. 12. † 14. Matt. xxvi. 20; Mark xiv. 17.

Λαβετε τουτο, και διαμερισατε εαυτοις. <sup>18</sup> Λεγω  
 Take you this, and divide you among yourselves. I say  
 γαρ υμιν, οτι ου μη πινω απο του γεννηματος  
 for to you, that not nor I may drink of the product  
 της αμπελου, εως οτου η 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. Τουτο εστι  
 he broke, and gave to them, saying: This is  
 το σωμα μου, το υπερ υμων διδομενον. τουτο  
 the body of me, that is behalf of you being given: this  
 ποιειτε εις την εμην αναμνησιν. <sup>20</sup> Οσαυτως  
 do you in the my remembrance. In like manner  
 και το ποτηριον, μετα το δειπνησαι, λεγων.  
 also the cup, after the supper, saying:  
 Τουτο το ποτηριον, η καινη διαθηκη εν τω  
 This the cup, the new covenant in the  
 αιματι μου, το υπερ υμων εκχυνομενον. <sup>21</sup> Πλην  
 blood of me, that in behalf of you being poured out. But  
 ιδου, η χειρ του παραδιδοντες με μετ' εμου επι  
 lo, 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 εκεινω, δι' ου παραδιδεται.  
 to the man that, through whom he is delivered up.  
<sup>23</sup> Και αυτοι ηρξαντο συζητειν προς εαυτους, το  
 And they began to inquire among themselves, the  
 τις αρα ειη εξ αυτων ο τουτο μελλων πρασ-  
 which then it could be of them the this being about to  
 σειν.  
 do.  
<sup>24</sup> Εγενετο δε και φιλονεικια εν αυτοις,  
 There had been and also a strife among them,  
 το, τις αυτων δοκει ειναι μειζων. <sup>25</sup> Ο δε  
 the, which of them thinks to be greater. He but  
 ειπεν αυτοις: Οι βασιλεις των εθνων κυριευου-  
 said to them: The kings of the nations exercise lordship  
 σιν αυτων. και οι εξουσιαζοντες αυταν, ευερ-  
 over them; and those having authority of them, bene-  
 γεται καλουνται. <sup>26</sup> Τμεις 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 διακωνος. <sup>27</sup> Τis γαρ μει-  
 the governor, as he serving. Which for greater?  
 ζων: ο ανακειμενος, η ο διακωνος. ουχι ο  
 he reclining, or he serving? not he  
 ανακειμενος. εγω δε ειμι εν μεσω υμων ως ο  
 reclining? I but am in midst of you as he

said, "Take this, and di-  
 vide it among yourselves;  
 18 for I say to you, I  
 will not drink \*from  
 HENCEFORTH of the PRO-  
 duct of the VINE, till the  
 KINGDOM of God shall  
 come."  
 19 † And taking a Loaf,  
 and having given thanks,  
 he broke it, and gave to  
 them, saying, "This is  
 THAT BODY of mine which  
 is GIVEN for you; do this  
 in MY Remembrance."  
 20 In like manner also  
 the CUP, after the SUPPER,  
 saying, "This CUP is the  
 NEW Covenant in my  
 BLOOD, THAT in your be-  
 half being Poured out."  
 21 † But, behold, the  
 HAND of HIM who DELIV-  
 ERS me up is with mine on  
 the TABLE.  
 22 \* For indeed the SON  
 of MAN is going away, ac-  
 cording to THAT which has  
 been APPOINTED; but Woe  
 to that MAN by whom he  
 is delivered up!"  
 23 And they began to  
 inquire among themselves,  
 WHICH of them it could be  
 who was about to do this.  
 24 † And there was also  
 a Contention among them,  
 WHICH of them should be  
 thought the greatest.  
 25 † And HE said to  
 them, "THE KINGS of the  
 NATIONS exercise dominion  
 over them; and THOSE  
 HAVING AUTHORITY over  
 them are styled † Bene-  
 factors.  
 26 But you must not be  
 so; but let the GREATEST  
 among you become as the  
 LEAST, and the GOVERNOR  
 as HE who SERVES  
 27 For who is greater,  
 HE who RECLINES, or HE  
 who SERVES? Is not HE  
 who RECLINES? but I am  
 among you as HE who  
 SERVES.

\* VATICAN MANUSCRIPT.—18. from HENCEFORTH. 22. for indeed.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

‡ 18. Matt. xxvi. 29. Mark xiv. 25. † 19. 1 Cor. xi. 24. † 21. Psa. xli. 9;  
 Matt. xxvi. 21, 23. Mark xiv. 18; John xlii. 21, 26. † 24. Mark ix. 34; Luke ix. 46.  
 † 26. Matt. xx. 26; Mark x. 42.

διακονων. 28 Ἔμεις δε εστε οι διαμεμενηκοτες  
 serving. You but are those having continued  
 μετ' εμου εν τοις πειρασμοις μου. 29 Καγω  
 with me in the trials of me. And I  
 διατιθεμαι υμιν, καθως διεθετο μοι ο πατηρ  
 covenant for you, even as has covenanted for me the father  
 μου βασιλειαν, 30 ινα εσθητε και πινητε επι  
 of me a kingdom, that you may eat and you may drink at  
 της τραπεζης μου εν τη βασιλεια μου και  
 the table of me in the kingdom of me: and  
 καθισεσθε επι θρωνων, κρινοντες τας δωδεκα  
 you may sit on thrones, judging the twelve  
 φυλας του Ισραηλ.  
 tribes of the Israel.

31 \* [Ειπε δε ο κυριος:] Σιμων, Σιμων, ιδου,  
 [Said and the lord:] Simon, Simon, lo,

ο σατανας εξητησατο υμας, του σινασαι ως  
 the adversary has asked for you, the to sift as  
 του σιτου. 32 Εγω δε εδεθηην περι σου, ινα μη  
 the wheat. I but prayed for thee, that not  
 εκλειθη 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 εμι και  
 said to him: O lord, with thee ready I am both

εις φυλακην και εις θανατον πορευεσθαι. 34 Ο  
 to prison and to death to go. He  
 δε ειπε Λεγω σοι, Πετρε, ου μη φωνησει  
 but said; I say to thee, O Peter, not not will crow

σημερον αλεκτωρ, πριν η τρις απαρνηση μη  
 to-day a cock, before thrice thou wilt deny not  
 ειδεναι με. 35 Και ειπεν αυτοις Οτε απεσ-  
 to have know me. And he said to them; When I

τειλα υμας ατερ βαλαντιου, και πηρας, και  
 sent you without a purse, and a bag, and  
 υποδηματων, μη τινος υστερησατε; Οι δε ειπον  
 shoes, not anything wanted you? They and said;

Ουδενος. 36 Ειπεν ουν αυτοις Αλλα νυν, ο  
 Nothing. He said then to them; But now, he  
 εχων βαλαντιον, αρατω, ομοιως και πηραν  
 having a purse, let him take, in like manner and a bag;

και ο μη εχων, πωλησατω το ιματιον αυτου, και  
 and he not having, let him sell the mantle of himself, and  
 αγορασατω μαχαιραν. 37 Λεγω γαρ υμιν, οτι  
 let him buy a sword. I say for to you, that

\* [ετι] τουτο το γεγραμμενον δει τελεσθηαι εν  
 [yet] this the having been written must to be finished in

εμοι, το "Και μετα ανομων ελογισθη." Και  
 me, that; "And with law-breakers he was counted." Also

γαρ τα περι εμου τελος εχει. 38 Οι δε ειπον  
 for the things about me, an end has. They but said:

Κυριε, ιδου, μαχαιραι εδεδυο. 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 thee, 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, 1. When I sent you out without a Purse, and Bag, and Sandals, did you want any thing? And THEY said, "Nothing."

36 \* And he said to them, "But now, HE who HAS a Purse, let HIM take it, and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one.

37 For I tell you. That THIS which has been WRITTEN must be fully accomplished in me, † AND HE 'WAS NUMBERED WITH 'LAW-BREAKERS;' for also the THINGS concerning me have an end."

38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is sufficient."

\* VATICAN MANUSCRIPT.—31. And the Lord said—omit. 36. 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. 3; Rev. iii. 31. † 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 27. † 36. Matt. x. 9; Luke ix. 3; x. 4. † 37. Isa. liii. 12; Mark xv. 28.

<sup>33</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

προσηυχето, λεγων <sup>42</sup> Πατερ, ει βουλει παρε-  
he prayed, saying O father, if thou art willing to take

νεγκειν το ποτηριον τουτου απ' εμου φλην μη  
away the cup this from me: but not

το θελημα μου, αλλα το σου 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, εκτενεστερον  
And being in agony, very earnestly

προσηυχето. Εγενετο δε ο ιδρωσ αυτου ωσει  
he prayed. Was and the sweat of him like

θρομβοι 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, προηρ-  
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 του υιου 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 καταξομεν εν μαχαρια;  
to him; O lord, if shall we strike with a sword?

39 † And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

40 And having arrived at the PLACE, he said to them, "Pray that you may not enter into Trial."

41 And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

42 "Father, if thou art willing, take away \* This Cup from me; yet not my WILL, but THINE be done."

43 † [And there appeared to him an Angel from Heaven, strengthening him.

44 And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

45 And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

46 and said to them, "Why do you sleep? Arise, and pray that you may not enter into Trial."

47 And while he was yet speaking, behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to JESUS to kiss him.

48 But \* Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

49 And THOSE about him perceiving WHAT was about TRANSPIRING, said, "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.

† 50. Matt. xxvi. 36; Mark xiv. 32; John xviii. 1. 43; John xviii. 2.

† 47. Matt. xxvi. 47; Mark xiv.



50 Καὶ ἐπάταξεν εἰς τὴν ἐξ αὐτῶν τὸν δούλον τοῦ  
And struck one a certain of them the slave of the  
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.  
high-priest, and cut off of him the ear the right.

51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐατέ ἔως  
Answering and the Jesus said; Let you be till  
τοῦτου. Καὶ ἄψαμενος τοῦ ὠτιοῦ αὐτοῦ, ἰασάτο  
this. And touching the ear of him, he healed  
αὐτόν. 52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο-

him. Said and the Jesus to those having  
μενοὺς ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ  
come on him high-priests, and officers of the  
ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστήν ἐξέλη-

temple, and elders; As on a robber you have  
λυθάτε μετὰ μαχαίρων καὶ ξυλῶν· 53 καθ' ἡμέραν  
come out with swords and clubs; every day  
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε

being of me with you in the temple, not you did stretch out  
τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ  
the hands on me; but this of you it is the  
ὥρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.

hour, and the authority of the darkness.

54 Συλλαβόντες δὲ αὐτὸν ἠγάγον, καὶ εἰσηγά-  
Having seized and him they led, and brought  
γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ  
him into the house of the high-priest. The but

Πέτρος ἠκολούθει μακροθεν. 55 Ἀψάντων δὲ  
Peter followed at a distance. Having kindled and  
πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων  
a fire in midst of the court, and having sat down  
αὐτῶν, ἐκαθίστο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

of them, sat the Peter in midst of them.

56 Ἰδούσα δὲ αὐτὸν παιδίσκη τὴν καθήμενον πρὸς  
Seeing and him a maid-servant certain sitting by  
τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος  
the light, and looking steadily to him, she said; Also this

σὺν αὐτῷ ἦν. 57 Ὁ δὲ ἠρνήσατο \* [αὐτόν,]  
with him was. He but denied [him,]  
λέγων· Γυναί, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ  
saying; O woman, not I know him. And after

βραχὺ ἕτερος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ  
a little another seeing him, said; Also thou of  
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ  
them art. The but Peter said; O man, not

εἰμι. 59 Καὶ διαστὰς ὥσπερ ὥρας μίας, ἄλλος  
I am. And having intervened about hour one, another  
τις δισχυρίζετο, λέγων· Ἐπ' ἀληθείας κκι  
person confidently affirmed, saying; In truth also

οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.  
this with him was; also for a Galilean he is.

60 Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέ-  
Said but the Peter: O man, not I know what thou  
γεις. Καὶ παραχρῆμα, ἐτι λαλοῦντος αὐτοῦ,  
sayest. And immediately, while speaking of him,

50 And † one of them struck the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

51 But \* Jesus answering said, "Let this suffice." And he touched \* his EAR, and healed him.

52 † Then Jesus said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were COMING against him, "As in pursuit of a Robber, have you come with SWORDS and Clubs to take me?"

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; † but this is Your HOUR, and the POWER of DARKNESS."

54 Then having seized him, they led him away, 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 Midst of the COURT, sat down together, and PETER sat down among them.

56 And a certain Maid-servant seeing him sitting by the LIGHT, and looking steadily at him, she said, "This man also was with him."

57 But HE denied, saying, "Woman, I do not know him."

58 † And after a little, another saw him and said, "Thou also art one of them." And PETER said, "Man, I am not."

59 And about an HOUR having intervened, another confidently affirmed, saying, "In Truth this man was also with him; for he is also a Galilean."

60 And PETER said, "Man, I know not what thou sayest." And immediately, while he was

\* VATICAN MANUSCRIPT.—51. Jesus.

51. the ear.

57. him—omit.

† 50. Matt. xxvi. 51; Mark xiv. 47; John xviii. 10. † 52. Matt. xxvi. 55; Mark xiv. 48. † 53. John xii. 27. † 54. Matt. xxvi. 58; John xviii. 16. † 55. M. xxvi. 60; Mark xiv. 60; John xviii. 17, 18. † 58. Matt. xxvi. 71; Mark xiv. 67; xviii. 28.

ἔφωνησεν ἀλεκτῶρ. <sup>61</sup> Καὶ στραφεὶς ὁ κύριος  
crow a cock. And having turned the Lord

ἐνεβλέψε τῷ Πέτρῳ\* καὶ ὑπεμνήσθη ὁ Πέτρος  
looked to the Peter; and was reminded the Peter  
 τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν  
of the word of the Lord, as he said to him; That before  
 ἀλεκτῶρα φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> Καὶ  
a cock to crow, thou mayest deny me thrice. And

ἐξελθὼν ἐξῶ, ἐκλαυσε πικρῶς. <sup>63</sup> Καὶ οἱ ἄνδρες  
going out, he wept bitterly. And the men

οἱ συνεχόντες τὸν Ἰησοῦν, ἐνεπαίζον αὐτῷ,  
those having in custody the Jesus, mocked him,

δερνόντες· <sup>64</sup> καὶ περικαλυψάντες αὐτὸν, \* [ἐτυπ-  
scourging; And having blindfolded him, \* [they

τόν αὐτοῦ τὸ πρόσωπον,] καὶ ἐκρωτῶν αὐτὸν,  
struck of him the face,] and they asked him,

λεγοντες· Προφητεῖσον, τίς ἐστὶν ὁ παίσις  
saying; Prophecy, who is he striking

σε; <sup>65</sup> Καὶ ἕτερα πολλὰ βλασφημοῦντες ἐλέγον  
thee? And other many blaspheming they spoke

εἰς αὐτόν.  
against him.

<sup>66</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρε-  
And as it became day, were assembled the elder-

σβηριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμ-  
ship of the people, high-priests and and scribes,

ματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον  
and brought him into the sanhedrim

ἐαυτῶν, <sup>67</sup> λεγοντες· Εἰ σὺ εἶ ὁ Χριστὸς, εἶπε  
of themselves, saying; If thou art the Anointed, tell

ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἰπῶ, οὐ μὴ  
us. He said and to them; If to you I tell, not μὴ

πιστεῦσητε· <sup>68</sup> εἰ δὲ \* [καὶ] ἐρωτήσω, οὐ μὴ  
you will believe; if but [also] I ask, not μὴ

ἀποκριθῆτε \* [μοι, ἢ ἀκολουσητε.] <sup>69</sup> Ἀπὸ τοῦ  
you would answer [me, or would loose.] From of the

νῦν ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ  
now shall be the son of the man sitting at

δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. <sup>70</sup> Εἶπον δὲ  
right hand of the power of the God. Said and

πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς  
all; Thou then art the son of the God? He and to

αὐτοὺς ἐφη· Ὑμεῖς λέγετε· ὅτι ἐγὼ εἰμι.  
them said: You say: that I am.

<sup>71</sup> Οἱ δὲ εἶπον· Τί ἐτι χρειαίον ἔχομεν μαρτυρίας;  
They and said: What further need have we of testimony?

Αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος  
Ourselves for we have heard from the mouth

αὐτοῦ. ΚΕΦ. κγ'. 23. <sup>1</sup> Καὶ ἀνέστην ἅπαν  
of him. And having stood up whole

τὸ πλῆθος αὐτῶν, ἠγάγον αὐτὸν ἐπὶ τὸν Πι-  
the multitude of them, they led him to the Pi-

λάτον.  
late.

<sup>2</sup> Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λεγοντες·  
They began and to accuse him, saying:

yet speaking, the cock crew.

<sup>61</sup> † And the LORD, turning, looked on PETER; and PETER was reminded of the DECLARATION of the LORD, how he said to him, "Before a Cock \*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, derided and beat him;

<sup>64</sup> and having blindfolded 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 assembled, 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 inform you, you will not believe;

<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, "Yea say; Y am."

<sup>71</sup> And then said, "What further need have we of Testimony? since we ourselves have heard this from his own MOUTH."

CHAPTER XXIII.

<sup>1</sup> And † the Whole MULTITUDE of them rising up, led him to PILATE.

<sup>2</sup> And they began to accuse him, saying, "We

\* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him, 64. struck him on the FACE and—omit. 68. also—omit. 68. me, or would loose—omit. 69. But from this TIME.

† 61. Matt. xxvi. 75; Mark xiv. 72; Mark xiv. 69; Heb. i. 8; viii. 1. † 66. Matt. xxvii. 1. † 69. Matt. xxvi. 1; 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 28.

Τουτον εδρομεν διαστρεφοντα το εθνος, και κωλυοντα Καισαρι φορους διδοναι, λεγοντα εαυτον Χριστον βασιλευα ειναι. <sup>3</sup> Ο δε Πιλατος

επηρωτησεν αυτον, λεγων, Συ ει δ βασιλευς

των Ιουδαιων; Ο δε αποκριθεις αυτω εφη, Συ λεγεις. <sup>4</sup> Ο δε Πιλατος ειπε προς τους αρχιε-

ρεις και τους οχλους, Ουδεν εδρισκω αιτιον εν

τω ανθρωπω τουτω. <sup>5</sup> Οι δε επισχυον, λεγοντες, Οτι ανασειει τον λαον, διδασκων καθ

ολης της Ιουδαιας, αρχαμενος απο της Γαλιλαιας

εως ωδε. <sup>6</sup> Πιλατος δε ακουσας \* [Γαλιλαιαν,]

επηρωτησεν, ει δ ανθρωπος Γαλιλαιος εστι.

<sup>7</sup> Και επιγινους, οτι εκ της εξουσιας Ηρωδου

εστιν, απεπεμψεν αυτον προς Ηρωδην, οντα

και αυτον εν Ιεροσολυμοις εν ταυταις ταις

ημεραις.

<sup>8</sup> Ο δε Ηρωδης ιδων τον Ιησουν, εχαρη λιαν:

ην γαρ θελων εξ ικανου ιδειν αυτον, δια το

ακουειν \* [πολλα] περι αυτου και ηλπιζε τι

σημειον ιδειν υπ' αυτου γινομενον. <sup>9</sup> Επηρωτα

δε αυτον εν λογοις ικανοις, αυτος δε ουδεν

απεκρινατο αυτω. <sup>10</sup> Ειστηκεισαν δε οι αρχιε-

ρεις και οι γραμματεις, εντονος κατηγορουντες

αυτου. <sup>11</sup> Εξουθενησας δε αυτον ο Ηρωδης συν

τοις στρατευμασιν αυτου, και εμπαιξας, περι-

βαλων αυτον εσθητα λαμπραν, απεπεμψεν αυτον

τω Πιλατω. <sup>12</sup> Εγενοντο δε φιλοι ο, τε Πι-

λατος και ο Ηρωδης εν αυτη τη ημερα μετ'

found this man misleading \* our NATION, and forbidding to pay Tax to Cesar, \*and saying, †that he himself is an auointed King.

3 † And PILATE asked him, saying, "Art thou the KING of the JEWS?" And HE answering him, said, "Thou sayest."

4 Then PILATE said to the HIGH-PRIESTS and the CROWDS, † "I find Nothing Criminal in this MAN."

5 But THEY were urgent, saying, "He stirreth up the PEOPLE, teaching in ALL JUDEA, beginning from GALILÉE even to this place."

6 Now Pilate hearing of Galilee, asked if the MAN was a Galilean.

7 And ascertaining That he was of the † PROVINCE of Herod, he sent him to \* HEROD, who was also in Jerusalem in Those DAYS.

8 And HEROD † seeing JESUS, was very glad; for he had wished for a long time to see him, because he had HEARD about him; and he hoped to see Some Sign done by him.

9 And he questioned him in many Words; but he answered him nothing.

10 And the HIGH-PRIESTS and the SCRIBES stood up, and vehemently accused him.

11 And HEROD, with his SOLDIERS, treated him with contempt; and having, in derision, arrayed him in a splendid Robe, sent him back to PILATE.

12 And \* HEROD and PILATE became Friends to each other on That DAY;

\* VATICAN MANUSCRIPT.—2. OUR NATION. 3. and saying. 6. of Galilee—omit.  
 7. HEROD. 8. many things—omit. 12. HEROD and PILATE.  
 † 2. John xix. 12. † 8. Matt. xxvii. 11; 1 Tim. vi. 12. † 4. 1 Pet. ii. 22  
 † 7. Luke iii. 1. † 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

αλληλων· προυπηρηχον γαρ εν εχθρα οντες προς  
each other; formerly for in hatred being with  
εαυτους.  
themselves.

13 Πιλατος δε συγκαλεσαμενος 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· Προσηνεγκατε μοι τον ανθρωπον του-  
them; You have brought to me the man this,  
τον, ως αποστρεφοντα τον λαον· και ιδου, εγω  
as misleading the people; and lo,  
ερωπιον υμων ανακρινας, ουδεν ευρον εν τω  
in presence of you having examined, nothing I found in the  
ανθρωπω τωτ' αιτιον, ον κατηγορειτε κατ'  
man this a fault, of which you accuse against

αυτου. 15 Αλλ' ουδε Ηρωδης ανεπεμψα γαρ  
him. But not even Herod; I sent for  
υμας προς αυτον, και ιδου, ουδεν αξιον θανατου  
you to him, and lo, nothing worthy of death  
εστι πεπραγμενον αυτω. 16 Παιδευσας ουν  
is having been done to him. Having scourged therefore

αυτον απολυσω. 17\* [Αναγκην δε ειχεν απο-  
him I will release. [Necessary now it was to  
λυειν αυτοις κατα εορτην ενα.] 18 Ανεκραξαν  
release to them at a feast one.] Cried out

δε παντληθει, λεγοντες· Αιρε τωτον, απολυ-  
and all together, saying: Take away this, release  
σον δε ημιν τον βαραββαν 19 Οστις 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 Παλιον ουν ο Πιλατος προσεφωνησε, θελων  
Again therefore the Pilate spoke to, wishing  
απολυσαι τον Ιησουν. 21 Οι δε εκεφωνον,  
to release the Jesus. They but cried,  
λεγοντες· Σταυρωσον, σταυρωσον αυτον. 22 Ο  
saying; Crucify, crucify him. He

δε τριτον ειπε προς αυτους· Τι γαρ κακον  
and third said to them: What for evil  
εποιησεν ουτος; ουδεν αιτιον θανατου ευρον εν  
has done this? nothing a cause of death I found in  
αυτω· παιδευσας ουν αυτον απολυσω. 23 Οι δε  
him; having scourged therefore him I will release. They but

επεκειντο φωναις μεγαλαις, αιτουμενοι αυτον  
pressed with voices loud, demanding him  
σταυρωθηναι· και κατισχυον αι φωναι αυτων  
to be crucified; and prevailed the voices of them  
\* [και των αρχιερων.] 24 Ο δε Πιλατος επε-  
[and of the high-priests.] The and Pilate de-

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, 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; and, behold, nothing worthy of Death has been done by him. 17.—omit. 19. PRISON.— 23. and of the HIGH-PRIESTS.—omit. 24. Pilate. 25. Prison.

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 4. Mark xv. 9; John xviii. 39. † 17. Matt. xxvii. 26.

την φυλακην, ὃν ἠτούντο· τον δε Ἰησουν παρε-  
 the prison, whom they asked; the but Jesus he de-  
 δωκε τῷ θεληματι αὐτῶν.  
 lived to the will of them.

26 Καὶ ὡς ἀπήγαγον αὐτον, ἐπιλαβομενοι Σι-  
 And as they led him, having laid hold of Si-  
 μωνος τινος Κυρηναιου ερχομενου ἀπ' ἀγρου,  
 mon a certain Cyrenian coming from country,  
 ἐπέθηκαν αὐτῷ τον σταυρον, φερειν οπισθεν  
 they placed to him the cross, to carry after

του Ἰησου. 27 Ἠκολουθει δε αὐτῷ πολυ πληθος  
 the Jesus. Followed and him a great multitude  
 του λαου, και γυναικῶν· αἱ \* [και] ἐκοιτοῦτο  
 of the people, and of women; who [also] lamented  
 και ἐβρηθουν αὐτον. 28 Στραφεις δε προς αυτας  
 and bewailed him. Turning but to them

ὁ Ἰησους, εἶπε· θυγατερες Ἱερουσαλημ, μὴ  
 ὁ Jesus, said: Daughters of Jerusalem, not  
 κλαιετε ἐπ' ἐμε, πλην ἐφ' ἑαυτας κλαιετε, και  
 weep you for me, but for yourselves weep you, and  
 ἐπι τα τεκνα ὑμῶν. 29 Ὅτι ἰδου, ερχονται ἡμε-  
 For lo, come days,

ραι, ἐν αἷς ἐρουσι· Μακαριαὶ αἱ στειραὶ, και  
 in which they will say; Blessed the barren ones, and  
 κοιλιαὶ αἱ οὐκ ἐγεννησαν, και μαστοὶ οἱ οὐκ  
 wombs which got bore, and breasts which not

ἐθηλασαν. 30 Τότε ἀρξονται λεγειν τοις ὄρεσι·  
 suckled. Then they will begin to say to the mountains;  
 Πεσετε ἐφ' ἡμας· και τοις βουνοῖς· Καλυψατε  
 Fall you on us; and to the hills; Cover you

ἡμας. 31 Ὅτι εἰ ἐν τῇ ὕμῳ ξυλῷ ταῦτα ποιου-  
 For if in the green tree these they  
 σιν, ἐν τῇ ξηρῇ τι γινηται;  
 do, in the dry what will be done!

32 Ἦγοντο δε και ἕτεροι δυο κακούργοι συν  
 Were led and also others two malefactors with  
 αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπι τον  
 him to be put to death. And when they came to the

τοπον, τον καλουμενον Κρανιον ἐκεῖ ἐσταυρω-  
 place, that being called a skull, there they cruci-  
 σαν αὐτον, και τους κακούργους· ὃν μὲν ἐκ  
 fed him, and the malefactors; one indeed at

δεξιῶν, ὃν δε ἐξ ἀριστερῶν. 34 \* [Ὁ δε Ἰησους  
 right, one and at left. [The and Jesus  
 ελεγε· Πατερ, ἀφεσ αυτοῖς· οὐ γαρ οἶδασι τι  
 said; O father, forgive them; not for they know what

ποιοῦσι.] Διαμεριζομεναι δε τα ἱματια αὐτου,  
 they do.) Having divided and the garments of him,  
 ἐβαλον κληρον. 35 Καὶ εἰστήκει ὁ λαος θεωρῶν·  
 they cast a lot. And stood the people gazing:

ἐξεμυκτηριζον δε και οἱ ἀρχοντες \* [συν αυτοῖς,]  
 scooted 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. 28. 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. 1. 20. Matr. xxvi. 10; Luke xxi. 23. 1. 23. Isa. luf. 13; Matt. xxvii. 23. xxvii. 23; Mark xv. 22; John xix. 17, 19. †

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.  
 this is the Anointed, the of the God chosen.

36 Ἐνεπαίξον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσ-  
 Mocked and him also the soldiers, com-  
 ἐρχομένοι \* [καὶ] οἷος προσφέροντες αὐτῷ,  
 ing near [and] vinegar offering to him,

37 καὶ λεγόντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-  
 and saying. If thou art the king of the Jews,  
 δαίων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή  
 save thyself. Was and also an inscription

\* [γεγραμμένη] ἐπ' αὐτῷ \* [γράμμασιν] Ἑλλη-  
 [having been written] over him [letters] in  
 νικοῖς, καὶ Ῥωμαικοῖς, καὶ Ἑβραίοις· “Οὗτος  
 Greek, and Latin, and Hebrew; This

ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων.”  
 is the king of the Jews.”

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλάσ-  
 One and of those having been hanged malefactors spoke

φήμει αὐτὸν, \* [λεγών·] Εἰ σὺ εἶ ὁ Χριστός,  
 against him, [saying·] If thou art the Christ,

σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ  
 save thyself and us. Answering but the

ἕτερος ἐκτίμα αὐτῷ λεγών· Οὐδὲ φοβῆ σὺ τοῦ  
 other rebuked him saying; Not even fearest thou the

θεοῦ, ὅτι ἐν τῷ αὐτῷ κριματὶ εἶ; 41 Καὶ ἡμῶς  
 God, since in the same condemnation thou art? And we

μεν δίκαιως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβά-  
 indeed justly; due for which has been done we receive;

νομεν· οὗτος δὲ οὐδὲν ἀτοποῦν ἐπραξε. 42 Καὶ  
 this but nothing amiss has done. And

εἶπε τῷ Ἰησοῦ· Μνησθήτι μου, \* [κυριε],  
 he said to the Jesus; Do thou remember me, [O lord,]

ὅταν ἐλθῆς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν  
 when thou mayest come in the kingdom of thee. And said

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερον μετ' ἐμοῦ ἐσθὲν ἐν τῷ παραδείσῳ.  
 to him the Jesus; Indeed I say to thee, to-day with me thou shalt be in the paradise.

44 Ἦν δὲ 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

ἐσκοτίσθη ὁ ἥλιος· καὶ ἐσχίσθη τὸ κατακε-  
 was darkened the sun; and was rent the veil

τάσμα τοῦ ναοῦ μεσόν. 46 Καὶ φωνήσας φωνῆ  
 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 he, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss.”

42 And he said to \* Jesus, “Remember me when thou comest \* in thy KINGDOM.”

43 † And \* he said to him, “Indeed I say to thee, This day thou shalt be with me in † PARADISE.”

44 † \* And it was now about the sixth Hour, and there was Darkness over the Whole LAND till the ninth \* Hour;

45 the SUN failing, \* and † the VEIL of the TEMPLE was rent in the Midst.

46 And Jesus exclaim-

\* VATICAN MANUSCRIPT.—36. and—omit. 38. written—omit. 38. in Letters of Greek, and Latin, and Hebrew—omit. 39. saying—omit. 39. Art not thou the MESSIAH? save. 43. Jesus. 42. Lord—omit. 42. to. 43. he said.

44. It was now about. 44. Hour; the sun failing, 45. and the VEIL.

† 39. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke. † 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See EVANSON'S Diss. p. 28. Im. Ver. note. † 45. 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.

† 36. Matt. xxvii. 37; Mark xv. 28; John xix. 19. † 39. Matt. xxvii. 44; Mark xv. † 44. Matt. xxvii. 46; Mark xv. 33. † 45. Matt. xxvii. 51; Mark xv. 38.

μεγαλη δ Ιησους, ειπε· Πατερ, εις χειρας σου  
loud the 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. <sup>47</sup> Ιδων δε ο εκατονταρχος το γε-  
he breathed out. Seeing and the centurion that har-  
 ρομενον, εδοξασε τον θεον, λεγων· Οντως ο  
ing occurred, glorified the God, saying: Truly the  
 ανθρωπος ουτος δικαιος ην. <sup>48</sup> Και παντες οι  
man this just was. And all the  
 συμπαραγενομενοι οχλοι επι την θεωριαν ταυ-  
having come together crowds to the sight this,  
 την, θεωρουντες τα γενομενα, τυπτοντες  
beholding the things having occurred, striking  
 \* [εαυτων] τα στηθη υπεστρεφον. <sup>49</sup> 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, ορωσαι ταυτα.  
the Galilee, beholding these things.  
<sup>50</sup> Και ιδου, ανηρ ονοματι Ιωσηφ, βουλευτης  
And lo, a man with a name Joseph, a senator  
 υπαρχων, ανηρ αγαθος και δικαιος, <sup>51</sup> (αυτος  
being, a man good and just, (this  
 ουκ ην συγκαταθεθειμενος τη βουλη και τη  
not was having assented to the will and the  
 πραξει αυτων,) απο Αριμαθαιας 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. <sup>52</sup> ουτος προσελθων τω  
kingdom of the God; this having gone to the  
 Πιλατω, ητησατο το σωμα του Ιησου. <sup>53</sup> Και  
Pilate, asked the body of the Jesus. And  
 καθελων αυτο, ερετυλιξεν 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. <sup>54</sup> Και ημερα ην παρα-  
ever yet no one being laid. And day was prepara-  
 σκευη, και σαββατον επεφωσκε. <sup>55</sup> 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-  
 σαντο το μνημιον, και ως ετεθη το σωμα αυτου.  
held the tomb, and how they laid the body of him,  
<sup>56</sup> Ήποστρεψασαι 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 † SPIRIT;" and  
 having said this, † he ex-  
 pired.

47 † 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 WOM-  
 EN who had FOLLOWED  
 him from GALILEE, stood  
 at a distance, beholding  
 these things.

50 † And behold, a Man  
 named Joseph, a Senator,  
 a good and righteous Man,

51 (he had not consented to  
 their DESIGNS and  
 DEEDS,) from Arimathea,  
 a City of the Jews; and  
 who was waiting for the  
 KINGDOM of GOD.

52 This man coming to  
 PILATE, asked for the BODY  
 of JESUS.

53 And having taken it  
 down, he wrapped it in  
 Linen, and laid it in a Tomb  
 cut out of a rock, in which  
 no one had ever yet been  
 laid.

54 And it was the Day  
 of † Preparation, and the  
 Sabbath approached.

55 And the WOMEN fol-  
 lowing after, who had  
 accompanied him from  
 GALILEE, saw the TOMB,  
 and how his BODY was  
 laid.

56 And returning, they  
 † prepared Aromatics and  
 Ointments; and rested on  
 the SABBATH, according to  
 the COMMANDMENT.

\* VATICAN MANUSCRIPT. —49. of themselves—omit.  
 51. also himself—omit. 55 also—omit.

† 48. My breath or life. Luke viii. 55.

† 49. Matt. xxvii. 50; Mark xv. 87; John xix. 30.

† 50. Matt. xxvii. 57; Mark xv. 42; John xix. 33,  
 xvi. 1.

† 47. Matt. xxvii. 54; Mark xv. 8

† 54. Matt. xxvii. 62.

† 60. Y

ΚΕΦ. κδ'. 24.

1 Τη δε μια των σαββατων, ορθρου βαθεος,   
In the and first of the weeks, of morning very early,  
 ηλθον επι το μνημα, φερουσαι α ητοιμασαν   
came to the tomb, bringing what they prepared  
 αρωματα. \* [και τινες συν αυταις.] 2 Ευρον   
aromatics: [and some with them.] They found  
 δε τον λιθον αποκεκυλισμενον απο του μνημειου.   
and the stone having been rolled from the tomb.

3 Και εισελθουσαι ουχ ευρον το σωμα του κυριου   
And having entered not they found the body of the Lord  
 Ιησου. 4 Και εγενετο εν τω διαπορεισθαι αυτας   
Jesus. And it happened in the to be perplexed them  
 περι τουτου, και ιδου, ανδρες δυο εστησαν   
about this, and lo, men two stood  
 αυταις εν εσθησειν αστραπτουσαις. 5 Εμφο-   
by them in clothing shining. Afraid  
 θων δε γενομενων αυτων, και κλινουσων το   
and having become of them, and bowing the

προσωπον εις την γην, ειπον προς αυτας. Τι   
faces to the earth they said to them: Why  
 ζητετε τον ζωντα μετα των νεκρων; 6 Ουκ   
seek you the living among the dead ones? Not  
 εστιν ωδε, αλλ' ηγερθη. Μνησθητε ως ελαλη-   
he is here, but has been raised. Remember you how he spoke  
 σεν υμιν, εις ων εν τη Γαλιλαια, 7 λεγων. 7 Οτι   
to you, while being in the Galilee, saying; That

δει τον υιον του ανθρωπου παραδοθηναι εις   
it behoves the son of the man to be delivered into  
 χειρας ανθρωπων αμαρτωλων, και σταυρωθηναι,   
hands of men of sinners, and to be crucified,  
 και τη τριτη ημερα αναστηναι. 8 Και εμνησ-   
and the third day to stand up. And they re-  
 θησαν των ρηματων αυτου. 9 και υποστρεψασαι   
membered the words of him: and having returned

απο του μνημειου, απηγγειλαν ταυτα παντα   
from the tomb, they related these all  
 τοις ενδεκα και κασι τοις λοιποις. 10 Ησαν δε   
to the eleven and to all the others. Were and

η Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια   
the Magdalene Mary, and Joanna, and Mary  
 Ιακωβου, και αι λοιπαι συν αυταις, αι ελεγον   
of James, and the others with them, who spoke  
 προς τους αποστολους ταυτα. 11 Και εφανησαν   
to the apostles these. And appeared

ενωπιον αυτων ωσει ληρος τα ρηματα αυτων,   
in presence of them as an idle tale the words of them,  
 και ηπιστουν αυταις. 12 Ο δε Πητρος αναστας   
and they believed not them. The and Peter arising

εδραμεν επι το μνημειον, και παρακυψας βλεπει   
ran to the tomb, and having stooped down he sees  
 τα οθνια \* [κειμενα] μονα και ακηλθε προς   
the linen bands [lying] alone: and he departed προς  
 εαυτον, θαυμαζων το γεγονος.   
himself, wondering that having occurred,

CHAPTER XXIV.

1 † And on the FIRST day of the WEEK, very early in the Morning, they went to the TOMB, carrying the Aromatics which they had prepared.

2 And they found the STONE rolled away from the TOMB;

3 † and having entered, they found not the BODY † of the LORD JESUS.

4 And it occurred, as they were in PERPLEXITY about this, † behold two Men stood by them in shining Clothing.

5 And the women being afraid, and bowing their FACES to the EARTH, these said to them, "Why do you seek the LIVING one among the DEAD?"

6 He is not here, but has been raised. † Remember how he spoke to you, while he was yet in GALILEE;

7 saying, 'THE SON of MAN must be delivered up into the HANDS of SINNERS, and be crucified, and the THIRD day rise again.'

8 And they recollected his WORDS;

9 † and returning from the TOMB, related all these things to the ELEVEN, and to ALL the REST.

10 Now they were the MAGDALA MARY, and JOANNA, and † THAT MARY the mother of JAMES, and † the OTHERS with them, who told these things to the APOSTLES.

11 † And \* these WORDS appeared to them like idle talk; and they believed them not.

12 † But PETER arising ran to the TOMB, and stooping down he saw only the LINEN BANDS; and he went away by himself, wondering at WHAT had HAPPENED.

\* VATICAN MANUSCRIPT.—1. and some with them—omit. words, 12. lying—omit.

† 8. Tischendorf omits the words "of the Lord Jesus." this verse.

‡ 1. Matt. xviii. 1; Mark xvi. 1; John xx. 2. ‡ 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 32. ‡ 11. Mark xvi. 11.

10. THAT MARY. 11. these

† 12. Tischendorf omits

‡ 4. John xx. ‡ 5. Matt.



13 **Και ιδου, δυο εξ αυτων ησαν πορευομενοι εν αυτη τη ημερα εις κωμην απεχουσαν σταδιους εξηκοντα απο Ιερουσαλημ, η ονομα Εμμαουσ.**  
 And lo, two of them were going in this the day into a village being distant furlongs sixty from Jerusalem, to which a name Emmaus.  
 14 **Και αυτοι ωμιλουν προς αλληλους περι παντων των συμβεβηκοτων τούτων.** 15 **Και εγενενο εν τω ωμιλειν αυτοις και συζητειν, και αυτος ο Ιησους εγγισας συνεπορευετο αυτοις.** 16 **Οι δε οφθαλμοι αυτων εκρατουντο, του μη επιγνωαι αυτον.** 17 **Ειπε δε προς αυτοις: Τινες οι λογοι ουτοι, ους αντιβαλλετε προς αλληλους περιπατουντες, και εστε σκυθρωποι;** 18 **Αποκριθεις δε ο εις, φ ονομα Κλεοπας, ειπε προς αυτον: Συ μονος παροικεις Ιερουσαλημ, και ουκ εγνωσ τα γενομενα εν αυτη εν ταις ημεραις ταυταις;** 19 **Και ειπεν αυτοις: Ποια; Οι δε ειπον αυτω: Τα περι Ιησου του Ναζωραιου, ος εγενετο αντη προφητης, δυνατος εν εργω και λογω εναντιον του θεου και παντος του λαου.** 20 **Οπως τε παρεδωκαν αυτον οι αρχιερεις και οι αρχοντες ημων εις κριμα θανατου, και εσταυρωσαν αυτον.** 21 **Ημεις δε ηλπιζομεν, οτι αυτος εστιν ο μελλων λυτρουσθαι τον Ισραηλ: αλλαγε συν πασι τούτοις τριτην ταυτην ημεραν αγει σημερον, αφ ου ταυτα εγενετο.** 22 **αλλα και γυναικες τινες εξ ημων εξεστησαν ημας, γενομεναι ορθριαι επι το μνημειον.** 23 **και μη εδρουσαι το σωμα αυτου, ηλθον, λεγουσαι και οπτασιαν αγγελων εωρακεναι, οι**

13 † And behold, two of them were going on the Same DAY, to a Village called Emmaus, sixty Furlongs from Jerusalem.  
 14 And they were conversing with each other about All these THINGS which had HAPPENED.  
 15 And it occurred, while they were conversing and reasoning, \* Jesus himself having approached, went with them.  
 16 But † their EYES were held, so that they did not RECOGNIZE him.  
 17 And he said to them, "What WORDS are these which you are exchanging with each other, as you \* walk † and why are you dejected?"  
 18 And the ONE † named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the THINGS which have OCCURRED in it in these DAYS?"  
 19 And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the NAZARITE, † a Man who was a Prophet, powerful in Work and Word before God and All the PEOPLE;  
 20 † and how the HIGH-PRIESTS and our RULERS delivered him up to a Sentence of Death, and crucified him.  
 21 But we hoped † That it was HE who WAS ABOUT to redeem ISRAEL; and besides all this, \* This Day is the Third since these things were done.  
 22 But † some of our Women also astonished us; for having been early at the TOMB,  
 23 and not finding his BODY, they came, saying, that they had even seen a

\* VATICAN MANUSCRIPT.—15. Jesus.  
 21. 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. xli. 11; Luke vii. 16; John iii. 2; iv. 10; vi. 14; Acts ii. 22; vii. 27. † 20. Luke xxiii. 1; Acts xiii. 27, 28. † 21. Luke i. 68; ii. 38; Acts i. 6. † 22. Matt. xxiii. 8; Mark xvi. 10; John ix. 13.

λεγουσιν αυτον ζην. <sup>24</sup> Και απηλθον τινες  
 say him to be alive. And went some  
 των συν ημιν επι το μηκειον, και ευρον  
 of those with us to the tomb, and found  
 \* [ουτω] καθως και αι γυναικες ειπον αυτον  
 [thus,] even as also the women said; him  
 δε ουκ ειδον. <sup>25</sup> Και αυτος ειπε προς αυτους·  
 but not they saw. And he said to them;  
 Ω ανοητοι και βραδεις τη καρδια του πιστευειν  
 O thoughtless and slow with the heart of the to believe  
 επι πασιν, οis ελαλησαν οι προφηται. <sup>26</sup> Ουχι  
 in all, which spoke the prophets. Not  
 ταυτα εδει παθειν τον Χριστον, και εισελ-  
 these it was binding to have suffered the Anointed, and to  
 θειν εις την δοξαν αυτου; <sup>27</sup> Και αρξαιμενος απο  
 enter into the glory of himself? And beginning from  
 Μωσως και απο παντων των προφητων, διηρ-  
 Moses and from all of the prophets, he  
 μνηνευεν αυτοis εν πασαις ταις γραφαις τα  
 explained to them in all the writings the things  
 περι αυτου. <sup>28</sup> Και ηγγισαν εις την κωμην, ου  
 about himself. And they drew near to the village, where  
 επορευοντο· και αυτος προσεποιετο πορρωτερω  
 they were going; and he seemed intending further  
 πορευεσθαι. <sup>29</sup> Και παρεβιασαντο αυτον,  
 to go. But they pressed him,  
 λεγοντες· Μεινον μεθ' ημων, οτι προς εσπεραν  
 saying: Abide with us, for toward evening  
 εστι, και κεκλιεν η ημερα. Και εισηλθε του  
 it is, and has declined the day. And he went in the  
 μειναι συν αυτοis. <sup>30</sup> Και εγενετο εν τω κατα-  
 to abide with them. And it happened in the to  
 κλιθηναι αυτον μετ' αυτων, λαβων τον αρτον,  
 recline him with them, having taken the loaf,  
 ευλογησε, και κλασας επεδιδου αυτοis. <sup>31</sup> Αυ-  
 he blessed, and having broken he gave to them. Or  
 των δε διηνοιχθησαν οι οφθαλμοι, και επεγνω-  
 them and were opened the eyes, and they knew  
 σαν αυτον· και αυτος αφαντος εγενετο απ'  
 him; and he disappeared from  
 αυτων. <sup>32</sup> Και ειπον προς αλληλους· Ουχι η  
 them. And they said to each other: Not the  
 καρδια ημων καιομενη ην \* [εν ημιν,] ως ελαλει  
 heart of us burning was [in us,] as he was talking  
 ημιν εν τη οδω, \* [και] ως διηνοιγεν ημιν τας  
 to us in the way, [and] as he was opening to us the  
 γραφας;  
 writings?

<sup>33</sup> Και ανασταντες αυτη τη ωρα, υπεστρεψαν  
 And rising up in this the hour, they returned  
 εις Ιερουσαλημ· και ευρον συνηθροισμενος  
 to Jerusalem: and found having been assembled  
 τους ενδεκα και τους συν αυτοis, <sup>34</sup> λεγοντας·  
 the eleven and those with them, saying:  
 'Οτι ηγερθη ο κυριος οντως, και ωφθη Σι-  
 That has been raised the Lord indeed, and has appeared to Si-

Vision of Angels, who said that he was alive.

<sup>24</sup> And some of THOSE with us went to the TOMB, and found it as the WOMEN had said; but Him they saw not."

<sup>25</sup> And he said to them, "O inconsiderate men, and slow of HEART to BELIEVE all which the PROPHETS have spoken!

<sup>26</sup> Was it not necessary † for the MESSIAH to have suffered these things, and to enter his GLORY?"

<sup>27</sup> And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIP- TURES the THINGS concern- ing himself.

<sup>28</sup> And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

<sup>29</sup> 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.

<sup>30</sup> And it occurred, as he RECLINED with them, † taking the LOAF, he blessed God, and having broken it, he gave to them.

<sup>31</sup> And Their EYES were opened, and they knew him; and he disappeared from them.

<sup>32</sup> 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?"

<sup>33</sup> And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled,

<sup>34</sup> SAYING, "The LORD has indeed been raised, and has appeared to Simon."

\* VATICAN MANUSCRIPT.—24. thus—omit.

29. already past. 32. in us—and—om.

† 32. The Codex Beza has a very remarkable reading here; instead of *kaiomenee*, burned, it has *kekalumenee*, veiled, and one of the *Itala*, has *suit extectatum*, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

‡ 26. verse 40; Acts xvii. 3; 1 Pet. i. 11.

‡ 30. Matt. xiv. 19.

μου. <sup>35</sup> Και αυτοι εξηγουνο τα εν τη οδω, mon. And they related the things in the way, και ος 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 λαλουτων, αυτος εστη εν These and of them speaking, he stood in μεσω αυτων, και λεγει αυτοις: Ειρηνη υμιν. midst of them, and says to them; Peace to you.

<sup>37</sup> Πτοθηθεντες δε και εμφοβοι γενομενοι, 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 καρδιαις 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 οσθα 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 απιστου- the hands and the feet. While and not believ- των αυτων απο της χαρας, και θαυμαζοντων, tag 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 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 Μωσews, και προφηταις, been written in the law of Moses, and prophets, και ψαλμοις, περι εμου. <sup>45</sup> Τοτε 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 εσει παθειν τον Χριστον, και αναστη- thus it behooved to have suffered the Anointed, and to stand

γαι 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, though 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 accomplished."

<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. 43. and from a Honey comb—omit. suffer, and should rise.

38. HEART.

39. both Flesh and. 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. 40. Tischendorf omits this verse.

† 37. Griesbach † 40. Tischendorf omits this verse.

† 38. Mark xvi. 14; John xv. 10; 1 Cor. xv. 5. † 37. Mark vi. 40. † 39. John xv. 20, 27. † 43. Acts x. 41. † 44. Matt. xvi. 31; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 22; xviii. 31.

θησαι επι τῷ ὀνοματι αὐτου μετανοιαν και αφε-  
 proclaimed in the name of him reformation and forgive-  
 σιν αμαρτιων εις παντα τα εθνη, αρχαμενον απο  
 ness of sins to all the nations, beginning from  
 'Ιερουσαλημ. 48 "Υμεις δε εστε μαρτυρες τούτων".  
 Jerusalem. You and are witnesses of these.

49 Και ιδου, εγω αποσπελλω την επαγγελιαν  
 And lo, I send forth the promise  
 του πατρος μου εφ' υμας· υμεις δε καθισατε εν  
 of the father of me on you; you but remain you in  
 τη πολει, εως ου ενδυσησθε δυναμιν εξ υψους.  
 the city, till you may be clothed power from on high.

50 Εξηγαγε δε αυτους εξω εως εις Βηθανιαν· και  
 He led and them out even to Bethany: and  
 επαρας τας χειρας αυτου, ευλογησεν αυτους.  
 having lifted up the hands of himself, he blessed them.

51 Και εγενετο εν τῷ ευλογειν αυτον αυτους,  
 And it happened in the to bless him them,  
 διεστη απ' αυτων, και ανεφεροτο εις τον ου-  
 he stood apart from them, and was carried up into the hea-  
 ρανον. 52 Και αυτοι προσκυνησαντες αυτον,  
 ven. And they having prostrated to him,

υπεστρεψαν εις 'Ιερουσαλημ μετα χαρας μεγα-  
 returned to Jerusalem with joy great:  
 λης· 53 και ησαν διαπαντος εν τῷ ιερῷ, \* [αινου-  
 and were continually in the temple, [praising  
 τες και] ευλογουντες τον θεον.  
 and] blessing the God.

47 and that in his NAME, Reformation \* in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Jerusalem.

48 And † you are Witnesses of these things.

49 And, behold, I send forth † the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out † to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred, while he was BLESSING them, he was separated from them, † and carried up into HEAVEN.

52 And they † having prostrated to him, returned to Jerusalem with great Joy;

53 and were constantly in the TEMPLE, blessing God.

\* ACCORDING 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, 29; II. 32; III. 15.

‡ 49. ACTS i. 4.

‡ 50. 4V's I. 12.

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.

[GLAD TIDINGS] BY JOHN.

\* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς  
In a beginning was the word, and the word was with

τοῦ θεοῦ, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> Οὗτος ἦν ἐν  
the God, and a god was the word. This was in

ἀρχῇ πρὸς τὸν θεόν. <sup>3</sup> 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

ἔγχετο. <sup>4</sup> Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ  
has been done. In it life was, and the life was the

φῶς τῶν ἀνθρώπων· <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ  
light of the men: and the light in the darkness

φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβεν.  
shines, and the darkness it not apprehended.

<sup>6</sup> Ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεοῦ,  
Was a man having been sent from God,

ὄνομα αὐτοῦ Ἰωάννης· <sup>7</sup> 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. <sup>8</sup> Οὐκ ἦν ἐκεῖνος τὸ φῶς,  
believe through him. Not was he the light,

ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> Ἦν τὸ  
but that he might testify about the light. Was the

φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἀνθρώπου  
light the true, which enlightens every man

ἐρχομένων εἰς τὸν κόσμον. <sup>10</sup> 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. <sup>11</sup> Εἰς τὰ ἴδια ἦλθε, καὶ οἱ  
him not knew. Into the own he came, and the

ἰδιοὶ αὐτοῦ οὐ παρέλαβον. <sup>12</sup> Ὅσοι δὲ ἔλαβον  
own him not received. As many as but received

CHAPTER I.

1 In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.

2 This was in the Beginning with God.

3 † Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not.

6 † There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 † He came to his own domains, and yet his own people received Him not:

12 but to as many as received him, † he gave

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person, nature, or work*, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *κτίζω*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to enlighten and to save. John viii. 12; iii. 10.

† 1. Prov. viii. 22, &c.; 1 John i. 1. † 3. Eph. iii. 9; Col. i. 16. † 5. John viii. 12; 1x. 5; xii. 35, 40. † 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. † 11. Matt. x. 28; Mark xii. 7; Luke xix. 14; xx. 14. † 12. Rom. viii. 16; Gal. iii. 20, 27; 1 John ii.

αυτον, εδωκεν αυτοις εξουσιαν τεκνα θεου  
 him, he gave to them authority children of God  
 γενεσθαι, τοις πιστευουσιν εις το ονομα αυτου  
 to become, to those believing into the name of him;  
 13 οι ουκ εξ αιματων, ουδε εκ θεληματος σαρκος,  
 who not from bloods, nor from a will of flesh,  
 ουδε εκ θεληματος ανδρος, αλλ' εκ θεου γεγεννη-  
 nor from a will of a man, but from God were be-  
 θησαν. 14 Και ο λογος σαξ εγενετο, και εσκη-  
 gotten. And the word flesh became, and taber-  
 νωσεν εν ημιν, (και εθεασαμεθα την δοξαν αυτου,  
 naded among us, (and we beheld the glory of him,  
 δοξαν ωσ μονογνουσ παρα πατροσ,) πληρησ  
 a glory as of an only-begotten from a father,) full  
 χαριτοσ και αληθιασ. 15 Ιωαννησ μαρτυρει περι  
 of favor and truth. John testifies concerning  
 αυτου, και κεκραγε, λεγων Ουτοσ ην, ον  
 him, and cried, saying; This was, of whom  
 ειπον Ο οπισω μου ερχομενοσ, εμπροσθεν μου  
 I said; He after me coming, before me  
 γεγονεν οτι πρωτοσ μου ην. 16 Οτι εκ του  
 has become; for first of me he was. Because out of the  
 πληρωματοσ αυτου ημεισ παντεσ ελαβομεν, και  
 fulness of him we all received, and  
 χαριν αντι χαριτοσ. 17 Οτι ο νομοσ δια Μω-  
 favor upon favor. For the law through Mo-  
 σεωσ εδοθη η χαρισ και η αληθεια δια Ιησου  
 ses was given; the favor and the truth through Jesus  
 Χριστου εγενετο.  
 Christ came.

18 Θεου ουδεις εωρακε πωποτε ο μονογενησ  
 God no one has seen ever; the only-begotten  
 υιοσ, ο ων εισ τον κολπον του πατροσ, εκεινοσ  
 son, that being in the bosom of the father, he  
 εξηγησατο. 19 Και ατη εστιν η μαρτυρια του  
 has made known. And this is the testimony of the  
 Ιωαννου, οτε απεστειλαν οι Ιουδαιοι εξ Ιεροσο-  
 John, when sent the Jews from Jeru-  
 λυμων Ιερεισ και Λευιτασ, ινα ερωτησωσιν αυτον  
 salem priests and Levites, that they might ask him;  
 Συ τισ ει; 20 Και ωμολογησε, και ουκ ηρηνη-  
 Thou who art? And he confessed, and not denied,  
 σατο και ωμολογησεν Οτι ουκ ειμι εγω ο  
 and confessed; That not am I the  
 Χριστοσ. 21 Και ηρωτησαν αυτον Τι ουν;  
 Anointed. And they asked him: What then?

Authority to become Child-  
 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 FUL-  
 NNESS 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. 19. to him Priests. 21. then art thou? Art thou Elijah?

† 13. Griesbach notes a different reading of this verse. Instead of *οι*, *εγεννηθησεν* he has *οσ*. *εγεννηθησεν*; the singular pronoun and verb for the plural; which would make the passage read—"Who *was* not begotten of Blood, nor of the Will of the Flesh, nor of the Will of a Man, but of God," thus referring it directly to the *physical* generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. New- come in his Translation of the New Testament, remarks, "Jesus, the Son of God, is called the Word, because God revealed himself or his word by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Hatz*, the word or voice of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green tulle. Behind this curtain the king sits; and speaks through the aperture to the *Kal Hatz*, who communicates his commands to the officers, judges, and attendants.—*Bruce's Travels*." † 15. Some put this verse after the 13th. † 14. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 16, 20; Luke i. 31, 35; II. 7; 1 Tim. iii. 16. † 15. Matk. xvii. 2; 1 Pet. i. 17. † 18. Matt. iii. 11; Mark i. 7. Luke iii. 10; ver. 27, 30; John iii. 31. † 19. John v. 33.

Ηλιας ει συ, Και λεγει· Ουκ ειμι. Ὁ προ-  
 φητης ει συ; Και απεκριθη· Ου. <sup>22</sup> Ειπον ουν  
 αυτω· Τις ει; ινα αποκρισιν δωμεν τοις πε-  
 ψασιν ημας τι λεγεις περι σεαυτου; <sup>23</sup> Εφη  
 Εγω· “φωνη βοωντος εν τη ερημω· Ευθυνατε  
 την οδον κυριου,” καθως ειπεν Ἡσαιας ὁ προ-  
 φητης. <sup>24</sup> Και οἱ απεσταλμενοι ησαν εκ των  
 Φαρισαιων· <sup>25</sup> και πρωτησαν αυτον, και ειπον  
 αυτω· Τι ουν βαπτιζεις, ει συ ουκ ει ὁ Χρισ-  
 τος, ουτε Ηλιας, ουτε προφητης; <sup>26</sup> Απεκριθη  
 αυτοις ὁ Ιωαννης, λεγων· Εγω βαπτιζω εν  
 ὕδατι· μεσος\* [δε] ὁμων εστηκεν, ον ὁμεις ουκ  
 οιδατε, <sup>27</sup> ὁ οπισω μου ερχομενος, οδ εγω ουκ  
 ειμι αξιος, ινα λυσω αυτου τον ιμαντα του  
 ὑποδηματος. <sup>28</sup> Ταυτα εν Βηθανια εγενετο  
 περαν του Ιορδανου, οπου ην Ιωαννης βαπ-  
 τισαν.

<sup>29</sup> Τη επαυριον βλεπει τον Ιησουν ερχομενον  
 προς αυτον, και λεγει· Ιδε ὁ αμνος του θεου, ὁ  
 αιρων την αμαρτιαν του κοσμου. <sup>30</sup> Ουτος  
 εστι, περι ου εγω ειπον· Οπισω μου ερχεται  
 ανηρ, ὃς εμπροσθεν μου γεγονεν· ὃτι πρωτος  
 μου ην. <sup>31</sup> Καγω ουκ ηδειν αυτον· ἀλλ· ινα  
 φανερωθη τῷ Ισραηλ, δια τουκο ηλθον  
 εγω εν τῷ ὕδατι βαπτισαν. <sup>32</sup> Και εμαρτυρη-  
 σεν Ιωαννης, λεγων· Ὅτι τεθεαμαι το πνευμα  
 καταβαινον ὡς περιστεραν εξ ουρανου, και εμει-  
 πον.

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 proclaiming 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. 27. 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. Mat. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 19; Rev. v. 6. † 31. fil. 10; Mark i. 10; Luke iii. 22.

νεν ἐπ' αὐτον. <sup>33</sup> Καγὼ οὐκ ᾔδειν αὐτον· ἀλλ' ἀβode on him. And I not knew him: but ὁ πεμφθας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι he having sent me to dip in water, he to me εἶπον· Ἐφ' ὃν ἀν ἰδῆς τὸ πνεῦμα καταβαῖνον, said: On whom thou mayest see the spirit coming down, καὶ μενον ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν and abiding on him, this is he dipping in πνευματι ἁγίῳ. <sup>34</sup> Καγὼ ἑώρακα, καὶ μεμαρτυ- spirit holy. And I have seen, and have testi- ρηκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ. fied, that this is the son of the God.

<sup>35</sup> Τῇ ἐπαυριον παλιν εἰστήκει ὁ Ἰωαννης, καὶ The morrow again was standing the John, and ἐκ τῶν μαθητῶν αὐτου δυο. <sup>36</sup> Καὶ ἐμβλεψας of the disciples of him two. And having looked on τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνος τοῦ the Jesus walking, he says; Behold the lamb of the θεοῦ. <sup>37</sup> Καὶ ἤκουσαν αὐτου οἱ δυο μαθηται God. And heard him the two disciples

λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup> Στρα- speaking, and they followed the Jesus. Having φειξ δε ὁ Ἰησους, καὶ θεαταμενος αὐτους ἀκο- turned and the Jesus, and seeing them fol- λουθουντας, λέγει αὐτοις· Τι ζητεῖτε; Οἱ δε lowing, he says to them; What seek you? They and εἶπον αὐτῷ· Ῥαββι, (ὁ λεγεται ἐρμηνευομε- said to him, Rabbi, (which means being interpreted, ον, διδασκαλε,) που μενεῖς; <sup>39</sup> Λεγει αὐτοις· O teacher,) where dwellest thou? He says to them:

Ἐρχεσθε καὶ ἰδετε. Ἠλθον καὶ εἶδον, που μενεῖ· Come you and see you. They came and saw, where he dwells: καὶ παρ' αὐτῷ εμεῖναν τὴν ἡμεραν ἐκεῖνην. and with him abode the day that. Ὅρα ἡν ὡς δεκατῆ. <sup>40</sup> Ἦν Ἀνδρεας, ὁ ἀδελφον Was Andrew, the brother Σιμωνος Πητροῦ, εἰς ἐκ τῶν δυο τῶν ἀκουσαν- of Simon Peter, one of the two of those having heard τῶν παρα Ἰωαννου, καὶ ἀκολουθησαντων αὐτῷ. from John, and having followed him.

<sup>41</sup> Εὗρισκει οὗτος πρωτως τον ἀδελφον τον Finds he first the brother that ἰδιον Σιμωνα, καὶ λεγει αὐτῷ· Εὗρηκαμεν τον own Simon, and he says to him; We have found the Μεσσιαν (ὁ ἐστι μεθερμηνευομενον, Χριστος.) Messiah which is being interpreted, Anointed.)

<sup>42</sup> \* [Καὶ] ἤγαγεν αὐτον προς τον Ἰησουν. [And] he brought him to the Jesus.

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 IMMERSSES 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 dwillest 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 BRO- THER 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.—33. John. 38. 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.

‡ 38. Matt. iii. 11; Acts i. 5; ii. 4; x. 44; xl. 15. † 40. Matt. iv. 18.



Εμβλεψας αυτω δ Ιησους ειπε· Συ ει Σιμων, ο  
Having looked to him the Jesus said; Thou art Simon, the  
νιος Ιανα· συ κληθησθι Κηφας· ο ερμηνευεται  
son of Jonas; thou shalt be called Cephas; which means

Πετρος.

Petr.

43 Τη εκαυριον ηβηλησεν εξελθειν εις την  
The morrow he desired to go forth into the  
Γαλιλαιαν· και ευρισκει Φιλιππον, και λεγει  
Galilee; and he finds Philip, and says  
αυτω· Ακολουθει μοι. 44 Ην δε ο Φιλιππος απο  
to him; Follow me. Was and the Philip from  
Βηθσαιδα, εκ της πολεως Ανδρεου και Πετρου.  
Bethsaida, of the city of Andrew and Peter.

45 Ευρισκει Φιλιππος τον Ναθαναηλ, και λεγει  
Finds Philip the Nathanael, and says  
αυτω· Ον εγραψε Μωσεως εν τω νομω, και  
to him: Whom wrote Moses in the law, and  
οι προφηται, ευρηκαμεν, Ιησουν τον υιον  
the prophets, we have found, Jesus the son

του Ιωσηφ, τον απο Ναζαρεθ. 46 Και ειπεν  
of the Joseph, that from Nazareth. And said  
αυτω Ναθαναηλ· Εκ Ναζαρεθ δυναται τι αγαθον  
to him Nathanael: Out of Nazareth is able any good  
ειναι, λεγει αυτω Φιλιππος· ερχου και ιδε.  
to be? Says to him Philip; Come and see.

47 Ειδεν ο Ιησους τον Ναθαναηλ ερχομενον προς  
Saw the Jesus the Nathanael coming to  
αυτον, και λεγει περι αυτου· Ιδε αληθως Ισ-  
him, and he says concerning him; Behold indeed an  
ραηλιτης, εν ω δολος ουκ εστι. 48 Λεγει αυτω  
Israelite, in whom guile not is. Says to him

Ναθαναηλ· Ποθεν με γνωσκεις; Απεκριθη  
Nathanael; Whence me knowest thou? Answered  
Ιησους και ειπεν αυτω· Προ του σε Φιλιππον  
Jesus and said to him; Before the thee Philip  
φωνησαι, οντα υπο την συκην, ειδον σε,  
to have called, being under the fig-tree, I saw thee.

49 Απεκριθη Ναθαναηλ \* [και λεγει αυτω·]  
Answered Nathanael [and says to him:]  
'Ραββι, συ ει ο υιος του θεου, συ ει ο βασι-  
Rabbi, thou art the son of the God, thou art the king  
λευς του Ισραηλ. 50 Απεκριθη Ιησους και ειπεν  
of the Israel. Answered Jesus and said

αυτω· Οτι ειπον σοι· Ειδον σε υποκατω της  
to him: Because I said to thee: I saw thee underneath the  
συκης, πιστευεις; μειζω τουτων οψη. 51 Και  
fig-tree, believest thou? greater of these thou shalt see. And  
λεγει αυτω· Αμην αμην λεγω υμιν, \* [απ' αρτι]  
he says to him: Indeed indeed I say to you, [from now]

ουψεθε τον ουρανον ανεωχота, και τους αγγελ-  
you shall see the heaven having been opened, and the messen-  
λους του θεου αναβαινοντας και καταβαινοντας  
gers of the God ascending and descending  
επι τον υιον του ανθρωπου.  
on the son of the man.

at him, said, "Thou art Simon, the son of Jonas; †thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, \*JESUS says to him, "Follow me."

44 Now †PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds †NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS. THAT JESUS, the \*SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" \* PHILIP says to him, "Come and see."

47 \*JESUS saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of GOD; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee \* That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

\* VATICAN MANUSCRIPT.—43. JESUS SAYS. 43. SON. 46. PHILIP. 47. JESUS. 49. and says to him—omit. 50. That I saw. 51. From now—omit.

† 48. 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. 3. † 46. John vii. 41, 42, 52. † 40. Matt. xxi. 5; xxvii. 11, 42; John xviii. 87; xix. 8.

ΚΕΦ. β'. 2.

<sup>1</sup> Καὶ τῆ ἡμέρᾳ τῆ τρίτῃ γάμος ἐγένετο  
 And in the day the third a marriage-feast occurred  
 ἐν Κανά τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ  
 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  
 ὑστερησαντος οἴνου, λέγει ἡ μήτηρ 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 μοι καὶ σοί, γυναι; οὐπω ἦκει ἡ  
 Jesus: What to me and to thee, O woman? Not yet has come the  
 ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·  
 hour of me. Says the mother of him to the servants;  
 Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup> Ἦσαν δὲ  
 Whatever he may say to you, do you. Were and  
 ἐκεῖ ὕδριαι λίθιναι ἕξ κείμεναι κατὰ τὸν καθάρ-  
 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· Ἀρτλήσατε νῦν, καὶ  
 top. And he says to them; Draw you now, and  
 φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἠνεγκαν. <sup>9</sup> Ὡς  
 carry to the ruler of the feast. And they carried. When  
 δὲ ἐγευσάτο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἴνου  
 and tasted the ruler of the feast the water wine  
 γεγενημένον· (καὶ οὐκ ᾔδει πῶθεν ἔστιν· οἱ δὲ  
 having become; (and not he knew whence it is; the but  
 διακονοὶ ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ·)  
 servants knew, those having drawn the water:)  
 φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, <sup>10</sup> καὶ λέγει  
 calls the bridegroom the ruler of the feast, and says  
 αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον  
 to him: Every man first the good wine

CHAPTER II.

<sup>1</sup> And on the \*THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;  
<sup>2</sup> and JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.  
<sup>3</sup> And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."  
<sup>4</sup> JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."  
<sup>5</sup> His MOTHER says to the SERVANTS, "Do whatever he may bid you."  
<sup>6</sup> Now six stone Water-jars were there, placed † according to the JEWISH CUSTOM OF PURIFICATION, each containing two or three † Measures.  
<sup>7</sup> JESUS says them, "Fill the JARS with Water." And they filled them to the top.  
<sup>8</sup> And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And \*they carried some."  
<sup>9</sup> 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,  
<sup>10</sup> 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 *seal*, 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.

τιθησι, και οταν μεθυσθωσι, \* [τοτε] των  
places, and when they may have drunk freely, [then] the  
ελασσω· συ τετηρηκας του καλου οινου εως αρτι.  
worse; thou hast kept the good wine till now.

11 Ταυτην εποιησε την αρχην των σημειων υ  
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. 13 And nigh was the passover of the Jews,  
ων, και ανεβη εις Ιερουσαλυμα ο Ιησους. 14 Και  
and went up to Jerusalem the Jesus. 14 Και  
ευρεν εν τω ιερω τους πωλουντας βοας και προ-  
he found in the temple those selling oxen and sheep  
βατα και περιττερας, και τους κερματιστας  
and doves, and the money-changers  
καθημερους. 15 Και ποιησας φραγελλιον εκ  
sitting. 15 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 κολληβισ-  
and sheep and the oxen; and of the money-chan-  
των εξεχεε το κερμα, και τας τραπεζας ανεσ-  
gers he poured out the coin, and the tables over-  
τρηψε· 16 και τοις τας περιττερας πωλουσιν  
turned: and to those the doves selling

ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον  
he said: Take these hence: not make you the  
οικον του πατρος μου οικον εμποριου. 17 Εμνη-  
house of the father of me a house of merchandise. Reuen-  
οησαν \* [δε] οι μαθηται αυτου, οτι γεγραμμενον  
bered [and] the disciples of him, that having been written  
εστιν· "Ο ζηλος του οικου σου καταφαγεται  
it is: "The zeal of the house of thee will consume  
με." 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον  
me." 18 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 DISCIPLES believed into him.

12 After this he went down to Capernaum, he, and his MOTHER, and his BROTHERS, and his DISCIPLES; but they did not remain there Many Days.

13 ‡ And the PASSOVER of the JEWS was near, and JESUS went up to Jerusalem.

14 ‡ And he found the MONEY-CHANGERS sitting in the TEMPLE, and THOSE who SOLD Oxen, and Sheep, and Doves.

15 † And having made a Whip of Rushes, he drove them all out of the TEMPLE, with the SHEEP and the CATTLE, and he poured out the COIN of the BANKERS, and overturned the TABLES,

16 and said to THOSE who SOLD Doves, "Take these things hence. Make not my FATHER'S HOUSE a House of Traffic."

17 And his DISCIPLES recollected That it is written, † "My ZEAL for thy HOUSE consumes me."

18 Then the JEWS answered and said to him, † "What Sign dost thou show us; why thou dost these things?"

\* VATICAN MANUSCRIPT.—10. then—omit. 11. First of. 12. his—omit. 17. And—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo*, from *methos*, wine, which, from *meta thesin*, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xliii. 24; Cant. v. 1; 1 Mac. xvi. 16; Eccles. I. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX translate, *ous kepos methusoon*, 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.—Clarke, † 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. 47. † 17. Psa. lxi. 9. † 18. Matt. xii. 28; John vi. 30.

ποιοις; <sup>19</sup> Απεκριθη δ Ιησους και ειπεν αυτοις·  
 thou dost? Answered the Jesus and said to them;  
 Λυσατε τον ναον τουτον, και εν τρισιν ημεραις  
 Destroy the temple this, and in three days  
 εγερω αυτον. <sup>20</sup> Εικον ουν οι Ιουδαιοι· Τεσσα-  
 I will raise it. Said then the Jews; Forty  
 ρακοντα και εξ ετεσιν φκοδομηθη δ ναος ουτος·  
 and six years was being built the temple this;  
 και συ εν τρισιν ημεραις εγερεις αυτον. <sup>21</sup> Εκει-  
 and thou in three days wilt raise it? He  
 νος δε ελεγε περι του ναου του σωματος αυτου.  
 but spoke concerning the temple of the body of himself.  
<sup>22</sup> Οτε ουν ηγερθη εκ νεκρων, εμνησθησαν οι  
 When therefore he was raised out of dead ones, remembered the  
 μαθηται αυτου, οτι τουτο ελεγε· και επιστευ-  
 disciples of him, that this he spoke; and they believed  
 σαν τη γραφη, και τη λογω· φ ειπεν δ  
 the writing, and the word which said the  
 Ιησους.

Jesus.

<sup>23</sup> Ως δε ην εν τοις Ιεροσολυμοις εν τη  
 When and was in the Jerusalem at the  
 πασχα εν τη εορτη, πολλοι επιστευσαν εις το  
 pasover at the feast, many believed into the  
 ονομα αυτου, θεωρουντες αυτου τα σημεια α  
 name of him, beholding of him the signs which  
 εκποιει. <sup>24</sup> Αυτος δε δ Ιησους ουκ επιστευεν  
 he did. He but the Jesus not committed  
 εαυτον αυτοις, δια το αυτον γινωσκειν παντας·  
 himself to them, because the him to know all:  
<sup>25</sup> και οτι ου χρεϊαν ειχεν, ινα τις μαρτυρηση  
 and because not need he had, that any one should testify  
 περι του ανθρωπου· αυτος γαρ εγινωσκε, τι  
 concerning the man: he for knew. what  
 ην εν τη ανθρωπω.  
 was in the man.

ΚΕΦ. γ'. 3.

<sup>1</sup> Ην δε ανθρωπος εκ των Φαρισαιων, Νικοδη-  
 Was and a man of the Pharisees, Nicodemus  
 μος ονομα αυτω, αρχων των Ιουδαιων· <sup>2</sup> ουτος  
 was a name to him, a ruler of the Jews:  
 ηλθε προς αυτον νυκτος, και ειπεν αυτω· Ραβ-  
 came to him by night, and said to him: Rab-  
 βι, οιδαμεν, οτι απο θεου εληλυθας διδασκαλος·  
 bi, we know, that from God thou hast come a teacher:  
 ουδεις γαρ ταυτα τα σημεια δυναται ποιειν, α  
 no one for these the signs is able to do, which  
 συ ποιεις, εαν μη η ο θεος μετ' αυτου.  
 thou doest, expect may be the God with him.  
<sup>3</sup> Απεκριθη δ Ιησους και ειπεν αυτω· † Αμην αμην  
 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.

1 And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the JEWS;

2 he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; † for no one can work These SIGNS that thou workest, unless GOD be with him."

3 \*Jesus answered and said to him, "Indeed I

\* VATICAN MANUSCRIPT.—19. Jesus. 24. Josus. 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*.

† 10. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29. † 22. Luke xxiv. 8. † 2. John. ii. 20; xix. 30. † 3. John ix. 18, 38; Acts ii. 23; i. 38.

λεγω σοι, εαν μη τις γεννηθη ανωθεν, ου δυνα-  
 I say to thee, if not any one may be born from above, not is able  
 ται ιδειν την βασιλειαν του θεου. <sup>4</sup> Λεγει προς  
 to see the kingdom of the God. Says to  
 αυτον ο Νικοδημος· Πως δυναται ανθρωπος  
 him the Nicodemus; How is able a man  
 γεννηθηναι γερων ων; μη δυναται εις την κοι-  
 to be born old being? not is able into the womb  
 λιαν της μητρος αυτου δευτερον εισελθειν, και  
 of the mother of himself a second time to enter, and  
 γεννηθηναι; <sup>5</sup> Απεκριθη Ιησους· Αμην αμην  
 to be born? Answered Jesus; Indeed indeed  
 λεγω σοι, εαν μη τις γεννηθη εξ υδατος και  
 I say to thee, if not any one may be born out of water and  
 πνευματος, ου δυναται εισελθειν εις την βασι-  
 spirit, not is able to enter into the king-  
 λειαν του θεου. <sup>6</sup> Το γεγεννημενον εκ της  
 dom of the God. That having been born out of the  
 σαρκος, σαξ εστι· και το γεγεννημενον εκ της  
 flesh, flesh is; and that having been born out of the  
 πνευματος, πνευμα εστι. <sup>7</sup> Μη θαυμασθης, οτι  
 spirit, a spirit is. Not thou mayest wonder, that  
 ειπον σοι· Δει υμας γεννηθηναι ανωθεν. <sup>8</sup> Το  
 I said to thee; Must you to be born from above. The  
 πνευμα οπου θελει πνει· και την φωνην αυτου  
 spirit where it will breathes; and the sound of it  
 ακουεις, αλλ' ουκ οιδας, ποθεν ερχεται, και  
 thou hearest, but not thou knowest, whence it comes, and  
 που υπαγει· οτως εστι πας ο γεγεννημενος εκ  
 where it goes: thus is every one the having been born out of  
 του πνευματος. <sup>9</sup> Απεκριθη Νικοδημος και ειπεν  
 of the spirit. Answered Nicodemus and said  
 αυτω· Πως δυναται ταυτα γενεσθαι; <sup>10</sup> Απεκ-  
 to him: How is able these to be? An-  
 ριθη Ιησους και ειπεν αυτω· Συ ει ο διδασκαλος  
 svered Jesus and said to him: Thou art the teacher  
 του Ισραηλ, και ταυτα ου γινωσκεις; <sup>11</sup> Αμην  
 of the Israel, and these not thou knowest? Indeed  
 αμην λεγω σοι, οτι ο οιδαμεν λαλουμεν, και ο  
 indeed I say to thee, that which we know we speak, and what  
 εωρακαμεν μαρτυρουμεν· και την μαρτυριαν  
 we have seen we testify; and the testimony  
 ημων ου λαμβανετε. <sup>12</sup> Ει τα επιγεια ειπον  
 of us not you receive. If the things earthly I told  
 υμιν, και ου πιστευετε· πως, εαν ειπω υμιν  
 you, and not you believe; how, if I tell you  
 τα επουρανια, πιστευετε; <sup>13</sup> Και ουδεις  
 the things heavenly, will you believe? And no one  
 αναβησκειν εις τον ουρανον, ει μη ο εκ του  
 has ascended into the heaven, except he out of the  
 ουρανου καταβας, ο υιος του ανθρωπου, \* [ο ων  
 heaven having descended, the son of the man, [be being  
 εν τφ ουρανω.] <sup>14</sup> Και καθως Μωσης υψωσε τον  
 in the heaven.] And even as Moses raised aloft the  
 οφιν εν τη ερημω, οτως υψωθηναι δει τον  
 serpent in the desert, thus to be raised it behoves the  
 υιον του ανθρωπου· <sup>15</sup> ινα πας ο πιστευων εις  
 son of the man: that every one who believing into

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

4 NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

5 Jesus replied, "Truly indeed I say to thee, if any one be not † born of Water and Spirit, he cannot enter the KINGDOM of GOD.

6 THAT which has been BORN of the FLESH, is FLESH; and THAT which has been ‡ BORN of the SPIRIT, is SPIRIT.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

9 Nicodemus answered and said to him, "How can these things be?"

10 Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

11 Most assuredly I tell thee, That what we know, we speak, ‡ and what we have seen, we testify; and you receive not our TESTIMONY.

12 If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

13 † And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

14 ‡ And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

15 that EVERY ONE BE-

\* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

† 5. Mark xvi. 16; Acts ii. 38. † 6. 1 Cor. xv. 44—46. † 11. Matt. xi. 27; John i. 18; vii. 16; viii. 28; xii. 40; xiv. 24. † 13. John xvi. 20; Acts ii. 24; 1 Cor. xv. 47—Eph. iv. 9, 10. † 14. Num. xxi. 9.

αυτον, \* [μη αποληται, αλλ'] εχη ζωην αιωνιων. 16 Ουτω γαρ ηγαπησεν ο θεος τον κοσμον, ωστε τον υιον αυτου τον μονογενη εδωκεν, ινα πας ο πιστευων εις αυτον, μη αποληται, αλλ' εχη ζωην αιωνιων. 17 Ου γαρ απεστειλεν ο θεος τον υιον αυτου εις τον κοσμον, ινα κρινη τον κοσμον, αλλ' ινα σωθη ο κοσμος δι' αυτου. 18 Ο πιστευων εις αυτον, ου κρινεται· ο \* [δε] μη πιστευων, ηδη κερικται, οτι μη πιστευκεν εις το ονομα του μονογενους υιου του θεου. 19 Αυτη δε εστιν η κρισις, οτι το φως εληλυθεν εις τον κοσμον, και ηγαπησαν οι ανθρωποι μαλλον το σκοτος, η το φως· ην γαρ πονηρα αυτων τα εργα. 20 Πας γαρ ο φαυλα πρασσων, μισει το φως, και ουκ ερχεται προς το φως, ινα μη ελεγχθη τα εργα αυτου. 21 Ο δε ποιων την αληθειαν, ερχεται προς το φως, ινα φανερωθη αυτου τα εργα, οτι εν θεω εστιν ειργασμενα.

22 Μετα ταυτα ηλθεν ο Ιησους και οι μαθηται αυτου εις την Ιουδαιαν γην· και εκει διετριβε μετ' αυτων, και εβαπτισεν. 23 Ην δε και Ιωαννης βαπτισων εν Αιωνω, εγγυς του Σαλειμ, οτι υδατα πολλα ην εκει· και παρεγιγοντο, και εβαπτισοντο. 24 Ουτω γαρ ην βεβλημενος εις την φυλακην ο Ιωαννης. 25 Εγενετο ουν ζητησις εκ των μαθητων Ιωαννου μετα Ιουδαιου περι καθαρισμου. 26 Και ηλθον προς τον Ιωαννην,

LIEVING into him may † have aionian Life.

16 † For GOD so loved the WORLD, that he gave \* HIS SON, the ONLY-BEGOTTEN, that EVERY ONE BELIEVING into him may not perish, but obtain aionian Life.

17 † For GOD sent not his SON into the WORLD that he might judge the WORLD, but that the WORLD through him might be saved.

18 † HE BELIEVING into him is not judged; but HE not BELIEVING has been judged already. Because he has not believed into the NAME of the ONLY-BEGOTTEN SON of GOD.

19 And this is the JUDGMENT, † That the LIGHT has come into the WORLD, and MEN loved the DARKNESS rather than the LIGHT; for Their WORKS were evil.

20 For † EVERY ONE who does Vile things hates the LIGHT, and comes not to the LIGHT, that his WORKS may not be detected.

21 But HE who DOES the TRUTH comes to the LIGHT, so that HIS WORKS may be manifested That they have been done in GOD.

22 After this, JESUS and his DISCIPLES went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And \* JOHN also was immersing in ENON, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 † For \* JOHN had not yet been cast into PRISON.

25 A Dispute then occurred among \* the DISCIPLES of John with a Jew, about Purification.

26 And they came to

\* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit. 16. the aom. 18. but—om. 23. JOHN. 24. JOHN. 25. THOSE DISCIPLES who were of JOHN, and a Jew, about.

† 15. JOHN vi. 47. † 16. ROM. v. 8; † JOHN iv. 9. † 17. LUKE ix. 50; JOHN v. 45. viii. 15; xii. 47; † JOHN iv. 14. † 18. JOHN v. 24; vi. 40, 47; xi. 31. † 10. JOHN i. 8, 9—11; viii. 12. † 20. EPH. v. 13. † 24. MATT. xiv. 3.

και ειπον αυτω· 'Ραββι, ος ην μετα σου περαν  
and said to him; Rabbi, who was with thee beyond  
του Ιορδανου, ω συ μεμαρτυρηκας, ιδε, ουτος  
the Jordan, to whom thou hast testified, behold, he  
βαπτιζει, και παντες ερχονται προς αυτον.  
dips, and all come to him.

27 Απεκριθη Ιωαννης και ειπεν· Ου δυναται  
Answered John and said; Not is able  
ανθρωπος λαμβανειν ουδεν, εαν μη η δεδομε-  
a man to receive nothing, except it may be having been  
νον αυτω εκ του ουρανου. 28 Αυτοι υμεις μοι  
given to him from the heaven. Yourselves you to me

μαρτυρειτε, οτι ειπον· Ουκ εμι εγω ο Χριστος,  
bear testimony, that I said; Not am I the Anointed,  
αλλ' οτι απεσταλμενος εμι εμπροσθεν εκεινου.  
but that having been sent I am in presence of him.

29 Ο εχων την νυμφην, νυμφιος εστιν· ο δε  
He having the bride, a bridegroom is; the but  
φιλος του νυμφιου, ο εστηκως και ακουων αυτου,  
friend of the bridegroom, that standing and hearing him,  
χαρα χαιρει δια την φωνην του νυμφιου. Αυτη  
with joy rejoiceth through the voice of the bridegroom. This  
ουν η χαρα η εμη πεπληρωται. 30 Εκεινον  
therefore the joy that of me has been completed. Him

δει αυξανειν, εμε δε ελαττουσθαι. 31 Ο  
it behoves to increase, me but to decrease. He

ανωθεν ερχομενος, επανω παντων εστιν. Ο  
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· ο εκ του ουρανου ερχομενος, επανω  
earth speaks; he from the heaven coming, over  
παντων εστι, 32 \* [και] ο εωρακε και ηκουσε,  
all is, [and] what he has seen and heard,

τουτο μαρτυρει· και την μαρτυριαν αυτου ουδεις  
this he testifies, and the testimony of him no one

λαμβανει. 33 Ο λαβων αυτου την μαρτυριαν,  
receives. He receiving of him the testimony,

εσφραγισεν, οτι ο θεος αληθης εστιν. 34 Ον  
has set his seal, that the God true is. Whom

γαρ απεστειλαν ο θεος, τα ρηματα του θεου  
for has sent the God, the words of the God

λαλει· ου γαρ εκ μετρου διδωσω ο θεος το  
speaks; not for by measure gives the God the

πνευμα. 35 Ο πατηρ αγαπα τον υιον, και παν-  
spirit. The father loves the son, and all

τα δεδωκεν εν τη χειρι αυτου. 36 Ο πιστευων  
has been given in the hand of him. He believing

εις τον υιον, εχει ζωην αιωνιαν· ο δε απειθων  
into the son, has life age-lasting; he but disobeying

τω υιω, ουκ οψεται ζωην, αλλ' η οργη του θεου  
the son, not shall see life, but the anger of the God

μενει επ' αυτον.  
abides on him.

JOHN, and said to him, "Rabbi, he who was with thee beyond the JORDAN, † to whom thou hast testified, 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 You yourselves are witnesses for me, That I said, † "I am not the MESSIAH," but That I have been sent before him.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 He must increase, but I must decrease.

31 † HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, this he testifies; and 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 aeternal 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 1. 7, 15, 27, 34.

† 27. 1 Cor. 1v. 7. Heb. v. 4; James i. 17.

† 28. John

1. 20, 27. † 31. Matt. xxiii. 18; John 1. 15, 27; Rom. ix. 5.

† 34 John viii. 16.

† 35. Luke x. 22; John v. 20, 32; xiii. 3, xvii. 2; Heb. ii. 8.

† 36. John vi. 47; 1 J.

v. 10, 11.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Ὡς οὖν εγγὼ ὁ κυριος, ὅτι ηκουσαν οἱ  
When therefore knew the Lord, that heard the  
 Φαρισαῖοι, ὅτι Ἰησοῦς πλεονας μαθητας ποιεῖ  
Pharisees, that Jesus more disciples made  
 καὶ βαπτίζει, ἢ Ἰωαννης· <sup>2</sup> (καίτοιγε Ἰησοῦς  
and dipped, than John; (though indeed Jesus  
 αὐτος οὐκ εβαπτισεν, ἀλλ' οἱ μαθηταὶ αὐτου·)  
himself not dipped, but the disciples of him;)

<sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς  
he left the Judæa, and went again into  
 τὴν Γαλιλαίαν. <sup>4</sup> Ἐδεῖ δὲ αὐτὸν διερχεσθαι 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  
 αὐτου. <sup>6</sup> Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν  
of himself. Was and there a spring of the Jacob. The then

Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο  
Jesus having become weary from the journey, sat down  
 οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη.  
thus over the spring: hour was about six.

<sup>7</sup> Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαί  
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 αὐτου ἀπεληλυθεισαν εἰς τὴν  
(The for disciples of him had gone into the  
 πόλιν, ἵνα τροφὰς ἀγορασῶσι.) <sup>9</sup> Λέγει οὖν  
city, that provisions they might buy.) Says then

αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος  
to him the woman that Samaritan: How thou, a Jew  
 ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὕσης γυναίκος  
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> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
Samaritans.) Answered Jesus and said

αὐτῇ· Εἰ ᾔδεις τὴν δῶρεάν τοῦ θεοῦ, καὶ  
to her: If thou hadst known the gift of the God, and  
 τίς ἐστίν ὁ λέγων σοὶ· Δός μοι πίνειν· σὺ  
who is he saying to thee: Give to me to drink: thou  
 ἀνῆτησας αὐτὸν, καὶ ἔδωκεν ἀν σοὶ ὕδωρ ζῶν.  
wouldst ask him, and he would give thee water living.

<sup>11</sup> Λέγει αὐτῷ 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 CITY 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.—S. to JOSEPH his son.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichoar. 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 xvi. 32. † 8. 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 ζωον, <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 εφ αυτου επιε, και οι υιοι αυτου, και τα  
 he of it drank, and the sons of him, and the  
 ορεμματα αυτου. <sup>13</sup> Απεκριθη Ιησους και ειπεν  
 cattle of him. Answered Jesus and said

αυτη· Πας ο πιων εκ του υδατος τουτου, διψη-  
 to her; All the drinking of the water this, will  
 σει καλιν· <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 διψησῃ εις τον αιωνα·  
 I shall give to him, yet 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  
 αυτω πηγη υδατος αλλομενου εις ζωην αιωνιον.  
 him a well of water springing into life age-lasting.

<sup>15</sup> Λεγει προς αυτον η γυνη· Κυριε,δος 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 husbands thou hast had; and now

δεν εχεις, ουκ εστι σου ανηρ· τουτο αληθες  
 whom thou hast, not is of thee a husband; this truly  
 ειρηκας. <sup>19</sup> Λεγει αυτη η γυνη· Κυριε, θεωρω,  
 thou hast said. Says to him the woman; O lord, I see,

οτι προφητης ει συ. <sup>20</sup> Οι πατερες ημων εν τω  
 that a prophet art thou. The fathers of us in the  
 ορει τουτω προσεκυνησαν· και ημεις λεγετε,  
 mountains this worshipped; and you say,

οτι εν Ιεροσολυμοις εστιν ο τοπος, οπου δει  
 that in Jerusalem is the place, where it is necessary  
 προσκυνην. <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 οιδαμεν· 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 WATER.

<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 aeternal 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 Husband." 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 worshipped in this MOUNTAIN; and thou 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 worship what we know; because 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; † John v. 20. † vii. 10; xxiv. 10; John vi. 14; vii. 40. † 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chr

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 suchlike seeks those  
προσκυνουντας αυτον. \* 24 Πνευμα ο θεος· και  
worshipping him. A spirit the God; and

τους προσκυνουντας αυτον, εν πνευματι και  
those worshipping him, in spirit and  
αληθεια δε προσκυειν. 25 Λεγει αυτη η  
truth it behoves to worship. Says to him the

γυνη· Οίδα, οτι Μεσσιος 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 Αφηλθον 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 πολιως,  
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. 22· 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· Εμω βρωμα εστιν, ινα ποιω το  
Jesus. My food is, that I may do the

θελημα του πεμφαντος με, και τελειωσω αυτου  
will of the sending me, and may finish of him  
το εργον. 35 Ουχ υμεις λεγετε, οτι επι 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, επαρτε τους οφθαλμους υμων, και θεα-  
to you, lift up the eyes of you, and see

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

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

† 23. Phil. iii. 8.  
24. John vi. 33; xvii. 4; xix. 30.

† 24. 2 Cor. iii. 17.

† 25. John ix. 37.

† 26. Job xliii.

σασθε τας χωρας, οτι λευκαι εισι προς θερισμον  
you the fields, that white they are to harvest

ηδη. <sup>36</sup> Ο θεριζων μισθον λαμβανει, και συνα-  
already. He reaping a reward receives, and gathers

γει καρπον εις ζωην αιωνιον. ινα και ο σπειρων  
fruit for life age-lasting; so that both he sowing

δμον χαρη, και ο θεριζων. <sup>37</sup> Εν γαρ τουτω ο  
together may rejoice, and he reaping. In for this the

λογος εστιν ο αληθινος, οτι αλλος εστιν ο  
word is the true, that one is he

σπειρων, και αλλος ο θεριζων. <sup>38</sup> Εγω απεσ-  
sowing, and another he reaping. I sent

τειλα υμας θερισειν ο ουχ υμεις κεκοπιακατε:  
you to reap what not you have labored:

αλλοι κεκοπιακασι, και υμεις εις τον κοπον  
others labored, and you into the labor

αυτων εισηλυθατε. <sup>39</sup> Εκ δε της πολεως  
of them are entered. Out of and the city

εκεινης πολλοι επιστευσαν εις αυτον των Σαμα-  
that many believed into him of the Sama-

ρειτων, δια τον λογον της γυναικος, μαρτυ-  
ritans, through the word of the woman, testi-

ρουσης. Οτι ειπε μοι παντα οσα εποιησα.  
fying: That he told me all what I did.

<sup>40</sup> \* [Ος] ουν ηλθεν προς αυτον οι Σαμαριται,  
[When] therefore came to him the Samaritans,

ηρωτων αυτον μειναι παρ αυτοις και εμειναν  
asking him to abide with them; and he abode

κει δυο ημερας. <sup>41</sup> Και πολλω πλειους επιστευ-  
there two days. And many more believed

σαν δια τον λογον αυτου. <sup>42</sup> Τη τε γυναικι  
through the word of him. To the and woman

ελεγον. Οτι ουκετι δια την σην λαλιαν  
they said; That no longer through the thy saying,

πιστευομεν αυτοι γαρ ακηκοαμεν, και οίδαμεν,  
we believe; ourselves for we have heard, and we know,

οτι ουτος εστιν αληθως ο σωτηρ του κοσμου  
that this is truly the savior of the world

\* [ο Χριστος.]  
[the Anointed.]

<sup>43</sup> Μετα δε τας δυο ημερας εξηλθεν εκειθεν,  
After and the two days he went out thence,

\* [και απηλθεν] εις την Γαλιλαιαν. <sup>44</sup> Αυτος  
[and went out] into the Galilee. Himself

γαρ Ιησους εμαρτυρησεν, οτι προφητης εν τη  
for Jesus testified, that a prophet in the

ιδια πατριδι τιμην ουκ εχει. <sup>45</sup> Οτε ουν ηλθεν  
own country honor not has. When therefore he came

εις την Γαλιλαιαν, εδεξατο αυτον οι Γαλιλαιοι,  
into the Galilee, received him the Galileans,

FIELDS; † That they are already white for Harvest.

36 † The REAPER receives a Reward, and gathers Fruit for aicnion Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 \* Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 and said to the WOMAN, "We no longer believe because of \* THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE. †

44 For † Jesus himself testified, That a Prophet has no HONOR in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

\* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit.

† 43. Pearce 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. xlii. 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. § 35. Dan xii. 3. ¶ 44. Matt. xli. 57; Mark vi. 4; Luke iv. 24.

παντα εωρακοτες α εποιησεν εν Ιεροσολυμοις  
 all having seen what he did in Jerusalem  
 εν τη εορτη και αυτοι γαρ ηλθον εις την εορ-  
 at the feast: also themselves for came to the feast.  
 την, 46 Ηλθεν ουν παλιν εις την Κανα της  
 He came then again into the Cana of the  
 Γαλιλαιας, όπου εποιησε το υδωρ οινου. Και  
 Galilee, where he made the water wine. And  
 ην τις βασιλικος, ου δ υιος ησθενει, εν Κα-  
 was certain courtier, of whom the son was sick, in Ca-  
 περναουμ. 47 Ουτος ακουσας οτι Ιησους ηκει  
 pernaum. This hearing that Jesus was come  
 εκ της Ιουδαϊας εις την Γαλιλαιαν, απηλθε  
 out of the Judea into the Galilee, went  
 προς αυτον, και ηρωτα αυτον, ινα καταβη,  
 to him, and was asking him, that he would come down  
 και ιασηται αυτον τον υιον ημελλε γαρ απο-  
 and heal of him the son; he was about for to  
 θνησκειν. 48 Ειπεν ουν ο Ιησους προς αυτον  
 die. Said therefore the Jesus to him;  
 Εαν μη σημεια και τερατα ιδητε, ου μη πιστευ-  
 If not signs and prodigies you may see, not not you may  
 σθητε. 49 Λεγει προς αυτον ο βασιλικος Κυριε,  
 believe. Says to him the courtier: O Sir,  
 καταβηθι, πριν αποθαινει το παιδιον μου.  
 come down, before to die the child of me.  
 50 Λεγει αυτω ο Ιησους: Πορευου ο υιος σου  
 Says to him the Jesus: Go: the son of thee  
 ζη. \* [Και] επιστευσεν ο ανθρωπος τω λογω  
 lives. [And] believed the man the word  
 φ ειπεν αυτω Ιησους, και επορευετο. 51 Ηδη  
 which said to him Jesus, and went. Already  
 δε αυτου καταβαινοντος, οι δουλοι αυτου απη-  
 and of him was going down, the slaves of him met  
 τησαν αυτω, \* [και απηγγειλαν,] λεγοντες  
 him, [and reported,] saying:  
 'Οτι ο παις σου ζη. 52 Εκυθητο ουν \* [παρ  
 That the child of thee lives. He relinquished then [of  
 αυτων] την ωραν, εν η κομψοτερον εσχε.  
 them] the hour, in which better he was.  
 Και ειπον αυτω: 'Οτι χθες ωραν εβρομην αφη-  
 And they said to him; That yesterday hour seventh left  
 κεν αυτον ο πυρετος. 53 Εγρω ουν ο πατηρ,  
 him the fever. Knew then the father,  
 οτι εν εκεινη τη ωρα, εν η ειπεν αυτω ο Ιη-  
 that is that the hour, in which said to him the Je-  
 σους: 'Οτι ο υιος σου ζη. Και επιστευσαν  
 sus: That the son of thee lives. And he believed  
 αυτος, και η οικια αυτου ολη. 54 Τουτο παλιν  
 himself, and the house of him all. This again  
 δευτερον σημειον εποιησεν ο Ιησους, ελθων εκ  
 a second sign did the Jesus, having come out of  
 της Ιουδαϊας εις την Γαλιλαιαν.  
 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 JUDAEA 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 JUDAEA into GALILEE.

\* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 50. And—omit. 51. and reported—omit. 51. That his son lives. 52. of them—omit. 52. that hour. 53. Then said they to him. 54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening: and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. i. p. 52.

‡ 45. John ii. 23; iii 2. ‡ 46. John ii. 1, 11. ‡ 48. 1 Cor. i. 33.

ΚΕΦ. ε'. 5.

1 Μετα ταυτα ην εορτη των Ιουδαιων, και  
 After these things was a feast of the Jews, and  
 ανεβη ο Ιησους εις Ιεροσολυμα. 2 Εστι δε εν  
 went up the Jesus to Jerusalem. Is now in  
 τοις Ιεροσολυμοις, επι τη προβατικη, κολυμ-  
 the Jerusalem, by the sheep-gate, a swimming-  
 βηθρα, η επιλεγουμενη Εβραϊστι Βηθησδα, πεντε  
 bath, that being called in Hebrew Bethesda, five  
 στοας εχουσα. 3 Εν ταυταις κατεκειτο πληθος  
 porches having. In these were lying a multitude  
 \* [πολυ] των ασθενουντων, τυφλων, χωλων,  
 [great] of those being sick, blind, lame,  
 ξηρων \* [εκδεχομενων τη του υδατος κινησιν].  
 withered [waiting the of the water moving].  
 4 Αγγελος γαρ κατα καιρον κατεβαινει 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 then first  
 τος εμβας μετα την ταραχην του υδατος, υγιης  
 stepping in after the agitation of the water, sound  
 εγιμετο, [ω δηποτε κατειχετο νοσηματι.]  
 became, who indeed was held by disease.]  
 5 Ην δε τις ανθρωπος εκει, τριακοντα και οκτω  
 Was and a certain man there, thirty and eight  
 ετη εχων εν τη ασθενεια. 6 Τουτον ιδων ο  
 years being in the feeble health. This seeing the  
 Ιησους κατακειμενον, και γινους οτι πολυν ηδη  
 Jesus lying, and knowing that long already  
 χρονον εχει, λεγει αυτω· Θελεις υγιης γενεσ-  
 time he had been, he says to him; Dost thou wish sound to be-  
 θαι; 7 Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-  
 come? Answered him he sick being; O sir, a man  
 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.  
 8 Λεγει αυτω ο Ιησους· Εγειραι, φρον τον κραβ-  
 Says to him the Jesus: Rise, take up the bed  
 βατον σου, και περιπατει. 9 Και ευθεως εγε-  
 of thee, and walk. And immediately be-  
 νετο υγιης ο ανθρωπος, και ηρε τον κραββατον  
 came sound the man, and took up the bed  
 αυτου, και περιεπατει. Ην δε σαββατον εν  
 of himself, and walked. It was and a sabbath in  
 εκεινη τη ημερα. 10 Ελεγον ουν οι Ιουδαιοι τη  
 that the day. Said then the Jews to the  
 τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι  
 having been healed: A sabbath it is: not it lawful  
 σοι φραι τον κραββατον. 11 Απεκριθη αυτοις·  
 for thee to carry the bed. He answered them;

CHAPTER V.

1 After these things there was † a Feast of the Jews; and \* Jesus went up to Jerusalem.

2 Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, \* † Bethesda, having Five covered Walks.

3 In these were lying a Multitude of the SICK,— Blind, Lame, Withered,— \* † [waiting the MOTION of the WATER.

4 For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

5 Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.

6 Jesus seeing him lying, and knowing that he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

7 The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

8 Jesus says to him, † "Rise, take up thy couch, and walk."

9 And immediately the MAN became well, and took up his COUCH, and walked. † Now That DAY was a Sabbath.

10 THE JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the COUCH."

\* VATICAN MANUSCRIPT.—1. Jesus.

2. Bethsaida.

3. great—omit. 5, 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 Orlesbaoh.

1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 18. 2. Neh. iii. 1; xii. 30. 3. Matt. ix. 9; Mark ii. 11; Luke v. 24. 4. John ix. 14. 5. 10. Erod. xx. 10; Neh. xiii. 19; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xii. 14.

Ὁ ποιήσας με ὑγιη, ἐκεῖνος μοι εἶπεν· Ἀρον του  
He having made me sound, he to me said; Take up the  
κρᾶββατον σου, και περιπατει. <sup>12</sup> Ἠρωτησαν  
bed of thee, and walk. They asked

\*[ουν] αυτου· Τις εστιν ὁ ανθρωπος, ὁ εἶπων  
[then] him; Who is the man, he saying  
σοι· Ἀρον του κρᾶββατον σου, και περιπατει;  
to thee; Take up the bed of thee, and walk?

<sup>13</sup> Ὁ δε ιαθεῖς ουκ ηδει τις εστιν ὁ γαρ  
He but having been cured not knew who it is; the for  
Ἰησους εξεκευεν, οχλου οντος εν τῳ τοπω.  
Jesus slipped out, a crowd being in the place.

<sup>14</sup> Μετα ταυτα ευρισκει αυτον ὁ Ἰησους εν τῳ  
After these things finds him the Jesus in the  
ιερω, και εἶπεν αυτω· Ἴδε, υγιης γεγονας· μη  
temple, and said to him; See, sound thou hast become: no  
κετι αμαρτανε, ινα μη χειρον σοι τι γενηται.  
longer do thou sin, that no worse to thee anything may happen.

<sup>15</sup> Ἀπῆλθεν ὁ ανθρωπος, και ἀγγειλε τοῖς  
Went away the man, and told to the  
Ἰουδαιοις, ὅτι Ἰησους εστιν, ὁ ποιησας αυτον  
Jews, that Jesus it is, he having made him

υγιη. <sup>16</sup> Και δια τουτο εδιωκον του Ἰησους οἱ  
And through this persecuted the Jesus the  
Ἰουδαιοι, ὅτι ταυτα εποιεῖ εν σαββατω· <sup>17</sup> Ὁ  
Jews, because these he did in a sabbath. The

δε Ἰησους ἀπεκρινατο αυτοῖς· Ὁ πατηρ μου  
and Jesus answered them: The father of me  
εως αρτι εργαζεται, και γω εργαζομαι. <sup>18</sup> Δια  
till now works, and I work. Through

τουτο ουν μαλλον εζητουν αυτον οἱ Ἰουδαιοι  
this therefore more sought him the Jews  
απακτειναι, ὅτι ου μονον ελυε το σαββα-  
to kill, because not only he was breaking the sabbath

τον, αλλα και πατερα ιδιον ελεγε τον θεον,  
but also a father his own said the God,

ισον εαυτον ποιων τῳ θεω. <sup>19</sup> Ἀπεκρινατο ουν  
equal himself making to the God. Answered then  
ὁ Ἰησους και εἶπεν αυτοῖς· Ἀμην αμην λεγω  
the Jesus and said to them: Indeed indeed, I say

υμιν, ου δυναται ὁ υἱος ποιειν αφ' εαυτου ουδεν,  
to you, not is able the son to do of himself nothing,  
εαν μη τι βλεπη τον πατερα ποιουντα· ἃ  
if not anything he may see the father doing; what

γαρ αν εκεῖνος ποιη, ταυτα και ὁ υἱος ὁμοιωσ  
for ever he may do, these also the son in like manner  
ποιει· <sup>20</sup> Ὁ γαρ πατηρ φιλει τον υἱον, και παρ-  
does: The for father loves the son, and all

τα δεῖκνυσιν αυτω, ἃ αυτος ποιει· και μειζονα  
shows to him, what he does; and greater  
παιτων δεῖξει αυτω εργα, ινα υμεις θαυμαζητε.  
of these shows to him works, so that you may wonder.

<sup>21</sup> Ὡσπερ γαρ ὁ πατηρ εγειρει τοῖς νεκροῖς 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 show him, that you may wonder,

<sup>21</sup> For as the FATHER raises up and makes alive the DEAD, † so also the

\* VATICAN MANUSCRIPT.—11. But he, 13. Then—omit. 15. Take up, and, 16. Jesus, 17. HE answered and said, My FATHER. 19. he answered and said,

† 14. Matt. xii. 45; John viii. 11. † 17. John ix. 4; xiv. 10. † 18. John vii. 19. † 18. John x. 30, 33; Phil. ii. 6. † 20. Matt. iii. 17; John iii. 35; † 1 Pet. i. 17. † 21. Luke vii. 14; viii. 54; John xi. 25, 43.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θελεῖ, ζωοποιεῖ.  
 makes alive: thus also the son, whom he will, makes alive.

22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδενᾶ· ἀλλὰ τὴν  
 Not even for the father judges any one; but the  
 κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες  
 judgment all has given to the son; so that all

τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ  
 may honor the son, even as they honor the father. He

μὴ τιμῶν τὸν υἱόν, ὃν τιμᾷ τὸν πατέρα, τὸν  
 not honoring the son, not honors the father, that  
 πέμψαντά αὐτόν. 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι  
 having sent him. Indeed indeed I say to you, that

ὁ τὸν λόγον μου ἀκουῶν, καὶ πιστεύων, τῷ  
 he the word of me hearing, and believing, the  
 πέμψαντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν  
 having sent me has life age-lasting, and into judgment

οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου  
 not comes, but has passed out of the death  
 εἰς τὴν ζωὴν. 25 Ἀμὴν ἀμὴν λέγω ὑμῖν,  
 into the life. Indeed indeed I say to you,

ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ  
 that comes an hour, and now is, when the dead ones  
 ἀκουσθῶσι τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ  
 shall hear the voice of the son of the God; and

οἱ ἀκουσάντες ζήσονται. 26 Ὅσπερ γὰρ ὁ πα-  
 those having heard will live. As for the fa-  
 τὴρ ἔχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ  
 ther has life in himself; so he gave also to the

υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-  
 son life to have in himself. And authority he  
 κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου  
 gave to him also judgment to execute, because a son of man

ἐστίν. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα,  
 he is. Not wonder you this: because comes an hour,  
 ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκουσάνται  
 in which all those in the tombs shall hear

τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἳ τὰ  
 the voice of him, and shall come forth, those the  
 ἀγαθὰ ποιησάντες, εἰς ἀνάστασιν ζωῆς· οἱ  
 good things having done, to a resurrection of life; those

\* [ὅτι] τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρι-  
 [and] the evil things having done, to a resurrection of  
 σέως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ  
 judgment. Not am able I to do of myself

οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ  
 nothing. Even as I hear, I judge, and the judgment the  
 ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θελήμα τοῦ  
 mine just is; that not I seek the will the

ἐμοῦ, ἀλλὰ τὸ θελήμα τοῦ πέμψαντός με.  
 mine, but the will of the sending me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία  
 If I testify concerning myself, the testimony  
 μου οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-  
 of me not is true. Another is he testi-

τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθὴς ἐστὶν  
 fying concerning me; and I know, that true is

SON makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but † has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. † HE who HONORS NOT the SON HONORS NOT THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has eternal LIFE, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the son to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

29 and will come forth; † THOSE HAVING DONE good things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not † MY WILL, but the will of HIM SENDING me.

31 † Though I testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

\* VATICAN MANUSCRIPT.—29, and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvii. 7; Acts xvii. 31; 1 Pet. iv. 6; † 23. 1 John ii. 23. † 29. Dan. xli. 2; Matt. xxv. 32, 33, 40. † 32. Matt. xxvii. 6; John iv. 24; vi. 28. † 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>33</sup> Ὑμεῖς  
 the testimony, which he testifies concerning me. You  
 ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτύρηκε  
 have sent to John, and he has testified  
 τῇ ἀληθείᾳ. <sup>34</sup> 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. <sup>35</sup> Ἐκεῖνος ἦν ὁ λύχνος ὁ καιο-  
 you may be saved. He was the lamp the burn-  
 μένος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλι-  
 ing and shining: you and were willing to re-  
 ἀθναί πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> Ἐγὼ  
 joice 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. <sup>37</sup> Καὶ  
 concerning me, because the father me has sent. And  
 ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε 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 ἑώρακατε. <sup>38</sup> 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  
 τέλει· ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.  
 he, this you not believe.  
<sup>39</sup> Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν  
 You search the writings, because you think in  
 αὐταῖς ζῶν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ  
 them life age-lasting to have; and they are those  
 μαρτυροῦσαι περὶ ἐμοῦ. <sup>40</sup> Καὶ οὐ θέλετε εἰσελθῆναι  
 testifying concerning me; and not you are willing to come  
 πρὸς με, ἵνα ζῶν ἔχητε. <sup>41</sup> Δόξαν παρὰ ἀνθρώ-  
 to me, so that life you may have. Glory from men  
 πων οὐ λαμβάνω· <sup>42</sup> ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν  
 not I receive; but I have known you, that the  
 ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> Ἐγὼ  
 love of the God not you have in yourselves. I  
 ἐηλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ  
 have come in the name of the father of me, and not  
 λαμβανέτε με· εἰ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι  
 you receive me: if another should come in the name  
 τῷ ἰδίῳ, ἐκεῖνον ληψέσθε. <sup>44</sup> Πῶς δύνασθε  
 the own, him you will receive. How are able  
 ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβανόν-  
 you to believe, glory from one another receiving,  
 τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ  
 and the glory that from the only God not  
 ζητεῖτε; <sup>45</sup> Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω  
 you seek? Not think you, that I will accuse

TESTIMONY which he tes-  
 tifies of me is true.

<sup>33</sup> You have sent to  
 John, and he has testified  
 to the TRUTH.

<sup>34</sup> But I receive not  
 TESTIMONY from a Man  
 (only); but These things I  
 say, that you may be saved.

<sup>35</sup> He was the BURNING  
 and shining LAMP; and  
 you were willing, for a  
 time, to rejoice in his  
 LIGHT.

<sup>36</sup> 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.

<sup>37</sup> 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.)

<sup>38</sup> And his WORD you  
 have not remaining in you;  
 because you believe not  
 him whom he sent.

<sup>39</sup> You search the SCRIP-  
 TURES, because you think  
 by them to obtain aionian  
 Life; ‡ and they are THOSE  
 TESTIFYING of me;

<sup>40</sup> and yet you are not  
 willing to come to me that  
 you may obtain Life.

<sup>41</sup> I receive not Glory  
 from Men;

<sup>42</sup> but I know you, That  
 you have not the LOVE of  
 God in yourselves.

<sup>43</sup> 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.

<sup>44</sup> † How can you be-  
 lieve, receiving Glory one  
 from another; and THAT  
 GLORY from the ONLY God  
 you do not seek.

<sup>45</sup> Do not think That I  
 will accuse you to the

\* VATICAN MANUSCRIPT.—30 I do.

44. the ONLY one.

† 33. John i. 15, 19, 27, 32,  
 xvii. 6; John vi. 27; viii. 18.  
 ‡ 44. John xii. 43.

‡ 30. John iii. 2; x. 25; xv. 24.  
 ‡ 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 44.

‡ 37. Matt iii. 17;



ὅμων πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν  
 you to the father: is he accusing  
 ὅμων, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. <sup>46</sup> Εἰ  
 you, Moses, into whom you have hoped. If  
 γὰρ ἐπίστευετε Μωσῆ, ἐπίστευετε ἀν' ἐμοί·  
 for you believed Moses, you would believe me;  
 περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν. <sup>47</sup> Εἰ δὲ τοῖς  
 concerning for me he wrote. If but the  
 ἐκεῖνου γραμμασίῳ οὐ πιστεύετε, πῶς τοῖς ἐμοῖς  
 of him writings not you believe, how the my  
 ῥήμασι πιστεύσετε.  
 words will you believe.

ΚΕΦ. 5'. 6.

<sup>1</sup> Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς περὰν τῆς  
 After these things went the Jesus over the  
 θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.  
 sea that of Galilee, of the Tiberias.

<sup>2</sup> Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν  
 And was following him a crowd great, because they saw  
 τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.  
 the signs, which he was doing on those being sick.

<sup>3</sup> Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ  
 Went and into the mountain the Jesus, and there  
 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup> Ἦν δὲ  
 he was sitting with the disciples of himself. Was and  
 ἐγγὺς τοῦ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup> Ἐπα-  
 near the passover, the feast of the Jews. Listed

ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμε-  
 up then the Jesus the eyes, and seeing  
 νος ὅτι πολὺς ὄχλος ἐρχεται πρὸς αὐτὸν, λέγει  
 that great a crowd was coming to him, says

πρὸς τὸν Φίλιππον· Ποθεν ἀγορασόμεν ἄρτους,  
 to the Philip; Whence shall we buy loaves,  
 ἵνα φαγῶσιν οὗτοι; <sup>6</sup> (Τοῦτο δὲ εἶπεν πειραζὼν  
 that may eat these? (This but he said trying  
 αὐτοῦ· αὐτὸς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)  
 him; he for knew, what he was about to do.)

<sup>7</sup> Ἀπεκρίθη αὐτῷ Φίλιππος· Δυοκοσίων δηναρῶν  
 Answered him Philip; Two hundred denarii  
 ἄρτου οὐκ ἀρκουσὶν αὐτοῖς, ἵνα ἕκαστος  
 of loaves not are enough for them, so that each

\*[αὐτῶν] βραχὺ τι λαβῆ. <sup>8</sup> Λέγει αὐτῷ εἰς ἐκ  
 [of them] a little may take. Says to him one of  
 τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σιμων  
 the disciples of him, Andrew, the brother of Si-  
 νος Πέτρου; <sup>9</sup> Ἔστι κἀἰδὼν ἐν ᾧδε, ὃ ἐχει  
 mon Peter; Is little boy one here, who has

πεντε ἄρτους κριθίνους, καὶ δύο σφάρια· ἀλλὰ  
 five loaves barley, and two small fishes; but  
 ταῦτα τί ἐστὶν εἰς τοσούτους; <sup>10</sup> Εἶπε \* [δὲ] ὁ  
 these what are for so many? Said [and] the

Ἰησοῦς· Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν.  
 Jesus; Make you the men to recline.  
 Ἦν δὲ χορτὸς πολὺς ἐν τῷ τόπῳ. Ἀνεπέσαν  
 Was and grass much in the place. Reclined

Ἰησοῦς· Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν.  
 Jesus; Make you the men to recline.  
 Ἦν δὲ χορτὸς πολὺς ἐν τῷ τόπῳ. Ἀνεπέσαν  
 Was and grass much in the place. Reclined

FATHER. \* HE WHO AC-  
 CUSES YOU TO THE FATHER  
 IS MOSES, IN WHOM YOU  
 HAVE HOPED.

<sup>46</sup> FOR IF YOU BELIEVED  
 MOSES YOU WOULD BELIEVE  
 ME, † FOR HE WROTE ABOUT  
 ME.

<sup>47</sup> BUT IF YOU DO NOT  
 BELIEVE HIS WRITINGS, HOW  
 \* CAN YOU BELIEVE MY  
 WORDS? ‡

CHAPTER VI.

<sup>1</sup> † AFTER THESE THINGS  
 JESUS WENT ACROSS THAT  
 LAKE OF GALILEE, THE TI-  
 BERIAS.

<sup>2</sup> AND A GREAT CROWD  
 WERE FOLLOWING HIM, BE-  
 CAUSE THEY SAW THE SIGNS  
 WHICH HE WAS PERFORMING  
 ON THE SICK.

<sup>3</sup> AND \* JESUS WENT UP  
 INTO THE MOUNTAIN, AND  
 WAS SITTING THERE WITH HIS  
 DISCIPLES.

<sup>4</sup> AND THE PASSOVER, THE  
 FEAST OF THE JEWS, WAS  
 NEAR.

<sup>5</sup> THEN JESUS, LIFTING UP  
 HIS EYES, AND SEEING THAT  
 A GREAT CROWD WAS COMING  
 TO HIM, SAYS TO \* PHILIP,  
 "WHENCE \* MAY WE BUY  
 LOAVES THAT THESE MAY EAT."

<sup>6</sup> (BUT THIS HE SAID,  
 TRYING HIM; FOR HE KNEW  
 WHAT HE WAS ABOUT TO DO.)

<sup>7</sup> PHILIP ANSWERED HIM,  
 "LOAVES COSTING. † TWO  
 HUNDRED DENARII ARE NOT  
 ENOUGH FOR THEM, THAT EACH  
 MAY TAKE A LITTLE."

<sup>8</sup> ONE OF HIS DISCIPLES,  
 ANDREW, THE BROTHER OF  
 SIMON PETER, SAYS TO HIM,

<sup>9</sup> "HERE IS A LITTLE BOY,  
 WHO HAS FIVE BARLEY LOAVES  
 AND TWO SMALL FISHES; BUT  
 WHAT ARE THESE FOR SO  
 MANY?"

<sup>10</sup> JESUS SAID, "MAKE  
 THE MEN RECLINE." AND  
 THERE WAS MUCH GRASS IN  
 THE PLACE. THE MEN,

\* VATICAN MANUSCRIPT.—46. HE WHO ACCUSES YOU TO THE FATHER IS MOSES, IN WHOM  
 47. CAN YOU BELIEVE. ‡. JESUS. 5. PHILIP. 5. MAY WE BUY. 7. OF THEM—omit.  
 10. and—omit.

† 7. IN VALUE ABOUT THIRTY DOLLARS, OR ABOUT £2. 8s. STERLING.  
 † 40. GEN. III. 15; XIL. 3; XVII. 18; XXI. 18; XLIX. 10; DEUT. XVII. 15, 18; JOHN I. 45; ACT.  
 XXVI. 22. † I. MATH. XIV. 15; MARK VI. 35; LUKE IX. 10, 12.

ουν οι ανδρες τον αριθμον ωσει πεντακιχιλιοι.  
therefore the men the number about five thousand.

11 **Ελαβε δε τους αρτους ο Ιησους, και ευχαρισ-**  
Took and the loaves the Jesus, and having given

**τησας διεδωκε \*** [τοις μαθηταις, οι δε μαθηται]  
thanks distributed [to the disciples, the and disciples]

**τοις ανακειμενοις: ομοιως και εκ των ψαριων**  
to those reclining: in like manner also of the fishes

**δσον ηθελον.** 12 **Ως δε ενεπλησθησαν, λεγει τοις**  
what they wished. When and they were filled, he says to the

**μαθηταις αυτον: Συναγαγετε τα περισσευσαντα**  
disciples of himself: Collect the remaining

**κλασματα, ινα μη τι αποληται.** 13 **Συνηγαγον**  
fragments, so that not any may be lost. They collected

**ουν, και εγεμισαν δωδεκα κοφινους κλασματων**  
therefore, and filled twelve baskets of fragments

**εκ των πεντε αρτων των κριθινων, α ε περισ-**  
out-of the five loaves of the barley, which remained

**σευσε τοις βεβρωκοσιν.** 14 **Οι αυν ανθρωποι**  
to those having eaten. The therefore men

**ιδοντες ο εποιησε σημειον ο Ιησους, ελεγον:**  
seeing what did a sign the Jesus, said:

**Οτι ουτος εστιν αληθως ο προφητης, ο ερχο-**  
That this is truly the prophet, he com-

**μενος εις τον κοσμον.**  
ing into the world.

15 **Ιησους αυν γινους οτι μελλουσιν ερχεσθαι,**  
Jesus therefore knowing that they were about to come,

**και αρπασει αυτον, ινα ποιησωσιν αυτον βασι-**  
and to seize him, that they might make him a king,

**λεα, ανεχωρησε παλιν εις το ορος: αυτος**  
retired again into the mountain himself

**μονος.** 16 **Ως δε οψια εγενετο, κατεβησαν οι**  
alone. As and evening it became, went down the

**μαθηται αυτου επι την θαλασσαν.** 17 **Και εμβαν-**  
disciples of him on the sea. And, stepping

**τες εις το πλοιον, ηρχοτο περαν της θαλασσης**  
into the ship, they were going over the sea

**εις Καπερναουμ. Και σκοτια ηδε εγεγονει,**  
to Capernaum. And dark now it had become,

**και ουκ εληλυθει προς αυτους ο Ιησους.** 18 **Η**  
and not had come to them the Jesus. The

**τε θαλασσα, ανεμου μεγαλου πνεοντος διηγει-**  
and sea; a wind great blowing was becoming

**ρετα.** 19 **Εληλακοτες ουν ως στραδιους εικοσι-**  
agitated. Having driven therefore about furlongs twenty-

**πεντε η τριακορτα, θεωρουσι τον Ιησους**  
five or thirty, they see the Jesus

**περικατοντα επι της θαλασσης, και εγγυς του**  
walking on the sea, and hear the

**πλοιου γινομενον και εφοβηθησας.** 20 **Ο δε**  
ship was coming; and they were afraid. He but

**λεγει αυτοις: Εγω ειμι, μη φοβεισθε.** 21 **Ηθε-**  
says to them; I am, not fear you. They were

**λων ουν λαβειν αυτον εις το πλοιον και**  
willing therefore to receive him into the ship; and

therefore, reclined, in NUMBER about five thousand.

11 \* Then JESUS took the LOAVES, and having given thanks, he distributed to THOSE RECLINING; in like manner also of the FISHES, as much as they wished.

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 if 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. 14. Signs. 17. yet come.

11. to the DISCIPLES, and the DISCI-

† 16. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 10, 25; vii. 40. † 16. Matt. xiv. 23; Mark vi. 47.

ευθεως το πλοιον εγενετο επι της γης, εις την  
immediately the ship was at the land, to which  
υπηγον.  
they were going.

22 Τη εκαυριον δ οχλος, δ εστηκες 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 ene, and that not went with the

μαθηταις αυτου δ 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; (oth<sup>r</sup> but

ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου,  
came boats from Tiberias near the place,

δου εφαγον του αρτου, ευχαριστησαντος του  
where they ate the bread, having given thanks the

κυριου.) 24 οτε ουν ειδεν δ οχλος, οτι Ιησους  
Lord;) when therefore saw the crowd, that Jesus

ουκ εστιν εκει, ουδε οι μαθηται αυτου, ανεβησαν  
not is there, nor the disciples of him, they entered

αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ,  
themselves into the boats, and came to Capernaum,

ζητουντες τον Ιησου. 25 Και ευροντες αυτον  
seeking the Jesus. And finding him

περαν της θαλασσης, ειπον αυτω· Ραββι, ποτε  
beyond the sea, they said to him; Rabbi, when

ωδε γεγονας; 26 Απεκριθη αυτοις δ 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 ειδετε σημεια, αλλα οτι εφαγετε εκ των  
because you saw signs, but because you ate of the

αρτων, και εχορτασθητε. 27 Εργασεθε μη την  
loaves, and were filled. Work you not the

βρωσιν την απολλυμενην, αλλα τι· βρωσιν την  
food that perishing, but the food that

μενουσαν εις ζωην αιωνιον, ην δ υιος του ανθρω-  
abiding into life age-lasting, which the son of the man

που υμιν δωσει· τουτου 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 εργασωμεθα τα εργα του θεου;  
shall we do, that we may work the works of the God?

29 Απεκριθη δ Ιησους και ειπεν αυτοις· Τουτο  
Answered the Jesus and said to them; This

εστι το εργον του θεου, ινα πιστευσητε εις ον  
is the work of the God, that you may believe into whom

απεστειλεν εκεινος. 30 Ειπον ουν αυτω· Τι  
sent he. They said therefore to him; What

ουν ποιεις συ σημειον, ινα ιδωμεν και πιστευ-  
then dost thou sign, that we may see and we may be-  
σωμεν σοι; τι εργαζη; 31 Οι πατερες ημων το  
lieve thee? what dost thou work? The fathers of us the  
μαννα εφαγον εν τη ερημω, καθως εστι γεγραμ-  
manna ate in the desert, as it is having been

mediately the BOAT was at the LAND to which they were going.

22 ON the NEXT DAY, THAT CROWD STANDING by the side of the LAKE, seeing That there was no other Boat there, except one, and That JESUS went not with his DISCIPLES into the BOAT, but his DISCIPLES went away alone;—

23 (but Other Boats came from Tiberias near the PLACE where they ate the BREAD, when the LORD had given thanks;—)

24 when, therefore, the CROWD saw That JESUS was not there, nor his DISCIPLES, they entered the BOATS, and came to Capernaum, seeking JESUS.

25 And finding him beyond the LAKE, they said to him, "Rabbi, when didst thou arrive here?"

26 JESUS answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the LOAVES, and were satisfied.

27 Labor not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aionian Life, which the SON of MAN will give you; † for him, the FATHER, GOD, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the WORKS of God?"

29 JESUS answered and said to them, † "This is the WORK of GOD, that you should believe into him whom he sent."

30 They said to him, therefore, † "What Sign, dost thou perform, that we may see and believe thee? What dost thou work?"

31 † OUR FATHERS ate the MANNA in the DESERT, as it has been written,

† 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18; Acts ii. 22; 3 Pet. i. 17. † 29. 1 John iii. 23. † 30. Matt. xii. 33; xvi. 1; M<sup>t</sup> viii. 11; 1 Cor. i. 22. † 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

μενον· "Αρτον εκ του ουρανου εδωκεν αυτοις  
written; "Bread from the heaven gave them

φαγειν." 32 Ειπεν ουν αυτοις ο Ιησους· Αμην  
to eat." Said therefore to them the Jesus; Indeed

αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον  
indeed I say to you, not Moses has given to you the  
αρτον εκ του ουρανου· αλλ' ο πατηρ μου  
bread from the heaven; but the father of me

διδωσιν υμιν τον αρτον εκ του ουρανου τον  
gives to you the bread from the heaven the  
αληθινον. 33 Ο γαρ αρτος του θεου εστιν ο  
true. The for bread of the God is he

καταβαινων εκ του ουρανου, και ζωην διδους  
coming down from the heaven, and life is giving  
τω κοσμω. 34 Εικον ουν προς αυτον· Κυριε,  
to the world. They said then to him: O sir,

παντοτεδος ημιν τον αρτον τουτον. 35 Ειπε  
always give to us the bread this. Said

\* [δε] αυτοις ο Ιησους· Εγω ειμι ο αρτος της  
[but] to them the Jesus: I am the bread of the  
ζωης· ο ερχομενος προς με, ου μη πειναση·  
life: he coming to me, not not may hunger:

και ο πιστευων εις εμε, ου μη διψησῃ πωποτε.  
and he believing into me, not not may thirst ever.

36 Αλλ' ειπον υμιν, οτι και εωρακατε με, και ου  
But I said to you, that even you have seen me, and not  
πιστευετε. 37 Παν ο διδωσι· μοι ο πατηρ, προς  
you believe. All what gives to me the father, to

εμε ηξει· και τον ερχομενον προς με, ου μη  
me will come: and the coming to me, not not  
εκβωλω 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 πεμφαντος με. 39 Τουτο δε εστι  
the will of the having sent me, This and is

το θελημα του πεμφαντος με, ινα παν ο  
the will of the having sent me, that every one which  
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-  
he has given to me, not I may lose out of it, but raise

τησω αυτο εν τη εσχατη ημερα. 40 Τουτο γαρ  
up it in the last day. This for  
εστι το θελημα του πεμφαντος με, ινα πας ο  
is the will of the having sent me, that all who

θεωρων τον υιον, και πιστευων εις αυτον, εχη  
seeing the son, and believing into him, may have  
ζωην αιωνιον· και αναστησω αυτον εγω τη  
life age-lasting; and will raise up him in the

εσχατη ημερα.  
is in  
day.

41 Εγογγυζον 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 com. 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 see  
me, and yet you do not be-  
lieve.

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 eternal  
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. 3. 1. xvii. 12, xviii. 9.  
xl. 5; Luko iv. 22.

‡ 35. JOHN iv. 14; vii. 37.  
‡ 40. JOHN vi. 16, 17; 19, 14.

‡ 33. John v. 80

‡ 30. John  
‡ 42. Matt. xiii. 55; Mark

υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβηθήκα; <sup>43</sup> Ἀπεκρίθη δὲ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων, καὶ ἀσίδε τοῖς; Ἐὰν οὐκ ἔστιν ἡμεῖς οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβηθήκα; <sup>44</sup> Οὐδεὶς δύναται εἰσελθεῖν πρὸς με, εἰ μὴ ὁ πατήρ, ὃς πέμψας με, ἔλκυσσεν αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἐσονται πάντες διδακτοὶ θεοῦ. Πᾶς ὃ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. <sup>46</sup> Οὐχ ὅτι τὸν πατέρα τίς ἑώρακεν, εἰ μὴ ὃ ὢν παρὰ τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. <sup>47</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ πιστεύων ζῶν ἀγῶνιον. <sup>48</sup> Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. <sup>49</sup> Οἱ πατέρες ὑμῶν ἐφαγον τὸ μάννα ἐν τῇ ἐρημῷ, καὶ ἀπέθανον· οὗτος ἐστὶν ὁ ἄρτος, ὃ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τίς ἐξ αὐτοῦ φαγῇ, καὶ μὴ ἀποθάνῃ. <sup>51</sup> Ἐγὼ εἰμι ὁ ἄρτος ὃς ζῶν, ὃ ἐκ τοῦ οὐρανοῦ καταβάς· εἰ μὴ τις φαγῇ ἐκ τούτου τοῦ ἁρτοῦ, ζῆσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος ὃς, ἢ ἐγὼ δώσω, ἢ ἡ σὰρξ μου ἐστίν, ἢ ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σὰρκα φαγεῖν; <sup>53</sup> Ἐπεὶ οὖν αὐτοῖς ὁ Ἰησοῦς ἔειπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φαγῆτε τὴν σὰρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> Ὁ

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. 46. God. 47. Into me—omit.  
 51. that I will give—omit.  
 † 45. Isa. lii. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 10. † 46. John i. 18; v. 27.  
 † 47. John iii. 16, 18, 36. † 51. John iii. 13. † 53. John vii. 43; ix. 10; x. 10.  
 † 55. Gal. ii. 20.

τρῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,  
 eating of me the flesh, and drinking of me the blood,  
 εἷμα ζωῆς αἰωνίου· καὶ ἐγὼ ἀναστήσω αὐτὸν τῆ  
 has life age-lasting; and I will raise up him in the  
 ἐσχάτῃ ἡμέρᾳ. <sup>55</sup> Ἡ γὰρ σὰρξ μου ἀληθῶς  
 last day. The for flesh of me truly  
 ἐστὶ βρωσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶ  
 is food, and the blood of me truly is  
 ποσις. <sup>56</sup> Ὁ τραγὼν μου τὴν σάρκα, καὶ πίνων  
 drink. He eating of me the flesh, and drinking  
 μου τὸ αἷμα, ἐν ἐμοὶ μένει, κτῶς ἐν αὐτῷ.  
 of me the blood, in me abides, and I in him.  
<sup>57</sup> Καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, κατῶς ζῶ  
 As sent me the living father, and I live  
 δια τοῦ πατέρα· καὶ ὁ τρῶγων με, καὶ κεῖνος  
 through the father; also he eating me, even he  
 ζῆσεται δι' ἐμε. <sup>58</sup> Ὁτός ἐστιν ὁ ἄρτος, ὁ ἐκ  
 shall live through me. This is the bread, that from  
 τοῦ οὐρανοῦ καταβὰς οὐ καθὼς ἐφαγὼν οἱ  
 the heaven having come down; not as ate the  
 πατέρες ὑμῶν, καὶ ἀπέθανον· ὁ τρῶγων τούτου  
 fathers of you, and died; he eating this  
 τῶν ἄρτων, ζῆσεται εἰς τὸν αἰῶνα. <sup>59</sup> Ταῦτα  
 the bread, shall live into the age. These things  
 εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναούμ.  
 he said in a synagogue teaching in Capernaum.  
<sup>60</sup> Πᾶλλοι οὖν ἀκουσάντες ἐκ τῶν μαθητῶν  
 Many therefore having heard of the disciples  
 αὐτοῦ, εἶπον· Σηλῆρος ἐστὶν οὗτος ὁ λόγος·  
 of him, said; Hard is this the saying;  
 τίς δύναται αὐτοῦ ἀκοῦν; <sup>61</sup> Εἶδὼς δὲ ὁ Ἰησοῦς  
 who is able it to hear? Knowing but the Jesus  
 ἐν ἑαυτῷ, ὅτι γογγυζοῦσι περὶ τούτου οἱ μαθη-  
 in himself, that were murmuring about this the disci-  
 ται αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλι-  
 ples of himself, he said to them; This you offend?  
 ζεῖ; <sup>62</sup> Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου  
 If then you should see the son of the man  
 ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; <sup>63</sup> Τὸ  
 ascending, where he was the first? The  
 πνεῦμα ἐστὶ τὸ ζῶν ποῦν· ἡ σὰρξ οὐκ ὠφελεῖ  
 spirit is that making alive; the flesh not profits  
 οὐδέν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα  
 nothing. The words, which I speak to you, spirit-  
 ἐστὶ καὶ ζωὴ ἐστίν. <sup>64</sup> Ἀλλ' εἰσὶν ἐξ ὑμῶν  
 is and life. is. But are of you  
 τινες, οἱ οὐ πιστεύουσιν· ἦδει γὰρ ἐξ ἀρχῆς ὁ  
 some, who not believe; knew for from beginning the  
 Ἰησοῦς, τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς  
 Jesus, some are who not believing, and who  
 ἐστὶν ὁ παραδῶσκων αὐτοῦ. <sup>65</sup> Καὶ εἶπεν· Δια  
 is he about betraying him. And he said; Through  
 τούτου εἰργαία ὑμῖν ὅτι οὐδεὶς δύναται εἰσεῖν  
 this I have said to you that no one is able to come  
 πρὸς με, εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ  
 to me, if not may behaving been given to him from the  
 πατρός μου. <sup>66</sup> Ἐκ τούτου πολλοὶ ἀπηλθόντων  
 father of me. From this many went the

54 HE who EATS My FLESH, and drinks My BLOOD, has eternal Life, and I will raise him up at the LAST Day.  
 55 For My FLESH is \* the True Food, and my BLOOD is \* the True Drink.  
 56 HE who EATS My FLESH, and DRINKS My BLOOD, † abides in me, and 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. 55. the True Drink. 58. Heaven, 59. the FATHERS. 63. have spoken to. † 56. 1 John iii. 24; iv. 15, 16. † 60. Matt. xi. 9. † 62. John iii. 18; Mark xvi. 19; Acts i. 9; Eph. iv. 8. † 63. † Cor. iii. 9. † 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω και ουκετι μετ' αυτου περιεπατων. <sup>67</sup> Ειπεν ουν ο Ιησους τοις δωδεκα· Μη και υμεις θελετε υπαγειν; <sup>68</sup> Απεκριθη αυτω Σιμων Πητρος· Κυριε, προς τινα απελευσομεθα; ρηματα ζωης αιωνιου εχεις· και ημεις πεπιστευκαμεν και εγνωκαμεν, οτι συ ει ο αγιος του θεου. <sup>70</sup> Απεκριθη αυτοις ο Ιησους· Ουκ εγω υμιας τους δωδεκα· εξελεξαμην; και εξ υμων εις διαβολος εστιν. <sup>71</sup> Ελεγε δε τον Ιουδαν Σιμωνος Ισκαριωτην· ουτος γαρ ημελλεν αυτον παραδιδουαι, εις ων εκ των δωδεκα.

ΚΕΦ. Ζ'. 7.

<sup>1</sup> Και περιεπατει ο Ιησους μετα ταυτα εν τη Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπατειν, οτι εζητουσιν αυτον οι Ιουδαιοι αποκτειναι. <sup>2</sup> Ην δε εγγυς η εορτη των Ιουδαιων, η σκηνοπηγια. <sup>3</sup> Ειπον ουν προς αυτον οι αδελφοι αυτου· Μεταβηθι εντευθεν, και υπαγε εις την Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα εργα σου, α ποιεις. <sup>4</sup> Ουδεις γαρ εν κρυπτω τι ποιει, και ζητει αυτος εν παρρησια ειναι. <sup>5</sup> Ει ταυτα ποιεις, φανερωσκη σεαυτον τω κοσμω. <sup>6</sup> Ουδε γαρ οι αδελφοι αυτου επιστευουν εις αυτον. <sup>7</sup> Λεγει ουν αυτοις ο Ιησους· Ο καιρος δ εμοσ

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 eternal 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.

1 And after these things \* JESUS walked about in GALILEE; for he did not wish to walk in JUDEA, † Because the JEWS were seeking to kill him.

2 † And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

3 His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

4 For no one does Anything in secret, and \* seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

5 (For † not even his BROTHERS believed into him.)

6 JESUS then said to them, "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 ingathering*. Ex. xxiii. 16, and xxxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people slept 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.—*Melcom*.

† 68. Acts v. 20. † 69. Matt. xvi. 16; Mark viii. 20; Luke ix. 20; John i. 40; xi. 27.  
 † 70. Luke vi. 13. † 1. John v. 16, 18. † 2. Lev. xxiii. 34. † 3. Matt. xii. 44;  
 Mark iii. 31; Acts i. 14. † 5. Ma. k. iii. 21.

ουπω παρεστιν· ὁ δε καιρος ὁ ὑμετερος παντοτε  
 not yet is present; the and season the yours always  
 εστιν ετοιμος. 7 Ου δυναται ὁ κοσμος μισειν  
 is ready. Not is able the world to hate  
 ὑμας· εμε δε μισει, ὅτι εγω μαρτυρω περι  
 you; me but it hates, because I testify concerning  
 αυτου, ὅτι τα εργα αυτου πονηρα εστιν. 8 \*Υμεις  
 it, that the works of it evil is. You  
 αναβητε εις την ἑορτην ταυτην· εγω ουκ ανα-  
 go up to the feast this; I not go  
 βαιω εις την ἑορτην ταυτην, ὅτι ὁ καιρος ὁ  
 up to the feast this, because the season the  
 εμος ουπω πεπληρωται. 9 Ταυτα ειπων αυτοις,  
 mine not yet has fully come. These things saying to them,  
 εμεινεν εν τη Γαλιλαια.  
 he remained in the Galilee.

10 \*Ὡς δε ανεβησαν οἱ ἀδελφοι αυτου, τοτε  
 When but had gone up the brothers of him, then  
 και αυτος ανεβη εις την ἑορτην, ου φανερωσ,  
 also he went up to the feast, not openly,  
 ἀλλ' ὡς εν κρυπτῳ. 11 Οἱ ουν Ιουδαιοι ἐζητουν  
 but as in secret. The then Jews sought  
 αυτον εν τη ἑορτῃ, και ελεγον· Που εστιν  
 him in the feast, and said; Where is  
 οκεινος; 12 Και γογγυσμος πολυς περι αυτου ην  
 he? And murmuring much about him was  
 εν τοις οχλοις. Οἱ μὲν ελεγον· Ὅτι αγαθος  
 among the crowds. The some said; That good  
 εστιν· ἄλλοι ελεγον· Ου· ἀλλὰ πλανα τον  
 he is; others said; No; but he deceives the  
 οχλον. 13 Ουδεις μὲντοι παρησια ελαλει περι  
 crowd. No one however with freedom spoke about  
 αυτου, δια τον φοβον των Ιουδαιων.  
 him, because of the fear of the Jews.

14 Ἡδη δε της ἑορτης μεσουσης, ανεβη ὁ  
 Now and of the feast being half out, went up the  
 Ιησους εις το ἱερον, και εδιδασκε. 15 Και εθαν-  
 Jesus into the temple, and taught. And won-  
 μαζον οἱ Ιουδαιοι, λεγοντες· Πως ουτος γραμ-  
 dered the Jews, saying; How this let-  
 ματα οιδε, μη μεμαθηκας; 16 Απεκριθη αυτοις ὁ  
 ters knows, not having learned? Answered them the  
 Ιησους και ειπεν· Ἡ ἐμῃ διδαχῃ ουκ εστιν  
 Jesus and said; The my teaching not is  
 ἐμῃ, ἀλλὰ του πεμψαντος με. 17 Ἐαν τις θελη  
 mine, but of the sending me. If any one may wish  
 το θελημα αυτου ποιειν, γνωσεται περι της  
 the will of him to do, he shall know concerning the  
 διδαχης, ποτερον εκ του θεου εστιν, η εγω ἀπ'  
 teaching, whether from the God it is, or I from  
 εμαυτου λαλω. 18 Ὁ ἀφ' ἑαυτου λαλων, την  
 myself speak. He from himself speaking, the  
 δοξαν την ιδιαν ζητει· ὁ δε ζητων την δοξαν  
 glory the own seeks, he but seeking the glory  
 του πεμψαντος αυτον, ουτος ἀληθης εστι, και  
 of the sending him, this true is, and

yet arrived; but YOUR TIME is always ready.

7 † The WORLD cannot hate you; but it hates Me, † because ‡ I testify concerning it, That its WORKS are evil.

8 Go you up to \* the FEAST; ‡ I am not going up to this FEAST, because \* MY Time has not yet fully arrived."

9 And saying These Things to them he remained in GALILEE.

10 But when his 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 concerning him, † because of the FEAR of the JEWS.

14 And now, the FEAST being advanced midway, \* Jesus went up into the TEMPLE, and taught.

15 † \* Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

16 \* Jesus then answered them, and said, † "My Teaching is not mine, but HIS who SENT me.

17 † If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from GOD, or ‡ I am speaking from myself.

18 † HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and

\* VATICAN MANUSCRIPT.—3. the FEAST. 8. MY Time. 14. Jesus. 15. Then the Jews. 16. Jesus then.  
 † 7. John xv. 20. † 7. John iii. 10. † 11. John xi. 60. † 12. John ix. 16; x. 19. † John. ix. 22; xii. 43; xix. 38. † 15. Matt. xiii. 64; Mark vi. 2; Luke iv. 22; Acts ii. 7. † 16. John iii. 11; viii. 28; xii. 49; xiv. 10, 24. † 17. John viii. 43. † 18. John v. 41; viii. 50.



αδικια εν αυτω ουκ εστιν. <sup>19</sup> Ου Μωσης  
 unrighteousness in him not is. Not Moses  
 δεδωκεν υμιν τον νομον; και ουδεις εξ υμων  
 has given to you the law? and no one of you  
 ποιει τον νομον τι με ζητειτε αποκτειναι;  
 does the law, why me do you seek to kill?  
<sup>20</sup> Απεκριθη δ οχλος \* [και ειπε.] Δαιμονιον  
 Answered the crowd [and said.] A demon  
 εχεις τις σε ζητει αποκτειναι. <sup>21</sup> Απεκριθη δ  
 thou hast; who thee seeks to kill? Answered the  
 Ιησους και ειπεν αυτοις· Εν εργον εποηισα,  
 Jesus and said to them; One work I did,  
 και παντες θαυμαζητε δια τουτο. <sup>22</sup> Μωσης  
 and all you wonder because of this. Moses  
 δεδωκεν υμιν την περιτομην· (ουχ οτι εκ του  
 has given to you the circumcision; (not that of the  
 Μωσεως εστιν, αλλ' εκ των πατερων,) και εν  
 Moses it is, but of the fathers,) and in  
 σαββατω περιτεμνεται ανθρωπον. <sup>23</sup> Ει περι-  
 a sabbath you circumcise a man. If circum-  
 τομην λαμβανει ανθρωπος εν σαββατω, ινα μη  
 cision receives a man in a sabbath, that not  
 λυθη δ νομος Μωσεως, εμοι χολατε, οτι  
 may be loosed the law of Moses, with me are you angry, because  
 ολον ανθρωπον υγιη εποηισα εκ σαββατω;  
 whole a man sound I made in a sabbath?  
<sup>24</sup> Μη κρινετε κατ' οψιν, αλλα την δικαιαν  
 Not judge you according to appearance, but the righteous  
 κρισιν κρινατε. <sup>25</sup> Ελεγον ουν τινες εκ των  
 judgment judge you. Said then some of the  
 'Ιερουσαλιμιτων· Ουχ ουτος εστιν, ον ζητουσιν  
 Jerusalemites; Not this is he, whom they seek  
 αποκτειναι. <sup>26</sup> και ιδε, παρρησια λαλει, και  
 to kill? ... and lo, boldly he is talking, and  
 ουδεν αυτω λεγουσι· μηποτε αληθως εγνωσαν  
 nothing to him they say; not truly did know  
 οι αρχοντες, οτι ουτος εστιν ο Χριστος; <sup>27</sup> Αλλα  
 the rulers, that this is the Anointed? But  
 τουτου οιδαμεν, ποθεν εστιν· ο δε Χριστος οταν  
 this we know, whence he is; the but Anointed when  
 ερχηται, ουδεις γνωσκει, ποθεν εστιν. <sup>28</sup> Εκρα-  
 he comes, no one knows, whence he is. Cried  
 ξεν ουν εκ τω ιερω διδασκων ο Ιησους, και  
 then in the temple, teaching the Jesus, and  
 λεγων· Καμε οιδατε, και οιδατε ποθεν ειμι· και  
 saying; And me you know, and you know whence I am; and  
 απ' εμαυτου ουκ εληλυθα, αλλ' εστιν αληθινος  
 of myself not I have come, but is true  
 ο πεμφας με, ον υμεις ουκ οιδατε. <sup>29</sup> Εγω οida  
 he having sent me, whom you not know. I know  
 αυτου, οτι παρ' αυτου ειμι, κακεινος με απεσ-  
 him, because from him I am, and he me sent.  
 τελεν. <sup>30</sup> Εζητουν ουν αυτον πιασαι· και  
 They sought therefore him to seize; and  
 ουδεις επεβαλεν επ' αυτον την χειρα, οτι οπω  
 no one put on him the hands, because not yet  
 εληλυθει η ωρα αυτου.  
 had come the hour of him.

there is no Unrighteousness in him.

<sup>19</sup> Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

<sup>20</sup> The crowd answered, "Thou hast a Demon; who is seeking to kill thee?"

<sup>21</sup> \*Jesus answered and said to them; "I have done One Work, and you are all astonished because of this.

<sup>22</sup> †Moses has given you CIRCUMCISION; (not that it is of MOSES, but of †the FATHERS;) and you circumcise a Man on a Sabbath.

<sup>23</sup> 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 ?

<sup>24</sup> † Judge not according to Appearance, but judge RIGHTEOUS Judgment."

<sup>25</sup> Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill ?

<sup>26</sup> And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge that this is the MESSIAH ?

<sup>27</sup> † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

<sup>28</sup> 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.

<sup>29</sup> † I know him Because I am from him, and he sent Me."

<sup>30</sup> 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. 30. † 22. Lev. xii. 3. † 23. Gen. xvii. 10. † 23. John v. 8, 9, 16. † 24. Deut. i. 10, 17; 1'rov. xxiv. 23; viii. 15; James ii. 1. † 27. Matt xiii. 56; Mark vi. 3; Luke iv. 22. † 29. Matt. xi. 27; John x. 15.

<sup>31</sup> Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μὴτι πλεονα σημεῖα \* [τούτων] ποιήσει, ὧν οὗτος ἐποίησεν; <sup>32</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. <sup>33</sup> Εἶπεν οὖν ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ἵαγω πρὸς τὸν πέμψαντά με. <sup>34</sup> Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλεῖν. <sup>35</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοῦς· Που οὗτος μέλλει πορευεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορευεσθαι, καὶ διδάσκειν τοὺς Ἑλλήνας; <sup>36</sup> Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετε με, καὶ οὐχ εὑρήσετε; καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλεῖν; <sup>37</sup> Ἦν δὲ τῆ ἐσχατῆ ἡμέρᾳ τῆ μεγάλης τῆς ἑορτῆς εἰσθήκει ὁ Ἰησοῦς, καὶ ἐκράξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πίνετω. <sup>38</sup> Ὁ πιστευὼν εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥευσουσὶν ὕδατος ζῶντος. <sup>39</sup> Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος,

31 But † many of the CROWD believed into him, and said, "When the MESSIAH comes, will he do More Signs than what this person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the \* HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 † You will seek me, and will not find \* me; and where I am, \* there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to † the DISPERSION of † the GREEKS, and to teach the GREEKS?"

36 What is This WORD that he said, "You will seek me, and will not find \* me; and where I am you cannot come?"

37 † Now in † the LAST, the GREAT Day of the FEAST, JESUS stood and cried, saying, † "If any one thirst, let him come to me and drink.

38 HE BELIEVING into me, as the SCRIPTURE says, † out of HIM shall flow Rivers of living Water."

39 † But this he said concerning the SPIRIT,

\* VATICAN MANUSCRIPT.—M. of these—omit. 32. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 34. there. 35. 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 omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching 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 lii. 2; viii. 30. † 33. John xiii. 33; xvi. 10. † 34. Hosea v. 6; John viii. 21. † 35. James i. 1; 1 Pet. i. 1. † 37. Lev. xxiii. 36. † 37. Isa. xl. 1; John vi. 35; Rev. xiii. 17. 38. Isa. xli. 3; John iv. 14. † 39. John. xvi. 7.

οὐδ' ἐμελλον λαμβανειν οἱ πιστευοντες εἰς  
 of which was about to receive the believing into  
 αὐτον· οὐπω γαρ ην πνευμα ἅγιον, ὅτι ὁ Ἰησους  
 him; not yet for was spirit holy, because the Jesus  
 οὐδ' ἐκω ἐδοξασθη. <sup>40</sup> Πολλοι οὖν ἐκ τοῦ ὄχλου  
 not yet was glorified. Many therefore out of the crowd  
 ακουσαντες τον λογον, ελεγον· Οὗτος ἐστιν  
 having heard the word, said; This is  
 αληθως ὁ προφητης. <sup>41</sup> Ἄλλοι ελεγον· Οὗτος  
 truly the prophet. Others said; This  
 ἐστιν ὁ Χριστος. Ἄλλοι δε ελεγον· Μη γαρ  
 is the Anointed. Others but said; Not for  
 ἐκ της Γαλιλαιας ὁ Χριστος ἐρχεται; <sup>42</sup> Οὐχι ἢ  
 out of the Galilee the Anointed comes? Not the  
 γραφη εἰπεν, ὅτι ἐκ του σπερματος Δαυιδ, και  
 writing said, that of the seed of David, and  
 ἀπο Βηθλεεμ της κομης, ὅπου ην Δαυιδ, ὁ  
 from Bethlehem the village, where was David, the  
 Χριστος ἐρχεται; <sup>43</sup> Σχισμα οὖν ἐν τῷ ὄchl  
 Anointed comes? A division then in the crowd  
 ἐγεγετο δι' αὐτον. <sup>44</sup> Τινες δε ηθελον ἐξ αὐτων  
 occurred through him. Some and wished of them  
 πιασαι αὐτον· ἀλλ' οὐδεις ἐπεβαλεν ἐπ' αὐτον  
 to seize him; but no one put on him  
 τας χειρας.  
 the hands.

<sup>45</sup> Ἦλθον οὖν οἱ ὑπηρεταιι προς τους αρχιερεῖς  
 Came therefore the officers to the high-priests  
 και Φαρισαιου. Και εἰπον αυτοις ἐκεινοι·  
 and Pharisees. And said to them these;  
 Διατι ουκ ηγαγετε αὐτον; <sup>46</sup> Ἀπεκριθησαν οἱ  
 Why not did you bring him? Answered the  
 ὑπηρεταιι· Οὐδεποτε οὕτως ἐλαλησεν ανθρωπος,  
 officers; Never thus spoke a man,  
 \* [ὡς οὗτος ὁ ανθρωπος.] <sup>47</sup> Ἀπεκριθησαν οὖν  
 [as this the man.] Answered then  
 \* [αὐτοις] οἱ Φαρισαιοι· Μη και ὑμεις πεπλαν-  
 [them] the Pharisees; Not also you have been  
 ησθε; <sup>48</sup> μη τις ἐκ των αρχοντων ἐπιστευσεν  
 deceived? not any one of the rulers believed  
 εἰς αὐτον, η ἐκ των Φαρισαιων; <sup>49</sup> ἀλλ' ὁ ὄχλος  
 into him, or of the Pharisees? but the crowd  
 οὗτος ὁ μη γινωσκων τον νομον· επικαταρατοι  
 this the not knowing the law; accursed  
 εἰσι. <sup>50</sup> Λεγει Νικοδημος προς αὐτους, ὁ ελθων  
 are. Says Nicodemus to them, he coming  
 νυκτος προς αὐτον, εἰς ὦν ἐξ αὐτων· <sup>51</sup> Μη ὁ  
 of night to him, one being of them; Not the  
 νομος ἡμων κρινει τον ανθρωπον, εαν μη ακου-  
 law of us judges the man, if not it may  
 ση παρ' αὐτου προτερον, και γνῶ τι ποιει·  
 hear from him first, and may know what he does?  
<sup>52</sup> Ἀπεκριθησαν και εἰπον αὐτῷ· Μη και συ 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 SCRIPTURES 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 occurred, 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 answered, † "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. 40. these words, said. 41. SOME said. 45. as this the man—omit. 47. them—omit. 50. to him before.

† 40. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *an ka-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. cxviii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 6; Luke ii. 4. † 42. 1 Sam. xvi. 1, 4. † 43. Matt. vii. 29. † 43. John xii. 43; Acts vi. 7; 1 Cor. i. 20, 25; 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 εγηγηρται.  
 phet out of the Galilee not has been raised.

53 \* [Και εκορευθη εκαστος εις τον οικον  
 [And went every one into the house

αυτου. ΚΕΦ. η'. 8. 1 Ιησους δε εκορευθη εις  
 of himself. Jesus but went into

το ορος των ελαιων. 2 ορθρου δε παλιν παρε-  
 the mountain of the olive-trees. early morn and again he

γενετο εις το ιερον, και πας ο λαος ηρχετο προς  
 came into the temple, and all the people came to

αυτον και καθισας εδιδασκεν αυτους. 3 Αγουσι  
 him; and having sat down he taught them. Bring

δε οι γραμματεις και οι Φαρισαιοι προς αυτον  
 and the scribes and the Pharisees to him

γυναικα εν μοιχεια κατειλημμενην, και στη-  
 a woman in adultery having been taken, and plac-

σαντες αυτην εν μεσφ, 4 λεγουσιν αυτω  
 ing her in middle, they say to him;

Διδασκαλε, αυτη η γυνη κατειληθη επαυτοφω-  
 O teacher, this the woman was taken in the very act

ρω μοιχειουμενη. 5 Εν δε τω νομω Μωσης ημιν  
 committing adultery. In now the law Moses to us

ενετειλατο τας τοιαυτας λιθοβολεισθαι· συ  
 commanded the such like to be stoned? thou

ουν τι λεγεις; 6 Τουτο δε ελεγον πειραζον-  
 therefore what sayest thou; This but they said tempting

τες αυτον, ινα εχωσι κατηγορειν αυτου. 7 Ο δε  
 him, that they might have to accuse him. The-but

Ιησους κατα κυψας, τω δακτυλω εγραφεν εις  
 Jesus down stooping, with the finger wrote on

την γην. 7 Ως δε επεμενον ερωτωντες αυτον,  
 the ground. When but they continued asking him,

ακακιδας ειπε προς αυτους· 8 Ο αναμαρτητος  
 having raised up he said to them; He without sin

υμων, πρωτος τοκ λιθον επ' αυτη βαλετω.  
 of you, first the stone on her let him cast.

8 Και παλιν κατα κυψας, εγραφεν εις την γην.  
 And again down stooping, wrote on the ground.

9 Οι δε ακουσαντες, και υπο της συνειδησεως  
 They and having heard, and by the consciences

ελεγχομενοι, εξηρχοντο εις καθ' εις, αρταμενοι  
 being convinced, went out one by one, begining

απο των πρεσβυτερων εως των εσχατων· και  
 from the elders even to the last ones; and

κατελειφθη μονος ο Ιησους, και η γυνη εν μεσφ  
 left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 \* [And every one went to his own HOUSE;

CHAPTER VIII.  
 1 but Jesus went to the MOUNT of OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, THIS WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But JESUS stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "He who is WITHOUT SIN of you, † let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

\* VATICAN MANUSCRIPT.—53. to viii. 11.—omit.  
 † 52. This conclusion, according to Calmut, was incorrect. *Jonah was of Gathheper, in Galilee*; see 2 Kings xiv. 25, compared with Josh. xiv. 18. *Nahum was a Galilean*, for he was of the tribe of Bimoon, and some suppose *Matachi was of the same race.* † 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.*

ἑστῶσα. <sup>10</sup> Ἀνακύβας δὲ ὁ Ἰησοῦς, καὶ μηδένα  
 standing. Having raised up and the Jesus, and no one  
 θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἦ  
 seeing but the woman, said to her; The  
 γυνὴ, ποὺ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;  
 woman, where are those the accusers of thee?  
 οὐδεὶς σε κατέκρινεν; <sup>11</sup> Ἦ δὲ εἶπεν· Οὐδεὶς,  
 no one thee condemned? She and said; No one,  
 κυριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε  
 O lord. Said and to her the Jesus; Neither I thee  
 κατακρίνω· πορεύου, καὶ μηκέτι ἁμαρτανε.]  
 condemn; go, and no longer do thou sin.]

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·  
 Against therefore the Jesus to them spoke, saying;  
 Ἐγὼ 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 το  
 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· Καν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,  
 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 οἴδατε,  
 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 ἐστὶν·  
 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

πατὴρ. <sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγ-  
 father. Also in the law and the your it has  
 ραπταί· ὅτι δύο ἀνθρώπων ἡ μαρτυρία  
 been written; "That two of men the testimony

ἀληθὴς ἐστίν." <sup>18</sup> Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ  
 true is." I am he testifying concerning  
 ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με  
 myself, and testifies concerning me the having sent me

πατὴρ. <sup>19</sup> Ἐλέγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατὴρ  
 father. They said then to him; where is the father

10 And JESUS raising up and seeing no one but the WOMAN, said to her, "WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?"

11 And she said, "No one, sir." And JESUS said to her; "Neither do I condemn Thee; † go, and sin no more."

12 Again, therefore, JESUS spoke to them, saying, "†† I am the LIGHT of the world; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE."

13 Then the PHARISEES said to him; "Thou dost testify of thyself; thy TESTIMONY is not true."

14 Jesus answered and said to them, "Even if I testify concerning myself, MY TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go."

15 † Thou judge according to the FLESH; †† I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

17 And it has also been written in YOUR LAW, † That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me."

19 Then they said to him, "Where is thy FA-

+ 12. The Rabbinic denominated the Supreme Being the light of the world, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of light. See Isa. ix. 1; xlii. 8; lx. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Huxford in Sermon Jud. c. xlii. tells us, that the 6th day, or day after the expiration of the 5th, 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 6th 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. 106. This perhaps, after a 1, it was to the *Ephr* 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. † 12. John i. 4, 8. † 13. John v. 81. † 15. John vii. 24. † 16. ill. 19; ix. 5; xii. 35, 36, 40. † 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1 x. 28.

σου; Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε of these? Answered Jesus; Neither me you know, nor του πατερα μου. Ει εμε ρηδετε, και τον πατερα the father of me. If me you knew, also the father μου ρηδετε αν. 20 Ταυτα τα ρηματα ελαλησεν of me you would know. These the words he spoke εν τω θαυσοφυλακιω, διδασκων εν τω ιερω και in the treasury, teaching in the temple; and ουδεις επιασεν αυτον, οτι ουπω εληλυθει η ωρα no one seized him, because not yet had come the hour αυτου. of him.

21 Ειπεν ουν παλιν αυτοις ο Ιησους· Εγω Said therefore again to them the Jesus; υπαγω, και ζητησετε με, και εν τη αμαρτια go away, and you will seek me, and in the sin υμων αποθαινεσθε· οπου εγω υπαγω, υμεις ου of you you will die; where I go, you not δυνασαθε ελθειν. 22 Ελεγον ουν οι Ιουδαιοι are able to come. Said then the Jews;

Ματι αποκτενει εαυτον, οτι λεγει· Οπου εγω Not will he kill himself, because he says; Where υπαγω, υμεις ου δυνασαθε ελθειν; 23 Και ειπεν go, you not are able to come? And he said αυτοις· Υμεις εκ των κατω εστε, εγω εκ των to them; You from the beneath are, I from the ανω ειμι· υμεις εκ του κοσμου τουτου εστε, above am; you from the world this are, εγω ουκ ειμι εκ του κοσμου τουτου. 24 Ειπον I not am from the world this. I said

ουν υμιν, οτι αποθαινεσθε εν ταις αμαρτιαις therefore to you, that you will die in the sins αυτων· εαν γαρ μη πιστευσητε, οτι εγω ειμι, of you; if for not you may believe, that I am, αποθαινεσθε εν ταις αμαρτιαις υμων. 25 Ελεγον you will die in the sins of you. They said ουν αυτω· Συ τις ει; Και ειπεν αυτοις ο therefore to him; Thou who art? And said to them the Ιησους· Την αρχην ο, τι και λαλω υμιν. Jesus; The beginning what, what even I say to you.

26 Πολλα εχω περι υμων λαλειν, και κρινειν· Many things I have about you to say, and to judge; αλλ' ο πεμφας με αληθης εστι· καγω ακουσα but he having sent me true is; and I what I heard παρ' αυτου, ταυτα λεγω εις τον κοσμον. 27 Ουκ from him, these things I say to the world. Not εγνωσαν, οτι τον πατερα αυτοις ελεγεν. 28 Ειπεν they knew, that the father to them he spoke. Said

ουν \* [αυτοις] ο Ιησους· Όταν υψωσητε τον υιον then [to them] the Jesus; When you may lift up the son του ανθρωπου, τοτε γνωσεσθε οτι εγω ειμι· και of the man, then you will know that I am; and ακ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με from myself I do nothing, but as taught me ο πατηρ μου ταυτα λαλω· 29 και ο πεμφας με, and he having sent me, μετ' εμου εστιν· ουκ αφηκε με μονον ο πατηρ, with me is; not left me alone the father,

THEY?" Jesus answered, "You neither know Me, nor my FATHER; if you knew Me, you would also know my FATHER."

20 † These words he spoke in the TREASURY, teaching in the TEMPLE; and no one seized him, Because his HOUR had not yet come.

21 Then \* he said to them again, † "I am going away, and you will seek me, and will die in your SIN; where I go, you cannot come."

22 The Jews therefore said, "Will he kill himself, that he says, Where I go, you cannot come?"

23 And he said to them: "You are from BELOW; I am from ABOVE. † You are of \* THIS WORLD; I am not of this WORLD."

24 Therefore I said to you, That you will die in your SINS; for if you believe not That I am he, you will die in your SINS."

25 Then they said to him, "Who art thou?" \* Jesus says to them, Even what I said to you at the BEGINNING.

26 I have many things to say and to judge concerning you; but HE WHO SENT me is true; † and what I heard from him, These things I say to the WORLD."

27 They knew not That he spoke to them of the FATHER.

28 Jesus therefore said, † "When you shall lift up the SON OF MAN, then you will know That I am he; and I do nothing of myself; but as my FATHER taught me, I say These things."

29 And HE WHO SENT me is with me; \* he has not left me alone; † Because I

\* VATICAN MANUSCRIPT.—21. he said. 23. of This world. 25. Jesus says, 28. to them—omit. 29. he has not left me.

† 20. Mark xii. 41. † 21. John vii. 84; xiii. 33. † 23. John xv. 10; xvii. 16; † John iv. 6. † 26. John iii. 33; xv. 15. † 28. John xii. 32. † 29. John iv. v. 30; vi. 28.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω πάντοτε.

<sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπιστεύσαν

εἰς αὐτόν.

<sup>31</sup> Ἐλέγει οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-

κotas αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ

λογῷ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, <sup>32</sup> καὶ

γνώσεσθε τὴν ἀληθειαν, καὶ ἡ ἀληθεια ἐλευθε-

ρῶσει ὑμᾶς. <sup>33</sup> Ἀπεκρίθησαν αὐτῷ· Σπέρμα

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πω-

ποτε· πῶς σὺ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε·

<sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω

ὑμῖν, ὅτι πᾶς ὁ ποίῳ τὴν ἁμαρτιαν, δούλος

ἐστί τῆς ἁμαρτίας. <sup>35</sup> Ὁ δὲ δούλος οὐ μένει ἐν

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

<sup>36</sup> Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὕτως ἐλευ-

θεροὶ ἐσεσθε. <sup>37</sup> Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστε·

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς

οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> Ἐγὼ δὲ ἑώρακα παρὰ τῷ

πατρὶ μου, λαλῶ καὶ ὑμεῖς οὖν ὁ ἑώρακατε

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. <sup>39</sup> Ἀπερίθησαν

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστί.

λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ

ἐστέ, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. <sup>40</sup> Νῦν δὲ

ζητεῖτε με ἀποκτείνειν, ἀνθρώπων, ὃς τὴν ἀλη-

θειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ

ἔργα τοῦ πατρὸς ὑμῶν. <sup>41</sup> Εἶπον οὖν αὐτῷ

εἰς αὐτόν.

εἰς αὐτόν.

always do the things pleas-  
ing to him."

<sup>30</sup> As he was speaking  
These things, many believed  
into him.

<sup>31</sup> Jesus therefore said  
to the Jews who had be-  
lieved him, "If you abide  
in my word, you are cer-  
tainly my Disciples.

<sup>32</sup> And you shall know  
the TRUTH, and † the  
TRUTH shall make you  
free."

<sup>33</sup> 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?'"

<sup>34</sup> \* Jesus answered  
them, "Indeed, I assure  
you, † that EVERY ONE  
DOING SIN is a Slave of  
SIN

<sup>35</sup> † But the SLAVE does  
not abide in the HOUSE to  
the AGE, the son abides to  
the AGE

<sup>36</sup> If, therefore, the son  
make you free, you will in-  
deed be free.

<sup>37</sup> I know That you are  
ABRAHAM'S Offspring; but  
you are seeking to kill Me,  
Because MY WORD has no  
place in you.

<sup>38</sup> † I speak what I  
have seen with my FA-  
THER; and you, therefore,  
do what you have \* heard  
from your FATHER."

<sup>39</sup> 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.

<sup>40</sup> 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.

<sup>41</sup> 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 FATHERS.

41. They

† 52 Rom. vi 14, 18 29; viii. 2; Gal. v. 1; James 1. 25; ii 12. 34 Rom. vi 16  
‡ 1st 1. 14. 55 Gal. iv. 50. † 38. John III 29; v. 10, 24; x'  
‡ 20 Rom. ix 26 ix 7; Gal. III. 7 20.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημεθα· ἵνα πατε-  
 We from fornication not have been born; one father

ρα ἔχομεν, τὸν θεόν. 42 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
 we have, the God. Sail to them the Jesus;

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπατέ αὐ ἐμε· ἐγὼ  
 If the God a father of you was, you would love me; I

γαρ ἐκ τοῦ θεοῦ ἐξηλθον καὶ ἤκω· οὐδε γὰρ ἀπ’  
 for from the God came out and am come; not even for of

εμαῦτου ἐληλυθα, ἀλλ’ ἐκεῖνος με ἀπεστείλε.  
 myself I have come, but he me sent.

43 Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσχετε;  
 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.

44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβολοῦ ἐστε, 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;

Εκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ  
 He a manslayer was from a beginning, and in the

ἀληθείᾳ οὐκ ἔσθιεν· ὅτι οὐκ ἐστὶν ἀληθεία ἐν  
 truth not has stood; because not is truth in

αὐτῷ. Ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων  
 him. When may speak the falsehood, from the own

λαλεῖ· ὅτι ψευστὴς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.  
 speaks; because a liar is, also the father of him.

45 Ἐγὼ δὲ ὅτι τὴν ἀληθειᾶν λέγω, οὐ πιστεύετε  
 I but because the truth I speak, not you believe

μοι. 46 Τίς ἐξ ὑμῶν ἐλεγχεί με περὶ ἁμαρτίας;  
 me. Who of you convicts me concerning sin?

εἰ ἀληθειᾶν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;  
 if truth I speak, why you not believe me?

47 Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκοεῖ·  
 He being from the God, the words of the God hears;

διὰ τοῦτο ὑμεῖς οὐκ ἀκοετέ, ὅτι ἐκ τοῦ θεοῦ  
 through this you not hear, because from the God

οὐκ ἐστε. 48 Ἀπεκρίθησαν 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 σὺ, καὶ δαιμονιον εχεις; 49 Ἀπεκρίθη Ἰησοῦς·  
 art thou, and a demon thou hast? Answered Jesus;

Ἐγὼ δαιμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα  
 I a demon not have, but I honor the father

μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 Ἐγὼ δὲ οὐ ζητῶ  
 me, and you dishonor me. I but not seek

τὴν δόξαν μου· ἐστὶν ὁ ζῆτων καὶ κρινῶν.  
 the glory of me; it is he seeking and judging.

51 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 be may see to the

αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν  
 age. Said then to him the Jews; Now

ἐγνώκαμεν, ὅτι δαιμονιον εχεις· Ἀβραὰμ ἀπε-  
 we know, that a demon thou hast; Abram died

been born of Fornication; we have One Father, God.”

42 \* Jesus said to them, † “If GOD were your \* FA-

THER, 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 † Thou 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?”

48 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

† 43. John v. 43; vii. 28, 29.

† 44. I John iii. 6.

† 47. John x. 26, 27; I John

u. 20. † 43. John vii. 20; x. 20.

† 50. John v. 41; vii. 13.

† 51. John v. 24;

† 52. Zech. i. 5; Heb. xi. 13.



θανε και οι προφηται, και συ λεγεις· Εαν τις  
and the propheta, and thou sayest, If anyone

του λογον μου τηρησῃ, ου μη γευσθηται θανατον  
the word of me may keep, not not may taste 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 prophetai

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 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 ιδῃ την ημεραν την εμην· και ειδε,  
desired, that he might see the day the my; and he saw,

και εχαρη. <sup>57</sup> Ειπον αυν οι Ιουδαιοι προς  
and was glad. Said then the Jews to

αυτον· Πεντηκοντα ετη ουτω 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 πρωτησαν 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-  
κριθη Ιησους· Ουτε ουτος ημαρτεν, ουτε οι  
swered Jesus; Neither this sinned, nor the

γονεις αυτου· αλλ' ινα φανερωθη τα εργα του  
parents of him; but that may be manifested the works of the

θεου εν αυτω. <sup>4</sup> Εμε δει εργαζεσθαι τα εργα  
God in him. Me it behoveth to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my word, he will by no means see Death to the AGE.

<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 FATHER, 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, Before Abraham was born, I am he."

<sup>59</sup> † Then they took up Stones that they might cast at him; but Jesus hid himself, 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, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

<sup>4</sup> † \* I must perform the

\* VATICAN MANUSCRIPT.—52, see Dea. to the Age. 54. I should glorify. 58. Jesus. 59. but—omit. 4. We must.

† 54. John v. 41; xvi. 14; xvii. 1; Acts iii. 13; 2 Pet. 1. 17. † 56. Heb. xi. 10. John x. 21, 30; xi. 8. † 2. ver. 34. † 4. John iv. 84; v. 10, 36; xi. 9; x. xvii. 4.

του πεμφαιτος με, ἕως ἡμερα εστιν· ερχεται  
of the sending me, while day it is; comes  
νυξ, ὅτε ουδεις δυναται εργαζεσθαι. <sup>5</sup> Ὃταν εν  
night, when no one is able to work. While in  
τω κοσμῳ ω, φως εμι του κοσμου. <sup>6</sup> Ταυτα  
the world I may be, light I am of the world. These things  
ειπων, εκτυσε χαμαι, και εκποιησε πηλον εκ του  
saying, he spit on the ground, and made clay of the  
πτυσματος, και επεχρισε τον πηλον επι τους  
spittle, and rubbed the clay on the  
οφθαλμους του τυφλου, <sup>7</sup> και ειπεν αυτω·  
eyes of the blind, and said to him;  
"Ἰταγε, νιψαι εις την κολυμβηθραν του Σιλωαμ·  
Go, wash thyself in the pool of the Siloam;  
(ὃ ἑρμηνευεται, απεσταλμενος.) Απηλθεν  
(which is interpreted, having been sent.) He went away  
\* [ουν, και ενιψατο, και ηλθε] βλεπων. <sup>8</sup> Οἱ  
[therefore, and washed himself, and came] seeing. The  
ουν γειτονες, και οἱ θεωρουντες αυτον το προ-  
then neighbors, and those seeing him the  
τερον, ὅτι προσαιτης ην, ελεγον· Ουχ οὔτος  
fore, because a beggar he was, said; Not this  
εστιν <sup>9</sup> ὁ καθιμενος και προσαιτων; <sup>9</sup> Αλλοι  
is he sitting and begging? Others  
ελεγον· Ὃτι οὔτος εστιν. Αλλοι δε· Ὃτι  
said, That this is, Others but. That  
ὁμοιος αυτω εστιν· Εκεινος ελεγεν· Ὃτι εγω  
like him it is; He said; That I  
εμι. <sup>10</sup> Ελεγον ουν αυτω· Πως ανερχθησαν  
am. They said then to him; How were Thine  
σου οἱ οφθαλμοι. <sup>11</sup> Απεκριθη εκεινος \* [και  
of thee the eyes? Answered he [and  
ειπεν] Ανθρωπος, λεγομενος Ιησους, πηλον  
said;] A man, being named Jesus, clay  
εποιησε, και επεχρισε μου τους οφθαλμους, και  
made, and rubbed of me the eyes, and  
ειπε μοι· Ἰταγε εις τον Σιλωαμ, και νιψαι.  
said to me; Go into the Siloam, and wash thyself.  
Απελθων δε και νιψαμενος, ανεβλεψα. <sup>12</sup> Ειπων  
Going and washing myself, I obtained sight. They said  
ουν αυτω· Που εστιν εκεινος; Λεγει· Ουκ οἶδα.  
then to him; Where is he, He says; Not I know.  
<sup>13</sup> Αγουσιν αυτον προς τους Φαρισαιους, τον  
They bring him to the Pharisees, that  
ποτε τυφλον. <sup>14</sup> Ην δε σαββατον, ὅτε τον  
once blind. It was and a sabbath, when the  
πηλον εποιησεν ὁ Ιησους, και ανεωξεν αυτου  
clay made the Jesus, and opened of him  
τους οφθαλμους. <sup>15</sup> Παλιν ουν ηρωτων αυτον  
the eyes. Again therefore asked him  
και οἱ Φαρισαιοι, πως ανεβλεψεν. Ὁ δε ειπεν  
also the Pharisees, how he obtained sight. He and said  
αυτοις· Πηλον επηθηκε μου επι τους οφθαλμους,  
to them; Clay he put of me on the eyes,

WORKS OF HIM WHO SENT me while it is Day; Night comes, when no one can work.

<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 is 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—omitted. 9. said, "No; but he is." 11. and said—omitted. 11. The MAN called. 11. I went therefore said. 13. And they said to him. 14. a 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. 36, 40.

† 6. Mark vii. 33; viii. 23.

καὶ ἐνίψαμην, καὶ βλέπω. <sup>16</sup> Ἐλέγον οὖν ἐκ  
 and I washed myself, and see. Said therefore of  
 τῶν Φαρισαίων τινες· Οὗτος δὲ ἄνθρωπος οὐκ  
 the Pharisees some; This the man not  
 ἐστὶ παρα τοῦ θεοῦ, ὅτι τὸ σαββατον οὐ τηρεῖ.  
 is from the God, because the sabbath not he keeps.  
 Ἄλλοι ἐλέγον· Πῶς δυνατὸν ἄνθρωπος ἁμαρ-  
 Others said; How is able a man a  
 τῶλος τοιαυτὰ σημεῖα ποιεῖν; Καὶ σχίσμα ἦν  
 sinner such signs to do? And a division was  
 ἐν αὐτοῖς. <sup>17</sup> Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί  
 among them. They say to the blind again; Thou what  
 λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξε σοὺ τοὺς οφθαλ-  
 sayest concerning him, seeing that he opened of thee the eyes?  
 μους; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. <sup>18</sup> Οὐκ  
 He and said; That a prophet he is. Not  
 ἐπιστεύσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφ-  
 believed therefore the Jews concerning him, that blind  
 λος ἦν, καὶ ἀνεβλέψεν, ἕως ὅτου ἐφώησαν  
 he was, and obtained sight, till when they called  
 τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλεψάντος. <sup>19</sup> Καὶ  
 the parents of him the having obtained sight. And  
 ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ υἱὸς  
 they asked them, saying; This is the son  
 ὑμῶν, ὃν ὑμεῖς λέγετε, ὅτι τυφλὸς ἐγεννήθη;  
 of you, whom you say, that blind he was born?  
 πῶς οὖν ἄρτι βλέπει; <sup>20</sup> Ἀπεκρίθησαν \* [αὐτοῖς]  
 how then now he sees? Answered [them]  
 οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἴδαμεν, ὅτι οὗτος  
 the parents of him and said; We know, that this  
 ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;  
 is the son of us, and that blind he was born;  
<sup>21</sup> πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τις ἠνοιξεν  
 how but now he sees, not we know; or who opened  
 αὐτοῦ τοὺς οφθαλμούς, ἡμεῖς οὐκ οἴδαμεν,  
 of him the eyes, we not know.  
 αὐτὸς ἥλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς  
 he full age has, him ask you; he  
 περὶ αὐτοῦ λαλήσει. <sup>22</sup> Ταῦτα εἶπον οἱ  
 concerning himself shall speak. These things said the  
 γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους.  
 parents of him, because they feared the Jews.  
 Ἡδὴ γὰρ συνετεθεῖντο οἱ Ἰουδαῖοι, ἵνα εἰαν τις  
 Already for had agreed the Jews, that if any one  
 αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυναγωγὸς  
 him should confess Anointed, from a synagogue  
 γένηται. <sup>23</sup> Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον·  
 should be. Through this the parents of him said:  
 Ὅτι ἥλικίαν ἔχει, αὐτὸν ἐρωτήσατε. <sup>24</sup> Ἐφώ-  
 That full age he has, him ask you. They  
 ἤσαν οὖν ἐκ δευτέρου τοῦ ἀνθρώπου, ὃς ἦν  
 called therefore a second time the man, who was  
 τυφλὸς, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ θεῷ·  
 blind, and said to him; Give glory to the God;  
 ἡμεῖς οἴδαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτῶλος  
 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 the 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 his PARENTS said, "He is of 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. 23; John iii. 2. † 16. John vii. 12, 43; x. 19. † 17. John iv. 19; vi. 7.  
 ‡ 21. John vii. 13; xii. 42; xix. 38; Acts v. 18. ‡ 22. ver. 24; John xvi. 2.

εστιν. <sup>25</sup> Απεκριθη ουν εκεινος \* [και ειπεν] <sup>26</sup> εις αμαρτωλος εστιν, ουκ οίδα· εν οίδα, οτι τυφλος ων, αρτι βλεπω. <sup>26</sup> Ειπον δε αυτω \* [παλιν] Τι εποιησε σοι; πως ηνοιξε σου τους οφθαλμους; Απεκριθη αυτοις· Ειπον υμιν ηδη, και ουκ ηκουσατε· τι παλιν θελετε ακουειν; μη και υμεις θελετε αυτου μαθηται γενεσθαι; <sup>28</sup> Ελαιδωρησαν αυτον, και ειπον· Συ ει μαθητης εκεινου· ημεις δε του Μωση εσμεν μαθηται. <sup>29</sup> Ημεις οιδαμεν, οτι Μωση λελαληκεν ο θεος· τουτου δε ουκ οιδαμεν ποθεν εστιν. <sup>30</sup> Απεκριθη ο ανθρωπος και ειπεν αυτοις· Εκ γαρ τουτω θαυμαστον εστιν, οτι υμεις ουκ οιδατε ποθεν εστι, και ανεωξε μου τους οφθαλμους. <sup>31</sup> Οιδαμεν \* [δε,] οτι αμαρτωλων ο θεος ουκ ακουει· αλλ' εαν τις θεοσεν βης η, και το θελημα αυτου ποιη, τουτου ακουει. <sup>32</sup> Εκ του αιωνος ουκ ηκουσθη, οτι ηνοιξε τις οφθαλμους τυφλου γεγεννημενου. <sup>33</sup> Ει μη ην ουτος παρα θεου, ουκ ηδυνατο ποιειν ουδεν. <sup>34</sup> Απεκριθησαν και ειπον αυτω· Εν αμαρτιας συ εγεννηθης ολος· και συ διδασκεις ημας; Και εξβαλον αυτον εξω. <sup>35</sup> Ηκουσεν ο Ιησους, οτι εξεβαλον αυτον εξω· και εδωρα αυτον, ειπεν \* [αυτω]· Συ πιστευεις εις τον υιον του θεου; <sup>36</sup> Απεκριθη εκεινος και ειπε· Και τις εστι, κυριε, ινα πιστευω εις αυτον; <sup>37</sup> Ειπε \* [δε] αυτω ο Ιησους· Και εωρακας

<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> They know That God has spoken to Moses; but This person,—we † 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.  
 25. son of man? and he said, Who. 27. and—omit.  
 † 29. John viii. 14. † 30. John iii. 10. † 31. Job xxvii. 9; Psa. lxxi. 18; Prov. xv. 8, 20; xxviii. 9. † 35. Matt. xvi. 10; John x. 30; 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 sir; 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 τωτου ηλθον, ινα οι μη βλεποντες  
the world this came, that those not seeing

βλεπωσι, και οι βλεποντες τυφλοι γενωνται.  
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 out them. [And] when the own

προβατα εκβαλη, εμπροσθεν αυτων πορευεται·  
sheep he puts forth, before them he goes;

και τα προβατα αυτω ακολουθει, οτι οιδασι την  
and the sheep him follows, because they know the

φωνην αυτου. 5 Αλλοτριω δε ου μη ακουλου-  
voice of him. A stranger but not not they may

θησωσιν, αλλα φευξονται 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 \* all 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. BOWER.

† 30. John v. 32, 37. See John iii. 17; xii. 47. † 30. Matt. xlii. 13. † 40. Rom. ii. 19. † 41. John iv. 32, 34.

την παροιμιαν επεν αυτοις ο Ιησους· εκεινοι  
the parable said to them the Jesus; they  
δε ουκ εγνωσαν, τινα ην, α ελαλε αυτοις.  
but not know, what was, which he spoke to them.

7 Επεν ουν καινι \* [αυτοις] ο Ιησους· Αμην  
Said then again [to them] the Jesus; Indeed  
αμην λεγω υμιν, οτι εγω ειμι η θυρα των προ-  
indeed I say to you, that I am the door of the sheep-  
βατων. 8 Παντες οσοι ηλθον προ εμου, κλεπται  
All as many as came before me, thieves

εισι και λησται· αλλ' ουκ ηκουσαν αυτων τα  
are and robbers; but not heard them the  
προβατα. 9 Εγω ειμι η θυρα· δι' εμου εαν τις  
sheep. I am the door: through me if anyone

εισελθη, σωθησεται, και εισελευσεται και  
may come in, he shall be saved, and shall come in and  
εξελευσθηται, και νομην ευρησει. 10 Ο κλεπτης  
go out and pasture shall find. The thief

ουκ ερχεται, ει μη ινα κλεψη, και θυση, και  
not comes, if not that he may steal, and may kill, and  
απολεση· εγω ηλθον, ινα ζωην εχωσι, και  
may destroy; I came, that life they may have, and  
περισσον εχωσιν. 11 Εγω ειμι ο ποιμην ο καλος  
abundance may have. I am the shepherd the good

ο ποιμην ο καλος την ψυχην αυτου τιθησιν υπερ  
the shepherd the good the life of himself lays down in behalf  
των προβατων. 12 Ο μισθωτος δε, και ουκ ων  
of the sheep. The hireling but, and not being

ποιμην, ου ουκ εισι τα προβατα ιδια, θεωρει  
a shepherd, of whom not are the sheep own, sees  
τον λυκον ερχομενον, και αφησι τα προβατα,  
the wolf coming, and leaves the sheep,

και φευγει· και ο λυκος αρπαζει αυτα, και  
and flees, and the wolf seizes them, and  
σκορπιζει τα προβατα. 13 Ο δε μισθωτος  
scatters the sheep. The but hireling

φευγει, οτι μισθωτος εστι, και ου μελει αυτω  
flees, because an hireling he is, and not it concerns him  
περι των προβατων.  
about the sheep.

14 Εγω ειμι ο ποιμην ο καλος· και γινωσκω  
I am the shepherd the good; and know  
το εμα, και γινωσκομαι υπο των εμων, 15 καθως  
the mine, and am known by the mine, as

γινωσκει με ο πατηρ, και γω γινωσκω τον  
knows me the father, and I know the  
πατερα· και την ψυχην μου τιθημι υπερ των  
father; and the life of me I lay down in behalf of the

προβατων. 16 Και αλλα προβατα εχω, α ουκ  
sheep. And other sheep I have, which not  
εστιν εκ της αυλης ταυτης· κακεινα με δει  
is of the fold this; also them me it behoves

6 This PARABLE spoke JESUS to them; but they knew not what things they were which he spoke to them.

7 Then said \* Jesus again, ' Indeed, I truly say to you, I am the DOOR of the SHEEP.

8 † All who came before me are Thieves and Robbers; but the SHEEP heard them not.

9 † I am the door; if any one come in by me, he shall be saved, and shall come in, and go out, and find Pasture.

10 The THIEF comes not, except that he may steal, and kill, and destroy; I came, that they may have Life, and may have abundance.

11 † I am the GOOD SHEPHERD; the GOOD SHEPHERD lays down his LIFE in behalf of the SHEEP.

12 But the HIRE-SERVANT, not being a Shepherd, whose own the SHEEP are not, sees the WOLF coming, and leaves the SHEEP, and flees; and the WOLF seizes and scatters \* them;

13 Because he is a Hired Servant, and cares not for the SHEEP.

14 I am the GOOD SHEPHERD; and I know \* MINE, and MINE know me;

15 even as the FATHER knows me, and I know the FATHER; † and I lay down my LIFE in behalf of the SHEEP.

16 And Other Sheep I have, which are not of this FOLD; them also I must

\* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—omit. 11. them; Because he is a Hireling, and. 14. MINE, and MINE know me; even as.

† 8. Panta, all, may be taken in the sense of *pollot, many*; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xxiii, 13; Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18. † 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4. † 14. 2 Tim. ii. 19. † 15. John xv. 13.

αγαγειν και της φωνης μου ακουσουσι, και  
 to lead; and the voice of me they will hear, and  
 γενεσεται μια ποιμνη, εις ποιμην. 17 Δια τουτο  
 there will be one flock, one shepherd. Through this  
 ο πατηρ με αγαπα, οτι εγω τιθημι την ψυχην  
 the father me loves, because I lay down the life  
 μου, ινα παλιν λαβω αυτην. 18 ουδεις αιρει αυτην  
 me, that again I may receive her; no one takes her  
 απ' εμου, αλλ' εγω τιθημι αυτην απ' εμαυτου  
 from me, but I lay down her of myself;  
 εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω  
 authority I have to lay down her, and authority I have  
 παλιν λαβειν αυτην ταυτην την εντολην ελα-  
 again to receive her; this the command I re-  
 βον παρα του πατρος μου. 19 Σχισμα \* [ου]ν  
 ceived from the father of me. A division [then]  
 παλιν εγενετο εν . . . ; Ιουδαιου δια τους λογους  
 again occurred among the Jews through the words  
 τουτους. 20 Ελεγον δε πολλοι εξ αυτων Δαι-  
 these. Said and many of them; A  
 μονιον εχει, και μαίνεται τι αυτου ακουετε;  
 demon he has, and is mad; why him hear you?  
 21 Αλλοι ελεγον Ταυτα τα ρηματα ουκ εστι  
 Others said; These the words not are  
 δαιμονιζομενου μη δαιμονια δυναται τυφλων  
 of one being demonized; not a demon is able blind  
 οφθαλμου ανοιγειν;  
 eyes to open?

22 Εγενετο δε τα εγκαινια εν τοις Ιεροσολυ-  
 Occurred now the feast of dedication in the Jerusa-  
 μοις, και χειμων ην 23 και περιπατει ο Ιησους  
 lem, and winter it was; and was walking the Jesus  
 εν τω ιερω, εν τη στοια Σολομωνος. 24 Εκκυ-  
 in the temple, in the porch of Solomon. Sur-  
 λωσαν ουν αυτον οι Ιουδαιοι, και ελεγον αυτω  
 ounded therefore him the Jews, and said to him;  
 'Εως ποτε την ψυχην ημων αιρεις; Ει συ ει ο  
 Till when the life of us dost thou take? If thou art the  
 Χριστος, ειπε ημιν παρρησια. 25 Απεκριθη αυτοις  
 Anointed, tell us plainly. Answered them  
 ο Ιησους; Ειπον υμιν, και ου πιστευετε. Τα  
 the Jesus; I told you, and not you believe. The  
 εργα, α εγω ποιω εν τω ονοματι του πατρος μου,  
 works, which I do in the name of the father of me,  
 ταυτα μαρτυρε περι εμου. 26 Αλλ' υμεις ου πισ-  
 these testify concerning me. But you not be-  
 τευετε; ου γαρ εστε εκ των προβατων των εμων.  
 lie; not for you are of the sheep the mine.  
 \* [Καθως ειπον υμιν,] 27 τα προβατα τα εμα  
 As I said to you, the sheep the mine  
 της φωνης μου ακουει, και γινωσκω αυτα, και  
 the voice of me hears, and I know them, and  
 ακολουθουσι μοι. 28 καγω ζωην αιωνιον διδωμι  
 they follow me; and I life age-lasting give  
 αυτοις, και ου μη απολωνται εις τον αιωνα, και  
 to them, and not not they will perish into the age, and

lead, and they will hear my voice, and there shall be one flock, one shepherd.

17 On account of this the FATHER loves ME, † Because I lay down my LIFE, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. † This COMMANDMENT I received from my FATHER."

19 † There was a Division again among the JEWS because of these words.

20 And many of them said, † "He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the words of a Demoniac; can a Demon open the Eyes of the blind?"

22 \* It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

23 and \* Jesus was walking in the TEMPLE, † in SOLOMON'S PORTICO.

24 The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

25 Jesus answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

26 † But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my voice, and I know them, and they follow me;

28 and I give them eternal Life; † and they shall by no means perish to the

\* VATICAN MANUSCRIPT.—19. then.—omit. CAUTION AT JERUSALEM; it was Winter.

23. Jesus.

22. It was then the FEAST OF DEDICATION. 26. As I said to you.—omit.

† 10. Ezek. xxxvii. 23; Eph. ii. 14. † 17. Isa. liii. 7, 8, 12; Heb. ii. 9. † 18. John vi. 39; xv. 10; Acts ii. 24, 32. † 10. John vii. 43; ix. 10. † 20. John vii. 20; viii. 43, 52. † 23. John vi. 57; xvii. 11, 12. † 26. John viii. 47; 1 John iv. 9.

οὐχ ἀρπασει τις αὐτα ἐκ τῆς χειροῦ μου. <sup>29</sup> Ὁ  
not will wrest any one them out of the hand of me. The

πατῆρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν·  
father of me, who has given to me, greater of all is:

καὶ οὐδεὶς δυνατὸν ἀρπάζειν ἐκ τῆς χειροῦ  
and no one is able to wrest out of the hand

τοῦ πατροῦ μου· <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν.  
of the father of me; I and the father one are.

<sup>31</sup> Ἐβαστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα  
Took up then again stones the Jews, that

λιθασωσιν αὐτὸν. <sup>32</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
they might stone him. Answered them the Jesus;

Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατροῦ  
Many good works I showed you from the father

μου· διὰ ποῖον αὐτῶν ἔργον λιθαζέτε 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 λιθαζομεν σε, ἀλλὰ  
Concerning a good work not we stone thee, but

περὶ βλασφημίας, καὶ ὅτι σὺ, 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 ἐκείνου  
of you: “I said, gods you are?” If them

εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγενετο,  
he called gods, to whom the word of the God came,

καὶ οὐ δυνατὸν λυθῆναι ἢ γραφῇ· <sup>36</sup> ὃν ὁ πατὴρ  
and not is able to be broken the writing; whom the father

ἡγάασε, καὶ ἀπεστείλεν εἰς τὸν κόσμον, ὑμεῖς  
set apart, and sent into the world, you

λεγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ  
say. That thou blasphemest, because I said, a son of the

θεοῦ εἰμι; <sup>37</sup> εἰ οὐ ποῶ τὰ ἔργα τοῦ πατροῦ  
God I am? If not I do the works of the father

μου, μὴ πιστεύετε μοι. <sup>38</sup> εἰ δὲ ποῶ, 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,

κατὰ ἐν αὐτῷ. <sup>39</sup> Ἐζητούν οὖν πάλιν αὐτὸν  
and I in him. They sought therefore again him

πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειροῦ 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

ἀγῶ, καὶ οὐδεὶς αὐτὸν ἐκ τῆς χειροῦ αὐτοῦ  
strife, 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.—29. the FATHER'S HAND. 32. good Works. 33. the FATHERS 32. Me. 33. saying—omit. 34. Jesus 33. understand, That. 38. I am in the FATHER.

† 29. John xiv. 28. † 30. John xvii. 11, 22. † 31. Psa. lxxvii. 6. † 33. John xiv. 10, 11: xvii. 21.



τοπον, όπου ην Ιωαννης το πρωτον βαπτίζων·  
 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· Ὅτι Ιωαννης μεν σημειον  
 him, and said; That John indeed a sign  
 εποιησεν ουδεν· παντα δε ὅσα ειπεν Ιωαννης  
 did not one; all but what things said John  
 περι τούτου, 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 a 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 η αλειψασα τον κυριον  
 of her. (Was and Mary the having anointed the lord  
 μυρω, και εκμαζασα τους ποδας αυτου ταις  
 with balsam, and wiped the feet of him with the  
 θριξιν αυτης· ης ο αδελφος Λαζαρος ηθε-  
 hairs 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· Αυτη η ασθενεια  
 Having heard and the Jesus said: This the sickness  
 ουκ εστι προς θανατον, αλλ' υπερ της δοξης  
 not is to death, but on account of the glory  
 του θεου, ινα δοξασθη ο υιος του θεου δι' αυτης.  
 of the God, that may be glorified the son of the God through her.  
<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, τότε μεν εμεινεν εν τῷ  
 he heard, that he was sick, then indeed he abode in which  
 ην τοπω δυο ημερας. <sup>7</sup> Επειτα μετα τούτου  
 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· Ῥαββι,  
 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? si any one may walk in the  
 ημερα, ου προσκοπται, οτι το φως του κοσμου  
 day, not he stumbles, because the light of the world  
 τούτου βλεπει· <sup>10</sup> εαν δε τις περιπατη εν τη  
 this he sees? if but any one may walk in the  
 νυκτι, προσκοπται, 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.

1 Now there was a certain sick man, Lazarus of Bethany, from the VILLAGE of † Mary, and Martha, her SISTER.

2 († It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

3 The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But JESUS, having heard, said, "This SICKNESS is not to Death, † but for the GLORY of God, (that the SON of God may be glorified by it.)"

5 Now JESUS loved MARTHA, and her SISTER, and LAZARUS,

6 When, therefore, he heard That he was sick, then, indeed, † he abode in the Place where he was Two Days,

7 Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

8 The DISCIPLES say to him, "Rabbi, † the JEWS recently sought to stone thee; and art thou going thero again?"

9 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."

10 But if any one walk in the NIGHT, he stumbles, Because the LIGHT is not in him."

† 41 John iii. 30.

† 1. Luko x. 38. 30.

† 2. Matt. xxv. 7; Mark xiv. 3; John

xii. 3.

† 4. John ii. 3; ver. 40.

† 6. John x. 40.

† 8. John x. 21

† 9. John ix. 4.

αυτω. 11 Ταυτα ειπε και μετα τουτο λεγει  
 him. These things he said; and after this he says  
 αυτοις· Λαζαρος ο φιλος ημων κεκοιμηται·  
 to them; Lazarus the friend of us is fallen asleep;  
 αλλα πορευομαι, ινα εξυκνισω αυτον. 12 Ειπον  
 but I go, that I may awake him. Said  
 ον οι μαθηται αυτου· Κυριε, ει κεκοιμηται,  
 then the disciples of him; O lord, if he is fallen asleep,  
 σωθησεται. 13 Ειρηκει δε ο Ιησους περι του  
 he shall be saved. Had spoken but the Jesus about the  
 θανατου αυτου· εκεινοι δε εδοξαν, οτι περι της  
 death of him; they but thought, that concerning the  
 κοιμησεως του υπνου λεγει. 14 Τοτε ουν ειπεν  
 repose of the sleep he speaks. Then therefore said  
 αυτοις ο Ιησους παρηρησια· Λαζαρος απεθανε·  
 to them the Jesus plainly; Lazarus died;  
 15 και χαιρω δι' υμας, ινα πιστευσητε, οτι ουκ  
 and I rejoice because of you, that you may believe, that not  
 ημην εκει· αλλ' αγωμεν προς αυτον. 16 Ειπεν  
 I was there; but we may go to him. Said  
 ον Θωμας, ο λεγομενος Διδυμος, τοις συμμαθη-  
 then Thomas, that being called a twin, to the fellow-disci-  
 ταις· Αγωμεν και ημεις, ινα αποθανωμεν μετ'  
 ples; May go also we, that we may die with  
 αυτου. 17 Ελθων ουν ο Ιησους εδρεν αυτον τεσ-  
 him. Coming therefore the Jesus found him four  
 σαρας ημερας ηδη εχοντα εν τω μνημειω. 18 Ην  
 days already having been in the tomb. Was  
 δε η Βηθανια εγγυς των Ιερουσαλυμ, ως απο  
 now the Bethany near the Jerusalem, about from  
 στραδιων δεκαπεντε.  
 furlongs fifteen.

19 Και πολλοι εκ των Ιουδαιων εληλυθεισαν  
 And many of the Jews had come  
 προς τας περι Μαρθαν και Μαρναν, ινα παραμυ-  
 to those about Martha and Mary, that they might  
 θησωσται αυτας περι του αδελφου αυτων. 20 Η  
 comfort them concerning the brother of them. The  
 ουν Μαρθα ως ηκουσεν, οτι Ιησους ερχεται,  
 then Martha when she heard, that Jesus was coming,  
 υπηκητησεν αυτω· Μαρια δε εν τω οικω εκαθε-  
 met him; Mary but in the house was sit-  
 ζετο. 21 Ειπεν ουν η Μαρθα προς τον Ιησουν  
 ting. Said then the Martha to the Jesus;  
 Κυριε, ει ης ωδε, ο αδελφος μου ουκ αν  
 O lord, if thou hadst been here, the brother of me not would  
 ετεθηκει· 22 αλλα και νυν οίδα, οτι οσα  
 have died; But and now I know, that whatever things  
 αν αιτηση τον θεον, δασει σοι ο θεος. 23 Λεγει  
 thou mayst ask the God, will give to thee the God. Says  
 αυτη ο Ιησους· Ανασθησεται ο αδελφος σου.  
 to her the Jesus; Will rise again the brother of thee.  
 24 Λεγει αυτω Μαρθα· Οίδα, οτι ανασθησεται,  
 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 console them concerning their BRO-  
 THER.

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 BRO-  
 THER 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 BRO-  
 THER will rise again."

24 \* MARTHA said to him, † "I know that he will

\* VATICAN MANUSCRIPT.—12. THE DISCIPLES, THEREFORE, SAID TO HIM. 20. JESUS.  
 † 11. Deut. xxxi. 16; Dan. xii. 9; Matt. ix. 24; Acta vii. 60; 1 Cor. xv. 18, 51. † 22. John  
 ix. 31. † 24. Luke xiv. 14; John v. 29.

εν τη αναστασει εν τη εσχατη ημερα. <sup>26</sup> Ειπεν  
in the resurrection in the last day. Said

αυτη ο Ιησους· Εγω εμι η αναστασις και η  
to her the Jesus; I am the resurrection and the  
ζωη· ο πιστευων εις εμε, καν αποθανη, ζησεται·  
life; he believing into me, even if he may die, he shall live:

<sup>26</sup> και πας ο ζων και πιστευων εις εμε, ον μη  
and all the living and believing into me, not not  
αποθανη εις τον αιωνα. Πιστευεις τουτο;  
- may die into the age. Believest thou this?

<sup>27</sup> Λεγει αυτω· Ναι, κυριε· εγω πεπιστευκα, οτι  
She says to him; Yes, O lord; I have believed, that  
συ ει ο Χριστος, ο υιος του θεου, ο εις τον κοσ-  
thou art the Anointed, the son of the God, he into the world  
μον ερχομενος. <sup>28</sup> Και ταυτα ειπουσα, απηλθε,  
coming. And these things saying, she went,

και εφωνησε Μαρναν την αδελφην αυτης λαθρα,  
and called Mary the sister of her privately,  
ειπουσα· Ο διδασκαλος παρεστι, και φωνει σε.  
saying; The teacher is present, and calls thee.

<sup>29</sup> Εκεινη ως ηκουσεν, εγειρεται ταχυ, και ερχε-  
She when she heard, rises up quickly, and comes  
ται προς αυτον. <sup>30</sup> (Ουπω δε εληλυθει ο Ιη-  
to him. (Not yet now had come the Je-

σους εις την κωμην· αλλ' ην εν τη τοπη, οπου  
sus into the village; but was in the place, where  
υπηνητησεν αυτω η Μαρθα.) <sup>31</sup> Οι ουν Ιουδαιοι,  
met him the Martha.) Therefore Jews,

οι οντος μετ' αυτης εν τη οικια και παραμυθου-  
those being with her in the house and were comfort-  
μενοι αυτην, ιδοντες την Μαρναν, οτι ταχεως  
ing her, seeing the Mary, that quickly

ανεστη και εξηλθεν, ηκολουθησαν αυτη, λεγον-  
she rose up and went out, followed her, saying,  
τες· Οτι υπαγει εις το μνημειον, ινα κλαυση  
That she goes into the tomb, that she may weep

εκει. <sup>32</sup> Η ουν Μαρια ως ηλθεν οπου ην ο Ιη-  
there. The therefore Mary when came where was the Je-  
σους, ιδουσα αυτον, επεσεν αυτου εις τους  
sus, seeing him, she fell of him to the

ποδας, λεγουσα αυτω· Κυριε, ει ης ωδε,  
feet, saying to him; O lord, if thou hadst been here,  
ουκ αν απεθανε μου ο αδελφος. <sup>33</sup> Ιησους ουν  
not would have died of me the brother. Jesus therefore

ως ειδεν αυτην κλαιουσαν, και τους συνελθον-  
when he saw her weeping, and those having come  
τας αυτη Ιουδαιοις κλαιοντας, ενεβριμησατο τη  
with her Jews weeping, he was agitated in the

πνευματι, και εταραξεν εαυτον, <sup>34</sup> και ειπε·  
spirit, and troubled himself, and said;  
Που θεθεικατε αυτον· λεγουσιν αυτω· Κυριε,  
Where have you said him? They say to him; O lord,

ερχου, και ιδε. <sup>35</sup> Εδακρυσεν ο Ιησους.  
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, priv-  
ately, 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 MAR-  
THA, 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 said him?" They  
say to him, "Lord, come  
and see"

<sup>35</sup> † Jesus wept.

\* VATICAN MANUSCRIPT, -29. And she, when she heard, rose up. 30, still in the  
PLACE. 31, thinking. 32, Jesus.

† 25. John v. 21; vl. 39, 40, 44. † 25. John i. 4; vl. 35; xiv. 0; Col. iii. 4; 1 John i.  
1, 2; v. 11. † 27. Matt. xvi. 16; John i. 40; iv. 42; vl. 14, 60. † 35. Luke ix

36 **Ελεγον ουν οι Ιουδαιοι** **Ιδε, πως εφιλει αυτον.**  
 Said then the Jews; See, how he loved him.

37 **Τινες δε εξ αυτων ειπον** **Ουκ ηδυνατο ουτος,**  
 Some but of them said; Not was able this,

**δ ανοιξας τους οφθαλμους του τυφλου ποιησαι,**  
 hehaving opened the eyes of the blind to have caused,  
**ινα και ουτος μη αποθνηη;** 38 **Ιησους ουν παλιη**  
 that even this not should die? Jesus therefore again

**εμβριωμενος εν εαυτω, ερχεται εις το μνη-**  
 being agitated in himself, comes to the tomb.

**μειον.** **Ην δε σπηλαιον, και λιθος επεκειτο επ'**  
 It was now a cave, and a stone was lying on

**αυτω.** 39 **Λεγει ο Ιησους** **Αρατε τον λιθον.**  
 It. Says the Jesus; Take away the stone.

**Λεγει αυτω η αδελφη του τεθνηκοτος, Μαρθα**  
 Says to him the sister of the having died, Martha:

**Κυριε, ηδη οζει τεταρταιος γαρ εστι.** 40 **Λεγει**  
 O lord, now he smells; fourth day for it is. Says

**αυτη ο Ιησους** **Ουκ ειπον σοι, οτι εαν πιστευ-**  
 to her the Jesus; Not I said to thee, that if thou wouldst

**σης, οψει την δοξαν του θεου;** 41 **Ηραν ουν**  
 believe, thou shalt see the glory of the God? They took away then

**τον λιθον.** **Ο δε Ιησους ηρε τους οφθαλμους**  
 the stone. The but Jesus lifted up the eyes

**ανω, και ειπε** **Πατερ, ευχαριστω σοι, οτι**  
 above, and said; O father, I give thanks to thee, that

**ηκουσας μου.** 42 **Εγω δε ηδειν, οτι παντοτε μου**  
 thou didst hear me. I and knew, that always me

**ακουεις** **αλλα δια τον οχλον τον περιεστωτα**  
 thou hearest; but on account of the crowd that standing-by

**ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας.**  
 I spoke, so that they may believe, that thou me hast sent.

43 **Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.**  
 And these things saying, with a voice loud he cried out.

**Λαζαρε, δευρο εξω.** 44 **Εξηλθεν ο τεθνηκως.**  
 O Lazarus, come out. Came out hehaving 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 οπα-**  
 to them the Jesus; Loose you him, and allow to

**γειν.** 45 **Πολλοι ουν εκ των Ιουδαιων, οι**  
 go. Many therefore of the Jews, those

**ελθοντες προς την Μαρναν, και θεασαμενοι α**  
 having come to the Mary, and having gazed upon what

**εποιησεν, επιστευσαν εις αυτον.** 46 **Τινες δε**  
 he did, believed into him. Some but

**εξ αυτων απηλθον προς τους Φαρισαιους, και**  
 of them went to the Pharisees, and

**ειπεν αυτοις α εποιησεν ο Ιησους.**  
 told them what did the Jesus.

47 **Συνηγαγον ουν οι αρχιερεις και οι Φαρι-**  
 Assembled then the high-priests and the Phari-

36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who OPENED the EYES of the BLIND man, have even prevented this man's death?"

38 Jesus, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

39 Jesus said, "Take away the STONE." Martha, the SISTER of HIM who 'had died, says to him, "Lord, he smells now; for it is the fourth day."

40 JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt see the GLORY of GOD?"

41 Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me.

42 And I knew That thou hearest Me always; but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that had been DEAD came forth, having his HANDS and FEET bound with Bandages, and his FACE bound about with a Napkin. \* Jesus says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, and beheld \* that which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

\* VATICAN MANUSCRIPT.—39. had died, says. 44. Jesus. 45. that which he had done, believed. 1 37. John ix. 6. 1 40. ver. 4. 23. 1 42. John xii. 30. 1 44. John xx. 7. 1 ed. John II. 23; x. 42; xii. 11, 18.

σαιοι συνεδριον, και ελεγον· Τι ποιουμεν; οτι  
 sees a high council, and said; What are we doing? because  
 ουτος ο ανθρωπος πολλα σημεια ποιει. <sup>48</sup> Εαν αφ-  
 this the man many signs does. If we  
 ωμεν αυτον ουτω, παντες πιστευουσιν εις αυτον·  
 allow him thus, all will believe into him;  
 και ελευσονται οι Ρωμαιοι, και αρουσιν ημων και  
 and will come the Romans, and will take away of us both  
 του τοπου και το εθνος. <sup>49</sup> Εις δε τις αυτων,  
 the place and the nation. One and certain of them  
 Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,  
 Caiaphas, high-priest being of the year that,  
 ειπεν αυτοις· † Ημεις 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 αποθωνη υπερ του λαου, και μη ολον το  
 should die in behalf of the people, and not whole the  
 εθνος αποληται. <sup>51</sup> Τουτα 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,  
 προφητησεν, 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 those  
 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  
 σαντο, ινα αποκτεινωσιν αυτον. <sup>54</sup> Ιησους ουν  
 together, that they might kill him. Jesus therefore  
 ουκετι παρρησια περιπατει 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· κakei  
 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 Ιερουσαλυμα εκ της χωρας προ του  
 many into Jerusalem out of the country before the  
 πασχα, ινα αγιωσωσιν εαυτους. <sup>56</sup> Εζητουν ουν  
 passover, that they might purify themselves. They sought then

SEES convened the Sanhedrim, and said, † "What 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 nothing;

50 † neither do you consider that it is expedient for us that ONE MAN should die in behalf of the PEOPLE, than that the WHOLE NATION should perish."

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 behalf of the NATION, † but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, \* they took counsel that they might kill 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 † Ephraim, and there † abode with the DISCIPLES.

55 † And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

\* VATICAN MANUSCRIPT.—53. they took counsel.

51. JESUS.

54. abode with the DISCIPLES.

† 48. By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke. † 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

† 47. John xii. 19; Acts iv. 16. † 49. Luke iii. 3; John xviii. 14; Acts iv. 6.

John xviii. 14. † 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17.

‡ 54. Jc'

3; viii. 1. † 55. John ii. 13; v. 1; vi. 4.

τον Ιησου, και ελεγον μετ' αλληλων εν τω  
 the Jesus, and said with each other in the  
 ιερω εστηκοτες. Τι δοκει υμιν: οτι ου μη  
 temple standing; What think you? that not not  
 ελθη εις την εορτην; 57 Δεδωκεισαν δε  
 he may come to the feast? Had given. now  
 \* [και] οι αρχιερεις και οι Φαρισαιοι εντολην,  
 (both) the high-priests and the Pharisees a commandment,  
 ινα εαν τις γινω που εστι, μηνυση, οπως  
 that if anyone should know where he is, he should show, how  
 πιασωσιν αυτον.  
 they might seize him.

ΚΕΦ. ΙΒ'. 12.

1 Ο ουν Ιησους προ εξ ημερων του πασχα  
 The therefore Jesus before six days the passover  
 ηλθεν εις Βηθανιαν, οπου ην Λαζαρος \* [ο τεθ-  
 came into Bethany, where was Lazarus [he having  
 νηκως,] ον ηγειρεν εκ νεκρων. 2 Εποιησαν ουν  
 been dead,] whom he raised out of dead ones. They made therefore  
 αυτω δειπνον εκει, και η Μαρθα διηκονει. ο δε  
 him a supper there, and the Martha served; the but  
 Λαζαρος εις ην των ανακειμενων συν αυτω.  
 Lazarus one was of those reclining with him.  
 3 Η ουν Μαρια λαβουσα λιτραν μυρου καρδου  
 The then Mary having taken a pound of balsam of spikenard  
 πιατικης πολυτιμου, ηλειψε τους ποδας του  
 genuine of great price, anointed the feet of the  
 Ιησου, και εξεμαξε ταις θριξιν αυτης τους ποδας  
 Jesus, and wiped with the hairs of herself the feet  
 αυτου. η δε οικια πληρωθη εκ της οσμης του  
 of him; and the house was filled with the odor of the  
 μυρου. 4 Λεγει ουν εις εκ των μαθητων αυτου,  
 balsam, Says therefore one of the disciples of him,  
 Ιουδας Σιμωνος Ισκαριωτης, ο μελλων αυτον  
 Judas of Simon Iscariot, he being about him  
 παραδιδουαι. 5 Διατι τουτο το μυρον ουκ επραθη  
 to deliver up; Why this the balsam not sold  
 τριακοσιαν δηναριων, και εδοθη πτωχοις; 6 Ειπε  
 three hundred denarii, and given to poor ones? He said  
 δε τουτο, ουχ οτι περι των πτωχων εμελεν  
 now this, not because about the poor it concerned  
 αυτω, αλλ' οτι κλεπτης ην, και το γλωσσοκο-  
 him, but because a thief he was, and the box  
 μον ειχε, και τα βαλλομενα εβασταζεν.  
 he had, and the things being put in he carried off.  
 7 Ειπεν ουν ο Ιησους. Αφες αυτην εις την  
 Said therefore the Jesus; Let alone her, for the  
 ημεραν του ενταφιασμου μου τηρησκει αυτο.  
 day of the embalming of me she has kept it.  
 8 Τους πτωχους γαρ παντοτε εχετε μεθ' εαυ-  
 The pour for always you have with your-  
 των, εμε δε ου παντοτε εχετε. 9 Εγνω ουν  
 selves, me but not always you have. Knew therefore  
 οχλος πολυς εκ των Ιουδαιων, οτι εκει εστι.  
 a crowd great of the Jews, that there he is,

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"  
 57 Now the HIGH-PRIESTS and the PHARISEES had given \* a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT LAZARUS was whom \* JESUS raised from the Dead.  
 2 † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.  
 3 Then † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of \* JESUS; and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.  
 4 \* And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,  
 5 "Why was not THIS BALSAM sold for Three hundred Denarii, and given to the Poor?"  
 6 Now he said this, not because he cared for the poor; but because he was a Thief, and † had the BOX, and stole what THINGS were DEPOSITED in it.  
 7 JESUS, therefore, said, \* "Suffer her, that she may keep it for the DAY of my EMBALMING.  
 8 For † the POOR you have always with yourselves; but Me you have not always."  
 9 A great Crowd of the JEWS, therefore, knew That he was there; and they

\* VATICAN MANUSCRIPT.—57. Commandments that. 57. both—omit. 1. he having been dead—omit. 1. Jesus raised. 3. Jesus. 4. And one of his DISCIPLES, that ISCARIOT who was ABOUT to betray him, says. 7. Suffer her, that she may keep it for the DAY of my EMBALMING. † 1. John xi. 1, 43. † 2. Matt. xxvi. 6; Mark xiv. 6. † 3. John xi. 2. † 3. John xiii. 29. † 8. Matt. xxvi. 11, Mark xiv. 7.

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων. <sup>10</sup> Εβουλευσαντο δε οι αρχιερεις, ινα και τον Λαζαρον αποκτεινωσιν. <sup>11</sup> οτι πολλοι δι' αυτον υπηγον των Ιουδαιων, και επιστενον εις τον Ιησουν.

<sup>12</sup> Τη επαυριον οχλος πολυς, ο ελθων εις την εορτην, ακουσαντες, οτι ερχεται Ιησους εις Ιερουσαλμα, <sup>13</sup> ελαβον τα βαια των φοιnikων, και εξηλθον εις υπαντησιν αυτω, και εκραζον· Οσαννα, ευλογημενος ο ερχομενος εν ονοματι κυριου, ο βασιλευς του Ισραηλ. <sup>14</sup> Εδραν δε ο Ιησους οναριον, εκαθισεν επ' αυτω, καθως εστι γεγραμμενον· <sup>15</sup> “Μη φοβου, θυγατερ Σιων· ιδου, ο βασιλευς σου ερχεται καθημενος επι πωλον ονου.” <sup>16</sup> Ταυτα δε ουκ εγνωσαν οι μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην επ' αυτω γεγραμμενα, και ταυτα εποιησαν αυτω.

<sup>17</sup> Εμαρτυρεν ουν ο οχλος, ο ων μετ' αυτον, οτι τον Λαζαρον εφωνησεν εκ του μνημειου, και ηγειρεν αυτον εκ νεκρων. <sup>18</sup> Δια τουτο και υπηνησεν αυτω ο οχλος, οτι ηκουσαν τουτο αυτον πεποιηκεναι το σημειον.

<sup>19</sup> Οι ουν Φαρισαιοι ειπον προς εαυτους· Θεωρειτε οτι ουκ ωφελειτε ουδεν· ιδε, ο κοσμος οπισω αυτου απηλθεν.

<sup>20</sup> Ησαν δε τινες Έλληνες εκ των αναβαινοντων, ινα προσκυνησωσιν εν τη εορτη. <sup>21</sup> Ουτοι ηρθον δε τον Ιησουν μονον, αλλ' ινα και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων. Εβουλευσαντο δε οι αρχιερεις, ινα και τον Λαζαρον αποκτεινωσιν. οτι πολλοι δι' αυτον υπηγον των Ιουδαιων, και επιστενον εις τον Ιησουν.

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 PHARISEES, 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. 81. † 11. John xi. 45. † 12. Matt. xxi. 8; Mark xi. 8; †  
 xix 35, &c. † 13. Psa. cxviii. 25, 26. † 14. Zech. ix. 9. † 15. John  
 † 10. John xi. 47, 48. † 20. Acts xvii. 4

ουν προσηλθον Φιλιππω, τῷ ἀπο Βηθσαιδα τῆς  
therefore came to Philip, that from Bethsaida of the  
Γαλιλαιας, και πρωτων αυτον, λεγοντες· Κυριε,  
Galilee, and were asking him, saying, O sir,  
θελωμεν τον Ιησου ιδειν. <sup>22</sup> Ερχεται Φιλιπ-  
we wish the Jesus to see. Comes Philip,

πος, και λεγει τῷ Ανδρεα· \* [και παλιν] Αν-  
and says to the Andrew; [and again] An-  
δρεας και Φιλιππος λεγουσι τῷ Ιησου. <sup>23</sup> Ο δε  
drew and Philip say to the Jesus. The but

Ιησους απεκρινατο αυτοις, λεγων· Εηλυθεν ἡ  
Jesus answered them, saying; Has come the  
ῥα, ινα δοξασθη ο υιος του ανθρωπου. <sup>24</sup> Αμην  
hour, that may be glorified the son of the man. Indeed

αυην λεγω υμιν, εαν μη ο κοκκος του σιτου  
indeed I say to you, if not the grain of the wheat

πεσων εις την γην αποθανη, αυτος μονος μενει·  
falling into the ground should die, he alone abides;

εαν δε αποθανη, πολυν καρπον φερει. <sup>25</sup> Ο  
if but it may die. much fruit it bears. He

φιλων την ψυχην αυτου, απολεσει αυτην· και  
loving the life of himself, shall lose her; and

ο μισων την ψυχην αυτου εν τῷ κοσμῳ τούτῳ,  
he hating the life of himself in the world this,

εις ζωναν αιωνιον φυλαξει αυτην.  
into life age-lasting shall keep her.

<sup>26</sup> Εαν εμοι διακομη τις, εμοι ακολουθειτω·  
If me serve any one, me let him follow;

και οπου ειμι εγω, εκει και ο διακονος ο εμος  
and where am I, there also the servant the mine

εσται· εαν τις εμοι διακομη, τιμησει αυτον ο  
shall be; if any one me may serve, will serve him the

πατηρ. <sup>27</sup> Νυν ἡ ψυχη μου τεταρακται· και τι  
father. Now the soul of me is troubled; and what

ειπω· Πατερ, σωσον με εκ της ῥας ταυτης·  
shall I say? O father, save me from the hour this;

Αλλα δια τουτο ηλθον εις την ῥαν ταυτην.  
But on account of this I came to the hour this.

<sup>28</sup> Πατερ, δοξασον σου το ονομα. Ηλθεν ουν  
O father, glorify of thee the name. Came then

φωνη εκ του ουρανου· “Και εδοξασα, και  
a voice out of the heaven: “Both I glorified, and

παλιν δοξασω.” <sup>29</sup> Ο \* [ουν] οχλος ο εστως  
again will glorify.” The [therefore] crowd that standing

και ακουσας, ελεγε βροντην γεγονεναι. Αλλοι  
and hearing, said thunder to have been. Others

ελεγον· Αγγελος αυτω λελαληκεν. <sup>30</sup> Απεκριθη  
said; A messenger to him has spoken. Answered

ο Ιησους και ειπεν· Ου δι εμε αυτη ἡ φωνη  
the Jesus and said; Not on account of me this the voice

γεγονεν, αλλα δι’ υμας. <sup>31</sup> Νυν κρισις εστι  
had come, but on account of you. Now a judgment is

του κοσμου τούτου· νυν ο αρχων του κοσμου  
the world this; now the ruler of the world

τουτου· νυν ο αρχων του κοσμου τουτου εκβλη-  
this: now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

22 \* PHILIP comes and tells ANDREW; Andrew and Philip \* come and tell JESUS.

23 And JESUS \* answers them, saying, † “The HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, † If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears Much Fruit.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; † and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify \* Thy NAME.” † Then a Voice came from HEAVEN, “I both glorified and will glorify again.”

29 THAT CROWD STANDING and hearing, said, “It was THUNDER;” others said, “An Angel has spoken to him.”

30 \* Jesus answered and said, “This VOICE has not come on account of me, but on your account.

31 There is now a Judgment of this WORLD; † the RULER of this WORLD shall now be cast out.

\* VATICAN MANUSCRIPT.—23. PHILIP. 22. and again—omit. 22. come and tell. 23. answers? 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. 35; Luke ix. 24; xvii. 33. † 26. John xiv. 3; xvii. 31; 1 Thess. iv. 17. † 27. † 28. Matt. iii. 17. † 29. Matt. xvi. 38, 39; Luke xii. 60; John xiii. 21. † 30. Matt. iii. 17. † 31. John xiv. 30, xvi. 11.



θησεται εξω. <sup>32</sup> Καγω εαν υψωθω εκ της  
 cast out. And I if I should be lifted up from the  
 γης, παντας ελκυσω προς εμαυτον. <sup>33</sup> Τουτο  
 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· Ἡμεεις  
 die. Answered him the crowd; We  
 ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει  
 heard out of the law, that the Anointed abides  
 εις τον αιωνα· και πως συ λεγεις, οτι δει  
 into the age; and how thou sayest, that it behoves  
 υψωθηναι τον υιον του ανθρωπου; τις εστιν  
 to be lifted up the son of the man? who is  
 ουτος ο υιος του ανθρωπου; <sup>35</sup> Ειπερ 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  
 εχετε, πιστευετε εις το φως, ινα υιοι φωτος  
 you have, believe into the light, that sons of light  
 γενησθε. Ταυτα ελαλησεν ο Ιησους, και  
 you may become. These things spoke the Jesus, and  
 απελθων εκρυβη απ' αυτων.  
 going away he was hid from them.

<sup>37</sup> Τοσαυτα δε αυτου σημεια πεποιηκotos  
 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 Esaias 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 τιμι απεκαλυφθη;” <sup>39</sup> Δια  
 and the arm of lord to whom was it revealed? On account of  
 τουτου ουκ ηδυνατο πιστευειν· οτι καιν ειπεν  
 this not they were able to believe; because again said  
 Ἡσαιας· <sup>40</sup> “Τετυφλωκεν αυτων τους οφθαλ-  
 Esaias; He has blinded of them the eyes,  
 μους, και πεπωρκεν αυτων την καρδιαν· ινα  
 and has hardened of them the heart; so that  
 μη ιδωσι τοις οφθαλμοις, και νοησωσι τη  
 not they might see with the eyes, and understand with the  
 καρδια, και επιστραφωσι, και ιασωμαι αυτους.”  
 heart, and should turn back, and I should heal them.”  
<sup>41</sup> Ταυτα ειπεν Ἡσαιας, οτι ειδε την δοξαν  
 These things said Esaias, 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 PROPHECY, 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.

35. Jesus.

† 32. John iii. 14; viii. 28.

† 33. John viii. 22.

† 34. Psa. lxxxix. 36, 37; cx. 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. 8; 1 Thess. v. 5; 1 John ii. 9-11.

† 37. Isa. llii. 1; Rom. ii. 17.

† 40. Isa. vi. 9, 10; Matt. xii. 14.

† 41. Isa. vi. 1.

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 allight 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 αυτων  
words, and not may believe, I not judge him;  
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα  
(not for I came, that I might judge the world, but that  
σωσω τον κοσμον.) 48 ο αθετων εμε, και  
I might save the world;) he rejecting me, and  
μη λαμβανων τα ρηματα μου εχει τον κρινοντα  
not receiving the words of me has that judging  
αυτον· ο λογος ον ελαλησα, εκεινος κρινει  
him; the word which I spoke, that shall judge  
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ  
him in the last day. Because I from  
εμαυτου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ  
myself not spoke; but the having sent me father  
αυτος μοι εντολην εδωκε, τι ειπω και τι  
he me a commandment gave, what I should say and what  
λαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη  
I should speak; and I know, that the commandment of him life  
αιωνιος εστιν. Α συν λαλω εγω, καθως ειρη-  
age-lasting is. What therefore say I, as has spo-  
κε μοι ο πατηρ, ουτω λαλω.  
ken to me the father, so I speak.

ΚΕΦ. ιγ. 18.

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 δεσπνου γενο-  
an end beloved them. And supper being

of the RULERS also believed into him, † but because of the PHARISEES they did not confess him, so that they might not be put out of the synagogues.

43 † For they loved the GLORY of MEN more than the GLORY of GOD.

44 But JESUS cried out and said, † "HE BELIEVING into me, believes not into me, but into HIM who SENT me;

45 and † HE BEHOLDING me, beholds HIM who SENT me.

46 † I have come a LIGHT into the WORLD, so that \* HE BELIEVING into me may not abide in DARKNESS.

47 And if any one hear, and \* keep not MY WORDS, † I do not judge him; † for I came not that I might judge the WORLD, but that I might save the WORLD.

48 HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; † the WORD which I spoke, that will judge him in the LAST DAY.

49 Because † I spoke not from myself; but the FATHER who SENT me, he \* has given me a COMMANDMENT, what I should enjoin, and what I should speak;

50 and I know That his COMMANDMENT is aeternal LIFE. What things † I speak, therefore, as the FATHER has told me, so I speak."

CHAPTER XIII. 4

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.

48. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 44. † 44. Mark ix. 87; 1 Pet. i. 21. † 46. ver. 35, 34; John iii. 19; viii. 12; ix. 5, 39. † 47. John. iii. 17.

48. Deut. xviii. 19; Mark xvi. 10.

† 49. John viii. 38; xlv. 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 δ Ιησους, οτι παντα δεδωκεν he might betray,) knowing the Jesus, that all things had given αυτω δ 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; <sup>5</sup> εγειρεται rises εκ του δειπνου, και τιθησι τα ιματια, και λα- from the supper, and puts off the mantles, and having βων λευτιον, διεζωσεν εαυτον. <sup>6</sup> Ειτα βαλλει taken a towel, girded himself. Afterward he puts υδωρ εις τον νικητρα, και ηρξατο νικτειν τους water into the wash-basin, and began to wash the ποδας των μαθητων, και εκμαρσσειν τω λευτιω feet of the disciples, and to wipe with the towel with which he was having been girded. <sup>7</sup> Ερχεται ουν προς Σιμωνα Πητρον, και λεγει αυτω εκεινος. Κυριε, Simon Peter; and. says to him he; O lord, συ μου νικτεις τους ποδας; <sup>8</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, γωσθη δε μετα ταυτα. <sup>9</sup> Λεγει αυτω now, thou shalt know but after these things. Says to him Πητρος. Ου μη νιψης τους ποδας μου εις Peter. Not not thou mayest wash the feet of me εις τον αιωνα. Απ-κριθη αυτω δ Ιησους. Εαν μη the age. Answered him the Jesus; If noi νιψω σε, ουκ εχεις μερος μετ' εμου. <sup>10</sup> Λεγει I may wash thee, not thou hast a part with me. Says αυτω Σιμων Πητρος. 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>11</sup> Λεγει αυτω δ Ιησους. Ο λελουμενος ου Says to him the Jesus; -He having been bathed not χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι need has than the feet to wash, but is καθαρος ολος. και υμεις καθαροι εστε, αλλ' clean wholly; and you clean are, but ουχι παντες. <sup>12</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.

6. he says.

8. He answered.

10. Jesus.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord.” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

† 8. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 9. † 9. John xiii. 43; xvi. 23.

† 10. John xv. 3. † 11. John vi. 64.

12 Ὅτε οὖν ἐνίψη τοὺς πόδας αὐτῶν, καὶ  
When therefore he had washed the feet of them, and  
 ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπέσων πάλιν, εἶπεν  
taken the mantles of himself, falling down again, he said  
 αὐτοῖς· Γινώσκετε τί 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 οφείλετε ἀλλήλων νίπτειν τοὺς  
also you are bound of one another to wash the  
 πόδας. 15 Ἐπιδειγμα 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 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων  
Indeed indeed I say to you, not is a slave greater  
 τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστόλος μείζων τοῦ  
of the lord of himself, nor a messenger greater of the  
 πεμφάντος αὐτοῦ. 17 Εἰ τὰντα οἰδατε, μακαριοὶ  
sending him. If these things you know, blessed  
 ἐστέ, εἰν ποιήτε αὐτὰ. 18 Οὐ περὶ πάντων  
are you, if you should do them. Not about all  
 ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ',  
of you I speak; I know whom I chose; but,  
 ἵνα ἡ γραφὴ πληρωθῇ· "Ὁ τραγῶν μετ' ἐμοῦ  
that the writing may be fulfilled; "He eating with me  
 τὸν ἄρτον, ἐπῆρεν ἐκ' ἐμὲ τὴν πτερυγὰν αὐτοῦ."  
the loaf, lifted up against me the heel of himself."  
 19 Ἀπ' ἀρτί λέγω ὑμῖν, προ τοῦ γενεσθαι, ἵνα  
From now I say to you, before the to happen, that  
 ὅταν γενήται, πιστεύητε, ὅτι ἐγὼ εἰμι.  
when it may happen, you may believe, that I am.  
 20 Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβανῶν ἐάν τινα  
Indeed indeed I say to you; He receiving if any one  
 πέμψω, ἐμὲ λαμβανεῖ· ὁ δὲ ἐμὲ λαμβανῶν,  
I may send, me receives; he and me receiving,  
 λαμβανεῖ τὸν πέμψαντα με.  
receives him having sent me.  
 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθῆ τῷ πνεύμα-  
These things saying the Jesus was troubled in the spirit,  
 τι, καὶ ἐμαρτυρήσῃ, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω  
and testified, and said; Indeed indeed I say  
 ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλέ-  
to you, that one of you will betray me. Looked  
 πον \* [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-  
[then] to each other the disciples, doubt-  
 μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακειμένος  
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 have washed 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. 18. My BREAD. 21. Jesus. 22. Then—omit.

† 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. 40; 1 Cor. viii. 6; xli. 8; Phil. ii. 11. ‡ 15. Matt. xi. 20; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. ‡ 16. Matt. v. 24; Luke vi. 40; John xv. 20. ‡ 17. James i. 25. ‡ 18. Psa. xli. 9, Matt. xxvi. 23. ‡ 20. Matt. x. 40; xiv. 40; Luke x. 16.

εις εκ των μαθητων αυτου εν τω κολπω του  
 one of the disciples of him in the bosom of the  
 Ιησου, ον ηγαπα ο Ιησους. 24 Νευει ουν τουτω  
 Jesus, whom loved the Jesus. Nods then to him

Σιμων Πητρος, πυθεσθαι τις αν ειη περι ου  
 Simon Peter, to ask who it might be concerning of whom  
 λεγει. 25 Επιπεσων δε εκεινος επι το στηθος  
 he speaks. Falling and he on the breast

του Ιησου, λεγει αυτω Κυριε, τις εστιν;  
 of the Jesus, he says to him; O lord, who is it?

26 Αποκρινεται ο Ιησους· Εκεινος εστιν, εφ  
 Answers the Jesus; Ha 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.

27 Και μετα το ψωμιον, τότε εισηλθεν εις εκει-  
 And after the little piece, then entered into him  
 νον ο σατανας. Λεγει ουν αυτω ο Ιησους· Ο  
 the adversary. Says then to him the Jesus; What

ποιεις, ποιησον ταχιον. 28 Τουτο \* [δε] ουδεις  
 thou doest, do thou quickly. This [now] no one

εγνω των ανακειμενων προς τι ειπεν αυτω.  
 knew of those reclining with why he said to him.

29 Τις γαρ εδοκουν, επει το γλωσσοκομον  
 Some for thought, seeing that the box

ειχεν ο Ιουδας, οτι λεγει αυτω ο Ιησους· Αγο-  
 had the Judas, that says to him the Jesus; Buy  
 ρασον ων χρεϊαν εχομεν εις την εορτην η τοις  
 what things need we have for the feast; or to the  
 πτωχοις ινα τι δω. 30 Λαβων ουν το  
 poor that something he should give Having taken then the

ψωμιον εκεινος, ευθεως εξηλθεν ην δε νυξ.  
 little piece he, immediately went out; it was and night.

31 Οτε εξηλθε, λεγει ο Ιησους· Νυν εδοξασθη  
 When he went out, says the Jesus; Just now was glorified

ο υιος του ανθρωπου, και ο θεος, εδοξασθη εν  
 the son of the man, and the God, was glorified in

αυτω. 32 \* [Ει ο θεος εδοξασθη εν αυτω,] και  
 him. [If the God was glorified in him,] also

ο θεος δοξασει αυτον εν εαυτω, και ευθως  
 the God will glorify him in himself, and immediately

δοξασει αυτον. 33 Τεκνια, ετι μικρον μεθ  
 will glorify him. O little children, yet a little with

εμιν ειμι. Ζητησετε με και καθως ειπον τοις  
 you I am. You will seek me, and as I said to the

Ιουδαιοις· Οτι οπου εγω υπαγω, υμεις ου  
 Jews, That where I go, you not

clining on the bosom of  
 JESUS † one of his DISCIP-  
 PLES, whom \* Jesus loved.

24 To him, therefore,  
 Simon Peter nods, \* and  
 says to him, "Inquire who  
 it is of whom he is speak-  
 ing."

25 And he, \*leaning back  
 on the BREAST of Jesus,  
 says to him, "Lord, who is  
 it?"

26 \* Then JESUS an-  
 swers, "He it is, \*for whom  
 I shall dip a LITTLE PIECE  
 and give it to him." Then  
 having dipped the LITTLE  
 PIECE, he took and gave it  
 to \* Judas, the son of Simon  
 Iscariot.

27 † And after the LIT-  
 TLE PIECE, then the AD-  
 VERSARY entered into him.  
 \* Jesus, therefore, says to  
 him "What thou doest, do  
 quickly."

28 No one of THOSE RE-  
 CLINING knew for what he  
 said this to him.

29 For some thought,  
 seeing † that \* Judas had  
 the BOX, That \* Jesus said  
 to him, "Buy what things  
 we need for the FEAST;"  
 or, that he should give  
 something to the POOR.

30 He, therefore, hav-  
 ing taken the LITTLE  
 PIECE, immediately went  
 out. And it was Night.

31 When, therefore, he  
 went out, \* Jesus says,  
 † "Just now was the SON  
 of MAN glorified, and † GOD  
 was glorified by him.

32 \* † [If God be glori-  
 fied by him,] GOD will also  
 glorify him by himself, and  
 he will immediately glorify  
 him.

33 My Children, yet a  
 little while I am with you.  
 They 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. 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; 1 K. 2: xxi. 7. 24. 24. † 27. Luke xxii. 3; John vi. 70. † 29. \*  
 xii. 6. † 31. John xii. 23. † 31. John xiv. 13; 1 Pet. iv. 11. † 32. Job  
 i. 4-6. 133. John vii. 34; vili. 31.

δυνασθε ελθειν και υμιν λεγω αρτι. <sup>34</sup> Εγτο-  
 are able to come; even to you I say now. A com-  
 λην καινην 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 τωτῳ 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] ο  
 ter; O lord, where goest thou? Answered [him] the  
 Ιησους· Οπου υπαγω, ου δυνασαι μοι νυν ακο-  
 Jesus; Where I go, not thou art able me now to  
 λουθησαι· υστερον δε ακολουθησεις \* [μοι.]  
 follow; afterwards but thou shalt follow [me.]  
<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 will 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  
 η, 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.

<sup>1</sup> † Let not your HEART be troubled; believe into God, and believe into Me.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> And where I am going you know the WAY."

<sup>5</sup> Thomas says to him, "Lord, we know not where thou art going; \* how do we know the WAY?"

\* VATICAN MANUSCRIPT.—30. Jesus. 36. him—omit. 36. me—omit. 38. Jesus answers. 2. you; Because I. 4. and—omit. 5. and—omit. 5. how do we know the way.

† 33 See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second *oide*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

‡ 54. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21. ‡ 55. 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. ‡ 5. ver. 15, 26, 33. John xii. 20; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδεναι; <sup>6</sup> Λεγει αυτω δ  
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  
εμον. <sup>7</sup> Ει εγνωκετε με, και τον πατερα μου  
me. If you had known me, also the father of me  
εγνωκετε αν· \* [και] απ' αρτι γινωσκετε  
you would have known; [and] from now you know  
αυτον, και εωρακατε αυτον. <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 δ Ιησους· Τοσοτον  
it 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· Ο εωρακας εμε, εωρακε τον πατερα·  
O Philip? He having seen me, has seen the father.

\* [και] πως συ λεγεις· Δειxon ημικ 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 μενω, 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 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 τούτων 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 anything you may ask

τε εν τω ονοματι μου, τουτο ποιησω· ινα  
in the name of me, this I will do; that

δοξασθη ο πατηρ εν τω υιο. <sup>14</sup> Εαν τι αιτη-  
may be glorified the father in the son. If anything 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 is 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, Job. ix. 8. † 6, John i. 17; viii. 32. † 6, John i. 4; xi. 25. † 10, John v. 19; vii. 10; viii. 28; 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, 10; xvi. 23, 24; James i. 6; † John iii. 23; v. 14. † 15, ver. 21, 23; xv. 10, 14; † John v. 3. † 16, John xv. 26; 1<sup>st</sup> Rom. viii. 16, 20.

παρακλήτοῦ δώσει ὑμῖν, ἵνα μετὰ μεθ' ὑμῶν  
helper he will give to you, that he may abide with you  
 εἰς τὸν αἰῶνα. Ἡ το πνεῦμα τῆς ἀληθείας, ὃ δ  
into the age; the spirit of the truth, which the  
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,  
world not is able to receive, because not it beholds it,  
 οὐδὲ γινώσκει αὐτό· ὑμεῖς [δέ] γινώσκετε αὐτό,  
nor knows it; you [but] know it,  
 ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῖν ἐστίν.  
because with you it abides, and in you it will be.  
 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς  
Not I will leave you orphans; I am coming to  
 ὑμᾶς. 19 Ἐτι μικρὸν, καὶ ὁ κόσμος με 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. 20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε  
you shall live. In that the day shall know  
 ὑμῖν, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν  
you, because I in the father of me, and you in  
 ἐμοί, καὶ ἐν ὑμῖν. 21 Ὁ ἐχὼν τὰς ἐντολάς  
me, and I in you. He having the commandments  
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστίν ὁ ἀγαπῶν  
of me, and keeping them, that is he loving  
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ  
me; he that 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 ἑαυτόν.  
will manifest to him myself.  
 22 Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης·)  
Says to him Judas (not the Iscariot;)  
 Κύριε, καὶ τί γεγονεν, ὅτι ἡμῖν μέλλεις ἐμφα-  
O Lord, and how has it happened, that to us thou art about to mani-  
 νῆσαι σεαυτὸν, καὶ οὐχί τῷ κόσμῳ; 23 Ἀπεκρίθη  
fyself, 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 μόνῃ παρ' αὐτῷ ποιήσομεν. 24 Ὁ μὴ  
and dwelling with him we will make. He not  
 ἀγαπᾷ με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ  
loving me, the words of me not will keep; and the  
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ  
word which you hear, not is mine, but of the  
 πέμψαντος με πατρὸς. 25 Ταῦτα λέλαληκα  
sending me father. These things I have spoken  
 ὑμῖν, παρ' ὑμῶν μένων· 26 ὁ δὲ παρακλήτος, τὸ  
to you, with you abiding; the but helper, the  
 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;  
 17 the SPIRIT of TRUTH, † which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, † and \* will be in you.  
 18 I will not leave you Orphans; I am coming to you.  
 19 Yet a little while, and the WORLD beholds me no more? but you behold me; † Because I live and you also shall live.  
 20 In That DAY you shall know That I am in my FATHER, and you in me, and I in you.  
 21 † HE who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and I will love him, and will manifest myself to him.  
 22 Judas says to him, (not the ISCARIOT,) "Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD?"  
 23 Jesus answered and said to him, † "If any one love me, he will observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him.  
 24 HE who LOVES me not, observes not my WORDS; and † the WORD which you hear is not mine, but that of the FATHER who sent me.  
 25 These things I have spoken to you, while abiding with you.  
 26 But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

\* VATICAN MANUSCRIPT.—16. be with you. 17. but—omit. 17. is in you.  
 † 17. John xv. 26; xvi. 13; 1 John iv. 6. † 17. 1 Cor. ii. 14. † 19. 1 Cor. xv. 20.  
 † 21. ver. 13, 23; 1 John ii. 5; v. 8. † 23. 1 John ii. 24; Rev. iii. 20. † 24. ver. 10;  
 John v. 19, 28; vii. 18; viii. 28; xii. 40. † 26. ver. 10; Luke xxiv. 49; John xv. 26; xvi. 7.  
 † 26. John ii. 22; xii. 10; xvi. 13; 1 John ii. 20, 27. \*



ονοματι μου, εκεινος υμας διδαξει παντα, και  
name of me, that you will teach all things, and  
 υποκηνησει υμας παντα α ειπον υμιν.  
will remind you all things which I told you.

¶ Εγω ειρα αφήμι υμιν, ειρηνην την εμην  
Peace I leave to you, peace the mine  
 δωμι 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. <sup>28</sup> Ηκουσατε, οτι εγω ειπον  
nor let it be afraid. You heard, that I said

υμιν: 'Γραω, και ερχομαι προς υμας. Ει  
to you; I am going away, and I am coming to you. If  
 ηγαπατε με, χαρητε 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.  
<sup>29</sup> Και νυν ειρηκα υμιν πριν γενεσθαι, ινα όταν  
And now I have told you before it occurs, so that when it occurs, you may believe.

γηνηται, πιστευσητε. <sup>30</sup> 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. <sup>31</sup> Αλλ' ινα γνω  
and in me not has nothing. But that may know  
 ο κοσμος, οτι αγαπω τον πατερα, και καθως  
the world, that I love the father, and as

ενετειλατο μοι ο πατηρ, οτω ποιω·  
commanded me the father, so I do;  
 εγειρεσθε, αγαμεν εντευθεν. ΚΕΦ. ιε'. 15.  
arise you, let us go from this place.

<sup>1</sup> Εγω ειμι η αμπελος η αληθινη, και ο πατηρ μου  
I am the vine the true, and the father of me  
 ο γεωργος εστι. <sup>2</sup> 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, καθαιρει αυτο, ινα πλειονα καρπον φερη.  
bearing, he cleanses it, that more fruit it may bear.

<sup>3</sup> Ηδη υμεις καθαροι εστε, δια τον λογον, ον  
Already you clean are, through the word, which  
 λελαληκα υμιν. <sup>4</sup> 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 μεινη εν τη αμπελω·  
to bear of itself, if not it may abide in the vine;

ουτως ουδε υμεις, εαν μη εν εμοι μεινητε.  
so neither you, if not in me you abide.  
<sup>5</sup> 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.

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> And now I have told you before it occurs, so that when it occurs, you may believe.

<sup>30</sup> I will not speak much more with you; † for the † RULER of the WORLD is coming, and has nothing in me.

<sup>31</sup> 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.

<sup>1</sup> I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

<sup>2</sup> Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear MORE Fruit.

<sup>3</sup> † You are already clean through the WORD which I have spoken to you.

<sup>4</sup> † 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.

<sup>5</sup> 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. i. 23; 1 John ii. 6.

† 30. John xii. 30; xvi. 11.

† 31. John x. 18:

1 John xiii. 10; xvii. 17; Eph. v. 26; 1 Pet. i. 22.

μενων εν εμοι, καγω εν αυτω, ουτος φερει καρ-  
 abiding in me, and I in him, this bears fruit  
 που πολυν· οτι χωρις εμου ου δυνασθε τρειν  
 much because apart from me not you are able to  
 ουδεν. 6 Εαν μη τις μεινη εν εμοι, εβληθη  
 nothing. If not any one may abide in me, he is cast  
 εξω, ως το κλημα, και εξηραυθη και συναγου-  
 out, like the branch, and is withered; and they gather  
 σιν αυτα, και εις πυρ βαλλουσι, και καιεται.  
 them, and into a fire they cast, and it is burned.

7 Εαν μεινητε εν εμοι και τα ρηματα μου εν  
 If you abide in me and the words of me in  
 υμιν μεινη, ο εαν θελητε † αιτησεσθαι, και  
 you may abide, whatever you may wish you shall ask, and  
 γενησεται υμιν. 8 Εχ τουτω εδοξασθη ο πατηρ  
 it shall be for you. In this was glorified the father  
 μου, ινα καρπον πολυν φερητε, και γενησεσθε  
 of me, that fruit much you might bear, and you shall be  
 εμου μαθηται. 9 Καθως ηγαπησε με ο πατηρ,  
 to me disciples. As loved me the father,  
 καγω ηγαπησα υμας μεινατε εν τη αγαπη τη  
 as I loved you, abide you in the love the  
 εμη. 10 Εαν τας εντολας μου τηρησητε, με-  
 mine. If the commandments of me you may keep, you  
 νειτε εν τη αγαπη μου καθως εγω τας εντολας  
 will abide in the love of me; as I the commandments  
 του πατρος μου τηρηκα, και μενω αυτου εν  
 of the father of me have kept, and abide of him in  
 τη αγαπη.  
 the love.

11 Ταυτα λελαληκα υμιν, ινα η χαρα η εμη εν  
 These things I have spoken to you, that the joy the mine in  
 υμιν μεινη, και η χαρα υμων πληρωθη. 12 Αυτη  
 you may abide, and the joy of you may be fulfilled. This  
 εστιν η εντολη η εμη, ινα αγαπατε αλληλους,  
 is the commandment the mine, that you love each other,  
 καθως ηγαπησα υμας. 13 Μειζονα ταυτης  
 as I loved you. Greater of this  
 αγαπην ουδεις χει, ινα τις την ψυχην αυτου  
 love no one has, that any one the life of himself  
 θη υπερ των φιλων αυτου. 14 Τρεις  
 may lay down in behalf of the friends of himself. You  
 φιλοι μου εστε, εαν ποιητε· οσα εγω εντελ-  
 friends of me are, if you may do what things I com-  
 λζμαι υμιν. 15 Ουκ επι υμας λεγω δουλου-  
 mand you. No more you I call slaves;  
 οτι ο δουλος ουκ οιδε τι ποιει αυτου ο κυριος·  
 because the slave not know what does of him the lord;  
 υμας δε ειρηκα φιλουσ, οτι παντα α ηκουσα  
 you but I have called friends, because all things which I heard  
 παρα του πατροσ μου, εγνωρισα υμιν. 16 Ουχ  
 from the father of me, I made known to you. Not  
 υμεις με εξελεξασθε, αλλ' εγω εξελεξαμην  
 you me did choose, but I chose

who ABIDE in me, and I  
 in him, he & bears much  
 Fruit; Because without  
 from me you can do noth-

6 If any one abide not in  
 me, he is cast out of the  
 BRANCH, and is withered,  
 and such are gathered, and  
 cast into a fire, and are  
 burned.

7 † If you abide in me,  
 and my words abide in  
 you, ask whatever you wish,  
 and it shall be given you.

8 † In this is my FATHER  
 glorified, that you hear  
 much Fruit, and you shall  
 be My Disciples.

9 As the FATHER loved  
 me, and I loved you, abide  
 in MY LOVE.

10 † If you observe my  
 COMMANDMENTS, you shall  
 abide in my LOVE; as I  
 have observed the FATHER'S  
 COMMANDMENTS, and abide in  
 His LOVE.

11 These things I have  
 spoken to you, that MY JOY  
 may be in you, and your  
 JOY may be completed.

12 † This is MY 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

\* VARIOUS MANUSCRIPT.—10. the FATHER'S.

11. be in you.

† 7. Griesbach favors the reading, *aitesasthe* instead of *aitesasthe*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 16; John xiv. 13, 14; xvi. 25. † 8. Matt. v. 16; Phil. i. 11.  
 † 10. John xiv. 15, 21, 23. † 11. John xv. 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; Rom. v. 7, 8; Eph. v. 3; 1 John iii. 16.  
 † 14. John xiv. 16, 23; Matt. xii. 20.

ὁμας, και εθηκα ὁμας, ινα ὁμεις ὀπαγητε και you, and appointed you, that you might go and καρπος φερητε, και ὁ καρπος ὁμων μωνη ινα fruit might bear, and the fruit of you might abide, so that ὁ, τι αν αιτησητε των πατερα εν τω ονοματι whatever you may ask the father in the name μου, ὁφ ὁμιν. of me, he may give to you.

17 Ταυτα εντελλομαι ὁμιν, ινα αγαπατε These things I command you, that you may love αλληλους. 18 Ει ὁ κοσμος ὁμας μισει, γενωσ- each other. If the world you hates, you

κετε, ὁτι εμε πρωτον ὁμων μεμισηκεν. 19 Ει know, that me before you it has hated. If εκ του κοσμου ητε, ὁ κοσμος αν το ιδιον επι- of the world you were, the world would the own kiss, λει ὁτι δε εκ του κοσμου ουκ εστε, αλλ' εγω because but of the world not you are, but I

εξελεξαμην ὁμας εκ του κοσμου, δια τουτο chose you out of the world, on account of this

μισει ὁμας ὁ κοσμος. 20 Μνημονευετε του hates you the world. Remember you the λογου, οἱ εγω ειπον ὁμιν Ουκ εστι δὸν word, of which I said to you; Not is cause

μειζων του κυριου αυτου. Ει εμε εδιωξαν, και greater of the lord of himself. If me they persecuted, also ὁμας διαξουσιν ει τον λογον μου ετηρησω, you they will persecute, if the word of me they keep,

και τον ὑμετερον τηρησουσιν. 21 Αλλα ταυτα also the yours they will keep. But these things

παντα ποιησουσιν ὁμιν δια το ονομα μου, all they will do, to you on account of the name of me,

ὁτι ουκ οιδασι τον πεμψαντα με. 22 Ει μη because not they know him sending me. If not

ηλθον και ελαλησα αυτοις, ἁμαρτιαν ουκ ειχον I had came and spoken to them, sin not they had;

νυν δε προφασιν ουκ εχουσι περι της ἁμαρτιας now but an excuse not they have about the sin

αυτων. 23 Ο εμε μισων, και τον πατερα μου of them. He me hating, also the father of me

μισει. 24 Ει τα εργα, μη εποιησα εν αυτοις, α hates. If the works, not I had done among them, which

ουδεις αλλος πεποιηκεν, ἁμαρτιαν ουκ ειχον no one other has done, sin not they had;

νυν δε και εωρακασι, και μεμισηκασι και εμε now but even they have seen, and have hated both me

και τον πατερα μου. 25 Αλλ' ινα πληρωθη ὁ and that father of me. But, that may be fulfilled the

λογος ὁ γεγραμμενος εν τω νομῳ αυτων "Οτι word the having been written in the law of them; "That

εμισησαν με δωρεαν." they hated me without cause."

26 Οταν δε ελθῃ ὁ παρακλητος, ὃν εγω When but may come the helper, whom I

πεμψω ὁμιν παρα του πατρος, (το πνευμα της will send to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your Fruit may abide; so that whatever you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 † If the WORLD hate You, you know That it has hated Me before you.

19 † If you were of the WORLD, the WORLD would love its OWN; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, † 'A Servant is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 He who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, † 'They hated 'me without cause.'

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

\* VATICAN MANUSCRIPT.—16. you ask.

† 18. 1 John iii. 1, 13. † 19. John iv. 5; xvii. 14. † 20. Matt. x. 24; Luke vi. 40. John xiii. 10. † 21. Matt. x. 23; xxiv. 9; John xvi. 3. † 22. John iii. 2. ix. 32. † 25. 1sa. xxiv. 10. † 26. Luke xxiv. 40; John xiv. 17, 26; xvi. 7, 13; A

αληθειας, ὃ παρα τοῦ πατρὸς ἐκπορευεται,) truth, which from the father shall come out,)

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> Καὶ ὑμεῖς δε that will testify concerning me. Also you and

μαρτυρεῖτε, ὅτι ἐπ' ἀρχῆς μετ' ἐμοῦ ἐστέ. shall testify, because from a beginning with me you are.

ΚΕΦ. 15. 16. <sup>1</sup> Ταῦτα λέλαληκα ὑμῖν, ἵνα μὴ These things I have spoken to you, that not

σκανδαλισθῆτε. <sup>2</sup> Ἀποσυναγωγὸς ποιήσουσιν you may be ensnared. From synagogues they will put

ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεῖνας you; but comes an hour, that every one the killing

ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ. you, may think a service to offer to the God.

<sup>3</sup> Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν And these things they will do, because not they know the

πατέρα, οὐδὲ ἐμὲ. <sup>4</sup> Ἀλλὰ ταῦτα λέλαληκα father, nor me. But these things I have spoken

ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε to you, that when may come the hour, you may remember

αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ them, that I said to you. These things but to you from

ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. <sup>5</sup> Νῦν a beginning not I said, because with you I was. Now

δε ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ but I go to him having sent me, and no one of

ὑμῶν ἐρωτᾷ με· Που ὑπάγεις; <sup>6</sup> Ἀλλ' ὅτι you asks me; Where goest thou? But because

ταῦτα λέλαληκα ὑμῖν, ἡ λύπη πεπληρώκεν these things I have spoken to you, the sorrow has filled

ὑμῶν τὴν καρδίαν. <sup>7</sup> Ἀλλ' ἐγὼ τὴν ἀληθειαν of you the heart. But I the truth

λεγὼ ὑμῖν· συμφερεῖ ὑμῖν, ἵνα ἐγὼ ἀπελθῶ. say to you; it is better for you, that I should go away.

Εὰν γὰρ μὴ ἀπελθῶ, ὁ παρακλητὸς οὐκ ἐλευ- If for not I should go away, the helper not will

σεται πρὸς ὑμᾶς· εὰν δὲ πορευθῶ, πέμψω αὐτὸν come to you; if but I go, I will send him

πρὸς ὑμᾶς. <sup>8</sup> Καὶ ἐλθὼν ἐκεῖνος ἐλεγχεί τον to you. And having come he will convict the

κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, world concerning sin, and concerning righteousness,

καὶ περὶ κρίσεως. <sup>9</sup> Περὶ ἁμαρτίας μὲν, ὅτι and concerning judgment. Concerning sin indeed, because

οὐ πιστενοῦσιν εἰς ἐμὲ· <sup>10</sup> περὶ δικαιοσύνης δὲ, not they believe into me; concerning righteousness but,

ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκετι because to the father of me I go away, and no more

θεωρεῖτε με· <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν 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 † you 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 I. 8, 21, 22; II. 22; III. 15; IV. 20, 33; V. 32; X. 80; XIII. 31; 1 Pet. v. 1; 2 Pet. I. 16. † 2. John ix. 23, 24; xii. 42; viii. 1; (x. 1); xxvi. 0-11. † 3. John xv. 21; Rom. x. 2; 1 Cor. II. 8; 1 Tim. I. 13. † 5. ver. 10, 16; John vii. 33; xiii. 8; xiv. 28. † 7. John vii. 39; xiv. 16, 26; xv. 26.

του κοσμου τούτου κερταται. <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> Όταν 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 ληλησει 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 θαξασει, οτι εκ του εμου  
to you. He me will glorify, because out of the mine

ληφεται, 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 them 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> Εγνω ο Ιησους, οτι ηβελον 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 wish

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 χαρησεται 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 RULE 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 had Sorrow,

\* VATICAN MANUSCRIPT.—18. all the truth. 19. no more. 20. Because I am going to the FATHER—omit. 21. little while. 22. what he says—omit. 23. Jesus. 24. and—omit.

† 11. See Note on chap. xiv. 30.  
‡ 12. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12. † 13. John xiv. 17, 26; xv. 26; 1 Jo.  
20, 27. † 15. Matt. xi. 27; John iii. 35; xiii. 8; xvii. 10. † 16. ver. 10; J.  
23; xi. 1. 33; xiv. 19. † 21. Isa. xvi. 17.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννηθῇ  
 Because has come the hour of hers when but she may have borne  
 τῷ παιδίῳ, οὐκέτι μνημόνευει τῆς θλίψεως,  
 the child, no more she remembers of the distress,  
 δια τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς  
 on account of the joy, that was born a man into  
 τὸν κόσμον. <sup>22</sup> Καὶ ὑμεῖς οὐκ λυπῆν μὲν οὖν  
 the world. And you therefore sorrow indeed now  
 ἐχετε· καλὴν δὲ οἶμαι 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 οὐδὲν· Ἄμην ἀμην λέγω ὑμῖν,  
 not you will ask nothing; Indeed indeed I say to you,  
 ὅτι ὅσα ἀναιτήσητε τὸν πατέρα ἐν τῷ ὀνόματι  
 that whatever you may ask the father in the name  
 μου, δώσει ὑμῖν. <sup>24</sup> Ἔως ἀρτι οὐκ ᾔτησατε  
 of me, he will give to you. Till now not you asked  
 οὐδὲν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ ληψέσθε;  
 nothing in the name of me; ask you, and you shall receive,  
 ἵνα ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη.  
 so that the joy of you may be completed.

<sup>25</sup> Ταῦτα ἐν παροιμίαις λέλαληκα ὑμῖν·  
 These things in figures I have spoken to you;  
 ἀρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω  
 comes an hour, when no more in figures I will speak  
 ὑμῖν, ἀλλὰ παρρησία περὶ τοῦ πατρὸς ἀναγ-  
 te you, but plainly concerning the father I will  
 γέλω 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 ὅρα  
 will entreat the father concerning you; himself for  
 ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφιλήκατε,  
 the father loves you, because you me have loved,  
 καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ  
 and have believed, that I from the God  
 ἐξῆλθον. <sup>28</sup> Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ  
 came out. I came out from the father, and  
 ἐληλυθα εἰς τὸν κόσμον· καλὴν ἀφήμι 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· Ἴδε,  
 Say [to him] the disciples of him; Lo,  
 οὖν παρρησία 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· ἐκ τούτου  
 no need has, that any one should ask thee; in this  
 πιστεύομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. <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 remembers 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. † Indeed, I assure you, Whatever you may ask the FATHER 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 FATHER.

<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 † 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.

† 29. Luke xxiv. 41, 52; John ix. 20. † 28. Matt. vii. 7; John xiv. 13; xv. 16. † 24. John xv. 14. † 27. John xiv. 21, 23. † 27. ver. 30; John iii. 13; xvii. 8. † 23.

John xiii. 2.

ῤιθῆ αυτοῖς ὁ Ἰησοῦς· Ἀρτί πιστεύετε· <sup>82</sup> ἰδού, ῤρχεται ὥρα, καὶ νῦν ἐληλυθεν, ἵνα σκορπισθῆτε ἐκάστος εἰς τὰ ἴδια, καὶ ἐμὲ ῤονον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστί. <sup>83</sup> Ταῦτα λέλαληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην εἴχητε. Ἐν τῷ κόσμῳ θλίψιν ἐχετε· ἀλλὰ θάρσειτε, ἐγὼ νενίκηκα τὸν κόσμον.

ΚΕΦ. ιζ'. 17.

<sup>1</sup> Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπέθετο τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐληλυθεν ἡ ὥρα· δόξασον σοῦ τὸν υἱόν, ἵνα\* [καὶ] ὁ υἱός σου δοξασθῆ σε· <sup>2</sup> καθὼς ἐδώκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα παντὶ ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰωνίον. <sup>3</sup> Ἀυτῆ δε ἐστὶν ἡ αἰωνίος ζωὴ, ἵνα γινώσκωσι σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπεστείλας τὴν οὐρανὸν Ἰησοῦν Χριστῶν. <sup>4</sup> Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτέλειωσα, ὃ δέδωκας μοι, ἵνα ποιήσω. <sup>5</sup> Καὶ νῦν δόξασον με, σὺ πατήρ, μετὰ σεαυτοῦ, τῇ δόξῃ, ἣ εἶχον, πρὸ τοῦ τοῦ κόσμου εἶναι, παρὰ σοί. <sup>6</sup> Ἐφανερώσα σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκασί. <sup>7</sup> Νῦν ἐγνώκαν, ὅτι πάντα ὃσα δέδωκας μοι, παρὰ σου

them, "Do you now believe?"

<sup>82</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, Because the FATHER is with me.

<sup>83</sup> These things I have spoken to you, that in me you may have Peace. † In the world you have Affliction; but be of good courage; ‡ I have conquered the world."

CHAPTER XVII.

<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 aLIONIAN Life.

<sup>3</sup> And this is the AIONIAN 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 thyself, 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 That all things whatever thou gavest me are from thee.

\* VATICAN MANUSCRIPT.—1. the son.

1. also—omit.

4. having finished.

† 83. John xv. 19-21; ‡ Tim. iii. 12.

† 83. Rom. viii. 27; † John iv. 4. — † 1. 2. Matt. xi. 27; xiviii. 18; John iii. 15; v. 27; 1 Cor. xv. 26, 27; Phil. ii. 10. iv. 24; v. 20; ix. 8; xix. 20.

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 παρα σου ἐξηλθον, καὶ ἐπίστευσαν, ἵτι σου  
that from thee I came out, and believed that thou

με ἀπέστειλας. <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

σα ἐστὶ, καὶ τὰ πα ἔμε, καὶ δεδοξασμαι ἐν  
thine is, and the thine mine, and have been glorified in

αυτοῖς. <sup>11</sup> Καὶ οὐκετι εἰμι ἐν τῷ κόσμῳ, καὶ  
them. And no more I am in the world, and

οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἐρχο-  
these in the world are, and I to thee am

μαι. Πάτερ ἅγιε, τήρησόν αὐτοὺς ἐν τῷ ὀνο-  
coming. O father holy, keep them in the name

ματι σου, ᾧ δέδωκας μοι· ἵνα ὡσιν ἓν,  
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 ἐτήρησόν αὐτοὺς ἐν τῷ ὀνομα-  
world,] I kept them in the name

σου· οὗς 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 σε ἐρχομαι,  
the writing may be fulfilled. Now and to thee I am coming,

καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἐχῶσι 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> Οὐκ ἐρωτῶ, ἵνα ἀρῆς αὐτοὺς ἐκ τοῦ κόσ-  
Not I ask, that thou wouldst take them out of the world,

μου, ἀλλ' ἵνα τήρησῃς 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> Ἁγιασθὼν αὐτοὺς ἐν τῇ  
world not am. Sanctify them in the

8 Because I have given to them the words which I thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me

9 I entreat for them; not for the world I entreat, but for those whom thou hast given me; Because they are thine.

10 And all mine are thine, and I thine are mine; and I have been glorified in them.

11 And I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, by which thou hast given them me, that they may be one, as we also are.

12 When I was with them, I kept them in thy name, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scripture might be verified.

13 But now I am coming to thee; and These things I speak in the world, that they may have my joy completed in them.

14 I have given thy word to them; and the world hated them; Because they are not of the world, as I am not of the world.

15 I entreat not that thou wouldst take them out of the world, but that thou wouldst keep them from evil.

16 They are not of the world, as I am not of the world.

17 I sanctify them in

\* VATICAN MANUSCRIPT.—11. also. 12. in the world—omit. 13. NAME, by which thou hast given them me; and I guarded them.

† 8. John viii. 23; xii. 49; xiv. 10. † 10. John xvi. 15. † 12. John vi. 70; xiii. 18.  
1. Psa. cix. 8; Acts i. 20. † 14. John xv. 13, 19; 1 John iii. 13. † 15. Matt. vii.  
1. Thess. iii. 3; 1 John v. 18. † 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 23.



αληθεια σου· ὁ λογος ὁ σος αληθεια εστι.  
truth of thee; the word the thine truth is.

18 Καθως εμε απεστειλας εις τον κοσμον, κγω  
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, κγω 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 πιστευη, ὅτι συ με απεστειλας. 22 Και  
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·  
I the glory which thou hast given to me, have given to them;

ινα 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 ὡσι τετελειωμε-  
them, and thou in me;) that they may be perfected

νοι εις εν, \* [και] ινα γινωσκη ὁ κοσμος, ὅτι συ  
into one, [and] that may know the world, that thou

με απεστειλας, και ηγαπησας αυτοις, καθως  
me didst send, and thou didst love them, as

εμε ηγαπησας. 24 Πατερ, οὐς δεδωκας μοι,  
me thou didst love. O father, whom thou hast given to me,

θελω, ινα ὅπου ειμι εγω, κκεινοι ὡσι μετ'  
I wish, that where am I, also they may be with

εμου· ινα θεωρωσι την δοξαν την εμην, ην  
me; that they may behold the glory the mine, which

εδωκας μοι, ὅτι ηγαπησας με προ καταβολης  
thou didst give to me, because thou didst love me before a laying down

κοσμου. 25 Πατερ δικαιε, και ὁ κοσμος σε ουκ  
of a world. O father righteous, and the world thee not

εγνω· εγω δε σε εγνω, και οὔτοι εγνωσαν ὅτι  
knew; I but thee knew, and these knew that

συ με απεστειλας. 26 Και εγνωρισα αυτοις το  
thou me didst send. And I made known to them the

ονομα σου, και γνωρισω· ινα ἡ αγαπη ην  
name of thee, and will make known; that the love which

ηγαπησας με, εν αυτοις ᾒ, κγω 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 I sent them into the WORLD;

19 † and in their behalf I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat 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 I 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 I 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 I in them.

\* VATICAN MANUSCRIPT.—17. Truth; THY WORD IS THE TRUTH. and—omit.

21. one—sent.

† 17. † Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40. † 18. John xv. 27. † 19. 1 Cor. i. 30; Heb. x. 10. † 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28. † 21. John x. 28; xiv. 11. † 22. John xiv. 20; 1 John i. 3; iii. 24. † 24. J. 20; xiv. 3; 1 Thess. iv. 17. † 26. John xv. 9.

ΚΕΦ. ιη'. 18.

CHAPTER XVIII.

1 Ταυτα ειπων δ Ιησους εξηλθε συν τοις  
 These things saying the Jesus went out with the  
 μαθηταις αυτου περαν τον χειμαρρον του  
 disciples of himself beyond the brook of the  
 Κεδρων, οπου ην κηπος, εις ον εισηλθεν αυτος  
 Kedron, where was a garden, into which entered himself  
 και οι μαθηται αυτου. 2 Ηδει δε και Ιουδας, ο  
 and the disciples of him. Knew and also Judas, he  
 παραδιδουσ αυτου, τον τοπον οτι κολλακις  
 delivering up him, the place; because often  
 συνηχθη δ Ιησους εκει μετα των μαθητων  
 met the Jesus there with the disciples  
 αυτου. 3 Ο ου Ιουδας λαβων την σπειραν,  
 of himself. The thee Judas having taken the band,  
 και εκ των αρχιερων και Φαρισαιων δητηρας,  
 and from the high-priests and Pharisees officers  
 ερχεται εκει μετα φανων και λαμπαδων και  
 comes there with torches and lamps and  
 δπλων. 4 Ιησους ουν ειδως παντα τα ερχο-  
 weapons. Jesus therefore knowing all the things com-  
 μενα επ αυτου, εξελθων ειπεν αυτοις: Τινα ζη-  
 ing on him, going out said to them; Whom seek  
 τειτε; 5 Απεκριθησαν αυτω Ιησους τον Να-  
 you; They answered him; Jesus the Na-  
 ζωραιου. Λεγει αυτοις ο Ιησους: Εγω ειμι.  
 nazarene. Says to them the Jesus; I am.  
 (Ειστηκει δε και Ιουδας, ο παραδιδουσ αυτου,  
 (Was standing δε και Judas, the delivering up him,  
 μετ αυτων.) 6 Ως ουν ειπεν αυτοις: Οτι  
 with them.) When therefore he said to them; That  
 εγω ειμι: απηλθον εις τα οπισω, και επεσον  
 I am; they went into the behind, and fell  
 χαμαι. 7 Παλιν ουν αυτοις εκηρωτησε: Τινα  
 on the ground. Again then them he asked; Whom  
 ζητειτε; Οι δε ειπον Ιησους τον Ναζωραιου.  
 seek you? They and said, Jesus the Nazarene.  
 8 Απεκριθη Ιησους: Ειπον υμιν, οτι εγω ειμι.  
 Answered Jesus; I said to you, that I am;  
 ει ου εμε ζητειτε, αφετε τουτους υπαγειν;  
 If therefore me you seek, suffer these to go.  
 9 Ίνα πληρωθη ο λογος, ον ειπεν: "Οτι ουδ  
 So that might be fulfilled the word, which he said; "That whom  
 δεδωκας μοι, ουκ απολεσα εξ αυτων ουδενα.  
 thou hast given to me, not I lost of them no one."  
 10 Σιμων ουν Πητρος εχων μαχαιραν, ειλκυσεν  
 Simon then Peter having a sword, drew  
 αυτην, και εκιασε τον του αρχιερεως δουλον,  
 her, and struck the of the high-priest slave,  
 και απεκοψεν αυτου το ωτιον το δεξιον. Ην δε  
 and cut off of him the ear the right. Was now  
 ονομα του δουλου Μαλχος. 11 Ειπεν ουν ο Ιη-  
 a name to the slave Malchus. Said therefore the Je-

1 \*Jesus, saying These things, I went out with his DISCIPLES beyond the brook KEDRON, where was a Garden, into which he entered, and his DISCIPLES.

2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because \* Jesus often met there with his DISCIPLES.

3 † Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and \* PHARISEES, comes there with Torches, and Lamps, and Weapons.

4 Jesus, therefore, knowing ALL THINGS that were coming upon him, going out, says to them, "Whom do you seek?"

5 They answered him, "Jesus the NAZARENE." \* He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.

6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.

7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."

8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."

9 That the word might be fulfilled which he said, "Of those whom thou hast given me, I lost no one."

10 † Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT \* EAR-TIP. Now the SERVANT'S Name was Malchus.

11 JESUS, therefore,

\* VATICAN MANUSCRIPT.—1. JESUS. 2. JESUS. 3. PHARISEES. 4. SAYS. 5. He says to them, "I am JESUS." 10. EAR-TIP.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

‡ 3. Matt. xxvi. 47; Mark xiv. 43; † 3. Matt. xxvi. 47; Mark xiv. 43; † 10. Matt. xxvi. 51; Mark xiv. 49, 50. † 9. John xvii: 12.

σουσ τῷ Πέτρῳ· Βαλε τὴν μαχαίραν εἰς τὴν  
 sus to the Peter; Put up the sword into the  
 θήκην· τὸ ποτήριον ὃ δέδωκε μοι ὁ πατήρ, οὐ  
 sheath; the cup which has given to me the father, not  
 μὴ πῖω αὐτό;  
 not should I drink it?

12 Ἡ οὖν σπειρα καὶ οἱ χιλιάρχος καὶ οἱ ὄπῃ-  
 The then band and the commander and the off-  
 ρεταὶ τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ  
 cers of the Jews apprehended the Jesus, and

ἔδησαν αὐτόν, 13 καὶ ἀπήγαγον αὐτόν πρὸς  
 bound him, and led him to  
 Ἄνναν πρῶτον· ἦν γὰρ πενθερός τῶν Καϊαφα,  
 Annas first; he was for father-in-law of the Caiaphas,  
 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 Ἦν  
 who was high-priest of the year that. Was

δε Καϊαφᾶς ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι  
 now Caiaphas he having advised the Jews, that  
 συμφέρει ἓνα ἀνθρώπον ἀπολεσθαι ὑπὲρ τοῦ  
 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 ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος  
 and the other disciple. The and disciple that

ἦν γνωστὸς τῷ ἀρχιερεὶ, καὶ συνεῖσηλθε τῷ  
 was known to the high-priest, and went in with the  
 Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερεὺς. 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

οὐκ ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ  
 therefore the disciple the other, who was known to the  
 ἀρχιερεὶ, καὶ εἶπε τῷ θυρωρῷ, καὶ εἰσηγάγε τον  
 high-priest, and spoke to the door-keeper, and brought in the

Πέτρον. 17 Λέγει οὐκ ἦ παιδίσκη ἡ θυρωρός  
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ  
 to the Peter; Not also thou of the disciples art thou  
 ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμι.  
 man this? Says he; Not I am.

18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρεταὶ ἀν-  
 Stood and the slaves and the officers a

θρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-  
 coal fire having made, because cold it was, and warmed

μαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστῶς  
 themselves; was and with them the Peter standing

καὶ θερμαινόμενος, 19 Ὁ οὖν ἀρχιερεὺς ἤρω-  
 and warming himself. The therefore high-priest asked

τήσε τὸν 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 παρῆσια ἐλάλησα τῷ  
 him the Jesus; I publicly spoke to the

ssid to PETER, "Put the SWORD into the SCAB-  
 BARD; † the CUP which the FATHER has given me,  
 shall I not drink it?"

12 Then the BAND, and the COMMANDER, and the OFFICERS of the JEWS apprehended JESUS, and bound him,

13 and led him first to ANNAS, for he was Father-in-law of CAIAPHAS, who was High-Priest that YEAR.

14 † Now Caiaphas was the one HAVING ADVISED the JEWS, "That it is expedient that One Man be destroyed in behalf of the PEOPLE."

15 † And Simon Peter followed JESUS; also the OTHER Disciple. And that DISCIPLE was known to the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST;

16 † But PETER stood at the DOOR without. Therefore, \* THAT OTHER DISCIPLE WHO WAS the ACQUAINTANCE of the HIGH-PRIEST, went out, and spoke to the DOOR-KEEPER, and brought in PETER.

17 Then THAT FEMALE SERVANT, the DOOR-KEEPER, says to PETER, "Art thou also of this MAN'S DISCIPLES?" He says, "I am not."

18 And the SERVANTS and OFFICERS having made a FIRE of coals, because it was cold, stood and warmed themselves. And PETER \* also was standing with them, and warming himself.

19 Then the HIGH-PRIEST asked JESUS about HIS DISCIPLES, and about HIS TEACHING.

20 JESUS answered him, "I \* have spoken publicly

\* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE WHO WAS THE ACQUAINTANCE OF THE HIGH PRIEST, and. 18. also. 20. have spoken.

† 11. Matt. xx. 22; xxvii. 30, 42.

† 14. John xi. 50.

† 15. Mr.

Mark xiv. 65; Luke xxii. 64.

† 16. Matt. xxvi. 60; Mark xiv. 66; Luke xx.

κοσμου· εγω παντοτε εδιδαξα εν συναγωγη και  
world; I always taught in a synagogue and  
εν τη ιερω, οπου παντες οι Ιουδαιοι συνερχον-  
in the temple, where all the Jews come together;  
ται, και εν κρυπτω ελαλησα ουδεν. <sup>21</sup> Τι με  
and in secret I said nothing. Why me

επερωτας; επερωτησον τους ακηκοοτας, τι  
dost thou ask? ask those having heard, what  
ελαλησα αυτοις· ιδε, ουτοι οιδασιν α ειπον  
I said to them; lo, they know what things I said

εγω. <sup>22</sup> Ταυτα δε αυτου ειποντος, εις των  
I. These things and of him having said, one of the

υπηρετων παρεστηκως εδωκε ρατισμα τω  
officers having stood by gave a blow to the

Ιησου, ειπων· Ουτως αποκρινη τω αρχιερει·  
Jesus, saying; Thus dost thou answer the high-priest?

<sup>23</sup> Απεκριθη αυτω ο Ιησους· Ει κακως ελαλη-  
Answered him the Jesus; If evil I spoke,

σα, ματυρησον περι του κακου· ει δε καλως,  
testify concerning the evil; if but well;

τι με δερεις;  
why me dost thou beat?

<sup>24</sup> Απεστειλαν αυτον ο Αννας δεδεμενον προς  
Sent him the Annas having been bound to

Καιαφαν τον αρχιερω. <sup>25</sup> Ην δε Σιμων Πητρος  
Caiaphas the high-priest. Was and Simon Peter

εστως και θερμαινομενος. Ειπον ουν αυτω·  
standing and warming himself. They said therefore to him;

Μη και συ εκ των μαθητων αυτου ει; Ηρηη-  
Not also thou of the disciples of him thou art? Denied

σατο εκεινος; και ειπε· Ουκ ειμι. <sup>26</sup> Λεγει  
he, and said; Not I am. Says

εις εκ των δουλων του αρχιερω, συγγενης αν  
one of the slaves of the high-priest, a relative being

ου απεκοψε Πητρος το αυτιον· Ουκ εγω σε  
of whom cut off Peter the ear; Not I thee

ειδον εν τω κητω μετ' αυτου; <sup>27</sup> Παλιν ουν  
saw in the garden with him? Again therefore

ηρηησατο ο Πητρος· και ευθεως αλεκτωρ εφω-  
denied the Peter; and immediately a cock crew.

ησεν.

<sup>28</sup> Αγουσιν ουν τον Ιησου απο του Καιαφα  
They lead then the Jesus from of the Caiaphas

εις το πραιτωριον ην δε πρωια. Και αυτοι  
into the judgment hall; it was and morning. And they

ουκ εισηλθον εις το πραιτωριον, ινα μη μιαν-  
not went into the judgment hall, that not they might

ροσιν, αλλ' ινα φαγωσι το πασχα. <sup>29</sup> Εξηλ-  
be defiled, but that they might eat the passover. Went

θεν ουν ο Πιλατος προς αυτους, και ειπε· Τινα  
outtherefore the Pilate to them, and said; What

to the world; I always taught in a Synagogue and in the TEMPLE, where All the Jews come together; and in secret I said nothing.

<sup>21</sup> Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said.

<sup>22</sup> And he having said these things, †one of the OFFICERS standing by gave JESUS a Blow, saying,

“Dost thou thus answer the HIGH-PRIEST?”

<sup>23</sup> \*Jesus answered him,

“If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?”

<sup>24</sup> †† (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

<sup>25</sup> 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.”

<sup>26</sup> One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whom

EAR Peter cut off, says, “Did not I see Thee in the GARDEN with him?”

<sup>27</sup> Then \*Peter again denied, † and immediately † a Cock crew.

<sup>28</sup> † Then they lead JESUS from CAIAPHAS into the † PRAETORIUM. It was now morning; and they went not into the PRAETORIUM so that they might not be defiled, but † that they might eat the PASS-OVER.

<sup>29</sup> 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 18th verse where it seems more properly to belong. † 27. The trumpet, called the cock crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 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. 8, seems to require it to be eaten at the time when Jesus ate it.

† 22. Jer. xx. 2; Acts xxiii. 2.  
† 23. Jer. xiv. 6; Luke xxii. 58.

† 24. Matt. xxvi. 67.  
† 27. Matt. xxvi. 74; Mark xiv. 73; Luke xxii. 60; John

† 28. Matt. xxvi. 69, 71;  
† 29. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 16.

κατηγοριαν φερετε κατα του ανθρωπου τουτου ;  
accusation bring you against the man this ?

30 Απεκριθησαν και ειπον αυτω· Ει μη ην οδτος  
They answered and said to him; If not was this  
κακατοιος, ουκ αν σοι παρεδωκαμεν αυτον.  
an evil-doe, not would to thee we delivered up him.

31 Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον  
Said then to them the Pilate; Take him

υμεις, και κατα τον νομον υμων κρινατε αυτον.  
you, and according to the law of you judge him.

Ειπον \* [ουν] αυτω οι Ιουδαιοι· Ημιν ουκ  
Said [therefore] to him the Jews; To us not  
εξεστιν αποκτειναι ουδενα. 32 Ίνα δ λογος του  
it is lawful to kill no one. So that the word of the

Ιησου κρηρωθη, ον ειπε, σημαινων ποιηθαι θανα-  
Jesus might be fulfilled, which he said, pointing out by what death  
τω ημελλον αποθνησκειν.  
he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον παλιw δ  
Went then into the judgment-hall again the

Πιλατος, και εφωησε τον Ιησουν, και ειπεν  
Pilate, and called the Jesus, and said

αυτω· Συ ει δ βασιλευς των Ιουδαιων ; 34 Απεκ-  
to him; Thou art the king of the Jews ? 34 An-  
κριθη \* [αυτω] δ Ιησους· Αφ' εαυτου συ τουτου  
answered [him] the Jesus; From thyself thou this

λεγεις, η αλλοι σοι ειπον περι εμου ; 35 Απεκ-  
sayest, or others to thee told concerning me ? 35 An-  
κριθη δ Πιλατος· Μητι εγω Ιουδαιος ειμι ; tu  
answered the Pilate; Not I a Jew am ?

ο εθνος το σον και οι αρχιερεις παρεδωκαν σε  
nation the thine and the high-priests delivered up thee

εμοι· τι εποησας ; 36 Απεκριθη Ιησους· Η  
to me; what didst thou do ? 36 Answered Jesus; The

βασιλευς 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· Ουκουw βασιλευς ει συ ;  
then to him the Pilate; Not then a king art thou ?

Απεκριθη δ Ιησους· Συ λεγεις· οτι βασιλευς  
Answered the Jesus; Thou sayest; that a king

ειμι εγω. Εγω εις τουτου γεγεννημαι, και  
am I. Ego 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 ωw εκ της αλη-  
tify to the truth. Every one who being of the truth, hears MY VOICE."

θειας, ακουει μου της φωνης. 38 Λεγει αυτω  
hears of me the voice. Says to him

δ 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 Πραιτωριουm 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 ? THINK 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.—29, of this MAN.

31. Pilate. 31. Therefore—omit.

34. him—omit. 37. I am.

† 33. Matt. xx. 19; John xii. 32, 33.

† 33. Matt. xxvii. 11.

† 36. 1 Tim. vi

† 37. John viii. 47; 1 John iii. 19; iv. 6.

† 38. Matt. xxvii. 24; Luke xxlii. 4

xix. 4. 6.

παλι εηλθε προς τους Ιουδαιους, και λεγει  
 again he went out to the Jews, and says  
 αυτοις· Εγω ουδεμιαν αιτιαν ευρισκω εν αυται,  
 to them; not one fault find in him.  
 39 Εστι δε συνηθεια υμιν, ινα ενα υμιν απολυσω  
 It is but a custom for you, that one to you I release  
 εν τω πασχα· βουλευσθε ουν, υμιν απολυσω  
 in the passover; are you willing therefore, that I release  
 τον βασιλεα των Ιουδαιων; 40 Εκραυγασαν ουν  
 the king of the Jews? They cried out then  
 παλι \* [παντες,] λεγοντες· Μη τουτον, αλλα  
 again [all,] saying; Not this, but  
 τον Βαραββα. Ην δε ο Βαραββας ληστης.  
 the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ιθ'. 19.

1 Τότε ουν ελαβεν ο Πιλατος τον Ιησουν, και  
 Then therefore took the Pilate the Jesus, and  
 εμαστιγωσε. 2 Και οι στρατιωται πλεξαντες  
 scourged. And the soldiers braiding  
 στεφανον εξ ακανθων, εκεθησαν αυτου τη κεφα-  
 a crown of thorns, placed of him to the head,  
 λη, και ιματιον πορφυρου περιβαλον αυτον,  
 and a mantle purple threw about him,  
 3 και ελεγον· Χαιρε ο βασιλευς των Ιουδαιων·  
 and said; Hail the king of the Jews;  
 και εδιδουν αυτω ραπισματα. 4 Εηλθεν παλι  
 and they gave him blows. Went again  
 εσω ο Πιλατος, και λεγει αυτοις· Ιδε, αγω υμιν  
 out the Pilate, and says to them; Lo, I bring to you  
 αυτον εξω, ινα γνωτε, οτι εν αυτω ουδεμιαν  
 him out, that you may know, that in him not one  
 αιτιαν ευρισκω. 5 (Εηλθεν ουν ο Ιησους εξω,  
 fault I find. (Came then the Jesus out,  
 φορων τον ακανθινον στεφανον, και το πορφυ-  
 wearing the thorny crown, and the purple  
 ρουν ιματιον.) Και λεγει αυτοις· Ιδε, ο ανθρω-  
 mantle,) And he says to them; See, the man.  
 πος. 6 Οτε ουν ειδον αυτον οι αρχιερεις και οι  
 When therefore saw him the high-priest and the  
 υπηρεται, εκραυγασαν λεγοντες· Σταυρωσον,  
 officers, they cried out saying; Crucify,  
 σταυρωσον αυτον. Λεγει αυτοις ο Πιλατος·  
 crucify him. Says to them the Pilate;  
 Λαβετε αυτον υμεις, και σταυρωσατε· εγω γαρ  
 Take him you, and crucify; I for  
 ουχ ευρισκω εν αυτω αιτιαν. 7 Απεκριθησαν  
 not find in him a fault. Answered  
 αυτω οι Ιουδαιοι· Ημεις νομον εχωμεν, και  
 him the Jews; We a law have; and  
 κατα τον νομον ημων οφειλει αποθανειν,  
 according to the law of us he ought to die,  
 οτι εαυτον, υιον θεου εποιησεν. 8 Οτε ουν  
 because himself, a son of God he made. When therefore  
 ηκουσεν ο Πιλατος τουτου του λογου, μαλλον  
 heard the Pilate this the word, more.

again to the Jews, and says to them, "I find No Fault in him."  
 39 †But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the JEWS?"  
 40 Then they cried out again, saying, †"Not him, but BARABBAS." † Now BARABBAS was a Robber.

CHAPTER XIX.

1 † Then PILATE, therefore took and scourged JESUS.  
 2 And the SOLDIERS, wreathing a Crown of Acanthus, placed it on HIS HEAD; and they threw around him a purple Mantle,  
 3 \* and they came to him and said, "Hail, KING of the JEWS!" And they gave him Blows.  
 4 \* And PILATE went out again, and says to them, "Behold, I bring him out to you. That you may know that I find † No Fault in him."  
 5 Then \* Jesus came out, wearing the ACANTHINE Crown, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"  
 6 † When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."  
 7 The Jews answered him, † "We have a Law, and by \* the LAW he ought to die, because † he made himself a Son of God."  
 8 When PILATE, therefore, heard THIS WORD, he was more afraid,

\* VATICAN MANUSCRIPT.—40. all—omit. 3. they came to him and said. 4. And PILATE went. 5. Jesus. 7. the LAW.  
 † 39. Matt. xvii. 15; Mark. xv. 6; Luke xxiii. 17. † 40. Acts iii. 14. † 40. Luke xii. 19. † 1. Matt. xx. 19; xviii. 20; Mark xv. 15; Luke xviii. 33. † 4. John xviii. 68; ver. 8. † 6. Acts iii. 13. † 7. Lev. xxiv. 10. † 7. Matt. xxvi. 66; John v. 18; x. 33.

εφοβηθη· <sup>9</sup> και εισηλθεν εις το πραιτωριον καινιν, he was afraid; and went into the judgment-hall again, και λεγει τω Ιησους· Ποθεν ει συ; <sup>9</sup> Ο δε Ιη- and says to the Jesus; Whence art thou? The but Je- σους αποκριθην ουκ εδωκεν αυτω. <sup>10</sup> Λεγει ουν aus an answer not gave to him. Says then αυτω ο Πιλατος· Εμοι ου λαλεις; ουκ σιδας, to him the Pilate; To me not thou dost speak? not knowest thou, οτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν that authority I have to crucify thee, and authority εχω απολυσαι σε; <sup>11</sup> Απεκριθη Ιησους· Ουκ I have to release thee? Answered Jesus; Not ειχες εξουσιαν ουδεμιαν κατ' εμου, ει μη thou couldst have an authority not any against me, if not ην σοι δεδομενον ανωθεν· δια τουτο δε <sup>11</sup> η κτισθησθεσ having been given from above; on account of this he πικρυδιδου με σοι, μειζονα αμαρτιαν εχει. <sup>12</sup> Εκ heverid up me to thee, greater sin has. From τουτου εξητει ο Πιλατος απολυσαι αυτον. Οι this seeks the Pilate to release him. The δε Ιουδαιοι εκραυον, λεγοντες· Εαν τουτου but Jews cried out, saying; If this απολυσης, ουκ ει φιλος του Καισαρος· κας ο thou release, not thou art a friend of the Cesar; every one the βασιλεια εαυτον ποιων, αντιλεγει τω Καισαρι. king himself making, speaks against the Cesar. <sup>13</sup> Ο ουν Πιλατος ακουσας τουτον τον λογον, Therefore Pilate having heard this the word, ηγαγεν εξω τον Ιησουν, και εκαθισεν επι του brought out the Jesus, and sat down on the βηματος εις τοπον λεγομενον λιθοστρωτων, tribunal into a place being called Pavement, Εβραϊστι δε Γαββαθα· <sup>14</sup> (ην δε παρασκευη του in Hebrew but Gabbatha; (it was and a preparation of the πασχα, ωρα δε ασει εκτη·) και λεγει τοις Ιου- pasover, hour and about sixth;) and he says to the Jews; δαιοις· Ιδε ο βασιλευς υμων. <sup>15</sup> Οι δε εκραυγα- See the king of you. They but cried out; σαν· Αρον, αρον· σταυρωσον αυτον. Λεγει Away, away; crucify him. Says αυτοις ο Πιλατος· Τον βασιλεα υμων σταυρωσω; to them the Pilate; The king of you shall I crucify? Απεκριθησαν οι αρχιερεις· Ουκ εχομεν βασιλεια Answered the high-priests; Not we have a king, ει μη Καισαρα. if not Cesar. <sup>16</sup> Τοτε ουν παρεδωκεν αυτον αυτοις, Ινα Then therefore he delivered up him to them, that

9 and went again into the PRAETORIUM, and says to JESUS, "Whence art thou?" But JESUS gave him no answer. 10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know that I have Authority \* to release thee, and I have Authority to crucify thee?" 11 \* JESUS answered him, † "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin." 12 From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † EVERY ONE who MAKES Himself a King speaks against CESAR." 13 PILATE, therefore, having heard \* these WORDS, brought JESUS out, and sat down on † the \* Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha. 14 † (Now it was the Preparation of the PASSOVER, 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. 15. Tribunal, in a Place. 16. 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. 89.

† 9. Isa. llii. 7; Matt. xxv. 12, 14. † 11. Luke xii. 53; John vii. 30. † 12. Luke xiii. 2. † 13. Acts xvii. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlii. 10 † 16. Matt. xxvii. 20, 31; Mark xv. 15; Luke xliii. 24

σταυρωθῆ. 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 out into the being called of a skull a place, which  
 λεγεται Εβραϊστι 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, is middle and the Jesus. Wrote  
 ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι τον  
 and also a title the Pilate, and placed upon the  
 σταυρου. Ην δε γεγραμμενον " Ιησους ο Να-  
 cross. It was and having been written; "Jesus the Na-  
 ζωραιος, ο βασιλευς των Ιουδαιων." <sup>20</sup> Τουτου  
 aene, the King o the Jews." This  
 ουν 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  
 εσταυρωθῆ ο Ιησους; και ην γεγραμμενον 'Εβ-  
 was crucified the Jesus; and it was having been written in  
 ραιστι 'Ελληνιστι, '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  
 γραφε' Ο βασιλευς των Ιουδαιων' αλλ' οτι  
 write thou; The king of the Jews; but that  
 εκεινος ειπε' Βασιλευς ειμι των Ιουδαιων.  
 he said; A king I am of the Jews.  
<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 then soldiers, when they crucified the  
 Ιησουν, ελαβον τα ιματια αυτου, (και εποησαν  
 Jesus, took the mantles o him, (and made  
 τεσσαρα μερη, εκαστω στρατιωτη μερος,) και  
 four parts, to each soldier a part,) and  
 τον χιτωνα; Ην δε ο χιτων αρραφος, εκ των  
 the coat. Was but the coat without seam, from the  
 ανωθεν οφαντος 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 shall be. That the writing might  
 ρωθῆ \* [η λεγουσα.] " Διεμερισαντο να  
 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 εποησαν.  
 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—ομιλ  
 ting the cross on him. 20. Latin and Greek. 17. Then they took Jesus, and put-  
 ting the cross on him. 24. that saying—ομιλ.  
 † 17. Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xliii. 20, 23. † 19. Matt. xxvi. 37;  
 Mark xv. 26; Luke xliii. 32 † 23. Matt. xvii. 35; Mark xv. 24; Luke xliii. 34.  
 † 24. Isa. xlii. 13.



26 **Εἰστήκεισαν δε παρα τῷ σταυρῷ τοῦ Ἰησοῦ ἡ**  
Stood now by the cross of the Jesus the  
**μητρὸς αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ,**  
mother of him, and the sister of the mother of him,  
**Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῆ.**  
Mary that of the Clopas, and Mary the Magdalene.

26 **Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-**  
Jesus thereforescwing the mother, and the disci-  
**τῆν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί**  
ple standing by, whom he loved, he says to the mother  
**αὐτοῦ Γυναίκα, ἰδε, ὁ υἱός σου.**  
of himself, O woman, lo, the son of thee.

27 **Εἶτα λέγει τῷ**  
Then he says to the  
**μαθητῇ· Ἴδου ἡ μητὴρ σου. Καὶ ἀπ' ἐκεῖνης**  
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 **Μετὰ τούτων εἶδους ὁ Ἰησοῦς, ὅτι πάντα ἤδη**  
After this knowing the Jesus, that all things already  
**τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·**  
had been finished that might be finished the writing, says:

**Δίψω.** 29 **Σκευὸς \* [οὖν] ἐκεῖτο ὀξοῦς μεστόν·**  
I thirst. A vessel [therefore] stood of vinegar full;

**οἱ δὲ πλῆσαντες σπογγῶν ὀξοῦς, καὶ ὑσσώ-**  
they and alling a sponges of vinegar, and to a hyssop stalk

**κῶ περιθέντες, προσήνεγκαν αὐτὸν τῷ στόματι.**  
putting round, brought of him to the mouth.

30 **Ὅτε οὖν ἐλάβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·**  
When therefore took the vinegar the Jesus, he said;

**Τετελεσται· καὶ κλίνας τὴν κεφαλὴν, παρε-**  
It has been finished; and having inclined the head, he gave

**δωκε τὸ πνεῦμα.**  
up the spirit.

31 **Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ**  
The then Jews (that not might remain on the

**σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐπεὶ**  
cross the bodies in the sabbath; since

**παρασκευῆ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνου**  
a preparation it was, was for great the day that

**τοῦ σαββατοῦ) ᾠρώτησαν τὸν Πιλάτου, ἵνα**  
of the sabbath) asked the Pilate, that

**καταγώσιν αὐτῶν τὰ σκελῆ, καὶ ἀρθώ-**  
might be broken of them the legs, and they might be taken

**σιν.** 32 **Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν**  
came. Came therefore the soldiers, and of the indeed

**πρώτου, καταῆξαν τὰ σκελῆ, καὶ τοῦ ἄλλου**  
first, they brake the legs, and of the other

**τοῦ συσταυρωθέντος αὐτοῦ.** 33 **Ἐπὶ δὲ τοῦ Ἰη-**  
that having been crucified with him. To but the Ju-

25 † And there were standing by the CROSS of JESUS his MOTHER, and his MOTHER'S SISTER, † Mary, the MOTHER of † CLOPAS, and Mary of MAGDALA.

26 Jesus, therefore, seeing his MOTHER, and † the DISCIPLE whom he loved standing near, says to his MOTHER, "Woman, behold thy SON!"

27 He then says to the DISCIPLE. "Behold thy MOTHER!" And from that HOUR the DISCIPLE took her to his OWN [house.]

28 After this, \* Jesus knowing That all things had already been finished, † that the SCRIPTURE might be fully accomplished, says, "I thirst."

29 A Vessel was placed full of Vinegar; † \* then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

30 When therefore, \* Jesus took the VINEGAR, he said, "It has been finished!" And inclining his HEAD, he expired.

31 Then the JEWS, († that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one:) asked PILATE that their LEGS might be broken, and they might be taken away.

32 The SOLDIERS therefore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him;

33 but having come to

\* VATICAN MANUSCRIPT.—28. Jesus. 29. Then—omit. 29. then a Sponge full of the VINEGAR having been attached to a Hyssop-stalk, they brought to His MOUTH. 30. Jesus.

† 23. 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 *chief*. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—*δακρυε*

‡ 25. Matt. xvii. 25; Mark xv. 40; Luke xxiii. 49. Luke xiv. 18. † 26. John xiii. 23. xx. 2; xli. 7, 20, 24. † 28. Psa. lxxix. 21. Matt. xxvii. 48. † 31. Deut. xxi. 23.

σου ελθοντες, ως ειδον αυτον ηδη τεθνηκοτα,  
 see having come, when they saw him already having died,  
 ου καταεξαν αυτου τα σκελη· <sup>34</sup> αλλ' εις των  
 not they broke off him the legs; but one of the  
 στρατιωτων λοχηη αυτου την πλευραν ενυξε,  
 soldiers with a spear of him the side pierced,  
 και ευθυσ εξηλθεν αιμα και υδωρ. <sup>35</sup> Και  
 and immediately came out blood and water. And  
 ο ωρακως μεμαρτυρηκε, και αληθινη αυτου  
 he having seen has testified, and true of him  
 εστιν η μαρτυρια· κακεινος οιδεν, οτι αληθη  
 is the testimony; and he knows, that true things  
 λεγει, ινα και υμεις πιστευσητε. <sup>36</sup> Εγενετο  
 he says, so that also you may believe. Occurred  
 γαρ ταυτα, ινα η γραφη πληρωθη· “Οσπουν  
 for these things, that the writing might be fulfilled; “A bone  
 ου συντριβησεται αυτου.” <sup>37</sup> Και παλιν ετερα  
 not shall be broken of him.” And again another  
 γραφη λεγει· “Οψονται εις ον εξεκεντησαν.”  
 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  
 Ιωσηφ δ ακο Αριμαθαιας, (ων μαθητης του Ιη-  
 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,) ινα αρη το σωμα του Ιησου·  
 that he might take away the body of the Jesus;

και επιτρεψεν ο Πιλατος. Ηλθεν ουν και  
 and permitted the Pilate. He came therefore and  
 ηρε το σωμα του Ιησου. <sup>39</sup> Ηλθε δε και  
 took away the body of the Jesus. Came and also

Νικοδημος, (δ ελθων προς τον Ιησουν νυκτος  
 Nicodemus, (he having come to the Jesus by night  
 το πρωτον,) φερων μγμα σμυρνης και αλοης  
 the first,) bringing a mixture of myrrh and aloes  
 ως λιτρας εκατον. <sup>40</sup> Ελαβον ουν το σωμα  
 about pounds a hundred. They took therefore the body

του Ιησου, και εδησαν αυτο οθονιοις μετα των  
 of the Jesus, and bound it with linen cloths with the  
 αρωματων, καθως εθος εστι τοις Ιουδαιοις επι-  
 spices, as customary it is with the Jews to  
 φιαζειν. <sup>41</sup> Ην δε εν τω τοπη, οπου εσταυρωθη,  
 embalm. Was and in the place, where he was crucified,

κηπος, και εν τω κηπω μνημιον καινον, εν  
 a garden, and in the garden a tomb new, in which  
 ουδεπω ουδεις ετεθη. <sup>42</sup> Εκει ουν δια την  
 not yet no one was laid. There therefore on account of the  
 παρεσκευην των Ιουδαιων, οτι εγγυς ην το  
 preparation of the Jews, because near was the  
 μνημιον, εθηκαν τον Ιησουν.  
 tomb, they laid the Jesus.

JESUS, when they saw that  
 he had already died, they  
 did not break His legs,

<sup>34</sup> but one of the SOL-  
 DIERS pierced His side  
 with a Spear, and immedi-  
 ately there came out Blood  
 and Water.

<sup>35</sup> 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.

<sup>36</sup> For these things oc-  
 curred, that the SCRIP-  
 TURE might be verified,  
 † “A Bone of him shall not  
 be broken.”

<sup>37</sup> And again Another  
 SCRIPTURE says, † “They  
 shall look on him whom  
 they pierced.”

<sup>38</sup> † And after these  
 things, \* Joseph, from Ari-  
 mathea, (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 PI-  
 LATE permitted him. He  
 came therefore, and took  
 away \* his Body.

<sup>39</sup> 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.

<sup>40</sup> Then they took the  
 BODY of JESUS, and  
 † bound it with Linen  
 cloths, with the AROMA-  
 TICS, as it is a Custom  
 with the Jews to embalm.

<sup>41</sup> And there was in the  
 PLACE where he was cru-  
 cified a Garden, and in  
 the GARDEN a NEW TOMB,  
 in which no one was yet  
 laid.

<sup>42</sup> There, therefore, on  
 account of the PREPARA-  
 TION of the JEWS, Because  
 the TOMB was near, they  
 laid JESUS.

\* VATICAN MANUSCRIPT.—38. Joseph. 39. Jesus. 40. his Body. 41. him  
 by Night.

‡ 30. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. ‡ 37. Psa. cxli. 16; Zech. xii. 6.  
 Rev. i. 7. ‡ 38. Matt. xxvii. 57; Mark xv. 43; Luko xiii. 50. ‡ 39. John iii. 1  
 ; vii. 50. ‡ 40. Acts v. 6.

ΚΕΦ. κ'. 20.

<sup>1</sup> Τῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-  
The and first of the week Mary the Magda-  
 ληνῆ ἔρχεται πρῶτι, σκοτίας ἐτι οὕσης, εἰς τὸ  
lene comes early, dark yet being, into the  
 μνημεῖον\* καὶ βλέπει τὸν λίθον ῥημένον  
tomb; and sees the stone having been taken away  
 ἐκ τοῦ μνημείου, <sup>2</sup> τρέχει οὖν καὶ ἔρχεται  
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-  
 τήν, ὃν ἐφιλεῖ ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·  
ple, whom loved the Jesus, and says to them:  
 Ἦραν τὸν κυρίον ἐκ τοῦ μνημείου, καὶ οὐκ  
They took away the lord out of the tomb, and not  
 οἶδαμεν, ποῦ ἐθήκαν αὐτόν. <sup>3</sup> Ἐξῆλθεν οὖν ὁ  
we know, where they laid him. Went out then the  
 Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς  
Peter and the other disciple, and they came into  
 τὸ μνημεῖον. <sup>4</sup> Ἐτρέχον δὲ οἱ δύο ὅμῳ· καὶ ὁ  
the tomb. Ran and they two together, and the  
 ἄλλος μαθητῆς προεδράμε ταχίων τοῦ Πέτρον,  
other disciple ran before more quickly of the Peter,  
 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· <sup>5</sup> καὶ παρακυ-  
and came first into the tomb; and stooping  
 ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-  
was sees lying the linen cloths; not however he went  
 θεν. <sup>6</sup> 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 κείμενα, <sup>7</sup> καὶ τὸ σουδαρίον ὃ ἦν ἐκ  
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-  
 μένον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα  
log, but apart having been folded up into one  
 τόπον. <sup>8</sup> Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-  
place. Then therefore went in also the other disci-  
 τῆς, ὃ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ  
ple, he coming first into the tomb, and  
 εἶδε, καὶ ἐπίστευσεν. <sup>9</sup> Οὐδεὶς γὰρ ᾔδεισαν  
saw, and believed. Not yet for they knew  
 τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-  
the writing, that it behoved him out of dead ones to have  
 θῆναι. <sup>10</sup> Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοῦς 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 NAPKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, THAT OTHER Disciple, who came first into the TOMB, also went in, and he saw, and believed [her.]

9 For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

\* VATICAN MANUSCRIPT.—δ, 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. 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. † 2. John xiii. 23; xix. 30; xxi. 7  
 No. 24. † 3. Luke xxiv. 12. † 5. John xix. 40. † 7. John xi. 44.  
 Psa. xvi. 10; Acts ii. 25—31; xiii. 34, 35.

ΚΕΦ. ιη'. 18.

1 Ταυτα ειπων δ Ιησους εξηλθε συν τοις  
 These things saying the Jesus went out with the  
 μαθηταις αυτου περαν τον χειμαρρον του  
 disciples of himself beyond the brook of the  
 Κεδρων, οπου ην κηπος, εις ον εισηλθεν αυτος  
 Kedron, where was a garden, into which entered himself  
 και οι μαθηται αυτου. 2 Ηξει δε και Ιουδας, ο  
 and the disciples of him. Knew and also Judas, he  
 παραδιδους αυτον, τον τοπον οτι πολλακις  
 delivering up him, the place; because often  
 συνηχθη δ Ιησους ενει μετα των μαθητων  
 met the Jesus there with the disciples  
 αυτου. 3 Ο ουν Ιουδας λαβων την σκαιραν,  
 of himself. The then Judas having taken the band,  
 και εκ των αρχιερων και Φαρισατων διηρητας,  
 and from the high-priests and Pharisees officers,  
 ερχεται εκει μετα φανων και λαμπαδων και  
 comes there with torches and lamps and  
 οπλων. 4 Ιησους ουν ειδως παντα τα ερχο-  
 weapons. Jesus therefore knowing all the things com-  
 μενα εκ αυτου, εξελθων ειπεν αυτοις: Τινα ζη-  
 ing on him, going out said to them; Whom seek  
 τειτε; 5 Απεκριθησαν αυτω Ιησους τον Να-  
 you; They answered him; Jesus the Na-  
 ζωραιον. Λεγει αυτοις ο Ιησους: Εγω ειμι.  
 nazarene. Says to them the Jesus; I am.  
 (Ειστηκει δε και Ιουδας, ο παραδιδους αυτον;  
 (Was standing also Judas, the delivering up him,  
 μετ' αυτων.) 6 Ως ουν ειπεν αυτοις: Οτι  
 with them.) When therefore he said to them; That  
 εγω ειμι απηλθον εις τα οπισω, και εκεσαν  
 I am; they went into the behind, and fell  
 χαμαι. 7 Παλιν ουν αυτους εκηρωτησε: Τινα  
 on the ground. Again then them he asked; Whom  
 ζητειτε; Οι δε ειπον Ιησους τον Ναζωραιον.  
 seek you? They said, Jesus the Nazarene.  
 8 Απεκριθη Ιησους: Ειπον υμιν, οτι εγω ειμι.  
 Answered Jesus; I said to you, that I am;  
 ει ουν εμε ζητειτε, αφετε τούτους υπαγειν.  
 If therefore me you seek, suffer these to go.  
 9 Ινα πληρωθη δ λογος, ον ειπεν: "Οτι οδς  
 So that might be fulfilled the word, which he said; "That whom  
 δεδωκας μοι, ουκ απολεσα εξ αυτων ουδενα."  
 thou hast given to me, not I lost of them no one."  
 10 Σιμων ουν Πετρος εχων μαχαिरαν, ειλκυσεν  
 Simon then Peter having a sword, drew  
 αυτην, και εκιασε τον του αρχιερωσ δουλον,  
 her, and struck the of the high-priest slave,  
 και απεκοψεν αυτου το ωτιον το δεξιον. Ην δε  
 and cut off of him the ear the right. Was now  
 ονομα του δουλου Μαλχος. 11 Ειπεν ουν ο Ιη-  
 a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 \* Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.  
 2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; BECAUSE \* Jesus often met there with his DISCIPLES.  
 3 † Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and \* PHARISEES, comes there with Torches, and Lamps, and Weapons.  
 4 Jesus, therefore, knowing ALL THINGS that were coming upon him, going out, \* says to them, "Whom do you seek?"  
 5 They answered him, "Jesus the NAZARENE."  
 \* He says to them, † I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.  
 6 When therefore, he said to them, "† I am he," they went back, and fell on the Ground.  
 7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."  
 8 Jesus answered, "I told you That † I am he; if, therefore, you seek Me, permit these to go."  
 9 That the word might be fulfilled which he said, † "Of those whom thou hast given me, I lost no one."  
 10 † Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT \* EAR-TIP. Now the SERVANT'S Name was Malchus.  
 11 JESUS, therefore,

\* VATICAN MANUSCRIPT.—1. JESUS. 2. JESUS. 3. PHARISEES. 4. says.  
 5. He says to them, "† I am JESUS." 10. EAR-TIP.  
 † 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.  
 15; 2 Thess. i. 47; Acts i. 16. † 2. John xvii. 12. † 3. Matt. xxvi. 47; Mark xiv. 43; † 10. Matt. xxvi. 51; Mark xiv. xii. 49, 50.

σου τῷ Πέτρῳ· Βάλε τὴν μαχαίραν εἰς τὴν  
 σου to the Peter; Put up the sword into the  
 θηκὴν· τὸ ποτήριον δὲ δέδωκε μοι ὁ πατήρ, οὐ  
 sheath; the cup which has given to me the father, not  
 μὴ πῖω αὐτό;  
 not should I drink it?

12 Ἡ οὖν σκεῖρα καὶ οἱ χιλιάρχους καὶ οἱ ὀφ-  
 The then band and the commander and the off-  
 ρεταὶ τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ  
 cers of the Jews apprehended the Jesus, and  
 ἐδήσαν αὐτόν, 13 καὶ ἀπήγαγον αὐτὸν πρὸς  
 bound him, and led him to

Ἄνναν πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊαφᾶ,  
 Anna first; he was for father-in-law of the Caiaphas,  
 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 Ἦν  
 who was high-priest of the year that. Was

δὲ Καϊαφᾶς ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι  
 now Caiaphas he having advised the Jews, that  
 συμφερεῖ ἓνα ἄνθρωπον ἀπολεσθαι ὑπὲρ τοῦ  
 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 ἄλλος 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 τὴν αὐλὴν τοῦ ἀρχιερέως. 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 τῷ θυρωρῷ, καὶ εἰσηγάγετον  
 high-priest, and spoke to the door-keeper, and brought in the

Πέτρον. 17 Λεγεί οὖν ἡ παιδίσκη ἡ θυρωρῶς  
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ  
 to the Peter; Not also thou of the disciples art the

ἀνθρώπου τούτου; Λεγεί ἐκεῖνος· Οὐκ εἰμι.  
 man this? Says he; Not I am.

18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρεταὶ ἀ-  
 stood and the slaves and the officers a

θρακίαν πεποικηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-  
 having made, because cold it was, and warmed

μαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἕστως  
 themselves; was and with them the Peter standing

καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἤρω-  
 and warming himself. Therefore high-priest asked

τῆσε τοῦ Ἰησοῦ 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 παρῆσια ἐλάλησα τῷ  
 him the Jesus; publicly spoke to the

said to PETER, "Put the sword into the scabbard; † the cup which the father has given me, shall I not drink it?"

12 Then the band, and the commanders of the Jews apprehended Jesus, and bound him,

13 and led him first to Anna, for he was Father-in-law of Caiaphas, who was High-Priest that year.

14 † Now Caiaphas was the one having advised the Jews, "That it is expedient that One Man be destroyed in behalf of the people."

15 † And Simon Peter followed Jesus; also the other Disciple. And that Disciple was known to the High-Priest, and went in with Jesus into the palace of the High-Priest;

16 † but Peter stood at the door without. Therefore, \* that other Disciple who was the acquaintance of the High-Priest, went out, and spoke to the door-keeper, and brought in Peter.

17 Then that female servant, the door-keeper, says to Peter, "Art thou also of this man's disciples?" He says, "I am not."

18 And the servants and officers having made a fire of coals, because it was cold, 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. Mark xiv. 54; Luke xxii. 54.

‡ 14. John xi. 56.

‡ 15. Matt. xxvi. 5\*

‡ 16. Matt. xxvi. 60; Mark xiv. 66; Luke xxii. 54.

κοσμῷ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδεν· 21 Τί με ἐπερωτᾷς; ἐπερωτήσῃσιν τοὺς ἀκηκοτάς, τί δὸς τὸν ἀσκή; ἀσκή those having heard, what ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἰδασιν ἃ εἶπον I said to them; lo, they know what things said ἐγὼ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεσθίως ἔδωκε βραχίονα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ;

21 Τί με ἐπερωτᾷς; ἐπερωτήσῃσιν τοὺς ἀκηκοτάς, τί δὸς τὸν ἀσκή; ἀσκή those having heard, what ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἰδασιν ἃ εἶπον I said to them; lo, they know what things said ἐγὼ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεσθίως ἔδωκε βραχίονα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ;

22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεσθίως ἔδωκε βραχίονα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ;

23 Ἀπεκριθὲν αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, ματυρήσῃσιν περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23 Ἀπεκριθὲν αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, ματυρήσῃσιν περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

24 Ἀπεστείλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερεᾶ. 25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ;

24 Ἀπεστείλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερεᾶ. 25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ;

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ;

26 Λέγει σατο ἐκεῖνος; καὶ εἶπεν· Οὐκ εἰμι. 27 Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενῆς ὧν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

26 Λέγει σατο ἐκεῖνος; καὶ εἶπεν· Οὐκ εἰμι. 27 Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενῆς ὧν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

27 Πάλιν οὖν ᾤρησάτο ὁ Πέτρος· καὶ εὐθὺς ἀλεκτῶρ ἐφώνησεν.

27 Πάλιν οὖν ᾤρησάτο ὁ Πέτρος· καὶ εὐθὺς ἀλεκτῶρ ἐφώνησεν.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπο τοῦ Καϊάφαι εἰς τὸ πραιτωρίον ἦν δὲ πρῶτα. Καὶ αὐτοὶ οὐκ εἰσηλθόντες εἰς τὸ πραιτωρίον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φαγωσὶ τὸ πάσχα.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπο τοῦ Καϊάφαι εἰς τὸ πραιτωρίον ἦν δὲ πρῶτα. Καὶ αὐτοὶ οὐκ εἰσηλθόντες εἰς τὸ πραιτωρίον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φαγωσὶ τὸ πάσχα.

29 Ἐξήλθεν οὖν ὁ Πίλατος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα ἔστιν ἡ ἀκαθάρτη ἡ ἀκαθάρτη;

29 Ἐξήλθεν οὖν ὁ Πίλατος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα ἔστιν ἡ ἀκαθάρτη ἡ ἀκαθάρτη;

to the world; I always taught in a synagogues 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 Whom JESUS cut off, says,

"Did not I see Thee in the GARDEN with him?"

27 Then \*Peter again denied, and immediately † a Cock crew.

28 † Then they lead JESUS from CAIAPHAS into the † PRAETORIUM. It was now morning; and they went not into the PRAETORIUM so that they might not be defiled, but † that they might eat the PASS-OVER.

29 PILATE, therefore, went out to them, and \*said, "What Accusation

\* VATICAN MANUSCRIPT.—23. JESUS. 27. Peter. 29. says.  
 † 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34. † 28. See Note on Matt. xxvii. 27. † 29. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.  
 † 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 67. † 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 68. † 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 38. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 16.

κατηγοριαν φερετε κατα του ανθρωπου τουτου ;  
accusation bring you against the man this ?

30 Απεκριθησαν και ειπον αυτω· Ει μη ην ουτος  
They answered and said to him; If not was this  
κακατοιοσ, 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

υμεις, και κατα τον νομον υμων κρινατε αυτον.  
you, and according to the law of you judge him.

Ειπον \* [ουν] αυτω οι Ιουδαιοι· Ημιν ουκ  
Said [therefore] to him the Jews; To us not  
εξεστιν αποκτειναι ουδενα. 32 Ίνα δ λογος του  
it is lawful to kill no one. So that the word of the

Ιησου κηρωθη, ον ειπε, σημαιων ποιηθανα-  
Jesus might be fulfilled, which he said, pointing out by what death  
τω ημελλεν αποθησκειν.  
he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον καινι δ  
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 δ βασιλευσ των Ιουδαιων ; 34 Απεκ-  
to him; Thou art the king of the Jews? 34 Απεκ-

ριθη \* [αυτω] δ Ιησους· Αφ' εαυτου συ τουτο  
answered [him] the Jesus; From thyself thou this

λεγεισ, η αλλοι σοι ειπον περι εμου ; 35 Απεκ-  
sayest, or others to thee told concerning me? 35 Απεκ-

ριθη δ Πιλατος· Μητι εγω Ιουδαιοις 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 ; 35 Απεκριθη Ιησους· Η  
to me; what didst thou do? Answered Jesus; The

βασιλευσ η εμη ουκ εστιν εκ του κοσμου τουτου·  
kingdom the mine not is of the world this; the

ει εκ του κοσμου τουτου η η βασιλευσ 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

βασιλευσ η εμη ουκ εστιν εντευθεν. 27 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 δ Ιησους· Συ λεγεισ· οτι βασιλευσ  
Answered the Jesus; Thou sayest; that a king

ειμι εγω. Εγω εις τουτου γεγεννημαι, και  
am 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 testify

ρησω τη αληθεια. Πασ δ ων εκ της αλη-  
to the truth. Every one who being of the truth,

θειασ, ακουει μου της φωνησ. 38 Λεγει αυτω  
hears of me the voice. Says to him

δ 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 PRAETORIUM again, and called JESUS, and said to him, “ Art thou the KING of the JEWS ?”

34 Jesus answered, “ Dost thou say this from thyself, or did others tell thee concerning me ?”

35 PILATE answered, “ Am I a Jew ? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do ?”

36 † Jesus answered, “ My KINGDOM is not of this WORLD. If 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.

† 30. 1 Tim. vi. 17

† 37. John viii. 47; 1 John iii. 19; 1v. 9.

† 38. Matt. xxvii. 24; Luke xliii. 4;

xix. 4. 6.

παλιν εξηλθε προς τους Ιουδαιους, και λεγει  
 again he went out to the Jews, and says  
 αυτοις· Εγω ουδεμιαν αιτιαν εδρισκω εν αυτω.  
 to them; not one fault And in him.  
 39 Εστι δε συνηθεια υμιν, ινα ενα υμιν απολυσω  
 It is but a custom for you, that one to you I release  
 εν τω πασχα· θουλεσθε ουν, υμιν απολυσω  
 in the passover; are you willing therefore, to you I release  
 τον βασιλευα των Ιουδαιων; 40 Εκραυγασαν ουν  
 the king of the Jews? They cried out then  
 παλιν \* [παντες,] λεγοντες· Μη τουτον, αλλα  
 again [all,] saying; Not this, but  
 τον Βαραββα. Ην δε ο Βαραββας ληστης.  
 the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ΙΘ'. 19.

1 Τότε ουν ελαβεν ο Πιλατος τον Ιησουν, και  
 Then therefore took the Pilate the Jesus, and  
 εμαστιγωσε. 2 Και οι στρατιωται πλεξαντες  
 scourged. And the soldiers braiding  
 στεφανον εξ ακανθων, επεθηκαν αυτου τη κεφα-  
 a crown of thorns, placed of him to the head,  
 λη, και ιματιαν πορφυρουν περιεβαλον αυτον,  
 and a mantle purple threw about him,  
 3 και ελεγον· Χαιρε ο βασιλευς των Ιουδαιων·  
 and said; Hail the king of the Jews;  
 και εδιδου αυτω ραπισματα. 4 Εξηλθεν παλιν  
 and they gave him blows. Went again  
 εξω ο Πιλατος, και λεγει αυτοις· Ιδε, αγαθ υμιν  
 out the Pilate, and says to them; Lo, I bring to you  
 αυτον εξω, ινα γνωτε, οτι εν αυτω ουδεμιαν  
 him out, that you may know, that in him not one  
 αιτιαν εδρισκω. 5 (Εξηλθεν ουν ο Ιησους εξω,  
 fault I find. (Came then the Jesus out,  
 φορων τον ακανθινον στεφανον, και το πορφυ-  
 wearing the thorny crown, and the purple  
 ρουν ιματιον.) Και λεγει αυτοις· Ιδε, ο ανθρω-  
 mantle,) And he says to them; See, the man.  
 πος. 6 \* Οτε ουν ειδον αυτον οι αρχιερεις και οι  
 When therefore saw him the high-priest and the  
 υπηρεται, εκραυγασαν λεγοντες· Σταυρωσον,  
 officers, they cried out saying; Crucify,  
 σταυρωσον αυτον. Λεγει αυτοις ο Πιλατος·  
 crucify him. Says to them the Pilate;  
 Λαβετε αυτον υμεις, και σταυρωσατε· εγω γαρ  
 Take him you, and crucify; I for  
 ουχ εδρισκω εν αυτω αιτιαν. 7 Απεκριθησαν  
 not and in him a fault. Answered  
 αυτω οι Ιουδαιοι· Ημεις νομον εχουμεν, και  
 him the Jews; We a law have; and  
 κατα τον νομον ημων οφειλει αποθαινειν,  
 according to the law of us he ought to die,  
 οτι εαυτον, υιον θεου εποιτησεν. 8 \* Οτε ουν  
 because himself, a son of God he made. When therefore  
 ηκουσεν ο Πιλατος τουτον τον λογον, μαλλον  
 heard the Pilate this the word, more,

again to the Jews, and says to them, "I find No Fault in him."  
 39 †But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the JEWS? "  
 40 Then they cried out again, saying, † "Not him, but BARABBAS." † Now BARABBAS WAS a Robber.

CHAPTER XIX.

1 † Then PILATE, therefore took and scourged JESUS.  
 2 And the SOLDIERS, wreathing a Crown of ACANTHUS, placed it on HIS HEAD; and they threw around him a purple Mantle,  
 3 \* and they came to him and said, "Hail, KING of the JEWS!" And they gave him Blows.  
 4 \* And PILATE went out again, and says to them, "Behold, I bring him out to you, That you may know that I find † No Fault in him."  
 5 Then \* Jesus came out, wearing the ACANTHINE CROWN, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"  
 6 † When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."  
 7 The JEWS answered him, † "We have a LAW, and by \* the LAW he ought to die, because † he made himself a Son of God."  
 8 When PILATE, therefore, heard THIS WORD, he was more afraid,

\* VATICAN MANUSCRIPT.—40, all—omit. 3, they came to him and said. 4. And PILATE went. 5. Jesus. 7. the LAW.  
 † 80. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17. † 40. Acts iii. 14. † 40. Luke xxiii. 19. † 1. Matt. xx. 10; xvii. 20; Mark xv. 15; Luke xviii. 33. † 4. John xviii. 34; ver. 6. † 6. Acts iii. 13. † 7. Lev. xxiv. 10. † 7. Matt. xxvi. 66; John v. 18; x. 33.



εφοβηθη<sup>9</sup> και εισηλθεν εις το πραιτωριον παλι,  
 he was afraid; and went into the judgment-hall again,  
 και λεγει τω Ιησου· Ποθεν ει συ; Ο δε Ιη-  
 and says to the Jesus; Whence art thou? The but Je-  
 σους αποκριθιν ουκ εδωκεν αυτω. <sup>10</sup> Λεγει ουν  
 sus an answer not gave to him. Says then  
 αυτω ο Πιλατος· Εμοιου λαλεις; ουκ οιδας,  
 to him the Pilate; To me not thou dost speak? not knowest thou,  
 οτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν  
 that authority I have to crucify thee, and authority  
 εχω απολυσαι σε; <sup>11</sup> Απεκριθη Ιησους· Ουκ  
 I have to release thee? Answered Jesus; Not  
 ειχες εξουσιαν ουδεμιαν κατ' εμου, ει μη  
 thou couldst have an authority not any against me, if not  
 ην σοι δεδομενον ανωθεν· δια τουτο ο  
 it was to thee having been given from above; on account of this he  
 πικρῶδιδου με σοι, μειζονα αμαρτιαν εχει. <sup>12</sup> Εκ  
 delivers up me to thee, greater sin has. From  
 τουτου εζητει ο Πιλατος απολυσαι αυτον. Οι  
 this seeks the Pilate to release him. The  
 δε Ιουδαιοι εκραον, λεγοντες· Εαν τουτου  
 but Jews cried out, saying; If this  
 απολυσης, ουκ ει φιλος του Καισαρος· πας ο  
 thou release, not thou art a friend of the Cesar; every one the  
 βασιλεια εαυτου ποιων, αντιλεγει τω Καισαρι.  
 king himself making, speaks against the Cesar.  
<sup>13</sup> Ο ουν Πιλατος ακουσας τουτου τον λογον,  
 Therefore Pilate having heard this the word,  
 ηγαγεν εξω τον Ιησου, και εκαθισεν επι του  
 brought out the Jesus, and sat down on the  
 βηματος εις τοπον λεγομενον Λιθοστρωτων,  
 tribunal into a place being called Pavement,  
 Εβραϊστι δε Γαββαθα· <sup>14</sup> (ην δε παρασκευη του  
 in Hebrew but Gabbatha; (it was and a preparation of the  
 πασχα, ωρα δε ασει εκτη·) και λεγει τοις Ιου-  
 pasover, hour and about sixth;) and he says to the Jews;  
 δαιοις· Ιδε ο βασιλευς υμων. <sup>15</sup> Οι δε εκραυγα-  
 See the king of you. They but cried out;  
 σα· Αρω, αρω; σταυρωσον αυτον. Λεγει  
 Away, away; crucify him. Says  
 αυτοις ο Πιλατος· Τον βασιλεα υμων σταυρωσω·  
 to them the Pilate; The king of you shall I crucify?  
 Απεκριθησαν οι αρχιερις· Ουκ εχομεν βασιλεια  
 Answered the high-priests; Not we have a king.  
 ει μη Καισαρα.  
 if not Cesar.  
<sup>16</sup> Τοτε ουν παρεδωκεν αυτον αυτοις, ινα  
 Then therefore he delivered up him to them, that

9 and went again into  
 the ΠΡΑΙΤΟΡΙΟΝ, 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 Author-  
 ity \* 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 DELIVER-  
 ED me to thee has a  
 Greater Sin."  
 12 From this time, PI-  
 LATE sought to release  
 him; but the Jews cried  
 out, saying, † "If thou re-  
 lease him, thou art not a  
 Friend of CESAR; EVERY  
 ONE who MAKES himself  
 a King speaks against CE-  
 SAR."  
 13 PILATE, therefore,  
 having heard \* these  
 words, brought JESUS  
 out, and sat down on the  
 \* Tribunal, in a Place called  
 † The Pavement, but in  
 Hebrew Gabbatha.  
 14 † (Now it was the  
 Preparation of the PASS-  
 OVER, and the Hour was  
 about the † Sixth;) and he  
 says to the JEWS, "Be-  
 hold your KING!"  
 15 \* Then they cried out,  
 "Away, away, crucify  
 him!" PILATE says to  
 them, "Shall I crucify your  
 KING?" The HIGH-PRIESTS  
 answered, † "We have no  
 king, except Cesar."  
 16 † Then, therefore, he  
 delivered him to them that  
 he might be crucified.

\* VARIAN 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. 89.  
 † 9. Isa. liii. 7; Matt. xxvii. 12, 14. † 11. Luke xxi. 25; John vii. 30. † 12. Luke xiii. 2. † 12. Acts xvii. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlii. 10.  
 † 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 21.

σταυρωθη. 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 κρανιον τοπον, ος  
 he went out into the being called of a skull a place, which  
 λεγεται Εβραϊστι Γολγοθα. <sup>18</sup> Οπου αυτου  
 is called in Hebrew Golgotha. Where him  
 εσταυρωσαν, και μετ' αυτου αλλους δυο, εντε-  
 they crucified, and with him others two, hence  
 θεν και εντευθεν, μεσον δε τον Ιησουν. <sup>19</sup> Εγ-  
 and hence, is 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 γεγραμμενων "Ιησους ο Να-  
 cross. It was and having been written; "Jesus the Na-  
 ζωραιος, ο βασιλευς των Ιουδαιων." <sup>20</sup> Τουτου  
 saron, the king o the Jews." This  
 ουν τον τιτλον πολλοι ανεγνωσαν των Ιου-  
 therefore the title many read of the Jews."  
 δαιων, οτι εγγυς ην ο τοπος της πολεως, οπου  
 because near was the place of the city, where  
 εσταυρωθη ο Ιησους; και ην γεγραμμενον 'Εβ-  
 was crucified the Jesus; and it was having been written in  
 ραιστι 'Ελληνιστι, '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  
 γραφε' Ο βασιλευς των Ιουδαιων' αλλ' οτι  
 write thou; the king of the Jews; but that  
 εκεινος ειπε: Βασιλευς ειμι των Ιουδαιων.  
 he said; A king I am of the Jews.  
<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 then soldiers, when they crucified the  
 Ιησουν, ελαβον τα ιματια αυτου, (και εποιησαν  
 Jesus, took the mantles o him, (and made  
 τεσσαρα μερη, εκαστω στρατιωτη μερος,) και  
 four parts, to each soldier a part,) and  
 τον χιτωνα, Ην δε ο χιτων αρραφος, εκ των  
 the coat. Was but the coat without seam from the  
 ανωθεν υφαντος δι' ολου. <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 shall be. That the writing might  
 ρωθη \* [η λεγουσα:] " Διεμερισαντο τα  
 be fulfilled [that saying.] They divided the  
 ιματια μου εαυτοις, και επι τον ιματισμον μου  
 mantles of me for themselves, and on the raiment of me  
 εβαλον κληρον."  
 they cast a lot."

Οι μεν ουν στρατιωται ταυτα εποιησαν.  
 The indeed therefore soldiers these things did.

17 †\* Then they took  
 JESUS, and putting the  
 CROSS on him, he went out  
 into WHAT IS CALLED A  
 PLACE OF A SKULL, which sig-  
 nifies in Hebrew Golgotha;

18 where they crucified  
 Him, and two others with  
 him, one on each side, and  
 JESUS in the Middle.

19 † And PILATE wrote  
 a Title, and placed it on  
 the CROSS. Now that hav-  
 ing been written was  
 " JESUS, the NAZARENE,  
 the KING of the JEWS."

20 This TITLE, therefore,  
 many of the JEWS read;  
 because the PLACE was  
 near the CITY, where JE-  
 SUS was crucified; and it  
 had been written in He-  
 brew, \* Latin, and Greek.

21 Then the HIGH-  
 PRIESTS of the JEWS said  
 to PILATE, " Do not write,  
 THE KING of the JEWS, but  
 THAT he said, I am King of  
 the JEWS."

22 PILATE answered,  
 " What I have written, I  
 have written."

23 † Then the SOLDIERS,  
 when they had nailed JE-  
 SUS to the CROSS, took his  
 GARMENTS, and made  
 Four Parts, to Each Soldier  
 a Part. But his COAT was  
 without seam, woven from  
 the top through the whole.

24 They said, therefore,  
 to each other, " Let us  
 not tear it, but cast lots  
 for it, whose it shall be;"  
 that the SCRIPTURE might  
 be verified, † " They di-  
 vided my GARMENTS  
 among themselves, and  
 upon my RAIMENT they  
 " cast a Lot." The SOL-  
 DIERS, therefore, did these  
 things.

\* VATICAN MANUSCRIPT.—16. And led—omit!  
 17. Then they took JESUS, and put-  
 ting the cross on him. 20. Latin and Greek.  
 † 17. Matt. xxvii. 31. 33; Mark xv. 24, 22; Luke xliii. 20. 63. † 19. Matt. xxvii. 37;  
 Mark xv. 20. Luke xxiii. 36 † 23. Matt. xxvii. 35; Mark xv. 24; Luke xliii. 34.  
 † 24. 1<sup>st</sup> Cor. xlii. 13.

26 **Εἰστήκεισαν** δε παρα τῷ σταυρῷ τοῦ Ἰησοῦ ἡ  
Stood now by the cross of the Jesus the  
 μητὴρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρός αὐτοῦ,  
mother of him, and the sister of the mother of him,  
 Μαρία ἡ τοῦ Κλωπα, καὶ Μαρία ἡ Μαγδαληνῆ.  
Mary that of the Clopas, and Mary the Magdalene.

26 **Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-**  
Jesus therefore 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 Γυναίκα, ἰδε, ὁ υἱός σου. 27 **Εἶτα λέγει τῷ**  
of himself, O woman, lo, the son of thee. Then he says to the  
 μαθητῇ· Ἴδου ἡ μητὴρ σου. Καὶ ἀπ' ἐκείνης  
disciple, Lo the mother of thee. And from that

τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτῆν εἰς τὰ ἰδια.  
the hour took the disciple her into the own.  
 28 **Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤρθη**  
After this 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 οἴνου μεστόν·  
I thirst. A vessel [therefore] stood of vinegar full;

οἱ δὲ πλησαντες σπογγὸν οἴνου, καὶ ὑσσώ-  
they and filling a sponge of vinegar, and to a hyssop-stalk  
 πῳ περιθετες, προσήνεγκαν αὐτοῦ τῷ στόματι.  
putting round, brought of him to the mouth.

30 **Ὅτε οὖν ἐλάβε τὸ οἶνον ὁ Ἰησοῦς, εἶπε·**  
When therefore took the vinegar the Jesus, he said:  
 Τετελεσται· καὶ κλίνας τὴν κεφαλὴν, παρε-  
It has been finished; and having inclined the head, he gave

δωκε τὸ πνεῦμα.  
up the spirit.  
 31 **Οἱ οὖν Ἰουδαῖοι** (ἵνα μὴ μείνῃ ἐπὶ τοῦ  
The then Jews (that not might remain on the

σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐκεῖ  
cross the bodies in the sabbath; since  
 παρασκευῆν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου  
a preparation it was; was for great the day that

τοῦ σαββατοῦ) ᾐτήσαν τὸν Πιλάτον, ἵνα  
of the sabbath) asked the Pilate, that  
 καταγῶσιν αὐτῶν τὰ σκελεθ, καὶ ἀρθῶ-  
might be broken of them the legs, and they might be taken

σιν. 32 **Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν**  
Came therefore the soldiers, and of the indeed  
 πρώτου, καταξῶν τὰ σκελεθ, καὶ τοῦ ἄλλου  
first, they broke the legs, and of the other

τοῦ συσταυρωθέντος αὐτῷ. 33 **Ἐπὶ δὲ τὸν Ἰη-**  
that having been crucified with him. To but the Jh-

σοῦ 33 **ἔτι δὲ τὸν Ἰη-**  
Jesus 33 but having come to

26 † And there were standing by the CROSS of JESUS his MOTHER, and his MOTHER'S SISTER, † Mary, the MOTHER of † CLOPAS, and Mary of MAGDALA.

26 Jesus, therefore, seeing his MOTHER, and † the DISCIPLE whom he loved standing near, says to his MOTHER, "Woman, behold thy SON!"

27 He then says to the DISCIPLE. "Behold thy MOTHER!" And from that HOUR the DISCIPLE took her to his OWN [house.]

28 After this, \* Jesus knowing that all things had already been finished, † that the SCRIPTURE might be fully accomplished, says, "I thirst."

29 A Vessel was placed full of Vinegar; † \* then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

30 When therefore, \* Jesus took the VINEGAR, he said, "It has been finished!" And inclining his HEAD, he expired.

31 Then the JEWS, († that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one;) asked PILATE that their LEGS might be broken, and they might be taken away.

32 The SOLDIERS therefore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him;

33 but having come to

\* VATICAN MANUSCRIPT.—28. JESUS. 29. Then—omit. 29. then a Sponge full of the VINEGAR having been attached to a Hyssop-stalk, they brought to His MOUTH. 30. Jesus.

† 28. 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 xiv. 18.—*Sharp*

‡ 28. Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 40. † 29. † 29. Luke xiv. 18. † 30. John xiii. 23. xx. 2; xxi. 7, 20, 24. † 28. Psa. lxxix. 21. † 29. Matt. xxvii. 48. † 31. Deut. xxi. 22.

σου ελθοντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκοτα,  
 sue having come, when they saw him already having died,  
 οὐ κατέαξαν αὐτοῦ τὰ σκελετῆ 34 ἀλλ' εἰς τῶν  
 not they broke off him the legs; but one of the  
 στρατιωτῶν λοχῆν αὐτοῦ τὴν πλευραν ἐνύξε,  
 soldiers with a spear of him the side pierced,  
 καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. 35 Καὶ  
 and immediately came out blood and water. And

ὁ ἑώρακὼς μεμαρτύρηκε, καὶ ἀληθινῆ αὐτοῦ  
 he having seen has testified, and true of him  
 ἐστὶν ἡ μαρτυρία· κἀκεῖνος οἶδεν, ὅτι ἀληθῆ  
 is the testimony; and he knows, that true things  
 λέγει, ἵνα καὶ ὑμεῖς πιστευσῆτε. 36 Ἐγενετο  
 he says, so that also you may believe. Occurred

γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· Ὅσπου  
 for these things, that the writing might be fulfilled; "A bone  
 οὐ συντριβήσεται αὐτοῦ." 37 Καὶ πάλιν ἕτερα  
 not shall be broken of him." And again another  
 γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεκερτήσαν.  
 writing says; "They shall look into whom they pierced."

38 Μετὰ δὲ ταῦτα ᾠρώτησε τὸν Πιλάτου ὁ  
 After and these things asked the Pilate the

Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὡν μαθητῆς τοῦ Ἰη-  
 Joseph that from Arimathea, (being a disciple of the Je-  
 σου, κεκρυμμένος δὲ δια τοῦ φόβου τῶν Ἰου-  
 sus, having been hid but through the fear of the Jews,  
 δαίων,) ἵνα ἀρῆ τὸ σῶμα τοῦ Ἰησοῦ  
 that he might take away the body of the Jesus;

καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ  
 and permitted the Pilate. He came therefore and  
 ἦρε τὸ σῶμα τοῦ Ἰησοῦ. 39 Ἦλθε δὲ καὶ  
 took away the body of the Jesus. Came and also

Νικοδήμους, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτός  
 Nicodemus, (he having come to the Jesus by night  
 τοῦ πρωτοῦ,) φέρων μίγμα σμύρνης καὶ ἀλοῆς  
 the first,) bringing a mixture of myrrh and aloes  
 ὡς λίτρας ἑκατόν. 40 Ἐλάβον οὖν τὸ σῶμα  
 about pounds a hundred. They took therefore the body

τοῦ Ἰησοῦ, καὶ ἐδήσαν αὐτὸ ὀθονίοις μετὰ τῶν  
 of the Jesus, and bound it with linen cloths with the  
 ἀρωματῶν, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐπι-  
 spices, as customary it is with the Jews to

φιαλεῖν. 41 Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη,  
 embalm. Was and in the place, where he was crucified,

κῆπος, καὶ ἐν τῷ κήπῳ μνημείον καινόν, ἐν ᾧ  
 a garden, and in the garden a tomb new, in which  
 οὐδεπῶ οὐδεὶς ἐτεθῆ. 42 Ἐκεῖ οὖν δια τὴν  
 not yet no one was laid. There therefore on account of the

παρασκευῆν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ  
 preparation of the Jews, because near was the  
 μνημείον, ἐθηκαν τὸν Ἰησοῦν.  
 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. 38. Jesus. 38. his Body. 39. him by Night.

† 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. † 37. Psa. xxii. 16; Zech. xii. 9. † 38. Matt. xxvii. 57; Mark xv. 43; Luke xiii. 50. † 39. John iii. 1. † 40. Acta v. 6.

## ΚΕΦ. κ'. 20.

<sup>1</sup> Τῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-  
The and first of the week Mary the Magda-  
 ληνῆ ἔρχεται πρῶτι, σκοτίας ἐτι οὐσης, εἰς τὸ  
lene comes early, dark yet being, into the  
 μνημεῖον· καὶ βλέπει τὸν λίθον ἔρμενον  
tomb; and sees the stone having been taken away  
 ἐκ τοῦ μνημείου, <sup>2</sup> τρέχει οὖν καὶ ἔρχεται  
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-  
 τὴν, ὃν ἐφιλεῖ ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·  
ple, whom loved the Jesus, and says to them;  
 Ἦραν τὸν κυρίον ἐκ τοῦ μνημείου, καὶ οὐκ  
They took away the lord out of the tomb, and not  
 οἶδαμεν, ποῦ ἐθήκαν αὐτόν. <sup>3</sup> Ἐξῆλθεν οὖν ὁ  
we know, where they laid him. Went out then the  
 Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς  
Peter and the other disciple, and they came into  
 τὸ μνημεῖον. <sup>4</sup> Ἐτρέχον δὲ οἱ δύο ὅμῳ· καὶ ὁ  
the tomb. Ran and they two together; and the  
 ἄλλος μαθητῆς προέδραμε ταχίον τοῦ Πέτρον,  
other disciple ran before more quickly of the Peter,  
 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· <sup>5</sup> καὶ παρακυ-  
and came first into the tomb; and stooping  
 ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-  
down he sees lying the linen cloths; not however he went  
 θεν. <sup>6</sup> Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν  
in. Comes then Simon Peter following  
 αὐτῷ, καὶ εἰσηλθὼν εἰς τὸ μνημεῖον, καὶ θεωρεῖ  
him, and entered into the tomb, and sees  
 τὰ ὀθονία καίμενα, <sup>7</sup> 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-  
 μένον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα  
ing, but apart having been folded up into one  
 τόπον. <sup>8</sup> Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-  
place. Then therefore went in also the other disci-  
 τῆς, ὃ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ  
ple, he coming first into the tomb, and  
 εἶδε, καὶ ἐπίστευσεν. <sup>9</sup> Οὐδέπω γὰρ ᾔδεισαν  
saw, and believed. Not yet for they knew  
 τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆ-  
the writing, that it behoved him out of dead ones to have  
 τῆναι. <sup>10</sup> Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ  
been raised. Went then again to themselves the  
 μαθηταί.  
disciples.

## CHAPTER XX.

<sup>1</sup> † 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.

<sup>2</sup> She runs, therefore, and comes to the † 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."

<sup>3</sup> † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

<sup>4</sup> And the two ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

<sup>5</sup> And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

<sup>6</sup> Then Simon Peter \* also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.

<sup>7</sup> and † the NARKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

<sup>8</sup> Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

<sup>9</sup> For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

<sup>10</sup> Then the DISCIPLES went away by themselves.

\* VATICAN MANUSCRIPT.—δ, 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 xiv. 1. † 2. John xiii. 23; xix. 20; xxii. 7, 24. † 3. Luke xxiv. 12. † 4. John xix. 40. † 7. John xi. 44. Psa. xvi. 10; Acts ii. 26—31; xiii. 34, 35.

11 Μαρια δε εισηκει προς τη μνημειω κλαι-  
 Mary but stands by the tomb weep-  
 ουσα εξω. Ως ουν εκλαιε, παρεκλυθεν εις το  
 ing outside. As therefore she wept, she stooped down into the  
 μνημειον, 12 και θεωρει δυο αγγελους εν λευκοις  
 tomb, and sees two messengers in white

καθεζομενους, ενα προς τη κεφαλη, και ενα  
 sitting, one at the head, and one  
 προς τοις ποσιν, οπου εκειτο το σωμα του Ιη-  
 at the feet, where was laid the body of the Je-  
 σου. 13 Και λεγουσιν αυτη εκεινοι: Γυναι, τι  
 ma. And say to her they: O woman, why

κλαιεις? Λεγει αυτοις: Οτι ηραν τον  
 weeped thou? She says to them: Because they took away the  
 κυριον μου, και ουκ οίδα που εθηκαν αυτον.  
 lord of me, and not I know where they laid him.

14 Ταυτα ειπουσα, εστραφη εις τα οπισω, και  
 These things having said, she turned into the behind, and  
 θεωρει τον Ιησουν εστωτα και ουκ ηδει, οτι  
 sees the Jesus standing; and not knew, that  
 Ιησους εστι. 15 Λεγει αυτη ο Ιησους: Γυναι, τι  
 Jesus it is. Says to her the Jesus: O woman, why

κλαιεις; τινα ζητεις; Εκεινη, δοκουσα οτι ο  
 weeped thou? whom 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 που εθηκες αυτον, καγω  
 carry off him, tell me where thou didst lay him, and I  
 αυτον αρω. 16 Λεγει αυτη ο Ιησους: Μαρια.  
 him will take away. Says to her the Jesus: Mary.

Στραφεισα εκεινη λεγει αυτω: Ραββουσι, ο  
 Turning round she says to him; Rabbouni, which  
 λεγεται, διδασκαλε. 17 Λεγει αυτη ο Ιησους:  
 means, O teacher. Says to her the Jesus;

Μη μου ακτου ουτω 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-  
 of 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. 18 Ερχεται Μαρια η Μαγδαληνη απαγ-  
 of you. Comes Mary the Magdalene tel-

γελουσα τοις μαθηταις, οτι εωρακε τον κυριον,  
 ling the disciples, that she had seen the lord,  
 και ταυτα ειπεν αυτη.  
 and these things she said to her.

19 Ουσης ουν οψιας τη ημερα εκεινη τη μια  
 Being then evening in the day that the first  
 του σαββατων, και των θυρων κεκλεισμενων,  
 of the week, and the doors having been shut,  
 οπου ησαν οι μαθηται \* [συνηγμενοι,] δια του  
 where were the disciples [having been assembled,] through the  
 φοβου των Ιουδαιων, ηλθεν ο Ιησους, και εστη  
 fear of the Jews, came the Jesus, and stood

11 But Mary was stand-  
 ing near the TOMB outside,  
 weeping. As she was weep-  
 ing, therefore, she stooped  
 down into the TOMB,

12 and sees Two Angels  
 in white sitting, one at the  
 HEAD, and one at the FEET,  
 where the BODY of JESUS  
 had been laid.

13 And they say to her,  
 "Woman, why dost thou  
 weep?" \* And she says to  
 them, "Because they took  
 away my LORD, and I know  
 not where they laid him."

14 † Having said these  
 things, she turned BACK-  
 ward, and beholds JESUS  
 standing, and † knew not  
 That it was Jesus.

15 \* Jesus says to her,  
 "Woman, why dost thou  
 weep? Whom dost thou  
 seek?" She, supposing  
 that he was the GARDENER,  
 says to him, "Sir, if thou  
 didst carry him off, tell me  
 where thou didst lay him,  
 and I will take Him away."

16 \* Jesus says to her,  
 "Mary!" She, having  
 turned, says to him \* in  
 Hebrew, "Rabbouni!"  
 which signifies, Teacher.

17 \* Jesus says to her.  
 "Touch me not; for I have  
 not yet ascended to my  
 FATHER; but go to † my  
 BROTHERS, and tell them,  
 I ascend to my FATHER,  
 and your Father; even my  
 God, and your God."

18 † Mary of MAGDALA  
 comes, telling the DISCI-  
 PLES That she had seen the  
 LORD, and he said These  
 things to her.

19 † Then being Evening  
 of that DAY, the FIRST of  
 the \* Week, and the DOORS  
 having been closed where  
 the DISCIPLES were,  
 through FEAR of the JEWS,  
 JESUS came into the MIDST,

\* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in Hebrew, Rabbouni. 17. Jesus. 19. Week. 19. having been assembled—asmf.

† 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 16, 31; John xxi. 4. † 17. Psa. dl. 23; Matt. xxviii. 10; Rom. viii. 20; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxiv. † 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor xv. 8.

εις το μεσον, και λεγει αυτοις· Ειρηνη υμιν.  
into the midst, and says to them; Peace to you.

20 Και τουτου ειπων, εδειξεν αυτοις τας χειρας  
And this having said, he showed to them the hands

και την πλευραν αυτου. Εχαρησθη ουν οι  
and the side of himself. Were glad therefore the

μαθηται, ιδοντες τον κυριον. 21 Ειπεν ουν  
disciples, seeing the lord. Said then

αυτοις ο Ιησους παλιν· Ειρηνη υμιν καθως  
to them the Jesus again; Peace to you; as

απεσταλκε με ο πατηρ, καγω πεμπω υμας.  
sent me the father, also I send you.

22 Και τουτου ειπων, ενεφυσησε, και λεγει  
And this having said, he breathed on, and says

αυτοις· Λαβετε πνευμα αγιον. 23 Αν τινων  
to them; Receive you a spirit holy. If of whom

αφητε τας αμαρτίας, αφιενται αυτοις· αν  
you may forgive the sins, they are forgiven them; if

τινων κρατητε, κεκρατηνται.  
of whom you may retain, they have been retained.

24 Θωμας δε, εις εκ των δεδωκα, ο λεγομενος  
Thomas but, one of the twelve, he being called

Διδυμος, ουκ ην μετ' αυτων οτε ηλθεν ο Ιη-  
a twin, not was with them when came the Je-

σους. 25 Ελεγον ουν αυτω οι αλλοι μαθηται·  
sus. Said them to him the other disciples;

‘Εωρακαμεν τον κυριον. Ο δε ειπεν αυτοις·  
We have seen the lord. He but said to them;

Εαν μη ιδω εν ταις χειρσιν αυτου τον τυπον  
If not I may see in the hands of him the mark

των ηλων, και βαλω τον δακτυλον μου εις τον  
of the nails, and may put the finger of me into the

τυπον των ηλων, και βαλω την χειρα μου εις  
mark of the nails, and may put the hand of me into

την πλευραν αυτου, ου μη πιστευσω.  
the side of him, not not I will believe.

26 Και μεθ' ημερας οκτα παλιν ησαν εσω οι  
And after days eight again were within the

μαθηται αυτου, και Θωμας μετ' αυτων. Ερχε-  
disciples of him, and Thomas with them. Comes

ται ο Ιησους, των θυρων κεκλεισμενων, και  
the Jesus, the doors having been shut, and

εστη εις το μεσον, και ειπεν· Ειρηνη υμιν.  
stood into the midst, and said; Peace to you.

27 Ειτα λεγει τω Θωμα· Φερε τον δακτυλον σου  
Afterwards he says to the Thomas; Bring the finger of thee

ωδε, και ιδε τας χειρας μου, και φερε την  
here, and see the hands of me, and bring the

χειρα σου, και βαλε εις την πλευραν μου· και  
hand of thee, and put into the side of me; and

μη γινου απιστος, αλλα πιστος. 28 Απεκριθη  
not be thou unbelieving, but believing. Answered

Θωμας και ειπεν αυτω· Ο κυριος μου και ο θεος  
Thomas and said to him; The lord of me and the God

μου. 29 Λεγει αυτω ο Ιησους· Οτι εωρακας με,  
of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them \* his HANDS and his SIDE. The DISCIPLES, therefore, † rejoiced, seeing the LORD.

21 Then JESUS said to them again, "Peace be with you; † as the FATHER has sent me, † also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 † If the SINS \* of any one you may forgive, they are forgiven them; if those \* of any you may retain, they have been retained."

24 But THOMAS, THAT one of the TWELVE, † BEING CALLED Didymus, was not with them, when \* JESUS came.

25 THE OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put \* MY HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIDDST, 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.

25. of any one.

21. JESUS. 25. My HAND.

† 20. John xvi. 22. † 21. Matt xxviii. 18; John xvii. 17—19.

† 23. Matt. x. 17

xviii. 18. † 24. John xi. 10. † 27. † John i. 1.

πεπιστευκας μακαριοι οι μη ιδοντες, και πισ-  
 thou hast believed; blessed they not having seen, and having  
 τευσαυτες. <sup>30</sup> Πολλα μεν ουν και αλλα σημεια  
 believed. Many indeed then and other signs  
 εποιησεν ο Ιησους ενωπιον των μαθητων αυτου,  
 did the Jesus in presence of the disciples of him,  
 α ουκ εστι γεγραμμενα εν τω βιβλιω τουτω.  
 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 ζωην 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 παλιω δ  
 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 οδτως. <sup>2</sup> Ησαν  
 Tiberiadae. He manifested and thus. Were  
 ομον 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 Nathanael as from Cana of the Gal-  
 λαιας, και οι του Ζεβεδαιου, και αλλοι εκ των  
 lea, and they of the Zebuloe, and others of the  
 μαθητων αυτου δυο. <sup>3</sup> Λεγει αυτοις Σιμων Πε-  
 disciples of Iam two. Says to them Simon Pe-  
 τρος: Ήταγω αλιευειν. Λεγουσιν αυτω Ερ-  
 ter; I am going to fish. They say to him: Are  
 χουμεθα και ημεις συν σοι. Εξηλθον, και ενε-  
 going also we with thee. They went out, and ene-  
 βησαν εις το πλοιο \* [ευθως,] και εν εκεινη  
 tered into the ship (immediately,) and in that  
 τη νυκτι επιασαν ουδεν. <sup>4</sup> Πρωιας δε ηδη  
 the night caught nothing. Morning but now  
 γενομενης, εστη ο Ιησους εις τον αγιαλον ου  
 being come, stood the Jesus on the shore; not  
 μεντοι ρηδισαν οι μαθηται, οτι Ιησους εστι.  
 however knew the disciples, that Jesus it is.  
<sup>5</sup> Λεγει ουν αυτοις ο Ιησους: Παιδια, μη τι  
 Says therefore to them the Jesus; Children, not any  
 προσφαγιον εχετε. Απεκριθησαν αυτω Ου.  
 food have you? They answered him; No.  
<sup>6</sup> Ο δε εκεν αυτοις: Βαλετε εις τα δεξια μερη  
 He and said to them; Cast you into the right parte  
 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  
 πληθους 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 performed 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 believe 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 appeared.

<sup>2</sup> Simon Peter, and THAT Thomas CALLED Didymus, and † THAT Nathanael of Cana in GALILAE, and † the SONS of Zebedee, and two others of his DISCIPLES, were together.

<sup>3</sup> Simon Peter says to them, "I am going a fishing." They say to him, "Come 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 being come, \* Jesus stood on the SHORE. The DISCIPLES, 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 therefore, whom Jesus loved, says to PETER, "It is the

\* VATICAN MANUSCRIPT.—30. the DISCIPLES. 1. Jesus. 2. Immediately—omit.  
 4. Jesus. 5. Jesus. † 29. 2 Cor. v. 7; † 1 Pet. i. 8. † 30. John xxi. 25. † 31. Luke i. 4. † 31. John  
 15, 16; v. 24; 1 Pet. i. 1. † 2. John i. 45. † 2. Math. iv. 21. † 4. John xx. 14  
 Luke xxiv. 41. † 6. Luke v. 4, 6, 7. † 7. John xii. 23; xx. 2.



κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο lord it is, Simon then Peter, having heard that the κυριος εστι, τον απενδυτην διεξωσασατο\* ην γαρ lord it is, the upper garment he girded; he was for γυμνος· και εβαλεν εαυτον εις την θαλασσαν naked; and threw himself into the sea.

9 Οι δε αλλοι μαθηται τω πλοιαριω ηλθον (ου The but other disciples by the little ship came (not γαρ ησαν μακρον απο της γης, αλλ' ως απο for they were far from the land, but about from πηχων διακοσμων,) συροντες το δικτυον των cubits two hundred,) dragging the net of the ιχθυων. 9 Ως ουν ανεβησαν εις την γην, βλε- fishes. When therefore they went up to the land, they

πουντι ανθρακιαν κειμενην, και οψαριον επικει- see a fire of coals lying, and a fish lying μενον, και αρτον. 10 Λεγει αυτοις ο Ιησους· on, and bread. 10 Λεγει αυτοις ο Ιησους·

Ερεγκατε απο των οψαριων, ων επιασατε νυν. Bring you from the fishes, which you caught just now.

11 Ανεβη Σιμων Πητρος, και ειλκυσε το δικτυον Went up Simon Peter, and drew the net

επι της γης, μεστον ιχθυων μεγαλων εκατον to the land, full of fishes great a hundred πεντηκοστριων· και τοσούτων οντων, ουκ fifty-three; and so many being, not εσχισθη το δικτυον. 12 Λεγει αυτοις ο Ιησους· was torn the net. 12 Λεγει αυτοις ο Ιησους·

Δευτε, αριστησατε. Ουδεις \* [δε] ετολμα Come, breakfast you. No one [and] presumed

των μαθητων εξετασαι αυτον· Συ τις ει; of the disciples to ask him; Thou who art? ειδοτες, οτι ο κυριος εστιν. 13 Ερχεται ο Ιη- knowing, that the Lord it is. 13 Ερχεται ο Ιη- σους, και λαμβανει τον αρτον, και διδωσιν us, and takes the bread, and gives αυτοις, και το οψαριον ομοιως. 14 Τουτο ηδη to them, and the fish is like manner. This already

τριτον εφανερωθη ο Ιησους τοις μαθηταις αυτου, third was manifested the Jesus to the disciples of himself, εγερθει εκ νεκρων. having been raised out of dead ones.

15 Οτε ουν ηριστησαν, λεγει τω Σιμωνι When therefore they had breakfasted, says to the Simon

Πητρο ο Ιησους· Σιμων Ιωνα, αγαπας με πλειον Peter the Jesus; Simon of Jona, lovest thou me more

τουτων; Λεγει αυτω· Ναι, κυριε, συ οιδας, οτι of these? He says to him; Yes, O lord, thou knowest, that φιλω σε. Λεγει αυτω· Βοσκει τα αρνια μου. I dearly love thee. He says to him; Feed the lambs of me.

16 Λεγει αυτω παλιν δευτερον· Σιμων Ιωνα, He says to him again a second time; Simon of Jona,

αγαπας με; Λεγει αυτω· Ναι, κυριε, συ οιδας, lovest thou me? He says to him; Yes, O lord, thou knowest;

οτι φιλω σε. Λεγει αυτω· Ποιμαινε τα προ- that I dearly love thee; He says to him; Tend thou the sheep

16 He says to him again, a second time, "Simon, son of Jona, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

17 He says to him, "Feed my lambs."

18 He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

19 He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

20 He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

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 Jona, 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 Jona, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

17 He says to him, "Feed my lambs."

18 He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

19 He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

20 He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

1 \* 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 undergarments only.—Newcome. 12. Acts x. 41.] ; 14. See John xv. 19, 20.

βατα μου. <sup>17</sup> Λεγει αυτω το τριτον Σιμων  
of me. He says to him the thirđ; Simon

Ιωνα, φιλεις με; Ελυπηθη ο Πητρος, οτι  
of Iona, dearly lovest thou me? Was grieved the Peter, because  
ειπεν αυτω το τριτον, Φιλεις με; και ειπεν  
he said to him the thirđ, Dearly lovest thou me? and he said

\* [αυτω.] Κυριε, συ παντα οιδασ· συ γινωσκεις,  
[to him,] O lord, thou all things knowest, thou knowest,

οτι φιλω σε· Λεγει αυτω ο Ιησους· Βοσκει  
that I dearly love thee; Says to him the Jesus; Feed

τα προβατα μου. <sup>18</sup> Αμην αμην λεγω σοι, οτε  
the sheep of me. Indeed indeed I say to thee, when

ης νεωστερος, εξωνυες σεαυτον, και περιπαταις  
thou wast younger, thou didst gird thyself, and didst walk

δπου 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 δπου ου θελεις. <sup>19</sup> Τουτω δε ειπε, ση-  
will carry where not thou wishest. This now he said, sig-

μαινων, ποιη θανατω δοξασει τον θεον. Και  
nifying, by what death he will glorify the God. And

τουτο ειπων, λεγει αυτω· Ακολουθει μοι.  
this having said, he says to him; Follow me.

<sup>20</sup> Επιστραφεις \* [δε] ο Πητρος βλεπει τον  
Having turned about [and] the Peter sees the

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 this 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 on his BREAST, and said, "Lord, who is 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 BRETHREN, 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 heads, 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.

1. 10. Acta xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. 17. John ii. 24, 25; xvi. 20.  
18. John xiii. 26; Acta xii. 2, 4. 19. 3 Pet. i. 14. 20. John xiii. 23, 26; xx. 2.  
22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 6; xi. 26; Rev. ii. 25; xii. 11; xiii. 7, 20.

ὁ μαθητής, ὁ μαρτυρῶν περὶ τούτων, καὶ  
 the disciple, he testifying concerning these things, and  
 γράψας ταῦτα· καὶ οἰδαμέν, ὅτι ἀληθὴς  
 having written these things; and we know, that true  
 ἐστὶν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> Ἔστι δὲ καὶ ἀλλὰ  
 is the testimony of him. Is and also other  
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰάν γρα-  
 many things did the Jesus, which if they should  
 φηταὶ καθ' ἓν, οὐδε αὐτὸν οἶμαι τὸν κόσμον  
 be written every one, not even him I suppose the world  
 χωρησαὶ 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 \* 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. xlvi. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

† 24. John xix. 25; 8 John 12.

† 25. John xx. 30.

\* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

1 Τὸν μὲν πρῶτον λόγον ἐποίησαμεν περὶ πάντων, ὡ Θεοφιλε, ὧν ᾤξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄρχι ἧς ἡμέρας, ἐντεταλαμενος τοῖς ἀποστόλοις, δια πνεύματος ἁγίου οὓς ἐξελεξάτο; ἀνεληφθῆ. 2 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανομενος αὐτοῖς, καὶ λέγων τα περὶ τῆς βασιλείας τοῦ θεοῦ. 4 Καὶ συναλιζόμενος παρηγγεῖλεν αὐτοῖς, ἀπο Ἱερουσολύμων μὴ χωριζεσθαι, ἀλλὰ περιμενεῖν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἤκουσατε μου. 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθησεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν· λέγοντες· Κυριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίσταναις τὴν βασιλείαν τῷ Ἰσραὴλ; 7 Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 8 Ἀλλὰ ληψέσθε δυνάμιν ἐκελθόντες τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἐσεσθε μοι μαρτυρῆς ἐν τῷ Ἱερουσαλῆμ, καὶ ἐν πατρὶ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχα-

CHAPTER I.

1 The former History I 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.

1. Jesus.

7. Then he

‡ 1. Luke i. 31. ‡ 2. Mark xvi. 19; Luke xxiv. 51; ver. 9; 1 Tim. iii. 16. ‡ 3. Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; xxi. 1, 14; 1 Cor. xv. 5. ‡ 4. Luke xxiv. 43, 49. ‡ 5. Matt. iii. 11; Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 53. ‡ 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. ‡ 7. Luke xxiv. 48; John xv. 27; Acts ii. 22.

του της γης. <sup>9</sup> Και ταυτα ειπων, βλεποντων  
part of the land. And these things having said, beholding  
αυτων επηρθη και νεφελη υπελαβεν αυτον απο  
of them he was lifted up; and a cloud withdrew him from  
των οφθαλμων αυτων. <sup>10</sup> Και ως ατενιζοντες  
the eyes of them. And as fixedly gazing

ησαν εις τον ουρανον, πορευομενου αυτου, και  
they were into the heaven, going away of him, and  
ιδου, ανδρες δυο παρειστηκεισαν αυτοις εν εσθη  
lo, men two were standing by them in rai-

τι λευκη, <sup>11</sup> οι και ειπον· Ανδρες Γαλιλαιοι, τι  
ment white, they and said; Men of Galilee, why

εστηκατε εμβλεποντες εις τον ουρανον; οντος  
stand you looking into the heaven? this

δ Ιησους, δ αναληφθεις αφ' υμων εις τον ουρα-  
the Jesus, he being taken up from you into the heaven,  
νον, ουτως ελευσεται, ον τροπον εθεασασθε  
thus will come, which manner you saw

αυτον πορευομενον εις τον ουρανον. <sup>12</sup> Τοτε  
him going into the heaven. Then

υπεστρεψαν εις Ιερουσαλημ απο ορους του  
they returned into Jerusalem from a mountain that  
καλουμενου Ελαιωνος, δ εστιν εγγυς Ιερουσα-  
being called of olive trees, which is near Jerusalem,

λημ, σαββατου εχον οδον. <sup>13</sup> Και οτε εισηλ-  
a sabbath being distant journey. And when they came

θον, ανεβσαν εις το υπερωον, ου ηταν κατα-  
into, they went up into the upper room, where were re-

μενοντες, δ, τε Πητρος και Ιακωβος, και Ιωαν-  
maining, the, both Peter and James, and John

νης και Ανδρεας, Φιλιππος και Θωμας,  
and Andrew, Phillip and Thomas,

Βαρβολομαιος και Ματθαιος, Ιακωβου Αλφαι-  
Bartholomew and Matthew, James of Alphe-

ου και Σιμων δ ζηλωντης και Ιουδας Ιακωβου.  
us also Simon the zealot and Judas of James.

<sup>14</sup> Ουτοι παντες ησαν προσκατεροντες ομοθυ-  
These all were being constantly engaged with one

μαδον τη προσευχη, συν γυναιξι, και Μαρια τη  
mind in the prayer, with women, and Mary the

μητρι του Ιησου, και συν τοις αδελφοις αυτου.  
mother of the Jesus, and with the brother of him.

<sup>15</sup> Και εν ταις ημεραις ταυταις αναστας Πε-  
And in the days these having stood up Pe-

τρος εν μεσω των μαθητων, ειπε· (ην τε  
ter in middle of the disciples, he said; (was and

οχλος ονοματων, επι το αυτο ως εκατον εικοσιν·)  
a crowd of names, in the same about a hundred twenty;)

<sup>16</sup> Ανδρες αδελφοι, εδει πληρωθηνη την  
Men brethren, it was necessary to be fulfilled the

γραφην ταυτην, ην προειπε το πνευμα το αγιο  
writing this, which spoke before the spirit the holy

δια στοματος Δαυιδ, περι Ιουδα του γενομενου  
through mouth of David, about Judas that having become

remotest parts of the  
EARTH."

<sup>9</sup> And having said. These things, as they were looking 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;

11 who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, shall so come in the manner in which you saw him go into the HEAVENS."

<sup>12</sup> † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

<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 constantly 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 SCRIPTURE to be fulfilled, † which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas ‡ who BECAME a Guide

\* VATICAN MANUSCRIPT.—15. John, and James and Andrew. BERTHELEMY, said. 16. The SCRIPTURE.

‡ 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 8; 1 Thess. i. 10; 1v. 10; 2 Thess. i. 10; Rev. i. 7. † 12. Luke xxiv. 62. ‡ 16. Psa. xli. 9; John xiii. 18. † 16. Luke xxi. 47; John xviii. 3.

14. Jesus. 15.

ὁδηγοῦ τοῖς συλλαβουσι τὸν Ἰησοῦν· 17 ὅτι  
 a guide to those having seized the Jesus; because  
 καταριθμημένος ἦν ἐν ἡμῖν, καὶ ἐλάχε τὸν  
 having been numbered howamong us, and obtained the  
 κληρὸν τῆς κιακομίας ταύτης. 18 Οὗτος μὲν  
 lot of the service this. This indeed  
 οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας·  
 therefore bought a field out of a reward of the wickedness,  
 καὶ κρητὴς γενομένος, ἐλάκησε μέσος, καὶ ἐξε-  
 and head-foremost having fallen, he burst in middle, and were  
 χυθῆ πάντα τὰ σπλαγχνὰ αὐτοῦ· 19 καὶ γινώσ-  
 poured out all the bowels of him; and known  
 τὸν ἐγενέτο πασι τοῖς κατοικοῦσιν Ἱερουσαλὴμ,  
 became to all those dwelling in Jerusalem,  
 ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ δια-  
 so as to be called the field that in the own lan-  
 λεκτῷ αὐτῶν, Ἀκελδαμα, τοῦτ' ἐστὶ, χωρίον  
 guage of them, Aceldama, this is, a field  
 αἱματος. 20 Γεγραπταὶ γὰρ ἐν βιβλῷ ψαλμῶν·  
 of blood. It is written for in book of Psalms:  
 Γενηθήτω ἡ ἐκαυλὶς αὐτοῦ ἐρημος, καὶ μὴ ἐστὼ  
 Let be the dwelling of him desolate, and not let be  
 ὁ κατοικῶν ἐν αὐτῇ· καὶ ἡ τῆν ἐπισκοπὴν αὐτοῦ  
 the dwelling in her; and; The charge of him  
 λαβῆι ἕτερος. 21 Δεῖ οὖν τῶν συνελθου-  
 let take another. It is necessary therefore of those having associ-  
 τῶν ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσ-  
 ated with us men in all time, in which went  
 ἦλθε καὶ ἐξηλθεν ἐφ' ἡμᾶς ὁ κυριὸς Ἰησοῦς,  
 in and went out among us the lord Jesus,  
 22 ἀρχάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου ἕως  
 beginning from the dipping of John to  
 τῆς ἡμέρας ἧς ἀνεληφθῆ ἀφ' ἡμῶν, μαρτυρα τῆς  
 the day which he was taken up from us, a witness of the  
 ἀναστασεως αὐτοῦ γενεσθαι συν ἡμῖν ἕνα του-  
 resurrection of him to become with us one of  
 τῶν. 23 Καὶ ἐστήσαν δυο, Ἰωσήφ τὸν καλου-  
 these. And they set forth two, Joseph that being  
 μένον Βαρσαβαν, ὃς ἐπεκλήθη Ἰουστὸς, καὶ  
 called Barsabas, who was surnamed Justus, and  
 Μαθθίαν. 24 Καὶ προσευξάμενοι εἶπον· Σὺ,  
 Matthias. And praying they said; Thou,  
 κυριε, καρδιογνώστα πάντων, ἀναδείξον ὃν ἐξε-  
 O lord, heart-knower of all, show which thou  
 λεξῷ ἐκ τούτων τῶν δυο ἕνα, 25 λαβῆι τὸν  
 didst select out of these the two one, 25 take the  
 κληρὸν τῆς διακομίας ταύτης καὶ ἀποστολῆς,  
 lot of the service this and apostleship,  
 ἐξ ἧς παρεβῆ Ἰουδας, πορευθῆναι εἰς τὸν τόπον  
 from which stepped aside Judas, to go into the place  
 τὸν ἰδίον. 26 Καὶ ἐδώκαν κληροῦς αὐτῶν· καὶ  
 the own. And they gave lots of them; and;

to those who APPRE-  
 HENDED \* Jesus.

17 For he was num-  
 bered among us, and ob-  
 tained the LOT of this  
 SERVICE."

18 († This man, there-  
 fore, purchased a Field  
 with the WAGES of the  
 WICKEDNESS, and falling  
 head foremost, he burst in  
 the middle, and All his  
 BOWELS were poured out;

19 and it was known to  
 all those DWELLING at  
 Jerusalem; so that that  
 FIELD is called in their  
 OWN Language, \* Acelda-  
 mach, which is, a Field of  
 Blood.)

20 "For it is written in  
 the Book of Psalms, † Let  
 'his DWELLING be deso-  
 late, and let no one  
 'DWELL in it;' and † Let  
 'another take his OF-  
 FICE.'

21 It is necessary, there-  
 fore, that from those MEN  
 HAVING ASSOCIATED with  
 us all the Time in which  
 the LORD Jesus went in  
 and out among us,

22 † beginning from the  
 IMMERSION of John, to  
 the DAY on which he was  
 taken up from us, one of  
 these BECOME with us a  
 Witness of his RESURREC-  
 TION."

23 And they set forth  
 two, THAT Joseph, CALLED  
 † \* Barsabbas, who was sur-  
 named Justus, and Mat-  
 thias.

24 And praying, they  
 said, "Thou, Lord, † who  
 knowest the hearts of all,  
 show which one of These  
 two thou didst select

25 to take \* the PLACE  
 of this SERVICE and Apos-  
 tleship, from which Judas  
 stepped aside, to go into  
 his OWN PLACE."

26 And they gave \* the  
 Lots to them; and the Lor

\* VATICAN MANUSCRIPT.—16. Jesus. 19. Aceldamach. 23. Barsabbas. 25.  
 the PLACE of this. 26. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 16. † 18. Matt. xxvii. 5, 7, 8. † 20. Psa. lix. 25.  
 † 20. Psa. cix. 8. † 21. John xv. 27; ver. 8; Acts iv. 31. † 21. Acts xv. 21. † 24.  
 † Sam. xvi. 7; † Chron. xxviii. 0; xlix. 17; Jer. xl. 20; xvii. 10; Acts xv. 8; Rev. ii. 23.

επεσεν δ κληρος επι Μαθθιαν, και συγκατεψη-  
fell the lot on Matthias, and he was counted  
φισθη μετα των ενδεκα αποστολων.  
with the eleven apostles.

ΚΕΦ. β'. 2.

1 Και εν τω συμπληρουσθαι την ημεραν της  
And in the to be fully come the day of the  
Πεντηκοστης, ησαν ακαντες ομοθυμαδον επι το  
Pentecost, were all with one mind in the

αυτο. 2 Και εγενετο αφως εκ του ουρανου  
same. And were suddenly from the heaven  
ηχος ωσπερ φερομενης πνοης βιαιας, και επλη-  
a sound as of a rushing wind, violent, and it  
ρωσεν ολον τον οικον ου ησαν καθημενοι:  
filled whole the house, where they were sitting:

3 και ωφθησαν αυτοις διαμεριζομεναι γλωσσαι  
and they saw with them being divided tongues  
ωσει πυρος· εκαθισε τε εφ' ενα εκαστον αυτων,  
like fire; sat and on one each one of them,

4 και εκπλησθησαν ακαντες πνευματος αγιου,  
and they were filled all spirit holy,

και ηρξαντο λαλειν ετεραις γλωσσαις, καθως  
and they began to speak with other tongues, as

το πνευμα ειδου αυτοις αποφθεγγεσθαι. 5 Ησαν  
the spirit gave to them to speak. Were

δε εν Ιερουσαλημ κατοικουντες Ιουδαιοι, ανδρες  
now in Jerusalem dwelling Jews, men  
ευλαβεις, απο παντος εθνους των υπο του ουρανον.  
pious, from every nation of those under the heaven.

6 Γενομενης δε της φωνης ταυτης, συνηλθε το  
Having happened and the sound this, came together the  
πληθος, και συνεχυθη· οτι ηκουον εις εκαστος  
multitude, and were perplexed, because heard one each  
τη ιδια διαλεκτω λαλουωντων αυτων. 7 Εξισ-  
in the own language speaking of them. Were as-

ταυτο δε \* [παντες] και εθαυμαζον, λεγοντες  
tonished and [all] and wondered, saying

\* [προς αλληλους·] Ουκ ιδου παντες ουτοι  
[to each other:] Not lo all these

ειπιν οι λαλουντες Γαλιλαιοι; 8 Και πως ημεις  
are who are speaking Galileans? And how we

ακουομεν εκαστος τη ιδια διαλεκτω ημων, εν η  
hear each one in the own language of us, in which

εγεννηθημεν, 9 Παρθοι και Μηδοι και Ελαμιται,  
we were born, Parthians and Medes and Elamites,

και οι κατοικουντες την Μεσοποταμιαν, Ιουδαιαν,  
and those dwelling the Mesopotamia, Judea,

τε και Καππαδοκιαν, Ποντον και την Ασιαν,  
both and Cappadocia, Pontus and the Asia,

10 Φρυγιαν τε και Παμφυλιαν, Αιγυπτον και τα  
Phrygia both and Pamphylia, Egypt and the

μερη της Λιβυης της κατα Κυρηνην, και οι  
parts of the Lybia that upon Cyrene, and those

fell on Matthias, and he was counted with the ELEVEN Apostles.

CHAPTER II.

1 And when the † DAY of PENTECOST was FULLY COME, † they were all with one mind in the same place.

2 And suddenly there came a Sound from HEAVEN, like a violent Wind rushing; and it filled the Whole HOUSE where they were sitting.

3 And Divided Tongues appeared to them, like Fire, and one rested on each one of them.

4 And they were † all filled with holy Spirit, and began to speak † in Other Languages, as the SPIRIT gave them utterance.

5 Now there were sojourning in Jerusalem, Jews, pious Men, from Every Nation under HEAVEN.

6 And † this REPORT having been circulated, the MULTITUDE came together, and were perplexed, because every one heard them speaking in his own Language.

7 And they were astonished and wondered, saying, e.g. "Behold, are not all THESE, who are SPEAKING, † Galileans?"

8 And how do we hear each one in our OWN Language, in which we were born;—

9 Parthians and Medes and Elamites, and those DWELLING in MESOPOTAMIA, both in † Judea and Cappadocia, in Pontus and ASIA,

10 both in Phrygia and Pamphylia, in Egypt and the PARTS of THAT Lybia about Cyrene, and the

\* VATICAN MANUSCRIPT.—7. all—omit.

7. to each other—omit.

† δ. It is difficult to determine whether it was the voice of those speaking in foreign languages; the report or rumor of the transaction; or the appearance: natural "rushing sound," which is indicated here. † θ. Pearce renders Judea as an adjective, thus; "DWELLERS in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text, changing *Idonion*, *Idumea*, to *Ioudian*, *Judea*.

1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 16.

† 1. Acts i. 14.

† 4. Acts i. 4

† 5. Mark xvi. 17; Acts x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2.

† 7. Acts i. 7

επιδημουντες Ρωμαιοι, Ιουδαιοι τε και προση-  
sojourning Romans, Jews both and proselytes,  
 λυτοι, <sup>11</sup> Κρητες και Αραβεις, ακουομεν λαλου-  
Cretans and Arabians, we hear speaking  
 των αυτων ταις ημετεραις γλωσσαις τα μεγα-  
them in the our tongues the great  
 λεια του θεου; <sup>12</sup> Εξισταντο δε παντες και διε-  
things of the God? Were astonished and all and per-  
 πορουν, αλλος προς αλλον λεγοντες· Τι αν  
plexed, one to another saying; What  
 θελοι τουτο ειναι; <sup>13</sup> Ετεροι δε διαχλευαζοντες  
will this to be? Others but deriding  
 ελεγον· 'Οτι γλυκουσ μεμωστωμενοι εισι.  
said; That sweet wine having been silled they are.

<sup>14</sup> Σταθεις δε Πητρος συν τοις ενδεκα, επηρε  
Standing up but Peter with the eleven, lifted up  
 την φωνην αυτου, και απεφθεγετο αυτοις.  
the voice of himself, and said to them.  
 Ανδρες Ιουδαιοι, και οι κατοικουντες 'Ιερουσα-  
Men Jews, and those dwelling in Jerusa-  
 λημ απαντες, τουτο υμιν γνωστον εστω, και  
lem all, this to you known let be, and  
 ενωτισασθε τα ρηματα μου. <sup>15</sup> Ου γαρ, ως  
listen you the words of me. Not for, as

υμεις υπολαμβανετε, οστοι μεθυσουσιν\* εστι γαρ  
you suppose, these are drunk; it is for  
 ωρα τριτη της ημερας· <sup>16</sup> αλλα τουτο εστι το  
hour third of the day; but this is t a-  
 ειρημενον δια του προφητου Ιωηλ· <sup>17</sup> και  
having been spoken through the prophet Joel; and  
 εσται εν ταις εσχαιταις ταις ημεραις, λεγει ο  
it shall be in the last the days, says the

θεος, εκχεω απο του πνευματος μου επι πασαν  
God, I will pour out from of the spirit of me upon all  
 σαρκα· και προφητευσουσιν οι υιοι υμων και αι  
flesh; and shall prophesy the sons of you and the  
 θυγατερες υμων, και οι νεανισκοι υμων δρασεις  
daughters of you, and the young men of you visions  
 οψονται, και οι πρεσβυτεροι υμων ενυκνιοις  
shall see, and the old men of you dream  
 ενυκνιασθησονται· <sup>18</sup> και γε επι τους δουλους μου  
shall dream; and even on the male-slaves of me

και επι τας δουλας μου εν ταις ημεραις εκειναις  
and on the femaleslves of me in the days those  
 εκχεω απο του πνευματος μου, και προφη-  
I will pour out from of the spirit of me, and they  
 τευσουσι. <sup>19</sup> Και δωτω τερατα εν τω ουρανω  
shall prophesy. And I will give prodigies in the heaven  
 ανω, και σημεια επι της γης κατω, αιμα και  
above, and signs on the earth below, blood and  
 πυρ και ατμιδα καπνου· <sup>20</sup> ο ηλιος μεταστραφη-  
fire and a cloud of smoke; the sun shall be turned

σεται εις σκοτος, και η σεληνη εις αιμια, πριν  
into darkness, and the moon into blood, sooner  
 η ελθειν την ημεραν κυριου την μεγαλην και  
than to come the day of lord the great and  
 επιφανη. <sup>21</sup> Και εσται, πας ος αν επικαλεση-  
illustrious. And it shall be, every one who may call upon  
 ται το ονομα κυριου, σωθησεται.  
the name of lord, shall be saved.

Roman STRANGERS, both  
 Jews and Proselytes,  
 11 Cretans and Arabi-  
 ans; we hear them speak-  
 ing in OUR Tongues the  
 GREAT THINGS of GOD."

12 And they were all  
 astonished and perplexed,  
 saying one to another,  
 "What can this be?"  
 13 But others scoffing,  
 said, "They are full of  
 Sweet wine."

14 But Peter standing  
 with the ELEVEN, lifted  
 up his VOICE, and said to  
 them, "Jews! and all who  
 are SOJOURNING in Jeru-  
 salem! let this be known  
 to you, and listen to my  
 WORDS.

15 For these are not  
 drunk as you suppose, † for  
 it is the third HOUR of the  
 DAY;

16 but this is WHAT WAS  
 SPOKEN through the PRO-  
 PHET Joel;

17 † And it shall be \* in  
 'the LAST Days, says GOD,  
 'I will pour out of my  
 'Spirit upon ALL Flesh;  
 'and your SONS and your  
 'DAUGHTERS shall pro-  
 'phesy; and your YOUNG  
 'MEN shall see Visions,  
 'and your OLD MEN shall  
 'dream DREAMS.

18 And indeed on my  
 'MEN-SERVANTS and † on  
 'my WOMEN-SERVANTS in  
 'those DAYS I will pour  
 'out of my SPIRIT, and  
 'they shall prophesy.

19 And I will give Pro-  
 'digies in the HEAVENS  
 'above, and Signs on the  
 'EARTH below; Blood, and  
 'Fire, and a Cloud of  
 'Smoke.

20 † 'The SUN shall be  
 'turned into Darkness, and  
 'the MOON into Blood, be-  
 'fore THAT great and illus-  
 'trious Day of the Lord  
 'come.

21 And it shall be, † ev-  
 'ery one who may invoke  
 'the NAME of the Lord,  
 'shall be saved."

\* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts x. 4, 10; 1 Cor. xii. 16, 28; xvi. 1. † 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. † 21. Rom. x. 13.



22 **Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους**  
Men Israelites, hear you the words  
**τούτους· Ἰησοῦ τοῦ Ναζωραίου, ἀνδρα 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 σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ**  
prodigies and signs, (which did through him the  
**θεὸς ἐν μέσῳ ὑμῶν, καθὼς \* [καὶ] αὐτοὶ οἰδατε,)**  
God in midst of you, as [also] yourselves you know,)  
 23 **τούτου τῆ ὀρίσμενῆ βουλή καὶ προγνώσει**  
this by the having been fixed purpose and foreknowledge  
**τοῦ θεοῦ ἐκδοτῶν λαβόντες, διὰ χειρῶν ἀνο-**  
of the God given up having been taken, by hands of law-  
**μῶν προσπηξάντες ἀνείλατε.** 24 **Ὁν ὁ θεὸς**  
less ones having affixed to you killed. Whom the God  
**ἀνεστήσε· λυσᾶς τὰς ὠδύνας τοῦ θανάτου,**  
raised up, having loosed the pains of the death,  
**καθὸτι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτοῦ ὑπ'**  
inasmuch as not was possible to be held him under  
**αὐτοῦ.**

25 **Δαυὶδ γὰρ λέγει εἰς αὐτὸν Προωρωμῆν**  
David for says concerning him, I saw  
**τὸν κυρίον ἐνώπιόν μου διακάντας, ὅτι ἐκ δεξιῶν**  
the lord in presence of me always, because at right hand  
**μου ἐστίν, ἵνα μὴ σαλευθῶ.** 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  
**νώσει ἐπ' ἐλπίδι·** 27 **ὅτι οὐκ ἐγκαταλείψει**  
in hope; because not thou wilt abandon  
**τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις**  
the life of me to inavilibility, nor thou wilt abandon  
**τὸν ὅσιον σου εἰδὲν διαφθοράν.** 28 **Ἐγνώρισας**  
the holy one of thee to see corruption. Thou didst make known  
**μοι ὁδοὺς ζωῆς· πληρῶσεις με εὐφροσύνης μετὰ**  
to me ways of life; thou wilt fill me of joy with  
**τοῦ προσώπου σου.**  
the face of thee.

29 **Ἄνδρες ἀδελφοί, ἐξὸν εἶπεν μετὰ παρρη-**  
Men brethren, it is lawful to speak with freedom  
**σίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ,**  
to you concerning the patriarch David,  
**ὅτι καὶ ἐτελεύτησε καὶ ἐταφῆ, καὶ τὸ μνημα**  
that both he died and was buried, and the tomb  
**αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.**  
of him is among us till of the day this.  
 30 **Προφήτης οὖν ὑπαρχὼν, καὶ εἰδὼς ὅτι ὄρκω**  
A prophet therefore being, and knowing that with an oath  
**ὡμοσεν αὐτῷ ὁ θεὸς, ἐκ καρποῦ τῆς ὀσφύος**  
swore to him the God, out of fruit of the loins  
**αὐτοῦ καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ.** 21 **Προ-**  
of him to cause to sit on the throne of him. foresee-

22 Israelites! hear these words. Jesus, the NAZARENE, a Man from God, celebrated among you † by Miracles, and Prodigies, and Signs, which God wrought through him in the Midst of you, as you yourselves know;

23 him, † given up by the XIXth Council and Foreknowledge of God, \* by the Hand of Lawless ones, † you nailed to the cross, and killed;

24 † whom GOD raised up, having loosed the PAINS OF DEATH; as it was impossible to hold him under it.

25 For David says concerning him, † 'I saw the LORD always before me, 'Because he is at my Right 'hand, so that I may not 'be moved.

26 'On account of this \* My heart rejoiced, and 'my TONGUE exulted; and 'moreover, my FLESH also '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 freedom, concerning the PATRIARCH David, that he both died and was buried, and his TOMB is among us to this DAY.

30 Being, therefore, a Prophet, † and knowing that GOD swore to him with an Oath, that of the Fruit of his LOINS he would cause one to sit upon his THRONE;

\* VATICAN MANUSCRIPT.—22. also—omit. 23. by the Hand of Lawless ones, you nailed to the cross and killed, 26. My HEART.

† 22. John iii. 2; xiv. 10, 11; Acts x. 43. † 23. Matt. xxvi. 24; Luke xxii. 22; xxiv. 44; Acts iii. 18; iv. 28. † 24. Acts v. 30. † 24. ver. 32. † 25. Psa. xvi. 1; 2 Sam. vii. 12, 13; Psa. cxxii. 11; Luke i. 32, 33; Rom. i. 3; 2 Tim. ii. 8.

δὸν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ἰνὸν he spoke concerning the resurrection of the Anointed, ὅτι οὐ κατελείφθη εἰς ᾄδου, οὐδὲ ἡ σὰρξ that not he was abandoned into invisibility, nor the flesh αὐτοῦ εἶδε διαφθοράν. <sup>31</sup> Τούτου τοῦ Ἰησοῦν of him saw corruption. This the Jesus

ἀνεστήσεν ὁ θεός, οὐ πάντες ἡμεῖς ἐσμεν raised up the God, of which all we are μαρτυρεῖς. <sup>32</sup> Τῆ δεξιᾷ οὖν τοῦ θεοῦ ὕψω- witnesses. To the right hand therefore of the God having been

θεῖς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος exalted, the and promise of the holy spirit λαβῶν παρὰ τοῦ πατρὸς, ἐέχεε τούτου, ὁ 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

ἀνεβῆ εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ascended into the heavens; he says but himself; εἶπε ὁ κυριὸς τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, the lord to the lord of me; Sit thou at right hand of me, <sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῆς till I may place the enemies of thee a footstool for the ποδῶν σου. <sup>35</sup> Ἀσφαλῶς οὖν γινώσκω πάσ feet of thee. Certainly therefore let know all

οἶκος Ἰσραὴλ, ὅτι καὶ κυριὸν αὐτοῦ καὶ Χριστὸν house of Israel, that both lord him and Anointed ὁ θεὸς ἐποίησε, τούτου τοῦ Ἰησοῦν, ὃν ὑμεῖς the God made, this the Jesus, whom you ἐσταυρώσατε. <sup>37</sup> Ἀκούσαντες δὲ κατενύγησαν 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 \* [εἶπε] 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 ἀφεσίν ἁμαρ- in the name of Jesus Anointed, for forgiveness of τῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνευ- alia, and you shall receive the gift of the holy spirit. ματος. <sup>39</sup> Ὅτι μιν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ To you for is the promise and

τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, to the children of you, and to all those at a distance, ὅσους ἂν προσκαλεσθῆται κύριος ὁ θεὸς ἡμῶν. as many as may call lord the God of us.

<sup>40</sup> Ἄλλοις τε λόγοις πλείοσι διεμαρτυρετο, Other and words with many he testified, καὶ παρεκάλει, λέγων· Σωθῆτε ἀπὸ τῆς γενεᾶς and exhorted, saying; Be saved from the generation τῆς σκολίας ταύτης. <sup>41</sup> Οἶ μιν οὖν \* [ἀσμενάς] of the perverse. This. They indeed therefore [gladly]

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 GOD raised up this JESUS, † of which we all are Witnesses.

33 Having been, therefore, exalted to the RIGHT HAND of God, † and having received from the FATHER the PROMISE of the \* HOLY SPIRIT, † he poured out this which you \* both see and hear.

34 For David ascended not to HEAVEN, but he says himself, † 'Jehovah 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine EN- 'EMIES underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, † GOD made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; † "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness \* of your SINS; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is to you and † to your CHILDREN; and † to ALL who are far off, as many as the Lord our GOD may call."

40 And with many Other Words he testified and \* exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 33. both see. 33. said—omit. 28. of the sins. 40. exhorted them, saying.

† 32. Acts i. 8. I 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. † 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. I 34. Psa. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; † Heb. i. 13; x. 12, 13. † 35. Acts v. 31. † 35. Luke xxiv. 47; Acts iii. 10. † 39. Acts iii. 25. † 39. Acts x. 45; xi. 16, 18; xiv. 27; xv. 8, 14; Eph. ii. 13, 17. † 39.

αποδεξαμενοι τον λογον αυτου, βαπτισθησαν  
having received the word of him, were dipped;  
και προστεθησαν τη ημερα εκεινη ψυχαι ωσει  
and were added the day that souls about

τρισχιλιαι. 42 Ησαν δε προσκατεροντες τη  
three thousand. Were and constantly attending to the  
διδαχη των αποστολων, και τη κοινωνια, \* [και]  
teaching of the apostles, and to the distribution, [and]  
τη κλασει του αρτου, και ταις προσευχαις.  
to the breaking of the loaf, and to the prayers.

42 Εγενετο δε παση 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 Παντες δε οι πιστευοντες ησαν επι  
done. All and those believing were in

το αυτο, και ειχον απαντα κοινα, 45 και τα  
the same, and had all things common, and the  
κτηματα και τας υπαρξεις επιπρασκον, και διε-  
possessions and the goods they were selling, and they  
μεριζον αυτα πασι, καθοτι αν τις χρειαν ειχε.  
were dividing them to all, as any one need had.

43 Καθ' ημεραν τε προσκατεροντες δημοθυμαδον  
Every day and constantly attending with one mind

εν τη ιερω, κλωντες τε κατ' οικον αρτου, μετε-  
in the temple, breaking and at home bread, they  
λαμβανου τροφης εν αγαλλιασει και απελοτητι  
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-  
σι.]  
[ation.]

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 wom-  
λιας μητρος αυτου υπαρχων, εβασταζετο\* δυ-  
of mother of himself being, was being carried, whom

ετιθου καθ' ημεραν προς την θυραν του ιερου  
they placed every day at the door of the temple  
την λεγομενην ωραιαν, του αιτειν ελεημοσυνην  
that being called beautiful, the to ask alms

παρα των εισπορευομενων εις το ιερον. 3 Ος  
from those entering into the temple. Who

CEIVED 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 BEING SAVED to the CONGREGATION.

CHAPTER III.

1 Now Peter and John were going up TOGETHER into the TEMPLE, at the HOUR of PRAYER, being the NINTH hour.

2 And a Certain Man, lame from his Birth, was being carried, whom they placed daily at † THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK Alms of THOSE ENTERING into the TEMPLE;

\* VATICAN MANUSCRIPT.—42. and—omit. and sold. 47. to the congregation—omit.

44. had all things common together;

† 42. See the following passages where the same original word is used:—Rom. xv. 20; 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 solds 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. Act

‡ 40. Luke xxiv. 53; Acts v. 42.

‡ 47. Acts v. 14; xl. 24.

ιδων Πέτρον και Ιωαννην μελλοντας εισιεναι  
 seeing Peter and John being about to go  
 εις το Ιερον, πρωτα ελεημοσυνη 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 εκειχεν αυτοις, προσ-  
 Look on us. He and gave heed to them, ex-  
 δοκων τι παρ' αυτων λαβειν. <sup>6</sup> Ειπε δε Πε-  
 expecting something from them to receive. Said and Pe-  
 τρος· Αργυριον και χρυσιον ουχ υπαρχει μοι·  
 ter; Silver and gold not are possessed by me;  
 ο δε εχω, τουτο σοι διδωμι· Εν τω ονοματι  
 whatbut I have, this to thee I give; In the same  
 Ιησου Χριστου του Ναζωραιου \* [εγειραι και]  
 of Jesus Anointed the Nazarene [do thou arise and]  
 περιπατει. <sup>7</sup> Και πιασας αυτον της δεξιας  
 walk. And having taken him the right  
 χειρος ηγειρε· παραρημα δε εστερεωθησαν  
 hand he rose up; immediately and were strengthened  
 αυτου αλ βασει και τα σφυρα. <sup>8</sup> Και εξαλλο-  
 of him the foot and the ankle-bones. And leaping  
 μενος, εστη, και περιπατει· 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> επεγνωσκον τε αυτον, οτι ουτος ην ο προς  
 they knew and him, that he was who for  
 την ελεημοσυνη καθήμενος επι τη ωραια πυλη  
 the alms sitting at the beautiful gate  
 του Ιερου· και επλησθησαν θυμας 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  
 προς αυτους πας ο λαος επι τη στοα τη καλο-  
 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 δια 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 Abraham 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 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 Abraham, and of Isaac, and of Jacob, and of our FATHERS, glorified his SERVANT Jesus, whom you

VATICAN MANUSCRIPT.—6. rise up and—omit.

7. him.

7. his SERV.

12.

PETER.

† 6. Acts iv. 10.  
 vs v. 30.

† 9. Acts iv. 16, 21.

† 11. John x. 33; Acts v. 12.

† 13.

κατε, και ηρησασθε \* [αυτον] κατα προσωπον  
 up, and denied [him] in face  
 Πιλατου, κριναντος εκεινου απολευειν. 14 \* Υμεις  
 of Pilate, having judged he to release. You  
 δε τον αγιον και δικαιο ηρησασθε, και ητη-  
 but the holy and righteous denied, and asked  
 σασθε ανδρα φονεα καρισθηναι 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 οιδατε, 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 him  
 την ολοκληριαν ταυτην απεναντι παντ υμων.  
 the perfect soundness this in presence of all of you.  
 17 και νυν, αδελφοι, υδα οτι και α αγνοια  
 And now, brethren, I know that in ignorance  
 εκραξετε, ωσπερ και οι αρχοντες υμων. 18 \* Ο  
 you did, as also the rulers of you. The  
 δε θεος ο 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,  
 εκληρωσεν αυτω. 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, οπως αν ελθωσι καιροι αναψξεως απο  
 sins, that may come seasons of refreshing from  
 προσωπου του κυριου, 20 και αποστειλη τον  
 face of the lord, and he may send him  
 προκεχειρισμενον υμιν Ιησουν Χριστον· 21 ον  
 having been before destined for you Jesus Anointed; whom  
 δει ουρανον μεν δεξασθαι αχρι χρονων αποκα-  
 must heaven indeed to receive till times of restora-  
 ταστασεως 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 an  
 νος. 22 Μωυσης μεν \* [προς τους πατερας]  
 age. Moses indeed [to the fathers]  
 ειπεν· 'Οτι προφητην υμιν αναστησει κυριος ο  
 said; That a prophet to you shall raise up lord the  
 θεος υμων, εκ των αδελφων υμων· ως εμε-  
 God of you, from of the brethren of you; like me;  
 αυτου ακουσεσθε κατα παντα, οσα αν λαληση  
 of him you shall hear in all things, which he may speak  
 προς υμας. 23 Εσται δε, πασα ψυχη ητις 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 ignorance you did it, as also your RULERS.  
 18 But GOD thus fulfilled what he foretold by the Mouth of All the PROPHETS, that his ANOINTED should suffer.  
 19 Reform, therefore, and turn, that Your SINS may be BLOTTED OUT; so that Seasons of Refreshment may come from the Presence of the LORD,  
 20 and he may send him HAVING BEEN BEFORE DESTINED for you, Jesus Christ;  
 21 whom, indeed, Heaven must retain till the Times of Restoration of all things which GOD spoke by the Mouth of HIS HOLY Prophets, from of Old.  
 22 Moses indeed said, 'The Lord your God shall raise up to you, from your BRETHREN, a Prophet, like me; Him you shall hear in all things which he may speak to you;  
 23 and it shall be, Every Soul which may not hear that PROPHET, shall be destroyed from among the PEOPLE.'

\* VATICAN MANUSCRIPT.—18. him—omit. 18. the PROPHETS his ANOINTED. 21. of HIS HOLY. 22. to the FATHERS—omit.  
 † 15. 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 xxvi. 22. \*\* 18. Psa. cxlii.; Isa. liii. Dan. ix. 26; 1 Pet. i. 10, 11. †† 19. Acts ii. 38. ††† 22. Deut. xviii. 15, 18, 19-vii. 37.

ται εκ 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 οσοι 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 Abram; And in the seed

σου ευελογηθησονται πασαι αι πατρια 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

παυδα 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

επιστησαν 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

το διδασκειν αυτους τον λαον, και καταγγελλειν  
to teach them the people, and to announce

εν τω Ιησου την αναστασι 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 εγενηθη 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 τον  
and scribes at Jerusalem; also Ananias the

αρχιερεα, και Καιαφαν και Ιωαννην και Αλεξαν-  
high-priest, and Caiaphas and John and Alexan-

δρον, και οσοι 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 ποιφ 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 † Ananias, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priesthood;

<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. 26. of you—omit. 1. HIGH-PRIESTS and. 5. and the ELDERS and the SCRIBES.

† 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8. † 26. Gen. xii. 3; xxii. 18; Gal. iii. 8. † 26. Matt. x. 6; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 40. † 2. Matt. xxii. 23; Acts xiii. 8. † 6. Luke iii. 2; John xi. 40; xviii. 13. † 7. Matt. xxi. 23.

τούτο ὑμεῖς; <sup>8</sup> Τότε Πέτρος πλησθεὶς πνευμα-  
 this you? Then Peter being filled with spirit  
 τὸς 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  
 ἀσθενούς, ἐν τινὶ ὁστος σέσωσται· <sup>10</sup> Γνωστον  
 sick, by what he has been saved. Knows  
 ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι  
 be it all to you and to all the people of Israel, that  
 ἐν τῇ ὀνοματί Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,  
 in the name of Jesus Anointed the Nazarene,  
 ὃν ὑμεῖς ἐσταυρωσατε ὃν ὁ θεὸς ἤγειρεν ἐκ  
 whom you crucified whom the God raised out of  
 νεκρῶν, ἐν τούτῳ ὁστος παρεστήκειν ἐν ὧσιν  
 dead ones, by him this has stood in presence  
 ὑμῶν ὕψις. <sup>11</sup> Οὗτος ἐστὶν ὁ λίθος ὁ ἐξουθενη-  
 of you sound. This is the stone that having been  
 θεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενομε-  
 despised by you the builders, the having been  
 νος εἰς κεφαλὴν γωνίας. <sup>12</sup> Καὶ οὐκ ἐστὶν ἐν  
 made into a head of a corner. And not is in  
 ἀλλῳ οὐδενὶ ἢ σωτηρία· 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> Θεωροῦντες δὲ τὴν τοῦ Πέτρον παρρησίαν  
 Seeing and the of the Peter boldness  
 καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἀνθρώποι  
 and of John, and having perceived, that men  
 ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐκεγι-  
 unlearned they are and ungifted, they wondered, they  
 γνώσκον τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·  
 knew and them, that with the Jesus they were;  
<sup>14</sup> τὸν δὲ ἀνθρώπον βλέποντες σὺν αὐτοῖς ἐστῶ-  
 the and man beholding with them stand-  
 τα τοῦ τετραπευμένου, οὐδὲν εἶχον ἀντειπεῖν.  
 ing that having been healed, nothing they had to say against.  
<sup>15</sup> Κελευσάντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου  
 Having ordered and them outside of the high-council  
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, <sup>16</sup> λέγον-  
 to go, they consulted with each other. saying,  
 τες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι  
 What shall we do to the men these? that  
 μὲν γὰρ γνωστον σημεῖον γεγυροῦ δι' αὐτῶν,  
 indeed for known a sign has been done by them,  
 πασι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερον, καὶ  
 to all those dwelling in Jerusalem manifest, and  
 οὐ δύναμεθα ἀρνησασθαι. <sup>17</sup> Ἀλλ' ἵνα μὴ ἐπι-  
 not we were able to deny. But that not to  
 πλεῖον διανεμηθῇ εἰς τὸν λαόν, \* [ἀπειλῆ] 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> † Is he 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.—8. of ISRAEL—omit.

17. with a threat—omit.

† 8. Luke xii. 11, 12.

† 10. Acts iii. 6. 10.

† 10. Acts i. 24.

† 11

cxviii. 22; Isa. xxviii. 10; Matth. xxi. 42.

† 13. Matth. xi. 25; 1 Cor. i. 27.

John xi. 47.

λησωμεθα αυτοις, μηκειτι λαλειν επι τω ονοματι  
 breates them, no longer to speak in the same  
 τούτῳ μηδενι ανθρωπον. 18 Και καλεσαντες  
 this to any man. And having called

αυτους, παρηγγειλαν αυτοις το καθολου μη  
 them, they charged them not at all not  
 φθεγγεσται μηδε διδασκειν επι τω ονοματι του  
 to speak nor to teach in the name of the

Ιησου. 19 Ο δε Πητρος και Ιωαννης αποκριθεν-  
 Jesus. The but Peter and John answer log

τες προς αυτους ειπον· Ει δικαιον εστιν ενωπιον  
 to them said; If just it is in presence  
 του θεου, υμων ακουειν μαλλον η του θεου, κρι-  
 of the God, you to hearthen rather than the God, judge

νατε. 20 Ου δυναμεθα γαρ ημεις, α ειδομεν και  
 you. Not are able for we, what we saw and

ηκουσαμεν, μη λαλειν. 20 Οι δε προσαπειλη-  
 heard, not to speak. They and having again threat-

σαμενοι απελυσαν αυτους, μηδεν ευρισκοντες  
 eed them dismissed them, nothing finding

το πως κολασωνται αυτους, δια τον λαον· οτι  
 the how they might punish them, on account of the people; because  
 παντες εδοξαζον τον θεον επι τω γεγονοτι.  
 all glorified the God on account of that having been done.

22 Ετων γαρ ην πλειονων τεσσαρακοντα ε ανθρω-  
 years for was more forty the man,

πος, εφ' ον εγεγονει το σημειον τουτο της  
 on whom was wrought the sign this of the

ιασεως.  
 cure.

23 Απολυθεντες δε ηλθον προς τους ιδιους,  
 having been dismissed and they came to the own friends,

και απηγγειλεν οσα προς αυτους οι αρχιερεις  
 and related what things to them the high-priests

και οι πρεσβυτεροι ειπον. 24 Οι δε ακουσαντες,  
 and the elders said. They and having heard,

δηοθυμαδον ηραν φωνην προς τον θεον, και  
 with one mind lifted up a voice to the God, and

ειπον· Δεσποτα, συ \* [ο θεος,] ο ποιησας τον  
 said, O sovereign, thou [the God,] that having made the

αυρανον και την γην και την θαλασσαν, και  
 heaven and the earth and the sea, and

παντα τα εν αυτοις· 25 ο δια στοματος  
 all the things in them; who through mouth

Δαυιδ παιδος σου ειπων· Ινατι εφρυαζεν εθνη,  
 of David a servant of thee having said; Why raged nations,

και λαιοι εμελετησαν κενα; 26 Παρεστησαν οι  
 and peoples devised vain things? Stood up the

βασιλεις της γης, και οι αρχοντες συνηχθησαν  
 kings of the earth, and the rulers were assembled

επι το αυτο, κατα του κυριου, και κατα του  
 in the same, against the lord, and against the

Χριστου αυτου. 27 Συνηχθησαν γαρ εκ' αλη-  
 Associated of him. Were gathered for in truth,

θειας εν τη πολει ταυτη επι του αγιου παιδα  
 in the city this against the holy servant

en them, to speak no more to any Man in this NAME."

18 And having called them, they commanded \* that they should not speak at all nor teach in the NAME of JESUS.

19 But PETER and John answering, said to them, † "Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

20 † for we cannot forbear to speak of the things we † have seen and heard."

21 And THEY, having again threatened them, dismissed them, finding Nothing HOW they might punish them, † on account of the PEOPLE; because all glorified GOD for WHAT WAS DONE;

22 for the MAN on whom (THIS SIGN of HEALING had been performed, was more than forty Years old.

23 And being dismissed, they went to their OWN friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

24 And THEY, having heard it, lifted up their Voice to GOD with one mind; and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

25 who didst say \* by the Mouth of thy SERVANT David, † "Why did 'the Nations rage, and 'the Peoples devise vain 'things?"

26 The KINGS of the 'EARTH stood up, and 'the RULERS assembled to- 'gether, against the LORD, 'and against his ANOINT- 'ED."

27 For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

\* VATICAN MANUSCRIPT.—18, that they should not speak at all nor. 24. the God—  
 omif. 25, through the holy Spirit, by the mouth of our FATHER David thy Servant  
 hast SAID.

† 19. Acts v. 20. † 20. Acts i. 8. † 20. Acts ii. 22. † 21. Matt. xxi. 23  
 † ke ix. 6, 19; xiii. 2; Acts v. 20. † 25. Psa. li. 1.



σου Ιησουν, ον εχρισας, Ἡρωδης τε και Πον-  
 τιος Πιλατος, συν εθνεσι και λαοις Ισραηλ,  
 σου μετα παρρησιας πασης λαλειν τον λογον  
 σου, εν τω την χειρα σου εκτεινει σε εις  
 ιασιν, και σημεια και τερατα γινεσθαι δια του  
 ονοματος του αγιου παιδος σου Ιησου.  
 δεηθων αυτων εσαλευθη ο τοπος, εν ω ησαν  
 συνηγμενοι και εκλησθησαν απαντες πνευμα-  
 τος αγιου, και ελαλον τον λογον του θεου μετα  
 παρρησιας.

28 Του δε πληθους των πιστευσαντων ην η  
 καρδια και η ψυχη μια και ουδε εις τι των  
 υπαρχοντων αυτω ελεγεν ιδιον ειμαι, αλλ ην  
 αυτοις απαντα κοινα. 29 Και μεγαλη δυναμει  
 απεδιδουν το μαρτυριον οι αποστολοι της ανα-  
 στασεως του κυριου Ιησου· χαρις τε μεγαλη ην  
 επι παντας αυτους. 30 Ουδε γαρ ενδεης τις  
 υπηρχεν εν αυτοις· οσοι γαρ κτητορες χωριων  
 η οικιων υπηρχον, πωλουντες εφερον τας τιμας  
 των πιπρασκομενων, και ετιθουν παρα τους  
 ποδας των αποστολων· διεδιδετο δε εκαστω,  
 καθοτι αν τις χρειαν ειχεν. 31 Ιωσης δε, ο  
 επικληθεισ Βαρναβας υψο των αποστολων, (ο  
 εστι μεθ· ομνηνομενον, υιος παρακλησεως,)  
 Λευιτης, Κυπριος τω γενει, 32 υπαρχοντος αυτω

rael were gathered to-  
 gether against thy HOLY Ser-  
 vant Jesus, whom thou  
 hast anointed,  
 28 † to do what thy  
 HAND and COUNSEL before  
 appointed to be done.  
 29 And now, O Lord,  
 look upon their THREATS;  
 and grant to thy SERVANTS  
 to speak thy word with all  
 Freedom,  
 30 while thou art ex-  
 tending thy HAND for  
 healing; † and while per-  
 forming Signs and Prodi-  
 gies through the NAME of  
 thy HOLY Servant Jesus.”  
 31 And while they were  
 praying, † the PLACE was  
 shaken where they were  
 assembled; and they were  
 all filled with \* the HOLY  
 Spirit, and they spoke the  
 word of GOD with Free-  
 dom.  
 32 And of the MULTI-  
 TITUDE of those HAVING BE-  
 LIEVED † the HEART and  
 the SOUL was one; and no  
 one said that any thing of  
 his POSSESSIONS was his  
 own; † but all things were  
 common among them.  
 33 And with \* great  
 Power the APOSTLES de-  
 livered the TESTIMONY of  
 the RESURRECTION of the  
 LORD Jesus; and great  
 Favor was upon them all.  
 34 For no one among  
 them was in want; † for  
 such as were Owners of  
 Lands or Houses were con-  
 stantly selling and bringing  
 the VALUE of what was  
 SOLD,  
 35 and placing it at the  
 FEET of the APOSTLES;  
 and it was distributed to  
 each as any one might have  
 Necessity.  
 36 And THAT Joses, who  
 by the APOSTLES was SUR-  
 NAMED Barnabas, (which  
 signifies, being translated,  
 a Son of Exhortation,) a  
 Levite, a Cyprian by birth,  
 37 having a Field, sold

\* VATICAN MANUSCRIPT.—28. of thee—omit. 31. the HOLY Spirit. 33. great Power.  
 † 28. Acts II. 23; III. 18. † 30. Acts II. 43; v. 12. † 31. Acts II. 2, 4; -  
 † 31. ver. 20. † 32. Acts v. 12; Rom. xv. 5, 6; 1 Cor. xiii. 11; Phil. I. 27; Ii.  
 III. 8. † 33. Acts II. 44. † 34. Acts II. 45.

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 Ανανιας 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  
 εροσφισατο απο της τιμης, συνειδίας 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 καρδια 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 πρα-  
 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 this thing this?  
 ουκ εψευσω ανθρωποις, αλλα τω θεω.  
 not thou hast lied to men, but to the God.

<sup>5</sup> Ακουων δε ο Ανανιας τους λογους τουτους,  
 Having heard and the Ananias the words these,  
 πεσων εξεψυξε. Και εγενετο φοβος μεγας επι  
 falling down breathed out. And came a fear great on  
 παντας τους ακουοντας ταυτα. <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; <sup>9</sup> 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 διμιν πεφασαι  
 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 εξοισουσι σε.  
 the husband of thee, at the door, and they will carry out thee.

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

2 and appropriated a part of the PRICE, \* his WIFE also knowing of it; and having brought a certain part, † laid it at the FEET of the APOSTLES.

3 † But Peter said, "Ananias, why has the † ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

4 While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to God."

5 And ANANIAS, having heard these WORDS, † fell down, and expired. And great Fear came on all those who HEARD these things.

6 Then the YOUNGER disciples arising, † wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

8 And \* Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together † to try the SPIRIT of the Lord? Behold, the FEET of those who have been 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. xxx. 2; Deut. xliii. 11; Eccl. v. 4. † 3. Luke xiii. 1.  
 † 6. Judges xix. 40. † 4. Matt. iv. 7.

10 **Επεσε δε παραχρημα παρα τους ποδας αυτου,**  
She fell and immediately at the feet of him,  
**και εξεψυξεν· εισελθοντες δε οι νεανισκοι ευρον**  
and breathed out, having come in and the younger ones found  
**αυτην νεκραν, και εφενεγκαντας 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 εγινετ**  
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 στοα Σολομωνος·**  
with one mind all in the porch of Solomon;

13 **των δε λοιπων ουδεις ετολμα κολλασθαι**  
of the and others no one presumed to join himself  
**αυτοις. Αλλ' εμεγαλυεν αυτους ο λαος·**  
to them. But magnified them the people;

14 **(μαλλον δε προσετιθεντο πιστευοντες τω**  
(more and were added believing to the  
**κυριω πληθη ανδρων τε και γυναικων·)** 15 **Οστε**  
Lord multitudes of men both and women;) so that  
**κατα τας πλατειας εκφερειν τους ασθενεις, και**  
in the open squares to bring out the sick ones, and  
**τιθενει επι κλινων και κραββατων, ινα ερχομενου**  
to place on bed and couches, that coming  
**Πετρον καν η σκια επισκιαση τιμι 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  
**εων 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 ουσα αιρεσις**  
priest and all those with him, the being sect  
**των Σαδδουκαιων, επλησθησαν ζηλου.** 18 **Και**  
of the Sadducees, were filled of anger. And  
**επεβαλον τας χειρας \* [αυτων] επι τους αποστο-**  
laid the hands [of them] on the apostles,  
**λους, και εθεντο αυτους εν τηρησει 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 unite himself to them; † but the PEOPLE magnified them;

14 and Believers were added the more to the LORD, Multitudes both of Men and Women;—

15 so that they brought out the SICK \* even into the OPEN SQUARES, and laid them on Beds and Couches, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick 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, 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. 46; xiv. 17. † 12. Acts xiv. 8; xix. 11; Rom. xv. 19; 2 Cor. xii. Heb. ii. 4. † 13. Acts II. 47; 17. 21. † 14. Acts xii. 7; xvi. 20.

21 **Ακουσαντες δε εισηλθον υπο τον ορθρον εις το**  
 Having heard and they entered at the dawn into the  
**ιερον, και ειδασκον.**  
 temple, and taught.

**Παραγενομενος δε ο αρχιερευς και οι συν**  
 Having come and the high-priest and those with  
**αυτην, συνεκαλεσαν το συνεδριον και πασαν την**  
 him, they called together the high council even all the  
**γερουσιαν των υιων Ισραηλ, και εκστειλαν εις**  
 senate of the sons Israel, and sent into  
**το δεσμοτηριον, αχθημαι αυτοις.** 22 **Οι δε υπη-**  
 the prison, to have brought them. The but off-

**ρειται παραγενομενοι ουχ ευρον αυτοις εν τη**  
 cers having gone not found them in the  
**φυλακη· αναστρεψαντες δε απηγγειλαν,** 23 **Λευ-**  
 prison; having returned and reported, say-

**οντες· 'Οτι το \* [μεν] δεσμοτηριον ευρομεν κει-**  
 ing; That the [indeed] prison we found hav-

**κεισμενον εν παση ασφαλεια, και τους φυλα-**  
 ing been closed with all safety, and the guards  
**και εστωτας προ των θυρων· ανοιξαντες δε, εσω**  
 standing before the doors; having opened but, within  
**ουδενα ευρομεν.** 24 **Ως δε ηκουσαν τους λογους**  
 no one we found. When and they heard the words

**τουτους \* [ο, τε ιερευς και] ο στρατηγος του**  
 these [ο, the both priest and] the commander of the  
**ιερου και οι αρχιερεις, διηκουρου περι αυτων, τι**  
 temple and the high-priests, they doubted concerning them, what  
**αν γεινοιτο τουτου.** 25 **Παραγενομενος δε τις απη-**  
 might be this. Having come but one toll

**γειλεν αυτοις· 'Οτι ιδου, οι ανδρες ος εθεσθε**  
 them; That lo, the men whom you put  
**εν τη φυλακη, εισιν εν τη ιερω εστωτες και**  
 in, the prison, are in the temple standing and  
**διδασκοντες τον λαον.** 26 **Τοτε απελθων ο**  
 teaching the people. Then having gone the

**στρατηγος συν τοις υπηρεταις, ηγαγεν αυτοις,**  
 commander with the officers, they brought them,  
**ου μετα βιας· εφοβουνο 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

**τη συνεδριω. Και επρωτησεν αυτοις ο αρχιε-**  
 the sanhedrim. And asked them the high-

**ρευς, 23 λεγων· Ου παρηγγελια παρηγγειλαμεν**  
 priest, saying; Not with a charge we charged  
**υμιν, μη διδασκειν επι τω ονοματι τουτου· και**  
 you, not to teach in the name this? and

**ιδου, κεκληρωκατε την Ιερουσαλημ της διδα-**  
 lo, you have filled the Jerusalem of the teach-

**χης υμων, και βουλευσθε εκαγαγειν εφ' ημας το**  
 ing of you, and you wish to bring on us the  
**αιμα του ανθρωπου τουτου.** 29 **Αποκριβεις δε ο**  
 blood of the man this. Answering and the  
**Πετρος και οι αποστολοι, ειπον· Πειθαρχειν**  
 Peter and the apostles, said; To obey  
**δει θεω μαλλον η ανθρωποις.** 30 **'Ο 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 SANHEDRIM 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 returned, they reported,

23 saying, "We found the PRISON closed with ALL Safety, and the GUARDS standing \* at the DOORS; but having opened them, we found no one within."

24 And when they heard these WORDS, † both the COMMANDER of the TEMPLE, and the HIGH-PRIESTS were perplexed concerning them, how this thing could be.

25 But some one having come, told them, "Behold, the MEN whom you put in the PRISON are standing in the TEMPLE, and teaching the PEOPLE."

26 Then the COMMANDER going away with the OFFICERS, brought them without Violence; † for they feared the PEOPLE, lest they should be stoned.

27 And having brought them, they stood before the SANHEDRIM; and the HIGH-PRIEST asked them, saying,

28 \* † "We charged you strictly not to teach in this NAME, and behold, you have filled JERUSALEM with your TEACHING, and † wish to bring this MAN'S BLOOD ON US."

29 And PETER answering, and the APOSTLES, said, † "It is necessary to obey GOD, rather than MEN.

\* VATICAN MANUSCRIPT.—23. indeed—omit. 23. at the doors. 24. both the priest, and—omit. 28. We charged you strictly not.

† 21. Acts iv. 5, 6. † 24. Luke xxii. 4; Acts iv. 1. † 26. Matt. xxi. 36.  
 † 23. Acts iv. 18. † 25. Acts ii. 23, 26; iii. 15; vii. 53. † 29. Acts iv. 19.

των πατερων ημων ηγειρεν Ιησουν, ον υμεις  
of the fathers of us raised up Jesus, whom you  
διεχειρισασθε, κρεμασαντες επι ξυλου· <sup>31</sup> τωτων  
laid violent hands upon, having hanged on a cross; him  
δ θεος αρχηγον και σωτηρα υψωσε τη δεξια  
the God a prince and a savior has lifted up to the right hand  
αυτου, δουναι μετανοιαν τω Ισραηλ, και αφεισιν  
of himself, to give reformation to the Israel, and forgiveness  
αμαρτιων. <sup>32</sup> Και ημεις εσμεν αυτου μαρτυρες  
of sins. And we are of him witnesses

των ρηματων τωτων, και το πνευμα δε το  
of the matters these, and the spirit also the  
αγιον, ο εδωκεν ο θεος τοις κειθαρχαουσιν αυτω.  
holy, which gave the God to those submitting to him.  
<sup>33</sup> Οι δε ακουσαντες διεπροντο, και εβουλευοντο  
They and having heard were sawn through, and took counsel  
ανελειν αυτους.  
to kill them.

<sup>31</sup> Αναστας δε τις εν τη συνεδριω Φαρισαιος,  
Having arisen and one in the high counsel a Pharisee,  
ονοματι Γαμαλιηλ νομοδιδασκαλος, τιμιος παν-  
by name Gamaliel a teacher of law, honored by  
τι τω λαω, εκελευσεν εξω βραχυ τι τους  
all the people, ordered without a little while the  
αποστολους ποιησαι. <sup>35</sup> Ειπε τε προς αυτους·  
apostles to be put. He said and to them;

Ανδρες Ισραηλιται, προσεχετε εαυτοις, επι τοις  
Men Israelites, take heed to yourselves, to the  
ανθρωποις τωτοις τι μελλετε πρασσειν.  
men these what you are about to do.

<sup>35</sup> Προ γαρ τωτων των ημερων ανεστη Θεudas,  
Before for these the days stood up Theudas,  
λεγων ειναι τινα εαυτον, ο προσεκολληθη  
saying to be some one himself, to whom adhered  
αριθμος ανδρων ωσει τετρακοσιων· ος ανηρεθη,  
a number of men about four hundred; who was put to death,  
και παντες οσοι εκιεθοντο αυτω, διελυθησαν  
and all as many as listened to him, were dispersed  
και εγενοντο εις ουδεν. <sup>37</sup> Μετα τωτον ανεστη  
and came to nothing. After this stood up

Ιουδας ο Γαλιλαιος, εν ταις ημεραις της απο-  
Judas the Galilean, in the days of the regis-  
γραφης, και απεστησε λαον \* [ικανον] οπισω  
tering, and drew away people [much] behind  
αυτου· κακεινος απωλετο, και παντες οσοι ηπει-  
himself; and he was destroyed, and all as many as li-  
θηοντο αυτω, διεσκορπισθησαν. <sup>33</sup> Και τανυν  
tened to him, were dispersed. And now

λεγω υμιν, αποστητε απο των ανθρωπων του-  
I say to you, withdraw from the men these  
των, και εσατε αυτους, οτι εαν η εξ ανθρω-  
and let alone them, because if may be from men  
πων η βιουλη αυτη η το εργον τωτου, καταλυ-  
the counsel this or the work this, it will be  
θησεται. <sup>33</sup> ει δε εκ θεου εστιν, ου δυνασθε  
overthrown; if but from God it is, not you are able  
καταλυσαι αυτους, μηποτε και θεομαχοι ευρε-  
to overthrow them, not and fighters against God you

80 † The GOD of our FATHERS raised up \* JE-  
sus, whom, having hanged on a Cross, you killed.

31 <sup>31</sup> Him, a Prince and a Savior, GOD has lifted up to his own right-hand, † to give Reformation to ISRAEL, and forgiveness of Sins.

32 And we are Wit-  
nesses \* in him of these things; and GOD gave the HOLY SPIRIT to those who submit to him.

33 And they, having heard this, were enraged, and took counsel to kill them.

34 But a certain Phari-  
see in the SANHEDRIM, named Gamaliel, a teacher of the law, honored by All the PEOPLE, standing up ordered \* the MEN to be put out for a little time.

35 And he said to them, "Israelites! take heed to yourselves what you are about to do to these MEN.

36 For before These DAYS Theudas stood up, saying that he was some-body; to whom a Number of Men, about four hundred, 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 dispersed.

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. 32. in him of these things; and God gave the HOLY SPIRIT to THOSE who SUBMIT to him. 34. the MEN. 37. much—omit.  
† 30. Acts III. 13, 15; xxii. 14. † 31. Luke xxiv. 47; Acts III. 26; xiii. 38. † 35  
II. 4; x. 44. † 38. Prov. xii. 30; Isa. viii. 10; Matt. xv. 13.

Οητε. <sup>40</sup> Επεισθησαν δε αυτω και προσκα-  
 should be found. They were persuaded and by him; and having  
 λεσαμενοι τους αποστολους, δειραντες παραγω-  
 called the apostles, having beaten they com-  
 γειλαν μη λαλειν επι τω ονοματι του Ιησου, και  
 manded not to speak in the name of the Jesus, and  
 απελυσαν αυτους. <sup>41</sup> Οι μεν ουν εκορευοντο  
 released them. They indeed therefore went

χαιροντες απο προσωπου του συνεδριου, οτι  
 rejoicing from presence of the high council, because  
 υπερ του ονοματος κατηξιωθησαν ατιμασθηναι.  
 in behalf of the name they were accounted worthy to be dishonored.

<sup>42</sup> Πασαν τε ημεραν εν τω Ιερου και κατ' οικον  
 Every and day in the temple and at home  
 ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι  
 not they ceased teaching and announcing glad tidings of  
 Ιησου τον Χριστον.  
 Jesus the Anointed.

ΚΕΦ. 5'. 6.

<sup>1</sup> Εν δε ταις ημεραις ταυταις πληθυνονταν  
 In and the days those increasing  
 των μαθητων, εγενετο γογγυσμος των Έλλη-  
 the disciples, came a murmuring of the Helle-  
 νιστων προς τους Έβραιους, οτι παρεθεφροντο  
 nists to the Hebrews, because were overlooked  
 εν τη διακονια τη καθημερινη αι χηραι αυτων.  
 in the service the daily the widows of them.

<sup>2</sup> Προκαλεσαμενοι δε οι δωδεκα το πληθος  
 Having called and the twelve the multitude  
 των μαθητων, ειπον· Ουκ αριστον εστιν ημας  
 of the disciples, said; Not proper it is us  
 καταλειψαντας τον λογον του θεου, διακονειν  
 having left the word of the God, to serve  
 τραπεζαις. <sup>3</sup> Επισκεψασθε ουν, αδελφοι,  
 tables. Look you out therefore, brethren,

ανδρα εξ υμων μαρτυρομενους επτα, πληρεις  
 men from of you being attested seven, full  
 πνευματος και σοφιας, ους καταστησομεν επι  
 of spirit and wisdom, whom we will appoint to  
 της χρειας ταυτης· <sup>4</sup> ημεις δε τη προσευχη και  
 the need this; we but to the prayer and

τη διακονια του λογου προσκαρτερησομεν.  
 to the service of the word will constantly attend.

<sup>5</sup> Και ηρεσεν ο λογος ενωπιον παντος του πλη-  
 And pleased the word in presence of all of the multi-  
 θους· και εξελεξαντο Στεφανον, ανδρα πληρη  
 tude; and they choose Stephen, a man full  
 πιστεως και πνευματος αγιου, και Φιλιππον,  
 of faith and spirit holy, and Philip,  
 και Προχορον, και Νικανορα, και Τιμωνα, και  
 and Prochorus, and Nicanor, and Timon, and  
 Παρμεναν, και Νικολαον προσηλυτον Αντιοχεια·  
 Parmenas, and Nicolaus a proselyte of Antioch;

40 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.

41 Then 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.

42 †And every Day, in  
 the TEMPLE and at Home,  
 they ceased not teaching  
 and preaching the glad  
 tidings \*of the ANOINTED  
 Jesus.

CHAPTER VI.

1 And in those DAYS,  
 the DISCIPLES increasing,  
 there arose a Complaint of  
 the †HELLENISTS against  
 the HEBREWS, Because  
 their WIDOWS were ne-  
 glected in the †DAILY SER-  
 VICE.

2 And the TWELVE,  
 having summoned the  
 MULTITUDE of the DISCI-  
 PLES, said, "It is not pro-  
 per for us to leave the  
 WORD of GOD and serve  
 Tables.

3 \* 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;

4 but we will constantly  
 attend to PRAYER, and to  
 the MINISTRY of the  
 WORD."

5 And the PROPOSITION  
 was pleasing to All the  
 MULTITUDE; and they  
 selected Stephen, a man  
 full of Faith and holy Spirit,  
 and †Philip, and Procho-  
 rus, Nicanor, and Timon,  
 and Parmenas, and Nico-  
 laus, a Proselyte of Antioch;

\* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus.  
 look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

† 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.

† 41. Matt. v. 12; Rom. v. 3; James i. 2;

† 1. Pet. iv. 13, 16. † 42. Acts ii, 40.

† 1. Acts ix. 23.

† 1. Acts iv. 25.

† 5. Acts viii. 5, 26; xxi. 8.

6 οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρὰ πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 Στεφάνος δὲ πλήθης χάριτος καὶ δυνάμεως ἐποίει τεράτα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

9 Ἀνεστῆσαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναιῶν, καὶ Ἀλεξανδρεῶν, καὶ τῶν ἀπὸ Καλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ

10 καὶ οὐκ ἰσχύον ἀντιστήναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

11 Τότε ὑπεβάλον ἀνδρας, λέγοντας· Ὅτι ἀκηκοάμεν αὐτὸν λαλοῦντος ῥήματα βλασφημία εἰς Μωϋσῆν καὶ τὸν θεόν.

12 Συνέκινησαν τε τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες

13 ἐστῆσαν τε μαρτυρᾶς ψευδεῖς, λέγοντας· Ὁ ἀνθρώπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τοποῦ τοῦ ἁγίου καὶ τοῦ νομοῦ.

14 Ἀκηκοάμεν γὰρ αὐτὸν λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἐθῆ, ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθήμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ προσώπων ἀγγέλου.

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 Prodiges 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 the Stephen; and not able to resist the wisdom and the SPIRIT with which he spoke.

10 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and GOD."

11 And they excited the PEOPLE, and the ELDERS, and coming suddenly, they seized him, and led him into the SANCTUARY;

12 and introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

13 † 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."

14 And ALL those BEING SEATED in the SANCTUARY, looking steadily at him, saw his FACE like the FACE of an Angel.

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† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36—39, that 4280 priests returned from the captivity. † 9. 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. † 7. Acts xiv. 17. † 8. Acts xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. † 9. Luke xii. 15; v. 30. † 10. Acts xiv. 8. † 11.

† 12. Matt. xiii. 7.

ΚΕΦ. Ζ'. 7.

1 Εἶπε δε ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα οὕτως  
Said and the high-priest, If [then] these things thus  
 εἶχει; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,  
are? He and said, Men brethren and fathers,  
 ἀκούσατε. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ  
hear you. The God of the glory appeared to the father  
 ἡμῶν Ἀβραὰμ ὅτι 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· Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
him; Go out from the land of thee, and from the  
 συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοὶ  
kindred of thee, and come into a land, which to thee  
 δείξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατή-  
I may show. Then going out from land of Chaldeans, he dwelt  
 κησεν ἐν Χαρρὰν· κἀκειθεν, μετὰ τὸ ἀποθάνειν  
in Charran; and thence, after the to have died  
 τοῦ πατέρα αὐτοῦ, μετόπισεν αὐτὸν εἰς τὴν  
the father of him, he caused to remove him into the  
 γῆν ταύτην, 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, nor even  
 βῆμα ποδῶν· καὶ ἐπηγγείλατο αὐτῷ δοῦναι ἐν  
a foot-breadth; and he promised to him to give for  
 κατασχέσει αὐτὴν, 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  
 οὗτος ὁ θεὸς· 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  
 αὐτὸ καὶ κακωσούσιν ἐτη τετρακοσίᾳ· 7 καὶ τὸ  
it and they will oppress years four hundred; and the  
 ἔθνος, ᾧ εἰς δουλειᾶσιν, κρινῶ ἐγὼ, εἶπεν  
nation, to which they may be enslaved, will judge I, said  
 ὁ θεὸς· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ  
the God; and after these things they shall come out, and  
 λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ  
shall render service to me in the place this. (And  
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
he gave to him a covenant of circumcision; and thus  
 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, † "Breth-  
 ren and Fathers, hearken!  
 The GLORIOUS GOD ap-  
 peared † to our FATHER  
 Abraham, when in MESO-  
 POTAMIA, before he resided  
 in Haran,  
 3 and said to him, † "De-  
 part 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 IN-  
 HERITANCE 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 en-  
 slaved † I will judge," said  
 God, "and after that, they  
 shall come out and serve  
 me in this PLACE."  
 8 † And he gave him a  
 Covenant of Circumcision;  
 † and thus he begot ISAAC,  
 and circumcised him the

\* VATICAN MANUSCRIPT.—1. then—omit.

3. the LAND.

† 2. It seems probable that 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 traditional 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 xvii. 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. 8; xvi. 5; Heb. xi. 8, 9. † 6. Gen. xv. 13, 16. † 6. Exod. xii. 40; Gal. iii. 17. † 7. See Exod. vii.—xi. † 8. Gen. xvi. 9—11. † 8. Gen. xxi. 2—4.



ἡμερᾶ τῆ ογδοῆ· καὶ ὁ Ἰσαακ τὸν Ἰακωβ, καὶ ὁ  
 day the eighth; and the Isaac the Jacob, and the  
 Ἰακωβ τοὺς δώδεκα πατριαρχάς. <sup>9</sup> Καὶ οἱ  
 Jacob the twelve patriarchs. And the  
 πατριαρχαὶ ζηλωσάντες 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  
 ἐξέλιτο 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  
 Φαραὼ βασιλέως Αἴγυπτου, καὶ κατέστησεν  
 of Pharaoh king of Egypt, and placed  
 αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλου τοῦ  
 him ruling over Egypt and whole the  
 οἴκου αὐτοῦ.  
 house of himself.

<sup>11</sup> Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἴγυπτος  
 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  
 Ἰακωβ ὄντα σίτα 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  
 φανερὸν ἐγένετο τῷ Φαραὼ 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 Ἰακωβ, καὶ πᾶσαν τὴν συγγενεῖαν,  
 father of himself Jacob, and all the kindred,  
 ἐν ψυχαῖς ἐβδομηκοντά πεντε. <sup>16</sup> Κατέβη δὲ  
 in souls seventy five. Went down and  
 Ἰακωβ \* [εἰς Αἴγυπτον,] καὶ ἐτελεύτησεν αὐτὸς  
 Jacob [into Egypt,] and die' he  
 καὶ οἱ πατέρες ἡμῶν. <sup>16</sup> Καὶ μετετέθησαν εἰς  
 and the fathers of us. And they were carried into  
 Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνηματί, ᾧ ὠνή-  
 Sychem, and were placed in the tomb, which bought  
 σάτο Ἀβραὰμ τιμῆς ἀργυρίου παρα τῶν υἱῶν  
 Abraham for a price of silver from the sons  
 Ἐμμορ τοῦ Συχέμ.) <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
 of Hamor 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 KINDRED, † seventy-five Souls.

<sup>15</sup> And Jacob went down into Egypt, and died, he, 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. 13. Joseph's FAMILY. 15. into Egypt—omit. 16. in Shechem. 17. solemnly made to ABRAHAM.  
 † 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.  
 † 9. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. † 9. Gen. xxxix. 2, 21, 23. † 10. Gen. xli. 57; xli. 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 16. † 14. Ge. 9, 27. † 14. Gen. xli. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod.

λησωμεθα αυτοις, μηκετι λαλειν επι τω ονοματι  
threaten them, no longer to speak in the name  
τουτω μηδενι ανθρωπων. 18 Και καλεσαντες  
this to any man. And having called

αυτους, παρηγγειλαν αυτοις το καθολου μη  
them, they charged them not at all not  
φθεγγεσται μηδε διδασκειν επι τω ονοματι του  
to speak nor to teach in the name of the

Ιησου. 19 Ο δε Πητρος και Ιωαννης αποκριθη-  
Jesus. The but Peter and John answer

τες προς αυτους ειπον· Ει δικαιον εστιν ενωπιον  
to them said; If just it is in presence

του θεου, υμων ακουειν μαλλον η του θεου, κρι-  
of the God, you to hearken rather than the God, judge  
νατε. 20 Ου δυναμεθα γαρ ημεις, α ειδομεν και  
you. Not are able for we, what we saw and

ηκουσαμεν, μη λαλειν. 20 ΟΙ δε προσαπειλη-  
heard, not to speak. They and having again threat-

σαμενοι απελυσαν αυτους, μηδεν ευρισκοντες  
each them dismissed them, nothing finding

το πως κολασωνται αυτους, δια τον λαον· οτι  
the how they might punish them, on account of the people; because  
παντες εδοξαζον τον θεον επι τω γεγονοτι.  
all glorified the God on account of that having been done.

22 Ετων γαρ ην πλειωνων τεσσαρακοντα ε ανθρω-  
Years for was more forty the man,

πος, εφ' ον εγεγονει το σημειον τουτο της  
on whom was wrought the sign this of the  
ιασεως.  
cure.

23 Απολυθεντες δε ηλθον προς τους ιδιους,  
Having been dismissed and they came to the own friends,

και απηγγειλεν οσα προς αυτους οι αρχιερεις  
and related what things to them the high-priests

και οι πρεσβυτεροι ειπον. 24 ΟΙ δε ακουσαντες,  
and the elders said. They and having heard,

δηοθυμαδον ηραν φωνην προς τον θεον, και  
with one mind lifted up a voice to the God, and

ειπον· Δεσποτα, συ \* [ο θεος,] ο ποιησας τον  
said; O sovereign, thou [the God,] that having made the

ουρανον και την γην και την θαλασσαν, και  
heaven and the earth and the sea, and

παντα τα εν αυτοις. 25 ο δια στοματος  
all the things in them; who through mouth

Δαυιδ παιδος σου ειπων· Ινατι εφρυαξεν εθνη,  
of David a servant of thee having said; Why raged nations,

και λαιοι εμελετησαν κενα; 26 Παρεστησαν οι  
and peoples devised vain things? Stood up the

βασιλεις της γης, και οι αρχοντες συνηχθησαν  
kings of the earth, and the rulers were assembled

επι το αυτο, κατα τον κυριου, και κατα τον  
in the same, against the lord, and against the

Χριστου αυτου. 27 Συνηχθησαν γαρ επ' αλη-  
Anointed of him. Were gathered for in truth,

θειας εν τη πολει ταυτη επι τον αγιον παιδα  
in the city this against the holy servant

en them, to speak no more to any Man in this NAME."

18 And having called them, they commanded \* that they should not speak at all nor teach in the NAME of JESUS.

19 But PETER and JOHN answering, said to them, † "Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

20 † for we cannot forbear to speak of the things we have seen and heard."

21 And THEY, having again threatened them, dismissed them, finding Nothing how they might punish them, † on account of the PEOPLE; because all glorified GOD for WHAT WAS DONE;

22 for the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

23 And being dismissed, they went to their OWN friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

24 And THEY, having heard it, lifted up their Voice to GOD with one mind, and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

25 who didst say \* by the Mouth of thy SERVANT David, † "Why did 'the Nations rage, and 'the Peoples devise vain 'things?"

26 'The KINGS of the 'EARTH stood up, and 'the RULERS assembled to- 'gether, against the LORD, 'and against his ANOINT- 'ED."

27 For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

\* VATICAN MANUSCRIPT.—18. that they should not speak at all nor. 24. the God—  
omit. 25. through the holy Spirit, by the mouth of our FATHER David thy Servant  
hast SAID.

† 10. Acts v. 20. † 20. Acts I. 8. † 20. Acts II. 32. † 21. Matt. xxi. 26  
Luke xx. 6, 19; xxii. 2; Acts v. 20. † 25. Psa. II. 1.

σου Ιησουν, ὃν ἐχρισας, Ἡρωδης τε και Πον-  
 της Πιλατος, συν εθνεσι και λαοις Ισραηλ,  
 tuis Pilate, with Gentiles and peoples of Israel,

23 ποιησαι· ὅσα ἡ χειρ σου και ἡ βουλη \* [σου],  
 to do what things the hand of thee and the will [of thee]

προωρισε γενεσθαι. 29 Και ταυιν, κυριε, επιδε  
 before marked out to be done. And now, O Lord, look thou

επι τας απειλας αυτων, και δος τοις δουλοις  
 upon the threats of them, and grant to the slaves

σου μετα παρησιας πασης λαλειν τον λογον  
 of thee with freedom all to speak the word

σου, 30 εν τῳ τῃν χειρα σου εκτεινει σε εις  
 of thee, in the the hand of thee to stretch out thee for

ιασιν, και σημεια και τερατα γινεσθαι δια του  
 healing, and signs and prodigies to do through the

ονοματος του αγιου παιδος σου Ιησου. 31 Και  
 unine of the holy child of thee Jesus. And

δεθητων αυτων εσαλευθη ο τοπος, εν ᾧ ησαν  
 having prayed of them was shaken the place, in which they were

συναγμενοι· και πληθησαν απαντες πνευμα-  
 assembled; and they were filled all of a spirit

τος αγιου, και ελαλουν τον λογον του θεου μετα  
 holy, and spoke the word of the God with

παρησιας.  
 freedom,

32 Του δε πληθους των πιστευσαντων ην ἡ  
 Of the and multitude of those having believed was the

καρδια και ἡ ψυχη μια· και ουδε εις τι των  
 heart and the soul one; and not even one any of the

υπαρχοντων αυτω ελεγεν ιδιον ειναι, αλλ' ην  
 possessions to him said his own to be, but was

αυτοις απαντα κοινα. 33 Και μεγαλη δυναμει  
 to them all things common. And with great power

απειδου του μαρτυριου ο αποστολοι της ανασ-  
 gave the testimony the apostles of the resur-

τασεως του κυριου Ιησου· χαρις τε μεγαλη ην  
 rection of the lord Jesus; favor and great was

επι παντας αυτους. 34 Ουδε γαρ ενδεης τις  
 on all them. Not even for poor any one

υπηρχεν εν αυτοις· ὅσοι γαρ κτητορες χωριων  
 was among them; such as for owners of lands

η οικιων υπηρχον, πωλουντες εφερον τας τιμας  
 or houses were, were selling bringing the prices

των πιπρασκομενων, 35 και ετιθουν παρα τους  
 of those being sold, and were placing at the

ποδας των αποστολων· διεδιδото δε εκαστω,  
 feet of the apostles; it was divided and to each one,

καθοτι αν τις χρειαν ειχεν. 36 Ιωσης δε, ο  
 according as might one need have. Josus and, he

επικληθεις Βαρναβας ὑπε των αποστολων, (ο  
 being surnamed Barnabas by the apostles, which

εστι μεθεομνηνομενον, υιος παρακλησεως,)  
 is being translated, a son of exhortation,) a

Λευιτης, Κυπριος τῳ γενει, 37 υπαρχοντος αυτω  
 a Levite, a Cyprian by the birth, having to him

rael were gathered to-  
 gether against thy HOLY Ser-  
 vant Jesus, whom thou  
 hast anointed,

28 † to do what thy  
 HAND and COUNSEL before  
 appointed to be done.

29 And now, O Lord,  
 look upon their THREATS;  
 and grant to thy SERVANTS  
 to speak thy WORD with all  
 Freedom,

30 while thou art ex-  
 TENDING thy HAND for  
 healing; † and while per-  
 forming Signs and Prodi-  
 gies through the NAME of  
 thy HOLY Servant Jesus."

31 And while they were  
 praying, † the PLACE was  
 shaken where they were  
 assembled; and they were  
 all filled with \* the HOLY  
 Spirit, and they spoke the  
 WORD of GOD with Free-  
 dom.

32 And of the MULTI-  
 TITUDE of those HAVING BE-  
 LIEVED † the HEART and  
 the SOUL was one; and no  
 one said that any thing of  
 his POSSESSIONS was his  
 own; † but all things were  
 common among them.

33 And with \* great  
 Power the APOSTLES deli-  
 vered the TESTIMONY of  
 the RESURRECTION of the  
 LORD Jesus; and great  
 Favor was upon them all.

34 For no one among  
 them was in want; † for  
 such as were Owners of  
 Lands or Houses were con-  
 stantly selling and bringing  
 the VALUE of WHAT WAS  
 SOLD,

35 and placing it at the  
 FEET of the APOSTLES;  
 and it was distributed to  
 each as any one might have  
 Necessity.

36 And THAT Josus, who  
 by the APOSTLES WAS SUR-  
 NAMED Barnabas, (which  
 signifies, being translated,  
 a Son of Exhortation.) a  
 Levite, a Cyprian by birth,  
 37 having a Field, sold

\* VATICAN MANUSCRIPT.—28. of thee—omit.

31. the HOLY Spirit.

33. great

† 28. Acts II. 23; III. 15.

† 30. Acts II. 43; v. 12.

† 31. Acts II. 2, 4; xvi. 26.

† 31. ver. 20.

† 32. Acts v. 13; Rom. xv. 6, 6; 2 Cor. xiii. 11; Phil. I. 27; II. 2. 1 Pet.

† 34. Acts II. 45.

III. 8.

† 32. Acts II. 44.

† 34. Acts II. 45.

αργου, πωλησας ηνεγκε το χρημα, και εθηκε  
 a field, having sold brought the price, and placed  
 παρς τους ποδας των αποστολων,  
 at the feet of the apostles.

ΚΕΦ. ε'. 5.

1 Ανηρ δε τις Ανανιας ονοματι, συν Σαπφει-  
 A man but certain Ananias by name, with Sapphira  
 ρη τη γυναικι αυτου, εκωλησε κτημα\* 2 και  
 the wife of himself, sold a possession; and  
 κρυφισατο απο της τιμης, συνειδυιας και της  
 kept back from the price, being privy also the  
 γυναικος αυτου και ενεγκας μερος τι, παρς  
 wife of him; and having brought a part certain, at  
 τους ποδας των αποστολων εθηκεν. 3 Ειπε δε  
 the feet of the apostles placed. Said and

Πετρος· Ανανια, διατι επληρωσεν ο σατανας  
 Peter; Ananias, why has filled the adversary  
 την καρδιαν σου, ψευσασθαι σε το πνευμα το  
 the heart of thee, to deceive thee the spirit the  
 αγιον, και νοσφισασθαι απο της τιμης του χω-  
 holly, and to keep back from the price of the land?  
 ριου; 4 Ουχι μενον, σοι εμενε, και πρω-  
 Not remaining, to thee it remained, and having been

θεν, εν τη ση εξουσια υπερχε; τι οτι  
 sold, in, the things 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.

6 Ακουων δε ο Ανανιας τους λογους τουτους,  
 Having heard and the Ananias the words these.  
 πεσων εξεψυξε. Και εγενετο φοβος μεγας επι  
 falling down breathed out. And came a fear great on  
 παντας τους ακουοντας ταυτα. 6 Ανασταντες δε  
 all those having heard these. Having arisen and  
 οι νεωτεροι συνεστειλαν αυτον, και εξενεγκαν-  
 the younger ones wrapped up him, and having carried  
 τες εθαψαν. 7 Εγενετο δε ως ωρων τριων δια-  
 out they buried. It happened and about hours three apart,  
 στημα, και η γυνη αυτου μη ειδυια το γεγο-  
 and the wife of him not having known that having

νος εισηλθεν. 8 Απεκριθη δε αυτη ο Πετρος·  
 been done came in. Answered and to her the Peter;  
 Ειπε μοι, ει τοσουτου το χωριον απεδοσθε; Η  
 Tell me, if for so much the land you sold? She  
 δε ειπε· Ναι τοσουτου. 9 Ο δε Πετρος ειπε  
 and said; Yea for so much. The and Peter said  
 προς αυτην· Τι οτι συνεφωνηθη υμιν περσασαι  
 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 εξοισουσι σε.  
 the husband of thee, at the door, and they will carry out thee.

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

2 and appropriated a part of the PRICE, \* his WIFE also knowing of it; and having brought a certain part, † laid it at the FEET of the APOSTLES.

3 † But Peter said, "Ananias, why has the † ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

4 While remaining unsold was it not thine † and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."

5 And ANANIAS, having heard these WORDS, † fell down, and expired. And great Fear came on all those who HEARD these things.

6 Then the YOUNGER disciples arising, † wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

8 And \* Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together † to try the SPIRIT of the Lord? Behold, the FEET of those who have been BURYING thy HUSBAND are at the DOOR, and they will carry thee out."

\* VATICAN MANUSCRIPT.—2. the WIFE.

3. Peter.

† 2. Acts iv. 37.  
5. ver. 10, 11.

† 3. Num. xxx. 2; Dent. xliii. 21; Eccl. v. 4.  
† 6. Judges xix. 40.

† 3. Luke xiii.  
† 3. Matt. iv. 7.

† 3. Luke xiii.

10 **Ἐπεσε δε παραχρημα παρα τους ποδας αυτου,**  
 She fell and immediately at the feet of him,  
**και εξεψυξεν· εισελθοντες δε οι νεανισκοι ευρο**  
 and breathed out; having come in and the younger ones found  
**αυτην νεκραν, και εξενεγκαντας εθαψαν προς**  
 her dead, and having carried out they buried with  
**τον ανδρα αυτης.** 11 **Και εγενετο φοβος μεγας**  
 the husband of her. And came a fear great  
**εφ' ολην την εκκλησιαν, και επι παντας τους**  
 on whole the assembly, and on all those  
**ακουοντας ταυτα.**  
 having heard these things.

12 **Δια δε των χειρων των αποστολων εγινετ**  
 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  
**ομοθυμαδον απαντες εν τη πτοα Σολομωνος·**  
 with one mind all in the porch of Solomon's  
 13 **των δε λοιπων ουδεις ετολμα κολλασθαι**  
 of the and others no one presumed to join himself  
**αυτοις. Αλλ' εμεγαλυεν αυτους ο λαος·**  
 to them. But magnified them the people;

14 **(μαλλον δε προσετιθεντο πιστευοντες τω**  
 (more and were added believing to the  
**κυριω πληθη ανδρων τε και γυναικων·)** 15 **Οστε**  
 Lord multitudes of men both and women;) so that  
**κατα τας πλατειας εκφερειν τους ασθενεις, και**  
 in the open squares to bring out the sick ones, and  
**τιβνει επι κλινων και κραββατων, ινα ερχομενου**  
 to place on bed, and couches, that coming  
**Πετρου καν η σκια επισκιαση τιμι αυτων.**  
 of Peter if even the shadow might overshadow some of them.

16 **Συνηρχετο δε και το πληθος των περιε πολ-**  
 Came together and also the multitude from the surrounding cities  
**εων 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 ουσα αιρεσις**  
 priest and all those with him, the being sect  
**των Σαδδουκαιων, επλησθησαν ζηλου.** 18 **Και**  
 of the Sadducees, were filled of anger. And  
**επεβαλον τας χειρας \* [αυτων] επι τους αποστο-**  
 laid the hands \* [of them] on the apostles,  
**λους, και εθεντο αυτους εν τηρησει 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 unite 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 ones, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and All THOSE who were with him, —being the SECT of the SADDUCEES,—were filled with Anger.

18 and laid HANDS on the APOSTLES, and put them into the public Prison.

19 † But an Angel of the LORD, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 "Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE."

\* VATICAN MANUSCRIPT.—15. even into.

18. of them—omit.

† 11. Acts II. 48; xiv. 17.

‡ 12. Acts xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12;

Heb. II. 4

‡ 13. Acts II. 47; 17. 21.

‡ 14. Acts xii. 7; xvi. 20.

21 **Ακουσαντες δε εισηλθον ὑπο τον ορθρον εις το**  
 Having heard and they entered at the dawn into the  
**ἱερον, και εδιδασκον.**  
 temple, and taught.

**Παραγενομενοι 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 Israel, and sent into  
**το δεσμοτηριον, αχθηκαι αυτοις.** 22 **Οἱ δε ὑπη-**  
 the prison, to have brought them. The but  
**ρηται παραγενομενοι ουχ ευρον αυτοις εν τη**  
 were having gone not found them in the  
**φυλακῃ αναστρεψαντες δε απηγγειλαν,** 23 **λεγ-**  
 prison; having returned and reported,  
**οντες: 'Οτι το \* [μεν] δεσμοτηριον ευρομεν κε-**  
 ing; That the [indeed] prison we found  
**κλεισμενον εν παση ασφαλειᾳ, και τους φυλα-**  
 ing been closed with all safety, and the guards  
**και εστωτας προ των θυρων ανοιξαντες δε, εσω**  
 standing before the doors; having opened but, within  
**ουδενᾳ ευρομεν.** 24 **Ως δε ηκουσαν τους λογους**  
 no one we found. 24 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 αρχιερευς, διηπορουν περι αυτων, τι**  
 temple and the high-priests, they doubted concerning them, what  
**αν γενοιτο τουτο.** 25 **Παραγενομενος δε τις απηγ-**  
 might be this. Having come but one told  
**γειλεν αυτοις: 'Οτι ιδου, οἱ ανδρες οὗς εθεσθε**  
 them; That lo, the men whom you put  
**εν τη φυλακῃ, εἰσιν εν τῷ ἱερῷ 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 αυτοις,**  
 commander with the officers, they brought them,  
**ου μετα βιας: εφθουοντο 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  
**τῷ συνεδριῳ. Και εκηρωτησεν αυτοις ὁ αρχι-**  
 the sanhedrim. And asked them the high-  
**ρευς, 23 λεγων: 'Ου παρτηγγελια παρηγγειλαμεν**  
 priest, saying; Not with a charge we charged  
**ὑμιν, μη διδασκειν επι τῷ ονοματι τουτου; και**  
 you, not to teach in the name this? and  
**ιδου, πεπληρωκατε την Ἱερουσαλημ της διδ-**  
 lo, you have filled the Jerusalem of the teach-  
**χης ὑμων, και βουλεσθε εταγαγειν εφ' ημας το**  
 ing of you, and you wish to bring on us the  
**αιμα του ανθρωπου τουτου.** 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 θεῷ μαλλον η ανθρωποις.** 30 **Ο 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 SANHEDRIM 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 returned, they reported,

23 saying, "We found the PRISON closed with All Safety, and the GUARDS standing \* at the DOORS; but having opened them, we found no one within."

24 And when they heard these WORDS, † both the COMMANDER of the TEMPLE, and the HIGH-PRIESTS were perplexed concerning them, how this thing could be.

25 But some one having come, told them; "Behold, the MEN whom you put in the PRISON are standing in the TEMPLE, and teaching the PEOPLE."

26 Then the COMMANDER going away with the OFFICERS, brought them without Violence; † for they feared the PEOPLE, lest they should be stoned.

27 And having brought them, they stood before the SANHEDRIM; and the HIGH-PRIEST asked them, saying,

28 \* † "We charged you strictly not to teach in this NAME, and behold, you have filled JERUSALEM with your TEACHING, and † wish to bring this MAN'S BLOOD on us."

29 And PETER answering, and the APOSTLES, said; † "It is necessary to obey God, rather than Men,

\* VATICAN MANUSCRIPT.—22. indeed—omit. 23. at the doors. 24. both the PRIEST, and—omit. 25. We charged you strictly not. † 21. Acts iv. 6, 8. † 24. Luke xxii. 4; Acts iv. 1. † 28. Matt. xxi. 26. † 22. Acts iv. 18. † 23. Acts ii. 23, 26; iii. 15; vii. 53. † 29. Acts iv. 19.

των πατερων ημων ηγειρεν Ιησουν, ον υμεις  
of the fathers of us raised up Jesus, whom you  
διεχειρισασθε, κρεμασαντες επι ξυλου· <sup>31</sup> τουτου  
laid violent hands upon, having hanged on a cross; him  
δ θεος αρχηγον και σωτηρα υψωσε τη δεξια  
the God a prince and a savior has lifted up to the right hand  
αυτου, δουναι μετανοιαν τω Ισραηλ, και αφεσιν  
of himself, to give reformation to the Israel, and forgiveness  
αμαρτιων. <sup>32</sup> Και ημεις εσμεν αυτου μαρτυρες  
of sins. And we are of him witnesses  
των ρηματων τουτων, και το πνευμα δε το  
of the matters these, and the spirit also the  
αγιου, ο εδωκεν ο θεος τοις πειθαρχουσιν αυτω.  
Holy, which gave the God to those submitting to him.  
<sup>33</sup> Οι δε ακουσαντες διεπριοστο, και εβουλευοντο.  
They and having heard were awa through, and took counsel  
ανελευν αυτους.  
to kill them.

<sup>31</sup> Αναστας δε τις εν τη συνεδριω Φαρισαιος,  
Having arisen and one in the high counsel a Pharisee,  
ονοματι Γαμαλιηλ νομοδιδασκαλος, τιμιος παν-  
by name Gamaliel a teacher of law, honored by  
τι τω λαω, εκελευσεν εξω βραχυ τι τους  
all the people, ordered without a little while the  
αποστολους ποιησαι. <sup>33</sup> Ειπε τε προς αυτους·  
apostles to be put. He said and to them;  
Ανδρες Ισραηλιται, προσεχετε εαυτοις, επι τοις  
Men Israelites, take heed to yourselves, to the  
ανθρωποις τουτοις τι μελλετε πρασσειν.  
men these what you are about to do.

<sup>30</sup> Προ γαρ τουτων των ημερων ανεστη Θεudas,  
Before for these the days stood up Theudas,  
λεγων ειναι τινα εαυτον, ον προσεκολληθη  
saying to be some one himself, to whom adhered  
αριθμος ανδρων ωσει τετρακοσιων ος ανηρεθη,  
a number of men about four hundred, who was put to death,  
και παντες οσοι επιεθοντο αυτω, διελυθησαν  
and all as many as listened to him, were dispersed  
και εγεναντο εις ουδεν. <sup>37</sup> Μετα τουτον ανεστη  
and came to nothing. After this stood up

Ιουδας ο Γαλιλαιος, εν ταις ημεραις της απο-  
Judas the Galilean, in the days of the regis-  
γραφης, και απεπητησε λαον \* [ικανον] οπισω  
tering, and drew away people [much] behind  
αυτου· κακεινος απωλετο, και παντες οσοι επει-  
himself; and he was destroyed, and all as many as lis-  
θοντο αυτω, διεσκορπισθησαν. <sup>33</sup> Και τανυν  
tened to him, were dispersed. And now  
λεγω υμιν, αποστητε απο των ανθρωπων του-  
I say to you, withdraw from the men these  
των, και εασατε αυτους, οτι εαν η εξ ανθρω-  
and let alone them, because if may be from men  
πων η βουλη αυτη η το εργον τουτο, καταλυ-  
the counsel this or the work this, it will be  
θησεται· <sup>39</sup> ει δε εκ θεου εστιν, ου δυνασθε  
overthrown; if but from God it is, not you are able  
καταλυσαι αυτους, μηποτε και θεομαχοι ευρε-  
to overthrow them, not and fighters against God you

30 † The God of our FATHERS raised up \* JE-  
-US, 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 Witnesses \* 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 Pharisee in the SANHEDRIM, named Gamaliel, a teacher of the law, honored by All the PEOPLE, standing up ordered \* the MEN to be put out for a little time.

35 And he said to them, "Israelites! take heed to yourselves what you are about to do to these MEN.

36 For before These DAYS Theudas stood up, saying that he was some-body; to whom a Number of Men, about four hundred, adhered; who was put to death, and all, as many as obeyed him, were dispersed.

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 dispersed.

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 overthrow them; be not you found fighters against God."

\* VATICAN MANUSCRIPT.—31. to GIVE. 32. in him of these THINGS; and God gave the HOLY SPIRIT to THOSE who SUBMIT to him. 33. the MEN. 37. much—omit.

† 30. Acts III. 13, 15; xiv. 14. † 31. Luke xxiv. 47; Acts III. 26; xiii. 38. † 33. A. 11. 4; x. 44. † 38. Prov. xxi. 20; Isa. viii. 10; Matt. xv. 13.

Οητε. <sup>40</sup> Επεισθησαν δε αυτω και προσκα-  
 should be found. They were persuaded and by him; and having  
 λεσαμενοι τους αποστολους, δειραντες παραγ-  
 called the apostles, having beaten they com-  
 γειλαν μη λαλειν επι τω ονοματι του Ιησου, και  
 manded not to speak in the name of the Jesus, and  
 απελευσαν αυτους. <sup>41</sup> Οι μεν ουν επορευοντο  
 released them. They indeed therefore went

χαιροντες απε προσωπου του συνεδριου, οτι  
 rejoicing from presence of the high council, because  
 υπερ του ονοματος κατηξιωθησαν ατιμασθησαι.  
 in behalf of the name they were accounted worthy to be dishonored.

<sup>42</sup> Πασαν τε ημεραν εν τω Ιερου και κατ' οικον  
 Every and day in the temple and at home  
 ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι  
 not they ceased teaching and announcing glad tidings of  
 Ιησου του Χριστου.  
 Jesus the Anointed.

ΚΕΦ. 5'. 6.

<sup>1</sup> Εν δε ταις ημεραις ταυταις πληθυνοντων  
 In and the days those increasing  
 των μαθητων, εγενετο γογγυσμος των 'Ελλη-  
 the disciples, came a murmuring of the Helle-  
 νιστων προς τους 'Εβραϊους, οτι παρεθεωροντο  
 nists to the Hebrews, because were overlooked  
 εν τη διακονια τη καθημερινη αι χηραι αυτων.  
 in the service the daily the widows of them.

<sup>2</sup> Προσκαλεσαμενοι δε οι δωδεκα το πληθος  
 Having called and the twelve the multitude  
 των μαθητων, ειπον· Ουκ αριστον εστιν ημας  
 of the disciples, said; Not proper it is us  
 καταλειψαντας τον λογον του θεου, διακομειν  
 having left the word of the God, to serve  
 τραπεζαις. <sup>3</sup> Επισκεψασθε ουν, αδελφοι,  
 tables. Look you out therefore, brethren,

ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις  
 men from of you being attested seven, full  
 πνευματος και σοφιας, ους καταστησομεν επι  
 of spirit and wisdom, whom we will appoint to  
 της χρειας ταυτης. <sup>4</sup> ημεις δε τη προσευχη και  
 the need this; we but to the prayer and  
 τη διακονια του λογου προσκαρτερησομεν.  
 to the service of the word will constantly attend.

<sup>5</sup> Και ηρεσεν ο λογος ενωπιον παντος του πλη-  
 And pleased the word in presence of all of the multi-  
 θους· και εξελεξαντο Στεφανον, ανδρα πληρη  
 tude; and they choose Stephen, a man full  
 πιστεως και πνευματος αγιου, και Φιλιππον,  
 of faith and spirit holy, and Philip,  
 και Προχορον, και Νικανορα, και Τιμωνα, και  
 and Prochorus, and Nicanor, and Timon, and  
 Παρμεναν, και Νικολαον προσηλυτον Αντιοχεια·  
 Parmenas, and Nicolaus a proselyte of Antioch;

40 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.

41 Then 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.

42 † And every Day, in  
 the TEMPLE and at Home,  
 they ceased not teaching  
 and preaching the glad  
 tidings \* of the ANOINTED  
 Jesus.

CHAPTER VI.

1 And in those DAYS,  
 the DISCIPLES increasing,  
 there arose a Complaint of  
 the † HELLENISTS against  
 the HEBREWS, Because  
 their WIDOWS were neg-  
 lected in the † DAILY SER-  
 VICE.

2 And the TWELVE,  
 having summoned the  
 MULTITUDE of the DISCI-  
 PLES, said, "It is not pro-  
 per for us to leave the  
 WORD of GOD and serve  
 Tables.

3 \* 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;

4 but we will constantly  
 attend to PRAYER, and to  
 the MINISTRY of the  
 WORD."

5 And the PROPOSITION  
 was pleasing to All the  
 MULTITUDE; and they  
 selected Stephen, a man  
 full of Faith and holy Spirit,  
 and † Philip, and Procho-  
 rus, Nicanor, and Timon,  
 and Parmenas, and Nicola-  
 us, a Proselyte of Anti-  
 och;

\* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus.  
 look out among you.

8. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

‡ 40. Matt. x. 17; xiii. 34; Mark xiii. 9.

‡ 41. Matt. v. 12; Rom. v. 3; James i. 2;

‡ 1. Pet. iv. 13, 16.

‡ 42. Acts ii. 40.

‡ 1. Acts ix. 20.

‡ 3. Acts iv. 25.

‡ 5. Acts viii. 5, 26; xxi. 8.



6 οὓς ἐστήσαν ἐνώπιον τῶν ἀποστόλων· καὶ ἃν αὐτοὶ ἐτίθεισαν ἐνώπιον αὐτῶν τὰς χεῖρας.

6 whom they set before the APOSTLES; † and they, having prayed, † laid HANDS ON them.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤνθηνε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

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 Στεφάνος δὲ πλήθης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

8 And Stephen, full of Favor and Power, performed Prodiges and great Signs among the PEOPLE.

9 Ἄνεστησαν δὲ τινεὶ τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·

9 And there arose some of THAT SYNAGOGUE which is CALLED of the † Libertines, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, disputing with STEPHEN;

ἰσχυροὺς ἀντιστηναὶ τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

10 and † they were not able to resist the WISDOM and the SPIRIT with which he spoke.

10 λέγοντας· Ὅτι ἀκηκοάμεν αὐτοῦ λαλοῦντος ῥήματα βλασφημίας εἰς Μωυσῆν καὶ τὸν θεόν.

11 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and GOD."

12 Συνεκίνησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάσαντες

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

συνήρασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον.

13 And introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

13 ἐστήσαν τε μαρτυρὰς ψευδεῖς, λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου.

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."

14 Ἀκηκοάμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the FACE of an Angel.

ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωυσῆς.

15 Καὶ ἀτεινάντες εἰς αὐτὸν ἅπαντες οἱ καθηζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἀγγέλου.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36-39, that 4255 priests returned from the captivity. † 9. 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. † 6. Acts xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. † 7. Acts xii. 24; xix. 20. † 10. Luke xxi. 16; v. 30. † 14. Acts xxv. 8. † 14. P. i. c. 20; Matt. xxii. 7.

ΚΕΦ. Ζ'. 7.

1 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα οὕτως  
 Said and the high-priest, If [then] these things thus  
 εἶχει; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,  
 are? He and said; Men brethren and fathers,  
 ἀκουσατέ. Ὁ θεὸς τῆς δοξῆς ὤφθη τῷ πατρὶ  
 hear you. The God of the glory appeared to the father  
 ἡμῶν Ἀβραὰμ ὅτι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ  
 of us Abraham being in the Mesopotamia, before  
 κατοικῆσαι αὐτὸν ἐν Χαρραν· 3 Καὶ εἶπε πρὸς  
 to dwell him in Charran; and said to  
 αὐτὸν· Εξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
 him; Go out from the land of thee, and from the  
 συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοὶ  
 kindred of thee, and come into a land, which to thee  
 δεῖξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατῆ-  
 I may show. Then going out from land of Chaldeans, he dwelt  
 κησεν ἐν Χαρραν· κακείθεν, μετὰ τὸ ἀποθάνειν  
 in Charran; and thence, after the to have died  
 τὸν πατέρα αὐτοῦ, μετακίσεν αὐτὸν εἰς τὴν  
 the father of him, he caused to remove him into the  
 γῆν ταυτὴν, εἰς ἣν ἡμεῖς 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 ποδῶς· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς  
 a foot-breadth; and he promised to him to give for  
 κατασχέσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ',  
 a possession her, and to the seed of him after  
 αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ  
 him, not being to him a child. Spoke and  
 οὕτως ὁ θεός· Ὅτι ἐστὶ τὸ σπέρμα αὐτοῦ  
 thus the God; That shall be the seed of him  
 παροικὸν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν  
 a stranger in a land foreign, and they will enslave  
 αὐτὸ καὶ κακώσουσιν ἐτη τετρακοσία· 7 καὶ τὸ  
 it and they will oppress years four hundred; and the  
 ἔθνος, ὃ εἰς εὐαν δουλευσῶσι, κρινῶ ἐγὼ, εἶπεν  
 nation, to which they may be enslaved, will judge I, said  
 ὁ θεός· καὶ μετὰ ταῦτα ἐξελευσονται, καὶ  
 the God; and after these things they shall come out, and  
 λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ  
 shall render service to me in the place this. (And  
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 he gave to him a covenant of circumcision; and thus  
 ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτοῦ τῇ  
 he begot of the Isaac, and circumcised him the

CILAPTER VII

1 Then the HIGH-PRIEST  
 said, "Are these things  
 so?"  
 2 And HE said, † "Breth-  
 ren and Fathers, hearken!  
 The GLORIOUS GOD ap-  
 peared † to our FATHER  
 Abraham, when in MESO-  
 POTAMIA, before he resided  
 in Haran,  
 3 and said to him, † "De-  
 part 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 IN-  
 HERITANCE 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 en-  
 slaved; † 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—omitt. 3. the 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.—Overs. 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. † 6. Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 8; xxvi. 3; Heb. xi. 8, 9. † 6. Gen. x. 13, 16. † 6. Exod. xii. 40; Gal. iii. 17. † 7. See Exod. vii.—xi. † 8. Gen. xvii. 9—11. † 8. Gen. xxi. 2—4.

ἡμερᾷ τῇ ογδοῇ· καὶ ὁ Ἰσαακ τὸν Ἰακωβ, καὶ ὁ  
 day the eighth; and the Isaac the Jacob, and the  
 Ἰακωβ τοὺς δωδεκά πατριαρχάς. <sup>9</sup> Καὶ οἱ  
 Jacob the twelve patriarchs. And the  
 πατριαρχαὶ ζηλοῦσαντες 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  
 ἐξείλετο αὐτὸν ἐκ πάσων 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 Αἴγυπτος, καὶ κατέστησεν  
 of Pharaoh king of Egypt, and placed  
 αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλου τοῦ  
 him ruling over Egypt and whole the  
 οἴκου αὐτοῦ.  
 house of himself.

<sup>11</sup> Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἴγυπτος  
 Came and a famine on whole the land of Egypt  
 καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐκ εἵρισκον  
 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  
 Ἰακωβ οὐτα σίτα 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  
 ἀπεγνωρισθῆ Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ  
 was made known Joseph to the brothers of himself, and  
 φάνερρον ἐγένετο 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 Ἰακωβ, καὶ πᾶσαν τὴν συγγενεῖαν,  
 father of himself Jacob, and all the kindred,  
 ἐν ψυχαῖς εβδομηκοντα πέντε. <sup>16</sup> Κατέβη δὲ  
 in souls seventy five. Went down and  
 Ἰακωβ \* [εἰς Αἴγυπτον,] καὶ ἐτελεύτησεν αὐτός  
 Jacob [into Egypt,] and die he  
 καὶ οἱ πατέρες ἡμῶν. <sup>16</sup> Καὶ μετετέθησαν εἰς  
 and the fathers of us. And they were carried into  
 Συχεμ, καὶ ἐτέθησαν ἐν τῷ μνηματί, ᾧ ᾠνή-  
 Sychem, and were placed in the tomb, which bought  
 σάτο Ἀβραὰμ τιμῆς ἀργυρίου παρα τῶν υἱῶν  
 Abraham for a price of silver from the sons  
 Ἐμμὸρ τοῦ Συχεμ.) <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
 of Hamor of the Sychem.) When but drew near the  
 χρόνος τῆς ἐπαγγελίας, ἧς ᾠμωσεν 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 KINDRED, † seventy-five SOULS.

<sup>15</sup> And Jacob went down into Egypt, and died, † he, 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. 13. Joseph's FAMILY. 15. into Egypt—omit. 16. in Shechem. 17. solemnly made to ABRAHAM.

† 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 9. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. † 9. Gen. xxxix. 2, 31, 27. † 10. Gen. xli. 37; xli. † 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 10. † 14. Gen. † 15. Gen. † 16. Gen. xli. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod. i

**Αβρααμ, ηξήσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ.** <sup>18</sup> **ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.** <sup>19</sup> **Οὗτος κατασφισάμενος τὸ γένος ἡμῶν, ἐκακώσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζῶογονεῖσθαι.** <sup>20</sup> **Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστειὸς τῷ θεῷ ὃς ἀνετραφή μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς.** <sup>21</sup> **Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ τῆς Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.** <sup>22</sup> **Καὶ ἐκπιδεῦθη Μωσῆς πασῇ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἐργοῖς αὐτοῦ.** <sup>23</sup> **Ὡς δὲ ἐπληρουτο αὐτῷ τεσσαράκοντα τριετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκεψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραὴλ.** <sup>24</sup> **Καὶ ἰδὼν τινα ἀδικουμένον, ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπορευομένῳ, πατάξας τὸν Αἰγύτιον.** <sup>25</sup> **Ἐνομίζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν.** <sup>26</sup> **Τῇ δὲ ἐπιουσῇ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνηλάσεν αὐτοὺς εἰς εἰρήνην, εἰπὼν Ἄνδρες, ἀδελφοί, ἐστε ὑμεῖς ἰνατὶ ἀδικεῖτε ἀλλήλους; <sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσεται αὐτὸν, εἰπὼν Τίς σε κατέστησεν ἀρχόντα καὶ δικάστην ἐφ' ἡμᾶς; <sup>28</sup> Μὴ ἀνελεῖν**

made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt, till another King \*arose, who did not acknowledge Joseph. 19 He, having outwitted our RACE, ill-treated \*our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE. 20 † At which period Moses was born, and † was DIVINELY beautiful; and he was nursed in his FATHER'S HOUSE three Months; 21 † but having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son. 22 And Moses was educated in All the Wisdom of the Egyptians, and was † Powerful in his Words and Works. 23 † And when he was full † forty years of age, it came into his HEART to visit his BROTHERN, the Sons of Israel. 24 And observing one wronged, he defended and executed judgment for HIM who was OPPRESSED, smiting the EGYPTIAN. 25 Now he thought that his BROTHERN understood That GOD by his Hand would give them Deliverance; but they did not understand. 26 † And on the FOLLOWING Day, he presented himself to them as they were contending, and urged them to peace, saying, 'Men, \* you are brethren; why do you injure each other?' 27 But HE INJURING his NEIGHBOR, thrust him away, saying, † 'Who made Thee a Ruler and a Judge over us?'

\* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew. 26. you are.

19. the FATHERS.

† 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.

† 30. Exod. ii. 2.

† 20. Heb. xl. 23.

† 21. Exod. ii. 9—10.

† 23. Luke

† 19.

† 25. Exod. ii. 11, 12.

† 26. Exod. ii. 13.

† 27. See Luke xii. 14:

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με πυ θελεις, δν τροπον αρειλες χθες τον  
me thou wishest, in which manner thou didst kill yesterday the  
Αιγυπτιον; 29 Εφυγε δε Μωυσης εν τη λογω  
Egyptian? Flew and Moses at the word  
τουτου, και εγενετο παροικος εν γη Μιδιαμ, ου  
this, and became a sojourner in land of Midian, where  
εγεννησεν υιους δυο. 30 Και πληρωθεντων ετων  
he begot sons two. And being completed years  
τεσσαρακοντα, ωφθη αυτω εν τη ερημω του  
forty, appeared to him in the desert of the

ερους Σινα αγγελος \* [κυριου] εν φλογι πυρος  
mountain Sinai a messenger [of Lord] in a flame of fire  
βατου. 31 Ο δε Μωυσης ιδων εθαυμαζε το  
of a bush. The but Moses having seen admired the  
δραμα προσερχομενου δε αυτου κατανοησαι,  
sight; coming near and of him to observe,  
εγενετο φωνη κυριου \* [προς αυτον] 32 εγω δ  
came a voice of lord [to him;] I the

θεος των πατερων σου, ο θεος Αβρααμ; και \* [ο  
God of the fathers of thee, the God of Abraham, and [the  
θεος] Ισαακ, και \* [ο θεος] Ιακωβ. Εντρομος  
God] of Isaac, and [the God] of Jacob. Terrified  
δε γενομενος Μωυσης ουκ ετολμα κατανοησαι,  
and being Moses not dared to look.

33 Ειπε δε αυτω ο κυριος· Αυτω το υποδημα  
Said and to him the Lord; Loose the sandals  
των ποδων σου ο γαρ τοπος εν ω εστηκας,  
of the feet of thee; the for place in which thou standest,  
γη αγια εστιν. 34 Ιδων ειδον την κακωσιν  
ground holy is. Having seen I saw the evil treatment  
του λαου μου του εν Αιγυπτω, και του στεναγ  
of the people of me of that in Egypt, and the groaning  
μου αυτων ηκουσα, και κατεβην εξελεσθαι  
of them I have heard, and am come down to deliver  
αυτους· και νυν δευρο, αποστειλω σε εις Αιγυ  
them; and now come, I will send thee into Egypt.

35 Τουτου τον Μωυσην δν ηρησατο, ειπον  
This the Moses whom they denied, say-  
τες· Τις σε κατεστησεν αρχοντα και δικατην;  
ing? Who thee appointed a ruler and a judge?  
τουτου ο θεος αρχοντα και λυτρωτην απε  
this the God a ruler and a redeemer sent  
τειλεν εν χειρι αγγελου του οφθεντος αυτω  
by hand of a messenger of that having appeared to him  
εν τη βατω. 36 Ουτος εξηγαγεν αυτους, ποιη  
in the bush. This led out them, having  
σας τερατα και σημεια εν γη Αιγυπτω, και εν  
done prodigies and signs in the Egypt, and in  
ερυθρα θαλασση, και εν τη ερημω, ετη τεσσα  
red sea, and in the desert, years forty.  
ρακοντα. 37 Ουτος εστιν η Μωυσης, ο ειπων  
This is the Moses, he saying  
τοις υιοις Ισραηλ· Προφητην υμιν αναττησει  
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. the God—omit. 33. Thy FEET. 34. even. 35. with the Hand.  
† 29. Exod. II. 15, 22; IV. 20; XVIII. 3, 4. † 30. Exod. III. 2. † 31. Matt. XXII. 33; Heb. XI. 14. † 33. Exod. III. 6; Josh. V. 13. † 34. Exod. III. 7. † 35. Exod. XIV. 10; Num. XX. 16. † 36. Exod. XII. 41; XXXIII. 1. † 36. Exod. VII.—XI. XIV. Psa. CV. 27. † 36. Exod. XIV. 21, 27—29. † 36. Exod. XVI. 1, 35. † 37.

αργου, πωλησας ηνεγκε το χρημα, και εθηκε  
 a field, having sold brought the price, and placed  
 παρς τους ποδας των αποστολων,  
 at the feet of the apostles.

ΚΕΦ. ε'. β.

<sup>1</sup> Ανηρ δε τις Ανανιας ονοματι, συν Σαφει-  
 A man but certain Ananias by name, with Sapphira  
 ρη τη γυναικι αυτου, εκωλησε κτημα <sup>2</sup> και  
 the wife of himself, sold a possession; and  
 κρυπτασθαι απο της τιμης, συνειδίας 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 εκληρωσεν 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 εμερε, και κρα-  
 Not remaining, to thee it remained, and having been  
 θεν, εν τη ση εξουσια υπερχε; τι οτι  
 sold, in the thing 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 θεφ.  
 not thou hast lied to men, but to the God.

<sup>5</sup> Ακουων δε ο Ανανιας τους λογους τουτους,  
 Having heard and the Ananias the words these,  
 πεσων εξεψυξε. Και εγενετο φοβος μεγας επι  
 falling down breathed out. And came a fear great on  
 παντας τους ακουοντας ταυτα. <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  
 ρος 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; <sup>9</sup> 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 εξοισουσι σε.  
 the husband of thee, at the door, and they will carry thee out.

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

2 and appropriated a part of the PRICE, his WIFE also knowing of it; and having brought a certain part, I laid it at the FEET of the APOSTLES.

3 But Peter said, "Ananias, why has the ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

4 While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."

5 And ANANIAS, having heard these WORDS, fell down, and expired. And great Fear came on all those who HEARD these things.

6 Then the YOUNGER disciples arising, wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

8 And Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together to try the SPIRIT of the Lord? Behold, the FEET of those who have been BURYING thy HUSBAND are at the DOOR, and they will carry thee out."

\* VATICAN MANUSCRIPT.—2. the WIFE.

S. Peter.

† 2. Acts iv. 37.

‡ 3. Num. xxx. 8; Deut. xxiii. 21; Eccl. v. 4.

‡ 3. Luke xiii.

§. 5. ver. 10, 11.

‡ 6. Judges xix. 40.

‡ 9. 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 to and the younger ones found  
**αυτην νεκραν, και εξεγεγκαντας 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' ὅλην 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 εγινετ**  
 Through and the hands of the apostles were done  
**σημεια και τερατα εν τῳ λαῳ πολλα· και ησαν**  
 signs and prodigies among the people many; and they were  
**ὁμοθυμαδον ἅπαντες εν τη στοα 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 ὁ λαος·**  
 to them. But magnified them the people;

14 **(μαλλον δε προσετιθεντο πιστευοντες τῳ**  
 (more and were added believing to the  
**κυριῳ πληθη ανδρων τε και γυναικων·)** 15 **Ὅστε**  
 Lord multitudes of men both and women;) so that

**κατα τας πλατειας εκφερειν τους ασθενεις, και**  
 in the open squares to bring out the sick ones, and  
**τιθενει επι κλινων και κραββατων, ινα ερχομενου**  
 to place on bed, and couches, that coming

**Πετρου καν ἡ σκια επισκιαση τιμι 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  
**εων εις Ἱερουσαλημ, φεροντες ασθενεις και**  
 into Jerusalem, bringing sick ones and

**οχλουμενους ὑπο πνευματων ακαθαρτων· οιτινες**  
 those being troubled by spirits impure; whom  
**εθεραπευοντο ἅπαντες.** 17 **Αναστας δε ὁ αρχιε-**  
 were healed all. Having arisen and the high-

**ρευς και παντες οι συν αυτῳ, ἡ ουσα αιρεσις**  
 priest and all those with him, the being sect  
**των Σαδδουκαιων, επλησθησαν ζηλου.** 18 **Και**  
 of the Sadducees, were filled of anger. And

**επεβαλον τας χειρας \* [αὐτων] επι τους αποστο-**  
 laid the hands [of them] on the apostles,  
**λους, και εθεντο αυτους εν τηρησει δημοσιᾳ.**  
 and placed them in prison public.

19 **Ἄγγελος 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 τῳ ἱερῳ**  
 go, and standing speak you in the temple

**τῳ λαῳ 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 unite himself to them; † but the PEOPLE magnified them; 14 and Believers were added the more to the LORD, Multitudes both of Men and Women;—

15 so that they brought out the SICK \* even into the OPEN SQUARES, and laid them on Beds and Couches, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and All THOSE who were with him, —being the SECT of the SADDUCEES,—were filled with Anger.

18 and laid HANDS on the APOSTLES, and put them into the public PRISON.

19 † But an Angel of the Lord, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 "Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE."

\* VATICAN MANUSCRIPT.—15. even into.

18. of them—omit.

† 11. Acts II. 48; xiv. 17.

† 12. Acts xiv. 8; xix. 11; Rom. xv. 19; 2 Cor. xii. 12;

Heb. ii. 4

† 13. Acts II. 47; 17. 21.

† 14. Acts xii. 7; xvi. 20.

21 **Ακουσαρτες δε εισηλθον υπο τον ορθρον εις το**  
 Having heard and they entered at the dawn into the  
**ιερον, και ειδασκον.**  
 temple, and taught.

**Παραγενομενος δε ο αρχιερευς και οι 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 υιων Ισραηλ, και εκπεστειλαν εις**  
 senate of the sons Israel, and sent into  
**το δεσμοτηριον, αχθηραι αυτοις.** 22 **Οι δε υπη-**  
 the prison, to have brought them. The but off-

**ρειται 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· 'Οτι το \* [μεν] δεσμοτηριον ευρομεν κει-**  
 ing: That the [indeed] prison we found hav-  
**κλεισμενον εν παση ασφαλεια, και τους φυλα-**  
 has been closed with all safety, and the guards  
**κας εστωτας προ των θυρων· ανοιξαντες δε, ερω**  
 standing before the doors; having opened but, with  
**ουδενα ευρομεν.** 24 **Ως δε ηκουσαν τους λογουσ**  
 no one we found. When and they heard the words

**τουτους \* [ο, τε ιερευς και] ο στρατηγος του**  
 these [the, both priest and] the commander of the  
**ιερου και οι αρχιερευς, διηπορουν περι αυτων, τι**  
 temple and the high-priests, they doubted concerning them, what  
**αν γενοιτο τουτο.** 25 **Παραγενομενος δε τις απη-**  
 might be this. Having come but one tall

**γειλεν αυτοις· 'Οτι ιδου, οι ανδρες ους εθεσθε**  
 them; That lo, the men whom you put  
**εν τη φυλακη, εισιν εν τη ιερη εστωτες και**  
 in the prison, are in the temple standing and  
**διδασκοντες τον λαον.** 26 **Τοτε απελθων ο**  
 teaching the people. Then having gone the

**στρατηγος συν τοις υπηρεταις, 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  
**τη συνεδριω. Και επηρωτησεν αυτους ο αρχιε-**  
 the sanhedrim. And asked them the high-

**ρευς, 23 λεγων· Ου παρ' αγγελια παρηγγειλαμεν**  
 priest, saying: Not with a charge we charged  
**υμιν, μη διδατκειν επι τη ονοματι τουτω· και**  
 you, not to teach in the name this? and

**ιδου, κεκληρωκατε την Ιερουσαλημ της διδι-**  
 lo, you have filled the Jerusalem of the teach-  
**χης υμων, και βουλευσθε εγαγαγειν εφ' ημασ το**  
 log of you, and you wish to bring on us the  
**αιμα του ανθρωπου τουτου.** 29 **Αποκριθεισ δε ο**  
 blood of the man this. Answering and the

**Πετροσ και οι αποστολοι, ειπον· Πειθαρχειν**  
 Peter and the apostles, said: To obey  
**δει θεω μαλλον η ανθρωποισ.** 30 **'Ο 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 SANHEDRIM 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 returned, they reported,

23 saying, "We found the PRISON closed with ALL Safety, and the GUARDS standing \* at the DOORS; but having opened them, we found no one within."

24 And when they heard these WORDS, † both the COMMANDER of the TEMPLE, and the HIGH-PRIESTS were perplexed concerning them, how this thing could be.

25 But some one having come, told them, "Behold, the MEN whom you put in the PRISON are standing in the TEMPLE, and teaching the PEOPLE."

26 Then the COMMANDER going away with the OFFICERS, brought them without Violence; † for they feared the PEOPLE, lest they should be stoned.

27 And having brought them, they stood before the SANHEDRIM; and the HIGH-PRIEST asked them, saying,

28 \* † "We charged you strictly not to teach in this NAME, and behold, you have filled JERUSALEM with your TEACHING, and † wish to bring this MAN'S BLOOD on us."

29 And PETER answering, and the APOSTLES, said, † "It is necessary to obey God, rather than obey Men.

\* VATICAN MANUSCRIPT.—23. indeed—omit. 23. at the doors. 24. both the  
 PRIEST, and—omit. 28. We charged you strictly not. † 20. Acts iv. 19.  
 † 21. Acts iv. 5, 6. † 24. Luke xxii. 4; Acts iv. 1. † 26. Matt. xii. 36.  
 † 22. Acts iv. 18. † 28. Acts ii. 23, 24; iii. 16; vii. 51. † 29. Acts iv. 19.



των πατερων ημων ηγειρει Ιησουν, ον υμεις  
of the fathers of us raised up Jesus, whom you  
διεχειρισασθε, κρεμασαντες επι ξυλου. <sup>31</sup> τωτων  
laid violent hands upon, having hanged on a cross: him  
δ θεος αρχηγον και σωτηρα υψωσε τη δεξια  
the God a prince and a savior has lifted up to the right hand  
αυτου, δουναι μετανοιαν τω Ισραηλ, και αφεσιν  
of himself, to give reformation to the Israel, and forgiveness  
αμαρτιων. <sup>32</sup> Και ημεις εσμεν αυτου μαρτυρες  
of sins. And we are of him witnesses

των ρηματων τωτων, και το πνευμα δε το  
of this matters these, and the spirit also the  
αγιου, δ εδωκεν ο θεος τοις πειθαρχουσιν αυτω.  
holy, which gave the God to those submitting to him.  
<sup>33</sup> Οι δε ακουσαντες διεπροντο, και εβουλευοντο  
They and having heard were seen through, and took counsel  
αυλειν αυτους.  
to kill them.

<sup>34</sup> Αναστας δε τις εν τη συνεδριω Φαρισαιος,  
Having arisen and one in the high council a Pharisee,  
ονοματι Γαυαλιηλ νομοδιδασκαλος, τιμιος παν-  
by name Gamaliel a teacher of law, honored by  
τι τη λαω, εκελευσεν εξω βραχυ τι τους  
all the people, ordered without a little while the  
αποστολους ποιησαι. <sup>35</sup> Ειπε τε προς αυτους·  
apostles to be put. He said and to them;

Ανδρες Ισραηλιται, προσεχετε εαυτοις, επι τοις  
Men Israelites, take heed to yourselves, to the  
ανθρωποις τωτοις τι μελλετε πρασσειν.  
men these what you are about to do.

<sup>36</sup> Προ γαρ τωτων των ημερων ανεστη Θεudas,  
Before for these the days stood up Theudas,  
λεγων ειναι τινα εαυτον, ον προσεκολληθη  
saying to be some one himself, to whom adhered  
αριθμος ανδρων ωσει τετρακοσιων· ος ανηρεθη,  
a number of men about four hundred; who was put to death,  
και παντες οσοι επιεθοντο αυτω, διελυθησαν  
and all as many as listened to him, were dispersed  
και εγεναντο εις ουδεν. <sup>37</sup> Μετα τωτον ανεστη  
and came to nothing. After this stood up

Ιουδας ο Γαλιλαιος, εν ταις ημεραις της απο-  
Judas the Galilean, in the days of the regis-  
γραφης, και απεστησε λαον \* [ικανον] οπισω  
tering, and drew away people [much] behind  
αυτου· κηκεινος απωλετο, και παντες οσοι επι-  
himself; and he was destroyed, and all as many as lis-  
θεντο αυτω, διεσκορπισθησαν. <sup>38</sup> Και τανυν  
tened to him, were dispersed. And now

λεγω υμιν, αποστητε απο των ανθρωπων του-  
I say to you, withdraw from the men these  
των, και εσατε αυτους, οτι εαν η εξ ανθρω-  
and let alone them, because if may be from men  
πων η βρυλη αυτη η το εργον τωτο, καταλυ-  
the counsel this or the work this, it will be

θησεται· <sup>39</sup> ει δε εκ θεου εστιν, ου δυνασθε  
overthrows; if but from God it is, not you are able  
καταλυσαι αυτους, μηποτε και θεομαχοι εδρε-  
to overthrow them, not and fighters against God you

30 † The God of our  
FATHERS raised up \* JE-  
sus, whom, having hanged  
on a Cross, you killed.

31 † Him, a Prince and a  
Savior, God has lifted up  
to his own RIGHT-HAND,  
† \* to GIVE Reformation to  
ISRAEL, and forgiveness  
of Sins.

32 And we are Wit-  
nesses \* in him of these  
THINGS; † and GOD gave  
the HOLY SPIRIT to those  
who submit to him.

33 And THEY, having  
heard this, were enraged,  
and took counsel to kill  
them.

34 But a certain Phari-  
see in the SANHEDRIM,  
named Gamaliel, a teacher  
of the law, honored by All  
the PEOPLE, standing up  
ordered \* the MEN to be  
put out for a little time.

35 And he said to them,  
"Israelites! take heed to  
yourselves what you are  
about to do to these MEN.

36 For before These  
DAYS Theudas stood up,  
saying that he was some-  
body; to whom a Number  
of Men, about four hun-  
dred, adhered; who was  
put to death, and all, as  
many as obeyed him, were  
dispersed, and came to  
nothing.

37 After him stood up  
Judas the Galilean, in the  
DAYS of the REGISTERING,  
and drew away PEOPLE  
after him; and he was  
destroyed, and all, as many  
as obeyed him, were dis-  
persed.

38 And now I say to  
you, Keep away from these  
MEN, and let them alone;  
† Because if this COUNSEL  
or this WORK be from  
Men, it will be overthrown;

39 but if it be from God,  
you are not able to over-  
throw them; be not you  
found fighters against  
God."

\* VATICAN MANUSCRIPT.—31. to GIVE. 32. in him of these THINGS; and God gave the HOLY SPIRIT to those who submit to him. 34. the MEN. 37. much—omit.

† 30. Acts iii. 13, 15; xxii. 14. † 31. Luke xxiv. 47; Acts iii. 20; xiii. 33. † 32. Acts ii. 4; x. 44. † 33. Prov. xli. 20; Isa. viii. 10; Matt. xv. 13.

οητε. <sup>40</sup> Επεισθησαν δε αυτω και προσκα-  
 should be found. They were persuaded and by him; and having  
 λεσαμενοι τους αποστολους, δειραντες παραγ-  
 called the apostles, having beaten they com-  
 γειλαν μη λαλειν επι τω ονοματι του Ιησου, και  
 manded not to speak in the name of the Jesus, and  
 απελυσαν αυτους. <sup>41</sup> Οι μεν ουν επορευοντο  
 released them. They indeed therefore went  
 χαιροντες απο προσωπου του συνεδριου, οτι  
 rejoicing from presence of the high council, because  
 υπερ του ονοματος κατηξιωθησαν ατιμασθηναι.  
 in behalf of the name they were accounted worthy to be dishonored.  
<sup>42</sup> Πασαν τε ημεραν εν τω Ιερου και κατ' οικον  
 Every and day in the temple and at home  
 ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι  
 not they ceased teaching and announcing glad tidings of  
 Ιησουν τον Χριστον.  
 Jesus the Anointed.

ΚΕΦ. 6. s. 6.

<sup>1</sup> Εν δε ταις ημεραις ταυταις πληθυνοντων  
 in and the days those increasing  
 των μαθητων, εγενετο γογγυσμος των 'Ελλη-  
 the disciples, came a murmuring of the Hellen-  
 νιστων προς τους 'Εβραιους, οτι παρεθεφρουντο  
 nists to the Hebrews, because were overlooked  
 εν τη διακονια τη καθημερινη αι χηραι αυτων.  
 in the service the daily the widows of them.  
<sup>2</sup> Προσκαλεσαμενοι δε οι δωδεκα το πληθος  
 Having called and the twelve the multitude  
 των μαθητων, ειπον· Ουκ αρεστον εστιν ημας  
 of the disciples, said; Not proper it is us  
 καταλειψαντας τον λογον του θεου, διακονειν  
 having left the word of the God, to serve  
 τραπεζαις. <sup>3</sup> Επισκεψασθε ουν, αδελφοι,  
 tables. Look you out therefore, brethren,  
 ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις  
 men from of you being attested seven, full  
 πνευματος και σοφιας, ους καταστησομεν επι  
 of spirit and wisdom, whom we will appoint to  
 της χρειας ταυτης· <sup>4</sup> ημεις δε τη προσευχη και  
 the need this; we but to the prayer and  
 τη διακονια του λογου προσκαρτερησομεν.  
 to the service of the word will constantly attend.  
<sup>5</sup> Και ηρεσεν ο λογος ενωπιον παντος του πλη-  
 And pleased the word in presence of all of the multi-  
 θους· και εξελεξαντο Στεφανον, ανδρα πληρη  
 tude; and they choose Stephen, a man full  
 πιστεως και πνευματος αγιου, και Φιλιππον,  
 of faith and spirit holy, and Philip,  
 και Προχορον, και Νικανορα, και Τιμωνα, και  
 and Prochorus, and Nicanor, and Timon, and  
 Παρμεναν, και Νικολαον προσηλυτον Αντιοχεια·  
 Parmenas, and Nicolaus a proselyte of Antioch;

<sup>40</sup> And they were per-  
 suaded by him; and hav-  
 ing summoned the APO-  
 STLES and †scourged them,  
 they charged them not to  
 speak in the NAME of JE-  
 SUS, and dismissed them.

<sup>41</sup> Then 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 ne-  
 glected in the † DAILY SER-  
 VICE.

<sup>2</sup> And the TWELVE,  
 having summoned the  
 MULTITUDE of the DISCI-  
 PLES, said, "It is not pro-  
 per for us to leave the  
 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.—42. of the ANOINTED JESUS.  
 look out among you.

5. 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. 0.

† 41. Matt. v. 12; Rom. v. 3; James i. 2;

† 1 Pet. iv. 13, 10.

† 42. Acts ii, 40.

† 1. Acts ix. 20.

† 1. Acts iv, 23.

† 5. Acts viii. 5, 26; xxi. 8.

6 οὓς ἐστήσαν ἐνώπιον τῶν ἀποστόλων\* καὶ  
whom they placed in presence of the apostles; and  
προσευξαμένοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.  
having prayed they put to them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο  
And the word of the God grew, and was multiplied  
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα·  
the number of the disciples in Jerusalem greatly;  
πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.  
great and a crowd of the priests were obedient to the faith.

8 Στεφανὸς δὲ πλήθης χάριτος καὶ δυνάμεως  
Stephen and full of favor and of power  
ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
performed prodigies and signs great among the people.

9 Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς  
Stood up and some of those from the syna-

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 ἀνίστηναι 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 spoke. Then they thrust under men,

λεγοντάς· Ὅτι ἀκηκοάμεν αὐτὸν λαλοῦντος  
saying; That we have heard him speaking  
ῥημάτων βλασφημῶν εἰς Μωϋσῆν καὶ τὸν θεόν.  
words blasphemous against Moses and the God.

12 Συνέκριναν τε τὸν λαόν καὶ τοὺς πρεσβυτέ-  
They stirred up and the people and the elders  
ρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες  
and the scribes, and having come upon

συνήρασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον,  
they seized him, and led into the high council,  
13 ἐστήσαν τε μαρτυρὰς ψευδεῖς, λεγοντάς· Ὁ  
stood up and witnesses false, saying; The

ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ  
man this not ceases words speaking against  
τοῦ τοποῦ τοῦ ἁγίου καὶ τοῦ νόμου. <sup>14</sup> Ἀκηκοά-  
the place of the holy and the law. We have heard

μεν γὰρ αὐτοῦ λεγοντός· Ὅτι Ἰησοῦς ὁ Ναζω-  
for him saying; That Jesus the Nazara-  
ραίος οὗτος καταλύσει τὸν τόπον τούτον, καὶ  
rite this will destroy the place this, and

ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωϋσῆς.  
will change the customs, which delivered to us Moses.

15 Καὶ ἀτεινάντες εἰς αὐτὸν ἅπαντες οἱ καθέ-  
And having gazed on him all those being  
ζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον  
seated in the high-council, saw the face

αὐτοῦ ὡσεὶ πρόσωπον 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 Prodiges 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 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.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36—39, that 4250 priests returned from the captivity. † 9. 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. † 9. Acts xlii. 20. † 10. Luke xxi. 15; v. 30. † 11. Acts xxv. 8. † 7. Acts xlii. 20; Matt. xxii. 7. † 14. Dan.

ΚΕΦ. Ζ'. 7.

1 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα οὕτως  
 Said and the high-priest, If [then] these things thus  
 εἶχει; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,  
 are? He and said; Men brethren and fathers,  
 ἀκουσατέ. Ὁ θεὸς τῆς δόξης ᾤθη τῷ πατρὶ  
 hear you. The God of the glory appeared to the father  
 ἡμῶν Ἀβραάμ ὅτι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ  
 of us Abraham being in the Mesopotamia, before  
 κατοικῆσαι αὐτὸν ἐν Χαρρᾶν· 3 Καὶ εἶπε πρὸς  
 to dwell him in Charran; and said to  
 αὐτὸν· Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
 him; Go out from the land of thee, and from the  
 συγγενείας σου, καὶ δευρο εἰς γῆν, ἣν ἂν σοὶ  
 kindred of thee, and come into a land, which to thee  
 δεῖξω. 4 Τότε ἐξελθὼν ἐκ τῆς Χαλδαίων, κατοί-  
 I may show. Then going out from land of Chaldeans, he dwelt  
 κησεν ἐν Χαρρᾶν· κἀκεῖθεν, 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 ταύτην, 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 ποδῶς· καὶ ἐπηγγείλατο αὐτῷ δούναί εἰς  
 a foot-breadth; and he promised to him to give for  
 κατασχέσθαι αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ'  
 a possession her, and to the seed of him after  
 αὐτοῦ, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ  
 him, not being to him a child. Spoke and  
 οὕτως ὁ θεός· Ὅτι ἐστὶ τὸ σπέρμα αὐτοῦ  
 thus the God; That shall be the seed of him  
 παροικῶν ἐν γῆ ἀλλοτρίᾳ, καὶ δουλωσούσιν  
 a stranger in a land foreign, and they will enslave  
 αὐτὸ καὶ κακώσουσιν ἐτὴ τετρακόσια· 7 καὶ τὸ  
 it and they will oppress years four hundred; and the  
 ἔθνος, ᾧ εἰς δουλεύσωσι, κρίνω ἐγὼ, εἰπὼν  
 nation, to which they may be enslaved, will judge I, said  
 ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ  
 the God, and after these things they shall come out, and  
 λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ  
 shall render service to me in the place this. (And  
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 he gave to him a covenant of circumcision; and thus  
 ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτοῦ τῆ  
 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 KINDEED, 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—οὕτως. 2. the 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 said unto Abraham," &c. † 4. By recurring to Gen. xi. 26, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditionary account of the transaction.—Owen. The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

‡ 2. Acts xvii. 1. † 3. Gen. xii. 1. † 4. Gen. xi. 31; xii. 4, 5. † 5. Heb. xi. 13. † 6. Gen. xii. 7; xiii. 15; xv. 3, 18; xvi. 8; xvi. 9; Heb. xi. 8, 9. † 6. Gen. xv. 13, 16. † 7. Exod. xii. 40; Gal. iii. 17. † 7. See Exod. vii.—xi. † 8. Gen. xvii. 9—11. † 8. Gen. xxi. 2—4.

ἡμερᾶ τῆ ογδοῆ<sup>8</sup> και ὁ Ἰσαακ τὸν Ἰακωβ, και ὁ  
 day the eighth; and the Isaac the Jacob, and the  
 Ἰακωβ τοὺς δώδεκα πατριαρχάς. <sup>9</sup> Καὶ οἱ  
 Jacob the twelve patriarchs. And the  
 πατριαρχαὶ ζηλοσάαντες τὸν Ἰωσήφ ἀπέδοντο  
 patriarchs envying the Joseph sold  
 εἰς Αἴγυπτον· και ἦν ὁ θεὸς μετ' αὐτοῦ, <sup>10</sup> και  
 into Egypt; and was the God with him, and  
 ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,  
 delivered him out of all of the afflictions of him,  
 και ἔδωκεν αὐτῷ χάριν και σοφίαν ἐναντίων  
 and gave to him favor and wisdom in presence  
 Φαραὼ βασιλέως Αἴγυπτος, και κατέστησεν  
 of Pharaoh king of Egypt, and placed  
 αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον και ὅλου τὸν  
 him ruling over Egypt and whole the  
 οἶκον αὐτοῦ.  
 house of himself.

<sup>11</sup> Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἴγυπτος  
 Came and a famine on whole the land of Egypt  
 και Χαναάν, και θλίψις μεγάλη· και οὐκ εὑρίσκον  
 and Canaan, and affliction great; and not found  
 χορτασμάτα οἱ πατερες ἡμῶν. <sup>12</sup> Ἀκούσας δὲ  
 provisions the fathers of us. Having heard and  
 Ἰακωβ οὐτα σιτα ἐν Αἴγυπτῳ, ἐξαπέστειλε τοὺς  
 Jacob being grain in Egypt, he sent the  
 πατερας ἡμῶν πρῶτον. <sup>13</sup> Καὶ ἐν τῷ δευτέρῳ  
 fathers of us first. And in the second  
 ἀεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, και  
 was made known Joseph to the brothers of himself, and  
 φανερον ἐγενετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.  
 shown became to the Pharaoh the family of the Joseph.  
<sup>14</sup> Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν  
 having sent and Joseph called for the  
 πατερα αὐτοῦ Ἰακωβ, και πασαν τὴν συγγενειαν,  
 father of himself Jacob, and all the kindred,  
 ἐν ψυχαῖς εβδομηκοντα πεντε. <sup>15</sup> Κατέβη δὲ  
 in souls seventy five. Went down and  
 Ἰακωβ \* [εἰς Αἴγυπτον,] και ἐτελεύτησεν αὐτός  
 Jacob [into Egypt,] and die' he  
 και οἱ πατερες ἡμῶν. <sup>16</sup> Καὶ μετετέθησαν εἰς  
 and the fathers of us. And they were carried into  
 Συχημ, και ἐτέθησαν ἐν τῷ μνηματι, ᾧ ὠνή-  
 Sychem, and were placed in the tomb, which bought  
 σάτο Ἀβραὰμ τιμῆς ἀργυρίου παρα τῶν υἱῶν  
 Abraham for a price of silver from the sons  
 Ἐμμὸρ τοῦ Συχημ.) <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
 of Hamor 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, † he, 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. 13. Joseph's FAMILY. 15. into Egypt—omit. 16. in Shechem. 17. solemnly into to ABRAHAM.  
 † 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.  
 † 9. Gen. xxxvi. 4, 11, 23; Psa. cv. 17. † 9. Gen. xxxix. 2, 21, 24. † 10. Gen. xli. 37; xlii. 6, † 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 10. † 14. Gen. x' 9, 27. † 14. Gen. xli. 27; Deut. x. 22. † 17. Gen. xv. 15. † 17. Exod. i.

Αβρααμ, ηξήσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν  
 Abraham, grew the people and were multiplied in  
 Αἴγυπτῳ.<sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος,  
 Egypt till for whom stood up a king another,  
 ὃς οὐκ ᾔδει τὸν Ἰωσήφ.<sup>19</sup> Οὗτος κατασοφί-  
 who not knew the Joseph. This having dealt  
 σάμενος τὸ γένος ἡμῶν, ἐκακῶσε τοὺς πατέρας  
 deceitfully the family of us, ill-treated the fathers  
 ἡμῶν, τοῦ ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς  
 of us, of the to cause to be exposed the babes of them, in order  
 τὸ μὴ ζῶογονεῖσθαι.<sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννή-  
 that not they might be preserved. In which season was born  
 θη Μωσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ ὡς ἀνετρα-  
 Moses, and was beautiful to the God; who was nursed  
 φη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς.  
 months three in the house of the father.  
<sup>21</sup> Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγα-  
 Having exposed and him, took up him the daugh-  
 τηρ Φαραῶν, καὶ ἀνεθρεψάτο αὐτὸν ἑαυτῇ εἰς υἱόν.  
 ter of Pharaoh, and nursed him herself for a son.  
<sup>22</sup> Καὶ ἐκπαίδευθη Μωσῆς πάση σοφίᾳ Αἰγυπ-  
 And was taught Moses in all wisdom of Egypt  
 τίων· ἦν δὲ δυνατός ἐν λόγοις καὶ ἐν ἐργοῖς  
 tians; was and powerful in words and in works  
 αὐτοῦ.<sup>23</sup> Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαράκον-  
 of himself. When but was completed to him forty  
 τμητῆς χρόνου, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ  
 years of time, it came up in the heart of him  
 ἐπισκεψάσθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς  
 to visit the brethren of himself, the sons  
 Ἰσραὴλ.<sup>24</sup> Καὶ ἰδὼν τινα ἀδικουμένον, ἠμυνατο,  
 of Israel. And seeing one being wronged, he defended,  
 καὶ ἐποίησεν ἐκδικήσιν τῷ καταπορευμένῳ,  
 and did justice to him being oppressed,  
 παταξάς τὸν Αἰγυπτίον.<sup>25</sup> Ἐνομίζε δὲ συνιέναι  
 having smitten the Egyptian. He thought and to understand  
 τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς  
 the brethren of himself, that the God by hands  
 αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνή-  
 of him gives to them salvation; they but not under-  
 καν.<sup>26</sup> Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς  
 stood. In the but next day he appeared to those  
 μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην,  
 contending, and urged them to peace,  
 εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστὲ ὑμεῖς ἰνατι  
 saying; Men, brethren, are you; why  
 ἀδικεῖτε ἀλλήλους; <sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον,  
 wrong you each other? He but wronging the neighbor,  
 ἀπώσασα αὐτὸν, εἰπὼν· Τίς σε κατέστησεν  
 thrust away him, saying; Who thee has appointed  
 ἀρχόντα καὶ δικαστὴν ἐφ' ἡμᾶς; <sup>28</sup> Μὴ ἀνελεῖν  
 a ruler and a judge over us; Not to kill

made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt,

18 till another King \*arose, who did not acknowledge Joseph.

19 He, having outwitted our RACE, ill-treated \*our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE.

20 †At which period Moses was born, and †was DIVINELY beautiful; and he was nursed in his FATHER'S HOUSE three Months;

21 †but having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son.

22 And Moses was educated in All the Wisdom of the Egyptians, and was †Powerful in his Words and Works.

23 †And when he was full †forty years of age, it came into his HEART to visit his BROTHERN, the Sons of Israel.

24 And observing one wronged, he defended and executed judgment for HIM who was OPPRESSED, smiting the EGYPTIAN.

25 Now he thought that his BROTHERN understood That GOD by his Hand would give them Deliverance; but they did not understand.

26 †And on the FOLLOWING Day, he presented himself to them as they were contending, and urged them to peace, saying, 'Men, \*you are brethren; why do you injure each other?'

27 But HE INJURING his NEIGHBOR, thrust him away, saying, †'Who made Thee a Ruler and a Judge over us?'

\* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew.

19. the FATHERS.

20. 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. 8—10.

† 23. Luke

ii. 13.

† 25. Exod. ii. 11, 12.

† 26. Exod. ii. 12.

† 27. See Luke xii. 14:

Act. iv. 7.

με συ θελει, **δν τροπον αρειλες χθες τον**  
 me thou wishest, in which manner thou didst kill yesterday the  
**Αιγυπτιον:** <sup>29</sup> **Εφυγε δε Μωυσης εν τη λογω**  
 Egyptian? Flew and Moses at the word  
**τουτη, και εγενετο παροικος εν γη Μαδιαμ, ου**  
 this, and became a sojourner in land of Midian, where  
**εγεννησεν υιους δυο.** <sup>30</sup> **Και πληρωθεντων ετων**  
 he begot sons two. And being completed years  
**τεσσαρακοντα, ωφθη αυτω εν τη ερημω του**  
 forty, appeared to him in the desert of the  
**ερους Σινα αγγελος \*** [κυριου] **εν φλογι πυρος**  
 mountains Sinai a messenger [of Lord] in a flame of fire  
**βατου.** <sup>31</sup> **Ο δε Μωυσης ιδων εθαυμαζε το**  
 of a bush. The but Moses having seen admired the  
**δραμα προσερχομενου δε αυτον 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, δ θεος Αβρααμ, και \*** [δ  
 God of the fathers of thee, the God of Abraham, and [the  
**θεος] Ισαακ, και \*** [δ 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> **Ειπε δε αυτω δ κυριος. Λυτω το υποδημα**  
 Said and to him the Lord; Loose the sandals  
**των ποδων σου δ γαρ τοπος εν φ εστηκας,**  
 of the feet of thee; the for place in which thou standest,  
**γη αγια εστιν.** <sup>34</sup> **Ιδων ειδον την κακωσιν**  
 ground by is. Having seen I saw the evil treatment  
**του λαου μου του εν Αιγυπτω, και του στεναγ**  
 of the people of me of that in Egypt, and the groanings  
**μου αυτων ηκουσα, και κτεβην εξελεσθαι**  
 of them I have heard, and am come down to deliver  
**αυτους: και νυν δευρο, αποστειλω σε εις Αιγυ**  
 them; and now come, I will send thee into Egypt.  
**τον.**

<sup>35</sup> **Τουτου του Μωυσην δν 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?  
**τουτου δ θεος αρχοντα και λυτρωτην απεσ**  
 this the God, a ruler and a redeemer sent  
**τειλεν εν χειρι αγγελου του σφθεντος αυτω**  
 by hand of a messenger of that having appeared to him  
**εν τη βατω.** <sup>36</sup> **Ουτος εξηγαγεν αυτους, ποιη**  
 in the bush. This led out them, having  
**σας τερατα και σημεια εν γη Αιγυπτω, και εν**  
 done prodigies and signs in the Egypt, and in  
**ερυθρη θαλασση, και εν τη ερημω, ετη τεσσα**  
 red sea, and in the desert, years forty.  
**ρακοντα.** <sup>37</sup> **Ουτος εστιν η Μωυσης, δ ειπων**  
 This is the Moses, he saying  
**τοις υιοις Ισραηλ. Προφητην υμιν αναττησει**  
 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 Prodiges 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. the God—omit. 34. Thy FEET. 35. with the Hand. 36. † 29. Exod. ii. 15, 23; iv. 20; xviii. 8, 4. † 30. Exod. iii. 2. † 31. Matt. xxii. 32; Heb. xi. 10. † 33. Exod. iii. 6; Josh. v. 15. † 34. Exod. iii. 7. † 35. Exod. xiv. 19; Num. xx. 10. † 36. Exod. xii. 41; xxxiii. 1. † 36. Exod. vii.—xii. xiv. Psa. cv. 27. † 37. Exod. xiv. 21, 27—29. † 36. Exod. xvi. 1, 35. † 37. Deut. xviii. 15.

\*[κυριος] ὁ θεος εκ των αδελφων ὑμων, ὡς εμε·  
[lord] the God from of the brethren of you, like me;

\*[αυτου ακουσεσθε.] <sup>38</sup> Ουτος εστιν ὁ γενομε-  
[him you shall hear.] This is he being,

vos, εν τη εκκλησια εν τη ερημη, μετα του  
in the congregation in the desert, with the  
αγγελου του λαλουντος αυτω εν τω ορει Σινα  
messenger that speaking to him in the mountain Sinai,  
και των πατερων ἡμων, ὃς εδεξατο λογια ζωντα  
and of the fathers of us, who received oracles living

δουναι ἡμιν· <sup>39</sup> φ ουκ ηθελησαν ὑπηκοοι γενε-  
to give to us; to whom not were willing obedient to become  
θαι οἱ πατερες ἡμων, ἀλλ' απωσαντο, και εστρα-  
the fathers of us, but thrust away, and turned  
φησαν ταις καρδιας αυτων εις Αιγυπτον,  
back in the hearts of them into Egypt.

<sup>40</sup> ειποντες τω Ααρων· Ποιησον ἡμιν θεους, οἱ  
saying to the Aaron; Make for us gods, who  
προπορευονται ἡμων· ὁ γαρ Μωυσης ουτος ὃς  
shall go before us; the for Moses this who  
εξηγαγεν ἡμας εκ γης Αιγυπτου, ουκ οιδαμεν  
led out us from land Egypt, not we know

τι γεγονεν αυτω. <sup>41</sup> Και εμοσχοποιησαν εν  
what has happened to him. And they made a calf in  
ταις ἡμεραις εκειναις, και ανηγαγον θυσιαν τω  
the days those, and offered a sacrifice to the  
ειδωλω, και ευφραινοντο εν τοις εργοις των  
idol, and rejoiced in the works of the  
χειρων αυτων. <sup>42</sup> Εστρεψε δε ὁ θεος, και  
hands of them. Turned and the God, and

παρεδωκεν αυτοις λατρευειν τη στρατια του  
gave up them to serve the host of the  
ουρανου· καθωσ γεγραπται εν βιβλω των προ-  
heaven; as it is written in book of the pro-

φητων· Μη σφαγια και θυσιας προσηνεγκατε  
phets; Not victims and sacrifices did you offer  
μοι ετη τεσπαρακοντα εν τη ερημη, οικος  
to me years forty in the desert, house

Ισραηλ; <sup>43</sup> Και ανελαβετε την σκηνην του  
of Israel; And you took up the tabernacle of the  
Μολοχ και αστρον του θεου ὑμων· Ρεμφαν, τουσ  
Moloch and star of the god of you Remphan, the  
τυπουσ, οὓσ εποιησατε προσκυνειν αυτοις· και  
images, which you made to worship them; and  
μετακιωη ὑμασ επεκεινα Βαβυλωνοσ. <sup>44</sup> Η  
I will cause to remove you beyond Babylon. This

σκηνη του μαρτυριου ην εν τοις πατρασιν ἡμων  
tabernacle of the testimony was with the fathers of us  
εν τη ερημη, καθωσ διεταξατο ὁ λαλων τω Μωυ-  
in the desert, as directed he speaking to the Mo-

ση, ποιησαι αυτην κατα τον τυπον ὃν εωρακει·  
see, to make her according to the form which he had seen;

among your BRETHREN,  
like me.

<sup>38</sup> † 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 re-  
ceived the living † Oracles  
to give to us;

<sup>39</sup> to whom OUR FATHERS  
would not become obedient,  
but THRUST away, and in  
their HEARTS turned back  
into Egypt,

<sup>40</sup> † saying to AARON,  
'Make us Gods to go be-  
fore us; for this MOSES,  
who led us out of the Land  
of Egypt, we know not  
what has happened to him.'

<sup>41</sup> † And they made a  
Calf in those DAYS, and of-  
fered a Sacrifice to the  
IDOL, and rejoiced in the  
WORKS of their OWN  
HANDS.

<sup>42</sup> † 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 Sac-  
rifices to me forty Years in  
the DESERT, O House of  
Israel?'

<sup>43</sup> And yet you took up  
the TABERNACLE of MO-  
LOCH, and the STAR of the  
GOD † Remphan, the FIG-  
URES which you made to  
worship them; I will even  
cause you to remove beyond  
† Babylon.'

<sup>44</sup> Our FATHERS had  
the TABERNACLE of the  
TESTIMONY in the DESERT,  
as HE who SPOKE to MO-  
SES directed him † to make  
it according to the PAT-  
TERN which he had seen;

\* VATICAN MANUSCRIPT.—37. Lord—omit. 37. him you shall hear—omit. 43. the  
god.

† 41. Remphan or Rairphan was the name of the same idol in Egypt, which was called  
Chiam in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from  
which this appears to be a quotation, and the Hebrew, read *Damascus*, instead of *Babylon*.  
Bloomfield thinks it is a marginal reading which has crept into the text.

† 38. Exod. xix. 3, 17. † 39. Isa. lxiii. 9; Gal. iii. 10; Heb. ii. 2. † 38. Exod.  
xli. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17. † 38. Rom. ii. 3. † 40. Exod. xxxiii.  
1. † 41. Deut. ix. 10; Psa. cv. 10. † 42. Psa. lxxxi. 12; Ezek. xx. 23, 30; Rom.  
i. 24; 2 Thess. ii. 11. † 43. Deut. iv. 10; xvii. 3. † 43. Psa. lxxxi. 12; Ezek. xx. 23, 30; Rom.  
i. 24; 2 Thess. ii. 11. † 44. Exod. xxv. 40; xvi. 30; Heb. viii. 5.



45 ἦν και εισηγαγον διαδεξαμενοι οι πατερες  
 which also brought having received by succession the fathers  
 ἡμων μετα Ιησου εν τη κατασχεσει των εθνων,  
 of us with Jesus in to the possession of the nations,  
 ὧν εξωσεν ὁ θεος απο προσωπου των πατερων  
 which drove out the God from face of the fathers  
 ἡμων, ἕως των ημερων Δαυιδ· 46 ὃς εὔρε χαριν  
 of us, till the days of David; who found favor  
 ἐνώπιον του θεου, και ηρησατο εὔρειν σκηνωμα  
 in presence of the God, and asked to find a dwelling  
 τῷ θεῷ Ιακωβ. 47 Σολομων δε φκοδομησεν  
 for the God of Jacob. Solomon but built  
 αὐτῷ οικον. 48 ΑΛΛ' οὐχ ὁ ὑψιστος εν χειρο-  
 for him a house. But not the Most High in hand  
 ποιητοῖς κατοικει, καθως ὁ προφητης λεγει·  
 made things dwells, as the prophet says;  
 49 ὁ ουρανος μοι θρονος, ἡ δε γη ὑποποδιον των  
 the heaven to me a throne, and the earth a footstool of the  
 ποδων μου. Ποιον οικον οικοδομησετε μοι;  
 feet of me. What house will you build for me?  
 λεγει κυριος· η τις τοπος της κατακαυσεως  
 says Lord; or what place of the dwelling  
 μου; 50 Οὐχι ἡ χειρ μου ἐποιησε ταυτα παντα;  
 of me? Not the hand of me made these things all?  
 51 Σκληροτραχηλοι, και ἀκεριτμητοι τη καρδια  
 O stiff-necked, and uncircumcised in the heart  
 και τοι ωσιν· ὑμεις αει τῷ πνευματι τῷ ἁγιῳ  
 and the ears; you always the spirit the holy  
 ἀντιπικτετε, ὡς οἱ πατερες ὑμων και ὑμεις.  
 fight against, like the fathers of you also you.  
 52 Τίνα των προφητων οὐκ ἐδιωξαν οἱ πατερες  
 Which of the prophets not persecuted the fathers  
 ὑμων; και ἀπεκτειναν τους προκαταγγειλαντας  
 of you? and they killed those having foretold  
 περι της ελευσεως του δικαιου, οὐ νυν ὑμεις  
 concerning the coming of the righteous, of whom now you  
 προδοται και φονεῖς γεγενησθε· 53 οἵτινες ελα-  
 betrayers and murderers have become; who re  
 βετε τον νομον εις διαταγας αγγελων, και οὐκ  
 eived the law by injunctions of messengers, and not  
 ἐφυλαξατε. 54 Ακουοντες δε ταυτα, διεκτριον-  
 you kept. Having heard and these things, they were  
 το ταις καρδιας αυτων, και εβρυχον τους οδον  
 through the hearts of them, and gnashed the teeth  
 τας ἐπ' αυτον. 55 Ὑπαρχων δε πληρης πνευματος  
 on him. Being but full of spirit  
 ἁγιου, ἀτεινσας εις τον ουρανον, ειδη δοξαν  
 holy, having gazed intently into the heaven, he saw glory  
 θεου, και Ιησουν ἑστῶτα εκ δεξιων 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; of  
 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.—46. HOUSE OF JACOB.

† 45. Josh. iii. 14. † 45. Neh. ix. 24; Psa. xlv. 2; lxxviii. 56; 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. cxxxii. 4, 5. † 47. 1 Kings vi. 1; viii. 20. † 48. 1 Kings viii. 27; Acta  
 xvii. 24. † 49. Matt. v. 34, 35. † 53. Matt. xxi. 35; xxii. 54, 57. † 55. Exod.  
 xx. 1; Gal. iii. 19; Heb. ii. 2.

56 και ειπεν Ιδου, θεωρω τους ουρανους ανεμυ-  
and said; Lo, I see the heavens having been  
μενους, και τον υιον του ανθρωπου εκ δεξιων  
opened, and the son of the man at right  
εστωτα του θεου. 57 Κραξαντες δε φωνη μεγα-  
having stood of the God. Having cried and with a voice loud,  
λη, συνεσχον τα ωτα αυτων, και ωρμησαν  
they shut up the ears of them, and they ran  
δροθυμαδον επ' αυτον. 58 και εκβαλοντες εξω  
with one mind on him; and having cast outside  
της πολεως, ελιθοβολουν. Και οι μαρτυρες  
the city, they stoned. And the witnesses  
απεθεντο τα ιματια αυτων παρα τους ποδας  
laid down the mantles of them at the feet  
νεαριου καλουμενου Σαυλου, 59 και ελιθοβολουν  
of a young man being called Saul, and they stoned  
τον Στεφανον, επικαλουμενον και λεγοντα·  
the Stephen, calling upon and saying;  
Κυριε Ιησου, δεξαι το πνευμα μου. 60 Θεις  
O lord Jesus, do thou receive the breath of me. Having placed  
δε τα γονατα εκραζε φωνη μεγαλη· Κυριε, μη  
and the knees he cried out with a voice loud; O lord, not  
στησης αυτοις την αμαρτιαν ταυτην. Και  
thou mayest place to them the sin this  
τουτο ειπων, εκοιμηθη.  
this having said, he fell asleep.

ΚΕΦ. η'. 8.

1 Σαυλος δε ην συνευδοκων τη ανααιρεσει  
Saul and was consenting to the death.  
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος  
of him. Was and in that the day a persecution  
μηντας επι την εκκλησιαν την εν Ιεροσολυμοις·  
great against the congregation that in Jerusalem;  
παντες τε διασπαρσαν κατα τας χωρας της  
all and were scattered in the regions of the  
Ιουδαιας και Σαμαρειας, πλην των αποστολων·  
Judea and Samaria, except the apostles.  
2 Συνεκομισαν δε του Στεφανου ανδρες ευλαβεις,  
Buried and the Stephen men pious,  
και εποιησαντο κοπετον μεγαν επ' αυτω·  
and they made lamentation great for him.  
3 Σαυλος δε ελθμαινετο την εκκλησιαν, κατα  
Saul but was outraging the congregation, into  
τους οικους εισπορευομενος, συρων τε ανδρας  
the houses entering, dragging and men  
και γυναικας, παρεδιδου εις φυλακην· 4 οι μιν  
and women, was delivering up into prison; they indeed  
ουν διασπαρευντες διηλθον, ευαγγελιζομενοι  
therefore having been scattered wandered about, preaching glad tidings  
τον λογον. 5 Φιλιππος δε κατελθων εις πολιν  
the word. Philip and going down into a city  
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.  
of the Samaria, proclaimed to them the Anointed.

56 and said, † "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

57 And crying out with a loud voice, they stopped their EARS, and rushed upon him with one accord;

58 and † having cast him out of the CITY, they stoned him. And † the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

59 and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, † receive my SPIRIT."

60 And bending his KNEES he cried with a loud voice, † "Lord, place not \* This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now † Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and † they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPersed, went about preaching the glad tidings of the WORD.

5 And Philip going down to \* the CITY of SAMARIA, proclaimed to them the MESSIAH.

\* VATICAN MANUSCRIPT.—60. This SIN. 5. the CITY.

† 56. *Desai* may also be rendered *sustata* 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."

† 56. Ezek. i. 1; Matt. iii. 10; Acts x. 11. † 58. 1 Kings xxi. 13; Luke iv. 20; Heb. xiii. 12. † 58. 1 Pet. xiii. 9, 10; xvii. 7. † 59. Luke xxiii. 40. † 60. Matt. v. 44; Luke vi. 28; xxiii. 34. † 1. Acts vii. 58; xxii. 30. † 1. Acts xi. 30. † 2. Acts vii. 58; ix. i. 13, 31; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 8; 1 Tim. i. 13.

6 Προσειχον τε οι οχλοι τοις λεγομενοις απο  
Assented and the crowds to the things being spoken by  
 του Φιλιππου ομοθυμαδον, εν τω ακουειν αυτους  
the Philip with one mind, in the to hear them  
 και βλεπειν τα σημεια α εποει. 7 Πολλων γαρ  
and to see the signs which he did. Many for  
 των εχοντων πνευματα ακαθαρτα, βοωντα φωνη  
of those possessing spirits unclean, crying with a voice  
 μεγαλη εξηρχετο πολλοι δε παραλελυμενοι  
loud came out, many and having been palsied  
 και χωλοι εθεραπευθησαν. 8 Και εγενετο χαρα  
and lame were cured. And was joy  
 μεγαλη εν τη πολει εκεινη.

9 Ανηρ δε τις, ονοματι Σιμων, κρουτηρχεν  
A man but certain, by name Simon, formerly  
 εν τη πολει, μαγευων, και εξιστων τα εθνος  
in the city, practicing magic, and amazing the nation  
 της Σαμαρειας, λεγων ειναι τινα εαυτον μεγα  
of the Samaria, saying to somebody himself great,  
 10 ω προσειχον παντες απο μικρου εως μεγα  
to whom they assented all from least to, great  
 λου, λεγοντες. Ουτος εστι η δυναμις του θεου  
et, saying: This is the power of the God  
 η καλουμενη μεγαλη. 11 Προσειχον δε αυτω  
which is being called great. They attended and to him,  
 δια το ικανω χρονω ταις μαγειαις εξεστακεναι  
because that for a long time with the magic acts to have amazed  
 αυτους. 12 Οτε δε επιστευσαν τω Φιλιππω  
them. When but they believed the Philip

ευαγγελιζομενω \* [τα] περι της βασιλειας  
announcing glad tidings [the this] concerning the kingdom  
 του θεου και του ονοματος Ιησου Χριστου,  
of the God and the name of Jesus Anointed,  
 εβαπτιζοντο ανδρες τε και γυνακες. 13 Ο δε  
they were dipped men both and women. The and

Σιμων και αυτος επιστευσε, και βαπτισθεις ην  
Simon and himself believed, and having been dipped he was  
 προσκαρτερων τω Φιλιππω θεωρων τε δυναμεις  
constantly attending to the Philip; beholding and miracles  
 και σημεια μεγαλα γινομενα, εξιστατο.  
and signs great being done, he was amazed,

14 Ακουσαντες δε αι εν Ιερουσαλυμοις αποστολοι,  
Having heard and the in Jerusalem apostles,  
 οτι δεδεκται η Σαμαρεια τον λογον του θεου,  
that had received the Samaria the word of the God,  
 απεστειλαν προς αυτους τον Πητρον και Ιωαν  
they sent to them the Peter and John;  
 νην. 15 οιτινες καταβαντες προσηυξαντο περι  
who having gone down offered prayer concerning  
 αυτων, οπως λαβωσι πνευμα αγιον. 16 Ουτω  
them, so that they might receive spirit holy. (Not yet  
 γαρ ην επ ουδενι αυτων επικεπτωκος, μονον  
for it was on any one of them having fallen, only

6 And the CROWDS with one mind attended to the THINGS SPOKEN by PHILIP, as they HEARD and saw the SIGNS which he performed.

7 † For many of THOSE POSSESSING impure Spirits, crying with a loud Voice, were 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. 12. the things—omit. 13. signs and great Miracles.  
 † 7. Mark xvi. 17. † 9. Acts xiii. 6. † 9. Acts v. 36. † 12. Acts i. \*  
 † 16. Acts xix. 2. † 10. Matt. xviii. 19; Acts ii. 28.

Οητε. <sup>40</sup> Επεισθησαν δε αυτω και προσκα-  
 should be found. They were persuaded and by him; and having  
 λεσαμενοι τους αποστολους, δειραντες παρα-  
 called the apostles, having beaten they com-  
 γειλαν μη λαλειν επι τω ονοματι του Ιησου, και  
 manded not to speak in the name of the Jesus, and  
 απελυσαν αυτους. <sup>41</sup> Οι μεν ουν επορευοντο  
 released them. They indeed therefore went

χαιροντες απο προσωπου του συνεδριου, οτι  
 rejoicing from presences of the high council, because  
 υπερ του ονοματος κατηξιωθησαν ατιμασθηναι.  
 in behalf of the name they were accounted worthy to be dishonored.

<sup>42</sup> Πασαν τε ημεραν εν τω Ιερου και κατ' οικον  
 Every and day in the temple and at home  
 ουκ επανωτο διδασκοντες και ευαγγελιζομενοι  
 not they ceased teaching and announcing glad tidings of  
 Ιησουν τον Χριστον.  
 Jesus the Anointed.

ΚΕΦ. 5'. 6.

<sup>1</sup> Εν δε ταις ημεραις ταυταις πληθυνοντων  
 In and the days those increasing  
 των μαθητων, εγενετο γογγυσμος των 'Ελλη-  
 the disciples, came a murmuring of the Helle-  
 νιστων προς τους 'Εβραιους, οτι παρεθεωρουτο  
 nists to the Hebrews, because were overlooked  
 εν τη διακονια τη καθημερινη αι χηραι αυτων.  
 in the service the daily the widows of them.

<sup>2</sup> Προσκαλεσαμενοι δε οι δωδεκα το πληθος  
 Having called and the twelve the multitude  
 των μαθητων, ειπον· Ουκ αρεστον εστιν ημας  
 of the disciples, said; Not proper it is us  
 καταλειψαντας τον λογον του θεου, διακονειν  
 having left the word of the God, to serve  
 τραπεζαις. <sup>3</sup> Επισκεψασθε ουν, αδελφοι,  
 tables. Look you out therefore, brethren,

ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις  
 men from of you being attested seven, full

πνευματος και σοφιας, ους καταστησομεν επι  
 of spirit and wisdom, whom we will appoint to

της χρειας ταυτης· <sup>4</sup> ημεις δε τη προσευχη και  
 the need this; we but to the prayer and  
 τη διακονια του λογου προσκαρτερησομεν.  
 to the service of the word will constantly attend.

<sup>5</sup> Και ηρεσεν ο λογος ενωπιον παντος του πλη-  
 And pleased the word in presence of all of the multi-  
 θους· και εξελεξαντο Στεφανον, ανδρα πληρη  
 tude; and they choose Stephen, a man full

πιστewς και πνευματος αγιου, και Φιλιππον,  
 of faith and spirit holy, and Philip,

και Προχορον, και Νικανορα, και Τιμωνα, και  
 and Prochorus, and Nicanor, and Timon, and

Παρμεναν, και Νικολαον προσηλυτον Αντιοχεια·  
 Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were per-  
 suaded by him; and hav-  
 ing summoned the APO-  
 STLES and †scourged them,  
 they charged them not to  
 speak in the NAME of JE-  
 SUS, and dismissed them.

41 Then 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.

42 † And every Day, in  
 the TEMPLE and at Home,  
 they ceased not teaching  
 and preaching the glad  
 tidings \* of the ANOINTED  
 Jesus.

CHAPTER VI.

1 AND in those DAYS,  
 the DISCIPLES INCREASING,  
 there arose a Complaint of  
 the † HELLENISTS against  
 the HEBREWS, Because  
 their WIDOWS were neg-  
 lected in the † DAILY SER-  
 VICE.

2 And the TWELVE,  
 having summoned the  
 MULTITUDE of the DISCI-  
 PLES, said, "It is not pro-  
 per for us to leave the  
 WORD of GOD and servu  
 Tables.

3 \* 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;

4 but we will constantly  
 attend to PRAYER, and to  
 the MINISTRY of the  
 WORD."

5 And the PROPOSITION  
 was pleasing to All the  
 MULTITUDE; and they  
 selected Stephen, a man  
 full of Faith and holy Spirit,  
 and † Philip, and Procho-  
 rus, Nicanor, and Timon,  
 and Parmenas, and Nico-  
 laus, a Proselyte of Anti-  
 och;

\* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus. 3. But, Brethren, we will  
 look out among you.  
 † 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.  
 † 40. Matt. x. 17; xxiii. 34; Mark xiii. 9. † 41. Matt. v. 12; Rom. v. 3; James i. 2;  
 † 1. Pet. iv. 13, 16. † 42. Acts ii. 40. † 1. Acts ix. 20. † 1. Acts iv. 23.  
 † 5. Acts viii. 5, 26; xxi. 8.

6 οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων· καὶ  
whom they placed in presence of the apostles; and  
προσευξαμένοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.  
having prayed they put to them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο  
And the word of the God grew, and was multiplied  
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾶ·  
greatly; the number of the disciples in Jerusalem greatly;  
πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.  
great and a crowd of the priests wer obedient to the faith.

8 Στεφάνος δὲ πλήθης χάριτος καὶ δυνάμεως  
Stephen and full of grace and of power  
ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
performed prodigies and signs great among the people.

9 Ἀνέστησαν δὲ τινεὶ τῶν ἐκ τῆς συναγωγῆς  
Stood up and some of those from the syna-  
τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων,  
gogue of that being called of Libertines, and of Cyrenians,  
καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Καλικίας καὶ  
and of Alexandrians, and of those from Cilicia and  
Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·<sup>10</sup> καὶ οὐκ  
Asia, disputing with the Stephen; and not  
ἰσχύον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι  
were able to resist the wisdom and the spirit  
ᾧ ἐλάλει. <sup>11</sup> Τότε ὑπέβαλον ἀνδρας,  
with which he spoke. Then they thrust under men,  
λεγοντας· Ὅτι ἀκηκοαμεν αὐτὸν λαλοῦντος  
saying; That we have heard him speaking  
ῥήματα βλασφημία εἰς Μωυσῆν καὶ τὸν θεόν.  
words blasphemous against Moses and the God.

12 Συνέκινησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτέ-  
They stirred up and the people and the elders  
ρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες  
and the scribes, and having come upon  
συνήρασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον,  
they seized him, and led into the high council,  
ἐστῆσαν τε μαρτυρᾶς ψευδεῖς, λεγοντας· Ὁ  
stood up and witnesses false, saying; The  
ἀνθρώπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ  
man this not ceases words speaking against  
τοῦ τοκοῦ τοῦ ἁγίου καὶ τοῦ νομοῦ. <sup>14</sup> Ἀκηκοα-  
the place of the holy and the law. We have heard  
μεν γὰρ αὐτοῦ λεγοντος· Ὅτι Ἰησοῦς ὁ Ναζω-  
for him saying; That Jesus the Naza-  
ραῖος οὗτος καταλύσει τὸν τοπὸν τούτου, καὶ  
rears this will destroy the place this, and  
ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωυσῆς.  
will change the customs, which delivered to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθε-  
And having gazed on him all those being  
ζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον  
seated in the high-council, saw the face  
αὐτοῦ ὡσεὶ 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 NUM- BER of the DISCIPLES was greatly multiplied in Jeru- salem; and a great CROWD of the † PRIESTS obeyed the FAITH.

8 And Stephen, full of Favor and Power, per- formed Prodigies and great Signs among the PEOPLE.

9 And there arose some of THAT SYNAGOGUE which is CALLED of the † Libur- tines, and of the Cyrenians and Alexandrians, and of THOSE from Cilicia and Asia, disputing with STE- PHEN;

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 com- ing suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false Witnesses, saying, "This MAN is incessantly speak- ing against the HOLY PLACE, and the LAW;

14 † for we have heard him say, That this Jesus, the NAZARENE, † will des- troy 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.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36-39, that 4289 priests returned from the captivity. † 9. 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. xli. 24; xix. 20. † 10. Luke xxi. 15; v. 30. † 14. Acts xxv. 8. † 17. Acts i. 26; Matt. xxii. 7. † 14. Dan.

ΚΕΦ. Ζ'. 7.

1 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα οὕτως  
 Said and the high-priest, If [then] these things thus  
 εἶχει; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,  
 are? He and said, Men brethren and fathers,  
 ἀκουσατέ. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ  
 hear you. The God of the glory appeared to the father  
 ἡμῶν Ἀβραὰμ ὅτι 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 Charrañ; and said to  
 αὐτὸν· Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
 him; Go out from the land of thee, and from the  
 συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἀν σοὶ  
 kindred of thee, and come into a land, which to thee  
 δεῖξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατοί-  
 I may show. Then going out from land of Chaldeans, he dwelt  
 κησεν ἐν Χαρρὰν· κακεῖθεν, μετὰ τὸ ἀποθάνειν  
 in Charrañ; and thence, after the to have died  
 τοῦ πατέρα αὐτοῦ, μετόκισεν 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 ποδῶς· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς  
 a foot-breadth; and he promised to him to give for  
 κατασχέσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ'  
 a possession her, and to the seed of him after  
 αὐτοῦ, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ  
 him, not being to him a child. Spoke and  
 οὕτως ὁ θεός· Ὅτι ἐστὶ τὸ σπέρμα αὐτοῦ  
 thus the God; That shall be the seed of him  
 παροικῶν ἐν γῇ αλλοτρίᾳ, καὶ δουλωσούσιν  
 a stranger in a land foreign, and they will enslave  
 αὐτὸ καὶ κακωσούσιν ἐτη τετρακοσία· 7 καὶ τὸ  
 it and they will oppress years four hundred; and the  
 ἔθνος, ᾧ εἰς δουλευσῶσι, κρίνω ἐγὼ, εἰπὼν  
 nation, to which they may be enslaved, will judge I, said  
 ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ  
 the God; and after these things they shall come out, and  
 λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ  
 shall render service to me in the place this. (And  
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 he gave to him a covenant of circumcision; and thus  
 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. the LAND.

† 3. It seems probable that Stephen here followed the Jewish tradition, (adopted by Philo,) that God appeared twice to Abraham,—1st, when living in Chalde, and 2dly, when resident in Haran. He left it 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 91 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 traditional 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. † 6. Gen. xii. 7; xiii. 15; xv. 7, 18; xvii. 8; xvi. 5; 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—4.

ἡμέρα τῆς ογδοῆς· καὶ ὁ Ἰσαακ τὸν Ἰακώβ, καὶ ὁ  
day the eighth; and the Isaac the Jacob, and the  
**Ἰακώβ τοὺς δώδεκα πατριάρχας.** <sup>9</sup> Καὶ οἱ  
Jacob the twelve patriarchs. And the  
**πατριάρχαι 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  
**ἐξείλετο αὐτὸν ἐκ πάσων 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  
**χορτοσμάτα οἱ πατέρες ἡμῶν.** <sup>12</sup> Ἀκούσας δὲ  
provisions the fathers of us. Having heard and  
**Ἰακώβ οὐκ αἶσθη ἐν Αἴγυπτῳ, ἐξαπέστειλε τοὺς**  
Jacob being grieved in Egypt, he sent the  
**πατέρας ἡμῶν πρῶτον.** <sup>13</sup> Καὶ ἐν τῷ δευτέρῳ  
fathers of us first. And in the second  
**ἀγνώρισθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ**  
was made known Joseph to the brothers of himself, and  
**φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.**  
shown became to the Pharaoh the family of the Joseph.

<sup>14</sup> Ἀποστείλας δὲ Ἰωσήφ μετεκαλεσατο 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 εβδομηκοντα πέντε.** <sup>15</sup> Κατέβη δὲ  
in souls seventy five. Went down and  
**Ἰακώβ \* [εἰς Αἴγυπτον,] καὶ ἐτελεύτησεν αὐτός**  
Jacob [into Egypt,] and die<sup>s</sup> he  
**καὶ οἱ πατέρες ἡμῶν.** <sup>16</sup> Καὶ μετετέθησαν εἰς  
and the fathers of us. And they were carried into  
**Συχεμ, καὶ ἐτέθησαν ἐν τῷ μνηματί, ᾧ ὠνή-**  
Sychem, and were placed in the tomb, which bought  
**σατο Ἀβραὰμ τιμῆς ἀργυρίου παρα τῶν υἱῶν**  
Abraham for a price of silver from the sons  
**Ἐμμορ τοῦ Συχεμ.)** <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
of Emmor of the Sychem.) When but drew near the  
**χρόνος τῆς ἐπαγγελίας, ἧς ὠμοσεν ὁ θεὸς τῷ**  
time of the promise, which swore the God to the

EIGHTH-DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

<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 KINDRED, † seventy-five Souls.

<sup>15</sup> And Jacob went down into Egypt, and died, &c, 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.—13. for Egypt. 15. into Egypt—omit. 16. in Shechem. 17. solemnly made to ABRAHAM.

† 14. It states In Gen. xvi. 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. 1. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that Abraham, as found in the text, is a surplus, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 9. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. † 10. Gen. xli. 37; xlii. 6. † 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 10. † 14. Gen. xlv. 9, 27. † 15. Gen. xlv. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod. i. 7—9

Αβρααμ, ηξησεν ο λαος και επληθυνθη εν  
 Αβρααμ, grew the people and were multiplied in  
 Αιγυπτω<sup>18</sup> αχρις ου ανεστη βασιλευς ετερος,  
 Egypt, till for whom stood up a king another,  
 δε ουκ ηδει τον Ιωσηφ. <sup>19</sup> Ουτος κατασοφι-  
 who not knew the Joseph. This having dealt  
 σαμενος το γενος ημων, εκακωσε τους πατερας  
 deceitfully the family of us, ill-treated the fathers  
 ημων, του ποιειν εκθετα τα βρεφη αυτων, εις  
 of us, of the to cause to be exposed the babes of them, in order  
 το μη ζωογονεισθαι. <sup>20</sup> Εν ω καιρη εγεννη-  
 that not they might be preserved. In which season was born  
 θη Μωυσης, και ην αστειος τω θεω· δε ανετρα-  
 Moses, and was beautiful to the God, who was nursed  
 φη μηνιας τρεις εν τω οικω του πατρος.  
 months three in the house of the father.  
<sup>21</sup> Εκθεντα δε αυτον, ανειλετο αυτον η θυγα-  
 Having exposed and him, took up him the daugh-  
 τηρ Φαραω, και ανεθρεψατο αυτον εαυτη εις υιον.  
 ter of Pharaoh, and nursed him herself for a son.  
<sup>22</sup> Και εκπαιδευθη Μωυσης παση σοφια Αιγυπ-  
 And was taught Moses in all wisdom of Egyp-  
 τιω· ην δε δυνατος εν λογοις και εν εργοις  
 tians; was and powerful in words and in works  
 αυτου. <sup>23</sup> Ως δε επληρουτο αυτω τεσσαρακον-  
 of himself. When but was completed to him forty  
 τειτης χρονος, ανεβη επι την καρδιαν αυτου  
 years of time, it came up in the heart of him  
 επισκεψασθαι τους αδελφους αυτου, τους υιους  
 to visit the brethren of himself, the sons  
 Ισραηλ. <sup>24</sup> Και ιδων τινα αδικουμενον, ημυνατο,  
 of Israel. And seeing one being wronged, he defended,  
 και εποησεν εκδικησιν τω καταπορευμενω,  
 and did justice to him being oppressed,  
 πταξας τον Αιγυπτιον. <sup>25</sup> Ενομιζε δε συνιεναι  
 having smitten the Egyptian. He thought and to understand  
 τους αδελφους αυτου, οτι ο θεος δια χειροσ  
 the brethren of himself, that the God by hands  
 αυτου διδωσιν αυτοις σωτηριαν· οι δε ου συνη-  
 of him gives to them salvation; they but not under-  
 καν. <sup>26</sup> Τη δε επομση ημερα ωφθη αυτοις  
 stood. In the but next day he appeared to those  
 μαχομενοι, και συνηλασεν αυτους εις ειρηνην,  
 contending, and urged them to peace,  
 ειπων· Ανδρες, αδελφοι, εστε υμεις· Ινατι  
 saying; Men, brethren, are you; why  
 αδικειτε αλληλους; <sup>27</sup> Ο δε αδικων τον πλησιον,  
 wrong you each other? He but wronging the neighbor,  
 απωσατω αυτον, ειπων· Τις σε κατεστησεν  
 thrust away him, saying; Who thee has appointed  
 αρχοντα και δικαστην εφ' ημασ; <sup>28</sup> Μη ανελειν  
 a ruler and a judge over us; Not to kill

made to ABRAHAM, the  
 PEOPLE grew and were  
 multiplied in Egypt,  
 18 till another King  
 \*arose, who did not ac-  
 knowledge Joseph.  
 19 He, having outwitted  
 our RACE, ill-treated \*our  
 FATHERS, causing their  
 INFANTS to be EXPOSED  
 in order that they might  
 not LIVE.  
 20 †At which period  
 Moses was born, and † was  
 DIVINELY beautiful; and  
 he was nursed in his FA-  
 THER'S HOUSE three  
 Months;  
 21 †but having exposed  
 him, the DAUGHTER of  
 Pharaoh took him up, and  
 cherished him for her own  
 Son.  
 22 And Moses was edu-  
 cated in All the Wisdom of  
 the Egyptians, and was  
 †Powerful in his Words  
 and Works.  
 23 †And when he was  
 full †forty years of age, it  
 came into his HEART to  
 visit his BRETHREN, the  
 Sons of Israel.  
 24 And observing one  
 wronged, he defended and  
 executed judgment for HIM  
 who was OPPRESSED, smit-  
 ing the EGYPTIAN.  
 25 Now he thought that  
 HIS BRETHREN understood  
 That GOD by his Hand  
 would give them Deliver-  
 ance; but they did not un-  
 derstand.  
 26 †And on the FOL-  
 LOWING Day, he presented  
 himself to them as they  
 were contending, and urged  
 them to peace, saying,  
 'Men, \*you are brethren;  
 why do you injure each  
 other?'  
 27 But HE INJURING  
 his NEIGHBOR, thrust him  
 away, saying, †'Who made  
 Thee a Ruler and a Judge  
 over us?'

\* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew. 19. the FATHERS.  
 26. you are.  
 † 23. This was a general tradition among the Jews: "Moses was 40 years in Pharaoh's  
 court, 40 years in Midian, and 40 years he served Israel."—Clarke.  
 † 20. Exod. ii. 2. † 20. Heb. xi. 23. † 21. Exod. ii. 3—10. † 22. Luke  
 ii. 13. † 23. Exod. ii. 11, 12. † 26. Exod. ii. 13. † 27. See Luke xii. 14:



με συ θελει, **ὃν τροπον απειλες χθες τον**  
 me thou wishest, in which manner thou didst kill yesterday the  
**Αιγυπτιον?** <sup>29</sup> **Εφυγε δε Μωυσης εν τη λογω**  
 Egyptian? fled and Moses at the word  
**τουτῃ, και εγενετο παροικος εν γη Μαιδιαν, οἰ**  
 this, and became sojourner in land of Midian, where  
**εγενησεν υιους δυο.** <sup>30</sup> **Και πληρωθεντων ετων**  
 he begot sons two. And being completed years  
**τεσσαρακοντα, ωφθη αυτω εν τη ερημω του**  
 forty, appeared to him in the desert of the  
**ερους Σινα αγγελος \*** [κυριου] **εν φλογι πυρος**  
 mountains Sinai a messenger [of Lord] in a flame of fire  
**βατου.** <sup>31</sup> **Ο δε Μωυσης ιδων εθαυμαζε το**  
 of a bush. The but Moses having seen admired the  
**δραμα προσερχομενον δε αυτου κατανοησαι,**  
 sight: coming near said 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, ο θεος Αβρααμ, και \*** [ο  
 God of the fathers of thee, the God of Abraham, and [the  
**θεος] Ισαακ, και \*** [ο 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> **Ειπε δε αυτω ο κυριος. Λυπον το υποδημα**  
 Said and to him the Lord; Loose the sandals  
**των ποδων σου ο γαρ τοπος εν ᾧ εστηκας,**  
 of the feet of thee; the for place in which thou standest,  
**γη αγια εστιν.** <sup>34</sup> **Ιδων ειδον την κακωσιν**  
 ground holy is. Having seen I saw the evil treatment  
**του λαου μου τον εν Αιγυπτω, και του στεναγ**  
 of the people of me of that in Egypt, and the groaning  
**μου αυτων ηκουσα, και κτεβην εξελεσθαι**  
 of them I have heard, and am come down to deliver  
**αυτους και νυν δευρο, αποστειλω σε εις Αιγυ**  
 them: and now come, I will send thee into Egypt.  
**τον.**

<sup>35</sup> **Τουτων τον Μωυσην ον ηρησατο, ειπον**  
 This the Moses whom they denied, say-  
**τες. Τις σε κατεστηπεν αρχοντα και δικαστην;**  
 ing? Who thee appointed a ruler and a judge?  
**τουτων ο θεος αρχοντα και λυτρωτην απεσ**  
 this the God a ruler and a redeemer sent  
**τειλεν εν χειρι αγγελου του οφθεντος αυτω**  
 by hand of a messenger of that having appeared to him  
**εν τη βατω.** <sup>37</sup> **Ουτος εξηγαγεν αυτους, ποιη**  
 in the bush. This led out them, having  
**σας τερατα και σημεια εν γη Αιγυπτω, και εν**  
 done prodigies and signs in the Egypt, and in  
**ερυθρα θαλασση, και εν τη ερημω, ετη τεσσα**  
 red sea, and in the desert, years forty  
**ρακοντα.** <sup>37</sup> **Ουτος εστιν η Μωυσης, ο ειπων**  
 This is the Moses, he saying  
**τοις υιοις Ισραηλ. Προφητην υμιν αναττησει**  
 to the sons of Israel; A prophet for you will raise up

<sup>28</sup> Wilt thou kill me as thou didst the Egyptian yesterday?  
<sup>29</sup> † And Moses fled at that saying, and became a Sojourner in the Land of Midian, where he begot two Sons.  
<sup>30</sup> † 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.  
<sup>31</sup> And Moses having seen, admired the sight; and coming near to look at it, a Voice came from the Lord, saying,  
<sup>32</sup> † I am the GOD of thy FATHERS,—the GOD of Abraham, and Isaac, and Jacob! And Moses being afraid dared not look at it.  
<sup>33</sup> † And the LORD said to him, 'Loose thy SANDALS from \* thy FEET; for the PLACE on which thou standest is holy Ground.  
<sup>34</sup> † 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.'  
<sup>35</sup> 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.  
<sup>36</sup> † He led them out, having † performed Prodiges and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.  
<sup>37</sup> 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. the God—omit. 33. Thy FEET. 35. even. 35. with the Hand.  
 † 20. Exod. II. 15, 22; IV. 20; XVIII. 3, 4. † 30. Exod. III. 2. † 32. Matt. XXII. 32; Heb. XI. 10. † 33. Exod. III. 5; Josh. V. 15. † 34. Exod. III. 7. † 35. Exod. XIV. 19; Num. XX. 16. † 36. Exod. XII. 41; XXXIII. 1. † 36. Exod. VII.—XI. XIV. Psa. CV. 27. † 37. Exod. XIV. 21, 27—29. † 37. Exod. XVI. 1, 25. † 37. Deut. XVIII. 15.

\*[κυριος] ὁ θεος εκ των αδελφων υμων, ὡς εμε-  
 [lord] the God from of the brethren of you, like me;  
 \* [αυτου ακουσεσθε.] <sup>39</sup> Ουτος εστιν ὁ γενομε-  
 [him you shall hear.] This is he being,  
 νος, εν τη εκκλησια εν τη ερημη, μετα του  
 in the congregation in the desert, with the  
 αγγελου του λαλουντος αυτω εν τω ορει Σιναι  
 messenger that speaking to him in the mountain Sinai,  
 και των πατερων ημων, ὅς εδεξατο λογια ζωντα  
 and of the fathers of us, who received oracles living  
 δουναι ημιν. <sup>39</sup> φ ουκ ηθελησαν υπηκοοι γενε-  
 to give to us; to whom not were willing obedient to become  
 θαι οι πατερες ημων, αλλ' απωσαντο, και εστρα-  
 the fathers of us, but thrust away, and turned  
 φησαν ταις καρδιας αυτων εις Αιγυπτον,  
 back in the hearts of them into Egypt,  
<sup>40</sup> ειποντες τω Ααρων· Ποιησον ημιν θεους, οι  
 saying to the Aaron; Make for us gods, who  
 προκυρευονται ημων· ὁ γαρ Μωυσης ουτος ὅς  
 shall go before us; the for Moses this who  
 εξηγαγεν ημας εκ γης Αιγυπτου, ουκ οίδαμεν  
 led out us from land Egypt, not we know  
 τι γεγονεν αυτω. <sup>41</sup> Και εμοσχοποιησαν εν  
 what has happened to him. And they made a calf in  
 ταις ημεραις εκειναις, και ανηγαγον θυσιαν τω  
 the days those, and offered a sacrifice to the  
 ειδωλω, και ευφρανοντο εν τοις εργοις των  
 idol, and rejoiced in the works of the  
 χειρων αυτων. <sup>42</sup> Εστρεψε δε ὁ θεος, και  
 hands of them. Turned and the God, and  
 παρεδωκεν αυτους λατρευειν τη στρατια του  
 gave up them to serve the host of the  
 ουρανου· καθως γεγραπται εν βιβλω των προ-  
 heaven; as it is written in book of the pro-  
 φητων· Μη σφαγια και θυσιαι προσηνεγκατε  
 phets; Not victims and sacrifice did you offer  
 μοι ετη τεσπαρακοντα εν τη ερημη, οικος  
 to me years forty in the desert, house  
 Ισραηλ; <sup>43</sup> Και ανελαβετε την σκηνην του  
 of Israel? And you took up the tabernacle of the  
 Μολοχ και αστρον του θεου υμων· Ρεμφαν, τους  
 Moloch and star of the god of you Remphan, the  
 τυπους, ους εποιησατε προσκυνει αυτοις· και  
 images, which you made to worship them; and  
 μετακιω ημας επεκεινα Βαβυλωνος. <sup>44</sup> Η  
 I will cause to remove you beyond Babylon. The  
 σκηνη του μαρτυριου ην εν τοις πατρασι ημων  
 tabernacle of the testimony was with the fathers of us  
 εν τη ερημη; καθως διεταξατο ὁ λαλων τω Μωυ-  
 in the desert, as directed he speaking to the Mo-  
 ση, ποιησαι αυτην κατα τον τυπον ὃν εωρακει-  
 ses, to make her according to the form which he had seen;

among your BRETHREN, like me.

39 † 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 Sac- rifices to me forty Years in the DESERT, O House of Israel?'

43 And yet you took up the TABERNACLE of MO- LOCH, and the STAR of the GOD † Remphan, the FIG- URES 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 MO- SESES directed him; † to make it according to the PAT- TERN which he had seen;

\* VATICAN MANUSCRIPT.—37. Lord—omit. 37. him you shall hear—omit. 43. the 40D.

† 47. Remphan or Raiphan was the name of the same idol in Egypt, which was called Chiam in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read *Danacnes*, instead of *Babylon*. Bloomfield thinks it is a marginal reading which has crept into the text.

† 38. Exod. xix. 8, 17. † 38. Isa. lxiii. 9; Gal. iii. 10; Heb. ii. 2. † 38. Exod. xli. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17. † 38. Rom. ii. 3. † 40. Exod. xxxii. 1. † 41. Deut. ix. 10; Psa. cvi. 10. † 42. Psa. lxxxi. 12; Ezek. xx. 23, 30; Rom. i. 24; 2 Thess. ii. 11. † 42. Deut. iv. 10; xvi. 3; 2 Kings xvii 10; zai. 5; Jer. xix. 13. † 42. Apoc. v. 23, 26. † 42. Exod. xxv. 40; xxvi. 30; Heb. viii. 5.

46 ἦν και εισηγαγον διαδεξαμενοι οι πατερες  
 which also brought having received by succession the fathers  
 ἡμων μετα Ιησου εν τη κατασχεσει των εθνων,  
 of us with Jesus in to the possession of the nations,  
 ὃν εξωσεν ο θεος απο προσωπου των πατερων  
 which drove out the God from face of the fathers  
 ἡμων, εως των ημερων Δαυιδ. 46 ος εὔρε χαριν  
 of us, till the days of David; who found favor  
 ενωπιον του θεου, και ητησατο εδρειν σκηνωμα  
 in presence of the God, and asked to find a dwelling  
 τῷ θεῷ Ιακωβ. 47 Σολομων δε φοδομησεν  
 for the God of Jacob. Solomon but built  
 αυτω οικον. 48 ΑΛΛ' ουχι ο ὑψιστος εν χειρῳ  
 for him a house. But not the Most High in hand  
 ποιητοισ κατοικει, καθως ο προφητης λεγει  
 made things dwells, as the prophet says;  
 49 ο ουρανος μοι θρονος, ἡ δε γη ὑποκοδιον των  
 the heaven to me a throne, the and earth a footstool of the  
 ποδων μου. Ποιον οικον οικοδομησετε μοι;  
 feet of me. What house will you build for me?  
 λεγει κυριος· η τις τοπος της καταπαυσεως  
 says Lord; or what place of the dwelling  
 μου; 50 Ουχι ἡ χειρ μου εκοιησε ταυτα παντα;  
 of me? Not the hand of me made these things all?  
 51 Σκληροτραχηλοι, και απεριτμητοι τη καρδια  
 O stiff-necked, and uncircumcised in the heart  
 και τοις ὠσιν· ὑμεις αι τῷ πνευματι τῷ ἁγίῳ  
 and the ears; you always the spirit the holy  
 ἀντικιπτετε, ὡς οἱ πατερες ὑμων και ὑμεις.  
 fight against, like the fathers of you also you.  
 52 Τινα των προφητων ουκ εδιωξαν οἱ πατερες  
 Which of the prophets not persecuted the fathers  
 ὑμων; και απεκτειναν τους προκαταγγειλαντας  
 of you? and they killed those having foretold  
 περι της ελευσεως του δικαιου, οὔ νυν ὑμεις  
 concerning the coming of the righteous, of whom now you  
 προδοται και φονεῖτε γεγενησθε. 53 οἱτινες ελα-  
 betrayers and murderers have become; who re  
 βετε τον νομον εις διαταγας αγγελων, και ουκ  
 eived the law by injunctions of messengers, and not  
 εφυλαξατε. 54 Ακουοντες δε ταυτα, διεπριον-  
 you kept. Having heard and these things, they were enra  
 το ταις καρδιας αυτων, και εβρυχον τους οδον-  
 through the hearts of them, and gnashed the teeth  
 τας ἐπ' αυτον. 55 Ὑπαρχων δε πληρης πνευματος  
 on him. Being but full of spirit  
 ἁγίου, ατενισας εις τον ουρανον, ειδε δοξαν  
 holy, having gazed intently into the heaven, he saw glory  
 θεου, και Ιησουν εστωτα εκ δεξιων του θεου,  
 of God, and Jesus having stood at right of the God,

46 † 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; of  
 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.—46. HOUSE of Jacob.

† 45. Josh. iii. 14. † 45. Neh. ix. 24; Psa. xlv. 2; lxxviii. 56; Acts xiii. 10.  
 † 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xlii. 23. † 46. 1 Kings viii. 17; 1 Chron. xxii.  
 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. † 53. Matt. xxi. 35; xxii. 54, 57. † 55. Exo-  
 xi. 1; Gal. iii. 10; Heb. ii. 2.

56 και ειπεν· Ιδου, θεωρω τους ουρανους ανοιγω-  
and said; Lo, I see the heavens having been  
μερους, και τον υιον του ανθρωπου εκ δεξιων  
opened, and the son of the man at right  
εστωτα του θεου. 57 Κραξαντες δε φωνη μεγα-  
having stood of the God. Having cried and with a voice loud,  
λη, συνεσχον τα ωτα αυτων, και ωρμησαν  
they shut up the ears of them, and they ran  
δροθυμαδον επ' αυτον 58 και εκβαλοντες εξω  
with one mind on him; and having cast outside  
της πολως, ελιθοβολουν. Και οι μαρτυρες  
the city, they stoned. And the witnesses  
απεθεντο τα ιματια αυτων παρα τους ποδας  
laid down the mantles of them at the feet  
νεανιου καλουμενου Σαυλου, 59 και ελιθοβολουν  
of a young man being called Saul, and they stoned  
τον Στεφανον, επικαλουμενον και λεγοντα·  
the Stephen, calling upon and saying,  
Κυριε Ιησου, δεξαι το πνευμα μου. 60 Θεις  
O Lord Jesus, do thou receive the breath of me. Having placed  
δε τα γονατα εκραξε φωνη μεγαλη· Κυριε, μη  
and the knees he cried out with a voice loud; O Lord, not  
στησης αυτοις την αμαρτιαν ταυτην. Και  
thou mayest place to them the sin this. And  
τουτο ειπων, εκοιμηθη.  
this having said, he fell asleep.

ΚΕΦ. η'. 8.

1 Σαυλος δε ην συνευδοκων τη αναρσει  
Saul and was consenting to the death  
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος  
of him. Was and in that the day a persecution  
μηντας επι την εκκλησιαν την εν Ιεροσολυμοις·  
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.  
2 Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,  
Buried and the Stephen men pious,  
και εποιησαντο κοπετον μεγαν επ' αυτον·  
and they made lamentation great for him.  
3 Σαυλος δε ελωμαιετο την εκκλησιαν, κατα  
Saul but was outrageous the congregation, into  
τους οικους εισπορευομενος, συρων τε ανδρας  
the houses entering, dragging and men  
και γυναικας, παρεδιδου εις φυλακην· 4 οι μιν  
and women, was delivering up into prison; they indeed  
ουν διασπαρεντες διηλθον, ευαγγελιζομενοι  
therefore having been scattered wandered about, preaching glad tidings  
τον λογον. 5 Φιλιππος δε κατελθων εις πολιν  
the word. Philip and going down into a city  
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.  
of the Samaria, proclaimed to them the Anointed.

56 and said, † "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."  
57 And crying out with a loud voice, they stopped their EARS, and rushed upon him with one accord;  
58 and † having cast him out of the CITY, they stoned him. And † the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,  
59 and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, † receive my SPIRIT."  
60 And bending his KNEES he cried with a loud voice, † "Lord, place not \* This SIN against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now † Saul was consenting to his DEATH. And in That DAY there was a great PERSECUTION against THAT CONGREGATION in Jerusalem; and † they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.  
2 And pious Men buried Stephen, and made great Lamentation over him.  
3 † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.  
4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the word.  
5 And Philip going down to \* the CITY of SAMARIA, proclaimed to them the MESSIAH.

\* VATICAN MANUSCRIPT.—60. This SIN. 5. the CITY.

† 59. *Dezai* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "assist me to suffer."

† 56. Ezek. i. 1; Matt. iii. 16; Acts x. 11. † 58. 1 Kings xxi. 13; Luke iv. 36; Heb. xiii. 12. † 59. 1 Pet. xiii. 9, 10; xvii. 7. † 60. Luke xxii. 40. † 60. Matt. v. 44; Luke vi. 28; xxiii. 34. † 1. Acts vii. 58; xxii. 30. † 1. Acts xi. 19. † 2. Acts vii. 58; ix. i, 13, 31; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 9; 1 Tim. i. 13.

**6** Προσειχον τε οι οχλοι τοις λεγομενοις απο του Φιλιππου ομοθυμαδον, εν τω ακουειν αυτους και βλεπειν τα σημεια α ποιεει. **7** Πολλων γαρ των εχοντων πνευματα ακαθαρτα, βωντα φωνη μεγαλη εξηρχετο· πολλοι δε παραλελυμεκοι και χωλοι εθεραπευθησαν. **8** Και εγενετο χαρα μεγαλη εν τη πολιει εκεινη.

**9** Ανθρωπος δε τις, ονοματι Σιμων, προσηλυτησεν εν τη πολιει, μαγευων, και εξιστων τα εθνος της Σαμαρειας, λεγων ειναι τινα εαυτον μεγαλον, λεγοντες· Ουτος εστιν η δυναμις του θεου η καλουμενη μεγαλη. **10** Προσειχον παντες απο μικρου εως μεγαλου, λεγοντες· Ουτος εστιν η δυναμις του θεου η καλουμενη μεγαλη. **11** Προσειχον δε αυτω, δια του ικανω χρονω ταις μαγειαις εξεστακεναν αυτους.

**12** Οτε δε επιστευσαν τω Φιλιππω ευαγγελιζομενω \* [τα] περι της βασιλειας του θεου και του ονοματος Ιησου Χριστου, εβαπτιζοντο ανδρες τε και γυναικες. **13** Ο δε Σιμων και αυτος επιστευσε, και βαπτισθεις ην προσκαρτερων τω Φιλιππω θεωρων τε δυναμεις και σημεια μεγαλα γινομενα, εξιστατο. **14** Ακουσαντες δε αι εν Ιερουσαλυμοις αποστολοι, οτι δεδεκται η Σαμαρεια τον λογον του θεου, απεστειλαν προς αυτους τον Πετρον και Ιωαννην.

**15** Οιτινες καταβαντες προσηυξαντο περι αυτων, οπως λαβωσι πνευμα αγιον. **16** Ουκω γαρ ην εκ ουδενι αυτων επιπετωκος, μονον

**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. 12. the things—omit. 13. SIGNS and great Miracles. † 7. Mark xvi. 17. † 9. Acts xiii. 6. † 9. Acts v. 26. † 12. Acts i. † 16. Acts xix. 2. † 16. Matt. xxviii. 19; Acts ii. 38.

ὅτι βεβαπτισμένοι ὑπάρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) 17 Τότε ἐπέθιθον τὰς χεῖρας ἐπ’ αὐτοὺς, καὶ ἐλάβανον πνεῦμα ἅγιον.

18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα τοῦ ἁγίου, προσήνεγκεν αὐτοῖς χρῆματα, 19 λέγων· Δότε καμοὶ τὴν ἐξουσίαν ταυτήν, ἵνα ὅτε ἐπιθῶ τὰς χεῖρας, λαμβανῆ πνεῦμα ἅγιον.

20 Πέτρος δὲ εἶπε πρὸς αὐτὸν· Το ἀργυρίου σου σὺν σοὶ εἶη εἰς ἀπώλειαν· ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνομίσας διὰ χρημάτων κτῶσαι. 21 Οὐκ ἐστὶ σοὶ μέρος οὐδὲ κληροῦ ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἐστὶν εὐθεῖα ἐναντὶ τοῦ θεοῦ.

22 Μετανοήσον οὖν ἀπο τῆς κακίας σου ταυτῆς, καὶ δεηθῆτι τοῦ θεοῦ, εἰ ἀρα ἀφεθῆσεται σοὶ ἡ ἐπινοία τῆς καρδίας σου. 23 Εἰς γὰρ χολὴν πικρίας καὶ σὺνδεσμὸν ἀδικίας ὄρωσε οὐτά.

24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεηθήτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μὴδὲν ἐπελθῆ ἐπ’ ἐμὲ ὧν εἰρηκάτε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγέλισαντο.

26 Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀναστῆθι, καὶ πορεύου κατὰ μεσημβριαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημὸς.

27 Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ Αἰθιοπῶν

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. 48; xix. 5. † 17. Acts xix. 6. † 20. Acts x. 45; xi. 37. † 23. Heb. xii. 15. † 24. Gen. xi. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6.

ευνουχος, δυναστεως Κανδακης της βασιλεισσης  
 a eunuch, a grandee of Candace of the queen  
 Αιθιοπων, δε ην επι πασης της γαζης αυτης· δε  
 of Ethiopians, who was over all the treasure of her; who  
 εληλυθει προσκυνησων εις Ιερουσαλημ, 28 ην  
 had come worshipping to Jerusalem, was  
 τε υποστρεφων και καθημενος επι του αρματος  
 and returning and sitting in the chariot  
 αυτου, και ανεγινωσκε τον προφητην Ησαιαν.  
 of himself, and was reading the prophet Isaiah.  
 29 Ειπε δε το πνευμα τω Φιλιππω· Προσελθε,  
 Said and the spirit to the Philip; Go thou near,  
 και κολληθητι τω αρματι τουτω. 30 Προσδρα-  
 and be joined to the chariot this. Ranning  
 μων δε ο Φιλιππος ηκουσεν αυτου αναγινωσκου-  
 to and the Philip heard him reading  
 τος τον προφητην Ησαιαν, και ειπεν· Αραγε  
 the prophet Isaiah, and said; Truly  
 γινωσκεις, α αναγινωκεις; 31 Ο δε ειπε· Πως  
 understandest thou, what thou readest? He but said; How  
 γαρ αν δυναμην, εαν μη τις οδηγηση με;  
 for should I be able, εan not someone should guide me?  
 Παρακαλεσε τε του Φιλιππον, αναβαντα καθι-  
 He called and the Philip, having gone up to sit  
 σαι συν αυτω. 31 Η δε περιοχη της γραφης,  
 with him. The and portion of the writing,  
 ην ανεγινωσκεν, ην αυτη· Ως προβατον επι  
 which he was reading, was this; As a sheep to  
 σφαγην ηχθη, και ως αμνος εναντιον του κει-  
 slaughter was led, and as a lamb before the one  
 ροντος αυτου αφωνος, ουτως ουκ ανοιγει το  
 shearing him is dumb, so not he opens the  
 στομα αυτου. 33 Εν τη ταπεινωσει αυτου η  
 mouth of himself. In the low estate of him the  
 κρισις αυτου ηρθη· την δε γενεαν αυτου τις  
 judgment of himself was taken away; the and generation of him who  
 διαγγησεται; οτι αιρεται απο της γης η ζωη  
 shall declare? because is taken away from the earth the life  
 αυτου. 34 Απεκριθεισ δε ο ευνουχος τω Φιλιπ-  
 of him. Answering but the eunuch to the Philip  
 πω ειπε· Δεομαι σου, περι τινος ο προφητης  
 said; I beseech thee, concerning whom the prophet  
 λεγει τουτο; περι εαυτου, η περι ετερου  
 says this? concerning himself, or concerning another  
 τινος; 35 Ανοιξας δε ο Φιλιππος το στομα  
 one? Having opened and the Philip the mouth  
 αυτου, και αρξαμενος απο της γραφης ταυτης,  
 of himself, and having begun from the writing this,  
 ευηγγελισατο αυτω τον Ιησουν. 36 Ως δε εκο-  
 announced glad tidings to him the Jesus. As and they  
 ρεοντο κατα την οδον, ηλθον επι τι υδωρ· και  
 were going in the way, they came to a certain water; and  
 φησιν ο ευνουχος· Ιδου υδωρ· τι κωλυει με  
 said the eunuch; Lo water; what hinders me

dee of Candace, \* Queen of the Ethiopians, who was over All her TREASURE, and who had come to worship at Jerusalem, and was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.  
 29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."  
 30 And PHILIP running forward heard him reading \* Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"  
 31 And he said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.  
 32 Now the PORTION of the SCRIPTURE which he was reading was this, † "As a Sceptic was led to slaughter, and like a "Lamb before the SHEARER is dumb, so he opens "not his MOUTH."  
 33 "In \* his HUMILIATION his JUDGMENT was "taken away; and who "will tell of his GENERATION? Because his "LIFE is taken from the "EARTH."  
 34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this — of himself, or of some other person."  
 35 Then PHILIP opening his MOUTH, † and beginning from this SCRIPTURE, announced the glad tidings of JESUS to him.  
 36 And as they were going on the ROAD, they came to a Certain Water; and the EUNUCH said, "Behold, Water! † what hinders my being immersed?" †

\* VATICAN MANUSCRIPT.—27. Queen. 30. Isaiah the PROPHET, and said. 33. the HUMILIATION.

† 36. 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.

‡ 23. Isa. lli. 7, 8. ‡ 25. Luke xxiv. 27; Acts xviii. 28. ‡ 26. Acts x. 47.

βαπτισθησαι; <sup>33</sup> Και εκελευσε στήναι το άρμα·  
 to be dipped: And he ordered to stand the chariot;  
 και κατεβησαν αμφοτεροι εις το ύδωρ δ, τε  
 and they wen. down both into the water the, both  
 Φιλίππος και ο ευνουχος· και εβαπτισεν αυτον·  
 Philip and the eunuch; and he dipped him.  
<sup>33</sup> 'Οτε δε ανεβησαν εκ του ύδατος, πνευμα  
 When and they came up out of the water, spirit  
 κυριου ήρκασε τον Φιλίππον και ουκ ειδεν  
 offord seized the Philip; and not saw  
 αυτον ουκετι ο ευνουχος· επορευετο γαρ ην  
 him no longer the eunuch; he went for the  
 οδον αυτου χαίρων. <sup>40</sup> Φιλίππος δε εδρεθη εις  
 way of himself rejoicing. Philip but was found into  
 Αζωτον· και διερχομενος ευηγγελιζετο τας  
 Azotus; and, passing through he announced glad tidings the  
 πολεις πασας, εως του ελθειν αυτον εις Καισα-  
 cities all, till of the to come him into Cae-  
 ρειαν.  
 res.

ΚΕΦ. θ': 9.

<sup>1</sup> 'Ο δε Σαυλος επι εμπνεων ακειλης και  
 The and, Saul still breathing of threatening and  
 φωνον εις τους μαθητας του κυριου, προσελθων  
 slaughter towards the disciples of the Lord, coming  
 τω αρχιερει, ηρησατο παρ αυτου επιστολας  
 to the high-priest, he desired from him letters  
 εις Δαμασκον προς τας συναγωγας, ιως εν  
 to Damascus to the synagogues, that if  
 τινας εηρη της οδου οντας, ανδρας τε και  
 any he might find of the way being, men both and  
 γυναικας, δεδεμενους αγαγη εις Ιερουσαλημ.  
 women, having been bound, he might lead into Jerusalem.  
<sup>3</sup> Εν δε τω πορευεσθαι, εγενετο αυτον εγγιζειν  
 In and the to go, came him to draw near  
 τη Δαμασκω· και εξαιφνης περιηστραφεν αυτον  
 to the Damascus; and suddenly flashed around him  
 φως απο του ουρανου· και πεσων επι την γην,  
 alight from the heaven; and having fallen to the earth.  
 ηκουσε φωνην λεγουσαν αυτω· Σαουλ, Σαουλ,  
 he heard a voice saying to him; Saul, Saul,  
 τι με διωκεις; <sup>5</sup> Ειπε δε· τις ει, κυριε; 'Ο  
 why me dost thou persecute? He said and; who art thou, O Lord? The  
 δε κυριος ειπεν· Εγω ειμι Ιησους ον συ διω-  
 and Lord said; I am Jesus whom thou persecu-  
 κεις· <sup>6</sup> αλλα αναστηθι και εισλθε εις την πολιν,  
 test; but stand thou up and enter into the city,  
 και λαληθησεται σοι τι σε δει ποιειν,  
 and it shall be told to thee what thou shalt do.  
<sup>7</sup> Οι δε ανδρες οι συνοδευοντες αυτω, εισθηκει-  
 The and men those traveling with him, stood  
 σα εννοι, ακουοντες μεν της φωνης, μηδεν  
 dumb, hearing indeed the voice, no one  
 δε θεωρουντες. <sup>8</sup> Ηγερθη δε ο Σαυλος απο της  
 but seeing. Arose and the Saul from the  
 γης· ανεφγμενων δε των οφθαλμων αυτου,  
 earth; having been opened and the eyes of him,

<sup>38</sup> And he ordered the  
 CHARIOT to stop; and they  
 both went down into the  
 WATER, both PHILIP and  
 the EUNUCH, and he im-  
 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 <sup>40</sup> His WAY rejoicing.  
<sup>40</sup> Philip, however, was  
 found at AZOTUS; and pas-  
 sing through, he announc-  
 ed 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> I asked from him Let-  
 ters to the SYNAGOGUES  
 at Damascus, that if he  
 should find Any of that  
 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 FARTH; and his EYES  
 having been opened, he

\* VATICAN MANUSCRIPT.—39. HIS WAY. 5. HE.

† 29. 1 Kings xviii. 12; † 2 Kings ii. 16; Ezek. iii. 12, 14. † 1. Acts viii. 3; Gal. i. 13;  
 1 Tim. i. 13. † 2. Acts xv. 9, 32. † 3. Acts xvii. 6; xiv. 12. † 4. Matt.  
 xlv. 40. † 7. Dan. x. 7; Acts xvii. 9; xvii. 13.



ουδενά 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  
 led into Damascus; and he was days three not  
 βλεπων και ουκ εφαγεν, ουδε επιν.

saw No one; but leading him by the hand they conducted him to Damascus.  
 9 And he was three Days without sight, and neither ate nor drank.

<sup>10</sup> Ην δε τις μαθητης εν Δαμασκω ονοματι  
 Was and 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.

10 Now there was in Damascus a certain Disciple, I named Ananias; and the LORD said to him in a Vision, "Ananias." And he said, "Behold, I am here, Lord."

<sup>11</sup> Ο δε κυριος προς αυτον Αναστας παρευθητι  
 The and Lord to him; Having arisen go thou  
 επι την ρυμην την καλουμενην ευθειαν, και  
 to the street that being called Straight, and  
 ζητησον εν οικια Ιουδα Σαυλον ονοματι, 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, εισελθοντα και  
 vision a man by name Ananias, having come in and  
 επιθεντα αυτω χειρα, οπως ανεβλεψη. <sup>13</sup> Απεκ-  
 having placed to him a hand, that he might receive sight.

11 And the LORD said to him, "Arise, and go into † THAT STREET which is called Straight, and inquire in the house of Judas, for † a man of † Tarsus, named Saul; for behold, he is praying,

περι του ανδρος τουτου, οσα κατα εκοιη-  
 concerning the man this, what things had he did  
 σε τοις αγιοις σου εν Ιερουσαλημ. <sup>14</sup> Και ωδε  
 to the saints of thee in Jerusalem. And here

12 and has seen in a Vision a Man, named Ananias, entering, and laying his \* HANDS on him, that he might recover his sight."

εχει εξουσιαν παρα των αρχιερων, 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

13 And Ananias answered, "Lord, I have heard from many concerning this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

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 bear the name

14 and here, he has Authority from the HIGH-PRIESTS to bind ALL who † INVOKE thy 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

15 But the LORD said to him, "Go; Because he is to me † a chosen Vessel, to BEAR my NAME before Nations, and \* Kings, and Sons of Israel;

δει αυτον υπερ του ονοματος μου παθειν.  
 it behoves him in behalf of the name of me to suffer.

16 for † I will point out to him what things he must suffer in behalf of my NAME."

<sup>17</sup> Απηλθε δε Ανανιας και εισηλθεν εις την  
 Went away and Ananias and entered into the  
 οικιαν και επιθειν 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

17 And Ananias departed, and entered the HOUSE, and placing his HANDS on him, said, "Brother Saul, the LORD sent me, even THAT Jesus who

\* VATICAN MANUSCRIPT.—12. HANDS on him. 13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tarsus, was the capital of Cilicia, situated on the banks of the Cidus, which flowed through the midst of it. It is now called Tarsaco. 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. 50; verse 21; xlii. 10; 1 Cor. i. 2; † Tim. ii. 22. † 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1; Eph. iii. 7, 8. † 16. 2 Cor. xi. 23.

δ οφθεισ σοι εν τη οδω η ηρχου,) οπως ανα-  
 he having appeared to thee in the way in which thou camest, that (thou  
 βλεψης, και πλησθης πνευματος αγιου. 18 Και  
 mayest receive sight, and mayest be filled of spirit holy. And  
 ευθεως απεπεσον απο των οφθαλμων αυτου  
 immediately fell from the eyes of him  
 ωσει λεπιδες, ανεβλεψε τε και αναστας εβαπ-  
 as it were scales, he recovered sight and; and having risen he was  
 τισθη. 19 Και λαβων τροφην ενισχυσεν. Εγεν-  
 dipped. And having taken food he was strengthened. He  
 ετο δε μετα των εν Δαμασκη μαθητων ημερας  
 was and with the in Damascus disciples days  
 τινας. 20 Και ευθεως εν ταις συναγωγαίς  
 several. And immediately in the synagogues  
 εκηρυσσε τον Ιησουν, οτι ουτος εστιν ο υιος  
 he proclaimed the Jesus, that this is the son  
 του θεου. 21 Εξισταντο δε παντες οι ακουοντες,  
 of the God. Were amazed and all those having heard,  
 και ελεγον· Ουχ ουτος εστιν ο πορθησας εν  
 and said; Not this is the one having wasted in  
 Ιερουσαλημ τους επικαλουμενους το ονομα  
 Jerusalem those calling upon the name  
 τουτου; και ωδε εις τουτο εληλυθει, ινα δεδε-  
 this? and here for this had come, that having  
 μενους αυτους αγαγη επι τους αρχιερεις.  
 bound them he might lead to the high-priests.  
 22 Σαυλος δε μαλλον ενεδυναμωτο, και συνε-  
 Saul but more was strengthened, and perplexed  
 χυνε τους Ιουδαιους του κατοικουντας εν Δα-  
 the Jews those dwelling in Da-  
 μασκη, συμβιβαζων, οτι ουτος εστιν ο Χριστος.  
 mascus, proving, that this is the Anointed.  
 23 Ως δε επληρουντο ημεραι ικαναι, συνεβου-  
 When and were fulfilled days many, consulted  
 λευσαντο οι Ιουδαιοι ανελειν αυτον· 24 εγνωσθη  
 together the Jews to kill him; was made known  
 δε τη Σαυλω η επιβουλη αυτων παρετηρουν  
 but to the Saul the plot of them; they were watching  
 τε τας πυλας ημερας τε και νυκτος, οπως αυτον  
 and the gates day both and night, that him  
 ανελωσι. 25 Λαβοντες δε αυτον οι μαθηται  
 they might kill. Having taken but him the disciples  
 νυκτος, κατηκαν δια του τειχους, χαλασαντες  
 by night, they let down through the wall, lowering  
 εν σπυριδι. 26 Παραγενομενος δε εις Ιερουσα-  
 in a basket. Having come and into Jerusalem,  
 λησ, επειρατο κολλασθαι τοις μαθηταις· και  
 he tried to unite himself to the disciples; and  
 παντες εφοβουντο αυτον, μη πιστευοντες οτι  
 all feared him, not believing that  
 εστι μαθητης. 27 Βαρναβας δε επιλαβομενος  
 he is a disciple. Barnabas but having taken

APPEARED to thee on the  
 the ROAD in which thou  
 camest, in order that thou  
 mayest receive sight, and  
 be filled with holy Spirit.

18 And immediately  
 something fell from \* His  
 EYES, like Scales, and he  
 recovered sight; and ris-  
 ing up, he was immersed.

19 And having received  
 Food he was strengthened;  
 and was with the DISCIPLES  
 in Damascus several  
 Days.

20 And immediately in  
 the SYNAGOGUES he pro-  
 claimed JESUS, That he  
 is the SON OF GOD.

21 But ALL who heard  
 him were astonished, and  
 said, † "Is not this HE  
 who in Jerusalem spread  
 DESOLATION among THEM  
 who CALL on this NAME,  
 and had come here for this  
 purpose, that he might lead  
 them bound to the HIGH-  
 PRIESTS?"

22 But Saul increased  
 more in power, † and \* per-  
 plexed THOSE Jews DWEL-  
 LING in Damascus, demon-  
 strating That this is the  
 MESSIAH.

23 And when † many  
 Days were fulfilled, † the  
 Jews conspired to kill  
 him;

24 but their PLOT was  
 made known to Saul. And  
 they \* also watched the  
 GATES both Day and Night,  
 that they might murder  
 him.

25 But the DISCIPLES  
 took him by Night, and  
 † through the WALL lower-  
 ed him down in a Basket.

26 † 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.

27 But Barnabas taking

\* VATICAN MANUSCRIPT.—18. His EYES.

23. perplexed THOSE Jews DWELLING.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21. Acts viii. 8: verse 1; Gal. i. 13, 23. † 22. Acts xviii. 28. † 23. Acts xxiii. 11; xxv. 3, 3 Cor. xi. 20. † 25. Josh. ii. 15; 1 Sam. xix. 13; 3 Cor. xi. 33. † 26.

Acts xiii. 17; Gal. i. 17, 10,

αυτον, ηγαγε προς τους αποστολους, και διη-  
him, brought to the apostles, and re-  
 γησατο αυτοις, πως εν τη οδω ειδε τον κυριον,  
lated to them, how in the way he saw the Lord,  
 και οτι ελαλησεν αυτω, και πως εν Δαμασκω  
and that he spoke to him, and how in Damascus  
 επαρησιασατο εν τω ονοματι του Ιησου. <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] παρησιαζομενος 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 'Ελληριστας' οι δε  
and contended with the Hellenists; they but  
 επεχειρουκ αυτον ανελειν. <sup>30</sup> Επικνοντες δε οι  
took in hand him to kill. Having known but the  
 αδελφοι καταγαγον αυτον εις Καισαρειαν, και  
brethren they brought down him to Caesarea, and  
 εξηπεστειλαν αυτον εις Ταρσους. <sup>31</sup> Αι μεν ουν  
sent away him into Tarsus. The indeed then  
 εκκλησiai καθ' ολης της Ιουδαιας και Γαλιλαιας  
congregations in whole of the Judea and Galilee  
 και Σαμαρειας ειχον ειρηνην, οικοδομουμεναι  
and Samaria had peace, being built up  
 και πορευομεναι τω φοβω του κυριου και τη  
and proceeding in the fear of the Lord and the  
 παρακλησει του αγιου πνευματος, επληθυνοντο.  
consolation of the holy spirit, were multiplied.  
<sup>32</sup> Εγεγετο δε Πητρον, διερχομενον δια παν-  
It happened and Peter, passing through all  
 των, καταλθειν και προς τους αγιους τους  
to have gone down also to the saints those  
 κατοικοუნτας Λυδδαν. <sup>33</sup> Ευρε δε εκει ανθρω-  
dwelling Lydda. He found and there a man  
 που τινα Αινεαν ονοματι, εξ ετων οκτω κατα-  
certain Eneas by name, from years eight being  
 κειμενον επι κραββατω, ος ην παραλελυμενος.  
laid in bed, who was a paralytic.  
<sup>34</sup> Και ειπεν αυτω ο Πητρος Αινεα, ιαται σε  
And said to him the Peter; Eneas, cures thee  
 Ιησους ο Χριστος· αναστηθι, και στρωσον σε·  
Jesus the Anointed; arise thou, and make the bed for  
 αυτω. Και ευθως ανεστη. <sup>35</sup> Και ειδον αυτον  
thyself. And immediately he arose. And saw him  
 παντες οι κατοικουντες Λυδδαν και τον Σαρωνα,  
all those dwelling Lydda and the Sharon,  
 οιτινες εκστρεψαν επι τον κυριον. <sup>36</sup> Εν Ιορ-  
who turned to the Lord. In Jop-  
 πα δε τις ην μαθητρια ονοματι Ταβιθα, η διερ-  
pa and certain was a female disciple by name Tabitha, which being  
 μηνευομενη λεγεται Δορκας· αυτη ην πληρης  
translated is called Dorcas; she was full  
 αγαθων εργων και ελεημοσυνων ων εποιει.  
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 bin 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.—28. and—omit.

28. Jesus—omit.

31. the church.

31. was increased.

† 30. 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, 23.

† 28. Gal. i. 18.

† 29. verse 23; 1 Cor. xi. 25.

† 34.

Acts iii. 6, 10; iv. 10.

† 35. Acts xl. 21.

37 **Εγενετο δε εν ταις ημεραις εκειναις ασθενη-**  
 It happened and in the days those having  
**σασαν αυτην αποθανειν· λουσαντες δε \* [αυτην]**  
 been sick her to have died, having washed and (her)  
**εθηκαν εν υπερφω.** 38 **Εγγυς δε ουσης Λυδδης**  
 they laid in an upper room. Near and being Lydda  
**τη Ιοκπη, οι μαθηται ακουσαντες οτι Πητρος**  
 to the Joppa, the disciples having heard that Peter  
**εστιν εν αυτη, απεστειλεν δυο ανδρας προς**  
 is in her, sent two men to  
**αυτον, παρακαλουντες μη οκνησαι διελθειν εως**  
 him, entreating not to delay to come over to  
**αυτων.** 39 **Αναστας δε Πητρος συνηλθεν αυτοις·**  
 them. Having arisen and Peter came with them;  
**δν παραγενομενον αηγαγον εις το υπερφον,**  
 whom having come they led into the upper room,  
**και παρεστησαν αυτω πασαι αι χηραι κλαιου-**  
 and stood beside him all the widows weeping,  
**σαι, και επιδεικνυμεναι χιτωνας και ιματια,**  
 and showing tunics and mantles,  
**δσα εποιει μετ' αυτων ουσα η Δορκας.**  
 as many as she made with them being the Dorcas.  
 40 **Εκβαλων δε εξω παντας ο Πητρος, θεις**  
 Having put and out all the Peter, having placed  
**τα γονατα προσηξεατο· και επιστρεψας προς**  
 the knees he prayed, and having turned to  
**το σωμα, ειπε· Ταβιθα, αναστηθι.** 'Η δε  
 the body, said; Tabitha, do thou arise. She and  
**ηνοιξε τους οφθαλμους αυτης· και ιδουσα τον**  
 opened the eyes of herself, and seeing the  
**Πητρον, ανεκαβισε.** 41 **Δους δε αυτη χειρα,**  
 Peter, set up. Having given and to her a hand,  
**ανεστησεν αυτην· φωνησας δε τους αγιους και**  
 he raised her; having called and the saints and  
**τας χηρας, παρεστησεν αυτην ζωσαν.** 42 **Γνωσ-**  
 the widows, he presented her living. Known  
**τον δε εγενετο καθ' ολης της Ιοκπης· και**  
 and it became in whole of the Joppa; and  
**πολλοι επιστευσαν επι του κυριου.** 43 **Εγενετο**  
 many believed in the Lord. It happened  
**δε ημερας ικανας μειναι αυτον εν Ιοκπη, παρα**  
 and days many to remain him in Joppa, with  
**τινι Σιμωνι βυρσει.**  
 one Simon a tanner.

ΚΕΦ. Ι. 10.

1 **Ανηρ δε τις εν Καισαρεια, ονοματι Κορνη-**  
 A man and certain in Caesarea, by name Corne-  
**λιος, εκατονταρχης εκ σκειρης της καλουμενης**  
 lius, a centurion of a cohort that being called  
**Ιταλικης,** 2 **ευσεβης και φοβουμενος τον θεον**  
 Italian, pious and fearing the God  
**συν παντι τω οικω αυτου, ποιων \* [τε] ελεημο-**  
 with all the house of himself, doing [and] alms  
**συνας πολλας τω λαω, και δεομενος του θεου**  
 many to the people, and praying of the God  
**διαπαντος·** 3 **ειδεν εν δραματι φανερωσ, ωσει**  
 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.

41. Joppa.

2. mid—omit.

3. as if about.

38. Do not delay to come over to us.

† 40. Matt. ix. 25.

† 40. Mark v. 41, 42; John xi. 43.

† 42. John xi. 45; xii. 11.

† 43. Acts x. 6.

‡ 2. verse 23.

‡ 3. verse 30; xi. 15.

ὥραν ἐννάτην τῆς ἡμέρας, ἀγγελον τοῦ θεοῦ  
 hour ninth of the day, a messenger of the God  
 εἰσελθοντα προς αὐτον, και εἰποντα αὐτῷ,  
 having come to him, and saying to him,  
 Κορνηλιε. Ὁ δε ατεισις αὐτῷ και  
 O Cornelius. He and having looked steadily to him and  
 εμφοβος γενομενος, ειπε· Τι ἐστι, κυριε;  
 afraid becoming, he said; What is it, O Sir?  
 Εἰπε δε αὐτῷ· Αἱ προσευχαι σου και αἱ ελεη-  
 He said to him; The prayers of thee and the alms  
 μουσαι σου ανεβησαν εις μνημοσυνον ενωπιον  
 of thee went up for a memorial before  
 του θεου. Ὁ και νυν πεμψον εις Ιοπηην ανδρας,  
 the God. And now send into Joppa men,  
 και μεταπεμψαι Σιμωνα, ὃς επικαλεῖται Πετρος·  
 and send after Simon, who is surnamed Peter;  
 ὁ οὗτος ξενιζεται παρα τιμ Σιμωνι θυρσει, ὃς  
 he lodges with one Simon a tanner, to whom  
 ἐστιν οικια παρα θαλασσαν. Ὡς δε ἀπῆλθεν  
 is a house by sea. When and went away  
 ὁ ἀγγελος, ὃ λαλων αὐτῷ, φωνησας δυο τῶν  
 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  
 προσκαρτερουτων αὐτῷ, και ἐξηγησαμενος  
 constantly attending him, and having related  
 αυτοις ἅπαντα, απεστειλεν αυτοὺς εις τὴν  
 to them all things, he sent them into the  
 Ιοπηην. Ἐν τῇ δε ἑκαυριον, ὀδοιπορουτων  
 Joppa. On the sad mornow, pursuing the journey  
 ἐκεινων, και τῇ πολει ἐγγιζοντων, ανεβη Πε-  
 of them, and to the city drawing near, went up Pe-  
 ρος ἐπι το δαμα προσευξασθαι, περι ὥραν  
 ter to the roof to pray, about hour  
 ἕκτην. Ἐγενετο δε προσπεινος, και ἠελε  
 sixth. He became and very hungry, and wished  
 γευσασθαι· παρασκευαζοντων δε ἐκεινων, ἐπε-  
 to eat; making ready and of them, fell  
 πεσεν ἐπ' αὐτον ἐκστασις, και θεωρει τον ουρα-  
 on him a trance, and he beholds the heaven  
 νον ανεωγμενον, και καταβαινον σκευος τι ὡς  
 having been opened, and coming down a vessel certain like  
 οθοην μεγαλην, τεσσαρσιν αρχαις δεδεμενον,  
 a sheet great, four ends having been bound,  
 και καθιεμενον ἐπι τῆς γῆς· ἐν ᾧ ὑπηρχε  
 and being lowered down to the earth; in which were  
 παντα τα τετραποδα τῆς γῆς και τα θηρια και  
 all the four-footed beasts of the earth and the wild beasts and  
 τα ερπετα και τα πετεινα του ουρανοῦ· και  
 the creeping things and the birds of the heaven; and  
 ἐγενετο φωνη προς αὐτον· Αναστας, Πητρε,  
 came a voice to him; Having arisen, O Peter,  
 θυτον και φαγε. Ὁ δε Πετρος ειπε· Μηδα-  
 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, "Cornelius!"  
 4 And steadily gazing at him, and becoming afraid, he said, "What is it, Sir!" And he said to him, "Thy PRAYERS and thine ALMS went up as a Memorial before GOD.  
 5 And now send Men to Joppa, and invite one Simon, who is surnamed Peter;  
 6 He lodges with † One Simon a Tanner, whose House is by the Sea.  
 7 And when THAT AN-GEL which SPOKE to him was gone away, he called two of \* the HOUSE SER-VANTS, and a pious Soldier of THOSE who AT-TENDED constantly on him;  
 8 and having related to them all things, he sent them to JOPPA.  
 9 And on the NEXT DAY, † while they were pursu- ing their journey, and drawing near to the CITY, † Peter went upon † the ROOF to pray, about the sixth Hour.  
 10 And he became very hungry, and wished to eat; but while they were mak- ing ready, a Trance fell on him,  
 11 and he beheld † HEAV- EN opened, and a certain Vessel like a great Sheet descending, \* being let down by the Four Ends to the EARTH;  
 12 in which were \* All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.  
 13 And a Voice came to him, "Rise, Peter, kill and eat."  
 14 But PETER said, "By no means, Lord;

\* VATICAN MANUSCRIPT.—7. the house servants. 11. being let down by the Four Ends to the earth. 12. All the quadrupeds and reptiles of the earth.

† 9. It was about forty miles from Joppa to Cesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon on the next day. † 8. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, conversed, meditated and prayed.

‡ §. Acts ix. 48. ‡ §. Acts xi. 5. ‡ 11. Acts vii. 56.

μας, κυριε\* οτι ουδεποτε εφαγον παν κοινον η  
μασς, O lord; because never I ate any thing common or  
ακαθαρτον. 15 Και φωνη παλιν εκ δευτερου  
unclean. And a voice again a second time

προς αυτον. Α δ θεος εκαθαρισε, συ μη κοινω.  
to him. What the God has cleansed, thou art pollute.

16 Τουτο δε εγενετο επι τρις\* και παλιν ανελη-  
This and was done for threetimes; and again was taken

φθη το σκευος εις του ουρανον. 17 Ως δε εν  
up the vessel into the heaven. As and in

εαυτω διηπορει ο Πητρος, τι αν ειη το δραμα  
himself was pondering the Peter, what might be the vision

ο ειδε, και ιδου, οι ανδρες οι απεσταλμενοι  
which he saw, even lo, the men those being sent

απο του Κορνηλιου, διερωτησαντες την οικιαν  
from the Cornelius, having inquired for the house

Σιμωνος, επεστησαν επι του πυλωνα. 18 και  
of Simon, stood at the gate; and

φωνησαντες εκπυθανοντο, ει Σιμων ο επικαλου-  
having called aloud they asked, if Simon he being called

μενος Πητρος ενβαδε ξενιζεται.  
Peter here lodges.

19 Του δε Πητρου διενθυμουμενου περι του  
The and Peter reflecting concerning the

δραματος, ειπεν\* [αυτω] το πνευμα· Ιδου, ανδρες  
vision, said [to him] the spirit; Lo, men

τρις ζητουσι σε· 20 αλλα αναστας κατα-  
three are seeking thee; but having arisen do thou

βηθι, και πορευου συν αυτοις, μηδεν δια-  
go down, and go with them, nothing doubt

κρινομενος οτι εγω απεσταλκα αυτους. 21 Κατα-  
lug because I have sent them. Having gone

bas δε Πητρος προς τους ανδρας, ειπεν· Ιδου,  
down but Peter to the men, said; Lo,

εγω ειμι, ον ζητετε· τις η αιτια, δι' ην  
I am, whom you seek; what the cause, on account of which

παρεστε· 22 Οι δε ειπον· Κορνηλιος εκατονταρ-  
you are present? They and said; Cornelius a centurion.

χης, ανηρ δικαιος και φοβουμενος του θεου,  
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,

το πεμψασθαι σε εις τον οικον αυτου, και ακουσαι  
to send after thee to the house of himself, and to hear

ρηματα παρα σου. 23 Εισκαλεσαμενος ουν  
words from thee. Having called in them

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 Ιορπη, συνηλθον αυτω. 24 Και τη επαυ-  
from Joppa, went with him. And on the mor-

† For never did I eat any thing common and impure."

15 And a Voice came to him again a second time,

† "What God has cleansed, do not thou regard as common.

16 And this was done three times; and \* immediately the vessel was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the vision which he saw might mean, behold, even those men who were sent \* by CORNELIUS,

having inquired for the house of \* Simon, stood at the gate;

18 and calling aloud, they asked, "Is THAT Simon who was surnamed Peter lodging here?"

19 Now while PETER was reflecting concerning the vision, † the spirit said, "Behold, \* three Men are seeking thee;

20 † arise and go down, and go with them, without any hesitation, because I have sent them."

21 Then Peter having gone down to the men, said, "Behold, † am I he whom you seek; what is \* the Cause of your coming?"

22 And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing GOD, † and esteemed by all the NATION of the Jews, was divinely instructed by a holy Angel to send after thee to his house, and to hear words from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY fol-

\* VATICAN MANUSCRIPT.—10. immediately the vessel. 17. by CORNELIUS. 17. SIMON. 19. to him—omit. 19. two Men.

17. by CORNELIUS. 21. the Cause.

† 14. Lev. xi. 4; xi. 25; Deut. xiv. 3, 7; Ezek. iv. 14. † 15. verse 23. † 19. Acts xi. 13. † 20. Acts xv. 7. † 22. verses 1, 2.

† 15. verse 23. † 19. Acts † 23. Acts xxii. 13.

ριον εισηλθον εις την Καισαρειαν. Ὁ δε Κορνηλιος ην προσδοκων αυτους, συγκαλεσαμενος τους συγγενεις αυτου και τους αγαθους φιλους. 25 Ὡς δε εγενετο του εισελθειν τον Πητρον, συναντησας αυτω ο Κορνηλιος, πεσων επι τους ποδας, προσεκυνησεν. 26 Ὁ δε Πητρος αυτον ηγειρε, λεγων· Αναστηθι· κωγω αυτος ανθρωπος ειμι. 26 Και συνομιλων αυτω, εισηλθε, και ευρισκει συνελθυυotas πολλους. 28 Εφη τε προς αυτους· Ὑμεις επιστασθε, ως αθεμιτον εστιν ανδρι Ιουδαιω, κολλασθαι η προσερχεσθαι αλλοφυλω· και εμοι ο θεος εδειξε, μηδενα κοινον η ακαθαρτον λεγειν ανθρωπον. 29 Διο και ανατιρητηως ηλθον μεταπεμφθεισ. Πυνθα νομαι ου, τιμι λογω μετεπεμψασθε με; 30 Και ο Κορνηλιος εφη· Απο τεταρτης ημερας μεχρι ταυτης της ωρας, ημην νηστευων, και την εννατην ωραν προσευχομενος εν τω οικω μου· και ιδου, ανηρ, εστη ενωπιον μου εν εσθητι λαμπρα, 31 και φησι· Κορνηλιε, εισηκουσθη σου η προσευχη, και αι ελεημοσυναι σου εμνησθησαν ενωπιον του θεου. 32 Πεμψον ουν εις Ιοπηνη, και μετακαλεται Σιμωνα ος επικαλειται Πητρος· ουτος ξειζεται εν οικια Σιμωνος βυρσεως παρα θαλασσαν· \* [ος παραγενομενος λαλησει σοι.] 33 Εξ αυτης ουν εκεμψα προς σε· συ τε καλως εποιησας παραγενομενος. Νυν ουν πατες ημεις ενωπιον του θεου παρεσμεν, ακουσαι παντα τα προστεταγματα σοι υπο

LOWING they entered CESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was coming in, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, † "Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, † "You know that it is unlawful for a Jew to associate with a Foreigner; † but GOD has shown Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago \* I was fasting till THIS HOUR; and at the NINTH HOUR I was praying in my HOUSE, and behold, † a Man stood before me in † splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before GOD to hear ALL THINGS which \* the LORD has COMMANDED thee."

\* VATICAN MANUSCRIPT.—30. till This Hour, I was at the ninth praying in my house. 32. who having come will speak to thee—omit. 33. the LORD. † 28. Acts xiv. 14, 15; Rev. xix. 10; xxii. 9. † 29. Josh. iv. 9; xviii. 23; Acts xi. 2. Of. ii. 13, 14. † 30. Acts i. 10. † 30. Mark xxviii. 3; Mark xvi. 5; Luke xxiv. 4.

του θεου. <sup>31</sup> Ανοιξας δε Πιτρος 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 εθνε  
 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  
 απεπετειλε τοις υιοις Ισραηλ, ευαγγελιζομενος  
 besent to the sons of Israel, proclaiming glad tidings of  
 ειρηνην δια Ιησουν Χριστον· ουτος εστι παντων  
 peace through Jesus Anointed, this is of all  
 κυριος. <sup>37</sup> Τμεις οιδιτε το γενομενον ρημα  
 a word. You know that having been spoken word  
 καθ' ολης της Ιουδαϊας αρχαμενον απο της Γαλι  
 a whole of the Judea beginning from the Gal  
 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 ενεργ  
 God with spirit holy and power, who went about doing  
 γετων και ωμενος παντας τους καταδυνασσευ  
 good 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, ον εκποιη  
 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 ανεilon κρεμασαντες επι ξυλου.  
 lem; whom also they killed having hanged on a cross.  
<sup>41</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, οτινες 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.

37. You know.

42. That this is he.

† 34. Deut. x. 17; 3 Chron. xix. 7; Job xxxiv. 10; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. † 35. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—22; 1 Pet. iii. 23; Rev. xvii. 14; xix. 16. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts ii. 23; iv. 27; Heb. i. 9. † 38. John iii. 8. † 41. Luke xxiv. 30, 43; John xxi. 13. † 42. Matt. xxviii. 19, 20; Acts i. 8. † 43. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 2 Cor. v. 10; 2 Tim. iv. 11; 1 Pet. iv. 5.



ρουσιν, αφεισιν αμαρτιων λαβειν δια του ονοματος αυτου παντα τον πιστευοντα εις αυτον.

41 **Ετι λαλουντος του Πητρου τα ρηματα ταυτα, επεκεσε το πνευμα το αγιον επι παντας τους ακουοντας τον λογον.** 45 **Και εξεστησαν οι εκ**

περιτομης πιστοι οσοι συνηλθον τω Πητρω, οτι και επι τα εθνη η δωρεα του αγιου πνευματος εκκεχεται.

45 **ηκουον γαρ αυτων λαλουντων γλωσσαις, και μεγαλυνουντων τον θεον. Τότε απεκριθη ο Πητρος:** 47 **μητι το υδωρ κωλυσαι**

δυναται τις, του μη βαπτισθηναι τουτους, οιτινες το πνευμα το αγιον ελαβον καθως και

ημεις; 48 **Προσεταξε τε αυτους βαπτισθηναι εν τω ονοματι του κυριου. Τότε ηρωτησαν αυτον**

επιμειναι ημερας τινας.

ΚΕΦ. ια'. 11.

1 **Ηκουσαν δε οι αποστολοι και οι αδελφοι οιοντες κατα την Ιουδαιαν, οτι και τα εθνη εδεξαντο τον λογον του θεου.** 2 **Και οτε ανεβη Πητρος εις Ιερουσαλυμα, διεκρινοντο προς αυτον**

οι εκ περιτομης, 3 **λεγοντες: 'Οτι προς ανδρας ακροβυστιαν εχοντας εισηλθες, και συνεφαγης**

αυτοις. 4 **Αρξαμενος δε ο Πητρος εξετιθετο αυτοις καβεξης, λεγων:** 5 **εγω ημην εν πολει Ιοπηη προσευχομενος, και ειδον εν εκστασει**

δραμα, καταβαινον σκευος τι ως οθονη μεγαλην, τεσσαρσιν αρχαις καθιεμενην εκ του ουρανου.

4 **Αρξαμενος δε ο Πητρος εξετιθετο αυτοις καβεξης, λεγων:** 5 **εγω ημην εν πολει Ιοπηη προσευχομενος, και ειδον εν εκστασει**

δραμα, καταβαινον σκευος τι ως οθονη μεγαλην, τεσσαρσιν αρχαις καθιεμενην εκ του ουρανου.

PHETS bear testimony; and EVERY ONE BELIEVING in him shall receive Forgiveness of Sins, through his NAME.

41 While PETER was yet speaking these words, † the HOLY SPIRIT fell on all THOSE HAVING HEARD the WORD.

45 And THOSE BELIEVERS of the Circumcision, \* who came with Peter, were astonished, ‡ Because the GIFT of the HOLY Spirit was even poured out upon the GENTILES;

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 received the HOLY SPIRIT, as I 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 BROTHERS 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 contended with him,

3 saying, † \* That he went in to Men uncircumcised, and did eat with them.

4 But \* Peter, having begun, set it forth in order to them, saying,

5 "I was in the City of Joppa praying, † and in a Trance I saw a Vision, a 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. 48. Jesus Christ. 3. That he went in to Men uncircumcised, and did eat with them. 4. Peter.

† 44. Acts 11: 2; xi. 15. † 45. Acts xi. 18; Gal. 3: 14. † 48. Acts 11: 35; viii. 13. † 3. Acts x: 28. † 5. Acts x. 9, &c.

νου, και ηλθεν αρχις εμου<sup>6</sup> εις ην ατενισας  
ven, and came as far as me; into which having looked  
κατινουν και ειδον τα τετραποδα της γης και  
I observed and saw the four-footed beasts of the earth and  
τα θηρια και τα ερπετα και τα πετεινα του ου-  
the wild beasts and the reptiles and the birds of the hea-  
ρανου. <sup>7</sup> Ηκουσα δε φωνης λεγουσης μοι-  
ven. I heard and a voice saying to me;

Ανασττας, Πετρε, θυσον και φαγε. <sup>8</sup> Ειπον δε  
Having arisen, O Peter, sacrifice and eat. I said but;

Μηδामως, κυριε· οτι κεινον η ακαθαρτον ουδε-  
Ty no means, O Lord; because common or unclean never

ποτε εισηλθεν εις το στομα μου. <sup>9</sup> Απεκριθη  
entered into the mouth of me. Answered

δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α ο  
but to me a voice a second time out of the  
Οσος εκαθαρισε, συ μη κοινου. <sup>10</sup> Τουτο δε  
God cleansed, thou not pollute. This and

εγενετο επι τρις<sup>†</sup> και καινι ανεσπασθη απαν-  
was done forthreetimes; and again was drawn up all

τα εις τον ουρανον. <sup>11</sup> Και ιδου, εξ αυτης τρεις  
into the heaven. And lo, immediately three

ανδρες επεστησαν επι την οικιαν εν η ημην,  
men stood at the house in which I was,

απεσταλμενοι απο Καισαρειας προς με. <sup>12</sup> Ειπε  
having been sent from Caesarea to me. Said

δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-  
and to me the spirit, to go with them, nothing doubt-

κρινομενον· ηλθον δε συν εμοι και οι εξ αδελ-  
ing; went out with me also the six breth-

φοι οδοι, και εισηλθομεν εις τον οικον του  
ren these, and we entered into the house of the

ανδρος. <sup>13</sup> Απηγγειλε τε ημιν, πως ειδε τον  
man. He related and to us, how he saw the

αγγελον εν τω οικω αυτου σταθεντα και ειπον-  
messenger in the house of himself standing and saying

τα \* [αυτω] Αποστειλον εις Ιοππη, και μετα-  
to him; Send into Joppa, and send

πεμψαι Σιμονα τον επικαλουμενον Πετρον·  
after Simon that having been surnamed Peter;

<sup>14</sup> ος λαλησαι ρηματα προς σε, εν οις σωθηση  
who will speak words to thee, by which mayest be saved

συ και πας ο οικος σου. <sup>15</sup> Εν δε τω αρχατθαι  
thou and all the house of thee. In and the to have begun

με λαλειν, επεπεσε το πνευμα το αγιον επ'  
me to speak, fell the spirit the holy on

αυτους, ωσπερ και εφ' ημας εν αρχη. <sup>16</sup> Εμ-  
them, as also on us in beginning. I

νησθη δε του ρηματος του κυριου, ως ελεγεν·  
remembered and the words of the Lord, how he said;

Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισ-  
John indeed dipped in water, you but shall be

θησασθε εν πνευματι αγιω. <sup>17</sup> Ει ουν την  
dipped in spirit holy. If then the

ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν,  
like gift gave to them the God as even to us,

πιστευσασιν επι τον κυριον Ιησουν Χριστον,  
having believed on the Lord Jesus Anointed,

<sup>6</sup> And looking atten-  
tively into it, I observed  
and saw QUADRUPEDS of  
the EARTH and WILD  
BEASTS, and REPTILES,  
and BIRDS of HEAVEN.

<sup>7</sup> And \* I also heard a  
Voice saying to me, ' Arise,  
kill and eat.'

<sup>8</sup> But I said, ' By no  
means, Lord; For a com-  
mon or impure thing never  
entered into my MOUTH.'

<sup>9</sup> And a Voice answered  
me a second time from  
HEAVEN, ' What GOD has  
cleansed, do not thou re-  
gard as common.'

<sup>10</sup> And this was done  
three times; and again all  
were drawn up into HEA-  
VEN.

<sup>11</sup> And behold, immedi-  
ately Three Men stood at  
the HOUSE in which I was,  
having been sent to me  
from Caesarea.

<sup>12</sup> And † the SPIRIT  
commanded me to go with  
them, without any hesita-  
tion. And ‡ these six  
Brethren also went with  
me, and we entered the  
MAN'S HOUSE.

<sup>13</sup> † And he told us how  
he saw the ANGEL in his  
HOUSE, standing and say-  
ing, ' Send into Joppa, and  
invite THAT Simon, sur-  
named Peter;

<sup>14</sup> who will speak Words  
to thee, by which thou  
mayest be saved, and All  
thy HOUSE.

<sup>15</sup> And as I BEGAN to  
speak, the HOLY SPIRIT  
fell on them, † even as on  
us in the Beginning.

<sup>16</sup> And I remembered  
the WORD of the LORD,  
how he said, † ' John in-  
deed immersed in Water;  
but you shall be immersed  
in Holy Spirit.'

<sup>17</sup> Since, then, GOD im-  
parted the SAME Gift to  
them, who believed on the  
the LORD Jesus Christ, as

\* VATICAN MANUSCRIPT.—7. I also heard. 13. to him—omit.  
† 12. John xvi. 13; Acts x. 10; xv. 7. ‡ 12. Acts x. 23. † 13. Acts x. 30.  
‡ 15. Acts ii. 2; x. 44, 47. † 13. Matt. iii. 11; John i. 26, 33; Acts i. 5; xix. 4.

εγω δε τις ημην, δυνατος κωλυσαι τον θεου;

18 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-

ζον τον θεου, λεγοντες. Αραγε και τοις εθνεσιν

δ θεος τη μετανοια εδωκεν εις ζωην. 19 Οι

μεν ουν διασπαρεντες απο της θλιψεως της

γενομενης επι Στεφανω, διηλθον εως Φοινικης

και Κυπρου και Αντιοχειας, μηδενι λαλουντες

τον λογον ει μη μονον Ιουδαιοις. 20 Ησαν δε

τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,

οιτινες, ελθοντες εις Αντιοχειαν ελαλουν προς

τους Έλληνας, ευαγγελιζομενοι τον κυριον

Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων,

πολυς τε αριθμος πιστευσας επεστρεψεν επι

τον κυριον. 22 Ηκουσθη δε ο λογος εις τα ωτα

της εκκλησιας της εν Ιεροσολυμοις περι αυτων

και εξαπεστειλαν Βαρναβαν διελθειν εως Αντι-

χειας. 23 Ος παραγενομενος και ιδων την

χαριν του θεου, εχαρη, και παρεκαλει παντας,

τη προθεσει της καρδιας προσμμενεν τω κυριω

24 οτι ην ανηρ αγαθος, και πληρης πνευματος

αγιου και πιστεως. Και προσεθεθη οχλος ικα-

νος τω κυριω. 25 Εξηλθε δε εις Ταρσον \* [ο

Βαρναβας,] αναζητησαι Σαυλον και ευρω

\* [αυτον,] ηγαγεν \* [αυτον] εις Αντιοχειαν.

26 Εγενετο δε αυτους ενιαυτον ολον συναχθησαι

εν τη εκκλησια, και διδασκει οχλον ικαρον,

εν τη εκκλησια, και διδασκει οχλον ικαρον,

in the congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain the God?"

18 And having heard these things, they were silent, and glorified GOD, saying, † "Then to the GENTILES also has GOD given REFORMATION to Life."

19 † Then THOSE indeed HAVING BEEN DISPersed ON account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the WORD to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke \* also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 † And the Hand of the LORD was with them, \* and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of \* THAT CONGREGATION which WAS in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen \* THAT FAVOR of GOD, rejoiced, and called on all to \* continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And \* he went to † Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

\* VATICAN MANUSCRIPT.—20. also to the. 23. THAT CONGREGATION WHICH WAS. 23. THAT FAVOR. 23. Barnabas—omit. 23. him—omit. 23. him—omit. 21. and THAT Great Number. 23. continue in the LORD. † 18. Rom. x. 12; xv. 9, 10. † 19. Acts viii. 1. † 21. Acts ix. 35. † 25. Acts ix. 30.

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-  
 τας Χριστιανους.  
 to have been styled and first in Antioch the disci-  
 ples Christians.

27 Εν ταυταις δε ταις ημεραις κατηλθον απο  
 Ιεροσολυμων προφηται εις Αντιοχειαν. 28 Ανασ-  
 τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε  
 δια του πνευματος, λιμον μεγαν μελλειν εσεσ-  
 θαι εφ' ολην την οικουμενην\* οστις και εγενετο  
 επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-  
 ρειτο τις, ωρισαν εκαστος αυτων εις διακονιαν  
 πεμψαι τοις κατοικουσιν εν τη Ιουδαια αδελφαις-  
 30 ο και εποιησαν, αποστειλαντες προς τους  
 πρσβυτερουσ δια χειροσ Βαρναβα και Σαυλου.

ΚΕΦ. ΙΒ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ηρωδης  
 ο βασιλευσ τασ χειρασ, κακωσαι τινασ των απο  
 της εκκλησιασ, 2 ανεilde δε Ιακωβον, τον αδελ-  
 φον Ιωαννου, μαχαιρα. 3 Και ιδων, οτι αρεστον  
 εστι τρισ Ιουδαιοις, προσεθετο συλλαβειν και  
 Πητρον\* (ησαν δε αι ημεραι των αζυμων) 4 ον  
 και πιασας εθετο εις φυλακην, παραδουσ τεσ-  
 σαροι τετραδιοις στρατιωτων φυλλασειν αυτον,  
 βουλομενοσ μετα το πασχα αναγαγειν αυτον  
 τω λαω. 5 Ο μεν ουν Πητροσ ετηρειτο εν τη  
 φυλακη\* προσευχη δε ην εκτενης γινομενη υπο  
 της εκκλησιασ \* [προς τον θεον] υποσ αυτου.  
 6 Οτε δε εμελλεν αυτον προαγειν ο Ηρωδης,

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.

† 28. 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, grand-son of Herod the Great.

† 27. Acts ii. 17; xii. 1; xv. 32; xxi. 0; 1 Cor. xii. 28; Eph. iv. 11. † 28. Acts xxi. 10.  
 † 29. Rom. xv. 20; 1 Cor. xvi. 1; 2 Cor. ix. 1. † 30. Acts xii. 25. † 2. Matt. iv. 21;  
 ix. 23. † 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τη νυκτι εκεινη ην ο Πητρος κοιμωμενος μεταξυ  
in the night that was the Peter asleeping between  
δυσσ στρατιωτων, δεδεμενος αλυσεσι δυσσι,  
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. † Και ιδου, αγγελος κυριου επεστη, και  
And lo, a messenger of Lord stood by, and  
φως ελαμψεν εν τω οικηματι παταξας δε την  
alight shone in the building; having struck and the  
πλευραν του Πητρου, ηγειρεν αυτον, λεγων  
side of the Peter, aroused him, saying,

Αναστα εν ταχει. Και εξεπεσον αυτου αι αλυ-  
Arise in haste. And fell off of him the chains  
σεισ εκ των χειρων. † Ειπε τε ο αγγελος προς  
from the hands. Said and the messenger to

αυτον Περιξωσαι, και υποδησαι τα σανδاليا  
him; Gird thyself, and bid under the sandals  
σου. Εποιησε δε ούτω. Και λεγει αυτω  
of thee. He did and so, And he says to him;

Περιβαλον το ιματιον σου, και ακολουθει μοι.  
Throw around the mantle of thee, and follow me.

‡ Και εξελθων ηκολουθει \* [αυτω] και ουκ ηδει,  
And having gone out he followed [him;] and not knew,  
οτι αληθες εστι το γινομενον δια του αγγελου,  
that real it is that being done through the messenger,  
εδοκει δε δραμα βλεπειν. † Διελθοντες δε  
thought but a vision to see. Passing through and

πρωτην φυλακην και δευτεραν, ηλθον επι την  
first guard and second, they came to the  
πυλην την σιδηραν την φερουσαν εις την πολιν,  
gate the iron that leading into the city,

ητις αυτοματη ηνοιχθη αυτοις και εξελθοντες  
which self-moved opened to them; and having gone out  
προηλθον ρυμην μιαν, και ευθεως απεστη ο  
went forward street one, and immediately stood the  
αγγελος απ' αυτου. † Και ο Πητρος γενομενος  
messenger from him. And the Peter having come

εν εαυτω, ειπε· Νυν οίδα αληθως, οτι εξαπεσ-  
in to himself, said; Now I know really, that sent forth  
τειλε κυριος τον αγγελον αυτου, και εξειλατο  
Lord the messenger of himself, and delivered

με εκ χειρος Ηρωδου, και πασης της προσ-  
me out of hand of Herod, and all the expect-  
δοκίας του λαου των Ιουδαιων. † Συνιδων τε  
tation of the people of the Jews. Considering and

ηλθεν επι την οικιαν Μαρίας της μητρος Ιωαν-  
he came to the house of Mary the mother of John,  
νου, του επικαλουμενου Μαρκου, οδ ησαν ικα-  
that being surnamed Mark, where were many  
νοι συνηθροισμενοι και προσευχομενοι. † Κρυ-  
assembled and were praying. Having

σαντος ο αυτου την θυραν του πυλωνας, προσ-  
knocked and him the door of the gateway, came

on that NIGHT PETER WAS sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

‡ 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.

‡ 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."

‡ And going out he followed him; and knew not THAT WHAT WAS DONE by the ANGEL was real, but thought † he saw a Vision.

‡ 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.

‡ 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."

‡ And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were praying.

‡ And as he was knocking at the DOOR of the

\* VATICAN MANUSCRIPT.—o. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 10. ‡ 9. Acts x. 3, 17; xl. 5. ‡ 10. Acts xvi. 20 ‡ 11. Psa. xxxiv. 7; Dan. iii. 29; vi. 22; Heb. i. 14. ‡ 11. Job v. 10; Psa. xxxiii. 18, 10; xxxiv. 29 ‡ 12. Acts xv. 37, ‡ 12. Acts iv. 22. ‡ 12. Acts xv. 37.

ηλθε παιδισκη ὑπακουσαι, ονοματι Ῥοδη<sup>14</sup> και  
a female servant to listen, by name Rhoda; and  
 επιγνοουσα την φωνην του Πητρου, απο της  
knowing the voice of the Peter, from the  
 χαρας ουκ ηνοιξε τον πυλωνα· εισδραμουσα δε  
joy not she opened the gate; having run in and  
 απηγγειλεν, εstanti του Πητρον προ του πυλω-  
told, to have stood the Peter before the gate.

νος. <sup>15</sup> Οἱ δε προς αυτην ειπον· Μαινη. Ἡ δε  
The but to her said; Thou art mad. She but  
 δυσχυριζετο οὕτως εχειν. <sup>16</sup> Οἱ 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. Εἶπε δε· Απαγγειλατε Ιακω-  
out of the prison. Said and; Report you to James

βη και τοις αδελφοις ταυτα. Και εξελθων  
and to the brethren these things. And going out

επορευθη εις ἑτερον τοπον.  
he went into another place.

<sup>18</sup> Γενομενης δε ημερας, ην παραχος 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

νετο. <sup>19</sup> Ἡρωδης δε επιζητησας αυτον, και μη  
become. Herod and having sought him, and not

εὑρων, ανακρινας τους φυλακας, εκελευσεν  
having found, having examined the guards, commanded

απαχθηναι· και κατελθων απο της Ιουδαιας εις  
to be led off; and going down from the Judea into

την Καισαρειαν διητριβεν. <sup>20</sup> Ην δε θυμομαχων  
the Caesarea he remained. He was and being enraged

Τυριοις και Σιδωνιοις· ὁμοθυμαδον δε παρηταν  
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, ηθουντο ειρηνην·  
the bed-chamber of the king, desired peace;

δια το τρεφεισθαι 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.

14 And having recognised PETER'S VOICE, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished.

17 † And waving his hand for them to be silent, he related to them how the LORD conducted HIM out of the PRISON. And he said, "Tell these things to JAMES and to the BRETHREN." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because † their COUNTRY was NOURISHED from that of the KING'S.

21 And on † an appointed Day, \* Herod, having put on his regal robes, and sitting upon the THRONE, made an oration to them.

\* VATICAN MANUSCRIPT.—21 Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7. 2.

‡ 17. Acts xiii 10, 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 ηξαγε 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  
 ουταν εκκλησιαν προφηται και διδασκαλοι, ο,  
being congregation propheta and teachers, the,  
 τε Βαρναβας και Σιμων ο καλουμενος Νιγερ,  
both Barnabas and Simeon that being called Black,  
 και Λουκιος ο Κυρηναιος, Μαναη τε, 'Ηρωδου  
and Lucius the Cyrenian, Manaes also, of Herod  
 του τετραρχου συντροφος, και Σαυλος. 2 Λει-  
the tetrarch a foster brother, and Saul. Ser-  
 τουργοντων 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 called  
 πλευσαν εις την Κυπρον. 5 Και γενομενοι εν  
into the Cyprus. And having arrived in  
 Σαλαμιν, κατηγγελον τον λογον του θεου εν  
Salamis, they announced the word of the God in  
 ταις 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 An-  
 gel of the Lord smote him,  
 because he gave not Glory  
 to God; and being eaten  
 with worms, he expired.  
 24 But the word of  
 \* God grew and multiplied.  
 25 And Barnabas and  
 Saul returned from Jerusa-  
 lem, having fulfilled the  
 SERVICE, † taking with  
 them also THAT John who  
 was surnamed MARK.

CHAPTER XIII.

1 And there were Pro-  
 phets and Teachers in the  
 CONGREGATION at Antioch  
 ;—BARNABAS, and  
 THAT Simeon CALLED  
 NIGER, and LUCIUS, and  
 MANAEN, a foster-brother of  
 Herod the TETRARCH, and  
 SAUL.  
 2 And while they were  
 serving the LORD and  
 fasting, the HOLY SPIRIT  
 said, "Separate to me  
 BARNABAS and SAUL for  
 the WORK to which I called  
 them."  
 3 Then † having fasted  
 and prayed, and laid their  
 HANDS on them, they sent  
 them forth.  
 4 They, therefore, hav-  
 ing been sent out by the  
 \* HOLY SPIRIT, went down  
 to \* Seleucia; and from  
 thence they sailed to \* Cy-  
 prus.  
 5 And having arrived at  
 Salamis, they announced  
 the WORD of GOD in the  
 SYNAGOGUES of the JEWS;  
 and they also had John  
 for an Attendant.  
 6 And having gone  
 through the Whole IS-  
 LAND to Paphos, they  
 found ‡ \* a Certain Magian,  
 a False prophet, a Jew,  
 whose Name was  
 Bar-Jesus,

\* VATICAN MANUSCRIPT.—24. the Lord grew.  
 6. HOLY SPIRIT. 4. Se. euclia. 4. Cyprus.

1. some—omit. 2. the—omit.  
 6. a Certain Man, a Magian, a

† 25. Acts xiii. 5, 13; xv. 27.

‡ 2. Acts vi. 6.

‡ 6. Acts viii. 9.

ην συν τῷ προkonzulῳ Σεργίῳ Παυλῷ, ἀνδρὶ  
 was with the proconsul Sergius Paulus, a man  
 συνετῷ. Οὗτος προκαλεσάμενος Βαρναβαν καὶ  
 intelligent. This having summoned Barnabas and  
 Σαυλον, ἐπεζητήσεν ἀκουσαὶ τὸν λόγον τοῦ  
 Saul, desired to hear the word of the  
 Θεοῦ. <sup>8</sup> Ἀνθίστατο δὲ αὐτοῖς Ἐλυμας ὁ μάγος,  
 God. Stood against but them Elymas the magician,  
 (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,)  
 (thus for is translated the name of him,)  
 ζήτων διαστρεφῶν τὸν ἀνθικοναυ ἀπο τῆς πισ-  
 seeking to turn away the proconsul from the faith.  
 τews. <sup>9</sup> Σαυλος δὲ (ὁ καὶ Παυλος) πλησθεὶς  
 Saul but (he also Paul) being filled  
 πνευματος ἁγίου, \* [καὶ] ἀτενίσας εἰς αὐτον,  
 of spirit holy, [and] having looked earnestly on him,  
<sup>10</sup> εἶπεν· Ὁ πληρὴς παντὸς δουλου καὶ πᾶσης  
 said; O full of all deceit and of all  
 βραδουρμίας, νιε διαβολου, ἐχθρε πᾶσης δικαιοσυ-  
 ready working, O son of an accuser, enemy of all righteous-  
 νης, οὐ παντὴ διαστρεφῶν τὰς ὁδοὺς κυριου τας  
 ness, not with thou cease perverting the ways of Lord the  
 εὐθείας; <sup>11</sup> Καὶ νυν ἴδου, χεὶρ κυριου ἐπὶ σε,  
 straight? And now lo, a hand of Lord on thee,  
 καὶ εσθ τυφλος, μὴ βλέπων τὸν ἥλιον ἀχρι  
 and thou shalt be blind, not seeing the sun till  
 καιρου. Παραχρημα δὲ ἐπέπεσεν ἐπ' αὐτον  
 a season. Immediately and fell on him  
 ἀχλυσ καὶ σκοτος· καὶ περιάγων ἐζητεῖ χεῖρα-  
 a mist and darkness; and going about he sought guides.  
 γωγους. <sup>12</sup> Τότε ἰδὼν ὁ ἀνθικοναυ τὸ γεγονός,  
 Then seeing the proconsul that having been done,  
 ἐπιστεύσεν, ἐκπλησσομενος ἐπὶ τῇ διδαχῇ τοῦ  
 believed, being astonished at the teaching of the  
 κυριου.  
 Lord.

<sup>13</sup> Ἀναχθέντες δὲ ἀπο τῆς Παφου οἱ περὶ τὸν  
 Having set sail and from the Paphos those about the  
 Παυλον, ἦλθον εἰς Περγην τῆς Παμφυλιας.  
 Paul, came into Perga of the Pamphylia.  
 Ἰωαννης 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 Περγης παρεγενοντο εἰς Ἀντιοχειαν  
 from the Perga went to Antioch  
 τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγω-  
 of the Pisidia, and having entered into the synagogue  
 γην τῇ ἡμέρᾳ τῶν σαββατῶν, ἐκάθισαν. <sup>15</sup> Μετὰ  
 in the day of the sabbaths, they sat down. After  
 δὲ τὴν ἀναγνώσιν τοῦ νομου καὶ τῶν προφητῶν,  
 and the reading of the law and the prophets,  
 ἀπεστειλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς,  
 sent the synagogue-rulers to them,  
 λεγόντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν  
 saying; Men brethren, if is a word in  
 ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγετε-  
 you of consolation to the people, say you.

7 who was with the  
 PROCONSUL, Sergius Paul-  
 us, an intelligent Man.  
 This man having called  
 for Barnabas and Saul de-  
 sired to hear the word of  
 God.

8 But Elymas, the MA-  
 GICIAN, (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 PAF-  
 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.—0, and—omit.  
 16, any one among you have a Word of.

11. on hitu—omit.

13. Paul.

† 13. Acts xv. 38.  
 ver. 37.

‡ 14. Acts xvi. 13; xvii. 2; xviii. 4.

† 15. Luke iv. 16;



16 **Αναστας δε Παυλος, και κατασεισας τη χειρι,**  
 Having stood up and Paul, and having waved the hand,  
**ειπεν· Ανδρες Ισραηλιται, και οι φοβουμενοι**  
 said; Men Israelites, and those fearing  
**τον θεον, ακουσατε.** 17 **Ο θεος του λαου του-**  
 the God, hear you. The God of the people this  
**του εξελεξατο τους πατερας ημων και τον**  
 chose the fathers of you; and the  
**λαον υψωσεν εν τη παροικια εν γη Αιγυπτω,**  
 people exalted in the sojourning in land of Egypt,  
**και μετα βραχιονος υψηλου εξηγαγεν αυτους εξ**  
 and with an arm lifted up he brought them out of  
**αυτης:** 18 **και ως τεσσαρακονταετη χρονον ετρο-**  
 her; and about forty years time he  
**φοφορησεν αυτους εν τη ερημω.** 19 \* [και] καθε-  
 nourished them in the desert; [and] having  
**λων εθνη επτα εν γη Χανααν, κατακληρονο-**  
 cast out nations seven in land of Canaan, he distributed  
**μησεν αυτοις την γην αυτων.** 20 **Και μετα**  
 by lot to them the land of them. And after  
**ταυτα ως ετεσι τετρακοσιοις και πεντηκοντα**  
 these things about years four hundred and fifty  
**εδωκε κριτας, εως Σαμουηλ του προφητου.**  
 he gave judges, till Samuel the prophet.  
 21 **Κακειθεν ητησαντο βασιλεια, και εδωκεν**  
 And then they asked for a king, and gave  
**αυτοις ο θεος τον Σαουλ υιον Κις, ανδρα εκ**  
 to them the God the Saul son of Kish, a man of  
**φυλης Βενιαμιν, ετη τεσσαρακοντα.** 22 **Και**  
 tribe of Benjamin, years forty. And  
**μεταστησας αυτον, ηγειρεν αυτοις τον Δαυιδ**  
 having removed him, he raised up to them the David  
**εις βασιλεια, φ και ειπε μαρτυρησας· Ευρον**  
 for a king, to whom also he said having testified; I found  
**Δαυιδ, τον του Ιεσσα, \* [ανδρα] κατα την**  
 David, that of the Jesse, [a man] according to the  
**καρδιαν μου, ος ποιησει παντα τα θεληματα**  
 heart of me, who will do all the will  
**μου.** 23 **Τουτου ο θεος απο του σπερματος κατ'**  
 of me. This the God from the seed according to  
**επαγγελιαν ηγαγε τω Ισραηλ σωτηρα Ιησουν,**  
 promise brought forth to the Israel a Savior Jesus,  
 24 **προκρηξαντος Ιωαννου προ προσωπου της**  
 having announced before of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and you who fear God, listen!  
 17 The God of the PEOPLE OF ISRAEL † chose our FATHERS, and elevated the PEOPLE † during their EXILE in the Land of Egypt, † and brought them out of it with an uplifted Arm.  
 18 And † for a period of Forty Years he nourished them in the DESERT;  
 19 and † having cast out seven Nations in the Land of Canaan, † he \* distributed their LAND to them by Lot.  
 20 And after these things, † he gave Judges about † four hundred and fifty Years, † till Samuel the PROPHET.  
 21 † And then they asked for a King; and God gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.  
 22 And † having removed him, † he raised up to them DAVID for a King; to whom also giving testimony, he said, † "I have found David, the son of JESSE, † a Man according to my HEART, who will perform All my WILL."  
 23 † From This man's POSTERITY, † according to Promise, God brought forth to ISRAEL † a Savior, Jesus;  
 24 † John having previously proclaimed, before his APPEARANCE, an Im-

\* VATICAN MANUSCRIPT.—17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave their LAND for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 23. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (ד) for *lame* (ל) which is very similar in form. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology.

† 17. Deut. vii. 6, 7. † 17. Psa. cv. 23, 24; Acts vii. 17. † 17. Exod. xiii. 14, 16.  
 † 18. Num. xiv. 33, 34; Psa. xc. 9, 10; Acts vii. 30. † 19. Dent. vii. 1. † 19. Josh. xiv. 1, 2; Psa. lxxviii. 56. † 20. Judges ii. 16. † 20. 1 Sam. iii. 20. † 21. 1 Sam. viii. 5; x. 1. † 22. 1 Sam. xv. 28, 29, 28; xvi. 1; Hosea xiii. 14. † 23. 1 Sam. xvi. 13; 2 Sam. ii. 4; v. 3. † 23. Psa. lxxxix. 20. † 23. 1 Sam. xiii. 14; Acts vii. 43.  
 † 23. Isa. xl. 1; Luke i. 82, 60; Acts ii. 80; Rom. i. 3. † 23. 2 Sam. vii. 12; Psa. cxxxi. 11. † 23. Matt. i. 21. † 24. Matt. iii. 1; Luke iii. 8.

εισοδου αυτου βαπτισμα μετανοιας παντι τη  
 entrance of him a dipping of reformation to all the  
 λαφ Ισραηλ. 25 Ως δε εκπληρου ο Ιωαννης τον  
 people Israel. As and was fulfilling the John the  
 δρομον, ελεγε Τινα με υπονοειτε ειμαι; ουκ  
 race, he said; Who me do you suppose to be? not  
 ειμι εγω, αλλ' ιδου, ερχεται μετ' εμε, ου ουκ  
 am I, but lo, comes after me, of whom not  
 ειμι αξιος το υποδημα των ποδων λυσαι.  
 I am worthy the sandal of the feet to loose.

25 Ανδρες αδελφοι, υιοι γενους Αβρααμ, και  
 Men brethren, sons race of Abraham, and  
 οι εν υμιν φοβουμενοι τον θεον, υμιν ο λογος  
 those among you fearing the God, to you the word  
 της σωτηριας ταυτης απεσταλη. 27 Οι γαρ  
 of the salvation this is sent. Those for  
 κατοικουντες εν Ιερουσαλημ, και οι αρχοντες  
 dwelling in Jerusalem, and the rulers

αυτων, τουτον αγνοησαντες, και τας φωνας  
 of them, him not knowing, and the voices  
 των προφητων τας κατα παν σαββατον αναγι-  
 of the prophets those in every sabbath being  
 νωσκομενας, κριναντες εκπληρωσαν. 28 Και μη-  
 read, judging fulfilled. And no

δουμιαν αιτιαν θανατου εβροντες, ητησαντο  
 one cause of death having found, they asked  
 Πιλατον αναρειθηναι αυτον. 29 Ως δε ετελεσαν  
 Pilate to kill him. When and they finished

παντα τα περι αυτου γεγραμμενα, καθελον-  
 all the things concerning him having been written, having taken  
 τες απο του ξυλου, εθηκαν εις μνημειον. 30 Ο  
 down from the cross, they placed in a tomb. The  
 δε θεος ηγειρεν αυτον εκ νεκρων, 31 ος ωφθη  
 but God raised him out of dead ones, who appeared

επι ημερας πλειους τοις συναναβασιν αυτω απο  
 on days many to those having gone up with him from  
 της Γαλιλαιας εις Ιερουσαλημ, οιτινες εισι  
 of the Galilee into Jerusalem, who are

μαρτυρες αυτου προς τον λαον. 32 Και ημεις  
 witnesses of him to the people. And we

υμας ευαγγελιζομεθα την προς τους πατερας  
 you address with glad tidings that to the fathers  
 επαγγελιαν γενομενην, οτι ταυτην ο θεος εκ-  
 promise having been made, that this the God has

πεπληρωκε τοις τεκνοις αυτων ημιν, αναπησας  
 fulfilled to the children of them to us, having raised up

Ιησουν. 33 Ως και εν τη πρωτη ψαλμω γεγρα-  
 Jesus. as also in the first psalm it is written,

ται· Τιος μου ει συ, εγω σημερον γεγεννηκα  
 A son of me art thou, I to-day have begotten

mercion 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? ‡ I 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.

† 84. The two first Psalms as they stand in our editions, were anciently joined together. See *Wetstein*. *Griesbach* has followed some MSS which have *first* instead of *second*. So a 20 Tischendorf. The common reading, however, has been adopted, which agrees with the Vat. MS.

† 25. Matt. iii. 31; Mark i. 7; Luke iii. 16; John i. 20, 27. † 26. Matt. x. 6; Luke xiv. 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.; Act. ii. 13, 14. † 29. Matt. xxvii. 63, &c. † 30. Matt. xxviii. 0; Acts ii. 24; iii. 14, 15, 20, v. 30. † 31. Acts i. 3; 1 Cor. xv. 5-7. † 32. Gen. xii. 8; xiii. 13; Acts xiii. 0; Gal. iii. 16. † 33. Psa. ii. 7; Heb. i. 5; v. 5.

σε. <sup>31</sup> Ὅτι δε ανεστρεψεν αυτον εκ νεκρων,  
thee. Because and he raised him out of dead ones,

μηκετι μελλοντα υποστρεφειν εις διαφθοραν,  
no more being about to return to corruption,

οὕτως ειρηκεν· Ὅτι δωσω υμιν τα δσια Δαυιδ  
thus he said; That I will give to you the holy things of David

τα πιστα. <sup>35</sup> Διο και εν ετερη λεγει· Ου  
the faithful. Therefore also in another he says; Not

δωσεις τον δσιον σου ιδειν διαφθοραν.  
thou wilt permit the holy one of thee to see corruption.

<sup>35</sup> Δαυιδ μεν γαρ ιδια γενεα υπηρετησας τη  
David indeed for own generation having served by the

του θεου βουλη εκοιμηθη, και προσετεθη προς  
of the God will fell asleep, and was laid with

τους πατερας αυτου και ειδε διαφθοραν· <sup>37</sup> ον δε  
the fathers of himself and saw corruption; whom but

δ θεος ηγειρεν, ουκ ειδε διαφθοραν. <sup>38</sup> Γνωσ-  
the God raised up, not saw corruption. Known

τον ουν εστω υμιν, ανδρες αδελφοι, οτι δια  
therefore let it be to you, men brethren, that through

τουτου υμιν αφεσις αμαρτιων καταγγελλεται·  
this to you forgiveness of sins is announced;

<sup>32</sup> και απο παντων, ον ουκ ηδυνθητε εν τω  
and from all things, which not you are able by the

νομω Μωσεως δικαιωθηναι, εν τουτω πας δ  
law of Moses to be justified, in him every one the

πιστευων δικαιουται. <sup>40</sup> Βλεπετε ουν, μη  
believing is justified. See then, not

επελθη εφ' υμας το ειρημενον εν τοις προφη-  
may come upon you that having been spoken by the prophets;

ταις· <sup>41</sup> ιδετε οι καταφρονηται, και θαυμασατε,  
behold you the despisers, and wonder you,

και αφανισθητε· οτι εργον εγω εργαζομαι εν  
and disappear you, because a work I work in

ταις ημεραις υμων, εργον, εφ ου μη πιστευ-  
the days of you, a work, which not you would

σητε, εαν τις εκδιηγηται υμιν. <sup>42</sup> Εξιοντων δε  
believe, if one should narrate to you. Having gone out and

αυτων, παρεκαλουν εις το μεταξυ σαββατων  
of them, they desired on the next sabbath

λαληθηναι αυτοις τα ρηματα ταυτα. <sup>43</sup> Αυθει-  
to be spoken to them the words these. Being broken

σης δε της συναγωγης, ηκολουθησαν πολλοι  
up and the synagogue, followed many

των Ιουδαιων και των σεβομενων προσηλυτων  
of the Jews and of the worshipping proselytes

τω Παυλω και τω Βαρναβα· οιτινες προσλα-  
the Paul and the Barnabas; who speaking

λουντες αυτοις, επειθον αυτους προσμενειν τη  
to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you 'the SURE MERCIES of Da- 'vid.'

35 Therefore also in another place he says, † 'Thou wilt not permit 'thy HOLY ONE to see Cor- 'ruption.'

36 For David, indeed, having in his Own Generation served the WILL of GOD, † fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom GOD raised up saw not Corrup- tion.

38 Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

39 † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in † the PRO- PHETS may not come upon you;

41 Behold, DESPISERS. 'and wonder, and 'dis- 'appear; For I perform a 'Work in your DAYS, a 'Work which you will by 'no means believe, though 'one should declare it to 'you.'

42 And they having gone out, \* it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.

43 And when the SYNA- GOGUE was broken up, many of the JEWS and RE- LIGIOUS Proselytes followed PAUL and BARNA- BAS, who, speaking to them, persuaded them to

\* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken—  
† 34. Isa. lv. 8. † 35. Psa. xvi. 10; Acts ii. 81. † 36. 1 Kings ii. 10; Acts ii.  
29. † 38. Luke xxiv. 47. † 39. Rom. iii. 28; viii. 3; 1 John ii. 13. † 40. Isa.  
xlix. 14; Hab. 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-  
 γοιτες και] βλασφημουντες. <sup>46</sup> Παρρησιασα-  
dicting 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,  
 και 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, return to the gentiles. Thus  
 γαρ εντεταλται ημιν ο κυριος· Θεθεικα σε εις  
for has commanded as the Lord. I have set thee for  
 φως εθνων, του ειναι σε εις σωτηριαν εως εσχα-  
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 επι-  
and glorified the word of the Lord; and be-  
 τευσαν όσοι ησαν τεταγμενοι εις ζωην αιωνιον.  
lived as many as were having been disposed for life age-lasting.  
<sup>49</sup> Διεφερετο δε ο λογος του κυριου δι' ολην  
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 ευσχημονας, και τους  
religious women the honorable, and the  
 πρωτους της πολεως, και επηγειραν διωγμον  
chiefs of the city, and raised a persecution  
 επι των Παυλου 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  
 ληθησεν τον κονιορτον των ποδων αυτων επι  
shook 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 ed in  
 Ικονιω, κατα το αυτο εισελθειν αυτοις εις την  
Iconium, at the same to enter them into the

continue in the FAVOR of GOD.

44 And on the FOLLOWING Sabbath, almost the WHOLE CITY assembled to hear the WORD of GOD.

45 And the JEWS seeing the CROWDS, were filled with ENVY, and opposed the things spoken by \* Paul, blaspheming.

46 And both PAUL and BARNABAS speaking freely, said, † "It was necessary for the WORD of GOD first to be spoken to you; † but since you thrust it away from you, and judge yourselves unworthy of AI0NIAN Life, behold, † we turn to the GENTILES.

47 For thus the LORD has commanded us; † 'I have set thee for a Light of Nations, that thou shouldst be for Salvation to the Extremity of the EARTH.'"

48 And the GENTILES having heard this, rejoiced, and glorified the WORD of \* the LORD; and as many as were disposed for aionian Life, believed.

49 And the WORD of the LORD was published through the WHOLE of the COUNTRY.

50 But the JEWS excited the RELIGIOUS and HONORABLE Women, and the FIRST MEN of the CITY, and raised a Persecution against PAUL and \* Barnabas, and expelled them from \* their BORDERS.

51 † And THEY, shaking off the DUST of \* their feet against them, went to Iconium.

52 And the DISCIPLES † were filled with Joy and holy Spirit.

CHAPTER XIV.

1 And it occurred at Iconium, that they went TOGETHER into the STINA-

\* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and. 46. but—omit. 48. Gov; and as many. 50. the BORDERS. 51. the FEET.

45. contradict- 50. Barnabas.

† 46. Matt. x. 6; Acta iii. 26; v. 20; Rom. i. 16. † 40. Matt. xvi. 45; Rom. x. 19. † 40. Acta xviii. 6; xxviii. 28. † 47. Isa. xlii. 6; xlix. 6; Luke ii. 32. † 51. Matt. x. 14; Mark vi. 11; Luke ix. 6; Acta xviii. 6. † 52. Matt. v. 12; John xvi. 22; Acta ii. 40.

συναγωγῆν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως,  
synagogue of the Jews, and to speak so,

ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ  
that to believe of Jews and also Greeks a great

πληθος. <sup>2</sup> Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγει-  
multitude. The but unbelieving Jews stirred up

ραν καὶ ἐκακῶσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ  
and embittered 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-  
mained speaking freely about the Lord, that testifying

ροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ. δίδοντι  
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 ἐγενετο ὄρυμ-  
with the apostles. As and was a rush

τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσὶν  
of the gentiles and also of Jews with the rulers

αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,  
of them, to insult and to stone them,

<sup>6</sup> συνιζόντες κατεφυγόν εἰς τὰς πόλεις τῆς  
seeing they fled into the city of the

Λυκαονίας, Λυστράν καὶ Δερβην, καὶ τὴν  
Lycaonia, Lysira and Berbe, and the

περιχωρῶν. <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 Lysira unable in the

ποσὶν ἐκαθῆτο, χῶλος ἐκ κοιλίας μητρὸς αὐτοῦ,  
feet was sitting, lame from womb of mother of himself,

ὃς οὐδέποτε περιεπάτηκει. <sup>9</sup> Οὗτός ἤκουε  
who never had walked about. This heard

τοῦ Παύλου λαλούντος ὃς ἀτεινίσας αὐτῶν,  
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 this to be saved, said

μεγαλῆ τῆ φωνῆ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου  
loud with the voice; Do thou stand upon the feet of thee

ὀρθος. Καὶ ἤλατο, καὶ περιεπάτει. <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 Lycaonian language saying; The

θεοὶ ὁμοιωθέντες ἀνθρώποις κατεβῆσαν πρὸς  
gods being like men. came down to

ἡμῶν. <sup>12</sup> Ἐκαλοῦν τε τὸν μὲν Βαρναβάν, Δία,  
or. They called and the indeed Barnabas, Jupiter;

COUSE of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

3 For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodiges to be performed by their HANDS.

4 But the MULTITUDE of the CITY was divided; and some were with the JEWS, and some with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, † to wantonly disgrace and stone them,

6 knowing it, † they fled to the CITIES of LYCAONIA, Lysira and Berbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 † And there was sitting a certain Man at Lysira, disabled in his FEET, lame from his BIRTH, who had never walked.

9 This man heard PAUL speaking; who, looking intently on him, and † seeing that he had Faith to be RESTORED,

10 said with a \* Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the CROWDS seeing what PAUL did, they lifted up their voice in the Lycaonian language, saying, † "The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter;

\* VATICAN MANUSCRIPT.—10. Loud Voice.

† S. Mark xvi. 20: Heb. ii. 4. † S. 2 Tim. iii. 11. † S. Matt. x. 23. † S. Act. ii. 2. † 9. Matt. viii. 10; x. 23, 29. † 11. Act. viii. 10; xviii. 6.

τον δε Παυλον, 'Ερμην' επειδη αυτος ην ο  
 the and Paul, Mercury, because he was the  
 ηγουμενος του λογου. 13 'Ο δε ιερευς του Διου  
 leader of the word. The and priest of the Jupiter  
 του οντος προ της πολεως, ταυρους και στεμ-  
 of that being before the city, bulls and gar-  
 ματα επι τους πυλωνας ενεγκας, συν τοις  
 lands to the gates having brought, with the  
 οχλοις ηθελε θυειν. 14 Ακουσαντες δε οι αποσ-  
 crowds wished to sacrifice. Having heard and the apostles  
 τολοι Βαρναβας και Παυλος, διαρρηξαντες τα  
 Barnabas and Paul, having rent the  
 ιματια αυτων, εξεπηδησαν εις τον οχλον, κρα-  
 mantles of them, rushed out into the crowd, crying  
 ζωντες 15 και λεγοντες· Ανδρες, τι ταυτα ποι-  
 on and saying; Men, why these things do  
 ειτε; και ημεις ομοιοπαθεις εσμεν υμιν ανθρω-  
 you? also we being like are to you men,  
 ποι, ευαγγελιζομενοι υμας απο τωτων των  
 announcing glad tidings you from these the  
 ματαιων επιστρεφειν επι τον θεον τον ζωντα,  
 superstitions to turn to the God the living,  
 ος εποιησε τον ουρανον και την γην και την  
 who made the heaven and the earth and the  
 θαλασσαν, και παντα τα εν αυτοις 16 ος εν  
 sea, and all the things in them; who in  
 ταις παρεχημεναις γενεαις εισεε παντα τα  
 the having gone by generations permitted all the  
 εθνη πορευεσθαι ταις οδοις αυτων. 17 Καιτοιγε  
 nations to go in the ways of themselves. Although indeed  
 ουκ αμαρτυρων εαυτον αφηκεν, αγαθοποιων,  
 not without witness himself left, doing good,  
 ουρανοθεν υμιν υετους διδους και καιρους καρ-  
 from heaven to you rains giving and seasons fruit-  
 ποφορους, εμπιπλων τροφης και ευφροσυνης  
 ful, being full of food and of joy  
 τας καρδιας υμων. 18 Και ταυτα λεγοντες,  
 the hearts of you. And these things saying,  
 μολις καταπαυσαν τους οχλους του μη θυειν  
 hardly they restrained the crowds the not to sacrifice  
 αυτοις. 19 Επηλθον δε απο Αντιοχειας και Ικο-  
 to them. Came and from Antioch and Ico-  
 νιου Ιουδαιο· και πεισαντες τους οχλους, και  
 nium Jews; and having persuaded the crowds, and  
 λιθασαντες τον Παυλον, εσυρον εξω της  
 having stoned the Paul, they dragged outside of the  
 πολεως, νομισαντες αυτον τεθναναι. 20 Κυκ-  
 city, supposing him to be dead. Sur-  
 λωσαντων δε αυτον των μαθητων, αναστας  
 rounding and him the disciples, having arisen  
 εισηλθεν εις την πολιν. Και τη επαυριον  
 he entered into the city, And on the morrow  
 εξηλθε συν τω Βαρναβα εις Δερβην. 21 Ευαγ-  
 he went with the Barnabas into Derbe. Having

and PAUL, Mercury, because he was the CHIEF SPEAKER.

13 AND THE PRIEST OF THAT [image of] JUPITER which WAS † before the CITY, brought Bulls and Garlands to the GATES, and wished to sacrifice with the CROWDS.

14 BUT THE APOSTLES, Barnabas and Paul, having heard of it, rent their MANTLES, and rushing out among the CROWD, exclaiming

15 AND SAYING, "Men, why do you These things? † We are also Men, subject to frailty with you, proclaiming glad tidings to turn you from These VANITIES to the LIVING GOD, † who made the HEAVEN, and the EARTH, and the SEA, and all THINGS in them;

16 † who, in PRECEDING Generations permitted All the GENTILES to walk in their own WAYS;

17 † though indeed he left not Himself without testimony, doing good, † giving you Rains from heaven, and fruitful Seasons, and filling your HEARTS with Food and Gladness."

18 AND SAYING These things, they with difficulty restrained the CROWDS from SACRIFICING to them.

19 BUT † Jews came from Antioch and Iconium, and having persuaded the CROWDS, and † having stoned PAUL, they dragged him out of the CITY, supposing him to be dead.

20 BUT THE DISCIPLES having surrounded him, he rose up and entered the CITY. And on the NEXT DAY he departed with BARNABAS to Derbe.

† 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. lxxxvi. 12; Acts xvii. 20; 1 Pet. iv. 8. † 17. Acts xvii. 27; Rom. x. 20. † 17. Lev. xxvi. 4; Deut. xl. 14; xxviii. 12; Job v. 10; Psa. lxxv. 10; lxxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45. † 19. Acts xiii. 45. † 10. 2 Cor. xi. 25; 2 Tim. iii. 11.

γελοισαμενοι τε την πολιν εκεινην, και μαθη-  
preached glad tidings and the city that, and having  
πρεσβυταντες ικανους, υπεστρεψαν εις την Λυστραν  
made disciples many, they returned to the Lystra  
και Ικονιον και Αντιοχειαν 22 επιστηριζοντες  
and Iconium and Antioch, confirming

τας ψυχας των μαθητων, παρακαλοντες εμμενειν  
the souls of the disciples, exhorting to abide  
τη πιστει, και οτι δια πολλων θλιψεων δει  
in the faith, and that through many afflictions it behoves  
ημας εισηλθειν εις την βασιλειαν του θεου.  
us to enter into the kingdom of the God.

23 Χειροτονησαντες δε αυτοις πρεσβυτερω: κατ'  
Having appointed and for them elders in every  
εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-  
congregation, having prayed with fasting they  
θεντο αυτοις τω κυριω, εις ον πεπιστευκειν.  
commended them to the Lord, into whom they had believed.

σαν. 24 Και διελθοντες την Πισιδιαν, ηλθον  
And having passed through the Pisidia, they came

εις Παμφυλιαν 25 και λαλησαντες εν Περγη  
into Pamphylia: and having spoken in Perga

τον λογον, κατεβησαν εις Ατταλειαν 26 και εκει-  
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,

δ ε πληρωσαν. 27 Παραγενομενοι δε και συνα-  
which they fulfilled. Having arrived and and having

γαγοντες την εκκλησιαν, αηγγειλαν οσα  
assembled the congregation, they related what things

εκοινησεν ο θεος μετ' αυτων, και οτι ηνοιξε τοις  
did the God with them, and that he opened to the

εθνεσι θυραν πιστεως. 28 Διετριβον δε χρονον  
Gentiles a door of faith. They remained and a time

ουκ ολιγον συν τοις μαθηταις. ΚΕΦ. ιε'. ιβ.  
not a little with the disciples.

1 Και τινες κατελθοντες απο της Ιουδαιας,  
And some having come down from the Judea,

εδιδακον 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.

2 Γενομενης ουν στασεως και ζητησεως ουκ  
Being therefore a dispute and discussion no.

ολιγης τω Παυλω και τω Βαρναβα προς αυτοις,  
a little the Paul and the Barnabas with them,

εταξαν αναβαινειν Παυλον και Βαρναβαν και  
they decided to send up Paul and Barnabas, and some

21 And having preached the glad tidings in that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch,

22 confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many afflictions we must enter the kingdom of God.

23 And having appointed elders for them in every congregation, and having prayed with fasting, they commended them to the Lord, into whom they had believed.

24 And passing through Pisidia, they came to Pamphylia;

25 and having spoken the word in Perga, they went to Attalia;

26 and thence they sailed to Antioch, whence they were recommended to the favor of God for the work which they fulfilled.

27 And having arrived, and assembled the congregation, they related what things God did by them, and that he had opened a door of faith to the Gentiles.

28 And they remained not a little time with the disciples.

CHAPTER XV.

1 And some having come down from Judea taught the brethren, "If you are not circumcised according to the custom of Moses, you cannot be saved."

2 There being, therefore, a contention, and Paul and Barnabas had no little Debate with them, they decided to send up Paul and Barnabas, and some

\* VATICAN MANUSCRIPT.—24. PAMPHYLIA. I. MOSKA.

† 21. Matt. xviii. 10. † 22. Acts xi. 23; xiii. 43. † 23. Matt. x. 28; xvi. 24; Luke xxii. 28, 29; Rom. vii. 17; 2 Tim. ii. 11, 12, 13. † 23. Titus 1. 5. † 24. Acts xiii. 1, 3. † 26. Acts xv. 40. † 27. Acts xv. 4; xxi. 19. † 27. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 8; Rev. iii. 4. † 1. Gal. ii. 12. † 1. John vii. 2.  
(ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 10. † 2. Gal. ii. 1.

τινας άλλους εἰς αὐτῶν πρὸς τοὺς ἀποστόλους  
 some others of them to the apostles  
 καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ, περὶ τοῦ  
 and elders at Jerusalem, about the  
 ζητήματος τούτου. <sup>3</sup> Ὁ μὲν οὖν προπεμφθέντες  
 question this. They indeed therefore having been sent

τὲς ὑπὸ τῆς ἐκκλησίας, διηρχόντο τὴν Φοινικὴν  
 forward by the congregation, passed through the Phoenicia  
 καὶ Σαμαρείαν, ἐκδιηγούμενοι τὴν ἐπιστροφήν  
 and Samaria, narrating the turning  
 φῆν τῶν ἐθνῶν καὶ ἐποιεῖον χαρὰν μεγάλην  
 of the Gentiles; and caused joy great

πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup> Παραγενόμενοι δὲ εἰς  
 to all the brethren. Having come and into  
 Ἱερουσαλήμ, ἀπεδεχθήσαν ὑπὸ τῆς ἐκκλησίας  
 Jerusalem, they were received by the congregation  
 καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀγγεῖλαι  
 and the apostles and the elders, they  
 γέιλαν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν.  
 related and what things the God did with them.

<sup>5</sup> Ἐξανεστήσαν δὲ τινες τῶν ἀπὸ τῆς αἵρεσεως  
 stood up and some of those from the sect

τῶν Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι  
 of the Pharisees having believed, saying; That  
 δεῖ περιτεμεῖν αὐτοὺς, παραγγελλεῖν τε  
 it is necessary to circumcise them, to command and  
 τηρεῖν τὸν νόμον Μωϋσέως. <sup>6</sup> Συνηχθήσαν δὲ  
 to keep the law of Moses. Assembled and

οἱ ἀπόστολοι καὶ οἱ πρεσβυτέροι ἰδεῖν περὶ τοῦ  
 the apostles and the elders to see concerning the  
 λόγου τούτου. <sup>7</sup> Πολλὴ δὲ συζητήσεως γενομένης,  
 word this. Much and debate being,

ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς·  
 having arisen Peter said to them:  
 Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀπὸ ἡμε-  
 Men brethren, you know, that from days  
 ρῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ  
 former the God among us chose through the  
 στόματος μου ἀκουσαὶ τὰ ἔθνη τὸν λόγον τοῦ  
 mouth of me to hear the Gentiles the word of the

εὐαγγελίου, καὶ πιστεῦσαι. <sup>8</sup> Καὶ ὁ καρδιουργ-  
 glad tidings, and to believe. And the heart-  
 νωστής θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς  
 knowing God testified to them, giving to them

τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· <sup>9</sup> καὶ  
 the spirit the holy, as even to us, and  
 οὐδὲν διεκρίνε μετὰ ἡμῶν τε καὶ αὐτῶν, τῆ  
 nothing judged between us and also them, by the  
 πίστει καθάρισας τὰς καρδίας αὐτῶν. <sup>10</sup> Νῦν  
 faith having purified the hearts of them. Now,

οὐκ ἐπειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν  
 therefore why do you tempt the God, to place a yoke  
 ἐπὶ τῷ τραχήλῳ τῶν μαθητῶν, ὃν οὐτε οἱ  
 on the neck of the disciples, which neither the  
 πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι;  
 fathers of us nor we were able to bear?

<sup>11</sup> Ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πισ-  
 But through the favor of the Lord Jesus we ha-

others of them, to the  
 APOSTLES and Elders at  
 Jerusalem, about this  
 QUESTION.

<sup>3</sup> THEY, therefore, hav-  
 ing been sent forward by  
 the CONGREGATION, went  
 through PHENICIA and  
 Samaria, † relating the  
 CONVERSION of the GEN-  
 TILES, and caused great  
 Joy to All the BRETHREN.

<sup>4</sup> And having arrived  
 at Jerusalem, they were  
 received by the CONGR-  
 GATION, and the APOS-  
 TLES, 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 PHARI-  
 SEES, stood up, saying,  
 "It is necessary to cir-  
 cumcise them, and to com-  
 mand them to keep the  
 LAW of Moses.

<sup>6</sup> And the APOSTLES  
 and ELDERS were gather-  
 ed 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 GEN-  
 TILES should hear the  
 WORD of the GLAD TID-  
 DINGS, 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 dis-  
 tinction 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.—8. to them—omit.

† 5. Acts xiv. 27. † 4. ver. 13; xxi. 19. † 7. Acts x. 30; xii. 12. † 8.  
 Acts x. 41. † 9. Rom. x. 11. † 9. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 12.  
 † 10. Matt. xxiii. 4; Gal. v. 1.



τενομεν σωθηναι, καθ' ον τροπον κακεινοι.  
 'I've 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 signs and prodigies among the Gentiles through  
 αυτων. 13 Μετα δε το σιγησαι αυτους, απεκ-  
 them. After and the to be silent them, απεκ-

ριθη Ιακωβος, λεγων Ανδρες αδελφοι, ακουσατε  
 answered James, saying; Men brethren, hear you  
 μου. 14 Σιμων εξηγησατο, καθως πρωτον ο  
 of me. Simeon related, how first the

θεος επεσκεψατο λαβειν εξ εθνων λαον επι τω  
 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 prophets, 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 πεπτωκυιαν 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  
 ους επικεκληται το ονομα μου επ' αυτους, 18 λε-  
 whom has been called the name of me over them, says

γει κυριος \* [δ] ποιων ταυτα γνωστα απ' αιωνος.  
 Lord [he] doing these things known from an age.  
 19 Διο 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-

οντας αυτον εχει, εν ταις συναγωγαίς κατα  
 ing him has, in the synagogues in  
 παν σαββατον αναγιγνωσκόμενος. 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 thr9 also.

12 And All the MULTI- TUDR was silent, and heard Barnabas and Paul relate What Signs and Prodigies GOD I performed among the GENTILES through them.

13 And after they were SILENT, † James answered, saying, "Brethren, hear me!

14 † Simon has related how GOD first looked to take out of the Gentiles a People for his NAME.

15 And with this the WORDS of the PROPHETS harmonize; as it is writ- ten,

16 † 'After these things I will return; and I will 'rebuild THAT TABERNA- CLK 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 POLLUTED † OFFERINGS to IDOLS, and † FORNICA- TION, and that which is STRANGLED, 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.—13. 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 xii. 25; 1 Cor. viii. 1, Rev. 11. 14, 20. † 20. 1 Cor.  
 vi. 9, 15; Gal v. 10; Eph. v. 3, Col. iii. 5, 1 Thess. iv. 8, 1 Pet. iv. 3. † 20 Gen. 12. 4:  
 Rev. iii. 17; Deut. xii. 10, 23.

πεμφαι εις Αντιοχειαν συν τῷ Παυλῷ και Βαρναβα, Ιουδαν τον επικαλουμενον Βαρσαβαν, και Σιλαν, ανδρας ηγουμενους εν τοις αδελφοις·

23 γραψαντες δια χειρος αυτων \* [ταδε·]

Οι αποστολοι και οι πρεσβυτεροι και οι αδελφοι, τοις κατα την Αντιοχειαν και Συριαν και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν.

24 Επειδη ηκουσαμεν, οτι τινες εξ ημων \* [εξελη-

θοντες] εταραξαν υμας λογοις, ανασκευαζοντες

τας ψυχας υμων, \* [λεγοντες περιτεμεσθαι

και τηρειν τον νομον,] οις ου διεστειλαμεθα·

25 εδοξεν ημιν γενομενοις δημοθυμαδον, εκλεξα-

μενους ανδρας κειμαι προς υμας, συν τοις αγα-

πητοις ημων Βαρναβη και Παυλῷ, 26 ανθρωποις

παραδεδωκοσι τας ψυχας αυτων υπερ του ονο-

ματος του κυριου ημων Ιησου Χριστου. 27 Απεσ-

ταλκαμεν ουν Ιουδαν και Σιλαν, και αυτους

δια λογου απαγγελοντας τα αυτα. 28 Εδοξε

γαρ τῷ αγιω πνευματι και ημιν, μηδεν πλεον

επιτιθεσθαι υμιν βαρος, πλην των εναγκαες

τουτων, 29 απεχεσθαι ειδωλοθυτων και αιματος

και πικτου και πορνειας· εξ ων διατηρουντες

εαυτους, ευ πραξετε. Ερρωσθε. 30 Οι μεν

ουν απολυθεντες ηλθον εις Αντιοχειαν και

συναγαγοντες το πληθος, επεδωκαν την επισ-

τολην. 31 Αμαγωντες δε, εχαρησαν επι τη

παρακλησει. 32 Ιουδας τε και Σιλας, και αυτοι

ετοιμασαν· 33 Ιουδας τε και Σιλας, και αυτοι

chosen from among themselves to Antioch with PAUL and Barnabas;— THAT Judas \* being called Barsabbas, and Silas, leading Men among the BRETH-

23 having written by their hand, thus:—“The APOSTLES and \*ELDERS and BRETHREN, to THOSE BRETHREN in ANTIOCH and Syria and Cilicia, who are of the Gentiles, greet-

24 Since we have heard that some having gone out from us troubled you with Words, unsettling your MINDS, to whom we gave no commands;

25 It seemed good to us, being of one mind, to choose out men to send to you, with your BELOVED Barnabas and Paul,

26 Men who have given up their LIVES in behalf of the NAME of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who will also tell you the SAME things by Word.

28 For it seemed good to the \* HOLY SPIRIT, and to us, to lay on you no Additional Burden besides \*THESE NECESSARY things;

29 To abstain from things offered to Idols, and Blood, and That which is Strangled, and Fornication; from which if you keep yourselves you will do well. Farewell.”

30 They, therefore, being dismissed, \* went down to Antioch, and having assembled the MULTITUDE, delivered the LETTER.

31 And when they had read it, they rejoiced at the EXHORTATION.

32 And Judas and Silas, also themselves being ready

\* VATICAN MANUSCRIPT.—23. being called Barsabbas. ELDER BRETHREN. 24. having gone out—omit. and to keep the LAW—omit. 28. HOLY SPIRIT.

23. thus—omit. 23. 24. saying, to be circumcised. 28. These. 30. went down.

1 24. ver. 1; Gal. II. 4, 5, 12; Titus I. 10, 11. 30; 1 Cor. xi. 23, 24.

1 26. Acts xiii. 46; xiv. 19; 1 Cor. xiv

προφηται οντες, δια λογον πολλον παρεκαλε-  
prophets being, through a word great  
 σαν τους αδελφους, και επεστηριξαν. <sup>33</sup> Πρωτη  
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. <sup>34</sup> \* [Εδοξε δε τω Σιλα επιμειναι  
them. [It seemed good but to the Silas to remain  
 αυτου.] <sup>35</sup> Παυλος δε και Βαρναβας διετριβον  
there.] Paul but and Barnabas remained

εν Αντιοχεια, διδασκοντες και ευαγγελιζομενοι.  
in Antioch, teaching and announcing glad tidings;  
 μετα και ετερων πολλων, του λογον του κυριου.  
with also others many, the word of the Lord.

<sup>35</sup> Μετα δε τινας ημερας ειπε Παυλος προς Βαρ-  
After and some days said Paul to Bar-  
 ναβαν· Επιστρεψαντες δη επισκεψομεθα τους  
nabab; 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.

<sup>37</sup> Βαρναβας δε εβουλευσατο συμπαραλαβειν και  
Barnabas and counselled to take with also  
 Ιωαννην τον καλουμενον Μαρκον. <sup>33</sup> Παυλος  
John that being called Mark. Paul

δε ηξιου, τον αποstanta 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. <sup>39</sup> Εγενετο  
work, not to take him. Occurred

ουν παροξυσμος, ωστε αποχωρισθηναι αυτος  
therefore a sharp contention, so as to separate them  
 απ' αλληλων, τον τε Βαρναβαν παρλαβοντα  
from one another, the and Barnabas having taken  
 τον Μαρκον εκπλευσαι εις Κυπρον.

<sup>40</sup> 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. <sup>41</sup> Διηρχετο δε την Συριαν και Κιλι-  
brethren. He passed through and the Syria and Cilic-

κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. 15.  
cia, confirming the congregations.

16. <sup>1</sup> 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.

<sup>33</sup> And having spent some time, they were dismissed with Peace from the BRETHREN to those HAVING SENT them.

<sup>34</sup> \* + [But it seemed good to SILAS to remain there.]

<sup>35</sup> † And Paul and Barnabas remained at Antioch, teaching and proclaiming the glad tidings of the WORD of the LORD, with many others also.

<sup>36</sup> And after some Days Paul said to Barnabas, "Let us return and visit the BRETHREN in \*Every City in which we proclaimed the WORD of the LORD, and see how they are."

<sup>37</sup> And Barnabas wished to take also with them † THAT John, who was SURNAMED Mark.

<sup>38</sup> But Paul deemed it improper to take HIM with them, † who DESERTED them from Pamphylia, and did not go with them to the WORK.

<sup>39</sup> A sharp Contention therefore ensued, so as to separate them from each other; and BARNABAS having taken MARK sailed to Cyprus.

<sup>40</sup> But Paul having selected Silas, departed, † being commended to the FA- vor of \* the Lord by the BRETHREN.

<sup>41</sup> And he went through SYRIA and Cilicia, † estab- lishing the CONGREGA- TIONS.

CHAPTER XVI.

<sup>1</sup> And he came \* both to † Derbe and to Lystra. And behold a certain Disciple was there, † named Timo-

\* VATICAN MANUSCRIPT, — 34. omit. 35. every City. 40. the Lord. 1. both to Derbe and to Lystra.

+ 34. This sentence is omitted by the Vatican, and a great number of other MSS; also by the Syric, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.

† 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. 15. † 40. Acts xiv. 26. † 41. Acts xvi. 5. † 1. Acts xiv. 6. † 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 13; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

θεος, υἱός γυναικός Ιουδαίας πιστής, πατρός δε  
 thy, a son of a woman Jew believing, father but  
 Ἑλληνοσ. ὁ δὲ ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λυσ-  
 a Greek: who was testified to by those in Ly-  
 τραις καὶ Ἰκονίῳ ἀδελφῶν. ὅτι τοῦτον ἠθέλησεν  
 tra and Iconium brethren. This wished  
 ὁ Παῦλος συν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περι-  
 the Paul with him to go out; and having taken he cir-  
 ἐτέμεν αὐτόν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας  
 cumcised him, on account of the Jews those being  
 ἐν τοῖς τοποῖς ἐκείνοις· ἠδείσαν γὰρ ἅπαντες  
 in the places those; they knew for all  
 τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχην. ὅτι ὡς  
 the father of him, that a Greek he was. As  
 δὲ διεπορευόντο τὰς πόλεις, παρέδιδον αὐτοῖς  
 and they went through the cities, they delivered to them  
 φυλάσσειν τὰ δόγματα, τὰ κεκριμένα ὑπὸ  
 to keep the decrees, those having been determined by  
 τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν  
 the apostles and the elders those in  
 Ἱερουσαλὴμ. ἅι μὲν οὖν ἐκκλησῖαι ἐστερ-  
 Jerusalem. The indeed then congregations were es-  
 εῖοντο τῆς πίστεως, καὶ ἐπερίσσευον τῷ ἀριθμῷ  
 tablished in the faith, and were increased in the number  
 καθ' ἡμέραν. Διελθόντες δὲ τὴν Φρυγίαν καὶ  
 every day. Going through and the Phrygia and  
 τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ  
 the Galatia country, being forbidden by the  
 ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,  
 holy spirit to speak the word in the Asia,  
 ἔλθοντες κατὰ τὴν Μυσίαν, ἐπείραζον εἰς τὴν  
 coming by the Mysia, they attempted into the  
 Βιθυνίαν πορευεσθαι· καὶ οὐκ εἰσῆκεν αὐτοῖς τὸ  
 Bithynia to go; and not permitted them the  
 πνεῦμα Ἰησοῦ. ἅρπαζοντες δὲ τὴν Μυσίαν,  
 spirit of Jesus. Having passed by and the Mysia,  
 κατέβησαν εἰς Τρωάδα. ὅτι ὄραμα διὰ τῆς  
 they came down to Troas. And a vision in the  
 νύκτος ὡφθῆναι τῷ Παύλῳ· ἀνὴρ τις ἦν Μακε-  
 night was seen by the Paul; a man certain was of Mace-  
 δωνίας ἑστώς, παρακαλῶν αὐτὸν, καὶ λεγῶν· Δια-  
 donia had been standing, beseeching him, and saying: Having  
 βάς εἰς Μακεδονίαν, βοήθησον ἡμῖν. ὅτι ὡς δὲ  
 passed over into Macedonia, help thou us. When and  
 τὸ ὄραμα εἶδεν, εὐθὺς ἐζήτησαμεν ἐξελθεῖν εἰς  
 the vision he saw, immediately we sought to go out into  
 τὴν Μακεδονίαν, συμβαζόντες, ὅτι προσκε-  
 to Macedonia, so'arrng, that had called  
 ληται ἡμᾶς ὁ κύριος εὐαγγελισσάσθαι αὐτούς.  
 to us the Lord to announce glad tidings to them.  
 ἅρπαζοντες οὖν ἀπὸ τῆς Τρωάδος, εὐθὺς ἤρ-  
 Having sailed therefore: from the Troas, we run

thy, (a † Son of a believing  
 Jewess, but of a Greek  
 Father);  
 † to whom the BRET-  
 PEN in Lystra and Ico-  
 nium, gave † good testi-  
 mony.  
 † Him PAUL wished to  
 go forth with him; and  
 † he took and circumcised  
 him on account of THOSE  
 JEWS who were in those  
 PLACES; for they all knew  
 That his FATHER was a  
 Greek.  
 † And as they went  
 through the CITIES, they  
 delivered for their obser-  
 vance THOSE DECREES  
 † which had been made  
 by \*THOSE APOSTLES and  
 Elders in Jerusalem.  
 † Then, indeed, the  
 CONGREGATIONS † were  
 established in the FAITH,  
 and were increased in  
 NUMBER every Day.  
 † \* And they went  
 through the Country of  
 PHRYGIA and Galatia, be-  
 ing forbidden by the HOLY  
 Spirit to speak the WORD  
 in ASIA:  
 † and coming by MY-  
 SIA, they attempted to go into  
 BITHYNIA; and the SPIRIT  
 of Jesus did not permit  
 them.  
 † And having passed  
 by MY-  
 SIA, † they came  
 down to Troas.  
 † And a Vision was seen  
 by PAUL in the \*Night;  
 a certain † Man of Mace-  
 donia was standing, and  
 entreating him, and say-  
 ing, "Come over into Ma-  
 cedonia, and help us."  
 † And when he saw  
 the VISION, we immedi-  
 ately sought to go † into  
 MACEDONIA, inticing  
 that \*the LORD had call'd  
 us to announce glad tid-  
 ings to them.  
 † 11 Having sailed, there-  
 fore, from TROAS, we run

\* VATICAN MANUSCRIPT. — 4. of THOSE APOSTLES and Elders, through the Country of PHRYGIA and Galatia. 5. Night. 6. And they went 7. 8. Gal. II. 3. 9. God called us. 10. Acts x. 22. 11. Acts xv. 21. 12. Acts xv. 21. 13. 14. Acts xv. 21. 15. Acts xv. 21. 16. Acts xv. 21. 17. Acts xv. 21. 18. Acts xv. 21. 19. Acts xv. 21. 20. Acts xv. 21.

μησαμην εις Σαμοθρακην, τη τε επιουση εις  
direct course to Samothracia, the and succeeding to  
Νεαπολιν\* 12 εκειθεν τε εις Φιλιππους, ητις εστι  
Neapolis; thence and to Philippi, which is  
πρωτη της μεριδος της Μακεδονιας πολις, κο-  
first of the part that Macedonia city,  
λωνια. Ημεν δε εν ταυτη τη πολιει διατριβου-  
colony. We were and in this the city abiding  
τες ημερας τινας. 13 Τη τε ημερα των σαββα-  
days some. On the and day of the sab-  
των εξηλθομεν εξω της πολεως παρα ποταμον,  
baths we went out of the city by a river,  
ου ενομιζετο προσευχη ειναι, και καθισαντες  
where was allowed a place of prayer to be, and having sat down  
ελαλουμενταις συνηλουσαις γυναιξι.  
we spoke to the having come together women.

14 Και τις γυνη ονοματι Λυδια, πορφυροπω-  
And a certain woman by name Lydia, a seller of pur-  
λις πολεως Θυατειρων σεβομενη τον θεον,  
ple of a city of Thyatira worshipping the God,  
ηκουεν ης ο κυριος διηνοιξε την καρδιαν,  
heard; for whom the Lord opened the heart,  
προσεχειν τοις λαλουμενοις υπο του Παυλου.  
to attend to those being spoken by the Paul.

15 Ως δε εβαπτισθη, και ο οικος αυτης, παρε-  
When and she was dipped, and the house of her, she en-  
καλεσε, λεγουσα· Ει κεκρικατε με πιστην τω  
treated us, saying; If you have judged me faithful to the  
κυριω ειναι, εισελθοντες εις τον οικον μου,  
Lord to be, having entered into the house of me,  
μεινατε. Και παρεβιασατο ημας. 16 Εγεγετο  
abide you. And she forced us. It happened

δε πορευομενων ημων εις προσευχην, παιδισκην  
and going of us to a place of prayer, a female-servant  
τινα εχουσαν πνευμα πυθωνος απαντησαι ημιν,  
certain having a spirit of Python to meet us,  
ητις εργασιαν πολλην παρειχε τοις κυριοις  
who gain much brought the lords  
αυτης, μαντευομενη. 17 Αυτη κατακολουθησασα  
of herself, divining. She having followed closely

τω Παυλω και ημιν, εκραζε λεγουσα· Ουτοι οι  
the Paul and us, cried saying; These the  
ανθρωποι δουλοι του θεου του υψιστου εισιν,  
men bond-servants of the God the most high are,  
οιτινες καταγγελλουσιν ημιν οδον σωτηριας.  
who are proclaiming to us a way of salvation.

18 Τουτο δε εποιει επι πολλας ημερας. Διακο-  
This and she did for many days. Being  
νηθεις δε ο Παυλος, και επιστρεψας, τω πνευ-  
grieved but the Paul, and having turned, to the spirit  
ματι ειπε· Παραγγελλω σοι εν τω ονοματι Ιη-  
he said; I command thee in the name of Je-

a direct course to Samo-  
thracia, and the NEXT day  
to Neapolis;

12 and thence to † Phi-  
lippi, which is the Chief  
of its \* District, a City of  
MACEDONIA, a Colony.  
And we remained several  
Days in That city.

13 And on the SABBATH  
DAY we went out of the  
\* CITY by a River, where  
there was allowed to be an  
† Oratory; and having sat  
down, we spoke to the wo-  
MEN who were ASSEM-  
BLED.

14 And a Certain Wo-  
man named Lydia, a Seller  
of purple, of the City of  
Thyatira, a worshipper of  
God, heard; † Whose  
HEART the LORD opened,  
to attend to THOSE things  
SPOKEN by \* PAUL.

15 And when she was  
immersed, and her FAMI-  
LY, she entreated, saying,  
"If you have judged me to  
be faithful to the LORD, en-  
ter my house, and remain."  
‡ And she compelled us.

16 And it occurred, as  
we were going to the  
\* ORATORY, a certain Fe-  
male-servant, † having a  
Spirit of † Python, met us,  
who brought her MASTERS'  
much Gain by divining.

17 She having closely  
followed \* PAUL and us,  
cried saying, "These MEN  
are the Servants of the  
MOST HIGH GOD, who are  
proclaiming to us the Way  
of Salvation."

18 And she did this  
for Several Days. But  
PAUL, being grieved, turned,  
and said to the SPIRIT,  
"I command thee in the  
\* Name of Jesus Christ to

\* VATICAN MANUSCRIPT.—12. District.  
TORY. 17. Paul. 18. Name.

13. SATH.

14. PAUL.

16. ORA-

† 13. A place of prayer. See Note on Luke vi. 12.  
according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for pre-  
dicting future events; that Apollo slew this serpent, and hence he was called *Pythias*, and  
became celebrated as the foreteller of future events; and that all those who either could,  
or pretended to predict future events, were influenced by the spirit of *Apollo Pythias*.—*Clarke*.

† 16. Or of *Apollo*. *Pytho* was,  
‡ 15. Luke xxiv. 39; Heb. xiii. 3.

‡ 12. Phil. i. 1.  
‡ 10. 1 Sam. xxviii. 7.

‡ 14. Luke xxiv. 45.

‡ 15. Luke xxiv. 39; Heb. xiii. 3.

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 Ιουδαιαι τους  
 word of the God. Seeing and the Jews the

οχλους, επληθησαν ζηλου, και απτελεγον  
 crowds, they were filled of zeal, and spoke against

τοις υπο του Παυλου λεγομενοις, \* [αντιλε-  
 the things by the Paul being spoken, [contra-

γοντες και] βλασφημουντες. <sup>46</sup> Παρησιασα-  
 dicting and] blaspheming. Speaking

μενοι δε ο Παυλος και ο Βαρναβας ειπον-  
 freely and the Paul and the Barnabas said;

Τιμη 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 as the Lord, I have set thee for

φωσ εθνων, του ειναι σε εις σωτηριαν εως εσχα-  
 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 ζωνη 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 Ιουδαιαι παρωτρυναν τας  
 of the country. The but Jews stirred up the

σεβομενας γυναικας τας ευσχημονας, 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

γυμνωσι τον κονιορτον των ποδων αυτων επ'  
 shook 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.

41 And on the FOLLOWING Sabbath, almost the WHOLE CITY assembled to hear the WORD of GOD.

45 And the JEWS seeing the CROWDS, were filled with ENVY, and opposed the things spoken by \* Paul, blaspheming.

46 And both PAUL and BARNABAS speaking freely, said, † "It was necessary for the WORD of GOD first to be spoken to you; † but since you thrust it away from you, and judge yourselves unworthy of AIQ- NIAN Life, behold, † we turn to the GENTILES.

47 For thus the LORD has commanded us; † 'I have set thee for a Light 'of Nations, that thou 'shouldst BE for Salva- 'tion to the Extremity of 'the EARTH.' "

48 And the GENTILES having heard this, rejoiced, and glorified the WORD of \* the LORD; and as many as were disposed for ai- onian Life, believed.

49 And the WORD of the LORD was published through the WHOLE of the COUNTRY.

50 But the JEWS excited the RELIGIOUS and NON- ORABLE Women, and the FIRST MEN of the CITY, and raised a Persecution against PAUL and \* Barna- bas, and expelled them from \* their BORDERS.

51 † AND THEY, shaking off the DUST of \* their feet against them, went to Ico- nium.

52 And the DISCIPLES † were filled with Joy and holy Spirit.

CHAPTER XIV.

1 And it occurred at Iconium, that they went TOGETHER into the SYNA-

\* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and. 46. but—omit. 48. God; and as many. 49. contradict- ing and—omit. 50. the BORDERS. 51. the FEET. † 46. Matt. x. 6; Acts iii. 26; v. 28; Rom. i. 16. † 46. Matt. xvi. 43; Rom. x. 19. † 46. Acts xviii. 6; xviii. 23. † 47. Isa. xlii. 6; xlix. 6; Luke ii. 32. † 51. Matt. x. 14; Mark vi. 11; Luke ix. 6; Acts xviii. 6. † 52. Matt. v. 12; John xvi. 22; Acts ii. 46.

συναγωγῆν 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

πληθος. <sup>2</sup> Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγει-  
multitude. The but unbelieving Jews stirred up

ραν καὶ ἐκακῶσαν τὰς ψυχὰς τῶν ἐθνῶν κατα  
and imbibtered the souls of the Gentiles against

τῶν ἀδελφῶν. <sup>3</sup> Ἰκανον μὲν συν χρόνον διέτρι-  
the brethren. Considerable indeed then time they re-

ψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-  
mained speaking freely about the Lord, that testifying

ρουντι τῷ λόγῳ τῆς χάριτος αὐτοῦ. δίδοντι  
to the word of the favor of himself, granting

σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν  
signs and prodigies to be done through the hands

αὐτῶν. <sup>4</sup> Ἐσχίσθη δὲ τὰ πληθος 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 ἐγενετο ὄρημ  
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, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς,  
of them, to insult and to stone shame,

<sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς  
seeing they fled into the city of the

Λυκαονίας, Λύστραν καὶ Δερβην, καὶ τὴν  
Lycaonia, Lystra and Derbe, and the

περιχωρῶν. <sup>7</sup> κακεῖ ἦσαν εὐαγγελιζόμενοι.  
surrounding country; and there they were preaching glad tidings.

<sup>8</sup> Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος ποδῶν  
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 οὐδεπότε περιεπάτηκει. <sup>9</sup> Οὗτος ἤκουε  
who never had walked about. This heard

τοῦ Παύλου λαλοῦντος ὃς ἀτεινίσας 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 the to be saved, said

μεγαλῆ τῆ φωνῆ· Ἀναστῆθι ἐπὶ τοὺς ποδὰς σου  
loud with the voice; Do thou stand upon the feet of thee

ὀρθος. Καὶ ἤλατο, καὶ περιεπάτει. <sup>11</sup> Οἱ δὲ  
erect. And he leaped up, and walked about. The and

ὄχλοι, ἰδόντες δ' ἐποίησεν ὁ Παῦλος, ἐπῆραν  
crowds, seeing what did the Paul, lifted up

τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λεγόντες· Οἱ  
the voice of them, in Lycaonian language saying; The

θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς  
gods being like men came down to

ἡμᾶς. <sup>12</sup> Ἐκάλουν τε τὸν μὲν Βαρναβάν, Δία;  
us. They called and the indeed Barnabas, Jupiter;

COGUE of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

3 For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodiges to be performed by their HANDS.

4 But the MULTITUDE of the CITY was divided; and some were with the JEWS, and some with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, † to wantonly disgrace and slandor them,

6 knowing it, † they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 † And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his BIRTH, who had never walked.

9 This man heard PAUL speaking; who, looking intently on him, and † seeing that he had Faith to be RESTORED,

10 said with a \* Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the CROWDS seeing what PAUL did, they lifted up their voice in the Lycaonian language, saying, † "The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter;

\* VATICAN MANUSCRIPT.—10. Loud Voice.

† S. Mark xvi. 20; Heb. ii. 4. † 5. 2 Tim. i. 11. † 6. Matt. x. 23. † 8. Acts iii. 7.

† 9. Matt. viii. 10; x. 23, 29.

† 11. Acts viii. 10; xviii. 6.

του δε Paulon, 'Ερμην' επειδη αυτος ην ο  
the and Paul, Mercury: because he was the  
ηγουμενος του λογου. 13 Ο δε ιερευς του Διου  
leader of the word. The and priest of the Jupiter

του οντος προ της πολεως, ταυρους και στεμ-  
of that being before the city, bulls and gar-  
ματα επι τους πυλωνας ενεγκας, συν τοις  
lands to the gates having brought, with the  
οχλοις ηθελε θυειν. 14 Ακουσαντες δε οι αποστ-  
crowds wished to sacrifice. Having heard and the apostles

τολοι Βαρναβας και Παυλος, διαρρηξαντες τα  
Barnabas and Paul, having rent the  
ιματια αυτων, εξεπηδησαν εις τον οχλον, κρα-  
mantles of them, rushed out into the crowd, crying  
ζωντες 15 και λεγοντες Ανδρες, τι ταυτα ποι-  
out and saying; Men, why these things do

ετε; και ημεις ομοιοπαθεις εσμεν υμιν ανθρω-  
you? also we being like are to you men,  
ποι, ευαγγελιζομενοι υμας απο τωτων των  
announcing glad tidings you from these the

ματαιων επιστρεφειν επι τον θεον τον ζωντα,  
superstitious to turn to the God the living,  
ος εποιησε τον ουρανον και την γην και την  
who made the heaven and the earth and the  
θαλασσαν, και παντα τα εν αυτοις 16 δε εν  
sea, and all the things in them; who in

ταις παρεχημεναις γενεαις εισεε παντα τα  
the having gone by generations permitted all the  
εθνη πορευεσθαιταις οδοις αυτων. 17 Καιτοιγε  
nations to go in the ways of themselves. Although indeed

ουκ αμαρτυρον εαυτον αφηκεν, αγαθοποιων,  
not without witness himself left, doing good,  
ουρανοθεν υμιν υετους διδους και καιρους καρ-  
from heaven to you rains giving and seasons fruit-  
ποφορους, εμπιπλων τροφης και ευφροσυνης  
ful, being full of food and of joy

τας καρδιας υμων. 18 Και ταυτα λεγοντες,  
the hearts of you. And these things saying,

μολις κατεπαυσαν τους οχλους του μη θυειν  
hardly they restrained the crowds the not to sacrifice  
αυτοις. 19 Επηλθον δε απο Αντιοχειας και Ικο-  
to them. Came and from Antioch and Ico-

νιου Ιουδαιο: και πεισαντες τους οχλους, και  
nium Jews; and having persuaded the crowds, and  
λιθασαντες τον Παυλον, εσυρον εξω της  
having stoned the Paul, they dragged outside of the

πολεως, νομισαντες αυτον τεθνααι. 20 Κυκ-  
city, supposing him to be dead. Sur-

λωσαντων δε αυτον των μαθητων, αναστας  
rounding and him the disciples, having arisen

εισηλθεν εις την πολιν. Και τη επαυριον  
he entered into the city. And on the morrow

εξηλθε συν τω Βαρναβα εις Δερβην. 21 Ευαγ-  
he went with the Barnabas into Derbe. Having

and PAUL, Mercury. be-  
cause he was the CHIEF  
SPEAKER.

13 And the PRIEST of  
THAT [image of] JUPITER  
which WAS † before the  
CITY, brought Bulls and  
Garlands to the GATES, and  
wished to sacrifice with the  
CROWDS.

14 But the APOSTLES,  
Barnabas and Paul, hav-  
ing heard of it, rent their  
MANTLES, and rushing out  
among the CROWD, ex-  
claiming

15 and saying, "Men,  
why do you These things?  
† † They 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 HEAV-  
EN, and the EARTH, and  
the SEA, and all THINGS  
in them;

16 † who, in PRECED-  
ING Generations permitted  
All the GENTILES to walk  
in their own ways;

17 † though indeed he  
left not Himself without  
testimony, doing good,  
† giving you Rains from  
heaven, and fruitful Sea-  
sons, and filling your  
HEARTS with Food and  
Gladness."

18 And saying These  
things, they with difficulty  
restrained the CROWDS  
from SACRIFICING to  
them.

19 But † Jews came from  
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.

20 But the DISCIPLES  
having surrounded him,  
he rose up and entered the  
CITY. And on the NEXT  
DAY he departed with BAR-  
NABAS to Derbe.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of Jupiter, before its gates.

† 15. James v. 17; Rev. xix. 10. † 16. 1 Thess. i. 9. † 17. Lev. xxvi. 4; Deut. xi. 14; xxviii. 12; Job v. 10; Psa. lxx. 10; lxxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45. † 19. Acts xiii. 45. † 10. Psa. lxxxi. 12; Acts xvii. 20; 1 Pet. iv. 8. † 17. Acts xvii. 27; Rom. x. 20. † 17. Lev. xxvi. 4; Deut. xi. 14; xxviii. 12; Job v. 10; Psa. lxx. 10; lxxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45. † 19. Acts xiii. 45. † 10. 2 Cor. xi. 25; 2 Tim. iii. 11.



γεμισαμενοι 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 ψυχας των μαθητων, παρακαλοντες 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 behoveth  
ημας εισηλθειν εις την βασιλειαν του θεου.  
us to enter into the kingdom of the God.

<sup>23</sup> Χειροτονησαντες δε αυτοις πρεσβυτεριον· κατ'  
Having appointed and for them elders in every  
εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-  
congregation, having prayed with fasting they  
θεντο αυτοις τω κυριω, εις ον πεπιστευκει-  
recommended 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> ακει-  
the word, they went down into Attalia; and thence

θεν απελευσαν εις Αντιοχειαν, οθεν ησαν  
they sailed into Antioch, whence they were

προαδεδομενοι τη χαριτι του θεου εις το εργον,  
having been commended to the favor of the God for the work,

ο ε 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> Διητριβον δε χρονον  
Gentiles a door of faith. They remained and a time

ουκ ολιγον σιν τοις μαθηταις. ΚΕΦ. ιε'. 15.  
not a little with the disciples.

<sup>1</sup> Και τινες κατελθοντες απο της Ιουδαιας,  
And some having come down from the Judaea,

εδιδασκον τους αδελφους· 'Οτι εαν μη περιτεμε-  
were teaching the brethren; That if not ye 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 not

ολιγης τω Παυλω και τω Βαρναβα προς αυτοις,  
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 Judaea taught the brethren, saying, "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. 10. † 22. Acta xi. 33; xiii. 43. † 23. Matt. x. 38; xvi. 24;  
Luce xxii. 23, 29; Rom. viii. 17; 2 Tim. ii. 11, 12, iii. 12. † 25. Titus i. 5. † 26.  
Acta xiii. 1, 8. † 26. Acta xv. 40. † 27. Acta 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, 16. † 2. Gal. ii. 1.

τινας άλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους  
 some others of them to the apostles  
 καὶ πρεσβυτέρους εἰς Ἱερουσαλήμ, περὶ τοῦ  
 and elders at Jerusalem, about the  
 ζητήματος τούτου. <sup>3</sup> Οἱ μὲν οὖν προπεμφθέν-

question this. They indeed therefore having been sent  
 forward by the congregation, passed through the Phenicia  
 κην καὶ Σαμαρείαν, ἐκδιηγούμενοι τὴν ἐπιστρο-  
 eia and Samaria, narrating the turning  
 φην τῶν ἐθνῶν· καὶ ἐποιεῦν χάραν μεγάλην  
 of the Gentiles; and caused joy great  
 πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup> Παραγενομένοι δὲ εἰς

to all the brethren. Having come and into  
 Ἱερουσαλήμ, ἀπεδεχθῆσαν ὑπὸ τῆς ἐκκλησίας  
 Jerusalem, they were received by the congregation  
 καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀγγη-  
 and the apostles and the elders, they  
 γειλαν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν.  
 related and what things the God did with them.

<sup>5</sup> Ἐξάνεστησαν δὲ τινες τῶν ἀπο τῆς αἵρεσεως  
 stood up and some of those from the sect  
 τῶν Φαρισαίων πεπιστευκότες, λεγόντες· Ὅτι  
 of the Pharisees having believed, saying; That  
 δεῖ περιτεμεῖν αὐτοὺς; παραγγέλλειν τε  
 it is necessary to circumcise them; to command and  
 τηρεῖν τὸν νόμον Μωϋσεως. <sup>6</sup> Συνήχθησαν δὲ

to keep the law of Moses. Assembled and  
 οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ  
 the apostles and the elders to see concerning the  
 λόγου τούτου. <sup>7</sup> Πολλῆς δὲ συζητήσεως γενο-  
 word this. Much and debate being,  
 μένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς·  
 having arisen Peter said to them:

Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀπ' ἡμε-  
 Men brethren, you know, that from days  
 ρῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ  
 former the God among us chose through the  
 στόματος μου ἀκουσάτα ἐνθῆ τὸν λόγον τοῦ  
 mouth of me to bear the Gentiles the word of the  
 εὐαγγελίου, καὶ πιστεῦσαι. <sup>8</sup> Καὶ ὁ καρδιόγ-

glad tidings, and to believe. And the heart-  
 γωστῆς θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς  
 knowing God testified to them, giving to them  
 τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· <sup>9</sup> καὶ  
 the spirit the holy, as even to us, and  
 οὐδὲν διεκρίνε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῆ  
 nothing judged between us and also them, by the  
 πίστει καθάρισας τὰς καρδίας αὐτῶν. <sup>10</sup> Νῦν

faith having purified the hearts of them. Now  
 οὖν τι πειραζέτε τὸν θεόν, ἐπιθεῖναι ζυγόν  
 therefore why do you tempt the God, to place a yoke  
 ἐπὶ τοῦ τραχήλου τῶν μαθητῶν, ὃν οὐτε οἱ  
 on the neck of the disciples, which neither the  
 πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι;  
 fathers of us nor we were able to bear?

<sup>11</sup> Ἄλλα διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πισ-

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 BRETHREN.

<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.—8. to them—omit.

† 8. Acts xiv. 27. † 4. ver. 12; xxi. 10. † 7. Acts x. 20; xii. 12. † 8. Acts x. 41. † 9. Rom. x. 11. † 6. Acts x. 15, 23, 43; 1 Cor. I. 2; 1 Pet. I. 22. † 10. Matt. xxiii. 4; Gal. v. 1.

τευομεν σωθηναι, καθ' ον τροπον κακεινοι. <sup>12</sup> Εσιγησε δε παν το πληθος, και ηκουον Βαρ-  
<sup>12</sup> <sup>to be saved, in which manner also they.</sup> <sup>Was silent and all the multitude, and heard Bar-</sup>  
<sup>nabas and Paul relating, what did</sup> <sup>δ θεος σημεια και τερατια εν τοις εθνεσι δι'</sup>  
<sup>the God signs and prodigies among the Gentiles through</sup>  
<sup>αυτων.</sup> <sup>13</sup> Μετα δε τα σιγησαι αυτους, απεκ-  
<sup>them.</sup> <sup>After and the to be silent them,</sup> <sup>αν-</sup>  
<sup>κριθη Ιακωβος, λεγων Ανδρες αδελφοι, ακουσατε</sup>  
<sup>answered James, saying: Men brethren, hear you</sup>  
<sup>μου.</sup> <sup>14</sup> Συμεων εξηγησατο, καθως πρωτον δ  
<sup>of me. Simeon related, how first the</sup>  
<sup>θεος επεσκεφατο λαβειν εξ εθνων λαον επι τη</sup>  
<sup>God looked to take out of Gentiles a people for the</sup>  
<sup>ονοματι αυτου.</sup> <sup>15</sup> Και τουτω συμφωνουσιν οι  
<sup>name of himself. And with this harmonize the</sup>  
<sup>λογοι των προφητων, καθως γεγραπται.</sup> <sup>16</sup> μετα  
<sup>words of the prophets, as it is written; after</sup>  
<sup>ταυτα αναστρεψω και ανοικοδομησω την σκη-</sup>  
<sup>these things I will return and I will build again the taber-</sup>  
<sup>νην Δαυιδ την πεπτωκυιαν και τα κατεσκαμ-</sup>  
<sup>nacle of David that having fallen down; and the ruins</sup>  
<sup>μενα αυτης ανοικοδομησω, και ανορθωσω αυτην.</sup>  
<sup>of her I will build again, and I will set up her;</sup>  
<sup>17</sup> οπως αν εκζητησωσιν οι καταλοιποι των  
<sup>so that may seek the rest of the</sup>  
<sup>ανθρωπων τον κυριον, και παντα τα εθνη, εφ'</sup>  
<sup>men the Lord, and all the nations, on</sup>  
<sup>ους επικεκληται το ονομα μου επ' αυτους,</sup> <sup>18</sup> λε-  
<sup>whom has been called the name of me over them, says</sup>  
<sup>γει κυριος \* [δ] ποιων ταυτα γνωστα απ' αιωνος.</sup>  
<sup>Lord [he] doing these things known from an age.</sup>  
<sup>19</sup> Λιθ εγω κρινω μη παρενοχλειν τοις απο των  
<sup>Therefore I judge not to trouble those from the</sup>  
<sup>εθνων επιστρεφουσιν επι τον θεον.</sup> <sup>20</sup> αλλα  
<sup>Gentiles turning to the God; but</sup>  
<sup>επιστειλαι αυτοις του απεχεσθαι απο των</sup>  
<sup>to send word to them the to abstain from the</sup>  
<sup>αλισγηματων των ειδωλων και της πορνειας και</sup>  
<sup>pollutions of the idols and the fornication and</sup>  
<sup>του πικτου και του αιματος.</sup> <sup>21</sup> Μωυσης γαρ  
<sup>the strangled and the blood. Moses for</sup>  
<sup>εκ γενεων αρχαιων κατα πολιν τους κηρυσ-</sup>  
<sup>from generations of old in every city those preach-</sup>  
<sup>σοντας αυτον εχει, εν ταις συναγωγαϊς κατα</sup>  
<sup>ing him has, in the synagogues in</sup>  
<sup>παν σαββατον αναγιγνωσκόμενος.</sup> <sup>22</sup> Τότε εδοξε  
<sup>every sabbath being read. Then it seemed good</sup>  
<sup>τοις αποστολοις και τοις πρεσβυτεροις συν ολη</sup>  
<sup>to the apostles and the elders with whole</sup>  
<sup>τη εκκλησια, εκλεξαμενους ανδρας εξ αυτων</sup>  
<sup>the congregation, having chosen men out of themselves</sup>

we trust to be saved; in like manner 12jrg also.  
 12 And All the MULTI-  
 TUDK wassilent, 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, heari  
 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 † † 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  
 STRANGLED, and † BLOOD.  
 21 For from ancient Gen-  
 erations Moses has, in every  
 City, THOSE who PREAM-  
 hini, 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, 15; Gal. v. 19; Eph. v. 3, Col. iii. 5, 1 Thess. iv. 3, 1 Pet. iv. 3. † 20. Gen. ix. 4;  
 Rev. iii. 17; Deut. xii. 16, 23.

πεμφαι εις Αντιοχειαν συν τῷ Παυλῷ και Βαρναβα, Ιουδαν τον επικαλουμενον Βαρσαβαν, και Σιλαν, ανδρας ηγουμενους εν τοις αδελφοις·

<sup>23</sup> γραψαντες δια χειρος αυτων \* [ταδε·]

Οι αποστολοι και οι πρεσβυτεροι και οι αδελφοι, τοις κατα την Αντιοχειαν και Συριαν και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν.

<sup>24</sup> Επειδη ηκουσαμεν, οτι τινες εξ ημων \* [εξελη-

θοντες] εταρασαν υμας λογοις, ανασκευαζοντες

τας ψυχας υμων, \* [λεγοντες περιτεμεσθαι

και τηρειν τον νομον,] οις ου διεστειλαμεθα·

<sup>25</sup> εδοξεν ημιν γενομενοις ομοθυμαδον, εκλεξα-

μενους ανδρας πεμφαι προς υμας, συν τοις αγα-

πητοις ημων Βαρναβη και Παυλῳ, <sup>26</sup> ανθρωποις

παρεδωκοσι τα ψυχας αυτων υπερ του ονο-

ματος του κυριου ημων Ιησου Χριστου. <sup>27</sup> Αποσ-

ταλκαμεν ουν Ιουδαν και Σιλαν, και αυτοις

δια λογου απαγγελοντας τα αυτα. <sup>28</sup> Εδοξε

γαρ τῷ αγιω πνευματι και ημιν, μηδεν πλεον

επιτιθεσθαι υμιν βαρος, πλην των επαναγκες

τουτων, <sup>29</sup> απεχεσθαι ειδωλοθυτων και αιματος

και πικτου και πορνειας· εξ ων διατηρουντες

εαυτους, ευ πραξετε. Ερρωσθε. <sup>30</sup> Οι μεν

ουν απολυθεντες ηλθον εις Αντιοχειαν και

συναγαγοντες το πληθος, επεδωκαν την επισ-

τολην. <sup>31</sup> Διαγοντες δε, εχαρησαν επε τη

παρακλησει. <sup>32</sup> Ιουδας τε και Σιλας, και αυτοι

ετοιμασαν· και ομιλησαν αυτοις· οτι ομοθυμαδον

εβουληθησαν ομοθυμαδον, εκλεξαμενους ανδρας

πεμφαι προς υμας, συν τοις αγαπητοις ημων

Βαρναβη και Παυλῳ, ανθρωποις παρεδωκοσι τα

ψυχας αυτων υπερ του ονοματος του κυριου ημων

chosen from among themselves to Antioch with Paul and Barnabas;— THAT Judas \* being called Barsabbas, and Silas, leading Men among the BRETHREN;

<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, greeting.

<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 choose out men to send to you, with your BELOVED Barnabas and Paul,

<sup>26</sup> Men who have given up their LIVES in behalf 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 Additional Burden besides \* THESE NECESSARY things;

<sup>29</sup> To abstain from things offered to Idols, and Blood, and That which is Strangled, and Fornication; from which if you keep yourselves you will do well. Farewell.”

<sup>30</sup> THEY, therefore, being dismissed, \* went down to Antioch, and having assembled 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.—<sup>23</sup>. being called Barsabbas. <sup>23</sup>. thus—omit. <sup>23</sup>. ELDER BRETHREN.—<sup>24</sup>. having gone out—omit. <sup>24</sup>. saying, to be circumcised, and to keep the LAW—omit. <sup>28</sup>. HOLY SPIRIT. <sup>28</sup>. These. <sup>30</sup>. went down.

† 24. ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11. / 1 26. Acta xiii. 50; xiv. 19; 1 Cor. x9 30; 1 Cor. xi. 23, 26.

προφηται οντες, δια λογον πολλον παρεκαλε-  
prophets being, through a word great exhorted  
 σαν τους αδελφους, και επεστηριξαν. <sup>33</sup> Πριη-  
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. <sup>34</sup> \* [Εδοξε δε τω Σιλα επιμειναι  
them. [It seemed good but to the Silas to remain  
 αυτου.] <sup>35</sup> Παυλος δε και Βαρναβας διετριβον  
there.] Paul but and Barnabas remained  
 εν Αντιοχεια, διδασκοντες και ευαγγελιζομενοι,  
in Antioch, teaching and announcing glad tidings,  
 μετα και ετερων πολλων, του λογον του κυριου.  
with also others many, the word of the Lord.  
<sup>35</sup> Μετα δε τινας ημερας ειπε Παυλος προς Βαρ-  
After and some days said Paul, to Bar-  
 ναβαν· Επιστρεψαντες δη επισκεψωμεθα τους  
nabab; Having returned indeed we may visit the  
 αδελφους κατα πασαν πολιν, εν αις κατηγγει-  
brethren in every city, in which we have  
 λαμειν τον λογον του κυριου, πως εχουσι.  
preached the word of the Lord, how they are.  
<sup>37</sup> Βαρναβας δε εβουλευσατο συμπαραλαβειν και  
Barnabas and counselled to take with also  
 Ιωαννην τον καλουμενον Μαρκον. <sup>38</sup> Παυλος  
John that being called Mark. Paul  
 δε ηξιου, τον αποstanta απ' αυτων απο  
but 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. <sup>39</sup> Εγενετο  
work, not to take him. Occurred  
 ουν παροξυσμος, ωστε αποχωρισθηναι αυτοους  
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.  
<sup>40</sup> 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. <sup>41</sup> Διηρχετο δε την Συριαν και Κιλι-  
brethren. He passed through and the Syria and Cil-  
 κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. 15'.  
cia, confirming the congregations.  
 16. <sup>1</sup> Κατητησε δε εις Δερβην και Λυστραν·  
He came and to Derbe and Lystra;  
 και ιδον, μαθητης τις ην εκει, ονοματι Τιμο-  
and so, a disciple certain was there, by name Timo-

speakers, exhorted the BRETHREN in a long Discourse and confirmed them.

33 And having spent some Time, they were dismissed with Peace from the BRETHREN to those HAVING SENT them.

34 \* [But it seemed good to SILAS to remain there.]

35 [And Paul and Barnabas remained at Antioch, teaching and proclaiming the glad tidings of the WORD of the LORD, with many others also.

36 And after Some Days Paul said to Barnabas, "Let us return and visit the BRETHREN in \* Every City in which we proclaimed the WORD of the LORD, and see how they are."

37 And Barnabas wished to take also with them † THAT John, who was SURNAMED Mark.

38 But Paul deemed it improper to take HIM with them, † who DESERTED them from Pamphylia, and did not go with them to the WORK.

39 A sharp Contention therefore ensued, so as to separate them from each other; and BARNABAS having taken MARK sailed to Cyprus.

40 But Paul having selected Silas, departed, † being commended to the FAVOR of \* the Lord by the BRETHREN.

41 And he went through SYRIA and Cilicia, † establishing the CONGREGATIONS.

CHAPTER XVI.

1 And he came \* both to † Derbe and to Lystra. And behold a certain Disciple was there, † named Timo-

\* VATICAN MANUSCRIPT.—34. omit. 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 Syric, 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. 8; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. † 38. Acts xvi. 13. † 40. Acts xiv. 26. † 41. Acts xvi. 8. † 1. Acts xiv. 6. † 1. Acts xix. 22; 1 Cor. xvi. 21; 1 Cor. iv. 17; 1 Thess. ii. 13; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

θεος, υἱὸς γυναίκος Ἰουδαίας πιστῆς, πατὸρ δε  
 thy, a son of a woman Jew believing, father but  
 Ἕλληνας· ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λυσ-  
 a Greek; who was testified to by those in Ly-  
 τρῶν καὶ Ἰκονίῳ ἀδελφῶν. ἃ Τούτων ἠθέλησεν  
 tra and Iconium brethren. This wished  
 ὁ Παῦλος συν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περι-  
 the Paul with him to go out; and having taken he cir-  
 ἔτεμεν αὐτόν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας  
 cumcised him, on account of the Jews those being  
 ἐν τοῖς τοποῖς ἐκεῖνοις· ᾗδεισαν γὰρ ἅπαντες  
 in the places those; they knew for all  
 τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπήρχην. ἄ Ὡς  
 the father of him, that a Greek he was. As  
 δὲ διεπορευόντο τὰς πόλεις, παρέδιδον αὐτοῖς  
 and they went through the cities, they delivered to them  
 φυλασσεῖν τὰ δόγματα, τὰ κερκίμενα ὑπὸ  
 to keep the decrees, those having been determined by  
 τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν  
 the apostles and the elders those in  
 Ἱερουσαλὴμ. ἅ Αἱ μὲν οὖν ἐκκλησῖαι ἐστερ-  
 Jerusalem. The indeed then congregations were es-  
 ται ἐν τῇ πίστει, καὶ ἐπερίσσειον τῷ ἀριθμῷ  
 tablished in the faith, and were increased in the number  
 καθ' ἡμέραν. ἅ Διελθόντες δὲ τὴν Φρυγίαν καὶ  
 every day. Going through and the Phrygia and  
 τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ  
 the Galatia country, being forbidden by the  
 ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,  
 holy spirit to speak the word in the Asia,  
 ἔλθοντες κατὰ τὴν Μυσίαν, ἐπύραζον εἰς τὴν  
 coming by the Mysia, they attempted into the  
 Βιθυνίαν πορευεσθαι· καὶ οὐκ εἰσῆεν αὐτοῖς τὸ  
 Bithynia to go; and not permitted them the  
 πνεῦμα Ἰησοῦ. ἅ Παρελθόντες δὲ τὴν Μυσίαν,  
 spirit of Jesus. Having passed by and the Mysia,  
 κατέβησαν εἰς Τρωάδα. ἅ Καὶ ὄραμα διὰ τῆς  
 they came down to Troas. And a vision in the  
 νυκτός ὡφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακε-  
 night was seen by the Paul; a man certain was of Mace-  
 δων ἐστῶς, παρακαλῶν αὐτόν, καὶ λεγὼν· Δία-  
 donia had been standing, beseeching him, and saying; Having  
 βασ εἰς Μακεδονίαν, βοήθησον ἡμῖν. ἄ Ὡς δὲ  
 passed over into Macedonia, help thou us. When and  
 τὸ ὄραμα εἶδεν, εὐθὺς ἐζήτησαμεν ἐξελθεῖν εἰς  
 the vision we saw, immediately we sought to go out into  
 τὴν Μακεδονίαν, συμβαζούσας, ὅτι προσκεκ-  
 the Macedonia, overring, that had called  
 ληται ἡμᾶς ὁ κύριος εὐαγγελισσάσθαι αὐτούς.  
 us the Lord to announce glad tidings to them.  
 ἄ Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθύδρο-  
 Having sailed therefore from the Troas, we run a

thy, (a † Son of a believing Jewess, but of a Greek Father;)

2 to whom the BRETHREN in Lystra and Iconium, gave † good testimony.

3 ¶ Him PAUL wished to go forth with him; and † he took and circumcised him on account of THOSE Jews who were in those PLACES; for they all knew That his FATHER was a Greek.

4 And as they went through the CITIES, they delivered for their observance THOSE DECREES † which had been made by \* THOSE APOSTLES and Elders in Jerusalem.

5 Then, indeed, the CONGREGATIONS † were established in the FAITH, and were increased in NUMBER every Day.

6 \* And they went through the Country of PHRYGIA and Galatia, being forbidden by the HOLY Spirit to speak the WORD in ASIA;

7 and coming by MYZIA, they attempted to go into BITHYNIA; and the SPIRIT of Jesus did not permit them.

8 And having passed by MYZIA, † they came down to TROAS.

9 And a Vision was seen by PAUL in the \* Night; a certain † Man of Macedonia was standing, and entreating him, and saying, "Come over into Macedonia, and help us."

10 And when he saw the VISION, we immediately sought to go † into MACEDONIA, interring that \* the LORD had called us to announce glad tidings to them.

11 Having sailed, therefore, from TROAS, we run

\* VATICAN MANUSCRIPT.—4. OF THOSE APOSTLES and Elders, through the Country of MYZIA and Galatia.

9. Night.

8. And they went 10. God called us.

1. 1. 2 Tim 1. 8. 2. Acts vi. 8. 3. 1 Cor. ix. 30; Gal. ii. 8. 4. Acts x. 24, 29. 5. Acts xv. 41. 6. 3 Cor. ii. 23, 3. Tim. iv. 18. 7. 9. Acts 20.

1. 10. 3 Cor. ix. 13.

μησαμην εις Σαμοθρακην, τη τε επιουση εις  
direct course to Samothracia, the and succeeding to  
Νεαπολιν·<sup>12</sup> εκειθεν τε εις Φιλιππους, ητις εστι  
Neapolis; thence and to Philippi, which is  
πρωτη της μεριδος της Μακεδονιας πολις, κο-  
first of the part that Macedonia city, a  
λωνια. Ημεν δε εν ταυτη τη πολει διατριβου-  
colony. We were and in this the city abiding  
τες ημερας τινας.<sup>13</sup> Τη τε ημερα των σαββα-  
days some. On the and day of the sab-  
των εξηλθομεν εξω της πολεως παρα ποταμον,  
baths we went out of the city by a river,  
ου ενομιζετο προσευχη ειναι, και καθισαντες  
where was allowed a place of prayer to be, and having sat down  
ελαλουμεν ταις συλλεθουσαις γυναιξι.  
we spoke to the having come together women.

<sup>14</sup> Και τις γυνη ονοματι Λυδια, πορφυροπω-  
And a certain woman by name Lydia, a seller of pur-  
λις πολεως Θυατειρων σεβομενη τον θεον,  
ple of a city of Thyatira worshipping the God,  
ηκουεν· ης ο κυριος διηνοιξε την καρδιαν,  
heard; for whom the Lord opened the heart,  
προσεχειν τοις λαλουμενοις υπο του Παουλου.  
to attend to those being spoken by the Paul.

<sup>15</sup> Ως δε εβαπτισθη, και ο οικος αυτης, παρε-  
When and she was dipped, and the house of her, she en-  
καλεσε, λεγουσα· Ει κεκρικατε με πιστην τω  
treated us, saying; If you have judged me faithful to the  
κυριω ειναι, εισελθοντες εις τον οικον μου,  
Lord to be, having entered into the house of me,  
μειρατε. Και παρεβιασατο ημας.<sup>16</sup> Εγενετο  
abide you. And she forced us. It happened

δε πορευομενων ημων εις προσευχην, παιδισκην  
and going of us to a place of prayer, a female-servant  
τινα εχουσαν πνευμα πυθωνος απαντησαι ημιν,  
certain having a spirit of Python to meet us,  
ητις εργασιαν πολλην παρειχε τοις κυριοις  
who gaia much brought the lords  
αυτης, μαντευομενη.<sup>17</sup> Αυτη κατακολουθησασα  
of herself, divining. She having followed closely

τω Παυλω και ημιν, εκραζε λεγουσα· Ουτοι οι  
the Paul and us, cried saying; These the  
ανθρωποι δουλοι του θεου του υψιστου εισιν,  
men bond-servants of the God the most high are,  
οιτινες καταγγελλουσιν ημιν οδον σωτηριας.  
who are proclaiming to us a way of salvation.

<sup>18</sup> Τουτο δε εποιει επι πολλας ημερας. Διαπο-  
This and she did for many days. Being  
νηθεις δε ο Παυλος, και επιστρεψας, τω πνευ-  
grieved but the Paul, and having turned, to the spirit  
ματι ειπε· Παραγγελλω σοι εν τω ονοματι Ιη-  
he said; I command thee in the name of Je-

a direct course to Samo-  
thracia, and the NEXT day  
to Neapolis;

<sup>12</sup> and thence to † Phi-  
lippi, which is the Chief  
of its \* District, a City of  
MACEDONIA, a Colony.  
And we remained several  
Days in That CITY.

<sup>13</sup> And on the SABBATH  
DAY we went out of the  
\* CITY by a River, where  
there was allowed to be an  
† Oratory; and having sat  
down, we spoke to the WO-  
MEN who were ASSEM-  
BLED.

<sup>14</sup> And a Certain Wo-  
man named Lydia, a Seller  
of purple, of the City of  
Thyatira, a worshipper of  
God, heard; † Whose  
HEART the LORD opened,  
to attend to THOSE things  
SPOKEN by \* PAUL.

<sup>15</sup> And when she was  
immersed, and her FAMI-  
LY, she entreated, saying,  
"If you have judged me to  
be faithful to the LORD, en-  
ter my house, and remain."  
‡ And she compelled us.

<sup>16</sup> And it occurred, as  
we were going to the  
\* ORATORY, a certain Fe-  
male-servant, † having a  
Spirit of † Python, met us,  
who brought her MASTERS'  
much Gain by divining.

<sup>17</sup> She having closely  
followed \* Paul and us,  
cried saying, "These MEN  
are the Servants of the  
MOST HIGH GOD, who are  
proclaiming to us the Way  
of Salvation."

<sup>18</sup> And she did this  
for Several Days. But  
PAUL, being grieved, turned  
and said to the SPIRIT,  
"I command thee in the  
\* Name of Jesus Christ to

\* VATICAN MANUSCRIPT.—12. District.  
TOBY. 17. Paul. 18. Name.

13. SATZ.

14. Paul.

16. ONA-

† 13. A place of prayer. See Note on Luke vi. 12.  
according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for pre-  
dicting future events; that Apollo slew this serpent, and hence he was called *Pythius*, and  
became celebrated as the foreteller of future events; and that all those who either could,  
or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*.—*Clarke*.

† 16. Or of *Apollo*. Pytho was,  
† 15. Luke xxiv. 29; Heb. xiii. 2.

† 12. Phil. i. 1.  
† 10. I Sam. xxviii. 7.

† 14. Luke xxiv. 45.

† 15. Luke xxiv. 29; Heb. xiii. 2.

σου Χριστου, ἐξελθειν ἀπ' αὐτης. **Και**  
 sus Anointed, to come out from her. And  
 ἐξηλθεν αὐτῇ τῇ ὥρᾳ. <sup>19</sup> Ἰδόντες δὲ οἱ κυριοί  
 it came out in that the hour. Seeing and the lords  
 αὐτης, ὅτι ἐξηλθεν ἡ ἐλπίς τῆς ἐργασίας  
 of her, that came out the hope of the gain  
 αὐτῶν, ἐπιλαβομένοι τοῦ Παύλου καὶ τοῦ  
 of them, having taken hold of the Paul and the  
 Σίλαν, εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς  
 Silas, they dragged into the market to the  
 ἀρχόντας. <sup>20</sup> καὶ προσάγαγοντες αὐτοὺς  
 rulers; and they having led them  
 τοῖς στρατηγοῖς, εἶπον Οὗτοι οἱ ἀνθρώποι  
 to the commanders, said, These the men  
 ἐκταραπσσοῦσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπαρ-  
 greatly disturb of us the city, Jews being,  
 χόντες, <sup>21</sup> καὶ καταγγέλλουσιν ἐθῆ, ἃ οὐκ  
 and preach customs, which not  
 ἐξεστὶν ἡμῖν παραδεχέσθαι, οὐδὲ ποιεῖν, Ῥω-  
 it is lawful for us to receive, or to do, Ro-  
 μαίοις οὖσι. <sup>22</sup> Καὶ συνεπέστη ὁ ὄχλος κατ'  
 mass being. And rose up together the crowd against  
 αὐτῶν, καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν  
 them, and the commanders having torn off of them  
 τὰ ἱμάτια, ἐκέλευον βραβδίζειν. <sup>23</sup> πολλὰς τε  
 the mantles, they ordered to beat with rods; many and  
 ἐπιθέντες αὐτοῖς πλῆγας, ἐβάλον εἰς φυλακὴν,  
 having laid on them blows, they cast into prison,  
 παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς  
 having charged the jailor, securely  
 τηρεῖν αὐτούς. <sup>24</sup> ὃς παραγγελίαν τοιοῦτην  
 to keep them, who a charge such  
 εἰληφώς, ἐβάλον αὐτοὺς εἰς τὴν ἐσωτερὰν  
 having received, cast them into the inner  
 φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλιστάο  
 prison, and the feet of them were made fast  
 εἰς τὸ ξύλον.  
 into the stocks.

<sup>25</sup> Κατὰ δὲ τὸ μεσονυκτίον Παῦλος καὶ Σίλας  
 At and the midnight Paul and Silas  
 προσευχόμενοι ὕμνον τοῦ θεοῦ ἐπηκροῶντο δὲ  
 praying sung a hymn to the God; listened to and  
 αὐτῶν οἱ δεσμοῖοι. <sup>26</sup> Ἀφῶν δὲ σεισμός ἐγενέτο  
 them the prisoners. Suddenly and ashaking occurred  
 μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμο-  
 great, so as to shake the foundations of the pri-  
 τήριου ἀνερχθῆσαν τε \* [παραρρημα] αἱ θύραι  
 son, were opened and [immediately] the doors  
 πασαι, καὶ πάντων τὰ δεσμά ἀνεθῆ. <sup>27</sup> Ἐξύπνιος  
 all, and all the bonds were loosed. Out of sleep  
 δὲ γενομένου ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψύ-  
 and having arisen the jailor, and seeing having been  
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος  
 opened the doors of the prison, having drawn  
 μάχαιραν, ἐμέλλεν ἑαυτὸν ἀναιρεῖν, νομίζων  
 a sword, was about himself to kill, supposing  
 ἐκπεφευγέναι τοὺς δεσμοῖους. <sup>28</sup> Ἐφώνησε δὲ  
 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 MAN-TLES, † gave orders to bea them with rods.

23 And having laid Many Stripes on them, they cast them into prison, charging the jailor to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDSIGHT, Paul and Silas praying, sung a hymn to GOD; and the PRISONERS listened to them.

26 † And suddenly there was a great Convulsion, 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.

† 18. Mat. xvi. 17. † 19. 2 Cor. vi. 5. † 19. Matt. x. 18. † 20. Acts xvii. 6. † 21. 2 Cor. vi. 6; xl. 23, 25; 1 Thess. ii. 2. † 22. Acts iv. 21. † 20. Acts v. 17, xii. 7, 17.



φωνη μεγαλη ὁ Παυλος, λεγων· Μηδεν πραξης  
with a voice loud the Paul, saying; Not thou mayest do

σεαυτω κακοι, απαντες γαρ εσμεν ενθαδε.  
to thyself harm, all for we are here.

29 Αιτησας δε φωτα εισεπηδησε, και εντρομος  
Having asked and lights he rushed in, and terrified

γενομενος προσεπεσε τω Παυλω και τω Σιλα.  
Having become he fell before the Paul and the Silas.

30 Και προαγαγων αυτους εξω, εφη· Κυριοι,  
And having led them out, he said; O sirs,

τι με δεσ ποιειν, ινα σωθω· 31 Οι 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 ο οikos σου. 32 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. 33 Και παραλαβων αυτους εν  
the house of him. And having taken them in

εκεινη τη ωρα της νυκτος, ελουσεν απο των  
that the hour of the night, he washed from the

πληγων και εβαπτισθη αυτος και οι αυτου  
stripes; and was dipped he and those of him

παντες παραχημα. 34 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 πεπιστευκως τω θεω.  
joined with all his house, having believed in the God.

35 Ημερας δε γενομενης, απεστειλαν οι στρα-  
Day and having become, sent the com-

τηγοι τους ραβδουχους, λεγοντες· Απολυσον  
mauders the rod bearers, saying; Release thou

τους ανθρωπους εκεινους. 36 Απηγγειλε δε ο  
the men those. Told and the

δεσμοφυλαξ τους λογους τουτους προς τον Παυ-  
jailor the words these to the Paul,

λον· Οτι απεσταλκασιν οι 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. 37 Ο δε Παυλος εφη προς αυτους·  
peace. The but Paul said to them;

Δειραντες ημας δημοσια, ακατακριτους, ανθρω-  
Having beaten us publicly, uncondemned, men

πους Ρωμαιους υπαρχοντας, εβαλον εις φυλα-  
Romans being, they cast into prison,

κην, και νυν λαθρα ημας εκβαλλουσιν; Ου  
and now privately us do they cast out? No

γαρ· αλλα ελθοντες αυτοι ημας εξαγαγετωσαν.  
indeed; but having come themselves us let them lead out.

38 Απηγγειλαν δε τοις στρατηγοις οι ραβδουχοι  
Told and to the commanders the rod-bearers

τα ρηματα ταυτα· και εφοβηθησαν, ακουσαντες  
the words these; and they were afraid, having heard

οτι Ρωμαιοι εισι. 39 Και ελθοντες παρακαλε-  
that Romans they are. And having come they entreated

a loud Voice, saying, "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and \* SILAS.

30 And conducting them out; he said, † "Sirs, what must I do that I may be saved?"

31 And THEY said, † "Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY.

32 And they spoke to him the WORD of \* the LORD, and to ALL those in his HOUSE.

33 And taking them in THAT HOUR of the NIGHT, he washed them from their STRIPES, and was immediately immersed, he and all HIS.

34 And having brought them into \* his HOUSE, † he set a Table, and rejoiced with all his household, believing in GOD.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told \* these WORDS to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, † being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed; but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

\* VATICAN MANUSCRIPT.—29. Silas. HOUSE. 36. the WORDS.

32. GOD, with ALL that were.

34. the

† 30. Luke III. 10; Acts II. 37; ix. 6. † 34. Luke v. 29; xix. 6.

‡ 37. Acts xxii. 25.

‡ 31. John III. 16, 36; vi. 47; I John v. 10

σαν αυτους, και εξαγαγοντες πρωτων εξηλθειν  
 them, and having led out they asked to go out  
 της πολεις. <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  
 αδελφους, παρεκαλεσαν αυτους, και εξηλθον.  
 brethren, they exhorted them, and went out.  
 ΚΕΦ. ιζ'. 17. <sup>1</sup> Διοδευσαντες δε την Αμφι-  
 Having passed through and the Amphipolis

πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονικην,  
 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 Παυλω εισηλθε προς  
 According to and the custom τω Paul went in to  
 αυτους, και επι σαββατα τρια διελεγετο αυ-  
 them, and for sabbaths three reasoned with  
 τοις απο των γραφων\* <sup>2</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 εκεισθησαν, και προσε-  
 And some of them were convinced, and joined  
 κληρωθησαν τω Παυλω και τω Σιλα, των τε  
 themselves to the Paul and to the Silas, of the and  
 σεβομενων Έλληνων 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 οχλοποιησαντες,  
 some men of evil, and having gathered a crowd,  
 εθουρβουν την πολιν\* επισταντες τε τη οικια  
 they disturbed the city, having assaulted and the house  
 Ιασονος, εζητουν αυτους αγαγειν εις τον δημον\*  
 of Jason, they sought them to lead out into the people.

<sup>6</sup> μη ευροντες δε αυτους, εσυρον τον Ιασονα  
 not having found and them, they dragged the Jason  
 και τινας αδελφους επι τους πολιταρχης, βοων-  
 and some brethren to the city-rulers, crying,  
 τες\* 'Οτι οι την οικουμενην αναστατωσαντες,  
 That they the habitable having disturbed,  
 ουτοι και ενθαδε παρισιν\* <sup>7</sup> ους υποδεδεκται  
 these also here are present; whom has received  
 Ιασων\* και ουτοι παντες απεναντι των δογμα-  
 Jason, and these all against the decrees

entreated them; and conducting 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 \* THESSALONICA, where was \* a Synagogue of the Jews.

<sup>2</sup> And according to his CUSTOM, PAUL † went in to them, and on three Sabbaths 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 Jesus 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-dispiced Men from the MARKET-LOUNGERS, and gathering a crowd, alarmed the CITY; and having assailed the HOUSE of † Jason sought to bring them \* forth into the assembly of the PEOPLE;

<sup>6</sup> but not finding them, they drugged \* 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 received; and all these oppose the † DECREES of Ce-

\* VATICAN MANUSCRIPT.—30. from the CITY. 1. THESSALONICA. 1. a Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the PEOPLE. 6. Jason.  
 † 39. Matt. viii. 21. † 40. ver. 14. † 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 18; xix. 8. † 3. Luke xiv. 23, 43; Acts xviii. 23; Gal. iii. 1. † 4. Acts xviii. 24. † 4. Acts xv. 25, 27, 32, 40. † 5. Rom. xvi. 21. † 6. Acts xvi. 20. † 7. Luke xxiii. 2; John xix. 12.

των Καισαρος κραττουσι, βασιλεα λεγοντες  
of Cesar do, a king saying  
 ετερον ειναι, Ιησουν. <sup>8</sup> Εταραξεν δε τον οχλον  
another to be, Jesus. Troubled and the crowd  
 και τους πολιταρχας ακουοντας ταυτα. <sup>9</sup> Και  
and the city-rulers having heard these things. And  
 λαβοντες το ικανον παρα του Ιασ νος και των  
having taken the security from the Jason and the  
 λοιπων, απελευσων 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 Βεροιαν· οιτινες παρα-  
Paul and the Silas into Beroia, who hav-  
 γηνομενοι, 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 εκιστευσαν, και  
Many indeed therefore out of them believed, and  
 των Ἑλληνιδων γυναικων των ευσημημων 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 Beroia  
 καταγγελη 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 Παυλον ηγαγον \* [αυτον] εως 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  
 αυτου του Παυλου, παραξενετο 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 REST, they let them go.

10 But the BRETHREN immediately, by \* Night, † sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with ALL Readiness, DAILY ‡ examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA knew That the WORD of GOD was preached by PAUL at BEREa, they came there also exciting \* and troubling the CROWDS.

14 † And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and \* TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, † his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

\* VATICAN MANUSCRIPT.—10. Night. him—omit.

15. 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. 330.

‡ 10. Acts ix. 25; ver. 14. † 11. Luke xvi. 29; John v. 30. ‡ 14. Matt. x. 9? † 10. 2 Pet. ii. 8.

την πολιν. <sup>17</sup> Διελεγετο μιν ουν εν τη συνα-  
 the city. He reasoned indeed then in the syna-  
 γωγη τοις Ιουδαιοις και τοις σεβομενοις, και  
 gogues 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  
 παρατυγχανοντας. <sup>18</sup> Τινες δε των Επικουρειων

happening to meet. Some but of the Epicureans

και των Στωικων φιλοσοφων συνεβαλλον αυτην  
 and of the Stoics philosophers encountered him;

και τινες ελεγον· Τι αν θελοι ο σπερμολογος  
 and some said; What may intend the seed-picker  
 ουτως 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 is, because the Jesus and the

αναστασιν \* [αυτοις] ευηγγελιζετο. <sup>19</sup> Επιλα-  
 resurrection [to them] he announced glad tidings. Having

βομενοι τε αυτου, επι του Αρειου παγον ηγα-  
 taken hold and of him, to the Mars hill they

γον, λεγοντες· Δυναμεθα γνωναι, τις η καινη  
 led, saying; Are we able to know, what the new

αυτη η υπο σου λαλουμενη διδαχη· <sup>20</sup> Ξενισθη-  
 this that by thee being spoken teaching? Strange things

τα γαρ τινα εισφερεις εις τας ακοας ημων.  
 for certain thou bringest to the ears of us.

Βουλομεθα ουν γνωναι, τι αν θελοι ταυτα  
 We desire therefore to know, what may intend these things

ειναι. <sup>21</sup> Αθηναιοι δε παντες και οι επιδημου-  
 to be. Athenians and all and the sojourning

τες ξενοι, εις ουδεν ετερον ευκαιρουσιν, η λεγειν  
 strangers, in nothing else spend leisure, than to tell

τι και ακουειν καινοτερον.  
 something and to hear newer.

<sup>22</sup> Σταθεισ δε ο Παυλος εν μεσση 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> διε-  
 as it were worshippers of demons you I perceive; pas-

χομενος γαρ και αναθεωρων τα σεβασματα  
 ing through for and beholding the objects of worship

υμων, ευρον και βωμον, εν ω επεγεγραπτο·  
 of you, I found also an altar, in which had been written;

Αγνωστω θεω. Ον ουν αγνοουντες ενσεβειτε,  
 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,

17 He reasoned there-  
 fore in the SYNAGOGUE  
 with the JEWS, and with  
 the PIOUS persons; and  
 in the MARKET every Day  
 with THOSE he happened  
 to MEET.

18 But some of the EPI-  
 CUREAN and \* STOIC  
 PHILOSOPHERS encoun-  
 tered him. And some  
 said, "What does this  
 † BABBLER wish to say?"  
 And OTHERS, "He seems  
 to be a Proclaimer of  
 Strange Demons." Because  
 he announced glad tidings  
 concerning JESUS and the  
 RESURRECTION.

19 And laying hold of  
 him, they led him to  
 the † ARCEOPAGUS, saying,  
 "Can we know what This  
 New Doctrine is, which is  
 spoken by thee?"

20 For thou bringest  
 certain strange things to  
 our EARS; we desire,  
 therefore, to know what  
 these things mean."

21 Now all the Athe-  
 nians, and the RESIDENT  
 STRANGERS among them,  
 spent their time in noth-  
 ing else but to tell and  
 hear something new.

22 And PAUL standing  
 in the midst of the ARCEOPA-  
 gus, said, "Athenians, I  
 perceive that in all things  
 you are † extremely devoted  
 to the worship of Demons.

23 For as I passed  
 through, and beheld the  
 OBJECTS of your worship,  
 I found also an Altar on  
 which was an inscription,  
 'To an Unknown God.'  
 \* What therefore you wor-  
 ship without knowing,  
 This † I announce to you.

24 That † GOD who  
 made the WORLD and All  
 THINGS in it, † he being

\* VATICAN MANUSCRIPT.—18. Stoics. 18. to them—omit, 23. What therefore you worship without knowing.

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Owen. † 10. The supreme court of Athens. † 22. Or, more religiously inclined than others.

οὗτος οὐρανοῦ καὶ γῆς κυρίως ὑπαρχῶν, οὐκ  
 this of heaven and earth Lord being, not  
 ἐν χειροποίητοις ναοῖσι κατοικεῖ, <sup>25</sup> οὐδὲ ὑπο  
 in hand-made temples dwells, nor by  
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος  
 hands of men is served, wanting  
 τίνος, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ  
 anything, he giving to all life and breath and  
 τὰ πάντα. <sup>26</sup> ἐποίησε τε ἐξ ἑνὸς \* [αἵματος]  
 the things all, made and out of one: [blood].  
 πᾶν ἔθνος ἀνθρώπων κατοικεῖ ἐπὶ πᾶν τὸ πρό  
 every nation of men to dwell on all the face  
 σῶπον τῆς γῆς, ὄρισας προστεταγμένους και  
 of the earth, having fixed having been appointed sea  
 ρους καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν  
 sons and the fixed limits of the habitation of them;  
<sup>27</sup> ζητεῖν τὸν θεόν, εἰ ἀραγε ψηλαφήσειαν αὐτὸν  
 to seek the God, if indeed they might feel him  
 καὶ εὕρουεν, καιτοίγε οὐ μακρὰν ἀπὸ ἑνὸς ἕκασ  
 and might find, and indeed not far from one each  
 τοῦ ἡμῶν ὑπαρχόντα. <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  
 ἡμᾶς ποιητῶν εἰρηκασί. Του γὰρ καὶ γένος  
 you poets have said; Of the for also offspring  
 ἐσμεν. <sup>29</sup> Γένος οὖν ὑπαρχόντες τοῦ θεοῦ,  
 we are. Offspring therefore being of the God,  
 οὐκ οφείλομεν νομιζεῖν, χρυσῷ ἢ ἀργυρῷ ἢ  
 not we are bound to suppose, gold or silver or  
 λίθῳ, χαραγματι τεχνῆς καὶ ἐνθυμησεως ἀνθρώ  
 stone, a sculpture of art and device of man,  
 πού, τὸ θεῖον εἶναι ὁμοίον. <sup>30</sup> Τοὺς μὲν οὖν  
 the Deity to be like. The indeed therefore  
 χρόνους τῆς ἀγνοίας ὑπερίδων ὁ θεός, τάνυν  
 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 ὤρισε, πίστιν παρασχὼν πᾶσιν,  
 by a man whom he appointed, a guarantee having furnished to all,  
 ἀναστήσας αὐτὸν ἐκ νεκρῶν. . . . <sup>32</sup> Ἀκουσάν  
 having raised him out of dead ones. Having heard  
 τες δὲ ἀναστασίῳ νεκρῶν, οἱ μὲν ἐχλευάζον  
 and a resurrection of dead ones, these indeed mocked,  
 οἱ δὲ εἶπον Ἀκουσομεθα, σὺ 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> for in him we live, and move, and exist; as even some of † YOUR OWN Poets have said, 'For also we HIS Offspring are.' <sup>29</sup> Being, therefore, the Offspring of GOD, † we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY. <sup>30</sup> Therefore, indeed, overlooking † the TIMES of IGNORANCE, GOD † now commands all MEN, in every place, to reform; <sup>31</sup> because he has established a DAY † in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by † raising him from the Dead." <sup>32</sup> And when they heard of the Resurrection of the Dead, some derided; but OTHERS said, "We will hear thee \* again about this.

\* VATICAN MANUSCRIPT.—25. 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. Math. xi. 25. † 24. Acts vii. 48. † 25. Psa. l. 8. † 25. Gen. ii. 7. Num. xvi. 22; Job xii. 10; xxvii. 3; xxxiii. 4; Isa. xlii. 5; lvi. 17; Zech. xii. 1. † 26† Deut. xxxii. 8. † 27. Rom. i. 20. † 27. Acts xiv. 16. † 28. Isa. xl. 19. † 30. Acts xiv. 16; Rom. iii. 25. † 30. Luke xvii. 47; Titus ii. 11, 12, 1 Pct. i. 14; 1† 31. Acts x. 42; Rom. ii. 16; xiv. 10. † 31. Acts ii. 24.

του. <sup>33</sup> Και οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου  
And thus the Paul went out from midst  
αὐτῶν.  
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  
καὶ γυνὴ ὀνοματὶ 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  
Κορινθόν. <sup>2</sup> Καὶ εὗρον τινα Ἰουδαίου ὀνοματὶ  
Corinth. And having found certain Jew by name

Ἀκῦλαν, Ποντικὸν τῷ γενεῖ, προσφάτως ἐληλυ-  
Aquila, Pontus by the race, recently having  
θῶτα ἀπο τῆς Ἰταλίας, καὶ Πρισκίλλαν γυναῖκα  
come from the Italy, and Priscilla wife  
αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαυδίον χωρι-  
of him, (because the to have commanded Claudius to with-  
ζεσθαι πάντα τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,)  
draw all the Jews from the Rome,)

προσῆλθεν αὐτοῖς. <sup>3</sup> καὶ διὰ τὸ ὁμοτεχνόν  
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 σαββάτον, 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 Τιμοθεὸς,  
from the Macedonia the, both Silas and the Timothy,  
συνεῖχτο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρομενός  
was confined to the word the Paul, earnestly testifying

τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. <sup>6</sup> Ἀντιπασ-  
to the Jews the Anointed Jesus. Resisting  
σμενων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-  
but them and blaspheming, having

ξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς· Το αἷμα  
shaken the mantles, he said to them; The blood  
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρους ἐγώ,  
of you on the head of you, pure I.

ἀπο τοῦ νῦν εἰς τὰ ἔθνη πορευσομαι. <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  
ματὶ Ἰουστου, σεβομένου τοῦ θεοῦ, οὗ ἡ οἰκία  
name Justus, worshipping the God, of whom the house

ἦν συνομορουσα 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 ἀκού-  
the house of-himself, and many of the Corinthians hear-

33 And thus Paul went out from the midst of them.

34 But Some Men adhering to him, believed; among whom were Dionysius the \*Areopagite, and a Woman named Demaris, and others with them.

CHAPTER XVIII.

1 And after these things \* PAUL withdrawing from ATHENS, came to Corinth;

2 and having found a Certain Jew named † Aquila, a native of Pontus, recently come from ITALY, and his wife Priscilla, (because \* Claudius had COMMANDED All Jews to withdraw from ROME,) he went to them.

3 And because he was of the same trade, he remained with them, † and \* labored; for they were Tent makers by trade.

4 † And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

5 † And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the WORD, earnestly testifying to the Jews the ANOINTED Jesus.

6 † But when they resisted and blasphemed, shaking his CLOTHES, he said to them; "Your BLOOD be upon your head! I am pure; from this TIME I will go to the GENTILES."

7 And having removed thence he went into the House of one named Justus, a worshipper of GOD, whose HOUSE was adjoining to the SYNAGOGUE.

8 And † Crispus, the RULER of the SYNAGOGUE, believed in the LORD, with All his HOUSE; and many of the CORINTHIANS hear-

\* VATICAN MANUSCRIPT.—34. Areopagite.

1. 2. Kom. xvi. 8; 1 Cor. xvi. 10; 2 Tim. iv. 19.  
Thess. ii. 9; 2 Thess. i. 8. 1. 4. Acts xvii. 7.  
Acts xiii. 45, 46, xxviii. 28. 1. 8. 1 Cor. ii. 14.

1. he departed from. 2. All Jews

8. they labored. 1. 3. Acts xx. 34; 1 Cor. iv. 12; 1. 5. Acts xvii. 14. 15. 1. 6.

οντες εριστευον, και εβαπτιζοντο· <sup>9</sup> ειπε δε ο  
 ing believed, and were dipped; said and the  
 κυριος δι' οραματος εν νυκτι τω Παυλω· Μη  
 Lord through a vision by night to the Paul; Not  
 φοβου, αλλα λαλει και μη σιωπησης· <sup>10</sup> διوتي  
 fear, but speak and no be silent; because  
 εγω ειμι μετα σου, και ουδεις επιθησεται σοι  
 I am with thee, and no one shall attack thee  
 του κακωσαι σε· διوتي λαος εστι μοι πολυς εν  
 of the to hurt thee; because people is for me much in  
 τη πολει ταυτη. <sup>11</sup> Εκαθισε τε ενιαυτον και  
 the city this. He continued and a year and  
 μηνas εξ, διδασκων εν αυτοις τον λογον του  
 months six, teaching among them the word of the  
 θεου.  
 God.

<sup>12</sup> Γαλλιωνος δε ανθυπατευοντες της Αχαιας,  
 Gallio and being proconsul of the Achaia,  
 κατεπεσθησαν ομοθυμαδον οι Ιουδαιοι τω Παυ-  
 rushed with one mind the Jews to the Paul,  
 λω, και ηγαγον αυτον επι το βημα, <sup>13</sup> λεγοντες·  
 and led him to the tribunal, saying;  
 "Οτι παρα τον νομον οβτος ανακειθει τους  
 That from the law this persuades the  
 ανθρωπους σεβεσθαι τον θεον. <sup>14</sup> Μελλοντος  
 men to worship the God. Being about

δε του Παυλου ανοιγειν το στομα, ειπεν ο  
 but the Paul to open the mouth, said the  
 Γαλλιων προς τους Ιουδαιους· Ει μεν ουν ην  
 Gallio to the Jews; If indeed therefore it was  
 αδικημα τι, η βραδιουργημα πονηρον, ω Ιου-  
 injustice any, or reckless evil, O Jews,  
 δαιοι, κατα λογον αν ηνεσχομη ημων· <sup>15</sup> ει  
 according to reason I would bear with you; if

δε ζητημα εστι περι λογου και ονοματων και  
 but a question it is about a word and names and  
 νομου του καθ' υμαs, οψεσθε αυτοι· κριτης  
 of a law of that with you, you will see yourselves; a judge  
 \* [γαρ] εγω τωτων ου βουλομα ειναι. <sup>16</sup> Και  
 [for] I of these not choose to be. And

απηλασεν αυτους απο του βηματος. <sup>17</sup> Επιλα-  
 he drove them from the tribunal. Having  
 βομενοι δε παντες \* [οι Έλληνες] Σωσθηνη  
 taken hold and all [the Greeks] of Sosthenes  
 τον αρχισυναγωγον, ετυκτον εμπροσθεν του  
 the synagogue-ruler, they struck before the  
 βηματος· και ουδεν τωτων τω Γαλλιωνωι εμε-  
 tribunal, and nothing of these the Gallio cared.

λεν. <sup>18</sup> Ο δε Παυλος ετι προσμεινας ημερας  
 The and Paul yet having remained days  
 ικανas, τοιs αδελφοιs αποταξαμενος, εξεπλει  
 many, to the brethren having bid farewell, sailed out  
 ειs την Συρια, και συν αυτω Πρισκιλλα και  
 into the Syria, and with him Priscilla and  
 Ακυλαs, κειραμενος την κεφαλην εν Κεγχρεαιs·  
 Aquila, having shaved the head in Cenchrea;  
 ειχε γαρ ευχην. <sup>19</sup> Κατηντησε δε ειs Εφεσον,  
 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 sil-  
 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 ACHAIa,  
 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 Reason  
 I would bear with  
 you;

<sup>15</sup> but if it be a Question  
 concerning Doctrine,  
 and Names, and THAT Law  
 which is among you, see  
 you to it, for I will not be  
 a Judge of these things."

<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 GREEKS—omit.

† 9. Acts xliii. 11.  
 xxv. 11, 19.

† 10. Jer. i. 18, 19; Matt. xxviii. 20.  
 † 17. 1 Cor. i. 1.

† 14. Acts xliii. 9.  
 † 18. Rom. xv

† 18. Num. vi. 13; Acts xxi. 24.

κακεινους καταλειπεν αυτου· αυτος δε εισελ-  
and them he left there; he but having en-  
 θων εις την συναγωγην, διελεχθη τοις  
entered into the synagogue, reasoned with the  
 Ιουδαιοις. <sup>20</sup> Ερωτωντων δε αυτων επι πλεονα  
Jews. Asking and them for longer  
 χρονον μειναι \* [παρ' αυτοις,] ουκ επευχυσαν·  
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 behooves me  
 παντως την εορτην την ερχομενην ποιησαι εις  
by all means the feast that coming to keep into  
 'Ιερουσολυμα·] παλιν \* [δε] αναμψω προς  
Jerusalem:; again [but] I will return to  
 υμας, του θεου θελοντος. \* [Και] ανηχθη απο  
you, the God willing. [And] he sailed from  
 της Εφεσου· <sup>22</sup> και καταβδων 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, εξηλαθε, διερχομενος καθεξης, την Γαλα-  
some, he went out, passing through in order, the Gala-  
 τικην χωραν και Φρυγιαν, επιστηριζων παντας  
tic country and Phrygia, establishing all  
 τους μαθητας. <sup>24</sup> Ιουδαιος δε τις Απολλωας  
the disciples. A Jew and certain Apollous  
 ονοματι, Αλεξανδρευσ τω γενει, ανηρ λογιος,  
by name, an Alexandrian by the birth, a man eloquent,  
 κατητησεν 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-  
 γαγη. Ακουσαντες δε αυτου Ακυλας και  
gogue. And of him Aquila and  
 Πρισκιλλα, προσελαβοντο αυτον, και ακριβεσ-  
Priscilla, took him, and more accu-  
 τερων αυτω εξεθεντο την του θεου οδον. <sup>27</sup> Βου-  
ratefully to him explained the of the God way, Wish-  
 λομενου δε αυτου διελθων εις την Αχαιαν, προ-  
ing and of him to pass through into the Achaia, hav-  
 τρεψαμενοι οι αδελφοι εγραψαν τοις μαθηταις  
ing exhorted the brethren they wrote to the disciples  
 αποδεξασθαι αυτον· ος παραγενομενος, συνε-  
to receive him, who having arrived, he  
 βαλετο πολυ τοις πεπιστευκοσι δια της χαρι-  
helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the Jews.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, †God willing." And he sailed from EPHEBUS;

22 and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of † GALATIA and Phrygia, in order, † establishing All the DISCIPLES.

24 † And a certain Jew named Apollus, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the WAY of the LORD, and being fervent in SPIRIT, he spoke and † also taught accurately the THINGS † concerning JESUS; † being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And † Aquila and Priscilla explained to him more accurately the WAY of GOD.

27 And when he was wishing to pass over into ACHAEA, the BETHLEN wrote exhorting the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

\* VATICAN MANUSCRIPT.—20. with them—omit.   
 behooves me to keep the coming FEAST in Jerusalem—omit.   
 —omit. 23. also taught. 25. concerning JESUS.

21. to them—omit. 21. but—omit. 21. And   
 20. Priscilla and Aquila.

† 21. 1 Cor. iv. 10; Heb. vi. 8; James iv. 15. † 23. Gal. i. 9; iv. 14. † 25. Acts   
 xiv. 22, xv. 32, 41. † 24. 1 Cor. i. 12; iii. 5, 6; iv. 6; Titus iii. 13. † 26. Acts   
 xiv. 8. † 27. 1 Cor. xiii. 6.



τρος. <sup>28</sup> Εὐτονωσ γὰρ τοῖς Ἰουδαίοις διακατῆ-  
Strenuously for with the Jews he was discuss-  
 λευχετο δημοσίᾳ, ἐπίδεικνυς δια τῶν γραφῶν,  
sing publicly, proving by the writings,  
 εἶναι τοῦ Χριστοῦ Ἰησοῦ.  
to be the Anointed Jesus:

ΚΕΦ. 19. 19.

<sup>1</sup> Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶκαι ἐν  
It happened and in the the Apollon to be in  
 Κορινθῶ, Παυλὸν διελθόντα τα ἀνωτέρικα μερῆ,  
Corinth, Paul having passed through the upper parts,  
 ελθεῖν εἰς Ἐφεσον. 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 αὐτὸν· Ἀλλ'  
having believed; They and said to him; But  
 οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἤκουσαμεν. <sup>3</sup> Εἶπε  
not even if a spirit holy is, we have heard. He said  
 τε \* [πρὸς αὐτοὺς]· Εἰς τι οὖν ἐβαπτισθήτε;  
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 ἐβαπτισε βαπτισμα μετα-  
and Paul; John dipped a dipping of refor-  
 μοῦ, τῷ λαῷ λεγὼν, εἰς τὸν ἐρχομένον μετ'  
mation, to the people saying, into him coming after  
 αὐτοῦ ἵνα πιστεύσωσιν· τούτ' ἐστίν, εἰς τὸν  
him that they should believe, that is, into the  
 Ἰησοῦν. <sup>5</sup> Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ  
Jesus. Having heard and they were dipped into the  
 ὄνομα τοῦ κυρίου Ἰησοῦ. <sup>6</sup> Καὶ ἐπιθέντος  
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  
 τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλῶσσαις καὶ  
the holy upon them, they spoke and with tongues and  
 προφητεῖαν. <sup>7</sup> Ἦσαν δὲ οἱ πάντες ἀνδρες ὡσεὶ  
were and the all men about  
 δεκάδω. <sup>8</sup> Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,  
twelve, having entered and into the synagogue,  
 ἐπαρρησιαζέτο, ἐπὶ μηνῶν τρεῖς διαλεγόμενος  
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 ἐσκληρύνοντο καὶ ἠπει-  
God. When and some were hardened and disbe-  
 ῶν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ  
lieved, speaking evil of the way in presence of the

28 for he strenuously discussed with the Jews in public, † proving by the SCRIPTURES that Jesus is the MESSIAH.

CHAPTER XIX.

1 And it happened, while † APOLLOS was in Corinth, Paul, having passed through the UPPER PARTS, came to \* EPHESUS; and having found SOME DISCIPLES,

2 he said to them, "Have you received the holy Spirit since you believed?" And THEY said to him, † "We have not even heard whether there be any holy Spirit."

3 And he said, "Into what then were you immersed?" And THEY said, † "Into JOHN'S IMMERSION?"

4 And Paul said, † "John administered the Immersion of Reformation, saying to the PEOPLE, that they should believe into HIM that WAS COMING after him, that is, into JESUS."

5 And having heard this, they were immersed † into the NAME of the LORD JESUS.

6 And Paul † putting his \* HANDS on them, the HOLY SPIRIT came on them, and † they spoke with Tongues and prophesied.

7 And ALL the Men were about twelve.

8 And having entered the SYNAGOGUE, he spoke boldly for three Months, reasoning and persuading † about the KINGDOM of GOD.

9. But when some were hardened, and disbelieved, speaking evil of the WAY

\* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them. 3. to them—omit. 6. Hands. 8. the things—omit.

† 28. Acts ix. 29; xvii. 3; yer. 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, 80; Acts i. 5; ii. 16; xiii. 24, 25. † 5. Acts viii. 16. † 6. Acts vi. 6; viii. 17. † 7. Acts ii. 4; x. 46. † 8. Acts i. 8; 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.] <sup>10</sup> 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. <sup>11</sup> Δυναμεις τε ου τας  
 both and Greeks. Miracles and not the  
 τυχουσας εκοιει ο θεος δια των χειρων  
 common ones did the God through the hands  
 Παυλου. <sup>12</sup> 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 απαλασσεσθη απ' αυτων τας  
 aprons, and to be set free from them the  
 νοσους, τα τε πνευματα τα πονηρα εκπορευεσ-  
 diseases, the and spirits th's evil to be cast  
 θαι.  
 out.

<sup>13</sup> 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. <sup>14</sup> Ησαν δε  
 Jesus, whom the Paul preaches. Were and  
 τινες υιοι Σκεβα Ιουδαιου αρχιερωσ επτα, οι  
 some sons of Sceva a Jew a high-priest seven, who  
 τουτο ποιουντες. <sup>15</sup> Αποκριθεν δε το πνευματο  
 this were doing. Answering and the spirit the  
 πονηρου ειπε. Τον Ιησουν γινωσκω, και τον  
 evil said; The Jesus I know, and the  
 Παυλον επισταμαι. υμεις δε τινες εστε; <sup>16</sup> και  
 Paul I am acquainted with; you but who are? and  
 εφਾਲομενος 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. <sup>17</sup> Τουτο δε εγενετο γνωστον πασιν  
 that. This and became known to all  
 Ιουδαιois τε και Έλλησι τοis κατοικοισι 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.—9. uno—omit. said to them, Jesus indeed I know, and.

14. Seven Sons of One Sceva. 16. them both, and prevailed.

15.

† 10. Acts xx. 8L. † 11. Mark xvi. 20; Acts xiv. 8. † 12. Acts v. 15; See 3 Kings iv. 20. † 13. Matt. xii. 27. † 15. See Matt. ix. 38; Luke ix. 40. † 17. Luke l. 66; vll. 19; Acts ii. 43; v. 5, 11.

και εμεγαλυετο το ονομα του κυριου Ιησου. and was magnified the name of the Lord Jesus.

18 Πολλοι τε των πεπιστευκτων ηρχοντο εξο- Many and of those having believed came con-

μολογουμενοι και αναγγελλοντες τας πραξεις feasting and declaring the deeds

αυτων. 19 Ίκανοι δε των τα περιεργα πραξαν- of them. Many and of those the magical arts practis-

των, συνενεγκαντες τας βιβλους, κατακαιων ing, having brought together the books, burnt

ενωπιον παντων και συνεψηφισαν τας τιμας in presence of all; and they computed the prices

αυτων, και ευρον αργυριου μυριαδας πεντε. of them, and found pieces of silver myriads five.

20 Ουτω κατα κρατος ο λογος του κυριου Thus according to power the word of the Lord

ηυξανε και ισχυεν. 21 Ως δε πληρωθη ταυτα, grew and prevailed. When and was fulfilled these things,

εθετο ο Παυλος εν τω πνευματι, διελθων was disposed the Paul in the spirit, having passed through

την Μακεδονιαν και Αχαιαν, πορευεσθαι εις the Macedonia and Achaia, to go into

Ιερουσαλημ, ειπων· Οτι μετα το γενεσθαι με Jerusalem, saying· That after the to be come me

εκει, δει με και Ρωμην ιδειν. 22 Αποστειλας there, it behoves me also Roma to see. Having sent

δε εις την Μακεδονιαν δυο των διακονωντων and into the Macedonia two of those ministering

αυτω, Τιμοθεου και Εραστον, αυτος επεσχε to him, Timothy and Erastus, he remained

χρονον εις την Ασιαν. 23 Εγενετο δε κατα τον a time in the Asia. It happened and during the

καιρον εκεινον ταραχος ουκ ολιγος περι της season that a tumult not small concerning the

δδου. way.

24 Δημητριος γαρ τις ονοματι, αργυροκοπος, Demetrius for a certain by name, a silversmith,

πριων ναους \* [αργυρου] Αρτεμιδος, παρειχето making temples [of silver] for Diana, brought

τοις τεχνιταις εργασιαν ουκ ολιγην. 25 Ους to the workmen gain not a little. Whom

συναβροισας, και τους περι τα τοιαυτα εργα- having brought together, and those about the such like work-

τας, ειπεν· Ανδρες, επιστασθε, οτι εκ ταυ- men. said; Men, you know, that out of this

της της εργασιας η ευπορια ημων εστι· 26 και the work the wealth of us is; and

θεωρειτε και ακουετε, οτι ου μονον Εφεσον, you see and you hear, that not only of Ephesus,

That not only at 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 to-

gether 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 in-

creased 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 MINIS-

TERED to him, Timothy

and Erastus, into Macedo-

nia, 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 Sil-

versmith, making † silver

Temples of Diana afforded

‡ no \* Small Gain to the

WORKMEN.

25 Whom he having as-

sembled, with THOSE em-

ployed about the LIKE BU-

SINESS, 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 426 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. ii. 1.

‡ 21. Acts xx. 22.

‡ 21. Acts xviii. 21; xxiii.

11; Rom. xv. 24—25.

‡ 22. Acts xiii. 5.

‡ 23. 2 Cor. i. 8.

‡ 23. See Acts ix. 2.

‡ 24. Acts xvi. 19, 19.

αλλα σχεδον πασης της Ασιας ο Παυλος ουτος  
 but almost all the Asia the Paul this  
 κεισας μετεστησεν ικανον οχλον, λεγων,  
 having persuaded misled large a crowd, saying,  
 οτι ουκ εστι θεοι οι δια χειρων γινομενοι. 27 Ου  
 that not are gods those by hands being made. Not  
 μονον δε τουτο κινδυνευει ημιν το μερος εις  
 only and this in danger to us the craft into  
 απελεγμον ελθειν· αλλα και το της μεγαλης  
 contempt to come but also that the great  
 θεας Αρτεμιδος Ιερον εις ουδεν λογισθηнай,  
 goddess Diana temple into nothing to be despised,  
 μελλειν τε και καθαιρεισθαι την μεγαλειοτητα  
 to be about and also to be destroyed the magnificence  
 αυτης, ην ολη η Ασια και η οικουμενη σεβεται.  
 of her, which whole the Asia and the habitable worships.  
 28 Ακουσαντες δε, και γενομενοι πληρεις θυμου,  
 Having heard and, and having become full of wrath,  
 εκραζον, λεγοντες· Μεγαλη η Αρτεμις Εφεσιων.  
 they cried out, saying: Great the Diana of Ephesians.  
 29 Και επλησθη η πολις \* [ολη] της συγχυσεως·  
 And was filled the city [whole] the confusion;  
 ωρμησαν τε δημοθυμαδον εις το θεατρον, συναρ-  
 they rushed and with one mind into the theatre, having  
 πασαντες Γαιου και Αρισταρχον Μακεδονας,  
 seized Gaius and Aristarchus Macedonians,  
 συνεκδημους Παυλου. 30 Του δε Παυλου βου-  
 fellow-travelers of Paul. The and Paul wish-  
 ομμεν συγκελευθειν εις τον οχλον, ουκ ειων  
 ing to enter into the assembly of the people, not suffered  
 αυτον οι μαθηται. 31 Τινες δε και των Ασιαρχων  
 him the disciples. Some and even of the rulers of  
 χων οντες αυτω φιλοι, πεμφαντες προς αυτον,  
 Asia being to him friends, having sent to him,  
 παρεκαλου μη δουναι εαυτον εις το θεατρον.  
 besought not to venture himself into the theatre.  
 32 Αλλοι μεν ουν αλλο τι εκραζον· ην γαρ η  
 Some indeed therefore some thing cried: was for the  
 εκκλησια συγκεχυμενη, και οι πλειους ουκ  
 assembly having been confused, and the greater not  
 ηδεισαν, τινος ενεκεν συνηληυθεισαν. 33 Εκ  
 knew, for what purpose they were come together. Out of  
 δε του οχλου προεβιβασαν Αλεξανδρον, προ-  
 and the crowd they pushed forward Alexander, thrust-  
 βαλοντων αυτον των Ιουδαιων· ο δε Αλεξαν-  
 ding forward him the Jews; the and Alexan-  
 δρος κατασεισας την χειρα, ηθελεν απολογεισθαι  
 der having waved the hand, wished to defend himself  
 τω δημω. 34 Επιγνοντες δε οτι Ιου-  
 in the assembly of the people. Knowing but that a

but almost All ASIA, this PAUL has persuaded and turned aside Many People, saying, That † THEY are not Gods which are MADE by Hands.

27 And not only This WORK of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be 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 † ASIARCHES, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore said, one thing, and some and other; for the ASSEMBLY were confused, and GREATER part did not know why they were in together.

33 And they pushed Alexander out of the CROWD, the Jews thrusting him forward. † ALEXANDER † having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that

\* 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.

1-26: 1<sup>st</sup> ed. xv. 4; 1<sup>st</sup> ed. xlv. 10-20; Jer. x. 5. † 29. Rom. xvi. 23; 1 Cor. 1. 14. † 20. Act. x. 4; xvii. 2; Col. iv. 10; Galat. 21. † 33. 1 Tim. i. 20, 2 Tim. iv. 14.

δαιος εστι, φωνη εγενετα μια εκ παντων, ως  
 Jew heis, voice came one from all, about  
 επι ωρας δυο κραιοτων· Μεγαλη η Αρτεμις  
 for hours two crying; Great the Diana  
 Εφεσιων. <sup>35</sup> Καταστειλας δε ο γραμματευσ τον  
 of Ephesians. Having stilled and the scribe the

οχλον, φησιν· Ανδρες Εφεσιοι, τος γαρ εστιν  
 crowd, he said; Men Ephesians, what for is  
 ανθρωπας, ος ου γινωσκει την Εφεσιων πολιν  
 man, who not knows the Ephesians city  
 πεωκορον ουσαν της μεγαλης Αρτεμιδος και  
 temple-keeper being of the great Diana and  
 του Διοπετους; <sup>36</sup> Αναντιρρητων ουν οντων  
 of that fallen from Jupiter? Cannot be denied therefore being

τουτων, δεον εστιν υμας κατασταλμενους  
 these things, necessary it is you having been quiet  
 υπαρχειν, και μηδεν προκετες πραττειν.  
 to be, and nothing rashly to do.

<sup>37</sup> Ηγαγετε γαρ τους ανδρας τουτους, ουτε  
 You brought for the men these, neither  
 ιεροσυλους, ουτε βλασφημουτας την θεον  
 temple-robbers, nor blasphemers of the goddess  
 υμων; <sup>38</sup> Ει μεν ουν Δημητριος και οι συν  
 of you; If indeed therefore Demetrius and those with

αυτω τεχνιται εχουσι προς τινα λογον, αγοραιοι  
 him workmen have against any a word, courts  
 αγωνται, και αυθοπατοι εισιν· εγκαλειτωσαν  
 are held, and proconsuls are; let them accuse  
 αλληλοις. <sup>39</sup> Ει δε τι περι ετερων επιση-  
 each other. If but anything about other things you in-

τειτε, εν τη εννομω εκκλησια επιλυθησεται.  
 quire, in the lawful assembly it shall be settled.

<sup>40</sup> Και γαρ κινδυνευομεν εγκαλεισθαι στασεωσ  
 Even for we are in danger to be accused of tumult  
 περι της σημερον, μηδενος αιτιου υπαρχον  
 concerning the day, not ons cause being,

<sup>41</sup> και ταυτα ειπων, απε-  
 about which we are able to give a reason for the  
 συστροφης ταυτης. <sup>41</sup> Και ταυτα ειπων, απε-  
 gathering this. And these having said, he dis-

λυσε την εκκλησιαν.  
 dismissed the assembly.

ΚΕΦ. κ'. 20.

<sup>1</sup> Μετα δε το παυσασθαι τον θορυβον, προσ-  
 After and the to be restrained the tumult, having  
 καλεσαμενος ο Παυλος τους μαθητας, και ασπα-  
 called to the Paul, the disciples, and having  
 σαμενος, εξηλθε πορευθηναι εις την Μακεδονιαν.  
 embraced, he went out to go into the Macedonia.

<sup>2</sup> Διελθων δε τα μερη εκεινα, και παρακα-  
 Having passed through and the parts those, and having ex-  
 λεσας αυτους λογω πολλω, ηλθεν εις την  
 hortod 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 today; 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. 1. sent for the DISCIPLES, and exhorting and embracing them, he departed for.  
 † 1. 1 Cor. xvi. 5; 1 Tim. I, 3

Ἑλλάδα<sup>3</sup> ποιήσας τε μήνας τρεις, γενομένης  
 Greece; having continued and months three, being formed  
 αὐτῷ ἐπιβουλῆς ὑπο τῶν Ἰουδαίων, μελλοῦντι  
 him a plot against by the Jews, being about  
 ἀναγεσθαι εἰς τὴν Συρίαν, ἐγενετο γωνμῆ του  
 to sail into the Syria, came a resolution of the  
 ὑποστρεφειν δια Μακεδονίας. <sup>4</sup> Σθνειπετο δε  
 to return through Macedonia. Went with and  
 αὐτῷ \* [ἀχρι της Ἀσίας] Σωπατρος Πυρρῶου Βε-  
 him [as far as the Asia] Sopater of Pyrrhus a Be-  
 ρραιος. Θεσσαλονικεων δε, Αρισταρχος και  
 rean. Of Thessalonians and, Aristarchus and  
 Σεκουνδος, και Γαιος Δερβαιος και Τιμοθεος.  
 Secundus, and Gaius of Derbe and Timothy.  
 Ἀσιανῶν δε, Τυχικος και Τροφιμος. <sup>5</sup> Οὗτοι  
 Asiatics and, Tychicus and Trophimus. These  
 προελθοντες ἐμενον ἡμας εν Τρωαδι. <sup>6</sup> ἡμεις δε  
 going before awaited us in Troas; we but  
 ἐξεπλευσαμεν μετα τας ἡμερας των ἀζυμων  
 sailed out after the days of the unleavened cakes  
 ἀπο Φιλιππων, και ηλθμεν προς αυτοις εἰς τὴν  
 from Philippi, and came to them into the  
 Τρωαδα ἀχρῖς ἡμερων πεντε, οὐ διετριψαμεν  
 Troas in days five, where we remained  
 ἡμερας ἑπτα. <sup>7</sup> Εν δε τη μιᾷ των σαββατων,  
 days seven. In and the first of the sabbaths,  
 συνηγημενων ἡμων κλασαι ἄρτον, ὁ Παυλος  
 having been assembled of us to break bread, the Paul  
 διελεγετο αυτοις, μελλων ἐξιεναι τη ἐκπαυριον  
 discoursed to them, being about to depart on the morrow;  
 παρετεινε τε τον λογον μεχρι μεσονυκτιου.  
 continued and the discourse till midnight.  
<sup>8</sup> Ἦσαν δε λαμπαδες ἱκαναι εν τῷ ὑπερφῶ, οὐ  
 Were and lamps many in the upper room, where  
 ημεν συνηγημενοι. <sup>9</sup> Καθημενος δε τις νεανίας,  
 we were assembled. Was sitting and a certain youth,  
 ονοματι Εὐτυχος, ἐπι της θυριδος, καταφερο-  
 by name Eutychus, in the window, being over-  
 μενος ὑπὸν βαθει, διαλεγόμενου του Παυλου  
 powered with sleep deep, discoursing the Paul  
 ἐπι πλειον, κατενεχθεις ἀπο του ὑπνου, ἐπενευ  
 for a longer time, having been overcome from the sleep, fell  
 ἀπο του τριστεγου κατω, και ηρθη νεκρος.  
 from the third story down, and was taken up dead.  
<sup>10</sup> Καταβας δε ὁ Παυλος ἐπεπεσεν αὐτῷ, και  
 Having gone down and the Paul fell upon him, and  
 συμπεριλαβων εἶπε· Μη θορυβεισθε· ἡ γὰρ  
 having embraced said; Not be you troubled; the for  
 ψυχη αὐτου εν αὐτῷ εστιν. <sup>11</sup> Ἀναβας δε, και  
 life of him in him is. Having come up and, and  
 κλασας ἄρτον και γευσαμενος, ἐφ' ἱκανον τε  
 having broken bread and having tasted, for a longer time and

3 And having remained three Months, † a Plot being laid for him by the JEWS, as he was about to sail into SYRIA, he resolved to RETURN through Macedonia.  
 4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but † Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and † Timothy; and † Tychicus and † Trophimus, Asiatics;  
 5 \* these going before waited for us at Troas.  
 6 And we sailed out from Philippi, after the † DAYS of UNLEAVENED BREAD; and came to them at † TROAS in five Days; where we continued seven Days.  
 7 And on † the FIRST day of the WEEK, we having assembled † to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight.  
 8 And there were many Lamps in the † UPPER ROOM where we were assembled.  
 9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.  
 10 And PAUL going down, † fell on him, and embracing him, said, † "Be not troubled; for his LIFE is in him."  
 11 And having come up and broken \* Bread, and tasting it, and cen-

\* VATICAN MANUSCRIPT.—4. AS FAR AS ASIA—omit. 5. And these going. 11. BREAD.

† 3. Acts ix. 23; xxiii. 12; xxv. 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 xvi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. † 7. 1 Cor. xvi. 3; Rev. i. 10. † 7. 1 Cor. ii. 42; 2 Cor. x. 16; xi. 20. † 8. Acts i. 13. † 10. 1 Kings xvii. 21; 2 Kings iv. 34. † 10. Matt. ix. 24.

ὄμιλησας ἀκρις αὐγῆς, οὕτως ἐξῆλθεν. <sup>12</sup> Ἦγα-  
 having conversed till day-break, so he departed. TUEY  
 γον δε τον παιδα ζῶντα, και παρεκληθησαν ου  
 brought and the youth living, and were comforted not  
 μετριως. <sup>13</sup> Ἦμεις δε προελθοντες ἐπι το  
 a little. We but going before to the  
 πλοιον, ἀνηχθημεν εἰς το Ἀσσου, ἐκειθεν μελ-  
 ship, sailed to the Assos, there in-  
 λοντες ἀναλαμβάνειν τον Παυλον· οὕτω γαρ ην  
 tending to take in again the Paul; so for it was  
 διατεταγμενος, μελλων αυτος πεζευειν. <sup>14</sup> Ὡς  
 having been arranged, being about himself to go on foot. When  
 δε συνεβαλεν ἡμιν εἰς την Ἀσσουν, ἀναλαβοντες  
 and he met with us at the Assos, having again received  
 αυτον ηλθομεν εἰς Μιτυλην· <sup>15</sup> κακειθεν απο-  
 him we came to Mitylene; and thence hav-  
 πλευσαντες, τη ἐπιουση κατηνητησαμεν ἀντικρυ  
 ing sailed away, on the morrow we came opposite  
 Χιου. Τη δε ἑτερα παρεβαλομεν εἰς Σαμου·  
 Chios. In the and another we touched at Samos;  
 \* [και μειναντες εν Τρωγυλλιω,] τη ἐχομενη  
 [and having remained in Trogyllium,] in the following  
 ηλθομεν εἰς Μιλητον. <sup>16</sup> Κεκρικει γαρ ο 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 Ἀσια· ἐσπευδε γαρ,  
 for him to spend time in the Asia; he was hastening for,  
 εἰ δυνατον ην αυτω, την ἡμεραν της πεντηκοστ-  
 if possible it was for him, the day of the pentecost  
 της γενεσθαι εἰς Ἱεροσολυμα. <sup>17</sup> Ἀπο δε της  
 to be in Jerusalem. From and the  
 Μιλητου πεμφας εἰς Εφεσον, μετεκαλεσατο  
 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, εἶπεν αυτοις· Ἦμεις  
 they were come to him, he said to them; You  
 ἐπιστασθε, απο πρωτης ἡμερας ἀφ' ἧς ἐπεβην  
 know, from first day in which I entered  
 εἰς την Ἀσιαν, πως μεθ' ὑμων τον παντα χρονον  
 into the Asia, how with you the whole time  
 εγενομην, <sup>19</sup> δουλευων τη κυρια μετὰ πασης  
 I was, serving the Lord with all  
 ταπεινοφροσυνης και δακρυων και πειρασμων,  
 lowliness and tears and temptations,  
 των συμβαντων μοι εν ταις ἐπιβουλαις των  
 of those having happened to me by the plots of the  
 Ιουδαιων· <sup>20</sup> ὡς ουδεν ὑπεστελαμην των συμ-  
 Jews; how nothing I kept back of that being  
 φερωντων, του μη αναγγειλαι ὑμιν και διδασαι  
 profitable, the not to declare to you and to teach  
 ὑμᾶς δημοσια και κατ' οίκους· <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 Mitylene.

<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 remained at Trogyllium, on the following we came to Miletus.

<sup>16</sup> For PAUL had determined to sail by EPHESUS, that it might not be necessary for him to spend time in ASIA; † for he was hastening, if it were possible for him, † to be at Jerusalem on † the DAY of PENTECOST.

<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 PROFITABLE; 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.

† 16. Acts xxiv. 17.

† 16. Acts ii. 1;

Chap. xvi. 8.

† 18. Acts xviii. 19; xix. 1, 10.

† 19. verse 2.

† 20. verse 17.

vos Ιουδαιοις τε και 'Ελλησι την εις τον θεον  
 to Jews both and Greeks the towards the God  
 μετανοιαν, και πιστιν την εις τον κυριον ημων  
 reformation, and faith that towards the Lord of us  
 Ιησουν Χριστον. <sup>22</sup> Και νυν ιδου, δεδεμενος  
 Jesus Anointed. And now lo, having been bound  
 εγω τω πνευματι, πορευομαι εις Ιερουσαλημ,  
 I in the spirit, to go to Jerusalem,  
 τα εν αυτη συναντησοντα μοι μη ειδως,  
 the things in her shall be happening to me not knowing.  
<sup>23</sup> πλην οτι το πνευμα το αγιον κατα πολιν  
 except that the spirit the holy every city  
 διαμαρτυρεται μοι, λεγον, οτι δεσμα με και  
 witnesseth to me, saying, that bonds me and  
 ολιφεις μενουςιν. <sup>24</sup> Αλλ ουδενος λογον ποιου-  
 afflictions await. But of no account I make.  
 μαι, ουδε εχω την ψυχην μου τιμιαν εμαυτο,  
 nor I the life of me valuable to myself,  
 ως τελειωσαι τον δρομον μου \* [μετα χαρας,]  
 so that to finish the course of me [with joy.]  
 και την διακονιαν ην ελαβον παρα του κυριου  
 and the service which I received from the Lord  
 Ιησου, διαμαρτυρασθαι τα ευαγγελιον της  
 Jesus, to earnestly declare the glad tidings of the  
 χαριτος του θεου. <sup>25</sup> Και νυν ιδου, εγω οίδα  
 favor of the God. And now lo, I know.  
 οτι ουκετι οψεσθε το προσωπον μου υμεις παν-  
 that no longer will see the face of me you all,  
 τες, εν οις δηλθον κηρυσσω την βασιλειαν  
 among whom I have gone about proclaiming the kingdom  
 \* [του θεου.] <sup>26</sup> Διο μαρτυρημαι υμιν εν τη  
 [of the God.] Therefore I testify to you in the  
 σημερον ημερα, οτι καθαρως εγω απο του  
 this day, that clean I from the  
 αιματος παντων\* ου γαρ ηκεστειλαμην του  
 blood of all, not for I kept-back of the  
 μη αναγγειλαι υμιν πασαν την βουλην του  
 not to declare to you all the will of the  
 θεου. <sup>27</sup> Προσδεχεται \* [ου]ν εαυτοις και παντι  
 God. Take heed [therefore] to yourselves and to all  
 τω ποιμνι, εν ω υμας το πνευμα το αγιον  
 the flock, in which you the spirit the holy  
 εθετο επισκοπους, ποιμαινει την εκκλησιαν  
 placed overseers, to feed the congregation  
 του κυριου, ην περιποιησασθε δια του αιματος  
 of the Lord, which he purchased through the blood  
 του ιδιου. <sup>29</sup> Εγω γαρ οίδα \* [τουτθ,] οτι εισ-  
 of the own. I for know [this,] that shall

both to Jews and Greeks,  
 of REFORMATION towards  
 God, and THAT Faith  
 which is towards our LORD  
 Jesus Christ.

<sup>22</sup> And now behold, † be-  
 ing constrained by the  
 SPIRIT, † I go to Jerusalem,  
 not knowing the things  
 which will happen to me  
 there:

<sup>23</sup> except That † the  
 HOLY SPIRIT testifies to  
 me in every City, saying  
 That Bonds and Afflictions  
 await Me.

<sup>24</sup> † 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.

<sup>25</sup> And now, behold, † I  
 know That you all, among  
 whom I have gone pro-  
 claiming the KINGDOM of  
 God, will see my FACE no  
 more.

<sup>26</sup> Therefore I testify to  
 you THIS Day, That \* I am  
 pure from the BLOOD of  
 All:

<sup>27</sup> for I kept not back  
 from announcing \* All the  
 WILL of GOD to you.

<sup>28</sup> † 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.

<sup>29</sup> For † I know, That

\* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. <sup>24</sup>  
 with Joy—omit. <sup>25</sup>. of God—omit. <sup>26</sup>. I am pure. <sup>27</sup>. All the WILL of  
 God to you. <sup>28</sup>. therefore—omit. <sup>28</sup>. the church of God. <sup>29</sup>. this—omit.

† 28. The Common Version and Vatican MS. have been followed in the above rendering.  
 Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia*  
*for Kyrios* nowhere occurs in the New Testament, while *ecclesia for theos* 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 Pesbito Syriac copies. The reader can supply  
 the elliptical word after *own*, whether it be *Son*, or *Lamb*, or *Sacrifice*. Thus, "feed the  
 church of God, which he acquired by the blood of his own [Son].

† 21. Luke xxiv. 47; Acts II. 33. † 22. Acts xix. 21. † 23. Acts xxi. 4, 11; 1  
 Thess. iii. 8. † 24. Acts xxi. 18; Rom. viii. 35; 2 Cor. iv. 16. † 25. ver. 28; Rom.  
 x. 33. † 28. 1 Pet. v. 2. † 28. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19;

1 Pet. v. 9.



ελευσονται μετα την αφιξιν μου λυκοι βαρεις  
 enter after the departure of me wolves rapacious  
 εις υμας, μη φειδομενοι του ποιμιου. <sup>30</sup> και  
 among you, not sparing the flock; and  
 εξ υμων αυτων αναστησονται ανδρες λαλουν-  
 from yourselves will arise men, speaking  
 τεσ διεστραμμενα, του αποσκαν τους μαθητας  
 perverse things, the to draw away the disciples  
 οπισω αυτων. <sup>31</sup> Διο γρηγορειτε, μνημονευ-  
 after them. Therefore watch you, remember-  
 οντες, οτι τριετιαν νυκτα και ημεραν ουκ επαν-  
 ing, that three years night and day not I  
 σαμην μετα δακρυων νουθετων ενα εκαστου.  
 ceased with tears admonishing one each.  
<sup>32</sup> Και τανυν παρατιθεμαι υμας, \* [αδελφοι,] τω  
 And now I commend you, [brethren,] to the  
 θεω και τω λογω της χαριτος αυτου, τω δυνα-  
 God and to the word of the favor of him, to that being  
 μενω εποικοδομησαι, και δουναι υμιν κληρονο-  
 able to build up, and to give you an inheri-  
 μιαν εν τοις ηγιασμενοις κασιν. <sup>23</sup> Αργυριου η  
 tance among those having been sanctified all. Silver or  
 χρυσιου η ιματισμου ουδενος επεδυμησα.  
 gold or raiment of no one I coveted;  
<sup>34</sup> αυτοι γινωσκετε, οτι ταις χρεταις μου και  
 yourselves you know, that the necessities of me and  
 τοις ουσι μετ' εμου υπηρητησαν οι χειρες αυται.  
 those being with me supplied the needs these.  
<sup>35</sup> Παντα υπεδειξα υμιν, οτι ουτω κοπιωντας  
 All things I pointed out to you, that so laboring  
 δει αντιλαμβανεσθαι των ασθενουντων,  
 it is necessary to all those being weak,  
 μνημονευειν τε των λογων του κυριου Ιησου,  
 to remember and the words of the Lord Jesus,  
 οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,  
 that he said; Blessed it is more to give,  
 η λαμβανειν. <sup>36</sup> Και ταυτα ειπων, θεις  
 than to receive. And these things having said, having placed  
 τα γονατα αυτου, συν κασιν αυτοις προσηυξατο.  
 the knees of himself, with all those he prayed.  
<sup>37</sup> Ικανος δε εγενετο κλαυθμος παντων· και  
 Much and was weeping of all; and  
 επιπεσοντες επι τον τραχηλον του Παυλου,  
 having fallen on the neck of the Paul,  
 κατεφιλουν αυτον. <sup>38</sup> οδυνωμενοι μαλιστα  
 they affectionately kissed him; sorrowing most of all  
 επι τω λογω· φ ειρηκει, οτι ουκετι, μελλουσι  
 for the word which he spoke, that no more, they are about  
 το προσωπον αυτου θεωρειν. Προεπεμτον δε  
 the face of him to see. They accompanied and  
 αυτον εις το πλοιον.  
 him to the ship.

after my DEPARTURE † rapacious Wolves will come in among you, not sparing the FLOCK;

30 † and \* of you will Men arise speaking perverse things, to DRAW AWAY DISCIPLES after them.

31 Therefore watch, remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

32 And now I commend you \* to GOD, and to THAT WORD of his FAVOR, which is able to edify, and to give you † an Inheritance among all THOSE who were SANCTIFIED.

33 I have coveted no man's Silver, or Gold, or Apparel;

34 you yourselves know † That these MANDS have served, MY NECESSITIES, and THOSE who WERE with me.

35 I have showed you in All things, † That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the LORD Jesus, That he said, 'It is more blessed to give than to receive.'

36 And having said these WORDS, he kneeled, and prayed with them all.

37 And there was much weeping among them all; and falling on PAUL'S NECK, they affectionately kissed him,

38 grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

\* VATICAN MANUSCRIPT.—30. of you will men arise. 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. 10. † 32. Acts xxv. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 16; 1 Pet. i. 4. † 34. Acts xxviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 35. Rom. xv. 1; 1 Cor. ix. 19; 2 Cor. x. 1; 11; xii. 15; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

CHAPTER XXI.

1 Ὡς δε εγενετο αναχθηναι ἡμας αποσπασθεν-  
When and it happened to have sailed us having separated  
 τας απ' αυτων, ευθυδρομησαντες ηλθομεν εις  
from them, having run a straight course we came to  
 την Κω, τη δε εξης εις την Ῥοδον, κακειθεν εις  
the Coos, the and next to the Rhodes, and thence to  
 Παταρα. 2 Και ευροντες πλοιον διαπερων εις  
Patara. And having found a ship passing over to  
 Φοινικην, επιβαντες αυηχθημεν. 3 Αναφανεν-  
Phoenicia, going on board we set sail. Having come in  
 τες δε την Κυπρον, και καταλιποντες αυτην  
view and the Cyprus, and having left behind her  
 ευωνυμον, εκλεομεν εις Συριαν, και κατηχθη-  
on the left, we sailed into Syria, and were brought  
 μεν εις Τυρον· εκεισε γαρ ην το πλοιον απο-  
to Tyre; there for was the ship un-  
 φορτισομενον τον γομον. 4 Και ανευροντες  
loading the freight. And having found  
 τους μαθητας, επεμειναιμεν αυτου ημερας επτα·  
the disciples. we remained there days seven;  
 οτινες τω Παυλω ελεγον δια του πνευματος,  
these to the Paul said through the spirit,  
 μη αναβαινειν εις Ἱεροσολυμα. 5 Ὅτε δε εγε-  
not to go up to Jerusalem. When and it  
 νετο ἡμας εξαρτισαι τας ημερας, εξελθοντες  
happened us to have completed the days, having gone ou-  
 επορευομεθα, προπεμποντων ἡμας παντων συν  
we went our way, accompanying us all with  
 γυναιξι και τεκνοις, εως εξω της πολεως· και  
wives and children, till outside of the city; and  
 θεντες το γονατα επι τον αγιαλον, προση-  
having placed the knees on the shore, we prayed.  
 ξαμεθα. 6 Και ασπασαμενοι αλληλους, επεβη-  
And having embraced each other, en-  
 μεν εις το πλοιον· εκεινοι δε υπεστρεψαν εις  
tered into the ship; they and returned into  
 τα ιδια. 7 Ἡμεις δε τον πλονν διανυσαντες,  
the ows. We and the voyage having finished,  
 απο Τυρου κατητησαμεν εις Πτολεμαιδα· και  
from Tyre we came down to Ptolemais; and  
 ασπασαμενοι τους αδελφους, εμειναιμεν ημεραν  
having embraced the brethren, we remained day  
 μιαν παρ' αυτοις. 8 Τη δε επαυριον εξελθοντες  
one with them. On the and morrow having gone out  
 ηλθομεν εις Καισαρειαν· και εισελθοντες εις  
we came into Caesarea; and having entered into  
 τον οικον Φ. λιππου του ευαγγελιστου, οντος  
the house of Philip the Evangelist, being  
 εκ των επτα, εμειναιμεν παρ' αυτω. 9 Τουτω  
from of the seven, we remained with him. To this  
 δε ησαν θυγατερες παρθενοι τεσσαρες προφη-  
and were daughters virgins four being  
 τευουσαι. 10 Επιμενοντων δε ημων ημερας  
gifted with prophecy. Continuing and of us days

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the following day to RHODES, and thence to Patara.

2 And having found a Ship passing over to Phenicia, going on board we sailed.

3 And arriving in view of Cyprus, and sailing it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

4 And having found the DISCIPLES we remained there seven Days; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

5 And it happened when we had completed the DAYS, we went our way; they all accompanying us with Wives and Children, till out of the CITY; and † kneeling down on the SHORE, we prayed.

6 And having embraced each other, we entered the SHIP; and they returned to † their own homes.

7 And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BROTHERN, we remained one Day with them.

8 And departing on the NEXT day we came to Caesarea; and having entered the house of THAT PHILIP † the EVANGELIST, † who was one of the SEVEN, we lodged with him.

9 And this man had four Virgin Daughters. † who prophesied.

10 And as we continued there many Days, a Cer-

1 4. ver. 13; Acts xx. 23. 1 5. Acts xx. 36. 1 6. John i. 11. 1 8. Ebd. 1 9. Joel ii. 28; Acts ii. 17.

1 3. Acts vi. 5; viii. 20, 40.

πλειους, κατηλθε τις απο της Ιουδαιας προφη-  
many. came down a certain from the Jews a pro-  
 της ονοματι Αγαβος. <sup>11</sup> και ελθων προς ημας,  
rhet by name Agabus: and having come to us,  
 και απο της ζωνην του Παυλου, δεσας τε  
and having taken the girdle of the Paul, having bound and  
 αυτου τας χειρας και τους ποδας, ειπε· Ταδε  
of himself the hands and the feet, said: Thus  
 λεγει το πνευμα το αγιον· 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 Jerussa-  
 λημ οι Ιουδαιοι, και παραδωσουσιν εις χειρας  
lem the Jews, and deliver into hands  
 εθνων. <sup>12</sup> Ως δε ηκουσαμεν ταυτα, παρεκα-  
of Gentiles. When and they heard these things, entreated  
 λουμεν ημεις τε και οι εντοπιοι, του μη ανα-  
we both and those of the place, of the not to  
 βαιειν αυτον εις Ιερουσαλημ. <sup>13</sup> Απεκριθη δε  
go up him to Jerusalem. Answered and  
 ο Παυλος· Τι ποιειτε, κλαιοντες και συνθρυκ-  
the Paul; What do you, weeping and breaking  
 τοντες μου την καρδιαν; εγω γαρ ου μονον  
of me the heart? I for not only  
 δεθηναι, αλλα και αποθαινει 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 πειδομενου δε αυτου, ησυχασα-  
Jesusa. 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, αγοντες παρ' εφ 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 Ιερουσαλημ, ασμεως εδεξαντο ημας  
of us to Jerusalem, gladly received us  
 οι αδελφοι. <sup>18</sup> Τη δε επουση εισηει ο Παυλος  
the brethren. On the and next had entered the Paul  
 συν 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 εκοιησεν 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 JUDEA.

11 And coming to us, taking PAUL'S GIRDLE and having bound his \* FEET and HANDS, he said, "Thus says the HOLY SPIRIT, † So will the JEWS at Jerusalem bind the MAN who owns this GIRDLE, and deliver him into the Hands of the Gentiles."

12 And when we heard these things, both we and THOSE of that place, entreated him not to go UP to Jerusalem.

13 But PAUL answered, † "What do you, weeping and breaking MY HEART? for † I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Jesus."

14 And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

15 And after these DAYS, packing up our baggage, we went up to Jerusalem.

16 And some of the DISCIPLES also from Caesarea accompanied us, conducting us to one Mnason, a Cyprian, an Old Disciple, with whom we might lodge.

17 † And on our arriving at Jerusalem, the BROTHERS received us gladly.

18 And on the FOLLOWING day, PAUL went in with us to † James; and all the ELDERS were present.

19 And having saluted them, † he particularly related what things GOD did among the GENTILES by † his MINISTRY.

\* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

† 10. Acts xi. 28. † 11. vor. 83; Acts xx. 23. † 12. Acts xx. 24. † 14. Mtii. vi. 10; xvi. 43; Luke xi. 2; xxii. 43. † 17. Acts xv. 4. † 18. Acts xv. 13; Gal. i. 19; ii. 9. † 19. Acts xv. 4, 12; Rom. xv. 18, 19. † 19. Acts xx. 24.

δε ακουσαντες εδοξαζον τον θεον ειπον τε  
and having heard glorified the God; they said and  
αυτω· Θ ωρεις, αδελφε, ποσαι μυριαδας εισιν  
to him; Thou seest, O brother, how many myriads are  
Ιουδαιων των πεπιστευκοτων· και παντες ζηλω-  
of Jews of those having believed; and all zealous  
ται του νομου υπαρχουσι. <sup>21</sup> Κατηχηθησαν δε  
of the law being. They were informed and

περι σου, οτι αποστασιαν διδασκεις απο  
concerning thee, that apostasy thou teachest from  
Μωυσεως τους κατα τα εθνη παντας Ιουδαιους,  
Moses those among the Gentiles all Jews,

λεγων, μη περιτεμνειν αυτοους τα τεκνα, μηδε  
saying, not to circumcise them the children, nor  
τοις εθεοις περιπατειν. <sup>22</sup> Τι ουν εστι; παντως  
the customs to walk. What then is it? certainly

\*[δει πληθος συνελθειν] ακουσονται \* [γαρ,]  
[must a multitude to assemble;] they will hear [for,]

οτι εληλυθας. <sup>23</sup> Τουτου ουν ποιησον, ο σοι  
that thou hast come. This therefore do thou, what to thee

λεγομεν· Εισιν ημιν ανδρες τεσσαρες ευχην  
we say; Are to us men four a vow

εχοντες εφ' εαυτων. <sup>24</sup> Τουτους παραλαβων,  
having upon themselves. These having taken,

αγνισθητι συν αυτοις, και δαπανησον εφ'  
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 εν κατηχηνται περι  
know all, that the things they have been informed concerning

σου ουδεν εστιν, αλλα στοιχεις και αυτος του  
thee nothing is, but walkest orderly also himself the

νομου φυλασσων. <sup>25</sup> Περι δε των πεπιστευκο-  
law keeping. Concerning but those having be-

των εθνων ημεις επεστειλμεν, κριναντες  
lived of Gentiles we sent word, judging

\*[μηδεν τοιουτον τηρειν αυτοους, ει μη] φυ-  
[nothing such like to observe them, if not] to

λασσεσθαι αυτοους 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.

<sup>26</sup> Τοτε ο Παυλος παραλαβων τους ανδρας,  
Then the Paul having taken the men,

τη εχομενη ημερα συν αυτοις αγνισθεις εισηει  
on the following day with them being purified entered

εις το ιερον, διαγγελων την εκπληρωσιν των  
into the temple, announcing the completion of the

ημερων του αγνισμου, εως ου προσηνεχθη  
days of the purification, till of which they offered

υπερ ενος εκαστου αυτων η προσφορα, <sup>27</sup> Ως  
in behalf of one of each of them the offering. When

δε εμελλον αι επτα ημεραι συντελεισθαι, οι απο  
and were about the seven days to be completed, those from

της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τω ιερω,  
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified GOD, and said to him, "Thou seest, brother, how Many Myriads \* there are, among the JEWS, of THOSE who BELIEVE, and all are † Zealots for the LAW.

21 And they have been informed concerning thee, That thou teachest ALL the JEWS among the GENTILES to apostatize from Moses, telling them not to circumcise their CHILDREN, nor to follow the CUSTOMS.

22 What is it then? They will certainly hear That thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 Take them, and be purified with them, and be at expense for them, that they may † shave the head; and all will know That those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW.

25 But concerning the BELIEVING GENTILES † we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Strangled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOWING Day being purified with them, † entered the TEMPLE, † announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be offered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

\* VATICAN MANUSCRIPT.—20. there are among the Jews, of those who believe. 22. the Multitude must assemble—omit. 22. for—omit. 25. that they observe no such thing, except—omit.

† 20. Acts xxii. 5; Rom. x. 2; Gal. i. 14.  
‡ 26. Acts xv. 20, 26.

‡ 26. Acts xiv. 18.

‡ 24. Num. vi. 3, 13, 18; Acts xviii. 18.  
‡ 25. Num. vi. 18.

συνεχεον παντα τον οχλον, και επεβαλον επ' αυτον τας χειρας, <sup>28</sup> κραιοτες· Ανδρες Ισραηλιται, βοηθειτε· ουτος εστιν ο ανθρωπος, ο κατα του λαου και του νομου και του τοπου τουτου παντας πανταχου διδασκων· ετι τε και 'Ελληνας εισηγαγεν εις το ιερον, και κεκοινωκε τον αγιον τονον τουτου. <sup>29</sup> (Ησαν γαρ προωρακοτες Τροφιμον τον Εφεσιον εν τη πολει συν αυτω, ον ενομιζον οτι εις το ιερον εισηγαγεν ο Παυλος.) <sup>30</sup> Εκινήθη τε η πολις ολη, και εγενετο το συνδρημη του λαου· και επιλαβομενοι του Παυλου, ειλκον αυτον εξω του ιερου· και ευθεως εκλεισθησαν αι θυραι. <sup>31</sup> Ζητουντων δε αυτον αποκτειναι, ανεβη φασις τω χιλιαρχω της σπειρης, οτι ολη συγκεχυται 'Ιερουσαλημ· <sup>32</sup> ος εξ αυτης παραλαβων στρατιωτας και εκατονταρχους, κατεδραμεν επ' αυτους. Οι δε ιδοντες τον χιλιαρχον και τους στρατιωτας, επαυσαντες τυπτοντες τον Παυλον. <sup>33</sup> Τότε εγγισας ο χιλιαρχος επελαβετα αυτου, και εκελευσε δεθηναι αλυσει δυσι· και επυνθανεν, τις αν ειη, και τι εστι πεποιηκωσ· <sup>34</sup> Αλλοι δε αλλο τι εβων εν τω οχλω. Μη δυναμενος δε γνωναι το ασφαλεσ δια τον θορυβον, εκελευσεν αγεσθαι αυτον εις την παρεμβολην. <sup>35</sup> Οτε δε εγενετο επι τουσ αναβαθμουσ, συνεβη βασταζεσθαι αυτον υπο των στρατιωτων δια την βιαν του οχλου· <sup>35</sup> ηκολουθει γαρ

TEMPLE, stirred up All the CROWD, and laid HANDS on him, <sup>28</sup> 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." <sup>29</sup> (For they had previously seen † Trophimus the EPHESIAN, in the CITY with him, whom they imagined That PAUL had brought into the TEMPLE.) <sup>30</sup> † 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. <sup>31</sup> And while they were seeking to kill Him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion; <sup>32</sup> † who immediately having taken Soldiers and Centurions, rushed down upon them, and they, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL. <sup>33</sup> Then the COMMANDER coming near, seized him, and † ordered him to be bound with two CHAINS; and inquired who he was, and what he has done. <sup>34</sup> 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. <sup>35</sup> But when he was upon the STEPS, it happened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

† 27. Acts xxv. 21. † 28. Acta xxiv. 5, 6. † 29. Acta xx. 4. † 30. Acta xxiv. 21. † 31. Acta xxiv. 27; xxiv 7. † 33. ver. 11; Acta xx. 23.

το πλῆθος του λαου, κρᾶζον· Αἶρε αυτον.  
 the multitude of the people, crying; Lift up him.  
 37 Μελλων τε εισαγεσθαι εις την παρεμβολην ο  
 Being about and to be led into the castle the  
 Παυλος, λεγει τῷ χιλιαρχῳ· Εἰ ἐξεστι μοι  
 Paul, he says to the commander; If it is permitted for me  
 εἰπειν τι προς σε; Ὁ δε εφη· Ἑλληνιστι  
 to say anything to thee? He and said; Greek  
 γινωσκεις; 38 Ουκ αρα συ εἰ ο Αιγυπτιος, ο  
 understandest thou? Not then thou art the Egyptian who  
 προ τούτων των ἡμερων αναστατωτας και  
 before these the days having raised an insurrection and  
 εξαγαγων εις την ερημον τους τετρακισχιλιους  
 having led out into the desert the four thousand  
 ανδρας των σικαριων; Εἰπε δε ο Παυλος· 39 εγω  
 men of the Sicarii? Said and the Paul;  
 ανθρωπος μεν εἰμι Ιουδαϊος Ταρσευς, της Κιλι-  
 a man indeed am a Jew of Tarsus, of the Cili-  
 κιας ουκ ασημου πολωως πολιτης· δεομαι δε  
 cia not of a mean city a citizen; I beseech and  
 σου, επιτρεψον μοι λαλησαι προς τον λαον.  
 of thee, permit me to speak to the people.  
 40 Επιτρεψαντες δε αυτον, ο Παυλος εστως επι  
 Having permitted and him, the Paul having been set on  
 των αναβαθμων κατεσεισε τη χειρι τῷ λαῳ·  
 the steps waved with the hand to the people; η  
 κολπης δε σιγης γενομενης, προσεφωνησε τη  
 great and silence occurring, he spoke in the  
 Ἑβραϊδι διαλεκτῳ, λεγων·  
 Hebrew dialect, saying;

ΚΕΦ. κβ'. 22.

1 Ανδρες αδελφοι και πατερες, ακουσατε μου  
 Men brethren and fathers, hear you of me  
 της προς υμας νυνι απολογιας. 2 Ακουσαντες  
 the to you now apology. Hearing  
 δε οτι τη Εβραϊδι διαλεκτῳ προσεφωνει αυτοις,  
 and that in the Hebrew dialect he was speaking to them,  
 μαλλον παρεσχον ἡσυχιαν. Και φησιν· 3 εγω  
 more they kept silence. And he said;  
 μεν εἰμι ανηρ Ιουδαϊος, γεγεννημενος εν Ταρσῳ  
 indeed am a man a Jew, having been born in Tarsus  
 της Κιλικιας; αναθεθραμμενος δε εν τη παλει  
 of the Cilicia? having been brought up and in the city  
 ταυτη, περα τους ποδας Γαμαλιηλ πεπαιδευμε-  
 this, at the feet of Gamaliel having been taught;  
 νος κατα ακριβειαν του πατρικου νομου, ζηλω-  
 with accuracy the ancestral law, a zealous  
 της ὑπαρχων του θεου, καθως παντες υμεις εστε  
 of being of the God, even as all you are  
 σημερον· 4 ος ταυτην την οδον εδιωξα 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 CILICIA, a Citizen of no Inconsiderable City; and I entreat thee, permit me to speak to the PEOPLE."

40 And having given him permission, PAUL, standing on the STEPS, † waved the HAND to the PEOPLE; and when there was Great Silence, he addressed them in the HEBREW Dialect, saying,

CHAPTER XXII.

1 "Men, † Brethren, and Fathers, hear now My APOLOGY before you."

2 (And hearing that he spoke to them in the HEBREW Dialect, they kept greater silence; and he said,)

3 † "I am a Jew, born in TRSUS, of CILICIA, but having been brought up in this CITY, at the FEET of † Gamaliel, and accurately instructed in the ANCESTRAL LAW; † being a Zealot for GOD, † as you all are To-day."

4 And I persecuted THIS WAY to Death,

† 36. Josephus mentions this Egyptian as having raised a mob of 30,000 men, (or as some think it originally read 4,000,) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 38. The Sicarii were a body of rebels mentioned by Josephus, Wars b. vii, c. 10, † 1.

† 36. Luke xliii. 18; John xix. 15; xxii. 22. ix. 11; xxii. 8. † 40. Acts xii. 17. Cor. xi. 22; Phil. iii. 5. † 3. Acts v. 34. Rom. x. 2.

† 39. See Acts v. 36. † 1. Acts vii. 2. † 2. Acts xxi. 20; Gal. i. 14. † 3. Acts xxi. 20; Gal. i. 14. † 2. Acts xxi. 20; Gal. i. 14. † 2.

θανάτου, δεσμευων και παραδιδους εις φυλακας  
 death, binding and delivering into prisons  
 ανδρας τε και γυναικας, <sup>6</sup> ως και ο αρχιερευς  
 men both and women, as also the high-priest  
 μαρτυρει μοι, και παν το πρεσβυτεριον· παρ'  
 testifies to me, and all the eldership; from  
 ων και επιστολας δεξαμενος προς τους αδελ-  
 whom also letters having received to the brethren,  
 φους, εις Δαμασκον επορευομην, αξων και  
 zen, to Damascus I went, going to lead and  
 τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,  
 those there being, having been bound into Jerusalem,  
 ινα τιμωρηθωσιν. <sup>6</sup> Εγενετο δε μοι πορευομενω  
 that they might be punished. It happened and to me traveling  
 και εγγιζοντι τη Δαμασκη, περι μεσημβριαν  
 and drawing near to the Damascus, about noon  
 εξαιφνης εκ του ουρανου περιαστοψαι φως ικα-  
 suddenly out of the heaven to shine round a light great  
 νον περι εμε· <sup>7</sup> επεσον τε εις το εδαφος, και  
 about me; fell and on the ground, and  
 ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι  
 - heard a voice saying to me: Saul, Saul, why  
 με διωκεις; <sup>8</sup> Εγω δε απεκριθην· Τις ει,  
 me persecutest thou? I and answered, Who art thou,  
 κυριε; Ειπε τε προς με· Εγω ειμι Ιησους ο  
 Sir? He said and to me; I am Jesus the  
 Ναζωραιος, ον συ διωκεις. <sup>9</sup> Οι δε συν εμοι  
 Nazarene, whom thou persecutest. Those and with me  
 οντες το μεν φως εθεασαντο, \* [και εμφοβοι  
 being the indeed light saw, [and terrified  
 εγενοντο·] την δε φωνην ουκ ηκουσαν του  
 they were,] the but voice not they heard of the  
 λαλουντος μοι. <sup>10</sup> Ειπον δε· Τι ποιησω, κυριε;  
 speaking to me. I said and, What shall I do, O Lord?  
 'Ο δε κυριος ειπε προς με· Αναστας πορευου  
 The and Lord said to me; Having arisen go thou  
 εις Δαμασκον· κακει σοι λαληθησεται περι  
 into Damascus, and there to thee it shall be told concerning  
 παντων, ων τετακται σοι ποιησαι. <sup>11</sup> Ως δε  
 all things, which have been appointed for thee to do. As and  
 ουκ ερεβλεπον απο της δοξης του φωτος εκει-  
 not I saw from the glory of the light of that,  
 νου, χειραγωγουμενος υπο των συνοντων μοι,  
 being led by the hand by those being with me,  
 ηλθον εις Δαμασκον.  
 I came into Damascus.  
<sup>12</sup> Ανανιας δε τις, ανηρ ευσεβης κατα τον  
 Ananias and one, a man pious according to the  
 νομον, μαρτυρουμενος υπο παντων των κατοι-  
 law, being testified to by all the resi-  
 κουντων Ιουδαιων, <sup>13</sup> ελθων προς με και επισ-  
 ding Jews, having come to me and having  
 τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.  
 stood said to me; Saul O brother, look up.

binding and delivering into Prisons both Men and Women;

5 as the HIGH-PRIEST also \*is my witness, † and All the ELDERSHIP; ‡ from whom also receiving Letters to the BRETHREN, I went to Damascus to bring THOSE who WERE there bound to Jerusalem, that they might be punished.

6 † And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 and I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 And † answered: 'Who art thou, Sir?' And he said to me, '† 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; xvi. 10, 12. † 6. Acts ix. xvi. 12, 13. † 9. Acts ix. 7; Dan. x. 7. † 12. Acts ix. 17. † 13. Acts.

† 12. 1 Tim. iii. 7.

Καὼ αὐτῆ τῆ ὥρᾳ ἀνεβλεψα εἰς αὐτὸν. <sup>14</sup> Ὁ  
 And I in this the hour looked on him. He  
 δε εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχει-  
 and said; The God of the fathers of us destined  
 σατο σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν  
 thee to know the will of himself, and to see the  
 δικαίον, καὶ ἀκουσαί φωνῆν ἐκ τοῦ στόματος  
 righteous one, and to hear a voice out of the mouth  
 αὐτοῦ. <sup>15</sup> ὅτι ἐστὶ μαρτυρὸς αὐτῷ πρὸς πάντας  
 of him; because thou shalt be a witness for him to all  
 ἀνθρώπων ὧν ἑώρακας καὶ ἤκουσας. <sup>16</sup> Καὶ  
 men of what thou hast seen and thou hast heard. And  
 νῦν τί μελλεῖς ἀναστὰς βαπτίσαι, καὶ ἀπο-  
 now why dost thou delay? having arisen be thou dipped, and wash  
 λῦσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ  
 thyself from the sins of thee, having invoked the  
 ὄνομα αὐτοῦ. <sup>17</sup> Ἐγένετο δὲ μοι ὑποστρεφάντι  
 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, <sup>18</sup> καὶ ἰδεῖν  
 temple, to have been me in an ecstasy, and to see  
 αὐτὸν λεγόντα μοι· Σπείσον, καὶ ἐξελεθε ἐν  
 him saying to me; Do thou hasten, and come out with  
 ταχεὶ ἐξ Ἱερουσαλὴμ· διότι οὐ παραδεξονται  
 speed from Jerusalem; because not they will receive  
 σου τὴν μαρτυρίαν περὶ ἐμοῦ. <sup>19</sup> Καὼ εἶπον·  
 of thee the testimony concerning me. And I said;  
 Κυριε, αὐτοὶ ἐπιστάνται, ὅτι ἐγὼ ἤμην φυλα-  
 O Lord; They know, that I was impris-  
 κίζων καὶ δερῶν κατὰ τὰς συναγωγὰς τοὺς πισ-  
 oning and beating in the synagogues those be-  
 τεύοντας ἐπὶ σε· <sup>20</sup> καὶ ὅτε ἐξεχείτο τὸ αἷμα  
 lying on thee; and when was poured out the blood  
 Στεφάνου τοῦ μαρτυροῦ σου, καὶ αὐτὸς ἤμην  
 of Stephen the martyr of thee, and myself was  
 ἐφῆστως, καὶ συνευδοκῶν, καὶ φυλάσσω τὰ  
 having been standing, and approving, and keeping the  
 ἱματῖα τῶν ἀναιρουμένων αὐτοῦ. <sup>21</sup> Καὶ εἶπε  
 mantles of those killing him. And he said  
 πρὸς με· Πορευοῦ ὅτι ἐγὼ εἰς ἔθνη μακρὰν  
 to me; Go thou; for I to nations at a distance  
 ἐξαποστελῶ σε. . . . <sup>22</sup> 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 voices  
 αὐτῶν, λεγόντες· Αἶρε ἀπο τῆς γῆς τὸν τοιοῦ-  
 of them, saying; Lift up from the earth the such a  
 τὸν· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. <sup>23</sup> Κραυγὰ  
 person; not for it is fit him to live. Crying  
 ζῶντων δὲ αὐτῶν καὶ ριπτοῦντων τὰ ἱματῖα, καὶ  
 out and of them and tossing up the mantles, and  
 κοινορτοῦν βαλλόντων εἰς τὸν αἶρα, <sup>24</sup> ἐκέλευσεν  
 dust throwing into the air, ordered

And in That HOUR I looked upon him.  
 † 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 they 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 their 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. I Cor. ix. 1; xv. 8.  
 † 14. Acts iii. 14; vii. 53. † 14. I Cor. xi. 23; Gal. i. 12. † 15. Acts xiii. 11.  
 † 15. Acts iv. 20; xxvi. 16. † 16. Acts ii. 28; Titus iii. 6; Heb. x. 32. † 16. Acts ix. 14; Rom. x. 13; I Cor. i. 2; 2 Tim. ii. 22. † 17. Acts ix. 20; I Cor. xii. 2. † 20. Acts vii. 58. † 21. Acts ix. 15; xiii. 2. 46. 47; xviii. 6; xxvi. 17; Rom. i. 6; xi. 13; xv. 10; Gal. i. 16, 18; ii. 7, 8; Eph. iii. 7, 8; I Tim. ii. 7; 2 Tim. i. 11. † 23. Acts xxi. 30; xxv. 24.



ὁ χιλιάρχος εἰσαγεσθαι αὐτον εἰς τὴν παρεμβολήν, εἰπὼν μαστιγεῖν ἀνεταξέσθαι αὐτον ἵνα ἐπιγνώσῃ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. <sup>25</sup> Ὡς δὲ προτεινὰν αὐτον τοῖς ἰμμοσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατοντάρχον ὁ Παῦλος· Εἰ ἀνθρώπων Ῥωμαίων καὶ ἀκατακρίτων ἐξεστὶν ὑμῖν μαστιγεῖν; <sup>26</sup> Ἀκουσας δὲ ὁ ἑκατοντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλε, λέγων· τί μέλλεις ποιεῖν; ὁ γὰρ ἀνθρώπος οὗτος Ῥωμαῖος ἐστὶ. <sup>27</sup> Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος εἶ; Ὁ δὲ εἶπεν· Ναί. <sup>28</sup> Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησαμην. Ὁ δὲ Παῦλος εἶπεν· Ἐγὼ δὲ καὶ γεγεννημαί. <sup>29</sup> Εὐθεὺς οὖν ἀπεστῆσαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτον ἀνεταξέειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖος ἐστὶ, καὶ ὅτι ἦν αὐτον δεδεκώς. <sup>30</sup> Τῇ δὲ ἐπαύριον βουλευόμενος γινῶναι τὸ ἀσφαλές, τὸ τι κατηγορεῖται παρα τῶν Ἰουδαίων, ἐλυσεν αὐτον, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πάντοσιν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον, ἔστησεν εἰς αὐτοὺς.

ΚΕΦ. κγ'. 23.

<sup>1</sup> Ἀτενίσας δὲ ὁ Παῦλος τῷ συνέδριῳ, εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πάσῃ συνείδησει ἀγαθῇ πεπολιτευμαι τῷ θεῷ ἀχρι ταύτης τῆς ἡμέρας. . . . <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε.

24 the COMMANDER ordered him to be led into the CASTLE, and to be examined with SCOURGES, so that he might know for what reason they thus cried against him.

25 And as they extended him with the THONGS, PAUL said to the CENTURION STANDING BY, † "Is it lawful to scourge a Man, a Roman, and uncondemned?"

26 And the CENTURION having heard, went and told the COMMANDER, saying, "What art thou about to do? for this MAN is a Roman."

27 And the COMMANDER coming near said to him, "Tell me, art thou a Roman?" And HE said, "Yes."

28 And the COMMANDER answered, "I purchased this CITIZENSHIP with a Great Sum of money." And PAUL said, "But I have even been born so."

29 Then THOSE being about to examine him, immediately departed from him; and the COMMANDER also was afraid, having ascertained That he was a Roman, and Because he had bound him.

30 And on the NEXT DAY, desiring to know the CERTAINTY of what he was accused by the JEWS, he loosed him; and ordered the HIGH-PRIESTS and all the SANHEDRIM to come together, and having led PAUL down, placed him before them.

CHAPTER XXIII.

1 And PAUL earnestly looking on the SANHEDRIM, said, "Brethren! † I have lived before GOD in All good Conscience to THIS DAY." . . . .

2 And the HIGH-PRIEST, Ananias, ordered THOSE

† 25. Acts xvi. 37. Heb. xiii. 13.

‡ 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. 1

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 κεκονιαμενε  
 To strike thee is about the God, O wall having been whitewashed,  
 και συ καθη κρινων με κατα τον νομον, και  
 and thou sittest judging me according to the law, and  
 παρανομων κελευεις με τυπτεσθαι; <sup>4</sup> Οι 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  
 λαιδορεις; <sup>5</sup> Εφη τε ο Παυλος Ουκ ρδειν,  
 revilest thou? Said and the Paul; Not I had known,  
 αδελφοι, οτι εστιν αρχιερευς γεγραπται γαρ  
 brethren, that it is a high-priest; it is written for;  
 Αρχοντα του λαου σου ουκ ερεις κακος.  
 A ruler of the people of thee not thou shalt speak evil.  
<sup>6</sup> Γινους δε ο Παυλος, οτι το εν μερος εστι Σαδ-  
 Knowing and the Paul, that the one part is of Sad-  
 δουκαιων, το δε ετερον Φαρισαιων, εκραζει εν  
 ducees, the and other of Pharisees, he cried out in  
 τω συνεδριω Ανδρες αδελφοι, εγω Φαρισαιος  
 the sanhedrim; Men brethren, I a Pharisee  
 ειμι, υιος Φαρισαιου περι ελπιδος και ανασ-  
 am, a son of a Pharisee; concerning hope and a resur-  
 τασεως νεκρων εγω κρινομαι. <sup>7</sup> Τουτο δε αυτου  
 rection of dead ones I being judged. This and of him  
 λαλησαντος, εγερευτο 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> Εγερευτο 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 τούτω  
 Nothing evil we find in the man this;  
 ει δε πνευμα ελαλησεν αυτω, η αγγελος. . . .  
 if but a spirit spake to him, or a messenger.  
<sup>10</sup> Πολλης δε γενομενης στασεως, ευλαβηθει ο  
 Great and becoming dispute, fearing the  
 χιλιαρχος μη διασπασθη ο Παυλος υπ' αυτων,  
 commander lest would be torn to pieces the Paul by them,  
 εκελευσε το στρατευμα καταβαιν 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, violating the law, commandest me to be struck?"  
 4 AND THOSE STANDING BY said, "Dost thou revile the HIGH-PRIEST of GOD?"  
 5 AND PAUL said, "I did not know, Brethren, That he was a High-priest; for it is written, † Thou shalt not speak evil of the Ruler of thy PEOPLE."  
 6 AND PAUL perceiving That the ONE Part were of the Sadducees, and the OTHER of the Pharisees, he exclaimed in the SANHEDRIM, "Brethren, † I am a Pharisee, † a Son \* of PHARISEES; concerning † the Hope and the Resurrection of the Dead \* I am being judged."  
 7 And having said this, there was a Dispute between the PHARISEES and the SADDUCEES; and the MULTITUDE was divided.  
 8 † For indeed the Sadducees say, there is no Resurrection, nor Angel, nor Spirit; but the Pharisees confess BOTH.  
 9 And there was a great Clamor; and \* 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 spake to him?" . . . .  
 10 And the Dispute becoming vehement, the COMMANDER, fearing that Paul would be torn in pieces by them, ordered the Troops to go down and take him by force from the

\* VATICAN MANUSCRIPT.—G. OF PHARISEES. OF THE SCRIBES.

G. I am being judged.

G. some

† G. Or, a Disciple of the Pharisees.

† 2. 1 Kings xxii. 24; Jer. x. 2; John xviii. 23. † 8. Lev. xix. 6; Deut. xv. 1. 3; John vii. 51. † 6. Exod. xxii. 28; Eccl. x. 10; † 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 xv. 26, 31. † 9. Acts xxii. 7, 17, 18.

εκ μεσου αυτων, αγειν \* [τε] εις την παρεμβολην.  
from midst of them, to lead [and] into the castle.

11 Τη δε επιουση νυκτι επιστας αυτη ο κυριος  
On the and next night having stood by him the Lord  
 ειπε· Θαρσει· ως γαρ διεμαρτυρα τα περι  
said: Take courage; as for thou didst testify the things concerning  
 εμου εις Ιερουσαλημ, οτω σε δει και εις Ρω-  
me in Jerusalem, so thou didst behave also in Rome  
 μη μαρτυρησαι.  
to testify.

12 Γερομενης δε ημερας, ποιησαντες συστρο-  
Becoming and day, having formed a conspir-  
 φην οι Ιουδαιοι, ανεθεματισαν εαυτους, λεγον-  
acy the Jews, they bound with a curse themselves, saying  
 τες μητε φαγειν μητε πικιν εως ου αποκτεινωσι  
either to eat nor drink till they might kill  
 τον Παυλον· 13 ησαν δε πλειους τεσσαρακοντα  
the Paul; were and more forty  
 οι ταυτην την συνωμοσιαν πεποιηκοτες· 14 οιτι-  
those this the conspiracy having been engaged; who  
 νες προσελθοντες τοις αρχιερευσι και τοις πρεσ-  
having come to the high-priests and the elders,  
 βυτεροις, ειπον· Αναθεματι ανεθεματισαμεν  
said; With a curse we have cursed  
 εαυτους, μηδενος γευσασθαι εως ου αποκτεινω-  
ourselves, of nothing to taste till we have killed  
 μεν τον Παυλον. 15 Νυν ουν υμεις εμφανισατε τω  
the Paul. Now therefore you make known to the

χιλιαρχω συν τω συνεδριω, οπως αυτον κατα-  
commander with the sanhedrim, in order that him he may  
 γαγν προς υμας, ως μελλοντας διαγινωσκειν  
lead down to you, as being about to examine  
 ακριβεστερον τα περι αυτου· ημεις δε, προ-  
more accurately the things concerning him; we and, before  
 του εγγισαι αυτον, ετοιμοι εσμεν του ανελειν  
of the to have come nigh him, ready we are of the to kill  
 αυτον. 16 Ακουσας δε ο υιος της αδελφης Παυ-  
him. Having heard but the son of the sister of Paul  
 λου την ενεδραν, παραγενόμενος εως εισελθων  
the lying in wait, having come near and having gone  
 εις την παρεμβολην, απηγγειλε τω Παυλω.  
into the castle, he related to the Paul.

17 Προσκαλεσαμενος δε ο Παυλος ενα των εκα-  
Having summoned and the Paul one of the cen-  
 τονταρχων, εφη· Τον νεανιαν ταυτων απαγαγε  
turions, he said; The young man this lead thou  
 προς τον χιλιαρχον· εχει γαρ τι απαγγελαι  
to the commander; he has for something to relate  
 αυτω. 18· Ο μεν ουν παραλαβων αυτον ηγαγε  
to him. He indeed then having taken him led  
 προς τον χιλιαρχον, και φησιν· Ο δεσμος  
to the commander, and said; The prisoner  
 Παυλος προσκαλεσαμενος με, ηρωτησε τουτον  
Paul having summoned me, asked this  
 τον νεανιαν αγαγειν προς σε, εχοντα τι λαλη-  
the young man to lead to thee, having something to say  
 σμα σοι. 19 Επιλαβομενος δε της χειρος αυτου  
to thee. Having taken and the hand of him

midst of them, and to lead him into the CASTLE.

11 † And on the FOLLOWING Night the LORD standing by him, said, "Take courage; for as thou didst testify 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. 31, 30; XXV. 8.

ὁ χιλιάρχος, και αναχωρησας κατ' ἑαυτον, ἐκυν-  
 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?

10 εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνεθετο του ερω-  
 he said and; That the Jews agreed together of the to ask  
 τησαι σε, ὅπως αυριον εἰς το συνέδριον καταγα-  
 thee, that to-morrow into the sanhedrim thou mayst lead  
 γης τον Παυλον, ὡς μελλοντες τι ακριβεστε-  
 down the Paul, as being about something more accu-  
 ρον πυνθανεσθαι περι αυτου· 21 Συ ουκ μη  
 rately to investigate concerning him. Thou therefore not  
 πεισθης αυτοις· ενεδρευουσι γαρ αυτον εἰς  
 shouldst be persuaded by them; He is wait for him of

αυτων ανδρες πλειους τεσσαρκοῦντα, ὅτινες κρε-  
 them men more forty, who bound  
 θεματισαν ἑαυτους, μητε φαγειν μητε πικιν  
 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 ἐπαγγελιαν.  
 looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπελυσε τον νεα-  
 The indeed then commander dismissed the young  
 νιαν, παραγγειλας μηδενι εκλαλησαι, ὅτι ταυτα  
 man, having charged to no one to speak out, that these things  
 ενεφανισας προς με. 23 Και προσκαλεσαμενος  
 thou didst report to me. And having summoned

δυο τινας των εκατονταρχων, εἶπεν· Ἐτοιμα-  
 two certain of the centurions, he said; Make  
 σατε στρατιωτας διακοσιους, ὅπως παρευθωσι  
 ready soldiers two hundred, that they may go  
 εως Καισαρειας, και ἰππεῖς εβδομηκοντα, και  
 to Caesarea, and horsemen seventy, and  
 δεξιολαβους διακοσιους, απο τριτης ὥρας της  
 spearmen two hundred, from third hour of the

νυκτος· 24 κτηνη τε παραστησαι, ἵνα επιβιβα-  
 night; animals and to have provided, that having  
 σαντες τον Παυλον διασωσωσι προς Φηλικα  
 mounted the Paul they might convey safely to Felix  
 τον ἡγεμονα· 25 γραψας ἐπιστολην περιεχουσαν  
 the governor; having written a letter containing  
 τον τυπου τουτου· 26 Κλαυδιος Λυσιας το  
 the form this; Claudius Lysias to the

κρατιστην ἡγεμονι Φηλικι 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 αναρεισθαι ὑπ' αυτων, επισ-  
 and being about to be killed by them, having come  
 τας συν τῷ στρατευματι εξειλομην \* [αυτον,]  
 suddenly with the armed force I rescued [him.]

μαθων ὅτι Ῥωμαιος εστι. 28 Βουλομενος δε  
 having learned that a Roman he is. 28 Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, "The Jews have agreed together to ask thee that thou wouldst bring down PAUL To-morrow into the SANHEDRIM, as if about to investigate, something more accurately concerning him."

21 Therefore, be not thou persuaded by them; for more than forty Men of them lie in wait for him, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, looking for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG MAN, charging him, "Inform No one That thou hast told me these things."

23 And having summoned \* Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Caesarea, and seventy Horsemen, and two hundred Spear-

men, after the THIRD Hour of the NIGHT;

24 and provide Animals on which to place PAUL, that they may convey him safely to Felix, the GOVERNOR."

25 And he wrote a Letter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Governor Felix, greeting:

27 † This MAN having been seized by the JEWS, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE.

Having learned that he is a Roman,

\* VATICAN MANUSCRIPT.—27. him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

γινωαι την αιτιαν δε ην ενακαλουσ αυτην, to know the cause on account of which they were accusing him, καταγαγον αυτον εις το συνεδριον αυτων. 29 ον I led down him into the saphedrim of them; whom

εδρον εγκαλουμενον περι ζητηματων του νομου αυτων, μηδεν δε αξιον θανατου η δεσμων εγκλη- of them, nothing but worthy of death or bonds an accu- ma εχοντα. 30 Μηνυθεισης δε μοι επιβουλης εις sation having. Having been disclosed but to me a plot against τον ανδρα μελλειν εσεσθαι υπο των Ιουδαιων, the man to be about to be by the Jews,

εξαυτης επεμψα προς σε, παραγγειλας και τοις instantly I sent to thee, having commanded also the κατηγοροις λεγειν τα προς αυτον επι σου, accusers to say the things against him before thee.

\*[Ερρωσο.] 31 ΟΙ μεν ουν στρατιωται, κατα [Farewell.] The indeed therefore soldiers, according to το διατεταγμενον αυτοις, αναλαβοντες τον that having been commanded them, having taken the Παυλον, ηγαγον δια της νυκτας εις την Αντι- Paul, they led through the night into the Anti- πατριδα. 32 Τη δε επαυριον εσσαντες σους ιη- patrias. On the and morrow having left; the horse- πεις πορευεσθαι συν αυτω, υπεστρεψαν εις την men to go with him, they returned to the παρεμβολην. 33 Οιτινες εισελθοντες εις την esstle. Who having come into the

Καισαρειαν, και αναδοντες την επιστολην τω Cesarea, and having delivered the letter to the ηγεμονι, παρεστησαν και τον Παυλον αυτω. governor, presented also the Paul to him.

34 Αναγνους δε, και επερωτησας εκ ποιας επαρ- Having read and, and having asked from what province χιας εστι, και πυθομενος οτι απο Κιλικιας, he is, and having understood that from Cilicia;

35 διακουσομαι σου, εφη, οταν και οι κατηγοροι I will fully hear thee, he said, when also the accusers σου παραγενωρται. Εκελευσε τε αυτον εν τω of the may arrive. He commanded and him in the πραιτωριω του Ηρωδου φυλασσεσθαι. judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

1 Μετα δε πεντε ημερας κατεβη ο αρχιερευς After and five days went down the high-priest Ανασιας μετα των πρεσβυτερων και ρητορος Ananias with the elders and an orator

Τερτυλλου τινος, οτινες ενεφανισαν τω ηγε- Tertullus: certain, who appeared before the gov- μορι κατα του Παυλου. 2 Κληθεντος δε αυτου, ernor against the Paul. Having been called and of him, ηρξατο κατηγορειν ο Τερτυλλος, λεγων 3 πολ- began to accuse the Tertullus, saying; great

28 † and desiring to know the CRIME of which they accused him, I led him down into their SAN- HEDEIM; 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 PRE-TORIUM.

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;

28. Acts xxiii. 30. 29. Acts xviii. 15; xxv. 19. 30. Acts xxi. 30. 31. Acts xxiv. 8; xxv. 6. 32. Acts xxi. 30. 33. Acts xxi. 37. 34. Acts xxi. 30. 35. Acts xxiii. 2, 30, 35; xxv. 2.

\* VATICAN MANUSCRIPT.—30. to speak against him before thee. 20. Farewell—omit. 31. Night. 1. certain Elders. † 23. Acts xxiii. 30. † 29. Acts xviii. 15; xxv. 19. † 30. Acts xxi. 30. † 35. Acts xxiv. 1, 10; xxv. 10. † 32. Acts xxi. 30. † 33. Acts xxi. 37. † 34. Acts xxi. 30. † 35. Acts xxiii. 2, 30, 35; xxv. 2.

λης ειρηνης τυγαανοντες δια σου, και κατορ-  
 peace enjoying through thee, and worthy  
 θωματων γινομενων τω εθνει τουτω δια της σης  
 deeds being done to the nation this through of the of thy  
 προνοιας, παντη τε και πανταχου αποδεχομεθα,  
 foresight, in every thing and and everywhere we accept,  
 κρατιστε Φηλιξ, μετα πασης ευχαριστιας.  
 O most excellent Felix, with all thankfulness.  
 4 'Ινα δε μη επι πλειον σε εγκοπτω, παρακαλω  
 That and not to longer thee I may detain, I beseech  
 ακουσαι σε ημων συντομως τη ση επικεικεια.  
 to hear thee of us briefly in the thy clemency.  
 5 Ευροντες γαρ τον ανδρα τουτον λοιμον, και  
 We have found for the man this a pestilence, and  
 κινουντα στασιν πασι τοις Ιουδαιοις τοις κατα  
 exciting a sedition in all the Jews those in  
 την οικουμενην, πρωτοστατην τε της των Να-  
 the habitable, a leader and of the of the Na-  
 ζωραιων αιρεσεως, 6 'ος και το ιερον επειρασε  
 sarnens sect, who also the temple attempted  
 βεβηλωσαι· ον και εκρατησαμεν, \* [και κατα  
 to profane; whom also we apprehended, [and according to  
 τον ημετερον νομον ηδελθησαμεν κρινειν: 7 Παρ-  
 the our law we wished to judge. Having  
 ελθων δε Λυσιας ο χιλιαρχος, μετα πολλης  
 come but Lysias the commander, with a great  
 βιας εκ των χειρων ημων απηγαγε, 8 κελευσας  
 force out of the hands of us led away, having commanded  
 τους κατηγορους αυτου ερχεσθαι επι σε·] παρ'  
 the accusers of him to come to thee;] from  
 ου δυναση αυτος; ανακρινας περι  
 whom thou wilt be able thyself, having examined closely, concerning  
 παντων τουτων επιγνωαι, ων ημεις κατα-  
 all of these things to have knowledge, of which we ac-  
 γορουμεν αυτου. 9 Συνεπεθερτο δε και οι Ιου-  
 case him. United in impeaching and also the Jews,  
 δαιοι, φασκοντες ταυτα ουτως εχειν. 10 Απεκ-  
 asserting these things thus to be. Answered  
 ριθη δε ο Παυλος, νευσαντος αυτω του ηγεμο-  
 and the Paul, nodding to him the governor  
 νος λεγειν· Εκ πολλων ετων οντα σε κριτην τω  
 to speak; From many years being thee a judge to the  
 εθνει τουτω επισταμενος, ευθυμοτερον τα  
 nation this knowing, more cheerfully the things  
 περι εμαυτου απολογουμαι· 11 δυναμενου σου  
 concerning myself I defend; being able of thee  
 γνωαι, οτι ου πλειους εισι μοι ημεραι δεκαδυο,  
 so know, that not more are to me days twelve,  
 αφ' ης ανεβην προσκυνησων εν Ιερουσαλημ.  
 from which I went up to worship in Jerusalem.  
 12 Και ουτε εν τω ιερω εδρον με προς τινα δια-  
 And neither in the temple they found me with any one dis-  
 λεγομενον, η επισυστασιν ποιουντα οχλου,  
 puting, or a tumult making of a crowd,

3 "Having obtained Great Peace through thee, and \* worthy Deeds being done for this NATION by THY Forethought, and in every thing and every-where, we accept it, Most excellent Felix, with all Thankfulness.  
 4 But that I may not further detain thee, I beseech thee to hear us briefly, with THY usual Candor.  
 5 † For we found this MAN a Pestilence, and exciting \* Seditious among ALL THOSE JEWS throughout the EMPIRE, and a Chief of the SECT of the NAZARENES;  
 6 † who even attempted to profane the TEMPLE, and whom we apprehended, \* [and wished † to judge according to our Law;  
 7 † but Lysias, the COM-MANDER, having come with a Great Force, took him away out of our HANDS,  
 8 † commanding his AC-CUSEES to come to thee;] from whom thou wilt be able to learn for thyself, on examination, of all these things of which we accuse him.  
 9 And the JEWS also jointly impeached him, asserting that these things were so.  
 10 And the GOVERNOR having made a sign for him to speak, PAUL answered, "Knowing that thou hast been for Several Years a Judge of this NATION, \* I cheerfully defend myself;  
 11 it also being in thy power to ascertain, That it is not more than twelve Days since † I went up to worship at Jerusalem.  
 12 † And they did not find me disputing with any one in the TEMPLE, or making an Insurrection of

\* VATICAN MANUSCRIPT.—3. Reformatations are going on in this NATION. 5. Sedi-tions among. 6—8. omit. 10. I cheerfully, I 5. Luke xxiii. 2; Acts vi. 18; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15. xxi. 28. † 6. John xviii. 31. † 7. Acts xxi. 33. † 8. Acts xxiii. 30. † 11. ver. 17; Acts xxi. 26. † 12. Acts xiv. 8; xxviii. 17.

ουτε εν ταις συναγωγαῖς, ουτε κατα την πολιν·  
nor in the synagogues, nor in the city;

13 ουτε παραστησαι δυναται, περι ὧν νυν  
nor to prove are they able, concerning which now

κατηγορουσι μου. 14 Ὁμολογῶ δε τουτο σοι,  
they accuse me. I confess but this to thee,

ὅτι κατα την ὁδον, ἣν λεγουσιν αἵρεσιν, οὕτω  
that according to the way, which they called a sect, so

λατρεῶν τῷ πατριῶτι θεῷ, πιστευων κασι τοις  
I serve the patriarchal God, believing all things those

κατα τον νομον και τοις εν τοις προφηταις  
according to the law and those in the prophets

γεγραμμενοις· 15 ελπιδα εχων εις τον θεον, ἣν  
having been written; a hope having in the God, which

και αυτοι οὔτοι προσδεχονται, αναστασιν μελ-  
even they themselves are looking for, a resurrection about

λειν εσσεθαι \* [νεκρων,] δικαιων τε και αδι-  
to be [of dead ones,] of just ones and also unjust

κων. 16 Εν τούτῳ δε αυτος ασκω, απροσκοπον  
ones. In this and myself I exercise, a clear

συνειδησην εχειν προς τον θεον και τους ανθρω-  
conscience to have towards the God and the men

πους διαπαντος. 17 Δι' ετων δε πλειονων  
always. In the course of years and many

παρεγενόμενῃ ελεημοσυνας ποιησων εις το εθνος  
I came alms bringing to the nation

μου, και προσφορας. 18 Εν οἷς εὔρον με ἡγ-  
of me, and offerings. In which they found me having

νισμενον εν τῷ ἱερῷ, ου μετα οχλου, ουδε μετα  
been purified in the temple, not with a crowd, nor with

θορυβου. Τινες δε απο της Ασιας Ιουδαιοι,  
a tumult. Some and from the Asia Jews,

19 οὓς εδει επι σου παρειναι, και κατηγορειν ει  
who ought before thee to be present, and to accuse if

τι εχοιεν προς με. 20 Η αυτοι οὔτοι ειπα-  
anything they may have against me. Or these themselves let

τωσαν, τι εὔρον εν εμοι αδικημα, σταντος  
them say, what they found in me crime, having stood

μου επι του συνεδριου· 21 η περι μιας ταυ-  
of me before the sanhedrim; or concerning one this

της φωνης, ἣς εκραξα ἑστως εν αυτοις· Ὅτι  
voice, which I cried out standing among them; That

περι αναστασεως νεκρων εγω κρινομαι σημε-  
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμων. 22 Αρεβαλετο δε αυτους ὁ Φηλιξ,  
by you. Put off by them the Felix,

ακριβεστερον ειδως τα περι της ὁδου,  
more accurately knowing the things concerning the way,

ειπων· Ὅταν Λυσιας ὁ χιλιαρχος καταβη,  
saying; When Lysias the commander may come down,

the Crowd, either in the  
SYNAGOGUES, or in the  
CITY;

13 nor are they able to  
prove the things concern-  
ing which they now accuse  
me.

14 But this I confess  
to thee, that according to  
the way which they call a  
Sect, so serve I the God of  
my FATHERS, believing  
\* the THINGS which are  
according to the LAW, and  
THOSE which have been  
written in the PROPHETS;

15 having a Hope in  
God, which even they  
themselves are looking for,  
—[that there is to be a  
Resurrection both of the  
Righteous and Unright-  
eous.

16 And in this I exer-  
cise myself, always to have  
a clear Conscience to-  
wards GOD and MEN.

17 But in the course of  
several Years † I came  
bringing Alms to my NA-  
TION, and Offerings;

18 at which time they  
found me purified in the  
TEMPLE, not with a  
Crowd, nor with Tumult.  
† But there are some Jews  
from ASIA,

19 † who ought to be  
present before thee, and to  
accuse, if they may have  
anything against me.

20 Or let these them-  
selves say, What Crime  
they found in me while I  
stood before the SANHE-  
DRIM;

21 unless it be for This  
One Declaration which I  
made while I was standing  
among them,—[ That concern-  
ing the Resurrection of  
the Dead I am judged  
by you This day.]

22 But FELIX knowing  
more accurately about that  
WAY, put them off, saying,  
“When Lysias, the COM-  
MANDER, comes down, I

\* VATICAN MANUSCRIPT.—14. the THINGS according to Law.

15. of the dead—omit.

† 15. Dan. xii. 2; John v. 28, 29. † 16. Acts xliii. 1. † 17. Acts xi. 20, 20-  
xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. † 18. Acts xxi. 26, 27; xxvi. 21.  
Acts xliii. 20; xxv. 10. † 21. Acts xliii. 6; xxviii. 20.

διαγνωσομαι τα καθ' υμας. <sup>23</sup> Διατάξαμενος  
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  
ανεπιν, και μηδενα κωλυειν των ιδιων αυτου  
liberty, and no one to forbid of the own friends of him  
ὕπηρεται, \* [ἢ προσερχεσθαι] αὐτῷ.  
to assist, [or to come] to him.

<sup>24</sup> Μετα δε ἡμερας τινας παραγενομενος ὁ Φη-  
After and days some having come the Fe-  
λιξ συν Δρουσιλλῃ τῇ γυναικι, ουσῃ Ἰουδαία,  
lix with Drusilla the wife, being a Jewess,  
μετεπεμψατο τον Παυλον, και ηκουσεν αυτου  
he sent for the Paul, and heard him  
περι της εις Χριστον πιστεως. <sup>25</sup> Διαλεγο-  
concerning the into Anointed faith. Discours-  
μενου δε αυτου περι δικαιοσυνης και εγκρα-  
ting and of him concerning justice and self-con-  
τειας και του κριματος του μελλοντος, εμφο-  
trol and of the judgment that being about to come, terrifi-  
βος γενομενος ὁ Φηλιξ απεκριθη· Το νυν εχον  
sed 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> Αμα και ελπίζων, ὅτι χρηματα δοθη-  
thee. At the same time also hoping, that money will be  
σεται \* [αὐτῷ] ὑπο του Παυλου, \* [ὅπως λυση  
given [to him] by the Paul, [so that he might loose  
αὐτον·] διο και πυκνοτερον αυτον μεταπεμ-  
him;] therefore and oftener him sending  
πομενος ὁμιλει αὐτῷ. <sup>27</sup> Διετίας δε πληρωθει-  
for talked with him. Two years but being ended  
σης ελαβη διαδοχον ὁ Φηλιξ Πορκιον Φηστον·  
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. κ'. 25.

<sup>1</sup> Φηστος οὖν ἐπιβας τῇ ἐπαρχίᾳ, μετα  
Festus therefore having entered upon the prefecture, after  
τρεῖς ἡμέρας ἀνεβη εἰς Ἱερουσόλυμα ἀπο Καισα-  
three days went up to Jerusalem from Cesa-  
ρειας. <sup>2</sup> Ἐνεφανισαν δὲ αὐτῷ ὁ ἀρχιερεὺς και  
rea. Appeared before and him the high-priest and  
οἱ πρῶτοι των Ἰουδαίων κατὰ του Παυλου, και  
the chiefs of the Jews against the Paul, and  
παρεκαλουν αυτον, <sup>3</sup> αιτουμενοι χαριν κατ'  
entreated him, asking a favor against  
αυτου, ὅπως μεταπεμψῆται αυτον εἰς Ἱερουσα-  
him, that he would send for him to Jerusa-  
λημ· ἐνεδραν ποιοῦντες ἀνελεῖν αυτον 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>24</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 discoursing concerning Justice, Self-government, and THAT JUDGMENT about to COME, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

<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.

1 Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Caesarea to Jerusalem.

2 † And \* the HIGH-PRIESTS and the CHIEFS of the Jews appeared against PAUL, and entreated him,

3 asking a Favor against him, that he would send for him to Jerusalem, † forming an Ambuscade to kill him on the ROAD.

\* VATICAN MANUSCRIPT.—23. or to come—omit. 24. HIS OWN WIFE. 24. Christ Jesus. 26. to him—omit. 26. so that he might loose him—omit. 2. the HIGH-PRIESTS.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon in order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 8; xxviii. 16. ‡ 27. Acts xii. 3; xxv. 9, 14. ‡ 2. Acts xxiv. 1; ver. 18. ‡ 3. Acts xxiii. 12, 15.



την δδον. <sup>4</sup> Ο μεν ουν Φηστος απεκριθη, the way. The indeed then Festus answered, τηρεισθαι τον Παυλον εν Καισαρεια, εαυτον δε to be kept the Paul in Caesarea, himself but μελλειν εν ταχει εκπορευεσθαι. <sup>5</sup> Οι ουν εν to be about with speed to go out. Those therefore among υμιν, φησι, δυνατοι, συγκαταβαντες, ει τι you, he says, being able, having gone down with, if anything εστιν εν τω ανδρι, κατηγορεισθαι αυτου. is in the man, let them accuse him. <sup>6</sup> Διατριψας δε εν αυτοις ημερας ου πλειους οκτω Having remained and among them days not more eight π δεκα, καταβας εις Καισαρειαν, τη εταυριον or ten, having gone down into Caesarea, on the morrow καθιστας επι του βηματος, εκελυσε τον having sat down on the judgment-seat, he commanded the Παυλον αχθηναι. <sup>7</sup> Παραγεγομενου δε αυτου, Paul to be led forth. Having approached and of him, περιεσθησαν οι απο Ιερουσολυμων καταβιβηκο- stood around the from Jerusalem having been come- tes Ιουδαιοι, πολλα και βαρεα αιτιματα φερο- down Jews, many and heavy accusations bring- tes \* [κατα τον Παυλον,] & ουκ ισχυον αποδειξαι- ing [against the Paul,] which not they were able to point out; <sup>8</sup> απολογουμενου αυτου. <sup>9</sup> Οτι ουτε εις τον νομον saying in defence of him; That neither against the law των Ιουδαιων, ουτε εις το ιερον, ουτε εις Και- of the Jews, nor against the temple, nor against Ce- σαρα τι ημαρτον. <sup>9</sup> Ο Φηστος δε, τοις Ιουδαι- sar anything did I wrong. The Festus but, with the Jew- οις θελων χαριν καταβεσθαι, αποκριβεις τω wishing a favor to lay up for himself answering to the Παυλω ειπε· θελεις εις Ιερουσολυμα αναβας, Paul said; Art thou willing to Jerusalem having gone up, εκει περι τούτων κρινεσθαι επ' εμου; <sup>10</sup> Ειπε there concerning these things to be judged before me? Said δε ο Παυλος· Επι του βηματος Καισαρος εστωσ but the Paul; At the judgment-seat of Caesar standing ειμι, ου με δει κρινεσθαι. Ιουδαιους ουδεν I am, where me it behoves to be judged. Jews nothing ηδικησα, ως και συ καλλιον επιγιγνωσκεις. I have done wrong, as also thou full well hast ascertained. <sup>11</sup> Ει μεν γαρ αδικω, και αξιον θανατου πεπρα- If indeed for I am unjust, and worthy of death I have χα τι, ου παραιτουμαι το αποθανειν ει δε done anything, not I refuse the to die; & if but ουδεν εστιν ων ούτοι κατηγορουσι μου, ουδεις nothing is of which these accuse me, no one με δυναται αυτοις χαρισασθαι. Καισαρα επι- me is able to them to give as a favor. Caesar I call καλουμαι. <sup>12</sup> Τότε ο Φηστος συλλαλησας μετα upon. Then the Festus having conferred with

4 But Festus answered that PAUL should be kept at Caesarea, and that he himself would go down there shortly. <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 Caesarea; 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 Caesar, have I sinned in anything." <sup>9</sup> But FESTUS, † wishing to gratify the JEWS, answering PAUL, said, † "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?" <sup>10</sup> And PAUL said, "I am standing at Caesar'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 Caesar." <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. 11. If, then, indeed.

† 5. Acts xviii. 14; ver. 18. † 7. Mark xv. 8; Luke xxiii. 2, 10; Acts xxiv. 6, 13. † 8. Acts vi. 13; xxiv. 12; xxviii. 17. † 9. Acts xxiv. 27. † 9. ver. 20. † 11. ver. 26; Acts xviii. 14; xxiii. 20; xvi. 31. † 11. Acts xvi. 23; xxviii. 19.

του συμβουλιου, απεκριθη· Καιταρα επικεκλη-  
the council, answered; Cesar thou hast called  
 σαι· επι Καισαρα πορευση.  
upon; to Cesar thou shalt go.

<sup>13</sup> Ημερων δε διαγενομενων τινων, Αгриππας  
Days and having intervened some, Agrippa  
 δ βασιλευς και Βερνικη κατητησαν εις Καισα-  
the king and Bernice came down to Cae-  
 ρειαν, ασπασομενοι τον Φηστος. <sup>14</sup> Ως δε  
paying their respects to the Festus. When and

πλειους ημερας διετριβον εκει, ο Φηστος τη  
many days they remained there, the Festus to the  
 βασιλει ανεθετο τα κατα τον Παυλον, λεγων·  
king submitted thethings against the Paul, saying;

Ανη τις εστι καταλειμενος υπο Φηλικος  
A man certain is having been left behind by Felix  
 δεσμιος· <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> Συνελθοντων ουν \* [αυτων]  
the accusation. Having come therefore [of them]

ενθαδε, αναβολην μηδεμιαν ποιησαμενος, τη  
here, delay none having made, on the  
 εξης καθισαs επι του βηματος, εκελευσα αχ-  
next day having sat down on the judgment-seat, I commanded to be  
 θηναι τον ανδρα. <sup>18</sup> Περι ου σταθεντες οι  
brought the man. Concerning whom having stood up the

κατηγοροι ουδεμιαν αιτιαν εφεφερον, ον υπε-  
accusers so one accusation brought, of things sup-  
 ρουον εγω· <sup>19</sup> ζητηματα δε τινα περι της  
posed I, questions but certain concerning of the

ιδιαs δεισιδαιμονιαs 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. <sup>20</sup> Απορουμενος δε εγω εις την  
Paul to be alive. Being in doubt but I on that  
 περι τουτου ζητησιν, ελεγον, ει βουλοιστο  
concerning this question, I said, if he would bewilling

πορευεσθαι εις Ιερουσαλημ, κκει κρινεσθαι  
to go to Jerusalem, and there to be judged  
 περι τουτων. <sup>21</sup> Του δε Παυλου επικαλεσα-  
concerning these things. The but Paul having appealed

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

<sup>13</sup> And after some Days, † Agrippa the KING and Bernice came down to Cae-sar, to pay their respects to FESTUS.

<sup>14</sup> 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;

<sup>15</sup> † concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS \* ap-peared; asking a Sentence of judgment against him;

<sup>16</sup> † to whom I answered; That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCU-SERS Face to Face, and an Opportunity is allowed for defence concerning the AC-CUSATION.

<sup>17</sup> Therefore, when they arrived here, † making no Delay, the NEXT DAY, sit-ting down on the TRIBU-NAL, I commanded the MAN to be brought;

<sup>18</sup> concerning whom the ACCUSERS having stood up, brought No Charge of \* such Evil things as I supposed;

<sup>19</sup> † but had certain Questions with him about their OWN Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

<sup>20</sup> 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.

<sup>21</sup> 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 xlv. 27. ‡ 15. ver. 2, 3. ‡ 16. ver. 4, 5. ‡ 17. ver. 6. ‡ 19.

μενου τηρηθηναι αυτον εις την του Σεβαστου  
 to be kept himself for the of the Augustus  
 διαγωνωσι, εκελευσα τηρησθαι αυτον, εως ου  
 decision, I commanded to be kept him, till  
 πεμψω αυτον προς Καισαρα. <sup>22</sup> Αγρικκας 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 Αγρικκα 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' εροχην \* [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· Αγρικκα βασιλευ, και παντες  
 said the Festus; Agrippa O king, and all  
 οι συμπαροντες ημιν ανδρες, θεωρειτε τουτον,  
 those being present with us men, you see this,  
 περι ου παν το πληθος των Ιουδαιων ενετυ-  
 concerning whom all the multitude of the Jews applied  
 χον μοι εν τε Ιερουσολυμοις και ενθαδε, επι-  
 to me in both Jerusalem and here, cry-  
 βωντες μη δειν ζην αυτον μηκει. <sup>25</sup> Εγω  
 ing out not to be right to live him longer.  
 δε καταλαβομενος μηδεν αξιον θανατου αυτον  
 but having detected nothing worthy of death him  
 πεπραχεναι, και αυτον δε τουτου επικαλεσα-  
 to have done, also of him and of this having appealed  
 μενου του Σεβαστου, εκρινα πεμπειν \* [αυτον.]  
 to the Augustus, I resolved to send [him.]  
<sup>26</sup> Περι ου ασφαλεις τι γραφαι τω κυριω  
 Concerning whom certain anything to write to the Lord  
 ουκ εχω, διο προηγαγον αυτον εφ' υμων, και  
 not I have, therefore I led forth him before you, and  
 μαλιστα επι σου, βασιλευ Αγρικκα, οπως της  
 especially before thee, O king Agrippa, so that the  
 ανακρισεως 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 be 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 ou 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. 22. said—omit. 23. Commanders and. 23. being—omit. 26. him—omit.

† 21 & 25. Although *σεβαστος*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the venerable, the august; yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles.  
 † 26. The title *Kyrios, Lord*, both *Augustus* and *Tiberius* had absolutely refused; and forbid, even by public edicts, the application of it to themselves. *Tiberius* himself was accustomed to say, that he was *lord of his slaves, emperor of the troops, and prince of the senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. *Nero*, the emperor, would have it; and *Pliny* the younger is continually giving it to *Trajan*, in his letters.—*Clarke*.

† 24 ver. 2, 3, 7. † 24. Acts xxii. 22. † 25 Acts xxiii. 9, 30; xxvi. 31. † 25. ver. 11, 12.

ΚΕΦ. κς'. 26.

CHAPTER XXVI.

1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον εἶπεν· Ἐπι-  
 Agrippa and to the Paul said; little  
 τρεπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ  
 permitted for thee in behalf of thyself to speak. Then the

Παῦλος ἀπελογεῖτο, ἐκτεινας τὴν χεῖρα·  
 Paul made a defence, having stretched out the hand;

2 περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-  
 concerning all things of which I am accused by Jews,  
 δαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτοῦ μακα-  
 O king Agrippa, I esteem myself happy.

ριον, ἐπὶ σου μελλῶν σήμερον ἀπολογεῖσθαι·  
 before thee being about to-day to make a defence;

3 μάλιστα γνωστὴν ὄντα σε πάντων τῶν κατὰ  
 especially acquainted being thee of all of the among

Ἰουδαίους ἔθων τε καὶ ζητημάτων. Διὸ δεο-  
 Jews customs and also questions. Therefore I en-

μαι \* [σου,] μακροθυμῶς ἀκούσαι μου. 4 Τὴν  
 treat [thee,] patiently to hear of me. The

μεν οὖν βίωσιν μου τὴν ἐκ νεότητος, τῆς  
 indeed therefore mode of life of me that from youth, that

ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθρῳ μου ἐν Ἱερο-  
 from beginning being among the nation of me in Jeru-

σολυμοῖς, ἴσασι πάντες οἱ Ἰουδαῖοι· 5 προγινώσ-  
 salem, know all the Jews; previously know-

κοντες με ἀνωθεν, (εἰς θελοῦσι μαρτυρεῖν,) ὅτι  
 ing me from the first, (if they would be willing to testify,) that

κατὰ τὴν ἀκριβέστατην αἵρεσιν τῆς ἡμετέ-  
 according to the most rigid sect of the our

ρας θρησκείας ἔζησα Φαρισαῖος. 6 Καὶ νῦν ἐκ'  
 religion I lived a Pharisee. And now for

ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενο-  
 hope of that to the fathers promise being

μένης ὑπὸ τοῦ θεοῦ, ἔστηκα κρινόμενος. 7 Ἐς  
 made by the God, I have stood being judged; to

ἣν το δώδεκαφυλῶν ἡμῶν, ἐν ἐκτεκείῃ νύκτι  
 which the twelve tribes of us, in intently night

καὶ ἡμέραν λατρεῖον, ἐλπίζε καταστήσαι  
 and day serving, hopes to attain;

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ  
 concerning which hope I am accused, O king

\* [Ἀγρίππα,] ὑπὸ Ἰουδαίων. 8 Τι; ἀπίστον  
 [Agrippa,] by Jews. What? incredible

κρινεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;  
 it is judged by you, if the God dead ones raises?

9 Ἐγὼ \* [μεν] οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ  
 [indeed] therefore thought in myself to the

ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία  
 name of Jesus the Nazarene ought many things against

πραξαί. 10 Ὁ καὶ ἐποίησα ἐν Ἱερουσαλμοῖς  
 to practise, 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 παρα τῶν ἀρχιερέων ἐξουσίαν λα-  
 up, the from of the high-priests authority having

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.—8. thee—omit. 4. and in Jerusalem. 4. the Jews.  
 7. Agrippa—omit. 9. Indeed—omit. 10. Therefore also I did.  
 † 5. Acts xxii. 5; xxiii. 6; xxiv. 13, 22; Phil. iii. 5. † 6. Gen. xii. 3; xxii. 18; xvi.  
 4; 1. Gen. cxxiii. 11. † 7. James i. 1. † 9. 1 Tim. i. 13. † 10. Gal. i. 3. † 10.  
 Acts ix. 14, 21; xxii. 5.

βῶν ἀναιρουμένων τε αὐτῶν, κατηρεγκαψήφον·  
 received; being killed and of them, I brought against a vote;  
 11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλακίς τι-  
 and in all the synagogues often pun-  
 μῶρων αὐτοῦν, ἠναγκαζὼν βλασφημεῖν περι-  
 ishng them. I was compelling to blaspheme; exceed-  
 σως \* [τε] ἐμμαιομενος αὐτοῖς, ἐδίωκον ἕως  
 ingly [and] being furious towards them, I pursued till  
 καὶ εἰς τὰς ἐξω πόλεις. 12 ἐν οἷς \* [καὶ] πορευ-  
 even into the foreign cities. In which [also] going  
 ὁμῆνος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-  
 to the Damascus with authority and a com-  
 τροπῆς τῆς \* [παρα] τῶν ἀρχιερέων, 13 ἡμέρας  
 mission of that [from] the high-priests, of a day  
 μεσῆς, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανο-  
 middle, in the way I saw, O king, from heaven  
 θεν, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου,  
 above the brightness of the sun,  
 περιλαμψάν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευό-  
 having shone round me a light and those with me going  
 μένους. 14 Πάντων δὲ καταπεσόντων \* [ἡμῶν] εἰς  
 All and having fallen down [of us] on  
 τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με,  
 the earth, I heard a voice speaking to me,  
 \* [καὶ λεγούσαν] τῇ Ἑβραϊδὶ διαλεκτῇ· Σαουλ,  
 [and saying] in the Hebrew dialect; Saul,  
 Σαουλ, τί με διώκεις; σκληρὸν σοὶ πρὸς  
 Saul, why me persecutest thou? hard for thee against  
 κέντρα λακτιζεῖν. 15 Ἐγὼ δὲ εἶπον· Τίς εἶ,  
 sharp points to kick. I and said; Who art thou,  
 κυρίε; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ  
 O sir? He and said; I am Jesus, whom thou  
 διώκεις. 16 Ἀλλὰ ἀναστήθι, καὶ στήθι ἐπὶ  
 persecutest. But arise thou, and stand up on  
 τοὺς ποδας σου· εἰς τοῦτο γὰρ ὤφθην σοὶ,  
 the feet of thee; for this for I appeared to thee,  
 προχειρισάσθαι σε ὑπηρετὴν καὶ μάρτυρα, ὧν  
 to constitute thee a minister and a witness, of what  
 τε εἶδες, ὧν τε ὀφθῆσομαι σοὶ 17 ἐξαιρου-  
 both thou didst see, of what and I will appear to thee; deliver  
 μένος σε ἐξ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς  
 ing thee from the people and the Gentiles, to whom  
 ἐγὼ σε ἀποστελλῶ, 18 ἀνοίξαι ὀφθαλμοὺς αὐτῶν,  
 I thee send, to open eye of them,  
 τοῦ ἐπιστρέψαι ἀπο σκοτοῦ εἰς φῶς, καὶ τῆς  
 of the to have turned from darkness to light, and of the  
 ἐξουσίας τοῦ στανα ἐπὶ τὸν θεόν, τοῦ λαβεῖν  
 authority of the adversary to the God, of the to receive  
 αὐτοῦς ἀφεσίν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς  
 them forgiveness of sins, and inheritance among those  
 ἡγιασμένοις, πιστεῖ τῇ εἰς ἐμὲ. 19 Ὅθεν, βασι-  
 having been sanctified, faith by the into me. Therefore, 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. 12. also—omit. 13. from—omit.  
 14. of us—omit. 14. and saying—omit. 15. the Lord said. 16. in the which  
 thou hast seen me, and of those things. 17. 18. Acts ix. 8; xxii. 6. 16. Acts xxii. 15. 17.  
 Acts xxii. 21. 18. 2 Cor. vi. 14; Eph. iv. 29; v. 8; Col. i. 26; 1 Pet. ii. 7, 25. 18  
 Eph. i. 11; Col. i. 12. 18. Acts xx. 32.

λεν Αγριππα, ουκ εγενομην απειθης τη ουρανην  
 Agrippa, not I was disobedient to the heavenly  
 οπτασια· <sup>20</sup> αλλα τοις εν Δαμασκω πρωτον και  
 vision; but to those in Damascus first and  
 'Ιεροσολυμοις, εις πασαν τε την χωραν της  
 in Jerusalem, in all and the country of the  
 Ιουδαιας, και τοις εθνεσιν, απηγγελλον μετα-  
 Judea, and to the Gentiles, I declared to re-  
 νοειν, και επιστρεφειν επι τον θεον, αξια της  
 form, and to turn to the God, worthy of the  
 μετανοιας εργα πρασσοιτας. <sup>21</sup> 'Ενεκα τούτων  
 reformation works doing. On account of these  
 με οι Ιουδαιοι συλλαβόμενοι εν τῷ ἱερῷ ἐπει-  
 me the Jews having seized in the temple at-  
 ρωντο διαχειρισασθαι. <sup>22</sup> Ἐπικουρίας οὐν 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 ἕστηκα, μαρτυρουνηνος μικρῶ τε και  
 this I have stood, testifying to small both and  
 μεγαλῶ, ουδεν εκτος λεγων, ὡν τῶ οἱ προφηται  
 to great, nothing beyond saying, of what both the prophets  
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·  
 spoke being about to take place, and Moses;  
<sup>23</sup> εἰ παθητος ὁ Χριστος, εἰ πρῶτος ἐξ ἀναστα-  
 that liable to suffer the Anointed, that first from a resurrec-  
 σεως νεκρων φως 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> Ταυτα δε αὐτου ἀπολογουμένου, ὁ Φηστος  
 These things and of him saying in defence, the Festus  
 μεγαλῶ τῷ φωνῇ εφη· Μαιρη, Παυλε· τα πολ-  
 loud with the voice said; Thou art mad, O Paul; the much  
 λα σε γραμματα εἰς μανίαν περιτρεκει. <sup>25</sup> Ὁ  
 thee learning into madness turns about. He  
 δε· Οὐ μαινομαι, φησι, κρατιστε Φησατε, ἀλλ'  
 but; Not I am mad, he says, O most noble Festus, but  
 ἀληθειας και σωφροσυνης ῥηματα ἀποφθεγγο-  
 of truth and of sanity words I utter.  
 μαι. <sup>26</sup> Ἐπιστάται 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;  
 λαθάνειν γὰρ αὐτὸν τι τούτων οὐ πειθο-  
 unobserved 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 Αγριππα,  
 done this. Believeest thou, O king Agrippa,  
 τοις προφηταῖς; Οἶδα, ὅτι πιστεύεις. <sup>28</sup> Ὁ δὲ  
 in the prophets? I know, that thou believest. The and

10 Wherefore, O King Agrippa, I was not disobedient to the HEAVENLY VISION;

20 But I declared first to THOSE \* in Damascus and in Jerusalem, and in ALL the COUNTRY of JUDEA, and to the GENTILES, that they should reform, and turn to GOD, performing † Works worthy of REFORMATION.

21 On account of these things, I 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 PROPHEETS 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 PEOPLE and to the GENTILES."

24 And while saying these things in his defence, FESTUS said with a Loud VOICE, "† Thou art mad, Paul; thy GREAT Learning has turned Thee into a Madman."

25 But \* PAUL replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity."

26 For the KING knows about these things, to whom I speak with freedom; for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

27 King Agrippa! dost thou believe the PROPHETS? I know That thou believest."

\* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the country of JUDEA. 23. Light both to the PEOPLE. 25. Paul. 26. also—omit.

† 20. Acts ix. 20; xii. 20; xi. 26; xiii. ; xiv. ; xvi.—xxi. † 20. Matt. iii. 8. † 21. Acts xxi. 26, 31. † 22. Luke xiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. fil. 21. † 23. John v. 46. † 23. Luke xiv. 26, 46. † 23. 1 Cor. xv. 20; Col. i. 18; Rev. i. 8. † 24. 2 Kings ix. 11; John x. 29; 1 Cor. i. 23; ii. 13, 14; iv. 10.

Αγριππας προς τον Παυλον \* [εφη·] Εν ολιγω  
 Agrippa to the Paul [said·] Within a litte  
 με πειθεις Χριστιανον γενεσθαι. 29 'Ο δε  
 me thou persuadest a Christian to become. The and  
 Παυλος \* [ειπεν·] Ευξαιμην αν τω Θεω, και  
 Paul [said·] I would pray to the God, and  
 εν ολιγω και εν πολλω, ου μονον σε, αλλα  
 within a little and within much, not only thee, but  
 και παντας τους ακουοντας μου σημερον, γενεσ-  
 also all those hearing me to-day, to be-  
 θαι τοιουτους, οποιος κγω ειμι, παρεκτος των  
 come such, as even I am, except the  
 δεσμων τουτων. 30 Ανεστη τε ο βασιλευς και  
 chains these. Arose and the king and  
 ο ηγεμων, η τε Βερνικη, και οι συγκαθημενοι  
 the governor, the and Bernice, and those being seated with  
 αυτοις· 31 και αναχωρησ-ντες ελαλουν προς  
 them; and having retired they spoke to  
 αλληλους, λεγοντες· 'Οχι ουδεν θανατου αξιου  
 each other, saying; That nothing of death worthy  
 η δεσμων πρασσει ο ανθρωπος ουτος. 32 Αγριπ-  
 or of bonds does the man this. 32 Agrippa  
 πας δε τω Φηστω εφη· Απολελυσθαι εδυνατο ο  
 and to the Festus said; To have been released might the  
 ανθρωπος ουτος, ει μη εσκεκληγο Καισαρα.  
 man this, if not he had called on Cesar.

ΚΕΦ. κζ'. 27.

1 'Ως δε εκριθη του αποκλειν ημας εις την  
 When and it was determined of the to shil me to the  
 Ιταλιαν, παρεδιδουν τον τε Παυλον και τινας  
 Italy, they delivered the both Paul and some  
 ετερους δεσμωτας εκατονταρχη, ονοματι Ιου-  
 other prisoners to a centurion, by name Julius,  
 λιφ, σπειρης Σεβαστης. 2 Επιβαντες δε πλοιω  
 of a cohort of Augustus. Having gone on board and a ship  
 Αδραμυττηνω, μελλοντες πλειν τους κατα την  
 Adramyttium, being about to sail the in the  
 Ασιαν τοπους, ανηχθημεν, οντος συν ημιν  
 Asia places, we were put to sea, being with us  
 Αρισταρχου Μακεδωνος Θεσσαλονικεως. 3 Τη  
 Aristarchus a Macedonian of Thessalonica. On the  
 τε ετερα καταχθημεν εις Σιδωνα· φιλανθρωπως  
 and next day we were brought to Sidon; humanely  
 τε ο Ιουλιος τω Παυλω χρησαμενος, επετρεψε  
 and the Julius to the Paul having treated, permitted  
 προς τους φιλους πορευθεντες επιμελειας  
 to the friends having gone care  
 τυχειν. 4 Κακειθεν αναχθεντες υπεπλευσα  
 to have obtained. And from thence having put to sea we sailed unde-  
 ρμεν την Κυπρον, δια το τους ανεμους ειναι  
 the Cyprus, because the the winds to be  
 εναντιους. 5 Το, τε πελαγος το κατα την  
 contrary. The, and deep that by the  
 Κιλικιαν και Παμφυλιαν διαπλευσαντες, καταη-  
 Cilicia and Pamphylia having sailed through, we came  
 θομεν εις Μυρα της Λυκίας. 6 Κακει εδρων ο  
 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 A.L who HEAR me This day, were both almost and al- together 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 deservng Death or Bonds."

32 And Agrippa said to FESTUS, "This MAN might have been released, ‡ if he had not appealed to Ce- sar."

CHAPTER XXVII.

1 And when it was de- termined 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 Mac- cedonian of Thessalonica, be- ing 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 atten- tion.

4 And having put to sea from thence, we sailed un- der CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CI- LICIA and Pamphylia, we came to \* Myrria, of LY- CIA.

6 And there the CENTU-

\* VATICAN MANUSCRIPT.—28. said—omit. 28. Almost thou persuadest to make me a Christian. 29. said—omit. 5. Myrrha. † 29. 1 Cor. vii. 7. - † 31. Acts xxiii. 9, 29; xxv. 25. † 33. Acts xxv. 11. † 2. † 2. Acts xlv. 23; xxviii. 16.

ἑκατονταρχος πλοιον Αλεξανδριον πλεου εις  
centurion a ship Alexandrian sailing for  
 την Ιταλιαν, ενεβιβασεν ἡμας εις αυτο. 7 Εν  
the Italy, put us into it. In  
 ικαναις δε ἡμεραις βραδυπλουυντες, και μολις  
many and days sailing slowly, and scarcely  
 γενομενοι κατα την Κριδον, μη προσεωτος  
being by the Cuidon, not permitting an approach  
 ἡμας του ανεμου, υπεπλευσαμεν την Κρητην  
us of the wind, we sailed under the Crete  
 κατα Σαλμωνην. 8 μολις τε παραλεγμενοι αυ-  
by Salomone, with difficulty and sailing by her,  
 την, ηλθμεν εις τοπον τινα καλουμενον Καλους  
we came to a place certain being called Fair  
 λιμενας, ὃ εγγυς ην πολις Λασαια. 9 Ικανου  
havens, to which near was a city Laaea, A long  
 δε χρονου διαγενομενου, και οστος ηδη επιφα-  
and time having elapsed, and being already hazard  
 λους του πλοου, δια το και την νηστειαν ηδη  
ous of the sailing, because the even the fast already  
 παρεληυθεναι, παρηγει ο Παυλας, 10 λεγων  
to have been past, advised the Paul, saying  
 αυτοις: Ανδρες, θεωρω, οτι μετα υβρεως 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 ημων μελλει  
ship but also of the lives of us to be about  
 εσεσθαι τον πλου. 11 Ο δε εκατονταρχης τῆ  
to be the voyage. The but centurion by the  
 κυβερνητη και τῷ ναυκληρῷ επειβετο μαλλοκ,  
pilot and by the owner of the ship was persuaded rather,  
 η τοις ὑπο του Παυλου λεγομενοις. 12 Ανευθε-  
than by those by the Paul being spoken: Inconve-  
 του δε του λιμενος ὑπαρχοντος προς παραχειμα-  
nicat and of the harbor being to winter in,  
 σια, οί πλειους εθεντο βουλην αναχθηναι  
the greater part placed a wish to be led out  
 κακειθεν, ειπως δυναυτο κατανησαντες εις  
from thence also, if possibly they might be able having come to  
 Φοινικα παραχειμασαι, λιμενα της Κρητης βλε-  
Phenice to winter, a harbor of the Crete look-  
 πουτα κατα Λιβα και κατα Χωρον. 13 Ὑπο-  
ing towards south-west and towards north-west. Hav-  
 πνευσαντος δε Νοτου, δοξαντες της προθεσεω  
ing blown gently and South wind, supposing the purpose  
 κεκρατηκεναι, αραντες, ασσον παρελεγοντο  
to have been attained, having raised up, close passed by  
 την Κρητην. 14 Μετ' ου πολυ δε εβαλε κατ'  
the Crete. After not much but beat against  
 αυτης ανεμος τυφωνικος, ο καλουμενος Ευρο-  
her a wind tempestuous, that being called Euro-  
 κλυδων. 15 Συναρπασθεντος δε του πλοιου, και  
eydon. Having been caught and the ship, and

centurion having found an Alexandrian Ship bound for ITALY, put us into it.  
 7 And having sailed slowly for Several Days, and scarcely being by CUIDON, the WIND not permitting us, we sailed under CRETE, by Salmone; 8 and with difficulty passing by it, we came to a certain Place called Fair Havens, near which is the City Laaea.  
 9 But Much Time having been spent, and SAILING being now hazardous, because even the FAST had already passed by.) PAUL advised,  
 10 saying to them, "Men; I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of our LIVES."  
 11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.  
 12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possibly, they might be able to reach Phenice, a Harbor of CRETE, looking towards the South west and North west, to winter there.  
 13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.  
 14 But not long after. THAT Tempestuous Wind CALLED Euroclydon, beat against it;  
 15 And the SHIP, having been caught, and not being able to bear up against the

† 7. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. Salomone 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. Laaea, 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 αυτοφθαλμειντω ανεμω, επιδortes  
 not being able to bear up against the wind, having given up  
 εφερομεθα. 16 Νησιον δε τι υποδραμοντες  
 we were driven. A small island and certain having run under  
 καλουμενον Κλαυδην, μολις ισχυσαμεν περι-  
 being called Clauda, scarcely we were able man-  
 κραταις γενεσθαι της σκαφης. 17 ημ αραντες,  
 ters to become of the boat; which having taken up,  
 βοηθειαις εχρωντε, υποζωννυτες το πλοιον;  
 helps they used, undergirding the ship;  
 φοβουμενοι τε μη εις την Σορτην εκπεσωσι,  
 fearing and lest into the quicksand they should fall,  
 χαλασαντες το σκευος, ουτως εφεροντο.  
 having lowered the mast, thus were driven.  
 18 Σφοδρωσ δε χειμαζομενων ημων, τη εξης  
 Exceedingly and being storm-tossed of us, on the next  
 εκβαλην εκιοιουντο. 19 και τη τριτη αυτοχειρες  
 a throwing out they began; and on the third with their own hands  
 την σκευην του πλοιου ερριψαν. 20 Μητε δε  
 the furniture of the ship they threw out. Neither and  
 ηλιου, μητε αστρων επιφανωντων επι πλειονα  
 sun, nor stars appearing for many  
 ημερας, χειμωνος τε ουκ ελιγωσ επικειμενου,  
 days, a tempest and not small pressing,  
 λοιπου περιρηπειτο πασα ελπις του σωζεσθαι  
 remaining was taken away all hope of the to be saved  
 ημας. 21 Πολλης δε αστίας υπαρχουσης, τατε  
 us. Long but absence existing, then  
 σταθεισ ο Παυλος εν μετω αυτων; ειπεν. Εδει  
 standing this Paul in midst of them; said, It was proper  
 μεν, ω ανδρες, κειθαρχησαντας μοι μη αναγεσ-  
 indeed, O men, having taken advice to me not to have  
 θαι απο της Κρητης, κερδισαι τε την θβριν  
 loosed from the Crete, to have gained and the damage  
 ταυτην και την ζημιαν. 22 Και ταυτην παραινω  
 this and the loss. And now I exhort  
 υμας ευθυμειν· αποβολη γαρ φυχης ουδεμια  
 you to take courage; loss for of a life not one  
 εσται εξ υμων, πλην του πλοιου. 23 Παρεστη  
 shall be from of you, except the ship. Stood by  
 γαρ μοι ταυτη τη νυκτι αγγελος του θεου, ου  
 for me this the night a messenger of the God, of whom  
 ειμι εφ και λατρευω, 24 λεγων· Μη φοβου,  
 I am to whom also I offer service, saying; Not fear,  
 Παυλε· Καισαρι σε δει παραστηναι και ιδου,  
 O Paul; To Caesar thou shalt be presented; and lo,  
 κεχαρισται σοι ο θεος παντας τους πλεοντας  
 has graciously given to thee the God all those sailing  
 μετα σου. 25 Διο ευθυμειτε, ανδρες· πιστευω  
 with thee. Therefore take you courage, men; I believe  
 γαρ τω θεω οτι ουτως εσται καθ' ον τροπον  
 for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

16 And as we ran under a certain little Island, called \* Clauda, with difficulty we were able to become masters of the BOAT;

17 which having hoisted up; they used Helms, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIRD day † they threw out with their own hands the FURNITURE of the SHIP.

20 And neither Sun nor Stars appearing for Several Days, and 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 Caesar; and behold, God has graciously given thee ALL THOSE SAILING with thee.'

25 Therefore, take courage, Men; † for I believe GOD, That it will be so, even as it was told me;

\* VATICAN MANUSCRIPT.—16. Clauda, 20. all Hope.

† 17. Dr. Schmitz says, "the *Asperomata* 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 wedged in the operation, and yet the boat was first lifted on the deck.—Owen.

† 19. *Jonah* l. 5. † 25. *Acts* xxiii. 11. † 25. *Dan.* vi. 16; *Rom.* i. 9; 2 *Tim.* i. 2. † 26. *Luke* l. 45; *Rom.* iv. 20, 31; 2 *Tim.* i. 12.

λελαληται μοι. <sup>26</sup> Εἰς νησον δε τινα δεῖ  
it has been told to me. On an island but certain it is necessary  
ἡμας εκπεσειν.  
us to be cast.

<sup>27</sup> Ὡς δε τεσσαρεσκαδεκατη νυξ εγενετο,  
When and fourteenth night was come,  
διαφερομενων ἡμων εν τῃ Αδρια, κατα μεσον  
being driven along of us in the Adriatic, about middle  
της νυκτος ὑπενοουν οἱ ναυται προσαιγειν τινα  
of the night suspected the sailors to draw near some  
αὐτους 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 intervencd, and again  
βολισαντες, εὑρον οργυιας δεκαπεντε· <sup>29</sup> φο-  
having heaved the lead, they found fathoms fifteen; fear-  
βουμενοι τε, μηπως εις τραχεις τοπους εκπε-  
ing and, lest on rough places we  
σωμεν, εκ πρυμνης ριψαντας 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 ως εκ πρῳας μελλοντων αγκυρας  
for an excuse as out of prow being about anchors  
εκτεινειν, <sup>31</sup> ειπεν ο Παυλος τῷ ἑκατονταρχῳ  
to let down, said the Paul to the centurion  
και τοις στρατιωταις· Εαν μη οὔτοι μεινωσιν  
and to the soldiers; If not these remain  
εν τῷ πλοιῳ, υμεις σωθῆναι 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 εἰασιν αυτην εκπεσειν. <sup>33</sup> Αχρη δε  
boat, and allowed her to fall. Till and  
οὐ εμελλεν ἡμερα γινεσθαι, παρεκαλει ο Παν-  
while about day to be, called upon the Paul  
λος ἀπαντας μεταλαβειν τροφης, λεγων· Τεσσα-  
all to partake of food, saying; Four-  
ρεσκαδεκατην σημερον ἡμεραν προσδοκων  
teenth to-day day looking for,  
τες, απιτοι διατελειτε, μηδεν προσλαβομενοι.  
without food you continue, nothing having taken.

<sup>34</sup> Διο παρακαλω υμας μεταλαβειν τροφης·  
Therefore I entreat you to partake of food;  
τουτο γαρ προς της υμετερας σωτηριας ὑπαρχει·  
this for to the your salvation is;  
ουδενοσ γαρ υμων θριξ εκ της κεφαλῃσ απο-  
of not one for of you a hair from of the head will  
λειται. <sup>35</sup> Εἰπων 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 MIDNIGHT, 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 intervencd, 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.

† 28. Acts xviii. 1. Luke xii. 7; xii. 18. † 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 53; Matt. x. 30; † 35. Math. xv. 30; Mark viii. 8; John vi. 12; 1 Tim. iv. 2, 4.

ευχαριστήσε τῷ θεῷ ἐνώπιον πάντων, καὶ κλα-  
 he gave thanks to the God in presence of all, and having  
 σας ἤρξατο ἐσθίειν. <sup>36</sup> Εὐθυμοὶ δὲ γενομένοι  
 broken began to eat. Encouraged and becoming

παντῶν, καὶ αὐτοὶ προσελάβοντο τροφῆς.  
 all also they received food.

<sup>37</sup> Ἡμεῖς δὲ ἐν τῷ πλοίῳ αἱ πασαὶ ψυχαί, \* [δια-  
 We were and in the ship the all souls, [two  
 κοστῖαι] ἑβδομηκοντα ἕξ. <sup>38</sup> Κορεσθέντες δὲ  
 hundred] seventy six. Being satisfied and

τροφῆς, ἐκουφίζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν  
 of food, they lightened the ship, throwing the  
 σῖτον εἰς τὴν θάλασσαν. <sup>39</sup> Ὅτε δὲ ἡμέρα  
 wheat into the sea. When and day

εγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κολπον δὲ  
 it was, the land not they knew; a bay but

τινα κατεροῦν ἐχόντα αἰγιαλόν, εἰς ὃν ἐβου-  
 they perceived having a shore, into which they  
 λυσάντο, εἰ δυνάιντο, 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,

ἀμα ἀνεῖντες τὰς ζευκτηρίας τῶν πηδα-  
 at the same time having loosed the bands of the rudd-

λιῶν· καὶ ἐπαράντες τὸν ἀρτεμόνα τῆς πνεύσου,  
 ders; and having hoisted the foresail to the wind,

κατεῖχον εἰς τὸν αἰγιαλόν. <sup>41</sup> Περιπέσοντος δὲ  
 they pressed towards the shore. Having fallen and

εἰς τόπον διθάλασσον, ἐπωκέϊλαν τὴν ναυή-  
 into a place with a sea on both sides, they ran aground the vessel;

καὶ ἡ μὲν πρῶρα ἐρεῖσασα ἐμεινεν ἀσάλευτος,  
 and the indeed prow having stuck fast remained immovable,

ἡ δὲ πρυμνα ἐλύετο ὑπὸ τῆς βίας \* [τῶν κυμ-  
 the but stern was broken by the violence [of the waves.]

ατῶν.] <sup>42</sup> Τῶν δὲ στρατιωτῶν βουλή ἐγένετο,  
 The and soldiers design was,

ἵνα τῶν δεσμώτων ἀποκτείνωσι, μὴ τις ἐκκολλη-  
 that the prisoners they should kill, lest any one having

βῆσας διαφυγῇ. <sup>43</sup> Ὁ δὲ ἑκατόνταρχος βουλο-  
 swim out should escape. The but centurion wishing

μένος διασῶσαι τὸν Παυλόν, ἐκώλυσεν αὐτοὺς  
 to save the Paul, restrained them

τοῦ βουλημάτος, ἐκέλευσε τε τοὺς δυναμένους  
 from the purpose, ordered and those being able

κολυμβᾶν, ἀπορρίψαντάς πρῶτους ἐπὶ τὴν γῆν  
 to swim, having thrown off first to the land

ἐξίεναι· <sup>44</sup> καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανί-  
 to go out; and the remaining ones, some indeed on boards,

σιν, οὓς δὲ ἐπὶ τινῶν τῶν ἀπο τοῦ πλοίου·  
 some and on things of the from of the ship,

καὶ οὕτως ἐγένετο πάντα διασῶθηναι ἐπὶ τὴν  
 And thus it happened all to be safely on the

And thus it happened all to be safely on the

gave thanks to God in the presence of all; and having broken, he began to eat.

<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 RUDDES, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

<sup>41</sup> But having fallen into a Place with two currents, they ran the VESSEL aground; and the bow sticking fast, remained immovable, but the STERN was broken by the VIOLENCE.

<sup>42</sup> Now it was the Design 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, restrained 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 *zευκτηριαὶ* 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.—Owen.

γην. ΚΕΦ. κη'. 28. <sup>1</sup> Και διασωθέντες, τότε  
 land. And having safely escaped, then  
 επεγνώσαν ότι Μελιτη ή νησος καλεϊται.  
 they knew that Melita the island is called.  
<sup>2</sup> Οί δε βαρβαροι παρεϊχον ου την τυχουσαν  
 The and barbarians rendered not the ordinary  
 φιλανθρωπιαν ήμιν· αναψαντες γαρ πυραν,  
 kindness to us, having kindled for a fire,  
 προσελαβαντο παντας ήμας, δια τον δετον τον  
 they brought to all of us, because of the rain that  
 εφεστωτα, και δια το ψυχος. <sup>3</sup> Ξυστρε  
 having been present, and because of the cold. Having  
 ψαντος δε του Παυλου φρυγανων πληθος, και  
 gathered and the Paul of sticks a bundle, and  
 επιθεντας επι την πυραν, εκιδνα εκ της θερμης  
 having placed on the fire, a viper from the heat  
 ες λθυσια κατηψε της χειρος αυτου. <sup>4</sup> Ως δε  
 having come out fastened on the hand of him. When and  
 ειδον οι βαρβαροι κρεμαμενον το θηριον εκ της  
 saw the barbarians hanging the wild beast from the  
 χειρος αυτου, ελεγον προς αλληλους· Παντως  
 hand of him, they said to each other, Certainly  
 φανεις εστιν ο ανθρωπος ουτος, ον διασωθεντα  
 a murderer is the man this, whom having been saved  
 εκ της θαλασσης η Δικη ζην ουκ εισαεν. <sup>5</sup> Ο  
 from the sea the Justice to live not permitted. He  
 μεν ουν αποτιναζας το θηριον εις το πυρ, επα-  
 indeed then having shaken off the wild beast into the fire, suf-  
 θεν ουδεν κακον· <sup>6</sup> οι δε προσδοκων αυτον  
 fered nothing bad; they but were expecting him  
 μελλειν πιμπρασθαι, η καταπιπτειν αφνω νεκ-  
 to be about to swell, or to fall down suddenly dead.  
 ρον. Επι πολυ δε αυτων, προσδοκωντων, και  
 For along and of them, expecting, and  
 θεωρουντων μηδεν ατοπον εις αυτον γινομενον,  
 seeing nothing out of place to him happening,  
 μεταβαλλομενοι ελεγον, θεον αυτον ειναϊ. <sup>7</sup> Εν  
 changing their minds they said, a god him to be. In  
 δε τοις περι του τοπου εκεινον υπηρχε χωρια  
 and to those about the place that were farms  
 τω πρωτω της νησου, ονοματι Ποπλιω· δε ανα-  
 to the chief of the island, by name Poplius; who having  
 δεξαμενος ήμας, τρεις ημερας φιλοφρονως εξε-  
 received us, three days kindly enter-  
 νισεν. <sup>8</sup> Εγενετο δε τον πατερα του Ποπλιου  
 tained. It happened and the father of the Poplius  
 πυρετοις και δυσεντερια συνεχομενον κατακεισ-  
 being seized with Fevers and Dysentery, was lying  
 θαι· προς ον ο Παυλος εισελθων, και προσεν-  
 down; to whom the Paul going in, and having

CHAPTER XXVIII.

<sup>1</sup> And having safely es-  
 caped, \* we then ascer-  
 tained † that the island  
 was called † Melita.  
<sup>2</sup> 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.  
<sup>3</sup> And as PAUL was collect-  
 ing a Bundle of Sticks,  
 and placing them on the  
 FIRE, a Viper having come  
 out from the HEAT, faste-  
 ned on his HAND.  
<sup>4</sup> 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."  
<sup>5</sup> Then, indeed, he shook  
 off the SERPENT into the  
 FIRE, and † suffered no in-  
 jury.  
<sup>6</sup> 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."  
<sup>7</sup> 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.  
<sup>8</sup> Now it happened, that  
 the FATHER of POPLIUS,  
 being seized with Fevers  
 and Dysentery, was lying  
 in bed; to whom PAUL  
 having entered † and

\* VATICAN MANUSCRIPT.—1. we then. 7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called  
 Malta, was the scene of the shipwreck. See *Bibloth. Sacra*. † 2. A name applied by  
 the Greeks and Romans indiscriminately to all foreigners. † 3. A name applied by  
 the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was  
 called also Nemesis. † 4. *See Dikee* was the daughter of the prætor of Sicily, as in the time of Cæsar, Malta was under the jurisdiction of the Sicilian prætor.

† 1. Acts xxvii. 26. † 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11. † 5. Mark xvi.  
 18; Luke x. 19. † 6. Acts xiv. 11. † 8. James v. 14, 15.

ξαμενος, επιθειστας χειρας αυτω, ιασατο αυτον.

9 Τουτου ουν γενομενου, και οι λοιποι οι εχωντες ασθενειας εν τη νησω, προσηρχοντο, και εθεραπευοντο. 10 οι και πολλαις τιμαις ετιμησαν ημας, και αναγομενοισ επεθεντο τα προς την χρειαυ.

11 Μετα δε τρεις μηνας απηχθημεν εν πλωυ παρακεχειμακοτι εν τη νησω, Αλεξανδριν, παρασημω Διοσκουροις. 12 Και καταχθεντες εις Συρακουσας, επεμειναμεν ημερας τρεις. 13 οθεν περιελθοντες κατηνητησαμεν εις Ρηγιον και μετα μιαυ ημεραυ επινενομενου Νοτου, δευτεραιοι ηλθομεν εις Πουτολιου. 14 ου ευροντες αδελφουο παρακληθημεν επ' αυτοιοις επιμειναι ημεραο επτα, και οτωο ειο την Ρωμην ηλθομεν. 15 Κακειθεν οι αδελφοι ακουοαντεο τα περι ημων, εηλθουν ειο απατηοην ημιν αχριοσ Αππιου φορου, και Τριων ταβερνωυ ουο ιδωυ ο Παυλοο, ευχαριοτηοασ τω θεω, ελαβε θαρσοοο. 16 Οτε δε ηλθομεν ειο Ρωμην, \* [ο εκατονταρχοο παρεδωκε τοοο δεομοιοο τω στρατοπεδρ-χρ] τω \* [δε] Παυλω επετραπη μειναι καθ' εαυτον, ουν τω φυλαοοσσαντι αυτον στρατιω-τη.

prayed, † put his HANDS on him, and cured him.

9 This, therefore, having been done, the OTHERS also in the ISLAND, HAVING Diseases, came, and were cured;

10 and THEY presented us with MANY † Presents; and when we left, put on board THINGS for our WANTS.

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the ISLAND, with the Sign of the † Dioscuri.

12 And having landed at † Syracuse, we remained three Days;

13 whence, coasting round, we came to † Rhegium; and after One Day, a South wind having sprung up, we came in Two days to † Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

16 And when we \* came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but † PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

\* VATICAN MANUSCRIPT.—10. 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 direct y in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. † 15. Another place on the same road, some 53 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.

† 9. Mark vi. 5; vii. 33; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. 1 10. Matt. xv. 6; 1 Tim. v. 17. † 16. Acts xxiv. 26; xxvii. 6.

17 **Ἐγενετο δε μετα ἡμερας 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.

**Συνελθουτων 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 Ιερουσολυμων παρεδοθην εις τας χειρας των**

from Jerusalem I was delivered into the hands of the

**Ρωμαιων 18 οιτινες ανακριναντες με εβουλοντο**

Romans; who having examined me wished

**απολυσαι, δια το μηδεμιαν αιτιαν θανατου**

to release, because that no one cause of death

**υπαρχειν εν εμοι. 19 Αντιλεγουτων δε των**

to be in me. Speaking against and the

**Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα:**

Jews, I was forced to call upon Cesar;

**ουχ ως του εθνους μου εχων τι κατηγορησαι.**

not as of the nation of me having anything to accuse.

**20 Δια ταυτην ουν την αιτιαν παρεκαλεσα**

Because of this therefore the cause I called

**υμας ιδειν και προσλαλησαι ενεκεν γαρ της**

you to see and to speak with; on account for of the

**ελπιος του Ισραηλ την αλυσιν ταυτην περι-**

hope of the Israel the chain this I wear

**κειμαι. 21 Οι δε προς αυτον ειπον: Ημεις ουτε**

around. They and to him said; We neither

**γραμματα περι σου εδεξαμεθα απο της Ιου-**

letters concerning thee received from the Ju-

**δαιας, ουτε παραγενομενος τις των αδελφων**

dea, neither having come any one of the brethren

**απηγγειλεν η ελαλησε τι περι σου ποιηρον.**

related or spoken anything concerning thee evil.

**22 Αξιουμεν δε παρα σου ακουσαι, α φρονεις:**

We deem proper but from thee to hear, what thou thinkest;

**περι μεν γαρ της αιρεσεως ταυτης γνωστων**

concerning indeed for of the sect this known

**εστιν ἡμιν, οτι πανταχου αντιλεγεται. 23 Τα-**

is to us, that everywhere it is spoken against. Hav-

**ξαμενοι δε αυτω ἡμεραν, ἡκον προς αυτον εις**

ing appointed and to him a day, came to him to

**την ξενιαν πλειονες: οis εξετιθετο διαμαρτυρο-**

the lodging many; to whom he set forth testifying earnestly

**μενος την βασιλειαν του θεου, κειθων τε**

the kingdom of the God, persuading and

**αυτους \* [τα] περι του Ιησου, απο τε του**

them [the things] concerning the Jesus, from both the

**νομου Μωυσεως και των προφητων, απο πρωι**

law of Moses and of the prophets, from morning

**εως εσπερας. 24 Και οι μεν επειθοντο τοις**

till evening. And these indeed were persuaded by the

**λεγομενοις, οι δε ηπιστουν. 25 Ασυμφωνσι δε**

words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the Jews. And they having convened, he said to them, "Brethren, † though ‡ I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet † I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS;

18 who, † having examined me, wished to release me, because there was No Cause of Death in me.

19 But the JEWS speaking against it, † I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; † for on account of the HOPE of ISRAEL I wear † this CHAIN."

21 And THEY said to him, "We neither received Letters from JUDEA about thee, nor did any one of the BRETHREN who came relate or speak Any Evil concerning thee.

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this SECT, † That it is every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; † to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of Moses, 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. † 17. Acts xxi. 83. † 18. Acts xxii. 24; xxiv. 10; xxv. 8; xxvi. 21. † 19. Acts xxv. 11. † 20. Acts xxvi. 6, 7. † 20. Acts xxvi. 20; Eph. iii. 1; iv. 1; v. 1; vi. 20; 2 Tim. i. 10; ii. 0; Philemon 10, 18. † 22. Acts xxiv. 6, 14; 1 Pet. ii. 12; iv. 14. † 23. Luke xxiv. 27; Acts xvii. 8; xix. 8. † 24. Acts xiv. 4; xvii. 4; xix. 9.

οντες προς αλληλους, απελουοντο, 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 βλεποντες βλεψετε,  
 and not not you may understand; and seeing you will see,  
 και ου μη ιδητε. <sup>27</sup> Επαχυνθη γαρ η 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 ιασωμαι αυτους. <sup>28</sup> Γνωστον ουν  
 return, and I should heal them. Known therefore  
 εστω υμιν, οτι 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 perceive.

27 'For the HEART of this PEOPLE is stupified; they hear heavily with their EARS, and their EYES they have closed; lest at any time they should see with their EYES, and hear with their EARS, and understand with their HEART, and should trace their steps, and I should heal them.'

28 Be it known to you, therefore, That \* This SALVATION of GOD is sent † to the GENTILES, and they will hear it."

29 \* [And when he said these things, the JEWS departed, having Much Discussion among themselves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 † proclaiming the KINGDOM of GOD, and teaching the THINGS concerning the LORD Jesus Christ, with Entire Freedom of speech, and without restraint.

\* ACTS OF APOSTLES.

\* VATICAN MANUSCRIPT.—28. THIS SALVATION. 20. omit. Subscription—ACTS OF APOSTLES,

† 26. Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 13; Luke viii. 10; John xii. 40; Rom. xi. 8. † 28. Matt. xxi. 41, 43; Acts xiii. 46, 47; xviii. 0; xxii. 21; xxv. 17, 18; Rom. xi. 11. † 31. Acts iv. 31; Eph. vi. 10.

\* [ΠΑΥΛΟΣ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΟΜΑΙΟΥΣ.  
OF PAUL AN EPISTLE TO ROMANS.  
 \* TO THE ROMANS.

ΚΕΦ. α'. 1.

CHAPTER I.

1 **Παυλος, δουλός Ιησού Χριστού, κλητός**  
Paul, a servant of Jesus Anointed, called  
**αποστόλος, αφωρισμένος εις ευαγγελιον θεού,**  
an apostle, having been set apart for glad tidings of God,  
 (2<sup>ο</sup> **προεπηγγειλάτο δια των προφητών αυτού**  
which he promised before through the prophets of himself  
**εν γραφαίς άγίαις,)** 3 **περι του υίου αυτού,**  
in writings holy, concerning the son of himself,  
 (του γενομένου εκ σπέρματος Δαυίδ κατα  
(that having been born from a seed of David according to  
**σαρκά του όρισθεντός υίου θεού εν**  
flesh; that having been distinctly set forth a son of God in  
**δυνάμει, κατα πνεύμα άγιωσύνης, εξ ανα-**  
power, according to spirit of holiness, from a resur-  
**τάσεως νεκρών,)** **Ιησού Χριστού του κυρίου**  
rection of dead ones,) Jesus Anointed of the Lord  
**ήμων, (δι' ου έλαβόμεν χάριν και αποστο-**  
of us, through whom we received favor and apostle-  
**λην εις ύπακοήν πιστέως εν πασι τοις έθνεσιν,**  
ship for obedience of faith in all the nations,  
**ύπερ του ονοματος αυτού. 6 εν οίς εστε και**  
in behalf of the name of him, among whom are also  
**ύμεις, κλητοί Ιησού Χριστού.) 7 πασι τοις**  
you, called ones of Jesus Anointed,) to all those  
**ουσι εν Ρώμη αγαπητοίς θεού, κλητοίς άγίοις**  
who are in Rome beloved ones of God, called saints;  
**χάρις ύμιν και ειρήνη απο θεού πατρός ήμων,**  
favor to you and peace from God father of us,  
**και κυρίου Ιησού Χριστού. 8 Πρωτον μιν**  
and Lord Jesus Anointed. First indeed  
**ευχαριστώ τω θεώ μου δια Ιησού Χριστού**  
I give thanks to the God of me through Jesus Anointed  
**ύπερ πάντων ύμών, ότι ή πίστις ύμών καταγ-**  
on account of all of you, because the faith of you is cele-  
**γеллетαι εν όλω τω κόσμω. 9 Μαρτυς γαρ μου**  
brated in whole the world. A witness for of me  
**εστιν ο θεός, τω λατρευω εν τω πνευματι**  
is the God, to whom I am a servant in the spirit  
**μου εν τω ευαγγελίω του υίου αυτού, ως αδια-**  
of me in the glad tidings of the son of him, how incessantly  
**λειπτως μνειαν ύμών ποιουμαι, 10 παντοτε επι**  
ingly remembrance of you I make, always in  
**των προσευχών μου δεόμενος, ειπως ηδη ποτε**  
the prayers of me asking, if possibly now at length  
**ευδωθησομαι εν τω θελήματι του θεού**  
I shall have a prosperous journey by the will of the God

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. concern-

† 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. 0, 7; Jer. xxxiii. 8, 6; xxxiii. 14—10; Ezek. xxiv. 23; Dan. ix. 24. † 2. Acts iii. 21. † 2. Matt. i. 0, 10; Luke i. 33; Acts ii. 33; 2 Tim. ii. 8. † 3. Acts xiii. 33. † 9. Rom. xi. 1; 3 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5. † 10. Rom. xv. 24, 28; 1 Thess. iii. 10. † 10. James iv. 16.



ελθειν προς υμας. <sup>11</sup> Επιποθω γαρ ιδειν υμας, <sup>12</sup> ινα τι μεταδω χαρισμα υμιν πνευματικον; εις <sup>13</sup> το στηριχθηναι υμας; <sup>14</sup> τούτο δε εστι, συμ- <sup>15</sup> τοτε to be established you; <sup>16</sup> και εστι, to be <sup>17</sup> παρακληθηναι, εν υμιν δια της εν αλληλοις <sup>18</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>19</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>20</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>21</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>22</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>23</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>24</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>25</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>26</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>27</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>28</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>29</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>30</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>31</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>32</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>33</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>34</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>35</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>36</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>37</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>38</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>39</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>40</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>41</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>42</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>43</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>44</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>45</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>46</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>47</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>48</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>49</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>50</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>51</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>52</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>53</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>54</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>55</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>56</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>57</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>58</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>59</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>60</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>61</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>62</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>63</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>64</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>65</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>66</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>67</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>68</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>69</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>70</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>71</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>72</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>73</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>74</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>75</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>76</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>77</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>78</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>79</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>80</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>81</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>82</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>83</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>84</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>85</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>86</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>87</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>88</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>89</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>90</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>91</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>92</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>93</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>94</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>95</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>96</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>97</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>98</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>99</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις <sup>100</sup> ευθυνησασθαι, εν υμιν δια της εν αλληλοις

11 For I greatly desire to see you, that I may impart to you Some spiritual Gift; for your firm ESTABLISHMENT; 12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me. 13 But I wish you not to be ignorant, Brethren, that I often purposed to come to you, (though hindered till now) that I may have Some Fruit among you also, even as among the OTHER Nations.

βαρβαροις, σοφεις τε και ανοηταις οφειλετης <sup>1</sup> εμιν; <sup>2</sup> ουτω, το κατ' εμε, προθυμον και υμιν <sup>3</sup> τοις εν Ρωμη ευαγγελισασθαι. <sup>4</sup> ου γαρ <sup>5</sup> επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου <sup>6</sup> εστιν εις σωτηριαν παντι το πιστευοντι, Ιου- <sup>7</sup> δαιω τε \* [πρωτον] και Ελληνι. <sup>8</sup> δικαιοσυνη <sup>9</sup> γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεω <sup>10</sup> εις πιστιν, καθωσ γεγραπται Ο δε δικαιος εκ <sup>11</sup> πιστεωσ, ζησεται.

14. † Both to Greeks and Barbarians, both to Wise and Simple, I am eager to announce glad tidings among you also in Rome. 15 so that ACCORDING TO my ability, I am eager to announce glad tidings among you also in Rome. 16 † For I am not ashamed of the GLAD TIDINGS; because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek; 17 † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

13 Αποκαλυπτεται γαρ οργη θεου απ' ουρανον <sup>14</sup> επι παναν απεβειαν και αδικιαν ανθρωπων, <sup>15</sup> των την αληθειαν εν αδικια κατεχοντων. <sup>16</sup> Διοτι το γνωστον του θεου φανερον εστιν εν αυτοις ο θεος γαρ αυτοις εφανερωσε <sup>17</sup> γαρ αυρατα αυτου απο κτισεωσ κοσμου, τοις <sup>18</sup> ποιημασι νοουμενα καθαροται, η τε αιδιος <sup>19</sup> αυτου δυναμις και θειοτης εις το ειναι αυτους

18 † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH. 19 Because the KNOWLEDGE of GOD is apparent among them; for God disclosed it to Them; 20 for † his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

\* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 29. † 13. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 16. Psa. xl. 8; Mark viii. 28; † Tim. i. 8. † 16. 1 Cor. i. 13; xv. 9. † 17. Rom. iii. 21. † 17. Hab. ii. 4; John iii. 26; Gal. iii. 11; Phil. iii. 9; Heb. x. † 13. Acts xvii. 20; Eph. v. 8; Col. iii. 4. † 20. Psa. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. <sup>21</sup> Διοτι, γκοντες τον θεον,  
 inexcusable. Because having known the God,  
 ουχ ως θεον εδοξασαν η ηυχαραστησαν\* αλλ'  
 not as God they glorified or they gave thanks; but  
 εματαιωθησαν εν τωις διαλογισμοις αυτων, και  
 were vain in the reasonings of them, and  
 εσκοτισθη η αυνετος αυτων καρδια. <sup>22</sup> φασ-  
 was darkened the perverse of them heart; assert-  
 κοντες ειναι σοφοι, εμωρανθησαν, <sup>23</sup> και ηλλα-  
 ing to be wise ones, they were foolish, and changed  
 ξαν την δοξαν του αφθαρτου θεου εν ομοιωματι  
 the glory of the incorruptible God in a likeness  
 εικονος φθαρτου ανθρωπου, και πετεινων και  
 of an image of corruptible man, and birds, and  
 τετραποδων και ερπετων. <sup>24</sup> Διο \* [και]  
 of four-footed beasts and creeping things. Therefore [also]  
 παρεδωκεν αυτους ο θεος εν ταις επιθυμιαις των  
 delivered them the God in the lusts of the  
 καρδιων αυτων εις ακαθαρσιαν, του ατιμαζεσθαι  
 hearts of them to impurity, of the to be dishonored  
 τα σωματα αυτων εν εαυτοις. <sup>25</sup> οιτινες μετηλ-  
 the bodies of them in themselves; who exchanged  
 λαξαν την αληθειαν του θεου εν τω ψευδει, και  
 the truth of the God in the falsehood, and  
 εσεβασθησαν και ελατρευσαν τη κτισει παρα  
 revered and served the created thing more than  
 τον κτισαντα, ος εστιν ευλογητος εις τους  
 him having created, who is worthy of praise into the  
 αιωνας. αμην. <sup>26</sup> Δια τουτο παρεδωκεν αυτους  
 ages; so be it. On account of this delivered them  
 ο θεος εις παθη ατιμιαις. Αι τε γαρ θελειαι  
 the God to passions of infamy. The even for females  
 αυτων μετηλλαξαν την φυσικην χρησην εις την  
 of them changed the natural use into that  
 παρα φυσιν. <sup>27</sup> ομοιως τε και οι αρρενες  
 in violation of nature; in like manner and also the males  
 αφειτες την φυσικην χρησην της θηλειας, εξε-  
 having left the natural use of the female, were  
 καυθησαν εν τη ορεξει αυτων εις αλληλους,  
 inflamed with the lust of them for each other,  
 αρρενες εν αρσει την ασχημοσυνην κατεργα-  
 males with males the indecency working  
 ζομενοι, και την αντιμισθιαν, ην εδει, της  
 out, and the recompence, which it was proper, of the  
 πλανης αυτων εν εαυτοις απολαμβανοντες.  
 error of them in themselves receiving back.  
<sup>28</sup> Και καθως ουκ εδοκιμασαν τον θεον εχειν εν  
 And as not they did try the God to have in  
 επιγνωσει, παρεδωκεν αυτους ο θεος εις αδοκι-  
 knowledge, delivered them the God to a worth-  
 μον νουν, ποιειν τα μη καθηκοντα. <sup>29</sup> πεπλη-  
 less mind, to do the things not fitting; having been  
 ρωμενοι παση αδικια, πονηρια, πλεονεξια, κα-  
 filled with all iniquity, in wickedness, in covetousness, in

21 Because, though they knew God, they did not glorify or thank him as God, but † became vain in their REASONINGS, and THEIR PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish;

23 and they changed the GLOBE of the INCORRUP-TIBLE † God into an Im-age-likeness of Corrup-tible Man, and of Birds, and of Quadrupeds, and of Rep-tiles.

24 † Therefore God del-ivered them over, through the LUSTS of their HEARTS for Impurity, † to DIS-HONOR their BODIES among themselves;

25 † who exchanged the TRUTH concerning God for a FALSE religion, and revered and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES. Amen!

26 On this account God delivered them over to in-famous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATU-RAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FFEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDE-CENCY, and receiving back among themselves that RECOMPENSE of their ER-ROR which was proper.

28 And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthless Mind, to do IM-PROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

\* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. Isa. xl. 18, 20; 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. Deut. iv. 16; Psa. cvl. 10; † 24. Psa. lxxxii. 12; Acts i. 1. † 25. Jer.

κακῶς μεστός φθόνου, φόνου, εριδος, δολος, malignity; full of. envy, murder, strife, deceit,

κακοηθείας, ψιθυριστάς· <sup>30</sup> καταλαλους, θεοσ- bad disposition, whisperers; revilers, God-

τυγεις, ὑβριστας, ὑπερηφανους, αλαζονας, haters, insolent ones, proud ones, boasters,

εφευρετας κακων, γονεσιν απειθεις, <sup>31</sup> ασυνε- inventors of evils, to parents disobedient, obstinate

τους, ασυνθετους, αστοργους, \* [ασπονδους.] ones, covenant-breakers, unaffectionate ones, [implacable ones,]

αγελημονας· <sup>32</sup> οιτινες το δικαιομα του θεου unmerciful ones; who the ordinance of the God

επιγοντες, (οτι οι τα τοιαυτα πρασποντες having known, (that those the things such doing

αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν· worthy of death are,) not only them they do;

αλλα και συνευδοκουσι τοις πρασπονσι. 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 ο κρινων. Εν' ω γαρ κρινεις τον ετερον, every one who art judging. In which for thou judgest the other,

σεαυτον κατακρινεις· τα γαρ αυτα πρασ- thyself thou condemnest; the things for same thou

σεις ο κρινων. <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 πρασποντας. <sup>3</sup> Λογιση δε τουτο, ω αν- doing. Thinkest thou and this, O man

θρωπε ο κρινων τους τα τοιαυτα πρασποντας, who art judging those the things such doing,

και ποιων αυτα, οτι συ εκφυξη 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

σεαυτη 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 εκαστη of righteous judgment of the God, who will render to each

nity; full of Envy, Murder, 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 Natural Affection, without Pity;

32 who, though they know the ORDINANCE of GOD, (That THOSE who PRACTISE SUCH things are †deserving of Death.) not only \* are doing Them, but even are approving those who practise them.

CHAPTER II.

1 Therefore thou art inexcusable. O Man! THOU who JUDGEST all; † for in what thou judgest ANOTHER, thou condemnest Thyself; since THOU, the JUDGE, † dost practise the SAME things.

2 But we know That the SENTENCE of GOD is according to TRUTH upon those who PRACTISE SUCH things.

3 And dost thou think this, O Man! THOU who JUDGEST THOSE PRACTISING SUCH things, and yet art doing the same, That thou shalt escape the SENTENCE of GOD?

4 Or dost thou despise the † ABUNDANCE of his GOODNESS and FORBEARANCE and PATIENCE, † being ignorant That this GOODNESS of GOD entices thee to a Reformation?

5 According to thy HARDNESS and unchanged Heart, † thou art treasuring up Wrath for thyself in a Day of Wrath and Revelation 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 appears that the Jews were guilty of most of the crimes enumerated in the first chapter.

† 32. Rom. vi. 21. † 1. 2 Sam. xii. 5-7; Matt. vii. 1; 2 John 8, 9. † 4. Rom. ix. 23; Eph. i. 7; II. 4, 7. † 4. Isa. xxx. 18; 2 Pet. iii. 0, 15. † 8 James v. 4. † 0. Job xxxiv. 11; Isa. lxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 10; Matt. xvi. 27; Rom. xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 13; xii. 14.

κατα τα εργα αυτου 7 τοις μεν καθ' υπομο-  
 according to the works of him; to those indeed by perse-  
 νην εργα αγαθου, δοξαν και τιμην και αφθαρ-  
 verance of a work good, glory and honor and incorrup-  
 σιαν ζητουσι, ζων αιωνιον. 8 τοις δε εξ εριθει-  
 tibility are seeking, life age-lasting; to those but from a party  
 ας, και απειθουσι μεν τη αληθεια, κειθόμενοις  
 spirit, and disobeying indeed the truth, obyring  
 δε τη αδικια, οργη και θυμος. 9 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, Ιουδαιου τε πρωτου  
 working the evil, of Jew both first  
 και 'Ελληνος. 10 δοξα δε και τιμη και ειρηνη  
 and of Greek; glory but and honor and peace  
 παντι τω εργαζομενω το αγαθον, Ιουδαιω τε  
 to every one the working the good, to Jew both  
 πρωτον και 'Ελληνι. 11 Ου γαρ εστι πρασσωπο.  
 first and to Greek. Not for is respect of

ληψια παρα τω θεω.  
 persons with the God.

12 'Οσοι γαρ ανωμωσ ημαρτον, ανωμωσ και  
 As many as for without law sinned, without law also  
 απολονται και οσοι εν νομω ημαρτον, δια  
 shall perish; and as many as under law sinned, by  
 νομου κριθησονται, 13 (ου γαρ οι ακροαται του  
 law shall be judged, (not for the hearers of the  
 νομου δικαιοι παρα τω θεω, αλλ' οι ποιηται  
 law just ones with the God, but the doers  
 του νομου δικαιωθησονται. 14 'Οταν γαρ εβνη  
 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, οδοι νομον μη εχοντες, εαυτοις εισι  
 may do, these: a law not having, to themselves are  
 νομοσ. 15 οιτινες ενδεικνυνται το εργον του  
 a law; who show plainly the work of the  
 νομου γραπτον εν ταις καρδιαις αυτων, συμμάρ-  
 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.) 16 Εν ημερα δε 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;

7 aionian Life, indeed, to those who, by Perseverance in Good Works, are SEEKING for Glory and Honor and Incorruptibility;

8 but Indignation and Wrath to those who are FACTIOUS, and obey not the TRUTH but obey UNRIGHTEOUSNESS;—

9 Affliction and Distress on EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;

10 but Glory and Honor and Peace to EVERY one WORKING GOOD; first to the Jew, and then to the Greek;

11 for there is no Partiality with God.

12 Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

13 (for not the HEARERS of \*Law are just before God, but the DOERS of \* Law will be justified.

14 When, therefore, those Gentiles not HAVING a Law, naturally perform the THINGS of the LAW, these, though they do not possess a Law, are a Law to themselves;

15 who demonstrate the WORK of the LAW written on their HEARTS, Their CONSCIENCE co-attesting, and the REASONINGS between each other, accusing or defending;—

16 in a Day when, according to my GLAD TI-

\* VATICAN MANUSCRIPT.—13, Law, 13. Law,

† 14. Phaseli, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 28; and Jer. xxxi. 31—35 with Heb. 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, (Phaseli) according to the faith and love which is in Jesus Christ our Savior." See Parkhurst on this word. † 15. Matter or substance of the law, or by a pleonasm, the law itself.

† 8. 1 Tim. vi. 3, 4. † 9. 2 Thess. i. 8. † 10. 1 Pet. i. 7. † 11. Deut. x. 17; 1 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. † 13. James i. 23, 26.

εὐαγγελιον μου, δια Ιησου Χριστου. 17 Εἰ δε  
glad tidings of me, through Jesus Anointed. If but

συ Ιουδαιος επονομαζη, και εκαναπαυη τω  
thou a Jew art named, and dost rest in the

νομω, και καυχασαι εν θεω, 18 και γινωσκεις το  
law, and dost boast in God, and knowest the

βελλημα, και δοκιμαζεις τα διαφοροντα,  
will, and discernest the things differing,

κατηχομενος 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 αφρονων, διδασκαλον  
darkness, an instructor of simple ones, a teacher

γηπιων, εχοντα την μορφωσιν της γνωσεως  
of babes, having the form of the knowledge

και της αληθειας εν τω νομω. 21 ο ουν διδασ-  
and of the truth in the law; who then art teach-

κων ετερον, 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, ιερουσαλεις: 23 ος εν νομω καυχασαι,  
idols, dost thou rob temples? who in a law boastest,

δια της παραβασειω 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

βλασφημειται εν τοις εθνεσι, καθωσ γεγραπτα.  
is blasphemed among the nations, even as it has been written.

25 Περιτομη μεν γαρ ωφελει, εαν νομην πρασ-  
Circumcision indeed for profits, if law thou

σης εαν δε παραβατης νομου ης, η περι-  
practisest, if but a violator of law thou mayest be, the cir-

τομη σου ακροβυστια γεγονεν. 26 Σαν 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 φωσεω 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 thy  
WILL, and dost discern  
SUPERIOR THINGS, being  
instructed out of the Law;

19 and hast believed  
thyself to be a Guide of  
THESE IN DARKNESS,

20 an Instructor of the  
Simple, a Teacher of Babes;  
having the FORM  
OF KNOWLEDGE and of  
TRUTH in the LAW:—

21 dost thou, then,  
who art TEACHING ANOTHER,  
not instruct Thyself?  
THOU who art PREACHING,  
“Do not steal,” dost  
thou steal?

22 THOU who art say-  
ing, “Do not commit adul-  
tery!” dost thou commit adul-  
tery? 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 UN-  
CIRCUMCISION 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. 10.  
† 20. 2 Tim. ii. 25; iii. 6. † 21. Matt. xxiii. 2. † 24. Isa. lii. 5; Ezek. xxxvi. 20, 28.  
† 25. Gal. v. 8. † 26. Acts x. 24, 25.

τια, τον νομον τελουσα, σε τον δια γραμμα-  
 cision, 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, Ιουδαιοι 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 Ιουδαιοι, και περιτομη καρδιας, εν  
 hidden a Jew, even circumcision of heart, in  
 πνευματι, ου γραμματι ουδ επαίνοιο 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 περισσων του Ιουδαιοι; 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-  
 moda. First indeed for, because they were en-  
 σαν τα λογια του θεου. <sup>3</sup> Τι γαρ; ειηπισ-  
 ated with the oracles of the God. What for? if believed  
 τισαν τινες, μη η απιστια αυτων την πιστιν  
 not some, not the unbelief of them the faith  
 του θεου καταργηται; <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 aliar,  
 καθωσ γεγραπται 'Οπωσ αν δικαιοθης εν τοις  
 even as it has been written; That thou mayest be justified in the  
 λογοισ σου, και νικησθης εν τω κρινεσθαι σε.  
 words of thes, and mayest conquer in the to be judged thes.  
<sup>5</sup> Ει δε η αδικια ημων θεου δικαιοσυνην συ-  
 ll but the unrighteousness of us of God righteousness es-  
 νιστησι, τι ερωμεν; μη αδικοσ ο θεοσ ο επι-  
 tablishes, what shall we say? not unrighteous the God that in-  
 φερων την οργην; (κατα ανθρωπον λεγω.)  
 dicting 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 εμψ ψευσμα-  
 If for the truth of the God by the my falsehood  
 τι περισσευσεν εις την δοξαν αυτου, τι ετι  
 abounded to the glory of him, why yet  
 κτγω 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.

<sup>28</sup> For not † THAT which is EXTERNAL makes the Jew, nor that which is EXTERNAL in the Flesh CIRCUMCISION;

<sup>29</sup> 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.

<sup>1</sup> What then is the SUPERIORITY of the JEW, or What the PROFIT of the CIRCUMCISION?

<sup>2</sup> Much in every Respect; but first, indeed, † Because they were entrusted with the ORACLES of GOD.

<sup>3</sup> For what † if some did not believe? will their UNBELIEF annul the FIDELITY of GOD?

<sup>4</sup> 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."

<sup>5</sup> But if our UNRIGHT- EOUSNESS establishes God's Righteousness, what shall we say? Is THAT GOD un- righteous who INFLECTS WRATH? (I speak accord- ing to Man.)

<sup>6</sup> By no means! other- wise, † how will GOD judge the WORLD?

<sup>7</sup> For if the TRUTH of GOD abounded by MY Falsehood to his GLORY, why am I also yet judged as a Sinner?

<sup>8</sup> And not, (as we are falsely accused, and as

† 1: "the righteous SAVIOR." — 3, and — omit, our Savior." + t. xii. 41 42. + 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 12. + 2, 1'ea. cxlvii. 19, 20; Rom. ix. 4. † 8. Rom. x. † 8. 1 Tim. vi † 1'ea. II. 4. † 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17. † 8. Chron. xix. 7; † 15.

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 ενδικον 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 Ἑλληνας παντας ὑφ' αμαρ-  
Jews both and Greeks all under

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 ἐκζητων του θεου. <sup>12</sup> παντες ἐξεκλιναν,  
he seeking out the God; all turned aside,

ἀμα ηχρειωθησαν ουκ εστι ποιων χρηστοτη-  
together they were unprofitable; not is doing goodness,

τα, \* [ουκ εστιν] ἕως ἑνος. <sup>13</sup> Ταφος ανεαγγε-  
[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> ὧν το στομα αρας και πικριασ γεμει.  
Of whom the mouth of cursing and of bitterness is full.

<sup>15</sup> Οξεις οἱ ποδες αυτων εκχεαι αιμα. <sup>16</sup> συντριμ-  
Swift the feet of them to pour out blood; sulu

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> Οἶδα-  
of God before the eyes of them. We know

μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοισ εν τῷ  
and, that what things the law says, to those under the

νομῳ λαλει. ἵνα παν στομα φραγῃ, και ὑποδι-  
law it speaks; that every mouth may be stopped, and able to

κος γενηται πασ ὁ κοσμος τῷ θεῳ. <sup>20</sup> Διῶτι ἐξ  
penalty may become all the world to the God. Therefore from

εργων νομου ου δικαιωθησεται πασα σαρξ ενῳ-  
works of law not shall be justified all flesh before

πιον αυτου. δια γαρ νομου επιγνωσισ ἀμαρτιασ.  
him; through for law an acknowledgement of sin.

some affirm that we say.)  
‡ That we may do evil, so  
that good may come;  
Whose CONDEMNATION is  
just.

9 What then? Do we  
excel? · Not at all; for we  
before convicted both  
Jews and Greeks to be all  
under Sin;

10 even as it has been  
written, † "There is none  
"righteous, not even one;

11 There is \* none that  
"understands, there is  
"none that seeks God.

12 "They all have  
"turned aside; they are  
"altogether worthless;  
"there is none that does  
"Good, there is not even  
"one.

- 13 † † "An opened  
"Tomb is their THROAT;  
"with their TONGUES they  
"deceive; † the Poison of  
"Asps is under their LIPS.

14 † "Their MOUTH is  
"full of Cursing and Bit-  
"terness."

15 † "Their FEET are  
"swift to shed Blood;

16 "Ruin and Misery  
"are in their PATHS,

17 "and a Peaceful  
"Road they have not  
"known.

18 † "There is no Fear  
"of God before their EYES."

19 But we know that  
whatever things † the LAW  
says, it speaks to THOSE  
under the LAW; so that  
Every Mouth may be  
stopped, and that All the  
WORLD may become ame-  
nable to God.

20 Therefore by Works  
of Law No Human being  
shall be justified in his  
presence; † for through  
Law there is an Acknow-  
ledgement of Sin.

\* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.  
13. not is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the *Septuagint*, but not in the *Hebrew* text; and it is most evident that it was from this Version that the apostle quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words.—*Clarke*. Some contend, however, that the Apostle quoted from different parts of Scripture.

‡ 10. Psa. xiv. 1—3. ‡ 13. Psa. v. 5; Jer. v. 16. ‡ 14. Psa. cxl. 3. ‡ 14. Psa. x. 7. ‡ 15. Prov. i. 10; Isa. lix. 7, 8. ‡ 18. Psa. xxxvi. 1. ‡ 19. John x. 34; xv. 25. ‡ 20. Rom. vii. 7; Gal. ii. 16.

21 **Νυνι δε χωρις νομου δικαιοσυνη θεου πεφα-**  
 Now but without law a righteousness of God has been  
**γερωται, μαρτυρουμενη υπο του νομου και των**  
 made manifest, being attested by the law and the  
**προφητων.** 22 **δικαιοσυνη δε θεου δια πιστεωσ**  
 prophets; a righteousness even of God through faith  
 \* **[Ιησου] Χριστου, εις παντας \*** **[και επι παν-**  
 [of Jesus] Anointed, to all [and upon all]  
**τασ] τους πιστευοντασ· ου γαρ εστι διαστολη.**  
 the believing; not for is a distinction.  
 23 **Παντες γαρ ημαρτον, και υστερουνται της**  
 All for sinned, and come short of the  
**δοξης του θεου, 24 δικαιομενοι 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 is  
**Χριστω Ιησου 25 η προθετο 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-  
**ξιη της δικαιοσυνης αυτου, δια την παρεσιν**  
 ing out of the righteousness of himself, through the passing by  
**των προγεγονοτων αμαρτηματων εν τη ανοχη**  
 of the formerly committed sins in the forbearance  
**του θεου.** 26 **προς ενδειξιη της δικαιοσυνης**  
 of the God; to a pointing out of the righteousness  
**αυτου εν τω νυν καιρω, εις το ειναυ του**  
 of himself in the present time, in order that to be him  
**δικαιον, και δικαιοντα τον εκ πιστεωσ Ιησου.**  
 righteous, and justifying him of faith of Jesus.  
 27 **Που ουν η καυχησις; εκκληισθη. 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.** 28 **λογιζομεθα γαρ, δικαιουσθαι πιστει**  
 of faith; we reckon for, to be justified by faith  
**ανθρωπον, χωρις εργων νομου.** 29 **Η Ιουδαιων δ**  
 a man, without works of law. Or of Jews the  
**θεοσ μονου; ουχι και εθνων; ναι και εθνων.**  
 God alone? not and of gentiles? yes: also of gentiles.  
 30 **Επειπερ εις ο θεοσ, οσ δικαιωσει περιτομην εκ**  
 Since one the God, who will justify... circumcision from  
**πιστεωσ, και ακροβυστιαν δια της πιστεωσ.**  
 faith, and uncircumcision through the faith.  
 31 **Νομον ουν καταργουμεν δια της πιστεωσ; Μη**  
 Law then do we nullify through the faith? Not  
**γενοιτο· αλλα νομον ιστωμεν.**  
 let it be; but law we establish.

21 † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS; 22 even God's Righteousness, † through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction, 23 for † all have sinned, and come short of the GLORY OF GOD;— 24 being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus; 25 whom GOD has set forth to be † † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHT- EOUSNESS † in PASSING BY the SINS FORMERLY COM- MITTED, during the FOR- BEARANCE OF GOD; 26 and for an Exhibition of his RIGHT EOUSNESS at the PRESENT TIME, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus. 27 Where then is BOAST- ING? It is shut out. Through What Law? Of WORKS? No, but by the Law of Faith; 28 for we reckon that Man is justified by Faith, apart from Works-of Law. 29 Or is he the God of the JEWS alone? and not of the Gentiles? Yes, of the the Gentiles also; 30 since it is † the One God who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH. 31 Do we then nullify Law through the FAITH? By no means; but, we es- tablish Law.

\* VATICAN MANUSCRIPT.—22. Jesus—omit. 23. and on all—omit.  
 † 25. The word *hilasterion* 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. 3, 9; Lev. xvii. 2; Heb. ix. 5.—*Im. Ver. Note.*  
 † 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 22. John v. 46; Acts xxvi. 22. † 23. Rora. iv. 12; 1 Tim. ii. 6; Heb. ix. 13; † 24. Matt. xi. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 13; † 25. Heb. ix. 5. † 26. Acts xiii. 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 ερωμεν Αβρααμ τον πατερα ημων  
What then shall we say Abraham the father of us

\*[εϋρηκεναι] κατα σαρκα; <sup>2</sup> Ει γαρ Αβρααμ εϋ  
[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  
soueness. 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 εκι 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 δικαιοσνην. <sup>6</sup> καθαπερ και Δαυιδ  
of himself for righteousness; even as also David

λεγει τον μακαρισμον του ανθρωπου, 'ω ο θεος  
speaks the blessedness of the man, to whom the God

λογιζεται δικαιοσνην 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 αμαρτιαι. <sup>8</sup> μακαριος ανηρ, 'ω ου μη  
the sins; blessed man, to whom not

λογισθη κυριος αμαρτιαν. <sup>9</sup> Ο μακαρισμος ουν  
may count Lord sin. The blessedness then

ουτος; επι την περιτομην η και επι την ακρο-  
this, on the circumcision or also on the uncir-

βυστιαν; Λεγομεν γαρ, \* [οτι] ελογισθη τω  
circumcision? We say for, [that] was counted to the

Αβρααμ η πιστις εις δικαιοσνην. <sup>10</sup> Πως ουν  
Abraham the faith for righteousness. How then

ελογισθη; εν περιτομη αντι, 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

1 What, then, shall we say of † Abraham, our \* FATHER according to the Flesh?

2 For if Abraham was † justified by Works, he has a ground of boasting; but not before GOD;

3 For what says the SCRIPTURE? † "And Abraham believed GOD, and "it was accounted to him "for Righteousness."

4 † NOW to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;

5 but to HIM who does not WORK, but who believes on HIM who JUSTIFIES † the UNGODLY, his FAITH is accounted for Righteousness.

6 Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,

7 saying: † "Happy are "they. Whose INIQUITIES "are forgiven, and Whose "sins are covered;

8 "happy is the Man "to whom the Lord will "not account Sin."

9 Is this BLESSEDNESS, THEN, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness,

10 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision:

11 And † he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

\* VATICAN MANUSCRIPT.—1. FATHER. 1. to have found—omit. 9. That  
—omit.  
† 1. Isa. li. 2; Matt. iii. 9; John viii. 25, 30; 2 Cor. xi. 22. † 2. Rom. iii. 20, 27, 28.  
‡ 2. Gen. xv. 9; Gal. iii. 6; James ii. 23. † 4. Rom. xi. 6. † 5. Josh. xxiv. 2.  
‡ 7. Psa. xxxii. 1, 2. † 11. Gen. xvii. 10.

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-

μησ, τοις ουκ εκ περιτομης μονον, αλλα και cision, to those not from circumcision alone, but also

τοις στοιχουσι τοις ιχνεσι της εν ακροβυστιας 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, κενωνται η πιστις, και law, possessors, has been made void the faith, and

κατηργηται η επαγγελια. <sup>15</sup> δ γαρ νομος has been multiplied the promise; the for law

οργην καταργαζεται. 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,

ινα 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

δς 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. Ουτως 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;

12 and a Father of Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

13 For the PROMISE to ABRAHAM and to his SEED, † that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

14 † For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

15 Besides, † the LAW works out Wrath; \* but where Law is not, there is no Transgression.

16 On account of this it is from Faith, † that it may be according to Favor, † in order that the PROMISE might be sure to All the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, † who is a Father of us all,—

17 as it has been written, † "A Father of Many Nations I have constituted thee,"—in the presence of THAT God whom he believed, † who MAKES ALIVE the DEAD, and calls † THINGS not in BEING, as though EXISTING;

18 who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, † "Thus shall thy SEED be."

19 And not having grown weak in the FAITH,

\* VATICAN MANUSCRIPT.—11. also—omit. 15. but where.

† 13. Gen. xvii. 4, &c., Gal. iii. 29. † 14. Gal. iii. 18. † 15. Rom. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 50; 2 Cor. iii. 7, 9; Gal. iii. 10, 10; 1 John iii. 4. † 16. Rom. iii. 24. † 16. Gal. iii. 22. † 16. Isa. ii. 2; Rom. ix. 8. † 17. Gen. xvii. 5. † 17. Rom. viii. 11; Eph. ii. 1, 5. † 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. † 18. Gen. xv. 6. † 18.

\*[ου] κατενόησε το ἑαυτου σωμα \* [ἤδη] νενε-  
 [not] he regarded the of himself body [already] having  
 κρωμενον, ἑκατονταετης που ὑπαρχων, και την  
 been deadened, an hundred years old thereabouts being, and the  
 νεκρωσιν της μητρας Σαρρας. <sup>20</sup> εἰς δε την  
 deadness of the womb of Sarah; against and the  
 ἀπαγγελίαν του θεου ου διεκριθη τη ἀπιστία,  
 promise of the God not he disputed in the unbelief,  
 ἀλλ' ἐμεδυναμωθη τη πίστει, δους δοξαν τῷ  
 but was made strong in the faith, giving glory to the  
 θεῷ, <sup>21</sup> και πληροφορηθεῖς, ὅτι ἡ ἐπηγγελται.  
 God, and having been fully assured, that what has been promised,  
 δυνατος ἐστι και ποιησαι. <sup>22</sup> Διὸ \* [και] ἐλο-  
 able he is also to do. Wherefore [also] it was  
 γισθη αὐτῷ εἰς δικαιοσύνην. <sup>23</sup> Οὐκ ἐγραφή δε  
 counted to him for righteousness. Not it was written but  
 δι' αὐτον μονον, ὅτι ἐλογισθη αὐτῷ <sup>24</sup> ἀλλα  
 on account of him alone, that it was counted to him; but  
 και δι' ἡμας, οἷς μελλει λογιζεσθαι, τοῖς  
 also on account of us, to whom it is about to be counted, to these  
 πιστευουσιν ἐπι τον εγειραντα Ἰησουν τον  
 believing on the one having raised up Jesus the  
 κυριον ἡμων ἐκ νεκρων <sup>25</sup> ὅς παρεδοθη δια  
 Lord of us out of dead ones; who was delivered up on account of  
 τα παραπτώματα ἡμων, και ἐγερθη δια την  
 the offences of us, and was raised up on account of the  
 δικαιοσιν ἡμων.  
 justification of us.

ΚΕΦ. ε'. 5.

<sup>1</sup> Δικαιωθεντες οὐν ἐκ πίστεως, εἰρηνην  
 Having been justified therefore by faith, peace  
 ἔχομεν προς τον θεον δια του κυριου ἡμων  
 we have with the God through the Lord of us  
 Ἰησου Χριστου. <sup>2</sup> δι' οὐ και την προσαγωγήν  
 Jesus Anointed; through whom also the introduction  
 ἐσχηκαμην \* [τη πίστει] εἰς την χάριν ταυ-  
 we have [by the faith] into the favor this,  
 την, ἐν ἣ ἐστήκαμεν και καυχόμεθα. ἐπ'  
 in which we have stood; and we boast in  
 ἐλπίδι της δόξης του θεου. <sup>3</sup> Οὐ μονον δε,  
 hope of the glory of the God. Not alone and,  
 ἀλλα και καυχόμεθα ἐν ταῖς θλίψεσιν, εἰδοτες  
 but also we boast in the afflictions, knowing  
 ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, <sup>4</sup> ἣ δε  
 that the affliction endurance works out, the and  
 ὑπομονὴ δοκιμὴν, ἣ δε δοκιμὴ ἐλπίδα, <sup>5</sup> ἣ δε  
 endurance approbation, the and approbation hope, the and  
 ἐλπίς οὐ καταίσχυνει, ὅτι ἡ ἀγάπη 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 assured, That what has been promised, † he is able also to perform.

<sup>22</sup> Therefore, it was accounted to him for Righteousness.

<sup>23</sup> But † it was not written for him alone, That it was accounted to him,

<sup>24</sup> but also for us, to whom it is about to be accounted, even to THOSE who BELIEVE † on HIM who RAISED UP JESUS our LORD from the Dead;

<sup>25</sup> † who was delivered up on account of our OFFENCES, † 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 INTRODUCED 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 AFFLICTIONS, † 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. 10. already—omit. 23 also—omit.  
 † 21. Psa. cxv. 3; Luke 1. 37, 45; Heb. xi. 10. † 23. Rom. xv. 4; 1 Cor. x. 3, 11.  
 † 24. Acts. ii. 24; xiii. 30. † 25. Isa. liii. 5, 6; Rom. iii. 25; v. 9; viii. 32, &c. † 25.  
 † 1. Eph. ii. 4; Col. i. 20. † 2. Heb. iii. 6. † 3. Matt.  
 † 11; Acts. v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. † 4. James i. 12.  
 † 5. Phil. i. 20.

ἐκκεχυται εν ταις καρδιαις ἡμων δια πνευμα-  
has been poured out in the hearts of us through spirit  
τος ἁγιου του δοθεντος ἡμιν. 6 \* [Ἐτι] γαρ  
holy of that having been given to us. [Yet] for

Χριστος, οντων ἡμων ασθενων ετι, κατα και-  
an Anointed one, being of us without strength still, according to a  
ρον ὑπερ ασεβων απεθανε. 7 Μολις γαρ  
reason in behalf of impious ones he died. Scarcely for

ὑπερ δικαιου τις αποθαινεται· ὑπερ γαρ  
in behalf of a just person any one will die; in behalf of though  
του αγαθου ταχα τις και τολμα αποθαινει·  
the good possibly some one even might dare to die;

8 συνιστησι δε την ἑαυτου αγαπην εις ἡμας ὁ  
recommends but the of himself love to us the

θεος, οτι, ετι ἁμαρτωλων οντων ἡμων, Χριστος  
God, because, still sinners being of us, an Anointed one  
ὑπερ ἡμων απεθανε. 9 Πολλω ουν μαλλον,  
in behalf of us died. By much then more,

δικαιωθεντες νυν εν τῳ αϊματι 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 καταλλαγμεν τῳ θεῳ δια του  
enemies being we were reconciled to the God through the  
θανατου του υιου αυτου, πολλω μαλλον κατα-  
death of the son of him, by much more having been

λαγυντες σωθησομεθα εν τῃ ζωῃ αυτου. 11 Ου  
reconciled we shall be saved in the life of him. Not  
μονον δε, αλλα και καυχωμενοι εν τῳ θεῳ δια  
only and, but also boasting in the God through

του κυριου ἡμων 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

ὡσπερ δι' ενος ανθρωπου ἡ ἁμαρτια εις τον  
as through one man the sin into the  
κοσμον εισηλθε, και δια της ἁμαρτιας ὁ θανα-  
world entered, and through the sin the death;

τος· και οὕτως εις παντας ανθρωπους ὁ θανατος  
and thus to all men the death  
διηλθεν, εφ' ᾧ παντες ἡμαρτον. 13 Αχιρ γαρ  
passed through, in which all sinned. Till for

νομου ἁμαρτια ην εν κοσμῳ· ἁμαρτια δε ουκ  
law sin was in world; sin but not  
ελλογειται μη οντος νομου. 14 Αλλ' εβασιλευ-  
is couated not being law. But reigned

σεν ὁ θανατος απο Αδαμ μεχρι Μωυσεως και  
the death from Adam till Moses and  
επι τους μη ἁμαρτησαντας ἐπι τῳ ὁμοιωματι  
over those not having sinned in the likeness

της παραβασεως Αδαμ· ὃς 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 En-  
emies, ‡ 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.—6. If, then, we being yet helpless. 6. yet—omit. 8.  
he recommends. ‡ 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. ‡ 6. John xv. 17; 1 Pet. iii. 18; 1 John  
iii. 16; iv. 9, 10. ‡ 7. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. ‡ 10. 2 Cor.  
v. 18, 19; Eph. ii. 16; Col. i. 20, 21. ‡ 10. John v. 26; xiv. 10; 2 Cor. i. 10, 11.  
1 19. Gen. iii. 6; 1 Cor. xv. 21. ‡ 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 24. ‡ 13.  
Rom. iv. 15; 1 John iii. 4. ‡ 14. 1 Cor. xv. 21, 22, 45.

λοντες. <sup>15</sup> ΑΛΛ' ΟΥΧ ὡς τὸ παραπτῶμα οὕτω  
 being about to come. But not as the fall, so  
 \* [καὶ] τὸ χάρισμα. Εἰ γὰρ τῆ του ἑνός  
 [also] the gracious gift. If for by the of one one  
 παραπτῶματι οἱ πολλοὶ ἀπέθανον, πολλῶ μαλ-  
 fall the many died, by much more  
 λον ἢ χάρις του θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ  
 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  
 ἁμαρτήσαντος, τὸ δωρημα. Το μὲν γὰρ κρίμα,  
 having sinned, the free gift. The indeed for sentence,  
 ἐξ ἑνός εἰς κατακρίμα· τὸ δὲ χάρισμα, ἐκ  
 from one to condemnation; the but gracious gift, from  
 πολλῶν παραπτῶματων εἰς δικαιοσύνην. <sup>17</sup> Εἰ γὰρ  
 many offences to righteousness. If for  
 τῆ του ἑνός παραπτῶματι ὁ θάνατος ἐβασί-  
 by the of the one fall the death reigned  
 λευσε διὰ του ἑνός, πολλῶ μαλλον οἱ τῆν  
 through the one, by much more those the  
 περισσείαν τῆς χάριτος καὶ \* [τῆς δωρεᾶς] τῆς  
 abundance of the favor and [of the gift] of the  
 δικαιοσύνης λαμβανόντες, ἐν ζωῆ βασιλευσου-  
 righteousness having received, in life shall reign  
 σι διὰ του ἑνός Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἄρα οὖν  
 through the one Jesus Anointed, Indeed then  
 ὡς δι' ἑνός παραπτῶματος, εἰς πάντα ἀνθρώ-  
 as through one offence, on all men  
 πους εἰς κατακρίμα· οὕτω καὶ δι' ἑνός δικαιο-  
 to condemnation; so also through one righteous-  
 ματος, εἰς πάντα ἀνθρώπους εἰς δικαιοσύνην  
 ness, on all men to a justification  
 ζωῆς. <sup>19</sup> Ὡς γὰρ διὰ τῆς παρακοῆς του  
 of life. As for through the disobedience of the  
 ἑνός ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ  
 one man sinners were constituted the  
 πολλοὶ· οὕτω καὶ διὰ τῆς ὑπακοῆς του ἑνός  
 many; so also through the obedience of the one  
 δικαιοὶ κατασταθήσονται οἱ πολλοὶ.  
 righteous persons shall be constituted the many.  
<sup>20</sup> Νόμος δὲ παρεῖσηλθεν, ἵνα πλεονασῆ τὸ  
 Law but supervened, so that might abound the  
 παραπτῶμα· οὐ δὲ ἐκλεονασεν ἡ ἁμαρτία,  
 offence; where but abounded the sin,  
 ὑπερεπερίσσευσεν ἡ χάρις· <sup>21</sup> ἵνα ὡς περ ἐβασί-  
 superabounded the favor; that as reigned  
 λευσεν ἡ ἁμαρτία ἐν τῆ θανάτῳ, οὕτω καὶ ἡ  
 the sin in the death, so also the  
 χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰών-  
 favor might reign through righteousness into life age-  
 νιον, διὰ Ἰησοῦ Χριστοῦ του κυρίου ἡμῶν.  
 lasting, through Jesus Anointed the Lord of us.  
 ΚΕΦ. 6. Ὁ. <sup>1</sup> Τι οὖν ἐροῦμεν; ἐπιμενωμεν  
 What then shall we say? ought we to continue  
 τῆ ἁμαρτία, ἵνα ἡ χάρις πλεονασῆ; <sup>2</sup> Μη  
 in the sin, so that the favor may abound? Not

15 But not as the FALL,  
 so is the GRACIOUS GIFT.  
 For if by the FALL of the  
 ONE, the MANY died, much  
 more the FAVOR of GOD,  
 even THAT GRACIOUS GIFT  
 by the ONE Man, Jesus  
 Christ, abounded to the  
 MANY.

16 And not as through  
 One having sinned, is the  
 FREE GIFT. For indeed  
 the SENTENCE was from  
 One to Condemnation;  
 but the GRACIOUS GIFT is  
 from Many Offences to  
 Righteousness.

17 Besides, if by the  
 FALL of the ONE, DEATH  
 reigned through that ONE;  
 much more will THOSE  
 HAVING RECEIVED the  
 ABUNDANCE of the FAVOR  
 and the RIGHTEOUSNESS  
 reign in Life through the  
 ONE—the \* Anointed Je-  
 sus.

18 Therefore, indeed,  
 as through One Offence,  
 sentence came on All Men  
 to Condemnation; so also,  
 through One Righteous  
 act, sentence came on All  
 Men to Justification of  
 Life.

19 For as through the  
 DISOBEDIENCE of ONE  
 Man, the MANY were con-  
 stituted Sinners, so even  
 through the OBEEDIENCE  
 of the ONE, the MANY will  
 be constituted Righteous.

20 And Law supervened,  
 so that the OFFENCE might  
 abound; but where SIN  
 abounded, FAVOR super-  
 abounded;

21 that as SIN reigned  
 by DEATH, so also FAVOR  
 might reign through Right-  
 eousness for aionian Life,  
 through the \* Anointed Je-  
 sus, our LORD.

CHAPTER VI.

1 What then shall we  
 say? Ought we to continue  
 in SIN that FAVOR may  
 abound?

\* VATICAN MANUSCRIPT.—15. also—omit.  
 Jesus, <sup>21</sup> Christ Jesus our Lord.

17. of the evil—omit.

17. Christ

† 15. 1st. 1st. 11; Mat. xx. 28; xxvi. 28.  
 John xv. 23; Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 10, 23.

† 16. John xli. 32; Heb. ii. 9.

† 20.

† 20. Luke vii. 47; 1 Tim. i. 16

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 Abraham. Not for

δια νομου η επαγγελια τω Αβρααμ, η τω σπερ- through law the promise to the Abraham, or to the seed

ματι αυτου, το κληρονομον αυτον εινα 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, κεκενωται 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 καταργαζεται· 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,

ινα κατα χارين· εις το εινα 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 Abraham

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· Ουτως 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 Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

<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 Favor, † in order that the PROMISE might BE SURE to All the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, † who is a Father of us all,—

<sup>17</sup> as it has been written, † "A Father of Many Nations I have constituted thee,"—in the presence of THAT God whom he believed, † who MAKES ALIVE the DEAD, and calls † THINGS not in BEING, as though EXISTING;

<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. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 50; 2 Cor. iii. 7, 9; Gal. iii. 10, 10; 1 John iii. 4. † 16. Rom. iii. 24. † 16. Gal. iii. 22. † 16. Isa. li. 2; Rom. ix. 8. † 17. Gen. xvii. 8. † 17. Rom. viii. 11; Eph. ii. 1, 5. † 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. † 18. Gen. xv. 5.

\*[ου] κατενόησε το ξαυτου σωμα \* [ηδη] νενε-  
 [not] he regarded the of himself body [already] having  
 κρωμενον, εκατονηταετης που υπαρχων, και την  
 been deadened, an hundred years old thereabouts being, and the  
 νεκρωσιw της μητραs Σαρραs. 21 ειs δε την  
 deadness of the womb of Sarah; against and the  
 απαγγελιαw του θεου ου διεκριθη τη απιστια,  
 promise of the God not he disputed in the unbelief,  
 αλλ' ερεδυναμωθη τη πιστει, δους δοξαν τω  
 but was made strong in the faith, giving glory to the  
 θεω, 21 και πληροφορηθειs, οτι ο επαγγελται,  
 God, and having been fully assured, that what has been promised,  
 δυνατοs εστι και ποιησαι. 22 Διο \* [και] ελο-  
 able he is also to do. Wherefore [also] it was  
 γισθη αυτω ειs δικαιοσυνην. 23 Ουκ εγραφη δε  
 counted to him for righteousness. Not it was written but  
 δι' αυταν μονον, οτι ελογισθη αυτω 24 αλλα  
 on account of him alone, that it was counted to him; but  
 και δι' ημαs, οιs μελλει λογιζεσθαι, τοιs  
 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  
 κυριου ημων εκ νεκρων 25 οs 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 upon account of the  
 δικαιοσιw ημων.  
 justification of us.

ΚΕΦ. ε'. 5.

1 Δικαιοθεντες ουw εκ πιστεωs, 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  
 Ιησουν Χριστου 2 δι' ου και την προσαγωγήw  
 Jesus Anointed; through whom also the introduction  
 εσχηκαμεν \* [τη πιστει] ειs την χαριν ταυ-  
 we have. [by the faith] into the favor this  
 την, εν η εστηκαμεν και καυχωμεθα. επ'  
 in which we have stood; and we boast in  
 ελπιδι της δοξης του θεου. 3 Ου μονον δε,  
 hope of the glory of the God. Not alone and,  
 αλλα και καυχωμεθα εν ταιs θλιψεσιw, ειδοτεs  
 but also we boast in the afflictions, knowing  
 οτι η θλιψιs υπομονηw κατεργαζεται, 4 η δε  
 that the affliction endurance works out, the and  
 υπομονηw δοκιμηw, η δε δοκιμηw ελπιδα, 5 η δε  
 endurance approbation, the and approbation hope, the and  
 ελπιs ου καταισχυρει, 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 HEADNESS of Sarah's WOMB;

20 he did not dispute against the PROMISE of GOD, by UNBELIEF, but was made strong in the FAITH, giving Glory to GOD;

21 having been fully assured, That what has been promised, † he is able also to perform.

22 Therefore, it was accounted to him for Righteousness.

23 But † it was not written for him alone, That it was accounted to him,

24 but also for us, to whom it is about to be accounted, even to THOSE who BELIEVE for HIM who RAISED UP Jesus our LORD from the Dead;

25 † who was delivered up on account of our OFFENCES, † and raised for our JUSTIFICATION.

CHAPTER V.

1 Having been justified, therefore, by Faith, we have † Peace with GOD, through our LORD Jesus Christ;

2 through whom, also we have been INTRODUCED into this FAVOR in which we stand; † and we boast in Hope of the GLORY of GOD.

3 And not only so, but † we triumph also in AFFLICTIONS, [knowing That AFFLICTION works out

4 † and ENDURANCE, Approval; and APPROVAL, Hope;

5 † and this HOPE is not put to shame, because

\* VATICAN MANUSCRIPT.—19. not—omit. 10. already—omit. 23 also—omit.

1. 21. Psal. cxv. 3; Luke i. 37, 45; Heb. xi. 10. † 23. Rom. xv. 4; 1 Cor. i. 8, 11.  
 2. 24. Acts. i. 23; 1 Pet. i. 21. † 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c. † 26.  
 1 Cor. xv. 17; 1 Pet. i. 21. † 1. Eph. ii. 4; Col. i. 20. † 2. Heb. iii. 6. † 3. Mart.  
 i. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. † J. James  
 i. 3. † 4. James i. 12. † 5. Phil. i. 20.

εκκεχυται εν ταις καρδιαις ημων δια πνευμα-  
 has been poured out in the hearts of us through spirit  
 τος αγιου του θεουτος 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 απεβων απεθανε. 7 Μολις γαρ  
 reason in behalf of impious ones he died. Scarcely for

υπερ δικαιου τις αποθαινειται· υπερ γαρ  
 in behalf of a just person any one will die; in behalf of though  
 του αγαθου ταχα τις και τολμα αποθαινειν·  
 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 καταλλαγημεν τω θεω δια του  
 enemies being we were reconciled to the God through the

θανατου του υιου αυτου, πολλω μαλλον κατα-  
 death of the son of him, by much more having been  
 λαγητες 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  
 του 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

δηλθεν, εφ' ην παντες ημαρτον. 13 Αχρη γαρ  
 passed through, in which all sinned. Till for  
 νομου αμαρτια ην εν κοσμο· 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, possi-  
 bly, 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.—6. 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. 17; † 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. 18, 19; Eph. ii. 16; Col. i. 20, 21. † 10. John v. 26; xiv. 19; † 2 Cor. i. 10, 11.  
 † 12. Gen. iii. 6; † 1 Cor. xv. 21. † 12. Gen. ii. 17; Rom. vi. 25; † 1 Cor. xv. 21. † 14.  
 Rom. iv. 15; † 1 John iii. 4. † 14. 1 Cor. iv. 21, 22, 43.



λοντες. <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 τοῦ ἑνός  
 [also] the gracious gift. If for by the of one one  
 παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλὰ μάλ-  
 fall the many died, by much more  
 λον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ  
 the favor of the God and the gift by favor by that  
 του ἑνὸς 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 δωρεῖται. Το μὲν γὰρ κρίμα,  
 having sinned, the free gift. The indeed for sentence,  
 ἐξ ἑνὸς εἰς κατακρίμα· τὸ δὲ χάρισμα, ἐκ  
 from one to condemnation; the but gracious gift, from  
 πολλῶν παραπτωμάτων εἰς δικαιοσύνην. <sup>17</sup> Εἰ γὰρ  
 many offences to righteousness. If for  
 τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασί-  
 by the of the one fall the death reigned  
 λευσε διὰ τοῦ ἑνός, πολλὰ μάλλον οἱ τὴν  
 through the one, by much more those the  
 περισσεύειαν τῆς χάριτος καὶ \* [τῆς δωρεᾶς] τῆς  
 abundance of the favor and [of the gift] of the  
 δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσου-  
 righteousness having received, in life shall reign  
 σι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἄρα οὖν  
 through the one Jesus Anointed. Indeed then  
 ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώ-  
 as through one offence, on all men  
 πους εἰς κατακρίμα· οὕτω καὶ δι' ἑνὸς δικαιο-  
 to condemnation; so also through one righteous-  
 ματος, εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην  
 ness, on all men to a justification  
 ζωῆς. <sup>19</sup> Ὅσπερ γὰρ διὰ τῆς παρακοῆς τοῦ  
 of life. As for through the disobedience of the  
 ἑνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ  
 one man sinners were constituted the  
 πολλοὶ· οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνός  
 many; so also through the obedience of the one  
 δικαιοὶ κατασταθήσονται οἱ πολλοὶ.  
 righteous persons shall be constituted the many.  
<sup>20</sup> Νόμος δὲ παρεῖσηλθεν, ἵνα πλεονασθῇ τὸ  
 Law but supervened, so that might abound the  
 παραπτώμα· οὐ δὲ ἐκλεονασεν ἡ ἁμαρτία,  
 offence; where but abounded the sin,  
 ὑπερεπερίσσευσεν ἡ χάρις· <sup>21</sup> ἵνα ὡσπερ 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 βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰω-  
 favor might reign through righteousness into life age-  
 νων, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.  
 lasting, through Jesus Anointed the Lord of us.  
 ΚΕΦ. 5'. 6. <sup>1</sup> Τι οὖν ἐροῦμεν; ἐπιμενωμένῃ  
 What then shall we say? ought we to continue  
 τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονασθῇ; <sup>2</sup> Μὴ  
 in the sin, so that the favor may abound? Not

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT GRACIOUS GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the \* Anointed Jesus.

18 Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19 For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEEDIENCE of the ONE, the MANY will be constituted Righteous.

20 And Law supervened, so that the OFFENCE might abound; but where SIN abounded; FAVOR superabounded;

21 that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the \* Anointed Jesus, our LORD.

CHAPTER VI.

1 What then shall we say? Ought we to continue in SIN that FAVOR may abound?

\* Vatican Manuscript.—15. also—omit.

17. of the sirt—omit.

17. Christ

Jesus. 21, Christ Jesus our Lord,

† 15. Isa. liii. 7; Matt. xx. 28; xxv. 28.

† 18. John xii. 32; Heb. ii. 9.

† 20.

John xv. 22; Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 10, 23.

† 20. Luke vii. 47; 1 Tim. i. 14

γενοιτο. Οίτινες απεθανομεν τη ἁμαρτια, πως  
let it be. Who we died by the sin, how

ετι ζησομεν εν αυτη. <sup>3</sup> Η αγνοειτε, οτι όσοι  
still shall we live in it? Or are you ignorant, that as many as

εβαπτισθημεν εις Χριστον \* [Ιησουν,] εις τον  
were dipped into Anointed [Jesus,] into the

θανατον αυτου εβαπτισθημεν; <sup>4</sup> Συνεταφημεν  
death of him were dipped? We were buried together

ουν αυτω δια του βαπτισματος εις τον θανα-  
therefore with him through the dipping into the death,

τον, ινα ὡσπερ ηγεθη Χριστος εκ νεκρων  
that as was raised up Anointed out of dead ones

δια της δοξης του πατρος, οτω και ημεις εν  
through the glory of the father, so also we in

καινοτητι ζωης περιπατησωμεν. <sup>5</sup> Ει γαρ συμ-  
newness of life should walk. If for planted

φυτοι γεγοναμεν τω ὁμοιωματι του θανατου  
together we have become in the likeness of the death

αυτου, αλλα και της αναστασεως εσομεθα.  
of him, certainly also of the resurrection we shall be,

<sup>6</sup> τουτο γνωσκοντες, οτι ο παλαιος ημων ανθρω-  
this knowing, that the old of us man

πος συνεσταυρωθη, ινα καταργηθη το  
was crucified with, that might be rendered powerless the

σωμα της αμαρτιας, του μηκει δουλευειν ημας  
body of the sin, of the no longer to be enslaved us

τη ἁμαρτια. <sup>7</sup> ο γαρ αποθανων δεδικαιωται απο  
in the sin; he for having died has been justified from

της αμαρτιας. <sup>8</sup> Ει δε απεθανομεν συν Χριστω,  
the sin. If but we died with Anointed,

πιστευομεν, οτι και συζησομεν αυτω, <sup>9</sup> ειδοτες,  
we believe, that also we shall live with him; knowing,

οτι Χριστος εγερθεισ εκ νεκρων, ουκει αποθ-  
that Anointed having been raised out of dead ones, no longer dies;

ησκει θανατος αυτου ουκει κυριευει. <sup>10</sup> ο  
death of him no longer lords over. Which

γαρ απεθανε, τη αμαρτια απεθανεν εφαπαξ.  
for he died, by the sin he died once for all;

ο δε ζη, ζη τω θεω. <sup>11</sup> Ουτω και υμεις  
which but he lives, he lives by the God. So also you

λογιζεσθε εαυτους νεκρους μεν τη αμαρτια,  
count yourselves dead ones indeed by the sin,

ζωντας δε τω θεω, εν Χριστω Ιησου.  
living ones but by the God, in Anointed Jesus.

<sup>12</sup> Μη ουν βασιλευτω η αμαρτια εν τω  
Not therefore let reign the sin, in the

θνητω υμων σωματι, εις το υπακουειν. <sup>13</sup> μηδε  
mortal of you body, in order that to obey; nor

2 By no means. How shall we, who have died by SIN, live any longer in it?

3 Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his DEATH?

4 We have therefore been entombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the GLORY of the FATHER, so also for should walk in a New Life.

5 For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

6 \* knowing this, That our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be ENSLAVED to SIN;

7 for HE who DIED has been justified from SIN.

8 And if we die with Christ, we believe That we shall also live with him;

9 knowing that Christ, having been raised from the Dead, dies no more; Death: no longer lords it over him.

10 For [the death] which he died, he died by SIN once; but [the life] which he lives, he lives by GOD.

11 Thus also do you account yourselves dead indeed by SIN, but living by GOD in the \* Anointed Jesus.

12 Let not SIN, therefore, reign in your MORTAL Body, in order to OBEY its DESIRES;

13 NOR PRESENT your

\* VATICAN MANUSCRIPT.—3. Jesus—omit. 11. Christ Jesus. 12. to obey its DESIRES.

1. 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. 1. 5. Col. iii. 3; 1 Pet. ii. 24. 1. 4. Col. ii. 12. 4. John iii. 11; xi. 40. 1. 6. Gal. ii. 20; v. 24; vi. 14; Eph. iv. 22; Col. iii. 5, 9. 1. 7. 1 Pet. iv. 1. 1. 8. 2 Tim. ii. 11. 1. 9. Rev. i. 18. 1. 10. Heb. ix. 27, 28. 1. 11. Gal. ii. 19. 1. 12. Psa. xix. 13; Psal. 188.

παριστανετε τα μελη ὑμων ὄπλα ἀδικίας  
present you the members of you weapons of unrighteousness

τη ἁμαρτία· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ  
to the sin; but present you yourselves to the

θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μελη ὑμων  
God, as out of dead ones living, and the members of you

ὄπλα δικαιοσύνης τῷ θεῷ. 14 Ἄμαρτια γὰρ  
weapons of righteousness to the God. Sin for

ὑμων οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπο νόμον;  
of you not shall lord over; not for you are under law;

ἀλλ' ὑπο χάριν. 15 Τι οὖν; ἁμαρτήσομεν, ὅτι  
but under favor. What then? shall we sin, because

οὐκ ἐσμεν ὑπο νόμον, ἀλλ' ὑπο χάριν; Μὴ γέ-  
not we are under law, but under favor? Not let

νοίτο. 16 Οὐκ οἰδατε, ὅτι ἕφ' παριστανετε  
it be. Not you know, that to whom you present

ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ἕφ'  
yourselves slaves for obedience, slaves you are to whom

ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ  
you are obedient, whether of sin to death, or

ὑπακοῆς εἰς δικαιοσύνην; 17 Χάρις δὲ τῷ θεῷ,  
of obedience to righteousness? Thanks but to the God,

ὅτι ἠτε δούλοι τῆς ἁμαρτίας, ὑπήκουσατε δε  
that you were slaves of the sin, you obeyed yet

ἐκ καρδίας εἰς ὃν παρεδόθητε τυποῦ διδασχης.  
from heart into which you were delivered a form of teaching.

18 Ἐλευθερωθέντες δὲ ἀπο τῆς ἁμαρτίας, ἐδου-  
Having been freed and from the sin, you were

λώθητε τῇ δικαιοσυνῇ. 19 (Ἀνθρωπίνον λέγω,  
enslaved to the righteousness. (According to man I speak,

διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμων.) Ὡς  
account of the weakness of the flesh of you.) As

περ γὰρ παρεστήσατε τὰ μελη ὑμων δούλα τῇ  
for you presented the members of you slaves to the

ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ \* [εἰς τὴν ἀνομίαν]  
uncleanness and to the iniquity [for the iniquity,]

οὕτω νῦν παραστήσατε τὰ μελη ὑμων δούλα τῇ  
so now present you the members of you slaves to the

δικαιοσυνῇ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δούλοι  
righteousness for sanctification. When for slaves

ἠτε τῆς ἁμαρτίας, ἐλευθεροὶ ἠτε τῇ δικαιοσυνῇ.  
you were of the sin, free you were to the righteous-

νη. 21 Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς  
ness. What therefore fruit had you then?, in the things

νῦν ἐκαίσχυεσθε· τὸ γὰρ τέλος ἐκείνων, θάνα-  
now you are ashamed; the for end of those, death.

τος. 22 Νῦν δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρ-  
Now but having been freed from the sin,

τίας, δουλωθέντες δὲ τῷ θεῷ, ἐχετε τὸν καρ-  
having been enslaved and to the God, you have the fruit

MEMBERS to SIN, as In-  
struments of Iniquity;  
but I present yourselves to  
God, \* as if alive from the  
Dead; and your Members  
to God, as Instruments of  
Righteousness.

14 For I Sin shall not  
lord it over You; for you  
are not under Law, but  
under Favor.

15 What then? Should  
we sin, I Because we are  
not under Law, but under  
Favor? By no means.

16 Do you not know,  
That I 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 through you were  
Slaves of SIN, yet you  
obeyed from the Heart  
I that Mould of Instruc-  
tion into which you were  
delivered;

18 and, I having been  
emancipated from SIN, you  
became subservient to  
RIGHTHOUSNESS.

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? I for the  
END of those things is  
Death.

22 But now, having  
been emancipated from  
SIN, and having become  
bound to GOD, you have

\* VATICAN MANUSCRIPT.—13. as if alive. 13. Members. 15. Should we sin.  
19. for the INIQUITY—omit. 15. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.  
13. Rom. vii. 5; Col. iii. 5; James iv. 4. 16. 1 Cor. ix. 21. 16. Matt. vi. 24;  
14. Rom. vii. 4, 6; viii. 2; Gal. v. 18. 17. 2 Tim. i. 12. 18. John viii. 22; 1 Cor. vii. 22;  
John viii. 24; 2 Pet. ii. 10. 21. Rom. i. 32.

των ἡμῶν εἰς ἀγιασμόν· το δε τέλος, ζῶνι αιω-  
 of you in sanctification; the end, life age-  
 ριον. 23 Τα γαρ οὐψωνια της ἀμαρτίας, θανάτου·  
 lasting. The for wages of the sin, death;  
 το δε χάρισμα του θεου, ζῶνι αιωνιος εν Χριστῳ  
 the but gracious gift of the God, life age-lasting in an Anointed  
 Ἰησου τῳ κυριῳ ἡμῶν.  
 Jesus the Lord of us.

ΚΕΦ. Ζ'. 7.

1 Η αγνοείτε, αδελφοι, (γινωσκουσι γαρ  
 Or are you ignorant, brethren, (to those knowing for  
 νομον λαλω,) οτι ο νομος κυριευει του ανθρω-  
 law I speak,) that the law lords over the man,  
 πῦν, εφ' ὅσον χρονον ζῆ; 2 Ἡ γαρ ὀπανδρος  
 for as long as a time he lives? The for bound to a man  
 γυνη τῳ ζῶντι ανδρι δεδετα νομῳ· εαν δε απο-  
 woman to the living husband is bound by law; if but may  
 θανη ὁ ανηρ, κατηργεται απο του νομου του  
 die the husband, she is freed from the law of the  
 ανδρος. 3 Αρα ουν ζῶντος του ανδρος μοιχαλις χρη-  
 husband. So then living the husband an adulteress she will  
 ματισει, εαν γενηται ανδρι ἑτέρῳ· εαν δε αποθα-  
 be called, if she should be to a man another; if but should  
 νη ὁ ανηρ, ελευθερα εστιν απο νομου, του μη  
 die the husband, free she is from law, of the not  
 ειναι αυτην μοιχαλιδα, γενομενη ανδρι ἑτερω.  
 to be her an adulteress, having become to a man another.  
 4 Ὡστε, αδελφοι μου, και ὑμεις εθανατωθητε  
 Therefore, brethren of me, also you were put to death  
 τῳ νομῳ δια του σωματος του Χριστου, εἰς το  
 by the law through the body of the Anointed, in order that  
 γενεσθαι ὑμας ἑτερω, τῳ εκ νεκρων εγεργεν-  
 to become you to another, to him out of dead ones having been  
 τι, ινα καρποφορησωμεν τῳ θεῳ. 5 Ὅτε γαρ  
 raised, so that we should bring forth fruit to the God. When for  
 ημεν εν τη σαρκι, τα παθηματα των ἀμαρτιων,  
 we were in the flesh, the passions of the sins,  
 τα δια του νομου, εηργεγο εν τοις μελεσι  
 those through the law, worked in the members  
 ἡμων, εἰς το καρποφορησαι τῳ θανατῳ. 6 Νυνι  
 of us, in order that to bring forth fruit to the death. Now  
 δε κατηργηθημεν απο του νομου, αποθανοντες,  
 but we were freed from the law, having died,  
 εν ᾧ κατειχομεθα· ὥστε δουλευειν ἡμας εν  
 in which we were held; so that to serve us in  
 καινοτητι πνευματος, και ον παλαιότητι γραμ-  
 newness of spirit, and not in oldness of let-  
 ματος. 7 Τι ουν ερουνη; ο νομος ἀμαρτια;  
 ter. What then shall we say? the law sin?

YOUR FRUIT in Sanctifica-  
 tion, and the END eternal  
 Life.  
 23 For † the WAGES of  
 SIN is Death; † but the  
 GRACIOUS GIFT of GOD is  
 eternal Life, by the Anoint-  
 ed Jesus, our LORD.

CHAPTER VII.

1 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?  
 2 Hence † the MARRIED  
 Woman is bound by LAW  
 to the LIVING Husband;  
 but if the HUSBAND die,  
 she is released from the  
 LAW of the HUSBAND.  
 3 So then, † while the  
 HUSBAND is living, she  
 will be declared an 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 an-  
 other Man.  
 4 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.  
 5 For when we were in  
 the FLESH, those SINFUL  
 PASSIONS, which were  
 through the LAW, † worked  
 in OUR MEMBERS † to BRING  
 FORTH FRUIT to DEATH.  
 6 But now, having died,  
 we are released from the  
 LAW, by which we were  
 held; so that we may  
 serve † in Newness of  
 Spirit, and not in Oldness  
 of Letter.  
 7 What then shall we  
 say? Is the LAW Sin? By

† 23. Gen. ii. 17; Rom. v. 12; James i. 15. † 28. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4.  
 † 2. 1 Cor. vii. 39. † 3. Matt. v. 32. † 4. Rom. viii. 2; Gal. ii. 19; v. 18; Eph. ii.  
 15; Col. ii. 14. † 4. Gal. v. 22. † 5. Rom. vi. 13. † 5. Rom. vi. 21; Gal. v. 19;  
 James i. 15. † 6. Rom. ii. 26; 2 Cor. iii. 6.

Μη γενοιτο· αλλα την αμαρτιαν ουκ εγνων, ει  
 Not let it be; but the sin not I knew, if

μη δια νομου· την τε γαρ επιθυμιαν ουκ ηδειν,  
 not through law, the even for strong desire not I knew,  
 ει μη ο νομος ελεγεν· Ουκ επιθυμησεις.  
 If not the law said; Not thou shalt lust.

<sup>8</sup> Αφορμην δε λαβουσα η αμαρτια, 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 αμαρτια νεκρα. <sup>9</sup> Εγω δε  
 apart from for law sin dead. I and

εζων χωρις νομου ποτε· ελθουσης δε της  
 was alive apart from law then; having come but the

εντολης, η αμαρτια ανεζησεν, εγω δε απεθα-  
 commandment, the sin lived again, I and died;

νον· <sup>10</sup> και ευρεθη μοι η εντολη η εις ζωνν,  
 and was found by me the commandment that for life,

αυτη εις θανατον. <sup>11</sup> Η γαρ αμαρτια αφορμην  
 same for death. The for sin opportunity

λαβουσα, δια της εντολης εξηπατησε με,  
 having taken, through the commandment deceived me,

και δι' αυτης απεκτεινεν. <sup>12</sup> Ωστε ο μεν  
 and through it killed. So that the indeed

νομος αγιος, και η εντολη αγια και δικαια και  
 law holy, and the commandment holy and just and

αγαθη. <sup>13</sup> Το ουν αγαθον, εμοι γεγονε θανατος;  
 good. That then good thing, to me has become death?

Μη γενοιτο· αλλα η αμαρτια· ινα φανη  
 Not let it be; but the sin; so that it might appear

αμαρτια, δια του αγαθου μοι κατεργαζομενη  
 sin, through the good to me working out

θανατον, ινα γενηται καθ' υπερβολην αμαρτω-  
 death, so that might become in excess a sinner

λος η αμαρτια δια της εντολης. <sup>14</sup> Οιδαμεν  
 the sin through the commandment. We know

γαρ, οτι ο νομος πνευματικος εστιν· εγω δε  
 for, that the law spiritual is; I but

σαρκινος ειμι, πεπραμενος υπο την αμαρτιαν.  
 fleshly am, having been sold under the sin.

<sup>15</sup> Ο γαρ κατεργαζομαι, ου γνωσκω· ου γαρ ο  
 What for I work out, not I know; not for what

θελω, τουτο πρασσω· αλλ' ο μισω, τουτο  
 I wish, this I practise; but what I hate, this

ποιω. <sup>16</sup> Ει δε ο ου θελω, τουτο ποιω, συμ-  
 I do. If but what not I wish, this I do, I as-

φημι τω νομω, οτι καλος. <sup>17</sup> Νυνι δε ουκετι  
 sent to the law, that excellent. Now but no longer

εγω κατεργαζομαι αυτο, αλλ' η οικουσα εν  
 I work out it, but the dwelling in

no means. Indeed, † I did not know sin except through Law; for even strong desire I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended † for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the † LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That good thing, then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that good thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN \* DWELLING in me.

\* VATICAN MANUSCRIPT.—17. INDWELLETN in me.

† 7. Rom. iii. 20. † 7. Exod. xx. 17; Deut. v. 21; Acts xx. 38; Rom. xiii. 9.  
 † 8. 1 Cor. xv. 56. † 10. Lev. xviii. 5; Ezek. xx. 13, 21; † 12. Psa. xix. 8; cxix. 38, 137; 1 Tim. i. 8. † 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. † 16. Gal. v. 17

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 παράκειται μοι, το δε κατεργαζεσθαι  
 for to will is present with me, the but to work out  
 τὸ καλόν, οὐχ εὑρίσκω. <sup>19</sup> Οὐ γαρ ὁ θελῶ,  
 the excellent, not I know. Not for what I wish,  
 ποῖω ἀγαθόν· ἀλλ' ὁ οὐ θελῶ κακόν, τούτ'  
 I do, a good thing; but what not I wish an evil thing, this  
 πράσσω. <sup>20</sup> εἰ δε ὁ οὐ θελῶ \* [ἐγώ,] τούτο  
 I practise. If but what not wish [I,] this  
 ποῖω, οὐκετι ἐγώ κατεργαζομαι αὐτο, ἀλλ' ἡ  
 I do, no longer I work out it, but the  
 οἰκουσα ἐν εμοι ἁμαρτια. <sup>21</sup> Εὐρισκῶ ἀρα τὸν  
 dwelling in me sin. I find therefore the  
 νόμον τῷ θελοντι ἐμοι ποιεῖν τὸ καλόν, ὅτι  
 law in the wishing to me to do the excellent, because  
 ἐμοι τὸ κακόν παρακειται. <sup>22</sup> Συναῖδομαι γαρ  
 with me the evil thing lies near. I am pleased for  
 τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἀνθρώπων  
 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  
 αἰχμαλωτίζοντε με τῷ νόμῳ τῆς ἁμαρτίας τῷ  
 making a captive me to the law of the sin to that  
 ὅτι ἐν τοῖς μέλεσι μου. <sup>24</sup> Ταλαίπωρος ἐγώ  
 wretched is the members of me. Wretched I  
 ἀνθρώπος· τις με ῥυσεται ἐκ τοῦ σώματος τοῦ  
 man; who me will rescue from the body of the  
 θανάτου τούτου; <sup>25</sup> Ευχαριστῶ τῷ θεῷ δια  
 death this? I thank the God by means of  
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν  
 Jesus Appointed of the Lord of us. So then  
 αὐτὸς ἐγώ τῷ μὲν νοί δουλεύω νόμῳ θεοῦ  
 myself I with the indeed mind am in servitude to a law of God;  
 τῷ δε σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. 8. ἡ. 8.  
 with the but flesh, to a law of sin.  
<sup>1</sup> Οὐδεν ἀρα νυν κατακριμὰ 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, ἠλευθέρωσε 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

18 For I know That in  
 me, that is, in my FLESH,  
 there dwells NO good  
 thing; for to DESIRE is  
 present with me, but to  
 WORK OUT WHAT IS EX-  
 CELLENT I find not.

19 For I do not the  
 good which I desire, but  
 the evil which I desire not;  
 this I practise.

20 But if what I desire  
 not, this I do, I no longer  
 work it out, but the SIN  
 DWELLING in me.

21 I find therefore this  
 LAW, when I am willing  
 to do RIGHT, That the  
 WRONG lies near me.

22 For I am pleased  
 with the LAW of \* God ac-  
 cording to the INWARD  
 Man;

23 but I perceive Ano-  
 ther LAW in my MEM-  
 BERS, warring against the  
 LAW of my MIND, and  
 making me a captive to  
 THAT LAW of SIN EXIST-  
 ING in my MEMBERS.

24 Wretched Man that  
 I am! who will rescue Me  
 from this BODY of  
 DEATH?

25 \* Thanks to GOD,  
 by means of Jesus Christ,  
 our LORD. Consequently,  
 then, indeed, I myself, by  
 the MIND, am in subjection  
 to the LAW of God, but by  
 the FLESH to the LAW of  
 Sin.

CHAPTER VIII.

1 There is then No Con-  
 demnation now to THOSE  
 in the Anointed Jesus;

2 for the LAW of the  
 SPIRIT of LIFE by the  
 Anointed Jesus, liberated  
 \* me from the LAW of SIN  
 and of DEATH.

\* VATICAN MANUSCRIPT.—26. I.—omit. 2. thec.

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. 1 Cor. i. 16; Eph. iii. 16; Col. iii. 9, 10.

‡ 23.

Gal. v. 17. † 25. Rom. vi. 13, 15.

‡ 25. 1 Cor. xv. 57.

‡ 2. John viii. 80.

Rom. vi.—18, 29; 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, ο θεος τον εαυτου υιον πεμφας 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  
 δικαιοσμα 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> Διоти 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 its able; those and in  
 σαρκι οντες, θεῷ αρεσαι ου δυναται. <sup>9</sup> ὅτι  
flesh being, to God to be pleasing not they are able. You  
 δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, ειπερ  
but not are in flesh, but in spirit, if indeed  
 πνευμα θεου οικει εν ὑμιν. <sup>11</sup> Εἰ δε τις πνευμα  
spirit of God dwells in you. If and any one spirit  
 Χριστου ουκ εχει, οὗτος ουκ εστιν αυτου.  
of an Anointed one not has, he not is of him.  
<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 εγειραν·  
righteousness. If but the spirit of him having raised  
 τος Ιησου εν νεκρων οικει εν ὑμιν, ο εγει-  
up Jesus out of dead ones dwells in you, he having  
 ρας τον Χριστον εκ νεκρων, ζωοποιησει και  
raised the Anointed out of dead ones, will make alive also  
 τα θνητα σωματα ὑμων, δια το ενοικουν αυτου  
the mortal bodies of you, through the indwelling of him  
 πνευμα εν ὑμιν.

<sup>12</sup> Αρα ουν, αδελφοι, 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

3 For [what was IM-  
 POSSIBLE for the LAW, in  
 that it was weak through the  
 FLESH, † GOD, having  
 sent his OWN Son in a  
 Form of the Flesh of Sin,  
 even [by an offering] for  
 Sin, condemned SIN in the  
 FLESH;

4 so that the RIGHT-  
 EOUSNESS of the LAW may  
 be fulfilled by us, who are  
 WALKING, not according to  
 FLESH, but according to  
 Spirit.

5 For † THOSE who  
 LIVE according to FLESH,  
 are minding the THINGS  
 of the FLESH; but THOSE  
 who live according to  
 Spirit, † the THINGS of the  
 SPIRIT.

6 † For the MIND of the  
 FLESH is Death; but the  
 MIND of the SPIRIT is Life  
 and Peace.

7 Because the MIND of  
 the FLESH is † ENMITY to  
 God; for to the LAW of  
 GOD it is not subject;  
 † nor, indeed, can it be.

8 THOSE, then, who  
 ARE in a Sensual state, are  
 unable to please God:

9 But you are not Sen-  
 sual, but Spiritual, because  
 † the Spirit of God dwells  
 in you. But if any one  
 possess not † the Spirit of  
 Christ, he is not of Him.

10 And if Christ be in  
 you, the BODY indeed is  
 dead as to Sin: but the  
 SPIRIT is Life as to Right-  
 eousness.

11 And if the SPIRIT of  
 † HIM who RAISED Jesus  
 from the Dead dwell in  
 you, † HE who RAISED  
 \* Christ from the Dead,  
 will also make alive your  
 MORTAL Bodies, through  
 the INDWELLING of his  
 Spirit within you.

12 † So then, Brethren,  
 we are not Debtors to the  
 FLESH, to live according to  
 the Flesh.

\* VATICAN MANUSCRIPT.—11. Christ.

† 1. Acts xiii. 39; Rom. iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14.     † 8. Gal. iii. 13; 2  
 Cor. v. 21.     † 2. John iii. 6; 1 Cor. i. 14.     † 5. Gal. v. 22, 23.     † 6. Rom. vi.  
 21; ver. 13; Gal. vi. 8.     † 7. James iv. 4.     † 7. 1 Cor. 9. 14.     † 9. 1 Cor. iii.  
 26; vi. 19.     † 2. Gal. iv. 6. Phil. i. 19.     † 11. Acts ii. 24.     † 11. Rom. v.  
 5; 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. ii. 8.     † 12. Rom. v. 7, 11.

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. 16 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, συκληρονομοι 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 carnal 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 συπ-  
God. We know for, that all the creation groans

τεναζει και συνωδινει αχρι του νυν. 23 ου μονον  
together and travails together till the now; not only

13 For †if you live according to the Flesh, you are about to die; but if, by the Spirit, you put to death the DEEDS of the BODY, you shall live;

14 because †as many as are guided by God's Spirit, these are Sons of God.

15 † For you did not receive a Slavish Spirit back again for †fear; but you received † a Spirit of Sonship, by which we cry, † "Abba! FATHER!"

16 † The SPIRIT itself testifies together with our SPIRIT, that we are Children of God.

17 And if Children, also Heirs; † Heirs, indeed, of God, and Joint-heirs with Christ; † if indeed, we suffer together, so that we may be also glorified together.

18 For I consider That † the SUFFERINGS of the PRESENT TIME, as unworthy of Comparison with the FUTURE GLORY to be revealed in us.

19 Indeed, † the EARNEST EXPECTATION of the † CREATION longs for the REVELATION of the SONS of God.

20 For † the CREATION was made subject to FRAILTY, (not voluntarily, but by HIM who PLACED it UNDER;)

21 in Hope That even the CREATION itself will be emancipated from the SLAVERY of CORRUPTION, into the FREEDOM of the GLORY of the CHILDREN of God.

22 For we know That the Whole CREATION groans together and travails in pain together till the PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15; "Proclaim the glad tidings to the Whole CREATION," that is, *all mankind*; and also Col. i. 22, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the "SLAVERY of CORRUPTION" held out in the 21st verse, and the contrast introduced in the 23rd verse, between the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 13. Gal. vi. 8. † 14. Gal. v. 18. † 15. I Cor. i. 12; Heb. ii. 15. † 15. † 1 Tim. i. 7; † 1 John iv. 18. † 15. Gal. iv. 5, & iv. 7. † 16. † 1 Cor. i. 22; v. 8; Eph. i. 15; iv. 30. † 17. Gal. iii. 29; iv. 7. † 17. Acts xiv. 22; Phil. i. 20; † 1 Tim. ii. 11, 12. † 18. † 1 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 του πνευματος  
and, but also ourselves the first-fruit of the spirit  
εχοντες, και \* [ημεις] αυτοι εν εαυτοις στενα-  
having, and [we] ourselves in ourselves groan,  
ζομεν, υιοθεσιαν απεδεχομενοι, 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] ελπίζει; 25 Ει δε  
what for sees one, why [also] hopes? If but  
ο ου βλεπομεν, ελπίζομεν, δι' υπομονης  
what not we see, we hope, with patience  
απεδεχομεθα. 26 'Ωσαυτως δε και το πνευμα  
we wait. In like manner and also the spirit

συναντιλαμβανεται ταις ασθενειαις ημων· το  
helps the weaknesses of us; the

γαρ τι προσευξομεθα καθο δει, ουκ οιδαμεν,  
for what we should pray as it behoves, not we know,

αλλ' αυτο το πνευμα υπερεντυγχanei \* [υπερ  
but itself the spirit intercedes [on behalf  
ημων] στεναγμοις αλαητοις. 27 'Ο δε ερευ-  
of us] with groans unspoken. He but search-

ων τας καρδιας, οιδε τι το φρονημα του  
ing the hearts, knows what the mind of the  
πνευματος, οτι κατα θεον εντυγχanei υπερ  
spirit, because according to God it intercedes on behalf  
αγιων.  
of holy ones.

28 Οιδαμεν δε, οτι τοις αγαπωσι τον θεον  
We know and, that to those who love the God

παντα συνεργει εις αγαθον, τοις κατα προ-  
all things work together for good, to those according to a pur-  
θεσιν κλητοις ουσιν. 29 'Οτι ους προεγνω, και  
pose called being. Because whom he foreknew, also

προωρισε συμμορφους της εικονος του υιου  
he before marked out copies of the likeness of the son  
αυτου εις το ειναι αυτον πρωτοτοκον εν πολ-  
of himself for the to be him a first-born among many  
λοις αδελφοις. 30 Ους δε προωρισε, τουτους  
brethren. Whom and he before marked out, those

και εκαλεσε· και ους εκαλεσε, τουτους και  
also he called; and whom he called, those also  
εδικαιωσεν ους δε εδικαιωσε, τουτους και  
he justified; whom and he justified, those also

εδοξασε. 31 Τι ουν ερομεν προς ταυτα; Ει  
he glorified. What then shall we say to these things? If

ο θεος υπερ ημων, τις καθ' ημων; 32 'Ωσγε  
the God on behalf of us, who against us? Who indeed  
του ιδιου υιου ουκ εφεισατο, αλλ' υπερ ημων  
of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing † the FIRST-FRUIT of the SPIRIT, ‡ even we ourselves groan within ourselves, † waiting for Sonship,— the ‡ REDEMPTION of our BODY.

24 For we were saved by the HOPE; † but a Hope which is seen is not Hope; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with Patience.

26 And in like manner also the SPIRIT assists our \* WEAKNESS; for we do not know what we should pray for as we ought; but † the SPIRIT itself intercedes with unspoken groans.

27 and HE WHO SEARCHES the HEARTS, knows what is the MIND of the SPIRIT, Because † according to God it intercedes on behalf of Saints.

28 And we know That \* all things work together for good to THOSE who LOVE GOD,—to THOSE BEING INVITED according to a Purpose;

29 because those whom he foreknew, he also predetermined to be Copies of the LIKENESS of HIS SON, for him TO BE † a First-born among Many Brethren;

30 and those whom he predetermined, he also invited; and whom he invited, those he also justified; and whom he justified, those he also glorified.

31 What shall we say, then, to these things? Since GOD is for us, who can be against us?

32 Surely he who spared not his OWN Son, † but de-

\* VATICAN MANUSCRIPT.—23. we—omit. 24. also—omit. 26. WEAKNESS—omit. 26. on behalf of us—omit. 28. God works all things together for good.

† 23. 2 Cor. v. 5; Eph. i. 14. † 24. 2 Cor. v. 9, 4. † 27. Luke xx. 26. † 28. Luke xxi. 28; Eph. iv. 30. † 29. 2 Cor. v. 7; Heb. xi. 1. † 30. Eph. vi. 18. † 31. John v. 14. † 32. Col. i. 15, 18; Heb. i. 9; Rev. i. 5. † 32. Rom. iv. 25.

παρτων παρεδωκεν αυτον πως ουχι και συν  
all delivered up him; how not also with

εντω τα παντα ημιν χαριζεται; 33 Τις  
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου; Θεος ο  
will bring a charge against chosen ones of God? God that

δικαιων; 34 Τις ο κατακρινων; Χριστος ο απο-  
justifying? Who he condemning? Anointed that having

θανων; μαλλον δε \* [και] εγερθει; ος και  
was? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; ος και εντυχησει  
is on right of the God? who and intercedes

υπερ ημων; 35 Τις ημας χωρισει απο της  
us behalf of us? Who sa will separate from the

αγαπης του Χριστου; Αλγισ; η στεροχωρια;  
love of the Anointed? Affliction? or distress?

η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;  
of persecutions? or famine? or nakedness? or peril?

η μαχαيرا; 36 (καθως γεγραπται) 'Οτι ενεκεν  
of sword? (as it has been written; That on account

ου θανατου μετα πλην την ημεραν ελογισθη-  
of death while the day; we were ac-

κεν δε κατα σφαγης.) 37 Αλλ' εν τούτοις  
counted as of slaughter.) But in these

παρ υπερικωμεν δια του αγαπησαντος ημας.  
of us more than overcome through the one having loved us.

38 Γεννηται γαρ οτι ουτε θανατος ουτε ζωη,  
are revealed for that neither death nor life,

ουτε ανγελου ουτε αρχαι, ουτε ενεστωτα  
of angels nor principalities, nor things being present

ουτε δυναμεις, 39 ουτε  
of powers, nor

ουτε οτις οτις, ουτε τις κτισις ετερα δυνη-  
of any creation other will be

39 να χωρισει απο της αγαπης του θεου,  
to separate from the love of the God,

ουτις οτις ημων. ΚΕΦ.  
of us.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

33 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

34 Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of GOD, and † who intercedes on our behalf?

35 Who shall separate US FROM THAT LOVE of \* GOD, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

37 † But in all these things we do more than overcome, through HIM who LOVED us.

38 For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

39 nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

1 I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

2 that I have great Grief and Unceasing Anguish in my HEART,

35. THAT LOVE of GOD which is in Chri. † Jesus? 1 35. Psa. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1 P. 1, 20; Phil. 1, 8; 1 Tim. ii. 7.

<sup>3</sup> **Νυχομην γαρ αυτος εγω αναθεμα ειναι απο**  
Was wishing for myself I an accursed thing to be from

**του Χριστου υπερ των αδελφων μου, των συγ-**  
the Anointed one on behalf of the brethren of me, of the rela-

**γενων μου κατα σαρκα· <sup>4</sup> οιτινες ειναι Ισρα-**  
tives of me according to flesh; who are Isra-

**ηλιται, ων η υιοθεσια, και η δοξα, και αι δια-**  
elites, of whom the sonship, and the glory, and the cove-

**θηκαι, και η νομοθεσια, και η λατρευσις, και αι**  
nants, and the law-giving, and the religious service, and the

**επαγγελιαι, <sup>5</sup> ων οι πατερες, και εξ ων ο**  
promises, of whom the fathers, and from whom the

**Χριστος το κατα σαρκα, ο ων επι παντων**  
Anointed that according to flesh, he being over all

**θεος ευλογητος εις του αιωνας. Αμην.**  
God worthy of praise into the ages. So be it.

<sup>6</sup> **Ουχ οιον δε, οτι εκπεπτωκεν ο λογος του**  
Not so as but that has fallen off the word of the

**θεου ου γαρ παντες οι εξ Ισραηλ. ουτοι Ισρα-**  
God; not for all those from Israel, these Isra-

**ηλ. <sup>7</sup> Ουδ' οτι ειναι σπερμα Αβρααμ, παντες**  
el. Nor because they are seed of Abraham, all

**τεκνα, αλλ' εν Ισαακ κληθησεται σοι σπερμα,**  
children, but in Isaac shall be called to thee a seed.

<sup>8</sup> **Τουτ' εστιν, ου τα τεκνα της σαρκος, ταυτα**  
this is, not the children of the flesh, these

**τεκνα του θεου· αλλα τα τεκνα της απαγγελιας**  
children of the God; but the children of the promise

**λογιζεται εις σπερμα. <sup>9</sup> Επαγγελιας γαρ ο**  
are counted for seed. Of promise for the

**λογος ουτος· Κατα τον καιρον τουτον ελευ-**  
word this; According to the season this I will

**σομαι, και εσται τη Σαρρα υιος. <sup>10</sup> Ου μονον**  
come, and shall be to the Sarah a son. Not only

**δε, αλλα και Ρεβεκκα, εξ ενος κοιτην εχουσα**  
and, but also Rebecca, from one conception having

**Ισαακ του πατρος ημων. <sup>11</sup> Μηπω γαρ γεννη-**  
Isaac the father of us. Not yet for they having

**θεντων, μηδε πραξαντων τι αγαθον η κακον,**  
been born, nor having done anything good or bad,

**(ινα η κατ' εκλογην προθεσις του θεου μενη,**  
(so that the according to an election purpose of the God might abide,

**ουκ εξ εργαων, αλλ' εκ του καλουτος.) <sup>12</sup> ερρη-**  
not from works, but from the one calling.) it was

**θη αυτη· Οτι ο μειζων δουλευσει τω ελασσωνι·**  
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 ones)

4 who are Israelites; to whom belong † the SONSHIP, and the GLORY, and † the † COVENANTS; and the LAW-GIVING, and the rites of SERVICE, and † the PROMISES;

5 whose are the FATHERS, and † from whom is THAT ANOINTED one, according to the FLESH; HE WHO IS OVER ALL, GOD BLESSED TO THE AGES. AMEN.

6 But not as implying that the WORD of GOD has fallen; for † ALL those who are from Israel, these are not Israel.

7 Nor Because they are the Seed of Abraham, are they ALL Children; but † "In Isaac shall thy Seed be called."

8 That is, the 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, is 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.—4. the COVENANT.  
 † 3. Exod. xxiii. 32. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Act.  
 11. 28. † 4. Acta xxv. 6. † 5. Luke iii. 35. † 6. John viii. 20; Rom.  
 13. 20; 1v. 13, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 18. † 8. Gal.  
 † 9. Gen. xviii. 10, 14. † 10. Gen. xxv. 21. † 11. Gen. xxv. 23.

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all delivered up him; how not also with

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of thee we are put to death whole the day; we were ac-

μεν ως αρβατα σφαγης.) 37 Αλλ' εν τούτοις  
counted as sheep of slaughter.) But in these

καπιν υπερνικωμεν δια του αγαπησαντος ημας.  
all we more than conquer through the one having loved us.

38 Πειπεισμαι γαρ. οτι ουτε θανατος ουτε ζωη,  
I am persuaded for, that neither death nor life,

ουτε αγγελοι ουτε αρχαι, ουτε ενεστωτα  
nor messengers nor principalities, nor things being present

ουτε μελλοντα, ουτε δυναμεις, 39 ουτε  
nor things being about to come, nor powers, nor

υψωμα ουτε βαθος, ουτε τις κτισις ετερα δυνη-  
height nor depth, nor any creation other will be

σεται ημας χωρισαι απο της αγαπης του θεου,  
able us to separate from the love of the God,

της εν Χριστω Ιησου τω κυριω ημων. ΚΕΦ.  
of that in Anointed Jesus the Lord of us. ΚΕΦ.

θ'. 9. 1 Αληθειαν λεγω, εν Χριστω ου ψευδο-  
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως  
falsehood, (bearing testimony together to me the conscience

μου,) εν πνευματι αγιω. 2 οτι λυπη μοι εστι  
of me,) in a spirit holy; that grief to me it is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.  
great, and uncessing 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?

33 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

34 Who is HE who CONDEMNS? Will THAT A-nointed 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?

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CHAPTER IX.

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\* VAT. MANUSCRIPT.—34. also—omit. 35. THAT LOVE of GOD which is in Chri † Jesus †  
† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. Pan. xlv. 22; 1 Cor. xv. 20, 21; 2 Cor.  
11. † 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † P.  
u. 1. 9; 2 Cor. I. 23; xi. 31; xii. 10; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

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the Anointed one on behalf of the brethren of me, of the rela-

*γενων μου κατα σαρκα· <sup>4</sup> οτινεις ειναι Ισρα-*  
tives of me according to flesh; who are Isra-

*ηλιται, ων η υιοθεσια, και η δοξα, και αι δια-*  
elites, of whom the sonship, and the glory, and the cove-

*θηκαι, και η νομοθεσια, και η λατρευια, και αι*  
nants, and the law-giving, and there religious service, and the

*επαγγελιαι, <sup>5</sup> ων οι πατερες, και εξ ων ε*  
promises, of whom the fathers, and from whom the

*Χριστος το κατα σαρκα, δ' ων επι παντων*  
Anointed that according to flesh, he being over all

*θεος ευλογητος εις του αιωνας. Αμην.*  
God worthy of praise into the ages. So be it.

<sup>6</sup> *Ουχ οιοσ δε, οτι εκπεπτωκεν ο λογος του*  
Not so as but that has fallen off the word of the

*θεου· ου γαρ παντες οι εξ Ισραηλ· ουτοι Ισρα-*  
God; not for all those from Israel, these Isra-

*ηλ. <sup>7</sup> Ουδ' οτι ειναι σπερμα Αβρααμ, παντες*  
el. Nor because they are seed of Abraham, all

*τεκνα, αλλ' εν Ισαακ κληθησεται σοι σπερμα,*  
children, but in Isaac shall be called to thee a seed,

<sup>8</sup> *τουτ' εστιν, ου τα τεκνα της σαρκος, ταυτα*  
this is, not the children of the flesh, these

*τεκνα του θεου· αλλα τα τεκνα της απαγγελιας*  
children of the God; but the children of the promise

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are counted for seed. Of promise for the

*λογος ουτος· Κατα τον καιρον τουτου ελευ-*  
word this; According to the season this I will

*σομαι, και εσται τη Σαρρα υιος. <sup>10</sup> Ου μονον*  
come, and shall be to the Sarah a son. Not only

*δε, αλλα και Ρεβεκκα, εξ ενος κοιτην εχουσα*  
and, but also Rebecca, from one conception having

*Ισαακ του πατρος ημων. <sup>11</sup> Μητω γαρ γεννη-*  
Isaac the father of us. Not yet for having

*θεντων, μηδε πραξαντων τι αγαθον η κακον,*  
been born, nor having done anything good or bad,

*(ινα η κατ' εκλογην προθεσις του θεου μνη,*  
(so that the according to an election purpose of the God might abide,

*ουκ εξ εργαων, αλλ' εκ του καλουτος.) <sup>12</sup> ερρη-*  
not from works, but from the one calling,) it was

*θη αυτη· Οτι ο μειζων δουλευτει τω ελασσωνι·*  
said to her: That the greater shall be subject to the lesser:

3 on account of my BRETHREN, my KINSMEN according to the FLESH; († for † myself was wishing to be accursed from the ANOINTED ones)

4 who are Israelites; to whom belong † the SONSHIP, and the GLORY, and † the † COVENANTS; and the LAW-GIVING, and the rites of SERVICE, and † the PROMISES;—

5 whose are the FATHERS, and † from whom is THAT ANOINTED one, according to the FLESH; HE who is over all, God blessed to the AGES. Amen.

6 But not as implying that the WORD of GOD has fallen; for † ALL those who are from Israel, these are not Israel.

7 Nor Because they are the Seed of Abraham, are they ALL Children; but † "In Isaac shall thy Seed "be called."

8 That is, the 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, is to an Election, might abide,—not from Works, but from HIM who CALLS;)

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13 **καθως γεγραπται**· Τοῦ **Ἰακωβ** **ἠγαπησα**, τοῦ  
as it has been written; The Jacob I loved, the

**δε Ἠσαυ** **μισσησα**. 11 **Τι οὖν ερωμεν**; **μη** **αδι-**  
but Esau I hated. What then shall we say? not injus-

**κια** **παρα τῷ θεῷ**; **Μη** **γενοιτο**. 15 **Τῷ** **γαρ**  
tice with the God? Not let it be. To the for

**Μωυση** **λεγει**· **Ελεησω** **δν** **αν** **ελεω**, **και** **οικ-**  
Moses he says; I will pity whom I should pity, and I will

**τειρησω** **δν** **αν** **οικτειρω**. 16 **Αρα οὖν** **ου** **του**  
compassionate whom I should compassionate. So then not of the

**βελοντος**, **ουδε** **του** **τρεχοντες**, **αλλα** **του** **ελε-**  
one willing, nor of the one running, but of the pity-

**ουντος** **θεου**. 17 **Λεγει** **γαρ** **ἡ** **γραφη** **τῷ** **Φαραῶ**  
ing God. Says for the writing to the Pharaoh;

**᾿Οτι** **εις** **αυτο** **τουτο** **εξηγειρα** **σε**, **δπως** **ενδειξω-**  
That for same this I raised up thee, that I might

**μαι** **εν** **σοι** **την** **δυναμι** **μου**, **και** **δπως** **διαγγελη**  
show in thee the power of me, and that may be declared

**το** **ονομα** **μου** **εν** **παση** **τη** **γη**. 18 **Αρα οὖν** **δν**  
the name of me in all the earth. So then whom

**θελει**, **ελεει**· **δν** **δε** **θελει**, **σκληρυνει**. 19 **Ερεις**  
he will, he pities; whom and he will, he hardens. Thou wilt say

**οὐδ** **μοι**· **Τι** **ετι** **μομφεται**; **τῷ** \* **[γαρ]** **βουλη**  
then to me, Why still does he find fault? to the [for] will

**ματι** **αυτου** **τις** **ανθεστηκε**; 20 **Μενονυγε**, **ω** **αν-**  
of him who has been opposed? But indeed, O man,

**θρωπε**, **συ** **τις** **ει**, **δ** **ανταποκρινομενος** **τῷ** **θεῷ**;  
thou who art, the one answering again to the God?

**Μη** **ερει**· **το** **πλασμα** **τῷ** **πλασαντι**· **Τι** **με**  
Not shall say the thing formed to the one having formed; Why me

**εποιησας** **οὕτως**; 21 **Η** **ουκ** **εχει** **εξουσιαν** **δ** **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**, **δ** **μεν** **εις** **τιμη** **σκευος**, **δ** **δε** **εις** **ατιμιαν**;  
this indeed for honor a vessel, that and for dishonor?

22 **Ει** **δε** **βελων** **δ** **θεος** **ενδειξασθαι** **την** **οργην**,  
If but wishing the God to show the wrath,

**και** **γνωρισαι** **το** **δυνατον** **αυτου**, **ἠνεγκεν** **εν**  
and make known the power of himself, bore in

**πολλη** **μακροθυμια** **σκευη** **οργης** **κατηρτισμενα**  
much long-suffering vessels of wrath having been fitted

**εις** **απωλειαν**· 23 **και** **ινα** **γνωριση** **τον** **πλου-**  
for destruction; and that he might make known the wealth

**των** **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 with Much Longsuffering † the Vessels of Wrath † fitted for Destruction;

23 and that he might make known † the RICHES of his GLORY on the Vessels of Mercy, which were

\* 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's

† 18. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 10. † 20. Isa. xxix. 16; xlv. 9; lxi. 8. † 21. Prov. xvi. 4; Jer. xviii. 6. † 21. 2 Tim. ii. 20. † 22. 1 Thess. v. 9. † 22. 1 Pet. ii. 8; Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εις δοξαν\* 24 ους και εκαλεσεν  
 were previously prepared for glory; whom even he called  
 ημας, ου μονον εξ Ιουδαιων, αλλα και εξ εθνων  
 us, not only from of Jews, but also from of Gentiles;

25 ως και εν τω 'Ωση λεγει· Καλεσω τον ου  
 as also in the Hosea he says; I will call that not

λαον μου, λαον μου· και την ουκ ηγαπημενην,  
 a people of me, a people of me; and her not beloved,

ηγαπημενην. 26 Και εσται, εν τω τοπω οϋ ερ-  
 beloved. And it shall be, in the place where it

ρηθη \* [αυτοις·] Ου λαοσ μου υμεις, εκει κλη-  
 was said [to them;] Not a people of me you, there they

θησονται υιοι θεου ζωντος. 27 Ησαϊαδ δε κρα-  
 shall be called sons of God living. Esaias & but cries

ζει υπερ του Ισραηλ· Εαν 'η ο αριθμοσ των  
 on behalf of the Israel; If should be the number of the

υιων Ισραηλ ωσ η αμμοσ της θαλασσης, το  
 sons of Israel as the sand of the sea, the

καταλειμμα σωθησεται. 28 Λογον γαρ συντε-  
 remnant shall be saved. An account for he is finish-

λων και συντεμνων εν δικαιοσυνη· οτι λογον  
 ing and cutting short in righteousness; because an account

συντεμνημενον ποιησει κυριωσ επι της γη.  
 having been cut short will make a Lord on the earth.

29 Και καθωσ προειρηκε Ησαϊαδ· Ει μη κυριωσ  
 And as before said Esaias; If not Lord

σαβαωθ εγκατελειπεν ημιν σπερμα, ωσ Σοδομα  
 of hosts left to us a seed, as Sodom

αν εγεννηθημεν, και ωσ Γομορρα αν ωμοιωθη-  
 we should have become, and as Gomorrah we should have been

μεν. 30 Τι ουν ερουμεν; 'Οτι εβη τα μη  
 made like. What then shall we say? That Gentiles those not

διωκοντα δικαιοσυνην, καταλαβε δικαιοσυνην,  
 pursuing righteousness, laid hold on righteousness,

δικαιοσυνην δε την εκ πιστεωσ· 31 Ισραηλ δε  
 a righteousness even that from faith; Israel but

διωκων νομον \* [δικαιοσυνης,] εισ νομον δι-  
 pursuing a law [of righteousness,] to a law of

καισυνης ουκ εφθασε. 32 Διατι· 'Οτι ουκ εκ  
 righteousness not attained. Why? Because not from

πιστεωσ, αλλ' ωσ εξ εργων \* [νομου.] Προσ-  
 faith, but as it were from works [of law.] They

εκοψαν γαρ τω λιθω του προσκομματοσ· 33 κα-  
 struck against for the stone of the stumbling; even

† previously prepared for  
 Glory;

24 even us, whom as  
 called, not only from the  
 Jews, but also from the  
 Gentiles;

25 as also he says by  
 HOSEA. † "I will call  
 " THAT which was not my  
 " People, 'my People,' and  
 " HER who was not be-  
 " loved, 'beloved;'  
 " 26 † " and it shall be, in  
 " the PLACE where it was  
 " said, 'You are not my  
 " People, there they shall  
 " be called Sons of the liv-  
 " ing God."

27 But Isaiah cries on  
 behalf of ISRAEL. † " If the  
 " NUMBER of the sons of  
 " Israel should be as the  
 " SAND of the SEA, † the  
 " REMNANT only shall be  
 " saved.

28 " For \* he is finish-  
 " ing and cutting short his  
 " Account in Righteous-  
 " ness; † Because the Lord  
 " will perform a brief Work  
 " upon the LAND."

29 And, as Isaiah 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."

30 What then shall we  
 say? That THOSE Gentiles  
 not PURSUING Righteous-  
 ness, had hold on Righte-  
 ousness, † even THAT Righte-  
 ousness from Faith;

31 but Israel † pursuing  
 a Law of Righteousness,  
 attained not a Law of  
 Righteousness.

32 Why? Because they  
 pursued it, not from Faith,  
 but as attainable from  
 Works of Law. For † they  
 struck against the STONE  
 of STUMBLING;

33 as it is written-

\* VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the Lord will make a Reckoning on the earth. 31. of Righteousness—omit. 32. of Law—omit.

† 23. Rom. viii. 28—30. † 25. Hoshea ii. 23; 1 Pet. ii. 10. † 26. Hosea i. 10.  
 † 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 22. † 29. Isa. i. 9.  
 † 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. † 32. Luke ii. 34; 1 Cor. i. 17.

ὅπως γεγραπταί· Ἰδού, τίθημι ἐν Σιών 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 πίπτευσεν ἐπ' αὐτῆς, οὐ κατισχυνησεται.  
 the tripping 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 γὰρ  
 on behalf of them for salvation: I testify for

αὐτοῖς, ὅτι ζήλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'  
 to them, that a zeal for God they have, but not according to  
 ἐπιγνώσιν. <sup>3</sup> Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-  
 knowledge. Being ignorant for the of the God right-

καιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στησαί, τῆς  
 ousness, and the own seeking to establish, in the  
 δικαιοσύνης τοῦ θεοῦ οὐκ ὑπέταγησαν.  
 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 τῶ πιστεύοντι. <sup>5</sup> Μωσῆς γὰρ γράφει  
 to every one to the believing. Moses for writes

τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· ὅτι ὁ ποιῶν  
 the righteousness that from the law; That the having  
 τὰς αὐτὰ ἀνθρώπος, ζήσεται ἐν αὐτοῖς. <sup>6</sup> Ἡ  
 done these things man, shall live in them.

δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ  
 but from faith righteousness thus speaks; Not

εἶπες ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται  
 thou mayest say in the heart of thee; Who shall ascend

εἰς τοὺς οὐρανοὺς; τούτ' ἐστὶ, Χριστὸν καταγαγεῖν.  
 into the heavens? this is, an Anointed to lead down.

<sup>7</sup> Ἡ· Τίς καταβήσεται εἰς τὴν ἀβύσσον; τούτ'  
 Or; Who shall go down into the abyss? she

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 sayest? Near thee the word is, in the

στόματι σου, καὶ ἐν τῇ καρδίᾳ σου· τούτ' ἐστὶ,  
 mouth of thee, and in the heart of thee; this is,

τὸ ῥῆμα τῆς πίστεως ὃ κηρυσσομέν· <sup>9</sup> ὅτι, εἰ  
 the word of the faith which we publish; that, if

ὁμολογήσῃς ἐν τῷ στόματι σου κυρίον Ἰησοῦν,  
 thou wilt confess with the mouth of thee Lord Jesus,

καὶ πίπτῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-  
 and thou wilt believe in the heart of thee, that the God him

τὸν ἤγειρεν 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 according  
 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 BEL-  
 IEVING.

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-  
 NNESS from Faith thus  
 speaks;—"Say not in  
 "thine HEART; † Who shall  
 "ascend INTO HEAVEN?"  
 that is, to bring Christ  
 down;

7 or, † "Who shall de-  
 scend into the ABYSS?"  
 that is, to bring LACK  
 Christ from the Dead.

8 But what does it say?  
 † "The word is near thee,  
 "in thy MOUTH, and finally  
 "HEART;" that is, the  
 word of FAITH which we  
 publish;

9 that; † if thou wilt  
 \* openly confess with thy  
 MOUTH That Jesus is Lord,  
 and wilt believe with thy  
 HEART That GOD raised  
 Him from the Dead, thou  
 shalt be saved.

\* VATICAN MANUSCRIPT.—1. that—omit. 5. Law. 6. openly confess the DECLARA-  
 TION with thy MOUTH that Jesus is the Lord, and wilt believe.  
 † 33. Psal. cxviii. 23; Isa. viii. 14; xlviii. 10; Matt. xxi. 42; 1 Pet. ii. 6—8. † 25. Rom.  
 x. 11. † 2. Act. xxi. 20; xlii. 3; Gal. i. 14; iv. 17. † 5. Rom. i. 17; ix. 30.  
 † 8. Phil. iii. 9. † 6. Matt. v. 17; Gal. iii. 12. † 6. Lev. xviii. 5; Neh. ix. 29;  
 Ezek. xx. 11; xlii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xxx. 12  
 † 2. Deut. xxx. 14. † 9. Matt. x. 22; Luke xii. 8.



γαρ πιστευεται εις δικαιοσυνην· στοματι δε  
for it is believed for righteousness; with mouth and  
δμολογείται εις σωτηριαν.) <sup>11</sup> Λεγει γαρ ἡ  
it is confessed for salvation.) Says γαρ ἡ

γραφή· Πας δ πιστεῶν ἐπ' αὐτῷ, οὐ καταίσ-  
writing; Every one the believing on him, not shall be  
χυνθησεται. <sup>12</sup> Οὐ γὰρ ἐστὶ διαστολή Ἰουδαί-  
assumed. Not for is a distinction of Jew

οὐ τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος παν-  
both and of Greek; the for same Lord of  
των, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους  
all, being rich towards all those calling upon

αὐτόν. <sup>13</sup> Πας γὰρ ὅς ἀν ἐπικαλεσθῆται τὸ ὀνο-  
him. Every one for who may call on the name  
μα κυρίου, σωθησεται. <sup>14</sup> Πῶς οὖν ἐπικαλεσθον-  
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  
σουσιν, οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκουσοῦσι  
believe, where not they heard? how and shall they hear

χωρὶς κηρυσπόντος; <sup>15</sup> Πῶς δὲ κηρυξάνουσιν, εἰ  
without one proclaiming? How and shall they proclaim, if  
μὴ ἀποσταλάσῃ; καθὼς γεγραπταὶ Ὡς ὠραῖοι  
not they should be sent? as it has been written; How beautiful

οἱ πόδες τῶν εὐαγγελιζομένων \* [εἰρημῆν, τῶν  
the feet of those announcing glad tidings [of peace, of those  
εὐαγγελιζομένων τὰ] ἀγαθὰ. <sup>16</sup> Ἀλλ' οὐ  
announcing glad tidings the things] good. But not

παντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ  
all obeyed the glad tidings. Isaiah for  
λεγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;  
says. O Lord, who believed the hearing of us?

<sup>17</sup> (Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἢ δὲ ἀκοὴ διὰ ῥήμα-  
(Then the faith from hearing; 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

εἶπεν; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώ-  
knew? First Moses says, I will provoke to jeal-  
σω ὑμᾶς ἐπ' οὐκ ἔθνη, ἐπὶ ἔθνεϊ ἀσυνετηῶ  
ousy you by not a nation, by a nation unenlightened

παροργίζω 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- "TRIMITIES of the HABIT- "TABLE."

19 But I say, Did not Israel know? First Moses says, † "I will provoke "you to jealousy by that "which is no Nation; by, "an unenlightened Nation "I will provoke you to an- "ger."

\* VATICAN MANUSCRIPT.—15. even as. 15. of Peace, of THOSE ANNOUNCING GLAD TIDINGS—omit. 17. Christ.  
† 11. Isa. xviii. 10; xlix. 33; Jer. xvii. 7; Rom. ix. 33. ‡ 12. Acts xv. 9; Rom. iii. 22; Gal. iii. 28. † 13. Joel ii. 32; Acts ii. 21; Acts ix. 14. † 14. Isa. liii. 7; Nahum. i. 15. † 16. Rom. iii. 8; Heb. iv. 2. † 18. Isa. lili. 1; John xii. 38. † 19. Ps. xix. 4; Matt. xxiv. 14; xxviii. 10; Mark xvi. 15; Col. i. 6, 23. † 10. Deut. xxxii. Rom. xi. 11.

και λεγει· Εδρεθην τοις εμε μη ζητηουσιν, εμ-  
and says; I was found by those me not seeking, mani-

φανης εγενομεν τοις εμε μη επερωτωσι.  
fest I became to those me not asking.

<sup>21</sup> Προς δε τον Ισραηλ λεγει· 'Ολην την ημε-  
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-

θουοντα και αντιλεγοντα. ΚΕΦ. ια'. 11. <sup>1</sup> Λεγω  
obeying and contradicting. I say

ουν· Μη απωσατο ο θεος τον λαον αυτου; 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 ο θεος τον λαον αυτου, ον προεγνω. Η  
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει η γραφη; ως  
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

ουσιαστηρια σου κατεσκαψεν· καγω υπελειφθην  
altars of thee they dug down; and I was left

μονος, και ζητουνσι την ψυχην μου. <sup>4</sup> Αλλα τι  
alone, and they are seeking the life of me. But what

λεγει αυτω ο χρηματισμος; Κατελιπον εμαυτω  
says to him the divine oracle? I left to myself

επτακισχιλιους ανδρας, οιτινες ουκ εκαμψαν  
seven thousand men, who not bent

γονυ τη Βααλ. <sup>5</sup> Οδτως ουν και εν τω νυν και-  
a knee to the Baal. Thus then even in the present sea-

ρη λειμμα κατ' εκλογην χαριτος γεγονεν.  
rem a remnant according to an election of favor has been made.

<sup>6</sup> Ει δε χαριτι, ουκετι εξ εργαων· επει η χαρις  
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. <sup>7</sup> Τι ουν; 'Ο επιζητει  
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, η 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 disobedient and contradicting People."

CHAPTER XI.

1 I say then, † Did God put away his own PEOPLE? By no means; for even † I am an Israelite 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. 8. 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. xli. 22; Jer. xxxi. 37. † 1. 2 Cor. xi. 13; Phil. iii. 8. † 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; 1. 3.

τυχεν· οἱ δε λοιποὶ ἐπωρωθησαν, <sup>8</sup> (καθως  
tained, the and remaining ones were hardened, (as

γεγραπται· Ἐδωκεν αυτοις ὁ θεος πνευμα κατα-  
it has been written; Gave to them the God a spirit of deep  
νυξως, οφθαλμοὺς του μη βλεπειν, και ωτα  
sleep, eyes of the not to see, and ears  
του μη ακουειν,) ἕως της σημερον ἡμερας.  
of the not to hear,) till the to-day day.

<sup>9</sup> Και Δαυιδ λεγει· Γενηθητω ἡ τραπεζα αυτων  
And David says; Let be made the table of them  
εις παγίδα, και εις θηραν και εις σκανδαλον, και  
into a snare, and into a trap and into a stumbling-block, and  
εις ανταποδομα αυτοις· <sup>10</sup> σκοτισθητωσαν οἱ  
into recompence to them; let be darkened the

οφθαλμοι αυτων, του μη βλεπειν και τον νω-  
eyes of them, of the not to see; and the back  
τον αυτων διαπαντος συγκαμψον. <sup>11</sup> Λεγω ουν·  
of them always bow down. I say then;

Μη πετρισαν, ἵνα πεπωσι; Μη γενοιτο· αλλα  
Not did they stumble, so that they might fall? Not let it be; but

τω αυτων παραπτωματι ἡ σωτηρια τοις εθνεσιν,  
by the of them fall the salvation to the nations,

εις το παραζηλωσαι αυτους. <sup>12</sup> Εἰ δε το  
in order that to excite to emulation them. If but the

παραπτωμα αυτων πλουτος κοσμου, και το  
fall of them wealth of a world, and the

ἡττημα αυτων πλουτος εθνων· πωσῃ μαλλον  
failure of them wealth of nations; how much more

το πληρωμα αυτων·  
the full acceptance of them?

<sup>13</sup> Τμιν γαρ λεγω τοις εθνεσιν· ἐφ' ὅσον μεν  
To you for I speak the Gentiles; in as much indeed

εἰμι ἐγὼ εθνον ἀποστολος, την διακονιαν μου  
am I of Gentiles an apostle, the service of me

δοξασω, <sup>14</sup> εἰπως παραζηλωσω μου την σαρκα,  
I shall glorify, if possibly I may excite to emulation of me the flesh,

και σωσω τινας εξ αυτων. <sup>15</sup> Εἰ γαρ ἡ απο-  
and I may save some from of them. If for the casting

βολη αυτων καταλλαγῃ κοσμου· τις ἡ προσ-  
off of them a reconciliation of a world; what the ragey.

ληψις, εἰ μη ζωη εκ νεκρων· <sup>16</sup> Εἰ δε ἡ ἀπαρχη  
ing, if not life out of dead ones? If and the first-fruit

ἁγια, και το φυραμα· και εἰ ἡ ῥιζα ἁγια, και οἱ  
holy, also the mixture; and if the root holy, also the

κλαδοι. <sup>17</sup> Εἰ δε τινες των κλαδων ἐξεκλασθη-  
branches. If but some of the branches were broken

σαν, συ δε αγριελαιος ὤν ἐνεκεντρισθης· ἐν  
off, thou and a wild olive being wast ingrafted instead of

αυτοις, και συγκοινωνος της ριξης και της πισ-  
them, and a partaker of the root and of the fal-

it, and the REST were blinded;—

<sup>8</sup> as it has been writ-  
ten, † "God gave to them  
"a Spirit of Stupor, Eyes  
"that they should not SEE,  
"and Ears that they  
"should not HEAR,"—  
till THIS very Day.

<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 NA-  
TIONS 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; (there-  
fore, indeed, inasmuch as  
I am † an Apostle of the  
Gentiles, I shall honor my  
MINISTRY;)

† if possibly I may ex-  
cite My KINDRED to emu-  
lation, and † may save  
some from among them.

<sup>15</sup> For if their REJECT-  
tion be the Reconcilia-  
tion 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 a Partaker of the

\* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore Indeed inas-  
much.

† 8. Isa. xlii. 10. † 9. Psa. lxxix. 27, 23. † 11. Acts xlii. 40; xviii. 6; xvii. 18-  
21; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 46; Rom. xv. 10; Gal. i. 10; fi. 2, 7—9;  
Eph. iii. 8; † 1 Tim. ii. 7; † 2 Tim. i. 11. † 14. 1 Cor. vii. 10; ix. 22; † 1 Tim. iv. 10; Jc-  
v. 20. † 10. Lev. xxiii. 10; Num. xv. 18—24. † 17. Jer. xl. 10. † 17. Act

της της ελαιας εγενου, <sup>13</sup> μη κατακαυχω  
ness of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ την  
of the branches; if but thou dost boast, not thou the

ριζαν βαπτασεις αλλ' η ριζα σε. <sup>19</sup> Ερεις ουν·  
root sustained but the root thee. Thou wilt say then;

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.  
Were broken off branches, so that I might be grafted in.

<sup>20</sup> Καλως· τη απιστια εξεκλασθησαν, συ δε  
True; by the unbelief they were broken off, thou and

τη πιστει εστηκες· μη υψηλοφρονει, αλλα  
by the faith hast been standing; not be high-minded, but

φοβου. <sup>21</sup> Ει γαρ ο θεος των κατα φυσιν  
fear. If for the God those according to nature

κλαδων ουκ εφειπατο, μηπως ουδε σου φεισε-  
branches not spared, perhaps not even thee will be

ται. <sup>22</sup> Ιδε ουν χρηστοτητα και αποτομιαν  
spare. See then kindness and severity

θεου· επι μεν τους πεσοντας, αποτομιαν· επι  
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινης τη χρησ-  
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπησθ. <sup>23</sup> Κακεινοι  
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-  
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ο θεος παλιν  
ingrafted; able for is the God again

εγκεντριπαι αυτους. <sup>24</sup> Ει γαρ συ εκ της  
to graft them. If for thou out of the

κατα φυσιν εξεκοπησ εγριελαιου, και  
according to nature wast cut off wild olive, and

παρα φυτιν ενεκεντρισθησ εις καλλιελαιον,  
in violation of nature thou wast ingrafted into a good olive,

ποσω μαλλον ουτοι οι κατα φυσιν, εγκεν-  
by how much more these who according to nature, shall be

τρισθησονται τη ιδια ελαια. <sup>25</sup> Ου γαρ θελω  
ingrafted in the own olive. Not for I wish

υμας αγνοειν, αδελφοι, το μυστηριαν τουτο,  
you to be ignorant, brethren, the secret this,

(ινα μη ητε παρ εαυτοις φρονιμοι,) οτι πωρω-  
(that not you may be with yourselves wise,) that hard-

σις απο μερουσ τη Ισραηλ γεγονεν, αχρισ ου το  
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθη. <sup>26</sup> και οτω πασ  
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθωσ γεγραπται· 'Ηξει  
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

<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. 9; Phil. ii. 12. † 21. 1 Cor xv. 3; Heb. iii. 6, 14. † 22. John xv. 2. † 23. 2 Cor. i. 1, 16. † 25. Rom. xii. 10. † 26. ver. 7; 2 Cor. iii. 14. † 25. Luke xii. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυομενος, και αποστρεφει ασεβειας  
out of Zion the deliverer, and shall turn away ungodliness  
απο Ιακωβ. 27 Και αττη αυτοις ἡ παρ' εμου  
from Jacob. And this with them the from me

διαθηκη, όταν αφελωμαι τας ἀμαρτίας αυτων.  
covenant, when I may take away the sins of them.

23 Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας.  
According to indeed the glad tidings, enemies on account of you;

κατα δε την εκλογην, αγαπητοι δια τους  
according to but the election, beloved on account of the

πατερας. 29 Αμεταμελητα γαρ τα χαρισματα  
fathers. Things not to be repented of for the gracious gifts

και ἡ κλησις του θεου. 30 Ὡσπερ γαρ ὑμεις  
and the calling of the God. As for you

ποτε ηπειθησατε τῷ θεῷ, νυν δε ηληθητε τη  
once disobeyed the God, now but obtained mercy by the

τουτων απειθεια. 31 οὕτω και οὔτοι νυν ηπειθη-  
of these disobedience; thus also these now disobeyed,

σαν, τῷ ὑμετερω ελεει ἵνα και αυτοι ελεηθωσι.  
in the your mercy that also they may obtain mercy.

32 Συνεκλεισε γαρ ὁ θεος τους παντας εἰς  
Shut up for the God the all for

απειθειαν, ἵνα τους παντας ελεησῃ. 33 Ὁ βα-  
disobedience, so that the all he might compassionate. O depth

θος πλουτου και σοφιας και γνωσεως θεου. Ὡς  
of wealth and of wisdom and of knowledge of God. How

ανεξερευνητα τα κριματα αυτου, και ανεξιχ-  
unsearchable the judgments of him, and untrace-

γιαστοι αι ὁδοι αυτου. 34 Τις γαρ εγνω νουν  
able the ways of him. Who for know mind

κυριου; η τις συμβουλος αυτου εγενετο; 35 η  
of Lord? or who a counsellor of him because? or

τις προδωκεν αυτω, και ανταποδοθησεται  
who first gave to him, and it shall be given in return

αυτω; 36 Ὅτι εξ αυτου, και δι' αυτου, και εἰς  
to him? Because out of him, and through him, and for

αυτον τα παντα αυτω ἡ δοξα εἰς τους αιωνας.  
him the things all; to him the glory for the ages.

Αμην.  
So be it.

ΚΕΦ. ΙΒ'. 12.

1 Παρακαλω ουν ὑμας, αδελφοι, δια των  
I entreat therefore you, brethren, through the

οικτιριμων του θεου, παραστησαι τα βροματα  
tender compassions of the God, to present the bodier

ὑμων θυσιαν ζωσαν, ἁγιαν, 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 thro  
\* 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.

† 20. Isa. lix. 20. See Psa. xiv. 7. † 27. Isa. xxvii. 0; Jer. xxxi. 31—34; Heb. viii.  
8; x. 18. † 28. Deut. vii. 8; ix. 5; x. 18. † 29. Num. xxiii. 19. † 30. Eph.  
ii. 2; Col. iii. 7. † 32. Rom. iii. 9; Gal. iii. 29. † 33. Psa. xxxvi. 6. † 35. Job  
xl. 7; Psa. xcii. 5. † 34. Job xv. 8; Isa. xl. 15; Jer. xxiii. 13; 1 Cor. ii. 16. † 35. Job  
Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † 1. Rom. vi. 13, 14, 19.

την λογικην λατρειαν υμων <sup>2</sup> και μη συσχημα-  
 τισθε τω αιωνι τούτω, <sup>3</sup> αλλα μεταμορφουσθε  
 τη ανακαινωσει του νοου \* [υμων,] εις το  
 δοκιμαζειν υμας, τι το θελημα του θεου, το  
 αγαθον και ευαρεστον και τελειον. <sup>3</sup> Λεγω γαρ

δια της χαριτος της δοθεισης μοι, παντι  
 τω ουτι εν υμιν, μη υπερφρονειν παρ' ο  
 δει φρονειν, αλλα φρονειν εις το σωφρονειν,  
 εκαστη ωσ ο θεος εμερισε μετρον πιστεως.

<sup>4</sup> Καθαπερ γαρ εν εني σωματι μελη πολλα εχο-  
 μεν, τα δε μελη παντα ου την αυτην εχει  
 πραξιν <sup>5</sup> ουτως οι πολλοι εν σωμα εσμεν εν  
 Χριστω, ο δε καθ' εις, αλληλων μελη. <sup>6</sup> Εχω-

τες δε χαρισματα κατα την χαριν την δοθει-  
 σαν ημιν διαφορα ετε προφητειαν, κατα  
 την αναλογιαν της πιστεως <sup>7</sup> ετε διακονιαν, εν  
 τη διακονια ετε οδιδασκων, εν τη διδασκαλια  
<sup>8</sup> ετε ο παρακαλων, εν τη παρακλησει ο μεταδι-  
 δους, εν απλοτητι ο προϊσταμενος, εν σπουδη

ο ελεων, εν ιλαροτητι. <sup>9</sup> Η αγαπη, ανυποκ-  
 ριτος αποστουγουντες το πονηρον, κολλημενοι  
 τω αγαθω. <sup>10</sup> τη φιλαδελφια, εις αλληλους  
 φιλοστοργοι τη τιμη αλληλους προηγουμενοι

την αναλογιαν της πιστεως <sup>7</sup> ετε διακονιαν, εν  
 τη διακονια ετε οδιδασκων, εν τη διδασκαλια  
<sup>8</sup> ετε ο παρακαλων, εν τη παρακλησει ο μεταδι-  
 δους, εν απλοτητι ο προϊσταμενος, εν σπουδη  
 ο ελεων, εν ιλαροτητι. <sup>9</sup> Η αγαπη, ανυποκ-  
 ριτος αποστουγουντες το πονηρον, κολλημενοι  
 τω αγαθω. <sup>10</sup> τη φιλαδελφια, εις αλληλους  
 φιλοστοργοι τη τιμη αλληλους προηγουμενοι

—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 Members, but all the MEMBERS have not the SAME Action;

<sup>5</sup> so †we, the MANY, are One Body in Christ, and INDIVIDUALLY Members of each other.

<sup>6</sup> † Now having different Gracious gifts, according 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, perform that SERVICE. The TEACHER, in the TEACHING;

<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 unfeigned. Detest the EVIL; adhere to the GOOD.

<sup>10</sup> † With BROTHERLY KINDNESS towards each other be tenderly affectionate; † in HONOR preferring one another.

\* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15. † 3. Eph. iv. 23; Col. iii. 10. † 2. Eph. v. 10.  
 17. † 5. Rom. xi. 20. † 4. 1 Cor. xii. 12; Eph. iv. 16. † 5. 1 Cor. x. 17;  
 xii. 20, 27. Eph. i. 23; iv. 25. † 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. † 6. 1 Cor. xii.  
 23; xii. 2; xiv. 1, 6, 20, 31. † 8. 1 Cor. xiv. 3. † 9. 1 Tim. i. 5. † 10. Heb.  
 i. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7. † 10. 1 Pet. v. 1.

<sup>21</sup> τῇ σπουδῇ μὴ ἄκνητοι· τῷ πνεύματι ζῶντες·  
 in the industry not idle ones; in the spirit being fervent;  
 τῷ καιρῷ δουλεύοντες· <sup>12</sup> 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  
 τερουντες· <sup>13</sup> ταῖς χρείαις τῶν ἁγίων κοινωνοῦν-  
 attending; to the wants of the holy ones contributing;  
 τες· τὴν φιλοξενίαν διώκοντες· <sup>14</sup> εὐλογεῖτε  
 the kindness to strangers following. Bless you  
 τοὺς διώκοντας· \* [ὕμας·] εὐλογεῖτε, καὶ μὴ  
 those persecuting [you;] bless you, and not  
 καταρασθε· <sup>15</sup> Χαίρειν μετὰ χαίροντων, καὶ  
 curse you. To rejoice with rejoicing ones, and  
 κλαίειν μετὰ κλαιόντων· <sup>16</sup> Το αὐτὸ εἰς ἀλλη-  
 to weep with weeping ones. The same for each other  
 λους φρονούντες· μὴ τὰ ὑψηλά φρονούντες,  
 minding; not the things high minding,  
 ἀλλὰ τοῖς ταπεινοῖς συναπαγομένοι· Μὴ  
 but to the low ones conform yourselves. Not  
 γίνεσθε φρονίμοι παρ' ἑαυτοῖς· <sup>17</sup> Μηδενὶ κακὸν  
 become you wise with yourselves. To no one evil  
 ἀντι κακῶν ἀποδίδοντες· προνοούμενοι κα-  
 in return for evil giving back; providing honorable  
 λα ἐνώπιον πάντων ἀνθρώπων· <sup>18</sup> 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· <sup>19</sup> μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοὶ· ἀλλὰ  
 not yourselves avenging, beloved ones, but  
 δοτε τόπον τῇ ὀργῇ· γεγραπταὶ γὰρ· Ἐμοὶ  
 give you a place to the wrath; it has been written for; To me  
 ἐκδικήσεις· ἐγὼ ἀνταποδώσω, λέγει κύριος·  
 vengeance, I will repay, says Lord,  
<sup>20</sup> Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιξέ αὐτόν·  
 If therefore may hunger the enemy of thee, do thou feed him;  
 εἰς διψᾷ· ποτίζε αὐτόν· Τοῦτο γὰρ  
 if he may thirst, give drink to him. This for  
 ποίων, ἀνθρακὰς πυρὸς σῶρευσεις ἐπὶ τὴν κεφαλὴν  
 doing, coals of fire thou wilt pile on the head  
 αὐτοῦ· <sup>21</sup> 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. 17. 13.

<sup>1</sup> Πᾶσα ψυχὴ ἐξουσίας ὑπερέχουσας ὑποτάσσεται·  
 Every soul to authorities being above let be sub-  
 σεσθῆ· Ὁν γὰρ ἐστιν ἐξουσία εἰ μὴ ἀπο θεοῦ  
 missive. Not for is authority if not from God;

11 IN DUTY be not slothful. In the SPIRIT be fervent, \* serving the LORD.

12 † In the HOPE be joyful; † in AFFLICTION patient; † in PRAYER persevering.

13 † 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 yourselves to the lowly. † Do not become wise in your own estimation.

17 † To no one return Evil for Evil. † Provide honorable things in the presence of All Men.

18 If possible, on YOUR part, † live peaceably with All Men;

19 † not avenging Yourself, Beloved, but give Place to the WRATH [of God;] for it has been written, † "Vengeance belongs to me; † I will repay," says the Lord.

20 Therefore, † "if thine ENEMY is hungry, give him food; if he is thirsty, give him drink; for, doing this, thou wilt heap Coals of Fire on his 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. 30; 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. 29; 1 Thess. v. 15. † 17. 2 Cor. xiii. 21. † 18. Heb. xii. 14. † 18. Prov. xxiv. 20. † 19. Deut. xxxii. 17. † 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 32; John 7<sup>1</sup>

αἱ δὲ οὐσαι, ὑποθεοῦ τεταγμεναι εἰσιν. <sup>2</sup> Ὅσ-  
those and being, under God having been arranged are. 80

τε δ' ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ τοῦ  
he one setting himself in opposition to the authority, to the of the

θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστήκη-  
God institution has been opposed; they but having been set in  
τες, ἑαυτοῖς κρίμα ληψονται. <sup>3</sup> Οἱ γὰρ ἀρ-  
opposition, to themselves judgment will receive. The for sub-

χοντες οὐκ εἰσι φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ  
ere not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβείσθαι τὴν ἐξου-  
of the evil ones. Wistest 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 διακονοῦς ἐστὶ, σοὶ εἰς τὸ  
her; of God for a servant he is, to thee for the

ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῆς, 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

νοῦ ἐστίν, ἐκδικῶς εἰς ὀργὴν τῷ τὸ κακὸν πρᾶσ-  
hels, an avenger for wrath to him the evil practi-

σοντι. <sup>5</sup> Διὸ ἀνάγκη 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-

ρῆσιν. <sup>6</sup> Διὰ τοῦτο γὰρ καὶ φόρους τελει-  
scent. 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] πᾶσι  
constantly attending. Reader [therefore] to all

τας 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· ὃ γὰρ  
owe you, if not that each other you should love; the for

ἀγαπᾶν τὸν ἕτερον, νόμον πεπληρωκε. <sup>9</sup> Τὸ  
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 ἀνακεφάλαι-  
other commandment, in this the word it is brought under

EXISTING have been ar-  
ranged under God;

<sup>2</sup> so that he who sets  
himself in opposition to  
the AUTHORITY, opposes  
the INSTITUTION of GOD;  
and the OPPONENTS will  
procure Punishment for  
themselves.

<sup>3</sup> 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;

<sup>4</sup> 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.

<sup>5</sup> Wherefore it is neces-  
sary to be subordinate,  
not only on account of the  
WRATH, ‡ but also on ac-  
count of CONSCIENCE.

<sup>6</sup> For on this account  
also you pay Taxes; be-  
cause they are God's pub-  
lic Ministers, constantly  
attending to this very  
thing.

<sup>7</sup> † 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.

<sup>8</sup> Owe Nothing to any  
one—unless LOVE to each  
other; for ‡ HE who  
LOVES ANOTHER has ful-  
filled the Law.

<sup>9</sup> For this, † “Thou  
“shalt not commit adul-  
“tery, Thou shalt not  
“commit murder, Thou  
“shalt not steal, Thou  
“shalt not covet,” and if  
Any Other Commandment,  
it is briefly summed up in  
This PRECEPT, namely,

\* VAT. MANUSCRIPT.—3. a GOOD Work, but to an EVIL. 4. Go d. 7. therefore—οὐκ εἰ:

† 3. 1 Pet. ii. 14; iii. 13. ‡ 5. 1 Pet. ii. 10. † 7. Matt. xxii. 21; Mark xii. 17.  
Luke xx. 25. † 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 8; James ii. 8. † 9. Exod.  
x. 13; Deut. v. 17; Matth. xix. 18.



οὐται, εν τῷ Ἀγαπήσεις τον πλησιον σου ὡς  
 one head, in this; Thou shalt love the neighbor of thee as  
 ἑαυτον. 10 Ἡ αγαπη τῷ πλησιον κακον ουκ  
 thyself. The love to the neighbor evil not  
 εργαζεται· πληρωμα ουν νομου ἡ αγαπη. 11 Και  
 works; a fulfilling then of law the love. And  
 τουτο, ειδοτες τον καιρον, οτι ὡρα ἡμας ηδη  
 this, knowing the season, that an hour us already  
 εε ὑπνου εγερθησαι· (νυν γαρ εγγυτερον ἡμων  
 out of sleep to be aroused; (now for nearer of us  
 ἡ σωτηρια, η οτε επιστευσαμεν· 12 ἡ νυξ προε-  
 the salvation, than when we believed; the night is far  
 κοσεν, ἡ δε ἡμερα ηγγικεν·) αποθωμεθα ουν  
 advanced, the and day has approached;) we should put off therefore  
 τα εργα του σκοτους, και ενδυσωμεθα τα ὄπλα  
 the works of the darkness, and should put on the weapons  
 του φωτος. 13 Ὡς εν ἡμερα, ευσχημονως περι-  
 of the light. As in day, decently we  
 πατησωμεν, μη κωμοις και μεθαις, μη κοιταις  
 should walk, not in revellings and in drippings, not in whoredoms  
 και ασελγαιαις, μη εριδι και ζηλω· 14 αλλ'  
 and in debaucheries, not in strife and in rage; but  
 ενδυσασθε τον κυριον Ιησουν Χριστον, και της  
 put you on the Lord Jesus Anointed, and of the  
 σαρκος προνοιαν μη ποιεισθε εις επιθυμιας.  
 flesh provision not make you for lusts.

ΚΕΦ. ΙΔ'. 14.

1 Τον δε ασθενουντα τη πιστει, προσλαμβα-  
 The but weak in the faith, take to your-  
 ἴεσθε, μη εις διακρισεις διαλογισμων. 2 Ὅς  
 selves, not for differences of reasonings. Who  
 μεν πιστευει φαγειν παντα· ὁ δε ασθενων  
 indeed believes to eat all things; the but one being weak  
 λαχανα εσθιει. 3 Ὁ εσθιων, τον μη εσθιοντα  
 herbs eats. The one eating, the not one eating  
 μη εξουθενειτω· και ὁ μη εσθιων, τον εσθιοντα  
 not despise; and the not eating, the one eating  
 μη κρινετω· ὁ θεος γαρ αυτων προσελα-  
 not judge; the God for him received to  
 βετο. 4 Σὺ τις ει ὁ κρινων αλλοτριον οικε-  
 himself. Thou who art the judging' belonging to another household  
 την; τῷ ιδιω κυριου στηκει η πιπτει· σταθη-  
 servant? to the own lord he stands or he falls; he shall be  
 σεται δε· δυνατος γαρ εστιν ὁ θεος στησαι  
 made to stand and; able for is the God to make stand

† "Thou shalt love thy  
 "NEIGHBOR as thyself."  
 10 LOVE to the NEIGH-  
 BOR works no Evil;  
 † LOVE, then, is the Ful-  
 filling of the Law.  
 11 And do this, know-  
 ing the SEASON, That it is  
 already the Hour for us † to  
 wake up from Sleep; for  
 now is Our SALVATION  
 nearer than when we be-  
 lieved.  
 12 The NIGHT is far ad-  
 vanced, and the DAY has  
 approached; † we should,  
 therefore, lay aside the  
 WORKS of DARKNESS, and  
 † should put on the ARMOR  
 of LIGHT.  
 13 As in the Day, † we  
 should walk becomingly;—  
 † not in Revelries and  
 Carousings; not in Whore-  
 doms and Debancheries;  
 not in \* Strifes and Envy-  
 ings;  
 14 but † put you on the  
 \* ANOINTED Jesus, and  
 † make no Provision for  
 the LUSTS of the FLESH.

CHAPTER XIV.

1 Now † receive to your-  
 selves the WEAK in the  
 FAITH; not; however, for  
 Doubtful Reasonings.  
 2 One, indeed, believe s  
 he may eat all things; but  
 the WEAK eats Vegetables  
 only.  
 3 Let not HIM who  
 EATS despise HIM who  
 EATS not; and let not  
 HIM who EATS not con-  
 demn HIM who EATS; for  
 GOD received him.  
 4 Who art THOU CON-  
 DEMNING the Domestic of  
 Another? To his own  
 Master he stands or falls;  
 and he shall be made to  
 stand, for \* GOD is able to  
 make him stand.

\* VATICAN MANUSCRIPT.—13. Strifes and Envyings, the Lord.

14. ANOINTED JESUS. 4-

† 0. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt. xii. 40. † 11. 1 Cor. xv. 24; 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. 8. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 10; 1 Pet. † 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; ix. 22.

**13** καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον  
 as it has been written; The Jacob I loved, the  
 δε Ησαυ εμισησα. **11** Τι ουν ερουμεν; μη αδι-  
 but Esau I hated. What then shall we say? not injus-  
 tia παρα τω θεω; Μη γενοιτο. **15** Τω γαρ  
 tice with the God? Not let it be. To the for  
 Μωυση λεγει· Ελεησω ον αν ελεω, και οικ-  
 Moses he says; I will pity whom I should pity, and I will  
 τειρησω ον αν οικτειρω. **16** Αρα ουν ου του  
 compassionate whom I should compassionate. So then not of the  
 θελοντος, ουδε του τρεχοντες, αλλα του ελε-  
 one willing, nor of the one running, but of the pity-  
 οντος θεου. **17** Λεγει γαρ η γραφη τω Φαραω·  
 ing God. Says for the writing to the Pharaoh;  
 'Οτι εις αυτο τουτο εξηγεира σε, οτως ενδειξω-  
 That for same this I raised up thee, that I might  
 μαι εν σοι την δυναμιν μου, και οπως διαγγελη  
 show in thee the power of me, and that may be declared  
 το ονομα μου εν παση τη γη. **18** Αρα ουν ον  
 the name of me in all the earth. Be then whom  
 θελει, ελεει· ον δε θελει, σκληρυνει. **19** Ερεις  
 he will, he pities; whom he wills, he hardens. Thou wilt say  
 ουμ μοι· Τι ετι μεμφεται; τω \* [γαρ] βουλη-  
 tics to me; Why still does he find fault? to the [for] will  
 ματι αυτου τις ανθεστηκε; **20** Μενουνηγε, ω αν-  
 of him who has been opposed? But indeed, O man,  
 θρωπε, συ τις ει, ο ανταποκρινομενος τω θεω;  
 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 οτως; **21** Η ουκ εχει εξουσιαν ο κερα-  
 madest thou thus? Or not has authority the potter  
 μευς του πηλου, εκ του αυτου φυραματος ποιη-  
 of the clay, out of the same mixture to make  
 σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;  
 this indeed for honor a vessel, that and for dishonor?  
**22** Ει δε θελων ο θεος ενδειξασθαι την οργην,  
 If but wishing the God to show the wrath,  
 και γνωρισαι το δυνατον αυτου, ηνεγκεν εν  
 and make known the power of himself, bore in  
 πολλη μακροθυμια σκευη οργης καταητισμενα  
 much long-suffering vessels of wrath having been fitted  
 εις απωλειαν· **23** και ινα γνωριση τον πλου-  
 for destruction; and that he might make known the wealth  
 των 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 Moscs he says, † "I will pity whom "I should pity, and I will "compassionate whom I "should compassionate."  
 16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of God who PITIES.  
 17 Besides, the SCRIP- TURE says to PHARAOH, † "For this very purpose "† I raised thee up, that "I may exhibit in thee "my POWER, and that my "NAME may be declared "in All the EARTH."  
 18 So, then, whom he pleases, he pities, and whom he pleases, he hard- ens.  
 19 Thou wilt then say to me; "Why does he still find fault? for who has resisted his WILL?"  
 20 But indeed, O Man, who art thou REPLYING against GOD? † Shall the THING FORMED say to its MAKER, "Why didst thou make me thus?"  
 21 Or has not the † POT- TER Authority over the CLAY, out of the SAME Mixture to make † One Vessel for Honor, and Another for Dishonor?  
 22 But if GOD, wishing to exhibit his INDIGNA- TION, and to make known his POWER, did carry with with Much Longsuffering † the Vessels of Wrath † fitted for Destruction;  
 23 and that he might make known † the RICHES of his GLORY on the Vessels of Mercy, which were

\* 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.*

† 18. Mal. i. 2, 3. † 15. Exod. xxiii. 19. † 17. Exod. ix. 19. † 20. Isa. xlix. 10; xlv. 9; xlv. 8. † 21. Prov. xvi. 4; Jer. xviii. 6. † 21. 2 Tim. ii. 20. † 22. 1 Thess. v. 0. † 22. 1 Pet. ii. 8; Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοίμασεν εἰς δόξαν· <sup>24</sup> οὓς καὶ ἐκάλεσεν  
 were previously prepared for glory; whom even he called

ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·  
 us, not only from of Jews, but also from of Gentiles;

<sup>25</sup> ὡς καὶ ἐν τῷ Ὠσηε λέγει· Καλέσω τὸν οὐ  
 as also in the Hosea he says; I will call that not

λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἠγαπημένην,  
 a people of me, a people of me; and her not beloved,

ἠγαπημένην. <sup>26</sup> Καὶ ἐστὶν, ἐν τῷ τόπῳ οὗ ἐρ-  
 beloved. And it shall be, in the place where it

ῥηθῆ \* [αὐτοῖς·] Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κλη-  
 was said [to them;] Not a people of me you, there they

θησονται υἱοὶ θεοῦ ζῶντος. <sup>27</sup> Ἠσαίας δὲ κρα-  
 shall be called sons of God living. Esaias ¶ but cries

ζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ἢ ὁ ἀριθμὸς τῶν  
 on behalf of the Israel; If should be the number of the

υἱῶν Ἰσραὴλ ὡς ἡ ἀμμος τῆς θαλάσσης, τὸ  
 sons of Israel as the sand of the sea, the

καταλείμμα σωθήσεται. <sup>28</sup> Λόγον γὰρ συντε-  
 remnant shall be saved. An account for he is finish-

λων καὶ συντεμνῶν ἐν δικαιοσυνῇ· ὅτι λόγον  
 ing and cutting short in righteousness; because an account

συντεμνημένον ποιήσει κύριος ἐπὶ τῆς γῆς.  
 having been cut short will make a Lord on the earth.

<sup>29</sup> Καὶ καθὼς προεῖρηκεν Ἠσαίας· Εἰ μὴ κύριος  
 And as before said Esaias; If not Lord

σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα  
 of hosts left to us a seed, as Sodom

ἀν' ἐγενήθημεν, καὶ ὡς Γομορρᾶ ἀν' ὠμοιωθη-  
 we should have become, and as Gomorrah we should have been

μέν. <sup>30</sup> Τί οὖν ἐροῦμεν; Ὅτι ἐθνη τὰ μὴ  
 made like. What then shall we say? That Gentiles those not

διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην,  
 pursuing righteousness, laid hold on righteousness,

δικαιοσύνην δὲ τὴν ἐκ πίστεως· <sup>31</sup> Ἰσραὴλ δὲ  
 a righteousness even that from faith; Israel but

διώκων νόμον \* [δικαιοσύνης,] εἰς νόμον δι-  
 pursuing a law [of righteousness,] to a law of

καισυνῆς οὐκ ἐφθάσε. <sup>32</sup> Διὰ τί; Ὅτι οὐκ ἐκ  
 righteousness not attained. Why? Because not from

πίστεως, ἀλλ' ὡς ἐξ ἔργων \* [νόμου.] Πρὸς-  
 faith, but as it were from works [of law.] They

ἐκοψάν γὰρ τῷ λίθῳ τοῦ 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  
 "HE 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 div-  
 "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 Right-  
 eousness, even THAT Right-  
 eousness 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. Hoshea ii. 23; 1 Pet. ii. 10. † 26. Hosea i. 10.  
 † 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 23. † 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. 22.

θως γεγραπται· Ἰδου, τῆθιμι ἐν Σιων λίθον  
 as it has been written; Lo, I place in Zion a stone  
 προσκομματος, καὶ πέτραν σκανδαλον· καὶ πᾶς  
 of stumbling, and a rock of offence; and every one  
 ὁ καταπευων ἐπ' αὐτῆς, οὐ κατασχυνησεται.  
 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 γὰρ  
 on behalf of them for salvation. I testify for  
 αὐτοῖς, ὅτι ζήλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'  
 to them, that a zeal for God they have, but not according to  
 ἐπιγνώσιν. <sup>3</sup> Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-  
 knowledge. Being ignorant for the of the God right-  
 καιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῆ  
 eousness, and the own seeking to establish, to the  
 δικαιοσύνη τοῦ θεοῦ οὐχ ὑπετάγησαν.  
 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 τῶ πιστεύοντι. <sup>5</sup> Μωσῆς γὰρ γράφει  
 to every one to the believing. Moses for writes

τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· ὅτι ὁ ποιῶν  
 the righteousness that from the law; That the having  
 τὰς αὐτὰ ἀνθρώπος, ζήσεται ἐν αὐτοῖς. <sup>6</sup> Ἡ  
 doae these things man, shall live in them. The

δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ  
 but from faith righteousness thus speaks; Not  
 εἰπὴς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται  
 thou mayest say in the heart of thee; Who shall ascend

εἰς τοὺς οὐρανοὺς; τούτ' ἐστὶ, Χριστὸν καταγάγειν.  
 into the heaven? this is, an Anointed to lead down.

<sup>7</sup> Ἡ· τίς καταβήσεται εἰς τὴν ἀβυσσον; τούτ'  
 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; Ἐγγὺς σου τὸ ῥῆμα ἐστίν, ἐν τῷ  
 what sayest? Near thee the word is, in the  
 στόματι σου, καὶ ἐν τῇ καρδίᾳ σου· τούτ' ἐστὶ,  
 mouth of thee, and in the heart of thee; this is,

τὸ ῥῆμα τῆς πίστεως ὃ κηρυσσομεν· <sup>9</sup> ὅτι, εἰ  
 the word of the faith which we publish; that, if  
 ὁμολογήσῃς ἐν τῷ στόματι σου κυρίου 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 ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> (Καρδία  
 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 according  
 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 BEL-  
 IEVING.

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?"  
 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;" 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—omit. 5. Law. 9. openly confess the DECLARA-  
 TION with thy MOUTH That Jesus is the Lord, and wilt believe.

† 33. Psa. cxviii. 23; Isa. viii. 14; xlviii. 16; Matt. xxi. 42; 1 Pet. ii. 6—8. † 33. Rom. x. 11. † 2. Acta xxi. 20; xlii. 3; Gal. i. 14; iv. 17. † 5. Rom. i. 17; ix. 20. † 1. 3. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xxviii. 5; Neh. ix. 29; Ezek. x. 11; xiii. 21; Gal. iii. 12. † 6. Deut. xxxi. 12. † 7. Deut. xxx. 12. † 8. Deut. xxx. 14. † 9. Matt. x. 23; Luke xli. 2.

γαρ πιστευεται εις δικαιοσυνην στοματι δε  
for it is believed for righteousness; with mouth and  
δμολογείται εις σωτηριαν.) <sup>11</sup> Λεγει γαρ η  
it is confessed for salvation.) Says for the

γραφη· Πας δ πιστευων επ' αυτην, ου καταϊσ-  
writing: Every one the believing on him, not shall be  
χυρηθησεται. <sup>12</sup> Ου γαρ εστι διαστολη Ιουδαι-  
ashamed. Not for is a distinction of Jew

ου τε και 'Ελληνος· ο γαρ αυτος κυριος παν-  
both and of Greek; the for same Lord of  
των, πλουτων εις παντας τους επικαλουμενους  
all, being rich towards all those calling upon

αυτον. <sup>13</sup> Πας γαρ ος αν επικαλεσηται το ονο-  
him. Every one for who may call on the name  
μα κυριου, σωθησεται. <sup>14</sup> Πως ουν επικαλεσθη-  
of Lord, shall be saved. How then shall they call on,

ται, εις ον ουκ επιτευσαν; πως δε πιστευ-  
into whom not they believed? how and shall they  
σουσιν, ο ουκ ηκουσαν; πως δε ακουσουσι  
believe, where not they heard? how and shall they hear

χωρις κηρυσσοντος; <sup>15</sup> Πως δε κηρυξουσιν, εαν  
without one proclaiming? How and shall they proclaim, if  
μη αποσταλωσι; καθως γεγραπται· 'Ως ωραιου  
not they should be sent? as it has been written; How beautiful

οι ποδες των ευαγγελιζομενων \* [ειρηνην, των  
the feet of those announcing glad tidings [of peace, of those  
ευαγγελιζομενων τα] αγαθα. <sup>16</sup> Αλλ' ου  
announcing glad tidings the things] good. But not

παντες υπηκουσαν τη ευαγγελιφ. Ησαιας γαρ  
all obeyed the glad tidings. Esaias for  
λεγει· Κυριε, τις επιστευσε τη ακοη ημων;  
says. O Lord, who believed the hearing of us?

<sup>17</sup> (Αρα η πιστις εξ ακοης· η δε ακοη δια ρημα-  
(Then the faith from hearing; and the hearing through a word  
τος θεου.) <sup>18</sup> Αλλα λεγω· Μη ουκ ηκουσαν;  
of God.) But I say; Not not they heard?

Μενουνγε εις πασαν την γην εξελθεν ο φθογγος  
Yes indeed into all the earth went out the sound  
αυτων, και εις τα περατα της οικουμενης τα  
of them, and into the ends of the inhabited earth the

ρηματα αυτων. <sup>19</sup> Αλλα λεγω· Μη Ισραηλ ουκ  
words of them. But I say; Not Israel not  
εγνω; Πρωτος Μωυσης λεγει· Εγω παραζηλω-  
knew? First Moses says; I will provoke to jealousy

σω υμας επ' ουκ εθνει, επι εθνει ασυνητωφ  
ousy you by not a nation, by a nation unenlightened  
παροργιω υμας. <sup>20</sup> Ησαιας δε αποτολμα,  
I will provoke to anger you, Isaias 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 HABI- " 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. 15. of Peace, of THOSE ANNOUNCING GLAD TIDINGS.—omit. 17. Christ.

† 11. Isa. xlviii. 10; xlix. 23; Jer. xvii. 7; Rom. ix. 33. ‡ 12. Acts xv. 9; Rom. iii. 22; Gal. iii. 28. † 13. Joel ii. 28; Acts ii. 21; Acts ix. 14. † 15. Isa. lii. 7; Nahum. i. 16. † 16. Rom. iii. 3; Heb. iv. 2. † 18. Isa. llii. 1; John xii. 28. † 18. Psa. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23. † 10. Deut. xxxii. 21—Rom. xi. 11.

και λεγει· Εὑρεθην τοις εμε μη ζητουσιν, εμ-  
and says; I was found by those me not asking, mani-  
φανης εγενομεν τοις εμε μη επερωτωσι.  
fest (became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· Ὅλην την ἡμε-  
In respect to but the Israel he says; Whole the day  
ραν εξετασα τας χειρας μου προς λαον απο-  
I stretched out the hands of me to a people dis-  
θουοντα και αντιλεγοντα. ΚΕΦ. ια'. 11. 1 Λεγω  
obeying and contradicting. I say

ουν· Μη απωπατο ο θεος τον λαον αυτου; Μη  
them; Not did put away the God the people of himself? Not  
γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-  
let it be; even for I an Israelite I am, of seed  
ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απο-  
of Abraam, of tribe of Benjamin. Not did put

σατο ο θεος τον λαον αυτου, ον προεγνω. Η  
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει η γραφη; ως  
not know you, in Elijah what says the writing? as

εντυγχανει τω θεω κατα του Ισραηλ· 3 Κυριε,  
he complains to the God against the Israel; O Lord,

τους προφητας σου απεκτειναν, \* [και] τα  
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· καγω υπελειφθην  
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. 4 Αλλα τι  
alone, and they are seeking the life of me. But what

λεγει αυτω ο χρηματισμος; Κατελιπον εμαυτω  
says to him the divine oracle? I left to myself

επτακισχιλιους ανδρας, οιτινες ουκ εκαμψαν  
seven thousand men, who not bent

γονυ τη Βααλ. 5 Οδτως ουν και εν τω νυν και-  
a knee to the Baal. Thus then even in the present tem-  
πω λειμμα κατ' εκλογην χαριτος γεγονεν.  
son a remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργαων· επει η χαρις  
if but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν; Ο επιζητει  
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, η 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 disobedient and contradicting People."

CHAPTER XI.

1 I say then, † Did GOD put away his own PEOPLE? By no means; for even I 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. 23; 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<sup>9</sup> οί δε λοιποί επωρωθησαν, <sup>8</sup> (καθως  
tained; the and remaining ones were hardened, (as

γεγραπται: Εδωκεν αυτοις ο θεος πνευμα κατα-  
it has been written; Gave to them the God a spirit of deep

νυξεως, οφθαλμους του μη βλεπειν, και ωτα  
sleep, eyes of the not to see, and ears

του μη ακουειν,) εως της σημερον ημερας.  
of the not to hear,) till the to-day day.

<sup>9</sup> Και Δαυιδ λεγει: Γενηθητω η τραπεζα αυτων  
And David says; Let be made the table of them

εις παγίδα, και εις θραν και εις σκανδαλον, και  
into a snare, and into a trap and into stumbling-block, and

εις ανταποδομα αυτοις: <sup>10</sup> σκοτισθητωσαν οι  
into a recompense to them; let be darkened the

οφθαλμοι αυτων, του μη βλεπειν: και τον νο-  
eyes of them, of the not to see; and the back

τον αυτων διαπαντος συγκαμψον. <sup>11</sup> Λεγω ουν·  
of them always bow down. I say then;

Μη επταισαν, ινα πεπωσι: Μη γενοιτο: αλλα  
Not did they stumble, so that they might fall? Not let it be; but

τω αυτων παραπτωματι η σωτηρια τοις εθνεσιν,  
by the of them fall the salvation to the nations,

εις το παραζηλωσαι αυτοις. <sup>12</sup> Ει δε το  
in order that to excite to emulation them. If but the

παραπτωμα αυτων πλουτος κοσμου, και το  
fall of them wealth of a world, and the

ηττημα αυτων πλουτος εθνων: ποσω μαλλον  
failure of them wealth of nations; how much more

το πληρωμα αυτων:  
the full acceptance of them?

<sup>13</sup> Τμιν γαρ λεγω τοις εθνεσιν: εφ' οσον μεν  
To you for I speak the Gentiles: in as much indeed

ειμι εγω εθνων αποστολος, την διακονιαν μου  
am I of Gentiles an apostle, the service of me

δοξαζω. <sup>11</sup> ειπως παραζηλωσω μου την σαρκα,  
I shall glorify, if possibly I may excite to emulation of me the flesh,

και σωσω τινας εξ αυτων. <sup>15</sup> Ει γαρ η απο-  
and I may save souls from of them. If for the casting

βολη αυτων καταλλαγη κοσμου: τις η προσ-  
of them a reconciliation of a world; what the receive

ληψις, ει μη ζωη εκ νεκρων; <sup>16</sup> Ει δε η απαρχη  
ing, if not life out of dead ones? If and the first-fruit

αγια, και το φυραμα: και ει η ριζα αγια, και οι  
holy, also the mixture; and if the root holy, also the

κλαδοι. <sup>17</sup> Ει δε τινες των κλαδων εξεκλασθη-  
branches. If but some of the branches were broken

σαν, συ δε αγριελαιος ων ενεκεντρισθης. εν  
of, thou and a wild olive being wast ingrafted instead of

αυτοις, και συγκοινωνος της ριξης και της πισ-  
them, and a partaker of the root and of the fat-

it, and the REST were blinded;—

<sup>8</sup> As it has been writ-  
ten, † "GOD gave to them  
"a Spirit of Stupor, Eyes  
"that they should not SEE,  
"and Ears that they  
"should not HEAR,"—  
till THIS very Day.

<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 NA-  
TIONS 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; (there-  
fore, indeed, inasmuch as  
I am † an Apostle of the  
Gentiles, I shall honor my  
MINISTRY;)

<sup>14</sup> if possibly I may ex-  
cite My KINDRED to emu-  
lation, and † may save  
some from among them.

<sup>15</sup> For if their REJEC-  
TION be the Reconcilia-  
tion 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 inas-  
much.

† 8. Isa. xlix. 10. † 9. Rom. ix. 21, 23. † 11. Acts xiii. 46; xviii. 6; xvii. 18-  
21; xxviii. 24, 28. † 15. Acts ix. 15; xiii. 4; xvii. 31; Rom. xv. 16; Gal. i. 10; ii. 2, 7-9;  
Eph. iii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 10; ix. 22; 1 Tim. iv. 10; Jam.  
v. 20. † 10. Lev. xxiii. 10; Num. xv. 19-21. † 17. Jer. xl. 10. † 17. Acts

της της ελαιας εγενου, <sup>18</sup> μη κατακαυχω  
ness of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ τη  
of the branches; if but thou dost boast, not thou the

ριζαν βαπτασεις αλλ' η ριζα σε. <sup>19</sup> Ερεις ουν·  
root sustainest but the root thee. Thou wilt say then;

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.  
Were broken off branches, so that I might be grafted in.

<sup>20</sup> Καλως· τη ακιστια εξεκλασθησαν, συ δε  
True; by the unbelief they were broken off, thou and

τη πιστει εστηκες· μη υψηλοφρονει, αλλα  
by the faith hast been standing; not be high-minded, but

φοβου. <sup>21</sup> Ει γαρ ο θεος των κατα φυσιν  
fear. If for the God those according to nature

κλαδων ουκ εφειτατο, μηπως ουδε σου φεισε-  
branches not spared, perhaps not even thee will he

ται. <sup>22</sup> Ιδε ουν χρηστοτητα και αποτομιαν  
spare. See then kindness and severity

θεου· επι μεν τους πεσοντας, αποτομιαν· επι  
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινης τη χρησ-  
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπησθ. <sup>23</sup> Κακεινοι  
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη ακιστια, εγκεντρι-  
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ο θεος παλιν  
ingrafted; able for is the God again

εγκεντρισαι αυτους. <sup>24</sup> Ει γαρ συ εκ της  
to graft them. If for thou out of the

κατα φυσιν εξεκοπησ εγριελαιου, και  
according to nature wast cut off wild olive, and

παρα φυτιν ενεκεντρισθησ εις καλλιελαιον,  
in violation of nature thou wast ingrafted into a good olive,

ποσω μαλλον ουτοι οι κατα φυσιν, εγκεν-  
by how much more these who according to nature, shall be

τρισθησονται τη ιδια ελαια. <sup>25</sup> Ου γαρ θελω  
ingrafted in the own olive. Not for I wish

υμας αγνοειν, αδελφοι, το μυστηριαν τουτο,  
you to be ignorant, brethren, the secret this,

(ινα μη ητε παρ εαυτοις φρονιμοι,) οτι πωρω-  
(that not you may be with yourselves wise,) that hard-

σις απο μερουσ τω Ισραηλ γεγονεν, αχρισ ου το  
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθη. <sup>26</sup> και ούτω πασ  
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθως γεγραπται· 'Ηξει  
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

18 †do not boast against the BRANCHES; but if thou dost exult ever them, thou dost not sustain the ROOT, but the ROOT thee

19 Thou wilt say then, "The Branches were broken off, so that I might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. ‡Be not haughty, but †fear;

21 for if GOD spared not the NATURAL Branches, \*he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, \*but the Kindness of God towards thee, ‡if thou continue in that KINDNESS; for otherwise †thou even shalt be cut off.

23 But they also, ‡if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be †conceited with yourselves, I wish you not to be ignorant of this SECRET, That †Hardness in some Measure has happened to ISRAEL ‡till the FULLNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been

\* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that KINDNESS.

22. but the Kindness

† 20. Rom. xii. 16. ‡ 20. Prov. xxvii. 14; Isa. lvi. 9; Phil. ii. 12. † 21. 1 Cor xv. 2; 1 Heb. iii. 6, 14. † 22. John xv. 2. † 23. 2 Cor. i. 16. † 25. Rom. xii 16. † 26. ver. 7; ‡ Cor. iii. 14. † 25. Luke xxi. 24; Rev. vii. 9.



εκ Σιων ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας  
out of Sion the deliverer, and shall turn away ungodliness  
ἀπο Ἰακωβ. <sup>27</sup> Καὶ αὕτη αὐτοῖς ἢ 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.

<sup>28</sup> Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.  
According to indeed the glad tidings, enemies on account of you;

κατὰ δὲ τὴν ἐκλογὴν, ἀγαπῆτοι διὰ τοὺς  
according to but the election, beloved on account of the

πατέρας. <sup>29</sup> Ἀμεταμέλητα γὰρ τὰ χάρισματα  
fathers. Things not to be repented of for the gracious gifts

καὶ ἡ κλήσις τοῦ Θεοῦ. <sup>30</sup> Ὅσπερ γὰρ ὑμεῖς  
and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῷ  
once disobeyed the God, now but obtained mercy by the

τοῦτων ἀπειθείᾳ. <sup>31</sup> 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.

<sup>32</sup> Σὺνκλείσει γὰρ ὁ Θεὸς τοὺς πάντας εἰς  
Shut up for the God the all for

ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. <sup>33</sup> Ὡ β  
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-

ριαστοὶ αἱ ὁδοὶ αὐτοῦ. <sup>34</sup> Τίς γὰρ ἐγνώ νουν  
able the ways of him. Who for knew mind

κυρίου; ἢ τίς συμβούλος αὐτοῦ ἐγενετο; <sup>35</sup> 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; <sup>36</sup> Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς  
to him? Because out of him, and through him, and for

αὐτὸν τὰ πάντα αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας.  
him the things all; to him the glory for the ages.

Ἀμήν.  
So be it.

ΚΕΦ. β'. 12.

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν  
I entreat therefore you, brethren, through the

οἰκτιρῶν τοῦ Θεοῦ, παραστήσαι τὰ ἑσθια  
tender compassions of the God, to present the bodier

ἔργων θυσίαν ζῶσαν, ἁγίαν, ἐναρεστον 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;"

<sup>27</sup> And † "this is the  
"Covenant with them  
"FROM ME, when I shall  
"take away their SINS."

<sup>28</sup> 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;

<sup>29</sup> because the GRACI-  
OUS GIFTS and CALLING  
of God are † not things  
to be repented of.

<sup>30</sup> Besides, as you  
† once disobeyed God, but  
now obtained mercy by  
their Disobedience;

<sup>31</sup> so also, now, these  
disobeyed, so that they  
\* may obtain mercy by  
your Mercy.

<sup>32</sup> For † God shut up  
together ALL for Disob-  
edience, that he might have  
mercy ON ALL.

<sup>33</sup> O the Depth of the  
Riches and Wisdom and  
Knowledge of God! † How  
unsearchable his JUDGE-  
MENTS, and † untraceable  
his WAYS!

<sup>34</sup> † For who knew the  
Mind of the Lord? or  
who was his Counsellor?

<sup>35</sup> or † who first gave to  
him, and it shall be given  
to him again?

<sup>36</sup> † 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. xlv. 7. † 27. Isa. xxvii. 0; Jer. xxxi. 31—34; Heb. viii. 8; x. 16. † 28. Deut. vii. 8; 1x. 5; x. 16. † 29. Num. xxiii. 19. † 30. Eph. ii. 2. Col. iii. 7. † 31. Rom. iii. 0; Gal. iii. 29. † 32. Psa. xxxvi. 6. † 33. Job x. 7; Psa. xcvi. 6. † 34. Job xv. 8; Isa. xl. 15; Jer. xxxiii. 15; 1 Cor. ii. 16. † 35. Job x. 7; Psa. xcvi. 6. † 36. 1 Cor. viii. 6; Col. i. 10. † 1. Rom. vi. 13, 14, 16.

την λογικην λατρειαν υμων <sup>2</sup> και μη συσχημα-  
 the rational religious service of you, and not conform your-  
 τισθεσε τω αιωνι τωυτω, αλλα μεταμορφουσε  
 selves to the age this, but transform yourselves  
 τη ανακαινωσει του νοου \* [υμων,] εις το  
 by the renovation of the mind [of you,] in order that  
 δοκιμασειν υμας, 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  
 τω ουτι εν υμιν, μη υπερφρονειν παρ' ο  
 to him being among you, not to think above beyond what  
 δει φρονειν, αλλα φρονειν εις το σωφρονειν,  
 it behoves to think, but to think in order that to be of sound mind,  
 εκαστω ως ο θεος εμερισε μετρον πιστεως.  
 to each one as the God divided a measure of faith.  
<sup>4</sup> Καθατερ γαρ εν εни σωματι μελη πολλα εχο-  
 Just as for in one body members many we  
 μεν, τα δε μελη παντα ου την αυτην εχει  
 have, the but members all not the same has  
 πραξιν <sup>5</sup> οτως οι πολλοι εν σωμα εσμεν εν  
 operation; thus the many one body we are in  
 Χριστω, ο δε καθ' εις, αλληλων μελη. <sup>6</sup> Εχον-  
 Anointed, the but each one, of each other members. Having  
 τες δε χαρισματα κατα την χαριν την δοθει-  
 but gracious gifts according to the favor that having  
 σαν ημιν διαφορα· ειτε προφητειαν, κατα  
 been given to us of different kinds; if prophets, according to  
 την αναλογιαν της πιστεως <sup>7</sup> ειτε διακονιαν, εν  
 the analogy of the faith; if service, in  
 τη διακονια· ειτε οδιδασκων, εν τη διδασκαλια·  
 the service; if the teaching, in the act of teaching,  
<sup>8</sup> ειτε ο παρακαλων, εν τη παρακλησει· ο μεταδι-  
 if the exhorting, in the exhortation; the one  
 δους, εν απλοτητι· ο προϊσταμενος, εν σπουδη·  
 giving, with simplicity; the one presiding, with diligence;  
 ο ελεων, εν ιλαρητητι. <sup>9</sup> Η αγαπη, ανυποκ-  
 the one pitying, with cheerfulness. The love, unfeigned;  
 ριτος· αποστυγουντες το κνηρον, καλλωμενοι  
 detesting the evil, adhering  
 τω αγαθω. <sup>10</sup> τη φιλαδελφια, εις αλληλους  
 to the good; in the brotherly kindness, towards each other  
 φιλοστοργοι· τη τιμη αλληλους 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 of each other.  
<sup>6</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.	† 2. Eph. iv. 23; Col. iii. 10.	† 2. Eph. v. 10.
† 3. Rom. xi. 20.	† 4. 1 Cor. xii. 13; Eph. iv. 10.	† 5. 1 Cor. x. 17;
† 1. Eph. i. 23; iv. 26.	† 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11.	† 6. 1 Cor. xii.
† 2. 1 Cor. xiv. 2; xiv. i. 6, 20, 31.	† 8. 1 Cor. xiv. 8.	† 9. 1 Tim. i. 5.
† 1. 1 Pet. i. 23; ii. 17; iii. 8; 2 Pet. i. 7.	† 10. 1 Pet. v. 1.	† 10. Heb.

<sup>11</sup> τῆ σπουδῇ μὴ ἄκηροι· τῷ πνεύματι ζέοντες·  
 in the industry not idle ones; in the spirit being fervent;  
 τῷ καιρῷ δουλεύοντες· <sup>12</sup> τῇ ἐλπίδι χαίροντες·  
 in the season serving; in the hope rejoicing;  
 τῇ ὀλίγῃ ὑπομονῆς· τῇ προσευχῇ προσκαρ-  
 in the affliction being patient; in the prayer constantly  
 τερουντες· <sup>13</sup> ταῖς χρεαῖαις τῶν ἁγίων κοινῶνουν-  
 attending; to the wants of the holy ones contributing;  
 τες· τὴν φιλοξενίαν διώκοντες. <sup>14</sup> Εὐλογεῖτε  
 the kindness to strangers following. Bless you

τοὺς διώκοντας· \* [ὕμας·] εὐλογεῖτε, καὶ μὴ  
 those persecuting [you;] bless you, and not  
 καταρασθε. <sup>15</sup> Χαίρειν μετὰ χαίροντων, καὶ  
 curse you. To rejoice with rejoicing ones, and  
 κλαίειν μετὰ κλαιόντων. <sup>16</sup> Το αὐτο εἰς ἀλλη-  
 to weep with weeping ones. The same for each other

λους φρονούντες· μὴ τὰ ὑψηλά φρονούντες,  
 minding; not the things high minding,

ἀλλὰ τοῖς ταπεινοῖς συναπαγομένοι. Μὴ  
 but to the low ones conform yourselves. Not

γίνεσθε φρονίμοι παρ' ἑαυτοῖς. <sup>17</sup> Μὴδενὶ κακὸν  
 become you wise with yourselves. To no one evil

ἀντὶ κακοῦ ἀποδίδοντες· προφρονέοντες κα-  
 in return for evil giving back; providing honorable

λὰ ἐνώπιον πάντων ἀνθρώπων· <sup>18</sup> 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· <sup>19</sup> μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί· ἀλλὰ  
 not yourselves avenging, beloved ones, but

δοτε τόπον τῆ ὀργῆ· γεγραπταί γάρ· Ἐμοί  
 give you a place to the wrath; it has been written for; To me

ἐκδικησις· ἐγὼ ἀρταποδώσω, λέγει κύριος.  
 vengeance, I will repay, says Lord.

<sup>20</sup> Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψωμίζε αὐτὸν·  
 If therefore may hunger the enemy of thee, do thou feed him;

εἰ δὲ διψᾷ, ποτίζε αὐτὸν. Τοῦτο γὰρ  
 if he may thirst, give drink to him. This for

ποιῶν, ἀνθράκας πυρὸς σωρεύσεις ἐπὶ τὴν κεφα-  
 doing, coals of fire thou wilt pile on the head

λὴν αὐτοῦ. <sup>21</sup> Μὴ νικᾷ ὑπὸ τοῦ κακοῦ, ἀλλὰ  
 of him. Not be overcome by the evil, but

νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν.  
 overcomes by the good the evil.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Πᾶσα ψυχή ἐξουσίας ὑπερεχουσῶν ὑποτασ-  
 Every soul to authorities being above let be sub-  
 σεσθῶ. Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπο θεοῦ  
 missive. Not for is authority if not from God;

<sup>11</sup> IN DUTY BE NOT sloth-  
 ful. IN THE SPIRIT BE FER-  
 vent, \* serving the LORD.

<sup>12</sup> † IN IN THE HOPE be  
 joyful; † IN AFFLICTION  
 patient; † IN PRAYERS per-  
 severing.

<sup>13</sup> † Contributing to the  
 WANTS of the SAINTS.—  
 † pursuing HOSPITALITY.

<sup>14</sup> † Bless THOSE who  
 PERSECUTE you; bless  
 and curse not.

<sup>15</sup> † Rejoice with the  
 joyful, and weep with the  
 sorrowful.

<sup>16</sup> † 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.

<sup>17</sup> † To no one return  
 Evil for Evil: † Provide  
 honorable things in the  
 presence of All Men.

<sup>18</sup> If possible, on YOUR  
 part, † live peaceably with  
 All Men;

<sup>19</sup> † 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.

<sup>20</sup> 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."

<sup>21</sup> Be not subdued by  
 EVIL, but subdue EVIL by  
 GOOD.

CHAPTER XIII.

<sup>1</sup> Let Every person † be  
 submissive to the superior  
 Authorities; † for there  
 is not an Authority, except  
 from God; and THOSE

\* VATICAN MANUSCRIPT.—11. serving the LORD.

14. you—omit.

† 12. Phil. iii. 1; iv. 4; Heb. iii. 6. † 12. Heb. x. 36; xii. 1. † 12. Col. iv. 2; Eph. vi. 18; 1 Thess. i. 17. † 13. Heb. vi. 10; xiii. 10; 1 John iii. 17. † 13. Heb. xii. 3. † 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. 30; 1 Thess. v. 15. † 17. 2 Cor. viii. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 29. † 19. Dent. xxxii. 35. † 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 32; John xii. 28.

αἱ δὲ οὐσαι, ὑποθεοῦ τεταγμεναι εἰσιν. <sup>2</sup> Ὅσ-  
thousand being, under God having been arranged are. So

τε δὲ ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ τοῦ  
he one setting himself in opposition to the authority, to the of the

θεοῦ διαταγῆ ἀνθεστηκεν· οἱ δὲ ἀνθεστηκο-  
God institution has been opposed; they but having been set in

τες, ἑαυτοῖς κρίμα ληφονται. <sup>3</sup> Οἱ γὰρ ἀρ-  
opposition, to themselves judgment will receive. The for rul-

χοντες οὐκ εἰσι φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ  
ers not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβείσθαι τὴν ἐξου-  
of the evil ones. Wishes thou and not to fear the autho-

σίαν; τὸ ἀγαθὸν ποιεῖ καὶ ἔξεις ἐπαινοῦ 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 ποιῆς, φόβου οὐ  
good. If but the evil thou shouldst do, fear thou; not

γὰρ εἰκὴ τὴν μαχαίραν φέρει· θεοῦ γὰρ διακο-  
for in vain the sword he bears; of God for a servant

νός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τῷ κακῷ πρᾶσ-  
he is, an avenger for wrath to him the evil practi-

σοντι. <sup>5</sup> Διὸ ἀναγκὴ ὑποτασσέσθαι, οὐ  
ing. Wherefore necessity to be submissive, not

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συν-  
only on account of the wrath, but also on account of the con-

κείτησιν. <sup>6</sup> Διὰ τοῦτο γὰρ καὶ φόρους τελεί-  
science. On account of this for also taxes pay

τε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
ye; public ministers for of God they are, to same this

προσκαρτεροῦντες. <sup>7</sup> Ἀποδοτε \* [οὖν] πᾶσι  
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· ὃ 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 ἀνακεφαλαί-  
other commandment, in this the word it is brought under

EXISTING have been ar-  
ranged under GOD;

<sup>2</sup> so that he who sets himself in opposition to the AUTHORITY, opposes the INSTITUTION of GOD; and the OPPONENTS will procure Punishment for themselves.

<sup>3</sup> 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;

<sup>4</sup> 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.

<sup>5</sup> Wherefore it is necessary to be subordinate, not only on account of the WRATH, ‡ but also on account of CONSCIENCE.

<sup>6</sup> For on this account also you pay Taxes; because they are God's public Ministers, constantly attending to this very thing.

<sup>7</sup> † Render, therefore, to all their DUES; to WHOM TAX is due, TAX; to WHOM CUSTOM, CUSTOM; to WHOM FEAR, FEAR; to WHOM HONOR, HONOR.

<sup>8</sup> Owe Nothing to any one—unless LOVE to each other; for ‡ HE who LOVES ANOTHER has fulfilled the Law.

<sup>9</sup> For this, † “Thou shalt not commit adultery, Thou shalt not commit murder, Thou shalt not steal, Thou shalt not covet,” and if Any Other Commandment, it is briefly summed up in This PRECEPT, namely,

\* VAT. MANUSCRIPT.—3. a good Work, but to an evil. 4. Go d. 7. therefore—on it.

† 3. 1 Pet. ii. 14; iii. 13. ‡ 5. 1 Pet. ii. 10. † 7. Matt. xxiii. 21; Mark xii. 17; Luke xx. 26. † 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. † 9. Exod. xi. 13; Deut. v. 17; Matth. xix. 18.

ουται, εν τω αγαπησεις τον πλησιον σου ως  
 one head, in this; Thou shalt love the neighbor of thee as  
 εαυτον. <sup>10</sup> Η αγαπη τω πλησιον κακον ουκ  
 thyself. The love to the neighbor evil not  
 εργαζεται πληρωμα ουν νομου η αγαπη. <sup>11</sup> Και  
 works; a fulfilling then of law the love. And  
 τουτο, ειδοτες τον καιρον, οτι ωρα ημας ηδη  
 this, knowing the season, that an hour us already  
 εξ υπνου εγερθησαι (νυν γαρ εγγυτερον ημων  
 out of sleep to be aroused; (now for nearer of us  
 η σωτηρια, η οτε επιστευσαμεν. <sup>12</sup> η νυξ προε-  
 the salvation, than when we believed; the night is far  
 κοσεν, η δε ημερα ηγγικεν) αποθωμεθα ουν  
 advanced, the and day has approached; we should put off therefore  
 τα εργα του σκοτους, και ενδυσωμεθα τα οπλα  
 the works of the darkness, and should put on the weapons  
 του φωτος. <sup>13</sup> Ως εν ημερα, ευσημονως περι-  
 of the light. As in day, decently we  
 πατησωμεν, μη κωμοις και μεθαις, μη κοιταις  
 should walk, not in revelings and in drinkings, not in whoredoms  
 και ασελγειαίς, μη εριδι και ζηλω. <sup>14</sup> αλλ'  
 and in debaucheries, not in strife and in rage; but  
 ενδυσασθε τον κυριον Ιησουν Χριστον, και της  
 put you on the lord Jesus Anointed, and of the  
 σαρκος προνοιαν μη ποιησατε εις επιθυμιας.  
 flesh provision not make you for lusts.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Τον δε ασθενουντα τη πιστει, προσλαμβα-  
 The but weak in the faith, take to your-  
 νεσθε, μη εις διακρισεις διαλογισμων. <sup>2</sup> Ος  
 selves, not for differences of reasonings. Who  
 μεν πιστευει φαγειν παντα· ο δε ασθενων  
 indeed believes to eat all things; the but one being weak  
 λαχαρα εσθiei. <sup>3</sup> Ο εσθiων, τον μη εσθiοντα  
 herbs eats. The one eating, the not one eating  
 μη εξουθενειτω· και ο μη εσθiων, τον εσθiοντα  
 not despise; and the not eating, the one eating  
 μη κρινετω· ο θεος γαρ αυτον προσελα-  
 not judge; the God for him received to  
 βετο. <sup>4</sup> Συ τις ει ο κρινων αλλοτριον οικε-  
 himself. Thou who art the judging belonging to another household  
 την; τω ιδiω κυριου στηκει η πιπτει· σταθη-  
 servant? to the own lord he stands or he falls; he shall be  
 σεται· δε· δυνατος γαρ εστιν ο θεος στησαι·  
 made to stand and; able for is the God to make stand

<sup>1</sup> "Thou shalt love thy  
 "NEIGHBOR as thyself."

<sup>10</sup> LOVE to the NEIGH-  
 BOR works no Evil;  
<sup>11</sup> 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; for  
 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 your-  
 selves the WEAK in the  
 FAITH; not, however, for  
 Doubtful Reasonings.

<sup>2</sup> One, indeed, believes  
 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.

14. ANOINTED JESUS.

† O. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt. xii. 40. † 11. 1 Cor. xv. 94; 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. 13; 1 Pet. ii. 12. † 13. 1 Pet. iv. 3. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 19; 1 Pet. ii. † 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; 12. 22.

αυτον. <sup>5</sup> Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν,  
him. One indeed esteems a day from a day,

ὅς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ  
another but esteems every day; each in the

ἰδίῳ νοί πληροφωρεῖσθαι. <sup>6</sup> Ὁ φρονῶν τὴν  
own mind let be fully assured. He minding the

ἡμέραν, κυριῶ φρονεῖ. \* [καὶ ὁ μὴ φρονῶν τὴν  
day, to Lord minds; [and he not minding the

ἡμέραν, κυριῶ οὐ φρονεῖ.] Καὶ ὁ ἐσθίων, κυριῶ  
day, to Lord not minds.] And he eating, to Lord

ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσ-  
eats, he gives thanks for to the God; and he not eat-

θίων, κυριῶ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.  
ing, to Lord not eats, and he gives thanks to the God.

<sup>7</sup> Οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ  
No one for of you to himself lives, and no one to himself

ἀποθνήσκει. <sup>8</sup> Ἐὰν τε γὰρ ζῶμεν, τῷ κυριῶ  
dies. If both for we live, to the Lord

ζῶμεν· ἐὰν τε ἀποθνήσκωμεν, τῷ κυριῶ ἀποθ-  
we live; if and we die, to the Lord we

νήσκομεν. Ἐὰν τε οὖν ζῶμεν, ἐὰν τε ἀποθνήσ-  
die. If both therefore we live, if and we die,

κῶμεν, τοῦ κυρίου ἐσμεν. <sup>9</sup> Εἰς τοῦτο γὰρ  
of the Lord we are. To this for

Χριστὸς \* [καὶ] ἀπεθάνε καὶ ἐζήσεν, ἵνα καὶ  
Anointed [both] died and lived, so that both

νεκρῶν καὶ ζῶτων κυριεύσῃ. <sup>10</sup> Σὺ δὲ, τί κρί-  
of dead ones and living he might be lord. Thou but, why judg-est

νεὶ τὸν ἀδελφόν σου; ἢ καὶ σὺ, τί ἐξουθενεῖς  
the brother of thee? or also thou, why esteest not

τὸν ἀδελφόν σου; πάντες γὰρ παραστήσομεθα  
the brother of thee? all for shall stand before

τῷ βῆματι τοῦ Χριστοῦ. <sup>11</sup> Γεγραπταὶ γὰρ  
the judgment-seat of the Anointed. It has been written for;

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ καμψεῖ πᾶν  
Live I, says Lord, because to me shall bend every

γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ  
knee, and every tongue shall confess to the

θεῷ. <sup>12</sup> Ἄρα \* [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ-  
God. So [then] each one of us concerning him-

τοῦ λόγον δώσει σὺν θεῷ. <sup>13</sup> Μηκέτι οὖν  
an account shall give to the God. No longer therefore

ἀλλήλους κρινόμεν· ἀλλὰ τοῦτο κρινάτε μάλ-  
each other we should judge; but this judge you rather,

λον, τὸ μὴ τίθεναι πρόσκομμα τῷ ἀδελφῷ \* [ἢ  
that not to place a stumbling-block to the brother [or

σκανδαλον.] <sup>14</sup> Οἶδα, καὶ πεπεισμαι ἐν κυριῶ  
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 thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? ‡ for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, † "I live, says the Lord, Because to Me shall bend Every Knee, and Every Tongue shall confess to GOD."

12 ‡ Each one of us, therefore, shall \* give an Account concerning himself to GOD.

13 No longer, then, we should judge each other; but judge you this rather, † not to PLACE a Stumbling-block before a BROTHER.

14 I know, and have been assured by the Lord

\* VATICAN MANUSCRIPT.—6. and HE who MINDS not the DAY, minds it not for the Lord.—omit. 9. both—omit. 12. then—omit. 12. render an Account. 13. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 16. † 6. 1 Cor. x. 31; 1 Tim. iv. 5. † 7. 1 Cor. vi. 10.  
20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 8. 2 Cor. v. 15. † 9. Acts x. 26.  
† 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, 10; x. 23.

Ιησου, ὅτι οὐδεν κοινον δι' αὐτου, ει μη τῷ  
 Jesus, that nothing common through itself, if not to him

λογιζομενη τι κοινον ειναι, εκεινη κοινον  
 regarding anything common to be, to him common;

15 **Ει δε δια βρωμα ὁ ἀδελφος σου λυπεται,**  
 If but through food the brother of thee is grieved,

ουκετι κατα αγαπην περιπατεῖς. Μη τῷ βρω-  
 no longer according to love dost thou walk. Not with the food

ματι σου εκεινον απολλυε, ὑπερ οὗ Χριστος  
 of thee him do thou destroy, on behalf of whom Anointed

απεθανε. 16 **Μη βλασφημεισθω ουν ὑμων το**  
 died. Not let be evil spoken of therefore of you the

αγαθον. 17 **Ου γαρ εστιν ἡ βασιλεια του θεου**  
 good. Not for is the kingdom of the God

βρωσις και ποσις, αλλα δικαιοσυνη και ειρηνη  
 eating and drinking, but righteousness and peace

και χαρα εν πνευματι ἁγιῳ· 18 **ὁ γαρ εν τούτῳ**  
 and joy in spirit holy; he for in this

δουλευων τῷ Χριστῷ, εναρεστος τῷ θεῳ, και  
 doing service for the Anointed, well-pleasing to the God, and

δοκιμος τοις ανθρωποις. 19 **Αρα ουν τα της**  
 approved by the men. So then the things of the

ειρηνης διωκωμεν, και τα της οικοδομης της  
 peace we should pursue, and the things of the building up of that

εις αλληλους. 20 **Μη ἐνεκεν βρωματος καταλυε**  
 for each other. Not on account of food demolish

το εργον του θεου. Παντα μεν καθαρα· αλλα  
 the work of the God. All things indeed pure; but

κακον τῷ ανθρωπῳ τῷ δια προσκομματος εσ-  
 evil for the man for that through a stumbling-block est-

θιοντι. 21 **Καλον το μη φαγειν κρεα, μηδε πειν**  
 ing. Good the not to eat flesh, nor to drink

οινον, μηδε εν ᾧ ὁ ἀδελφος σου προσκοπιε,  
 wine, nor by which the brother of thee stumbles,

η σκανδαλιζεται, η ασθενει. 22 **Συ πιστιν**  
 or is ensnared, or is weakened. Thou faith

εχεις· κατα σεαυτον εχε ενωπιον του θεου.  
 hast, according to thyself hold it in presence of the God.

Μακαριος ὁ μη κρινων εαυτον εν ᾧ δοκιμαζει.  
 Blessed he not judging himself in what he approves.

23 **Ὁ δε διακρινομενος, εαν φαγη, κατακεκρι-**  
 He but discerning a difference, if he should eat, has been con-

ται, ὅτι ουκ εκ πιστεως· παν δε ὁ ουκ εκ  
 damned, because not from faith; every thing and which not from

πιστεως, ἁμαρτια εστιν. †  
 faith, as is.

Jesus, † That nothing is common of itself; yet † to HIM who REGARDS any-thing 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 stum-bles, 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 Con- viction; and every act which is not from Con- viction, 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, Matthis, 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. 13. † 14. 1 Cor. viii. 7, 10. † 15. 1 Cor. viii. 11. † 16. Rom. xxiv. 14; xii. 18. † 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 The-ss. ii. 11. † 21. 1 Cor. viii. 13. † 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

1 **Οφειλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ασθενή-**  
Are bound and we the strong upon the infirmities  
**ματα τῶν ἀδυνατῶν βαστάζειν, καὶ μὴ ἑαυτοῖς**  
of those without strength to bear, and not ourselves  
**ἀρεσκείν.** 2 **ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω**  
to please; each one of us to the neighbor let please  
**εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν.** 3 **Καὶ γὰρ ὁ**  
for the good to building up. Also for the  
**Χριστὸς οὐχ ἑαυτῷ ᾠρέσεν, ἀλλὰ, καθὼς γεγε-**  
Anointed one not himself pleased, but, as it has  
**ραπταί· οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,**  
been written, The reproaches of those reproaching thee,  
**ἐπέπεσον ἐπ' ἐμέ.** 4 **Ὅσα γὰρ \* [προ]ε-**  
fell on me. As many things as for was [fore]  
**γραφή, εἰς τὴν ἡμετέραν διδασκαλίαν \* [προ]ε-**  
written, for the our instruction was [fore]  
**γραφή· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-**  
written; so that through the patience and of the conso-  
**κλησεως τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν.** 5 **Ὁ**  
lation of the writings, the hope we might have. The  
**θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως**  
and God of the patience and of the consolation  
**δοῦναι ἡμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,**  
may give to you the same to be minded among each other,  
**κατὰ Χριστὸν Ἰησοῦν·** 6 **ἵνα ἑνὸς ἡμῶν ἐν**  
according to Anointed Jesus; that with one mind with  
**ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ**  
one mouth you may glorify the God and father of the  
**κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.** 7 **Διὰ 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  
**ελάβετο ὑμᾶς εἰς δόξαν θεοῦ.** 8 **Λέγω δε, \* [Ἰη-**  
himself us for glory of God. I say but, [Je-  
**σοῦν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,**  
sus] Anointed a servant became of circumcision,  
**ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιώσαι τὰς**  
on behalf of truth of God, in order that to confirm the  
**ἐπαγγελίας τῶν πατέρων·** 9 **τὰ δε ἔθνη ὑπὲρ**  
promises of the fathers; the and nations on account of  
**ἐλεος δοῦναι τὸν θεόν, καθὼς γεγραπταί·**  
mercy to praise the God, as it has been written;  
**Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσι,**  
Because of this I will confess to thee among nations,

CHAPTER XV.

1 Now **†**we, the **STRONG**, are bound to bear the **†**IN-FIRMITIES of the **WEAK**, and not to seek to please **Ourselves**.  
 2 **†**Let each one of us please his **NEIGHBOR**, so far as is good for Edifica-tion;  
 3 **†**for even the **ANOINTED** one sought not to please Himself, but, as it has been written, **†**"The **"**REPROACHES of those **"**who **REPROACHED** thee **"**FELL on me."  
 4 **†**For **\***what things were before written for our Instruction, were written that we through the **PATIENCE** and **\***the **CONSOLATION** of the **SCRIPTURES** might possess the **HOPE**.  
 5 **†**And may the **GOD** of that **PATIENCE** and that **CONSOLATION** give you the **SAME DISPOSITION** towards each other, accord-ing to the **Anointed Je-sus**;  
 6 so that with one mind, and with **One Mouth**, you may glorify the **GOD** and **Father** of our **LORD Jesus Christ**.  
 7 Therefore kindly re-ceive each other, even as the **ANOINTED** one also kindly received **\***you, to the **Glory of God**.  
 8 **\***For I affirm, that **Jesus †**Christ became a **Servant** of the **Circumci-sion**, on account of the **Truth** of **God**, in order to **CONFIRM** the **PROMISES** of the **FATHERS**;  
 9 and that the **GEN-TILES** should glorify **GOD** on account of **Mercy**, as it has been written, **†**"Be-**"**cause of this I will con-fess to thee among the

\* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore—omit.  
 4. fore—omit. 7. us, 8. For. 8. Jesus—omit.  
 CONSOLATION. 7. us, 8. For. 8. Jesus—omit.  
 † 1. Gal. vi. 1. † 1. Rom. xiv. 1. † 2. 1 Cor. ix. 10, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.  
 † 3. Matt. xvi. 30; John v. 30; vi. 33. † 4. Rom. iv. 27, 28;  
 † 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 10.  
 † 6. Matt. xv. 24; John i. 11; Acts iii. 26, 26; xiii. 40. † 7. Psa. cxviii. 40.



και τῷ ὀνόματι σου ψάλω. <sup>10</sup> Και παλιν λεγει·  
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 κυρίον 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

Ἠσαίας λεγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ  
Isaiah says; Shall be the root of the Jesse, and he

ἀνίσταμενος ἀρχεῖν ἔθνων, ἐπ' αὐτῷ ἔθνη ἐλπὶ-  
standing up to rule nations, on 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

δυνάμει πνεύματος ἁγίου. <sup>14</sup> Πεπεισμαι δὲ,  
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 μεστοὶ ἐστε ἀγαθῶσυνης, πεπληρω-  
also yourselves full you are of goodness, having been

μενοὶ πάσης γνώσεως, δυναμενοὶ καὶ ἀλλήλους  
filled all of knowledge, being able also each other

νοουθετεῖν. <sup>15</sup> Τολμηροτερον δὲ ἐγράψα ὑμῖν,  
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπο μεροῦς, ὡς ἐπαναμνησκῶν 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,] ἱεουργοῦντα τὸ εὐαγγέλιον  
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γεννηταὶ ἡ προσφορά τῶν ἔθνων  
of the God, so that may be the oblation of the nations

εὐπροσδεκτοῦ, ἡγιασμένη ἐν πνεύματι ἁγίῳ.  
well-pleasing, having been sanctified by a spirit holy.

<sup>17</sup> Ἐχω οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τὰ  
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· <sup>18</sup> οὐ γὰρ τολμησῶ λαλεῖν τι ὧν  
to God; not for I will dare to speak any of those things

οὐ κατεργασάτο Χριστὸς δι' ἐμοῦ, εἰς ὑπά-  
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. 15. But I have written. 16. to the GENTILES—omit. 17. CAUSE OF BOASTING.

‡ 10. Deut. xxxii. 43. ‡ 11. Psa. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 5; xii. 16. ‡ 13. Rom. xii. 19; 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; Ph<sup>1</sup> ii. 17. ‡ 18. Acts xii. 19; Gal. ii. 8.

κοην εθνων, λογη και εργη, εν δυναμει σημειων  
 dience of nations, in word and work, by power of signs

και τερατων, <sup>19</sup> εν δυναμει πνευματος \* [αγιου] <sup>[holy;]</sup>  
 and of wonders, by power of spirit

ωστε με απο Ιερουσαλημ και κυκλω, μεχρι του  
 so that me from Jerusalem and in a circuit, even to the

Ιλλυρικου, πεπληρωκεναι το ευαγγελιον του  
 Illyricum, to have fully set forth the glad tidings of the

Χριστου. <sup>20</sup> ουτω δε φιλοτιμουμενον ευαγγελι-  
 Anointed; thus and being ambitious to announce

ζεσθαι, ουχ οπου ωνομασθη Χριστος, ινα μη  
 glad tidings, not where was named Anointed, so that not

επ' αλλοτριον θεμελιον οικοδομω. <sup>21</sup> αλλα,  
 on another foundation I should build; but,

καθως γεγραπται· Οις ουκ ανηγγελη περι  
 as it has been written; To those not it was told concerning

αυτου, οψονται· και οι ουκ ακηκοασι, συνησου-  
 him, shall see; and those not had heard, shall under-

σι. <sup>22</sup> Διο και ενεκοκτομην τα πολλα  
 stand. Wherefore also I was hindered the things many

του ελθειν προς υμας. <sup>23</sup> Νυνι δε μηκετι τοπον  
 of the to come to you. Now but no longer a place

εχω εν τοις κριμασι τουτοις, επιποθιαν δε  
 having in the regions these, a great desire and

εχω του ελθειν προς υμας απο πολλων ετων·  
 having of this to come to you from many years;

<sup>24</sup> ωσ εαν πορευωμαι εις την Σπανιαν, ελπίζω  
 whenever I may go to the Spain, I hope

διαφορευομενος θεασασθαι υμας, και υψ' υμων  
 passing through to see you, and by you

προπεμφθηναι εκει, εαν υμων πρωτον απο μερουσ  
 to be sent on my way there, if of you first from a part

εμπλησθω.  
 I should be filled.

<sup>25</sup> Νυνι δε πορευομαι εις Ιερουσαλημ, διακο-  
 Now but I am going to Jerusalem, ministr-

ων τοις αγιοις. <sup>26</sup> Ευδοκησαν γαρ· Μακεδονια  
 ting to the saints. Were pleased for Macedonia

και Αχαια κοινοβιαν τινα ποιησασθαι εις τουσ  
 and Achaia contribution some to make for the

πτωχουσ των αγιων των εν Ιερουσαλημ.  
 poor ones of the saints of those in Jerusalem.

<sup>27</sup> Ευδοκησαν γαρ, και οφειλεται αυτων εισιν.  
 They were pleased for, and debtors of them they are.

Ει γαρ τοις πνευματικοις αυτων εκοινωνησαν  
 If for in the spiritual things of them became sharers

τα εθνη, οφειλουσι και εν τοις σαρκικοις λει-  
 the Gentile, they are bound also in the fleshy things to ren-

\* through me, † for the Obedience of the Gentiles, by Word and by Work; ‡ by the Power of Signs and Prodigies;

19 by the Energy of the Spirit; so that, from Jerusalem, and in a Circuit as far as ILLYRICUM, I have fully set forth the GLAD TIDINGS of the ANOINTED ONE.

20 And I was thus ambitious to evangelize whic Christ was not named, † so that I might not build on Another's Foundation;

21 but as it has been written, † "They shall see " to whom nothing was " told concerning him; and " those who had not heard " shall understand."

22 Wherefore, also, † I was \* frequently hindered from coming to you.

23 But now having no longer a Place in these regions, and having for Many Years a Strong desire to come to you.

24 whenever I may go into SPAIN, I hope, passing through, to see you, and † to be sent forward \* by you there, if first I should be partly satisfied with your society.

25 But now † I am going to Jerusalem, ministering to the SAINTS.

26 For Macedonia and Achaia † were pleased to make some Contribution for the POOR of THOSE SAINTS who are in Jerusalem.

27 They were pleased [I say,] and their Debtors they are; for if the GEN-TILES have † participated in their SPIRITUAL things, † they are obligated also to serve them in things pertaining to the FLESH.

19. by my Word. 19. holy—omit. 22. frequently hindered. 24. from you. † 18. Rom. i. 5; xvi. 26. † 18. Acte xii. 11- 3 Cor. xii. 19. † 20. 2 Cor. x. 13, 15. † 21. 1. Tim. iii. 35. † 21. Rom. i. 14; 1 Thoss. ii. 17, 18. † 24. Acte xv. 2. † 26. Acte xix. 21; xx. 22; xiv. 17. † 25. 1 Cor. xvii. 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> Τούτθ οὐν ἐπιτελεσας,   
 der service to them. This then having finished,

και σφραγισαμενος \* [αυτοις] τον καρπον του-   
 and having sealed \* [to them] the fruit this,

τον, απελευσομαι δι' υμων εις την Σπανιαν.   
 I will go through of you into the Spain.

<sup>29</sup> Οἶδα δε, οτι ερχομενος προς υμας, εν πληρω-   
 I know and, that coming to you, in fullness

ματι ευλογιας Χριστου ελευσομαι.   
 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

δυσθω 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 διακονου της εκκλησιας της εν Κεγχρεα;   
 being a servant of the congregation of that in Cenchræa;

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

χρηση πραγματι; και γαρ αυτη προστατις   
 she may need business; also for she a patroness

πολλων εγενηθη, και αυτου εμου. <sup>3</sup> Ασπασω-   
 of many became, and myself of me. Salutes you

θε Πρισκα και Ακυλαν, τους συνεργους μου. εν   
 Pricæa and Aquila, the fellow-workers of me in

28 Having, then, com-  
pleted this, and having se-  
cured to them this FRUIT,  
I will go through your  
country into \* Spain;

29 † and I know that  
when I come to you, I  
shall come with the Full-  
ness of the Blessing of  
Christ.

30 And I entreat you,  
Brethren, by our LORD  
Jesus Christ, and by the  
LOVE of the SPIRIT, † to  
strive together with me in  
your PRAYERS to God on  
my behalf;

31 † that I may be de-  
livered from THOSE that  
OBEY NOT in JUDEA; and  
that \* THAT GIFT-BEAR-  
ING of mine may be ac-  
ceptable to the SAINTS in  
Jerusalem;

32 so that with Joy I  
may come to you † through  
the will of \* God, and be  
refreshed together with  
you.

33 And † the God of  
PEACE be with you all.  
Amen.

CHAPTER XVI.

1 I now recommend to  
you Phebe, our SISTER, be-  
ing \* also a Servant of the  
CONGREGATION in † Cen-  
chræa,

2 † that you may receive  
her in the Lord, in a man-  
ner worthy of the SAINTS,  
and assist her in the Busi-  
ness in which she may  
have need of you; for she  
also has been an Assist-  
ant of Many, and especially  
of me.

3 Salute † Priscilla and  
Aquila my FELLOW-LABO-  
RERS in the Anointed Je-  
sus.

\* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit.  
31. that GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.  
the Lord Jesus. And. 32. and may take rest together with you—omit. 1 also  
a Servant.

† 1. Cenchræa was the eastern seaport of Corinth, about nine miles from the city, and  
situated on the east side of the isthmus which joined the Morea to Greece. Leebæum was  
on the west side of the same isthmus, here about six miles wide. It was between these two  
ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

† 29. Rom. 1. 11. † 30. 2 Cor. 1. 12; Col. iv. 12. † 31. 2 Thess. iii. 2. † 32.  
Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xiv. 38; 2 Cor.  
xvi. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. † 1. Acts xviii  
† 2. Phil. ii. 29; 3 John 5, 6. † 3. Acts xviii. 2, 18, 26; † Tim. iv. 19.

Χριστῷ Ἰησοῦ (οἵτινες ὑπὲρ τῆς ψυχῆς μου  
Anointed Jesus; (who on behalf of the life of me  
τον ἑαυτῶν τραχήλον ὑπέθηκαν οἷς οὐκ ἐγὼ  
the of themselves neck they placed under; to whom not I  
μονος εὐχαριστῶ, ἀλλὰ καὶ πασαι αἱ ἐκκλησιαί  
alone give thanks, but also all the congregations  
των ἐθνῶν.)<sup>4</sup> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-  
of the Gentiles;) also the in house of them congrega-  
σιαν. Ἀσπασασθε Ἐπαινετον, τὸν ἀγαπητον  
tion. Salute you Epenetus, the beloved one  
μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.  
of me, who is a first-fruit of the Asia into Anointed.

<sup>6</sup> Ἀσπασασθε Μαρίας, ἣτις πολλὰ ἐκοπίασεν  
Salute you Mary, who much labored  
εἰς ἡμᾶς. <sup>7</sup> Ἀσπασασθε Ἀνδρονικὸν καὶ Ἰουνίαν,  
for us. Salute you Andronicus and Junia,  
τοὺς συγγενεῖς μου καὶ συναϊχμαλωτοὺς μοι,  
the relatives of me and fellow-prisoners of me.  
οἵτινες εἰσὶν ἐπισημοὶ 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> Ἀσπασασθε Οὐρβανὸν, τὸν συνεργὸν ἡμῶν ἐν  
Salute you Urbanus, the fellow-worker of us in  
Χριστῷ, καὶ Σταχύν, τὸν ἀγαπητὸν μου.  
Anointed, and Stachys, the beloved one of me.

<sup>10</sup> Ἀσπασασθε Ἀπέλλην, τὸν δοκιμὸν ἐν Χριστῷ.  
Salute you Apelles, the approved one in Anointed.

Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβούλου. <sup>11</sup> Ἀσ-  
Salute you those from of the Aristobulus. Sa-

πασασθε Ἡρωδιανᾶ, τὸν συγγενὴ μου. Ἀσ-  
lute you Herodiana, the relative of me. Sa-

πασασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν  
lute you those from of the Narcissus, those being in  
κυρίῳ. <sup>12</sup> Ἀσπασασθε Τρυφαιναν καὶ Τρυφῶσιν  
Lord. Salute you Tryphena and Tryphosa,

σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασασθε Πέρ-  
those laboring in Lord. Salute you Per-

σιδα, τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν  
sis, the beloved one, who much labored in  
κυρίῳ. <sup>13</sup> Ἀσπασασθε Ρούφον, 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> Ἀσπασασθε Ἀσυγκρίτου, Φλεγόντα, Ἑρμᾶν,  
Salute you Asyncritus, Phlegon, Hermas,

Πατροβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-  
Patrobas, Hermes, and the with them brethren.

4 These persons on behalf of my life, laid down their own Neck; to whom not I alone give thanks, but also All the CONGREGATIONS of the GENTILES.

5 Salute also † the CONGREGATION at their House. Salute Epenetus, my BELOVED, who is † the First-fruit of † ASIA to Christ.

6 Salute Mary, who labored much for us.

7 Salute Andronicus and Junias, my RELATIVES, and Fellow-prisoners, who are highly esteemed among the APOSTLES, and who † were in Christ before me.

8 Salute \* THAT Amplias who is BELOVED in the Lord.

9 Salute Urbanus, our Fellow-laborer in Christ, and Stachys, my BELOVED.

10 Salute THAT Apelles who is approved in Christ. Salute THOSE who are of the family of ARISTOBULUS.

11 Salute Herodian, my RELATIVE. Salute THOSE of the family of NARCIS-SUS, THOSE BEING in the Lord.

12 Salute Tryphena and Tryphosa, THOSE sisters LABORING in the Lord. Salute Persis, the BELOVED, her who labored much in the Lord.

13 Salute THAT Rufus who was † CHOSEN in the Lord, and his MOTHER and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the BRETHREN with them.

\* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xi. 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. 10, Col. iv. 15; Philemon 1.      † 5. 1 Cor xvi 15.      † 7. Gal. i. 23.      † 13. 2 John 1.

φους. <sup>15</sup> Ασπασαθε Φιλολογον και Ιουλια,   
 Salute you Philologus and Julia,   
 Νηρεα και την αδελφην αυτου, και Ολυμπας,   
 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. Ασπασον   
 you each other with a kiss holy. Salute   
 ται υμας αι εκκλησιαι 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, παρη 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   
 κλινετε 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 τω   
 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   
 συντριπει τον σαταραν υπο τους ποδας υμων εν   
 will crush the adversary under the feet of you in   
 ταχει. Η χαρις του κυριου ημων Ιησου   
 a short time. The favor of the Lord of us Jesus

\* [Χριστου] μεθ' υμων. <sup>21</sup> Ασπασονται υμας   
 [Anointed] with you. Salute you   
 Τιμοθεος, δ 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-   
 πασομαι υμας εγω Τερτιος, δ γραφας την   
 lute you I Tertius, the one having written the   
 επιστολην, εν κυριω. <sup>23</sup> Ασπασεται υμας   
 letter, in Lord. Salutes you   
 Γαιος, δ ξενος μου και της εκκλησιας ολης.   
 Gaius, the host of me and of the congregation whole.

Ασπασεται υμας Εραστος, δ οικονομος της   
 Salutes you Erastus, the treasurer of the   
 πολεως, και Κουαρτος ο αδελφος. \* [24 Η   
 city, and Quartus the brother. [The

<sup>15</sup> Salute Philologus and Julia, Nereus and his sister, and Olympas, 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 FACCIONS and laying SNARES, contrary to the TEACHING which you have learned, and † turn away from them.

<sup>18</sup> For SUCH LIKE ones as THEY are not in subjection to our ANOINTED LORD, but to their OWN † Appetite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

<sup>19</sup> YOUR Obedience, indeed, is reported to all. Therefore, I rejoice on your account; but I wish you † to be † wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

<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 FELLOW-LABORER, and † Lucius, and † Jason, and † Sosipater, my RELATIVES, salute you.

<sup>22</sup> † I, Tertius, who WROTE this LETTER, salute you in the Lord.

<sup>23</sup> † Gaius, the HOSPITABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

\* VATICAN MANUSCRIPT.—10. that—omit. 10. indeed—omit. 20. Anointed—omit. 21. omit.

† 10. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 20; 1 Pet. v. 14. † 17. Acts xv. 1, 5, 24; 1 Tim. iv. 8. † 18. Phil. iii. 19; 1 Tim. vi. 6. † 19. Matt. x. 10; 1 Cor. xiv. 20. † 21. Acts xvi. 1; Col. i. 1; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. i. 3; Heb. xiii. 23. † 22. Acts xiii. 1. † 23. Acts xvii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts xix. 23; 2 Tim. iv. 20.

χαρις του κυριου ἡμων Ἰησου Χριστου μετα  
 favor of the Lord of us Jesus Anointed with  
 παντων ὑμων. Αμην.] <sup>25</sup> Τω δε δυναμενω  
 all of us. So be it.] To him now being able  
 ὑμας στηριξαι κατα το ευαγγελιον μου και  
 you to establish according to the glad tidings of me and  
 το κηρυγμα Ἰησου Χριστου, κατα 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  
 υπακοην πιστεως, εις παντα τα εθνη γνωρισ-  
 obedience of faith, to all the nations having been  
 θεντος. <sup>27</sup> μονω σοφω θεω, δια Ἰησου Χριστου,  
 made known; to only wise God, through Jesus Anointed,  
 ὃς ἡ δόξα εις τους αιωνας. Αμην.  
 to him the glory for the ages. So be it.

24 \* [The FAVOR of our LORD Jesus Christ be with you all. Amen.]  
 25 Now † to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, ‡ kept concealed in the Times of the Ages,  
 26 but † now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIONIAN God, has been made known to ALL the NATIONS, ‡ in order to the Obedience of Faith;  
 27 † to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

\* TO THE ROMANS. WRITTEN FROM CORINTH.

\* VATICAN MANUSCRIPT.—Subscription—TO THE ROMANS. WRITTEN FROM CORINTH.

† 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 8; Jude 25. † 25. Eph. i. 9; iii. 3-5; Col. i. 27. † 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. † 26. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 3; 1 Pet. i. 26. † 26. Acts vi. 7; Rom. i. 5; xv. 18. † 27. 1 Tim. i. 17; vi. 16; Jude 25.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

<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 being in Corinth,  
 ηγιασμενοι 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; what in every thing  
 εκλουτισθητε 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  
 ρειοθαι 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 νιου 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,  
 φoi, δια του ονοματος του κυριου ημων Ιησου  
through the name of the Lord of us Jesus

CHAPTER I.

1 Paul, † a Constituted Apostle of the \* Anointed Jesus, by the Will of God, and † Sosthenes, the BRO-  
 THER,  
 2 to THAT CONGREGA-  
 TION of GOD which is in  
 Corinth, having been sancti-  
 fied in the Anointed Jes-  
 us, 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 Jes-  
 us 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. 10; 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. 7, 4. † 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12.  
 † 8. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. † 9. John xv. 4; xvii. 21;  
 † John i. 8; iv. 13.

Χριστου, ινα το αυτο λεγητε παντες, και μη  
Anointed, that the samething you speak all, and not

η εν υμιν σχισματα, ητε δε κατηρητισμενοι  
may be among you divisions, you may be but knit together

εν τω αυτω νοι και εν τη αυτη γνωμη. 11 Εδη-  
in the same mind and in the same sentiment. It was

λωθη γαρ μοι περι υμων, αδελφοι μου, υπο  
declared for to me concerning you, brethren of me, by

των Χλοης, οτι εριδες εν υμιν εισι. 12 Λεγω δε  
those of Chloe, that contentions among you are. I say and

τουτο, οτι εκαστος υμων λεγει· Εγω μεν ειμι  
this, because each one of you says; I indeed am

Παυλου· εγω δε, Απολλω· εγω δε, Κηφα· εγω  
of Paul; I but, of Apollus; I and, of Cephas; I

δε, Χριστου. 13 Μεμερισται ο Χριστος; μη  
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη υπερ υμων; η εις το ονομα  
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθη; 14 Ευχαριστω τω θεω,  
of Paul were you dipped? I give thanks to the God,

οτι ουδενα υμων εβαπτισα, ει μη Κρισπον και  
that no one of you I dipped, if not Crispus and

Γαιον· 15 ινα μη τις ειπη, οτι εις το εμον  
Gaius; so that not any one may say, that to the my

ονομα εβαπτισα. 16 Εβαπτισα δε και τον  
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οίδα, ει τινα αλλον  
Stephanas house; remainder not I know, if any other

εβαπτισα. 17 Ου γαρ απεστειλε με Χριστος  
I dipped. Not for sent - me Anointed

βαπτισειν, αλλ' ευαγγελιζεσθαι ουκ εν σοφια  
to dip, but to announce glad tidings; not in wisdom

λογου, ινα μη κενωθη ο σταυρος του  
of speech, so that not may be of no effect the cross of the

Χριστου. 18 Ο λογος γαρ ο του σταυρου τοις  
Anointed. The word for that of the cross to those

μεν απολλυμενοις μωρια εστι, τοις δε σωζομε-  
indeed being destroyed foolishness is, to those but being saved

νοις ημιν δυναμις θεου εστι. 19 Γεγραπται γαρ·  
to us power of God it is. It has been written for;

Απολω την σοφιαν των σοφων, και την συνε-  
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αθετησω. 20 Που σοφος;  
ing of the intelligent ones I will set aside. Where a wise man?

Christ, † that you all speak the SAME thing, and that there may be no Divisions among you; but that you may be knit together in the SAME Mind and in the SAME Sentiment.

11 For it has been declared to me, my Brethren, by THOSE of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "I, indeed, am of Paul," but, "I of † Apollus, and, "I of † Cephas," and, "I of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 \* I give thanks to God that I immersed none of you, except † Crispus and † Gaius;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of † STEPHANAS; besides, I do not know whether I immersed Any Other.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the CROSS of the ANOINTED one may not be frustrated.

18 For this WORD, (that of the CROSS,) is indeed Foolishness † to THOSE who are PERISHING; but to THOSE who are † BEING SAVED, even to us, it is the † Power of God.

19 For it has been written, † "I will destroy the WISDOM of the WISE, " and I will set aside the "LEARNING of the INTEL- " LIGENT."

\* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 12. 1 Cor. iii. 4. † 13. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 14. John 1. 43. † 14. Acts xvii. 8. † 14. Rom. xvi. 23. † 16. 1 Cor. xvi. 15, 17. † 17. 1 Cor. ii. 1, 4, 13; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 18. Acts ii. 47. † 18. Rom. i. 18. † 10. Isa. xxix. 14.



που γραμματεως; που συζητητης του αιωνος  
where a scribe? where a disputer of the age

τουτου; Ουχι εμωραρεν ο θεος την σοφιαν του  
this? Not did make foolish the God the wisdom of the

κοσμου \* [ταυτου:] 21 Επειδη γαρ εν τη σοφια  
world [this?] When for in the wisdom

του θεου ουκ εγνω ο κοσμος δια της σοφιας  
of the God not knew the world through the wisdom

του θεου, ευδοκησεν ο θεος, δια της μωριας του  
the God, was pleased the God, through the foolishness of the

κηρυγματος σωσαι του πιστευοντας. 22 Επειδη  
proclamation to save those believing. Although

και Ιουδαιοι σημεια αιτουσι, και Ελληνες  
and Jews signs are asking, and Greeks

σοφιαν ζητουσιν. 23 ημεις δε κηρυσσομεν Χρισ-  
wisdom are seeking; we yet proclaim an

τον εσταυρωμενον, Ιουδαιοις μεν σκανδαλον,  
Anointed having been crucified, to Jews indeed as stumbling-block,

εθνεσι δε μωριαν. 24 αυτοις δε τοις κλητοις,  
to Gentiles and foolishness; to those but to the called ones,

Ιουδαιοις τε και Ελληνσι, Χριστον θεου δυναμι  
Jews a both and Greeks, Anointed of God power

και θεου σοφιαν. 25 Οτι το μωρον του θεου,  
and of God wisdom. Because the foolishness of the God,

σοφωτερον των ανθρωπων εστι και το ασθενες  
wiser of the men is; and the weakness

του θεου, ισχυροτερον των ανθρωπων \* [εστι.]  
of the God, stronger of the men [is.]

26 Βλεπετε γαρ την κλησιν υμων, αδελφοι, οτι  
You see for the calling of you, brethren, that

ου πολλοι σοφοι κατα σαρκα, ου πολλοι  
not many wise ones according to flesh, not many

δυνατοι, ου πολλοι ευγενεις. 27 αλλα τα μωρα  
strong ones, not many well-born; but the foolish things

του κοσμου εξελεξατο ο θεος, ινα τους σοφους  
of the world chose the God, that the wise ones

καταισχυνη και τα ασθενη του κοσμου εξελε-  
he may shame; and the weak things of the world chose

ξατο ο θεος, ινα καταισχυνη τα ισχυρα. 28 και  
the God, that he may shame the powerful ones; and

τα αγενη του κοσμου και τα εξουθενημενα  
the low-born of the world and the things having been despised

εξελεξατο ο θεος, και τα μη οντα, ινα τα  
chose the God, and the things not existing, that the things,

οντα καταργηση. 29 οπως μη καυχησεται  
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe?

Where a Disputant of this AGE? † Did not GOD make foolish the WISDOM of

\* this WORLD.

21 † For when, in the WISDOM of GOD, the WORLD by WISDOM knew

not GOD, GOD was pleased through "the FOOLISH-NESS" of this PROCLA-

MATION, to save the BELIEVERS.

22 And although † Jews are demanding Signs, and Greeks are seeking Wis-

dom;

23 yet we proclaim a crucified Christ, † to the

Jews, indeed, a Stumbling-block, and to the Gentiles,

Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the

† Power of God, and the † Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is

stronger than MEN.

26 For behold your INVITATION, Brethren, † That not Many are Wise according to the Flesh, not

Many Powerful, not Many Noble;

27 but † GOD selected the FOOLISH things of the WORLD, that he may

shame the WISE; and God selected the WEAK things of the WORLD, that he

may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DES-

PISED, God selected, and † the THINGS not existing, that he may † bring to

nothing existing THINGS.

29 so that No Flesh

\* VATICAN MANUSCRIPT.—20. this—omit. 25. is—omit.

† 20. Rom. i. 22. † 21. Rom. i. 20, 21, 28. † 22. Matt. xii. 28; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 45. † 23. Isa. viii. 14; Matt. xi. 8; xiii. 57; Luke ii. 34; Rom. ix. 22; Gal. v. 11; 1 Pet. ii. 8. † 24. Rom. i. 4, 16. † 24. Col. ii. 3. † 24. Joh. vii. 43. † 27. Matt. xi. 25; James ii. 5. † 28. Rom. iv. 17. † 28, 1 Cor. ii. 6

πασα σαρκ̄ ενωπιον του θεου. <sup>30</sup> Εξ αυτου δε  
 all flesh in presence of the God. Out of him but  
 υμεις εστε εν Χριστω̄ Ἰησου, δε̄ εγενηθη ἡμιν  
 you are in Anointed Jesus, who became to us  
 σοφια απο θεου, δικαιοσυνη τε και ἁγιασμος  
 wisdom from God, righteousness also and sanctification  
 και απολυτρωσις. <sup>31</sup> ἵνα, καθως γεγραπται. Ὁ  
 and redemption; so that, even as it has been written; He  
 καυχωμενος, εν κυριω̄ καυχασθω.  
 boasting, in Lord let him boast.

ΚΕΦ. Β'. 2.

<sup>1</sup> Καγω̄ ελθων προς υμας, αδελφοι, ηλθον ου  
 And I having come to you, brethren, came not  
 καθ' υπεροχην̄ λογου η σοφιας, καταγγελλων  
 according to excellences of speech or of wisdom, declaring  
 υμιν το μαρτυριον του θεου. <sup>2</sup> Ου γαρ εκρινα  
 to you the testimony of the God Not for I determined  
 τῑ ειδεναι εν υμιν, ει μη Ἰησουν Χριστον,  
 anything to make known among you, if not Jesus Anointed,  
 καῑ τουτον̄ εσταυρωμενον. <sup>3</sup> Καῑ εγω̄ εν̄ ασθενειᾳ,  
 and him having been crucified. And I in weak-  
 νειᾳ, καῑ εν̄ φοβῳ̄ καῑ εν̄ τρομῳ̄ πολλῶ̄ εγενον-  
 ness, and in fear and in trembling much was  
 μη̄ προς υμας. <sup>4</sup> καῑ ὁ̄ λογος μου καῑ το̄ κηρυγ-  
 with you, and the speech of me and the preach-  
 μᾱ μου ουκ̄ εν̄ κειθοις σοφιας̄ λογοις, ἀλλ'̄ εν̄  
 ing of me not in persuasive wisdom of words, but in  
 ἀποδειξεῑ πνευματος̄ καῑ δυναμews̄. <sup>5</sup> ἵνα ἡ̄ πισ-  
 a display of spirit and of power; so that the faith  
 τις̄ υμων̄ μη̄ ἢ̄ εν̄ σοφιᾱ ἀνθρωπων, ἀλλ'̄ εν̄  
 of you not may be in wisdom of men, but in  
 δυναμεῑ θεου. <sup>6</sup> Σοφιαν̄ δε̄ λαλουμεν̄ εν̄ τοις  
 power of God. Wisdom but we speak among the  
 τελειοις̄ σοφιαν̄ δε̄ οῡ τοῡ αιωνος̄ τουτου, ουδε̄  
 perfect ones; wisdom but not of the age this, nor  
 των̄ αρχωντων̄ τοῡ αιωνος̄ τουτου, των̄ καταρ-  
 of the rulers of the age this, of those coming to  
 γουμενων̄. <sup>7</sup> ἀλλὰ̄ λαλουμεν̄ θεοῡ σοφιαν̄ εν̄  
 an end; but we speak of God wisdom in  
 μυστηριῳ̄, την̄ αποκεκρυμμενην̄, ην̄ προωρι-  
 a mystery, that having been hidden, which previously mar-  
 σεν̄ ὁ̄ θεος̄ προ των̄ αιωνων̄, εις̄ δoξαν̄ ἡμων̄;  
 ked out the God before the ages, for glory of us;  
<sup>8</sup> ἣν̄ ουδεις̄ των̄ αρχωντων̄ τοῡ αιωνος̄ τουτου  
 which no one of the rulers of the age this  
 εγνωκεν̄ (εῑ γαρ̄ εγνωσαν̄, ουκ̄ αν̄ τον̄ κυριον̄  
 has known; (if for they knew, not would the Lord

may boast in the presence of God.

<sup>30</sup> But from him you are in the Anointed Jesus, who became \* our † Wisdom from God, † Righteousness also, and † Sanctification, and † Redemption;

<sup>31</sup> that, as it has been written, † "Let him who "BOASTS, boast in the "Lord."

CHAPTER II.

<sup>1</sup> And when I came to you, Brethren, † I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY OF GOD;

<sup>2</sup> for I determined to make known Nothing among you, † except Jesus Christ, and him crucified.

<sup>3</sup> † And I, in † Weakness, and in Fear, and in much Trembling, was with you.

<sup>4</sup> And my DISCOURSE and my PROCLAMATION † were not in Persuasive Words of Wisdom, † but with a Demonstration of Spirit and of Power;

<sup>5</sup> so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

<sup>6</sup> Wisdom, however, we speak among the PERFECT; † but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who † are coming to an end;

<sup>7</sup> but we speak the Wisdom of God, which was HIDDEN in a Mystery, and † which GOD previously designed, before the AGES, for our Glory;

<sup>8</sup> † which no one of the RULERS of this AGE knew; for if they had known † they

\* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 24. † 30. Jer. xxiii. 5, 6, Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30. John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 17. † 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. † 2. Gal. vi. 14; Phil. iii. 8. † 3. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13. † 4. 1 Cor. i. 17; 2 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 5. † 6. 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15; Heb. v. 14. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 25, 26; Eph. iii. 5, 9; Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 47; 2 Cor. iii. 14. † 8. Luke xxiii. 24; Acts iiii. 17.

της δοξης εσταυρωσαν) <sup>9</sup> αλλα, καθως γεγραπ-  
of the glory they crucified,) but, even as it has been  
ται· ὁ οφθαλμος ουκ ειδε, και ους ουκ  
written; what things eye not saw, and ear not  
ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη,  
heard, and to heart of man not ascended,  
α ἡτοιμασεν ὁ θεος τοις αγαπωσιν αυτου.  
what prepared the God for those loving him.

10 Ἡμιν δε απεκαλυψεν ὁ θεος δια του πνευματος  
To us but revealed the God through the spirit

\* [αυτου] το γαρ πνευμα παντα ερευνα, και τα  
[of himself,] the for spirit all things searches, even the  
βαθη του θεου. <sup>11</sup> Τις γαρ οιδεν ανθρωπων τα του  
depths of the God. Who for knows of men the things of the

ανθρωπου, ει μη το πνευμα του ανθρωπου το εν  
man, if not the spirit of the man that in

αυτω; ουτω και τα του θεου ουδεις οιδεν, ει μη  
him? so also the things of the God no one knows, if not

το πνευμα του θεου. <sup>12</sup> Ἡμεις δε ου το πνευμα του  
the spirit of the God. We but not the spirit of the

κοσμου ελαβομεν, αλλα το πνευμα το εκ του  
world received, but the spirit that from the

θεου, ινα ειδωμεν τα υπο του θεου χαρισθεν-  
God, that we may know the things by the God having been gra-

τα ἡμιν· <sup>13</sup> α και λαλουμεν, ουκ εν  
ciously given; to us; which things also we speak, not by

διδασκτοις ανθρωπινης σοφιας λογοις, αλλ' εν  
teachings of human wisdom: in words, but by

διδασκτοις πνευματος, πνευματικοις πνευματικα  
teachings of spirit, to spiritual ones spiritual things

συγκρινοντες. <sup>14</sup> Ψυχικος δε ανθρωπος ου δε-  
explaining. An animal but man not re-

χεται τα του πνευματος του θεου· μωρια  
ceives the things of the spirit of the God; foolishness

γαρ αυτω εστι, και ου δυναται γνωραι· οτι  
for to him est, and not he is able to know; because

πνευματικως ανακρινεται. <sup>15</sup> Ο δε πνευματι-  
spiritually it is examined. The but spiritual

κος ανακρινει μεν παντα, αυτος δε υπ' ουδενος  
man examines indeed all things, himself but by no one

ανακρινεται. <sup>16</sup> Τις γαρ εγνω τον κυριου, ος  
is examined. Who for knew mind of Lord, who

συμβιβασει αυτον, Ἡμεις δε νουν Χριστου  
will instruct him? We but mind of Anointed

εχομεν.  
have.

would not have crucified  
the LORD of GLORY;

9 but, as it has been  
written, † "Things which  
Eye has not seen, and Ear  
has not heard, and to  
which the Heart of Man  
has not aspired—things  
which GOD has prepared  
for THOSE who LOVE  
him;"

10 † God has revealed  
even to us through the  
SPIRIT. For the SPIRIT  
searches all things, even  
the DEPTHS of God.

11 For Who of Men  
knows the THOUGHTS of  
the MAN, † except THAT  
SPIRIT of the MAN which  
is in him? † so also, the  
THOUGHTS of GOD no one  
knows, except the SPIRIT  
of GOD.

12 Now we have re-  
ceived, not the SPIRIT of  
the WORLD, † but THAT  
SPIRIT which is from GOD,  
that we may know the  
THINGS GRACIOUSLY GIV-  
EN to us by GOD;

13 † and which things  
we speak, not in Words  
taught by Human Wisdom,  
but by the Teachings of  
the Spirit; \* unfolding  
spiritual things to spirit-  
ual persons.

14 † Now, an Animal  
Man does not receive the  
THINGS of the SPIRIT of  
GOD, † for they are Fool-  
ishness to him; and he is  
† not able to understand,  
Because they are spiritu-  
ally examined.

15 † But the SPIRITUAL  
man examines, indeed, all  
things, yet † is examined  
by no one.

16 † For who has known  
the Mind of the Lord?  
who will teach it? But  
we possess the Mind of  
\* Christ.

\* VATICAN MANUSCRIPT.—10. of himself—omit.  
spiritually. 18, the Lord.

13 unfolding spiritual things

† 9. Isa. lxi. 4. † 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.  
† 11. Prov. xx. 27; xxvii. 19; Jer. xvii. 9. † 11. Rom. xi. 33, 34. † 12. Rom. viii.  
15. † 13. 2 Pet. i. 16. † 14. Matt. xvi. 23. † 14. 1 Cor. i. 12, 23. † 14.  
Rom. viii. 5-7; Jude 19. † 15. 1 John iv. 1. † 16. Rom. xi. 34.

ΚΕΦ. γ'. 3.

CHAPTER III.

<sup>1</sup> Καγω, αδελφοι, ουκ ηδυνηθην λαλησαι υμιν  
 And I, brethren, not was able to speak to you  
 ες πνευματικοις, αλλ' ως σαρκικοις, ως νηπιοις  
 as to spiritual ones, but as to fleshly ones, even as to babes  
 εν Χριστω. <sup>2</sup> Γαλα υμας εκοτισα, ου βρωμα  
 in Anointed. Milk you I gave to drink, not solid food:  
 ουτω γαρ εδυνασθε. Αλλ' ουδε \* [ετι] νυν  
 not yet for were you able. But not even [yet] now  
 δυνασθε. <sup>3</sup> ετι γαρ σαρκικοι εστε. 'Οπου γαρ  
 are you able; yet for fleshly ones you are. Where for  
 εν υμιν ζηλος και ερις \* [και διχοστασιαι,]  
 among you envy and strife [and divisions,]  
 ουχι σαρκικoi εστε, και κατα ανθρωπον περι-  
 not fleshly ones are you, and according to man walk  
 πατεiτε; <sup>4</sup> 'Οταν γαρ λεγη τις· Εγω μεν ειμι  
 you? When for may say any one; I indeed am  
 Παυλου· ετερος δε· Εγω, Απολλω· ουχι σαρκ-  
 of Paul; another and; I, of Apollos, not fleshly  
 κικoi εστε; <sup>5</sup> Τις αυν εστι Παυλος, τις δε  
 onea are you? Who then is Paul, who and  
 Απολλω; Διακονοι, δι' ων εκιστευσατε, και  
 Apollos? Servants, through whom you believed, and  
 ακαστω ως ο κυριος εδωκεν. <sup>6</sup> Εγω εφυτευσα,  
 to each as the Lord gave. I planted,  
 Απολλωσ εκοτισεν, αλλ' ο θεος ηυξανεν· <sup>7</sup> ώστε  
 Apollos watered, but the God caused to grow; so  
 ουτε ο φυτευων εστι τι, ουτε ο ποτιζων, αλλ'  
 neither he planting is anything, nor he watering, but  
 ο αυξανων θεος. <sup>8</sup> 'Ο φυτευων δε και ο ποτι-  
 he causing to grow God. He planting but and he watering  
 ζων εν εισιν· εκαστος δε του ιδιον μισθου λη-  
 one are; each and the own reward will  
 ψεται κατα τον ιδιον κοπον. <sup>9</sup> Θεου γαρ  
 receive according to the own labor, Of God for  
 εσμεν συνεργοι· θεου γεωργιον, θεου οικοδομη  
 we are fellow-workers; of God a farm, of God a building.  
 εστε. <sup>10</sup> Κατα την χαριν του θεου την δοθει-  
 you are. According to the favor of the God that having  
 σαν μοι, ως σοφος αρχιτεκτων θεμελιον  
 been given to me, as a wise architect a foundation  
 τεθεικα· αλλος δε οικοδομει· εκαστος δε  
 I have laid; another but builds up; each one but  
 βλεπεται, πως οικοδομει. <sup>11</sup> Θεμελιον γαρ  
 let see, How he builds up. Foundation for

1 And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.

2 † Milk I gave you—not solid Food; for you were not then able; nor, indeed, are you even now able;

3 because you are still fleshly. For whereas Envy and Strife exist among you, are you not fleshly, and walk according to Man?

4 Besides, when says one, † "I, indeed, am of Paul," and another, "I am of Apollos," are you not \* fleshly?

5 \* What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.

6 † I planted, † Apollos watered; but † GOD caused it to grow.

7 † So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it to grow.

8 Now the PLANTER and the WATERER are one; † and each will receive his PROPER Reward, according to his own Labor.

9 † For we are God's Co-workers; you are God's Field; you are † God's Building.

10 According to THAT FAVOR OF GOD HAVING BEEN IMPARTED to me, as a Skillful Architect, † I have laid a Foundation, and Another person is building up; but let each one see how he builds up.

11 For no one can lay

\* VATICAN MANUSCRIPT.—2, yet—omit.  
 5. What then is Apollos, and what is Paul?

3. and Divisions—omit.

4. Men.

† 2. Heb. v. 12, 13; 1 Pet. ii. 2. † 4. 1 Cor. i. 12. † 6. Acts xviii. 4, 8, 12; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. † 6. Acts xviii. 24, 27; xii. 1. † 6. 1 Cor. xv. 10. † 7. 2 Cor. xii. 11; Gal. vi. 2. † 8. 1 Cor. iv. 6, Gal. vi. 4, 5; Rev. ii. 23. † 9. 2 Cor. vi. 1. † 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 6; 1 Pet. ii. 5. † 10. Rom. xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον, another no one is able to have laid besides that being laid,  
 ος εστιν Ιησους Χριστος. 12 Ει δε τις εποικο- who is Jesus Anointed. If but any one builds  
 δομει επι του θεμελιον \* [τουτου,] χρυσον, on the foundation [this,] gold,  
 αργυρον, λιθους τιμιους, ξυλα, χορτον, καλα- silver, stones costly, wood, hay, straw;  
 μην 13 εкаστου το εργον φανερον γενησεται η of each one the work manifest shall become; the  
 γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε- for day will show, because in fire it is revealed,  
 ται και εкаστου το εργον οποιον εστι, το πυρ and of each one the work what kind it is, the fire  
 δοκιμασει. 14 Ει τινος το εργον μενει ο επικο- will try. If of any one the work abides which he built  
 δομησε, μισθον ληψεται 15 ει τινος το εργον up, a reward he will receive; if of any one the work  
 κατακαησεται, ζημιωθησεται αυτος δε σωθη- shall be consumed, he will suffer loss; he himself but shall be  
 σεται, ουτω δε ως δια πυρος. 16 Ουκ οιδατε, saved, in this way but as through a fire. Not know you,  
 οτι ναος θεου εστε, και το πνευμα του θεου that a temple of God you are, and the spirit of the God  
 οικει εν υμιν: 17 Ει τις τον ναον του θεου φθει- dwells in you? If any one the temple of the God de-  
 ρει, φθερει τουτου ο θεος: ο γαρ ναος του θεου troy, will destroy him the God; the for temple of the God  
 αγιος εστιν, οτινες εστε υμεις. 18 Μηδεις holy is, whoever are you. No one  
 εαυτον εξαπατατω ει τις δοκει σοφος ειναι εν himself let deceive; if any one seems wise to be among  
 υμιν εν τω αιωνι τουτω, μωρος γενεσθω, ινα you in the age this, a fool let him become, so that  
 γενηται σοφος. 19 Η γαρ σοφια του κοσμου he may become wise. The for wisdom of the world  
 τουτου, μωρια παρα τω θεω εστι γεγραπται this, foolishness with the God is; it has been written  
 γαρ: Ο δρασσομενος τους σοφους εν τη παν- for: He is catching the wise ones in the crafti-  
 ουργια αυτων 20 και παλιν Κυριος γινωσκει ness of them; and again; Lord knows  
 τους διαλογισμους των σοφων, οτι εισι ματαιοι. the reasonings of the wise ones, that they are vain.  
 21 Ωστε μηδεις καυχασθω εν ανθρωποις: Therefore no one let boast in men;  
 παντα γαρ υμων εστιν, 22 ειτε Παυλος, ειτε all things for of you is, whether Paul, or  
 Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη, Apollon, or Cephas, or world. or life.

another † Foundation be- sides THAT which is LAID, † which is Jesus Christ.  
 12 And if, on this FOUNDATION, any one build up Gold, Silver, costly Stones; Wood, Hay, Straw;  
 13 † the WORK of each will become manifest; for † the DAY will show it, Because it is revealed by Fire; and so every one's WORK, whatever it is, \* the same FIRE will prove.  
 14 If the WORK of any one remain, which he built up, he will receive a Recompense;  
 15 if the WORK of any one shall be consumed, he will suffer loss; he him- self, however, will be saved, but so as through a Fire.  
 16 † Do you not know, That you are a Temple of God, and the SPIRIT of God dwells among you?  
 17 If any one destroy the TEMPLE of GOD, GOD will destroy him; for the TEMPLE of GOD is holy,— which you are.  
 18 Let no one deceive himself. If any one among you think to be wise in this AGE, let him become a Fool, that he may become wise.  
 19 For † the WISDOM of this WORLD is Foolishness with GOD; for it has been written, † HE CAPTURES "the WISE in their CRAFTINESS."  
 20 And again, † "The Lord knows the REASONINGS of the WISE, That "they are vain."  
 21 † Let no one, there- fore, boast in Men; for † all things are yours;—  
 22 whether Paul, or Apollon, or Cephas; wheth- er the World, or Life, or

\* VATICAN MANUSCRIPT.—12. this—omit. 13. the same.

† 11. Isa. xxviii, 16; Matt. xvi, 18; 2 Cor. xi, 4; Gal. i, 7. † 11. Eph. ii, 20. † 13. 1 Cor. iv, 5. † 18. 1 Pet. i, 7; iv, 12. † 18. 1 Cor. vi, 10; 2 Cor. vi, 16; Eph. ii, 21, 22; Heb. iii, 6; 1 Pet. ii, 5. † 10. 1 Cor. i, 20; ii, 6. † 10. Job v, 13. † 20. Psa. cxlv, 11. † 21. 1 Cor. i, 13; iv, 6. † 21. 2 Cor. iv, 5, 15.

είτε θάνατος, είτε ενεστώτα, είτε μελλοντά  
 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 ἡμας  
 Anointed and, of God. Thus us

λογιζεσθω ανθρωπος, ως υπηρετας Χριστου,  
 let regard a man, as assistants of Anointed,

και οικονομους μυστηριων θεου. <sup>2</sup> Ο δε λοι-  
 and stewards of mysteries of God. What but re-

πον, ζητειται εν τοις οικονομοις, ἵνα πιστος τις  
 maining, it is required in the stewards, that faithful one

εὔρεθη. <sup>3</sup> Εμοι δε εις ελαχιστον εστιν, ἵνα ὑψ'  
 should be found. To me but for least thing it is, that by

ὑμων ανακριθω, η υπο ανθρωπινης ἡμερας  
 you I should be condemned, or by a human day;

αλλ' ουδε εμαυτον ανακρινω. <sup>4</sup> (ουδεν γαρ εμαν-  
 but not even myself do I condemn; (nothing\* for is my-

τω συνοιδα, αλλ' ουκ εν τούτῳ δεδικαιωμαι) ὁ  
 self I am conscious, but not in this I have been justified,) he

δε ανακρινων με, κυριος εστιν. <sup>5</sup> Ὡστε μη προ  
 but condemning me, Lord is. Therefore not before

καιρου τι κρινετε, εως αν ελθῃ ὁ κυριος, ὁς  
 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 εκαινος γενησεται ἑκαστῳ απο 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 ὁ 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.

Ἰ Τis γαρ σε διακρινει; τι δε εχεις, ὁ ουκ  
 Who? for these 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

ὡς μη λαβων; <sup>8</sup> Ηδη κεκορεσμενοι εστε, ηδη  
 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;

23 and I you are Christ's, and Christ is God's.

CHAPTER IV.

1 Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

2 But, moreover, it is required in STEWARDS, that every one should be found faithful.

3 Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

4 (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who JUDGES me is the Lord.

5 † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from GOD.

6 Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

7 For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

8 You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20. † 1. 1 Cor. iii. 5; ix. 17; 2 Cor. vi. 4; Col. i. 25. † 5. Matt. vii. 1; Rom. ii. 1, 10; xiv. 4, 10, 13; Rev. xx. 12; † 5. Rom. ii. 13. † 5. Rom. ii. 29; 2 Cor. v. 10. † 6. 1 Cor. i. 13; iii. 4. † 6. Rom. xii. 3. † 7. John i. 17; 1 Pet. iv. 10. † 6.

οφελον γε εβασιλευσατε, ινα και ημεις υμιν  
 I wish indeed you did reign, so that also we with you  
 συμβασιλευσωμεν. <sup>9</sup> Δοκω γαρ, \* [οτι] ο θεος  
 might reign together. I think for, [that] the God  
 ημας τους αποστολους εσχατους απεδειξεν, ως  
 us the apostles last set forth, as  
 επιθανατιους, οτι θεατρον εγενηθημεν τω  
 appointed to death, because a spectacle we were made to the  
 κοσμοφ και αγγελοις και ανθρωποις. <sup>10</sup> Ημεις  
 world and messengers and to men. We  
 μωρια δια Χριστον, υμεις δε φρονιμοι εν Χρισ-  
 fools on account of Anointed, you but wise ones in Anointed;  
 τω: ημεις αθνεεις, υμεις δε ισχυροι: υμεις  
 we weak ones, you but strong ones; you  
 ενδοξοι, ημεις δε ατιμοι. <sup>11</sup> Αχρι της αρτι  
 honorable ones, we but ignoble ones. Till the present  
 ωρας και πεινωμεν, και διψωμεν, και γυμνητευ-  
 hour both we hunger, and we thirst, and we are naked;  
 ομεν, και κολαφιζομεθα, και αστατουμεν, <sup>12</sup> και  
 and we are beaten, and we are homeless, and  
 κοπιωμεν εργαζομενοι ταις ιδιαις χερσι: λαιδο-  
 we labor working with the own hands; being  
 ροιμενοι, ευλογουμεν: διωκομενοι, ανεχομεθα.  
 reviled, we bless; being persecuted, we endure;  
<sup>13</sup> βλασφημουμενοι, παρακαλουμεν: ως περικα-  
 being blasphemed, we exhort; as purgations  
 θαρματα του κοσμου εγενηθημεν, παντων περι-  
 of the world we became, of all things off-  
 ψημα εως αρτι. <sup>14</sup> Ουκ εντροπων υμας γραφω  
 scrapings till now. Not shaming you I write  
 ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.  
 these things, but as children of me beloved I admonish.  
<sup>15</sup> Εαν γαρ μυριας παιδαγωγους εχητε εν Χρισ-  
 if for myriads child-tenders you may have in Anointed,  
 τω, αλλ' ου πολλους πατερας: εν γαρ Χριστω  
 but not many fathers; in for Anointed  
 \* [Ιησου] δια του ευαγγελιου εγω υμας εγεν-  
 [Jesus] through the glad tidings I you be-  
 νησα.  
 got.

<sup>16</sup> Παρακαλω ουν υμας, μιμηται μου γινεσθε.  
 I exhort therefore you, imitators of me become you.  
<sup>17</sup> Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι  
 On account of this I sent to you Timothy, who is  
 τεκνον μου αγαπητον και πιστον εν κυριω, ος  
 a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

<sup>9</sup> For I think God exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the WORLD, both to Angels and to Men.

<sup>10</sup> † We are † Fools on account of Christ, but you are wise in Christ; † we are weak, but you are strong; you are honorable, but we are † disgraced.

<sup>11</sup> † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

<sup>12</sup> and † we labor, working with our own Hands. † Being reviled, we bless; being persecuted, we endure;

<sup>13</sup> being calumniated, we expostulate; † we are become us † the Purgations of the world, the Refuse of all things till now.

<sup>14</sup> I do not write these things to shame you, but as my beloved Children I admonish you.

<sup>15</sup> For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † I begot you through the GLAD TIDINGS.

<sup>16</sup> Therefore, I exhort you, to become † Imitators of me.

<sup>17</sup> On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

\* VATICAN MANUSCRIPT.—0. That—omit.

15. Jesus—omit.

† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimoi* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripseema* are thought to allude to those *human expiatory sacrifices* which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 36; cf. Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 30. † 10. 1 Cor. ii. 3. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xiii. 9. † 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. † 12. Acts xviii. 2; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10. † 13. Matt. v. 44; Luke xlii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. † 13. Lam. iii. 45. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 0. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 19.

ὕμας αναμνησει τας οδους μου τας εν Χριστω,  
you will remind the ways of me those in Anointed,  
καθως πανταχου εν παση εκκλησια διδασκω.  
even as every where in every congregation I teach.

18 Ὡς μη ερχομενου δε μου προς υμας, εφυσι-  
As not coming but of me to you, were puffed  
αθησαν τινες. 19 Ἐλευσομαι δε ταχεως προς  
up some. I will come but quickly to

υμας, εαν ὁ κυριος θελησῃ, και γνωσομαι ου  
you, if the Lord should will, and I will know, not  
τον λογον των πεφυσιωμενων, αλλα την δυνα-  
the word of those having been puffed up, but the power.

μιν 20 ου γαρ εν λογω ἡ βασιλεια του θεου,  
not for in word the kingdom of the God,  
αλλ' εν δυναμει. 21 Τι θελετε; εν ραβδῳ ελθω  
but in power. What do you wish? with a rod I should come

προς υμας, η εν αγαπη πνευματι τε πραοτητος;  
to you, or in love in a spirit and of meekness?  
ΚΕΦ. ε'. β. 1 Ὅπως ακουεται εν υμιν πορνεια,  
Actually is heard among you fornication,

και τοιαυτη πορνεια, ἣτις ουδε εν τοις εθνεσιν,  
and such fornication, which not even among the Gentiles,  
ωστε γυναικα τινα του πατρος εχειν. 2 Και υμεις  
as a wife one of the father to have. And you

πεφυσιωμενοι εστε; και ουχι μαλλον επνεθη-  
having been puffed up are? and not rather lamented-  
σατε, ινα αρθη εκ μεσου υμων ὁ το εργον  
so that might be removed from midst of you be the work

τουτο ποιησας; 3 Εγω μεν γαρ \* [ὡς] απων  
this having done? I indeed for [as] being absent  
τω σωματι, παρων δε τω πνευματι, ηδη κεκριτα  
in the body, being present but in the spirit, already have judged

ὡς παρων, τον ουτω τοιτο κατεργασμενον, 4 εν  
as being present, him thus this having practised, in  
τω ονοματι του κυριου ἡμων Ιησου \* [Χριστου,]  
the name of the Lord of us Jesus [Anointed,]

(συναχθεντων υμων και του εμου πνευματος),  
(having been assembled of you and of the my spirit)  
συν τη δυναμει του κυριου ἡμων Ιησου \* [Χρισ-  
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδουнай τον τοιουτον τω σατανᾳ εις  
to deliver up that one to the adversary for  
ολεθρον της σαρκος, ινα το πνευμα σωθη εν τη  
destruction of the flesh, so that the spirit may be saved in the

ἡμερα του κυριου \* [Ιησου.] 6 Ου καλον το  
day of the Lord [Jesus.] Not good the

who will remind you of  
THOSE WAYS of mine which  
are in Christ, even as I  
teach everywhere, † in  
every Congregation.

18 And some are puffed  
up, as though I were not  
coming to you;

19 but I will come to  
you soon, † if the LORD  
will, and I will know, not  
of the WORD but the POWER  
of THOSE who are PUFFED  
UP.

20 † For the KINGDOM  
of GOD is not in WORD,  
but in POWER.

21 What do you wish?  
† that I come to you with  
a Rod, or in Love, and in  
a Spirit of Meekness.

CHAPTER V.

1 Incest is certainly  
heard of among you, and  
Such Incest as is not even  
among the GENTILES,  
† that one has his FA-  
THER'S Wife.

2 And you have been  
puffed up, and did not  
rather lament, so that HE  
HAVING DONE this WORK  
might be removed from  
the midst of you.

3 For I, indeed, † being  
absent in the BODY, but  
present in the SPIRIT,  
have already judged, as if  
present, HIM who thus  
HAS PERFORMED this  
ACT;—

4 in the NAME of our  
LORD Jesus, you being as-  
sembled, and MY Spirit,  
† with the POWER of our  
LORD Jesus,

5 † to deliver up THAT  
PERSON to the ADVERSA-  
RY, for the † Destruction of  
the FLESH, that the  
SPIRIT may be saved in  
the DAY of the LORD.

\* VATICAN MANUSCRIPT,—3, 28—omit,  
omit.

4. Anointed—omit twice.

5. Jesus—

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts 9. 1—11: xiii. 9—11; 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

† 17. 1 Cor. xiv. 33. † 20. Acts xviii. 31; 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. 4. † 4. Matt. xvi. 10; xviii. 18; John xx,  
23; 2 Cor. xiii. 8, 10. † 5. Job ii. 9; Psal. cix. 6; 1 Tim. i. 20.



καυχημα ὑμων. Ουκ οιδατε, οτι μικρα ζυμη  
boasting of you. Not know you, that a little leaven  
δλον το φυραμα ζυμοι: ? Εκκαθαρατε την  
whole the mass leaven? Cleanse out the  
παλαιαν ζυμην, ινα ητε νεον φυραμα, καθως  
old leaven, that you may be a new mass, as  
εστε αζυμοι: και γαρ το πασχα ἡμων \* [ὑπερ  
you are unleavened; even for the paschal lamb of us (on behalf  
ἡμων] ετυθη, Χριστος. 8 Ὡστε εὔρταζωμεν,  
of us] was slain, Anointed. Therefore let us keep the feast,  
μη εν ζυμη παλαια, μηδε εν ζυμη κακιας και  
not with leaven old, nor with leaven of vice and  
πονηριας, αλλ' εν αζυμοις ειλικρινειας και αλη-  
wickedness, but with unleavened things of sincerity and of  
θειας. 9 Εργασα ὑμιν εν τη επιστολη, μη συ-  
truth. I wrote to you in the letter, not to be  
ναναμιγνυσθαι πορνοις. 10 \* [Και] ου παντως  
associated with fornicators. [And] not altogether  
τοις πορνοις του κοσμου τουτου, η τοις πλεον  
with the fornicators of the world this, or with the covetous  
εκταις, η αρπαξιν, η ειδωλολατραις: εκει οφει-  
ones, or extortioners, or idolaters; since you are  
λετε αρα εκ του κοσμου εξελθειν. 11 Νυνι δε  
bound indeed from the world to come out. Now but  
εγραψα ὑμιν, μη συναμιγνυσθαι, εαν τις,  
I wrote to you, not to be associated, if any one.  
αδελφος ονομαζομενος, η πορρος, η πλεονεκ-  
a brother being named, may be a fornicator, or a covetous per-  
της, η ειδωλολατρης, η λοιδορος, η μεθυσος, η  
son, or an idolater, or a reviler, or a drunkard, or  
αρπαξ. τω τοιουτω μηδε συνεσθειν. 12 τι  
an extortioner; with the such like not even to eat; what  
γαρ μοι \* [και] τους εξω κρινειν; Ουχι τους  
for me [also] those without to judge? Not those  
εσω ὑμεις κρινετε; 13 Τους δε εξω ο θεος κρι-  
within you judge? Those but without the God will  
νει: Εξαρατε τον πονηρον εξ ὑμων αυτων.  
judge? Put out the evil one from of yourselves.

ΚΕΦ. σ'. 6.

1 Τολμα τις ὑμων, πραγμα εχων προς τον  
Dare any one of you, a matter having with the  
ετερον, κρινεσθαι επι των αδικων, και ουχι επι  
other, to be judged by the unjust ones, and not by

6 † Your BOASTING is not good: Do you not know that † a Little Leaven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; † for even our 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 Fornicators;—

10 In no wise with the FORNICATORS of this WORLD, or with the COVETOUS \* and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner; with SUCH a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. † Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTeous, and not by the SAINTS?

\* VATICAN MANUSCRIPT.—7. on our behalf—omit. Extortioners. 12. also—omit.

10. And—omit. 10. and

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—Macknight.

† 6. 1 Cor. iii. 21; iv. 10; James iv. 10. † 6. 1 Cor. xv. 83; 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. 16; 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. xiii. 5; xvii. 7; xli. 23; xlii. 21, 22, 24.

των αγίων; <sup>2</sup> Η ΟΥΚ ΟΙΔΑΤΕ, ΟΤΙ ΟΙ ΑΓΙΟΙ ΤΟΥ  
the saints? Or not know you, that the saints the

ΚΟΣΜΟΝ ΚΡΙΝΟΥΣΙ; ΚΑΙ ΕΙ ΕΝ ΥΜΙΝ ΚΡΙΝΕΤΑΙ Δ  
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 is

ΕΧΗΤΕ, ΤΟΥΣ ΕΞΟΥΘΕΝΗΜΕΝΟΥΣ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ, <sup>5</sup>  
you may have, those having beam of no account in the congregation,

ΤΟΥΤΟΥΣ ΚΑΒΙΖΕΤΕ; <sup>6</sup> ΠΡΟΣ ΕΝΤΡΟΠΗΝ ΥΜΙΝ ΛΕΓΩ  
those do you cause to sit? For shame to you I speak;

ΟΥΤΩΣ ΟΥΚ ΕΝΙ ΕΦ ΥΜΙΝ ΣΟΦΟΣ \* [ΟΥΔΕ ΕΙΣ,] ΔΣ  
thus not one among you wise [not even one,] who

ΔΥΝΗΣΑΤΑΙ 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 ΕΠΙ ΕΠΙΣΤΩΝ; <sup>7</sup> ΗΔΗ ΜΕΝ ΟΥΝ ΩΛΩΣ 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

ΛΩΝ 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 ΜΕΘΥΣΟΙ, ΟΥ ΛΟΙΔΟΡΟΙ, ΟΥΧ ΑΡΤΑΓΟΝΕΣ,  
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

2 Do you not know  
‡ That the SAINTS shall  
judge the WORLD? And  
if by you the WORLD is  
judged, are you inadequate  
to decide trivial Causes?

3 Do you not know  
That we shall judge An-  
gels? Why not then  
things pertaining to this  
life?

4 If then, indeed, you  
should have Causes as to  
the things of this life, do  
you appoint THOSE, the  
LEAST ESTEEMED in the  
CONGREGATION?

5 For shame to you, I  
say it. It is so, that there  
is not among you a wise  
man—not even one—who  
shall be able to decide  
between his BROTHERS?

6 but Brother with  
Brother is judged, and  
this by Unbelievers?

7 Therefore, indeed, it  
is now a great Fault in  
you, Because you have  
Law-suits with each other.  
Why not rather † suffer in-  
justice? why not rather  
be defrauded?

8 But you injure and  
defraud—even these things  
you do to Brethren.

9 Do you not know,  
That Unrighteous persons  
shall not inherit God's  
Kingdom? Be not de-  
ceived; neither ‡ Fornica-  
tors; nor Idolaters, nor  
Adulterers, nor Effemi-  
nates, nor Sodomites,

10 nor Thieves, nor  
Covetous persons, nor  
Drunkards, nor Revilers,  
nor Extortioners, shall  
inherit the Kingdom of  
God.

11 † And such charac-  
ters were some of you;  
but you were ‡ washed,  
but you were separated,

\* VATICAN MANUSCRIPT.—5. not even one—omit.

† 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4  
† 7. Prov. x. 23; Matt. v. 30, 40; Luke vi. 30; Rom. xii. 17, 19; 1 Thess. v. 16. † 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. 3; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. † 11; 1 Cor. 130; Heb.  
2. 22.

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ  
 you were separated, but you were justified in the name of the

κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ  
 Lord Jesus, and in the spirit of the God

ἡμῶν. <sup>12</sup> Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα  
 of us. All things to me is lawful, but not all things

συμφερεῖ· πάντα μοι ἐξεστίν, ἀλλ' οὐκ ἐγὼ  
 is beneficial; all things to me is lawful, but not I

ἐξουσιασθησάμαι ὑπο τίνος. <sup>13</sup> Τα βρώματα  
 will be brought into subjection by any one. The foods

τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ  
 for the belly, and the belly for the foods; the but

θεὸς καὶ ταύτην καὶ ταῦτα καταργησεῖ. Τὸ  
 God both this and these will make useless. The

δὲ σῶμα οὐ τῆ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ  
 and body not for the fornication, but for the Lord, and the

κύριος τῷ σώματι· <sup>14</sup> ὁ δὲ θεὸς καὶ τὸν κύριον  
 Lord for the body; the and God both the Lord

ἡγεῖρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως  
 raised up, and us will raise up through the power

αὐτοῦ. <sup>15</sup> Οὐκ οἶδατε, ὅτι τὰ σώματα ὡμῶν  
 of himself. Not know you, that the bodies of you

μέλη Χριστοῦ ἐστίν· ἀραὶ οὐν τὰ μέλη  
 members of Anointed is? Having taken away then, the members

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γενοί  
 of the Anointed, shall I make of an harlot members? Not let it

το. <sup>16</sup> Ἡ οὐκ οἶδατε, ὅτι ὁ κολλῶμενος τῆ  
 be. Or not know you, that the one being joined to the

πορνῆ, ἐν σῶμα ἐστίν; (ἔσονται γὰρ, φησὶν,  
 harlot, one body is? (they shall be for, it says,

οἱ δύο εἰς σάρκα μίαν·) <sup>17</sup> ὁ δὲ κολλῶμενος τῷ  
 the two for flesh one; the but one being joined to the

κυρίῳ, ἐν πνεύμα ἐστί; <sup>18</sup> Φευγετε τὴν πορ  
 Lord, one spirit is; Flee you the for

νείαν. Πάν ἄμαρτημα ὃ εἰς ποιήσῃ ἀνθρώπου,  
 niation. All sins which if may do a man,

ἔκτος τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων  
 outside of the body is; he but committing fornication

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> Ἡ οὐκ οἶδατε,  
 against the own body sins. Or not know you,

ὅτι τὸ σῶμα ὡμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύ  
 that the body of you a temple of the in you holy spirit

ματος ἐστίν, οὐ ἐχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε  
 is, which you have from God, and not you are

but you were justified by the NAME of \* the LORD Jesus, and by the SPIRIT of our GOD.

<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 sins 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.

10.

† 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 14. Gen. ii. 24; Matt. xix. 5; Eph. v. 3. † 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. † 16. Gen. ii. 24; Matt. xix. 5; Eph. v. 3. † 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. † 20. Rom. xiv. 7, 8. † 20. Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; Rev. v. 9.

ἐαυτων : <sup>10</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 δε ὧν εγραψατε \* [μοι,] καλον αν-  
 Concerning but what things you wrote [to me,] good for  
 θρωπῳ γυναικος μη ἀκτεσθαι· <sup>2</sup> δια δε τας  
 a man a woman not to touch; on account of but the  
 πορρειας ἑκάστος την ἑαυτου γυναικα εχεται,  
 fornications each man the of himself wife let have,  
 και ἑκάστη τον ιδιον ανδρα εχεται. <sup>3</sup> Τη γυ-  
 and each woman the own husband let have. To the wife

ναικι ὁ ανηρ την οφειλην αποδιδοτω· ὁμοιως δε  
 the husband the debt let render; in like manner and  
 και ἡ γυνη τῳ ανδρι. <sup>4</sup> Ἡ γυνη του ιδιου  
 also the wife to the husband. The wife of the own  
 σωματος ουκ εξουσιάζει, ἀλλ' ὁ ανηρ· ὁμοιως  
 body not controls, but the husband; in like manner  
 δε και ὁ ανηρ του ιδιου σωματος ουκ εξουσιάζει,  
 and also the husband the own body not controls,

ἀλλ' ἡ γυνη. <sup>5</sup> Μη αποστερειτε ἀλληλους,  
 but the wife. Not do you deprive each other,  
 ει μητι αν εκ συμφωνου προς καιρον, ινα  
 if not from agreement for a season, so that  
 σχολασητε τη προσευχῃ· και παλιν επι το  
 you may be at leisure for the prayer; and again επι to the  
 αυτο ητε, ινα μη πειραση υμας ὁ σατανας  
 same you may be, so that not may tempt you the adversary

δια την ακρασιαν \* [υμων.] <sup>6</sup> Τουτο δε λεγω  
 through the incontinence [of you.] This but I say  
 κατα συγγνωμεν, ου κατ' επιταγην. <sup>7</sup> Θελω  
 as a concession, not as an injunction. I wish  
 γαρ παντας ανθρωπους ειναι ὡς και εμαυτον·  
 for all men to be as even myself;  
 ἀλλ' ἑκάστος ιδιον εχει χαρισμα εκ θεου, ὅς  
 but each own has gift from God, one

μεν οὕτως, ὅς δε οὕτω. <sup>8</sup> Λεγω δε τοις αγα-  
 indeed so, another and so. I say but to the un-  
 μοις και ταις χηραις· καλον αυτοις, εαν μεινω-  
 married and to the widows; good for them, if they should  
 σιν ὡς καγω· <sup>9</sup> ει δε ουκ εγκρατευονται,  
 remain as even I; if but not they possess self-control,  
 γαμησατωσαν· κρεισσον γαρ εστι γαμησαι, η  
 let them marry; better for it is to have married, then

πυρουσθαι. <sup>10</sup> Τοις δε γεγακηκοσι παραγγε-  
 to be inflamed. To those but having been married I charge,  
 λω, ουκ εγω, ἀλλ' ὁ κυριος, γυναικα απο  
 not I, but the Lord, a wife from  
 ανδρος μη χωρισθηναι, <sup>11</sup> (εαν δε και χωρισ-  
 an husband not to be separated, [if but even she should be

with a Price; glorify GOD, then, in your BODY.

CHAPTER VII.

<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 REUNITE, 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. 1. ver. 8, 26. 3. Exod. xxi. 10; 1 Pet. iii. 7. 5. Joel ii. 16; Zech. vii. 3.  
 See Exod. xix. 15; 1 Sam. xxi. 4, 5. 9. 1 Tim. v. 14.

θη. μενετω αγαμος, η τω ανδρι καταλλα-  
separated, let her remain unmarried, or to the husband let her re-

γητω) και ανδρα γυναικα μη αφιεναι. <sup>12</sup>Τοις  
conceded;) 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 υμωιν εχει απιστον, και αυτη συνεν-  
brother or 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;

<sup>13</sup> 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.

<sup>14</sup> 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 ακαθαρτα  
husband; otherwise indeed the children of you unclean

εστι, νυν δε αγια εστιν. <sup>15</sup> Ει δε ο απιστος  
is, now but holy is. If but the unbelieving

χωριζεται, χωριζεσθω ου δεδουλωται ο αδελ-  
withdraws, let him withdraw, not is enslaved the brother

η η αδελφη εν τοις τοιουτοις. Εν δε ειρημη  
or the sister with the such like. In but peace

κεκληκεν ημας ο θεος. <sup>16</sup> 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. <sup>17</sup> Ει μη εκαστη ως  
the wife thou shalt save. If not to each as

εμερισεν ο κυριος, εκαστον ως κεκληκεν ο θεος  
distributed the Lord, each one even as has called the God

ουτω περιπατειτω. Και ουτως εν ταις εκκλη-  
so let him walk. And thus in the congre-

σιαις πασαις διατασσομαι. <sup>18</sup> 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. <sup>19</sup> 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 HUS-  
BAND;—and that a Hus-  
band do not dismiss his  
Wife.

<sup>12</sup> But to the REMAIN-  
ING matters I speak, the  
† LORD does not;—If an  
Brother have a Wife, an  
unbeliever, and she is  
pleased to dwell with him,  
let him not dismiss her;

<sup>13</sup> and if any Wife have  
a Husband, an unbeliever,  
and he is pleased to dwell  
with her, let her not dis-  
miss \* the Husband.

<sup>14</sup> For the UNBELIEV-  
ING HUSBAND is sancti-  
fied in the believing WIFE,  
and the UNBELIEVING  
WIFE is sanctified in the  
\* BROTHER; otherwise, in-  
deed † your CHILDREN  
were impure, but now they  
are holy.

<sup>15</sup> But if the UNBE-  
LIEVER withdraw, let him  
withdraw; the BROTHER  
or the SISTER is not en-  
slaved in SUCH cases,—  
but ‡ in Peace GOD has  
called us;—

<sup>16</sup> for how knowest  
thou, O Wife, whether  
thou shalt save thy HUS-  
BAND? or how knowest  
thou, O Husband, whether  
† thou shalt save thy  
WIFE?

<sup>17</sup> If not, as the LORD  
has apportioned to each  
one, even as GOD has  
called each one, so let him  
walk. And † thus in all  
the CONGREGATIONS I ap-  
point.

<sup>18</sup> Was any one called  
having been circumcised?  
let him not become un-  
circumcised; in Uncircum-  
cision \* has any one  
been called? ‡ let him not  
be circumcised.

\* VATICAN MANUSCRIPT.—13. the Husband. 14. BROTHER. 18. has any one been called.

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

‡ 14. Mal. ii. 15. ‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 17. 1 Pet. iii. 1. ‡ 17. 1 Cor. iv. 17; 2 Cor. xi. 28. ‡ 18. Acts xv. 1, 5, 19, 24, 28; Gal. v

περιτομη ουδεν εστι, και η ακροβυστια ουδεν  
circumcision nothing is, and the uncircumcision nothing  
εστιν, αλλα τηρησις εντολων θεου. <sup>20</sup> 'Εκασ-  
is but keeping of commandments of God. Each

τος εν τη κλησει η εκληθη, εν ταυτη μενετω.  
one in the calling in which he was called, in this let him remain.

<sup>21</sup> Δουλος εκληθης, μη σοι μηλετω\* αλλ' ει  
A slave wast thou called, not to thee let it be a care; but if

και δυναται ελευθερος γενεσθαι, μαλλον χρη-  
also thou art able free to become, rather use

γινεσθαι. <sup>22</sup> 'Ο γαρ εν κυριω κληθεισ δουλος, απε-  
he for in Lord being called a slave, a

λευθερος κυριου εστιν\* δμοιωσ\* [και] δελευθερος  
freedman of Lord is in like manner [also] the freedman

κληθεισ, δουλος εστι Χριστου. <sup>23</sup> Τιμησ ηγο-  
being called, a slave is of Anointed. For a price you

ρασθητε\* μη γινεσθε δουλοι ανθρωπων.  
were bought; not become you slaves of men.

<sup>24</sup> 'Εκαστος εν ω εκληθη, αδελφοι, εν ταυτη  
Each one in which he was called, brethren, in this

μενετω παρα θεου.  
let him remain with God.

<sup>25</sup> Περι δε των παρθενων, επιταγην κυριου  
Concerning and the virgins, a commandment of Lord

ουκ εχω\* γνωμην δε διδωμι, ωσ ηληθμενος  
not I have, a judgment but I give, as having obtained mercy

υπο κυριου πιστος ειναι. <sup>26</sup> Νομιζω ουν, ταυτο  
from Lord faithful to be. I declare then, this

καλον υπαρχειν δια την ενεστωσαν αναγκην,  
well to be because of the having been present distress,

οτι καλον ανθρωπω το ουτως ειναι. <sup>27</sup> Δεδε-  
that well for a man the thus to be. Art thou hav-

σαι γυναικι, μη ζητει λυσιν\* λελυσαι  
ing been bound to a wife, not seek thou a release; hast thou been loosed

απο γυναικος, μη ζητει γυναικα. <sup>28</sup> Εαν δε  
from a wife, not seek thou a wife. If but

και γημησ, ουχ ημαρτεσ\* και εαν  
even thou shouldst have married, not thou didst sin; and if

γημη η παρθενος, ουχ ημαρτεσ\* θλιψιν  
should have married the virgin, not she sinned; affliction

δε τη σαρκι εξουσιν οι τοιουτοι\* εγω δε υμων  
but in the flesh shall have these such like; I but you

φειδομαι. <sup>29</sup> Ταυτο δε φημι, αδελφοι, ο καιροσ  
spare. This but I say, brethren, the season

συνεσταλμενοσ το λοιπον εστιν\* ινα και οι  
having been shortened the remainder is; that both these

19 †CIRCUMCISION is nothing, and UNCIRCUM-  
cision is nothing; †but Keeping God's Command-  
ments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 For the Slave BEING CALLED by the Lord, is †the Lord's freedman; in like manner the FREEMAN being called is †Christ's Bond-servant.

23 †Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, †let each one remain with God in that vocation in which he was called.

25 And concerning the †VIRGINS, I have not †a Commandment of the Lord, but I give my Judgment, as †having received mercy from the Lord †to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if \* a Virgin should marry, she does not sin; but Affliction in the FLESH SUCH will have;—however, † spare you.

29 But this I say, Brethren, †the TIME being shortened, it remains,

\* VATICAN MANUSCRIPT.—22. also—omit.

28. a Virgin.

† 21. 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, 31—34, and Rev. xiv. 4. † 25. See Note on verse 12.

† 19. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 8; iii. 24. † 22. John viii. 26; Rom. vi. 18, 23; Philemon 16. † 23. 1 Cor. ix. 21; Gal. v. 18; Eph. vi. 6; 1 Pet. ii. 16. † 24. ver. 20. † 25. ver. 10; † 2 Cor. viii. 8. † 26. 1 Tim. i. 12. † 29. Matt. xiv. 23; Rom. xiii. 11; 1 Pet. iv. 7.

εΧΟΝΤΕΣ γυναϊκας, ὡς μὴ εΧΟΝΤΕΣ ὡσι·<sup>30</sup> και  
 having wives, as not having should be; and

οἱ κλαιοντες, ὡς μὴ κλαιοντες· και οἱ χαιρον  
 those weeping, as not weeping; and those rejoicing,

τες, ὡς μὴ χαιροντες· και οἱ αγοραζοντες, ὡς  
 as not rejoicing; and those buying, as

μὴ κτεχοντες·<sup>31</sup> και οἱ χρωμενοι τῷ κοσμῷ  
 not possessing; and those using the world

τουτω, ὡς μὴ καταχρωμενοι. Παραγει γαρ  
 this, as not abusing. Passes by for

το σχημα του κοσμου τουτου.<sup>32</sup> Θελω δε  
 the form of the world this. I wish but

υμας αμεριμνους ειναι. Ο αγαμος μεριμνα τα  
 you free from anxieties to be. The unmarried cares for the things

του κυριου, πως αρεσει. τῷ κυριῳ·<sup>33</sup> ὁ δε γα  
 of the Lord, how he shall please the Lord; he but having

μησας μεριμνα τα του κοσμου, πως αρεσει  
 married cares for the things of the world, how he shall please

τη γυναικι.<sup>34</sup> Μεμερισται ἡ γυνη και ἡ παρ  
 the wife. Has been divided the wife and the virgin;

θενος· ἡ αγαμος μεριμνα τα του κυριου, ινα  
 the unmarried cares for the things of the Lord, so that

ἡ ἁγια και σωματι και πνευματι· ἡ δε γα  
 she be holy both in body and in spirit; the but one

μησασα μεριμνα \* [τα του κοσμου,] πως  
 having married cares for [the things of the world,] how

αρεσει τῷ ανδρι.<sup>35</sup> Τουτο δε προς το ὑμων  
 she shall please the husband. This and for the of you

αυτων συμφερον λεγω· ουχ ινα βροχον ὑμιν  
 yourselves benefit I say; not that a snare to you

ειβαλω, αλλα προς τα ευσχημον και ευκαρε  
 I may throw, but for the decorum and devoted

δρον τῷ κυριῳ απερισπαστως.<sup>36</sup> Ει δε τις  
 ness to the Lord without sollicitude. If but any one

ασχημονειν επι την παρθενον αυτου νομιζει,  
 to behave indecently toward the virgin of himself think,

εαν η ὑπερακος, και οὕτως οφειλει γινεσ  
 if she may be beyond age, and so it is fitting to be;

θαι· ὁ θελει ποιειτω, ουχ ἁμαρτανει· γαμειτω  
 what he wishes let him do, 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. BODY and in MIND. 34. the THINGS of the WORLD—omit. 34. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. † 35. An allusion to a small casting net, something like the *lasso* of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † 36. *Parthenos*, commonly translated *virgin*, has been rendered as meaning also a state of *virginity* or *celibacy*. † 36 Many think—"let *Aim* 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.

σαν. 37 Ὁς δὲ ἐστήκεν ἐδραῖος ἐν τῇ καρδίᾳ,  
 marry. Who but he has stood settled in the heart,  
 μὴ ἔχων ἀναγκήν, ἐξουσίαν δὲ ἔχει περὶ τοῦ  
 not having necessity, control but has concerning the  
 ἰδίου θελήματος, καὶ τοῦτο κεκρίκει 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 to marriage, well  
 ποιεῖ· καὶ ὁ μὴ γαμιζών, κρείσσον ποιεῖ.  
 does; and he not marrying, better does.  
 39 Γυνὴ δεδεταί ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ  
 A wife is bound for so long a time may live the husband  
 αὐτῆς· εἰ δὲ κοιμηθῆ 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, εἰς οὕτω  
 Lord. Happier but she is, if thus  
 μείνῃ, κατὰ τὴν ἐμὴν γνῶμην· δοκῶ  
 she should remain according to the my judgment; I think  
 δε καὶ ἐγὼ πνεῦμα θεοῦ ἔχειν.  
 and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περὶ δὲ τῶν εἰδωλοθυτῶν, οἰδαμεν· (ὅτι  
 Concerning and the things offered to idols, we know; (because  
 πάντες γινώσκωμεν ἔχοντες· ἡ γνῶσις φυσιοῖ, ἡ δὲ  
 all knowledge we have; the knowledge puffs up, the but  
 ἀγαπῆ οἰκοδομεῖ· 2 εἰ \* [δὲ] τις δοκεῖ εἰδέναι  
 love builds up; if [δὲ] anyone thinks to have known  
 τι, οὐδὲ πᾶν οὐδὲν ἐγνώκε καθὼς δεῖ γινώ-  
 something. not yet nothing he has known as it behoves to have  
 ναι· 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-  
 known; if but any one should love the God, this has been  
 ται ὑπ' αὐτοῦ·) 4 περὶ τῆς βρωσεως οὐκ  
 acknowledged by him;) concerning the eating therefore  
 τῶν εἰδωλοθυτῶν, οἰδαμεν, ὅτι οὐδὲν εἰδωλὸν  
 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 εἴπερ εἰσι λεγόμενοι θεοὶ, εἴτε ἐν  
 Indeed for though they are being called gods, whether in  
 οὐρανῷ, εἴτε ἐπὶ γῆς· (ὡς περ εἰσι 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 stand's 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. 38. the husband. 40. for I am.

2. But—omit. 3. not yet us. 4. no one is God but one. 6. but—omit. † 30. Rom. vii. 2. † 1. Rom. xiv. 14, 23. xii. 24; 1 Cor. x. 19. iv. 6; 1 Tim. ii. 5.

2. 1 Cor. xv. 14. † 2. 1 Cor. xiii. 8, 9, 13; Gal. vi. 3; 1 Tim. vi. 4. † 4. Deut. iv. 35; vl. 4; Isa. xlii. 8; Matt. xii. 29; verse 6; Eph. † 5. John x. 34.

38. the husband. 40. for I am.

1. Acts xv. 20, 29; 1 Cor. x. 19. † 1 Tim. vi. 4. † 4. Isa. xlii. 8; Matt. xii. 29; verse 6; Eph.



πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτὸν  
 father, out of whom the all things, and we for him;  
 καὶ εἰς κυρίου, Ἰησοῦς Χριστός, δι' οὗ τα  
 and one Lord, Jesus Anointed, through whom the  
 πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἰ ΑΛΛ' οὐκ ἐν  
 all things, and we through him. But not in

πάσιν ἢ γνώσιν· τινες δὲ τῆ συνειδήσει του  
 all the knowledge; some but in the conscience of the  
 εἰδωλου ἕως ἀρτι ὡς εἰδωλοθυτον εσθίουσι, καὶ  
 idol till now as offered to an idol they eat, and

ἢ συνειδήσις αὐτων, ἀσθενῆς οὖσα, μολυνεται.  
 the conscience of them, weak being, is defiled.

8 Βρῶμα δὲ ἡμᾶς οὐ παριστῆσι τῷ θεῷ· οὐτε  
 Food but us not brings near to the God; neither

\*[γὰρ] εἰαν φαγωμεν, περισσευομεν· οὐτε εἰαν  
 [for] if we should eat, do we abound; nor if

μη φαγωμεν, ὑστερομεθα. 9 Βλεπετε δὲ, μὴ  
 not we should eat, are we deficient. Look you but, lest

πως ἢ ἐξουσία ὑμῶν αὕτη προσκομμα γενηται  
 in any way the liberty of you this a stumbling-block may become  
 τοῖς ἀσθενουσιν. 10 Εἰαν γὰρ τις ἰδῆ σε, τὸν  
 to those being weak. If for any one may see thee, the

ἐχοντα γνώσιν, ἐν εἰδωλειῳ κατακειμενον, οὐχ  
 one having knowledge, in an idol-temple reclining, not

ἢ συνειδήσις αὐτοῦ, ἀσθενους ὄντος, οἰκοδομη-  
 the conscience of him, weak being, will be built

θησεται εἰς τὸ τα εἰδωλοθυτα εσθιεῖν; 11 καὶ  
 up in order that the things offered to idols to eat? and

ἀπολείται ὁ ἀσθενῶν ἀδελφός ἐπι τῆ σὴ γνώσει  
 will be destroyed the being weak brother by the thy knowledge

δι' ὃν Χριστός ἀπέθανεν. 12 Οὕτω δὲ  
 on account of whom Anointed died. Thus but

ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυκτότες  
 sinning against the brethren and smiting

αὐτῶν τὴν συνειδήσιν ἀσθενουσαν, εἰς Χριστὸν  
 of them the conscience being weak, against Anointed

ἁμαρτανάτε. 13 Διοπερ εἰ βρῶμα σκανδαλιζει  
 you sin. Wherefore if food ensnares

τὸν ἀδελφόν μου, οὐ μὴ φάγω κρεα εἰς τὸν  
 the brother of me, not not I may eat flesh to the

αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλισω.  
 age, so that not the brother of me I may ensnare.

ΚΕΦ. θ'. 9.

1 Οὐκ εἰμι ἐλευθερός; οὐκ εἰμι ἀποστόλος;  
 Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦν \* [Χριστὸν] τὸν κυρίον ἡμῶν ἔω-  
 Not Jesus [Anointed] the Lord of us have

† 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-  
 NNESS of the IDOL till now  
 eat as of an Idol-Sacrifice;  
 and their CONSCIENCE,  
 being weak, † is defiled.

8 "And † Food does not  
 bring us before GOD:  
 for "neither if we should  
 not eat, are we deficient,  
 nor if we should eat, do we  
 abound."

9 But † take care lest,  
 in any way, this your  
 RIGHT become † a Stum-  
 bling-block to those BE-  
 ING WEAK.

10 For if any one should  
 see \* THEE who HAST  
 Knowledge, reclining in  
 an Idol's temple, will not  
 † the CONSCIENCE of him  
 who is weak be strength-  
 ened for the EATING of  
 the IDOL-SACRIFICES?

11 \* And will not the  
 WEAK Brother, on account  
 of whom Christ died, perish  
 by this THY Knowledge?

12 And thus sinning  
 against the BROTHEREN,  
 and smiting Their weak  
 CONSCIENCE, † you sin  
 against Christ.

13 Wherefore † if Food  
 ensnare my BROTHER,  
 I will NEVER eat FLESH,  
 lest I should ensnare my  
 BROTHER.

CHAPTER IX.

1 Am I not a Freeman?  
 † Am I not an Apostle?  
 † Have I not seen Jesus  
 Christ our LORD? Are

\* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—omit. 8. neither  
 if we should not eat, are we deficient, nor if we should eat, do we abound. 10. HIS  
 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. † 6. Acts xvii. 28; Rom. xi. 36. † 6. John xiii.  
 13; Acts ii. 36; 1 Cor. xii. 8; Eph. iv. 5; Phil. ii. 11. † 6. Col. i. 10; Heb. i. 9.  
 † 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 23. † 8. Rom. xiv. 17. † 9. Gal. v.  
 13. † 9. Rom. xiv. 15, 20. † 10. 1 Cor. x. 28, 32. † 12. Matt. xxv. 40.  
 † 13. Rom. xiv. 21; 2 Cor. xi. 29. † 1. Acts ix. 15; xiii. 2, &c. † 1. Acts ix. 8, 17

οακα; ου το εργον μου υμεις εστε εν κυριω;

Ει αλλοις ουκ εμι αποστολος, αλλαγε υμιν

εμι; η γαρ σφραγισ της εμης αποστολης υμεις

εστε εν κυριω. <sup>3</sup> Η εμη απολογία τοις εμε

ανακρινουσιν, αιτη εστι. <sup>4</sup> Μη ουκ εχομεν

εξουσιαν φαγειν και πιειν; <sup>5</sup> Μη ουκ εχομεν

εξουσιαν αδελφην γυναικα περιαγειν, ως και οι

λοιποι αποστολοι, και οι αδελφοι του κυριου,

και Κηφας; <sup>6</sup> Η μονος εγω και Βαρναβας ουκ

εχομεν εξουσιαν του μη εργαζεσθαι; <sup>7</sup> Τις

στρατευεται ιδιοις οφωνιοις ποτε; τις φυτευει

αμπελωνα, και \* [εκ] του καρπου αυτου ουκ

εσθιει; η τις ποιμαινει ποιμνην, και εκ του

γαλακτος της ποιμνης ουκ εσθιει; <sup>8</sup> Μη

κατα ανθρωπον ταυτα λαλω; η ουχι και

δ νομος ταυτα λεγει; <sup>9</sup> Εν γαρ τω Μωυσεως

νομω γεγραπται' Ου φιωσεις βουν αλων-

τα. Μη των βων μελει τω θεω; <sup>10</sup> η δι'

ημας παντως λεγει: Δι' ημας γαρ εγρα-

φη, οτι εκ' ελπιδι οφειλει δ αροτριων αρο-

τριαν' και δ αλων, εκ' ελπιδι του μετεχειν.

<sup>11</sup> Ει ημεις υμιν τα πνευματικα εσπειραμεν,

μεγα, ει ημεις υμων τα σαρκικα θεριπομεν;

<sup>12</sup> Ει αλλοι της υμων εξουσιας μετεχουσιν, ου

not you my work in the Lord?

2 If to others I am not an Apostle, yet certainly I am to you; for you are the SEAL of \* My APOSTLESHIP in the Lord.

3 My Defence to those who CONDEMN Me is this;—

4 † Have we not a Right to eat and to drink?

5 Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and † the BROTHERS of the LORD, and † Cephas?

6 Or † and Barnabas, † have we alone no Right † to abstain from labor?

7 † Who serves in war at his Own Expense at any time? Who † plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

8 Do I speak These things according to Man? or does not the LAW also say these things?

9 For in the LAW of MOSES it has been written, † "Thou shalt not muzzle "the Ox threshing?" Is GOD concerned for OXEN?

10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the † PLOW-MAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

11 † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

12 If others are partaking of this Right over

\* VATICAN MANUSCRIPT.—2. MY APOSTLESHIP. from—omit.

6. to abstain from labor.

7.

† 2. 3 Cor. iii. 2; xii. 11.

† 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 6.

† 5. Matt.

xiii. 65; Mark vi. 3; Luke vi. 15; Gal. i. 10.

† 5. Matt. viii. 14.

† 6. 3 Thess.

† 7. 3 Cor. x. 4; 1 Tim. i. 18; vi. 13; 2 Tim. ii. 3; iv. 7.

† 7. Deut. xv. 9.

† 8. Prov. xxvii. 18; 1 Cor. iii. 6—8.

† 9. Deut. xxv. 4; 1 Tim. v. 18.

† 10. 3 Tim. ii.

† 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ημεις; ΑΛΛ' ουκ εχρησαμεθα τη εξου-  
rather we? But not we did use the right

σια ταυτη; αλλα παντα στεγομεν, ινα μη  
this; but all things we endure, so that not

εγκοπην τινα δωμεν τω ευαγγελιω του Χρισ-  
hindrance any we may give to the glad tidings of the Anointed.

του. 13 Ουκ οιδατε, οτι οι τα ιερα εργαζο-  
Not know you, that those the holy things performing.

μενοι, εκ του ιερου εσθιουσιν; οι τω θυσιασ-  
from of the temple eat? those to the altar,

τηριω προσεδρευοντες, τω θυσιαστηριω συμ-  
attending, with the altar are

μεριζονται; 14 Ουτω και ο κυριος διαταξε τοις  
partakers? Thus also the Lord has appointed for those

τα ευαγγελιον καταγγελλουσιν, εκ του ευαγ-  
the glad tidings proclaiming, from of the glad

γγελιου ζην. 15 Εγω δε ου κεχημαι ουδενι  
tidings to live. I but not have used not one

τουτων. Ουκ εγραψα δε ταυτα, ινα οδτω  
of these things. Not I did write and these things, that thus

γενηται εν εμοι; καλον γαρ μοι μαλλον απο-  
it may be done to me; well for to me rather to

θανειν, η το καυχημα μου ινα τις κενωσθ.  
die, than the boasting of me that any one should make void.

16 Εαν γαρ ευαγγελιζωμαι, ουκ εστι μοι  
If for I may announce glad tidings, not it is to me

καυχημα; αναγκη γαρ μοι ετικειται ουαι  
a cause of boasting; necessity for to me lim on; woe

γαρ μοι εστιν, εαν μη ευαγγελιζωμαι. 17 Ει  
for to me is, if not I should preach glad tidings. If

γαρ εκων τουτο πρασσω, μισθον εχω ει δε  
for willing this I do, a reward I have; if but

ακων, οικονομιαν πεπιστευμαι. 18 Τις  
unwilling, a stewardship I have been entrusted with. What

ουν μοι εστιν ο μισθος; ινα ευαγγελιζομενος  
then to me is the reward? So that announcing glad tidings

αδαπανον θησω το ευαγγελιον \* [του Χρισ-  
without expense I will place the glad tidings- [of the Anointed,]

του,] εις το μη καταχρησασθαι τη εξουσια  
in order that not to fully use the authority

μου εν τω ευαγγελιω. 19 Ελευθερος γαρ ων  
of me in the glad tidings. Free for being

εκ παντων, πασιν εμαυτον εδουλωσα, ινα τους  
from all, to all myself I was enslaved, that the

πλειονας κερδησω 20 και εγενομην τοις Ιουδαι-  
more I might gain; and I became to the Jews

you, ought not we rather? † But we did not use this right; but we endure all things, † that we may not cause any Hindrance to the GLAD TIDINGS of the ANOINDED.

13 † Do you not know That THOSE who PERFORM the TEMPLE SERVICES, eat from the TEMPLE?—that THOSE ATTENDING to the ALTAR are partakers with the ALTAR?

14 Thus, also, † the LORD has appointed to THOSE who PUBLISH the GLAD TIDINGS, † to live by the GLAD TIDINGS.

15 † But I have not used any of these things; and I did not write these things that thus it should be done to me; † for it is good for me to die, rather than that any one should make my BOASTING void.

16 For if I should evangelize, it is no cause of exultation to me; † because Necessity is laid on Me; Woe, indeed, there is for me if I should not evangelize.

17 For if I do This voluntarily, † I have a Reward; but if † I have been entrusted with a Stewardship reluctantly,

18 what is my Reward then? So that evangelizing, I will establish the GLAD TIDINGS without expense, so as not to USE my entire AUTHORITY in the GLAD TIDINGS.

19 For, being free from all, I enslaved myself to all, that I might gain the more.

20 And † to the Jews I became as a Jew, that

\* VATICAN MANUSCRIPT—18 of the Anointed—omit.

† 12. Acts xi. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. † 12. 1 Cor. xi. 12. † 13. Lev. vi. 10, 20; vii. 6; Num. v. 9, 10; xviii. 8-20; Deut. x. 9; xviii. 1. † 14. Math. x. 10; Luke x. 7. † 14. Gal. vi. 6; 1 Tim. v. 17. † 15. Acts xviii. 3; xx. 34. 1 Cor. iv. 12; verse 13; 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. d. 17; Col. 1. 21. † 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. † 20. Acts xvi. 3; xviii. 18; xii. 3\*

οἰς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω· τοῖς  
 as a Jew, that Jews I might gain, to those

ὑπο νόμον ὡς ὑπο νόμον, (μη ὦν αὐτοῦ 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

ἀνομοῖς ὡς ἀνομος, (μη ὦν ἀνομος θεοῦ, ἀλλ'  
 without law as without law, (not being without law to God, but

ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνομους·  
 within law to Anointed,) that I might gain lawless ones;

22 ἐγενόμην τοῖς ἀσθενεῖσιν \* [ὡς] ἀσθενῆς, ἵνα  
 I became to the weak [as] weak, that

τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγονα τὰ  
 the weak ones I might gain; to them all I have become the

πάντα, ἵνα πάντως τινὰς σώσω. 23 Τοῦτο δὲ  
 all things, that by all means some I may save. This but

ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς  
 I do on account of the glad tidings, that a co-partner

αὐτοῦ γενώμαι. 24 Οὐκ οἰδατε, ὅτι οἱ ἐν στα-  
 -fit I may become. Not know you, that those in a race.

διὰ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ  
 course running, all indeed run, one but

λαμβάνει τὸ βραβεῖον; Οὕτω τρέχετε, ἵνα  
 receives - the prize? Thus run you, that

καταλαβήτε. 25 Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα  
 you may obtain. Everyone but the contending, all things

ἐγκρατεῦται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν  
 possesses self-control; they indeed therefore, that a perishable

στεφανὸν λαβῶσιν· ἡμεῖς δὲ, ἀφθαρτὸν. 26 Ἐγὼ  
 wreath they may receive; we but, an imperishable. I

τοῖν οὕτω τρέχω, ὡς οὐκ ἀθλῶς· οὕτω  
 therefore thus run, as not uncertainly, thus

πυκτεύω, ὡς οὐκ ἀέρα δερῶν· 27 ἀλλ' ὑπωπιάζω  
 I box, as not air beating; but I brow-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μῆπως ἀλλοῖς  
 of me the body and lead it captive, lest possibly to others

κηρυξᾶς, αὐτὸς ἀδοκιμὸς γενώμαι.  
 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 COMBATANT is † temperate in all things;—they, indeed, that they may receive † a Perishable Crown; but we, † one Imperishable.

26 † Therefore so run, as not uncertainly; I so strike, as not beating the Air;

27 † but I severely discipline My BODY, † and make it subservient; lest possibly, having proclaimed to Others, I myself should † become one unapproved.

\* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law. that I might gain THOSE WITHOUT LAW. 22. as—omit. 23. All things. 25. all things.

† 22. Some important MSS, read *παντα*, all, instead of *τινας*, some, which reading is adopted by Pearce and Wakefield as agreeing better with chap. x. 33. † 23. Clarke thinks that *to evangelion*, 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 to which each one was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 25. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games, of *laurel*, in the *Nemean* games, of *parsley*; and in the *Isthmian* games, of the *pine*,—all of which, though evergreens, soon withered.

† 22. 1 Cor. x. 33. † 23. Rom. xi. 14. † 24. Gal. ii. 2; v. 3; Phil. ii. 16; iii. 15. † 25. 1 Tim. iv. 7; Heb. xii. 1. † 26. 2 Tim. ii. 5. † 27. 2 Tim. iv. 3; James i. 12; 1 Pet. 4; Rev. ii. 10; iii. 11. † 27. Rom. viii. 13; Col. iii. 5. † 27. Rom. vi. 13, 15, 7. Jer. vi. 30; 2 Cor. xiii. 5, 6.

ΚΕΦ. Ι'. 10.

<sup>1</sup> Ου θελω γαρ υμας αγνοειν, αδελφοι, οτι οι  
 Not I wish for you to be ignorant, brethren, that the  
 πατερες ημων παντες υπο την νεφελην ησαν,  
 fathers of us all under the cloud were,  
 και παντες δια της θαλασσης διηλθον, <sup>2</sup> και  
 and all through the sea passed, and  
 παντες εις τον Μωυσην εβαπτισαντο εν τη  
 all into the Moses were dipped in the  
 νεφαλη και εν τη θαλασση, <sup>3</sup> και παντες το  
 cloud and in the sea, and all the  
 αυτο βρωμα πνευματικον εφαγον, <sup>4</sup> και παντες  
 same food spiritual did eat, and all  
 το αυτο πομα πνευματικον επιον\* (επιον)  
 the same drink spiritual did drink; (they drank  
 γαρ εκ πνευματικης ακολουθουσης πετρας\* η  
 for from spiritual following a rock; the  
 δε πετρα ην ο Χριστος.) <sup>5</sup> αλλ' ουκ εν τοις  
 but rock was the Anointed;) but not with the  
 πλειοσι αυτων ευδοκησεν ο θεος\* καταστρωθη-  
 greater number of them was well-pleased the God; they were laid prostra-  
 σαν γαρ εν τη ερημη. <sup>6</sup> Ταυτα δε τυποι ημων  
 trate for in the desert. These things but types of us  
 εγενηθησαν, εις το μη ειναι ημας επιθυμητας  
 were made, in order that not to be us lusters  
 κακων, καθως καινοι ο επεθυμησαν. <sup>7</sup> Μηδε  
 of evil things, as even they lasted. Nor  
 ειδωλολατραι γινεσθε, καθως τινες αυτων ωσ  
 image-worshippers become you, as some of them; as  
 γεγραπται\* Εκαθισεν ο λαος φαγειν και πειν,  
 it has been written; Sat down the people to eat and to drink,  
 και ανεστησαν παιζειν. <sup>8</sup> Μηδε πορνευωμεν,  
 and stood up to sport. Nor should we fornicate,  
 καθως τινες αυτων εκορνευσαν, και επεσον εν  
 as some of them fornicated, and fell in  
 μια ημερα εικοσιτριεις χιλιαδες. <sup>9</sup> Μηδε εκπει-  
 one day twenty-three thousands. Nor should  
 ραζωμεν τον Χριστον, καθως \* [και] τινες  
 we tempt the Anointed, as [also] some  
 αυτων επειρασαν, και υπο των οφειων απω-  
 of them tempted, and by the serpents were  
 λοντο. <sup>10</sup> Μηδε γογγυζετε, καθως \* [και] τινες  
 destroyed. Nor murmur you, as [also] some  
 αυτων εγογγυσαν, και απωλοντο υπο του αλο-  
 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 practise fornication as some of them committed it, † and fell in One Day twenty-three thousand.  
 9 Nor should we tempt \* the LORD, † as some of them tempted him, and were destroyed by the SERPENTS.  
 10 Neither murmur you, † as some of them murmured, † and were destroyed by the DESTROYER.

\* VATICAN MANUSCRIPT.—0. the LORD.

9. also—omit.

10. also—omit.

† 8. Or perhaps to be used in the sense of typical. See Rev. xi. 8. 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*.

† 0. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 8. † 7. In ancient 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. † 8. Exod. xvi. 15, 35. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 35; xvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; Jude 6. † 6. Num. xi. 4, 33, 34; Psa. cv. 14. † 7. Exod. xxxii. 6. † 8. Num. xiv. 1, 9; Psa. cvi. 29. † 9. Exod. xvii. 2, 7; Num. xxi. 4—7. † 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 22; xvi. 41. † 10. Num. xiv. 27; xvi. 40.

θρευτου. 11 Ταυτα δε παντα τυποι συνεβαι-  
 τρουε. These things and all types happened  
 von εκεινοις\* εγραφη δε προξ νουθεσια ημων  
 to them; was written and for admonition of us,  
 εις ουδ τα τελη των αιωνων κατητησεν.  
 on whom the ends of the ages met.  
 12\* Ωστε δ ουκων εστανει, βλεπετω μη  
 So that the one thinking to have stood, let him take care lest  
 πεση. 13 Πειρασμος υμας ουκ ειληφεν ει μη  
 he should fall. A temptation you not has taken if not  
 ανθρωπινοξ πιστοξ δε δ θεοξ, οξ ουκ εασει  
 belonging to man; faithful but the God, who not will permit  
 υμαξ πειρασθηναι υπερ δ δυνασθε, αλλα κοιη-  
 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 υπενυκειν.  
 you may be able to bear up under.

14 Διοπερ, αγαπητοι μου, φυγετε απο της  
 Wherefore, beloved ones of me, flee you from the  
 ειδωλολατρειασ. 15\* Ωξ φρονιμοιξ λεγω, κρι-  
 image-worship. As to wise men I speak, judge  
 νατε υμειξ δ φημι. 16 Το ποτηριον της ευλογιαξ  
 you what I say. The cup of the blessing  
 δ ευλογουμεν, ουχι κοιωνια του αιματοξ του  
 which we bless, not a participation of the blood of the  
 Χριστου εστι; τοκ αρτον ον κλωμεν, ουχι κοι-  
 Anointed is it? the loaf which we break, not a par-  
 ρωνια του σωματοξ του Χριστου εστιν;  
 ticipation of the body of the Anointed is it?  
 Ν\* Οτι ειξ αρτοξ, εν σωμα οξ πολλοι εσμεν\* οξ  
 Because one loaf, one body the many we are; these  
 γαρ παντεξ εκ του ενοξ αρτου μετεχομεν.  
 for all from of the one loaf partake.  
 18 Βλεπετε τον Ισραηλ κατα σαρκα\* ουχι οξ  
 See you the Israel according to flesh; not those  
 εσθιοντεξ τασ θυσιαξ κοιωνοι του θυσιαστη-  
 eating the sacrifices partakers of the altar  
 ριου εισι; 19 Τι ουν φημι; οτι ειδωλοξ τι  
 are? Why then do I say? because an idol anything  
 εστιν; η οτι ειδωλοθυτοξ τι εστιν; 20 Αλλ\*,  
 is? or because an idol sacrifice anything is? But,  
 οτι α θυει τα εθνη, δαιμονιοιξ θυει, και ου  
 because what sacrifice the Gentiles, to demons they sacrifice, and not  
 θεω\* ου θελω δε υμαξ κοιωνουξ των δαιμονιων  
 to God; not I wish and you partners of the demons

11 \* But these things occurred to them typically, and I were written for our Admonition, on whom the ENDS of the AGES \* have come.

12 Wherefore, I let HIM who is THINKING that he has stood, take care lest he fall.

13 No Trial has assailed You except what belongs to Man; and GOD is faithful, I who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

14 Wherefore, my Be-loved, flee away from IMAGE-WORSHIP.

15 I am speaking as to wise men; judge you what I say.

16 I The CUP of BLESS-ING, for which we bless God,—is it not a Participa-tion of the BLOOD of the ANOINTED ONE? I The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED-one?

17 Because there is One Loaf, I we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

18 Look at ISRAEL according to the FLESH; are not THOSE I who EAT the SACRIFICES Partakers with the ALTAR?

19 Why then do I affirm this? Because \* what is sacrificed to an image is anything, or Because I an Image is anything?

20 No; but Because what \* they sacrifice, I 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.

I 11. Rom. xiv. 4; I Cor. ix. 10. I 12. Rom. xi. 20. I 13. 2 Pet. ii. 6  
 I 14. verse 7; 2 Cor. vi. 17; I John v. 21. I 16. Matt. xxvi. 26—28. I 16. Acts ii.  
 42; I Cor. xi. 23, 24. I 17. Rom. xii. 5; I Cor. xii. 27. I 18. Lev. iii. 8; vii. 18.  
 I 19. I Cor. viii. 4. I 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37.

γινεσθαι. <sup>21</sup> Ου δυνασθε ποτηριον κυριου πινειν  
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονιων ου δυνασθε τραπεζης  
and a cup of demons; not you are able a table

κυριου μετεχειν και τραπεζης δαιμονιων. <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 εαντου ζητειω, αλλα το  
up. No one that of himself let him seek, but that

του ετερου. <sup>25</sup> Παν το εν μακελλω πωλουμε-  
of 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 η 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 invites you the

απιστων, και θελετε πορευεσθαι, παν το  
unbelieving, and you wish to go, everything that

παρισθεμενον 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-  
-conscience. Conscience now I say, not that of thy,

του, αλλα την του ετερου. Ινατι γαρ η ελευ-  
self but that of the other. Why for the free-

θερια μου κρινεται υπο αλλης συνειδησεως;  
dom on 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

21 † You cannot drink the Lord's Cup, and † the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

22 Do we provoke the Lord to jealousy? Are we stronger than he?

23 † "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

24 † Let no one seek HIS OWN, but that of ANOTHER.

25 † Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

26 For † "the EARTH is "the LORD's, and the FULLNESS of it."

27 If any UNBELIEVER invite you, and you wish to go, † eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

28 But if any one should say to you, "This is \*an IDOL-SACRIFICE;" do not eat, † on account of HIM who INFORMED you, and CONSCIENCE.

29 Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. † "But why is my FREEDOM judged by the Conscience of Another?"

30 If † I partake with Gratitude, why am I defamed on account of that † for which † I give thanks?"

31 † Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

\* VATICAN MANUSCRIPT.—28. offered in sacrifice.

† 21. 2 Cor. vi. 15, 16. † 21. Deut. xxiii. 28. † 28. 1 Cor. vi. 12. † 24. Rom. xv. 1, 2; v. 23; 1 Cor. xiii. 6; Phil. ii. 4, 21. † 29. 1 Tim. iv. 4. † 26. Exod. xix. 5; Deut. x. 14; Psa. xxiv. 1; 1. 12. † 27. Luke x. 7. † 28. 1 Cor. viii. 1. † 29. Rom. xiv. 16. † 30. Rom. xiv. 6; 1 Tim. iv. 5, 6. † 31. Col. iii. 17; 17. 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 και γω παντα πασιν αρεσκω, μη  
 God; even as also I all things all men please, not  
 ζητων το εμαυτο 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 γίνεσθε, καθως και γω 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> ραδιουτεις καταχετε. <sup>3</sup> Θελω δε υμας ειδη-  
 mations 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 κεφαλης εχων, καταισχυνει  
 prophesying upon head 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; onc  
<sup>6</sup> γαρ εστι και το αυτο τη εξυρημενη. <sup>6</sup> Ει  
 for it is and the same with the having been shaven. If  
 γαρ ου κατακαλυπτεται γυνη, και χειρασθω ει  
 for not is covered a woman, also let her hair be cut off, if  
 δε αισχρον γυναικι το χειρασθαι 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 I Imitators of me, even as I also am of Christ.

<sup>2</sup> And, Brethren, I praise you, I 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, I That the ANOINTED is HEAD of Every Man; and the I Head of Woman, the MAN; and I the Head of the Anointed, GOD.

<sup>4</sup> Every Man praying or prophesying, having his Head covered, disgraces 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 I 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;

<sup>8</sup> I 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. † 33. Acts xx. 28; 1 Cor. xi. 29  
 † 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. 6. † 2. 1 Cor. iv. 17. † 3. Eph. v. 23. † 3. Gen. iii. 16; 1 Tim. 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. 13; Deut. xxii. 6. † 8. Gen. ii. 21, 22.



ανδρος· <sup>9</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 κυριω. <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 τω  
you; becoming is it a woman uncovered to the

θεω 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 φιλονηικος  
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνηθειαν ουκ εχομεν,  
to be, we such like custom not have,

ουδε αι εκκλησιαι του θεου. <sup>17</sup> Τουτο δε  
nor the congregations of the God. This but

παραγγελων ουκ επαينو, 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 υμων εν εκκλησια,  
indeed for, being come together of you in an assembly,

ακουω σχισματα εν υμιν υπαρχειν και μερος  
I hear divisions among you to be; and of a part

τι πιστευω· <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 yourselves; 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 he'd 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. 1.  
† 16. 1 Tim. vi. 4. † 16. 1 Cor. vii. 17; xiv. 33. † 19. Matt. xviii. 4; Luke xv Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 19. Luke ii. 35; 1 John ii. 19.

ὅμιν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γενῶνται ἐν  
 you to be, so that the approved ones manifest may become among  
 ὅμιν. <sup>20</sup> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,  
 you. Coming together therefore of you to the same,  
 οὐκ ἐστὶ κυριακῶν δεῖπνον φαγεῖν. <sup>21</sup> Ἐκαστὸς  
 not it is Lord's supper to eat, each one  
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,  
 for the own supper taken before in the to eat,  
 καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. <sup>22</sup> Μὴ γὰρ  
 and one indeed is hungry, one but is filled. Not for  
 οἰκίας οὐκ ἐχετε εἰς τὸ εσθίειν καὶ πίνειν; ἢ  
 houses not have you for the to eat and to drink? or  
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ  
 the congregation of the God despise you, and  
 καταίσχυτε τοὺς μὴ ἔχοντας; Τί ὅμιν εἶπω;  
 shame you those not having? What to you may I say?  
 ἐπαινεσώ ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαινώ. <sup>23</sup> Ἐγὼ  
 shall I praise you? In this not I praise.  
 γὰρ παρελάβον ἀπο τοῦ κυρίου, ὃ καὶ παρεδῶκα  
 for received from the Lord, what also I delivered  
 ὑμῖν, ὅτι ὁ κύριος \* [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ  
 to you, that the Lord [Jesus] in the night in which  
 παρεδίδοτο, ἔλαβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας  
 he was delivered up, took a loaf, and having given thanks  
 ἔκλασε, καὶ εἶπε· Τούτο μὲν ἐστὶ τὸ σῶμα τὸ  
 he broke, and said, This of me is the body that  
 ὑπὲρ ὑμῶν \* [κλωμένον] τούτο ποιεῖτε εἰς  
 on behalf of you [being broken:] this do you for  
 τῆν ἐμὴν ἀναμνησιν. <sup>25</sup> Ὡσαύτως καὶ τὸ  
 the my remembrance. In like manner also the  
 ποτήριον, μετὰ τὸ δεῖπνησαι, λέγων· Τούτο τὸ  
 cup, after the to have supped, saying; This the  
 ποτήριον ἢ καινῆ διαθήκῃ ἐστὶν ἐν τῷ ἐμῷ  
 cup the new covenant is in the my  
 αἵματι· τούτο ποιεῖτε, ὅσας ἀν πινῆτε, εἰς  
 blood; this do you, as often as you may drink, for  
 τῆν ἐμὴν ἀναμνησιν. <sup>26</sup> Ὅσας γὰρ ἀν εσθίη-  
 the my remembrance. As often as for you may eat  
 τε τοῦ ἄρτου τούτου, καὶ τὸ ποτήριον \* [τούτο]  
 the loaf this, and the cup [this]  
 πινῆτε, τὸν θάνατον τοῦ κυρίου καταγγέλλε-  
 you may drink, the death of the Lord you announce  
 τε ἀχρις οὗ ἐλθῆ. <sup>27</sup> Ὅστε ὅς ἀν εσθίῃ του  
 till of whom may come. So that who may eat the  
 ἄρτου, ἢ πινῆ τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
 loaf, or may drink the cup of the Lord unworthily,  
 ἐνοχὸς ἐστὶ τοῦ σώματος καὶ τοῦ αἵματος  
 an offender against will be the body and the blood  
 τοῦ κυρίου. <sup>28</sup> Δοκιμαζέτω δὲ ἀνθρώπος ἑαυ-  
 of the Lord. Let examine but a man him-  
 τον, καὶ οὕτως ἐκ τοῦ ἄρτου εσθιέτω, καὶ ἐκ  
 self, and thus from of the loaf let him eat, and from

the APPROVED may be ap-  
 parent among you.

<sup>20</sup> Then, again, your  
 coming together to the  
 SAME place, is not to  
 eat the Lord's Supper;

<sup>21</sup> For each one takes  
 first his own Supper at  
 the MEAL; and one, in-  
 deed, is hungry, and ano-  
 ther is satisfied.

<sup>22</sup> Have you not Houses  
 in which to EAT and  
 drink? or do you despise  
 the CONGREGATION of  
 GOD, and put to shame  
 THOSE who are POOR?  
 What shall I say to you?  
 Shall I praise you? In  
 this I praise you not.

<sup>23</sup> † For I received from  
 the Lord, what I also de-  
 livered to you,—That the  
 LORD, † on the NIGHT in  
 which he was delivered  
 up, took a Loaf,

<sup>24</sup> and having given  
 thanks, broke it, and said,  
 "This is THAT BODY of  
 mine, which is broken on  
 your behalf; this do you  
 for MY Remembrance.

<sup>25</sup> In like manner, also,  
 the CUP, after the SUP-  
 PER, saying, "This CUP  
 is the NEW Covenant in  
 MY Blood; this do you,  
 as often as you may drink,  
 for MY Remembrance."

<sup>26</sup> For as often as you  
 may eat this BREAD, and  
 drink this CUP, you de-  
 clare the DEATH of the  
 LORD, † till he come.

<sup>27</sup> † So that whoever  
 may eat the BREAD, or  
 drink the CUP of the  
 LORD, unworthily, will be  
 an offender against the  
 BODY and BLOOD of the  
 LORD.

<sup>28</sup> † But let a Man  
 examine himself, and thus  
 let him eat of the BREAD,

\* VATICAN MANUSCRIPT.—23. Jesus—omit. 24. being broken—omit. 26. this—omit.

† 21. Or, is filled to the full; for the word μεθυσθαι does not necessarily mean drunken. See Note on John ii. 10.

‡ 23. James ii. 6. § 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. ¶ 23. Matt. xxvi. 26; Mark xiv. 23; Luke xxii. 10. § 26. John xiv. 3; xxi. 22; Acts i. 11; 1 Cor. iv. 5; xv. 21; 1 Thess. iv. 10; 2 Thess. i. 10; Rev. i. 7. ¶ 27. John vi. 51, 53, 54; xiii. 27; 1 Cor. x. 21. § 28. 2 Cor. xiii. 6; Gal. vi. 4.

του ποτηριου πινετω\* 29 δ γαρ εσθιων και πινων  
of the cup let him drink; the for one eating and drinking

\*[αναξιος,] κριμα εαυτω εσθιει και πινει, μη  
[unworthily,] judgment to himself eats and drinks, not

διακριων το σωμα \* [του κυριου.] 30 Δια  
discerning the body [of the Lord.] Through

τοστο εν υμιν πολλοι ασθενεις και αρρωστοι,  
this among you many weak ones and sickly ones,

και κοιμωνται ικανοι. 31 Ει γαρ εαυτους διε-  
and are asleep some. If for ourselves we

κρινομεν, ουκ αν εκρινομεθα\* 32 κρινομενοι δε  
examined, not we should be judged; being judged but

υπο κυριου, παιδευομεθα, ινα μη συν τω κοσμω  
by Lord, we are corrected, so that not with the world

κατακριθωμεν. 33 'Οποτε, αδελφοι μου, συνερ-  
we should be condemned. Therefore, brethren of me, being

χομενοι εις το φαγειν, αλληλους εκδεχεσθε.  
cometogether for the to eat, each other you receive from.

34 Ει τις πεινα, εν οικω εσθιετω ινα μη  
If any one should be hungry, in a house let him eat; that not

εις κριμα συνερχησθε. Τα δε λοιπα, ως αν  
for judgment you may come together. The but other things, when

ελθω, διαταξομαι.  
I may come, I will arrange.

ΚΕΦ. ΙΒ'. 12.

1 Περι δε των πνευματικων, αδελφοι, ου θελω  
Concerning and the spirituals, brethren, not I wish

υμας αγνοειν. 2 Οιδατε, οτι εθνη ητε, προς τα  
you to be ignorant. You know, that Gentiles you were, to the

ειδωλα τα αφωνα, ως αν ηγεσθε, απαγομενοι·  
images those speechless, even as you might be led, being hurried away;

3 διο γνωριζω υμιν, οτι ουδεις εν πνευματι  
wherefore I declare to you, that no one by spirit

θεου λαλων, λεγει αναθεμα Ιησουν· και ουδεις  
of God speaking, says a curse Jesus; and no one

δυναται ειπειν κυριον Ιησουν, ει μη εν πνευματι  
is able to say Lord Jesus, if not by a spirit

αγιω. 4 Διαρσεις δε χαρισματων εισι, το δε  
holy. Varieties and of gracious gifts are, the but

αυτο πνευμα· 5 και διαρσεις διακονιων εισι.  
same spirit; and varieties of services are,

and let him drink of the  
CUP;

29 for HE EATS and  
drinks Judgment to Him-  
self, who eats and drinks  
not discriminating the  
BODY.

30 Through this, Many  
are weak and sickly  
among you, and Some  
sleep.

31 \* If, however, † we  
examined Ourselves, we  
should not be judged;

32 but being judged by  
the Lord, † we are cor-  
rected, so that we may  
not be condemned with  
the WORLD.

33 Therefore, my Breth-  
ren on coming together  
to EAT, cordially receive  
each other.

34 If any one is hun-  
gry, let him eat † at Home;  
that you may not come to-  
gether for Judgment. And  
the OTHER matters I will  
arrange † when I come.

CHAPTER XII.

1 And concerning † SPI-  
RITUAL persons, Brethren,  
I wish you not to be igno-  
rant.

2 (You know That you  
were Gentiles, being hur-  
ried away after † those  
SPEECHLESS IMAGES, even  
as you happened to be  
led.)

3 Therefore, I assure  
you, † That no one speak-  
ing by God's Spirit says,—  
"A Curse on Jesus!"—  
and † that no one is able to  
say—"Lord Jesus!" ex-  
cept by the holy Spirit.

4 Now † there are Va-  
rieties of Gracious gifts,  
but the SAME Spirit;

5 † and there are Vari-  
eties of Services, and the  
SAME Lord.

\* VATICAN MANUSCRIPT.—20. unworthily—omit.  
But if.

20. of the LORD—omit.

31.

† 31. Psa. xxii. 5; 1 John 1. 9. † 32. Psa. xciv. 12, 18; Heb. xii. 5—11. † 34.  
verse 22. † 34. 1 Cor. iv. 19. † 1. 1 Cor. xiv. 37. † 3. Psa. cxv. 5. † 3.  
Mark ix. 30; 1 John iv. 2, 3. † 3. Matt. xvi. 17. † 4. Rom. xii. 4; Heb. ii. 4;  
1 Pet. iv. 10. † 5. Rom. xii. 6—8; Eph. iv. 11.

και ὁ αὐτος κυριος· <sup>6</sup> και διαιρεσεις ενεργημα-  
and the same Lord; and variation 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> ὦ μεν 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 αυτῳ πνευματι·  
to another and faith, by the same spirit;  
αλλῳ δε χαρισματα ιαματων, εν τῳ αυτῳ πνευ-  
to another and gracious gifts of cures, by the same spirit;  
ματι· <sup>10</sup> αλλῳ δε ενεργηματα δυναμεων, αλλῳ  
to another and in workings of powers, to another  
ε: προφητεια, αλλῳ δε διακρισεις πνευματων,  
and prophecy, to another and discernings of spirits,  
ετερω δε γενη γλωσσων, \* [αλλῳ δε ερμη-  
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 εν και το αυτο πνευμα, διαιρουν ιδια εκασ-  
that one and the same spirit, distributing particularly to each  
τη καθως βουλεται. <sup>12</sup> Καθαπερ γαρ το σωμα  
one as it will. Just as for the body  
εν εστι, και μελη εχει πολλα, παντα δε τα  
one is, and members has many, all but the  
μελη του σωματος \* [του ενος,] πολλα οντα,  
members of the body [of the one,] many being,  
εν εστι σωμα· οὕτω και ὁ Χριστος. <sup>13</sup> Και  
one is body; thus also the Anointed. Even  
γαρ εν ενι πνευματι ἡμεις παντες εις εν σωμα  
for in one spirit we all into one body  
εβαπτισθημεν ειτε Ιουδαιοι, ειτε Ἕλληνες,  
were dipped; whether Jews, or Greeks,  
ειτε δουλοι, ειτε ελευθεροι· και παντες \* [εις]  
whether slaves, or freemen; and all [into]  
εν πνευμα εκποτισθημεν. <sup>14</sup> Και γαρ το σωμα  
one spirit were made to drink. Also for the body  
ουκ εστιν εν μελος, αλλα πολλα. <sup>15</sup> Εαν ειπη  
not is one member, but many. If should say

6 and there are Varieties of Workings, † and \* THE SAME God is HE who WORKS ALL things among all.

7 † And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, † a Word of Wisdom; and to another, † a Word of Knowledge, according to the SAME Spirit;

9 and to another, † Faith by the SAME Spirit; and to another, † Gifts of Cures by the \* SAME Spirit.

10 And to another, † Operations of Mighty works; and to another, † Prophecy; and to another, † Discriminations of Spirits; and to another, † Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 † For just as the body is one, and has many Members, but All the MEMBERS of the body, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit † we were all immersed into One Body,—whether † Jews or Greeks, whether Slaves or Freemen; and † were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the FOOT should

\* VATICAN MANUSCRIPT.—6. and the SAME God is HE. 9. the ONE Spirit. 10. and to another, Interpretation of Languages—omit. 12. of the one—omit. 13. into—omit.

† 6. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 20; 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. 1 Cor. xiii. 2. † 10. Ma: k xvi. 18. † 10. verse 28; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 20. † 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 6. † 13. Rom. vi. 4 & 5. † 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—40.

ὁ πους· ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ  
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τούτου οὐκ ἐστὶν ἐκ τοῦ σώ-  
body; not from this not is it from of the body?

ματος; <sup>16</sup> Καὶ εἴαν εἶπῃ τὸ οὖς· 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

τούτου οὐκ ἐστὶν ἐκ τοῦ σώματος; <sup>17</sup> Εἰ  
this not is it from of the body? If

ὅλον τὸ σῶμα ὀφθαλμος, πού ἢ ἀκοή; εἰ ὅλον  
whole the body an eye, where the hearing? if whole

ἀκοή, πού ἢ ὀσφρησίς; <sup>18</sup> Νῦν δὲ ὁ θεὸς ἐθέτο  
hearing, where the smell? Now but the God placed

τὰ μέλη, ἐν ἑκάστῳ 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-

λος, πού τὸ σῶμα; <sup>20</sup> Νῦν δὲ πολλὰ μὲν μέλη,  
ber, where the body? Now but many indeed members,

ἐν δὲ σῶμα. <sup>21</sup> Οὐ δύναται ὁ ὀφθαλμος εἰπεῖν  
one but body. Not is able the eye to say

τῇ χειρὶ· Χρείαν σου οὐκ ἔχω· ἢ καλῶ ἢ  
to the hand; Need of thee not I have; or again the

κεφαλῇ τοῖς ποσὶ· Χρείαν 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 ἐστὶ  
body more feeble to be, necessary it is;

<sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος,  
and those we think less honorable to be of the body,

τούτοις τιμὴν περισσοτέραν περιτιθεμέν· καὶ τὰ  
to these honor more abundant we place around; and the

ἀσχημονα ἡμῶν εὐσχημοσύνην περισσοτέραν  
uncomely parts of us comeliness more abundant

ἔχει· <sup>24</sup> τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρείαν ἔχει.  
has; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνέκρασε τὸ σῶμα, τῷ ὑπεριου-  
But the God combined the body, to the part being in-

τι περισσοτέραν δόξαι τιμὴν, <sup>25</sup> ἵνα μὴ  
ferior more abundant having given honor, so that not may be

σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ  
division in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τὰ μέλη. <sup>25</sup> Καὶ εἴτε  
of 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 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.—<sup>24</sup> somewhat more abundantly to THAT which was LACKING.

† 18. verse 28.

† 18. Rom. xii. 3; 1 Cor. iii. 5; verse 11.

πασχει εν μελος, συμπασχει παντα τα μελη·  
suffers one member, suffers with all the members;

ειτε δοξαζεται εν μελος, συγχαρει παντα τα  
or is glorified one member, rejoiceth with all the  
 μελη. <sup>27</sup> Τυμεις δε εστε σωμα Χριστου, και

μελη εκ μερους. <sup>28</sup> Και ους μεν εθετο ο θεος  
members. You but are a body of Anointed, and  
in the congregation first apostles, second  
 εν τη εκκλησια πρωτον αποστολους, δευτερον

προφητας, τριτον διδασκαλους; επειτα δυνα-  
prophets, third teachers, after that pow-  
 μεις, ειτα χαρισματα ιαματων, αντιληψεις,

κυβερνησεις, γενη γλωσσων. <sup>29</sup> Μη παντες,  
ers, then gracious gifts of cures, helps,  
directors, kinds of tongues. Not all,

αποστολοι: μη παντες, προφηται: μη παντες,  
apostles? not all, prophets? not all,

διδασκαλοι: Μη παντες, δυναμεις: <sup>30</sup> Μη παν-  
teachers? Not all, powers? Not all,

τες, χαρισματα εχουσιν ιαματων: μη παντες,  
gracious gifts have of cures? not all,  
 γλωσσαις λαλουσι: μη παντες διερμηνευουσι:

<sup>31</sup> Ζηλουτε δε τα χαρισματα τα κρειττονα.  
with tongues speak? not all interpret?  
Ye earnestly desire that the gracious gifts those better.

Και επι καθ' υπερβολην ιδου υμιν δεικνυμι.  
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. <sup>1</sup> Εαν ταις γλωσσαις των  
If with the tongues of the

ανθρωπων λαλω και των αγγελων, αγαπην δε  
men I speak and of the messengers, love but

μη εχω, γεγονα χαλκος ηχων η κυμβαλον  
not I have, I have become brass sounding or a cymbal  
 αλααζον. <sup>2</sup> Και εαν εχω προφητειαν, και

ειδω τα μυστηρια παντα και πασαν την γνωσιν,  
noisy. And if I have prophecy, and  
I know the secrets all and all the knowledge,

και εαν εχω πασαν την πιστιν, ωστε ορη  
and if I have all the faith, so that mounts  
 μεβιστανειν, αγαπην δε μη εχω, ουδεν ειμι.  
to remove, love but not have, nothing I am.

<sup>3</sup> Και εαν ψωμισω παντα τα υπαρχοντα μου,  
And if I bestow all the possessions of me,  
 και εαν παραδω το σωμα μου ινα κατησωμαι,  
and if I should give the body of me so that it should be burned,

αγαπην δε μη εχω, ουδεν ωφελουμαι. <sup>4</sup> Η  
love but not have, nothing I am profited. The

αγαπη μακροθυμει, χρηστευεται η αγαπη ου  
love suffers long, is gentle; the love not

ζηλοι· \* [η αγαπη] ου περπερευεται, ου φυσι-  
envious; [the love] not is boastful, not is puffed

Member suffer, All the  
 MEMBERS sympathize;  
 or, whether \* One Mem-  
 ber is glorified, All the  
 MEMBERS rejoice with it.

<sup>27</sup> Now † you are a  
 Body of Christ, † and  
 Members in part.

<sup>28</sup> And those whom  
 † God placed in the CON-  
 GREGATION, are first  
 † Apostles; second, † Pro-  
 phets; third, Teachers;  
 next, † Powers; then,  
 † Gifts of Cures; † Assis-  
 tants; † Directors; differ-  
 ent Languages.

<sup>29</sup> All are not Apostles;  
 all are not Prophets; all  
 are not Teachers; all are  
 not Powers;

<sup>30</sup> all have not Gifts of  
 Cures; all do not speak in  
 different Languages; all  
 do not interpret.

<sup>31</sup> † But you earnestly  
 desire the \* MORE EMI-  
 NENT GIFTS; and yet a  
 much more Excellent Way  
 I point out to you.

CHAPTER XIII.

<sup>1</sup> 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.

<sup>2</sup> 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 noth-  
 ing.

<sup>3</sup> † If I distribute all  
 my POSSESSIONS in feed-  
 ing the poor, and if I de-  
 liver up my BODY to be  
 burned, but have not  
 Love, I am profited noth-  
 ing.

<sup>4</sup> † Love suffers long  
 and is kind. LOVE does  
 not envy. LOVE is not  
 boastful; is not puffed up;

\* VAT. MANUSCRIPT.—20. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—enst.  
 † 27. Rom. xii. 5; Eph. i. 23; iv. 19; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 23.  
 Eph. iv. 12. † 28. Eph. ii. 20; iii. 5. † 28. Acta xiii. 1; Rom. xii. 6. † 21.  
 verse 10. † 28. verse 0. † 28. Num. xi. 17. † 28. Rom. xii. 6; 1 Tim. v. 17;  
 Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 20. † 3. 1 Cor. xiv. 8—10, 23; xiv. 1, &c. See  
 Matt. vi. 22. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

ουται, <sup>5</sup> ουκ ασχημονει, ου ζητει τα εαυτης, ου  
up, not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, ου λογιζεται το κακον, <sup>6</sup> ου χαιρει  
is provoked to anger not imputes the evil, not rejoices

επι τη αδικια, συγχειρει δε τη αληθεια, <sup>7</sup> παν-  
in the iniquity, rejoices with but the truth, all things

τα σκεπει, παντα πιστευει, παντα ελπιζει,  
covers, all things believes, all things hopes,

παντα υπομενει <sup>8</sup> η αγαπη ουδεποτε εκπιπτει  
all things endures; the love not at any time falls off,

ειτε δε προφητεια, καταργηθησονται: ειτε  
whether but prophecies, they will be done away; whether

γλωσσαι, παυσονται: ειτε γνωσις, καταργηθη-  
tongues, they will cease; whether knowledge, it will be done

σεται. <sup>9</sup> Εκ μερους γαρ γνωσκωμεν, και απ  
away. From parts for we know, and from

μερους προφητευομεν <sup>10</sup> οταν δε ελθη το  
parts we prophesy; when but may come the

τελειον, \* [τοτε] το εκ μερους καταργηθησεται.  
perfect, [then] that from parts will be done away.

<sup>11</sup> Οτε ηην νηπιος, ως νηπιος ελαλουν, ως  
When I was a babe, as a babe I spoke, as

νηπιος εφρονουν, ως νηπιος ελογιζομην: οτε  
a babe I thought, as a babe reasoned; since

\* [δε] γεγονα ανηρ, καταρηγκα τα του νηπιου.  
[but] I have become a man, I have put away the things of the babe.

<sup>12</sup> Βλεπομεν γαρ αρτι δι' εσοπτρου εν αινηματι,  
We see for now through a glass in an image,

τοτε δε προσωπον προς προσωπον: αρτι γνωσκω  
then but face to faces now I know

κω εκ μερους, τοτε δε επιγνωσομαι καθως και  
from parts, then but I shall know fully even as also

επεγνωσθην. <sup>13</sup> Νυνι δε μενει πιστις, ελπις;  
I am fully known, Now but abides faith hope,

αγαπη, τα τρια ταυτα: μειζων δε τουτων η  
love, the three these; greater but of these the

αγαπη. ΚΕΦ. ιδ'. <sup>14</sup> Διωκετε την αγα-  
love. Pursue you the love;

πην: ζηλουτε δε τα πνευματικα, μαλλον δε  
earnestly desire but the spirituals, rather but

ινα προφητευητε. <sup>2</sup> Ο γαρ λαλων γλωσση,  
that you may prophecy. 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 falls not at any  
time; but if there be  
"Prophecys," they will  
be done away; or if,  
"Languages," they will  
cease; or if, "Knowledge,"  
it will be made useless.

9. For Partitively we  
know, and Partitively we  
prophesy;

10. but when the PER-  
FECT thing comes, THAT  
which is PARTITIVE will be  
done away.

11. When I was a Child,  
as a Child I talked; as a  
Child I thought; as a  
Child I reasoned; but  
when I became a Man, I  
put away the MANNERS of  
the CHILD.

12. For † now we see  
through a † [dim] Glass  
obscurely; but then we  
shall see Face to Face.  
Now, I know Partitively,  
but then I shall know  
fully, even as also I have  
been fully known.

13. But now these  
THREE remain,—Faith,  
Hope, Love;—but of these  
the greatest is LOVE.

CHAPTER XIV.

1. Ardently pursue LOVE,  
and † be emulous of the  
SPIRITUAL gifts; † but  
rather that you may pro-  
phesy.

2. For HE who is SPEAK-  
ING in a foreign Language,

\* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN. 10. then—omit.

† 12. The εσοπτρου 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. † 6. Psa. x. 8; Rom. I. 32. † 6. 2  
‡ 12. 2 Cor. iii. 18; v. 7; Phil. III. 12. † 1. 1 Cor. xii. 31. † 1. Num. xi. 7

ουκ ανθρωποις λαλει, αλλα τω θεω ουδεις γαρ  
not to men speak, but to the God, no one for

ακουει, πνευματι δε λαλει μυστηρια. 3 ο δε  
hears, in spirit but he speaks mysteries; the but

προφητευων, ανθρωποις λαλει οικοδομην και  
one prophesying, to men speaks edification and

παρακλησιν και παραμυθιαν. 4 ο λαλων  
exhortation and consolation: The one speaking

γλωσση, εαυτον οικοδομει. ο δε προφητευων,  
with a tongue, himself builds up; the but one prophesying,

εκκλησιαν οικοδομει. 5 θελω δε παντας υμας  
a congregation builds up. I wish and all you

λαλειν γλωσσαις, μαλλον δε ινα προφη-  
to speak with tongues, rather but that you may

τευητε. μειζων γαρ ο προφητευων η ο λαλων  
prophesy, greater for the one prophesying than the one speaking

γλωσσαις, εκτος ει μη διερμηνευση, ινα η εκκλη-  
with tongues, unless if not should interpret, so that the congrega-

σια οικοδομην λαβη. 6 νυνι δε, αδελφοι, εαν  
tion edification may receive. Now but, brethren, if

ελθω προς υμας γλωσσαις λαλων, τι υμας  
I should come to you with tongues speaking, what you

ωφελησω, εαν μη υμιν λαλησω η εν αποκαλυ-  
shall I profit, if not to you I shall speak either in a revelation,

ψει, η εν γνωσει, η εν προφητεια, η εν διδαχη;  
or in knowledge, or in a prophecy, or in teaching;

7 Ομως τα αψυχα φωνην διδοντα, ειτε αυ-  
In like manner the things without life a sound giving, whether a

λος, ειτε κιθαρα, εαν διαστολην τοις φθογγοις μη  
flute, or a harp, if a difference to the notes not

δω, πως γνωσθησεται το αυλουμενον η  
they should give, how shall be known that being played on flute or

το κιθαριζομενον; 8 Και γαρ εαν αηλον φωνην  
that being played on harp? Also for if an uncertain sound

σαλπιγξ δω, τις παρασκευασεται εις πολε-  
a trumpet should give, who will prepare himself for battle?

μον; 9 Ουτω και υμεις δια της γλωσσης εαν  
So also you through the tongue if

μη ευσημον λογον δωτε, πως γνωσθησεται το  
not a well-ordered word you give, how shall be known that

λαλουμενον; εσεσθε γαρ εις αερα λαλουντες.  
having been spoken? you will be for into air speaking.

10 Τοσαυτα, ει τυχοι, γενη φωνων εστιν εν κοσ-  
So many, if it may be, kinds of voices is in world,

μψ, και ουδεν \* [αυτων] αφωνον. 11 Εαν ουν  
and no one [of them] unmeaning. If then

is not speaking to Men, but to God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

3 HE who is PROPHECYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

4 THE SPEAKER in a foreign Language edifies Himself; but HE who PROPHESIES edifies the Congregation.

5 I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

6 And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

7 In like manner, INANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no Difference of Sound, how will the TUNE on the FLUTE or HARP be known?

8 For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

9 So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT IS SPOKEN? For you will be speaking to the Air.

10 It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

\* VATICAN MANUSCRIPT.—2. God. ‡ 0. ver. 20.

7. Difference of Sound.

10. of them—omit.



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 οικαδομην της εκκλησιας  
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. <sup>13</sup> Διοπερ ο λαλων  
seek you that you may abound. Wherefore the one speaking

γλωσση, προσευχεσθω ινα διερμηνευρ. <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 τοπον του ιδιωτου πως ερει το αμην  
the place of the private person how shall say the so be it

επι τη ση ευχαριστια; επειδη τι λεγεις ουκ  
on the thy thanksgiving? since what thou sayest not

οιδε. <sup>17</sup> Συ μεν γαρ καλως ευχαριστεις· αλλ'  
he-knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομειται.  
the other not is built up.

<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 νοου μου λαλησαι, ινα  
five words through the understanding of me to have spoken, that

και αλλους καταηχησω, η μυριους λογους εν  
also 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  
minds: 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 † Thanksgiving; 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.  
Psa. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 16; 1 Cor. iii. 1; Eph. iv. 14;  
12, 18; 1 Pet. ii. 2.

φρεσι τελειοι γινεσθε. <sup>21</sup> *Εν τῷ νόμῳ* γεγ-  
 winds perfect ones become you. In the law it has  
 ραπται· Ὅτι ἐν ἑτερογλωσσοῖς καὶ ἐν χεῖλεσιν  
 been written; That by other tongues and by lips  
 ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' αὐτῶς  
 others I will speak to the people this, and not even so  
 εἰσακουσονται μου, λέγει κύριος. <sup>22</sup> Ὅστε αἱ  
 will they listen to me, says Lord: So that the  
 γλωσσαι 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. *κ*  
 οὖν \* [σὺν] ἐλθῆ ἡ ἐκκλησία ὅλη ἐπὶ τὸ  
 therefore should come [together] the congregation whole to the  
 αὐτο, καὶ πάντες γλωσσαις λαλήσωσιν, εἰσελθῶσι  
 same, and all with tongues should speak, should come in  
 δε ἰδιῶται, \* [ἢ ἀπιστοί,] οὐκ ἐροῦσιν, ὅτι  
 and unlearned ones, [or unbelievers,] not will they say, that  
 μαινεσθε; <sup>24</sup> Ἐάν δε πάντες προφητεύωσιν,  
 you are mad? If but all should prophesy,  
 εἰσελθῆ δε τις ἀπιστος, ἢ ἰδιῶτης, 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  
 κρυπτα τῆς καρδίας αὐτοῦ φανερα γίνονται· καὶ  
 secrets of the heart of him manifest become; and  
 οὕτω πεσῶν ἐπὶ πρόσωπον προσκυνήσει τῷ  
 so falling on a face he will worship the  
 θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς οὕτως 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  
 χησθε, ἕκαστος \* [ὑμῶν] ψαλμὸν ἔχει, διδα-  
 come together, each one [of you] a psalm has, teach-  
 χην ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,  
 ing has, a tongue has, a revelation has,  
 ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινεσ-  
 an interpretation has; all things for building up let be  
 θω. <sup>27</sup> εἶτα γλωσση τις λαλεῖ, κατὰ δύο, ἢ  
 done. If with a tongue any one speaks, by two, or  
 τὸ πλεῖστον τρεῖς, καὶ ἀνα μέρος· καὶ εἰς διερ-  
 the most three, and in succession; and one let  
 μνηνεύω. <sup>28</sup> Ἐάν δε μὴ ἢ διερμηνευτής,  
 interpret. If but not may be an interpreter,  
 σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δε λαλεῖτω καὶ  
 let him be silent in congregation; to himself but let him speak and

21 In the LAW it has been written, † "With Other Languages, and with the Lips of others, I will speak to this PEOPLE; and neither so will they listen to me," says the Lord.

22 So that the LANGUAGES are for a Sign, not to the BELIEVERS, but to the UNBELIEVERS; the PROPHECY, however, is not for the UNBELIEVERS, but for the BELIEVERS.

23 If, therefore, the whole CONGREGATION should come into ONE PLACE, and all should speak in foreign Languages, and there should come in illiterate persons or unbelievers, will they not say, † That you are insane?

24 But if all should prophesy, and any unbelieving or illiterate person should enter, he is convinced by all, he is examined by all;

25 the SECRETS of his HEART become manifest; and so falling on his face, he will worship God, announcing † That God is really among you.

26 Why then is it, Brethren, when you assemble, each one has a Psalm—† has a Discourse—† has a Revelation—has a Language—has an Interpretation? † Let all things be done for Edification.

27 And if any one speak in a foreign Language, let it be by two, or at most three [sentences,] and in succession, and let one interpret;

28 but if there is no Interpreter, let him be silent in the Congregation; and let him speak to Himself and to GOD.

\* VARIAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 25. if you—omit. 29. has a Revelation, has a Language, has an Interpretation.

† 21. Isa. xxviii. 11, 12. † 23. Acts ii. 15. † 25. 1st. xlv. 14; Zech. viii. 23. † 26. 1 Cor. xii. 8—10; verse 6. † 26. 1 Cor. xii. 17; 2 Cor. xii. 10; Eph. iv. 14.

τω θεῷ. <sup>29</sup> Προφῆται δε δυο η̄ τρεις λαλει-  
to the God. Prophets but two or three let  
τωσαν, και οἱ αλλοι διακρινωσαν. <sup>30</sup> εαν δε  
speak, and the others discern, if but  
αλλω αποκαλυφθη καθήμενῳ, ὁ πρωτος σιγα-  
to another may be revealed sitting by, the first let be  
τω. <sup>31</sup> Δυνασθε γαρ καθ' ἑνα παντες προφητευ-  
silent. You are able for one by one all to prophesy,  
ειν, ἵνα παντες μαθανωσι, και παντες παρακα-  
that all may learn, and all may be  
λωνται. <sup>32</sup> και πνευματα προφητων̄ προφηταις  
comforted; and spirits of prophets to prophets  
ὑποτασσεται. <sup>33</sup> ου γαρ εστιν ακαταστασις ὁ  
are subject; not for is of confusion the  
θεος, αλλ' ειρηνης. Ὡς εν̄ πασαις ταις εκκλη-  
God, but of peace. As in all the congre-  
σαις των ἁγιων, <sup>34</sup> αῑ γυναικες \* [ὑμων] εν̄  
gations of the saints, the women [of you] in  
ταις εκκλησαις σιγατωσαν. ου γαρ επιτετρα-  
the congregations let be silent; not for it has been  
ταῑ αυταις λαλειν, αλλ' ὑποτασσεσθαι, καθως  
permitted to them to speak, but to be submissive, as  
και ὁ νομος λεγει. <sup>35</sup> Ει δε τε μαθειν̄ θελου-  
even the law says. If and anything to learn they  
σιν, εν̄ οικῃ τους̄ ιδιους̄ ανδρας̄ επερωτατωσαν̄  
wish, in a house the own husbands let them ask;  
αισχρον γαρ εστῑ γυναιξιν̄ εν̄ εκκλησιᾱ λα-  
an indecent thing for it is women in a congregation to  
λειν. <sup>36</sup> Η̄ αφ' ὑμων̄ ὁ λογος̄ τοῡ θεοῡ εξηλθεν̄;  
speak. Or from you the word of the God went out?  
η̄ εις̄ ῡμας̄ μονους̄ κατητησεν̄; <sup>37</sup> Εῑ τις̄ δοκεῑ  
or to you alone did it come? If any one thinks  
προφητης̄ ειναῑ η̄ πνευματικος̄, επιγινωσκειτω  
a prophet to be or spiritual, let him acknowledge  
ἃ̄ γραφᾱ ῡμιν̄, ὅτῑ κυριοῡ ειναῑ εντο-  
the things I write to you, because of Lord they are command-  
λαι. <sup>38</sup> εῑ δε̄ τις̄ αγνοεῑ, αγνοειτω. <sup>39</sup> Ὡστε,   
ments; if but any one ignorant, let him be ignorant. So that,  
αδελφοι, ζηλουτε̄ το̄ προφητειαν̄, καῑ το  
brethren, be you zealous that to prophecy, and that  
λαλειν̄ γλωσσαις̄ μη̄ κωλυετε. <sup>40</sup> παντᾱ δε̄  
to speak with tongues not hinder you; all things but  
ευσημονως̄ καῑ κατᾱ ταξιν̄ 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 PROPHESY; 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. your—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. 8; Eph. v. 21; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x. 7; 1 Job.  
† 30. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

ΚΕΦ. ιε'. 15.

Ἰ γνωρίζω δε ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον  
 I declare but to you, brethren, the glad tidings  
 ὃ εὐηγγελισαμην ὑμῖν, ὃ και παραλαβετε, which I announced as glad tidings to you, which also you received,  
 εν 'ω και ἐστήκατε, ὁ δὲ οὐ και σω(ζεσθε) in which also you have stood, through which also you are being saved;  
 (τινι λογῳ εὐηγγελισαμεν ὑμῖν εἰ κατεχετε\*) (by a certain word I announced as glad tidings to you if you retain;)  
 εκτος εἰ μη εἰκη ἐπιστευσατε. ὁ παρεδωκα  
 except if not inconsiderately you believed. I delivered  
 γαρ ὑμῖν εν πρωτοις ὃ και παρελαβον· ὅτι  
 for to you among first things what also I received; that  
 Χριστος ἀπεθανεν ὑπερ των ἁμαρτιων ἡμων,  
 Anointed died on behalf of the sins of us,  
 κατα τας γραφας· ὁ και ὅτι ἐταφη, και ὅτι  
 according to the writings; and that he was buried, and that  
 ἐγηγερται τη τριτη ἡμερα, κατα τας γραφας·  
 he was raised the third day, according to the writings;  
 ὁ και ὅτι ὠφθη Κηφα, εἰτα τοις δωδεκα. ὁ ἔπει-  
 and that he was seen by Cephus, then by the twelve. After that  
 τα ὠφθη ἐκαινω πεντακοσῖας ἀδελφοις ἐφαναξ,  
 he was seen above by five hundred brethren at once,  
 ἐξ ὧν οἱ πλείους μενουσιν ἕως ἄρτι, τινες δε  
 out of whom the greater number remain till now, some but  
 και ἐκοιμηθησαν. ὁ ἔπειτα ὠφθη Ἰακωβω· εἰτα  
 also have fallen asleep. After that he was seen by James; then  
 τοις ἀποστολοις πασιν. ὁ ἔσχατον δε παντων,  
 by the apostles all. Last and of all,  
 ὁσπερ ἐτῷ ἐκτροματι, ὠφθη καμοι. ὁ (ἔγω  
 just as if by the abortion, he was seen also by me. (I  
 γαρ εἰμι ὁ ἐλαχιστος των ἀποστολων· ὁς οὐκ  
 for am the least of the apostles; who not  
 εἰμι ἱκανος καλεῖσθαι ἀποστολος, διοτι ἐδιωξα  
 am fit to be called an apostle, because I persecuted  
 την ἐκκλησιαν του θεου. ὁ ἁριτι δε θεου εἰμι  
 the congregation of the God. By favor but of God I am  
 ὁ εἰμι· και ἡ ἁρις αυτου ἡ εἰς εμε, ου κενη  
 what I am; and the favor of him that to me, not vain  
 ἐγενηθη, ἀλλα περισσοτερον αυτων παντων  
 was made, but more abundantly of them all  
 ἐκοπιασα· οὐκ ἐγω δε, ἀλλ' ἡ ἁρις του θεου  
 I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS † which I evangelized to you, and which you received; in which also you have stood, † and through which you are being saved, if you retain a certain Word I evangelized to you; † unless, indeed, you believed inconsiderately.  
 2 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;  
 3 and That he was buried; and That he was raised the THIRD DAY; † according to the SCRIPTURES;  
 4 and That he was seen † by Cephus; then † by the TWELVE;  
 5 and That he was seen † by five hundred brethren at once;  
 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. 1. 11. † 2. Rom. 1. 16; 1 Cor. 1. 21. † 3. Gal. 1. 19. † 4. Psa. xlii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 40; Acts iii. 18; xxvi. 23; 1 Pet. 1. 11; ii. 24. † 5. Psa. li. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 40; Acts ii. 25—31; xiii. 33—35; xxvi. 22, 23; 1 Pet. 1. 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 1. 5, 4. † 9. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. † 10. Eph. ii. 7, 8. † 11. 1 Cor. xi. 23; xii. 11. † 12. Gal. 1. 18; Phil. iii. 6; 1 Tim. 1. 13. † 13. 1 Cor. iii. 8; Gal. ii. 8; Eph. ii. 7, 8; Phil. ii. 13. † 14. Matt. x. 20; Rom. xv. 13, 19; 3 Cor. iii. 8; Gal. ii. 8; Eph. ii. 7, 8; Phil. ii. 13.

ἢ σὺν ἐμοί.) <sup>11</sup> Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι,   
 that with me.) Whether therefore I, or they,

οὕτω κηρυσσομεν, καὶ οὕτως ἐπιστευσατε.   
 thus we proclaim, and thus you believed.

<sup>12</sup> Εἰ δὲ Χριστὸς κηρυσσεται, ὅτι ἐκ νεκρῶν   
 If but Anointed is proclaimed, that out of dead ones

ἐγηγηρται, πῶς λεγουσιν 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 Χριστὸς ἐγηγηρται.   
 tion of dead ones not is, not even Anointed has been raised;

<sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγηγηρται, κενὸν ἀρα τὸ   
 if but Anointed not has been raised, void then the

κηρυγμα ἡμῶν, κενὴ \* [δὲ] καὶ ἡ πίστις ὑμῶν.   
 preaching of us, void [and] also the faith of you.

<sup>15</sup> Εὐρισκομεθα δὲ καὶ ψευδομαρτυροῦντες τοῦ θεοῦ.   
 We are found and even false witnesses of the God;

ὅτι ἐμαρτυρησαμεν κατὰ τοῦ θεοῦ, ὅτι ἠγειρε   
 because we testified concerning the God, that he raised up

τὸν Χριστὸν, ὃν οὐκ ἠγειρεν, εἴπερ ἀρα νεκροὶ   
 the Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγειρονται. <sup>16</sup> Εἰ γὰρ νεκροὶ οὐκ ἐγειρου-   
 not are raised up. If for dead ones not are raised

ται, οὐδὲ Χριστὸς ἐγηγηρται. <sup>17</sup> εἰ δὲ Χριστὸς   
 up, not even Anointed has been raised; if but Anointed

οὐκ ἐγηγηρται, ματαία ἡ πίστις ὑμῶν· ἐτι ὅστε   
 not has been raised, deceptive the faith of you; still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>18</sup> ἀρα καὶ οἱ κοιμηθέν-   
 in the sins of you; then also those having fallen

τες ἐν Χριστῷ, ἀπώλοντο. <sup>19</sup> Εἰ ἐν τῇ ζωῇ   
 asleep in Anointed, perished. If in the life

ταύτῃ ἠλπικότες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-   
 this having been hoping we are in Anointed alone, more

εἰνότεροι πάντων ἀνθρώπων ἐσμεν. <sup>20</sup> Νῦν δὲ   
 pitiable of all men we are. Now but

Χριστὸς ἐγηγηρται ἐκ νεκρῶν, ἀπαρχὴ τῶν   
 Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.   
 having fallen asleep.

<sup>21</sup> Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ   
 Since for through a man the death, also

δι' ἀνθρώπου ἀναστασις νεκρῶν. <sup>22</sup> Ὡσπερ   
 through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω   
 for in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.   
 also in the Anointed all will be made alive.

<sup>11</sup> Whether I, then, or they, thus we preach, and thus you believed.

<sup>12</sup> But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

<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 certainly is our PROCLAMATION, and void is your FAITH.

<sup>15</sup> And we are found even False witnesses concerning GOD; † Because we testified in regard to GOD, That he raised up the ANOINTED one; whom he did not raise up, if indeed Dead persons are not raised.

<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 pitiable 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. 3 Tim. iii. 13.

† 20. 1 Pet. i. 3.

† 20. Acts xv. 23; verse 23; Col. i. 1

Rev. i. 5.

† 21. Rom. v. 12, 17.

† 21. John xi. 25; Rom. vi. 23.

23 Ἐκάστος δε εν τῷ ιδίῳ τμήματι ἀπαρχή  
 Each one and in the own band; a first-fruit  
 Χριστός, εἰτα οἱ του Χριστου, εν τῷ παρου-  
 Anointed, after that those of (the Anointed, in the presence  
 σια αυτου 24 εἰτα το τέλος, ὅταν παρα-  
 of him; then the end, when he should have de-  
 δῃ τὴν βασιλειαν τῷ θεῷ και πατρι, ὅταν  
 livered up the Kingdom to the God and father, when  
 καταργησῶν πᾶσαν ἀρχὴν και πᾶσαν ἐξου-  
 he should have abrogated all governments and all autho-  
 σιαν και δυναμιν. 25 Δει γὰρ αὐτον βασιλευ-  
 rity and power. It behoves for him to reign,  
 εἰς, ἀχρὶς οὐ ἀν θῆ πάντας τοὺς ἐχθροὺς  
 till he may have placed all the enemies  
 ὑπο τοὺς ποδας αυτου. 26 Ἐσχάτος ἐχθρος  
 under the feet of him. Last enemy  
 καταργεῖται ὁ θάνατος. 27 πάντα γὰρ ὑπετα-  
 is rendered powerless the death; all things for he subjected  
 ξεν ὑπο τοὺς ποδας αυτου. Ὅταν δε εἴπῃ,  
 under the feet of him. When but it may be said,  
 ὅτι πάντα ὑποτακται, δῆλον, ὅτι ἕκτος του  
 that all things have been subjected, it is evident, that is excepted the  
 ὑποταξαντος αυτω τα πάντα. 28 Ὅταν δε ὑπο-  
 one having subjected to him the all things. When but may be  
 ταγῇ αυτω τα πάντα, τότε \* [και] αὐτος ὁ υἱος  
 subjected to him the all things, then [also] himself the son  
 ὑποταγησεται τῷ ὑποταξαντι αυτω τα πάντα,  
 will be subject to the one having subjected to him the all things,  
 ἵνα ἢ ὁ θεος \* [τα] πάντα εν παντι. 29 Ἐπει  
 so that may be the God [the] all things in all. Otherwise  
 τι ποιησουσιν οἱ βαπτιζομενοι ὑπερ των νεκ-  
 what shall they do these being dipped on behalf of the dead  
 ρων, εἰ ὅλως νεκροὶ οὐκ εγείρονται; τι και  
 ones, if at all dead ones not are raised up? why and  
 βαπτιζονται ὑπερ αυτων; 30 Τι και 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  
 νησκῶ, νη την ἡμετεραν καυχῆσιν, ἣν εχω εν  
 die, by the your boasting, which I have in  
 Χριστῷ Ἰησοῦ τῷ κυριῷ ἡμων. 32 Εἰ κατα  
 Anointed Jesus the Lord of us. If according to

23 But † each one in his own rank; Christ a First-fruit; afterwards, those who are CHRIST'S at his APPEARING.  
 24 (Then, the END, when he shall give up the KINGDOM to the God and Father; when he shall have abrogated All Government and All Authority and Power.  
 25 For he must reign † till he has placed All ENEMIES under his FEET.  
 26 Even DEATH, the Last Enemy, I will be rendered powerless;  
 27 for † 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.

\* VULGATE MANUSCRIPT.—23. also—omit. 28. the—omit. 31. I am boasting, Brethren, which.

† 29. Clarke, after saying that this is the most difficult passage in the New Testament and quoting Matt. xx. 28; Mark x. 38; and Luke xli. 50, where sufferings and martyrdoms are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15-17. † 25. Psa. cv. 1; Acts ii. 34; Heb. i. 22; Heb. i. 13; x. 13. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psa. vii. 6; Heb. ii. 8. † 28. Phil. iii. 21. † 28. 1 Cor. iii. 23; xl. 8. † 30. 1 Cor. xi. 26; Gal. v. 11. † 31. 1 Thess. ii. 10. † 31. Rom. viii. 32; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xl. 23.

ἄνθρωπον ἐθρῆριον ἀκροῖσα ἐν Ἐφεσῷ, τί μοι τό  
 man I fought with a wild beast in Ephesus, what to me the  
 οφέλος; εἰ νεκροὶ οὐκ ἐγείρονται, φαγωμέναι καὶ  
 profit? if dead ones not are raised up, we may eat and  
 πῶμεν αὐριον γὰρ ἀποθνήσκουμεν. <sup>33</sup> Μὴ πλά-  
 we may drink; to-morrow for we die. Not be you  
 νασθε. Φθειροῦσιν ἠθῆ χρηστὰ ὀμιλῶντες κακά.  
 led astray. Corrupt habits virtuous companionships evil.

<sup>34</sup> Ἐκνήψατε δίκαιως, καὶ μὴ ἁμαρτανετέ. ἄγνω-  
 Awake you as it is fit, and not sin you; Ignor-  
 σιαν γὰρ θεοῦ τίνες ἔχουσι· πρὸς ἐντροπήν  
 rance for of God some have; for shame  
 ὑμῖν λέγω. <sup>35</sup> Ἄλλ' εἰρεῖ τις· πῶς ἐγείρονται  
 to you I speak. But will say some one; How are raised up

οἱ νεκροί; ποῖω δὲ σωματι ἐρχονται; <sup>36</sup> Ἀφ-  
 the dead ones? in what and body do they come? O fool.  
 ρὸν· σὺ δὲ σπείρεις, οὐ ζῶοποιεῖται, εἰ μὴ  
 ish one; thou what sowest; not is made alive, if not

ἀποθῆναι. <sup>37</sup> καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γερ-  
 it should die; and what thou sowest, not that body that going  
 σόμενον σπείρεις, ἀλλὰ γυμνῶν κοκκῶν, εἰ  
 to be born thou sowest, but a naked grain, if

τύχοι, σίτου, 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 ἠθέλησεν, καὶ ἕκαστῳ  
 to it gives a body as he willed, and to each  
 τῶν σπερμάτων \* [τὸ] ἴδιον σῶμα. <sup>39</sup> Οὐ τὰσα  
 of the seeds [the] own body. Not all

σαρξ, ἢ αὐτῆ σαρξ· ἀλλὰ ἀλλῆ μὲν ἀνθρώπων,  
 flesh, the same flesh; but one indeed of men,

ἀλλῆ δὲ σαρξ κτήνων, ἀλλῆ δὲ ἰχθύων, ἀλλῆ  
 another and flesh of cattle, another and of fishes, another  
 δὲ πτηνῶν. <sup>40</sup> Καὶ σώματα ἐπουρανια, καὶ  
 and of birds. And bodies heavenly, and

σώματα ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-  
 bodies earthly; but one indeed that of the heaven-  
 νῶν δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. <sup>41</sup> Ἄλλῃ  
 lies glory, another and that of the earthlies. One

δόξα ἡλίου, καὶ ἀλλῆ δόξα σελήνης, καὶ ἀλλῆ  
 glory of sun, and another glory of moon, and another  
 δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν  
 glory of stars; a star for from a star differs in

δόξῃ. <sup>42</sup> Οὕτω καὶ ἡ ἀνάστασις 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 αἰμιᾷ, 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 heavenly 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 Corruption, it is raised in Incorruption;

<sup>43</sup> † it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

\* VATICAN MANUSCRIPT.—38. the—omit.

39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 8. † 33. Isa. xlii. 13; lvi. 12; Ecol. ii. 24; Luke xii. 19. † 35. 1 Cor. v. 6. † 34. Rom. xlii. 11; Eph. v. 14. † 34. 1 Thess. iv. 5. † 34. 1 Cor. vi. 3. † 30. John xii. 24. † 42. Dan. xii. 3; Matt. xiii. 43. † 43. Phil. iii. 21.

<sup>44</sup> σπειρεται σωμα ψυχικον, εγειρεται σωμα  
it is sown a body soulful, it is raised a body  
πνευματικον. Εστι σωμα ψυχικον, και εστι  
spiritual. Is a body soulful, and is

\*[σωμα] πνευματικον. <sup>45</sup> Ουτω και γεγραπται  
[a body] spiritual. So and it has been written;

Εγενετο ο πρωτος \* [ανθρωπος] Αδαμ εις ψυχη  
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>45</sup> ΑΛΛ' ου πρωτον το πνευματικον, αλλα το  
But not first the spiritual, but the

ψυχικον· επειτα το πνευματικον. <sup>47</sup> Ο πρωτος  
soulful; 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

οντοι και οι χοικοι και οιος ο εκουρανιος,  
like also the earthy ones; and of what kind the heavenly,

τοιουτοι και οι εκουρανιοι. <sup>49</sup> και καθως εφορεσ-  
such like also the heavenly ones; and even as we bore

αμεν την εικονα του χοικου, φορεσομεν και την  
the image of the earthy, we shall bear also the

εικονα του εκουρανιου. <sup>50</sup> Τουτο δε φημι,  
image 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  
incorruptible 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-  
ling of an eye, in the last trumpet. (It shall

πισει γαρ, και οι νεκροι εγερθησονται αφθαρ-  
sound for, and the dead ones shall be raised incor-

τοι, και ημεις αλλαγησομεθα.) <sup>53</sup> Δει γαρ  
ruptible, and we shall be changed.) It is necessary for

το φθαρτον τουτο ενδυσασθαι αφθαρσιαν, και  
the corruptible this to be clothed with incorruptible, and

το θνητον τουτο ενδυσασθαι αθανασιαν.  
the mortal this to be clothed with immortality.

<sup>54</sup> Όταν δε το φθαρτον τουου ενδυσηται αφθαρ-  
When but the corruptible this shall be clothed with incor-

σιαν, και το θνητον τουτο ενδυσηται αθανασιαν,  
ruptible, and the mortal this shall be clothed with immortality,

44 it is sown an animal Body, it is raised a spiritual Body. \* If there is an animal Body, there is also a spiritual Body.

45 And so it has been written, The FIRST Adam † "became a living Soul;" ‡ the LAST Adam, † a life-giving Spirit.

46 The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

47 † The FIRST Man was from the Ground, ‡ earthy; the SECOND Man is † from Heaven.

48 Of what kind the EARTHY one, such also the EARTHY ones; † and of what kind the HEAVENLY one, such also the HEAVENLY ones;

49 and † even as we bore the LIKENESS of the EARTHY one, † we shall also bear the LIKENESS of the HEAVENLY one.

50 And I say this, Brethren, Because † Flesh and Blood cannot inherit the Kingdom of God; nor shall CORRUPTION inherit INCORRUPTION.

51 Behold! a Secret I disclose to you; † We shall not all sleep, but we shall all be changed.—

52 in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; † for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

53 For this CORRUPTIBLE must be clothed with Incorruptibility, and † this MORTAL must be clothed with Immortality.

54 And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

\* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. the LORD—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 33, 34, 40, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 81. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 49. Phil. iii. 21; † John iii. 2. † 50. John iii. 8, 5 † 51. 1 Thess. iv. 15—17. † 52. Matt. xxiv. 31; John v. 21; 1 Thess. iv. 16. † 53. 2 Cor. v. 4



τοτε γενησεται ο λογος ο γεγραμμενος· Κατε-  
 then will happen the word that having been written; Was  
 ποτη ο θανατος εις νικος. <sup>55</sup> Που σου, θανα-  
 swallowed up the death into victory. Where of thee, O death,  
 τε, το κεντρον; που σου, αδη, το νικος;  
 the sting? where of thee, O stings, the victory?  
<sup>56</sup> Το δε κεντρον του θανατου, η αμαρτια· η δε  
 The but sting of the death, the sin; the and  
 δυναμις της αμαρτιας, ο νομος. <sup>57</sup> Τω δε θεω  
 power of the sin, the law. To the but God  
 χαρις, τω διδοντι ημιν, το νικος δια του  
 thanks, to the one having given to us, the victory through the  
 κυριου ημων Ιησου Χριστου. <sup>58</sup> Ωστε, αδελ-  
 Lord of us Jesus Anointed. Wherefore, breth-  
 φου μου αγαπητοι, εδραιου γινεσθε, αμετακινή-  
 of me beloved, steadfast be you, unmoved,  
 τα., περισσευοντες εν τω εργω του κυριου  
 abounding in the work of the Lord  
 παντοτε, ειδοτες, οτι ο κοπος υμων ουκ εστι  
 at all times, knowing, that the labor of you not is  
 κενος εν κυριω.  
 vain in Lord.

ΚΕΦ. 15. 16.

<sup>1</sup> Περι δε της λογιας της εις τους αγιους,  
 Concerning and the collection that for the saints,  
 ωσπερ διαταξαται εις εκκλησιας της Γαλατιας,  
 as I appointed to the congregations of the Galatia,  
 ουτω και υμεις ποιησατε. <sup>2</sup> Κατα μιαν σαββα-  
 so also you do. Every first of week  
 των εκαστος υμων παρ' εαυτω τιθετω, θησαν-  
 each one of you by itself let him place, treasure-  
 ριζων, οτι αν ευδοταται· ινα μη οταν  
 ing up, what thing he may be prospered; so that not when  
 ελθω, τοτε λογια γινονται. <sup>3</sup> Οταν δε  
 I may come, then collections may be made. When and  
 παραγενωμαι, ους εαν δοκιμασητε, δι' επισ-  
 I may arrive, whom if you may approve, by let-  
 τολων τουτους πεμψω απευγεκιν την χαριν  
 ters these I will send to carry the gift  
 υμων εις Ιερουσαλημ· <sup>4</sup> εαν δε η αξιον του  
 of you to Jerusalem; if but it may be worthy of the  
 κημε πορευεσθαι, συν εμοι πορευονται.  
 ever me to go, with me they shall go.  
<sup>5</sup> Ελευσομαι δε προς υμας, οταν Μακεδονιαν  
 I will come but to you, when Macedonia  
 διελθω· (Μακεδονιαν γαρ διερχομαι·)  
 I may have passed through; Macedonia for I pass through;  
<sup>6</sup> προς υμας δε τυχον παραμεινω, 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 us † 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 sabbaton* signifies the first day of every week.—Macknight.

† 54. Isa. xlv. 8; Heb. ii. 14, 15; Rev. x. 14. † 50. 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.  
 † 17. Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xv.  
 † 2 & 4 Cor. viii. 19. † 4. 2 Cor. viii. 4, 19. † 6. Acts xix. 21; 2 Cor. i. 10.

χειμασω, ινα υμεις με προκειψητε οδ εαν πορ-  
winter, so that you me may send before where if I may

ευωμαι. 7 Ου θελω γαρ υμας αρτι εν παρο-  
go. Not I wish for you now in passing

δω ιδειν· ελπιζω γαρ χρονον τινα επιμειναι  
by to see; I hope for time some to remain

προς υμας, εαν ο κυριος επιτρεψη. 8 Επιμεινω  
with you, if the Lord should permit. I shall remain

δε εν Εφεσω εως της πεντηκοστης· 9 θυρα γαρ  
but in Ephesus till the pentecost; a door for

μοι ανεωγε μεγαλη και ενεργης, και αντικειμε-  
to me has been opened great and efficacious, and opposers

νοι πολλοι. 10 Εαν δε ελθη Τιμοθεος, βλε-  
many. If and should have come Timothy, see

πετε, ινα αφοβως γενηται προς υμας· το γαρ  
you, that without fear he may be to you, the for

εργον κυριου εργαζεται ως \* [και] εγω· 11 μη  
work of Lord he works as [even] I; not

τις· ουκ αυτον εξουθενησθ. Προκειψητε δε  
any one therefore him may despise. Send on before and

αυτον εν ειρηνη, ινα ελθη προς με· εκδεχομαι  
him in peace, so that he may come to me; I expect

γαρ αυτον \* [μετα των αδελφων.] 12 Περι δε  
for him [with the brethren.] Concerning and

Απολλω του αδελφου, πολλη παρεκαλεσα  
Apollon the brother, much I entreated

αυτον, ινα ελθη προς υμας μετα των  
him, that he would go to you with the

αδελφων· και παντως ουκ ην θελημα, ινα νυν  
brethren and at all not was will, that now

ελθη· ελευσεται δε, οταν ευκαιρησθ. 13 Γρη-  
he should go; he will go but, when he may find opportunity. Watch

γριζειτε, στηκετε εν τη πιστει, ανδριζεσθε,  
you, stand you firm in the faith, be you manly,

κραταιουσθε· 14 παντα υμων εν αγαπη γινεσθω.  
be you strong; all things of you in love let be done.

15 Παρακαλω δε υμας, αδελφοι· οιδατε την  
I entreat and you, brethren; you know the

οικιαν Στεφανα, οτι εστιν ακαρχη της Αχαιας,  
household of Stephanas, that it is a first-fruit of the Achaia,

και εις διακονιαν τοις αγιοις εταξαν εαυτους·  
and for service to the saints they devoted themselves;

16 Ινα και υμεις υποτασθητε τοις τοιουτοις,  
that also you should be submissive to the suchlike persons

pass the winter, that you may send Me forward wherever I may go.

7 For I do not wish to see you now in passing, since I hope to remain some time with you, if the Lord permit.

8 But I will remain at Ephesus till the Pentecost;

9 for a great and effective door has been opened to Me; yet there are many opposers.

10 Now, if Timothy should have come, take care that he may be among you without fear; for he performs the work of the Lord, even as 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 Apollon, the Brethren, I entreated him repeatedly that he would come to you with the Brethren; but his inclination was not at all to come at present; he will come, however, when he may find an opportunity.

13 Watch you! Stand firm in the Faith! Be manly! Be strong!

14 Let all your deeds be done in Love.

15 And I entreat you, Brethren, as you know the Family of Stephanas, that it is a First-fruit of Achaia, and that they have 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 BROTHERS—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 xiv. 22; 1 Cor. iv. 17. 10. Rom. xvi. 21; Phil. ii. 20, 23; 1 Thess. iii. 2. 11. 1 Tim. iv. 12. 11. Acts xv. 83. 12. 1 Cor. i. 12; iii. 5. 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8. 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. 14. Eph. vi. 10; Col. i. 11. 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. 15. 1 Cor. i. 16. 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. 16. Heb. xiii. 17.

και παρτι τω συν<sup>17</sup> γουρτι και κοπιωντι. <sup>17</sup> και  
 and to every one to the one working with and laboring with. I rejoice  
 ρω δε επι τη παρουσια Στεφανα και Φουρτουνα-  
 but on the presence of Stephanas and Fortunatus  
 του και Αχαικου, οτι το θυμω υστερημα οδοτο  
 and Achaicus, because the of you want these  
 ανεπληρωσαν<sup>18</sup> ανεπαυσαν γαρ το εμοκ πνευ-  
 supplied; they refreshed for the my spirit  
 μα και το θυμω. Επιγιωσκετε ουν τους τοι-  
 and that of you. Acknowledge therefore the such  
 ουτους. <sup>19</sup> Ασπαζονται υμας αι εκκλησιαι της  
 like persons. Salute you the congregations of the  
 Ασιας. Ασπαζονται υμας εν κυριω πολλα  
 Asia. Salute you in Lord much  
 Ακυλας και Πρισκιλλα, συν τρ. κατ' οικον  
 Aquila and Priscilla, with the in house  
 αυτων εκκλησια. <sup>20</sup> Ασπαζονται υμας οι, αδελ-  
 of them congregation. Salute you the bresh-  
 φοι παντες. Ασπασαθε αλληλους εν φιλη-  
 ren all. Salute you each other with a kiss  
 μητι αγιω. <sup>21</sup> Ο ασπασμος τη εμρ χειρι Παυ-  
 holy. The salutation with the my hand of Paul.  
 λου. <sup>22</sup> Ει τις ου φιλει τον κυριον \* [Ιησουν  
 If any one no has affection for the Lord [Jesus  
 Χριστον,] ητω αναθεμα μαραν αθα. <sup>23</sup> Η  
 Anointed,] let him be accursed; the Lord comes. The  
 χαρις του κυριου Ιησου \* [Χριστου] μεθ' υμων.  
 favor of the Lord Jesus [Anointed] with you.  
<sup>24</sup> Η αγαπη μου μετα παντων θυμων εν Χριστω  
 The love of me with all of you in Anointed  
 Ιησου. \* [Αμην.]  
 Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these brethren supplied the Want of you;

18 † for they have refreshed my Spirit and yours. † Acknowledge, therefore, such brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and \* Priscilla, † together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. † Salute each other with a holy Kiss.

21 † This is the SALUTATION of Paul; with MY OWN Hand.

22 If any one † love not the LORD, † let him be accursed. † The Lord comes.

23 † The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

\* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

\* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

† 18. Col. iv. 8.  
 † 20. Rom. xvi. 16.  
 † 22. Gal. i. 8, 9.

† 18. 1 Thess. v. 12; Phil. ii. 29.  
 † 21. Col. iv. 18; 2 Thess. iii. 17.  
 † 22. Jude 14, 15.

† 10. Rom. xvi. 5, 15; Philo. 2.  
 † 23. Eph. vi. 14.  
 † 23. Rom. xvi. 20.

SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

1 Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεου, και Τιμοθεος ο αδελφος, τη  
will of God, and Timothy the brother, to the  
εκκλησια του θεου τη ουση εν Κορινθω, συν  
congregation of the God to that being in Corinth, with  
τοις αγιοις πασι τοις ουσιν εν ολη τη Αχαια·  
the saints to all those being in whole the Achaia;  
2 χαρις υμιν και ειρηνη απο θεου πατρος ημων,  
favor to you and peace from God a father of you,  
και κυριου Ιησου Χριστου. 3 Ευλογητος ο θεος  
and Lord Jesus Anointed. Worthy of praise the God  
και πατηρ του κυριου ημων Ιησου Χριστου, ο  
and father of the Lord of us Jesus Anointed, the  
πατηρ των οικτιρμων, και θεος πασης παρα-  
father of the mercies, and God of all com-  
κλησεως, 4 ο παρακαλων ημας επι παση τη  
fort, the one comforting us in all the  
θλιψει ημων, εις το δυνασθαι ημας παρακαλειν  
affliction of us, in order that to be able us to comfort  
τους εν παση θλιψει, δια της παρακλησεως, ης  
those in every affliction, by means of the comfort, of which  
παρακαλουμεθα αυτοι υπο του θεου· 5 οτι καθως  
we are comforted ourselves by the God; because as  
περισσειει τα παθηματα του Χριστου εις ημας,  
abounds the sufferings of the Anointed in us,  
οτω δια του Χριστου περισσειει και η παρα-  
so by means of the Anointed abounds also the com-  
κλησις ημων. 6 Ειτε δε ολιβομεθα, υπερ  
fort of us. Whether but we are afflicted, on behalf  
της υμων παρακλησεως, \* [και σωτηριας·] ειτε  
of the of you comfort, [and salvation;] whether  
παρακαλουμεθα, υπερ της υμων παρακλησεως,  
we are comforted, on behalf of the of you comfort,  
της ενεργουμενης εν υπομονη των αυτων  
of that operating in patient endurance of the same  
παθηματων, ων και ημεις πασχομεν· (και η  
sufferings, which also ημεις suffer; (and the  
ελπις ημων βεβαια υπερ υμων·) 7 ειδοτες, οτι  
hope of us steadfast on behalf of you; knowing, that  
ωσπερ κοινοιοι εστε των παθηματων; οκω και  
as partakers you are of the sufferings, so also  
της παρακλησεως. 8 Ου γαρ θελομεν υμας αγ-  
of the comfort. Not for we wish you to  
νοειν, αδελφοι, υπερ της θλιψεως ημων της  
beignorant, brethren, concerning the affliction of us of that

CHAPTER I.

1 Paul, † an Apostle of the † Anointed Jesus, by the Will of God, and Timothy the BROTHER, to THAT CONGREGATION of GOD which is in Corinth, † together with all those SAINTS who ARE in the Whole of ACHAEA;

2 † Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

3 † Blessed be the GOD and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,

4 who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by GOD;

5 because † as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

6 And whether we be afflicted, † it is \* on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

8 For we do not wish you, Brethren, to be ignorant concerning THAT

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS.

1. Anointed Jesus. 6. and salvation.—omit. 6. on behalf of THAT COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for your Comfort and Salvation, knowing, That.

† 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. 3; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Phil. 2.  
† 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. 12.

γενομένης \* [ἡμῖν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-  
 happening [to us] in the Asia, that according to excess  
 βολὴν ἐβαρῶθημεν ὑπὲρ δυνάμιν, ὥστε ἐξα-  
 we were pressed above strength, so that to be  
 πορθῆναι ἡμᾶς καὶ τοῦ ζῆν' ἄλλα 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 ἐγειρόντι τοὺς νεκροὺς. <sup>10</sup> ὃς ἐκ  
 the God that one raising up the dead ones, who from  
 τηλικούτου θανάτου ἐρρύσαστο ἡμᾶς, καὶ ῥυεταί·  
 an great a death rescued us, and does rescue;  
 εἰς ὃν ἠλπικαμεν, ὅτι καὶ ἐτι ῥυεταί, <sup>11</sup> συνυ-  
 in whom we have hoped, that even still he will rescue, co-  
 κινουρουτων 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 ματυριον τῆς  
 for boasting of us this is, the testimony of the  
 συνειδητῶς ἡμῶν, ὅτι ἐν ἀπλοτητι καὶ εἰλικρι-  
 conscience of us, that in simplicity and sincerity  
 νεῖα θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρι-  
 of God, (not in wisdom fleshly, but in favor  
 τι θεοῦ) ἀνεστραφημεν ἐν τῷ κόσμῳ, περισσο-  
 of God) we conducted in the world, more abun-  
 τερως δὲ πρὸς ὑμᾶς. <sup>13</sup> Οὐ γὰρ ἀλλὰ γραφομεν  
 dantly but to you. Not for other things we write  
 ὑμῖν, ἀλλ' ἢ ἃ ἀναγινωσκετε, \* [ἢ ἃ ἀναγινωσ-  
 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  
 νωσσεσθε, <sup>14</sup> καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπο  
 will acknowledge, as also you acknowledged us from  
 μερουσ· 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 ταυτὴ τῇ πεποιθῆσαι ἐβουλομένη πρὸς  
 And in this the confidence I wished to  
 ὑμῖς ελθεῖν πρότερον, ἵνα δευτέραν χάριν  
 you to come before, so that a second favor  
 ἐχητε. <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 ελθεῖν 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;  
 ¶ but we had the SENTENCE of DEATH in ourselves, so that we might † not trust in ourselves, but in THAT GOD who RAISES UP the DEAD;  
 † who rescued us from so Great a Death, and \* is rescuing; in whom we have hope that he will also yet rescue;  
 † you, also, † co-operating by PRAYER on our behalf, so that from Many † Mouths thanks may be given by Many on our behalf, † for Our GIFT.  
 † For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with \* the greatest Simplicity and † Sincerity, † not with fleshly Wisdom, but by the Favor of God, we conducted ourselves in the WORLD; but more especially towards you.  
 † 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;  
 † as also you partially acknowledged us, † That we are your Boast, † as you also will be ours in the DAY of \* the LORD Jesus.  
 † And in this CONFIDENCE † I was purposing to come to you at first; so that you might have † a \* Second Favor;  
 † and, by You, to pass through into Macedonia; and from Macedonia † to come again to you, and by

\* VATICAN MANUSCRIPT.—8. to us—omit. 8. excessively above strength we were pressed. 10. will rescue. 12. Pureness and godly Sincerity. 13. or what you acknowledge—omit. 13. even—omit. 14. our LORD Jesus. 15. Second Joy.  
 † 11. Proseopon, like the Latin persona, is a mask with an open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—Sharp.  
 † 8. Acts xix. 23; 1 Cor. xv. 52; xvi. 0. † 9. Jer. xvii. 5, 7. † 10. 2 Pet. ii. 9.  
 † 11. Rom. xv. 20; Phil. i. 10; Philemon 22. † 11. 2 Cor. iv. 15. † 12. 2 Cor. ii. 7.  
 † 13. 2 Cor. ii. 4, 15. † 14. 2 Cor. v. 12. † 14. Phil. ii. 10; iv. 1; 1 T. ii. 12, 20. † 15. 1 Cor. iv. 0. † 15. Rom. i. 11. † 16. 1 Cor. xvi. 5, 6.

ὕμας, και ὑφ' ὑμων προπεμφθησαι εις την Ιου-  
 you, and by you to be sent forward into the Ju-  
 δαιαν. 17 Τουτο ουν βουλευομενος, μητι αρα  
 δεα. This therefore wishing, not certainly  
 τη ελαφριᾳ εχρησαμην; η δ βουλευομαι,  
 in the lightness did I use? or the things I purpose,  
 κατα σαρκα βουλευομαι, ινα η παρ' εμοι το  
 according to flesh do I purpose, that may be with me the  
 ναι ναι, και το ου ου; 18 Πιστος δε ο θεος,  
 yea yea, and the no no? Faithful but the God,  
 οτι ο λογος ημων ο προς υμας ουκ εγενετο  
 that the word of us that to you not was  
 ναι και ου. 19 Ο γαρ του θεου υιος Ιησους  
 yea and no. The for of the God son Jesus  
 Χριστος, ο εν υμιν δι' ημων κηρυχθεισ,  
 Anointed, that among you by means of us having been preached,  
 (δι' εμου και Σιλουανου και Τιμοθεου,) ουκ  
 (by means of me and Silvanus and Timothy,) not  
 εγενετο ναι και ου, αλλα ναι εν αυτω γεγονεν,  
 became yea and no, but yea in him has become,  
 20 (οσαι γαρ επαγγελια θεου, εν αυτω το ναι,  
 (as many for promises of God, in him the yea,  
 και εν αυτω το αμην,) τω θεω προς δοξα ο δι'  
 and in him the so be it,) to the God for glory on account of  
 υμων, 21 Ο δε βεβαιων ημας συν υμιν εις  
 of us. The but one establishing us with you for  
 Χριστον, και χριστα ημας, θεος. 22 ο και σφρα-  
 Anointed, and having anointed us, God; he and having  
 γισαμενος ημας, και δους τον αρραβωνα του  
 sealed us, and having given the pledge of the  
 πνευματος εν ταις καρδιαις ημων. 23 Εγω δε  
 spirit in the hearts of us. I but  
 μαρτυρα τον θεον επικαλουμαι επι την εμην  
 a witness the God call upon to the my  
 ψυχην, οτι φειδομενος υμων ουκετι ηλθον εις  
 soul, that sparing you not yet I came to  
 Κορινθον. 24 ουχ οτι κυριευομεν υμων της πισ-  
 Corinth; not because we lord it over you of the faith,  
 τews, αλλα συνεργοι εσμεν της χαρας υμων. τη  
 but fellow-workers we are of the joy of you; in the  
 γαρ πιστει εστηκατε. ΚΕΦ. β'. 2. 1 Εκρινα  
 for faith you have stood. I decided

You to be sent forward into JUDAEA.

17 This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed according to the flesh, that there should be with me both the YES, yes, and the NO, no?

18 † But GOD is witness, That THAT WORD of ours which was toward you \* is not yes and no;

19 for that SON of GOD, Jesus Christ, who was PROCLAIMED to You by Us.—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

20 † For whatever be the Promises of God, they are in him YES, \* and in him TAKEN, to the Glory of God through us.

21 Now HE ESTABLISHING us with you in Christ, and † having anointed us, IS THAT GOD.

22 who also † has SEALED us; and † given the PLEDGE of the SPIRIT in our HEARTS.

23 But † I invoke GOD as a Witness to my Soul, † That, sparing you, I have not yet come to Corinth;

24 not † Because we do mineer 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.

δε εμαυτω τουτο, το μη παλι εν λυπη προς  
 but with myself this, that not again in grief to  
 υμας ελθειν. 2 Ει γαρ εγω λυπω υμας, και τις  
 you to comfort. If for I grieve you, indeed who  
 \* [εστιν] δε ευφραινων με, ει μη ο λυπουμενος εξ  
 [is] the one gladdening me, if not the one being grieved from

\* VARIOUS MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him AMEN. 2. 16—omit.

† 18. The original phrase, πιστος ho theos, is the same form of an oath with The Eternal liveth! that is, "As certain as the Eternal God liveth." † 20. Nai, yes, was the word used by the Greeks for affirming anything; Amen was the word used by the Hebrews for the same purpose.—Macknight.

† 17. 2 Cor. x. 1. † 20. Rom. xv. 8, 9. † 21. 1 John ii. 20, 27. † 22. Eph. i. 13; iv. 30; 2 Tim. ii. 10; Rev. ii. 17. † 23. 2 Cor. v. 5; Eph. i. 14. † 23. Rom. i. 9; 2 Cor. xii. 21; Gal. i. 20; Phil. i. 8. † 25. 1 Cor. iv. 21; 2 Cor. ii. 5; xii. 20; xii. 2, 12. † 26. 1 Cor. iii. 6; 1 Pet. v. 3. † 24. 1 Cor. xv. 1. † 1. 1 Cor. i. 23; xii. 20, 21; xiii. 12.

εμου; <sup>3</sup> Και εγραψα \* [υμων] τουτο αυτο, ινα  
me? And I wrote [to you] this same thing, so that

μη ελθων λυπην εχω αφ' ων εδει με  
not having come grief I have from of whom it behoves me

χαρειν' πεποιθως επι παντας υμας, οτι η εμ  
to rejoice; having confided in all you, that the joy

χαρα παντων υμων εστιν. <sup>4</sup> Εκ γαρ πολλης  
joy of all of you it is. Out of for much

θλιψεως και συνοχης καρδιας εγραψα υμιν δια  
admission and anguish of heart I wrote to you through

πολλων δακρυων, ουχ ινα λυπηθητε, αλλα την  
many tears, not that you might be grieved, but the

αγαπην ινα γνωτε, ην εχω περισσοτερωσ  
love that you might know, which I have more abundantly

εις υμας. <sup>5</sup> Ει δε τις λελυθηκεν, ουκ εμε λελυ-  
towards you. If but any one has been grieved, not me he has

πηκεν, αλλ' απο μερουσ, ινα μη επιβαρω,  
grieved, but from parts, that I may bear hard upon,

παντας υμας. <sup>6</sup> Ικανον τω τοιουτω η επιτιμια  
all you. Sufficient to the such one the censure

αυτη η υπο των πλειονων. <sup>7</sup> Ωστε τουναντιον  
this which by the majority; so that on the other hand

\* [μαλλον] υμας χαρισασθαι και παρακαλεσαι,  
[rather] you to freely forgive and to comfort,

μηπως τη περισσοτερα λυπη κατακοθη ο τοι-  
lest by the more abundant grief should be swallowed the such

ουτος. <sup>8</sup> Διο παρακαλω υμας κυρωσαι εις  
one. Wherefore I entreat you to publicly confirm to

αυτον αγαπην. <sup>9</sup> Εις τουτο γαρ και εγραψα,  
him love. In order to this for also I wrote,

ινα γνω την δοκιμην υμων, ει εις παντα  
so that I might know the proof of you, if to all things

υπηκοοι εστε. <sup>10</sup> Ωι δε τι χαριζεσθε, και  
obedient you are. To whom but anything you freely forgive, also

εγω και γαρ εγω ο κεχαρισμαι, ει τι κεχα-  
I; even for I what have freely forgiven, if anything I have

ρισμαι; δι' υμας, εν προσωπω Χριστου  
freely forgiven, on account of you, in presence of Anointed;

<sup>11</sup> ινα μη πλεονεκτηθωμεν υπο του σατανα ου  
that not we should be overreached by the adversary; not

γαρ αυτον το νοημα αγνοουμεν.  
for of him the devices we are ignorant.

<sup>12</sup> Ελθων δε εις την Τρωαδα εις το ευαγγελιον  
Having come but to the Troas for the glad tidings

του Χριστου, και θυρας μοι ανεφωμενης εν  
of the Anointed, and a door to me having been opened by

κυριω, ουκ εσχηκα ανεσιν τω πνευματι μου, τω  
Lord, not I had rest in the spirit of me, by the

3 I wrote also this very thing, that coming, I might not have sorrow from those by whom I ought to rejoice; I having confidence in you all, That my Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; I not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

5 But I if any one has caused grief, he has not I grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for SUCH a person is THIS PUNISHMENT, which was inflicted by the MAJORITY.

7 I So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by EXCESSIVE Sorrow.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are I obedient in all things.

10 But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

11 That we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

12 But I having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and I 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, 13.  
† 5. 1 Cor. v. 1. † 6. Gal. iv. 12. † 0. 1 Cor. v. 4, 5; 1 Tim. v. 20. † 7. Gal. vi. 1.  
† 9. 2 Cor. vii. 15; x. 9. † 12. Acts xvi. 8; xx. 6. † 13. 1 Cor. xvi. 7.  
† 12. 2 Cor. vii. 4, 5.

μη ευρειν με Τιτον τον αδελφον μου·<sup>13</sup> αλλα  
not to come me Titus the brother of me; but

αποταξαμενο αυτοις, εξηλθον εις Μακεδονιαν.  
having bade farewell to them, I went out into Macedonia.

<sup>14</sup> Τω δε θεω χαρις τω παντοτε θριαμβουοντι  
To the but God thanks to that always leading to triumph

ημας εν τω Χριστω, και την οσμην της γνωσεως  
us in the Anointed, and the odor of the knowledge

αυτου φανερουντι δι' ημων εν παντι τοπω.  
of himself is manifesting through us in every place.

<sup>15</sup> 'Οτι Χριστου ευωδια εσμεν τω θεω εν τοις  
That of Anointed a sweet odor we are to the God in those

σωζομενοις και εν τοις απολλυμενοις·<sup>16</sup> οις  
being saved and in those perishing; to the

μεν, οσμη θανατου εις θανατον· οις δε, οσμη  
[indeed, an odor of death into death; to those but, an 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 ωσ οι πολλοι, καπηλευοντες  
Not for we are like the many, adulterating

τον λογον του θεου· αλλ' ωσ εξ ειλικρινειας, αλλ'  
the word of the God; but as from sincerity, but

ωσ εκ θεου, κατενωπιον \* [του] θεου, εν Χρισ-  
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 συνηστανειν; η μη χρηζομεν, ωσ τινες,  
ourselves to commend? or not we need, as some,

συστατικων επιστολων προς υμας, η εξ υμων  
of recommendation letters to you, or from you.

\* [συστατικων:] <sup>2</sup> Η επιστολη ημων υμεις  
[of recommendation?] The letter of us you

εστε, εγγεγραμμενη εν ταις καρδιαις ημων,  
are, having been written in the hearts of you,

γνωσκομενη και αναγνωσκομενη υπο 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 διακονηθισα υπ' 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 ANOINTED

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 (f  
Life to Life; and † † †  
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.

1 † Are we beginning  
again to recommend Our-  
selves? or do we require,  
as some, † Recommenda-  
tory Letters to you, or from  
you?

2 † Thou art OUR LETTER,  
(written on our HEARTS,)  
known and being read by  
All Men;

3 it being plainly de-  
clared that you are a Let-  
ter of Christ † delivered by  
us, \* and written not with  
Ink, but with the Spirit of  
the living God, † not on  
Stone-tablets, but † on

\* VATICAN MANUSCRIPT.—17. of the—omit. I. of recommendation—omit. 3.

+ 14. An allusion to the custom of the victorious generals, who, in their triumphal procession, carried some of their relations with them in their chariot. The streets through which the processions passed were strewed with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or sophisticating the word of God; referring to the practice of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—"which adulterate and negotiate the word of God for their own lucre and advantage."

† 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 30; 1 Pet. ii. 7. 6.  
† 17. 1 Cor. xv. 10; 2 Cor. iii. 5. 6. † 17. 2 Cor. iv. 2; xl. 13; 2 Pet. ii. 3. † 17. 2 Cor.  
i. 13; iv. 2. † 1. 2 Cor. v. 12; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 3. 1  
1 Cor. ix. 3. † 3. 1 Cor. iii. 5. † 3. Evod. xxiv. 12; xxxiv. 1. † 3. Psa. xi.  
6; Jer. xxii. 33; Ezek. xi. 13; xxxvi. 26; Heb. viii. 10.



πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.  
tablets of stones, but on tablets of hearts fleshly.

<sup>4</sup> Πειθοησιν 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> ος και ικανωσεν  
the sufficiency of us from of the God; who also qualified

ημας διακονους καινης διαθηκης, ου γραμματος,  
us servants of a new covenant, not of letter,

αλλα πνευματος· το γαρ γραμμα αποκτεινει,  
but of spirit; the for letter kills,

το δε πνευμα ζωοποιει. <sup>7</sup> Ει δε η διακονια του  
the but spirit gives life. If but the service of the

θαντου 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> πως ουχι μαλλον η δια-  
that passing away; how not rather the ser-

κονια του πνευματος εσται εν δοξη; <sup>9</sup> Ει γαρ η  
vice of the spirit shall be in glory? If for the

διακονια της κατακρισεως, δοξα· πολλη μαλλον  
service of the condemnation, glory; much more

περιτσειει 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 μερει, ενεκεν της υπερβαλλουσης  
this the respect, on account of the surpassing

δοξης. <sup>11</sup> Ει γαρ το καταργουμενον, δια  
glory. If for that is being annulled, through

δοξης· πολλη 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-

ρηθια χρωμεθα· <sup>13</sup> και ου, καθαπερ Μωυσεως  
do 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.

<sup>4</sup> And such Confidence towards GOD we have through the ANOINTED;

<sup>5</sup> [not] That we are qualified of ourselves to reason any thing as from our selves, but † our QUALIFICATION is from GOD;

<sup>6</sup> 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.

<sup>7</sup> 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 COUNTERTEANCE;—which [dispensation] is PASSING AWAY;—

<sup>8</sup> how, rather, shall not the † DISPENSATION of the SPIRIT be attended with Glory?

<sup>9</sup> For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY † of RIGHTEOUSNESS abound in Glory.

<sup>10</sup> For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

<sup>11</sup> For if THAT IS BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

<sup>12</sup> Having therefore such a Persuasion, † we exercise much Confidence;

<sup>13</sup> and are not like Moses, † who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to † the END of THAT BEING ABOLISHED.

<sup>14</sup> (But were blinded the

\* VATICAN MANUSCRIPT.—7. In—omit.

‡ 5. John xv. 5; 2 Cor. ii. 16. ‡ 5. 1 Cor. xv. 10; Phil. ii. 10. ‡ 6. 1 Cor. iii. 5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11. ‡ 6. Jer. xxxi. 21; Matt. xxvi. 28; Heb. viii. 6, 8. ‡ 6. Rom. i. 27, 29; vii. 6. ‡ 6. Rom. iii. 20; iv. 15; vii. 0—11; Gal. iii. 10. ‡ 6. John vi. 63; Rom. viii. 2. ‡ 7. Rom. vii. 10. ‡ 7. Exod. xxxiv. 1, 28; Dent. x. 1. ‡ 7. Exod. xxxiv. 29, 30, 25. ‡ 8. Gal. xiv. 5. ‡ 9. Rom. i. 17; iii. 21. ‡ 12. 2 Cor. vii. 4; Eph. vi. 12. ‡ 13. Exod. xxxiv. 33, 35. ‡ 13. Rom. x. 4; Gal. iii. 23.

νοηματα αυτων· αχρι γαρ της σημερον το αυτο  
 minds of them; till for the to-day the same  
 καλυμμα επι τη αναγνωσει της παλαιας διαθη-  
 veil on the reading of the old covenant,  
 κης, μενει, μη ανακαλυπτομενον, οτι εν Χριστω  
 remains, not being discovered, because by Anointed  
 καταργηται· <sup>15</sup> αλλ' εως σημερον, ηνικα ανα-  
 it is taken away; but till to-day, when is  
 γινωσκεται Μωυσης, καλυμμα επι την καρδιαν  
 read Moses, a veil on the heart  
 αυτων κειται. <sup>16</sup> Ηνικα δ' αν επιστρεψη προς  
 of them lies. When but it may turn to  
 κυριου, περιαιρειται το καλυμμα. <sup>17</sup> Ο δε κυριου  
 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  
 κεκαλυμμενη προσωπη την δοξαν κυριου κατο-  
 been unveiled in a face the glory of Lord behold-  
 πριζομενοι, 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 we refused the secrets of the shame,  
 χυνης, μη περιπατουντες εν πανουργια, μηδε  
 not walking in craftiness, nor  
 δολουντες τον λογον του θεου, αλλα τη φανε-  
 falsifying the word of the God, but by the manifes-  
 ρωσει της αληθειας συνισταντες 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 is 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; i. e. 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, † we 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 FEARING; 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 LORD 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 xxviii. 20; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. † 15. Exod. xxxiv. 34; Rom. xi. 23, 26. † 16. Isa. xlv. 7. † 17. ver. 6; 1 Cor. xv. 45. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. xiii. 20; 1 Cor. xv. 45; Col. i. 11, 10. † 1. 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 3. 2 Cor. v. 11; vi. 4. † 4. 1 Cor. i. 18; 2 Cor. ii. 11, 16; 2 Thess. ii. 10. † 4. John i. 18; xii. 40; xiv. 9; Phil. ii. 6; Col. i. 18; Heb. i. 3.

5 Ου γαρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν  
 Not for ourselves we proclaim, but Anointed  
 Ἰησοῦν κυρίον ἑαυτοῦς θεοῦ, δούλους ὑμῶν δια  
 Jesus a Lord; ourselves and, slaves of you through  
 Ἰησοῦν. 6 Ὅτι ὁ θεὸς ὁ εἰκὼν ἐκ σκοτοῦς  
 Jesus. Because the God that commanding out of darkness  
 φῶς λαμπᾶι, ὃς 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. 7 Ἐχομεν δε  
 in face [of Jesus] Anointed. We have but  
 τὸν θησαυρὸν τούτων ἐν ὀστρακίνοις σκευασμῶν,  
 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. 8 ἐν παντὶ θλιβομενοὶ, ἀλλ' οὐ  
 and not out of us; in everything being afflicted, but not  
 στενοχάρουμενοί· ἀπορούμενοί, ἀλλ' οὐκ ἐξα-  
 being straitened; being perplexed, but not being  
 πορούμενοί· 9 διωκόμενοί, ἀλλ' οὐκ ἐγκαταλεί-  
 in despair; being persecuted, but not being forsaken;  
 πομενοί· καταβαλλόμενοί, ἀλλ' οὐκ ἀπολλυμέ-  
 being cast down, but not being de-  
 νοί. 10 πάντοτε τὴν νεκρόσιν τοῦ Ἰησοῦ ἐν τῷ  
 troysed; always the putting to death of the Jesus in the  
 σώματι περιφερόντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ  
 body bearing about, that also the life of the Jesus  
 ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 Αἰεὶ γὰρ  
 in the body of you may be manifested. Always for  
 ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ  
 we the living, to death and delivered because of  
 Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν  
 Jesus, that also the life of the Jesus may be manifested in  
 τῇ ὀνήτῃ σαρκὶ ἡμῶν. 12 Ὅστε ὁ θάνατος ἐν  
 the mortal flesh of us. So that the death in  
 ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 Ἐχόντες  
 us works, the but life in you. Having  
 δε τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ  
 but the same spirit of the faith, according to that  
 γέγραμμεν· Ἐπίστευσα, διὸ ἐλάλησα· καὶ  
 having been written; I believed, therefore I spoke; also  
 ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 εἰδόν-  
 we believe, therefore and we speak; know-  
 τες, ὅτι ὁ ἐγειρας τὸν \* [κυρίον] Ἰησοῦν, καὶ  
 ing, that the one raising up the [Lord] Jesus, also  
 ἡμᾶς δια Ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν  
 us through Jesus will raise up, and will present with  
 ὑμῖν. 15 Τα γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις  
 you. The for all things on account of you, that the favor

5 † 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 is  
 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.—δ. JESUS—omit.

14 LORD—omit.

14 with.

† 1. 1 Cor. I. 13, 23; 2. 25. † 5. 1 Cor. IX. 16; † 6. Cor. I. 24. † 6. Gen. I. 2.  
 † 6. 2 Pet. I. 19. † 7. 1 Cor. V. 1. † 7. 1 Cor. II. 5; † 8. Cor. XII. 9. † 8. 2 Cor.  
 VII. 5. † 10. 1 Cor. XV. 31; † 1. 1 Cor. I. 5—9; † Gal. VI. 17; † Phil. III. 10. † 10. Rom. VIII.  
 17; † Tim. II. 11, 13; † 1 Pet. IV. 17. † 11. Rom. VIII. 36. † 13. Rom. I. 12; † 1 Pet. I. 1  
 † 17. 1 Pet. cxi. 10. † 14. Rom. VIII. 11; † 1 Cor. V. 14. † 15. Col. I. 24; † Tim. II.  
 † 15. 1 Cor. I. 11; VIII. 10; 12. 11, 12.

πλεονασσα δια των πλειονων, την ευχαριστιαν  
having abounded through the many, the thanksgiving

περιτσευση εις την δοξαν του θεου. 16 Διο  
might superabound to the glory of the God. Wherefore

ουκ εκκακουμεν· αλλ' ει και δ εξω ημων ανθρω-  
not we faint; but if even the outward of us man

πος διαφθειρεται, αλλ' δ εσωθεν ανακαινυται  
is wasted, yet the inward is renewed

ημερα και ημερα. 17 Το γαρ παραντικα ελαφ-  
by day and by day. The for momentary light-

ρων της θλιψεως \* [ημων.] καθ' υπερβολην εις  
ness of the affliction [of us,] according to an exceeding on

υπερβολην αιωνιον βαρος δοξης κατεργαζεται  
an exceeding age-lasting weight of glory works out

ημιν 18 μη σκοπουντων ημων τα βλεπομενα,  
for us; not looking of us the things being seen,

αλλα τα μη βλεπουμεν· τα γαρ βλεπομενα,  
but the things not being seen, the things for being seen,

προσκαιρα· τα δε μη βλεπομενα, αιωνια.  
transient things; the things but not being seen, age-lasting things.

ΚΕΦ. ε'. β. 1 Οιδαμεν γαρ, οτι, εαν η εκι-  
We know for, that, if the earthly

γειος ημων οικια του σκηνους καταλυθη, οικια  
of us house of the tent should be taken down, a build-

δομην εκ θεου εχομεν, οικιαν αχειροποιητον,  
ing from God we have, a house not made by hands,

αιωνιον, εν τοις ουρανοις. 2 Και γαρ εν τούτῳ  
age-lasting, in the heavens. Even for in this

στεναζομεν, το οικητηριον ημων το εξ ουρανου  
we groan, the abode of us that from heaven

επενδυσασθαι επιποδυντες. 3 Ειγε και ενδυ-  
to be invested earnestly desiring. If at least and having

σαμενοι, ου γυμνοι ευρεθησομεθα. 4 Και γαρ  
been invested, not naked ones we shall be found. Indeed for

μ' οντες εν τῷ σκηνῇ στεναζομεν βαρουμενοι  
those being in the tent groan being oppressed;

εφ' ἃ ου θελομεν εκδυσασθαι, αλλ' επενδυ-  
in which not we wish to be und clothed, but to be in-

σασθαι, ινα καταποθη το θνητον ὑπο της  
vested, that may be swallowed up the mortal by the

ζωης. 5 Ο δε κατεργασαμενος ημας εις αυτο  
life. The and one having worked out us for same

τωτο, θεος· δ \* [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

ειδotes, 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. iii. 4. ‡ 17. Matt. v. 12; Rom. viii. 13; 1 Pet. i. 2, 6; 7. 10. † 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1. ‡ 1. Job iv. 11; 2 Cor. iv. 7; 2 Pet. i. 13, 14. ‡ 2. Rom. viii. 23. ‡ 4. 1 Cor. xv. 53, 64.  
† 6. Rom. viii. 28; 2 Cor. i. 22; Eph. i. 14; iv. 28.

μουμεν απο του κυριου 7 (δια πιστεως γαρ  
from home from the Lord; (by means of faith for

περιπατουμεν, ου δια ειδους) 8 θαρrouμεν  
we are walking, not by means of sight;) 8 we are confident

δε, και ευδοκουμεν μαλλον εκδημησαι εκ του  
but, also we are well-pleas'd rather to be from home out of the

σωματος, και ενδημησαι προς τον κυριον 9 δια  
body, and to be at home with the Lord; wherefore

και φιλοτιμουμεθα, ειτε ενδημουτες, ειτε  
also we are very ambitious, whether being at home, or

εκδημουτες, ευαρεστοι αυτω ειναι. 10 Τους  
being from home, well-pleasing to him to be. The

γαρ παντας ημας φανερωθηναι δεει εμπροσ-  
for all us to appear, it is necessary before

θεν του βηματος του Χριστου, ινα κοιμισηται  
of the tribunal of the Anointed, that may receive

εκαυτους 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.

11 Ειδotes ουν του φοβου του κυριου, ανθρω-  
Knowing therefore the fear of the Lord, men

πους πειθομεν, θεω δε πεφανερωμεθα ελπισω  
we persuade, to God but we have been manifested: I hope

δε και εν ταις συνειδησεσιν υμων πεφανερωσθαι.  
and also in the consciences of you to have been manifested.

12 Ου \* [γαρ] παλιν εαυτους συνιστανομεν υμιν,  
Not [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 καυχω-  
of us; that you may have for those in face boasting.

μενους, και ου καρδια. 13 Ειτε γαρ εξεστημεν,  
and no in heart. Even if for we are besides ourselves,

ειτε σωφρονουμεν, υμιν. 14 Η γαρ αγα-  
to word; and if we are of sound mind, to you. The for love

πη τη Χριστου συνεχει ημας, 15 κριναντας  
of our Anointed constrains us, having judged

τουτο, 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,

γεν, ινα οι ζωντες μηκει εαυτοις ζωσιν, αλλα  
that the living no longer to themselves should live, but

τη 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-pleas'd rather to be separat'd from the body, and to be at home with the LORD.

9 And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him.

10 † For we must ALL appear before the TRIBUNAL of the ANOINTEd, † so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

11 Knowing therefore the † TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

12 We are not † recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the LOVE of the ANOINTEd one constrains us,

15 judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

\* VATICAN MANUSCRIPT.—12. For—omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18, † 8. Phil. i. 23, † 10. Rom. xiv. 10.  
† 11. Rom. ii. 0; O. J. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xii. 12. † 11. Job xxxi.  
† 12. 1 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom.  
v. 14 † 14. Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 10; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv.

16 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδενα οἶδαμεν κατὰ  
 Su that we from the now no one know according to  
 σαρκὰ εἰ δὲ καὶ ἐγνωκαμεν κατὰ σαρκα  
 flesh: if and even we knew according to flesh  
 Χριστοῦ, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17 Ὁσ-  
 Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καινῇ κτίσει· τὰ ἀρχαία  
 that if any one in Anointed, new creation, the things o.d  
 παρῆλθεν, ἰδοὺ, γέγονε καινὰ \* [τὰ πάντα.]  
 passed away, lo, has become new [the all things.]

13 Τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος  
 The but all things out of the God, that one having reconciled  
 ἡμᾶς ἑαυτῷ διὰ \* [Ἰησοῦ] Χριστοῦ, καὶ δόντος  
 us to himself through [Jesus] Anointed, and having given  
 ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὁσ-  
 us the service of the reconciliation. Namely

δτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάττων  
 that God was in Anointed a world reconciling  
 ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα  
 to himself, not reckoning to them the faults

αὐτῶν, καὶ θεμενός ἐν ἡμῖν τὸν λόγον τῆς  
 of them, and having placed in us the word of the  
 καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὐκ πρεσβενοῦ-  
 reconciliation. On behalf of Anointed therefore we are ambas-  
 μεν, ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν  
 saders, as if the God beseeching through us;

δεόμεθα ὑπὲρ Χριστοῦ, καταλλαγῆτε τῷ θεῷ.  
 we pray on behalf of Anointed, be you reconciled to the God.

21 Τὸν \* [γαρ] μὴ γνοῦντα 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

συνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 5. 6. Ἰ Ζυνέρ-  
 of God in him. Working

γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενόν  
 together but also we exhort, not in vain  
 τὴν χάριν τοῦ θεοῦ δεῖξασθαι ὑμᾶς. 2 (λεγει  
 the favor of the God to receive you; (he says

γαρ· Καίριος δεκτὴρ ἐκηκουσα σου καὶ ἐν ἡμέρᾳ  
 for: In a season acceptable I listened to thee and in a day  
 σωτηρίας ἐβοήθησα σοί. Ἴδου, νῦν καιρὸς ευ-  
 of salvation I helped thee. Lo, now a season well-

16 So that for; 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 † HE 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 laborers, we exhort you not to receive the FAVOR of GOD in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

\* VATICAN MANUSCRIPT.—17. all things—omit. 18. Jesus—omit. 21. For—omit.

† 16. or fleshly descent. See Rom. xi, 14, where Paul styles his countrymen his *骨肉*. 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. Eph. ii. 15; Rev. xxi. 8. † 18. Rom. v. 19; Eph. ii. 19; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. 1st. 1st. 6. 9. 18; Gal. iii. 16; 1 Pet. ii. 23, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; 1st. † 2 Isa. xlii. 8.

προσδεκτος, ιδου, νυν ημερα σωτηριας.)  
 accepted, lo, now a day of salvation.)

<sup>3</sup> Μηδεμιαν εν μηδενι δικοντες προσκοπην, ινα  
 No one in any thing giving offence, so that

μη μωμηθη η διακονια· <sup>4</sup> αλλ' εν παντι  
 not may be blamed the service; but in every thing

συριστωντες εαυτους ως θεου διακονοι, εν υπο-  
 establishing ourselves as of God servants, in pa-

μογη πολλη εν ολιψεσιν, εν αναγκαις, εν στε-  
 tience much in afflictions, in necessities, in dis-

νοχωριας, <sup>5</sup> εν πληγαις, εν φυλακαις, εν ακα-  
 tresses, in stripes, in prisons, in ta-

τασταισιν, εν κοποις, εν αγρυπνιαις, εν  
 mults, in labors, in watchings, in

νηστειαις· <sup>6</sup> εν αγνοτητι, εν γνωσει, εν μακρο-  
 fasting; in purity, in knowledge, in long-est-

ουμια, εν χρηστοτητι, εν πνευματι αγιω, εν  
 fering, in kindness, in spirit holy, in

αγαπη ανυποκριτω, <sup>7</sup> εν λογω αληθειας, εν  
 love unfeigned, in a word truth, in

δυναμει θεου δια των οπλων της δικαιοσυνης·  
 power of God; through the arms of the righteousness

των δεξιων και αριστερων, <sup>8</sup> δια δοξης και ατι-  
 of the rights and of lefts, through glory and dis-

μιας, δια δυσφημιας και ευφημιας ως πλακου-  
 grace, through bad fame and good fame; as deceivers

και αληθεις· <sup>9</sup> ως αγνοουμενοι, και επιγνωσκα-  
 and true; as being ignorant, and being duly appre-

μενοι ως αποθνησκοντες, και ιδου ζωμεν ως  
 ciated; as dying, and we live; as chas-

παιδευομενοι, και μη θανατουμενοι· <sup>10</sup> ως λυκου-  
 being corrected, and not put to death; as being

μενοι, αιει δε χαιροντες· ως πτωχοι, πολλοις  
 grieved, always but rejoicing; as poor, many

δε πλουτιζοντες· ως μηδεν εχοντες, και παντα  
 but making rich; as nothing having; and all things

κατεχοντες· <sup>11</sup> Το στομα ημων ανεωγε προς  
 possessing. The mouth of us has been opened to

υμας, Κορινθιοι, η καρδια ημων πεπλατυνται.  
 you, O Corinthians, the heart of us has been enlarged.

<sup>12</sup> Ου στενοχωρεισθε εν ημιν· στενοχωρεισθε δε  
 Not you are straitened in us; you are straitened but

εν τοις σπαγγχοις υμων· <sup>13</sup> Την δε αυτην αντι-  
 in the bows of you. The but same recom-

μισθιαν, (ως τεκνοις λεγω,) πλατυνητε και  
 pense, (as to children I speak,) be enlarged also

υμεις.  
 you.

<sup>14</sup> Μη γινεσθε ετεροζυγουντες απιστοις· τις  
 Not be you unequally yoking with unbelievers; what

γαρ μετοχη δικαιοσυνη και ανομια; τις δε  
 for participation righteousness and lawlessness? what and

well-accepted Season; be- hold I 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. OF WHAT.

† 2. 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. † 10. 1 Cor. iv.  
 † 2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev  
 19; Dent. vii. 2; 1 Cor. v. 9; vii. 60. † 14. 1 Kings xviii. 21; 1 Cor. x. 21; 2 Ph. v

κoinωνια φωτι προς σκοτος; <sup>15</sup> Τις δε συμφωνη-  
fellowship light with darkness? What and agreement

σις Χριστω προς Βελιαρ; η τις μερις πιστω  
of an Anointed with Beliar? or what portion to a believer

μετα απιστου; <sup>16</sup> Τις δε συγκαταθεσις ναω θεω  
with an unbeliever? what and connection a temple of God

μετα ειδωλων; \*Τυεις γαρ ναος θεου εστε ζων-  
with idols? You for a temple of God are living;

τος\* καθως ειπεν ο θεος\* 'Οτι ενοικησω εν  
as said the God; That I will indwell among

αυτοις, και εμπεριπατησω\* και εσομαι αυτων  
them, and will walk about in; and I will be to them

θεος, και αυτοι εσονται μοι λαος. <sup>17</sup> Διο εξελ-  
a God, and they shall be to me a people. Wherefore come

θετε εκ μεσου αυτων και αφορισθητε, λεγει  
you out from midst of them and be you separated, says

κυριος, και ακαθαρτου μη απτεσθε\* κγω εισδε-  
Lord, and of an unclean thing not touch you; and I will re-

ξομαι υμας, <sup>18</sup> και εσομαι υμιν εις πατερα, και  
ceive you, and I will be to you for a father, and

υμεις εσεσθε μοι εις υιους και θυγατερας, λεγει  
you shall be to me for sons and daughters, says

κυριου παντοκρατωρ. ΚΕΦ. ζ'. 7. <sup>1</sup> Ταυτα  
Lord Almighty. These

ουν εχοντες τας επαγγελιας, αγαπητοι, καθα-  
therefore having the promises, beloved ones, let us

ρισωμεν εαυτους απο παντος μολυσμου σαρκος  
cleanse ourselves from all pollution of flesh

και πνευματος, επιτελωνντες αγιωσυνην εν  
and spirit, perfecting holiness in

φοβω θεου. <sup>2</sup> Χωρησατε ημας\* ουδενα ηδικη-  
fear of God. Receive you us; no one we in-

σαμην, ουδενα εφθειραμεν, ουδενα επλεονεκτη-  
jured, no one we corrupted, no one we defrauded.

σαμεν. <sup>3</sup> Ου προς κατακρισιν λεγω\* προειρηκα  
Not for condemnation I speak; before I said

γαρ, οτι εν ταις καρδιαις ημων εστε εις το  
for, that in the hearts of us you are in order that

συναποθανειν και συζην. <sup>4</sup> Πολλη μοι παρρη-  
to die together and to live together. Much with me boldness

σια προς υμας, πολλη μοι καυχησις υπερ υμων  
towards you, much with me boasting on behalf of you,

πεπληρωμαι τη παρακλησει, υπερπερισσεουμαι  
I have been filled with the consolation, I am overflowing

τη χαρα επι παση τη θλιψει ημων. <sup>5</sup> Και γαρ  
with the joy in all the affliction of us. Indeed for

Communion has Light with  
Darkness?

15 and What Accord-  
ance has Christ with † Bel-  
liar? or What Portion has  
a Believer with an Unbel-  
iever?

16 And What Conne-  
ction 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 thry shall be to Me  
"a People."

17 Wherefore, † "depart  
"from the Midst of them,  
"and be separated," says  
the Lord, "and touch not  
"the impure; and I will  
"receive you,

18 † "and I will be to  
"you for a Father, and  
"you shall be to Me for  
"Sons and Daughters, says  
"the Lord Almighty."

## CHAPTER VII.

1 Having, therefore,  
† These PROMISES, Be-  
loved, let us purify our-  
selves from all Pollution  
of Flesh and Spirit, per-  
fecting Holiness in the  
Fear of God.

2 Receive us; † we have  
injured No one; we have  
corrupted No one; we  
have defrauded No one.

3 I speak not for Con-  
demnation; † for I pre-  
viously said, That it is in  
our HEARTS to DIE TO-  
GETHER, and to live to-  
gether.

4 † Great is my Confi-  
dence in regard to you;  
† great is My Boasting on  
your behalf; † I have been  
filled with CONSOLATION;  
I am overflowing with JOY  
in ALL OUR AFFLICTION.

\* VATICAN MANUSCRIPT.—16. We are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical  
writings. *Beliar* is from the Syriac, literally signifying that which profits not, but injures,  
and is rendered in the Peshito-Syriac, by the word *Satan*.

† 16. 1 Cor. iii. 16; vi. 10; Eph. ii. 21, 22; Heb. iii. 6.

xvii. 13; Jer. xxxi. 83; Ezek. xxxvi. 28; Zech. viii. 8.

xvi. 1, 6. † 1. 1 John iii. 3. † 2. Acts xx. 33; 2 Cor. xii. 17.

13. † 4. 2 Cor. iii. 13; † 4. 1 Cor. i. 4; 2 Cor. i. 11,

† 16. Exod. xlix. 47; Lev.

† 17. Isa. lvi. 11. † 18. Jer.

† 3. 2 Cor. v.

† 4. Phil. ii. 17; Col. i. 24.



ελθοντων ἡμων εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆ-  
 having come of us into Macedonia, not had  
 κεν ἀνεσιν ἢ σαρξ ἡμων, ἀλλ' ἐν παντί θλιβῶ-  
 rest the flesh of us, but in everything being dia-  
 μνοι· ἐξώθεν μαχαί, ἐσωθεν φόβοι. <sup>6</sup> Ἀλλ'  
 tressed; without sgats, 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 δε 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 ἐπιποθῆσιν, τὸν ὑμῶν ὄδυρμον, τὸν  
 the of you earnest desire, the of you lamentation, the  
 ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον  
 of you zeal on behalf of me; so that me more  
 χαρῆναι. <sup>8</sup> Ὅτι εἰ καὶ ἐλυπηθῆσα 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;  
 βλεποῦν γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς  
 I see for that the letter that, if even for  
 ὥραν, ἐλυπησεν ὑμᾶς. <sup>9</sup> Νῦν χαίρω, οὐχ ὅτι  
 an hour, I grieved you. Now I rejoice, not because  
 ἐλυπηθῆτε, ἀλλ' ὅτι ἐλυπηθῆτε εἰς μετανοίαν·  
 you were grieved, but because you were grieved in order to reformation;  
 ἐλυπηθῆτε 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  
 λυπῆ μετανοίαν εἰς σωτηρίαν ἀμεταμέλητον  
 sorrow reformation for salvation not to be repented of  
 κατεργάζεται· ἡ δὲ τοῦ κόσμου λυπῆ θάνατον  
 works out; the but of the world sorrow death  
 κατεργάζεται. <sup>11</sup> Ἴδου γὰρ αὐτὸ τοῦτο τὸ  
 works out. Lo for same this the thing  
 κατὰ θεὸν λυπηθῆναι \* [ὑμᾶς,] πόσῃν κατείρ-  
 according to God to have been grieved [you,] how much it  
 γασατο ὑμῖν σπουδῆν· ἀλλὰ ἀπολογίαν, ἀλλὰ  
 worked in you diligence; but a defence, but  
 ἀγανακτήσιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθῆσιν,  
 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] τῷ πραγ-  
 proved yourselves pure to be [in] the mat-  
 ματι. <sup>12</sup> Ἄρα εἰ καὶ ἐγράψα ὑμῖν οὐχ εἰνεκεν  
 Therefore if indeed I wrote to you not on account  
 τοῦ ἀδικησαντος, οὐδε 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 DISCONSO-  
 LATE, 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 Refor-  
 mation; 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. 11. you  
 —omit. 11. in—omit. 12. nor indeed on his account.

† 5. 2 Cor. ii. 12. † 6. 2 Cor. iv. 8. † 6. 2 Cor. i. 4. † 6. See 2 Cor. ii. 13-  
 † 10. 2 Sam. xii. 13; Matt. xxvi. 73. † 10. Prov. xvii. 32. † 12. 2 Cor. ii. 4

τοσ' ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν  
 wung; but on account of the to have been manifested the diligenc  
 ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνωπιῶν τοῦ  
 of us that on behalf of you toward you, in presence of the  
 Θεοῦ. <sup>13</sup> Δια τοῦτο παρακληθεῖσθε ἐπὶ τῇ παρα-  
 (G. n.). On account of this we were comforted in the com-  
 κλησει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχαρη-  
 fort of you; more abundantly and rather we re-  
 μεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέφαιτο το  
 joyed in the joy of Titus, because has been refreshed the  
 πνεῦμα αὐτοῦ ἀπο πάντων ὑμῶν. <sup>14</sup> ὅτι εἰ τι  
 spirit of him from all of you; because if anything  
 αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατησχύνθην·  
 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 Τίτου, ἀληθεῖα  
 so also the boasting of us that to Titus, truth  
 ἐγενήθη. <sup>15</sup> καὶ τὰ σπλαγχνα αὐτοῦ περισσο-  
 became; and the bowels of him more abun-  
 τέρως εἰς ὑμᾶς ἔστιν, ἀναμνηστικόμενου τὴν  
 dantly for you is, remembering the  
 πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρε-  
 of all of you obedience, as with fear and trem-  
 μόν ἐδεξάσθε αὐτόν. <sup>16</sup> Χαίρω, ὅτι ἐν παντί  
 bling you received him. I rejoice, that in every thing  
 θάρρω 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  
 περισσειᾷ τῆς χάρας αὐτῶν, καὶ ἡ κατὰ βα-  
 abundance of the joy of them, and the in deep  
 θούς πτωχεῖα αὐτῶν, ἐπερυσσευσεν εἰς τὸν  
 poverty of them, abounded. to the  
 πλοῦτον τῆς ἀπλοτήτος αὐτῶν· <sup>3</sup> ὅτι κατὰ  
 wealth of the liberality of them; because according to  
 δυνάμιν (μαρτυρῶ) καὶ ὑπὲρ δυνάμιν αὐθαιρέτοι,  
 power (I testify) and beyond power of their own accord,  
<sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν  
 with much earnest entreaty asking of us the  
 χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς  
 favor even the participation of the service of that for  
 τοὺς ἁγίους. <sup>5</sup> Καὶ οὐ καθὼς ἠλπισαμεν, 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 OBEEDIENCE 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.

1 13. Rom. xv. 32. † 16. 2 Cor. xi. 9. Phil. ii. 12. † 16. 2 Thess. i. 4. 17. — η  
 8, 9. † 2. Mark xii. 41. † 4. Acts x. 20; xiv. 17; Rom. xv. 25, 26; 1 Cor. x. 1-4

2, 3, 4; 2 Cor. ix. 1.

ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια  
 themselves they gave first to the Lord, and to us, through  
 θελήματος Θεοῦ. <sup>6</sup> εἰς τὸ παρακαλεῖσθαι ἡμᾶς  
 will of God; in order that to intreat us

τίτου, ἵνα καθὼς προεβήρατο, οὕτω καὶ ἐπιτέ-  
 Titus, that as he before began, so also he would  
 λῆσθαι εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>7</sup> Ἀλλ'  
 perfect among you also the gift this. But

ὥσπερ ἐν παντί περισσεύετε, (πίστει 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 ἀγάπῃ,) ἵνα καὶ ἐν ταύτῃ 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 γνησίων δοκιμαζῶν. <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

δι' ὑμᾶς ἐπτώχευσε πλουσίῳ, 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-

μὴν ἐν τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν συμφε-  
 ion in this I give. This for to you is profit-  
 ρεῖ, οἵτινες οὐ μόνον το ποιῆσαι, ἀλλὰ καὶ το  
 able, who not alone the to do, but also the

θελεῖν προεβήρασθε ἀπὸ περὺ. <sup>11</sup> νῦν δὲ καὶ  
 to will before began from last year; now but also  
 το ποιῆσαι ἐπιτελεσατέ, ὅπως καθάπερ ἡ προ-  
 the to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ το 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,] εὐπροσδεκτὰ, 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

ἀνεσίς, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος ἐν τῷ  
 rest, to you but affliction, but out of an equality; in the  
 νῦν καιρῷ τοῦ ὑμῶν περισσεύματα εἰς τὰ ἐκείνων  
 present season the to you abundance for the of them

ὑστερήματα, <sup>14</sup> ἵνα καὶ τὰ ἐκείνων περισσεύματα  
 want, so that also the of them abundance  
 γενῆται εἰς τὰ ὑμῶν ὑστερήματα, 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;

so that we DESIRED Titus, that as he had previously began so also he would finish this GIFT among you.

7 But as you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in YOUR Love to us, see that you abound in THIS FREE GIFT also.

8 I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of YOUR Love.

9 For you know the FAVOR of our LORD Jesus, that being rich, yet on your account he was made poor, so that, by HIS Poverty, you might be enriched.

10 And in this I give an Opinion; for this is beneficial for you, who, previously began not only to DO, but also to be WILLING, since the last Year.

11 At present, therefore, finish the DOING also, that according to the PROMPTITUDE to WILL, so also may be the accomplishment, according to ABILITY.

12 If for if READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

13 Not, however, that to others may be relief, and to you distress.

14 but an Equality; at THIS Time let YOUR Abundance be for THEIR Deficiency, so that also THEIR Abundance may be for YOUR Deficiency; so that there may be an Equality.

\* VATICAN MANUSCRIPT.—0. Anointed—omit.

12. any one—omit.

† 6. verse 17; 2 Cor. xii. 8. † 7. 1 Cor. i. 5; xii. 8. † 8. 1 Cor. vii. 7. † 9. Matt. vii. 20; Lukod. s. 23; Phil. ii. 6, 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2. † 11. Mark xii. 43, 44; Luke xxi. 3.

ισοτης·<sup>15</sup> καθως γεγραπται· Ὁ το πολυ, ουκ  
an 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>16</sup> Χαρις 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  
μεν παρακλησιν εἰδεξάτο· σπουδαιοτερος δε  
indeed exhortation he received; more earnest but  
ὑπαρχων, αυθαιρετος ἐξηλθε πρὸς ὑμας.  
being, of his own accord he went out to you.

<sup>18</sup> Συνεπεψαμεν δε μετ' αὐτου τὸν ἀδελφον,  
We went together and with him the brother,  
ὃς ὁ ἐπαινος ἐν τῷ εὐαγγελίῳ δια πάντων  
of whom the praise in the glad tidings through all  
τῶν ἐκκλησιῶν·<sup>19</sup> οὐ μόνον δε, ἀλλὰ και χρι-  
of the congregations; not only and, but also having

ροτουνηθεις ὑπο τῶν ἐκκλησιῶν συνεκδημος  
been voted by the congregations a fellow-traveler  
ἦμων συν τῇ χαριτι ταυτη, τῇ διακονουμενῇ  
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 προθυμiam ἡμῶν·<sup>20</sup> στελλομενοι  
glory and readiness of mind of us; avoiding

τοῦτο, μη τις ἡμας μωμησηται ἐν τῇ ἀδρῳτητι  
this, not any one us should blame in the abundance  
ταυτη τῇ διακονουμενῇ ὑφ' ἡμῶν·<sup>21</sup> προνοουμε-  
this the being served by us; we are purpos-

νοι γαρ καλα οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ  
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 went together and

αὐτοῖς τὸν ἀδελφον ἡμῶν, ὃν ἐδοκίμασαμεν ἐν  
with them the brother of us, whom we proved in  
πολλοῖς πολλακίς σπουδαιοῦν ὄντα, νυνὶ δε πολυ  
many things many times diligent being, now but much  
σπουδαιοτερον, πεποιθησει πολλῇ τῇ εἰς ὑμας.  
more diligent, confidence great is that for you.

<sup>23</sup> Εἴτε ὑπερ Τιτου, κοινωσος ἐμος 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 ἀγαπῆς ὑμῶν, και ἡμῶν καυχῆσεως ὑπερ  
of the love of you, and of us boasting on behalf  
ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς προσωπον τῶν  
of you, for them point you out in face of the  
ἐκκλησιῶν.  
congregations.

15 even as it has been written, † " HE who had "MUCH, had no surplus; " and HE who had LITTLE, "had no deficiency."

16 But Thanks be to THAT GOD who has PUT into the HEART of Titus, the Same Earnestness on your behalf;

17 † because he received, indeed, the EXHORTATION; but being very earnest, he went away of his own accord to you.

18 And we sent with him † the BROTHER, whose PRAISE by the GLAD TIDINGS is throughout all of the CONGREGATIONS;

19 and not only so, but † also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for † the Glory of the LORD, and of our Earnestness;

20 avoiding this, that no one should blame Us in this ABUNDANCE which is BEING DISPENSED by us.

21 † for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our BROTHER, (whom we have often found diligent in many things, but now much more diligent) because of THAT great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the CONGREGATIONS, and the † Glory of Christ.

24 Show, therefore, to them the PROOF of your LOVE, and of Our † Boasting on your behalf, before the CONGREGATIONS.

\* VATICAN MANUSCRIPT.—19. Same—omit.

† 15. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 10. 1 Cor. xvi. 8, 4. † 19. 2 Cor. iv. 15. † 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. † 22. Phil. ii. 25. † 24. 2 Cor. vii. 14; ix. 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 γράφειν ὑμῖν.  
saints superfluous for me it is 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 Μακεδοσίν, ὅτι Ἀχαΐα παρεσκευασ-  
I am boasting to Macedonians, because Achaia has been prepared  
ται ἀπο περυσί· καὶ ὁ ἐξ ὑμῶν ζήλος πρέβισε  
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 τὸ καυχῆμα ἡμῶν τὸ ὑπὲρ ὑμῶν κενώθῃ ἐν  
not the boasting of us that on behalf of you should be vain in  
τῷ μερὶ τούτῳ· ἵνα, καθὼς ἐλέγον, περὶ σκευ-  
the respect this; so that, as I said, having been  
ασμένοι ἦτε· <sup>4</sup> μήπως εἰάν ἐλθῶσιν σὺν ἐμοὶ  
prepared may be; lest perhaps if should come with me  
Μακεδόνες, καὶ ἐβρώσιν ὑμᾶς ἀπαρασκευαστοὺς,  
Macedonians, and and you unprepared,  
καταίσχυνθώμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμῖς)  
should be ashamed we (that not we may say you)  
ἐν τῇ ὑπόστασει ταύτῃ. <sup>5</sup> Ἀναγκαῖον οὖν  
in the confident expectation this. Necessary therefore  
ἠγασάμεν παρακαλεῖσθαι τοὺς ἀδελφούς, ἵνα προ-  
I thought to exhort the brethren, that they  
ἐλθῶσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν  
would go before to you, and would make ready before the  
προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην  
pre-announced blessing of you, this  
ἑτοιμὴν εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς  
ready to be thus as a blessing, and not as  
πλοουεξίαν. <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> Ἐκασ-  
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 ἀναγκῆς· ἰλαρὸν γὰρ δοτὴν ἀγάπῃ ὁ θεός.  
or from necessity; a cheerful for giver loves the God.

<sup>8</sup> Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσας,  
Powerful but the God every favor to make abound  
εἰς ὑμᾶς, ἵνα ἐν παντὶ πᾶσαν ἀνταρκειαν  
to you, that in every thing always all-sufficiency  
ἔχοντες, 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  
πενήσι· 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 thus 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. 19. † 2. 2 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 3. 2 Cor. viii. 6, 17, 18, 22. † 4. 1. Prov. xi. 24; xii. 17; xxii. 9; Gal. vi. 7, 9. † 7. Deut. xv. 7. † 7. Exod. xxv. 2, xxv. 6; 1. Prov. xi. 26; Rom. xii. 8; 2 Cor. viii. 12. † 8. Prov. xi. 24, 25; xxviii. 27; Phil. iv. 12. † 9. Psal. xi. 2, 9.

να. <sup>10</sup> Ὁ δε επιχορηγων σπερμα τῷ σπει-  
 ροντι και αρτον εις βρωσιν, χορηγησει και  
 πληθυνει τον σπορον ὑμων, και αυξησει τα  
 γενηματα της δικαιοσυνης ὑμων <sup>11</sup> εν παντι  
 πλουτιζομενοι εις πασαν απλοτητα, ἣτις κατε-  
 ραζεται δι' ἡμων ευχαριστιαν τῷ θεῷ. <sup>12</sup> ὅτι  
 ἡ διακονια της λειτουργιας ταυτης ου μονον  
 εστι προαναπληρουσα τα ὑστερηματα των  
 ἁγιων, αλλα και περισσεουσα δια πολλων  
 ευχαριστιων τῷ θεῷ. <sup>13</sup> δια της δοκιμης της  
 διακονιας ταυτης δοξαζοντες τον θεον επι τη  
 ὑποταγη της ὁμολογιας ὑμων εις το ευαγγελιον  
 του Χριστου, και απλοτητι της κοιωνιας εις  
 αυτους και εις παντας, <sup>14</sup> και αυτων δεησει  
 ὑπερ ὑμων, επιποθουντων ὑμας, δια την ὑπερ-  
 βαλλουσαν χαριν του θεου ἐφ' ὑμιν. <sup>15</sup> Χαρις  
 \* [δε] τῷ θεῷ ἐπι τη ανεκδιηγητῷ αυτου  
 δωρεα.

ΚΕΦ. Ι'. 10.

<sup>1</sup> Αυτος δε εγω Παυλος παρακαλω ὑμας δια  
 της πραοτητος και ἐπιεικειας του Χριστου, ὅς  
 κατα προσωπον μεν ταπεινος ἐν ὑμιν, ἀκων  
 δε θαρῶ εις ὑμας. <sup>2</sup> δεομαι δε, το μη παρων  
 θαρῆσαι τη πεποιθησει, ἢ λογιζομαι τολμη-  
 σαι ἐπι τινας τους λογιζομενους ἡμας ὡς κατα  
 σαρκι περιπατουστας. <sup>3</sup> Εν σαρκι γαρ περιπα-  
 τωμεν.

10 And HE † who SUP-  
 PLIES Seed to the SOWER,  
 and Bread for Food, will  
 multiply your SOWING,  
 and increase the PRO-  
 ducts of your † RIGHTE-  
 OUSNESS;

11 you being enriched  
 in everything for All Liber-  
 ality, † which produces  
 through us Thanksgiving  
 \* to God;

12 because the DISPEN-  
 SING of this PUBLIC SER-  
 VICE, not only is † amply  
 supplying the WANTS of  
 the SAINTS, but also is  
 abounding through the  
 Thanksgiving of Many \* to  
 GOD;

13 for † they are glorify-  
 ing GOD on account of the  
 PROOF of this MINISTRA-  
 TION in your AVOWED  
 SUBJECTION to the GLAD  
 TIDINGS of the ANOINTED  
 one, and the Liberality of  
 the † CONTRIBUTION to  
 them and for all;

14 and by Their Prayer  
 on your behalf, ardently  
 loving you on account of  
 the SURPASSING † Favor of  
 GOD bestowed upon you.

15 Thanks to GOD † for  
 his INEXPRESSIBLE free  
 Gift!

CHAPTER X.

1 Now † I, (the same  
 Paul, † who, in Appear-  
 ance, indeed, am humble  
 among you, but being ab-  
 sent am bold \* toward  
 you,) exhort you by the  
 MEENESS and Gentleness  
 of the ANOINTED one;

2 and I pray † that I  
 may not be BOLD, being  
 present, with the CONFID-  
 ENCE which I presume of  
 daring to display toward  
 some who regard us as  
 walking according to the  
 Flesh.

3 For though we are

\* VATICAN MANUSCRIPT.—11. of God.  
 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. 13.

† 13. 2 Cor. viii. 14.

† 13. Matt. v. 16.

† 13. Heb. xiii. 16.

† 14. 2 Cor. viii. 1.

† 15. James i. 17.

† 1. Rom. xii. 1.

† 1. verse 10; 2 Cor. xii. 2, 9.

† 2. 1 Cor. iv. 21; 2 Cor. xiii. 2, 10.

τουντες, ου κατα σαρκα στρατευομεθα, <sup>4</sup> (τα  
ing, not according to flesh warring, (the

γαρ οπλα της στρατειας ημων ου σαρκικα, αλλα  
for arms of the warfare of us not fleshly, but

δυνατα τω θεω προς καθαιρεσιν οχυρωματων,)  
powerful in the God for a casting down of fortresses,)

<sup>5</sup> λογισμους καθαιρουντες και παν υψωμα εκαι-  
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 υπακοην του  
ing captive every mind into the obedience of the

Χριστου, <sup>6</sup> και εν ετοιμω εχοντες εκδικησαι  
Anointed, and in preparation having to punish

πασαν παρακοην, οταν πληρωθη υμων η υπα-  
every disobedience, when may be fulfilled of you the obe-

κοη. <sup>7</sup> Τα κατα προσωπον βλεπετε; Ει τις  
dience. The things according to face do you see? If any one

πεπειθεν εαυτω Χριστου ειναι, τουτο λογιζεσθω  
has persuaded himself of Anointed to be, this let him consider

παλιν αφ' εαυτου οτι καθως αυτος Χριστου,  
again from himself that even as he of Anointed,

ουτω και ημεις. <sup>8</sup> Εαν τε γαρ και περισσοτερον  
so also we. If indeed for even more abundantly

τι καυχησωμαι περι της εξουσιας  
somewhat I should boast concerning the authority

ημων, ης εδωκεν ο κυριος \* [ημιν,] εις οικοδο-  
of us, which gave the Lord [to us,] for building

μην και ουκ εις καθαιρεσιν υμων, ουκ αισχυνη-  
up and not for casting down of you, not I shall be

θησομαι. <sup>9</sup> Ίνα μη δοξω ως αν εκφοβειν υμας  
ashamed. So that not I may seem as I would terrify you

δια των επιστολων\* <sup>10</sup> (οτι αι μεν επιστολαι,  
by means of the letters; (because the indeed letters,

φησι, βαρειαι και ισχυραι\* η δε παρουσια του  
he says, weighty and powerful; the but presence of the

σωματος ασθενη, και ο λογος εξουθενημενος\*)  
body weak, and the word having been despised;)

<sup>11</sup> τουτο λογιζεσθω η τοιουτος, οτι οιοι εσμεν  
this let consider the such an one, that such ones we are

τω λογω δι' επιστολων αποντες, τοιουτοι και  
by the word through letters being absent, such like ones also

παροντες τω εργω. <sup>12</sup> Ου γαρ τολμωμεν εγκρι-  
being present in the work. Not for we dare to rank

ναι η συγκριναι εαυτους τισι των εαυτους συ-  
or to compare ourselves with some of those who com-

walking in the Flesh, we are not warring according to the Flesh.

<sup>4</sup> † since the ARMS † of our WARFARE are not of Flesh, but † DIVINELY powerful for the Demolition of Fortresses;

<sup>5</sup> † 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;

<sup>6</sup> and † being prepared to punish All Disobedience, when † Your OBEEDIENCE may be completed.

<sup>7</sup> † 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.

<sup>8</sup> 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;

<sup>9</sup> so that I may not seem as if I would terrify you by LETTERS;

<sup>10</sup> because "the LETTERS," says he, "are weighty and powerful; but † the BODILY PRESENCE is weak, and † SPEECH contemptible."

<sup>11</sup> 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.

<sup>12</sup> † 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. 5. † 4. Acts vii. 23; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. † 5. 1 Cor. i. 19; iii. 19. † 6. 2 Cor. xiii. 3, 10. † 6. 2 Cor. ii. 9; vii. 15. † 7. John vii. 24; 2 Cor. v. 13; xi. 18. † 7. 1 Cor. xv. 37; 1 John iv. 6. † 8. 2 Cor. xiii. 10. † 8. 2 Cor. vii. 14; xii. 6. † 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 6, 7, 9; Gal. iv. 13. † 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. † 12. 2 Cor. iii. 1; v. 13.

βισταραντων' αλλα αυτοι εν εαυτοις εαυτους  
measuring; but they by themselves themselves  
μετρουντες, και συγκρινοντες εαυτους εαυτοις,  
measuring, and comparing themselves with themselves,

ου συνιουσιν. 13 Ημεις δε ουχι εις τα αμε-  
not are intelligent. We and not for the things un-

τρα καυχησωμεθα, αλλα κατα το μετρον του  
measured we will boast, but according to the measure of the

κανονος, ου εμερισεν ημιν ο θεος μετρον, επι-  
rule, of which distributed to us the God of measure, to

κεσθαι αχρι και υμων. 14 Ου γαρ, ως μη επικ-  
reach to even you. Not for, as not reach-

νομενοι 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 of

του Χριστου.) 15 ουκ εις τα αμετρα καυχωμε-  
of the Anointed,) not for the things unmeasured boasting

νοι εν αλλοτριω κοποισι, ελπιδα' δε εχοντες,  
in others labors, a hope; but having,

αυξανουσης της πιστεως υμων, εν υμιν μεγα-  
being increased of the faith of you, by you to be

λυθηναι κατα τον κανονα ημων εις περισ-  
enlarged according to the rule you into superabun-

σειαν, 16 εις τα υπερεκτεινα υμων ευαγγελισασ-  
dance, to the parts beyond of you to announce glad

θαι' ουκ εν αλλοτριω κανονι εις τα ετοιμα  
tidings; not by another rule for the things ready

καυχησασθαι. 17 Ο δε καυχωμενος, εν κυριω  
to boast. The but one boasting, in Lord

καυχασθω. 18 Ου γαρ ο εαυτον συνιστων,  
let him boast. Not for he himself commending,

εκεινος εστι δοκιμος, αλλ' ον ο κυριος συνιστη-  
he is approved, but whom the Lord commends.

σιν.

meeds.

ΚΕΦ. ΙΑ'. 11.

1 Οφελον ανεχεσθε μου μικρον τη αφροσυνη'  
I wish you would bear with me a little in the foolishness;

αλλα και ανεχεσθε μου. 2 Ζελω γαρ υμας θεου  
but even you do bear with me. I am zealous for you of God

ζηλω' ηρμωσαμην γαρ υμας ενι ανδρι, παρθενον  
with a zeal; I espoused for you to one husband, a virgin

αγνην παραστησαι τω Χριστω\* 3 φοβουμαι δε,  
pure to present to the Anointed; I fear but,

μηπως ως ο οφισ Ευαν εξηπατησεν εν τη καρ-  
lest as the serpent Eve deceived by the craft

ουργια αυτου, \* [ουτω] φθαρη τα νοηματα  
of himself, [so] should be corrupted the minds

but these, measuring  
Themselves by themselves,  
and comparing themselves  
with themselves, are not  
intelligent.

13 † But we will not  
boast respecting UNMEAS-  
URED Things; but accord-  
ing to the MEASURE of the  
RULE which the GOD of  
Measure assigned to us, to  
reach even to you.

14 For we do not, as not  
reaching to You, over-  
stretch ourselves; (‡ for  
we came even to You with  
the GLAD TIDINGS of the  
ANOINTED;)

15 not-boasting with  
reference to UNMEASURED  
Things, in † the Labors of  
Others; but having a  
Hope, your FAITH being  
increased, to be enlarged  
among you, according to  
our RULE, for a superabun-  
dance;

16 to announce glad  
tidings in parts BEYOND  
you; not to boast concern-  
ing Things PREPARED by  
Another's Rule.

17 ‡ But HE who  
BOASTS, let him boast in  
the Lord;

18 for † not the one COM-  
MENDING Himself is ap-  
proved, but † whom the  
LORD commends.

CHAPTER XI.

1 I wish you would bear  
with me \*some little in  
my FOOLISHNESS; and  
indeed you do bear with  
me.

2 For I am ardently de-  
voted to you with a godly  
Zeal; † because I betrothed  
you for one Husband.—a  
chaste Virgin ‡ to present  
to the ANOINTED;

3 but I am afraid, lest,  
as † the SERPENT deceived  
EVE by his CRAFT, your  
MINDS ‡ may be corrupted

\* VATICAN MANUSCRIPT.—I. some little in my foolishness. 3. so—omit.  
† 13. verse 16. ‡ 14. 1 Cor. iii. 4, 10; iv. 15; ix. 1. † 15. Rom. xv. 20. † 17.  
1st. 1xv. 16; Jer. i. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 18. Rom. ii. 20;  
1 Cor. iv. 5. † 1. verse 16; 2 Cor. v. 18. † 2. 1 Cor. iv. 15. † 3. Col. i. 9.  
† 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 ἀπλοτήτος τῆς εἰς τοῦ Χριστοῦ.  
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

σεὶ δὲ οὐκ ἐκήρυξαμεν, ἢ πνεῦμα ἕτερον λαμ-  
whom not we proclaimed, or a spirit another you

βαвете ὁ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὁ  
receive which not you received, or glad tidings other which

οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε. <sup>5</sup> Λογίζομαι  
not you embraced, well you might bear. I reckon

γὰρ μὴδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστο-  
for nothing to have been behind those in the highest degree apos-  
λων.

<sup>6</sup> Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῆ  
ties. 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 τὸ  
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;  
of the God glad tidings I announced to you?

<sup>8</sup> Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν σφώνιον  
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρῶν πρὸς ὑμᾶς  
for the of you service; and being present with you

καὶ ὑστερηθεῖς, οὐ κατενάρκησα οὐδενός·  
and having been in want, not did I heavily burden any one;

<sup>9</sup> (το γὰρ ὑστερημα μου προσανεπληρώσαν 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 unburdensome to you myself I kept, and

τήρησω. <sup>10</sup> Ἔστιν ἀληθεῖα Χριστοῦ ἐν ἐμοί,  
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν  
that the boasting this not shall be stopped concerning me in

τοῖς κλιμασί τῆς Ἀχαιᾶς. <sup>11</sup> Διατί; \* [ὅτι] οὐκ  
the regions of the Achaia. Why? [because] not

ἀγαπᾷ ὑμᾶς; Ὁ θεὸς οἶδεν. <sup>12</sup> Ὁ δὲ ποίω, καὶ  
love you? The God knows. What but I do, even

ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοντῶν  
I will do, so that I may cut off the opportunity of those wishing

ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι  
an opportunity, so that in what they boast, they may be found

from \* THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED.

4 For if HE who is COMING proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or † other Glad tidings which you did not embrace, you might well bear with it.

5 \* And † I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

6 But even if † I am a simple person in SPEECH, yet not † in KNOWLEDGE; but in every way † we have by all things been manifested among you.

7 Did I commit Sin † in humbling Myself that you might be exalted? Or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

8 I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, † I did not incommode any one;

9 for † the BRETHREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself † from being a burden to you.

10 † It is a Truth of Christ by me, † that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

11 Why? † Because I love you not? God knows.

12 But what I am doing, I even will do, † that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as I do.

\* VATICAN MANUSCRIPT.—8. THAT SIMPLICITY AND THAT PURENESS WHICH IS IN THE ANOINTED. 8. And I reckon. 11. because—omit.

† 4. Gal. 1. 7, 8. † 5. 2 Cor. xii. 11; Gal. ii. 6. † 6. 1 Cor. i. 17; ii. 1, 13; 2 Cor. x. 10. † 7. Acts xviii. 3; 1 Cor. ix. 8, 12; 2 Cor. x. 1. † 8. 2 Cor. iv. 2; v. 11; xii. 12. † 9. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. † 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 γαρ τοιοῦτοι ψευδαποστο-  
 τολοι εργαται δολοι, μετασχηματιζομενοι εις  
 αποστολους Χριστου. <sup>14</sup> Και ου θαυμαστον  
 αυτος γαρ ὁ σατανας μετασχηματιζεται εις  
 αγγελου φωτος. <sup>15</sup> ου μεγα ουν, ει και οἱ διακο-  
 νοι αυτου μετασχηματιζονται ὡς διακονοι δικαι-  
 οσυνης· ὧν το τελος εσται κατα τα εργα  
 αυτων.

<sup>16</sup> Παλιν λεγω, μη τις με δοξη αφρονα  
 ειναι· ει δε μηγε, κεν ὡς αφρονα δεξασθε  
 με, ινα κγω μικρον τι καυχησωμαι. <sup>17</sup> Ὁ  
 λαλω, ου λαλω κατα κυριον, αλλ' ὡς εν φ-  
 ρασην, εν ταυτη τη ὑποστασει της καυχη-  
 σεις. <sup>18</sup> Εκει πολλοι καυχονται κατα την  
 σαρκα, κγω καυχησομαι. <sup>19</sup> Ἡδεως γαρ ανε-  
 χεσθε των αφρονων, φρονιμοι οντες· <sup>20</sup> ανεχεσθε  
 γαρ, ει τις ὑμας καταδουλοι, ει τις κατεσ-  
 θει, ει τις λαμβανει, ει τις επαιρεται, ει τις  
 ὑμας εις προσωπον δερει. <sup>21</sup> Κατα ατιμιαν  
 λεγω, ὡς ὅτι ημεις ησθενησαμεν· εν ψ δ' αν-  
 τισ τολμα, (εν αφροσην λεγω,) τολμα  
 κγω. <sup>22</sup> Ἑβραιοι εισι; κγω· Ισραηλιται  
 εισι; κγω· σπερμα Αβρααμ εισι; κγω·  
<sup>23</sup> διακονοι Χριστου εισι; (παραφρονων λαλω,)  
 ὑπερ εγω· εν κοποις περισσοτερωσ, εν πληγαισ

<sup>13</sup> For such † False  
 apostles, †deceitful Work-  
 men, are transforming  
 themselves into Apostles of  
 Christ.

<sup>14</sup> And it is not surpris-  
 ing, for the ADVERSARY  
 himself transforms him-  
 self into an Angel of Light.

<sup>15</sup> 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.

<sup>16</sup> Again † I say, Let  
 no one think Me a Simple-  
 ton; but if otherwise,  
 then receive me as a Sim-  
 pleton, so that † also may  
 boast a little.

<sup>17</sup> What I speak † in  
 This CONFIDENCE of  
 BOASTING, I do not speak  
 according to the Lord, but  
 as in Folly.

<sup>18</sup> † Since many boast  
 according to the Flesh, †  
 also will boast.

<sup>19</sup> † For being wise your-  
 selves, you readily bear  
 with the UNWISE.

<sup>20</sup> 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.

<sup>21</sup> As concerning Re-  
 proach, I say † That we  
 were weak; yet † in what  
 any one is daring, (I speak  
 foolishly,) † also am  
 daring.

<sup>22</sup> Are they Hebrews?  
 † so am I. Are they Is-  
 raelites? so am I. Are  
 they the Seed of Abra-  
 ham? so am I.

<sup>23</sup> 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. 16; Gal. i. 7; v. 19; Phil. i. 15; † Pet. ii. 1; † 1 John iv. 1; Rev. ii. 2. † 13. † Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. † Cor. iii. 9.  
 † 15. Phil. iii. 19. † 16. verse 1; † Cor. xii. 6, 11. † 17. † Cor. ix. 4. † 18. Phil.  
 iii. 3, 4. † 19. † 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. † Cor. x. 10. † 21.  
 Phil. iii. 4. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. † 1 Cor. xv. 10.

ὑπερβαλλοντος, εν φυλακαις περισσοτερωσ, εν  
 above measure, in prisons more frequently, in  
 θανατοις πολλακις\* 24 (ὑπο Ιουδαιων πεντακις  
 deaths often; (by Jews five times  
 τεσσαρακοτα παρα μιαν ελαβον, 25 τρις ερραβ-  
 forty except one I received, thrice I was  
 δισθην, ἀπαξ ελιθασθην, τρις εναυαγησα,  
 beaten with rods, once I was stoned, thrice I was shipwrecked,  
 νυχθημερον εν τῳ βυθῳ πεποιηκα') 26 ὁδοιπο-  
 a night and day in the deep I have passed; in jour-  
 ριας πολλακις κινδουνοις ποταμων, κινδουνοις  
 days often; in dangers of rivers, in dangers  
 ληπτων, κινδουνοις εκ γενουσ, κινδουνοις εξ εθ-  
 of robbers, in dangers from kindred, in dangers from Gen-  
 των, κινδουνοις εν πολει, κινδουνοις εν ερημια,  
 tiles, in dangers in city, in dangers in desert,  
 κινδουνοις εν θαλασση, κινδουνοις εν ψευδαδελ-  
 in dangers at sea, in dangers among false-broth-  
 φοις\* 27 \* [εν] κοπῃ και μοχθῳ, εν αγρυκνιας  
 res; [in] labor and toil, in watchings  
 πολλακις, εν λιμῳ και διψει, εν νηστειαις πολ-  
 often, in hunger and thirst, in fastings often,  
 λακις, εν ψυχει και γυμνοτητι. 28 Χωρισ των  
 in cold and nakedness. Besides the  
 παρεκτοσ, ἡ επισυστασις μου ἡ καθ' ἡμεραν, ἡ  
 outward things, the crowding of me that every day, the  
 μεριμνα πασων των εκκλησιων. 29 Τις ασθενει,  
 care of all the congregations. Who is weak,  
 και ουκ ασθενω: τισ σκανδαλιζεται, και ουκ  
 and not I am weak? who is made to stumble, and not  
 εγω πυρουμει; 30 Ει καυχασθαι δει, τα  
 I burn? If to boast is necessary, the things  
 της ασθενειας \* [μου] καυχησομαι. 31 Ὁ θεοσ  
 of the weakness [of me] I will boast. The God  
 και πατηρ του κυριου ἡμων Ιησου \* [Χριστου]  
 and father of the Lord of us Jesus [Anointed]  
 οιδεν, ὃ ἄν ευλογητοσ εισ τουσ αιωνασ, ὅτι ου  
 knows, he being blessed for the ages, that not  
 ψευδομαι. 32 εν Δαμασκη ὁ εθναρχησ Αρετα του  
 I utter falsehood; in Damascus the ethnarch Aretas of the  
 βασιλεωσ εφρουρει την Δαμασκηνων πολιν,  
 king guarded the Damascene . city,  
 πιασι με \* [θελων] 33 και δια θυριδοσ εν σαρ-  
 to seize me [wishing;] and through an opening in a rope  
 γανη εχαλασθην δια του τειχουσ, και εξεφυ-  
 basket I was lowered through the wall, and escaped  
 γον τασ χειρασ αυτου. ΚΕΦ. ΙΒ'. 12. 1 Καυ-  
 the hands of him. To

\* Prisons frequently, † in  
 Scourges to excess, † in  
 Deaths often.  
 24 Five times I received,  
 by the Jews, † forty stripes  
 less one;  
 25 three times I was  
 † beaten with rods; † once  
 I was stoned; three times  
 † I was shipwrecked; a  
 night and day I have spent  
 in the DEEP.  
 26 During frequent  
 Journeys, in Dangers from  
 Rivers; in Dangers from  
 Robbers; † in Dangers  
 from Kindred; † in Dan-  
 gers from Gentiles; in  
 Dangers in Cities; in Dan-  
 gers in the Desert; in  
 Dangers at Sea; in Dan-  
 gers among False-brethren;  
 27 In Labor and Toil;  
 † in frequent Watchings;  
 † in Hunger and Thirst;  
 in frequent Fastings; in  
 Cold and Nakedness.  
 28 Besides these OUT-  
 ward troubles, † the ANXI-  
 ous CARE for All the CON-  
 GREGATIONS, which is  
 CROWDING ME EVERY DAY.  
 29 † Who is weak, and I  
 am not weak? Who is  
 made to Stumble, and I do  
 not burn?  
 30 If it is necessary to  
 boast, † I will boast of the  
 THINGS which concern my  
 WEAKNESS.  
 31 † GOD, even the Fa-  
 ther of our LORD Jesus, HE  
 † who is the BLESSED ONE  
 for the AGES, knows That  
 I do not falsify.  
 32 † In Damascus, the  
 ETHNARCH of Aretas, the  
 KING, guarded the CITY of  
 the DAMASCENES, wishing  
 to seize me;  
 33 but I was through an  
 Opening lowered down the  
 WALL in a Rope-basket,  
 and escaped from his hands.

\* VATICAN MANUSCRIPT.—25. 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. † 25. 1 Cor. xv. 30—32; 2 Cor. i. 9,  
 10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 23. † 26. Acts xv. 10.  
 † 25. Acts xxvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11;  
 xxv. 3. † 28. Acts xiv. 5; xix. 23. † 27. Acts xx. 31; 2 Cor. vi. 5. † 27. 1 Cor.  
 iv. 11. † 29. 1 Cor. viii. 13; ix. 23. † 30. 2 Cor. xii. 5, 9, 10. † 31. Rom  
 φ; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5, † 32. Acts ix. 24

χασθαι δη ου συμφερει \* [μου.] ελευσομαι  
boast indeed not is profitable [for me.] I will come

γαρ εις οπτασις και αποκαλυψεις κυριου.  
for to visions and revelations of Lord.

<sup>2</sup> Οίδα ανθρωπον εν Χριστω, προ ετων δεκατεσ-  
I know a man in Anointed, above years fourteen,

σων, (ειτε εν σωματι, ουκ οίδα· ειτε εκτος  
(whether with a body, not I know; or without

\* [του] σωματος, ουκ οίδα· ο θεος οιδεν.) αρκα-  
[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.

<sup>3</sup> Και οίδα τον τοιουτον ανθρωπον, (ειτε εν  
And I know the such a man, (whether in

σωματι, ειτε εκτος του σωματος, ουκ οίδα· ο  
a body, or without the body, not I know; the

θεος οιδεν.) <sup>4</sup> οτι ηρκαγη εις τον παραδει-  
(God knows,) that he was snatched away into the paradise,

σον, και ηκουσεν αρητα ρηματα, α ουκ  
and heard indescribable things spoken, which not

εξου ανθρωπω λαλησαι. <sup>5</sup> Υπερ του τοι-  
being possible for a man to speak. Concerning the such

ουτου καυχησομαι· υπερ δε εμαυτου ου καυχη-  
a one I will boast; on behalf but of myself not I will

σομαι, ει μη εν ταις ασθενειαις \* [μου.] <sup>6</sup> Εαν  
boast, if not in the weaknesses [of me.] If

γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·  
for I should desire to boast, not I shall be unwise;

αληθειαν γαρ ερω· φειδομαι δε, μη τις εις  
truth· for I will say; I forbear but, lest any one to

εμε λογισηται υπερ ο βλεπει με, η ακουει τι  
me should impute beyond what he sees me, or hears anything

εξ εμου. <sup>7</sup> Και τη υπερβολη των αποκαλυψεων  
from of me. And by the transcendancy of the revelations

ινα μη υπεραιρωμαι, εδοθη μοι σκολοψη τη  
that not I should be over-elated, was given to me a thorn in the

σαρκι, αγγελος σαταν, ινα με κολαφιζη, ινα μη  
flesh, a messenger adversary, that me it might buffet, that not

υπεραιρωμαι. <sup>8</sup> Υπερ τουτου τρις τον κυριον  
I might be over-elated. Concerning this thrice the Lord

παρεκαλεσα, ινα αποστη απ' εμου· <sup>9</sup> και  
I entreated, that it might be removed from me; and

ειρηκε μοι· Αρκει σοι η χαρις μου· η γαρ δυνα-  
he said to me, is enough for thee the favor of me; the for power,

μις \* [μου] εν ασθενεια τελειουται. Ηδιστα  
[of me] in weakness is perfected. Most gladly

ουν μαλλον καυχησομαι εν ταις ασθενειαις  
therefore rather I will boast in the weaknesses

\* [μου,] ινα επισκηνωσθ επ' εμε η 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—I 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 will come even to Visions and Revelations of the Lord. 1. for me—omit. 2. the —omit. 5. of me—omit. 9. of me—omit.

1 3. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. 1 2. Acts xiii. 17. See Acts xiv. 19, 20.  
2 4. Luke xiii. 43. 1 5. 2 Cor. xi. 50. 1 6. 2 Cor. x. 8; xi. 16. 1 7. Gal.  
iv. 13, 14. 1 7. Job ii. 7; Luke xiii. 16. 1 8. See Deut. iii. 23—27; Matt. xxvi. 44.

Χριστου. <sup>10</sup> Διο ευδοκα εν ασθενειαις, εν  
Anointed. Wherefore I am well-pleased with weaknesses, with  
υβρεσιν, εν αναγκαις, εν διωγμοις, εν στενο-  
insults, with necessities, with persecutions, with distress-  
χωριας υπερ Χριστου οταν γαρ ασθενω, τότε  
scs on behalf of Anointed; when for I may be weak, then  
δυνατος ειμι. <sup>11</sup> Γεγονα αφρων υμεις με ηναγ-  
strong I am. I have become unwise; you me have  
κασατε. Εγω γαρ ωφειλον υφ' υμων συνιστασ-  
constrained. I for ought by you to be com-  
θαι ουδεν γαρ υστερησα των υπερλιαν αποσ-  
mended; nothing for I was behind those in highest degree apos-  
τολων, ει και ουδεν ειμι. <sup>12</sup> Τα μεν σημεια του  
stles, if even nothing I am. The indeed signs of the  
αποστολου κατειργασθη εν υμιν εν παση υκο-  
apostls were worked out among you in all pa-  
μορρ, εν σημειοις και τερασι και δυναμεσι.  
tience, in signs, and prodigies and powers.  
<sup>13</sup> Τι γαρ εστιν ο ηττηθητε υπερ τας λοιπας  
What for is it which you were inferior beyond the other  
εκκλησιας, ει μη οτι αυτος εγω ου καταναρκη-  
congregations, if not that myself I not was burden-  
σα υμων; Χαρισασθε μοι την αδικιαν ταυτην.  
some to you? Forgive to-me the injustice this.  
<sup>14</sup> Ιδου, τριτον τουτου ετοιμως εχω ελθειν προς  
Lo, a third time this in readiness I am to come to  
υμας, και ου καταναρκησω \* [υμων] ου γαρ  
you, and not I will burden \* [you,] not for  
ζητω τα υμων, αλλ' υμας. Ου γαρ οφειλει  
I seek the things of you, but you. Not for it is fitting  
τα τεκνα τοις γονεσι θησαυριζειν, αλλ' οι γο-  
the children for the parents to treasure up, but the par-  
νεις τοις τεκνοις. <sup>15</sup> Εγω δε ηδιστα δαπανησω  
ents for the children. I but most gladly will spend  
και εκδαπανηθησομαι υπερ των ψυχων υμων  
and will be utterly spent on behalf of the souls of you;  
ει και περισσοτερωσ υμας αγαπων, ηττον αγα-  
if even more abundantly you loving, less I am  
πωμαι. <sup>16</sup> Εστω δε εγω ου κατεβαρησα υμας  
loved. Let it be so but; I not did burden you;  
αλλ' υπαρχων πανουργος, δολω υμας ελαβον.  
but being crafty, with guile you I took.  
<sup>17</sup> Μη τινα ων απεσταλκα προς υμας, δι' αυτου  
Not any one of whom I have sent to you, through him  
επλεονεκτησα υμας; <sup>18</sup> Παρεκαλεσα Τιτον, και  
I overreached you? I exhorted Titus, and  
συναπεστειλα τον αδελφον μητι επλεονεκτη-  
I sent with the brother; not overreached  
σεν υμας Τιτος; ου τω αυτω πνευματι περιε-  
you Titus? not in the same spirit we  
πατησαμεν; ου τοις αυτοις ιχνεσι; <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 MANUSCRIPTS.—14. you—omit.

† 10. Rom. v. 5; † Cor. vii. 4. † 10. † Cor. xiii. 4. † 11. † Cor. xi. 1, 16, 17.  
† 11. † Cor. xi. 5. † 12. Rom. xv. 18, 19; † 1 Cor. ix. 2; † 2 Cor. iv. 2; vi. 4; xi. 6. † 12.  
† 1 Cor. i. 7. † 13. † 1 Cor. ix. 12; † 2 Cor. xi. 0. † 14. † 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. 11; † 2 Cor. i. 6; Col. i. 24; † 1 Tim. ii. 10. † 16. † 2 Cor. xi. 0.  
† 2 Cor. vii. 2. † 18. † 2 Cor. viii. 6, 16, 22. † 18. † 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογουμένα; Κατενώπιον  
do you think, that to you we apologize? In presence

του Θεου, ἐν Χριστῷ, λαλοῦμεν  
of the God, in Anointed, we speak

ταδε πάντα, ἀγαπητοί, ὑπερ τῆς ὑμῶν οἰκο-  
but all things, beloved ones, on behalf of the you build-  
δομῆς. <sup>20</sup> Φοβουμαι γαρ, μήπως ἐλθων οὐχ  
ing up. I am afraid for, lest perhaps having come not

οἶους θελω εὔρω ὑμας, καγὼ εὔρεθω ὑμῖν  
such ones I wish I should find you, and I should be found by you  
οἶον οὐ θελετε· μήπως ἐρεῖς, ζῆλοι, θυμοί,  
such a one not you wish; lest perhaps strifes, jealousies, anger,

ἐριθειαι, καταλαλῆαι, ψιθυρισμοί, φυσιώσεις,  
contentions, evil-speakings, whisperings, puffings up,

ἀκαταστασίαι· <sup>21</sup> μὴ καλιν ἐλθοντα με ταπει-  
disturbances; lest again having come me should

νωσθῆ ὁ θεός μου πρὸς ἡμας, καὶ κενθῆσῶ πολ-  
humiliate the God of me before you, and I should lament over many

λους τῶν προημαρτηκότων, καὶ μὴ μετανοήσαν-  
of those having previously sinned, and not having reformed

των ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,  
in respect to the impurity and fornication and lewdness,

ἃ ἐπραξαν. ΚΕΦ. ΙΓ'. 13. <sup>1</sup> Τρίτον τοῦτο  
which they practised. Third time this

ἐρχομαι πρὸς ὑμας· ἐπὶ στόματος δύο μαρτυ-  
I come to you; in mouth of two wit-  
ρων καὶ τριῶν σταθῆσεται πᾶν ῥῆμα. <sup>2</sup> Προει-  
nesses and of three shall be established every word. I have

ρηκα καὶ προλεγω, (ὡς παρών,) τὸ δευτε-  
said before and I tell beforehand, (as being present,) the second

ρον, (καὶ ἀπὼν νῦν,) τοῖς προημαρτηκόσι καὶ  
time, (and being absent now,) to those having previously sinned and

τοῖς λοικοῖς πᾶσιν, ὅτι εἰ ἐὰν ἐλθὼ εἰς το  
to the others to all, that if I should come to the

καλιν, οὐ φείσομαι. <sup>3</sup> Ἐπεὶ δοκιμὴν ζητεῖτε  
again, not I will spare. Since a proof you seek

τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμας  
of the in me speaking Anointed, (who towards you

οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· <sup>4</sup> καὶ γὰρ εἰ  
not is weak, but is powerful in you; even for if

εσταυρωθῆ ἐξ ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνα-  
he was crucified from weakness, yet he lives from power

μῶς Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ,  
of God; also for we are weak with him,

ἀλλὰ ζήσομεθα σὺν αὐτῷ ἐκ δυναμῶς Θεοῦ  
but we shall live with him from power of God

\* [εἰς ὑμας·]] <sup>5</sup> εαυτοὺς πειραζέτε, 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  
Feuds, 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. † 10. Rom. ix. 1; 2 Cor. xi. 31. † 10. 1 Cor. x. 23. † 20.  
1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. ii. 1, 4. † 21. 2 Cor. xiii. 2.  
† xi. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxxv. 30; Deut. xvii. 6; Matt.  
xviii. 16; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 7.  
2 Cor. i. 25. † 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7, 8; 1 Pet. iii. 18.  
† 5. 1 Cor. xi. 28.

τη πιστει· εαυτους δοκιμαζετε. Η ουκ επιγι-  
 τη faith; yourselves prove you. Or not do you  
 ρωσκετε εαυτους, οτι Ιησους Χριστος εν υμιν  
 know yourselves, that Jesus Anointed in you  
 \* [εστιν;] ει μητι αδοκιμοι εστε. 7 Ελπιζω δε  
 [is?] if not without proof you are. I hope but  
 οτι γνωσεσθε, οτι ημεις ουκ εσμεν αδοκιμοι.  
 that you will know, that we not are without proof.  
 7 Ευχομαι δε προς τον θεον, μη ποιησαι υμας  
 I wish but to the God, not to do you  
 κακον μηδεν ουχ ινα ημεις δοκιμοι φανωμεν,  
 evil nothing; not that we approved ones may appear,  
 αλλ' ινα υμεις το καλον ποιητε, ημεις δε ως  
 but that you the good may do, we, but as  
 αδοκιμοι ωμεν. 8 Ου γαρ δυναμεθα τι κατα  
 without proof may be. Not for we have power any against  
 της αληθειας, αλλ' υπερ της αληθειας. 9 Χαί-  
 the truth, but on behalf of the truth. We  
 ρομεν γαρ, οταν ημεις ασθενωμεν, υμεις δε  
 rejoice for, when we may be weak, you but  
 δυνατοι ητε· τουτο \* [δε] και ευχομεθα, την  
 strong ones may be; this [but] even we wish, the  
 υμων καταρτισιν. 10 Δια τουτο ταυτα ακων  
 of you restoration. On account of this these things being absent  
 γραφω, ινα παρων μη αποτομως χρησωμαι,  
 I write, so that being present not severity I may use,  
 κατα την εξουσιαν, ην εδωκε μοι ο κυριος  
 according to the authority, which gave to me the Lord  
 εις οικοδομην, και ουκ εις καθαιρεσιν. 11 Λοιπον,  
 for building up, and not for pulling down. Lastly,  
 αδελφοι, χαιρετε, καταρτιζεσθε, παρακαλεισθε,  
 brethren, rejoice you, be you restored, be you comforted,  
 το αυτο φρονειτε, ειρηνευετε· και ο θεος της  
 the same think you, be you at peace; and the God of the  
 αγαπης και ειρηνης εσται μεθ' υμων. 12 Ασπα-  
 love and peace shall be with you. Salute  
 σασθε αλληλους εν αγιω φιληματι· ασπασονται  
 you each other with a holy kiss; salute  
 υμας οι αγιοι παντες. 13 Η χαρις του κυριου  
 you the saints a.l. The favor of the Lord  
 Ιησου \* [Χριστου,] και η αγαπη του θεου, και  
 Jesus [Anointed,] and the love of the God, and  
 η κοινωνια του αγιου πνευματος μετα παντων  
 the joint participation of the holy spirit with all  
 υμων.  
 of you.

whether you are in the FAITH; prove Yourselfs. Or do you not know yourselfs, † That Jesus Christ is among you?—except you are without proof.

8 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. Subcription—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. xi. 20; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. ii. 5; x. 2; xii. 20, 21. † 10. Titus i. 13. † 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 10; 1 Pet. iii. 8. † 11. Rom. xv. 33. † 12. Rom. xvi. 10; 1 Cor. xvi. 20; 1 Thess. v. 20; 1 Pet. v. 14. † 14. Rom. xvi. 24. † 14. Phil. ii. 1.

\*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.

[OF PAUL AN EPISTLE] TO GALATIANS.

TO THE GALATIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, αποστολος ουκ απ' ανθρωπων ουδε Paul, an apostle not from men nor δι' ανθρωπου, αλλα δια Ιησου Χριστου και through a man, but through Jesus Anointed and θεου πατρος του εγειραντος αυτον εκ νεκρων God a father of the having raised him out of dead ones; <sup>2</sup> και οι συν εμοι παντες αδελφοι, ταις εκκλησιασiais της Γαλατιας; <sup>3</sup> χαρις υμιν και ειρηνη and those with me all brethren, to the congregations of the Galatia; <sup>3</sup> χαρις υμιν και ειρηνη απο θεου πατρος, και κυριου ημων Ιησου Χριστου, του δοντος εαυτον περι των αμαρτιων of the having given himself concerning the sins ημων, οπως εξελθαι ημας εκ του ενεστωτος of us, in order that he might rescue us out of the having been present αιωνος πονηρου, κατα το θελημα του θεου και an age of evil, according to the will of the God and πατρος ημων, ος η δοξα εις τους αιωνας των father of us, to whom the glory for the ages of the αιωνων αμην. <sup>6</sup> Θαυμαζω, οτι ουτω ταχως ages; so bet. I wonder, because so quickly μετατιθεσθε απο του καλεσαντος υμας εν you are being changed from the one having called you by χαριτι Χριστου εις ετερον ευαγγελιον; <sup>7</sup> δ ουκ favor of Anointed to other glad tidings; which not εστιν αλλο· ει μη τιτες εισιν οι ταρασσοντες is other; if not some are who are troubling υμας, και θελοντες μεταστρεψαι το ευαγγελιον you, and wishing to turn about the glad tidings του Χριστου. <sup>8</sup> Αλλα και εαν ημεις η αγγελος of the Anointed. But even if we or a messenger εξ ουρανου ευαγγελιζηται υμιν, παρ' from heaven should announce glad tidings to you, contrary to δ ευηγγελισαμεθα υμιν, αναθεμα εστω. <sup>9</sup> Ως what we announced to you, accursed let him be. As προειρηκαμεν, και αρτι παλιν λεγω· ει τις we before said, even now again I say; if any one υμας ευαγγελιζεται παρ' δ παρελαβετε, you addresses with good tidings contrary to what you received, αναθεμα εστω. <sup>10</sup> Αρτι γαρ ανθρωπος κειθω, accursed let him be. Now for men do I obey,

CHAPTER I.

1 Paul, an Apostle,— (not from Men, nor by a Man, but by Jesus Christ, and THAT God the Father who raised him from the Dead.)—  
2 and ALL the Brethren who are with me, to the CONGREGATIONS of GALATIA;  
3 Favor to you and Peace from God the Father, and THAT Lord of ours, Jesus Christ;  
4 who GAVE himself on account of our SINS, in order that he might rescue us from the PRESENT evil Age, according to the WILL of our GOD and Father;  
5 to whom be the GLORY for the AGES of the AGES. Amen.  
6 I am astonished That you have so quickly turned away from HIM who CALLED you by the Favor of Christ, to other Glad Tidings;  
7 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.  
8 But even if for, or an Angel from Heaven, should announce glad tidings to You different from what we announced to you, let him be accursed.  
9 As we before said, even now again I say.— If any one announces glad tidings to You different from what you received, let him be accursed.  
10 For do I now obey Men, or GOD? or do I

\* VATICAN MANUSCRIPT.—Title—TO THE GALATIANS.

† 1. ver. 11, 12. † 1. Acts ix. 6; xii. 20, 15, 21; xvi. 16; Titus i. 2. † 1. Acts ii. 24.  
† 2. Phil. ii. 22; iv. 21. † 2. 1 Cor. xvi. 1. † 2. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 3; &c. † 4. Matt. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. † 4. John xvii. 14, 15. † 7. 2 Cor. ix. 4. † 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal. v. 10, 12. † 8. 1 Cor. xvi. 22.



η των θεων; η ζητω ανθρωποις αρεσκευ; ει  
 or the God? or do I seek men to please? if  
 \* [γαρ] ετι ανθρωποις ηρεσκον, Χριστου δουλος  
 [for] still I please, of Anointed a slave  
 ουκ αν ημην. <sup>11</sup> 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. <sup>12</sup> ουδε γαρ εγω  
 not is according to man; neither for I  
 παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην,  
 from man received it nor was I taught,  
 αλλα δι' αποκαλυψεως Ιησου Χριστου. <sup>13</sup> Ηκου-  
 but through a revelation of Jesus Anointed. You  
 σατε γαρ την εμην αναστροphen πατε εν τω  
 heard for the my conduct formerly when in the  
 Ιουδαισμη, οτι καθ' υπερβολην ειδωκον την  
 Jewish religion, that exceedingly I persecuted την  
 εκκλησιαν του θεου, και εσωρθουν αυτην. <sup>14</sup> και  
 congregation of the God, and ravaged her; and  
 προεκοπτον εν τω Ιουδαισμη υπερ πολλους  
 made progress in the Jewish religion beyond many  
 συναηλικιωτας εν τω γενει μου, περισσοτερωσ  
 of the same age among the race of me, more earnestly  
 ζηλωτης υπαρχων των πατρικων μου παραδο-  
 a zealot being of the fathers of me traditions.  
 σεων. <sup>15</sup> Οτε δε ευδοκησεν \* [δ θεος,] δ 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, <sup>16</sup> 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 ευθεωσ, ου προσανεθεμην σαρκι  
 the nations; immediately, not I consulted with flesh  
 και αιματι, <sup>17</sup> 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 returned to Damascus.  
<sup>18</sup> 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 δεκαπεντε. <sup>19</sup> 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. <sup>20</sup> (Α δε γραφω υμιν, ιδου ενωπιον  
 Lord. (What now I write to you, lo in presence

† seek to please Men? for  
 if I still pleased Men, I  
 should not be a Servant of  
 Christ.

† But I make known  
 to you, Brethren, That  
 THOSE GLAD TIDINGS  
 WHICH WERE ANNOUNCED  
 by me, that they are not  
 according to Man;

† For † I neither re-  
 ceived nor learned them  
 from a Man, † but through  
 a Revelation from Jesus  
 Christ.

† For you heard of MY  
 Conduct formerly in JUDA-  
 ISM, † That I Exceedingly  
 persecuted the CONGREGA-  
 TION of God, and † laid it  
 waste;

† and made proficiency  
 in Judaism beyond Many  
 of the same age among MY  
 OWN RACE, † being an ex-  
 cessive Zealot for † the  
 TRADITIONS of my FA-  
 THERS.

† But when it pleased  
 THAT GOD who SET ME  
 APART from my Birth, and  
 CALLED ME by HIS FAVOR,

† to reveal HIS SON to  
 me, † that I might an-  
 nounce him to the NA-  
 TIONS, I did not imme-  
 diately consult with † Flesh  
 and Blood;

† 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.

† Then, after three  
 Years, † I went up to Jeru-  
 salem to visit \* Cephas,  
 and remained with him  
 fifteen Days;

† and I saw no other  
 of the APOSTLES except  
 † James, the BROTHER of  
 the LORD.

† 20 (Now, the things I

\* VATICAN MANUSCRIPT.—10. For.—omit.

15. the God—omit.

18. Cephas.

† 19. The Hebrews called all near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*Blacknight*.

† 10. 2. Thess. ii. 4; James iv. 4. † 13. 1 Cor. xv. 8. † 12. Eph. iii. 8. † 15. Acts ix. 1; xii. 17; xvi. 11; 1 Tim. i. 13. † 13. Acts viii. 8. † 14. Acts xli. 8; xvi. 9; Phil. iii. 6. † 14. Matt. xv. 2; Mark vii. 5. † 10. Acts ix. 15; xii. 21; xvi. 17, 18; Rom. xi. 13; Eph. iii. 8. † 10. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 1 & Acts ix. 20. † 10. Matt. xiii. 55; Mark vi. 8.

του θεου, ὅτι οὐ ψευδομαι.) <sup>21</sup> Ἐπειτα ἦλθον  
 of the God, that not I am speaking falsely.) Then I went  
 εἰς τὰ κλιματα τῆς Συρίας καὶ τῆς Κιλικίας·  
 into the regions of the Syria and of the Cilicia;

<sup>22</sup> Ἦμην δὲ ἀγνοουμένους τῶν προσώπων 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 Anointed; only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,  
 but hearing they were; That the one persecuting us, once,

νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρ-  
 now proclaims as glad tidings the faith which once he was laying

θει· <sup>24</sup> καὶ ἐδοξάζον ἐν ἐμοὶ τὸν θεόν. ΚΕΦ. Β΄.  
 was; and they were glorifying in me the God.

2. <sup>1</sup> Ἐπειτα δια δεκατεσσάρων ἐτῶν καλὴν ἀνε-  
 Then through fourteen years again I went

βην εἰς Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-  
 up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. <sup>2</sup> Ἀνεβην 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

ρυσσῶ ἐν τοῖς ἐθνεσὶ κατ' ἰδίαν δὲ τοῖς δοκου-  
 publish among the Gentiles; by one's self but to those appearing

σι. μῆπως εἰς κενὸν τρέχω, ἢ ἐδραμον.  
 somewhat, lest for a vain thing I should run, or had run.

<sup>3</sup> Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας,  
 But not even Titus he with me, a Greek being,

ἠναγκασθῆ περιτμηθῆναι. <sup>4</sup> Διὰ δὲ τοῦς  
 was under a necessity to be circumcised. On account of but the

παρεισακτοῦς ψευδαδελφῶν· (οἵτινες παρεισ-  
 secretly introduced false brethren; who stole

ἦλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν  
 in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-  
 we hold in Anointed Jesus, so that as they might

λωσῶνται.) <sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἰξάμεν τῆ  
 enslave;) to whom not even for an hour we yielded by the

ὑποταγῆ, 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.

1 Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 \* But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4 on account even of † the FALSE BROTHERN SECRETLY INTRODUCED; (who crept in to spy out our † FREEDOM which we possess in the Anointed Jesus, † so that they might enslave us;)

5 to whom not even for an Hour did we yield by SUBMISSION; in order that † the TRUTH of the GLAD

\* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief to the poor Christians in Judea, but this would not allow sufficient time for the fourteen years mentioned.

† 20. Rom ix. 1. † 21. Acts ix. 30. † 4. Acts xv. 1, 24; † 2 Cor. xi. 26. † 4. Gal. v. 1, 23. † 4. 2 Cor. xi. 20; Gal. iv. 3, 9. † 5. verse 14.

μεινῆ *προς* *υμᾶς*. <sup>6</sup> Ἀπο δὲ τῶν δοκουν-  
 remain throughout with you. From but of those appearing  
 τῶν εἶναι τι, ὅποιοι ποτε ἦσαν, οὐδὲν  
 to be something, of what sort once they were, nothing  
 μοι διαφέρει· (προσώπων θεοῦ ἀνθρώπου οὐ  
 to me it brings; (a face God of a man not  
 λαμβανει) ἐμοὶ γὰρ οἱ δοκουντες οὐδὲν  
 accepts;) to me for those appearing somewhat nothing  
 προσανεθεῖτο, <sup>7</sup> ἀλλὰ τουναντίον, ἰδόντες, ὅτι  
 communicated, but on the contrary, seeing, that

πεπιστευμαι *τὸ* *εὐαγγέλιον* *τῆς* *ακροβυσ-*  
 I have been entrusted with the glad tidings of the uncircum-  
 τίας, καθὼς Πέτρος *τῆς* *περιτομῆς*, <sup>8</sup> ὁ γὰρ  
 cision, even as Peter of the circumcision, he for  
 ἐνεργήσας Πέτρῳ *εἰς* *ἀποστολὴν* *τῆς*  
 having inwardly wrought in Peter for an apostleship of the  
*περιτομῆς*, ἐνεργήσῃ *καὶ* *ἐμοὶ* *εἰς* *τὰ* *ἔθνη*,  
 circumcision, inwardly wrought also is me for the gentiles,)

<sup>9</sup> *καὶ* *γινόντες* *τὴν* *χαρὴν* *τὴν* *δοθεῖσαν* *μοι*,  
 and having perceived the favor that having been given to me,

Ἰακώβου *καὶ* *Κηφᾶς* *καὶ* *Ἰωάννης*, *οἱ* *δοκουντες*  
 James and Cephas and John, those seeming

στύλοι *εἶναι*, *δεξιᾶς* *ἔδωκαν* *ἐμοὶ* *καὶ* *Βαρναβᾶ*  
 pillars to be, right hands they gave to me and Barnabas

*κοινωνίας*, *ἵνα* *ἡμεῖς* *μεν* *εἰς* *τὰ* *ἔθνη*, *αὐτοὶ* *δὲ*  
 of fellowship, that we indeed for the gentiles, they but

*εἰς* *τὴν* *περιτομὴν*. <sup>10</sup> *μόνον* *τῶν* *πτωχῶν* *ἵνα*  
 for the circumcision; only of the poor ones that

*μνημονευώμεν*· ὁ *καὶ* *ἐσπουδάσα* *αὐτὸ* *τούτου*  
 we should be mindful; which also I strove earnestly same thing this

*ποιῆσαι*. <sup>11</sup> Ὅτε *δὲ* *ἦλθε* *Πέτρος* *εἰς* *Ἀντιο-*  
 to have done. When but came Peter to Antioch,

*χειαν*, *κατὰ* *προσώπων* *αὐτῷ* *ἀντεστήν*, *ὅτι*  
 before face to him I opposed, because

*κατεγνωσμένος* *ἦν*. <sup>12</sup> *Πρὸ* *τοῦ* *γὰρ* *ελθεῖν*  
 having been blamed he was. Before of the furto have come

*τινας* *ἀπὸ* *Ἰακώβου*, *μετὰ* *τῶν* *ἔθνων* *συνησθίεν*·  
 some from James, with the Gentiles he was eating;

*ὅτε* *δὲ* *ἦλθον*, *ὑπέστειλλε* *καὶ* *ἀφωρίζεν* *ἑαυ-*  
 when but they came, he was withdrawing and was separating him-

*τὸν*, *φοβούμενος* *τούτους* *ἐκ* *περιτομῆς*. <sup>13</sup> *Καὶ*  
 self, fearing those of circumcision. And

*συνυπεκρίθησαν* *αὐτῷ* *καὶ* *οἱ* *λοιποὶ* *Ἰουδαῖοι*·  
 dissembled with him also the other Jews;

*ὥστε* *καὶ* *Βαρναβᾶς* *συναπηχθῆ* *αὐτῶν* *τῇ* *ὑποκ-*  
 so that even Barnabas was led astray of them by the hypoc-

*ρиси*. <sup>14</sup> Ἄλλ' *ὅτε* *εἶδον*, *ὅτι* *οὐκ* *ὀρθοποδοῦσι*  
 risy. But when I saw, that not they walk straight

TIDINGS might remain with you.

<sup>6</sup> But from THOSE OF REPUTATION, whatever they were formerly is of no consequence to me; († God does not accept a Man for Personal appearance;) for to Me, THOSE OF REPUTATION communicated nothing.

<sup>7</sup> But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—† perceiving That I † was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

<sup>8</sup> (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, † operated in me also for the GENTILES;)

<sup>9</sup> † and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

<sup>10</sup> only urging that we should be mindful of the POOR,—† which very thing I was even ardently hastening to perform.

<sup>11</sup> But when \* Cephas came to Antioch, I opposed Him Face to face, Because he was blamable.

<sup>12</sup> For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

<sup>13</sup> And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

<sup>14</sup> But when I saw That they walked not straight

\* VATICAN MANUSCRIPT.—11. Cephas.

† 6. Acts x. 34; Rom. ii. 11. † 7. Acts xiii. 46; Rom. i. 6; xl. 13; 1 Tim. ii. 7; 2 Tim. i. 11. † 7. 1 Thess. ii. 4. † 8. Acts ix. 13; xiii. 3; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Gal. i. 16; Col. i. 20. † 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 17; Eph. iii. 8. † 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον  
with respect to the truth of the glad tidings, I said

τω Πητρω εμπροσθεν παντων· Ει συ, Ιουδαιος  
to the Peter in presence of all; If thou, a Jew

υπαρχων, εθνικως ζης και ουκ Ιουδαικως,  
being, like Gentiles thou livest and not like Jews,

πως τα εθνη αναγκαζεις Ιουδαιζειν. 15· Ημεεις  
how the Gentiles dost thou compel to Judaize. We

φυσις Ιουδαιοι, και ουκ εξ εθνων αμαρτωλοι·  
by nature Jews, and not of Gentiles sinners;

16· ειδοτες δε, οτι ου δικαιουται ανθρωπος εξ  
knowing and, that not is justified a man by

εργων νομου, εαν μη δια πιστεως Ιησου Χρισ-  
works of law, if not on account of faith of Jesus Anointed;

του και ημεεις εις Χριστον Ιησουν επιστευσα-  
and we into Anointed Jesus believed,

μεν, ινα δικαιωθωμεν εκ πιστεως Χριστου, και  
so that we may be justified by faith of Anointed, and

ουκ εξ εργων νομου· διοτι εξ εργων νομου ου  
not by works of law; because by works of law not

δικαιωθησεται πασα σαρξ. 17· Ει δε ζητουστες  
will be justified all flesh. If but seeking

δικαιωθηναι εν Χριστω ευρεθημεν και αυτοι  
to have been justified in Anointed we were found even we ourselves

αμαρτωλοι, αρα Χριστος αμαρτιας διακονος;  
sinners, then Anointed of sin a servant?

Μη γενοιτο. 18· Ει γαρ α κατελυσα, ταυτα  
Not let it be. If for what I pull down, these things

καλιν οικοδομω, παραβατην εμαυτον συνισ-  
again I build, a transgressor myself I con-

τανω. 19· Εγω γαρ δια νομου νομω απεθανον  
stultify. I for on account of law by law died

ινα θεω ζησω. 20· Χριστω συνεσταυρωμαι·  
so that by God I may live. With Anointed I have been crucified;

ζω δε, ουκετι εγω, ζη δε εν εμοι Χριστος· ο  
I live but, no longer I, lives but in me Anointed; the

δε νυν ζω εν σαρκι, εν πιστει ζω τη του υιου  
but now I live in flesh, by faith I live in the of that son

του θεου, του αγαπησαντος με και παραδοντος  
of the God, of that having loved me and having delivered up

εαυτον υπερ εμου. 21· Ουκ αθετω την χαριν  
himself in behalf of me. Not I set aside the favor

του θεου· ει γαρ δια νομον δικαιοσυνη, αρα  
of the God; if for through law justification, then

Χριστος δωρεαν απεθανεν. ΚΕΦ. γ. 3. 1· Ω  
Anointed without cause died. O

with respect to the TRUTH of the GLAD TIDINGS, I said to \*Cephas in the presence of all; † "If th u, 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 justified."

17 But if seeking to be justified by Christ, even we ourselves are found Sinners, is Christ then a Servant of Sin? By no means.

18 For if I rebuild those very things I pulled down, I constitute Myself a Transgressor.

19 Besides, † through Law † died by Law, so that I might † live by God.

20 I have been † crucified together with Christ; still I live, yet no longer †, but Christ lives in me; for that life which I now live in the flesh, † I am living \* by THAT Faith of the SON of GOD, † who LOVED me even to delivering himself up on my behalf.

21 I do not set aside the FAVOR of GOD; † for if through Law I have Righteousness, then Christ died unnecessarily.

CHAPTER III.

1 O Thoughtless 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. 28; xi. 8. † 15. Matt. ix. 11; Eph. ii. 3, 12. † 16. Acts xi. 28, 30. † 16. Rom. i. 17; iii. 23, 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. 14; 2 Cor. v. 15; 1 Thess. v. 10; Heb. ix. 14; 1 Pet. iv. 2. † 20. Rom. vi. 6; Gal. v. 24; vi. 14. † 20. 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. † 20. Eph. v. 3; Gal. i. 4; Titus ii. 14. † 21. Gal. iii. 21; Heb. vii. 11.

ανοητοι, Γαλαται, τις υμας εβασκανε; οἱς  
thoughtless, Galatians, who you deluded? to whom  
κατ' οφθαλμους Ιησους Χριστος προεγραφη  
with respect to eyes Jesus Annotated was before set forth  
\* [εν υμιν] εσταυραμενος. 2 Τουτο μονον θελω  
[among you] having been crucified. This thing only I wish  
μαθειν αφ' υμων εξ εργαυ νομου το πνευ-  
to have learned from you; on account of works of law the spirit  
μα ελαβετε, η εξ ακοης πιστεως; 3 Ουδ-  
did you receive, or on account of a hearing of faith? So  
τως ανοητοι εστε; εναρξαμενοι πνευματι, νυν  
thoughtless are you? having begun in spirit, now  
σαρκι επιτελεισθε; 4 Τουσαυτα επαθετε  
in flesh are you being made perfect? So many things you suffered  
εικη; ειγε και εικη. 5 Ο ουν επιχο-  
without cause? if indeed even without cause. No then supply.  
ρηγων υμιν το πνευμα, και ενεργων δυναμεις εν  
ing to you the spirit, and working miracles among  
υμιν, εξ εργαυ νομου, η εξ ακοης  
you, on account of works of law, or on account of obedience  
πιστεως; 6 καθως Αβρααμ επιστευσε τω θεω,  
of faith? even as Abraham believed in the God,  
και ελογισθη αυτη εις δικαιοσυνην. 7 Γινωσ-  
and it was counted to him for righteousness. Know you  
κετε αρα, οτι οι εκ πιστεως, ουτοι εισιν υιοι  
certainly, that those of faith, these are sons  
Αβρααμ. 8 Προιδουσα δε η γραφη, οτι εκ πισ-  
of Abraham. Having before seen and the writing, that by faith  
τεως δικαιοι τα εθνη ο θεος, προευηγγελισατο  
justifies the nations the God, before announced glad tidings  
τω Αβρααμ: 9 Οτι ευελογηθησονται εν σοι  
to the Abraham; That shall be blessed in thee  
παντα τα εθνη. 10 Ουτε οι εκ πιστεως, ευλο-  
all the nations. So that those of faith, are  
γουνται συν τω πιστω Αβρααμ. 10 Οσοι γαρ  
blessed with the believing Abraham. As many as for  
εξ εργαυ νομου εισιν, υπο καταραν εισιν γεγ-  
of works of law are, under a curse they are; it has  
ραπται γαρ: 11 Οτι επικαταρατος πας ος ουκ εμ-  
been written for; That accursed every one who not con-  
μενει εν πασι τοις γεγραμμενοις εν τω βιβλιω  
tinues in all things those having been written in the book  
του νομου; του ποιησαι αυτα. 11 Οτι δε εν  
of the law, of the to have done them. That but by  
νομο ουδεις δικαιουται παρα τω θεω, δηλον  
law no one is justified before the God, clear;  
οτι ο δικαιος εκ πιστεως, ζησεται: 12 ο δε  
because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previously represented as having been crucified.

2 This only I desire to learn from you;—† Did you receive the SPIRIT on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thoughtless! † Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if indeed it is for nothing.

5 † He then SUPPLYING to you the SPIRIT, and performing Miracles among you, does he these on account of Works of Law, or on account of Obedience of Faith?

6 even as Abraham † "be- lieved GOD, and it was "counted to him for Right- "eousness;"

7 Know you, certainly, † That THOSE of Faith, these are Sons of Abraham.

8 And the SCRIPTURE, having foreseen That GOD would justify the NATIONS by Faith, previously announced glad tidings to ABRAHAM, That † "In thee "shall All the NATIONS be "blessed."

9 Those of Faith, there- fore, are blessed with BE- LIEVING Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

11 Besides, That no one is justified by Law before 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. 15. † 3. Gal. iv. 9. † 4. 2 Cor. iii. 8. † 5. Gen. xv. 6; Rom. iv. 5, 9, 21, 22; James ii. 23. † 6. John. viii. 30-31. † 7. Rom. iv. 11, 12, 16. † 8. Gen. xii. 8; xviii. 18; Acts iii. 35. † 9. De- xxvii. 20; Jer. xi. 3. † 10. De- † 11. Gal. ii. 10. † 11. Hab. ii. 4; Rom. i. 17; Heb. x. 22

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας  
law not is of faith; but the one having done  
αυτα, ζησεται εν αυτοις. 13 Χριστος ημας  
these things, shall live by them. Anointed us

εξηγορασεν εκ της καταρας του νομου, γενομε-  
bought off from the curse of the law, having be-  
νος υπερ ημων καταρα· (γεγραπται γαρ· Επι-  
come on behalf of us a curse; (it has been written for; Ac-  
καταρατος πας ο κρεμαμενος επι ξυλου·)  
cursed every one he being hung on a tree;)

14 ινα εις τα εθνη η ευλογία του Αβρααμ γηνη-  
so that for the nations the blessing of the Abraam might  
ται εν Χριστω Ιησου, ινα την επαγγελιαν του  
be in Anointed Jesus, that the annunciation of the  
πνευματος λαβωμεν δια της πιστεως. 15 Αδελ-  
spirit we might receive through the faith. Brethren,

φοι, κατα ανθρωπον λεγω· ομως ανθρωπου  
according to man I speak; though of a man  
κεκυρωμενην διαθηκην ουδεις αθετει η επιδιασ-  
having been ratified a covenant no one sets aside or  
σεται. 16 Τω δε Αβρααμ ερρηθησαν αι επαγγε-  
To the now Abraam were spoken the promi-

λαι, και τω σπερματι αυτου. Ου λεγει· Και  
see, even for the seed of him. Not he says, And  
τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'  
to the seeds, as concerning many, but as concerning  
ενος· Και τω σπερματι σου· ος εστι Χριστος.  
one; And to the seed of thee; who is Anointed.

17 Τουτο δε λεγω· διαθηκην προκεκυρωμενην  
This but I say; a covenant previously ratified  
υπο του θεου \* [εις Χριστον,] ο μετα τετρακο-  
by the God [concerning Anointed,] that after four hun-  
σια και τριακοντα ετη γεγονως νομος ουκ ακυ-  
dred and thirty years having become a law not an-  
ροι, εις το καταργησαι την επαγγελιαν· 18 ει  
null, so as the to have canceled the promise; if

γαρ εκ νομου η κληρονομια, ουκετι εξ επαγγε-  
for by law the inheritance, no longer by promise;  
λιας· τω δε Αβρααμ δι' επαγγελιας κεχαρισ-  
to the but Abraam through promise has freely

ται ο θεος. 19 Τι ουν ο νομος. Των παραβα-  
given the God. Why then the law? The transgres-  
σεων χαριν ετεθη, (αχρισ ου ελθη  
sions on account of it was appointed, (to which times should have come  
το σπερμα, ο επιγγελται.) διαταγεις  
the seed, to whom it has been promised,) having been instituted  
δι' αγγελων, εν χειρι μεσιτου. 20· Ο δε  
by means of messengers, in hand of a mediator. The but

μεσιτης ενος ουκ εστιν· ο δε θεος εις εστιν.  
mediator of one not he is; the but God one is.

12 Now the LAW is not of Faith; but † "ΠΕ ΠΑΥ-  
"ING DONE these things  
"shall live by them."

15 † 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 Iso that the BLESS-ING of ABRAHAM might be for the NATIONS, by Christ Jesus; and that through the FAITH we might receive the ANNUNCIATION of the SPIRIT.

15 Brethren, I speak according to man;—no one sets aside or superadds conditions to † a ratified Compact, though human.

16 Now to ABRAAM 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-engagement previously ratified by GOD, the LAW, † issued Four hundred and Thirty Years afterwards does not annul, † so as to INVALIDATE the PROMISE;

18 for if the INHERITANCE be by LAW, † it is no longer by Promise; but GOD graciously gave it to ABRAHAM by Promise.

19 Why then the LAW? It was appointed on account of TRANSGRESSIONS, till † the SEED should come to whom the promise related; † having been instituted by means of Angels, in the hand of † a Mediator.

20 Of one party, however, he is not the MEDIA-TOR; † but GOD is one.

\* VATICAN MANUSCRIPT.—concerning Anointed—omit.

† 12. Lev. xviii. 5; Neh. ix. 29; Ezek. ix. 11; Rom. x. 5. † 13. Rom. viii. 3; † Cor. v. 21; Gal. iv. 5. † 13. Dent. xxi. 23. † 14. Rom. iv. 0, 16. † 15. Heb. ix. 17. † 16. Gen. xii. 7. † 17. Ecd. xli. 40, 41. † 17. Rom. iv. 13; verse 21. † 18. Rom. iv. 14. † 19. verse 16. † 19. Exod. ix. 10, 21, 22; Dent. v. 5, 22, 23, 27, 31. † 20. Rom. iii. 20, 30.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν \* [τῶν  
The then law contrary to the promises [of the

θεοῦ;] Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ  
God? Not let it be. If for was given a law that

δυναμενος ζῶσθαι, οὕτως ἐν ἐκ νόμου ἦν ἡ  
being able to have made alive, truly by law was the

δικαιοσύνη. 22 ἀλλὰ συνεκλείσθη ἡ γραφή τα  
righteousness; but shut up together the scripture the

πάντα ὑπο ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ  
all things under sin, in order that the promise by

πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστευούσι.  
faith of Jesus Anointed might be given to the believers.

23 Πρὸ τοῦ δε ελθεῖν τὴν πίστιν, ὑπο νόμον  
Before the but to have come the faith, under law

ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μελλού  
we were guarded being shut up together for the being

σαν πίστιν ἀποκαλυφθῆναι. 24 Ὅστε ὁ νόμος  
about faith to have been revealed. So that the law

παιδαγωγὸς ἡμῶν γέγονεν, εἰς Χριστὸν, ἵνα ἐκ  
a child-leader of us has become, to Anointed, that by

πίστεως δικαιωθῶμεν. 25 ἐλθούσης δὲ τῆς πίσ  
faith we might be justified; having come but the faith,

τέως, οὐκετι ὑπο παιδαγωγῶν ἐσμεν. 26 Παν  
no longer under a child-leader we are. All

τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν  
for sons of God you are through the faith by

Χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπ  
Anointed Jesus; as many as for into Anointed were

τίσθητε, Χριστὸν ἐνεδύσασθε. 28 Οὐκ ἐνὶ Ἰου  
dipped, Anointed you were clothed. Not there is a

δαῖος, οὐδὲ Ἕλληγ' οὐκ ἐνὶ δούλος, οὐδὲ ἐλευ  
Jew, nor a Greek; not there is a slave, nor a

θερὸς· οὐκ ἐνὶ ἀρσεν καὶ θηλυ' πάντες γὰρ  
freeman, not there is male and female; all for

ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς  
you one are in Anointed Jesus; if but you

Χριστοῦ, ἀρὰ τοῦ Ἀβραάμ σπέρμα ἐστε, \* [καὶ]  
of Anointed, certainly of the Abraham seed you are, [and]

κατ' ἐπαγγελίαν κληρονόμοι. ΚΕΦ. Δ'. 4.  
according to promise heirs.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος  
I say now, for as long as a time the heir

νηπίος ἐσθιν, οὐδὲν διαφέρει δούλου, κυρίου  
a child is, nothing he differs a slave, lord

21 Is the LAW then con  
trary to the PROMISES?

By no means; for if a

Law were given which was

able to make alive, certainly

RIGHTeousNESS would come from that

Law;

23 And before the COM  
ING of that FAITH, we were

guarded under Law, being

shut up together for the

FAITH BEING ABOUT to be

revealed.

24 So that the LAW has

become our † Pedagogue

to lead to Christ, ‡ that we

might be justified by Faith.

25 But the FAITH hav  
ing come, we are no longer

under a Pedagogue;

26 since you are all

‡ Sons of God, through the

FAITH, by Christ Jesus.

27 Besides, † as many of

you as were immersed into

Christ, were clothed with

Christ.

28 † In him there is not

Jew nor Greek; there is

not a Slave nor a Free  
man; there is not Male

and Female; for YOU all

are † one in Christ Jesus;

29 and if you belong to

Christ, certainly you are

ABRAHAM'S Seed, † and

Heirs according to Prom  
ise.

CHAPTER IV.

1 Now I say, for as long

a Time as the HEIR is a

Child, he differs in nothing

from a Slave, Lord of all

though he be;

\* VATICAN MANUSCRIPT.—21. of God—omit.

20. and—omit.

† 24. "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 paidagogos 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.

‡ 22. Rom. iii. 9, 10, 23; xi. 32. † 24. Acts xiii. 37; Gal. ii. 16. † 26. John i. 12; Rom. viii. 14—16; Gal. iv. 4, 15; 1 John iii. 1, 2. † 27. Rom. vi. 3. † 28. Rom. x. 12; 1 Cor. xii. 13; Col. iii. 11. † 29. Eph. ii. 14—16; iv. 4, 15. † 29. Rom. v.

iv. 7, 23, Eph. iii. 6.

παντων ων<sup>2</sup> αλλα υπο επιτροπουσ εστι και σι-  
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> Ουτω και ημεισ, οτε ημεν σθησιοι, υπο τα  
So also we, when we were children, under the

στοιχεια του κοσμου ημεν δεδουλωμενοι. <sup>4</sup> οτε  
rudiments of the world we were having been enslaved; when

δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν  
but came the fulness of the time, sent forth

ο θεοσ τον υιον αυτου, γενομενον εκ γυναικοσ,  
the God the son of himself, having been born from a woman,

γενομενον υπο νομου. <sup>5</sup> ινα τουσ υπο νομου  
having been born under law, in order that those under law

εξαγορασθ, ινα την υιοθεσιν απολαβωμεν.  
he might buy us, that the sonship we might receive.

<sup>6</sup> Οτι δε εστε υιοι, εξαπεστειλεν \* [ο θεοσ]  
Because and you are sons, he sent forth [the God]

το πνευμα του υιου αυτου εισ τασ καρδιασ ημων,  
the spirit of the son of himself into the hearts of us,

κραζον· Αββα, ο πατηρ. <sup>7</sup> Ωστε ουκετι ει  
crying; Abba, the father. So that no longer thou art

δουλοσ, αλλ υιοσ· ει δε υιοσ, και κληρονομοσ  
a slave, but a son; if but a son, also an heir

θεου \* [δια Χριστου.] <sup>8</sup> Αλλα τοτε μεν, ουκ  
of God [through Anointed.] But then indeed, not

ειδοτεσ θεου, εδουλευσατε τοισ φυσει μη ουσι  
knowing God, you were enslaved to those by nature not being

θεοισ· <sup>9</sup> νυν δε, γνωντεσ θεου, μαλλον δε γνωσ-  
gods; now but, having known God, more and having

θεντεσ υπο θεου, πωσ επιστρεφετε παλιν επι τα  
been known by God, how do you turn back again to the

ασθενη και πτωχα στοιχεια, οισ παλιν ανωθεν  
weak and poor rudiments, to which again as at first

δουλευει θελετε; <sup>10</sup> Ημερασ παρατηρεισθε·  
be in subjection you wish? Days you watch narrowly?

και μηνασ και καιρουσ και ενιαυτουσ; <sup>11</sup> Φοβου-  
and moons and seasons and years? I am

μαι υμασ, μηπωσ εικη κεκοπιακα· εισ υμασ.  
afraid you, lest perhaps in vain I labored hard for you.

<sup>12</sup> Γινεσθε ωσ εγω, οτι καιγω ωσ υμεισ· αδελ-  
Become you as I, for even I as you; brethren

φοι, δεομαι υμων ουδεν με ηδικησατε. <sup>13</sup> Οι-  
you, I entreat you; nothing me you wronged. You

δατε δε, οτι δι' ασθενιασ της σαρκοσ ευαγγε-  
know but, that through weakness of the flesh I announced

2 but is under Guardians and Stewards, till  
2 THAT PERIOD PREDETERMINED OF THE FATHER.

3 Thus we also, when we were Children, † were enslaved under the RUDIMENTS OF THE WORLD.

4 But † when the COMPLETION OF THE TIME arrived, God sent forth his SON, † having been produced from a Woman, † born under Law,

5 In order that he might redeem THOSE under Law, † that we might receive the SONSHIP.

6 And Because you are Sons, he sent forth † the SPIRIT OF HIS SON INTO OUR HEARTS, exclaiming, Abba! Father!

7 So that thou art no longer a Slave, but a Son; † and if a Son, also an Heir \* of God.

8 But at that time, indeed, not knowing God, † you were enslaved to THOSE by Nature who ARE NOT GODS;

9 Now, however, having acknowledged God, (or rather having been acknowledged by God,) † how is it you are returning again to † the WEAK and POOR RUDIMENTS, to which again, as at first, you wish to be in subjection?

10 † Are you observing Days, and Moons, and Seasons, and Years?

11 I am afraid for you, lest † perhaps I may have labored for you in vain.

12 Brethren, I entreat you to be as I am, For I am as you were; you injured Me in nothing;

13 And you know † That through Weakness OF THE FLESH I ORIGINALLY an-

\* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER. & God—omit.  
7. through Anointed—omit. 7. through God.

† 2. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. † 4. Gen. xlix. 10; Dan. ix. 24; Mark i. 15. † 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. † 4. Luke ii. 27. † 5. Gal. iii. 13; 1 Pet. i. 13, 16. † 5. John i. 12; Gal. iii. 20; Eph. i. 5. † 6. Rom. viii. 13. † 7. Rom. viii. 10, 17; Gal. iii. 20. † 8. Rom. i. 25; 1 Cor. xii. 2. † 9. Gal. i. 3; Col. i. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom. xiv. 5; Col. ii. 16. † 11. Gal. ii. v. 2, 4; 1 Thessa. iii. 6. † 13. 1 Cor. ii. 8; 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

εξεπτυσατε· αλλ' ως αγγελου θεου εδαξασθε  
did you spit out; but as a messenger of God you received

με, ως Χριστου Ιησου. <sup>15</sup> Τις ουν ην ο μακα-  
me, even as Anointed Jesus. What then was the benediction

ρισμος ὑμων; μαρτυρω γαρ ὑμιν, οτι, ει δυνα-  
tion of you? I testify for to you, that, if able,

τον, τους οφθαλμους ὑμων εξουρακτες. ων εδω-  
the eyes of you having dug out would you

κατε μοι. <sup>16</sup> Ωστε εχθρος ὑμων γενονα αλη-  
give to me. So that an enemy of you have I become speak-

ουσω 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  
love ardently love. Honourable but [the] to be ardently devoted in

καλω παντοτε, και μη μονον εν τω παρειμα  
a good thing at all times, and not only in the to be present

με προς ὑμας. <sup>19</sup> Τεκνια μου, ους παλιν ωδινω,  
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 αλλαξαι την  
but to be present with you now, and to change the

φωνην μου· οτι απορουμοι εν ὑμιν. <sup>21</sup> Λεγετε  
tone of me; because I am perplexed with you. Speak you

μοι, οί ὑπο νομον θελοντες ειναι, τον νομον  
to me, those under law desiring to be, the law

ουκ ακουετε; <sup>22</sup> Γεγραπται γαρ, οτι Αβρααμ  
not do you hear? It has been written for, that Abraham

δου υιους εσχεν· ενα εκ της παιδισκης, και  
two sons had; one from the bond-woman, and

ενα εκ της ελευθερας. <sup>23</sup> Αλλ' ο \* [μεν] εκ της  
one from the free-woman. But that [indeed] from the

παιδισκης, κατα σαρκα γεγενηται· ο δε εκ  
bond-woman, according to flesh has been born; that but from

της ελευθερας, δια της επαγγελιας. <sup>24</sup> Ατινα  
the free-woman, through the promise. Which things

εστιν αλληγορουμενα· αῖται γαρ εισι δυο  
is being adapted to another meaning; these for are two

διαθηκαι· μια μεν απο ορους Σινι, εις δουλειαν  
covenants; one indeed from mount Sinai, for servitude

nonced glad tidings to you;

<sup>14</sup> 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.

<sup>15</sup> \* What then were your BENEDICTIONS! for I hear you witness, That, if possible, you would have dug out your EYES, and given them to me.

<sup>16</sup> So that I have become your Enemy, † by telling you the truth!

<sup>17</sup> They love you ardently, not honorably; but they desire \* to exclude us, so that you may love Them ardently.

<sup>18</sup> Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,

<sup>19</sup> O my little children! † whom I am bearing again, till Christ be formed in you;

<sup>20</sup> and I could wish to be present with you now, and to change my TONE; because I am perplexed concerning you.

<sup>21</sup> Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

<sup>22</sup> For it has been written, That Abraham had Two Sons; † one from the BOND-WOMAN, and † one from the FREE-WOMAN.

<sup>23</sup> Now, † the one from the BOND-WOMAN was naturally produced; † but the other from the FREE-WOMAN was through the PROMISE.

<sup>24</sup> 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. 30. † 10. Gal. iii. 5, 14.  
† 10. 1 Cor. i. 13; Phil. non 10; James i. 13. † 22. Gen. xvi. 15. † 21. Gen. 2.  
† 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

γεννωσα, ἣτις ἐστὶν Ἀγαρ<sup>25</sup> το γαρ Ἀγαρ,  
bringing forth, which is Agar; the for Agar,

Σινα ορος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῆ  
Sinai mountain it is in the Arabia, it corresponds and to the

νῦν Ἱερουσαλημ, δουλεῖται γὰρ μετὰ τῶν τεκ-  
present Jerusalem, she is in bondage for with the children

νων αὐτῆς<sup>26</sup> ἢ δὲ ἀνω Ἱερουσαλημ, ἐλευθερα  
of herself; the but above Jerusalem, a free-woman

ἐστὶν, ἣτις ἐστὶ μητὴρ ἡμῶν<sup>27</sup> γεγραπται γαρ  
is, who is a mother of us; it has been written for;

ὑφρανηθῆτι στεῖρα ἢ οὐ τικτοῦσα, βῆξον καὶ  
made glad O barren who not is bearing, burst thou forth and

βοηθῶ<sup>28</sup> οὐκ ᾠδινοῦσα ὅτι πολλὰ τὰ τέκνα  
shout thou; is bringing to birth, because many the children

τῆς ἐρημοῦ<sup>29</sup> ἢ τῆς ἐχοῦσης τὸν ἀνδρα.  
of the desert one more of the one having the husband.

ἡμεῖς δὲ, ἀδελφοί, κλητα Ἰσαακ, ἐπαγγελίας  
We now, brethren, Isaac, of a promise

τέκνα ἐσμεν.<sup>29</sup> Ἄλλ' ὡσπερ<sup>30</sup> τῆς ὁ κατα σαρκα  
children are. But just as the one according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα<sup>31</sup> οὕτω καὶ  
being born persecuted him according to spirit, so also now

νῦν.<sup>30</sup> Ἄλλα τι λέγει ἡ γραφή: Ἐκβαλε  
now. But what says the writing? Cast out the

παιδίσκην καὶ τὸν υἱὸν αὐτῆς<sup>31</sup> οὐ γὰρ μὴ κλη-  
bond-woman and the son of her; not for not should

ρονομησῆ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ  
inherit the son of the bond-woman with the son

τῆς ἐλευθερας.<sup>31</sup> Ἄρα, ἀδελφοί, οὐκ ἐσμεν  
of the free-woman. Then, brethren, not we are

παιδίσκων τέκνα, ἀλλὰ τῆς ἐλευθερας.<sup>31</sup> ΚΕΦ.  
of bond-woman children, but of the free-woman.

ε. β. Ἡ ἐλευθερία ἣ ἡμᾶς Χριστὸς  
is the freedom with which as Associated

ἡλευθερώσε, στήκετε, καὶ μὴ πάλιν (συγῶ) δου-  
made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε.<sup>2</sup> Ἴδε, ἐγώ, Πάυλος λέγω ὑμῖν,  
bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser-  
vitude;—that is Hagar.

25 Now † HAGAR signi-  
fies Sinai—(a Mountain in  
ARABIA,)—and it corres-  
ponds to the PRESENT Jeru-  
salem, for she is in bon-  
dage with her CHILDREN.

26 But the EXALTED  
Jerusalem represents the  
Free-woman, who is our  
Mother.

27 For it has been writ-  
ten, † "Rejoice, O Barren  
"woman, who dost not  
"BRING FORTH! Burst  
"forth and shout, THOU  
"who art not in LABOUR;  
"For many more are the  
"CHILDREN OF THE DESER-  
"TED ONE, than OF HER  
"having the HUSBAND."

28 Now \*you, Brethren,  
like Isaac, are † Children  
of a Promise.

29 But just as then,  
† the one BORN according  
to Flesh, persecuted HIM  
born according to Spirit;  
so also now.

30 But what says † the  
SCRIPTURE? † "Cast out  
"the BOND-WOMAN and  
"her SON; for † the SON  
"of the BOND-WOMAN  
"should not be an heir  
"with the SON OF THE FREE-  
"WOMAN."

31 \* Wherefore, Breth-  
ren, we are not CHILDREN of  
a Bond-woman, † but of  
the FREE-WOMAN.

CHAPTER V.

1 † In the FREE-DOM  
with which Christ made  
Us free, therefore, stand  
you firm, and do not again  
be held fast in † a Yoke of  
Servitude.

2 Behold! † Paul say to

\* VATICAN MANUSCRIPT.—28. Now you Brethren.  
are not.  
† 23. Grotius says, Sinai is called Hagar or Agar synecdochically, because in that mountain there was a city which bore Hagar's name. By Phny, it is called Agar; and by Diodorus Siculus, Agara; and its inhabitants were called Hagarænes. Psa. lxxxiii. 6. The later Greek writers likewise call them Agareni. Waitby 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. x-xviii. 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. ltv. 1.  
† 29. Gal. iii. 8, 29.  
† 30. Gal. v. 1, 13.  
† 31. Gal. ii. 4; iv. 6.  
† 24. Acts iii. 25; Rom. ix. 8; Gal. iii. 20.  
† 26. Gen. xxi. 10, 12.  
† 27. 1 John viii. 35; Rom. vi. 18; 1 Pet. ii. 10.  
† 20. Gen. xxi. 6.  
† 31. John i. 1. Acts xv.

δτι εαν περιτεμνηθε, Χριστος υμας ουδεν ωφε-

that is circumcised, you should be, Anointed you nothing will

λησει: <sup>2</sup> μαρτυρομαι δε παλιν παντι ανθρωπω

profit: I testify but again to every man

περιτεμνομενω, δτι οφειλετης εστιν δλον τον

being circumcised, that a debtor he is whole the

νομον ποιησαι. <sup>4</sup> Κατηργηθητε απο \* [του]

law to have done. You are set free from [the]

Χριστου οτινες εν νομω δικαιουσθε της

Anointed whoever by law are justifying yourselves; of the

χαριτος εξεπεσατε. <sup>5</sup> Ημεις γαρ πνευματι εκ

favor you fell off. We for in spirit from

πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα.

faith a hope of righteousness we wait for.

<sup>6</sup> Εν γαρ Χριστω \* [Ιησου] ουτε περιτομη τι

In for Anointed [Jesus] neither circumcision anything

ισχυει, ουτε ακροβυστια· αλλα πιστις δι' αγα-

avails, nor uncircumcision; but faith through love

πης ενεργουμενη. <sup>7</sup> Ετρεχετε καλωσ· τις υμας

strongly working. You were running well; who you

ερεκοψε \* [τη] αληθεια με πειθεσθαι. <sup>8</sup> Η

hindered [in the] truth not to confide. The

πεισμονη ουκ εκ του καλουντος υμας. <sup>9</sup> Μικρα

persuasion not from the one calling you. A little

ζυμη δλον το φυραμα ζυμοι. <sup>10</sup> Εγω πεποιθα

leaven whole the mass it leavens. I have confidence

εις υμας \* [εν κυριω,] δτι ουδεν αλλο φρο-

respecting you [in Lord,] that no one other thing you

νητετε· ο δε ταρασσων υμας βαστασει το κρι-

will mind; the but one troubling you shall bear the judg-

μη, οστις αν η. <sup>11</sup> Εγω δε, αδελφοι, ει περι-

ment, whoever he may be. I but, brethren, if circum-

τουτην επι κηρυσσω, τι επι διωκομαι; αρα

causou still I publish, why still am I persecuted? then

κατηργηται το σκανδαλον του σταυρου.

has been abolished the stumbling-block of the cross.

<sup>1</sup> Οφελον και αποκοψονται οι αναστατουντες

I wish even they shall be cut off those overturning

υμας. <sup>13</sup> Τμεις γαρ επ' ελευθερια εκληθητε,

you. You for to freedom were invited,

αδελφοι· μονον μη την ελευθεριαν εις αφορμην

brethren; only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

‡ And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

‡ Whoever of you are justifying yourselves by LAW, are separated from Christ; † you are fallen off from the FAVOR.

‡ We, however, are waiting, in Spirit, for a † Hope of Righteousness from Faith.

‡ For, † in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

‡ You were running well; who hindered You from confiding in the Truth?

‡ This PERSUASION is not from † HIM INVITING you.

‡ A Little Leaven ferments the Whole MASS.

‡ 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.

‡ And † E, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the CROSS been removed?

‡ I wish it was;— but THOSE who are SUBVERTING you shall be cut off.

‡ Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

\* VATICAN MSS.—4 the—omit. & 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 *ophelou* 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 uncorrectness of the phraseology in Gal. v. 12, is farther increased by the insertion of *is* particle *kai* before *apokopsontai*." Bengelias in Gnomens, 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. † 4. Heb. xii. 15. † 5. Rom. viii. 24, 25; † Tim. iv. 8. † 6. 1 Cor. vii. 19; Gal. iii. 23; v. 13; Col. iii. 11. † 6. 1 Thess. i. 3; † James ii. 18, 20, 22. † 7. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 33. † 10. 3 Cor. ii. 8; viii. 22. † 10. Gal. i. 7. † 10. 3 Cor. x. 6. † 11. Gal. vi. 12. —; † 11. 1 Cor. i. 23. † 12. 1 Cor. viii. 9; 1 Pet. ii. 10; Jude

ul say  
hren.  
t mo:  
by Di  
sek will  
aning  
s called  
as Sinai  
n. xii. 6,  
St. John  
Acts 17

τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις. 14 'Ο γαρ πας νομος εν ενι λογω πληρουται. εν τω· Αγαπησεις τον πλησιον σου ως σεαυτον. 15 Ει δε αλληλους δακνετε και κατεσθιετε, βλεπετε, μη υπο αλληλων αναλωθητε.

16 Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος ου μη τελεσητε. 17 'Η γαρ γαρκ επιθυμει κατα του πνευματος, το δε πνευμα κατα της σαρκος· ταυτα δε αλληλοις αντικεινται, ινα μη, α αν θελητε, ταυτα ποιητε.

18 Ει δε πνευματι αγεσθε, ουκ εστε υπο νομον, 19 Φανερν δε εστι τα εργα της σαρκος· ατινα εστι πορνεια, ακαθαρσια, ασελγια, 20 ειδωλοατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρσεις, 21 φθονοι, \* [φωβροι,] μεθαι, κωμοι, και τα ομοια τουτοις· α προλεγω υμιν, καθωσ \* [και] προειπον, οτι οι τα τοιαυτα πρασσοντες βασιλειαν Θεου ου κληρονηουσιν.

22 'Ο δε καρποσ του πνευματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτησ, αγαδωσυνη, πιστισ, πραοτησ, εγκρατεια· 23 κατα των τοιουτων ουκ εστι νομοσ.

24 Οι δε του Χριστου, την σαρκα εσταυρωσαν

cession for the FLESH; but through LOVE be you subservient to each other.

14 For the WHOLE Law is fully set forth in this Single Precept;— "Thou shalt love thy NEIGHBOR as thyself."

15 But if you bite and devour each other, beware lest you be consumed by each other.

16 Now I say, Walk by the Spirit, and fulfil not the Desire of the Flesh.

17 For the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; \* for these are opposed to each other; † so that you do not perform the THINGS which you wish.

18 But if you be led by Spirit, you are not under Law.

19 Now the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery,

20 Idolatry, Sorcery, Enmities, Quarrels, \* Jealousies, Resentments, Altercations, Factions, Sects,

21 Envyings, Inebrieties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, † That THOSE who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

22 But the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, † Kindness, † Goodness, Fidelity, Meekness, Self-control;

23 against SUCH LIKE THINGS there is no LAW.

24 And THOSE who belong to Christ Jesus, have crucified the FLESH,

\* VATICAN MANUSCRIPT.—17. for these. 20. Jealousy. 21. murder—omit. 21. also—omit. 24. Christ Jesus. † 13. 1 Cor. ix. 10; Gal. vi. 2. † 14. Matt. vii. 12; xxii. 40; James ii. 8. † 14-Lev. xix. 10; Matt. xxii. 30; Rom. xiii. 8, 9. † 10. Rom. vi. 12; viii. 1, 4, 12; xiii. 14; verse 15; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 17. Rom. vii. 15, 19; † 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. † 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. † 22. John xv. 2; Eph. v. 9. \* 22. Col. iii. 12; James iii. 17. † 22. Rom. xv. 14. † 23. 1 Tim. i. 9.

συν τοις παθημασι και ταις επιθυμιαις· <sup>25</sup> ει ζωμεν πνευματι, πνευματι και στοιχωμεν.

we live by spirit, by spirit also we should walk.

<sup>26</sup> Μη γινωμεθα κενοδοξοι, αλληλους προκαλουμενοι, αλληλοις φθονουντες. ΚΕΦ. 5'. 6.

Not we should become vain-glorious, each other provoking, with each other envying.

<sup>1</sup> Αδελφοι, εαν, και προληφθη ανθρωπος εν τινι παραπτωματι, υμεις οι πνευματικοι καταρτιζετε τον τοιουτον εν πνευματι προσητιος· σκοπων σεαυτον, μη και συ πειρασθης. <sup>2</sup> Αλληλων τα βαρη βασταζετε, και ουτως ανακληρωσατε τον νομον του Χριστου. <sup>3</sup> Ει γαρ δοκει τις ειναι τι, μηδεν ων, εαυτον φρεναπατα <sup>4</sup> το δε εργον εαυτου δοκιμαζετω \* [εκαστος], και τοτε εις εαυτον μονον το καυχημα εξει, και ουκ εις τον ετερον· <sup>5</sup> εκαστος γαρ το ιδιον φορτιον βαστασει. <sup>6</sup> Κοινωνειτω δε ο καταχουδενος τον λογον, τω καταχουντι, εν πασι αγαθοις. <sup>7</sup> Μη πλανασθε· θεος ου μυκτηριζεται· ο γαρ εαν σπειρη ανθρωπος, τουτο και θερισει· <sup>8</sup> οτι ο σπειρων εις την σαρκα εαυτου, εκ της σαρκος θερισει φθοραν· ο δε σπειρων εις το πνευμα, εκ του πνευματος θερισει ζωην αιωνιον· <sup>9</sup> το δε καλον ποιουντες μη εκκικωμεν καιρω γαρ ιδιω θερισμεν, μη εκλυομενοι. <sup>10</sup> Αρα ουν, ωσ καιρου εχομεν, εργαζομεθα το αγαθον

Brethren, if, even should be surprised a man in any fault, you the spiritual ones do you

reinstatethe such like with a spirit of meekness;

watching thyself, lest also thou shouldst be tempted. Of each

other the burdens bear you, and thus fulfil you

the law of the Anointed. If for thinks

any one to be something, nothing being, himself he deceives

the but work of himself let him try [each one,]

and then in himself alone the boasting he will have, and

not in the other; each one, for the his own bur-

den will bear. Let him communicate but the one being

taught the word, to the one teaching, in all

good things. Not do you mistake; God not is to be mocked at.

That for if may sow a man, this also he will reap;

because the one sowing for the flesh of himself, from the

flesh he will reap corruption; the but one sowing for the

spirit, from of the spirit he will reap life age-lasting.

Therefore, we should not flay in Doing well; for we shall reap, at the

proper season, if we do not relax.

So then, as we have Opportunity, we should

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, reinstate SUCH person with a Spirit of Meekness; watching thyself, lest thou also shouldst be tempted.

2 Bear you each other's BURDENS, and thus fulfil the LAW of the ANOINTED ONE.

3 For if any one think he is something, being nothing, he deceives himself;

4 but let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

5 for each one shall bear his own Burden.

6 Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

7 Do not mistake; God is not to be derided. For whatever a Man may sow, this also he will reap;

8 because the one sowing for his FLESH, will from the FLESH reap Corruption; but the one sowing for the SPIRIT, will from the SPIRIT reap aionian Life.

9 Therefore, we should not flay 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.—1. each one—omit.

† 25. Rom. viii. 4, 5; versell. † 20. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.  
 † 1. 1 Cor. x. 12, 8. † 2. Rom. xv. 1. † 2. John xiii. 14, 15, 34; 1 John iv. 21.  
 † 3. Rom. xii. 3. † 4. 2 Cor. xiii. 5. † 5. 1 Cor. iii. 8. † 6. Rom. xv. 27;  
 1 Cor. ix. 11, 14. † 7. Job xiii. 0. † 7. Luke xvi. 25; Rom. ii. 0; 2 Cor. ix. 0.  
 † 8. J. b. iv. 8; Prov. xi. 18; xii. 0; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.  
 † 9. 2 Thessa. iii. 13; 1 Cor. xv. 53. † 0. Heb. x. 33; Rev. ii. 10. † 10. 1 Thessa. v. 15

προς παντας, μαλιστα δε προς τους οικειους  
 to all, especially but to the family-members  
 της πιστεως. <sup>11</sup> Ιδετε, πληκιοις υμιν γραμματα  
 of the faith. You see, how many things to you in letters  
 εγραψα τη εμη χειρι. <sup>12</sup> Οσοι θελουσιν ευ-  
 I wrote with the my hand. As many as wish to  
 προσωπησαι εν σαρκι, οτοι αναγκοζουσιν  
 appear fair in flesh, these constrain  
 υμας περιτεμενεσθαι μονον, ινα μη τω σταυρω  
 you to be circumcised; only, that not for the cross  
 του Χριστου διωκωνται. <sup>13</sup> Ουδε γαρ οι περι-  
 of the Anointed they should be persecuted. Not even for those being  
 τεμνομενοι αυτοι νομον φυλασσουσιν αλλα  
 circumcised themselves a law do they keep; but  
 θελουσιν υμας περιτεμενεσθαι, ινα εν τη υμε-  
 they wish you to be circumcised, so that in the your  
 τερα σαρκι καυησωνται. <sup>14</sup> Εμοι δε μη γενοι-  
 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  
 εσταυραται, καγω \* [τω] κοσμω. <sup>15</sup> \* [Εν]  
 has been crucified, and I [to the] world. [is]  
 γαρ \* [Χριστου Ιησου] ουτε περιτομη τι εστιν,  
 for [Anointed Jesus] neither circumcision anything is,  
 ουτε ακροβυστια, αλλα καινη κτισις. <sup>16</sup> Και  
 neither uncircumcision, but a new creation. And  
 οσοι τω κανονι τουτω στοιχησουσιν, ειρηνη  
 as many as by the rule this will walk, peace  
 εν αυτοις και ελεος, και επι τον Ισραηλ του  
 on them and mercy, and on the Israel of the  
 θεου. <sup>17</sup> Του λοιπου, κοπους μοι μηδεις παρε-  
 God. Of the remaining, troubles to me as one let  
 χετω\* εγω γαρ τα στιγματα του \* [κυριου] Ιη-  
 furnish; I for the brand-marks of the [Lord] Je-  
 σου εν τω σωματι μου βασταζω. <sup>18</sup> Η χαρις  
 me in the body of me bear. The favor  
 του κυριου ημων Ιησου Χριστου μετα του 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. 17  
 —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, &c.) 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 Raphael's, Wolfius, and Petrus, on the place, Dauberg and Fittings on Rev.  
 vii. 3; xiii. 16, 17, and Lowth on Isa. xlii. 5.—Parkhurst.

† 10. Eph. ii. 10. † 11. 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. † 10. Phil.  
 iii. 10. † 16. Rom. ii. 29; iv. 13; ix. 6—8; Gal. iii. 7, 6, 2; Phil. iiii. 3.  
 † 17. 2 Cor.  
 i. 5; iv. 10; xi. 23; Col. i. 24 † 18. 2 Tim. iv. 23; Philemon 25.

\* TO THE EPHESIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεου, τοις ἁγίοις τοις οὐσιν εν Εφε-  
will of God, to the saints to those being in Ephesus  
σω και πιστοις εν Χριστῳ Ιησου. <sup>2</sup> χαρις ὅμιν  
and peace from God our father of us, and Lord  
και ειρηνη απο θεου πατρος ἡμων, και κυριου  
Jesus Christ. <sup>3</sup> Ευλογητος ὁ θεος \* [και  
Anointed. Worthy of praise the God [and  
πατηρ] του κυριου ἡμων Ιησου Χριστου, ὁ  
father] of the Lord of us Jesus Anointed, he  
ευλογησας ἡμας εν παση ευλογια πνευματικη  
having blessed us with every blessing spiritual  
εν τοις ἐπουρανιοις εν Χριστῳ. <sup>4</sup> καθως εξελεξ-  
in the heavens in Anointed; even as he chose  
ατο ἡμας εν αυτω προ καταβολης κοσμου, ειναι  
us in him before a casting down of a world, to have  
ἡμας ἁγιοις και αμωμους κατενωπιον αυτου  
us holy ones and blameless ones in sight of him;  
<sup>5</sup> εν αγαπη προορισας ἡμας εις υιοθεσιαν δια  
in love having previously marked out us for sonship through  
Ιησου Χριστου εις αυτον, κατα την ευδοκιαν  
Jesus Anointed for himself, according to the good pleasure  
του θεληματος αυτου, <sup>6</sup> εις επαινον δοξης της  
of the will of himself, for a praise of glory of the  
χαριτος αυτου, εν ἣ εχαριτωσεν ἡμας εν τῳ  
favor of himself, with which he favored us in the  
ηγαπημενω, <sup>7</sup> εν ᾧ εχομεν την απολυτρωσιν  
one having been beloved, by whom we have the redemption  
δια του αιματος αυτου, την αφεσιν των παρα-  
through the blood of him, the forgiveness of the faults,  
τωματων, κατα τον πλουτον της χαριτος αυτου,  
according to the wealth of the favor of him,  
<sup>8</sup> ἧς ἐπερισσευσεν εις ἡμας εν παση σοφια και  
which he caused to abound towards us in all wisdom and  
φρονησει, <sup>9</sup> γνωρισας ἡμιν το μυστηριον των  
intelligences, having made known to us the secret of the  
θεληματος αυτου κατα την ευδοκιαν αυτου, ην  
will of himself according to the good pleasure of himself, which  
προεθετο εν αυτω, <sup>10</sup> εις οικονομiam του πλη-  
he before purposed in himself, for an administration of the ful-

1 Paul, an Apostle of \* Christ Jesus, through a 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 THAZ GOD of our LORD Jesus Christ, who has BLESSD us with Every spiritual Blessing in the HEAVEN- LIES, by Christ;  
4 even as † he chose us in him before the Founda- tion of the World, † that we might be holy and blameless in his presence;  
5 having in Love pre- viously marked us out † for Sonship through \* Christ Jesus for himself, accord- ing to the GOOD PLEASURE of his WILL,  
6 to the Praise of his Glorious Beneficence, with which he graciously favored us in † the BELOVED one;  
7 † by whom, through his blood, we possess the REDEMPTION—the FOR- GIVENESS of OFFENCES— according to the COURCE of his FAVOR,  
8 which he caused to overflow towards us, a All Wisdom and Intell- igence,  
9 † having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DE- SIGN, which he previously purposed in himself,  
10 in regard to an Ad- ministration of the FUL-

\* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS. 1. Christ Jesus. 2. and father—omit. 5. Christ Jesus.

† 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; 3 Thess. ii. 13; 3 Tim. i. 9; James ii. 5; 1 Pet. i. 3; ii. 9. † 4. Eph. ii. 10; v. 27; Col. i. 23; 1 Thess. iv. 7; Titus ii. 12. † 5. John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1. † 6. Matt. iii. 17; xvii. 5. † 7. Acts xx. 28; Rom. xii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. † 8. Rom. xvi. 25; Eph. iii. 4; 9; Col. i. 26.

ρηματος των καιρων, ανακεφαλαιωσασθαι τα  
of the seasons, to reduce under one head the things  
 παντα εν τω Χριστω, τα εν τοις ουρανοις και  
all in the Anointed, the things in the heavens and  
 τα επι της γης, εν αυτω, <sup>11</sup> εν ω και εκ-  
the things on the earth, in him, by whom also we  
 ληρωθημεν, προορισθεντες κατα προ-  
obtained a portion, having been previously marked out according to a  
 θησιν του τα παντα ενεργουτος κατα την  
design of the things all operating according to the  
 βουλην του θεληματος αυτου, <sup>12</sup> εις το ειναι  
counsel of the will of himself, in order that to be  
 ημας εις επαυον \* [της] δοξης αυτου, τους προ-  
for a praise [of the] glory of him, those having  
 ηλικικotas εν τω Χριστω. <sup>13</sup> εν α και υμεις  
been before. Operate in the Anointed; in whom also you  
 (κουσαντες τον λογον της αληθειας, το ευαγ-  
having heard the word of the truth, the glad  
 γελιον της σωτηριας υμων,) εν ω και πιστευ-  
tidings of the salvation of you,) in whom also having  
 σαντες εσφραγισθητε τω πνευματι της επαγγε-  
believed you were sealed with the spirit of the promise  
 λιας τω αγιω; <sup>14</sup> ος εστιν αρραβων της κληρο-  
with the holy, which is a pledge of the inheri-  
 νομιας ημων εις απολυτρωσιν της περιποιησεως,  
tance of us in a redemption; of the possession,  
 εις επαυον της δοξης αυτου. <sup>15</sup> Δια τουτο  
for a praise of the glory of him. On account of this  
 καγω ακουσας την καθ' υμας πιστιν εν τω κυ-  
even I having heard the in you faith in the Lord  
 ρω Ιησου, και την αγαπην την εις παντας τους  
Jesus, and the love that for all the  
 αγιους, <sup>10</sup> ου παυομαι ευχαριστων υπερ υμων,  
holy ones, not I cease giving thanks on behalf of you,  
 ρμειαν \* [υμων] ποιουμενος επι των προσευ-  
remembrance [of you] making in the prayers  
 χων μου. <sup>17</sup> ινα ο θεος του κυριου ημων Ιησου  
of me; that the God of the Lord of us Jesus  
 Χριστου, ο πατηρ της δοξης, δωη υμιν πνευμα  
Anointed, the father of the glory, may give to you a spirit:  
 σοφιας και αποκαλυψεως εν επιγνωσει αυτου  
of wisdom and of revelation in full knowledge of him;  
 \* Πεφωτισμενους τους οφθαλμους της καρδιας  
Having been enlightened the eyes of the heart  
 υμων, εις το ειδειναι υμας, τις εστιν η ελπις  
of you, for the to know you, what is the hope  
 της κλησεως αυτου, \* [και] τις ο πλουτος της  
of the calling of you, [and] what the wealth of the

NESS of the APPOINTED  
 TIMES, to re-unite ALL  
 things under one head,  
 even under the ANOINTED  
 one;—the THINGS in the  
 HEAVENS, and the THINGS  
 ON the EARTH,—under  
 him,  
 11 † by whom also we  
 obtained an inheritance,  
 having been previously  
 marked out according to  
 a design of HIM who is  
 OPERATING ALL things  
 agreeably to the CON-  
 SURE, 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, †,  
 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. 53; Eph. ii. 14—17. † 11. Acta xx. 32; xxvi. 18; Col. i. 12; iii. 24; Titus ii. 7; James ii. 5; 1 Pet. i. 4. † 12. verse 0, 14. † 13. Acta xix. 4—7. † 14. 2 Cor. i. 2; v. 8. † 14. Phil. iv. 30. † 15. Col. i. 3; Philimon 5. † 17. 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. 4.



δοξης της κληρονομίας αυτού εν τοις ἁγίοις, glory of the inheritance of him in the holy ones,  
 19 και τι το υπερβαλλον μεγαθος της δυναμειως and what the surpassing greatness of the power  
 αυτού εις ἡμᾶς, τους πιστευοντας κατα την of him towards us, those believing according to the  
 ενεργειαν του κρατους της ισχυος αυτού, 20 ἣν operation of the strength of the might of him, which  
 εκηργησεν εν τῷ Χριστῷ, εγειρας αυτον εκ he exerted in the Anointed, having raised up him out of  
 νεκρων και εκαθισεν εν δεξια αὐτου εν τοις dead ones; and seated at right of himself in the  
 εκουρανιοις, 21 ὑπεραν πασης αρχης και εξου- heavens, far above every government and author-  
 σιας και δυναμειως και κυριοτητος, και παντος ty and power and lordship; and every  
 ονοματος ονομαζομενου ου μονον εν τῷ αιωνι name being named not only in the age  
 τουτω, αλλα και εν τῷ μελλοντι 22 και παντα this, but also in the one about coming; and all things  
 ὑπεταξεν ὑπο τους ποδας αυτου και αυτον placed under the feet of him, and him  
 εδωκε κεφαλην ὑπερ παντα τη εκκλησια, he gave a head over all things for the congregation,  
 23 ἣτις εστι το σωμα αυτου, το πληρωμα του which is the body of him, the completeness of him  
 τα παντα εν πασι πληρουμενου ΚΕΦ. Β'. the things all with all things is filling.

2. 1 και ὑμας οντας νεκρους τοις παραπτωμασι and you being deadness in the faults  
 και ταις ἁμαρτιαις 2 (εν αἷς ποτε περιπατη- and the sins; (in which once you walked  
 σατε κατα τον αιωνα του κοσμου τουτου, κατα according to the age of the world this, according to  
 του αρχοντα της εξουσιας του αερος, του πνευ- the ruler of the authority of the air, of the spirit  
 ματος του νυν ενεργουντος εν τοις υἱοις της of that now operating in the sons of the  
 απειθειας 3 εν οἷς και ἡμεις παντες ανετρα- disobedience; among whom also we all lived  
 φημεν ποτε εν ταις επιθυμιαις της σαρκος ἡμων, once in the desires of the flesh of us,  
 ποιουντες τα θεληματα της σαρκος και των doing the wishes of the flesh and of the  
 διανοιαν, και ημεν τεκνα φυσει οργης; ὡς και thoughts, and we were children by nature of wrath; ὡς και  
 οἱ λοιποι 4 ὁ δε θεος, πλουσιος ὤν εν ελεει, the others; the but God, rich being in mercy,  
 δια την πολλην ἀγάπην αὐτου, ἣν ἠγαπήσεν through the much love of himself, with which he loved

his † INHERITANCE among the SAINTS,  
 19 and what the sur- PASSING Greatness of his POWER towards us who BELIEVE, † according to the ENERGY of his MIGHTY STRENGTH,  
 20 which he exerted in the ANOINTED one, † having raised him from the Dead, and \* having † seated him at his own Right hand in the HEAVEN;  
 21 † far above Every Authority, and Govern- ment, and Power, and Lordship, and Every Name being named, not only in this, but also in the 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 † RULER 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, 35.  
 † 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 8; x. 12. † 21. Phil. ii. 9, 10; Col. ii. 10; Heb. i. 4. † 22. Psa. viii. 0; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 23. 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 6. † 2. Eph. iv. 32; Col. iii. 7. † 3. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 3. † 3. Gal. v. 1.  
 † 4. Rom. x. 12; Gal. i. 7.

ἡμας,) <sup>5</sup> και οντας ἡμας νεκρους τοις παραπτω-  
us,) and being us dead ones in the faults

μασι, συνεζωοκοιησε τῷ Χριστῷ (χαριτι  
he quickened together with the Anointed; (by favor

εστε σεσωσμενοι) <sup>6</sup> και συνηγειρε, και συνε-  
you are having been saved;) and raised up together, and seated

καθισε εν τοις εκουρανιοις εν Χριστῷ Ἰησῷ  
together in the heavnlies by Anointed Jesus;

<sup>7</sup> ινα ερδειξηται εν τοις αιωσι τοις επερχομενοις  
that he may point out in the ages those coming

τον υπερβαλλοντα πλουτον της χαριτος αυτου,  
the surpassing wealth of the favor of himself,

εν χρηματοτητι εφ' ἡμας εν Χριστῷ Ἰησῷ.  
by kindness towards us in Anointed Jesus.

<sup>8</sup> Τη γαρ χαριτι εστε σεσωσμενοι δια \* [της]  
By the for favor you are having been saved through [the]

πιστεως· και τουτο ουκ εξ ὑμων· θεου το  
faith; and this not from you; of God the

δωρον, <sup>9</sup> ουκ εξ εργαων· ινα μη τις καυχησηται.  
gift, not from works; so that not any one should boast.

<sup>10</sup> Αυτου γαρ εσμεν ποιημα κτισθεντες εν Χρισ-  
Of him for we are a work having been formed in Anointed

τῷ Ἰησῷ ἐπι-εργοις αγαθοις, οἷς προητοιμασεν  
Jesus for works good, in which before prepared

ὁ θεος ινα εν αυτοις περιπατησωμεν. <sup>11</sup> Διο  
the God that in them we should walk. Therefore

μνημονευετε, οτι υμεις 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> οτι ητε  
circumcision in flesh done by hand,) that you were

<sup>3</sup> [εν] τῷ καιρῷ ἐκεινῷ, χωρις Χριστου, ἀπηλ-  
[in] the season that, without Anointed, having

λοτριωμενοι της πολιτειας του Ἰσραηλ, 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 κοσμῳ· <sup>13</sup> νυνι δε,  
not having, and godless ones, in the world; now but,

εν Χριστῷ Ἰησῷ, υμεις οἱ ποτε οντες μακρα,  
in Anointed Jesus, you those ones being far off,

εγγυς εγενηθητε εν τῷ αἵματι του Χριστου.  
near were made by the blood of the Anointed.

<sup>14</sup> Αυτος γαρ εστιν ἡ ειρηνη ἡμων, 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-

6 and raised us up to-  
gether in the HEAVENLIES,

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 Uncircum-

cision by THAT which is  
TERMED † the Circum-

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.

1 5. Rom. v. 6, 8, 10; verse 1. 2 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. 3 7. Titus iii. 4. 4 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. 5 8. John iii. 15, 16; Rom. x. 14, 15, 17. 6 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 29—31. 7 10. 2 Cor. v. 5, 17; Eph. iv. 24. 8 11. Eph. v. 8; Col. i. 21; ii. 13. 9 11. Col. ii. 11. 10 12. Eph. iv. 18. 11 12. Gal. iv. 8; 1 Thess. iv. 5. 12 13. Acts. ii. 32. 13 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. 14 14. John x. 10.

τα ἀμφοτέρα ἓν, καὶ τὸ μεσοτοιχοῦν του  
the things both one, and the middle wall of the  
φραγμου λυσας, <sup>15</sup> τὴν ἐχθραν ἐν τῇ σαρκι  
fence having broken up, the enmity; by the flesh

αυτου του νομου των ἐντολην ἐν δογμασι  
of himself the law of the commandments in ordinances

καταργησας· ἵνα τους δυο κτισθῇ ἐν ἑαυτῷ  
having made powerless, so that the two he might form in himself  
εἰς ἓνα καινον ανθρωπον, ποιῶν εἰρηνην· <sup>16</sup> καὶ  
into one new man, making peace; and

αποκαταλλαξῇ τους ἀμφοτεροὺς ἐν ἑνὶ σωματι  
he might reconcile the both in one body

τῷ θεῷ δια του σταυρου, αποκτεινας τὴν  
to the God through the cross, having killed the

ἐχθραν ἐν αὐτῷ. <sup>17</sup> Καὶ ἐλθὼν εὐηγγελι-  
enmity by it. And having come he announced as glad

σατο εἰρηνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,  
tidings peace to you to those far off and to those near,

<sup>18</sup> ὅτι δι' αὐτου εχομεν τὴν προσαγωγὴν οἱ  
because through him we have the access the

ἀμφοτεροὶ ἐν ἑνὶ πνευματι πρὸς τον πατερα.  
both with one spirit to the father.

<sup>19</sup> Ἀρα οὖν οὐκετι εστε ξενοι καὶ παροικοι, ἀλλὰ  
So then no longer you are strangers and sojourners, but

συμκολιται των ἁγίων καὶ οικειοι του θεου,  
fellow-citizens of the holy ones and family-members of the God,

<sup>20</sup> ἐκοικοδομηθεντες ἐπὶ τῷ θεμελιῷ των ἀποσ-  
having been built on the foundation of the apo-

τολων καὶ προφητων, οντος ακρογωνιαιου αυτου  
ties and prophets, being a corner-foundation of it

Ἰησου Χριστου· <sup>21</sup> ἐν ᾧ πασα \* [ἡ] οἰκοδομη  
Jesus Anointed; on which all [the] building

πυρραμολογουμενη ἀυξει εἰς ναον ἅγιον ἐν  
being fitly compacted together grows up into a temple holy in

κυριῷ· <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς  
Lord; on which also you are built up together, for

κατοικητηριον του θεου ἐν πνευματι. ΚΕΦ.  
a habitation of the God in spirit.

γ'. 8. <sup>1</sup> Τουτου χαριν εγω Παυλος; δ δεσμιος  
For this cause I Paul, the prisoner,

του Χριστου Ιησου ὑπερ ὑμων των εθνων·  
of the Anointed Jesus because of you of the Gentiles;

<sup>2</sup> εἶγε ηκουσατε τὴν οικονομίαν τῆς χαριτος  
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

<sup>15</sup> †having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the two in himself into †One New Man,—making Peace; <sup>16</sup> and might †reconcile BOTH in One Body to GOD, through the CROSS, †having 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 Sojourners, but \* you are †Fellow-citizens with the SAINTS, and of the †Family 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 compacted 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.

<sup>1</sup> For This Cause †, Paul, am †the PRISONER of the ANOINTED Jesus on account of †you of the GENTILES;

<sup>2</sup> (since indeed, you heard †the ADMINISTRA-

\* VATICAN MANUSCRIPT.—17. Peace to the NEAR.  
20. Christ Jesus. 22. the ANOINTED.

19. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 18. Eph. iii. 13. † 16. Col. i. 20—23.  
† 16. Rom. vi. 6; viii. 3; Col. ii. 14. † 20. Isa. xxviii. 16  
xli. 22, 27. † 17. Gal. vi. 10. † 21. 1 Pet. ii. 5. † 1. Acts xviii.  
† 21. 1 Cor. iii. 17; vi. 10; 2 Cor. vi. 10. † 22. 1 Pet. ii. 5.  
20; Eph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i.

του θεου της δωσεισης μοι εις υμας, <sup>3\*</sup> [δτι] of the God of that having been given to me for you, [because]  
 κατα αποκαλυψιν εγνωρισθη μοι το μυστη- according to a revelation he made known to me the secret;  
 ριον· (καθως προεγραφα εν ολιγω, <sup>4</sup> προς δ δι- (as I wrote before in brief, by which you  
 νασθε αναγνωσκοντες νοησαι την συνεσιν μου are able reading to perceive the intelligence of me  
 εν τω μυστηριω του Χριστου.) <sup>5</sup> δ ετεραις γε- in the secret of the Anointed;) which in other gen-  
 νεαις ουκ εγνωρισθη τοις υιοις των ανθρωπων, erations not was made known to the sons of the men,  
 ως νυν απεκαλυφθη τοις αγιοις \* [αποστολοις] as now it was revealed to the holy ones \* [apostles]  
 αυτου και προφηταις εν πνευματι· <sup>6</sup> ειναι τα of him and prophets by spirit; to be the  
 εθνη συγκληρονομα και συσσωμα και σεμμετο- Gentiles joint-heirs and a joint-body and joint-partakers  
 χα της επαγγελιας \* [αυτου] εν \* [τω] Χριστω, of the promise [of him] in [the] Anointed,  
 δια του ευαγγελιου· <sup>7</sup> ου εγενομην διακονος through the glad tidings; of which I became a servant  
 κατα την δωρεαν της χαριτος του θεου, της according to the gift of the favor of the God, of that  
 δωσεισης μοι κατα την ενεργειαν της δυνα- having been given to me according to the operation of the power  
 μεως αυτου· <sup>8</sup> εμοι τω ελαχιστοτερω παντων of him; to me the far inferior of all  
 αγιων εδοθη η χαρις αυτη, εν τοις εθνεσιν· holy ones was given the favor this, among the nations  
 ευαγγελισσθαι τον ανεξιχνιαστον πλουτον to announce glad tidings the unsearchable wealth  
 του Χριστου, <sup>9</sup> και φωτισαι παντας, τις η οικο- of the Anointed, and to enlighten all, what the adminis-  
 τρια του μυστηριου του αποκεκρυμμενου απο- tration of the secret of that having been hidden from  
 των αιωνων εν τω θεω, τω τα παντα κτισαν- the ages in the God, in that the all things having  
 τι· <sup>10</sup> ινα γνωρισθη νυν ταις αρχαις και created; so that might be made known now to the governments and  
 ταις εξουσιας εν τοις επουρανιοις, δια της the authorities in the heavens, through the  
 εκκλησιας, η πολυποικιλια σοφια του θεου· congregation, the manifold wisdom of the God;  
<sup>11</sup> κατα προθεσιν των αιωνων, η εποιησεν εν according to a plan of the ages, which he formed in

of THAT FAVOR of GOD having been GIVEN me for you;  
<sup>3</sup> That † by Revelation † he made known to me the SECRET,—as I wrote briefly before,  
<sup>4</sup> by reading which, you can perceive my INTEL- LIGENCE in † the SECRET of the ANOINTED ONE,—  
<sup>5</sup> † 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;  
<sup>6</sup> that the GENTILES are † Fellow-heirs, and † a Joint- body, and † Co-part- ners of \* the PROMISE in Christ Jesus, through the GLAD TIDINGS;  
<sup>7</sup> † of which I became a Servant, † according to THAT GRACIOUS GIFT of GOD, which was IMPARTED to me by the LEXEROY of his POWER;  
<sup>8</sup> to me, † the VERY LOWEST of All Saints, was this FAVOR given, † to announce among the NA- TIONS the glad tidings, the BOUNDLESS WEALT of the ANOINTED ONE;  
<sup>9</sup> even to enlighten All as to what is the ADMINIS- TRATION of † THAT SE- CRET, which has been CON- CEALED from the AGES, by THAT GOD who CREATED ALL things;  
<sup>10</sup> † in order that now † may be made known to the GOVERNMENTS and the AUTHORITIES in the HEAV- ENLIES, through the CON- GREGATION, the MUCK- DIVERSIFIED Wisdom of GOD,  
<sup>11</sup> 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. 28; verse 9. † 5. Eph. ii. 20. † 6. Gal. iii. 23, 29; Eph. ii. 14.  
 † 6. Eph. ii. 15, 16. † 6. Gal. iii. 14. † 7. Rom. xv. 16; Col. i. 23, 25. † 7. Rom. i. 5. † 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. † 8. Gal. i. 10; ii. 8; 1 Tim. ii. 7; 3 Tim. i. 11. † 9. verse 3; Eph. i. 9. † 10. 1 Pet. i. 12. † 10. Rom. viii. 29; Eph. i. 21; Col. i. 10; 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

τῆν παρρησίαν καὶ τὴν προσάγωγὴν ἐν πεποι-  
the freedom of speech and the access with confi-

θησει, δια τῆς πίστεως αὐτοῦ. <sup>13</sup> Διὸ αἰτοῦμαι  
dence, through the faith of him. Therefore I ask

μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν,  
not to faint in the afflictions of me on behalf of you,

ἧτις ἐστὶ δόξα ὑμῶν. <sup>14</sup> Τούτου χάρις 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 πᾶσα πατρία ἐν  
of us Jesus Anointed,] from whom whole family in

οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζέται, <sup>16</sup> ἵνα δῶν  
heavens and on earth is named, so that he may give

ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνα-  
to you according to the wealth of the glory of himself, with

μὴ κραταιωθῆναι δια τοῦ πνεύματος αὐτοῦ,  
power to be strengthened through the spirit of himself,

εἰς τὸν ἐσω ἀνθρώπων. <sup>17</sup> κατοικῆσαι τὸν Χρισ-  
in the within man; to have dwelt the Anointed

τὸν δια τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, <sup>18</sup> ἐν  
through the faith in the hearts of you, in

ἀγαπῆ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξι-  
love having been rooted and having been founded as that you

χυσῆτε καταλαβεσθαι σὺν πᾶσι τοῖς  
may be fully able to understand with all the

ἁγίοις, τι τὸ πλάτος καὶ μήκος καὶ βάθος καὶ  
holy ones, what the breadth and length and depth and

ὕψος, <sup>19</sup> γινῶναι τε τὴν ὑπερβαλλούσαν τῆς  
height, to have known even the surpassing of the

γνώσεως ἀγαπῆς τοῦ Χριστοῦ ἵνα πληρωθῆτε  
knowledge love of the Anointed; that you may be filled up

εἰς πᾶν τὸ πληρωμα τοῦ θεοῦ. <sup>20</sup> Τῷ δὲ δυνα-  
to all the fulness of the God. To the now one be-

μενῶ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ  
ing powerful above all to have done far exceeding

ὧν αἰτοῦμεθα ἢ νοοῦμεν, κατὰ τὴν δυνα-  
what things we ask or we think, according to the power

μῆν τῆν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ δόξα  
that operating in us, to him the glory

ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς  
in the congregation by Anointed Jesus, to all the

γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. Ἀμήν.  
generations of the age of the ages; So be it

formed for \* the ANOINTED  
Jesus our LORD;

<sup>12</sup> by whom we have  
† this FREEDOM OF SPEECH  
and \* Access with Confide-  
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 GLORIOUS  
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 Love  
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 FULLNESS 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.  
14. of our LORD Jesus Christ—omit. 18. and Height and Depth.

12. Access.  
15. All the FULLNESS

† 12. Eph. II. 18; Heb. iv. 10. † 13. Acts xiv. 22; Phil. I. 14. † 15. 2 Cor. I. 8.  
† 15. Eph. I. 10; Phil. II. 9—11. † 16. Rom. ix. 23; Eph. I. 7; Phil. iv. 13; 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. 18. † 19. John I. 23:  
Eph. I. 23; Col. II. 9, 10. † 20. Rom. xvi. 26; Jude 24. † 20. verse 7; Col. I.  
† 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Παρακαλώ ουν 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  
ἑνότητα τοῦ 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 κύριον, ἑὰ πίστις, ἐν βεπτισμῷ, <sup>6</sup> εἰς θεόν  
one Lord, one faith, one dipping, one God  
καὶ πατέρα πάντων, ὁ ἐπὶ πάντων καὶ διὰ παν-  
and father of all, he ever all and through all  
των καὶ ἐν παντί \* [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 Ἀναβάς  
free gift of the Anointed. (Therefore it says; Having ascended  
εἰς ὕψος ἠχμαλωτεύσεν αἰχμαλωσίαν, καὶ  
on high he captivated captivity, and  
ἐδωκε δῶματα τοῖς ἀνθρώποις. <sup>9</sup> Τοῦ δὲ, ἀνεβῆ,  
he gave gifts to the men. This but, he ascended,  
τὶ ἐστίν, εἰ μὴ ὅτι καὶ κατεβῆ εἰς τὰ κατώ-  
what is it, if not that he also descended into the lower  
τερα μέρη τῆς γῆς; <sup>10</sup> Ὁ καταβάς, αὐτός  
parts of the earth? The one having descended, he  
ἐστὶ καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν  
is also the one having ascended far above all of the  
οὐρανῶν, ἵνα πληρῶσθαι πάντα.) <sup>11</sup> Καὶ αὐτός  
heavens, so that he might fill 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,  
E. † the PRISONER for the  
Lord, † to walk worthily  
of the CALLING with which  
you were called,  
2 † with All Humility  
and Gentleness; with Pa-  
tience, 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 CALL-  
ING;  
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 ANOIN-  
TED ONE.  
8 Therefore it is said,  
† "Having ascended on  
"high, he † led a multi-  
"tude of Captives, and  
"gave Gifts to MEN."  
9 (But THIS, † "HE  
ASCENDED," what is it,  
unless THAT he also \* de-  
scended first into the LOWER  
Parts of the EARTH?  
10 THE ONE HAVING  
DESCENDED, † HE is the  
ONE HAVING ASCENDED  
far above ALL of the HEAV-  
ENS, † so that he may ful-  
fill ALL things.)  
11 † And HE gave indeed  
the APOSTLES, and the  
PROPHETS, and the EVAN-  
GELISTS, 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; † Cor. xii. 12, 13;  
Eph. ii. 16. † 4. 1 Cor. xii. 4, 11. † 4. Eph. i. 18. † 5. 1 Cor. i. 13; viii. 6;  
xii. 5; 2 Cor. xi. 4. † 5. Jude 3. † 5. Mark xvi. 13, 16; Gal. iii. 27. † 6.  
Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xi. 36. † 7. Rom. xii. 3, 6; 1 Cor. xii. 11.  
† 8. Psal. lxxviii. 13. † 8. Judges v. 12; Col. ii. 15. † 9. John iii. 13; vi. 37, 6.  
† 10. Acts i. 9, 11. † 10. Acts ii. 33. † 11. 1 Cor. xii. 23. † 12. 1 Cor. xii. 7.

ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ  
 holy ones for a work of service, for a building up of the  
 σωμάτων τοῦ Χριστοῦ· <sup>13</sup> μεχρι κατανησώμεν  
 body of the Anointed; till we may attain

οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς  
 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  
 fact, to a measure of stature of the fullness of the  
 Χριστοῦ· <sup>14</sup> ἵνα μηκέτι ὡμεν νηπιοι, κλυδωνι-  
 Anointed; so that no longer we may be babes, being

ζόμενοι καὶ περιφερόμενοι παντὶ ἀνεμῷ τῆς  
 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 τῆς πλάνης·  
 cunning with the method of the deceit;  
<sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγαπῇ, ἀνησώμεν εἰς  
 being truthful but in love, we may grow into

αὐτὸν τα πάντα, ὅς ἐστιν ἡ κεφαλὴ, \* [ὁ]  
 him the all things, who is the head, [the]  
 Χριστοῦ· <sup>16</sup> ἐξ οὗ πάν τοῦ σώμα, (συναρμολο-  
 Anointed; from whom all the body, (being fully joined

γούμενον καὶ συμβιβασζόμενον δια πάσης ἀφῆς  
 together and being compacted by means of every joint  
 τῆς ἐπιχορηγίας κατ' ἐνεργεῖαν,) ἐν μέτρῳ  
 of the supply according to inworking,) by a measure

ἑνὸς ἑκάστου μεροῦς τὴν ἀυξησιν 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]  
 ἐθνῶν περιπατεῖτε 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 τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν  
 from the life of the God, through the ignorance that

οὐσάν ἐν αὐτοῖς, διὰ τὴν πωρωσιν τῆς καρδίας  
 being in them, through the stupidity of the heart  
 αὐτῶν· <sup>19</sup> οἵτινες ἀπηληγκότες, ἑαυτοὺς παρε-  
 of them; who having become callous, themselves gave

δωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρτίας  
 over to the lewdness for a work of impurity  
 πάσης ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως  
 all with avarice. You but not thus

ἐμαθετε τὸν Χριστὸν, <sup>21</sup> εἴγε αὐτὸν ἤκουσατε  
 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 fully 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. 17. ΟΥΚΕΝ—omit. 17. even in the GENTILES walk.  
 † 12. 1 Cor. xiv. 20. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 23. † 14. Rom. xvi. 13. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 13. † 16. Col. ii. 19. † 17. Rom. i. 18. Acts xxvi. 18. † 13. Gal. iv. 8; Eph. ii. 12; 1 Thes. iv. 5. † 19. 1 Pet. † 21. Eph. i. 13.

και εν αυτω εδιδαχθητε, καθως εστιν αληθεια  
 and by him were taught, as is truth  
 εν τω Ιησου. <sup>22</sup> αποθεσθαι υμας, κατα την  
 in the Jesus; to put from you, according to the  
 προτερην αναστροφην, τον παλαιον ανθρωπον,  
 former course of life, the old man,  
 τον φθειρομενον κατα τας επιθυμιας της  
 that being corrupt according to, the inordinate desires of the  
 απατης. <sup>23</sup> αναγευσθαι δε τω πνευματι του νοου  
 deceit, to be renewed and in the spirit of the mind  
 υμων, <sup>24</sup> και ενδυσασθαι τον καινον ανθρωπον,  
 of you, and be you clothed with the new man,  
 τον κατα θεον κτισθεντα εν δικαιοσυνη και  
 that according to God having been created in righteousness and  
 δσιοτητι της αληθειας. <sup>25</sup> Διο αποθεμενοι το  
 holiness of the truth. Therefore putting away the  
 ψευδος, λαλειτε αληθειαν, εκαστος μετα του  
 falsehood, speak you truth, each one with the  
 πλησιον αυτου· οτι εσμεν αλληλων μελη.  
 neighbor of himself; because we are of each other members,  
<sup>26</sup> Οργιζεσθε και μη αμαρτανετε· ο ηλιος μη  
 Be you angry and not do you sin; the sun not  
 επιδενετω επι \* [τφ] παροργισμο υμων. <sup>27</sup> μητε  
 let it set on [the] wrath of you; not even  
 διδοτε τοπον τφ διαβολφ. <sup>28</sup> Ο κλεπτων μη  
 give you a place for the accuser. The one stealing no  
 κети κλεπτετω, μαλλον δε κοπιωτω εργαζομενος  
 more let him steal, rather but let him toil working  
 το αγαθον ταις χερσιν, ινα εχη μεταδιδουαι  
 the good thing with the hands, so that he may have to give  
 τφ χρειαν εχοντι. <sup>29</sup> Πας λογος σαπρος εκ  
 to the one want having. Every word rotten out of  
 του στοματος υμων μη εκπορευεσθω, αλλ', ει  
 the mouth of you not let go forth, but, if  
 τις αγαθος προς οικοδομην της χρειας, ινα  
 anything good for a building up of the use, that  
 δφ· χαριν τοις ακουουσι. <sup>30</sup> και μη λυπειτε  
 it may give benefit to those hearing; and not grieve you  
 το πνευμα το αγιον του θεου, εν ο εσφραγισ-  
 the spirit the holy of the God, by which you were  
 θητε εις ημεραν απολυτρωσεως. <sup>31</sup> Πασα πικ-  
 sealed for a day of redemption. All bit-  
 ρια και θυμος και οργη και κραυγη και βλασ-  
 terness and anger and wrath and clamor and evil-  
 φημια αρβετω αφ' υμων, συν παση κακια·  
 speaking let be taken from you, with all malice;  
<sup>32</sup> γινεσθε \* [δε] εις αλληλους χρηστοι, ευσ-  
 become you [and] towards each other kind ones, tender  
 πλαγγνοι, χαριζομενοι εαυτοις, καθως και ο  
 hearted ones, showing favor to others, even as also the  
 θεος εν Χριστω εχαρισωτο υμιν. ΚΕΦ. ε'. 5.  
 God is 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 to 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 to be kind towards each other, compassionate, showing favor to others, even as GOD by CHRIST showed favor to \* you.

\* VATICAN MANUSCRIPT.—26. the—omit. 52. and—omit. 53. us.  
 † 22. Col. ii. 11. † 23. Eph. ii. 2, 3. † 23. 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.  
 † 25. 1 Psa. xxxvii. 8. † 28. Acta xx. 35; 1 Thesa. iv. 11; 2 Thesa. iii. 8, 11, 12. † 29.  
 Matt. xii. 30; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 27; 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.



CHAPTER V.

<sup>1</sup> Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγα-  
 Become you therefore imitators of the God, as children be-  
 πητα· <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ  
 loved; and walk you in love, even as also  
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυ-  
 the Anointed loved us, and delivered up him-  
 τὸν ὑπὲρ ἡμῶν κρᾶσφορὰν καὶ θυσίαν, τῷ θεῷ  
 self on behalf of us an offering and a sacrifice, to the God  
 εἰς ὀσμῆς εὐωδίας. <sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκα-  
 for an odor of a sweet smell. Fornication but and all im-  
 θαρσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν,  
 purity or unbridled lest not even let it be named among you,  
 (καθὼς πρέπει ἁγίοις,) <sup>4</sup> καὶ αἰσχροῦτος, καὶ  
 (as it becomes holy ones,) also indecency, and  
 μωρολογία ἢ εντραπείλια, τὰ οὐκ ἀνηκόντα·  
 foolish talking or loose jesting, the things not becoming:  
 ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> Τοῦτο γὰρ ἴστε  
 but rather thanksgiving. This for you know  
 γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ  
 knowing, that every fornicator or impure person or  
 πλεονεκτής, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει  
 lascivious person, who is an idol-worshipper, not has  
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ  
 an inheritance in the kingdom of the Anointed one and  
 θεοῦ. <sup>6</sup> Μήδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·  
 of God. No one you let deceive with empty words;  
 διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ  
 on account of these things for comes the wrath of the God  
 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> Μὴ οὖν γίνεσθε  
 on the sons of the disobedience. Not therefore become you  
 συμμετοχοὶ αὐτῶν. <sup>8</sup> Ἦτε γὰρ ποτὲ σκοτός,  
 associates of them. You were indeed once darkness,  
 νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτός περιπα-  
 now but light in Lord; as children of light walk  
 τεῖτε· <sup>9</sup> (ὃ γὰρ καρπὸς τοῦ φωτός ἐν πᾶσι ἀγα-  
 you; (the for fruit of the light in all good-  
 θωσύνη καὶ ἀληθείᾳ.) <sup>10</sup> δοκιμάζοντες τί ἐστὶν  
 ness and truth;) searching out what is  
 ἐναρεστον τῷ κυρίῳ· <sup>11</sup> καὶ μὴ συγκοινωνεῖτε  
 well-pleasing to the Lord; and not be you joint-partakers  
 τοῖς ἔργοις τοῖς ἀκαροῖς τοῦ σκοτοῦς, μᾶλλον  
 with the works with those unfruitful of the darkness, rather

<sup>1</sup> Become therefore  
 † Imitators of God, as  
 beloved Children;  
<sup>2</sup> and † walk in Love,  
 even as † the ANOINTED  
 one loved us, and delivered  
 himself up on \* our behalf,  
 an Offering and a Sacrifice  
 to God for an † Odor of a  
 Sweet smell.  
<sup>3</sup> Now let not † Fornica-  
 tion, and All Impurity,  
 or unbridled Lust, be even  
 named among you, (as be-  
 comes Holy persons;)  
<sup>4</sup> also † Indecency, and  
 Foolish talking or loose  
 Jestings; THINGS NOT CON-  
 SISTENT; but what is  
 more becoming, Thanks-  
 giving.  
<sup>5</sup> For This you know,  
 † That no Fornicator, or  
 impure person, or man of  
 unbridled Lust, who is an  
 Idolater, has an Inheri-  
 tance 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 † the WRATH of GOD  
 comes on the SONS of DIS-  
 OBEDIENCE.  
<sup>7</sup> Therefore, do not be-  
 come their Associates.  
<sup>8</sup> You were, indeed,  
 † formerly Darkness, but  
 you are now † Light in the  
 Lord; walk as † Children  
 of Light;  
<sup>9</sup> (since the FRUIT of  
 the LIGHT is in All Good-  
 ness, and Righteousness,  
 and Truth;)  
<sup>10</sup> † searching out what  
 is well-pleasing to the  
 Lord.  
<sup>11</sup> And do not be † co-  
 partners with the UN-  
 FRUITFUL WORKS of DARK-

\* VATICAN MANUSCRIPT.—1. your behalf.

† 1. 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.—Marknight.

† 1. Matt. v. 45, 48. Luke vi. 36. † 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John xii. 11, 23; iv. 21. † 2. Gal. i. 4; ii. 20. † 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. † 4. Matt. xii. 35; Eph. iv. 30. † 5. 1 Cor. vi. 9, 10; Gal. v. 19-21. Rev. xvii. 15. † 6. Rom. i. 18. † 7. Acts xxv. 18. † 8. John viii. † 8. Luke xvi. 8; John xii. 36. † 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. <sup>12</sup> Τα γαρ κρυψη γινομενα  
but even do you reprove. The things for in secret being done

υπ' αυτων, αισχρον εστι και λεγειν. <sup>13</sup> Τα δε  
by them, indecent it is even to say. The but

παντα, ελεγχομενα υπο του φωτος, φανεροιται  
all things, being exposed by the light, are manifested;

παν γαρ το φανερουμενον, φως εστι. <sup>14</sup> Διο  
everything for that is being manifested, light is. Therefore

λεγει· Εγειρε ο καθευδων, και αραστα εκ  
it says; Awake thou the one sleeping, and arise thou out of

των νεκρων, και επιφαισει σοι ο Χριστος.  
the dead ones, and will shine on thee the Anointed.

<sup>15</sup> Βλεπετε ουν, πως ακριβως περιπατειτε·  
See you then, how accurately you walk;

μη ως ασοφοι, αλλ' ως σοφοι· <sup>16</sup> εξαγοραζομενοι  
not as unwise ones, but as wise ones; buying for yourselves

τον καιρον, οτι αι ημεραι πονηραι εστι. <sup>17</sup> Δια  
the season, because the days evil are. Because of

τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι  
this act become you simple ones, but understanding what

το θελημα του κυριου. <sup>18</sup> Και μη μεθυσκεσθε  
the will of the Lord. And not be you drunk

οινω, εν ω εστιν ασωτια, αλλα πληρουσθε  
with wine, in which is profigacy, but be you filled

εν πνευματι, <sup>19</sup> λαλουντες εαυτοις ψαλμοις και  
with spirit, speaking to others in psalms and

υμνοις και ωδαις \* [πνευματικαις,] αδοτες και  
hymns and songs [spiritual,] singing and

ψαλλοντες εν τη καρδια υμων τω κυριω· <sup>20</sup> ευ-  
making music in the heart of you to the Lord; giv-

χαριστουντες παντοτε υπερ παντων, εν ονοματι  
ing thanks at all times on behalf of all, in name

του κυριου ημων Ιησου Χριστου, τω θεω και  
of the Lord of us Jesus Anointed, to the God and

πατρι· <sup>21</sup> υποτασσομενοι αλληλοις εν φοβω  
father; submitting yourselves to each other in fear

Χριστου· <sup>22</sup> αι γυναικες τοις ιδιοις ανδρασι  
of Anointed; the wives to the own husbands

\* [υποτασσεσθε,] ως τω κυριω· <sup>23</sup> οτι ανηρ εστι  
[be you submissive,] as to the Lord; because a husband is

κεφαλη της γυναικος, ως και ο Χριστος κεφαλη  
a head of the wife, as even the Anointed a head

της εκκλησιας· αυτος \* [εστι] σωτηρ του σωμα-  
of the congregation; he [is] a preserver of the body.

τος. <sup>24</sup> Αλλ' \* [ωσπερ] η εκκλησια υποτασσεται  
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 to men-  
tion.

<sup>13</sup> † But ALL things being  
reproved are manifested  
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 slue 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. x. 24; 1 Thess. v. 6. † 15. Col. iv. 6. † 17. Rom. xii. 3; 1 Thess. iv. 5; v. 14. † 18. Prov. ix. 1; xiii. 20. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18. † 21. Heb. xiii. 15. † 22. Phil. ii. 3; 1 Pet. v. 6. † 23. Gen. iii. 16; 1 Cor. xiv. 34; 21. 11. 13. † 23. 1 Cor. xi. 8. † 23. Eph. i. 23; iv. 15; Col. i. 18.

τω Χριστω, οὕτω και αι γυναικες τοις \* [ιδιοις] to the Anointed, thus also the wives to the [own]  
 αδρασι εν παντι. <sup>25</sup> Οι ανδρες, αγαπατε τας husbands in everything. The husbands, love you the  
 γυναικας \* [εαυτων,] καθως και ο Χριστος ηγα- wives [of yourselves,] even as also the Anointed loved  
 κησε την εκκλησιαν, και εαυτον παρεδωκεν the congregation, and himself delivered up  
 υπερ αυτης, <sup>26</sup> ινα αυτην αγιαση, καθαρισας on behalf of her, so that her he might sanctify, having cleansed  
 τω λουτρω του υδατος εν ρηματι. <sup>27</sup> ινα παρσ- in the bath of the water by a word; that might  
 τησθ αυτος εαυτω ενδοξον της εκκλησιαν, place beside he himself glorious the congregation,  
 μη εχουσαν σπιλον η ρυτιδα η τι των τοιου- not having a spot or blemish or any of the such like  
 των, αλλ' ινα η αγια και αμωμος. <sup>28</sup> Ουτως things, but that she might be holy and blameless. Thus  
 οφειλουσιν οι ανδρες αγαπαν τας εαυτων γυναι- are obligated the husbands to love the of themselves wives,  
 κας, ως τα εαυτων σωματα. Ο αγαπων την as the of themselves bodies. He loving the  
 εαυτον γυναικα, εαυτον αγαπα. <sup>29</sup> ουδεις γαρ of himself wife, himself loves; no one for  
 ποτε ην εαυτου σαρκα εμισησες, αλλ' εκτρι- ever the of himself flesh hated, but nourishes  
 φει και θαλπει αυτην καθως και ο Χριστος την and cherishes her; as even the Anointed the  
 εκκλησιαν. <sup>30</sup> οτι μελη εσμεν του σωματος congregation; because members we are of the body  
 αυτου, \* [εκ της σαρκος αυτου, και εκ των of him. [out of the flesh of him, and out of the  
 οστεων αυτου.] <sup>31</sup> Αντι τουτου καταλειπει bones of him.] On account of this shall leave  
 ανθρωπος τον πατερα αυτου και την μητερα, a man the father of himself and the mother,  
 και προσκολληθησεται προς την γυναικα αυτου, and shall be closely joined to the wife of himself,  
 και εσονται οι δυο εις σαρκα μιαν. <sup>32</sup> Το μυστη- and will be the two into flesh one. The secret,  
 ριον τουτου μεγα εστιν; εγω δε λεγω εις Χρισ- this great is; I but speak about Anointed,  
 τον, και εις την εκκλησιαν. <sup>33</sup> Πλην και υμεις and about the congregation. But also you  
 ρι καθ' ενα, εκαστος την εαυτου γυναικα ουτως the every one, each one of the of himself wife thus  
 αγαπατω ως εαυτον. η δε γυνη ινα φοβηται let love as himself; the and wife so that she may reverence  
 τον ανδρα. ΚΕΦ. 5. 6. <sup>1</sup> Τα τεκνα, υπακου- the husband. The children, be you sub-  
 ετε τοις γονευσιν υμων \* [εν κυριω.] τουτο 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 Him- self;

<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 † am speaking concerning Christ and the CONGREGATION.

<sup>33</sup> But, indeed, let each each one of you, INDIVI- DUALLY, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

CHAPTER VI.

1 CHILDREN, † obey your PARENTS; for this is a just precept,—

\* 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. 10; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; ii. 20. † 26. John iii. 5; Titus iii. 5. † 26. John xv. 5; xvii. 17. † 27. 2 Cor. xi. 2; Col. i. 24 † 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. † 31. Gen. ii. 24; Matt. xix Mark x. 7, 8. † 31. 1 Cor. vi. 16. † 33. 1 Pet. iii. 6. † 1. Prov. xxii.

γαρ εστι δικαιον. <sup>2</sup> Τιμα τον πατερα σου και την μητερα (ητις <sup>3</sup> [εστιν] εντολη πρωτη, εν επαγγελια) <sup>3</sup> Ινα εν σοι γενηται, και εση μακροχρονιος επι της γης. <sup>4</sup> και οι παteres, μη παροροζετε τα τεκνα υμων, αλλ εκτρεφετε αυτα εν παιδεια και νοουθεσια κυριου. <sup>5</sup> ΟΙ δουλοι, υπακουετε τοις κυριοις κατα σαρκα, μετα φοβου και τρεμου, εν απλοτητη της καρδιας υμων, ως τη Χριστω. <sup>6</sup> μη κατ' οφθαλμου δουλειαν, ως τοις ανθρωποις, αλλ ως δουλοι Χριστου, ποιουντες το θελημα του θεου εκ ψυχης, <sup>7</sup> μετ' ευνοιας δουλευοντες, ως τη κυριω και ουκ ανθρωποις. <sup>8</sup> ειδοτες, οτι ο εαν τι εκαστος ποιησ η αγαθον, τουτο κομιεται παρ κυριου, ειτε δουλος, ειτε ελευθερος. <sup>9</sup> Και οι κυριοι, το αυτα ποιειτε προς αυτους, ανιεντες την οικειλην. <sup>10</sup> ειδοτες, οτι και υμων αυτων ο κυριος εστιν εν ουρανοις, και προσωποληψια ουκ εστι παρ αυτω.

<sup>11</sup> Το λοιπον, \* [αδελφοι μου,] ενδυναμουσθε εν κυριω και εν τω κρατει της ισχυος αυτου. <sup>12</sup> Ενδυσασθε την πανοπλιαν του θεου, προς το δυνασθαι υμας στηναι προς τας μεθοδειας του διαβολου. <sup>13</sup> οτι ουκ εστιν ημιν η καλη προσ αιμα και σαρκα, αλλα προς τας αρχας, προς τας εξουσιας, προς τους κοσμοκρατορας του σκοτου.

<sup>14</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>15</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>16</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>17</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>18</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>19</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>20</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>21</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>22</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>23</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>24</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>25</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>26</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>27</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>28</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>29</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>30</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>31</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>32</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>33</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>34</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>35</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>36</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>37</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<sup>38</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>39</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω. <sup>40</sup> οτι ο εαν ο υμωσ ο ανθρωπος ενδυνηται τα οπλα της δικαιοσυνης, ουκ εστιν εν κινδυνω.

<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, do not irritate your CHILDREN, but † bring them up in the Discipline and Instruction of the Lord.

<sup>5</sup> † BOND-SERVANTS, be subject to your MASTERS, according to the Flesh, with Fear and Trembling, in the Integrity of your HEART, as to the ANOINTED;

<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 whatever 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 COMPLETE ARMOR of GOD, that you may be ABLE to stand against the CRAFTY WAYS of the ENEMY;

<sup>12</sup> because our CONFLICT is not with † Blood and Flesh, but with † the GOVERNMENTS, with the AUTHORITIES, with † the

\* VATICAN MANUSCRIPT.—3. is—omit. 6. of the—omit. 7. Man. 9. both Their and Your MASTER is in the Heavens. 10. My Brethren—omit. † 2. Exod. xx. 12; Dent. v. 16. † 4. Col. iii. 21. † 5. Gen. xlvii. 10; Dent. iv. 7, 20; xi. 19; Prov. xix. 18; xii. 26; xix. 17. † 6. Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18. † 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24. † 9. Col. iv. 1; 1 & Lev. xxv. 43. † 9. John xiii. 28; 1 Cor. vii. 22. † 9. Rom. xi. 11; Col. iii. 25. † 10. Eph. i. 10, iii. 16; Col. i. 11. † 11. Rom. xiii. 1; 2 Cor. vi. 7; 1 Thess. v. 8. † 12. Matt. xv. 1; 1 Cor. xv. 50. † 12. Rom. viii. 29; Eph. i. 21; Col. ii. 15. † 12. Luke xiii. 53; John xii. 31; xiv. 20; Col. i. 13.

τους τουτου, προς τα πνευματικα της πονηριας, εν τοις επουρανιοις. <sup>13</sup> Δια τουτο αναλαβετε

την πανοπλιαν του θεου, ινα δυναθητε ανισταναι εν τη ημερα τη πονηρα, και παντα καταγασαμενοι στηναι. <sup>14</sup> Στητε ουν περιζωσαμενοι

την οσφυν υμων εν αληθεια, και ενδυσασαμενοι τον θωρακα της δικαιοσυνης, <sup>15</sup> και υποδησαμενοι τους ποδας εν ετοιμασια του ευαγγελιου

της ειρηνης. <sup>16</sup> επι πασιν αναλαβοντες τον θυρεον της πιστεως, εν ω δυνασεσθε παντα

τα βελη του πονηρου \* [τα] κεκυρωμενα σβεσαι

και την περικεφαλαιαν του σωτηριου δεξασθε, και την μαχαιραν του πνευματος, ο εστι ρημα

θεου. <sup>18</sup> εις πασης ημσευχησε και δεησεως προσευχομενοι εν παντι καιρω εν πνευματι και

εις αυτο \* [τουτο] αγρυπνουντες εν παση προσκαρτερησει και δεησει περι παντων των αγιων,

<sup>19</sup> και υπερ εμου, ινα μοι δοθη λογος εν ανοξει του στοματος μου, εν παρρησια γνωρισαι το μυστηριον \* [του ευαγγελιου,] <sup>20</sup> υπερ ου

προσβενω εν αλυσει, ινα \* [εν] αυτη παρρη

13. Vatican Manuscript.—16. the—omit. 18. this—omit. 19. of the glad tidings—omit. 20. in—omit.

POTENTATES of this DARKNESS, with the SPIRITUAL THINGS of WICKEDNESS in the HEAVENLIES.

13 † On account of this, take up the † COMPLETE ARMOR of GOD, that you may be able to resist in the EVIL DAY, and having achieved Every thing, to stand.

14 Stand, then, † having your LOINS girded around with Truth, and † having put on the BREASTPLATE of RIGHTEOUSNESS;

15 and † having your FEET shod with the Preparation of the GLAD TIDINGS of PEACE;

16 besides all, having taken up † the SHIELD of the FAITH, by which you will be able to extinguish All the burning DARTS of the WICKED one;

17 † take also the HELMET of SALVATION, and † the SWORD of the SPIRIT, which is God's Word;

18 † praying at every Season, † with All Prayer and Supplication in Spirit, and † keeping watch for this with All Perseverance and † Entreaty for All SAINTS;

19 † and on my behalf, that Eloquence may be given to me, in opening my MOUTH with boldness, to make known the SECRET of the GLAD TIDINGS,

20 (on account of which † I execute an Embassy in † a Chain,) that † I may

† 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. x. 4. 14. Isa. xi. 5; Luke xii. 35; 1 Pet. i. 13. 14. Isa. li. 17; 2 Cor. xi. 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; xii. 15. 18. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. 19. Matt. xxvi. 41; Mark xiii. 35; 1 Cor. x. 32; Phil. i. 4; 1 Tim. ii. 1. 20. Acts iv. 29; Col. iv. 3; 1 Thess. iii. 1; 2 Cor. v. 20. 21. Acts xxvi. 29; xxviii. 20; Phil. i. 7, 13, 14. 22. Acts xxviii. 23

σιασωμαι, ὡς δεῖ με λαλῆσαι. 21 Ἰνα δε εἰδη-  
boldly, as it behoves me to speak. That but may

τε και ὑμεις τα κατ' εμε, τι πρασσω, παντα  
know also you the things concerning me, what I am doing, all things  
ὑμιν γνωρισει Τυχικος ὁ αγαπητος αδελφος και  
to you will make known Tychicus the beloved brother and

πιστος διακονος εν κυριῳ. 22 ὃν ἐπεμψα προς  
faithful servant in Lord; whom I sent to

ὑμας εις αυτο τουτο, ἵνα γνωτε τα περι  
you for same this thing, that you may know the things concerning

ἡμων, και παρακαλεση τας καρδιας ὑμων.  
us, and he might comfort the hearts of you.

23 Εἰρηνη τοις αδελφοις και αγαπη μετα πισ-  
Peace to the brethren and love with faith

τως απο θεου πατρος και κυριου Ἰησου Χριστου.  
from God a father and Lord Jesus Anointed.

24 Ἡ χαρις μετα παντων των αγαπωντων του  
The favor with all of the ones loving; the

κυριου ἡμων Ἰησουν Χριστον εν αφθαρσιᾳ.  
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becomes me.

21 But † that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BELOVED Brother and Faithful Servant in the Lord, will make All things known to you;

22 † whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

23 † Peace to the BRETHREN and Love with Faith, from God the Father, and the LORD Jesus Christ.

24 The FAVOR be with all who tenderly LOVE our LORD Jesus Christ.

\* TO THE EPHESIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—Subscription—TO THE EPHESIANS. WRITTEN FROM ROME.  
‡ 21. Col. iv. 7. † 22. Col. iv. 3. ‡ 23. 1 Pet. v. 14. † 24. Titus ii. 7.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

[OF PAUL AN EPISTLE] TO PHILIPPIANS.

\* 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 Χριστω Ιησου, τοις ουσιν  
to all the holy ones in Anointed Jesus, to those being  
εν Φιλιπποις, συν επισκοποις και διακονοις  
in Philippi, with overseers and servants;  
<sup>2</sup> χαρις υμιν και ειρηνη απο θεου πατρος ημων,  
favor to you and peace from God a father of us,  
και κυριου Ιησου Χριστου. <sup>3</sup> Ευχαριστω τω  
and Lord Jesus Anointed. I give thanks to the  
θεω μου εν παση τη μνηια υμων, <sup>4</sup> παντοτε  
God of me in every the remembrance of you, always  
εν παση δεσηι μου υπερ παντων υμων, μετα  
in every prayer of me on behalf of all of you, with  
χαρας την δεσηιν ποιουμενος <sup>5</sup> επι τη κοινωνια  
joy the prayer making in respect to the fellowship  
υμων εις το ευαγγελιον, απο πρωτης ημερας  
of you for the glad tidings, from first day  
αχρι του νυν <sup>6</sup> πεποιθως αυτο τουτο, οτι ο  
till the now; having been persuaded same this thing, that the  
εναρξαμενος εν υμιν εργον αγαθον, επιτελεσει  
one having begun in you a work good, will complete  
αχρις ημερας Ιησου Χριστου <sup>7</sup> καθως εστι,  
till a day of Jesus Anointed; as it is  
δικαιον μοι τουτο φρονειν υπερ παντων υμων,  
just for me this to think concerning all of you,  
δια το εχειν με εν τη καρδια υμας, εν τε  
because the to have me in the hearts of you, in both  
τοις δεσμοις μου και τη απολογια και βεβαιω-  
the bonds of me and in the defence and confirma-  
σει του ευαγγελιου, συκοινωνουσ μου της  
tion of the glad tidings, joint-contributors of me of the  
χαριτος παντας υμας οντας <sup>8</sup> μαρτυς γαρ μου  
free gift all of you being; a witness for of me  
\* [εστιν] ο θεος, ως επικοθω παντας υμας εν  
[is] the God, how I long after all of you in  
σπλαγχνοις Χριστου Ιησου. <sup>9</sup> Και τουτο προσ-  
bowels of Anointed Jesus. And this I  
ευχομαι, ινα η αγαπη υμων ετι μαλλον και  
pray, that the love of you yet more and  
μαλλον περισσειη εν επιγνωσει και παση  
more may abound in knowledge and in all  
αισθησει <sup>10</sup> εις το δοκιμαζειν υμας τα 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 Overseers and Assistants;  
2 † Favor to you, and Peace from God our Father, and our Lord Jesus Christ.  
3 † I give thanks to my GOD on Every REMEMBRANCE of you,  
4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy.)  
5 † on account of your PARTICIPATION in the GLAD TIDINGS, from \* the FIRST Day till now;  
6 having this same confidence, That HE who COMMENCED † a good Work among you, will continue to complete it till the Day of \* Christ Jesus;  
7 as it is right for me to think This respecting you all, Because you HAD me in your HEART, both in † my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.  
8 For † GOD is my Witness how I long after you all with the tender Sympathies of Christ Jesus.  
9 And This I pray, † that your LOVE may yet abound more and more in Knowledge, and in all Perception,  
10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you † may be

\* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS. the first Day.

1. Christ Jesus. 5.

† 1. 1 Cor. i. 2. † 2. Rom. i. 7; † 3. Cor. i. 2; 1 Pet. i. 2. † 4. Eph. i. 15, 16; Col. i. 8. † 5. Rom. xii. 13; xv. 36; † 6. 1 Thess. i. 8. † 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; † 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 5. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 1 Thess. iii. 13; v. 22.

φεροντα, <sup>10</sup> ἵνα ἡτε εὐκρινεις' και ἀπροσκοποι  
 fering, so that you may be sincere ones and inoffensive ones

εις ἡμεραν Χριστου, <sup>11</sup> πεπληρωμενοι καρπου  
 for a day of Anointed, having been filled fruit

δικαιοσυνης \* [του] δια Ιησου Χριστου, εις  
 of righteousness [that] through Jesus Anointed, to

δοξαν και επαινον θεου. <sup>12</sup> Γινωσκειν δε υμας  
 glory and praise of God. To know but you

βουλομαι, αδελφοι, οτι τα κατ' εμε μαλ-  
 I wish, brethren, that the things relating to me rather

λον εις προκοπην του ευαγγελιου εληλυθεν.  
 for advancement of the glad tidings happened;

<sup>13</sup> ὥστε τους δεσμούς μου πανερους εν Χριστω  
 so that the bonds of me appear in Anointed

γενεσθαι εν ὄλω τῷ πραιτωριῳ και τοις λοιποῖς  
 to have become before all in the judgment hall and to the others

πασι, <sup>14</sup> και τους πλειονας των αδελφων εν  
 to all, and the greater number of the brethren in

κυριῳ, πεποιθотas τοις δεσμοῖς μου, περισσο-  
 Lord, having been assured by the bonds of me, more abun-

τερως τολμας ἀφοβως τον λογον λαλειν.  
 dantly are bold fearlessly the word to speak.

<sup>15</sup> Τινες μεν και δια φθονον και εριν, τινες δε  
 Some indeed even through envy and strife, some and

και δι' ευδοκιαν τον Χριστον κηρυσσουσιν.  
 also through good-will the Anointed they openly proclaim.

<sup>16</sup> Οἱ μεν εξ αγαπης, ειδοτες, οτι εις απολογιαν  
 These indeed from love, knowing, that for a defence

του ευαγγελιου κεμαι. <sup>17</sup> οἱ δε εξ εριθειας,  
 of the glad tidings I am placed; those but from strife,

\* [του] Χριστον καταγγελλουσιν ουχ ἄγως,  
 [the] Anointed are announcing not purely,

οιομενοι ὀλπιῳ επιφερεν τοις δεσμοῖς μου.  
 thinking affliction to surpass to the bonds of me.

<sup>18</sup> Τι γαρ; πλην παντι τροπῳ, ειτε προφασει  
 What then? Still in every way, whether in pretences

ειτε αληθεια, Χριστος καταγγελλεται και εν  
 or in truth, Anointed is announced; and in

τουτω χαιρω, αλλα και χαρησσομαι. <sup>19</sup> Οἶδα  
 this I rejoice, but also I will rejoice. I know

γινω, οτι τουτο μοι αποβησεται εις σωτηριαν  
 fur, that this to me will result for deliverance

δια της υμων, δεησεως, και επιχορηγιας του  
 through the of you, entreaty, and a supply of the

πνευματος Ιησου Χριστου, <sup>20</sup> κατα την αποκα-  
 spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

<sup>11</sup> having been filled with † the Fruit of Righteousness through Jesus Christ, † to the Glory and Praise of God.

<sup>12</sup> Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

<sup>13</sup> so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

<sup>14</sup> and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the \* WORD of God without fear.

<sup>15</sup> Some, indeed, proclaim the ANOINTED one even through Envy and † Strife, and some also through Good-will.

<sup>16</sup> THESE, indeed, out of Love, knowing That I am placed for † the Defence of the GLAD TIDINGS;

<sup>17</sup> but THOSE out of Contention are announcing Christ, not purely, thinking \* to surpass affliction to my BONDS.

<sup>18</sup> What then? \* Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

<sup>19</sup> \* And I know That this will result in My Deliverance, † through YOUR Entreaty, and the Supply of the SPIRIT of Jesus Christ,

<sup>20</sup> according to my EARNEST EXPECTATION

\* VATICAN MANUSCRIPT.—11. that—omit.  
 up Affliction.

14. WORDS OF GOD.

17. to raise

† 13. Or, in all the Pretorium Camps. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xviii. 16.—Sharpe.

† 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6.

† 11. John xv. 8; Eph. i. 12, 14.

† 15.

Ph. i. ii. 8. † 16. vers. 7.

† 13. 2 Cor. i. 11.



ραδοκίαν και ελπίδα μου, ότι εν ουδενι αισχυν-  
 expectation and hope of me, that in nothing I shall be  
 θησομαι, αλλ' εν παση παρήσσια, ως παντοτε,  
 ashamed, but with all confidence, as always,  
 και νυν μεγαλυθησεται Χριστος εν τω σωματι  
 also now will be magnified in the body  
 μου, είτε δια ζωης είτε 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> ουνε-  
 of work, and what I shall choose, not I know; I am hard-

χομαι δε εκ των δυο, την επιθυμιαν εχων εις  
 pressed but by the two, the earnest desire having for  
 το αναλυσαι, και συν Χριστω ειναι πολλω  
 the to be loosed 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

πεπειθως οίδα, ότι μενω και συμπαρα-  
 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 πιστεως. <sup>26</sup> ινα το καυχημα υμων  
 joy of the faith; that the boasting of you

περισσειη 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

αξιος του ευαγγελιου του Χριστου πολιτευεσθε,  
 worthy of the glad tidings of 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, ότι στηκετε εν εني  
 I may hear the things concerning you, that you stand firm in one

πνευματι, μια ψυχη συναθλωντες τη πιστει  
 spirit, with one soul co-operating vigorously for the faith

του ευαγγελιου, <sup>28</sup> και μη πτυρομενοι εν μηδενι  
 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 nothing I shall be ashamed; but † with All Confidence, as at all times, also now Christ will be magnified in my BODY, whether by Life or by Death.

<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 DESIRE for †† the RETURNING, 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 † believe yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you † stand firm in One Spirit, with One Soul † vigorously co-operating for the FAITH of the GLAD TIDINGS;

<sup>28</sup> and not being terrified in anything by the OPPOSERS; † which is to them a clear Indication of

† 23. To *anastasi*, *dismissing* again of the returning, being what Paul earnestly desired, could not be *death* or *departure*, as intimated 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 labored for the *anastasi*, which was a *third* thing, and very much to be preferred to either of the other two things alluded to. The word *anastasi* occurs in Luke xii. 36, and is there rendered *return*.—"Do you like men waiting for the 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 apostle 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; 1v. 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. 36.      † 23. 1 Thess. iv. 16, 17.      † 25. Phil. ii. 4.      † 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 13; 1v. 1.      † 27. Phil. iv. 1.      † 27. Jude 3.      † 23, 2 Thess. i. 5.

ξίς απώλειας, ὑμῖν δὲ σωτηρίας· καὶ τούτο ἀπὸ  
of destruction, to you but of salvation; and this from  
θεοῦ· <sup>29</sup> ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ  
God; because to you it was given that on behalf of Anointed, not  
μόνον τὸ εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ  
only that into him to believe, but also that  
ὑπὲρ αὐτοῦ πάσχειν· <sup>30</sup> τὸν αὐτὸν ἀγῶνα  
on behalf of him to suffer; the same conflict  
ἐχούστας, οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν  
having, alike thing you saw in me, and now you hear in  
ἐμοί. ΚΕΦ. Β'. 2. <sup>1</sup> Εἰ τις οὖν παρακλησίαις  
If any therefore comfort

ἐν Χριστῷ, εἰ τι παραμυθίων ἀγάπης, εἰ τις  
in Anointed, if any soothing of love, if any  
κοινωνία πνεύματος, εἰ τις σπλαγχνὰ καὶ οἰκ-  
fellowship of spirit, if any bowels and com-  
πιμαί· <sup>2</sup> πληρώσατε μου τὴν χαρὰν, ἵνα τὸ  
passions; fulfill you of me the joy, so that the  
αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἐχούστας,  
same thing you may think, the same love having,  
συμψυχοί, τὸ ἐν φρονούντες· <sup>3</sup> μὴδὲν κατὰ  
united ones in soul, the one thing minding; nothing in  
ἐριθειῶν ἢ κενοδοξίαν, ἀλλὰ τῆ ταπεινοφροσύνη  
strife or vain-glory, but in the lowliness of mind  
ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· <sup>4</sup> μὴ  
others esteeming exceeding yourselves; not  
τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ  
the things of yourselves each one regarding, but also  
τὰ ἕτερον ἕκαστοι. <sup>5</sup> Τοῦτο \* [γὰρ] φρο-  
the things of others every one. This [for] be  
νεισθῶ ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, <sup>6</sup> ὃς ἐν  
desired by you which also in Anointed Jesus, who in  
μετῆν θεοῦ ὑπαρῶν, οὐχ ἄρπαγμα ἡγήσατο  
a usurpation of God being, not a usurpation meditated  
τὸ εἶναι ἴσα θεῷ, <sup>7</sup> ἀλλ' ἑαυτὸν ἐκενώσε, μορ-  
the to be like to God, but himself emptied, a  
φήν δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων  
form of a slave having taken, in likeness of men  
γενόμενος, <sup>8</sup> καὶ σχηματι εὑρεθείς ὡς ἀνθρώπος·  
having been formed, and in condition being found as a man;  
ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπηκοὸς μεχρὶ  
humbled himself, having become obedient all  
θανάτου, θανάτου δὲ σταυροῦ. <sup>9</sup> Διὸ καὶ ὁ  
death, of a death even of a cross. Therefore also the

Destruction, but to you of  
† 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 I complete My Joy,  
† that you may think the  
SAME thing, having the  
SAME Love, united in soul,  
minding the ONE thing;

3 I 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.—δ. for—omit. 5. us.

† 6. *Harpagma* 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."—*Wart*. "Thought not— a thing to be seized."—*Sharpe*. "Did not eagerly grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

1 28. Rom. viii. 17; 2 Tim. ii. 11. 1 30. Acts xvi. 10. 1 1. Col. iii. 12. 1 2. Rom. xii. 16; xv. 5; Phil. iii. 16. 1 5. Gal. v. 26; James iii. 14. 1 3. Rom. xii. 10. 1 6. Matt. xi. 20; John xiii. 15; 1 Pet. ii. 21. 1 7. Matt. xx. 23. 1 7. Gal. iv. 4; Heb. ii. 14, 17. 1 8. Matt. xxvi. 30, 42; John x. 18; Heb. v. 8; xii. 2.

θεος αυτον υπερηψωσε, και εχαρισατο αυτην  
 God him supremely exalted, and freely granted to him

ονομα το υπερ παν ονομα· <sup>10</sup> ινα εν τη ονοματι  
 a name that above every name; so that in the name

Ιησου παν γονυ καμψη εκουρανιων και επιγειων  
 of Jesus every knee should bend of heavnities and of earthlies

και καταχθονιων, <sup>11</sup> και πασα γλωσσα εξομολο-  
 and of underground ones, and every tongue should

γησηται, οτι κυριος Ιησους Χριστος, εις δοξαν  
 confess, that a Lord Jesus Anointed, for glory

θεου πατρος.  
 of God a father.

<sup>12</sup> Ωστε, αγαπητοι μου, καθως παντοτε υπη-  
 So that, beloved ones of me, as always you

κουσατε, μη ως 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 τρομου την εαυτων σωτηριαν  
 with fear and trembling the of yourselves salvation

κατεργασεσθε· <sup>13</sup> ο θεος γαρ εστιν ο ενεργων εν  
 work you out; the God for it is the one working in

υμιν και το θελει και το ενεργειν, υπερ της εν-  
 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> ινα γενησθε αμεμπτοι και ακε-  
 disputings; that you may be blameless ones and harmless

ραιοι, τεκνα θεου αμωμητα εν μεσω γενεας σκο-  
 ones, children of God irreproachable in midst of a generation per-

λιας και διεστραμμενης· εν οis φαινεσθε ως φωσ-  
 verse and having been misguided; to which you appear as lumi-

τηρες εν κοσμο, <sup>16</sup> λογον ζωης επεχοντες· εις  
 naries in world, a word of life holding out; for

καυχημα εμοι εις ημεραν Χριστου, οτι ουκ εις  
 a boast to me in a day of Anointed, that not in

κενον εδραμον, ουδε εις κενον εκοτιασα. <sup>17</sup> ΑΛΛ'  
 vain I ran, nor in vain I toiled. But

ει και σπενδομαι επι τη θυσια και λειτουργια  
 if even I am poured out on the sacrifice and public service

της πιστεως υμων, χαιρω και συγχαιρω 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; (the and same also you be you glad, and rejoice

ρετε μοι. <sup>19</sup> Ελπιζω δε εν κυριω Ιησου, Τιμοθεον  
 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 be- neath;

<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 with- out Murmurings and Dis- putings;

<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, I 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. Phostores is the name given to the sun and moon in the Septuagint. Gen. i. 16.  
 † 17. An anastasis is the wine and oil poured on the meat-offerings to render them accepta- ble 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. 23; Heb. ii. 9. † 9. Eph. i. 20; Heb. i. 4. † 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. † 11. Acts ii. 30; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. † 13. Heb. xiii. 21. † 15. Matt. v. 45; Eph. v. 1. † 15. Matt. v. 14, 16; Eph. v. 8  
 † 17. 2 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,  
 shortly to send to you, that also I may be animated,  
 γνους τα περι υμων. <sup>20</sup> Ουδενα γαρ  
 having ascertained the things concerning you. No one for

εχω ισοψυχον, οστις γηησιωσ τα περι υμων  
 I have like-souled, who really the things concerning you  
 μεριμνησει. <sup>21</sup> οι παντες γαρ τα ξαυτων 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 τα ευαγγελιον. <sup>23</sup> Του-  
 with me he served for the glad tidings. Him

του μεν ουν ελπιζω πεμψαι, ωσ αν ατιδω  
 indeed therefore I hope to send, as I would view attentively  
 τα περι εμε, εξαυτης. <sup>24</sup> κωποθα 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 του  
 Necessary but I esteemed, Epaphroditus the  
 αδελφου και συνεργου και συστρατιωτην μου,  
 brother and fellow-worker and fellow-soldier of me,

υμων δε αποστολον, και λειτουργον της χρειας  
 you but an apostle, and public servant of the want  
 μου, πεμψαι προς υμας. <sup>26</sup> εκειδη επικοθων  
 of me, to have sent to you; since longing after

ην παντα υμας, και αδημονων, διοτι ηκουσατε  
 he was all you, and being depressed, because you heard  
 οτι ησθενησε. <sup>27</sup> Και γαρ ησθενησε παρακλη-  
 that he was sick. Indeed for he was sick near

σιον θανατω' αλλ' ο θεοσ αυτον ηλεσηεν' ουκ  
 to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ινα μη λυπη  
 him and only, but also me, so that not sorrow  
 επι λυπησ οχω. <sup>28</sup> Σπουδαιοτερωσ ουν εκεμψα  
 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  
 αλυκοτερωσ 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 Sorrow upon Sorrow.

<sup>28</sup> I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that † 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; xii. 5; 3 Tim. iv. 10, 16. 1 22. 1 Cor. iv. 17; 1 Tim. i. 3; 3 Tim. i. 2. 1 24. Phil. i. 25; Philemon 22. 1 25. Phil. iv. 18. 1 25. 3 Cor. viii. 23. 1 25. 3 Cor. xi. 9. 1 26. Phil. i. 3. 1 29. 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17.

μενος τη ψυχῇ, ἵνα ανακληρωσῶ το ὑμῶν ὕστε-  
 the life, so that he might fill up the of you def-  
 ρημα τῆς προς με λειτουργίας. ΚΕΦ. γ'. 3.  
 ciency of the towards me publican.

<sup>1</sup> Το λοιπόν, ἀδελφοί μου χαίρετε ἐν κυρίῳ  
 The thing remaining, brethren of me rejoice you in Lord;

τα αὐτὰ γραφεῖν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν,  
 the things same to write to you, to me indeed not tedious,

ὑμῖν δὲ ἀσφαλές. <sup>2</sup> Βλέπετε τοὺς κύναι, βλέ-  
 for you but safe. See you the dogs, and

πέτε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατα-  
 you the evil workers, see you the exci-

τομῆν. <sup>3</sup> Ἡμεῖς γὰρ ἐσμεν ἡ περιτομῆ, οἱ  
 sion. We for we are the circumcision, who

πνευματὶ θεοῦ λατρουῦντες, 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;

<sup>4</sup> καὶ ἐπεὶ ἐγὼ εἶχον πεποιθήσιν καὶ ἐν σαρκί. Εἰ  
 though I having confidence also in flesh. If

τις δοκεῖ ἄλλος πεποιθεῖναι ἐν σαρκί, ἐγὼ μάλ-  
 any thinks other to have confidence in flesh, I more;

λόν· <sup>5</sup> περιτομῆ 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 Φαρισαίου, <sup>6</sup> κατὰ ζήλον διώκων τὴν  
 law a Pharisee, according to zeal persecuting the

ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ  
 congregation, according to righteousness that by law

γενόμενος ἀμεμπτός. <sup>7</sup> Ἄλλ' 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. <sup>8</sup> Ἄλλα 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 ἐζημιώθη, καὶ ἡγοῦμαι σκυβάλα εἶναι,  
 all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστὸν κερδήσω, <sup>9</sup> 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 irreprouch-  
 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. xv. 17; Phil. iv. 10.

† 1. 2 Cor. xi. 13.

† 2. Rom. ii. 23; Gal. v. 2.

† 3. Rom. ii. 20; Col. ii. 11.

† 4. 2 Cor. xi. 13, 21.

† 5. Gal. vi. 14.

† 6. Acts viii. 3; ix. 1.

† 7. John xvii. 8; 1 Cor. ii. 3;

† 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 10.

† 2. Rom. ii. 23; Gal. v. 2.

† 3. John iv. 23, 24; Rom. vii. 6.

† 4. 2 Cor. xi. 13, 21.

† 5. Gal. vi. 14.

† 6. Acts viii. 3; ix. 1.

† 7. John xvii. 8; 1 Cor. ii. 3;

† 8. John xvii. 8; 1 Cor. ii. 3;

εχων εμην δικαιοσυνην την εκ νομου, αλλα την holding my righteousness that from of law, but that  
 δια πιστεως Χριστου, την εκ θεου δικαιοσυνην through faith of Anointed, that from God a righteousness  
 επι τη πιστει<sup>10</sup>) του γνωβαι αυτου, και την on account of the faith,) of the to know him, and the  
 δυναμιν της αναπασεως αυτου, και την κοινω- power of the resurrection of him, and the fellow-  
 ριαν των παθηματων αυτου, συμμορφουμενος ship of the sufferings of him, being conformed

τω θανατω αυτου, <sup>11</sup> ειπως κατατησω εις την to the death of himself, if possibly I may attain to the  
 εξαναστασιν των νεκρων. <sup>12</sup> Ουχ οτι ηδη ελα- resurrection out of the dead ones. Not that already I re-

βου, η ηδη τετελειωμαι· διωκω δε, ει και κατα- ceived, or already have been perfected; I pursue but, if indeed I may  
 λαβω, εφ' ο και καταληφθην υπο Χριστου. lay hold, in respect to which also I was laid hold of by Anointed.

<sup>13</sup> Αδελφοι, εγω εμαυτον ου λογιζομαι κατειλη- Brethren, I myself not reckon to have laid  
 φεναι. <sup>14</sup> εν δε, τα μεν οπισω επιλανθανομε- hold; one but, the things even behind forgetting

νος, τοις δε εμπροσθεν επεκτεινομενος, κατα the things but before stretching out to, according to  
 σκοπη διωκω επι το βραβειον της ανω κλη- mark I pursue towards the prize of the above call-

σεως του θεου εν Χριστω Ιησου. <sup>15</sup> Οσοι ουν ing of the God is Anointed Jesus. As many as them  
 — λειοι, τουτο φρονωμεν· και ει τι ιτερωσ — use, this should mind; and if in anything differently

φρονειτε, και τουτο ο θεος υμιν αποκαλυψει· you think, even this thing the God to you will reveal;  
<sup>16</sup> πλην εις ο εφθασαμεν, τω αυτω στοιχειν. but to what we attained, by the same to walk in line.

<sup>17</sup> Συμμημηται μου γινεσθε, αδελφοι, και σκο- Joint-imitators of me become you, brethren, and watch  
 πειτε τους ουτω περιπαουντας, καθως εχετε you those thus walking, as you have

τυπον ημας. <sup>18</sup> Πολλοι γαρ περιπατουσιν, οδς a pattern us. Many for walk, whom  
 πολλακις ελεγον υμιν, νυν δε και κλαιων λεγω, often I said to you, now and even weeping I say,

τους εχθρους του σταυρου του Χριστου· <sup>19</sup> ον the enemies of the cross of the Anointed; of whom  
 το τελος απωλεια, ον ο θεος η κολια, και η the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of † Mine own, which is from Law, † but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;)

<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 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. 5. † 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 5, 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. † 11. 1 Tim. vi. 12. † 12. Heb. xii. 23. † 13. Luke ix. 62. † 14. 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. 6.

δοξα εν τη αισχυνη αυτων, οι τα επιγεια φρο-  
 glory in the shame of them, who the things on earth are  
 νουντες. <sup>20</sup> Ημων γαρ το πολιτευμα εν ουρα-  
 nuntiating. Of us for the commonwealth in heav-

νοις υπαρχει, εξ ου και σωτηρα απεκδεχομεθα  
 ens begins, out of which also a savior we look for  
 κυριον Ιησουν Χριστον, <sup>21</sup> δε μετασχηματισει  
 Lord Jesus Anointed, who will transform

το σωμα της ταπεινωσεως ημων συμμορφον τω  
 the body of the humiliation of us of like form with the  
 σωματι της δοξης αυτου, κατα την ενεργειαν  
 body of the glory of him, according to the operation

του δυνασθαι αυτον και υποταξαι εαυτω τα  
 of the to be able him even to place under himself the things  
 παντα. ΚΕΦ. 8'. 4. <sup>1</sup> Ωστε, αδελφοι μου  
 all. Therefore, brethren of me

αγαπητοι και επικοητοι, χαρα και στεφανος  
 beloved ones and ones longed for, joy and crown  
 μου, οτω στηκετε εν κυριω, αγαπητοι. <sup>2</sup> Ευ-  
 of me, thus stand you firm in Lord, O beloved ones. Ex-

οδιαν παρακαλω, και Συντυχην παρακαλω, το  
 dia I exhort, and Syntyche I exhort, the  
 αυτο φρονειν εν κυριω. <sup>3</sup> ναι ερωτω και σε,  
 same thing to mind in Lord; yes I ask also thee,

συζυγε γυναι, συλλαμβανου αυταις, αιτινες εν  
 yoke-fellow O true, help thou these women, who in  
 τω ευαγγελιω συνηθλησαν μοι, μετα και Κλη-  
 the glad tidings co-operated earnestly with me, with and Cle-

μεντος και των λοιπων συνεργων μου, ων τα  
 ment and the remaining fellow-workers of me, of whom the  
 ονοματα εν βιβλω ζωης.  
 names in book of life.

<sup>4</sup> Χαिरετε εν κυριω παντοτε· καλινερω, χαिरετε.  
 Rejoice you in Lord always; again I say, rejoice you.

<sup>5</sup> Το επιεικες υμων γνωσθητω πασιν ανθρωποις.  
 The gentleness of you let be known to all men.

<sup>6</sup> Ο κυριος εγγυς· <sup>6</sup> μηδεν μεριμνατε, αλλ' εν παν-  
 The Lord near; nothing be you over-careful, but in every-

τι τη προσευχη και τη δεησει μετα ευχαριστίας  
 thing by the prayer and by the supplication with thanksgiving

τα αιτηματα υμων γνωριξεσθω προς τον θεον·  
 the requests of you let be made known to the God;

<sup>7</sup> και η ειρηνη του θεου η υπερεχουσα παντα νουν,  
 and the peace of the God that surpassing all conception,  
 φρουρησει τας καρδιας υμων και τα νοηματα  
 will guard the hearts of you and the minds

υμων εν Χριστω Ιησου. <sup>8</sup> Το λοιπον, αδελφοι,  
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their  
 SHAME; THEY who are en-  
 gressed 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.

I 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 Euodia, 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.

† 20. 1 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 10; Col. iii. 1, 2. † 20. Acts i. 11.  
 † 20. 1 Cor. i. 7; 1 Thesa. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 45, 40; Col. iii. 4; 1 Johr  
 iii. 2. † 21. 1 Cor. xv. 70, 27. † 1. 2 Cor. i. 14; 1 Thesa. ii. 19, 20. † 1. 8. Rom  
 xvi. 3. † 3. Exod. xxxii. 32; Psa. lxxix. 28; Dan. xii. 1; Lnke 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  
 † 1 Pet. iii. 8, 9. See 2 Thesa. ii. 2. † 6. Matt. vi. 25; Luke xii. 22. † 7. Joh  
 xiv. 27; Rom. v. 1; Col. iii. 15.

σισσώμαι, ὡς δεῖ με λαλῆσαι. <sup>21</sup> ἵνα δε εἰδη-  
 boldly, as it behoves me to speak. That but may  
 τε καὶ ὑμεῖς τὰ κατ' ἐμέ, τι πράσσω, πάντα  
 know also you the things concerning me, what I am doing, all things  
 ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητός ἀδελφός καὶ  
 to you will make known Tychicus the beloved brother and  
 πιστός διακόνος ἐν κυρίῳ· <sup>22</sup> ὃν ἐπέμψα πρὸς  
 faithful servant in Lord; whom I sent to  
 ὑμᾶς εἰς αὐτοῦτο, ἵνα γνῶτε τὰ περὶ  
 you for same this thing, that you may know the things concerning  
 ἡμῶν, καὶ παρακαλεσθῆτε τὰς καρδίας ὑμῶν.  
 us, and he might comfort the hearts of you.  
<sup>23</sup> Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίσ-  
 Peace to the brethren and love with faith  
 τεως ἀπο θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.  
 from God a father and Lord Jesus Anointed.  
<sup>24</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τοῦ  
 The favor with all of the ones loving; the  
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ἀφθαρσίᾳ.  
 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 BELOVED 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 BRETHREN and Love with Faith, from God the Father, and the LORD Jesus Christ.

<sup>24</sup> The FAVOR be with all who love our LORD Jesus Christ.

\* TO THE EPHESIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—Subscription.—TO THE EPHESIANS. WRITTEN FROM ROME.  
 † 21. Col. iv. 7. † 22. Col. iv. 9. † 23. 1 Pet. v. 14. † 24. Titus ii. 7.



[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

[OF PAUL AN EPISTLE] TO PHILIPPIANS.

\* 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 ἁγιοις εν Χριστω Ιησου, τοις ουσιν  
to all the holy ones in Anointed Jesus, to those being

εν Φιλιπποις, συν επισκοποις και διακονοις·  
in Philippi, with overseers and servants;

<sup>2</sup> χαρις υμων και ειρηνη απο θεου πατρος ἡμων,  
favor to you and peace from God a father of us,

και κυριου Ιησου Χριστου. <sup>3</sup> Ευχαριστω τω  
and Lord Jesus Anointed. I give thanks to the

θεω μου εν παση τη μνησει υμων, <sup>4</sup> παντοτε  
God of me an every the remembrance of you, always

εν παση δεησει μου υπερ παντων υμων, μετα  
in every prayer of me on behalf of all of you, with

χαρας την δεησιν ποιουμενος <sup>5</sup> επι τη κοινωνια  
joy the prayer making in respect to the fellowship

υμων εις το ευαγγελιον, απο πρωτης ἡμερας  
of you for the glad tidings, from first day

αχρι του νυν· <sup>6</sup> πεποιθως αυτο τουτο, οτι ο  
till the now; having been persuaded same this thing, that the

εναρξαμενος εν υμιν εργον αγαθον, επιτελεσει  
one having began in you a work good, will complete

αχρις ἡμερας Ιησου Χριστου· <sup>7</sup> καθως εστι,  
till a day of Jesus Anointed; as - it is

δικαιον εμοι τουτο φρονειν υπερ παντων υμων,  
just for me this to think concerning all of you,

δια το εχειν με εν τη καρδια υμας, εν τε  
because the to have me in the hearts of you, in both

τοις δεσμοις μου και τη απολογία και βεβαιω-  
the bonds of me and in the defence and confirma-

σει του ευαγγελιου, συγκοινωνους μου της  
tion of the glad tidings, joint-contributors of me of the

χαριτος παντας υμας οντας· <sup>8</sup> μαρτυς γαρ μου  
free gift all of you being; a witness for of me

\* [εστιν] ο θεος, ως επικωθω παντας υμας εν  
[is] the God, how I long after all of you in

σπλαγχνοις Χριστου Ιησου. <sup>9</sup> Και τουτο προσ-  
bowels of Anointed Jesus. And this I

ευχομαι, ινα ἡ αγαπη υμων ετι μαλλον και  
pray, that the love of you yet more and

μαλλον περισσειη εν επιγνωσει και παση  
more may abound in knowledge and in all

αισθησει· <sup>10</sup> εις το δοκιμαζειν υμας τα 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 REMEMBRANCE of you,

4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy.)

5 † on account of your PARTICIPATION in the GLAD TIDINGS, from \* the FIRST Day till now;

6 having this same confidence, That HE who COMMENCED † a good Work among you, will continue to complete it till the Day of \* Christ Jesus;

7 as it is right for me to think This respecting you all, Because you HAD me in your HEART, both in † my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.

8 For † God is my Witness how I long after you all with the tender Sympathies of Christ Jesus.

9 And This I pray, † that your LOVE may yet abound more and more in Knowledge, and in all Perception,

10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you † may be

\* VARIAN MANUSCRIPT.—Title—TO THE PHILIPPIANS. the FIRST DAY. 6. Christ Jesus. 8. is—omit.

† 1. 1 Cor. i. 2. † 2. Rom. i. 7; † 3 Cor. i. 2; 1 Pet. i. 2. † 4. Eph. i. 15, 16; Col. i. 8. † 5. Rom. xii. 13; xv. 26; † 6. 1 Thess. i. 3. † 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; † 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 5. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 16; 1 Thess. iii. 13; v. 2.

1. Christ Jesus. 6.

† 8. Rom. i. 8, 9; 1 Cor. † 9. Rom. xii. 13; Phil. iv. 14, 15. † 10. Acts xxiv. 16; 1 Thess. iii. 13; v. 2.

φεροντα, <sup>11</sup> *ina* ητε ειλικρικεις· και απροσκοποι  
 fering, so that you may be sincere ones and inoffensive ones

εις ημεραν Χριστου, <sup>11</sup> *πεπληρωμενοι καρπον*  
 for a day of Anointed, having been filled fruit

δικαιοσυνης \* [τον] δια Ιησου Χριστου, *εις*  
 of righteousness [that] through Jesus Anointed, to

δοξαν και επαινον Θεου. <sup>12</sup> *Γινωσκειν δε υμας*  
 glory and praise of God. To know but you

βουλομαι, αδελφοι, *οτι τα κατ' εμε μαλ-*  
 I wish, brethren, that the things relating to me rather

λον εις προκοπην του ευαγγελιου εληλυθεν·  
 for advancement of the glad tidings happened;

<sup>13</sup> *ωστε τους δεσμους μου πανερους εν Χριστω*  
 so that the bonds of me appear in Anointed

γενεσθαι εν ολη τη πραιτωριω και τοις λοιποις  
 to have become before all in the judgment hall and to the others

τασι, <sup>14</sup> *και τους πλειονας των αδελφων εν*  
 to all, and the greater number of the brethren in

κυρια, *πεποιθотας τοις δεσμοις μου, περισσο-*  
 Lord, having been assured by the bonds of me, more abun-

τερως *τολμαν αφοβως τον λογον λαλειν.*  
 dantly are bold fearlessly the word to speak.

<sup>15</sup> *Τινες μεν και δια φθονου και εριω, τινες δε*  
 Some indeed even through envy and strife, some and

και δι' ευδοκιαν του Χριστου κηρυσσουσιν.  
 also through good-will the Anointed they openly proclaim.

<sup>16</sup> *Οι μεν εξ αγαπης, ειδοτες, οτι εις ακολογιαν*  
 These indeed from love, knowing, that for a defence

του ευαγγελιου κεimai· <sup>17</sup> *οι δε εξ εριβειας,*  
 of the glad tidings I am placed; those but from strife,

\* [τον] Χριστον καταγγελλουσιν ουχ *αγως,*  
 [the] Anointed are announcing not pearly,

οιομενοι *ολιψιν επιφερειν τοις δεσμοις μου.*  
 thinking affliction to superadd to the bonds of me.

<sup>18</sup> *Τι γαρ; πλην παντι τροφω, ειτε κρησσει*  
 What then? Still in every way, whether in pretence

ειτε αληθεια, *Χριστος καταγγελλεται· και εν*  
 or in truth, Anointed is announced; and in

τουτω *χαιρω, αλλα και χαρησομαι.* <sup>19</sup> *Οιδα*  
 this I rejoice, but also I will rejoice. I know

γαρ, *οτι τουτο μοι αποβησεται εις σωτηριαν*  
 for, that this to me will result for deliverance

δια της υμων, *δεσσεω, και επιχορηγιας του*  
 through the of you, entreaty, and a supply of the

πνευματος Ιησου Χριστου, <sup>20</sup> *κατα την αποκα-*  
 spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

<sup>11</sup> having been filled with † the Fruit of Righteousness through Jesus Christ, † to the Glory and Praise of God.

<sup>12</sup> Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

<sup>13</sup> so that my BONDS for Christ have manifested in All the † PRETORIUM, and in all OTHER places;

<sup>14</sup> and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the \* WORD of GOD without fear.

<sup>15</sup> Some, indeed, proclaim the ANOINTEd one even through Envy and † Strife, and some also through Good-will.

<sup>16</sup> THESE, indeed, out of Love, knowing That I am placed for † the Defence of the GLAD TIDINGS;

<sup>17</sup> but THOSE out of Contention are announcing Christ, not purely, thinking \* to superadd Affliction to my BONDS.

<sup>18</sup> What then? \* Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

<sup>19</sup> \* And I know That this will result in My Deliverance, † through your Entreaty, and the Supply of the SPIRIT of Jesus Christ,

<sup>20</sup> according to my EARNEST EXPECTATION

\* VATICAN MANUSCRIPT.—11. that—omit. up Affliction.

14. WORD of God.

17. to raise

† 15. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xviii. 16.—*Sharpe.*

† 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6.

† 11. John xv. 8; Eph. i. 12, 14.

† 15. Phil. ii. 8.

† 16. verse 7.

† 19. 2 Cor. i. 11.

ραδοκίαν και ελπίδα μου, ότι εν ουδενι εισηχυν-  
 expectation and hope of me, that in nothing I shall be  
 Οησομαι, αλλ' εν παση παρήσσια, ως παντοτε,  
 ashamed, but with all confidence, as always,  
 και νυν μεγαλυνησεται Χριστος εν τω σωματι  
 also now will be magnified Anointed in the body  
 μου, ειτε δια ζωης ειτε δια θανατου. 21 Εμοι  
 of me, whether by means of life or by means of death. For me

γαρ το ζην, Χριστος, και το αποθαινειν, κερ-  
 therefore the to live, Anointed, and the to die, gain.

δος. 22 Ει δε το ζην εν σαρκι, τουτε μοι καρπος  
 If but the to live in flesh, this to me a fruit

εργου, και τι αιρησομαι, ου γνωριζω. 23 Συνε-  
 of work, and what I shall choose, not I know; I am hard

χομαι δε εκ των δυο, την επιθυμιαν εχων εις  
 pressed bet by the two, the earnest desire having for

το αναλυσαι, και συν Χριστω ειναι πολλω  
 the to be loosed again, and with Anointed to be, much

γαρ μαλλον κρεισσον. 24 Το δε επιμενειν εν τη  
 for more better; the but to remain in the

σαρκι, αναγκαιοτερον δι' υμας. 25 Και τουτο  
 flesh, more necessary on account of you. And this

πεποιθως οια, ότι μενω και συμπαρα-  
 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 pf you progress and

χαραν της πιστεως. 26 Ινα το καυχημα υμων  
 joy of the faith; that the boasting of you

περισσειη εν Χριστω Ιησου εν εμοι, δια της  
 may abound by Anointed Jesus in me, through the

εμης παρουσιας παλιν προς υμας. 27 Μονον  
 my presence again with you. Only

αξιας του ευαγγελιου του Χριστου πολιτευεσθε,  
 worthily of the glad tidings of 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 εني  
 I may hear the things concerning you, that you stand firm in one

πνευματι, μια ψυχη συναθλοντες τη πιστει  
 spirit, with one soul co-operating vigorously for the faith

του ευαγγελιου, 28 και μη πτυρομενοι εν μηδενι  
 of the glad tidings, and not being terrified in anything

δπο των αντικειμενων. ητις εστιν αυτοις ενδει-  
 by those opposing; which is to them a token

and Hope, † That in nothing I shall be ashamed; but † with All Confidence, as at all times, also now Christ will be magnified in my BODY, whether by Life or by Death.

21 Therefore, for Me to LIVE is for Christ, and to DIE, Gain.

22 But if to LIVE in the Flesh, this is to me a Fruit of Labor; and what I should choose I do not exactly know.

23 I am indeed, hard pressed by the two things;—(I have an EARNEST DESIRE for †† the RETURNING, and † being with Christ, since it is very much to be preferred;—

24, but to REMAIN in the FLESH is more requisite on your account.

25 † And fully believing this, I know That I shall remain and continue with you all, for YOUR Progress and Joy in the FAITH;

26 that your BOASTING may abound, by Christ Jesus, in me, through MY Presence with you again.

27 Only † believe yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you † stand firm in One Spirit, with One Soul † vigorously co-operating for the FAITH of the GLAD TIDINGS;

28 and not being terrified in anything by the OPPOSERS; † which is to them a clear Indication of

† 21. To analyze, the *boasting again* or the *returning*, being what Paul earnestly desired, would not be *dash* or *diminution*, 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 looked for the *analytical*, which was a *third* thing, and very much to be preferred to either of the other two things alluded to. The word *analytical* occurs in Luke xii. 50, and is there rendered *return*.—"Ye men like men waiting for your master, when he will return," etc. Jesus had taught his disciples that he would come again, or *return*, John xiv. 2, 19; 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. 50.      † 23. 1 Thess. iv. 16, 17.      † 25. Phil. ii. 24.      † 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1.      † 27. Phil. iv. 1.      † 27. Jude 3.      † 28. † Thess. i. 5.

εις απολειας. υμιν δε σωτηριας· και τουτο απο  
of destruction, to you but of salvation; and this from  
θεου· <sup>20</sup> οτι υμιν εχαρισθη το υπερ Χριστου, ου  
God; because to you it was given that on behalf of Anointed, not  
μονου το εις αυτον πιστευειν, αλλα και το  
only that into him to believe, but also that  
υπερ αυτου πασχειν· <sup>20</sup> τον αυτον αγωνα  
on behalf of him to suffer; the same conflict  
εχορτες, οιον ιδετε εν εμοι, και νυν ακουετε εν  
having, alike thing you saw in me, and now you hear in  
εμοι. ΚΕΦ. β'. 2. <sup>1</sup> Ει τις ουν παρακλησις  
me. If any therefore comfort

εν Χριστω, ει τι παραμυθιον αγαπης, ει τις  
in Anointed, if any soothing of love, & any  
κοινωνια πνευματος, ει τις σπλαγχνα και οικ-  
fellowship of spirit, & any bowels and com-  
πιμοι· <sup>2</sup> πληρωσατε μου την χαραν, ινα το  
pompous; fulfil you of me the joy, so that the  
αυτο φρονητε, την αυτην αγαπην εχορτες,  
same thing you may think, the same love having.  
συμψυχοι, το εν φρονουτες· <sup>3</sup> μηδεν κατα  
united ones in soul, the one thing minding; nothing in  
εριθειαν η κενοδοξιαν, αλλα τη ταπεινοφροσυνη  
strife or vain-glory, but in the lowliness of mind  
αλληλους ηγγουμενοι υπερεχοντας εαυτων· <sup>4</sup> μη  
others esteeming exceeding yourselves; not  
τα εαυτων εκαστος σκοπουντες, αλλα και  
the things of yourselves each one regarding, but also  
τα ετερων εκαστοι. <sup>5</sup> Τουτο \* [γαρ] φρο-  
the things of others every one. This [for] be  
νεισθη εν υμιν δ και εν Χριστω Ιησου, <sup>6</sup> ος εν  
desired by you which also in Anointed Jesus, who in  
μηρφη θεου υπαρχων, ουχ αρπαγμαν ηγησατο  
a form of God being; not a usurpation meditated  
το ειναι ισα θεω, <sup>7</sup> αλλ' εαυτον εκενωσε, μορ-  
the to be like to God, but himself emptied, a  
φην δουλου λαβων, εν ομοιωματι ανθρωπων  
form of a slave having taken, in a likeness of men  
γενομενος, <sup>8</sup> και σχηματι εδρεθεις ως ανθρωπος·  
having been formed, and in condition being found as a man;  
εταπεινωσεν εαυτον, γενομενος υπηκοος μεχρι  
humbled himself, having become obedient all  
θανατου, θανατου δε σταυρου. <sup>9</sup> Διο και δ  
death, of a death even of a cross. Therefore also the

Destruction, but to you of  
† Salvation, and this from  
God.

<sup>20</sup> 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;

<sup>30</sup> † 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,

‡ complete My Joy,  
† that you may think the  
SAME thing, having the  
SAME Love, united in soul,  
minding the ONE thing;

‡ doing nothing from  
Pride, or Vain-glory:  
but in HUMILITY esteem-  
ing others as excelling  
yourselves;

‡ not each one regarding  
HIS OWN interests, but  
each one also those of  
OTHERS.

‡ Let this disposition  
be in \* you, which was also  
in Christ Jesus,

‡ who, though being in  
God's Form, yet did not  
meditate † a Usurpation  
to BE like God,

‡ but divested Himself,  
† taking a Bondman's  
Form, † having been made  
in the Likeness of Men;

‡ and being in condition  
as a Man, he humbled him-  
self, † becoming obedient  
unto Death, even the Death  
of the Cross.

‡ And therefore God

\* VATICAN MANUSCRIPT.—5. for—omit. 5. us.

† 6. *Harpagmos* 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."—*Suart*. "Thought not—a thing to be seized."—*Stearne*. "Did not eagerly grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

‡ 23. Rom. viii. 17; 2 Tim. ii. 11. ‡ 30. Acts xvi. 19. ‡ 1. Col. iii. 12. ‡ 2.  
Rom. xii. 10; xv. 5; Phil. iii. 16. ‡ 5. Gal. v. 20; James iii. 14. ‡ 3. Rom. xii. 10.  
‡ 6. Matt. x. 20; John xiii. 15; 1 Pet. ii. 21. ‡ 7. Matt. xx. 23. ‡ 7. Gal. iv. 4;  
Heb. ii. 14, 17. ‡ 8. Matt. xxvi. 39, 42; John x. 18; Heb. v. 8; xii. 2.

θεος αυτον υπερυψωσε, και εχαρισατο αυτην  
 God him supremely exalted, and freely granted to him  
 ονομα το υπερ παν ονομα. <sup>10</sup> ινα εν τη ονοματι  
 a name that above every name; so that in the name

Ιησου παν γονυ καμψη εκουρασιων και επιγειων  
 of Jesus every knee should bend of heavencles and of earthlies  
 και καταχθονιων, <sup>11</sup> και πασα γλωσσα εξομολο-  
 and of underground ones, and every tongue should  
 γησηται, οτι κυριος Ιησους Χριστος, εις δοξαν  
 confess, that a Lord Jesus Anointed, for glory  
 θεου πατρος.  
 of God a father.

<sup>12</sup> Ωστε, αγαπητοι μου, καθως παντοτε υπη-  
 So that, beloved ones of me, as always you  
 κουσατε, μη ως 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 τρομου την εαυτων σωτηριαν  
 with fear and trembling the of yourselves salvation

κατεργαζεσθε. <sup>13</sup> ο θεος γαρ εστιν ο ενεργων εν  
 work you out; the God for he is the one working in

υμιν και το θελεω και το ενεργειν, υπερ της ευ-  
 you both the to will and the to work, on account of the good

δοκιας. <sup>14</sup> Παντα ποιειτε χωρις γογγυσμων και  
 pleasure. All things do you without murmuring and

διαλογισμων. <sup>15</sup> ινα γενησθε αμεμπτοι και ακε-  
 disputings; that you may be blameless ones and harmless

ραιιοι, τεκνα θεου αμωμητα εν μεσω γενεας σκο-  
 ones, children of God irreproachable in midst of a generation per-

λιας και διεστραμμενης· εν οις φαιεσθε ως φωσ-  
 verse and having been misguided; to which you appear as lumi-

τρες εν κοσμω, <sup>16</sup> λογον ζωης εκεχοντες· εις  
 naries in world, a word of life holding out; for

καυχημα εμοι εις ημεραν Χριστου, οτι 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 λειτουργια  
 if even I am poured out on the sacrifice and public service

της πιστεως υμων, χαιρω και συγχαιρω πασιν  
 of the faith of you, I am glad and I rejoice with all

υμιν· <sup>18</sup> το δε αυτο και υμεις χαιρετε, και συγχαί-  
 you; the and same also you be you glad, and rejoice

ρετε μοι. <sup>19</sup> Ελπιω δε εν κυριω Ιησου, Τιμοθεον  
 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 BENEVOLENCE.

<sup>14</sup> Do All things without Murmuring and Disputings;

<sup>15</sup> that you may be blameless and inoffensive, irreproachable in the Midst of a crooked and misguided Generation, among whom you appear as luminaries 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 Service of your FAITH, I 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. *Phosteres* is the name given to the sun and moon in the Septuagint. Gen. 1. 16.  
 + 17. An anagis, i. e. the wine and oil poured on the meat-offerings to render them acceptable to God, Exod. xix. 6, 40. 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.

1 9. Acts ii. 53; Heb. ii. 9. 1 9. Eph. i. 20; Heb. i. 4. 1 10. Isa. xiv. 23; Rom. xiv. 11; Rev. v. 13. 1 11. Acts ii. 30; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. 1 13. Heb. xiii. 21. 1 15. Matt. v. 43; Eph. v. 1. 1 15. Matt. v. 14, 16; Eph. v. 9. 1 17. 2 Tim. iv. 6; Rom. xv. 10.

ταχέως πεμψαι ὑμιν, ἵνα καὶ ἐγὼ εὐψυχῶ,  
shortly to send to you, that also I may be animated,

γνοὺς τὰ περι ὑμῶν. <sup>20</sup> Οὐδεὶς γὰρ  
having ascertained the things concerning you. No one for

ἔχω ἰσοψυχόν, ὅστις γρησῶς τὰ περι ὑμῶν  
I have like-souled, who really the things concerning you

μεριμνήσει. <sup>21</sup> οἱ πάντες γὰρ τὰ ἑαυτῶν ζη-  
will care; the all for the things of themselves are

τοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. <sup>22</sup> Τὴν δὲ  
seeking, not the things of Jesus Anointed. The but

δοκιμὴν αὐτοῦ γινώσκετε, ὅτι, ὡς πατρι τεκνόν,  
proof of him you know, that, as with a father a child,

σὺν μοι ἐδουλεύει εἰς τὸ εὐαγγέλιον. <sup>23</sup> Του-  
with me he served for the glad tidings. Him

τοῦ μὲν οὖν ἐλπίζω πέμψαι, ὡς ἀνὰ τιδῶ  
indeed therefore I hope to send, as I would view attentively

τὰ περι ἐμε, ἐξάντης. <sup>24</sup> πεποιθὴ δὲ ἐν  
the things concerning me, immediately; having confidence and in

κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλευσόμεαι.  
Lord; that even myself shortly will come.

<sup>25</sup> Ἀναγκαῖον δὲ ἤγησαμεν, Ἐπαφροδίτου τοῦ  
Necessary but I esteemed, Epaphroditus the

ἀδελφοῦ καὶ συνεργοῦ καὶ συστρατιώτην μου,  
brother and fellow-worker and fellow-soldier of me,

ὑμῶν δὲ ἀποστόλου, καὶ λειτουργοῦ τῆς χρείας  
of you but an apostle, and public servant of the want

μου, πεμψαι πρὸς ὑμᾶς. <sup>26</sup> ἐπειδὴ ἐπιποθῶν  
of me, to have sent to you; since longing after

ἦν πάντα ὑμᾶς, καὶ ἀδημονῶν, διότι ἤκουσατε  
he was all you, and being depressed, because you heard

ὅτι ἠσθενήσε. <sup>27</sup> Καὶ γὰρ ἠσθενήσε παρακλη-  
that he was sick. Indeed for he was sick near

σιον θανάτῳ· ἀλλ' ὁ θεὸς αὐτὸν ἠλεῆσεν· οὐκ  
to death; but the God him pitied; not

αὐτοῦ δὲ μόνον, ἀλλὰ καὶ ἐμε, ἵνα μὴ λυπῶ  
him and only, but also me, as that not sorrow

ἐπὶ λυπῆν σχῶ. <sup>28</sup> Σπουδαιότερος οὖν ἐπεμψα  
on sorrow I should have. More speedily therefore I sent

αὐτόν, ἵνα ἰδόντες αὐτὸν παλιν, χαρητῆ, καὶ ἐγὼ  
him that seeing him again, you may rejoice, and I

ἀλυπότερος ὦ. <sup>29</sup> Προσδεχέσθε οὖν αὐτὸν ἐν  
less sorrowful may be. Receive you therefore him in

κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιοῦτους  
Lord with all joy, and the such like ones

ἐντιμούς ἐχετε. <sup>30</sup> ὅτι διὰ τὸ ἔργον \* [τοῦ]  
in honor hold you; because on account of the work [of the]

Χριστοῦ μεχρὶ θανάτου ἤγγισε, παραβολεύσα-  
Anointed even to death he was near, having risked

thy 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 Sorrow 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.

† 21. 1 Cor. x. 24, 25; xiii. 5; 3 Tim. iv. 10, 16.

‡ 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim.

‡ 24. Phil. i. 25; Philemon 22.

† 25. 3 Cor. viii. 23.

‡ 25. 3 Cor. xi. 9.

‡ 26. Phil. i. 8.

‡ 29. 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17.

μερος τη ψυχῇ, ἵνα ἀνακληρωσῶ το ὑμῶν ὕστε-  
 the life, so that he might fill up the of you des-  
 ρημα της προς με λειτουργίας. ΚΕΦ. γ'. 3.  
 ciency of the towards me public service.

<sup>1</sup> Το λοιπον, αδελφοι μου χαιρετε εν κυριῳ  
 The thing remaining, brethren of me rejoice you in Lord;

τα αυτα γραφειν υμιν, εμοι μεν ουκ οκηθηον,  
 the things same to write to you, to me indeed not tedious,

υμιν δε ασφαλεις. <sup>2</sup> Βλεπετε τους κυνας, βλε-  
 for you but safe. See you the dogs, see

πετε τους κανους εργατας, βλεπετε την κατα-  
 you the evil workers, see you the exci-

τομην. <sup>3</sup> Ημεις γαρ εσμεν ἡ περιτομη, οἱ  
 sion. We for we are the circumcision, who

πνευματι θεῳ λατρευοντες, και καυχωμενοι εν  
 in spirit God are serving, and boasting in

Χριστῳ Ἰησου, και ουκ εν σαρκι πεποιθητες·  
 Anointed Jesus, and not in flesh having been trusting;

<sup>4</sup> και περ εγω εχωμ πεποιθησιν και εν σαρκι. Εἰ  
 though I having confidence also in flesh. If

τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλ-  
 any thinks other to have confidence in flesh, I more;

λον· <sup>5</sup> περιτομη οκταημερος, εκ γενους Ισραηλ,  
 with a circumcision eighth-day, from race of Israel,

φυλης Βενιαμιν Ἑβραιος εξ Ἑβραιων, κατα  
 of tribe of Benjamin a Hebrew from Hebrews, according to

νομον Φαρισαιος, <sup>6</sup> κατα ζηλον διακων την  
 law a Pharisee, according to zeal persecuting the

εκκλησιαν, κατα δικαιοσυνην την εν νομῳ  
 congregation, according to righteousness that by law

γενόμενος αμεμπτος. <sup>7</sup> Αλλ' ἄτινα ην μοι  
 having come blameless. But what things was to me

κερδη, ταυτα ἡγημαι δια τον Χριστον  
 gain, these things I have esteemed on account of the Anointed

ζημιαν. <sup>8</sup> Αλλα μεν ουν και ἡγουμαι παντα  
 loss. But indeed then even I esteem all things

ζημιαν ειναι δια το ὑπερехον της γνωσεως  
 a loss to be on account of the excellency of the knowledge

Χριστου Ἰησου του κυριου μου, (δι' ον τα  
 of Anointed Jesus the Lord of me, (on account of whom the

παντα εξημιωθημ, και ἡγουμαι σκυβαλα ειναι,  
 all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστον κερδησω, <sup>9</sup> και εὑρεθω εν αυτω, μη  
 so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that  
 † he might fill up the re-  
 mainder of YOUR MINIS-  
 TRATION to Me. "

CHAPTER III.

1 FINALLY, my Breth-  
 ren, † rejoice in the Lord.  
 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 irreprouch-  
 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.

† 26. 1 Cor. xv. 17; Phil. iv. 10. † 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 16.  
 † 2. 1ss. iv. 10; Gal. v. 15. † 2. 2 Cor. xi. 13. † 2. Rom. ii. 23; Gal. v. 2.  
 † 3. Rom. ii. 20; 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. 8; 1 Cor. ii. 9.

εχων εμην δικαιοσυνην την εκ νομου, αλλα την holding my righteousness that from of law, but that  
 δια πιστεως Χριστου, την εκ θεου δικαιοσυνην through faith of Anointed, that from God a righteousness  
 επι τη πιστει<sup>10</sup>) του γνωσαι αυτου, και την on account of the faith,) of the to know him, and the  
 δυναμιν της αναστασεως αυτου, και την κοινω- power of the resurrection of him, and the fellow-  
 νιαν των παθηματων αυτου, συμμορφουμενος ship of the sufferings of him, being conformed  
 τω θανατω αυτου, <sup>11</sup> ειπως κατανησω εις την to the death of himself, if possibly I may attain to the  
 εξαναστασιν των νεκρων. <sup>12</sup> Ουχ οτι ηδη ελα- resurrection out of the dead ones. Not that already I re-  
 βου, η ηδη τετελειωμαι διωκω δε, ει και κατα- ceived, or already have been perfected; I pursue but, if indeed I may  
 λαβω, εφ' ο και καταληφθην υπο Χριστου. lay hold, in respect to which also I was laid hold of by Anointed.  
<sup>13</sup> Αδελφοι, εγω εμαυτου ου λογιζομαι κατειλη- Brethren, I myself not reckon to have laid  
 φεναι. <sup>14</sup> εν δε, τα μεν οπισω επιλανθανομε- hold; one but, the things even behind forgetting,  
 νος, τοις δε εμπροσθεν επεκτεινομενος, κατα the things but before stretching out to, according to  
 σκοπην διωκω επι το βραβειον της ανω κλη- a mark I pursue towards the prize of the above call-  
 σεως του θεου εν Χριστω Ιησου. <sup>15</sup> Οσοι ουν ing of the God in Anointed Jesus. As many as then  
 —λειτουργου, τουτο φρονωμεν και ει τι ετερος — once, this should mind; and if in anything differently  
 φρονειτε, και τουτο ο θεος υμιν αποκαλυψει you think, even this thing the God to you will reveal,  
<sup>16</sup> πλην εις ο εφθασαμεν, τω αυτω στοιχειν. but to what we attained, by the same to walk in line.  
<sup>17</sup> Συμμηηται μου γινεσθε, αδελφοι, και σκο- Joint-imitators of me become you, brethren, and watch  
 κειτε τους ουτω περιπατουντας, καθως εχετε you those thus walking, as you have  
 τυπον ημας. <sup>18</sup> Πολλοι γαρ περιπατουσιν, ους a pattern us. Many for walk, whom  
 πολλακις ελεγον υμιν, νυν δε και κλαιων λεγων, often I said to you, now and even weeping I say,  
 τους εχθρους του σταυρου του Χριστου. <sup>19</sup> ου the enemies of the cross of the Anointed; of whom  
 το τελος απωλεια, ον ο θεος η κολια, και η the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of Mine own, which is from Law, but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;) <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 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,—I 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

<sup>9</sup> Rom. x. 5.                    <sup>10</sup> Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16.                    <sup>11</sup> 10.  
 Rom. vi. 3-5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13.                    <sup>12</sup> 1 Tim.  
 vi. 12.                    <sup>13</sup> Heb. xii. 23.                    <sup>14</sup> 13. Luke ix. 62.                    <sup>15</sup> 13. 1 Cor. ix. 24, 26; Heb.  
 vi. 1.                    <sup>16</sup> 14. 2 Tim. iv. 7, 8; Heb. xii. 1.                    <sup>17</sup> 15. 1 Cor. ii. 6; xiv. 20.                    <sup>18</sup> 16.  
 Rom. xii. 16; xv. 5.                    <sup>19</sup> 17. Phil. iv. 9; 1 Thess. i. 6.                    <sup>20</sup> 18. Gal. i. 7; ii. 21; vi. 12;  
 Phil. i. 15, 16.                    <sup>21</sup> 19. 2 Cor. xi. 15; 2 Pet. ii. 1.                    <sup>22</sup> 19. Rom. xvi. 18; 1 Tim. vi. 6.



δοξα εν τῇ αἰσχυνῇ αὐτῶν, οἱ τὰ ἐπιγεία φρο-  
 glory in the shame of them, who the things on earth are  
 γουκτες. <sup>20</sup> Ἡμῶν γὰρ τὸ πολιτεῦμα ἐν οὐρα-  
 nianity. Of us for the commonwealth in heav-  
 νοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχομεθα  
 ens begins, out of which also a savior we look for  
 κυρίου Ἰησοῦν Χριστοῦ, <sup>21</sup> ὃς μετασχηματίζει  
 Lord Jesus Anointed, who will transform  
 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφὸν τῇ  
 the body of the humiliation of us of like form with the  
 σωματὶ τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργειαν  
 body of the glory of him, according to the operation  
 τοῦ δυνασθαι αὐτοῦ καὶ ὑποταξάι ἑαυτῷ τὰ  
 of the to be able him even to place under himself the things  
 πάντα. ΚΕΦ. Δ'. 4. <sup>1</sup> Ὅστε, ἀδελφοὶ μου  
 all. Therefore, brethren of me

ἀγαπῆτοι καὶ ἐπικοητοὶ, χαρὰ καὶ στεφανὸς  
 beloved ones and ones longed for, joy and crown  
 μου, οὕτως στηθεκτε ἐν κυρίῳ, ἀγαπῆτοι. <sup>2</sup> Ευ-  
 of me, thus stand you firm in Lord, O beloved ones. Ex-  
 οδιαν παρακαλῶ, καὶ Σύντυχην παρακαλῶ, τὸ  
 dia I exhort, and Syntyche I exhort, the  
 αὐτὸ φρονεῖν ἐν κυρίῳ <sup>3</sup> γαὶ ἐρωτῶ καὶ σε,  
 same thing to mind in Lord; yes I ask also thee,  
 συζυγε γυναιε, συλλαμβανου αὐταῖς, αἰτίνας ἐν  
 yoke-fellow O true, help thou these women, who in  
 τῷ εὐαγγελίῳ συνηθλήσαν μοι, μετὰ καὶ Κλη-  
 the glad tidings co-operated earnestly with me, with and Cle-  
 μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ  
 ment and the remaining fellow-workers of me, of whom the  
 ὀνοματα ἐν βιβλῷ ζωῆς.  
 names in book of life.

<sup>4</sup> Χαίrete ἐν κυρίῳ πάντοτε· καλινερω, χαίrete.  
 Rejoice you in Lord always; again I say, rejoice you.  
<sup>5</sup> Τὸ ἐπιεικεὶς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.  
 The gentleness of you let be known to all men.  
<sup>6</sup> 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 be made known to the God,  
<sup>7</sup> καὶ ἡ εἰρηὴ τοῦ θεοῦ ἣ 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 Ἰησοῦ. <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 Euodia, 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 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.—8. True Yoke-fellow.

† 19. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 19; Col. iii. 1, 8. † 20. Acts i. 11-  
 † 20. 1 Cor. i. 7; 1 Thessa. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 43, 40; Col. iii. 4; 1 Johr  
 iii. 2. † 21. 1 Cor. xv. 26, 27. † 1. 2 Cor. i. 14; 1 Thessa. ii. 19, 20. † 5. Rom  
 xvi. 3. † 8. Exod. xxiii. 23; Psa. lxxix. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8  
 xv. 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. 23. † 7.  
 xiv. 27; Rom. v. 1; Col. iii. 13.

ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνα, ὅσα δίκαια,  
what things is true, what things honorable, what things just,

ὅσα ἀγαθὰ, ὅσα προσφιλή, ὅσα εὐφήμα, εἰ  
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἐπαινος, ταῦτα λογίζεσθε·  
any virtue and if any praise, these things attentively consider:

9<sup>a</sup> καὶ ἐμαθότε καὶ παρελάβετε, καὶ ἤκου-  
what things also you learned and you received, and you

σατε καὶ εἶδετε 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.

10 Ἐχάρην δε ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτε  
I rejoiced and in Lord greatly, because now at length

ἀνεβαλέτε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ  
you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἠκαιρεῖσθε δε. 11 Οὐχ ὅτι  
you were thinking, were without opportunity but. Not because

καθ' ὑστερησὶν λέγω· ἐγὼ γὰρ ἐμαθόν, ἐν  
respecting want I speak, I for learned, in

οἷς εἰμι, ἀνταρκῆς εἶναι. 12 Οἶδα καὶ ταπει-  
what things I am, contrasted 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 μεμνημαι, καὶ χορταζέσθαι καὶ πει-  
in all things I have been initiated, both to be well-fed and to be

ναν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 Πάντα  
hungry, both to abound and to be in need; all things

ἰσχυρὸν ἐν τῷ ἐνδυναμούντι με. 14 Πλὴν καλῶς  
I am strong in the one strengthening me. But well

ἐκοιμήσατε, συγκοινωνήσαντες μοι τῇ ὀλιψῇ.  
you did, having jointly sympathized with me in the affliction.

15 Οἶδατε δε καὶ ὑμεῖς, Φιλιππησῖαι, ὅτι ἐν ἀρ-  
You know and also you, O Philippians, that in a begin-

ῆσιν τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-  
ning of the glad tidings, when I went out from Macedonia.

νίας, οὐδὲ 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 μοὶ ἐκεμύσατε. 17 Οὐχ ὅτι ἐκίχη-  
the need to me you sent. Not because I earnestly

τὸ δοῦμα, ἀλλ' ἐκίχητ' οὖν 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 con-  
tented.

12 & I know both what  
it is to be abased, and I  
know what it is to abound;  
in every place and in all  
conditions, I have been  
disciplined, both to be well-  
fed and to suffer hunger,  
both to abound and to be  
destitute.

13 I am strong to en-  
dure All things with & HE  
WHO STRENGTHENS me.

14 You did well, how-  
ever, & in sympathizing  
with My AFFLICTION.

15 And you know also,  
O Philippians, That in the  
Beginning of the GLAD  
TIDINGS, when I departed  
from Macedonia, & No Con-  
gregation communicated  
with Me in the Matter of  
Giving and Receiving, ex-  
cept you alone;

16 and that to Thessa-  
lonica, you sent once, and  
a second time also, for my  
NEED;

17 not Because I ear-  
nestly seek the GIFT, but  
I earnestly seek & THAT

† 8. 1 Thess. v. 22.

† 9. Phil. iii. 17.

† 9. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 35;

2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20.

† 11. 1 Tim. vi. 4, 8.

† 12. 1 Cor. iv.

11; 2 Cor. vi. 10; xl. 27.

† 13. John xv. 5; 2 Cor. xii. 9.

† 14. Phil. i. 7.

† 15. 2 Cor. xi. 8, 9.

† 17. Rom. xv. 23, Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. <sup>18</sup> Ἀπεχω δε

παντα, και περισσευω κεκληρωμαι, δεξιμενος  
 all things, and abound; I am filled, having received  
 παρα Επαφροδιτου τα παρ' ὑμων, οσμην ευω-

διας, θυσιαν δεκτην, ευαρεστον τω θεω. <sup>19</sup> Ο

δε θεος μου πληρωσει κασαν χρεϊαν ὑμων κατα

των πλουτων αυτου εν δοξη, εν Χριστω Ιησου

τι τω δε θεω και πατρι ἡμων ἡ δοξα εἰς τους

αιωνας των αιωνων. Ἀμην. <sup>21</sup> Ἀσπασασθε

παντα ἁγιον εν Χριστω Ιησου. Ἀσκαζονται

υμας οἱ συν εμοι αδελφοι. <sup>22</sup> ασκαζονται υμας

παντες οἱ ἁγιοι, μαλιστα δε οἱ εκ της Καισα-

ρος οικιας. <sup>23</sup> Ἡ χαρις του κυριου \* [ἡμων]

Ιησου Χριστου μετα παντων ὑμων. \* [Ἀμην.]

\* TO THE PHILIPPIANS. WRITTEN FROM ROME.

FRUIT WHICH ABOUNDS TO  
 your Account.

18 But I have in full all  
 things, and abound. I am  
 fully satisfied, having re-  
 ceived † from Epaphroditus  
 your PRESENTS,—† a fra-  
 grant Odor, † an acceptable  
 Sacrifice, well-pleasing to  
 GOD.

19 And my GOD † will  
 fully supply All your Need,  
 † according to his Glorious  
 WEALTH by Christ JESUS.

20 † Now to our GOD and  
 FATHER be the GLORY for  
 the AGES of the AGES.  
 Amen!

21 Salute Every Saint in  
 Christ JESUS. The BRETH-  
 REN † who are with Me  
 salute you.

22 All the SAINTS salute  
 you, but especially those  
 from CESAR'S Household.

23 † THE FAVOR of the  
 LORD JESUS CHRIST be with  
 you all.

\* VATICAN MANUSCRIPT.—23. of us—omit.  
 TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 18. Phil. ii. 25.  
 † 19. Eph. i. 7; iii. 16.  
 † 23. Rom. xvi. 24.

† 18. Heb. xiii. 16.

23. So be it—omit.

† 18. 2 Cor. ix. 12.  
 † 20. Rom. xvi. 27.

Subscription—

† 10. Psal. xliii.  
 † 21. Gal. i. 2.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

[OF PAUL AN APOSTLE] TO COLOSSIANS.

\* TO THE COLOSSIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
Θεληματος Θεου, και Τιμοθεος δ αδελφος, <sup>2</sup> τοις  
will of God, and Timothy the brother, to those  
εν Κολοσσαϊς ἁγίοις και πιστοις αδελφοις εν  
in Colosse to holy ones and to faithful ones brethren in  
Χριστω· χαρις υμιν και ειρηνη απο Θεου πατρος  
Anointed; favor to you and peace from God a father  
ημων. <sup>3</sup> Ευχαριστουμεν τω Θεω \* [και] πατρι  
of us. We give thanks to the God [and] father  
του κυριου ημων Ιησου \* [Χριστου] παντοτε,  
of the Lord of us Jesus [Anointed] always,  
περι υμων προσευχομενοι, <sup>4</sup> ακουσαντες την  
concerning you praying, having heard the  
πιστην υμων εν Χριστω Ιησου, και την αγαπην  
faith of you in Anointed Jesus, and the love  
την εις παντας τους ἁγιοις, <sup>5</sup> δια την ελπιδα  
that for all the holy ones, through the hope  
την αποκειμενην υμιν εν τοις ουρακοις, ην  
that being laid up for you in the heavens, which  
προηκουσατε εν τω λογω της αληθειας του  
you before heard in the word of the truth of the  
ευαγγελιου, <sup>6</sup> του παροντος εις υμας, καθως και  
glad tidings, of that being present among you, as also  
εν παντι τω κοσμω, και εστι καρποφορουμενον  
in all the world, and is bringing forth fruit  
και αυξανομενον, καθως και εν υμιν, αφ' ης  
and growing, as also in you, from which  
ημερας ηκουσατε και επεγνωτε την χριστην του  
day you heard and acknowledged the favor of the  
Θεου εν αληθεια· <sup>7</sup> καθως \* [και] εμαθετε απο  
God in truth; as [even] you learned from  
Επαφρα του αγαπητου συνδουλου ημων, ος εσ-  
Ephraim the beloved fellow-servant of us, who is  
τι πιστος υπερ υμων διακονος του Χριστου·  
faithful on behalf of you a servant of the Anointed;  
<sup>8</sup> δ και δηλωσας ημιν την υμων εραπην εν πνευ-  
who also having related to us the of you love in spirit.  
ματι. <sup>9</sup> Δια τουτο και ημεις, αφ' ης ημερας  
Because of this also we, from which day  
ηκουσαμεν, ου παυομεθα υπερ υμων προσευχο-  
we heard, not we cease on behalf of you praying,  
μενοι, \* [και αιτουμενοι,] ινα πληρωθητε την  
[and asking,] that you may be filled the  
επιγνωσιν του θεληματος αυτου εν παση σοφια  
exact knowledge of the will of him in all wisdom  
και συνεσει πνευματικη· <sup>10</sup> περιπατησαι αξιως  
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; † Favor 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; of 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  
† Ephraim, 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,  
for, 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. † Anointed—omit. 7. even—omit.

† 1. Eph. i. 1. † 2. 1 Cor. iv. 17; Eph. vi. 21. † 3. Gal. i. 3. † 3. Eph. † 3. Eph.  
i. 15; Philemon 5. † 3. Heb. vi. 10. † 4. 1 Cor. i. 4; Eph. i. 16; 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 27.  
† 7. Col. iv. 12; Philemon 23. † 8. Rom. xv. 20. † 9. Rom. xii. 3; Eph. v. 10, 17.  
† 9. Eph. i. 8. † 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 13.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω  
of the Lord to all pleasing, in every work  
αγαθω καρποφορουντες και αυξανομενοι τη  
good bringing forth fruit and growing in the  
επιγνωσει του θεου 11 εν παση δυναμει δυνα-  
exact knowledge of the God, with all strength being  
μουμενοι κατα το κρατος της δοξης αυτου,  
strengthened according to the power of the glory of him,  
εις πασαν υπομονην και μακροθυμειν μετα  
for all patience and endurance with

χαρας·  
Joy.

12 ευχαριστουντες τω πατρι τω ικανωσαντι  
giving thanks to the father to that having fitted

ημας εις την μεριδα του κληρου των αγιων εν  
us for the portion of the inheritance of the holy ones in

τω φωτι· 13 ος ερρυσατο ημας εκ της εξουσιας  
the light; who delivered us from the authority

του σκοτους, και μετεστησεν εις την βασι-  
of the darkness, and caused a change of sides for the king-

λειαν του υιου της αγαπης αυτου· 14 εν ω εχο-  
dom of the son of the love of himself, in whom we

μεν την απολυτρωσιν, την αφεσιν των αμαρ-  
have the redemption, the forgiveness of the sins;

τιων· 15 ος εστιν εικων του θεου του αορατου,  
who is a likeness of the God of that unseen,

πρωτοτοκος πασης κτισεως· 16 οτι εν αυτω εκ-  
first-born of every creature; because in him were

τισθη τα παντα, τα εν τοις ουρανοις και  
created the things all, the things in the heavens and

τα επι της γης, τα ορατα και τα αο-  
the things on the earth, the things seen and the things un-

ρατα, ειτε θronoi, ειτε κυριοτητες, ειτε αρχαι,  
seen, whether thrones, or lordships, or governments,

ειτε εξουσιαι· τα παντα δι' αυτου και εις  
or authorities; the things all on account of him and for

αυτον εκτισται· 17 και αυτος εστι προ παντων,  
him have been created; and he is in advance of all,

και τα παντα εν αυτω συνεστηκε· 18 και  
and the things all in him has been placed together; and

αυτος εστιν η κεφαλη του σωματος, της εκκλη-  
he is the head of the body, of the congrega-

σιας· ος εστιν αρχη, πρωτοτοκος εκ των νεκ-  
gation; who is a beginning, first-born out of the dead

ρων, ινα γενηται εν πασιν αυτος πρωτευων  
one, so that he might become among all himself pre-eminent;

19 οτι εν αυτω ευδοκησε παν το πληρωμα κατοι-  
because in him it was thought good all the fulness to in-

the LORD, Pleasing him in All things; †bringing forth fruit by Every good Work, and increasing in the EXACT KNOWLEDGE of GOD;

11 †being strengthened with All Strength according to his GLORIOUS POWER, for all Patience and Endurance with Joy;

12 †giving thanks \*at the same time to THAT FATHER who CALLED and QUALIFIED us for the PORTION of the SAINTS' †INHERITANCE in the LIGHT;

13 who delivered us from †the DOMINION of DARKNESS, and †changed us for the KINGDOM of the SON of his LOVE;

14 †by whom we have the REDEMPTION, the FORGIVENESS of SINS.

15 He is †a Likeness of the INVISIBLE GOD,— †First-born of All Creation;

16 †Because in him were created ALL things,—those in the HEAVENS, and those on the EARTH; the VISIBLE and the INVISIBLE, whether Thrones, or Lordships, or Governments, or Authorities; ALL things have been created through Him and for Him;

17 and he precedes all things, and in him all things have been permanently placed.

18 †He is also the HEAD of the BODY of the CONGREGATION; who is the Beginning, †the First-born from the Dead, that he might become Pre-eminent among all.

19 Because †in him it was thought good that the Whole FULNESS should dwell;

\* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED US.

† 10. John xv. 16; † 1 Cor. ix. 8; Phil. i. 11; Heb. xiii. 31. † 11. Eph. iii. 16; vi. 10.  
† 12. Eph. v. 20; Col. iii. 15. † 13. Acts xxvi. 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. † 1 Cor.  
iv. 4; Heb. i. 3. † 16. Rev. iii. 14. † 16. John i. 5; 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. 16; 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, [by means of him,] whether  
τα επι της γης, ειτε τα εν τοις ουρανοις.  
the things on the earth, or the things in the heavens.

<sup>21</sup> Και υμας, ποτε οντας απηλλοτριωμενους και  
Even you, once being alien and  
εχθρους τη διανοια εν τοις εργοις τοις πονηροις,  
enemies in the mind by the works those wicked,  
νυνι δε αποκαταλλαξεν <sup>22</sup> εν τη 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 απεγκλητους 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 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 τον ουρανον 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;

πληρωσαι τον λογον του θεου, <sup>26</sup> το μυστηριον  
to fully set forth the word of the God, the secret

το αποκεκρυμμενον απο των αιωνων και απο των  
that having been hid from the ages and from the

γενεων, νυνι δε εφανερωθη τοις αγιοις αυτου  
generations, now but was manifested to the holy ones of him;

<sup>27</sup> ος 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 this 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 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 GLOBY;

\* VATICAN MANUSCRIPT.—20. by means of him—omit. 21. but now are you reconciled, in the body of his flesh through death, that you should be presented holy. 22. the—omit.

† 20. Eph. i. 10. † 20. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 17, 19; iv. 12.  
† 21. Eph. ii. 15, 16. † 22. Luke i. 75; Eph. i. 7; 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.  
† 1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 3. † 26. Rom. xvi. 26; 1 Cor. ii. 7; Eph. iii. 9. † 26.  
† att. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

28 ὃν ἡμεῖς καταγγελλομεν, νουθετοῦντες πάντα  
whom we announce, admonishing every  
ἀνθρώπων, καὶ διδασκόντες πάντα ἀνθρώπων ἐν  
man, and teaching every man with  
πᾶσι σοφία, ἵνα παραστήσωμεν πάντα ἀνθρώ-  
all wisdom, so that we may present every man  
πὸν τέλειον ἐν Χριστῷ. 29 εἰς ὃ καὶ κοπιῶ,  
perfect in Anointed; for which also I labor,  
ἀγωνιζόμενος κατὰ τὴν ἐνεργεῖαν αὐτοῦ τὴν  
ardently contending according to the strong working of him that  
ἐνεργοῦμεκν ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. β'. 2.  
working strongly in me in power.

1 Θέλω γὰρ ὑμᾶς εἶδεναι, ἥλικον ἀγῶνα ἔχω  
I wish for you to know, how great a conflict I have  
περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι  
concerning you and those in Laodicea, and as many as  
οὐχ ἔωρακασί το τῶν προσώπων μου ἐν σαρκί. 2 ἵνα  
not have seen the face of me in flesh; so that  
παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθεν-  
may be comforted the hearts of them, being knit together  
τες ἐν ἀγάπῃ καὶ εἰς πάντα πλοῦτον τῆς πλη-  
in love and for all wealth of the full  
ροφορίας τῆς συνέσεως, εἰς ἐπιγνώσιν τοῦ  
conviction of the understanding, in order to manifest knowledge of the  
μυστηρίου τοῦ θεοῦ. 3 ἐν ᾧ εἰσι πάντες οἱ θη-  
secret of the God; in which are all the treas-  
σαυροὶ τῆς σοφίας καὶ \* [τῆς] γνῶσεως ἀποκ-  
ures of the wisdom and [of the] knowledge stored  
ρυφοί. 4 Ταῦτο \* [δε] λέγω, ἵνα μὴ τις ὑμᾶς  
up This [but] I say, that not any one you  
παραλογίζηται ἐν κηθολογίᾳ. 5 Εἰ γὰρ καὶ  
may deceive with plausible speech. If for even  
τῆ σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν  
in the flesh I am absent, still in the spirit with you  
εἰμι, χαερῶν καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ  
I am, rejoicing and beholding of you the order, and  
το στερεώμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.  
the stability of the in Anointed's faith of you.

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν  
As therefore you received the Anointed Jesus  
τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, ἰερριζωμένοι  
the Lord, in him walk you, having been rooted  
καὶ ἐποικοδομημένοι ἐν αὐτῷ, καὶ βεβαιούμενοι  
and being built up in him, and being established  
\* [ἐν] τῇ πίστει, καθὼς εἰδαχθητε, περισσεύ-  
[in] the faith, as you were taught, abounding  
οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. 8 Βλέπετε, μὴ  
in it with thanksgiving. See you, not  
τις ὑμᾶς εἶσται ὁ συλαγωγῶν διὰ τῆς φιλο-  
any one you shall be the making a prey by means of the philo-  
σοφίας καὶ κενῆς ἀπάτης, 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 I 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 to 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;

7 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.—3. the secret of the God Christ; in whom are hid. 3. of the —omif. 4. but—omif. 7. in—omif. 1. 28. 2 Cor. xi. 2; Eph. v. 27, verse 23. 1. 29. Eph. i. 10; III. 7, 20. 1. Phil. i. 20; 1 Thess. ii. 2. 2. Phil. iii. 2; Col. i. 9. 1. 8. 2 Cor. ii. 6, 7. 1. 8. P. xii. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6. 1. 9. 1 Thess. ii. 17. 1. 6. 1 Cor. i. 6. 1 Thess. iv. 1. 1. 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. 1. 8. Matt. xv. 7; G

και ου κατα Χριστον. <sup>9</sup> Οτι εν αυτω κατοικει  
and not according to Anointed. Because in him dwells

παν το πληρωμα της θεοτητος σωματικως,  
all the fulness of the Deity bodily,

<sup>10</sup> και εστε εν αυτω πεπληρωμενοι· ος εστιν η  
and you are by him having been filled; who is the  
κεφαλη πασης αρχης και εξουσιας· <sup>11</sup> εν ο̅ και  
head of all government and authority; in whom also

περιετηθητε περιτομη αχειροποιητη, εν  
you were circumcised with a circumcision not done by hand, in

τη απεκδυσει του σωματος της σαρκος, εν τη  
the putting off of the body of the flesh, in the

περιτομη του Χριστου, <sup>12</sup> συνταφεντες αυτω εν  
circumcision of the Anointed, having been buried with him by

τω βαπτισματι· εν ο̅ και συνηργηθητε δια  
the dipping; in which also you were raised by means of

της πιστεως της ενεργειας του θεου του εγει-  
the faith of the strong working of the God of that one

ραντος αυτου εκ νεκρων· <sup>13</sup> και υμας, νεκρους  
having raised him out of dead ones; and you, dead

οντας \* [εν] τοις παραπτωμασι και τη ακροβυσ-  
being [in] the faults and by the uncircumci-

τια της σαρκος υμων, συνεζωοποιησε συν αυτω,  
sion of the flesh of you, he made alive together with him,

χαρισαμενος ημιν παντα τα παραπτωματα·  
having freely forgiven us all the faults;

<sup>14</sup> εξαλειψας το καθ' ημων χειρογραφον τοις  
having blotted out that against us written by hand in the

δογμασιν, ο ην υπεναντιον ημιν, και αυτο ηρ-  
ordinances, which was contrary to us, and it has re-

κεν εκ του μεσου, προσηλωσας αυτο τον  
moved out of the midst, having nailed it to the

σταυρω· <sup>15</sup> απεκδυσαμενος τας αρχας και τας  
cross; having stripped off the governments and the

εξουσιας, εδειγματισεν εν παρρησια, θριαμβευ-  
authorities, he made a show by publicly, having triumphed

σας αυτους εν αυτω. <sup>16</sup> Μη ουν τις υμας  
over them in it. Not therefore any one you

κρινετω εν βρωσει η εν ποσει, η εν μερει εορ-  
let judge in food or in drink, or in respect of a

της, η νομηνιας, η σαββατων· <sup>17</sup> α̅ εστι σκια  
feast, or of a new moon, or of sabbaths; which are shadow

των μελλοντων, το δε σωμα Χριστου. <sup>18</sup> Μη  
of the things about coming, the but body of Anointed; No

δεις υμας καταβραβευτω, θελων εν ταπεινοφ-  
one you let deprive of the prize, wishing by humility of

ρσυνη και θρησκευια των αγγελων, α̅ \* [μη]  
mind and a religious worship of the messengers, what things [not]

of the world, and not according to Christ.

<sup>9</sup> Because † in him dwells All the Fullness of the Deity bodily;

<sup>10</sup> † and you are replenished 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 Energy of that God who raised him from the Dead.

<sup>13</sup> † And You, being dead by the TRESPASSES, even by the UNCIRCUMCISION of your FLESH, he made alive together with him, having freely pardoned All our OFFENCES;

<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 AUTHORITIES, 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 Shadows 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 Worship of the ANGELS, prying into things which he has

\* VATICAN MANUSCRIPT.—13. In—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 14; Col. i. 19. † 10. John i. 16. † 10. Eph. i. 20, 21; 1 Pet. iii. 22.  
† 11. Deut. x. 10; xxx. 6; Jer. iv. 4; Rom. ii. 29; Phil. iii. 2. † 12. Rom. vi. 4. † 13.  
Eph. i. 19; iii. 7. † 13. Eph. ii. 1, 8, 9, 11. † 14. Eph. ii. 15, 16. † 15. Psal.  
viii. 13; Eph. iv. 8. † 16. Rom. xiv. 5; x. 13. † 17. Heb. viii. 5; ix. 9; x. 1.  
18. verse 4.



ἔωρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὅπου  
 he has seen prying into, without cause being puffed up by  
 του νοῦς τῆς σαρκὸς αὐτοῦ, <sup>19</sup> καὶ οὐ κρατοῦν  
 the mind of the flesh of himself, and not holding firmly  
 τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, δια τῶν  
 the head, from whom all the body, by means of the  
 ἄφων καὶ συνδεσμῶν ἐπιχορηγούμενον καὶ συμ-  
 joints and ligaments being served and being  
 βιβαζόμενον, αὐξεῖ τὴν αὐξησίν του θεοῦ. <sup>20</sup> Εἰ  
 compacted, grows the growth of the God. If  
 ἀπεθάνετε συν Χριστῷ ἀπο τῶν στοιχείων του  
 you died with Anointed from the elements of the  
 κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματι-  
 world, why as living in world do you impose on your-  
 ζεσθε. <sup>21</sup> μὴ ἄψη, μὴδε γευ-  
 selves ordinances; not thou shouldst be touched, nor thou shouldst  
 σῆ, μὴδε θίγης; <sup>22</sup> ἅ ἐστι  
 have tasted, nor thou shouldst have handled? which things is  
 πάντα εἰς φθορὰν τῆ ἀποχρησεί,) κατὰ τὰ  
 all for corruption in the using,) according to the  
 ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.  
 commands and teachings of the men;  
<sup>23</sup> ἅτινα ἐστὶ λόγον μὲν ἔχοντα σοφίας ἐν  
 which things is a wordy show indeed having of wisdom in  
 ἐβελοθησκεία καὶ ταπεινοφροσύνη \* [καὶ] ἀφει-  
 self-devised worship and humility [and] non-indul-  
 διά σωματος, οὐκ ἐν τιμῇ τινι, πρὸς πλῆσμονῆν  
 gence of body, not in honor any, for a filling up  
 τῆς σαρκος.  
 of the flesh.

ΚΕΦ. γ. 3.

<sup>1</sup> Εἰ οὖν συνηρθήτε τῷ Χριστῷ, τὰ ἀνω  
 If then you were raised with the Anointed, the things above  
 ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιά του θεοῦ  
 seek you, where the Anointed is at right of the God  
 καθήμενος. <sup>2</sup> τὰ ἀνω φρονεῖτε, μὴ τὰ ἐπι-  
 sitting; the things above mind you, not the things on  
 τῆς γῆς. <sup>3</sup> Ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν  
 the earth. You died for, and the life of you  
 κρυπταὶ συν τῷ Χριστῷ ἐν τῷ θεῷ. <sup>4</sup> ὅταν  
 has been hidden with the Anointed by the God; when  
 ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ἡμῶν, τότε καὶ  
 the Anointed may appear, the life of us, then also  
 ὑμεῖς συν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. <sup>5</sup> Νεκ-  
 you with him shall appear in glory. Put you  
 ρώσατε οὖν τὰ μέλη \* [ὑμῶν,] τὰ ἐπι τῆς γῆς,  
 to death therefore the members [of you,] those on the earth,  
 πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακῆν,  
 fornication, impurity, passion, desire evil,

not seen, being without  
 cause puffed up by the  
 MIND of his FLESH;  
 19 and not holding  
 firmly † the HEAD, from  
 whom the WHOLE BODY,  
 being supplied and com-  
 pacted together by means  
 of the JOINTS and Liga-  
 ments, grows with the IN-  
 CREASE of GOD.  
 20 If † you died with  
 Christ from the ELEMENTS  
 of the WORLD, † why, as  
 living in the World, do you  
 subject yourselves to ordi-  
 nances;—  
 21 † (“ Eat not,” “ taste  
 not,” “ handle not;”—  
 22 all which things are  
 consumed in the USING;) †  
 according to the COM-  
 MANDMENTS and Teach-  
 ings of men? †  
 23 † which ordinances,  
 having a Wordy show of  
 Wisdom in Self-devised  
 worship and Humility, by  
 a Non-indulgence of the  
 Body, not in any Honor,  
 are only for a Gratification  
 of the FLESH.

CHAPTER III.

1 If, then, † you were  
 raised with the ANOINTE  
 one, seek the THINGS  
 above, where † the ANOINTE  
 ED one is sitting at the  
 Right hand of GOD.  
 2 Mind the THINGS  
 above, not the THINGS on  
 the EARTH.  
 3 † For you died, and  
 † your LIFE has been hid-  
 den with the ANOINTE  
 one by GOD.  
 4 † When the ANOINTE  
 ED one, † our LIFE, shall  
 be manifested, then you  
 also will be manifested  
 † with Him in Glory.  
 5 † Put to death, there-  
 fore, THOSE MEMBERS on  
 the EARTH; Fornication,  
 Impurity, Passion, evil De-

\* ΒΑΤΙΣΜΑ ΜΑΝΟΥΣΙΩΝ.—23. and—omit.

δ. of you—omit.

† 19. Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. † 20.  
 Gal. iv. 3, 6. † 21. 1 Tim. iv. 3. † 22. Isa. xlix. 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. † 2. Rom. vi. 7. † 3. 2 Cor. v. 7. † 4. 1 John iii. 8. † 4. John xi.  
 xiv. 6. † 4. 1 Cor. xv. 43; Phil. iii. 21. † 5. Rom. viii. 13; Gal. v. 24.



νουθετοῦντες ἑαυτοὺς ψαλμοῖς \* [καὶ] ὕμνοις  
 admonishing each other in psalms [and] in hymns

\* [καὶ] ψόδαις πνευματικαῖς, ἐν χάριτι ᾄδοντες  
 [and] in songs spiritual, with favor singing

ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ, <sup>17</sup> καὶ παν ὅ,  
 in the hearts of you to the God, and every thing,

τι ἂν ποιήτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν  
 whatever you may do, in word or in work, all in

ὀνοματί κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ  
 name of Lord Jesus, giving thanks to the God

\* [καὶ] πατρὶ δι' αὐτοῦ. <sup>18</sup> Αἱ γυναῖκες, ὑπο-  
 [and] father through him. The wives, sub-

τάσσεσθε τοῖς ἀνδράσιν, ὡς ἠῆκεν ἐν κυρίῳ.  
 mit yourselves to the husbands, as it has been proper in Lord.

<sup>19</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ  
 The husbands, love you the wives, and not

πικραίνεσθε πρὸς αὐτάς. <sup>20</sup> Τα τέκνα, ὑπακού-  
 be you embittered against them. The children, be you

εἰτε τοῖς γονεῦσι κατὰ πάντα· τούτο γάρ ἐστιν  
 subject to the parents in all things; this for is

εὐαρεστον ἐν κυρίῳ. <sup>21</sup> Οἱ πατέρες, μὴ ἐρεθί-  
 well-pleasing in Lord. The fathers, not do you

ζῆτε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. <sup>22</sup> Οἱ  
 provoke the children of you, so that not they may be discouraged. The

δουλοὶ, ὑπακούετε κατὰ πάντα τοῖς κατὰ σὰρκα  
 slaves, be you subject in all things to be according to flesh

κυρίοις, μὴ ἐν οφθαλμοδουλείαις, ὡς ἀνθρωπα-  
 lords, not with service of eyes, as men-plea-

ρεσκοὶ, ἀλλ' ἐν ἀπλοτητί καρδίας; φοβούμενοι  
 ers, but in sincerity of heart, fearing

τὸν κύριον. <sup>23</sup> \* [καὶ παν ὅ,] τι ἐὰν ποιήτε,  
 the Lord; [and every thing,] whatever you may do,

ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ \* [καὶ] οὐκ  
 from soul work you, as to the Lord [and] not

ἀνθρώποις. <sup>24</sup> Εἰδοτες, ὅτι ἀπο κυρίου ἀπολη-  
 to men. Knowing, that from Lord you will

ψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας, τῷ  
 receive the recompense of the inheritance, the

\* [γὰρ] κυρίῳ Χριστῷ δουλεύετε. <sup>25</sup> Ὁ δὲ  
 [for] Lord Anolated you serve. He but

ἀδικῶν κομίζεται ὁ ἠδικήσας· καὶ οὐκ ἐστὶ  
 doing wrong will receive back what he did wrong; and not is

προσωπολήψια. ΚΕΦ. Δ'. 4. <sup>1</sup> Οἱ κύριοι, τὸ  
 respect of persons. The lords, the

δικαίων 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.

<sup>17</sup> † 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.

<sup>18</sup> † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

<sup>19</sup> † HUSBANDS, love your WIVES, and do not behave harshly to them.

<sup>20</sup> † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

<sup>21</sup> † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

<sup>22</sup> † 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.

<sup>23</sup> † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

<sup>24</sup> † knowing that from the Lord you will receive the RECOMPENSE of the INHERITANCE; for † you serve Christ the LORD.

<sup>25</sup> \* For he who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

CHAPTER IV.

1. MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

\* VATICAN MANUSCRIPT.—16. and—omit twice. 16. GRATITUDE. 17. and—omit. 23. and every thing—omit. 23. and—omit. 24. for—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. 16. † 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. v. 1. Titus ii. 9; 1 Pet. ii. 18. † 23. Eph. vi. 6, 7. † 24. Eph. vi. 8. † 25. 1 Cor. v. 1; 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.

ἵνα ἡ προσευχὴ προσκατατερεῖτε, γρηγοροῦν-  
 To the prayer attend you constantly, watching  
 τες ἐν αὐτῇ, ἐν εὐχαριστίᾳ· ὁ προσευχομενοί  
 in it, with thankfulness, praying  
 ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ανοιξῆ  
 at the same time also for us, that the God may open  
 ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον  
 to us a door for the word, to speak the secret  
 τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαι· ἵνα  
 of the Anointed, on account of which even I have been bound; so that  
 φανερωσῶ αὐτό, ὡς δεῖ με λαλῆσαι. Ἐν  
 I may make manifest it, as it behoves me to speak. In  
 σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τοῦ καιροῦ  
 wisdom walk you towards those outside, the season  
 ἐξαγοραζόμενοι. Ὁ λόγος ὑμῶν πάντοτε ἐν  
 buying for yourselves. The word of you always with  
 χαρίτι, ἅλατι ἠρτυμένους, εἰδέναι πῶς δεῖ  
 favor, with salt having been seasoned, to have known how it behoves  
 ὑμᾶς ἐν ἑκάστῳ ἀποκρίνεσθαι. Ἐὰν κατ'  
 you one each to answer. The things concerning  
 ἐμὲ πάντα γινώσκει ὑμῖν Τυχικός ὁ ἀγαπητός  
 me all will make known to you Tychicus the beloved  
 ἀδελφός καὶ πιστὸς διακὸνος καὶ συνδούλος ἐν  
 brother and faithful servant and fellow-slave in  
 κυρίῳ· ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,  
 Lord; whom I sent to you for it this thing  
 ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-  
 that he may know the things concerning you, and may com-  
 λῆσῃ τὰς καρδίας ὑμῶν· ὃν Ονησίμου τῷ  
 fort the hearts of you; with Onesimus the  
 πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν·  
 faithful and beloved brother, who is from you;  
 πάντα ὑμῖν γινώριστι τα ἕδε. Ἄσ-  
 all to you they will make known the things here. Sa-  
 παζεταί ὑμᾶς Ἀριστάρχος ὁ συναϊχμαλωτός  
 lutes you Aristarchus the fellow-captive  
 μου, καὶ Μάρκος ὁ ἀνεψίος Βαρναβᾶ, περὶ οὗ  
 of me, and Mark the nephew of Barnabas, concerning whom  
 ἐλάβετε ἐντολάς· (εἰάν ἐλθῇ πρὸς ὑμᾶς,  
 you received commands; (if he should come to you,  
 δεξασθε αὐτόν)· ἵνα καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-  
 receive him;) and Jesus he being called Jus-  
 τος· οἱ ὄντες ἐκ περιτομῆς· αὗτοι μόνοι συνέρ-  
 workers; they being of circumcision; these alone fellow-  
 γοί· εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-  
 workers for the kingdom of the God, who were  
 ἦσαν μοι παρηγορία. Ἄσπαζεταί ὑμᾶς Ἐπαφ-  
 to me a comfort. Salutes you Epaph-

2 †Attend constantly to PRAYER, watching in it with Thankfulness;  
 3 †praying also at the same time for us, that GOD may †open to us a Door for the WORD, to speak † the SECRET of the ANOINTED one, on account of † whom I have been bound;  
 4 †that I may make it manifest, as it behoves me to speak.  
 5 †Walk in Wisdom towards THOSE WITHOUT, securing the SEASON for yourselves.  
 6 Let your WORDS be always with Affability, having been seasoned with Salt, † knowing how it behoves you to answer every one.  
 7 †Tychicus will make known to you all THINGS relating to me,—that BELOVED Brother, and Faithful Assistant, and Fellow-servant in the Lord;  
 8 †whom I sent to you for this purpose, that\* you might know OUR AFFAIRS, and that he might comfort your HEARTS;  
 9 together with †the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell You of all THINGS here.  
 10 †Aristarchus; my FELLOW-CAPTIVE, salutes you; and †Mark, the NEPHEW of Barnabas; concerning whom you received Orders; (if he should come to you, receive him;)  
 11 and THAT Jesus who is CALLED Justus. These only are THEY who of the Circumcision ARE my Fellow-workmen for the KINGDOM of GOD, who were a Comfort to me.  
 12 THAT †EPAPHRAS,

\* VATICAN MANUSCRIPT.—8. whom.

8. you might know OUR AFFAIRS.

† 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. † 3. Eph. vi. 19; 2 Thess. iii. 1.  
 † 4. 1 Cor. xvi. 9; 2 Cor. ii. 12. † 5. Matt. xlii. 11; 1 Cor. iv. 1; Eph. vi. 12; Col. i. 26;  
 † 6. 1 Cor. v. 15; 1 Thess. iv. 12. † 7. 1 Pet. iii. 15. † 8. Eph. vi. 21.  
 † 9. Philemon 10. † 10. Acts xix. 29; xx. 4; xxvii. 2; Philemon 24.  
 † 11. Acts xv. 27; 2 Tim. iv. 11. † 12. Col. i. 7; Philemon 23.

ρας, ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε  
 ras, he from you a slave of Anointed, always  
 αγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,  
 fervently striving on behalf of you in the prayers,  
 ἵνα στήτε τελεῖοι καὶ πεπληρωμένοι ἐν παντί  
 that you may stand perfect even having been completed in all  
 θεληματι τοῦ θεοῦ. <sup>13</sup> Μαρτυρῶ γὰρ αὐτῷ,  
 will of the God. I testify for to him,  
 ὅτι ἐχει πολὺν κόπον ὑπὲρ ὑμῶν, καὶ τῶν ἐν  
 that he has great concern on behalf of you, and for those in  
 Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπολεί. <sup>14</sup> Ἀσπάζε-  
 Laodicea, and for those in Hierapolis. Salutes  
 ται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ  
 you Luke the physician the beloved, and  
 Δημάς. <sup>15</sup> Ἀσπασάσθε τοὺς ἐν Λαοδικείᾳ ἀδελ-  
 Demas. Salute you those in Laodicea breth-  
 φους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ  
 ren, and Nymphas, and the in house of him  
 ἐκκλησίαν. <sup>16</sup> Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν  
 congregation. And when may have been read among you  
 \* [ἡ ἐπιστολῆ,] ποιήσατε, ἵνα καὶ ἐν τῇ Λαοδι-  
 [the letter,] make you, that also in the Laodi-  
 κῶν ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-  
 ceans congregation it may be read, and that from Laodi-  
 κείας ἵνα καὶ ὑμεῖς ἀναγνώτε. <sup>17</sup> Καὶ εἶπατε  
 cea that also you may read. And say you  
 Ἀρχιππῷ· Βλέπε τὴν διακονίαν ἣν παρελάβες  
 to Archippus; See the service which thou didst receive  
 ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. <sup>18</sup> Ὁ ἀσπασμός  
 in Lord, that her thou mayest fulfil. The salutation  
 τῆ ἐμῆ χειρὶ Παύλου. Μνημονεύετε μου τῶν  
 in the my hand of Paul. Remember you of me the  
 δεσμῶν. Ἡ χάρις μεθ' ὑμῶν.  
 chains. The favor with you.

who is from you, a-Servant of \* Christ Jesus, salutes you; at all times † fervently striving on your behalf in his PRAYERS, that you may \* stand † perfect and complete in the Whole Will of God.

13 For I testify for him, that he has a great Concern for you, and for THOSE in Laodicea, and for THOSE in Hieropolis.

14 † Luke, the BELOVED PHYSICIAN, salutes you, and † Demas.

15 Salute the BRETHREN in Laodicea, and Nymphas, and † the CONGREGATION in \* his House.

16 And when † this LETTER may have been read among you, cause that it may also be read in the CONGREGATION of the LAODICEANS; and do you also read THAT from Laodicea.

17 And say to † Archippus, "Attend on the † SERVICE which thou didst receive in the Lord, that thou mayest fulfil it."

18 † THE SALUTATION of Paul, with MY OWN Hand. † Remember MY CHAINS! FAVOR be with you!

\* TO THE COLOSSIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—12. Christ Jesus. her House. 16. the LETTER—omit.

13. be established perfect. 15. Subscription—To THE COLOSSIANS. WRIT-

† 13. Rom. xv. 30.

† 13. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.

† 14. 2 Tim. iv. 11.

† 14. 2 Tim. iv. 10; Philemon 24.

† 15. Rom. xvi. 5; 1 Cor.

xvi. 19.

† 16. 1 Thess. v. 27.

† 17. Philemon 2.

† 17. 1 Tim. iv. 6.

† 18. 1 Cor. xvi. 21; 2 Thess. iii. 17.

† 18. Heb. xiii. 3.

[ΠΑΥΛΟΣ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.  
 [OF PAUL] TO THESSALONIANS [AN EPISTLE] FIRST.

\* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Πάυλος και Σιλβανός και Τιμόθεος, τῆ  
 Paul and Silvanus and Timothy, to the  
 ἐκκλησία Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ  
 congregation of Thessalonians in God a father and  
 κυρίῳ Ἰησοῦ Χριστῷ χάρις ὑμῖν καὶ εἰρήνη  
 Lord Jesus Anointed, favor to you and peace.  
 \* [ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ  
 [from God a father of us, and Lord Jesus  
 Χριστοῦ.] <sup>2</sup> Ἐυχαριστοῦμεν τῷ θεῷ πάντοτε  
 Anointed.] We give thanks to the God always  
 περὶ πάντων ὑμῶν, μνησθῆναι ὑμῶν ποιοῦμενοι  
 concerning all of you, a remembrance of you making  
 ἐπὶ τῶν προσευχῶν ἡμῶν, <sup>3</sup> ἀδιαλείπτως μετ-  
 in the prayers of us, unceasingly recol-  
 μενεύμεντες ὑμῶν τὸ ἔργον τῆς πίστεως, καὶ  
 lecting of you of the work of the faith, and  
 τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς  
 of the labor of the love, and of the patient endurance of the  
 ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐμ-  
 hope of the Lord of us Jesus Anointed, in  
 προσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν <sup>4</sup> εἰδότες,  
 presence of the God and father of us, knowing,  
 ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν  
 brethren beloved by God, the election  
 ὑμῶν <sup>5</sup> ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη  
 of you, because the glad tidings of us not came  
 ἐν ὕμῃς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει,  
 to you in word only, but also in power,  
 καὶ ἐν πνεύματι ἁγίῳ, καὶ \* [ἐν] πληροφωρίᾳ  
 even with spirit holy, and [with] confirmation  
 πολλῇ· καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν  
 much, as, you know what we were among you  
 δι' ὑμῶν. <sup>6</sup> Καὶ ὑμεῖς μιμηταὶ ἦν· ἐγε-  
 on account of you. And you imitators of us be-  
 νηθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν  
 came and of the Lord, having received the word in  
 ὀλιγῷ· πολλὰ μετὰ χάριτος πνεύματος ἁγίου·  
 addition much with joy of spirit holy  
 ὥστε γενεσθαι ὑμᾶς τοιοῦτος κασι τοῖς πιστεύ-  
 so that to have become you pattern to all to those believ-  
 οῦσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ. <sup>8</sup> Ἀφ'  
 ing in the Macedonia and in the Achaia. From  
 ὑμῶν γὰρ ἐξηχθῆται ὁ λόγος τοῦ κυρίου οὐ  
 you for has been sounded forth the word of the Lord not  
 μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ, ἀλλὰ \* [καὶ]  
 only in the Macedonia and Achaia, but [also]  
 ἐν παντί τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεόν  
 in every place the faith of you that towards the God  
 ἐξεληλυθεν ὥστε μὴ χρειαῖν ἡμᾶς εἶναι λαλεῖν  
 has gone forth, so that not necessary as to have to speak

1 Paul, and † Silvanus, and Timothy, to the CON- GREGATION of Thessaloni- cians in God the Father and the Lord Jesus Christ; Favor to you and peace.  
 2 † We give thanks to God at all times respect- ing you all, making a Re- membrance of you in our PRAYERS;  
 3 † never forgetting in the Presence of our God and Father, Your † OPER- ATIVE FAITH, and † LA- BORIOUS LOVE, and PA- TIENT HOPE of our LORD Jesus Christ;  
 4 knowing, Brethren beloved by GOD, your † ELECTION;  
 5 because † OUR GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Con- firmation; as you know what we were among you on your account.  
 6 And † you became Imitators of us, and of the LORD, having embraced the WORD in much Afflic- tion, with Joy of holy Spirit;  
 7 so that you became \* a Pattern to ALL the BELIEVERS in MACEDONIA and ACHÆIA.  
 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. 8. also—omit.

1. from God  
 7. a Pattern.

† 1. 2 Cor. i. 10; † Thess. i. 1; 1 Pet. v. 12. † 2. Rom. i. 8; Eph. i. 10; Philémon 4.  
 † 3. 1 Thess. ii. 13. † 4. Gal. v. 6; James ii. 17. † 5. Rom. xvi. 6; Heb. vi. 10.  
 † 4. Col. iii. 12; † Thess. ii. 13. † 5. Mark xvi. 20; 1 Cor. ii. 4. † 6. 1 Cor. iv.  
 10; xl. 1; Phil. iii. 17; 1 Thess. ii. 14; † Thess. iii. 9. † 8. Rom. i. 8; † Thess. i. 4.

τι. <sup>9</sup> Αυτοι γαρ περι ημων απαγγελου-  
 anything. Themselves for concerning us declare,  
 σιν, <sup>9</sup> **οποιαν εισοδον εσχομεν προς υμας, και**  
 what kind introduction we had to you, and  
**πως επεστρεψατε προς τον θεον απο των ειδω-**  
 how you turned to the God from the idols,  
**λων, δουλευειν θεω ζωντι και αληθινω, <sup>10</sup> και**  
 to serve God living and true, and  
**αναπερειν τον υιον αυτου εκ των ουραων, ον**  
 to wait for the son of him from the heavens, whom  
**ηγειρειν εκ των νεκρων, Ιησουν, τον ρυομενον**  
 he raised out of the dead ones, Jesus, the one delivering  
**ημας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.**  
 us from the wrath of that coming.

<sup>1</sup> Αυτοι γαρ οιδατε, αδελφοι, την εισοδον  
 Youself for you know, brethren, the introduction  
 ημων την προς υμας, οτι ου κενη γεγονεν  
 of us that to you, because not in vain it has been;

<sup>2</sup> **αλλα προπαθοτες και υβρισθετες,**  
 but having previously suffered and having been injuriously treated,  
**καθως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα**  
 as you know, in Philippi, we were emboldened

**εν τω θεω ημων λαλησαι προς υμας το εναγγε-**  
 by the God of us to speak to you the glad tid-  
**λιον του θεου εν πολλω αγωνι. <sup>3</sup> Η γαρ παρα-**  
 ings of the God with much striving. The for exhor-  
**κλησις ημων ουκ εκ πλανης, ουδε εξ ακαθαρ-**  
 tation of us not from error, nor from impurity,

**σιας, ουτε εν δολω. <sup>4</sup> αλλα καθως δεδοκιμασαμεθα**  
 nor in deceit; but as we have been approved

**υπο του θεου πιστευθηαι το εναγγελιον, οτω**  
 by the God to be entrusted with the glad tidings, so  
**λαλουμεν, ουχ ως ανθρωποις αρεσκοτες, αλλα**  
 we speak, not as men pleasing, but

**\* [τω] θεω τω δοκιμαζοντι τας καρδιας ημων.**  
 [the] God that one trying the hearts of us.

<sup>5</sup> **Ουτε γαρ ποτε εν λογω κολακειας εγεννημεν,**  
 Neither for any time with a word of battery did we come,  
**καθως οιδατε. ουτε εν προφασει πλεονεξιας,**  
 as you know; nor with a pretence of covetousness,

**θεος μαρτυς. <sup>6</sup> ουτε ζητουντες εξ ανθρωπων**  
 God a witness; nor seeking from men  
**δοξαν, ουτε απ' υμων ουτε απ' αλλων (δυνα-**  
 glory, neither from you nor from others; (being

**μενοι εν βαρει ειναι, ως Χριστου αποστολοι.)**  
 able with a weight to be, as of Anointed apostles;)

<sup>7</sup> **αλλ' εγεννημεν ηπιον εν μεσω υμων. Ος**  
 but we were gentle in midst of you. As  
**αν τροφης θαλην τα εαυτης τεκνα, <sup>8</sup> οτως,**  
 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 emboldened by our GOD † to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

3 † For our EXHORTATION was not from ERROR, nor from IMPURITY, nor in Deceit;

4 but as we have been approved by GOD † to be entrusted with the GLAD TIDINGS, so we speak; † not as pleasing MEN, but THAT GOD who TRIES our HEARTS.

5 † For we never came with a Word of battery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

6 † nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

7 but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Children.

\* VATICAN MANUSCRIPT.—I. 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. Acts 1. 2. Acts i. 8. 2 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 4. Gal. i. 10. Acts xx. 23; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 42; xii. 43; 1 T

ὄμειρομενοι ὑμῶν, εὐδοκούμεν μεταδόναι ὑμῖν  
bring very desirous of you, we were well-pleas'd to have imparted to you  
ou μονον το εὐαγγέλιον του θεου, ἀλλὰ καὶ τὰς  
not only the glad tidings of the God, but also the  
ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγενῆσθε.  
of yourselves lives, because beloved ones to us you have become.

9 Μνημονεῦτε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν  
You remember for, brethren, the labor of us  
καὶ τὸν μόχθον νυκτός καὶ ἡμέρας ἐργαζομένου  
and the toil; night and day working  
πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκηρύξαμεν  
for the not to burden any one of you, we published

εἰς ὑμᾶς τὸ εὐαγγέλιον του θεου. 10 Ἦμεῖς  
to you the glad tidings of the God. You

μαρτυρῆσαι καὶ ὁ θεός, ὡς ὀσιῶς καὶ δικαίως καὶ  
witnesses and the God, how piously and justly and  
ἀμεμπτῶς ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν.  
blamelessly with you the believers we were;

11 καθάπερ αἰδᾶτε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς  
as also you know, how one each of you, as

πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ  
a father children of himself, exhorting you and  
παραμυθουμένοι, 12 καὶ μαρτυροῦμενοι, εἰς τὸ  
consoling, and testifying in order that

περιπατῆσαι ὑμᾶς ἀξίως του θεου, του καλονού-  
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 τούτου 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 του θεου, ἐδέξασθε, οὐ λόγον  
of hearing from us of the God, you received, not a word

ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον  
of men, but, as it is truly, a word

θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύου-  
of God, which also works in you the believing

σιν. 14 Ἦμεῖς γὰρ μιμητὰς ἐγενήθητε, ἀδελ-  
one. You for imitators became, brethren,

φοί, τῶν ἐκκλησιῶν του θεου τῶν οὐσῶν ἐν τῇ  
ren, of the congregations of the God of those being in the

Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐκα-  
Judaia 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 ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προ-  
the Lord having killed Jesus and the proph-

φήτας, καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μὴ ἀρεσ-  
ets, and as persecuted, and God not pleas-

κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων. 16 κω-  
ing, 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 this DIVINE Message, you embraced not Men's Word but as it is truly, God's Word, and which works powerfully in you, the BELIEVERS.

14 For you, Brethren, became imitators of THESE CONGREGATIONS of GOD which ARE in JUDEA in Christ Jesus; Because you also suffered the Same things from your own Countrymen, even as they did from THOSE JEWS, .

15 who also killed the LORD Jesus and the PROPHETS, and persecuted Us; and who please not God, and are hostile to All Men;

\* VATICAN MANUSCRIPT.—13. And on this account.

† 8. Rom. i. 11; xv. 20.  
† Cor. xi. 9; 2 Thess. iii. 8.  
† 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.  
† Thess. ii. 14; 2 Tim. i. 6.

† 8. 2 Cor. xii. 15.  
† 9. 2 Cor. xii. 18, 14.  
† 10. 1 Cor. i. 9; 1 Thess. iv. 1.  
† 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2.

† 2. Act. 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. Acta xvii. 5, 13.  
† 14. Heb. x. 33, 34.  
† 15. Acta ii. 23; vii. 52.



λυοτων ἡμας τοις ἐθνεσι λαλησαι ἵνα σωθῶ-  
bidding us to the Gentiles to speak that they might  
σιν, εἰς τὸ ἀναπληρωσαι αὐτὴν τὰς ἀμαρτίας  
be saved, in order that to have filled up of themselves the  
παντοτε. Ἐφθάσε δε ἐκ' αὐτοῦ ἡ ὀργὴ εἰς  
always. Has come but on them, the wrath for  
τελος. 17 Ἡμεῖς δε, ἀδελφοί, ἀπορφανισθεντες  
an end. We but, brethren, having been bereaved

ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώψῃ; οὐ καρ-  
from you for a season awhile, in face, not a  
δια, περισσοτέρως ἐσπουδάσαμεν τὸ προσώψω  
heart, more earnestly we endeavored: the face  
ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθελή-  
of you to see with much desire. Therefore we wished  
σαμεν ελθεῖν πρὸς ὑμας, (ἐγὼ μὲν Παῦλος,)  
to come to you, (I indeed Paul,)

καὶ ἅπαξ καὶ δις· καὶ ἐνεκώσθη ἡμας ὁ σάτανas.  
even once and twice; and thwarted us the adversary.

19 Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στεφανὸς καν-  
What for of us hope or joy or crown of  
χρησεως, ἢ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου  
boasting, or not also you, in presence of the Lord

ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;  
of us Jesus [Anointed] in the of his coming?

20 Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.  
you for are the glory of us and the joy.

ΚΕΦ. γ'. 3. 1 Διὸ μηκέτι στεγνόντες, εὐδο-  
Wherefore no longer holding out,

κησαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, 2 καὶ  
thought well to be left in Athens alone, and

ἐπεμψαμεν Τιμοθεὸν, 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 ὑμας καὶ παραλαλεῖαι  
in order that to confirm you and to exhort

\* [ὑμας] ὑπὲρ τῆς πίστεως ὑμῶν, 2 τῷ μη-  
[you] in behalf of the faith of you, that no

δυνα σαινεσθῆαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ  
one to be shaken by the afflictions these; (yourself,

γὰρ οἰδατε, ὅτι εἰς τοῦτο κείμεθα· 4 καὶ γὰρ  
for you know, that for this we are placed; indeed for

ὅτε πρὸς ὑμας μὲν, προελεγόμεν ὑμῖν, ὅτι μὴ  
when with you we were, we previously said to you, that we

λομεν θλιβεσθῆαι, καθὼς καὶ ἐγενετο καὶ οἰδατε·)  
are about to be afflicted, even as also it happened and you know;)

5 δια τοῦτο κατῷ μηκέτι στεγνῶν, ἐπεμψα  
on account of this also I no longer holding out, I sent:

εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπει-  
in order that to know the faith of you, lest perhaps tempt-

ρασεν ὑμας ὁ πειραζὼν, καὶ εἰς κενὸν γενήται  
ed you the tempter, and in vain should become

16 Considering us from speaking to the GENTILES that they may be saved; so as to FILL UP Their SINS always; but now in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but I the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our LORD Jesus at HIS Appearing? 20 You are, indeed, our GLORY and JOY.

## CHAPTER III.

1 When, therefore, we could no longer refrain, we thought well to be left in Athens alone;

2 and we sent Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 that no one might be SHAKEN by these AFFLICTIONS: for you yourselves know that we are liable to this;

4 and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN \* YOUR FAITH, lest perhaps the TEMPTER had tempted you, and our TOIL

\* VATICAN MANUSCRIPT.—10. Anointed—omit.

2. you—omit.

5. YOUR FAITH.

1. 16. Acts xvii. 5, 13; xviii. 12; xix. 0. 1. 17. 1 Thess. iii. 10. 1. 18. Matt. xxiii. 32. 1. 19. Matt. xiv. 11. 1. 20. Eph. iii. 15. 1. 21. Acts xvii. 15. 1. 22. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 21. 1. 23. Acts ix. 16; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. i. 21. 1. 24. Acts xx. 24. 1. 25. 1 Cor. vii. 5; 2 Cor. xi. 3.

και ου κατα Χριστον. 9'Οτι εν αυτω κατοικει  
and not according to Anointed. Because in him dwells  
παν το πληρωμα της θεοτητος σωματικως,  
all the fulness of the Deity bodily,  
10 και εστε εν αυτω πεπληρωμενοι· δε εστιν η  
and you are by him having been filled; who is the  
κεφαλη πασης αρχης και εξουσιας· 11 εν ω και  
head of all government and authority; in whom also  
περιετηθητε περιτομη αχειρωποιητω, εν  
you were circumcised with a circumcision not done by hand, in  
τη απεκδυσει του σωματος της σαρκος, εν τη  
the putting off of the body of the flesh, in the  
περιτομη του Χριστου, 12 συνταφεντες αυτω εν  
circumcision of the Anointed, having been buried with him by  
τω βαπτισματι· εν ω και συνηργηθητε δια  
the dipping; in which also you were raised by means of  
της πιστεως της ενεργειας του θεου του εγει-  
the faith of the strong working of the God of that one  
ραντος αυτον εκ νεκρων· 13 και υμας, νεκρους  
having raised him out of dead ones; and you, dead  
οντας \* [εν] τοις παραπτωμασι και τη ακροβυ-  
being [in] the faults and by the uncircum-  
τια της σαρκος υμων, συνεζωοποιησε συν αυτω,  
sion of the flesh of you, he made alive together with him,  
χαρισσαμενος ημιν παντα τα παραπτωματα·  
having freely forgiven us all the faults;  
14 εξαλειψας το καθ' ημων χειρογραφον τοις  
having blotted out that against us written by hand in the  
δογμασιν, ο ην υπεναντιον ημιν, και αυτο ηρ-  
ordinances, which was contrary to us, and it he has re-  
κεν εκ του μεσου, προσηλωσας αυτο τω  
moved out of the midst, having nailed it to the  
σταυρω· 15 απεκδυσαμενος τας αρχας και τας  
cross; having stripped off the governments and the  
εξουσιας, εδειγματισεν εν παρρησια, θριαμβευ-  
authorities, he made a show by publicly, having triumphed  
σας αυτους εν αυτω. 16 Μη ουν τις υμας  
over them in it. Not therefore any one you  
κρινω εν βρωσει η εν πνεσει, η εν μερει εορ-  
let judge in food or in drink, or in respect of a  
της, η νομηνιας, η σαββατων· 17 α εστι σκια  
feast, or of a new moon, or of feasts; which are a shadow  
των μελλοντων, ο το σωμα Χριστου. 18 Μη-  
of the things about coming, the but body of Anointed. No  
δεις υμας καταβραβευετω, θελων εν ταπεινοφ-  
one you let deprive of the prize, wishing by humility of  
ροσυνη και θρησκευει των αγγελων, α \* [μη]  
pride and a religious worship of the messengers, what things [not]

of the world, and not according to Christ.

9 Because † in him dwells All the FULLNESS of the DEITY bodily;

10 † and you are replenished by Him, ‡ who is the HEAD of All Government and Authority;

11 by whom also you were † circumcised with a Circumcision not done by hand, in the PUTTING OFF of the BODY of the FLESH, by the CIRCUMCISION of the ANOINTED;

12 † having been buried with him by IMMERSION; in which also you were raised with him, through † the BELIEF of the ENERGY of THAT GOD who RAISED him from the DEAD.

13 † And You, being dead by the TRESPASSES, even by the UNCIRCUMCISION of your FLESH, he made alive together with him, having freely pardoned All our OFFENCES;

14 † having blotted out what was WRITTEN BY HAND in ORDINANCES which was AGAINST us, and has removed it from the MIDST, having nailed it to the CROSS;

15 † having stripped the GOVERNMENTS and AUTHORITIES, he made a public exhibition of them, triumphing over them by it.

16 Let no one, therefore, † rule You in Food, or in Drink, or in respect of a Festival, or of a New-moon, or of Sabbaths,

17 \* † which are Shadows of the FUTURE things; but the BODY is Christ's.

18 † Let no one wishing it deprive You of the prize, by Humility and a Worship of the ANGELS, prying into things which he has

\* VATICAN MANUSCRIPT.—13. In—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 14; Col. i. 19.

‡ 10. John i. 16.

† 10. Eph. i. 20, 21; 1 Pet. iii. 22.

† 11. Deut. x. 16; xxx. 6; Jer. iv. 4; Rom. ii. 20; Phil. iii. 2.

† 12. Rom. vi. 4.

† 12. Rom. vi. 4.

Eph. i. 19; iii. 7.

† 13. Eph. ii. 1, 8, 9, 11.

† 14. Eph. ii. 13, 16.

† 15. Psa.

lxxviii. 13; Eph. iv. 8.

† 16. Rom. xiv. 3; x. 13.

† 17. Heb. viii. 5; ix. 9; x. l.

† 18. verse 6.

ἑώρακεν ἐμβατεῶν, εἰκὴ φυσιομενος ὅπο  
 he has seen prying into, without cause being puffed up by  
 του νοος τῆς σαρκος αὐτου, <sup>19</sup> και ου κρατων  
 the mind of the flesh of himself, and not holding firmly  
 την κεφαλὴν, ἐξ οὗ παν το σωμα, δια των  
 the head, from whom all the body, by means of the  
 ἄφων και συνδεσμων ἐπιχορηγομενον και συμ-  
 joints and ligaments being served and being  
 βιβαζομενον, αυξει την αυξησιν του θεου. <sup>20</sup> Εἰ  
 compacted, grows the growth of the God. If  
 απεθανετε συν Χριστῳ 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 ἄψη, μηδε γευ-  
 selves ordinances; not thou shouldst have touched, nor thou shouldst  
 ση, μηδε θιγῆς; <sup>22</sup> ἅ ἐστι  
 have tasted, nor thou shouldst have handled? which things is  
 παντα εἰς φθοραν τη αποχρησεῖ,) κατα τα  
 all for corruption in the using,) according to the  
 ενταλματα και διδασκαλιας των ανθρωπων·  
 commands and teachings of the men;  
<sup>23</sup> ἅτινα ἐστι λογον μεν εχοντα σοφιας εν  
 which things is a wordy show indeed having of wisdom in  
 εθελοθρησκεια και ταπεινοφροσυνη \* [και] ἀπει-  
 self-devised worship and humility [and] non-indul-  
 δια σαματος, ουκ εν τιμῃ τιμῆ, προς πλησμονην  
 geance of body, not in honor any, for a shaming  
 της σαρκος.  
 of the flesh.

ΚΕΦ. γ. 3.

<sup>1</sup> Εἰ ουν συντηρθητε τῳ Χριστῳ, τα ανω  
 If then you were raised with the Anointed, the things above  
 ζητεῖτε, οὐ ὁ Χριστος ἐστιν εν δεξια του θεου  
 seek you, where the Anointed is at right of the God  
 καθημενος· <sup>2</sup> τα ανω φρονεῖτε, μη τα ἐπι  
 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  
 κεκρυπται συν τῳ Χριστῳ εν τῳ θεῳ· <sup>4</sup> ὅταν  
 has been hidden with the Anointed by the God; when  
 ὁ Χριστος φανερωθῆ, ἡ ζωη ἡμων, τότε και  
 the Anointed may appear, the life of us, then also  
 ὑμεις συν αυτῳ φανερωθησεσθε εν δόξῃ. <sup>5</sup> Νεκ-  
 you with him shall appear in glory. Put you  
 ρωσατε ουν τα μελη \* [ὑμων,] τα ἐπι της γης,  
 to death therefore the members [of 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 compacted together by means of the JOINTS and Ligaments, grows with the INCREASE 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 ordinances;—

<sup>21</sup> † (“Eat not,” “taste not,” “handle not;”—

<sup>22</sup> all which things are consumed in the USING;) † according to the COMMANDMENTS and Teachings 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 ANOINTED 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 hidden with the ANOINTED one by GOD.

<sup>4</sup> † When the ANOINTED one, † our LIFE, shall be manifested, then you also will be manifested † with Him in Glory.

<sup>5</sup> † Put to death, therefore, THOSE MEMBERS on the EARTH; Fornication, Impurity, Passion, evil De-

\* VATICAN MANUSCRIPT.—23. and—omit.

δ. of you—omit.

- † 10. Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vil. 4, 6; Gal. ii. 19; Eph. ii. 15. † 20. Col. iv. 3, 6. † 21. 1 Tim. iv. 3. † 22. Isa. xlix. 15; Math. xv. 9; Titus. i. 14. † 23. 1 Tim. iv. 8. † 1. Rom. vi. 2; Eph. ii. 6; Col. ii. 12. † 1. Rom. viii. 24; Eph. i. 20. † 3. Rom. vi. 7. † 4. 1 John iii. 8. † 4. John xi. 25; xlv. 6. † 4. 1 Cor. xv. 4; Phil. iii. 21. † 5. Rom. viii. 13; Gal. v. 24.

και την πλεοξίαν, ἥτις ἐστὶν εἰδωλολατρεία, and the overtearousness, which is idol-worship;  
 6 δι' ἃ ἐρχεται ἡ ὀργή του θεου \* [ἐπι because of which things comes the wrath of the God [on τους υἱους της απειθείας;] 7 ἐν οἷς και ὑμεῖς the sons of the disobedience;] in which things also you περιεπατήσατε ποτε, ὅτε ἐζητε ἐν αυτοῖς· walked once, when you were living among them;  
 8 νυνὶ δε αποθεσετε και ὑμεῖς τα πάντα, ὀργην, now but put off also you the things all, anger, θυμον, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ wrath, malice, evil-speaking, filthy words out of του στοματος ὑμων· 9 μη ψευδεσθε εἰς the mouth of you; not speak you falsely to ἀλλήλους· ἀπεκδυσσάμενοι τον παλαιον ανθρω- each other, having stripped off the old man πον συν ταῖς πραξιῖν αὐτου, 10 και ενδυσσάμενοι with the practices of him, and having put on τον νεον, τον ανακαινισμενον εἰς ἐπιγνωσιν the new, that being renewed by exact knowledge κατ' εἰκόνα του κτισαντος αὐτον· 11 ὅπου according to an image of the one having created him; where ουκ ἐνι Ἑλλην και Ιουδαίαν· περιτομή και ακρο- not exists Greek and Jew; circumcision and uncir- βυστία· βερβαρος, Σκυθης· δουλος, ελευθερος· cuncision; barbarian, Scythian; slave, freeman; ἀλλὰ τα πάντα και ἐν πασι Χριστος. 12 Ἐν- but the things all and in all Anointed. Be δυσάθε ουν, ὡς ἐκλεκτοῦ τον θεου ἁγίου you clothed therefore, as chosen ones of the God holy ones \* [και] ἠγαπημενοι, σπλαγγνα αἰκτιρμου, [and] beloved ones, bowels of mercy, χρηστοτητα, ταπεινοφροσυνη, πραοτητα, kindness, humility, meekness, μακροθυμια· 13 (ἀνεχομενοι ἀλλήλων, και patient endurance; [bearing with each other, and χαριζομενοι ἑαυτοῖς, εαν τις προς τινα ἐχη freely forgiving each other, if any one for some things should have a cause of complaint; as even the Anointed freely forgave ὑμων, ὅτω και ὑμεῖς·) 14 ἐπι πασι δε τουτοις you, so also you;] besides all and these την αγαπην, ἥτις ἐστι συνδεσμος της τελειο- the love, which is a bond of the complete- τητος· 15 και ἡ εἰρηνη του Χριστου βραβευετω near; and the peace of the Anointed one let preside ἐν ταῖς καρδιαῖς ὑμων, εἰς ἣν και ἐκληθητε ἐν in the hearts of you, for which also you were called in \* [ἐνι] σωματι· και ευχαριστοι γινεσθε. [one] body; and thankful ones become you.  
 16 Ὁ λογος του Χριστου ενοικετω ἐν ὑμῖν The word of the Anointed let dwell in you πλουσιως· ἐν παση σοφια διδασκοντες, και richly; in all wisdom teaching, and

sire, and INORDINATE LUST, which is Idol-worship;  
 6 † on account of which things the WRATH of God is coming.  
 7 † In which also you formerly walked, when you lived in these things.  
 8 † But now do you put off also ALL these; Anger, Wrath, Malice, Evil speaking, Vile words out of your MOUTH.  
 9 † Do not speak falsely to each other, having put off the OLD Man with his PRACTICES;  
 10 and having put on that NEW one, † BEING RENEWED by Knowledge, according to a Likeness of HIM WHO CREATED him.  
 11 In which state there are not † Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, freeman; but Christ is ALL things, and in all.  
 12 Be clothed, therefore, as Chosen ones of God, beloved Saints, with † Bowels of Mercy, Kindness, Humility, Meekness, Patient 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 COMPLETENESS.  
 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 admonishing each other in

\* VATICAN MANUSCRIPT.—6. on the sons of DISOBEDIENCE—omit. 12. and—omit.  
 12. LORD. 14. it is the BOND. 15. one—omit.  
 1 S. Rom. 1. 18; Eph. v. 6. 2 7. Rom. vi. 10, 20; Titus iii. 3. † S. Eph. iv. 23; 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. Mark. xiv. 17; Phil. iv. 7.

νουθετουvτες εαυτους ψαλμοις \* [και] υμνοις  
 admonishing each other in psalms [and] in hymns  
 \* [και] ωδαις πνευματικαις, εν χαριτι αδοντες  
 [and] in songs spiritual, with favor singing  
 εν ταις καρδιαις υμων τω θεω 17 και παν ο,  
 in the hearts of you to the God; and every thing,  
 τι αν ποιητε, εν λογω η εν εργω, παντα εν  
 whatever you may do, is word or in work, all in  
 ονοματι κυριου Ιησου, ευχαριστουvτες τω θεω  
 name of Lord Jesus, giving thanks to the God  
 \* [και] πατρι δι' αυτου. 18 Αι γυναικαις, υπο-  
 [and] father through him. The wives, sub-  
 τασσεσθε τοις ανδρασιν, ως απηκεν εν κυριω.  
 mit yourselves to the husbands, as it has been proper in Lord.  
 19 Οι ανδρες, αγαπατε τας γυναικας, και μη  
 The husbands, love you the wives, and not  
 πικραινεσθε προς αυτας. 20 Τα τεκνα, υπακου-  
 be you bitter against them. The children, be you  
 ετε τοις γονευσι κατα παντα τουτο γαρ εστιν  
 subject to the parents in all things; this for is  
 ευαρεστον εν κυριω. 21 Οι πατερες, μη ερεθι-  
 -pleasing in Lord. The fathers, not do you  
 ζετε τα τεκνα υμων, ινα μη αθυμωσιν. 22 Οι  
 provoke the children of you, so that not they may be discouraged. The  
 δουλοι, υπακνεvτε κατα παντα τοις κατα σαρκα  
 slaves, be you subject in all things to the according to flesh  
 κυριοις, μη εν οφθαλμοδουλειαις, ως ανθρωπω-  
 lords, not with service of eyes, as men-pleas-  
 ρεσκοι, αλλ' εν απλοτητι καρδιας, φοβουμενοι  
 are, but in sincerity of heart, fearing  
 τον κυριον. 23 \* [και παν ο,] τι εαν ποιητε,  
 the Lord; [and every thing,] whatever you may do,  
 εκ ψυχης εργαζεσθε, ως τω κυριω \* [και] ουκ  
 from soul work you, as to the Lord [and] not  
 ανθρωποις. 24 Ειδοτες, οτι απο κυριου απολη-  
 to men. Knowing, that from Lord you will  
 ψεσθε την ανταποδοσιν της κληρονομιας, τω  
 receive the recompense of the inheritance, the  
 \* [γαρ] κυριω Χριστω δουλευετε. 25 Ο δε  
 [for] Lord Anointed you serve. He but  
 αδικων κομειται ο ηδικησε και ουκ εστι  
 doing wrong will receive back what he did wrong; and not, is  
 προσωποληψια. ΚΕΦ. 8. 4. 1 Οι κυριοι, το  
 respect of persons. The lords, the  
 δικαιον και την ισότητα τοις δουλοις παρε-  
 just and the equal to the slaves render  
 χεσθε, ειδοτες, οτι και υμεις εχετε κυριον εν  
 you, knowing, that also you have a Lord in  
 ουρανοις.  
 heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with \* GRATITUDE IN YOUR HEARTS TO GOD.

17 † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to God the Father through him.

18 † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

19 † HUSBANDS, love your WIVES, and do not behave harshly to them.

20 † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

21 † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

22 † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

23 † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

24 † knowing that from the LORD you will receive the RECOMPENSE of the INHERITANCE; for † you serve Christ the LORD.

25 \* For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

CHAPTER IV.

1 MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

\* VATICAN MANUSCRIPTS.—16. and—omit twice. 16. GRATITUDE. 17. and—omit.  
 23. and every thing—omit. 23. and—omit. 24. for—omit. 25. For HE who.  
 † 16. Eph. v. 19. † 17. 1 Cor. x. 31. † 17. Rom. i. 8. Eph. v. 30. Col. i. 12; ii. 7; 1 Thes. v. 18; Heb. xiii. 16. † 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. 22; † 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.

<sup>2</sup> Τη προσευχῇ προσκαρτερεῖτε, γρηγοροῦν-  
 To the prayer attend you constantly, watching  
 tes ἐν αὐτῇ, ἐν ευχαριστίᾳ· <sup>3</sup> προσευχομενοί  
 in it, with thankfulness; praying  
 ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ανοίξῃ  
 at the same time also for us, that the God may open  
 ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον  
 to us a door for the word, to speak the secret  
 τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαί· <sup>4</sup> ἵνα  
 of the Anointed, on account of which even I have been bound, so that  
 φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι. <sup>5</sup> Ἐν  
 I may make manifest it, as it behoves me to speak. In  
 σοφίᾳ περιπατεῖτε πρὸς τοὺς ἐξω, τὸν καιρὸν  
 wisdom walk you towards those outside, the season  
 ἐξαγοραζόμενοι. <sup>6</sup> Ὁ λόγος ὑμῶν πάντοτε ἐν  
 buying for yourselves. The word of you always with  
 χαρίτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ  
 favor, with salt having been seasoned, to have known how it behoves  
 ὑμᾶς ἐν ἑκάστῳ ἀποκρίνεσθαι. <sup>7</sup> Τα κατ'  
 you one each to answer. The things concerning  
 ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητός  
 me all will make known to you Tychicus the beloved  
 ἀδελφὸς καὶ πιστὸς διακονὸς καὶ συνδούλος ἐν  
 brother and faithful servant and fellow-slave in  
 κυρίῳ· <sup>8</sup> ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τούτο,  
 Lord; whom I sent to you for it this thing  
 ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-  
 that he may know the things concerning you, and may com-  
 λῆσθαι τὰς καρδίας ὑμῶν· <sup>9</sup> σὺν Ονησίμῳ τῷ  
 fort the hearts of you; with Onesimus the  
 πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν·  
 faithful and beloved brother, who is from you;  
 πάντα ὑμῖν γνωρίουσι τα ὕδα. <sup>10</sup> Ἀσ-  
 all to you they will make known the things here. Sa-  
 παζεταὶ ὑμᾶς Ἀριστάρχος ὁ συναϊχμαλωτός  
 lates you Aristarchus the fellow-captive  
 μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ, περὶ οὗ  
 of me, and Mark the nephew of Barnabas, concerning whom  
 ἐλάβετε ἐντολάς· (εἰαν ἐλθῇ πρὸς ὑμᾶς,  
 you received commands; (if he should come to you,  
 δεξασθε αὐτόν·) <sup>11</sup> καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-  
 receive him;) and Jesus he being called Jus-  
 τος· οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνέρ-  
 τος; they being of circumcision; these alone fellow-  
 γοί· εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-  
 workers for the kingdom of the God, who were  
 θησαν μοι παρηγορία. <sup>12</sup> Ἀσπάζεται ὑμᾶς Ἐπαφ-  
 to me a comfort. Salutes you Epaph-

<sup>2</sup> Attend constantly to PRAYER, watching in it with Thankfulness;  
<sup>3</sup> praying also at the same time for us, that GOD may open to us a Door for the WORD, to speak the SECRET of the ANOINTED ONE, on account of whom I have been bound;  
<sup>4</sup> that I may make it manifest, as it behoves me to speak.  
<sup>5</sup> Walk in Wisdom towards THOSE WITHOUT, securing the SEASON for yourselves.  
<sup>6</sup> Let your WORDS be always with AFFABILITY, having been seasoned with Salt, knowing how it behoves you to answer every one.  
<sup>7</sup> Tychicus will make known to you all THINGS relating to me,—that BROTHER Brother, and Faithful Assistant, and Fellow-servant in the Lord;  
<sup>8</sup> whom I sent to you for this purpose, that you might know our AFFAIRS, and that he might comfort your HEARTS;  
<sup>9</sup> together with the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell you of all THINGS here.  
<sup>10</sup> Aristarchus; my FELLOW-CAPTIVE, salutes you; and Mark, the NEPHEW of Barnabas; concerning whom you received Orders; (if he should come to you, receive him;)  
<sup>11</sup> and THAT Jesus who is CALLED Justus. These only are THEY who of the Circumcision ARE my Fellow-workmen for the KINGDOM of GOD, who were a Comfort to me.  
<sup>12</sup> THAT EPHRAS,

\* VATICAN MANUSCRIPT.—8. whom.

8. you might know OUR AFFAIRS.

† 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. † 3. Eph. vi. 19; 2 Thess. iii. 1.  
 † 3. 1 Cor. xvi. 9; 2 Cor. ii. 12. † 3. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. i. 29;  
 † 1. 2. † 5. Eph. v. 15; 1 Thess. iv. 12. † 6. 1 Pet. iii. 15. † 7. Eph. vi. 21.  
 † 8. Eph. vi. 22. † 9. Philemon 10. † 10. Acts xix. 29; xx. 4; xxvii. 2; Philemon 24.  
 † 10. Acts xv. 37; 2 Tim. iv. 11. † 12. Col. i. 7; Philemon 28.

ρας, ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε  
 ras, he from you a slave of Anointed, always  
 αγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,  
 fervently striving on behalf of you in the prayers,  
 ἵνα στήτε τελεῖοι καὶ πεπληρωμένοι ἐν παντί  
 that you may stand perfect even having been completed in all  
 θεληματι τοῦ θεοῦ. <sup>13</sup> Μαρτυρῶ γὰρ αὐτῷ,  
 will of the God. I testify for to him,  
 ὅτι ἐχει πολὺν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν  
 that he has great concern on behalf of you, and for those in  
 Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπολεί. <sup>14</sup> Ἀσκαζε-  
 Laodicea, and for those in Hierapolis. Salutes  
 ται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ  
 you Luke the physician the beloved, and  
 Δημᾶς. <sup>15</sup> Ἀσπασαθε τοὺς ἐν Λαοδικείᾳ ἀδελ-  
 Demas. Salute you those in Laodicea broth-  
 ρους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ  
 ras, and Nymphas, and the in house of him  
 ἐκκλησίαν. <sup>16</sup> Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν  
 congregation. And when may have been read among you  
 \* [ἡ ἐπιστολή,] ποιήσατε, ἵνα καὶ ἐν τῇ Λαοδι-  
 [the letter,] makes you, that also in the Laodi-  
 κῶν ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-  
 ceans congregation it may be read, and that from Laodi-  
 κείας ἵνα καὶ ὑμεῖς ἀναγνώτε. <sup>17</sup> Καὶ εἶπατε  
 cea that also you may read. And say you  
 Ἀρχιππῷ· Βλέπε τὴν διακονίαν ἣν παρελάβες  
 to Archippus; See the service which thou didst receive  
 ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. <sup>18</sup> Ὁ ἀσκασμός  
 in Lord, that her thou mayest fulfil. The salutation  
 τῇ ἐμῇ χειρὶ Παύλου. Μνημονεῦτε μου τῶν  
 in the my hand of Paul. Remember you of me the  
 δεσμῶν. Ἡ χάρις μεθ' ὑμῶν.  
 chains. The favor with you.

who is from you, a-Servant of \* Christ Jesus, salutes you; at all times † fervently striving on your behalf in his PRAYERS, that you may \* stand † perfect and complete in the Whole Will of God.

13 For I testify for him, that he has a great Concern for you, and for THOSE in Laodicea, and for THOSE in Hierapolis.

14 † Luke, the BELOVED PHYSICIAN, salutes you, and † Demas.

15 Salute the BROTHERN in Laodicea, and Nymphas, and † the CONGREGATION in \* his House.

16 And when † this LETTER may have been read among you, cause that it may also be read in the CONGREGATION of the LAODICEANS; and do you also read THAT from Laodicea.

17 And say to † Archippus, "Attend on the † SERVICE which thou didst receive in the Lord, that thou mayest fulfil it."

18 † The SALUTATION of Paul, with MY OWN Hand. † Remember MY CHAINS! FAVOR be with you!

\* TO THE COLOSSIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—12. Christ Jesus. her House. 16. the LETTER—emsc.

13. be established perfect. 15. Subscription—To THE COLOSSIANS. WRITTEN FROM ROME.

† 13. Rom. xv. 30.

† 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.

† 14. 2 Tim. iv. 11.

† 14. 2 Tim. iv. 10; Philemon 24.

† 15. Rom. xvi. 5; 1 Cor.

xvi. 19.

† 16. 1 Thess. v. 27.

† 17. Philemon 2.

† 17. 1 Tim. iv. 6.

† 18. 1 Cor. xvi. 21; 2 Thess. iii. 17.

† 18. Heb. xiii. 8.

\* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Πάυλος και Σίλωνος και Τιμόθεος, τη  
 Paul and Silvanus and Timothy, to the  
 εκκλησία Θεσσαλονικέων εν θεω πατρι και  
 congregation of Thesalonians 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> Ευχαριστούμεν τω θεω παντοτε  
 Anointed.] We give thanks to the God always

περι παντων υμων, μνησιν υμων ποιούμενοι  
 concerning all of you, a remembrance of you making  
 επι των προσευχων ημων, <sup>3</sup> αδιαλείπτως μνη-  
 in the prayers of us, unceasingly recol-

μονευόμεντες υμων του εργου της πιστεως, και  
 lecting 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> ειδοτες,  
 presence of the God and father of us; knowing,

αδελφοι ηγαπημενοι απο θεου, την εκλογην  
 brethren beloved by God, the election  
 υμων· <sup>5</sup> οτι το ευαγγελιον ημων ουκ εγενηθη  
 of you; because the glad tidings of us not came

εις υμας εν λογω μονον, αλλα και εν δυναμει,  
 to you in word only, but also in power,  
 και εν πνευματι αγιω, και \* [εν] πληροφορια  
 even with spirit holy, and [with] confirmation

πολλη· καθως οιδατε οιοι εγενηθημεν εν υμιν  
 much; as you know what we were among you  
 δι' υμας. <sup>6</sup> Και υμεις μιμηται ημιν· εγε-  
 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;

<sup>7</sup> ωστε γενεσθαι υμας τυπους κασι 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 εξηχηται ο λογος του κυριου ου  
 you for has been sounded forth the word of the Lord not

μονον εν τη Μακεδονια και Αχαια, αλλα \* [και]  
 only in the Macedonia and Achaia, but [also]

εν παντι τοπω η πιστις υμων η προς τον θεον  
 in every place the faith of you that towards the God  
 εξεληλυθεν· ωστε μη χρειαν ημας εχειν λαλειν  
 has gone forth; so that not necessary us to have to speak

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. 8. also—omit.

1. from God 7. a Pattern.

1. 2 Cor. i. 19; 2 Thess. i. 1; 1 Pet. v. 13. 1 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.  
 13; xl. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. † 8. Rom. i. 8; 2 Thess. i. 4.



τι. <sup>3</sup> Αυτοι γαρ περι ημων απαγγελου-  
 anything. Themselves for concerning us declare,  
 σιν, <sup>2</sup> οποιαν εισοδον εσχομεν προς υμας, και  
 what kind introduction we had to you, and  
 πως εκεστρεψατε προς τον θεον απο των ειδω-  
 how you turned to the God from the idols,  
 λων, δουλευειν θεω ζωντι και αληθινω, <sup>10</sup> και  
 to serve God living and true, and  
 αραρειν τον υιον αυτου εκ των ουρανων, <sup>δν</sup>  
 to wait for the son of him from the heavens, whom  
 ηγειρειν εκ των νεκρων, Ιησουν, τον ρυομενον  
 raised out of the dead ones, Jesus, the one delivering  
 ημας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.  
 us from the wrath of that coming.

<sup>1</sup> Αυτοι γαρ οιδατε, αδελφοι, την εισοδον  
 Yourselfs for you know, brethren, the introduction  
 ημων την προς υμας, οτι ου κενη γεγονεν  
 of us that to you, because not in vain it has been;

<sup>2</sup> αλλα προκαθοντες και <sup>υβρισθεντες,</sup>  
 but having previously suffered and having been injuriously treated,  
 καθως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα  
 as you know, in Philippi, we were emboldened

εν τω θεω ημων λαλησαι προς υμας το ευαγγε-  
 by the God of us to speak to you the glad tid-  
 λιον του θεου εν πολλω αγωνι. <sup>3</sup> Η γαρ παρα-  
 ings of the God with much striving. The for exhor-  
 κλησις ημων ουκ εκ πλανεως, ουδε εξ ακαθαρ-  
 tation of us not from error, nor from impurity,

σιας, ουτε εν δολω. <sup>4</sup> αλλα καθως δεδοκιμασαμεθα  
 nor in deceit; but as we have been approved

υπο του θεου πιστευθηαι το ευαγγελιον, οτω  
 by the God to be entrusted with the glad tidings, so  
 λαλουμεν, ουχ ως ανθρωποις αρεσκοντες, αλλα  
 we speak, not as men pleasing, but

\* [τω] θεω τω δοκιμαζοντι τας καρδιας ημων.  
 [the] God that one trying the hearts of us.

<sup>5</sup> Ουτε γαρ ποτε εν λογω κολακειας εγεννηθμεν,  
 Neither for any time with a word of flattery did we come,  
 καθως οιδατε ουτε εν προφασει πλεονεξιας,  
 as you know; nor with a pretence of covetousness,

θεος μαρτυς <sup>6</sup> ουτε ζητουντες εξ ανθρωπων  
 God a witness; nor seeking from men  
 δοξαν, ουτε αφ' υμων ουτε αφ' αλλων (δυνα-  
 glory, neither from you nor from others; (being

μενοι εν βαρει ειναι, ως Χριστου αποστολοι)  
 able with a weight to be, as of Anointed apostles;)

<sup>7</sup> αλλ' εγεννηθμεν ηπιον εν μεσω υμων. Ως  
 but we were gentle in midst of you. As  
 αν τροφης θαληη τα εαυτης τεκνα, <sup>8</sup> οτως,  
 would cherish her nursing-mother the of herself children, so,

<sup>9</sup> 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;

<sup>10</sup> 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.

<sup>1</sup> † For you know, Brethren, THAT INTRO- DUCITION of ours which we had to you, That it was not in vain;

<sup>2</sup> but having previously suffered, and been injuri- ously 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;

<sup>3</sup> † For our EXHORTA- TION was not from ERROR, nor from Impurity, nor in Deceit;

<sup>4</sup> but as we have been approved by GOD † to be entrusted with the GLAD TIDINGS, so we speak; † not as pleasing Men, but THAT God who TRIES our HEARTS.

<sup>5</sup> † For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

<sup>6</sup> † nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

<sup>7</sup> but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Chil- dren.

\* VATICAN MANUSCRIPT.—3. 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. 3, 8. † 2. Acts xvi. 22. † 3. Acts xvii. 2. † 4. 1 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus I. 3. † 4. Gal. I. 10. † 5. Acts xx. 23; 2 Cor. II. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 43; xii. 43; 1 Tim. v. 17

ὄμειρομενοι ὑμῶν, εὐδοκούμεν μεταδοῦναι ὑμῖν  
 being very desirous of you, we were well-pleas'd 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 ἀγαπήτοι ἦμιν γεγενησθε.  
 of yourselves lives, because beloved ones to us you have become.

9 Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν  
 You remember for, brethren, the labor of us  
 καὶ τὸν μόχθον νυκτὸς καὶ ἡμέρας ἐργαζομένοι  
 and the toil, night and day working

πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκφρυξάμεν  
 for the not to burden any one of you, we published

εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 Ἔμεις  
 to you the glad tidings of the God. You

μάρτυρες καὶ ὁ θεός, ὡς ὀσίως 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, ὡς ἕνα ἕκαστον ὑμῶν, ὡς  
 as also you know, how one each of you, as

πατὴρ τέκνα ἑαυτοῦ, παρακαλῶντες ὑμᾶς καὶ  
 a father children of himself, exhorting you and  
 παραμυθουμένοι, 12 καὶ μαρτυροῦμενοι εἰς τὸ  
 consoling, and testifying in order that

περιπατήσαι ὑμᾶς ἀξίως τοῦ θεοῦ, τοῦ καλοῦ-  
 to walk you worthily of the God, of the one-call-  
 τοῦ ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.  
 ing you for the of himself kingdom and glory.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ  
 On account of this also we give thanks to the

θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον  
 God unceasingly, because receiving a word  
 ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδέξασθε, οὐ λόγον  
 of hearing from us of the God, you received, not a word  
 ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον  
 of men, but, as it is truly, a word

θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστευού-  
 of God, which also is works in you the believing-  
 σιν. 14 Ἔμεις γὰρ μιμητὰς ἐγενήθητε, ἀδελ-  
 ones. You for imitators became, brethren,

φοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ  
 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 συμπυλετῶν,  
 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 θεὸς μὴ κρεί-  
 ets, and as persecuted, and God not pleas-

κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων. 16 κω-  
 ing, 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 to 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 that Men's Word, but as it is truly, God's Word, and which works powerfully in you, the BELIEVERS.

14 For you, Brethren, became imitators of THOSE CONGREGATIONS of GOD which ARE in JUDEA in Christ Jesus; because you also suffered the same things from your own Countrymen, even as they did from THOSE JEWS.

15 who also killed the LORD Jesus and the PROPHETS, and persecuted us; and who please not God, and are hostile to All Men;

\* VATICAN MANUSCRIPT.—13. And on this account.

1 & Rom. i. 11; iv. 20.  
 2 Cor. xi. 9; 2 Thess. iii. 8.  
 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.  
 1 Thess. ii. 14; 2 Tim. i. 9.  
 2 vii. & 13.

1 & 2 Cor. xii. 15.  
 9. 2 Cor. xii. 13, 14.  
 10; 1 Thess. iv. 1.  
 15. Matt. x. 40; Gal. iv. 14;  
 15. Acta. ii. 23; vii. 52.

2 & Acta. x. 34; 1 Cor. iv. 12;  
 10. 2 Cor. vii. 3; 2 Thess. iii. 7.  
 12. 1 Cor. i. 9; 2 Thess. v. 24;  
 14. Acta

λυοντων ημας τοις εθνεσι λαλησαι ινα σωθη-  
 bidding us to the Gentiles to speak that they might  
 σιν, εις το ανακληρωσαι αυτων τας αμαρτιας  
 be saved, in order that to have filled up of themselves the  
 παντοτε. Εφθασε δε εκ αυτους η οργη εις  
 always. Has come but on them, the wrath for  
 τελος. <sup>17</sup> Ημεις δε, αδελφοι, απορραπισθεντες  
 an end. We but, brethren, having been bereaved  
 αφ' υμων προς καιρον. Ὑρας, προσωπω, ον καρ-  
 from you for a season as hour, in face; not a  
 δι, περισσοτερας εσπουδασαμεν το προσωπον  
 heart, more earnestly we endeavored the face  
 υμων ιδειν εν πολλη επιθυμια. <sup>18</sup> Διο ηθελη-  
 of you to see with much desire. Therefore wished  
 σαμεν ελθειν προς υμας, (εγω μεν Παυλος,)  
 to come to you, (I indeed Paul.)  
 και απαξ και δις και ενεκοψεν ημας ο σατανας.  
 even once and twice; and thwarted us the adversary.  
<sup>19</sup> Τις γαρ ημων ελπις η χαρα η στεφανος και  
 What for of us hope or joy or sorrow of  
 χριστος, η ουχι και υμεις, εμπροσθεν του κυριου  
 boasting, or not also you, in presence of the Lord  
 ημων Ιησου \* [Χριστου] εν τη αυτου παρουσια;  
 of us Jesus [Anointed] in the of his coming?  
<sup>20</sup> υμεις γαρ εστε η δοξα ημων και η χαρα.  
 you for are the glory of us and the joy.  
 ΚΕΦ. γ'. 3. <sup>1</sup> Διο μηκετι στεγοντες, ευδο-  
 Wherefore no longer. holding out, we  
 κησαμεν καταλειφθηναι εν Αθηναις μονοι, <sup>2</sup> και  
 thought well to be left in Athens alone, and  
 επεμψαμεν Τιμοθεον, τον αδελφον ημων και  
 we sent Timothy, the brother of us and  
 συνεργον του θεου εν τη εναγγελιω του Χρισ-  
 fellow-worker of the God in the glad tidings of the Anointed,  
 του, εις το στηριξει υμας και παραταλασαι  
 in order that to confirm you and to exhort  
 \* [υμας] υπερ της πιστεως υμων, <sup>3</sup> τη μη-  
 [you] in behalf of the faith of you, that no  
 δενα σαινεσθαι εν ταις θλιψεσι ταυταις (αυτοι  
 one to be shaken by the afflictions these; (yourselves,  
 γαρ οιδατε, οτι εις τουτο κειμεθα. <sup>4</sup> και γαρ  
 for you know, that for this we are placed; indeed for  
 οτε προς υμας μεν, προελεγομεν υμιν, οτι μελ-  
 when with you we were, we previously said to you, that we  
 λομεν θλιβεσθαι, καθως και εγενετο και οιδατε.)  
 are about to be afflicted, even as also it happened and you know;  
<sup>5</sup> δια τουτου καγω μηκετι στεγων, επεμψα  
 on account of this also I no longer holding out; I sent  
 εις το γνωσαι την πιστιν υμων, μηπως επει-  
 in order that to know the faith of you, lest perhaps tempt-  
 ρασεν υμας ο πειραζων, και εις κενον γενηται  
 ed you the tempter, and in vain should become

16 † hindering us from speaking to the GENTILES that they may be saved; so as † to FILL UP THEIR SINS always; but now † in the End, VENGEANCE has come upon them.  
 17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored † to see your FACE with Much Desire.  
 18 We would therefore have come to you, (even I Paul,) once and also a second time, but † the ADVERSARY thwarted us.  
 19 For what † is Our Hope, or Joy, or Crown of Exultation? Or † are not you also, before our LORD Jesus at HIS Appearing?  
 20 You are, indeed, our GLORY and JOY.  
 CHAPTER III  
 I When, therefore, we could no longer refrain, † we thought well to be left in Athens alone;  
 2 and we sent † Timothy, our BROTHER, and † God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;  
 3 † that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know † that we are liable to this;  
 4 I and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.  
 5 On this account also, being no longer able to endure, I sent to ASCERTAIN \* Your FAITH, † lest perhaps the TEMPTER had tempted you, and our TOIL

\* VARIAN MANUSCRIPT.—10. Anointed—omit. 2. you—omit. 5. YOUR FAITH.  
 † 10. Acts xvii. 5, 13; xviii. 12; xix. 0. † 16. Matt. xxiii. 32. † 20. Matt. xxiv. 6, 14. † 17. 1 Thess. iii. 10. † 18. Rom. i. 13; xv. 22. † 19. 2 Cor. i. 14; Phil. ii. 10; iv. 1. † 1. Acts xvii. 15. † 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 10. † 3. Eph. iii. 13. † 3. Acts ix. 10; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 10. † 4. Acts xx. 24. † 5. 1 Cor. vii. 6; 2 Cor. xi. 5.

ὁ κόπος ἡμῶν. ὁ ἄρτι δε, ελθόντος Τιμοθεου  
 the toll of us. Just now but, having come Timothy  
 προς ἡμᾶς ἀφ' ὑμῶν, και εὐαγγελισαμενου  
 to us from you, and having brought glad tidings  
 ἡμιν την πιστιν και την αγαπην ὑμων, και οτι  
 to us the faith and the love of you, and because  
 εχετε μνησιν ἡμων αγαθην παντοτε, επιπο-  
 you have remembrance of us good always, long-  
 ουντες ἡμας ιδειν, καθαπερ και ἡμεις ὑμας.  
 ing us to see, even as also we you;  
 ὁ δια τουτο παρεκληθημεν, αδελφοι, εφ' ὑμιν  
 through this we were comforted, brethren, over you  
 επι παση τη θλιψει και αναγκη ἡμων, δια  
 in all the affliction and distress of us, on account  
 της ὑμων πιστεως. ὁ οτι νυν ζωμεν, εαν ὑμεις  
 of the of you faith; because now we live, if you  
 στηκητε εν κυριῳ. ὁ τινα γαρ ευχαριστιαν  
 stand firm in Lord. What for gratitude  
 δυναμεθα τῷ θεῷ ανταποδοῦναι περι ὑμων, ετι  
 are we able to the God to return concerning you for  
 παση τη χαρᾷ ἣ χαιρομεν δι' ὑμας  
 all the joy with which we rejoice on account of you  
 εμπροσθεν του θεου ἡμων; ὁ νικτος και ἡμερας  
 in presence of the God of us? night and day  
 ὑπερεκπερισσου δεομενοι ει το ιδειν ὑμων το  
 more exceedingly entreating for the to see of you the  
 προσωπον, και καταρτισαι τα ὑστερηματα της  
 face, and to supply the things wanting of the  
 πιστεως ὑμων. ὁ Αυτος δε ὁ θεος και πατηρ  
 faith of you. Himself but the God our father  
 ἡμων, και ὁ κυριος ἡμων Ἰησους \* [Χριστος]  
 of us, and the Lord of us Jesus [Anointed]  
 κατευθυναι την ὁδον ἡμων προς ὑμας. ὁ ὑμας  
 may direct the way of us to you; you  
 δε ὁ κυριος πλεονασαι και περισσευσαι τη αγα-  
 but the Lord cause to be full and to overflow with the love  
 πη εις αλληλους και εις παντας, καθαπερ και  
 to each other and to all, even as also  
 ἡμεις εις ὑμας. ὁ εις το στηριξαι ὑμων τας  
 we to you; in order that to be established of you the  
 καρδιας αμεμπτους εν ἁγιωσυνη εμπροσθεν του  
 hearts blameless in holiness in presence of the  
 θεου και πατρος ἡμων, εν τη παρουσια του  
 God even a father of us, at the coming of the  
 κυριου ἡμων Ἰησου \* [Χριστου] μετα παντων  
 Lord of us Jesus [Anointed] with all  
 των ἁγιων αυτου.  
 of the holy ones of himself.

should have become in vain.

6 † But just now, Timothy having come to us from you, and having brought us glad tidings of your FAITH and LOVE, and that you have always a kind remembrance of us, longing to see Us, † even as we also You;

7 on this account, Brethren, † we were comforted over you, in All our \* DISTRESS and Affliction, by means of YOUR Faith.

8 Because we now live, since you † stand firm in the Lord.

9 For † What Gratitude can we return to GOD concerning you, for All the JOY with which we rejoice on your account in the presence of our GOD;

10 Night and Day most abundantly † entreating to see Your FACE, and † to supply the DEFICIENCIES of your FAITH?

11 But may GOD Himself, even our Father, and our LORD JESUS, direct our WAY to you;

12 and may the LORD † cause you to be full and to overflow with love to each other, and to all, even as we also to you.

13 so as to † establish your hearts blameless in holiness before GOD, even our Father, at the COMING of our LORD JESUS, † with All his SAINTS.

CHAPTER IV.

1 \* FINALLY, Brethren, we entreat you, and we exhort in the Lord Jesus, \* that as you received from

ΚΕΦ. δ'. 4.  
 ὁ λοιπον \* [ουν,] αδελφοι, ερωτωμεν ὑμας  
 Finally [therefore,] brethren, we entreat you  
 και παρακαλοῦμεν εν κυριῳ Ἰησου, καθως παρε-  
 and we exhort in Lord Jesus, as you re-

\* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction. 11. Anointed—omit.  
 13. Anointed—omit. 1. FINALLY. 1. therefore—omit. 1. that as you receive & from us now it behoves you to walk and please God, even as also you walk, you may abound more.  
 1. 6. Acts xviii. 1, 5. † 6. Phil. 1. 8. † 7. † 2 Cor. 1. 4; vii. 6, 7, 13. † 8. Phil. iv. 1. † 9. 1 Thess. 1. 3. † 10. Rom. 1. 10, 11; xv. 33. † 10. 2 Cor. xiii. 9 11; Col. iv. 12. † 12. 1 Thess. iv. 10. † 12. 1 Thess. iv. 9; † Pet. 1. 7. † 13. 1 Cor. 1. 8; Phil. 1. 10; 1 Thess. v. 23; 2 Thess. 11. 17; 1 John iii. 20, 21. † 13. Zech. xiv. 5, Jude 14.

λαβετε παρ' ἡμῶν το πῶς δει ὑμας περιπατεῖν  
 ceived from us the how it behoves you to walk  
 και αρσκειν θεῷ, ἵνα περισσευητε μαλλον  
 and to please God, so that you may abound more;  
 2 οἰδατε γαρ, τινας παραγγελιας εδωκαμεν ὑμῖν  
 you know for, what commands we gave to you  
 δια του κυριου Ἰησου. 3 Τουτο γαρ εστι θελη-  
 by the Lord Jesus. This for is  
 μα του θεου, ὁ ἁγιασμος ὑμων ἀπεχεσθαι ὑμας  
 of the God, the sanctification of you; to abstain you  
 απο της πορνειας. 4 εἰδεναι ἕκαστον ὑμων το  
 from the fornication; to have knows each one of you the  
 ἑαυτου σκευος κτασθαι εν ἁγιασμῳ και τιμῃ,  
 of himself vessel to possess in sanctification and honor,  
 5 μη εν παθει επιθυμιας, καθαπερ και τα εθνη  
 not in passion of inordinate desire, as even the Gentiles  
 τα μη εἰδοτα τον θεον. 6 το μη ὑπερβαινεῖν  
 those not knowing the God; that not to overstep  
 και πλεονεκτεῖν εν τῷ πραγματι του ἀδελφον  
 and to cheat in the matter the brother  
 αὐτου· διοτι εκδικος \* [δ] κυριος περι παντων  
 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. 7 Ου γαρ εκαλεσεν ἡμῶν ὁ θεος  
 testified. Not for did call us the God  
 επι ακαθαρσια, ἀλλ' εν ἁγιασμῳ. 8 Τοιγαρων  
 for impurity, but in sanctification. Therefore  
 ὁ αθετων, ουκ ἀνθρωπον αθετει, 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  
 εις ἡμας. 9 Περι δε της φιλαδελφιας, ου χρεῖαν  
 to us. Concerning but the brotherly love, no need  
 εχετε γραφειν ὑμῖν· αυτοι γαρ ὑμεῖς θεοδιδάκ-  
 you have to write to you; yourselves for you God-taught  
 ται εστε εις το αγαπην ἀλληλων. 10 και γαρ  
 are into the love each other; also for  
 ποιειτε αυτο εις παντας τους ἀδελφους τους εν  
 you do it to all the brethren those in  
 ὅλη τη Μακεδονια. Παρακαλουμεν δε ὑμας,  
 whole the Macedonia. We exhort but you,  
 ἀδελφοι, περισσευειν μαλλον. 11 και φιλοτι-  
 brethren, to abound more; and to strive  
 μεσθαι ἡσυχάζειν, και πρῶσειν τα ἰδια, και  
 earnestly to be quiet, and to do the things your own, and  
 εργαζεσθαι ταις \* [ἰδιας] χερσιν ὑμων, καθως  
 to work with the own hands of you, as  
 ὑμῖν παρηγγειλαμεν. 12 ἵνα περιπατητε ευσχη-  
 to you we commanded, so that you may walk becom-

us † how it behoves you to walk and † to please God, so that you may abound more.

2 For you know What Commandments we gave you by the LORD Jesus.

3 For this is † God's Will, your SANCTIFICATION; † that you abstain from FORNICATION;

4 † that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;

5 not in Passion of Lust, † even as THOSE GENTILES who KNOW NOT God;

6 † that none OVERSTEP the bounds and cheat his BROTHER by the PRACTICE; because the Lord is † an Avenger for all these things, as we before said to you, and fully testified.

7 For God did not call us for Impurity, † but in Sanctification.

8 Therefore, † HE who REJECTS, rejects not Man, but THAT GOD; who also imparted his HOLY SPIRIT for \* you.

9 But concerning BROTHERLY LOVE, \* we have no Need to write to you, for 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.—δ. the—omit. writes to you.

10. egen towards.

8. you. 11. own—omit.

9. we have no Need to

† 1. Phil. i. 27; Col. iii. 6. † 1. Eph. v. 27. † 3. Rom. xii. 2; Eph. v. 17.  
 † 2. 1 Cor. vi. 18, 19; Eph. v. 8; Col. iii. 6. † 4. Rom. vi. 10; 1 Cor. vi. 15, 18. † 5.  
 Eph. iv. 11. † 6. 1 Cor. vi. 8. † 7. 1 Cor. i. 2; Heb. xii. 1.  
 † 8. Luke x. 16. † 9. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.  
 † 10. 1 Thess. iii. 14; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. † 11. 1 Thess. i. 7.  
 † 12. 1 Thess. iii. 14. † 13. Rom. xiii. 13; 2 Cor. viii. 21; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρειαυ  
ingly towards those outside, and of nothing need  
εχητε. <sup>13</sup> Ου θελωμεν δε υμια αγνοειν, αδελ-  
may have. Not we wish but you to be ignorant, breth-  
φοι, περι των κεκοιμημενων, ινα μη λυπησθε,  
rea, 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 those not having a hope. If  
γαρ πιστευομεν, οτι Ιησους απεθανε και ανεσ-  
for we believe, that Jesus died and arose,  
τη, οτω 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 say  
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 αρχα-  
himself the Lord with a command, with a voice of a chief  
γγελου, και εν σαλπγγι θεου καταβησεται αι  
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 αρκαγησαμεθα 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  
οτω παντοτε συν κυριω εσομεθα. <sup>18</sup> Ωστε  
so always with Lord shall we be. Therefore  
παρακαλειτε αλληλους εν τοις λογοις τούτοις.  
comfort you each other in the words these.  
ΚΕΦ. ε'. β. <sup>1</sup> Περι δε των χρονων και των  
Concerning but the times and the  
καιρων, αδελφοι, ου χρειαυ 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, οτως ερχεται.  
of Lord, as a thief in night, so comes.  
<sup>3</sup> Οταν λεγωσιν Ειρηνη και ασφαλεια: τότε  
When they may say: Peace and safety; then  
αιφιδες αυτοις εφισταται αλεθρος, ωσπερ η  
sudden to them is at hand destruction, just as the  
ωδιν τη εν γαστρι εχουση και ου μη κφυγω  
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 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 for 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 impends over them, just as LABOR-PAINS ON HER WHO IS PREGNANT, and they shall by no means escape.

\* VATICAN MANUSCRIPTS.—15. JESUS. 17. in the Lord. & the onst.

† 13. Eph. ii. 12. † 14. 1 Cor. xv. 13. † 14. 1 Cor. xv. 23. † 15. 1 Cor. xv. 51.  
† 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. † 16. 1 Cor. xv. 52. † 16. 1 Cor. xv. 52.  
† 17. 1 Cor. xv. 51. † 17. John xii. 28; xiv. 8; xvii. 34. † 1. Matt. xxiv. 3, 26; Acts i. 7. † 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 30, 40. † 2. Luke xvii. 27—29; xxi. 24, 25; 2 Thess. i. 9.

σιν. <sup>4</sup> ἤμεῖς δὲ, ἀδελφοί, οὐκ ἐστε ἐν σκοτει,   
 expa. You but, brethren, not are in darkness,   
 ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·   
 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 ἐσμεν νυκτός, οὐδὲ σκοτούς. <sup>6</sup> Ἄρα   
 of day; not we are of night, nor of darkness. So   
 οὐν μὴ καθευδόμεν, ὡς \* [καὶ] οἱ λοιποὶ, ἀλλὰ   
 then not we may sleep, as [even] the others, but   
 γρηγοροῦμεν καὶ νηφόμεν· οἱ γὰρ καθευδόν-   
 we should watch and wewould not drink; those for sleeping   
 νες, νυκτός καθευδούσι· καὶ οἱ μεθύσκομενοί,   
 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,   
 νηφόμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγα-   
 should not drink, having put on a breastplate of faith and of   
 πης, καὶ περικεφαλᾶσαν, 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 περικοπήσιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν   
 for attaining of salvation by means of the Lord of us   
 Ἰησοῦ \* [Χριστοῦ,] <sup>10</sup> ὃν ἀποθανόντος ὕπὲρ   
 Jesus [Anointed,] of that having died on behalf   
 ἡμῶν· ἵνα, εἴτε γρηγοροῦμεν εἴτε καθευδόμεν,   
 of us; so that, whether we may be awake or we may be asleep,   
 ἅμα 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> Ἐρωτᾶμεν δὲ ὑμᾶς, ἀδελφοί,   
 even you do. We entreat but you, brethren,   
 εἶναι 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 ἡγισθαί αὐτοὺς ὑπερπερισσοῦ 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, παραμυθεῖσθε τοὺς ὀλι-   
 monish you the disorderly ones, encourage you the fee-   
 γοῦντας, ἀντεχεσθε τῶν ἀσθενῶν, μακροθυ-   
 ponding ones, hold you on to the feeble ones, be you long-   
 μετε πρὸς πάντας. <sup>15</sup> Ὁρατε, μὴ τις κακὸν   
 suffering towards all. See you, no 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.—6. even—omit.

9. Anointed—omit.

† 4. Rom. xiii. 13, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 6. Matt. xxiv. 42; xiv. 13; Rom. xiii. 11—13; 1 Pet. v. 8. † 7. Luke xxi. 34, 36; Rom. xiii. 13; 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. 3 Thess. ii. 13, 14. † 10. Rom. xiv. 8, 9; 3 Cor. v. 15. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 18; Ph' l. ii. 20; 1 Tim. v. 17; Heb. xiii. 7, 17. † 14. 3 Thess. iii. 11, 12. † 14. Heb. xii. 12. † 14. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. † 14. Gal. v. 22; Eph. iv. 3; Col. iii. 13. † 15. Lev. xix. 18; Prov. xx. 23; xxiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

αντι κακου τινι αποδω' αλλα παντοτε το  
 in place of evil to anyone should render; but always the  
 αγαθον διωκετε και εις αλληλους και εις πα-  
 good pursue you both towards each other and towards all.  
 τας. 16 Παντοτε χαιρετε. 17 Αδιαλειπτως προσ-  
 Always rejoice you. Unceasingly pray  
 ευχεσθε. 18 εν παντι ευχαριστειτε' τουτο γαρ  
 you; in everything give you thanks; this for  
 θελημα θεου εν Χριστου Ιησου εις υμας. 19 Το  
 will of God in Anointed Jesus concerning you. The  
 πνευμα μη σβεννυτε' 20 προφητειας μη εξουθε-  
 spirit not quench you; prophecies not disregard  
 νειτε. 21 παντα δε δοκιμαζετε' το καλον κατε-  
 you; all things but try you; the good thing hold  
 χετε. 22 απο παντος ειδουσ κνηρου απεχεσθε.  
 you fast; from every form of evil do you abstain.  
 23 Αυτος δε ο θεος της ειρηνης αγιασαι υμας  
 Himself but the God of the peace may sanctify you  
 ολοτελεισ' και ολοκληρου υμων το πνευμα και  
 entirely; and whole of you the spirit and  
 η ψυχη και το σωμα αμερπτως εν τη παρουσια  
 the life and the body blameless in the presence  
 του κυριου ημων Ιησου Χριστου τηρηθει.  
 of the Lord of us Jesus Anointed may be preserved.  
 24 Πιστος ο καλων υμας, ος και ποιησει. 25 Αδε-  
 Faithful the anecalling you, who also will perform. Breth-  
 φοι, προσευχεσθε περι ημων. 26 Ασπασασθε  
 ren, pray you for us. Salute you  
 τους αδελφους παντας εν φιληματι αγιφ.  
 the brethren all with a kiss holy.  
 27 Ορκιζω υμας τον κυριον, αναγνωσθηναι την  
 I adjure you the Lord, to be read the  
 επιστολην πασι τοις \* [αγιοις] αδελφοις. 28 Η  
 letter to all the [holy] brethren. The  
 χαρις του κυριου ημων Ιησου Χριστου μεθ  
 favor of the Lord of us Jesus Anointed with  
 υμων.  
 you.

render Evil for Evil to  
 Any one; but always pur-  
 sue the GOOD, both towards  
 each other and towards all.  
 16 † Rejoice always.  
 17 † Pray unceasingly.  
 18 † In everything give  
 thanks; for this is God's  
 Will, by Christ Jesus, con-  
 cerning you.  
 19 † Quench not the  
 SPIRIT.  
 20 † Do not disregard  
 Prophecies;  
 21 but † examine all  
 things. † Hold fast the  
 GOOD.  
 23 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  
 BROTHERN with a holy  
 Kiss.  
 27 I adjure you by the  
 LORD, † to read the LET-  
 TER to ALL the BROTHERN.  
 28 † THE FAVOR of our  
 LORD Jesus Christ be with  
 you. \* †

\* VATICAN MANUSCRIPT.—25, also. 27, holy—omit. 28, Subscription—FIRST TO THE THESSALONICANS. WRITTEN FROM ATHENS.  
 † 28. 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 subscriptions 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 13th year of his reign, answering to A. D. 51.—Macknight.  
 † 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 26; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 29.  
 † 20. 1 Cor. xiv. 1, 29. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 22. 1 Cor. i. 8. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 3; 2 Thess. iii. 1.  
 † 26. Rom. xvi. 5. † 27. Col. iv. 16; 2 Thess. iii. 14. † 28. Rom. xvi. 24, 24; 2 Thess. iii. 18.



\* 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 ημων και  
 gregation of Thessalonians in God a father of us and  
 κυριω Ιησου Χριστω· <sup>2</sup> 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>3</sup> Ευχαριστειν οφειλομεν τω θεω  
 Anointed. To give thanks we are bound to the God  
 παντοτε περι υμων, αδελφοι, καθως αξιον  
 always concerning you, brethren, as proper  
 εστιν, οτι υπεραιξανει η πιστις υμων, και πλεον-  
 it is, because is growing fast the faith of you, and abounds  
 αζει η αγαπη ενος εκαστου παντων υμων εις  
 the love of one of each of all of you for  
 αλληλους· <sup>4</sup> ωστε ημας αντους εν υμιν καυχασθαι  
 each other; so that us ourselves in you to boast  
 εν ταις εκκλησιαις του θεου, υπερ της  
 among the congregations of the God, on account of the  
 υπομονης υμων και πιστεως, εν πασι τοις διω-  
 of you and of faith, in all the perse-  
 μοις υμων και ταις θλιψεσιν, αις ανεχεσθε·  
 cutions of you and the afflictions, which you endure;  
<sup>5</sup> ενδειγμα της δικαιας κρισεως του θεου, εις το  
 a token of the righteous judgment of the God, for that  
 καταξιωθηναι υμας της βασιλειας του θεου,  
 to be deemed worthy you of the kingdom of the God,  
 υπερ ης και πασχετε. <sup>6</sup> Ειπερ δικαιον παρα  
 on behalf of which also you suffer, If indeed a just thing with  
 θεω, ανταποδουναι τοις θλιβουσιν υμας θλιψιν,  
 God, to give in return to those afflicting you affliction,  
<sup>7</sup> και υμιν τοις θλιβομενοις ανεσιν μεθ' ημων, εν  
 and to you to those being afflicted a relaxation with us, at  
 τη αποκαλυψει του κυριου Ιησου απ' ουρανον,  
 the revelation of the Lord Jesus from heaven,  
 μετ' αγγελων δυναμεως αυτου, <sup>8</sup> εν πυρι φλο-  
 with messengers of power of himself, in a fire of  
 γος, διδοντος εκδικησιν τοις μη ειδοσι θεον,  
 flame, executing retributive justice to those not knowing God,  
 και τοις μη υπακουουσι τω ευαγγελιω του  
 and to those not being obedient to the glad tidings of the  
 κυριου Ιησου Χριστου \* [Χριστου]· <sup>9</sup> οστινες δικη  
 Lord of us Jesus [Anointed,] who a just penalty

CHAPTER I.

<sup>1</sup> Paul, and † Silvanus, and Timothy, to the CONGREGATION of Thessalonians † in God our Father and the Lord Jesus Christ;  
<sup>2</sup> † Favor is to you and Peace, from God the Father and the Lord Jesus Christ.  
<sup>3</sup> † We are bound to give thanks to God always concerning you, Brethren, as it is proper, Because your FAITH is growing exceedingly, and the LOVE of each One of you All is abounding towards each other;  
<sup>4</sup> so that † we ourselves boast in You among the CONGREGATIONS of GOD, † on account of your PATIENCE and Faith, † in All your PERSECUTIONS and the AFFLICTIONS which you endure;  
<sup>5</sup> † a Token of the RIGHTEOUS Judgment of GOD, for you to be DEEMED WORTHY of the KINGDOM of GOD, on account of which also you suffer.  
<sup>6</sup> † If indeed it is just with God to repay Affliction to THOSE who AFFLICT you,  
<sup>7</sup> so also to YOU the AFFLICTED, † a Rest together with us, at † the REVELATION of the LORD Jesus from Heaven with the Angels of his Power,  
<sup>8</sup> † in a Flame of Fire, dispensing Retributive justice † to THOSE not ACKNOWLEDGING God, and † to THOSE not BEING OBEDIENT to the GLAD TIDINGS of OUR LORD Jesus;  
<sup>9</sup> † who shall pay a just

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS. 2. of us—omit.  
 8. Anointed—omit.

† 1. 2 Cor. i. 10. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 8. † 3. 1 Thess. i. 2, 3;  
 iii. 6, 9; † 2 Thess. ii. 18. † 4. 2 Cor. vii. 14; 12. 7; 1 Thess. ii. 10, 20. † 4. 1 Thess.  
 i. 3. † 4. 1 Thess. ii. 14. † 5. Phil. i. 28. † 6. Rev. vi. 10. † 7. Rev.  
 xvi. 13. † 7. 1 Thess. iv. 16; Jude 14. † 8. Heb. x. 27; xii. 20. † 8. 1 Thess.  
 iv. 5. † 8. Rom. ii. 8. † 9. Phil. iii. 19; † 1 Pet. iii. 7.

τισουσιν, δλεθρον αιωνιον, απο προσωπου του  
 shall pay, destruction age-lasting, from face of the  
 κυριου και απο της δολξης της ισχυος αυτου,  
 Lord and from the glory of the strength of him,  
 10 οταν ελθη ενδοξασθηναι εν τοις αγιοις  
 when he may come to be glorified in the holy ones  
 αυτου και θαυμασθηναι εν πασι τοις πιστευσα-  
 of himself and to be admired in all those having believed,  
 σιν, (οτι επιστευθη το μαρτυριον ημων εφ'  
 because he believed the testimony of us to  
 υμας,) εν τη ημερα εκεινη. 11 Εις ο και πρσ-  
 you,) in the day that. For which also we  
 ευχομεθα παντοτε περι υμων, ινα υμας αξιω-  
 pray always concerning you, that you may be  
 σθη της κλησεως ο θεος ημων, και  
 counted worthy of the calling the God of us, and  
 πληρωση πασαν ευδοκιαν αγαθουσης και  
 may fill up every good intention of goodness and  
 εργων πιστεως εν δυναμει. 12 οπως ενδοξασθη το  
 work of faith in power; so that may be glorified the  
 ονομα του κυριου ημων Ιησου \* [Χριστου] εν  
 name of the Lord of us Jesus [Anointed] in  
 υμιν, και υμεις εν αυτω, κατα την χαριν του  
 you, and you in him, according to the favor of the  
 θεου ημων και κυριου Ιησου Χριστου.  
 God of us and Lord Jesus Anointed.

ΚΕΦ. Β'. 2.

1 Ερωτωμεν δε υμας, αδελφοι, υπερ της  
 We entreat and you, brethren, concerning the  
 παρουσιας του κυριου \* [ημων] Ιησου Χριστου,  
 presence of the Lord [of us] Jesus Anointed,  
 και ημων επισυναγωγης εκ' αυτου, 2 εις το μη  
 and of us assembling to him, in order that we  
 ταχως σαλευθηται υμας απο του νοου, μητε  
 quickly to be shaken you from the mind, nor  
 θροισιθαι μητε δια πνευματος, μητε δια λογου,  
 to be alarmed either: by: a spirit, nor by a word,  
 μητε δι' επισταλης ως, δι' ημων, ως οτι  
 nor by a letter as by means of us, as that  
 ενεσθηκεν η ημερα του κυριου. 3 Μη τις υμας  
 has come close the day of the Lord. No one you  
 εξαπατηση κατα μηδενα τροπον οτι, εαν μη  
 should delude by any way, because, is not  
 ελθη η αποστασια πρωτον, και αποκαλυφθη  
 may come the falling away first, and may be revealed  
 ο ανθρωπος της αμαρτιας, ο υιος της αποκλειας,  
 the man of the sin, the son of the destruction,  
 4 ο αντικειμενος και υπεραιρομενος επι παντα  
 the opposing and lifting up himself above all  
 λογομενον θεον η σεβασμα, ωστε αυτον εισ-  
 being called a god or an august object, so that him into the  
 ναον του θεου καθισαι, αποδεικνυντα εαυτα,  
 temple of the God to be seated, openly showing himself,  
 οτι εστι θεος. 5 Ου μνημονευετε, οτι ετι  
 that he is a god. Not remember you, that still

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 from us, as though the DAY of the LORD was present.

3 † Let no one delude YOU by any means, BECAUSE † the APOSTASY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a GOD.

5 Do you not remember

\* VATICAN MANUSCRIPT.—12. Anointed—omit. 2. of us—omit.

1. 10. Psa. lxxxix. 7. † 10. Psa. lxxviii. 85. † 11. 1 Thess. i. 8. † 12. 1 Pet. i. 7; iv. 14. † 1. 1 Thess. iv. 10. † 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17. † 2. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. † 3. 1 Tim. iv. 1. † 3. Dan. vii. 25; 1 John ii. 13; Rev. xiii. 11. † 4. Dan. vii. 26; xi. 80; Rev. xiii. 6.

ων προς υμας, ταυτα ελεγον υμιν; <sup>6</sup> και νυν  
being with you, these things I said to you? and now  
το κατεχον οιδατε, εις το αποκαλυφθηαι  
the restraining thing you know, in order that to be revealed  
αυτον εν τω εαυτου καιρω. <sup>7</sup> Το γαρ μυστηριον  
him in the of himself season. The for secret thing  
ηδη ενεργειται της ανομιαι, μονον δ κατεχω  
already works of the lawlessness, only the one-restraining  
αρτι εως εκ μεσου γεινηται. <sup>8</sup> και τοτε αποκα-  
now till out of midst it may be; and then will be re-  
λυφθησεται δ ανομιαι. <sup>9</sup> ον δ κυριος \* [Ιησους]  
revealed the lawless one; whom the Lord [Jesus]  
αναλωσει τω πνευματι του σθματος αυτου,  
will consume with the breath of the mouth of himself,  
και καταρησει τη επιφανεια της παρουσιας  
and will make powerless by the appearing of the presence  
αυτου. <sup>10</sup> οδ εστιν η παρουσια, κατ' ανεργειαν  
of himself; of whom is the presence, according to an energy  
του σατανα, εν παση δυναμει. και σημειοις και  
of the adversary, with all power and signs and  
τερασι ψευδους, <sup>10</sup> και εν παση απιατη \* [της]  
wonders of falsehood, and with every deception [of the]  
αδικιας, \* [εν] τοις απολλυμενοις. αυθ' ων την  
iniquity, [in] those perishing; because as the  
αγαπην της αληθειαι ουκ εδεξαντα εις το  
love of the truth not they received in order that  
σωθηναι αυτους. <sup>11</sup> και δια τουτο φεμφει  
to be saved them. And because of this will send  
αυτοις ο θεος ενεργειαν κλωνη, εις το πιστευ-  
to them the God a strong working of deceit, in order that to believe  
σαι αυτους τω ψευδει. <sup>12</sup> [να κριθωσι παντες οι  
them the falsehood; so that may be judged all those  
μη πιστευσαντες τη αληθεια, αλλ' ευδοκησαν-  
not having believed the truth, but having delighted  
τες \* [εν] τη αδικια. <sup>13</sup> Ημεις δε οφειλομεν  
[in] the iniquity. We but are bound  
ευχαριστην τω θεω παντοτε περι υμων,  
to give thanks to the God always concerning you,  
αδελφοι ηγαπημενοι υπο κυριου, οτι ειλατο  
brethren being beloved by Lord, because chose  
υμας ο θεος απ' αρχης εις σωτηριαν εν αγι-  
you the God from a beginning for salvation in sancti-  
σμη πνευματος και πιστει αληθειαι. <sup>14</sup> εις ο  
fication of spirit and belief of truth; into which  
εκαλεσεν υμας δια του ευαγγελιου ημων, εις  
he called you by means of the glad tidings of us, for  
περικποιωσιν δόξης του κυριου ημων Ιησου  
obtaining glory of the Lord of us Jesus  
Χριστου.  
Anointed.

<sup>15</sup> Αρα ουν, αδελφοι, στηκετε, και κρατειτε  
So then, brethren, stand you, and hold you fast

That while I was with you,  
I said these things to you?

<sup>6</sup> and now you know  
WHAT RESTRAINS, in or-  
der to his BEING REVEAL-  
ED in HIS OWN SEASON.

<sup>7</sup> For † the SECRET of  
LAWLESSNESS is already  
working, till only the ONE  
RESTRAINING for the pres-  
ent shall be out of the way;

<sup>8</sup> 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 PRE-  
SENCE:)

<sup>9</sup> Whose COMING is ac-  
cording to the Energy of  
the ADVERSARY, with ALL  
Power, and † Signs, and  
Wonders of Falsehood,

<sup>10</sup> 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.

<sup>11</sup> † And on this account  
God \* will send to them an  
Energy of Delusion, † to  
their BELIEVING the  
FALSEHOOD;

<sup>12</sup> in order that ALL  
THOSE may be judged who  
BELIEVED not the TRUTH,  
† but approved the INI-  
QUITY.

<sup>13</sup> 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;

<sup>14</sup> to which he called  
you by our GLAD TIDINGS,  
for the obtaining of † the  
Glory of our LORD JESUS  
Christ.

<sup>15</sup> So then, Brethren,  
† stand firm, and retain

\* VATICAN MANUSCRIPT.—8. Jesus—omit. 10. of the—omit. 10. in—omit.  
11. sends them. 12. in—omit. 13. chose you a First-fruit.  
† 7. 1 John ii. 18; iv. 8. † 8. Dan. vii. 10, 11. † 8. Isa. xi. 4; Rev. ii. 16.  
† 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. † 10. 2 Cor. ii. 15; iv. 8. † 11. Rom.  
i. 24. † 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. † 12. Rom. i. 32. † 13. 3 Thess.  
i. 3. † 13. 1 Thess. i. 4. † 13. 1 Pet. i. 2. † 14. John xvii. 23; 1 Thess. ii.  
13; 1 Pet. v. 10. † 15. 1 Cor. xvi. 13; Phil. iv. 1.

τας παραδοσεις, <sup>as</sup> <sup>which</sup> <sup>you</sup> <sup>were</sup> <sup>taught,</sup> <sup>εἴτε</sup> <sup>δια</sup>  
 the traditions, which you were taught, whether through  
 λογου <sup>εἴτε</sup> <sup>δι'</sup> <sup>ἐπιστολης</sup> <sup>ἡμῶν.</sup> <sup>16</sup> <sup>Αυτος</sup> <sup>δε</sup>  
 a word or by a letter of us. Himself but  
 ὁ <sup>κύριος</sup> <sup>ἡμῶν</sup> <sup>Ἰησους</sup> <sup>Χριστος,</sup> <sup>καὶ</sup> <sup>ὁ</sup> <sup>θεος</sup>  
 the Lord of us Jesus Anointed, and the God  
 \* [καὶ] <sup>πατήρ</sup> <sup>ἡμῶν</sup> <sup>ὁ</sup> <sup>ἀγαπήσας</sup> <sup>ἡμᾶς</sup> <sup>καὶ</sup> <sup>δῶκεν</sup>  
 [and] father of us he having loved us and having given  
 παρακλησιν <sup>αἰωνίαν</sup> <sup>καὶ</sup> <sup>ἐλπίδα</sup> <sup>ἀγαθὴν</sup> <sup>ἐν</sup> <sup>χῶ-</sup>  
 a consolation age-lasting and a hope good by fa-  
 ρτι, <sup>17</sup> <sup>παρακαλεσαι</sup> <sup>ὑμῶν</sup> <sup>τας</sup> <sup>καρδιας,</sup> <sup>καὶ</sup> <sup>στη-</sup>  
 vor, may comfort of you the hearts, and may  
 ρισαι \* [ὑμᾶς] <sup>ἐν</sup> <sup>παντι</sup> <sup>λογῳ</sup> <sup>καὶ</sup> <sup>ἐργῳ</sup> <sup>ἀγαθῷ.</sup>  
 establish [you] in every word and work good.

ΚΕΦ. γ. 3.

<sup>1</sup> Το λοιπον, <sup>προσευχεσθε,</sup> <sup>ἀδελφοι,</sup> <sup>περι</sup>  
 The remainder, pray you, brethren, for  
 ἡμῶν, <sup>ἵνα</sup> <sup>ὁ</sup> <sup>λόγος</sup> <sup>τοῦ</sup> <sup>κυρίου</sup> <sup>τρέχη</sup> <sup>καὶ</sup> <sup>δοξα-</sup>  
 of us, that the word of the Lord may run and may be  
 ζῆται, <sup>καθὼς</sup> <sup>καὶ</sup> <sup>πρὸς</sup> <sup>ὑμᾶς,</sup> <sup>2</sup> <sup>καὶ</sup> <sup>ἵνα</sup> <sup>βρωθω-</sup>  
 glorified, as even among you, and that we may be de-  
 μεν <sup>ἀπο</sup> <sup>τῶν</sup> <sup>ἀτοκῶν</sup> <sup>καὶ</sup> <sup>πονηρῶν</sup> <sup>ἀνθρώπων·</sup> <sup>οὐ</sup>  
 livered from the out of places and evil men; not  
 γὰρ <sup>παντῶν</sup> <sup>ἡ</sup> <sup>πίστις.</sup> <sup>3</sup> <sup>Πίστος</sup> <sup>δε</sup> <sup>ἐστίν</sup> <sup>ὁ</sup>  
 for of all the faith. Faithful but is the  
 κύριος, <sup>ὃς</sup> <sup>στηριξεῖ</sup> <sup>ὑμᾶς</sup> <sup>καὶ</sup> <sup>φυλάξει</sup> <sup>ἀπο</sup> <sup>τοῦ</sup>  
 Lord, who will establish you and will guard from the  
 πονηροῦ. <sup>4</sup> <sup>Πεποιθήμεν</sup> <sup>δε</sup> <sup>ἐν</sup> <sup>κυρίῳ</sup> <sup>ἐφ'</sup> <sup>ὑμᾶς,</sup>  
 evil one. We have confidence but in Lord concerning you,  
 ὅτι <sup>ἃ</sup> <sup>παραγγελλομεν</sup> \* [ὑμῖν,] <sup>καὶ</sup> <sup>ποι-</sup>  
 because the things we announce [to you,] both you  
 εἰτε <sup>καὶ</sup> <sup>ποιήσετε.</sup> <sup>5</sup> <sup>Ὁ</sup> <sup>δε</sup> <sup>κύριος</sup> <sup>κατεθυναι</sup>  
 do and will do. The but Lord may direct  
 ὑμῶν <sup>τας</sup> <sup>καρδιας</sup> <sup>εἰς</sup> <sup>τὴν</sup> <sup>ἀγαπὴν</sup> <sup>τοῦ</sup> <sup>θεοῦ,</sup> <sup>καὶ</sup> <sup>εἰς</sup>  
 of you the hearts into the love of the God, and into  
 τὴν <sup>ὑπομονὴν</sup> <sup>τοῦ</sup> <sup>Χριστοῦ.</sup> <sup>6</sup> <sup>Παραγγελλομεν</sup> <sup>δε</sup>  
 the patience of the Anointed. We give orders but  
 ὑμῖν, <sup>ἀδελφοι,</sup> <sup>ἐν</sup> <sup>ὀνόματι</sup> <sup>τοῦ</sup> <sup>κυρίου</sup> \* [ἡμῶν]  
 to you, brethren, in name of the Lord [of us]  
 Ἰησοῦ <sup>Χριστοῦ,</sup> <sup>στελλεσθαι</sup> <sup>ὑμᾶς</sup> <sup>ἀπο</sup> <sup>παντός</sup>  
 of Jesus Anointed, to withdraw you from every  
 ἀδελφοῦ <sup>ἀτακτῶς</sup> <sup>περιπατοῦντος,</sup> <sup>καὶ</sup> <sup>μη</sup> <sup>κατὰ</sup>  
 brother disorderly walking, and not according to  
 τὴν <sup>παραδοσιν,</sup> <sup>ἣν</sup> <sup>παρελάβοσαν</sup> <sup>παρ'</sup> <sup>ἡμῶν.</sup>  
 the tradition, which they received from us.  
<sup>7</sup> <sup>Αὐτοὶ</sup> <sup>γὰρ</sup> <sup>οἴδατε,</sup> <sup>πῶς</sup> <sup>δεῖ</sup> <sup>μιμῆσθαι</sup> <sup>ἡμᾶς·</sup>  
 Youelves for know, how it behooves to imitate us;  
 ὅτι <sup>οὐκ</sup> <sup>ἠτακτῆσαμεν</sup> <sup>ἐν</sup> <sup>ὑμῖν,</sup> <sup>8</sup> <sup>οὐδὲ</sup> <sup>δωρεᾶν</sup>  
 because not we were disorderly among you, neither gratuitously  
 ἄρτον <sup>ἐφαγομεν</sup> <sup>παρα</sup> <sup>τινός,</sup> <sup>ἀλλ'</sup> <sup>ἐν</sup> <sup>κόπῳ</sup> <sup>καὶ</sup>  
 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, eternal Consolation, and † a good Hope,

17 console YOUR HEARTS, † and establish you in Every good \* Work and Word.

CHAPTER III.

1 FINALLY, Brethren, † pray for us, that the word of the LORD may run and be glorified, even as among you;

2 and † that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

3 But † Faithful is the LORD, who will establish and † guard you from the EVIL one.

4 And † we have confidence in the LORD concerning you, Because the things we command, \* you both are doing, and will do.

5 And may the LORD direct YOUR HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

6 Now we charge you, Brethren, in the Name of the LORD Jesus Christ, † to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which \* you received from us.

7 For you yourselves know † how you ought to imitate us; Because we were not disorderly among you,

8 nor did we eat Bread for nothing from any one, but in Toil and Weariness,

\* VATICAN MANUSCRIPT.—16. Christ Jesus. 16. and—omit. 17. you—omit.  
 17. Work and Word. 4. to you—omit. 4. you both did, and are doing, and will do.  
 6. of us—omit. 6. you received.  
 † 15. 1 Cor. xi. 2; 2 Thess. iii. 6. † 16. 1 John iv. 10; Rev. i. 5. † 16. 1 Pet. i. 8;  
 † 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. 10; Gal. v. 10. † 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. † 7. 1 Cor.  
 iv. 10; xl. 1; 1 T. ess. i. 6, 7.

μοχθῶν, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ  
weariness, night and day working, in order that  
μη ἐπιβαρῆσαι τίνα ὑμῶν. <sup>9</sup> Οὐχ ὅτι οὐκ  
not to burden any of you. Not because not  
εχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τοκοῦν δῶ-  
we have authority, but that ourselves a pattern wemight  
μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup> Καὶ γὰρ,  
give to you for the to imitate us. Indeed for,  
ὄτε ἡμεν πρὸς ὑμᾶς, τούτο παραγγελλομεν  
when we were with you, this we announced  
ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργαζεῖσθαι, μηδε  
to you, that if any one not wishes to work, neither  
εσθιέτω. <sup>11</sup> Ἀκούομεν γὰρ τινὰς περιπατοῦντας  
let him eat. We hear for some are walking  
ἐν ὑμῖν ἀτακτῶς, μηδὲν ἐργαζομένους, ἀλλὰ  
among you out of order, nothing working, but  
περιεργαζομένους. <sup>12</sup> Τοῖς δὲ τοιοῦτοις παρα-  
being above work. To the now such like we com-  
γελλομεν 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 ἐσθίωσιν.  
working, the of themselves bread they may eat.  
<sup>13</sup> Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακῆσῃτε καλοποι-  
You bet, brethren, not should be remiss doing  
οῦντες. <sup>14</sup> Εἰ δὲ τις οὐχ ὑπακούει τῷ λόγῳ  
well. If but any one not hearkens to the word  
ἡμῶν διὰ τῆς ἐπιστολῆς, τούτου σημειου-  
of us by means of the letter, him point you  
θεῖ \* [καὶ] μὴ συναμιγνύσθε αὐτῷ, ἵνα ἐντρα-  
out; [and] not mix you together with him, so that he may  
πῇ. <sup>15</sup> καὶ μὴ ὡς ἐχθροὺς ἠγείσθε, ἀλλὰ νου-  
be put to shame; and not as an enemy regard you, but ad-  
θετεῖτε ὡς ἀδελφόν. <sup>16</sup> Αὐτὸς δὲ ὁ κύριος τῆς  
monish you as a brother. Himself but the Lord of the  
εἰρήνης δὴν ὑμῖν τὴν εἰρηνὴν διαπαντός ἐν  
peace may give to you the peace always in  
παντὶ τροφῇ ὁ κύριος μετὰ πάντων ὑμῶν. <sup>17</sup> Ὁ  
every way; the Lord with all of you. The  
ἀσπασμός τῃ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον  
salutation by the my hand of Paul, which is a sign  
ἐν πάσῃ ἐπιστολῇ οὕτω γράφω <sup>18</sup> ἢ 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;

§ † 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, † 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. 12. in the Lord Jesus Christ. 14. and—omit. 18. So be it—omit. Description—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 8. Acts xviii. 3; xx. 34; † 2 Cor. xi. 9; 1 Thess. ii. 9. † 9. 1 Cor. ix. 6; 1 Thess. ii. 6.  
† 10. Gen. iii. 10; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 28.  
† 13. Gal. vi. 9. † 14. Matt. xviii. 17; 1 Cor. v. 9, 11. † 15. Lev. xix. 17; 1 Thess. v. 14.  
† 16. Titus iii. 10. † 16. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33; † 2 Cor. xiii. 11; 1 Thess. v. 23. † 17. 1 Cor. xvi. 21; Col. iv. 18. † 18. Rom. xvi. 24.

\* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου, κατ'  
 Paul, an apostle of Jesus Anointed, according to  
 επιταγην θεου, σωτηρος ημων, και Χριστου  
 an appointment of God, a savior of us, and Anointed  
 Ιησου, της ελπιδος ημων, <sup>2</sup> Τιμοθεω γνησιω  
 Jesus, of the hope of us, to Timothy genuine  
 τεκνω εν πιστει: χαρις, ελεος, ειρηνη απο θεου  
 child in faith; favor, mercy, peace from God  
 πατρος \* [ημων], και Χριστου Ιησου του κυριου  
 a father [of us,] and Anointed Jesus the Lord  
 ημων.  
 of us.

<sup>3</sup> Καθως παρεκαλεσα σε προσμειναι εν Εφεσω,  
 As I entreated thee to remain in Ephesus,  
 πορευομενος εις Μακεδονιαν, ινα παραγγειλης  
 departing for Macedonia, that thou mayest charge  
 τισι μη ετεροδιδασκαλειν, <sup>4</sup> μηδε προσεχειν  
 some not other to teach, nor to hold to  
 μυθους, και γενεαλογιας απεραντοις, αιτινες  
 fables and genealogies endless, which  
 ελησσει 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 ανηκοκριτου <sup>6</sup> ον  
 good and faith unfeigned; which  
 τινες αστοχησαντες, εξετραπησαν εις ματαιω-  
 some having misused, 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 διαβιβαιουνται. <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 δικαιον νομος ου κειται,  
 knowing this, that for a just one a law nullified down,  
 ανομοις δε και ανυποτακταις, ασεβεισι  
 for lawless ones but and for unruly ones, for ungodly ones  
 και αμαρτωλοις, ανομοις και βεβηλοις,  
 and sinners, for impious ones and for profane ones,  
 πατραλωσις και μητραλωσις, 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 ατερον τη υγια  
 for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, I according to an Appointment of God our Savior, and of Christ Jesus our HOPE,  
 2 to Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.  
 3 Remain still in Ephesus, as I entreated thee, when departing for Macedonia, so that thou mayest charge some not to teach differently,  
 4 nor to hold to Fable and interminable Genealogies, which occasion Disputes, rather than THAT \*EDIFICATION of God by Faith.  
 5 (Now the END of the COMMANDMENT is Love, from a Pure Heart, and a good Conscience, and an undisssembled 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, 8; Phil. ii. 24. 4. Gal. i. 6, 7; 1 Tim. vi. 2, 10. 5. 1 Tim. vi. 4, 20.  
 5. Rom. xiii. 8—10; Gal. v. 14. 6. 2 Tim. ii. 22. 7. 8. Rom. vii. 12. 8.

νοση διδασκαλια αντικειται, <sup>11</sup> κατα το ευαγγ-  
 elion της δοξης του μακαριου θεου, ο επισ-  
 τευθην εγω· <sup>12\*</sup> [και] χαριν εχω τω ενδυναμω-

σαντι με Χριστω Ιησου τω κυριω ημων, οτι  
 πιστον με ηγγασα, θεμενος εις διακονιαν,  
 και υβριστην· αλλ' ηλεθην, οτι αγκων

των προτερον οντα βλασφημον και δικωτην  
 και υβριστην· αλλ' ηλεθην, οτι αγκων  
 και υβριστην· αλλ' ηλεθην, οτι αγκων  
 και υβριστην· αλλ' ηλεθην, οτι αγκων

και υβριστην· αλλ' ηλεθην, οτι αγκων  
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 και υβριστην· αλλ' ηλεθην, οτι αγκων  
 και υβριστην· αλλ' ηλεθην, οτι αγκων

to the WHOLESOME Doc-  
 trine;

11 according to the  
 GLAD TIDINGS of the  
 GLORY of the BLESSED  
 GOD, † with which I was  
 entrusted.

12 I give thanks to him  
 who empowered me, Christ  
 Jesus our LORD, Because  
 he deemed Me faithful,  
 † putting into Service

13 him † who was PRE-  
 vIOUSLY a Defamer, and  
 a Persecutor, and a Violent  
 man; but I received mer-  
 cy, † Because being igno-  
 rant I acted in Unbelief.

14 † But the FAVOR of  
 our LORD superabounded,  
 with THAT Faith and Love  
 which are in Christ Jesus.

15 True is the WORD,  
 and worthy of All Recep-  
 tion, That † Christ Jesus  
 came into the WORLD to  
 save Sinners, of whom first

am †.

16 But on this account  
 † I received mercy, that  
 in me, first, \* Christ Jesus  
 might exhibit ALL For-  
 bearingance for an Ex-  
 ample of THOSE BEING ABOUT  
 to believe on him in order  
 to eternal Life.

17 † Now to the KING of  
 the AGES, the Incorrupti-  
 ble, the Invisible, the Only  
 God, be Honor and Glory  
 for the AGES of the AGES.  
 Amen.)

18 This CHARGE † I  
 commit to thee, O Child  
 Timothy, according to the  
 PRECEDING PROPHECIES  
 concerning thee, that by  
 them thou mayest carry on

† the GOOD Contest;  
 19 retaining Faith and a  
 Good Conscience, which  
 some, having thrust away,  
 concerning the FAITH

\* suffered Shipwreck;

\* ALEXANDRIAN MANUSCRIPT.—12. And—omit. 16. Christ Jesus. 19. suffered Shipwreck.  
 † 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 6; 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. † 14. Luke xxiii. 34; John ix. 39, 41; Acts iii. 17; xv. 0. † 14. 1 Cor. xv. 10. † 15. Matt. ix. 13; Mark ii. 17; Luke v. 33; xix. 10; Rom. v. 8; 1 Jo. iii. 5. † 16. 2 Cor. iv. 1. † 17. 1 Tim. vi. 15, 16. † 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. † 18. 1 Tim. vi. 1.

8 Διακονους ὡσαυτως σεμνους, μη διλογους,  
Servants in like manner dignified, not two-worded,  
 μη οινῳ πολλῳ προσεχοντας, μη αισχροκερ-  
not to wine much being addicted, not eager for base  
 ρεις, 9 εχοντας το μυστηριον της πιστεως εν  
gain, holding the secret of the faith in  
 καθαρα συνειδησει. 10 Και ουτοι δε δοκιμαζεσ-  
a pure conscience. Also these but let be proved  
 θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι  
first, then let serve, unblamable  
 οντες. 11 Γυναικας ὡσαυτως σεμνας, μη δια-  
belong. Women in like manner serious, not ac-  
 βολους, νηφαλιους, πιστας εν πασι. 12 Διακο-  
cusers, vigilant, faithful in all things. Servants  
 νοι εστωσαν μιας γυναικος ανδρες, τεκνον  
let be of one wife a husband, children  
 καλως προϊσταμενοι και των ιδιων οικων. 13 Οι  
well presiding over and of the own houses. Those  
 γαρ καλως διακονησαντες, βαθμον εαυτοις κα-  
for well having served, a standing for themselves honor,  
 λον περιποιουνται, και πολλην παρρησιαν εν  
able they acquire, and much confidence in  
 πιστει τη εν Χριστω Ιησου. 14 Ταυτα σοι γρα-  
faith in that in Anointed Jesus. These things together I  
 φω, ελπίζων ελθειν προς σε ταχιον. 15 εαν δε  
write, hoping to come to thee very soon; if but  
 βραδυνω, ινα ειδης, πως δει εν οικω θεου  
I should delay, that thou mayest know, how it behoves in a house of God  
 αναστρεφεισθαι, ητις εστιν εκκλησια θεου ζων-  
to conduct thyself, which is a congregation of God liv-  
 τος. 16 Στυλος και εδραιωμα της αληθειας και  
ing. A pillar and basis of the truth and  
 ὁμολογουμενωσ μεγα εστι το της ευσεβειας  
confessedly great is the of the piety  
 μυστηριον. \*Ος 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  
 δοξη.  
glory.

ΚΕΦ. 3'. 4.

1 Το δε πνευμα ρητως λεγει, οτι εν υστεροις  
The but spirit expressly says, that in subsequent  
 καιροις αποστησονται τινες της πιστεως, προσ-  
seasons will fall away some from the faith, ad-  
 εχοντες πνευμασι πλανοις και διδασκαλιας  
hering to spirits wandering and to teachings

8 † Assistants in like manner ought to be serious, not deceitful in speech, † not being addicted to much Wine, not eager for base gain;

9 holding the SECRET of the FAITH with a Pure Conscience.

10 But let These also be proved first, then let them serve, being unblamable.

11 † Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

12 Let Assistants be Husbands of One Wife, presiding well over their OWN Families.

13 For THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

14 These things I write to Thee, hoping to come to thee very soon;

15 but if I should delay, so that thou mayest know how to conduct thyself in † God's House, which is a Congregation of the living God.

16 † A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of FIFTY; †\* He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

1 But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

\* ALX. 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. 0. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22;  
 † Tim. ii. 20. † 10. John i. 14; † John i. 2. † 1. John xvi. 13; † Thess. ii. 3;  
 † Tim. iii. 1; † 2 Pet. iii. 3. † 1. † Tim. iii. 13; † 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38;  
 Rev. ix. 20.



δαιμονίων, <sup>2</sup> εν ὑποκρισει ψευδολογῶν, κεκαυ-  
 of demons, by hypocrisy of false-speakers, having  
 τηριασμένων την ιδίαν συνείδησιν, <sup>3</sup> κωλυόντων  
 been cauterized the own conscience, forbidding  
 γαμεν, απεχεσθαι βρωμάτων, ἃ ὁ θεος ἐκτι-  
 to marry, to abstain from foods, which the God created  
 σεν εις μεταληψιν μετα ευχαριστίας τοις πισ-  
 for a partaking of with thanksgiving by the faithful  
 τοις και επεγνωκοσι την αληθειαν. <sup>4</sup> Ὅτι παν  
 ones and they have known the truth. Because every

κτισμα θεου καλον, και ουδεν αποβλητον, μετα  
 creature of God good, and nothing cast away, with  
 ευχαριστίας λαμβανομενον. <sup>5</sup> ἁγιαζεται γαρ δια  
 thanksgiving being received, it is sanctified for through  
 λογου θεου και εντευξωσ. <sup>6</sup> Ταυτα ὑποτιθεμε-  
 a word of God and of prayer. These things setting forth  
 νος τοις αδελφοις, καλος εση διακονος Ἰησου  
 to the brethren, good thou wilt be a servant of Jesus

Χριστου, εντρεφομενος τοις λογοις της πιστewσ  
 Anointed, being nourished with the words of the faith

και της καλης διδασκαλιας, ἣ παρηκολουθη-  
 and of the good teaching, which thou hast closely  
 κασ. <sup>7</sup> Τουσ δε βεβηλους και γραωδεις μυθους  
 followed. The but profane and old women fables

παραιτων γυμναζε δε σεαυτον προς ευσεβειαν.  
 do thou avoid; discipline but thyself for piety.

<sup>8</sup> Ἡ γαρ σωματικη γυμνασια προς ολιγον εστιν  
 The for bodily discipline for a little it is

οφελιμος· ἡ δε ευσεβεια προς παντα οφελιμος  
 profitable, the but piety for all things profitable

εστιν, επαγγελιαν εχουσα ζωης της νυν και  
 it is, a promise having of life of the now and

της μελλουσης. <sup>9</sup> Πιστος ὁ λογος και πασης  
 of that about coming. True the word and of all

αποδοχης αξιος. <sup>10</sup> Εις τουτο γαρ \* [και]  
 acceptance worthy. In order to this for [also]

κοπιωμεν και ονειδιζομεθα, οτι ηλπικαμεν επι  
 we toil and are reproached, because we have hoped in

θεω ζωντι, ὃς εστι σωτηρ παντων ανθρωπων,  
 God living, who is a preserver of all men,

μαλιστα πιστων. <sup>11</sup> Παραγγελλε ταυτα και  
 especially of believers. Do thou enjoin these things and

διδασκε. <sup>12</sup> Μηδεις σου της νεότητος καταφρο-  
 do thou teach. No one thee the youth let despise,

νειτω, αλλα τυπος γινου των πιστων εν λογω,  
 but a pattern become thou of the believers in word,

εν αναστροφῃ, εν αγαπῃ, εν πιστει, εν ἁγνεια.  
 in conduct, in love, in faith, in purity.

<sup>2</sup> [misled] by the † Hy-  
 pocrisy of false teachers;  
 whose own † Conscience  
 has been scared;

<sup>3</sup> 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;—

<sup>4</sup> That † Everything  
 Created by God † is good,  
 and nothing is to be re-  
 jected, being received with  
 Thanksgiving;

<sup>5</sup> since it is sanctified  
 through the Command of  
 God, and by Prayer.

<sup>6</sup> Setting forth These  
 things before the BENEH-  
 KEN, 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.

<sup>7</sup> But † avoid PROFANE  
 and Silly Fables, and train  
 thyself for Piety;

<sup>8</sup> 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.

<sup>9</sup> This SAYING is True,  
 and worthy of All Recep-  
 tion.

<sup>10</sup> 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.

<sup>11</sup> These things enjoin  
 and teach.

<sup>12</sup> Let no one despise  
 Thy YOUTH; but † become  
 a Pattern of the BELIEV-  
 ERS, in Word, in Conduct,  
 in Love, in Faith, in Purity.

\* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus. 10. also—omit. 10. earnestly strive.

† 4. for this purpose, or for food, or for being partaken of—ver. 2.  
 † 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 2. † 3. Eph. iv. 10. † 3. Heb. xiii. 4.  
 † 4. Rom. xiv. 3. † 5. Rom. xiv. 0; 1 Cor. x. 80. † 4. Rom. xiv. 14, 20; 1 Cor. x. 28.  
 † 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; † 2 Tim. ii. 10, 23; iv. 4; Titus i. 14.  
 † 8. 1 Tim. vi. 6. † 8. Psa. xxxvii. 4; lxxxiv. 11; cxli. 2, 5; cxlv. 10; Matt. vi. 33; y.  
 20; Mark x. 80; Rom. viii. 28. † 10. Job vii. 20; Psa. xxxvi. 0. † 12. Titus i.

13 Ἔως ἐρχομαι, προσεχε τῇ ἀναγνώσει, τῇ  
Till I come, attend thou to the reading, to the  
παράκλησει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεῖς  
exhorting, to the teaching. Not be thou neglectful

τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ δια προ-  
of the in thee endowment, which was given to thee through proph-  
φητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσ-  
with laying on of the hands, of the elder-  
βυτερίου. 15 Ταῦτα μελετᾶ, ἐν τούτοις ἰσθι-  
ship. These things do thou care for, in these things be thou;

ἵνα σου ἡ προκοπή φανερά ᾖ ἐν πάντι.  
so that of thee the progress manifest may be in all things.

16 Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπιμενε  
Attend thou to thyself, and to the teaching; continue thou  
αὐτοῖς· τούτο γὰρ ποίῳν, καὶ σεαυτὸν σώσεις  
in them; this for doing, both thyself thou wilt save  
καὶ τοὺς ἀκούοντας σου.  
and those hearing thee.

ΚΕΦ. ε'. β.

1 Πρεσβυτέρῳ μὴ ἐπιπληξῆς, ἀλλὰ παρακα-  
An elderly man not thou sayest chide, but exhort

λεῖ ὡς πατέρα· νεώτερος, ὡς ἀδελφούς·  
as a father; younger man, as brothers;

πρεσβύτερας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-  
elderly women, as mothers; younger women, as sis-

φας, ἐν καθῆ ἀγνείᾳ. 3 Χήρας τιμᾶ, τὰς ὀντως  
tern, in all purity. Widows honor, those really

χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐκγόνα ἔχει,  
widows. If but any widow children or grandchildren hat,

μὰνθαρτεῶσάν πρῶτον τοῦ ἰδίου οἴκου εὐσεβεῖν,  
let them be taught first the own house to be dutiful,

καὶ ἀμοιβὰς ἀποδοῦναι τοῖς προγόνοις· τούτο  
and a recompense to render to the progenitors; this

γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ  
for is acceptable in presence of the God. She

δὲ ὄντως χήρα καὶ μεμονωμένη ἠλπίκει ἐπὶ τὸν  
but really a widow and having been left alone he hoped in the

θεόν, καὶ προσμενεῖ ταῖς δεήσεσι καὶ ταῖς προσ-  
God, and continues in the supplications and in the pray-

ευχαῖς νυκτὸς καὶ ἡμέρας· 6 Ἡ δὲ σκαταλώσα,  
ere night and day; she but luxuriously,

ζῶσα τεθνηκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα  
living has died. And these things enjoin, so that

ἀνεπιληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ  
unblamable ones they may be. If but any one for those of own, and

μαλίστα τῶν οἰκειῶν, οὐ προνοεῖ, τὴν πίστιν  
especially of the household, not provideth; the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 ¶ Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 ¶ Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and ¶ THOSE who HEAR thee.

CHAPTER V.

I Chide ¶ not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers; Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their OWN Family, ¶ and to render proper returns to their PROGENITORS; for this is acceptable in the sight of GOD.

5 ¶ Now SHE who is really a widow, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But ¶ SHE, living in SELF-INDULGENCE, is dead.

7 ¶ And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his OWN relatives, ¶ and especially for his Family, he has denied the

\* ALEXANDRIAN MANUSCRIPTS.—8. his Family.

† 14. 2 Tim. 1. 6. † 16. Acta x. 28. † 16. James v. 20. † 1. Lev. xix. 28.  
‡ 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. † 5. 1 Cor. vi. 21. † 6. James v. 6.  
‡ 7. 1 Tim. 1. 8; iv. 11; vl. 17. † 8. Isa. lviii. 7; Gal. vl. 10.

ηρηται, και εστιν απιστου χειρων. <sup>9</sup> Χηρα  
has denied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττων ετων εξηκοντα γενο-  
let be enrolled not less of years sixty having

κυια, ενος ανδρος γυνη, <sup>10</sup> εν εργοις καλοις μαρ-  
lascome, of one husband a wife, by works good being

τυρουμενη· ει ετεκνυτροφησεν, ει εξεμοδοχη-  
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 επηκολαυθησε.  
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

τηνιασωσι του Χριστου, γαμειν θελουσιν·  
be wanton 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 μαθηουσι  
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 φλυαραι 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.

τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην  
to bear children, to keep house, no opportunity

διδουσι τω αντικειμενω λαιδωριας 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 επαρκειη. <sup>17</sup> Οι καλως προεστω-  
really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·  
ing 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· Βουη αλωιντα ου φιμα-  
says for the writing; An ox treading not thou shalt

σεις· και· αξιος ε 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 es- teemed 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.—10. 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. 13. 2 Thess. iii. 11. 14. 1 Cor. vii. 9. 14. 1 Tim. vi. 7; Titus ii. 8.  
16. verses 8, 5. 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 20; 1 Thess. v.  
12, 13; 1 Job. xlii. 7, 17. 17. Acts xxviii. 10. 18. Deut. xxiv. 6; 1 Cor. ix. 9.  
† 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτερου κατηγοριαν μη παραδε-  
 Against an elder an accusation not do thou  
 χου, εκτος ει μη επι δυο η τριων μαρτυρων.  
 receive, without if not by two or three witnesses.

20 Τους αμαρτανοντας, ενωπιον παντων ελεγχε,   
 The sinning ones, in presence of all reprove thou,  
 ινα και οι λοιποι φοβον εχωσι.  
 so that also the remainder fear may have.

21 Διαμαρτυρομαι ενωπιον του θεου και \* [κυ-  
 I solemnly enjoin in presence of the God and [Lord]  
 ριου] Ιησου Χριστου και των εκλεκτων αγγε-  
 Jesus Anointed and of the chosen mes-

λων, ινα ταυτα φυλαξης χωρις προκριματος  
 sengers, that these things thou mayest keep without prejudice  
 μηδεν ποιων κατα προσκλισην. 22 Χειρας  
 nothing doing by partiality. 22 Hands

ταχως μηδενι επιθειη μηδε κοινωνει αμαρτιας  
 hastily to no one do thou put and not do thou share in sine  
 αλλοτριας. Σεαυτον αγγον 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  
 του στομαχου \* [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 sine  
 προδηλοι εισι, προαγωνσαι εις κρισην· τισι δε  
 previously manifest are, before leading to judgment; in some but

και επακολουθουσιν. 25 Ωσαυτως και τα καλα  
 indeed they follow after. In like manner also the good  
 εργα προδηλα εστι· και τα αλλως εχοντα  
 works previously manifest are; and the things otherwise being,

κρυβηναι ου δυναται.  
 to be hidden not are able.

ΚΕΦ. 5. 6.

1 \* Οσοι εισιν υπο ζυγον δουλοι, τους ιδιους  
 As many as are under a yoke slaves, the own  
 δεσποτας πασης τιμης αξιοους ηγεισθωσαν, ινα  
 masters of all honor worthy let them esteem, that

μη το ονομα του θεου και η διδασκαλια βλασ-  
 not the name of the God and the teaching may be  
 φημηται. 2 Οι δε πιστους εχοντες δεσποτας,  
 reviled. Those and believing having masters,

μη καταφρονειτωσαν, οτι αδελφοι εισιν· αλλα  
 not let them disregard, because brethren they are; but  
 μαλλον δουλευετωσαν, οτι πιστοι εισι και  
 rather let them serve, because believing ones they are and

αγαπητοι οι της ενεργειας αντιλαμβανομενοι.  
 beloved ones who of the well-doing are recipients.

Ταυτα διδασκε, και παρακαλει. 3 Ει τις  
 These things do thou teach, and do thou exhort. If any one  
 ετεροδιδασκαλει, και μη προσερχεται υγια-  
 teach differently, and not assents to being

19 Against an Elder receive not an Accusation, in any case, without Two or Three Witnesses.

20 \* But † THOSE who SIN reprove before all, so that the REST also may fear.

21 † I solemnly enjoin thee in the presence of God and of \* Christ Jesus, and of the CHOSEN Messengers, that thou keep These things without prejudice, doing Nothing by Partiality.

22 † Lay Hands hastily on no one, † and be not a partaker in Others' Sins; keep Thyself pure.

23 (Be no longer a Water-drinker, but use a little Wine on account of thy STOMACH, and thy FREQUENT Weaknesses.)

24 † The SINS of some Men are previously manifest, leading on to Judgment; but in some, indeed, they follow after.

25 \* And so GOOD DEEDS also are previously manifest, and THOSE which ARE OTHERWISE cannot be concealed.

CHAPTER VI.

1 Let as many † Bond-servants as are under a Yoke, esteem their OWN Masters as worthy of All Honor; † that the NAME of God and the TEACHING may not be reviled.

2 And let not THOSE HAVING Believing Masters disregard them, † Because they are Brethren; but rather serve, Because they are Believers and Beloved, who are RECIPIENTS of the BENEFIT. † These things teach and exhort.

3 If any one † teach differently, and assent not to

\* ALEXANDRIAN MANUSCRIPT.—20. But THOSE. 21. Lord.—omit. 21. Christ Jesus. 23. of thee.—omit. 25. Of no GOOD DEEDS also.

† 20. Gal. ii. 11, 14; Titus i. 13. † 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. † 22. Acts vi. 0; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. † 22. 2 John 11. † 24. Gal. v. 19. † 1. Eph. vi. 6; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18. † 1. Isa. lii. 5; Rom. ii. 24; Titus ii. 8, 9. † 2. Col. iv. 1. † 2. 1 Tim. iv. 11. † 3. 1 Tim. i. 8.

νοῦσι 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;

4 <sup>4</sup> τετρωφῶται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν  
 he is puffed up, nothing being versed in, but being sick  
 περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται  
 about questions and strifes of words, out of which arises

φθόνος, ἐρις, βλασφημίας, ὑπονοεῖαι πονηραί,  
 envy, strife, evil-speaking, suspicious wicked,  
<sup>5</sup> διακατατριβαὶ διεφθαρμένων ἀνθρώπων τὸν  
 wranglings having been corrupted of men the

νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζον-  
 mind, and having been devoid of the truth, appor-  
 τῶν πορισμῶν εἶναι τὴν εὐσεβίαν. \* [Ἀφισ-  
 ing gain to be the piety. [Withdraw

τασθὲν ἀπο τῶν τοιούτων.] <sup>6</sup> Ἔστι δὲ πορισμὸς  
 thyself from of the such ones.] It is but gain  
 μέγας ἢ εὐσεβείᾳ μετὰ αὐταρκειᾶς. <sup>7</sup> Οὐδὲν  
 great the piety with a competency. Nothing

γὰρ εἰσηνεγάκαμεν εἰς τὸν κόσμον. \* [ἄλλοι,  
 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 σκεπάσματα, τοῦτοις ἀρκεσθη-  
 foods and coverings, with these things we shall be  
 σόμεθα. <sup>9</sup> Οἱ δὲ βουλομένοι πλουτεῖν, ἐμπι-  
 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 βλαβέρας, αἵτινες βυθι-  
 many foolish and hurtful, which sink

ζοῦσι τοῦ ἀνθρώπου 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 ορεγομένοι ἀπεκλανθήσαν ἀπο  
 money; ἧς some longing after wandered from  
 τῆς πίστεως, καὶ ἑαυτοὺς περιεπειραν ὀδυναῖς  
 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 see; pursue thee and righteousness, piety,

βίαν, πίστιν, ἀγάπην, ὑπομονήν, κρησάτην  
 faith, love, patience, meekness;  
<sup>12</sup> ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπι-  
 contend thou the good contest of the faith, do thou

λαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης,  
 lay hold of the age-lasting life, for which thou wast called out,  
 καὶ ὁμολογήσας τὴν καλὴν ὁμολογίαν ἐνώπιον  
 and thou didst confess the good confession in presence

πολλῶν μαρτυρῶν. <sup>13</sup> Παραγγέλλω σοὶ ἐνώ-  
 of many witnesses. I charge thee in  
 πριον τοῦ θεοῦ, τοῦ ζῶσκειοντος 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,

4 he is puffed up, being  
 master of Nothing, but is  
 distracted about † Questions  
 and Verbal conten-  
 tions, out of which arise

Envy, Strife, Revilings,  
 evil Suspicions,  
 5 Wranglings of Men  
 corrupted in MIND, and  
 destitute of the TRUTH,

† supposing PIETY to be  
 GAIN.  
 6 But † PIETY with a  
 Competency is great Gain.

7 For we brought Nothing  
 into the world, and it  
 is evident that we are not  
 able to carry anything out;

8 and † having supplies  
 of Food and Clothing, with  
 These let us be satisfied.

9 But † THOSE WISHING  
 to be-rich fall into a Temptation,  
 and a Snare, and in-  
 to many foolish and injuri-  
 ous Desires, which sink

Men into Destruction and  
 utter Ruin;

10 † for a Root of All  
 kinds of Evil is the LOVE  
 of MONEY; which some  
 longing after, wandered  
 from the FAITH, and pierc-  
 ed Themselves around with  
 many Sorrows.

11 † But thou, O Man of  
 God! flee from these things,  
 and pursue Right-ousness,  
 Piety, Faith, Patience,  
 Love, Meekness.

12 † Maintain the GOOD  
 Contest of the FAITH;  
 † lay hold of AIONIAN Life,  
 for which thou wast call'd  
 out, and didst confess the  
 GOOD Confession in the  
 presence of Many Wit-  
 nesses.

13 I charge thee in the  
 presence of THAT GOD who  
 † makes alive ALL things,

\* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit.  
 —omit. 11. of the—omit.

7. evident

† 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. † 5. Titus i. 11; 2 Pet. ii. 2. † 6.  
 Psal. cxvii. 10; Prov. xv. 10. † 8. Heb. xiii. 5. † 9. Prov. xv. 27; Matt. xiii. 22;  
 James v. 1. † 10. Exod. xxiii. 6; Deut. xvi. 19. † 11. 2 Tim. ii. 22. † 12. 1 Cor.  
 i. 23, 29; 1 Tim. i. 18; 2 Tim. iv. 7. † 12. Phil. iii. 12, 14; verse 19. † 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι  
and Anointed Jesus, of that one testifying before  
Ποντιου Πιλατου την καλην δημολογιαν, 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 καιροι 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 κυριωντων, 16 ο μονος  
kings and Lord of those being lords, the only  
εχων αθανασιαν, φως οικων ακροσπιτων, οτι ουδε-  
one having deathlessness, light dwelling in inaccessible, whom  
ουδεις ανθρωπων, ουδε ιδειν δυναται· ο τιμη  
no one of men, nor to see is able; to whom honor  
και κρατος αιωνιον· αμην.  
and might age-lasting; so be it.

17 Τοις πλουσιοις εν τω νυν αιωνι, παραγ-  
To those rich ones in the present age, do thou  
γελλε μη υψηλοφρονειν, μηδε ηλπικεναι επι  
charge not to be high-minded, nor to have confidence in  
πλουτου αδηλοτητι, αλλ' εν τω θεω \* [τω  
wealth uncertain, but in the God [the  
(ωντι,) 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, κοινωρικους, 19 απο-  
good, liberal ones to be, communicative ones, treat-  
θησαυριζοντας εαυτοις θεμελιον καλον εις το  
wing 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-  
τροπαμενος τας βεβηλους κενοφωνιας και αντι-  
ing the profane empty sounds and oppo-  
θεσεις της ψευδωνμου γνωσεως· 21 ην τινες  
sitions of the falsely-named knowledge; which some  
επαγγελουμενοι, περι την πιστην 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 J. us Christ;

15 which in his own  
Season THAT BLESSED and  
only Potentate will exhibit,  
—† the KING of KINGS,  
and LORD of LORDS.—

16 † the only one pos-  
sessing Immortality, in-  
habiting Light inaccessi-  
ble; whom no one of  
Men has nor is able  
to see; to whom Honor  
and Might eternal.

17 Charge THOSE  
in the PRESENT Age,  
be high-minded, nor  
confide in Wealth † so un-  
certain, but in THAT GO-  
† who IMPARTS to us ALL  
things richly for Enjoy-  
ment;—

18 to do good, † to be  
rich in good Works, to be  
liberal, willing to bestow;

19 † treasuring up for  
themselves a good Founda-  
tion for the FUTURE, that  
they may lay hold of the  
which is REALLY Life.

20 O Timothy! † guard  
THAT INTRUSTED to thee  
† turning away from the  
PROFANE, Empty Sounds  
and Contradictions of the  
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.

Subscriptions

† 11. Matt. xxvii. 11; John xviii. 27. † 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 23.  
† 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Exod. xxxiii. 20; John vi. 46.  
† 17. Job xxvi. 28; Ps. iii. 7; Eccl. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxiii. 5.  
† 17. Acts xiv. 17; xvii. 25. † 18. Luke xii. 21; James ii. 5. † 18. Matt. vi. 20;  
xix. 22; Luke xii. 33; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 5. † 20. 1 Tim.  
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 18.



αλλα κατ' ιδιαν προθεσιν και χαριν την  
 but according to own purpose and favor that  
 δοθεισας ημιν εν Χριστω Ιησου προ χρονων  
 having been given to us in Anointed Jesus before times  
 αιωνιων, 10 φανερωθεισαν δε νυν δια της επι-  
 a-per-lasting, having been manifested but now through the ap-  
 φανειας του σωτηρος ημων Ιησου Χριστου,  
 ppearance of the savior of us Jesus Anointed,  
 καταργησαντος μεν τον θανατον, φωτισαντος  
 having rendered powerless indeed the death, having illuminated  
 δε ζων και αφυαρτιαν δια του ευαγγελιου,  
 but life and incorruptibility by means of the glad tidings,  
 11 εις δ' ετεδην εγω κηρυξ και αποστολος και  
 for which was appointed I a herald and an apostle and  
 διδασκαλος \* [εθνων] 12 δι' ην αιτιαν και  
 a teacher [of nations] through which cause also  
 ταυτα πασχω, αλλ' ουκ επαισχυνομαι· οίδα  
 these things I suffer, but not I am ashamed; I know  
 γαρ οτι πεπιστευκα, και πεπεισμαι, οτι δυνα-  
 for in whom I have believed, and I have confided in, because power-  
 τος εστι την παραθηκην μου φυλαξαι εις εκεινην  
 ful he is the trust of me to guard to that  
 την ημεραν.  
 the day.

13 Τποτυπωσιν εχε υγιαινωντων λογων, ων  
 An outline hold thou of sound words, of which  
 παρ' εμου ηκουσας, εν πιστει και αγαπη τη εν  
 from me thou didst hear, in faith and love in that in  
 Χριστω Ιησου· 14 την καλην παραθηκην φυλα-  
 Anointed Jesus; the good trust do thou  
 ξον δια πνευματος αγιου, του ενοικουντος εν  
 guard through spirit holy, of that dwelling in  
 ημιν.  
 us.

15 Οιδας τουτο, οτι απεστραφησων με παντες  
 Thou knowest this, that turned away me all  
 οι εν τη Ασια, ων εστι Φυγελλος και Ερμο-  
 those in the Asia, of whom is Phygellus and Hermo-  
 γενης.

16 Ληη ελεος ο κυριος τη Ονησιφορου  
 May grant mercy the Lord to the of Onesiphorus  
 οικω· οτι πολλακις με ανεψυξε, και την αλυσιν  
 house; because often me refreshed, and the chain  
 μου ουκ επησχυνθη, 17 αλλα γενομενος εν  
 of me not he was ashamed, but having been in  
 Ρωμη, σπουδαιοτερον εζητησε με, και ευρε·  
 Rome, very diligently he sought me, and found.

18 (Θαη αυτω ο κυριος ευρειν ελεος παρα κυριου  
 may grant to him the Lord to find mercy from Lord  
 εν εκεινη τη ημερα·) και οσα εν Εφεσφ  
 in that the day; and what things in Ephesus  
 διηκουησε, βελτιον συ γνωσκεις.  
 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 manifested through the APPEARANCE of our SAVIOR \* Christ JESUS, † who has indeed rendered DEATH powerless, and who has illustrated Life and Incorruptibility by the GLAD TIDINGS;

11 † for which † I was appointed a Herald, and an Apostle, and a Teacher of Nations;

12 † for Which Cause I also suffer These things; but I am not ashamed; and I know in whom I have believed and have confided, For he is able to guard my ENTRUSTED CHARGE till That DAY.

13 Retain † an Outline of Wholesome Words, which thou didst hear from me, in THAT Faith and Love which are in Christ JESUS.

14 † Guard the GOOD Entrusted charge, through THAT holy Spirit which DWELLS in us.

15 Thou knowest this, That All THOSE in ASIA † turned away from me; of whom are Phygellus and Hermogenes.

16 May the LORD grant Mercy † to the FAMILY of ONESIPHORUS. — Because he often 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.  
 † 13. Eph. iii. 1; 2 Tim. ii. 9. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15.  
 † 1 Tim. iv. 10, 16. † 16. 2 Tim. iv. 12. † 16. Acts xxviii. 20; Eph. vi. 20. † 18.  
 Matt. xxv. 64—66.



ΚΕΦ. Β'. 2.

1 **Συ ουν, τεκνον μου, ενδυναμου εν τη**  
 Thou therefore, child of me, be strong in the  
**χαριτι τη εν Χριστω Ιησου.** 2 **και α ηκου-**  
 favor in that in Anointed Jesus; and the things thou didst  
**σας παρ' εμου δια πολλων μαρτυρων, ταυτα**  
 hear from me through many witnesses, these things  
**παραθου πιστοις ανθρωποις, οιτινες ικανοι εσον-**  
 entrust thou to faithful men, who competent shall  
**ται και ετερουσ διδαξαι.** 3 **Συ ουν κακοπαθη-**  
 be also others to teach. Thou therefore endure evil  
**σον ως καλος στρατιωτης Ιησου Χριστου.**  
 as good a soldier of Jesus Anointed.  
 4 **Ουδεις στρατευμενος εμπλεκεταιται ταισ του**  
 No one serving as a soldier involves himself with the of the  
**βιον πραγματειαισ, ινα τω στρατολογησαντι**  
 life occupations, so that the one having enlisted  
**αρεση.** 5 **Εαν δε \* [και] αθλη τις, ου στε-**  
 he may please. If but [also] may contend any one, not is  
**φανονται, εαν μη νομιμως αβληση.** 6 **Τον κο-**  
 crowned, if not lawfully he may have contended. The toil-  
**πιωντα γεωργον δει πρωτον των καρπων μετα-**  
 ing husbandman behaves first of the fruits to par-  
**λαμβανειν.** 7 **Νοει, α λεγω' δεη γαρ**  
 take. Consider thou, the things I say; may give for  
**σοι ο κυριος συνεσι εν πασι.** 8 **Μνημονευε Ιη-**  
 to thee the Lord understanding in all things. Do thou remember Je-  
**σουν Χριστον εγηγερμενον εκ νεκρων, εκ**  
 a is Anointed having been raised out of dead ones, from  
**σπερματος Δαυιδ, κατα το ευαγγελιον μου**  
 seed of David, according to the glad tidings of me;  
 9 **εν ω κακοπαθω μεχρι δεσμου, ως κακουργος**  
 in which I suffer evil even to chains, as an evil doer;  
**αλλ' ο λογος του θεου ου δεδεται.** 10 **Δια**  
 but the word of the God not is chained. On account of  
**τουτο παντα υπομενω δια τους εκλεκτους,**  
 this all things I undergo on account of the chosen ones,  
**ινα και αυτοι σωτηριασ τυχωσι της εν Χριστω**  
 so that also they salvation may obtain of that in Anointed  
**Ιησου, μετα δοξης αιωνιου.** 11 **Πιστος ο λογος**  
 Jesus, with glory age-lasting. True the word;  
**ει γαρ συναπεθανομεν, και συζησομεν.** 12 **ει**  
 if for we died with, also we shall live with; if  
**υπομενομεν, και συμβασιλευσομεν ει αρνου-**  
 we endure patiently, also we shall reign with; if we

CHAPTER II.

1 Thou, therefore, my  
 Child, be Strong in THAT  
 FAVOR which is in Christ  
 Jesus.  
 2 † And the things which  
 thou didst hear from me  
 through Many Witnesses,  
 These † entrust to Faithful  
 Men, who will be † compe-  
 tent also to instruct others.  
 3 Do thou, therefore,  
 † endure with me hard-  
 ship, † as a Good Soldier of  
 Christ Jesus.  
 4 † No one serving as a  
 soldier embarrasses him-  
 self with the OCCUPA-  
 TIONS of LIFE, in order  
 that he may please HIM  
 who ENLISTED him.  
 5 And if any one con-  
 tend in the games, he is  
 not crowned, unless he  
 contend lawfully.  
 6 † THE TILING HUS-  
 BANDMAN ought first to  
 partake of the FRUITS.  
 7 Think of what I say;  
 \* for the LORD will give  
 thee Understanding in all  
 things.  
 8 Remember Jesus  
 Christ of the † Seed of  
 David, † has been raised  
 from the Dead, according  
 to my GLAD TIDINGS;  
 9 in which I endure  
 hardship, † even to Chains,  
 as a Malefactor; † but the  
 WORD of GOD is not  
 chained.  
 10 Therefore † I under-  
 go All things on account of  
 the CHOSEN people, so that  
 they also may obtain THAT  
 Salvation which is in Christ  
 Jesus with Glory aionian.  
 11 True is the WORD;  
 † For if we died with him,  
 we shall also live with  
 him;  
 12 † if we endure pa-  
 tiently, 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.  
 † 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. † 10. Phil. i. 7; Col. iv. 8, 13  
 † 9. Acts xviii. 31; Eph. vi. 19, 20; Phil. i. 13, 14.  
 † 11. 2 Cor. iv. 8. † 12. Rom. viii. 17; 1 Pet. iv. 13. † 12. Matk. x. 33.

μεθα, κακεινος αρνησεται ημας. <sup>13</sup> ει απιστου-  
 demy. 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 υπομιμησκει, διαμαρτυρομενος ενω-  
 These things do thou put in mind, earnestly testifying in pres-  
 πιον του κυριου, μη λογομαχειν, εις ουδεν  
 ence of the Lord, not to dispute about words, for, nothing  
 χρησιμον, επι καταστροφη των ακουοντων.  
 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 ανεκαισχυντον, ορθοτομουνητα  
 God, a workman unswayed, cutting straight  
 τον λογον της αληθειας. <sup>16</sup> Τας δε βεβηλους  
 the word of the truth. The but profane

κενοφωνιας περιμυστασο· επι πλειον γαρ προκο-  
 empty sounds do thou avoid; to more for they will  
 ψουσιμ ασεβειας, <sup>17</sup> και ο λογος αυτων ωσ γαγ-  
 proceed impiety, and the word of them as a mor-  
 γραϊνα νομην εξει· ων εστιν Ημεμιου και  
 tifying sore pasture will have; of whom is Hymenius and  
 Φιλιππο, <sup>18</sup> οτινες περι την αληθειαν ηπτο-  
 Philletus, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγανε-  
 the mark, saying the resurrection already to have hap-  
 ναι, και ανατρεπουσι την τιμων πιστιν. <sup>19</sup> Ο  
 pened, and overturn the of some faith. The  
 μεντοι στερεος θεμελιος του θεου εστηκεν,  
 however firm foundation of the God stands,

εχων την σφραγιδα ταυτην· Εγω κυριος του  
 having the seal this; Knew Lord of the  
 οντας αυτου· και Αποστητω απκ αδικιας πας  
 being of himself; and; Let depart from iniquity every one  
 ο νομαζων· το ονομα κυριου. <sup>20</sup> Εν μεγαλη δε  
 who is naming the name of Lord. In great but

οικια ουκ εστι μονη 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 τωτων, εσται σκευος εις  
 well cleanses 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 presence of the LORD, not to contend about words for Nothing Useful, to the Subversion of the HEARERS.

<sup>15</sup> Be diligent to present Thyself to GOD, an approved Workman, in-approachable, rightly treating the WORD OF TRUTH.

<sup>16</sup> But PROFANE, Empty Declarations resist; 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 Philletus;

<sup>18</sup> who missed the mark with respect to the TRUTH, saying that the RESURRECTION has already 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 depart 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 entirely purify himself from these things, he will be a

\* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

18. the ANOINTED ONE.

† 19. Literally, a Seal, on which Inscriptions were frequently engraved. Doddridge remarks, "The expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the names of the persons by whom, and the purposes for which, the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription."

† 13. Rom. iii. 3; ix. 6.      † 13. Num. xiii. 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, ἡγιασμένον, \* [και] ευχρηστον τω δεσποτη, εις παν εργον αγαθον ἡτοίμασμενον.

22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε δικαιουσνην, πιστιν, αγαπην, ειρηνην μετα των επικαλουμενων του κυριου εν καθαρας καρδιας.

23 Τας δε μωρας και ακαιδευτους ζητησεις παραιτου, ειδως, οτι γεννησι μαχας· 24 δουλον δε κυριου ου δει μαχεσθαι, αλλ' ἡπιον ειναι προς παντας, διδακτικον, ανεξικακον, 25 εν πραοτητι παιδευοντα τους αντιδιατιθεμενους· μηποτε δε αυτοις ο θεος μετανοιαν εις επιγνωσιν αληθειας, 26 και αναηψωσιν εκ της του διαβολου παγιδος εξωγηρημενοι υπ' αυτου εις το εκεινου θελημα.

27 Το αυτο εστιν οτι ο θεος μετανοιαν εις επιγνωσιν αληθειας, 28 και αναηψωσιν εκ της του διαβολου παγιδος εξωγηρημενοι υπ' αυτου εις το εκεινου θελημα.

ΚΕΦ. γ'. β.

1 Το αυτο εστιν οτι ο θεος μετανοιαν εις επιγνωσιν αληθειας, 2 και αναηψωσιν εκ της του διαβολου παγιδος εξωγηρημενοι υπ' αυτου εις το εκεινου θελημα.

2 Εσονται γαρ οι ανθρωποι φιλαντοι, φιλαργυροι, αλαζονες, υπερηφανοι, βλασφημοι, γονευσιν απειθεις, αχαριστοι, ανοσιοι, 3 αστρογιοι, ασπονδοι, διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι, 4 προδοται, προκεταις, τετυφωμενοι, φιληδονοι, μαλλον η φιλοθεοι· 5 εχοντες μορφωσιν ευσεβειας, την δε δυναμιν αυτης ηρηνημενοι· και τούτους αποτρεπου.

6 Εκ τούτων γαρ εισιν οι ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες

ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες

ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες

ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες

Vessel for Honor, sanctified, of good use to the MASTER, prepared for Every good Work.

22 Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with \* All THOSE who † INVOKE the LORD from a Pure Heart.

23 † Reject also FOOLISH and un-instructive Questions, knowing That they produce Contentions; 24 and † a Servant of the Lord must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

25 † in meekness correcting the OPPOSERS; perhaps GOD may give them a change of mind in order \* to a Knowledge of the Truth;

26 and that they may be recovered † from the SNARE of the ENEMY, who have been entangled by him for HIS Pleasure.

26 and that they may be recovered † from the SNARE of the ENEMY, who have been entangled by him for HIS Pleasure.

CHAPTER III.

1. But \* know This, † That in latter Days trying Seasons will come;

2 for the MEN will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphe-mers, Disobedient to Parents, Ungrateful, Un-holy,

3 Without natural affection, Implacable, Accusers, Without self-control, Ferocious Haters of good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, † but having denied its POWER; † from These also turn away.

6 For † of these are THOSE ENTERING the houses, and leading cap-

\* ALEXANDRIAN MANUSCRIPT.—21. and omit. 1. know you This. † 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 9. † 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. 8. † 5. 1 Tim. v. 8; Titus i. 10. † 6. 2 Thes. iii. 6; 1 Tim. vi. 5. † 6. Matt. xxiii. 14; Titus i. 11. 25. to come to a Knowledge.

γυναικαρια σεσωρευμενα ἁμαρτιας, ἀγομενα  
 little women having been laden with sins, being led away  
 επιθυμιας 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> Ὁν τροπον δε Ιαννης και Ιαμβρης  
 are able. Which way but Jannes and Jambres  
 αντιστησαν Μωυσει, οὗτω και οὗτοι ανθισταν-  
 opposed Moses, so also these are opposed  
 ται τη αληθειᾳ, ανθρωποι κατεφθαρμενοι τον  
 to the truth, men having corrupted the  
 νουν, ἀδοκιμοι περι την πιστω. <sup>9</sup> Ἄλλ' ου  
 mind, disapproved ones concerning the faith. But not  
 προκοφουσιν επι πλειον· ἡ γαρ ανοια αυτων εκ-  
 they shall proceed to more; the for folly of them very  
 φθλος 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 διδασκαλιᾳ,  
 Thou but hast closely followed of me the teaching,  
 τη αγωγῃ, τη προθεσει, τη πιστει, τη μακροθυ-  
 the conduct, the purpose, the fidelity, the forbear-  
 μιᾳ, \* [τη αγαπῃ,] τη ὑπομονῃ, <sup>11</sup> τοις διωγ-  
 [the love,] the patience, the perse-  
 μοις, τοις παθημασιν, οἳα μοι εγενετο εν  
 cutions, the sufferings, what things to me happened in  
 Αντιοχειᾳ, εν Ικονιῳ, εν Λυστροις· οἳους διωγ-  
 Antioch, in Iconium, in Lystra; what perse-  
 μους ὑπηνεγκα, και εκ παντων με ἐρῴσατο ὁ  
 cutions I endured, and out of all me delivered the  
 κυριος. <sup>12</sup> Και παντες δε οἱ θελοντες ευσεβῶς  
 Lord. Indeed all but those wishing piously  
 ζῆν εν Χριστῷ Ἰησοῦ, διωχθησονται. <sup>13</sup> Πονη-  
 to live in Anointed Jesus, will be persecuted. Evil  
 ροι δε ανθρωποι και γοητες προκοφουσιν επι το  
 but men and jugglers will progress to the  
 χειρον, πλανωντες και πλανωμενοι. <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,  
 παρα τινος 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 Χριστῷ  
 wise for salvation, through faith of that in Anointed  
 Ἰησοῦ. <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 de-  
 sires,  
 7 always learning, and  
 never able † to come to a  
 Knowledge of Truth.  
 8 Now in the manner  
 that ‡ Jannes and Jambres  
 opposed Moses, so also are  
 these opposed to the TRUTH;  
 Men corrupted in MIND,  
 disapproved concerning the  
 FAITH.  
 9 But they shall not  
 proceed further; for their  
 \* FOOLISHNESS shall be  
 very plain to all, † as  
 THOSE also became.  
 10 ‡ But thou hast  
 closely followed my TEACH-  
 ING, my CONDUCT, my  
 INTENTION, my FIDELITY,  
 my FORBEARANCE, my  
 LOVE, my PATIENCE,  
 11 my PERSECUTIONS,  
 my SUFFERINGS; what  
 happened to me † in Anti-  
 och, † in Iconium, † in Lys-  
 tra; What Persecutions I  
 endured; and yet from all  
 † the LORD delivered Me.  
 13 And indeed † ALL  
 who wish to live piously  
 in Christ Jesus will be  
 persecuted.  
 13 † But Evil Men and  
 Imposters will make pro-  
 gress for the worse, de-  
 ceiving and being deceived.  
 14 But † do thou con-  
 tinue in the things which  
 thou didst learn, and wast  
 convinced of, knowing by  
 whom thou hast been in-  
 structed;  
 15 and That from a  
 Child thou hast known  
 † THOSE HOLY Scriptures,  
 which are ABLE to make  
 Thee wise for Salvation,  
 through That Faith which  
 is in Christ Jesus.  
 16 † All Scripture, di-  
 vinely inspired, is indeed

\* ALEXANDRIAN MANUSCRIPT.—8. Inordinate desires and Pleasures. STANDING. 10. LOVE—omit.

9. WUNDER-

† 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. 10. † 11. Psa. xxxiv. 19; 2 Cor. i. 10. † 13. Acts xiv. 22  
 † 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 10. † 14. 2 Tim. i. 13; ii. 2. † 15.  
 John v. 29. † 10. 2 Pet. i. 20, 21.

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;  
 ἵνα αριστος η̄ ο̄ του θεου ανθρωπος, προς παν  
 so that complete may be the of the God man, for every  
 εργον αγαθον εξηριτισμενος.  
 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 επιφαιειαν 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 υγιαίνουσης διδασ-  
 Will be for a season, when of the wholesome teach-  
 καλιας ουκ ανεχονται, αλλα κατα τας ιδιαι  
 ing not they will endure, but according to the own  
 επιθυμιας εαυτοις επισωρευσουσι διδασκαλους,  
 desires of themselves they will heap up teachers,  
 κνηθομενοι την ακοην. 4 και απο μεν της αλη-  
 tickling the ear, and from indeed of the truth  
 θειας την ακοην αποστρεψουσιν, επι δε τους  
 the hearing they will turn away, to but the  
 μυθους εκτραπησονται. 5 Συ δε νηφε εν πα-  
 sables they will be turned aside. Thou but besober 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. 7  
 γαρ ηδη σπενδομαι, και ο καιρος της εμης  
 for already am being poured out, and the season of the of my  
 αναλυσεως εφεσθηκε. 7 τον αγωνα τον καλον  
 dissolution has come near; the contest the good  
 ηγωνισμαι, τον δρομον τετελεκα, την πιστιν  
 I have contested, the race I have finished, the faith  
 τετηρηκα. 8 λοιπον αποκειται μοι ο της δικαιο-  
 I have guarded; remaining is laid up for me the of the righteous-  
 συνης στεφανος, ον αποδωσει μοι ο κυριος εν  
 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-  
 φαιειαν 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 Every good Work.

CHAPTER IV.

1 I adjure thee before THAT GOD and \* Christ Jesus † who is ABOUT to judge the Living and the Dead, and by his APPEARING and by his KINGDOM, 2 proclaim the WORD, be urgent seasonably, unseasonably, confute, rebuke, exhort, with ALL Long-suffering and Teaching.  
 3 † For there will be a Time when they will not endure WHOLESOME Instruction, but will accumulate Teachers for Themselves, according to their OWN Inordinate desires, tickling their EAR,  
 4 and they will indeed turn away from the HEARING of the TRUTH, and † be turned aside to FABLES.  
 5 But be thou sober in all things; † suffer \* bad treatment; perform † an Evangelist's Work; fully accomplish thy SERVICE.  
 6 For † I am already being poured out, and the 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 APPEARANCE.

\* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus. 5. bad treatment, as a Good Soldier of Christ Jesus; perform. 6. my DISSOLUTION. 7. the good Contest.  
 † 17. 2 Tim. ii. 21. † 1. Acts x. 42. † 2. 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. † 11. 17. † 7. 1 Cor. ix. 24, 25; Phil. iii. 14. † 8. James i. 12; 1 Pet. v. 4; Rev. i. 8. 2 Tim. i. 12.

<sup>9</sup> Σπουδασον ελθειν προς με ταχως. <sup>10</sup> Δη-  
 earnestly endeavor to come to me soon. De-  
 mas 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 Γαλατιας, Τιτος εις Δαλματιας· <sup>11</sup> Λου-  
 cens to Galatia, Titus to Dalmatia; Luke  
 κας εστι μονος μετ' εμου· Μαρκων παραλαβων  
 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 Epho-  
 στον. <sup>13</sup> Τον φελωνην, ον απελικον 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 μεμβραννας. <sup>14</sup> Αλεξανδρος δ χαλ-  
 especially the parchments. Alexander the copper-  
 κευς πολλα μοι κακα ενδειξατο· αποδωη αυτω  
 smith many to me evil things openly showed; may give to him  
 ο κυριος κατα τα εργα αυτου· <sup>15</sup> ον και συ  
 the Lord according to the works of him; whom also thou  
 φυλασσω, λιαν γαρ ανθεστηκε τοις ημετεροις  
 beware, greatly for he has opposed the our  
 λογοις. <sup>16</sup> Εν τη πρωτη μου απολογια ουδεις  
 words. In the first of my defence no one  
 μοι συμπαραγενετο, αλλα παντες με εγκατελι-  
 by me stood, but all me forsook;  
 πον· (μη αυτοις λογισθειη)· <sup>17</sup> ο δε κυριος μοι  
 (not to them may it be imputed,) the but Lord by me  
 παρεστη, και ενεδυναμωσε με, ινα δι' εμου το  
 stood, and strengthened me, so that through me the  
 κηρυγμα πληροφορηθη, και ακουση παντα τα  
 proclamation might be fully established, and might hear all the  
 εθνη· και ερυσθη 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 σασει εις την βασιλειαν αυτου  
 evil, and will save for the kingdom of himself  
 την επουρανιον· φη 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> Ασπασα Πρισκα και Ακυλα, 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 \* Dalmatia.  
<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. Derrnatis. 14. will reward. 16. came to Me. 17. was present, and. 18. and—omit. 18. to him.

† 13. Pheloneen 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.  
 † 10. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6.  
 † 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23.  
 † 17. Psa. xxii. 21; 2 Pet. ii. 9.  
 † 10. Acts xviii. 2; Rom. xvi. 2.  
 † 19. 2 Tim. i. 16. † 20. Acts xix. 22; Rom. xvi. 23.

ινθη· Τροφιμον δε απελιπον εν Μιλητω ασθενε-  
 ινθη· Trophimus but I left in Miletus being  
 ρουντα. 21 Σπουδασον προ χειμωνος ελθειν.  
 sick. Earnestly endeavor before winter to come.

Ασπασεται σε Ευβουλος, και Πουδης, και Λινος,  
 Salutes thee Eubulus, and Pudens, and Linus,  
 και Κλαυδια, και οι αδελφοι παντες. 22 Ο  
 and Claudia, and the brethren all. The  
 κυριος Ιησους \* [Χριστος] μετα του πνευματος  
 Lord Jesus [Anointed] with the spirits  
 σου. Η χαρις μεθ' υμων.  
 of thee. The favor with you.

Corinth, but I left † Trophimus sick at \* Miletus.

21 † Do thy best to come before Winter. Eubulus, and Pudens, and Linus, and Claudia, and all the BRETHREN salute thee.

22 † The LORD Jesus be with thy SPIRIT. FAVOR be with thee. \*

\* ALEXANDRIAN MANUSCRIPT.—20. Miletus. 22. Anointed—omit. Subscrip-  
 tion—SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

† 20. Acts xx. 4; xxi. 39. † 21. verse 9. † 22. Gal. vi. 18; Philemon 25.

[ΠΑΤΑΡΩΤ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.

[OF PAUL AN EPISTLE] TO TITUS.

\* T O T I T U S .

ΚΕΦ. α'. 1.

<sup>1</sup> Πάυλος δούλος θεού, ἀποστόλος δε. Ἰησοῦ  
 Paul a bondman of God, an apostle of Jesus  
 Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ  
 Anointed, according to faith of chosen ones of God and  
 ἐπιγνώσιν ἀληθείας τῆς κατ' εὐσεβείαν, <sup>2</sup> ἐκ  
 a knowledge of truth of that according to piety, in  
 ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψεύ-  
 hope of life age-lasting, which promised the not  
 ὄης θεός προ χρόνων αἰώνων, <sup>3</sup> ἐφάνησε δε  
 false God before times age-lasting, manifested but  
 καιροῖς ἰδίαις τὸν λόγον αὐτοῦ, ἐν κηρυγματι ὁ  
 in seasons own the word of himself, by proclamation which  
 ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτήρος  
 was entrusted with I according to an appointment of the savior  
 ἡμῶν θεοῦ.) <sup>4</sup> Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν  
 of us God.) to Titus a genuine child according to common  
 πίστιν· χάρις, ἐλεός, εἰρήνη ἀπο θεοῦ πατρὸς,  
 faith favor, mercy, peace from God a father,  
 καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν.  
 and Lord Jesus Anointed the savior of us.

<sup>5</sup> Τούτου χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα  
 Of this cause I left thee in Crete, so that  
 τὰ λείποντα ἐπιδιρθώσῃ, καὶ καταστή-  
 the things wanting thou mightest rectify, and thou mightest consti-  
 σῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ  
 tute in each city elders, as I to thee  
 διατάξαμην· <sup>6</sup> εἰ τις ἐστὶν ἀνεγκλήτος, μίας  
 gave orders; if any one is irreproachable, of one  
 γυναίκας ἄνθρωπος, τέκνα ἔχων πιστὰ, μὴ ἐν  
 wife a husband, children having believing, not under  
 κατηγορίᾳ ἀσωτίας, ἢ ἀνυπατάκτα. <sup>7</sup> Δεῖ γὰρ  
 an accusation of profligacy, or of insubordination. It behoves for  
 τὸν ἐπισκοποῦν ἀνεγκλήτου εἶναι, ὡς θεοῦ οἰκον-  
 the overseer irreproachable to be, as of God a stew-  
 ομον· μὴ αυθαδῆ, μὴ οργίλον, μὴ παροῖνον, μὴ  
 arid; not self-indulgent, not passionate, not a wine-drinker, not  
 πλῆκτην, μὴ αἰσχροκερδῆ, <sup>8</sup> ἀλλὰ φιλοξενον,  
 a striker, not sager for base gain, but a friend to strangers,  
 φιλάγαθον, μὴ σφρονα, δίκαιον, ὁσιον, ἐγκρατῆ,  
 a friend to goodness, prudent, just, holy, self-governed,  
<sup>9</sup> ἀντεχομενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ  
 holding fast of the according to the teaching true  
 λόγου, ἵνα δυνατός ᾖ καὶ παρακαλεῖν ἐν τῷ  
 word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of Christ Jesus, as to the Faith of God's Chosen ones, and to a Knowledge of that Truth which is according to Piety,  
 2 in Hope of aionian Life, which God, who is NEVER FALSE, announced before aionian Times,  
 3 but manifested his word, at proper Seasons, by a Proclamation with which I was entrusted, according to an Appointment of God our SAVIOR;  
 4 to Titus, my Genuine Child by a Common Faith; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our SAVIOR.  
 5 For this purpose I left thee behind in Crete, that thou mightest regulate THINGS which are DEFICIENT, and mightest appoint ELDERS in each City, as I directed thee;  
 6 if any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Profligacy, or of insubordination.  
 7 For it is necessary that the OVERSEER be irreproachable, as God's Steward; not self-indulgent, not passionate, not a wine-drinker, not a Striker, not eager for base gains;  
 8 but Hospitable, a Friend to goodness, prudent, just, holy, self-governed;  
 9 maintaining the TRUE Word in his TEACHING, so that he may be able both

\* ALEXANDRIAN MANUSCRIPT.—Title.—TO TITUS. 1. Christ Jesus. 4. Christ Jesus our SAVIOR. 5. behind in Crete. 9. both to comfort those who are in Any Affliction, and to confute the OPPOSERS.

† 1. 2 Tim. ii. 25. † 2. 2 Tim. i. 1; iii. 7. † 3. Num. xxiii. 19; 1 Tim. ii. 13.  
 † 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. † 3. 2 Tim. i. 10. † 4. 1 Tim. i. 11.  
 † 4. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. † 5. 1 Cor. xi. 34. † 5. 2 Tim. ii. 2.  
 † 6. 1 Tim. iii. 2. † 7. Math. xxiv. 45; 1 Cor. iv. 1, 2. † 7. Lev. x. 9; Eph. v. 18;  
 1 Tim. iii. 3, 8. † 7. 1 Pet. v. 2. † 9. 2 Thess. ii. 15; 2 Tim. i. 13.



διδασκαλία τῆς ὑγιαίνουσα καὶ τοὺς ἀντιλεγόν-  
teaching by that sound and those speaking against  
τας ἐλεγχεῖν.  
to confute.

10 Εἰσι γὰρ πολλοὶ \* [καὶ] ἀνοστοκτοὶ, μα-  
Are for many [and] unruly ones, fool-  
ταίολογοι καὶ φρεναπαταί, μαλίστα οἱ ἐκ περι-  
ish talkers and deceivers, especially those of circum-

τομῆς, 11 οὓς δεῖ ἐπιστομίζειν διτινες  
cision, whom it is necessary to muzzle; who

ὅλους οἴκους ἀνατρεπουσί, διδασκόντες ἅ μὴ  
whole houses overturn, teaching the things not

δεῖ, ἀσχρὸν κερδὸς χάριν. 12 Εἶπε τις ἐξ  
proper, of base gain on account. Said one from

αὐτῶν ἰδίου αὐτῶν προφήτης· Κρητὲς αἰεὶ  
of them own of them a prophet; Cretans always

ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. 13 Ἡ  
liars, evil wild beasts, gluttons idle. The

μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτία  
testimony this is true; for which cause

ἐλέγχε αὐτοὺς ἀποτομῶς, ἵνα ὑγιαίνωσιν ἐν τῇ  
reprove them severely, so that they may be sound in the

πίστει, 14 μὴ προσερχόντες Ἰουδαίκοις μυθοῖς,  
faith, not holding to Jewish fables,

καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τῆς  
and commandments of men turning away from the

ἀληθείαν. 15 Πάντα μὲν καθάρᾳ τοῖς καθάροις·  
truth. All things indeed pure to the pure ones;

τοῖς δὲ μεμασμένοις καὶ ἀπίστοις οὐδὲν καθά-  
to those but having been defiled and unfaithful ones nothing pure,

ρον, ἀλλὰ μεμιασμένον αὐτῶν καὶ ὁ νους καὶ ἡ  
but has been defiled of them both the mind and the

συνείδησις. 16 Θεὸν ὁμολογοῦσιν εἶδεναι, τοῖς  
conscience. God they profess to have known, by the

δε ἐργοῖς ἀρνούμενται, βδελυκτοὶ ὄντες καὶ ἀπει-  
but works they deny, abominable ones being and disobe-

θεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκίμοι.  
bedient ones, and as to every work good worthless ones.

ΚΕΦ. Β'. 2.

1 Σὺ δὲ λαλεῖ ἅ πρὸς τῇ ὑγιαίνουσῃ  
Thou but speak the things becoming to the wholesome

διδασκαλίᾳ· 2 πρεσβυτὰς νηφάλεους εἶναι, σέμ-  
teaching; aged men vigilant ones to be, serious

νοὺς, σωφρονᾶς, ὑγιαίνοντας τῇ πίστει, τῇ ἀγα-  
ones, prudent ones, sound ones in the faith, in the love,

πῇ, τῇ ὑπομονῇ· 3 πρεσβυτίδας ὡσαύτως ἐν κα-  
in the patience; aged women, in like manner in Ce-

ταστηματί ἱεροπρεπεῖς, μὴ διαβολοὺς, μὴ  
portment becoming what is sacred, not accusers, not

οἰνῷ πολλῷ δεδουλωμένας, καλοδιδασκαλοὺς;  
to wine much enslaved, good teachers,

to exhort; by the sound instruction, and to confute the opposers.

10 For there are many unruly persons, foolish talkers and deceivers, especially those of the Circumcision;

11 whom it is necessary to silence; who overturn whole families, teaching for sordid gain what is not proper.

12 One of them, a prophet of their own, said, "Cretans always liars are, sayage beasts, with craving maw."

13 This testimony is true; therefore reprove them severely, so that they may be sound in the faith,

14 I not holding to Jewish fables, and precepts of men who turn away from the truth.

15 All things, indeed, are pure to those who are pure; but to those who are defiled and unfaithful, nothing is pure; but both their mind and conscience are defiled.

16 They profess to have known God, but by their works they renounce him, being abominable and disobedient, and as to every good work worthless.

CHAPTER II.

1 But do thou inculcate things proper for whole-some instruction;—

2 that aged men be vigilant, serious, prudent, sound in the faith, in love, in patience;

3 that aged women, in like manner, be in deportment as becomes sacred persons; not accusers, not enslaved by much wine, good instructors,

\* ALEXANDRIAN MANUSCRIPT.—10. and—omit. 8. and not.

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

1 10. 1 Tim. I. 10; vi. 8; 2 Tim. iv. 3; Titus II. 1. 1 10. 1 Tim. I. 6. 1 10. Rom. xvi. 18. 1 10. Acts xv. 1. 1 11. 1 Tim. vi. 5. 1 15. 2 Cor. xii. 10; 2 Tim. iv. 2. 1 14. 1 Tim. I. 4; iv. 7; 2 Tim. iv. 4. 1 14. Isa. xxix. 18; Matt. xv. 9; Col. II. 22. 1 15. Luke xi. 30—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3. 1 16. 2 Tim. III. 5. 1 1. Titus I. 9. 1 2. Titus I. 18. 1 8. 1 Tim. II. 9. 1 11; 1 Pet. III. 3, 4.

4 ἵνα σωφρονίσωσι τὰς νεὰς, φιλανδρῶν  
 so that they may wisely influence the young women, husband-lovers  
 εἶναι, φιλοτεκνῶν, 5 σωφρονᾶς, ἀγνάς, οἰκου-  
 to be, children-lovers, prudent-ones, pure ones, house-  
 ρους, ἀγαθὰς, ὑποτασσομέναις τοῖς ἰδίοις ἀνδρα-  
 keepers, good ones, being submissive to the own husbands,  
 σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηταί.  
 that not the word of the God may be evil spoken of.

6 Τοὺς νεώτερον ὄσαντος 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

λων ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίας, σεμ-  
 good works, in the teaching incorruptness, seri-

νοτήτα, 8 λόγον ὑγιῆ, ἀκαταγένητον· ἵνα ὁ ἐξ  
 οὐρανόθεν, speech sound, not to be condemned, so that he from

ἐναντίας ἐντραπή, μηδὲν ἐχὼν περὶ ἡμῶν λε-  
 of opposition may be ashamed, nothing having concerning us to

γεῖν φαυλόν. 9 Δουλοῦς, ἰδίοις δεσπόταις ὑπα-  
 say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πᾶσιν εὐαρεστοῦς εἶναι, μὴ ἀντι-  
 submissive, in all things well-pleasing; to be; not submit-

λέγοντας, 10 μὴ νοσήσειμενος, ἀλλὰ πιστὴν  
 deating, not purloining, but edifying

παπὰν ἐνδεικνυμένους ἀγαθῶν· ἵνα τὴν διδασ-  
 entire showing good; so that the teach.

καλίαν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμήσωμεν ἐν  
 of the savior of us of God they may adorn in

πᾶσιν. 11 Ἐπεφανῆ γὰρ ἡ χάρις τοῦ θεοῦ \* [ἡ]  
 all things. Shone forth for the favor of the God [that]

σωτήριος πᾶσιν ἀνθρώποις, 12 καιδενοῦσα ἡμᾶς,  
 saving for all men, admonishing us,

ἵνα ἀρνησάμενοι τὴν ἀσεβείαν καὶ τὰς κοσμι-  
 so that having renounced the impiety and the worldly

κὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ ευ-  
 desires, prudently and righteously and pi-

σεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· 13 προσδεχο-  
 us may live in the present age; waiting

μενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφανεῶν τῆς  
 for the blessed hope and appearing of the

δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν  
 glory of the great God and savior of us

Ἰησοῦ Χριστοῦ· 14 ὃς ἑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,  
 Jesus Anointed: who gave himself on behalf of us,

ἵνα λυτρωσῆται ἡμᾶς ἀπο πάσης ἀνομίας, καὶ  
 so that he might redeem us from all lawlessness, and

καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτῶν  
 might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN; to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, & submissive to their OWN Husbands; so that the WORD of GOD may not be reviled.

6 The YOUNGER MEN, in like manner, exhort to be prudent;

7 & as to all things exhibiting Thyself a Pattern of Good Works, Uncorruptness in the TEACHING, Seriousness,

8 & Sound Speech not to be condemned, & so that HE who is of the Opposition may be ashamed, having Nothing evil to say concerning us,

9 Let & BOND-SERVANTS be submissive to their OWN Masters; & in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; & so that they may adorn \* THAT DOCTRINE of GOD our SAVIOR in all things.

11 For & the Saving FAVOR of GOD is manifested for All Men,

12 teaching us, & that renouncing IMPIETY and & WORLDLY Desires, we should live, prudently, righteously, and piously in the PRESENT AGE,

13 & waiting for the BLESSED Hope, even the appearing of the GLORY of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and & cleanse for himself a peculiar People, devoted to Good Works.

\* 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. 13. † 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. † 13. 1 Pet. iv. 2; 1 John ii. 18. † 15. 1 Cor. i. 7; Phil. iii. 20. † 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργαων. 15 Ταυτα λαλει και παρακαλει  
 of good works. These speak thou and exhort thou  
 και ελεγγε μετα πασης επιταγης μηδεις σου  
 and reprove thou with all strictness; no one of these  
 περιφρονειτω.  
 let disregard.

ΚΕΦ. γ'. 3.

1 Υπομιμηθησθε αυτους αρχαις και εξουσιας  
 Do thou remind them to governments and authorities  
 υποτασσεσθαι, κειταρχειν, προς παν εργον  
 to be submissive, to obey rulers, as to every good  
 αγαθον ετοιμους ειναι, 2 μηδεις βλασφημειν,  
 work ready to be, no one to speak evil of,  
 αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους  
 not quarrelsome to be, gentle, all showing  
 πραοτητα προς παντας ανθρωπους. 3 Ημεν γαρ  
 mildness to all men. Were for  
 ποτε και ημεισανηποτοι, απειθεις, πλανωμενοι,  
 formerly also we senseless ones, disobedient ones, erring ones,  
 δουλευοντες επιθυμιας και ηδοναις ποικιλιας,  
 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. 4 Οτε δε η χρηστοτης και  
 ing each other. When but the kindness and  
 η φιλανθρωπια επεφανη του σωτηρος ημων  
 the love to man shone forth of the preserver, of us  
 θεου, 5 ουκ εξ εργαων των εν δικαιοσυνη ων  
 of God, not from 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 παλιγγενεσιας, και  
 he saved us, through a bath of a new birth, and  
 ανακαινωσως πνευματος αγιου, 6 ου εχεχεν  
 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, 7 ινα δικαιωθεντες τη εκεινου  
 vior of us, so that having been justified by the of him  
 χαριτι, κληρονομοι γενομεθα κατ' ελπιδα  
 favor, heirs we might become according to a hope  
 ζωης αιωνιου. 8 Πιστος ο λογος και περι  
 of life age-lasting. True the word, and respecting  
 τωντων βουλομαι σε διαβεβαιουσθαι, ινα φρον-  
 these things I wish thee to affirm strongly, so that they may  
 τιζωσι καλων εργαων προιστασθαι οι πεπιστευ-  
 be careful of good works to excel those having be-  
 κότες \* [τη] θεω. Ταυτα εστι τα καλα και  
 [in the] God. These is the things good and

15 \* Teach these things, and exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

1 \* And remind them to be submissive to Governments and Authorities, to obey rulers, \* and to be ready for Every good Work;  
 2 to reprove No one, not to be quarrelsome; to be mild, showing Entire Gentleness to All Men;  
 3 For I for ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.  
 4 But when the GOODNESS and the PHILANTHROPHY of God, our SAVIOR, appeared,  
 5 he saved us, not on account of THOSE WORKS in Righteousness which we did; but according to HIS OWN MERCY, through the BATH of Regeneration, and a Renovation of the Holy Spirit,  
 6 which he poured out on us richly through Jesus CHRIST our SAVIOR;  
 7 so that having been justified by HIS FAVOR, we might become Heirs according to a Hope of aionian Life.  
 8 This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful to excel in Good Works. These things are THOSE which are good and profitable to MEN.

\* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—omit. 8. good and profitable.  
 † 15. 1 Tim. iv. 12. † 1. Rom. xiii. 1; 1 Pet. ii. 13. † 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. † 2. Eph. iv. 31. † 2. 2 Tim. ii. 24, 25. † 2. Phil. iv. 5. † 1. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 8. † 4. Titus ii. 11. † 4. 1 Tim. ii. 8. † 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 5. † 6. Acts ii. 33; x. 45. † 7. Ro. iii. 24; Gal. ii. 16. † 7. Rom. viii. 23, 24. † 7. Titus i. 2. † 8. verses 1

ωφελιμα τοις ανθρωποις·<sup>9</sup> μωρας δε ζητησεις  
 profitable to the men; foolish but questions  
 και γενεαλογιας και ερεις και μαχας νομικας  
 and genealogies and strifes and fightings about  
 περιστασο· εισε 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 αυτοκατακριτας.  
 thusuch a one, and sin, being self-condemned.

<sup>12</sup> Όταν κενω Αρτεμαν προς σε η Τυχιον,  
 When I shall send Artemas to thee or Tycheius,  
 σπουδασον ελθειν προς με εις Νικοπολιν· εκει  
 earnestly endeavor to come to me to Nicopolis; there  
 γαρ κεκρικα παραχειμασαι.<sup>13</sup> Σηναν την νομι-  
 for I have decided to winter. Zenas 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. Se-

παζονται σε οι μετ' εμου παντες· ασπασαι τους  
 lute thee those with me all; salute thou those  
 φιλουντας ημασ εν πιστει. Η χαρισ μετα  
 loving us in faith. The favor with

παντων ομων.  
 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 †Tycheius, 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. † 12. Acts xviii. 24.  
 † 14. verse 8. † 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΤΛΟΥ 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 ο αδελφος, Φιλημονι τω αγαπητω και συν-  
thy the brother, to Philemon the beloved one and fellow-  
εργω ημων, <sup>2</sup> και Αφφια τω αγαπητη, και Αρ-  
worker of us, and to Apphia the beloved one, and Ar-  
χιππω τω συμπρατιωτη ημων, και τω κατ'  
chippus the fellow-soldier of us, and to the is-  
οικον σου εκκλησια· <sup>3</sup> χαρις υμιν και ειρηνη  
house of thee congregation; favor to you and peace  
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-  
from God a father of us, and Lord Jesus Anointed.  
του.

<sup>4</sup> Ευχαριστω τω θεω μου παντοτε, μνησιν  
I give thanks to the God of me always, a remembrance  
σου ποιουμενος επι των προσευχων μου, <sup>5</sup> ακου-  
of thee making in the prayers of me, hear-  
ων σου την αγαπην και την πιστην, ην εχεις  
ing of thee the love and the faith, which thou hast  
προς τον κυριον Ιησουν και εις παντας τους  
to the Lord Jesus and for all the  
αγιους· <sup>6</sup> οπως η κοινωνια της πιστεως σου  
holy ones, that the fellowship of the faith of thee  
ενεργησ γερηται, εν επιγνωσει παντος αγαθου  
active may become, by a knowledge of every good  
του εν ημιν, εις Χριστον \* [Ιησουν.] <sup>7</sup> Χαρα  
of the in us, in regard to Anointed [Jesus.] Joy  
γαρ εχομεν πολλην και παρακλησιν επι τω  
for we have much and consolation in the  
αγαπη σου, οτι τα σπλαγχνα των αγιων ανα-  
love of thee, because the bowels of the holy ones has  
πεπαυται δια σου, αδελφε. <sup>8</sup> Διο πολλην  
been refreshed through thee, O brother. Therefore inasmuch  
εν Χριστω παρρησιασ εχων επιτασσει σοι το  
in Anointed boldness having to enjoin thee the  
αντικον, <sup>9</sup> δια την αγαπην μαλλον παρακαλω·  
becoming thing, through the love rather I beseech;  
τοιουτου ων, ως 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.

1 Paul, † a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon the BELOVED one, and our † Fellow-laborer,—

2 and to Apphia, \* the SISTER, and to Archippus, our FELLOW-SOLDIER,—and to the † CONGREGATION in thy House;

3 † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;

4 † I give thanks to my GOD always, making Mention of thee in my PRAYERS,

5 († hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS),

6 that the FELLOWSHIP of thy FAITH may become efficient, † by a Knowledge of Every Good thing in us, in regard to Christ.

7 \* For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDRE SYMPATHIES of the SAINTS † have been refreshed through thee.

8 Therefore, † having much confidence in Christ to enjoin on thee WHAT is BECOMING,

9 on account of \* that LOVE I rather entreat; being such a one, as Paul † an old man, and now also † a Prisoner for \* Christ Jesus,

10 I entreat thee res-

\* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON. 2. the sister, and to Jesus.—omit. 7. For I have. 9. NECESSITY I rather entreat. 9. Christ

† 9. Benson following Theophylact says, that presbutees, translated an old man in this place, has the signification of presbutees, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—Macknight. Dr. Adam Clarke also inclines to the same view.

† 1. 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. 10. † 3. Eph. i. 2. † 4. Eph. i. 10. † 5. Eph. i. 15; Col. i. 4. † 6. Phil. i. 9, 11. † 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. †  
† 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, ἡ τὸν ποτε σοὶ ἀχρηστον,  
[of me,] Onesimus, that formerly to thee unprofitable,

ἄντι δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνεπέμψα  
now but to thee, and to me profitable, whom I sent back;

12 **συ δὲ αὐτον, τούτ' ἐστὶ τὰ ἐμὰ σπλαγχνα,**  
thou but him, that in the my bowels,

προσλαβου. 13 **Ὅν ἐγὼ ἐβουλόμην πρὸς ἐμὰν**  
do thou receive. When I was wishing for my-

τον κατεχειν, ἵνα ὑπὲρ σου μοὶ διακορῇ ἐν  
self to retain, so that on behalf of thee to me he might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου. 14 **χωρὶς δὲ τῆς**  
the bonds of the glad tidings; without but of the

σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς  
thy consent nothing I wished to do, so that not as

κατὰ ἀνάγκην τὸ ἀγαθὸν σου ἦ, ἀλλὰ  
according to constraint the good of thee might be, but

κατὰ ἑκούσιον. 15 **Ταχὰ γὰρ διὰ τοῦτο**  
according to willingness. Perhaps for an account of this

ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτον ἀπέ-  
he was separated for an hour, so that an age him thou might-

χρῆς\* 16 **οὐκετι ὡς δούλον, ἀλλ' ὑπὲρ δού-**  
and receive; no longer as a slave, but above a

λον, ἀδελφὸν ἀγαπῆτον, μάλιστα ἐμοὶ, ποσὶ  
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. 17 **Εἰ**  
but more to thee, both in flesh and in Lord. If

οὐκ με εἴχεις κοινωνόν, προσλαβου αὐτον ὡς  
then me thou hastest a partner, receive thou him as

ἐμέ. 18 **Εἰ δὲ τι ἠδίκησε σε, ἢ ὀφείλει, τοῦτο**  
me. If but anything he wronged thee, or owes, this

ἐμοὶ ἐλλογέι. 19 **Ἐγὼ Πάυλος ἐγγράψα τῆ**  
to me put thou on account. I Paul wrote with the

ἐμῆ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοὶ,  
my hand, I will pay off; so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοὶ προσοφείλεις. 20 **Ναὶ,**  
that even thyself to me thou owest. Yes,

ἀδελφε, ἐγὼ σου ὠναμῆν ἐν κυρίῳ ἀναπαύ-  
O brother, I of thee should be profited in Lord, refresh

σον μου τὰ σπλαγχνα ἐν Χριστῷ. 21 **Πεποιθὼς**  
thou of me the bowels in Anointed. Having confidence

τῆ ὑπακοῆς σου ἐγγράψα σοὶ, 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.

22 **Ἄμα δὲ καὶ ἑτοίμαζε 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,

11 who formerly was UNPROFITABLE to Thee, but is now profitable to Thee and to Me;

12 whom I have sent \* back to thee; and do thou receive Him, that is, MYSELF.

13 Whom I was wishing to retain for Myself, ‡ so that on thy behalf he might serve me in these BONDS for the GLAD TIDINGS;

14 but I desired to do Nothing without thy Consent, † that thy good deed might not be as from Constraint, but Voluntary.

15 † For perhaps on this account he was separated for a little time, in order that thou mightest receive Him for an Age;

16 no longer as a Bondman, but above a Bondman,—a beloved Brother, especially to me, but how much more to thee, † both in the Flesh, and in the Lord!

17 If, then, thou regard-est Me as † a Partner, receive him as me.

18 But if he injured thee in anything, or is indebted, place this to my account;

19 (I Paul write with MY OWN hand,) I will pay it off; that I may not say to thee, That to me thou owest even thyself.

20 Yes, Brother, may I derive profit from Thee in the Lord; † refresh My TENDER SYMPATHIES in Christ.

21 † Having confidence in thy COMPLIANCE, I write to thee, being assured That thou wilt even do beyond what I request.

22 But at the same time, also, prepare for me a

\* ALEXANDRIAN MANUSCRIPT.—10. of me—omit. that is.

19. 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. Math. xxiii. 5; 1 Tim. vi. 2  
† 16. Col. III. 23. † 17. 2 Cor. viii. 23. † 20. verse 7. † 21. 2 Cor. vii. 16.

γαρ, ὅτι δια τῶν προσευχῶν ὑμῶν χάρισθησο-  
 for, that through the prayers of you I shall be im-  
 μαι ὑμῖν. <sup>23</sup> Ἀσπάζεται σε Επαφρας, ὁ συναίχ-  
 parted to you, Salutes thee Epaphras, the fellow-  
 μαλωτος μου ἐν Χριστῷ Ἰησοῦ, <sup>24</sup> Μαρκοῦ, Ἀρισ-  
 captive of me in Anointed Jesus, Mark, Aris-  
 τάρχου, Δημας, Λουκας, οἱ σύνεργοι μου. <sup>25</sup> Ἡ  
 tarchus, Demas, Luke, the fellow-workers of me. The  
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ  
 favor of the Lord of us Jesus Anointed with the  
 πνεύματος ὑμῶν.  
 spirit of you.

Lodging, for: † I hope That  
 † through your PRAYERS I  
 shall be imparted to you.  
 23 † Epaphras, my FEL-  
 LOW-CAPTIVE in Christ Je-  
 sus, salutes thee;  
 24 also † Mark, † Aristar-  
 chus; † Demas, † Luke, my  
 FELLOW-LABORERS.  
 25 † The FAVOR of our  
 LORD Jesus Christ be with  
 your SPIRIT.

\* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

† 23. Phil. i. 25; ii. 24. † 22. 2 Cor. i. 11. † 23. Col. i. 7; iv. 13. † 24.  
 Acts xii. 12, 25. † 24. Acts xix. 20; xxvii. 2; Col. iv. 10. † 24. Col. iv. 14.  
 † 24. 2 Tim. iv. 11. † 25. 2 Tim. iv. 22.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Πολυμερῶς και πολυτροπῶς παλαι ὁ θεὸς  
In many parts and in many ways long ago the God  
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐν  
having spoken to the fathers by the prophets, in  
ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν  
last of the days of these spoke to us by  
υἱῷ, <sup>2</sup> ὃν ἐθηκε κληρονομον πάντων, (δι'  
a son, whom he appointed an heir of all things, (on account of  
οὐ και τοὺς αἰῶνας ἐποίησεν,) <sup>3</sup> ὃς (ὢν ἀπᾶν-  
whom also the ages he made,) who (being an esse-  
γασμὰ τῆς δόξης και χαρακτηριστῆς ἰσοστάσεως  
gence of the glory and an exact impress of the substance  
αὐτοῦ, φέρων τε τα πάντα τῷ ῥηματι τῆς  
of him, sustaining and the things all by the word of the  
δυναμῶς αὐτοῦ,) \* [δι' αὐτοῦ] καθαρῖσμον  
power of himself,) [through himself] a purification  
ποιήσασμενος τῶν αμαρτιῶν \* [ἡμῶν,] ἐκάθισεν ἐν  
having made of the sins of us, sat down at  
δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς. <sup>4</sup> τοσοῦτῳ  
right of the majesty in high places; by so much  
κρείττων γενομένος \* [τῶν] ἀγγέλων, ὅσῳ δια-  
greater having become of the messengers, by so much more  
φορῶτερον παρ' αὐτοὺς κληρονομήκεν ὄνομα.  
excellent beyond them he has inherited a name.  
<sup>5</sup> Τίτι γὰρ εἶπε ποτε τῶν ἀγγέλων; Τίος μου εἶ  
To which did he say ever of the messengers; A son of me art  
σύ, ἐγὼ σήμερον γεγεννηκά σε; και πάλιν  
then, I to-day have begotten thee? and again,  
Ἐγὼ εἶμαι αὐτῷ εἰς πατέρα, και αὐτὸς εἶσται  
I will be to him for a father, and he shall be  
μοι εἰς υἱόν; <sup>6</sup> ὅταν δὲ πάλιν εἰσαγαγῇ τὸν  
to me for a son? when but again he may lead in the  
πρωτοτοκὸν εἰς τὴν οἰκουμένην, λέγει· Και  
first-born into the habitable, he says; And  
προσκυνησάτωσαν αὐτῷ πάντες ἀγγελοὶ θεοῦ.  
let worship him all messengers of God.  
<sup>7</sup> Και πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ  
And concerning indeed the messengers he says; He  
ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,  
making the messengers of himself spirits,  
και τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·  
and the public servants of himself of fire a flame;  
<sup>8</sup> πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου ὁ θεὸς εἰς  
concerning but the son; The throne of thee the God for

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, Today 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. of us—omit.

3. making manifest all things by. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 2. Psa. ii. 8; Matt. xii. 28; John iii. 35; Rom. viii. 17. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 1. Heb. vii. 27; ix. 12, 14, 17. † 3. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 7; 1 Pet. iii. 22. † 4. Eph. i. 21; Phil. ii. 9, 10. † 5. Psa. ii. 7; Acts xiii. 33; Heb. v. 5. † 6. 2 Sam. vii. 14; 1 Chron. xii. 10; xviii. 6; Psa. lxxxix. 20, 37. † 6. Rom. viii. 29; Col. i. 18; Rev. i. 5. † 6. Psa. cxviii. 7. † 7. Psa. civ. 4. † 8. Psa. xlv. 6, 7. † 8.



τον αιώνα \* [του αιωνος.] βαβδος ευθυτητος η  
the age [of the age:] a sceptre of rectitude the

βαβδος της βασιλειας σου. 9 Ηγαπησας δικαιο-  
sceptre of the kingdom of thee. Thou didst love right-

οσυνην, και εμισησας ανομιαν· δια τουτο  
eousness, and thou didst hate lawlessness; on account of this

εχρισε σε ο θεος σου, ελαιον αγαλλιασεως  
anointed thee the God of thee, oil of extream joy

παρα τους μετοχους σου. 10 Και· Συ κατ'  
beyond the associates of thee. And; Thou in

αρχας, κυριε, την γην εβημελιωσας, και εργα  
a beginning, O Lord, the earth didst form, and works

των χειρων σου εισιν οι ουρανοι. 11 Αυτοι απο-  
of the hands of thee are the heavens. They shall

λουνται, συ δε διαμενεις· και παντες ως ιμα-  
perish, thou but remainest; and all as gar-

τιον παλαιωθησονται, 12 και ωσει περιβολειον  
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 fall.

13 Προς τινα δε των αγγελων ειρηκε ποτε· Κα-  
To which but of the messengers did he say ever; Do

θου εκ δεξιων μου, εως ανθω τους εχθρους  
thou sit at right of me, till I may place the enemies.

σου υποποδιον των ποδων σου; 14 Ουχι παντες  
of thee for the foot of thee? Not all

εισι λειτουργικα πνευματα; εις διακονιαν απο-  
are public serving spirits, for service being

τελλομενα δια τους μελλοντας κληρονο-  
sent forth on account of those being about to inherit

μειν σωτηριαν; ΚΕΦ. Β'. 2. 1 Δια τουτο  
salvation? On account of this

δει περισσοτερωσ ημασ προσεχειν τοισ ακου-  
it behoves more earnestly us to attend to the things hav-

θεισι, μηποτε παραρρωμεν. 2 Ει γαρ ο  
ing been heard, lest perhaps we should glide away, If for the

δι' αγγελων λαληθεισ λογοσ εγενετο βεβαι-  
through messengers having been spoken word was firm

οσ, και πασα παραβασι και παρακοη ελαβεν  
and every deviation and imperfect hearing received

ενδικον μισθαποδοσιαν· 3 πως ημεισ εκφευξο-  
a just retribution; how we shall es-

"is for the AGE; \* and  
"the SCRIPTURE of RECTI-  
"TUDE is the Sceptre of  
"thy KINGDOM.

9 "Thou didst love  
"Righteousness, and hate  
"Lawlessness; therefore,  
"thy GOD; anointed thee,  
"O GOD, with the oil of  
"Exultation beyond thy  
"ASSOCIATES."

10 Also, † "Thou, O  
"Lord, at First didst lay  
"the foundation of the  
"EARTH; and the HEAV-  
"ENS 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, and the SAME;  
"and thy YEARS shall not  
"fall."

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 ITHOSE 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. 8. and the SCRIPTURE of RECTITUDE  
is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.

† 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 38. 10. Psa. cii. 25.  
‡ 11. Isa. xxxiv. 4; ii. 6; Matt. xiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. 12. Psa. cx. 1;  
Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. 13. Psa. xxxiv. 7; xci. 11; ciii. 20, 21.  
14. James ii. 5. 15. Deut. xxxiii. 2; Acts vii. 53. 16. Num. xv. 30, 31; De-  
ut. v. 8; xvii. 2, 8, 12; xxvii. 26. 17. Heb. x. 28, 29; xii. 35.

μεθα τηλικαυτης αμελησαντες σωτηριας; ητις  
 cape so great having disregarded a salvation? which  
 αρχην λαβουσα λαλεισθαι δια του κυριου,  
 a beginning having received to be spoken through the Lord,  
 υπο των ακουσαντων εις ημας εβεβαιωθη,  
 by those having heard for us was confirmed,

4 συνεπιμαρτυρουντος του θεου σημειοις τε και  
 co-attesting the God by signs both and

τερασι, και ποικιλαις δυναμεσι, και πνευματοσ  
 by prodigies, and by various powers, and of spirit

αγιου μερισμοις, κατα την αυτου θελησιν.  
 holy by distributions, according to the of himself will.

5 Ου γαρ αγγελοις υποταξε την οικουμενην την  
 Not for to messengers he did subject the habitable that

μελλουσαν, περι ης λαλουμεν. 1 Διεμαρτυ  
 about coming, concerning which we speak. Testified

ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,  
 but somewhere one, saying; What is man,

οτι μιμησκη αυτου· η υιοσ ανθρωπου, οτι  
 that thou dost remember him; or a son of man, that

επισκεπη αυτου; 7 Ηλαττωσασ αυτον βραχυ  
 thou dost observe him? Thou didst make less him a little while

τι παρ' αγγελωσ· δοξη και τιμη εστεφανω  
 than messengers; with glory and with honor thou didst

σασ αυτου· 8 παντα υποταξασ υποκατω των  
 crown him; all things thou didst place under the

ποδων αυτου. Εν γαρ τω υποταξαι \* [αυτω]  
 feet of him. In for the to be subjected [to him]

τα παντα, ουδεν αφηκεν αυτω ανυποτακ  
 the things all, nothing is left to him unsubject-

του· νυν δε ουκω δρωμεν αυτω τα παντα  
 ed; now but not yet we see to him the things all

υποταταμενα. 9 Τον δε βραχυ τι παρ' αγγε  
 having been placed. The but a short time than messen-

λους ηλαττωμενον βλεπομεν Ιησου· 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· οπως χαριτι θεου υπερ παντοσ γευ  
 crowned; so that by favor of God on behalf of all he

σται θανατου. 10 Εκρεπε γαρ αυτω, δι' ον  
 might taste of death. It was fitting besides for him, for whom

τα παντα και δι' ου τα παντα, πολλουσ  
 the things all and through whom the things all, many

υιοσ εις δοξαν αγαγορτα 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 confirmed for Us by those who HEARD him;

4 God co-attesting both by Signs and Wonders and various Mighty works, and Distributions of holy Spirit, according to His Will?

5 For to Angels he did not subject the FUTURE HABITABLE, concerning which we speak.

6 But one somewhere testified, saying, "What is a Man That thou dost remember him? or a Son of Man, That thou dost regard him?"

7 Thou didst make him for a little while inferior to Angels; thou didst crown him with Glory and Honor;

8 "thou didst subject All things under his FEET;"—for in SUBJECTING ALL THINGS, he left Nothing unsubjected to Him; but, at present, we do not see that ALL things have actually been placed under Him.

9 But we behold JESUS, on account of the SUFFERING of DEATH crowned with Glory and Honor, HAVING BEEN MADE 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.

1. 3. Matt. iv. 17; Mark i. 14. 1. 4. Luke i. 2. 1. 4. Mark xvi. 20; Acts xiv. 5; xlv. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. 1. 4. Acts ii. 22, 43. 1. 4. 1 Cor. xii. 4, 7, 11, 7. Heb. vi. 5; 9 Pet. iii. 13. 1. 6. Psa. viii. 4. 1. 9. Acts i. 23. 1. 9. Phil. ii. 7-9. 1. 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. 1. 10. Rom. xi. 36. 1. 10. Luke xiii. 32; Heb. v. 9. 1. 10. Acts iii. 15; v. 31; Heb. xii. 2.

11 Ὅ τε γὰρ ἁγιαζῶν καὶ οἱ ἁγιαζόμενοι, ἐξ  
 He both for sanctifying and those being sanctified, out of  
 ἑνὸς πάντες δι' ἣν αἰτίας οὐκ ἐπαισχυνοῦνται  
 one all; for which cause not he is ashamed  
 ἀδελφούς αὐτοὺς καλεῖν, 12 λέγων· Ἀπαγγέλω  
 brethren them to call, saying; I will announce  
 τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-  
 the name of thee to the brethren of me, in midst of a  
 κλησίας ὁμνήσω σε. 13 Καὶ πάλιν· Ἐγὼ ἐσο-  
 congregation I will praise thee. And again; I will  
 μαι πεποιθὼς ἐν αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ,  
 be having trusted in him; and again; Lo I,  
 καὶ τὰ παῖδια ἃ μοι ἐδωκεν ὁ θεός. 14 Ἐπει οὖν  
 and the children which to me gave the God. Since then  
 τὰ παῖδια κέκοινωνῃκε σάρκος καὶ αἵματος, καὶ  
 the children have been sharers of flesh and blood, also  
 αὐτὸς παραπλήσιως μετέσχε τῶν αὐτῶν, ἵνα  
 he in like manner partook of the of them, so that  
 διὰ τοῦ θανάτου καταρῆσθαι τὸν το  
 by means of the death he might make powerless him, the  
 κράτος ἔχοντά τοῦ θανάτου, τοῦτ' ἐστὶ τὸν  
 strength having of the death, that is the  
 διαβολόν, 15 καὶ ἀπαλλάξῃ τούτους ὅσοι φοβῶ  
 accuser, and might set free them as many as by fear  
 θανάτου διὰ παντός τοῦ ζῆν ἐνσχοί ἦσαν δου-  
 of death through all of the life held in were slav-  
 λείας. 16 Οὐ γὰρ ἤθρον ἀγγέλων ἐπιλαμβάνε-  
 city. 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 ὤφειλε κατὰ 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 ἱλασκεσθαι  
 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 πειραζομένοις  
 himself having been tried, he is able to those being tried  
 βοηθεῖν.  
 to render aid.

ΚΕΦ. γ'. 8.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου  
 Whence, brethren holy, of a calling heavenly  
 μετοχῆς 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.

I Therefore, holy Breth-  
 ren, Associates of a heav-  
 enly † Calling, attentively  
 regard Jesus, † the APOS-

\* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Kneeland.

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 20. † 12.  
 Psa. xxii. 22, 25. † 13. Psa. xviii. 2; Isa. xlii. 2. † 13. Isa. viii. 18. † 15.  
 John x. 29; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 16.  
 † 1 Cor. xv. 54, 55; Col. ii. 15; † 3 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.  
 † 1; Phil. iii. 14; † 2 Thess. i. 11; † 3 Tim. i. 9; † 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17

χιερα της ὁμολογιας ἡμων, Ἰησουν· <sup>2</sup> πιστιν  
 priest of the profession of us, Jesus; faithful  
 οντα τῷ ποιησαντι αὐτον, ὡς και Μωυσης εν  
 bring to the one having appointed him, as even Moses in  
 \* [ὅλων] τῷ οἰκῷ αὐτου. <sup>3</sup> Πλειονος γαρ αὐτος  
 [whole] the house of him. Of more for this  
 δοξης παρα Μωυσην ηξιωται, καθ' ὅσον  
 glory than Moses has been esteemed worthy, so far as  
 πλειονα τιμην εχει του οἰκου ὁ κατασκευασας  
 more honor he has of the house the one having built  
 αὐτον. <sup>4</sup> (Πας γαρ οἶκος κατασκευαζεται ὑπο  
 itself. (Every for house is built by  
 τινος ὁ δε \* [τα] παντα κατασκευασας, θεος.)  
 some one; he but [the things] all having built, God.)  
<sup>5</sup> Και Μωυσης μὲν πιστος εν ὅλῳ τῷ οἰκῷ  
 And Moses indeed faithful in whole to the house  
 αὐτου, ὡς θεραπων, εις μαρτυριον των λαληθη-  
 of him, as a servant; for a testimony of the things going  
 σόμενων· <sup>6</sup> Χριστος δε, ὡς υἱος ἐκί του οἰκου  
 to be spoken: Anointed but, as a son of the house  
 αὐτου· οὐ οἶκος ἐσμεν ἡμεις, εαυτέρ τὴν παρ-  
 of him; of whom a house are we, instead the con-  
 ῥησιαν και το καυχημα της ἐλπιδος \* [μεχρὶ  
 dence and the boasting of the hope [will  
 τελους βεβαιων] κατασχωμεν. <sup>7</sup> Διο, καθως  
 and firm] we should hold fast. Therefore, as  
 λεγει το πνευμα το ἅγιον· Σημερον, εαν της  
 says the spirit the holy: To-day, if the  
 φωνης αὐτου ακουσητε, <sup>8</sup> μη σκληρωθητε τας  
 voice of him you will hear, not you should harden the  
 καρδιας ἡμων, ὡς εν τῷ παρακιρασμῷ, κατα  
 hearts of you, as in the bitter provocation, in  
 τὴν ἡμεραν του πειρασμου εν τῇ ἐρημῳ, <sup>9</sup> οὐ  
 the day of the temptation in the desert, no;  
 ἐπειρασαν \* [με] οἱ πατερες ὑμων, ἐδοκιμασαν  
 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 ἐκεινη, και  
 years, therefore I was provoked with the generation that, and  
 ειπον· Αει πλανωνται τη καρδια· αυτοι δε ουκ  
 said; Always they wander in the heart; they but not  
 εγνωσαν τας ὁδους μου· <sup>11</sup> ὡς ὠμοσα εν τῇ  
 they acknowledged the ways of me; so I swore, in the  
 ὀργῃ μου· Εἰ εισελθουσιν εἰς τὴν καταπαυσιν  
 wrath of me; If they shall enter into the rest  
 μου, <sup>12</sup> βλεπετε, ἀδελφοι, μηποτε εσται εν  
 of me, Take you heed, brethren, lest ever shall be in  
 τινι ὑμων καρδια ποιηρα ἀπιστίας, εν τῷ ἀποσ-  
 any one of you a heart evil of unbelief, in the to say]

TIL, 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  
 † HE HAVING BUILT all  
 things in 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 CONFID-  
 ENCE and the EXULTA-  
 TION 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 APOSTA-  
 TIZING from the living  
 God;

\* VATICAN MANUSCRIPT.—2. Whole—omit. 4. the things—omit. 6. Firm to  
 the End—omit. 9. me—omit twice. 10. this GENERATION.  
 † 2. Num. xii. 7; verse 5. † 4. Eph. ii. 10; iii. 9. † 5. Exod. xiv. 31; Num.  
 xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31. † 6. 1 Cor.  
 xii. 10; vi. 10; 2 Cor. vi. 10; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5. † 7. Psa. cxxv. 7—11.  
 Col. i. 23; Heb. x. 35.

τηναι απο θεου ζωτος· <sup>13</sup> αλλα παρακαλειτε  
away from God living; but do you exhort  
εαυτους καθ' εκαστην ημεραν, αχρισ ου  
yourselves in each day, till of which  
το σημερον καλειται, ινα μη σκληρυνθη ες  
the to-day It is called, so that not may be hardened from  
υμων τις απατη της αμαρτιας. <sup>14</sup> Μετοχοι  
of you any one by a delusion of the sin. Partakers

γάρ του Χριστου γενομενι, εαντερ την αρ-  
for of the Anointed we have become, if perhaps the begin-  
νην της υποστασεως μεχρι τελους βεβαιαν  
ning of the confidence till an end firm

κατασχωμεν. <sup>15</sup> Εν τω λεγεσθαι Σημερον,  
we hold fast. In respect to this to be said; To-day,  
εαν της φωνης αυτου ακουσητε· μη σκληρυνη  
if the voice of him you may hear; not harden you  
τε τας καρδιας υμων, ως εν τω παρατικρασμα.  
the hearts of you, as in the bitter provocation.

<sup>16</sup> Τινες γαρ ακουσαντες παρετικραναν; αλλ'  
Some for having heard did provoke? but  
ου παντες οι εξελθοντες εξ Αιγυπτου δια Μου-  
not all those having come out from Egypt by means of Mo-  
σεως; <sup>17</sup> Τισι δε προσωχθισε τεσσαρακοντα  
ses? With whom but was he vexed forty

ετη; ουχι τοις αμαρτησασιν; αν τα κωλα  
years? not with these having sinned? of whom the members  
επεσεν εν τη ερημω. <sup>18</sup> Τισι δε αμωρε μη εισε-  
fell in the desert: To whom but did he swear not to en-  
λευσεσθαι εις την καταπαυσιν αυτου, ει μη  
ter into the rest of himself, if not

τοις απειθησασιν; <sup>19</sup> Και βλεπομεν, οτι ουκ  
to those having disobeyed? And we see, that not  
ηδυνηθησαν εισελθειν δι' απιστιαν. 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 εισελθειν εις την καταπαυ-  
left a promise to enter into the rest

σιν αυτου, δοκη τις εξ υμων υστερηκεναι,  
of him, should seem any one from of you to have failed.

<sup>2</sup> Και γαρ εσμεν ευηγγελισμενοι, καθαπερ  
Also for we are having been addressed with glad tidings, even as  
κακεινοι; αλλ' ουκ ωφελησεν ο λογος της  
also they; but not did profit the word of the  
ακοης εκεινους, μη συγκεκραμενος τη πιστει  
hearing them, not having been mixed with the faith  
τοις ακουσασιν. <sup>3</sup> Εισερχομεθα γαρ εις την  
in those hearing. We enter for into the

καταπαυσιν οι πιστευσαντες, καθως ειρηκεν·  
rest those having believed, as he has said;

Ως ωμοσα εν τη οργη μου· Ει εισελευσονται  
Be I swore in the wrath of me; If they shall enter  
εις την καταπαυσιν μου· καιτοι των εργαων απο  
into the rest of me; namely from the works from

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, & if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—"To-day, if you should hear his VOICE, harden not your HEARTS, as in the BITTER PROVOCATION;"—

16 for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo-  
ses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—Whose CORSES fell in the DESERT?

18 And to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 And we see that they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, we may be afraid; lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEARERS.

3 We, however, HAVING 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. verso 6, 1 15. verso 7. † 10. Num. xiv. 2, 4, 11, 24, 30; Deut. 1. 34, 36, 38.  
† 17. Num. xiv. 22, 29, etc.; xvi. 65; Psa. cvl. 26; 1 Cor. x. 6; Jude 5. † 18. Num. xiv.  
30; Deut. 1. 34, 35. † 19. Heb. iv. 6. † 1. Heb. xii. 15. † 3. Heb. iii. 14.

καταβολης κοσμου γενηθεντων. <sup>4</sup> Ειρηκε γαρ  
 a laying down of a world having been done. It has been spoken for  
 σου 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 εργαων αυτου <sup>5</sup> και εν τούτω καιν<sup>6</sup>  
 of the works of himself; and in this again;  
 ει εισελουσονται εις την καταπαυσιν μου.  
 If they shall enter into the rest of me.  
<sup>6</sup> Επει ουν απολειπεται τινας 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>7</sup> καιν τινα οριζει  
 entered on account of unbelief; again certain he doth  
 ημεραν, ημερον, εν Δαυιδ, λεγων, μετα το  
 a day, To-day, by David, saying, after so  
 σουτον χρονον (καθως ειρηται) ημερον, εαν  
 long a time, (as it has been said,) To-day, if  
 της φωνης αυτου ακουσητε, μη σκληρυνητε τα  
 the voice of him you may hear, not harden you the  
 καρδιας υμων. <sup>8</sup> ει γαρ αυτους Ιησους κατε-  
 hearts of you. If for them Jesus caused  
 παυσεν, ουκ αυ περι αλλης ελακει μετα  
 to rest; not will concerning another have spoken after  
 ταυτα ημερας. <sup>9</sup> Αρα απολειπεται σαββατισ-  
 this of a day. Therefore remains a keeping of a  
 μος τω λαω του θεου. <sup>10</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 ceased to  
 σεν απο των εργαων αυτου, οσωπερ απο των ιδιων  
 rest from the works of himself, like as from the own  
 ο θεος. <sup>11</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>12</sup> Ζων  
 any one example may fall of the unbelief. Living  
 γαρ ο λογος του θεου, και ενεργης, και τοματε-  
 for the word of the God, and energetic, and more cut-  
 ρος υπερ πασαν μαχαιραν διστομον, και δικ-  
 ting beyond every sword two-mouthed, even cut-  
 τισιμος αχρι μερισμου ψυχης <sup>13</sup> [τε] και πνευ-  
 matos, αρμων τε και μυελων, και κριτικος ενθυ-  
 breath, of joints both and of marrows, and able to judge of  
 μησεων και εννοιων καρδιας <sup>13</sup> και ουκ εστι  
 thoughts and of intentions of heart; and not is  
 κτισις αφαιρης 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 ceased 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—omit.

† 4. Gen. 11. 9; Exod. xx. 11; xxxi. 17.      † 6. Heb. iii. 19.      † 7. Psa. xcv. 7;  
 Heb. iii. 7.      † 11. Heb. iii. 12, 18, 19.      † 12. Isa. xli. 2; Jer. xliii. 29; 2 Cor. 13.  
 4. 5; 1 Pet. 1. 23.      † 12. Prov. v. 4.      † 13. Eph. vi. 17; Rev. 1. 10; 11. 16.      † 14.  
 1 Cor. xiv. 24, 26.      † 13. Psa. xxxiii. 13, 14; xc. 8; cxlii. 11, 12.

και τετραχλησιμενα τοις οφθαλμοις αυτου,   
having been laid open to the eyes of him,  
 προς ον ημιν ο λογος.   
in whom for us the word.

11 Ερχυντες ουν αρχιερευς μεγαν, διεληλυθота   
having therefore a high-priest great, having passed through  
 τους ουρανοους, Ιησουν τον υιον του θεου, κρα-   
the heavens, Jesus the son of the God, we should  
 τωμεν της ομολογιας. 15 Ου γαρ εχομεν αρ-   
lay hold of the profession. Not for we have a  
 χιερευς μη δυναμενον συμπαθησαι ταις απθε-   
high-priest not being able to suffer with the weak-  
 νειαις ημων, πεπειρασμενον δε κατα παντα   
nesses of us, having been tempted but in all things  
 καθ' ομοιοτητα, χωρις αμαρτιας. 16 Προσερχω-   
according to a likeness, apart from sin. We should  
 μεθα ουν μετα παρησιας τω θρονω της χαρι-   
come therefore with confidence to the throne of the favor,  
 τος, ινα λαβωμεν ελεον, και χαριν \* [ευρωμεν]   
so that we may receive mercy, and favor [we may find]  
 εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. 1 Πας   
for. seasonable help. Every

γαρ αρχιερευς εξ ανθρωπων λαμβανομενος,   
for high-priest from men having been taken,  
 υπερ ανθρωπων καθιςταται τα προς τον   
on behalf of men is placed over the things relating to the  
 θεον, ινα προσφερη δωρα τε και θυσιας υπερ   
God, so that he may offer gifts both and sacrifices on behalf  
 αμαρτιων. 2 μετριπαθειν δυναμενος τοις αγνοου-   
of sin; 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  
 απθενειαν. 3 και δια ταυτην σφειλει, καθως   
weakness: and on account of this it is fitting, as  
 περι του λαου, ουτω και περι εαυτου προσ-   
concerning the people, so also concerning himself to  
 φερειν υπερ αμαρτιων. 4 Και ουχ εαυτα   
offer on behalf of sins. And not to himself  
 τις λαμβανει την τιμην, αλλα καλουμενος   
any one takes the honor, but he being called  
 υπο του θεου, καθαπερ και Ααρων. 5 Ουτω και   
by the God, as even Aaron. Thus and  
 ο Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχι-   
the Anointed not himself did glorify to become a high-  
 ρευς, αλλ' ο λαλησας προς αυτον. Τιος μου ει   
priest, but the one having spoken to him; A son of me art  
 συ, εγω σημερον γεγεννηκα σε. 6 καθως και εν   
thou, 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 eyes, whose word is addressed to us.

14 Having, therefore, † a great High-priest, † who has passed through the HEAVENS, Jesus, the son of GOD, † we should firmly retain the CONFESSION.

15 For † we have not a High-priest unable to sympathize with our WEAKNESSES; but one † having been tried in all † respects like ourselves, † apart from Sin.

16 † We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for reasonable help.

CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, † that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

3 and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer \* for Sins.

4 † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

5 † And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, † "Thou art my Son, "To-day have I begotten thee."

6 as also in another place he says, † "Thou art a Priest for the AGE,

\* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxvi. 6; xxiv. 21; Prov. xv. 11. † 14. Heb. iii. 1. † 14. Heb. vii. 26; ix. 12, 24. † 14. Heb. x. 23. † 15. Heb. ii. 13. † 15. Luke xxii. 28. † 2 Cor. v. 21; Heb. vii. 20; 1 Pet. ii. 22; 1 John iii. 5. † 16. Eph. ii. 13; 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. xxvi. 18; John iii. 27. † 4. Exod. xxviii. 1; Num. xvi. 6; 40; 1 Chron. xxiii. 13. † 5. John viii. 54. † 5. Psa. li. 7; Heb. i. 5. † 6. xvi. 6; ox. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. <sup>7</sup> Ὁς ἐν ταῖς ἡμέραις  
the order of Melchisedek. Who in the days

της σαρκος αὐτου, δεησεις τε και ἱκετηριας  
of the flesh of himself, prayers both and supplications

προς τον δυναμενον σωζειν αυτον εκ θανατου,  
to him being able to deliver him out of death,

μετα κραυγης ισχυρας και δακρυων προσενεγ-  
with a cry strong and tears having offered,

κας, και εισακουσθεις απο της ευλαβειας, <sup>8</sup> (και  
and having been heard from the piety, (though

περ ων υἱος,) εμαθεν, αφ' ων επαθε, την  
being a son,) learned, from what things he suffered, the

υπακοην <sup>9</sup> και τελειωθεις εγενετο τοις υπα-  
obedience; and having been perfected he became to those obey-

κουσιν αυτη πασιν αιτιος σωτηριας αιωνιου,  
ing him to all a cause of salvation age-lasting,

<sup>10</sup> προσαγορευθεις υπο του θεου αρχιερευς κατα  
having been declared by the God high-priest according to

την ταξιν Μελχισεδεκ. <sup>11</sup> Περι ου πολυς  
the order of Melchisedek. Concerning whom great

ημιν ο λογος και δυσερμηνευτος λεγειν, επει  
to us the word and hard to be explained to say, since

νωθροι γεγονατε ταις ακοαις. <sup>12</sup> Και γαρ οφει-  
sluggish ones you have become in the hearing. Even for being

λοντες ειναι διδασκαλοι δια τον χρονον,  
obligated to be teachers on account of the time,

παλιν χρειαν εχετε του διδασκειν υμας, τινα  
again need you have of the to teach you, certain

α στοιχεια της αρχης των λογιων του θεου  
the elements of the beginning of the oracles of the God;

και γεγονατε χρειαν εχοντες γαλακτος, και ου  
and you have become need having of milk, and not

στερεας τροφης. <sup>13</sup> Πας γαρ ο μετεχων γαλακ-  
of solid food. Every one for the partaking of milk,

τος, απειρος λογου δικαιοσυνης· νηπιος γαρ  
unskilled of a word of righteousness; a babe for

εστι <sup>14</sup> τελειων δε εστι η στερεα τροφη, τον  
he is; for perfect ones but is the solid food, for those

δια την εξιν τα αισθητηρια γεγυμνασμενα  
by the habit the perceptions having been exercised

εχοντων προς διακρισιν καλου τε και κακου.  
having for a discrimination of good both and evil.

ΚΕΦ. σ'. 6. <sup>1</sup> Διο αφεντες τον της αρχης  
Therefore leaving the of the beginning

του Χριστου λογον, επι την τελειοτητα φερω-  
of the Anointed word, towards the perfection we should

μεθα μη παλιν θεμελιον καταβαλλομενοι μετα-  
progress; not again a foundation laying down for re-

νοιας απο νεκρων εργαων, και πιστεως επι θεου,  
formation from dead works, and of faith in God,

"according to the ORDER  
"of Melchisedek."

7 He (who in the DAYS  
of his FLESH, having † of-  
fered up both Prayers and  
Supplications, † Crying a-  
loud with Tears to HIM  
who was ABLE to deliver  
him out of Death, and was  
heard for his DEVOTION,)

8 † though, being a Son,  
learned † OBEEDIENCE from  
what he suffered;

9 and † having been per-  
fected, became a Cause of  
nionian Salvation to all  
THOSE who OBEY him;

10 having been declared  
by God, a High-priest,  
† according to the ORDER  
of Melchisedek;

11 concerning whom in  
OUR DISCOURSE † we have  
Much to say, and of diffi-  
cult interpretation, since  
you have become sluggish  
HEARERS.

12 For even when you  
ought, by this TIME, to be  
Teachers, you again have  
Need of one to TEACH you  
certain † FIRST ELEMENTS  
of the ORACLES of GOD;  
and have become such as  
have Need of † Milk, and  
not of Solid Food.

13 EVERY ONE, how-  
ever, PARTAKING of Milk,  
is unskilled in the Word of  
Righteousness; for he is  
† an Infant;

14 but the SOLID Food  
is for Adults—for THOSE  
possessing FACULTIES HA-  
BITUALLY EXERCISED † for  
the discrimination both of  
Good and Evil.

CHAPTER VI.

1 Therefore, † leaving  
the FIRST principles of the  
DOCTRINE of the ANOINT-  
ED one, we should progress  
towards MATURITY; not  
again laying down a Founda-  
tion for Reformation  
from † Works causing

1 7. Mat. xxv. 30, 42, 44; Mark xiv. 30, 30; John xvii. 1.  
xvii. 40, 50; Mark xv. 34, 37. 1 8. Heb. iii. 0.  
ii. 10; xi. 40. † 10. verse 8; Heb. vi. 20.  
12. Heb. vi. 1. † 12. 1 Cor. iii. 1-3. † 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;  
1 Pet. ii. 2. 1 14. Isa. vii. 15; 1 Cor. ii. 14, 15.

1 7. Psa. xxii. 1; Matt.  
1 8. Phil. ii. 8. † 9. Heb.  
11. John xvi. 12; 2 Pet. iii. 16.  
1 1. Phil. iii. 12-14; Heb. v. 12.



<sup>2</sup> Βαπτισμων διδαχης, επιθεσεως τε χειρων,  
of dipping teaching, of laying on and of hands,

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 δωρεας της επουρανιου, και  
ing tasted and of the gift of the heavenly, and

μετοχους γενθηεντας πνευματος αγιου, <sup>5</sup> και  
partakers having become of spirit holy, and

καλον γευσασμενους 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  
shame. Earth for that having drank the on her

πολλακις ερχομενον υετον, και τικτουσα βοτα-  
often coming rain, and producing her-

νην ευθετον εκεινους, δι' ους και γεωργειται,  
bage useful to them, for whom also it is tilled,

μεταλαμβάνει ευλογιας 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> Πειρισμεθα δε περι υμων, αγαπητοι, τα  
Having been persuaded but concerning you, beloved ones, the things

κρειττονα και εχομενα σωτηριας, ει και ούτω  
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-

θαι 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. 11. 16. † 3. Acts xviii. 11; 1 Cor. iv. 10. † 4. Heb. x. 32.  
† 4. Gal. iii. 2, 5; Heb. 11. 4. † 5. Heb. ii. 5. † 6. Matt. xii. 31, 32; Heb. x. 29.  
† 1 Pet. ii. 20, 21; 1 John v. 16. † 6. Heb. x. 20. † 8. Isa. v. 6. † 10. 1 Thess. i.  
† 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18. † 11. Col. ii. 2.

12 **ἵνα μη καθόροι γενήσθε, μιμηταὶ δὲ τῶν** δια  
 so that not sluggish ones you may become, imitators but of those through  
**πίστεως καὶ μακροθυμίας κληρονομούντων τὰς**  
 faith and long endurance are inheriting the  
**ἐπαγγελίας.** 13 **Τῷ γὰρ Ἀβραὰμ ἐπαγγείλαμε-**  
 promise. To the for Abraham having promised  
**νός ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος**  
 the God, also by no one he had greater  
**ὁμοσῆαι, ὡμοσε καθ' ἑαυτοῦ,** 14 **λέγων· Ἡ μὴν**  
 to swear, he swore by himself, saying; Surely  
**εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθύνω**  
 blessing I will bless thee, and multiplying I will multiply  
**σε.** 15 **Καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς**  
 thee. And so having waited long he obtained the  
**ἐπαγγελίας.** 16 **Ἄνθρωποι \* [μεν] γὰρ κατὰ**  
 promise. Men [indeed] for by  
**τοῦ μείζονος ὁμνουσί, καὶ πάσης αὐτοῖς ἀντι-**  
 the greater swear, and all to them contra-  
**λογίας περὶ εἰς βεβαιώσιν ὁ ὄρκος.** 17 **Ἐν ᾧ**  
 diction an end for confirmation the oath. In which  
**περισσότερον βουλομένου ὁ θεὸς ἐπιδείξει τοῖς**  
 more abundantly wishing the God to show to the  
**κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταβέτον τῆς**  
 heirs of the promise the unchangeableness of the  
**βαλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ,** 18 **ἵνα δια 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 ἐχόμεν οἱ**  
 ceive God, strong consolation we might have those  
**καταφυγόντες κρατήσῃ τῆς προκειμένης ἐπι-**  
 having fled away to lay hold of the being placed before hope,  
**δος.** 19 **ἣν ὡς ἀγκυρὰν ἐχομεν τῆς ψυχῆς ἀσφα-**  
 which as an anchor we have of the life sure  
**λη τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ**  
 both and firm, and entering into the  
**ἐσωτέρον τοῦ καταπετασμάτος,** 20 **ὅπου προδρο-**  
 within the veil, where a fore-  
**μος ὕπερ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν**  
 runner on behalf of us entered Jesus, according to the  
**τάξιν Μελχισεδεκ ἀρχιερεὺς γενομένου εἰς τὸν**  
 order of Melchisedek a high-priest having become for the  
**αἰῶνα. ΚΕΦ. Ζ'. 7. 1 Οὗτος γὰρ ὁ Μελχισε-**  
 age. This for the Melchise-  
**δεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὕψισ-**  
 dek, king of Salem, priest of the God of the most  
**του, (ὁ συναντήσας Ἀβραὰμ ὑποστρεφόντι ἀπὸ**  
 high, (the one having met Abraham returning from  
**τῆς κατῆς τῶν βασιλείων 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 ABRAHAM, since he could swear by no one greater, † he swore by himself,

14 saying, "Surely, "blessing I will bless "thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, we might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VAIL,

20 † where Jesus, a Forerunner on our behalf, entered, † having become a High priest for the AGE, according to the ORDER of Melchizedek.

CHAPTER VII.

1 For This person, † MELCHIZEDEK, King of Salem, Priest of the most HIGH GOD, (HE WHO MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

\* VATICAN MANUSCRIPT.—16. indeed—omit.

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the veil." See Lev. xvi. 2.

† 18. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 78. † 16. Exod. xxii. 11. † 17. Heb. xi. 9. † 17. Rom. xi. 20. † 10. Lev. xvi. 2, 15; Heb. ix. 7. † 20. Heb. iv. 14; viii. 1; ix. 24. † 20. Heb. ili. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

2 ὧι και δεκατην απο παρτων εμερισεν  
 to whom also a tenth from of all divided  
 Αβρααμ,) πρωτον μεν ερμηνευομενος βασιλευς  
 Αbraam,) first indeed being translated a king  
 δικαιοσυνης, επειτα δε και βασιλευς Σαλημ, (ὁ  
 of righteousness, then and also a king of Salem, (which  
 εστι, βασιλευς ειρηνης,) 3 πατωρ, αμητωρ,  
 is, a king of peace,) without a father, without a mother,  
 αγενεαλογητος, μητε αρχην ημερων μητε ζωης  
 without a genealogy, neither a beginning of days nor of life  
 τελος εχων, αφωμοιωμενος δε τω υιω του θεου,  
 an end having, having been made like but to the son of the God,  
 μνει ιερευς εις το διηνεκες. 4 Θεωρειτε δε,  
 remains a priest for the continuance. Consider you but,  
 πηλικος ουτας, φ και δεκατην Αβρααμ εδωκεν  
 how great this, to whom even a tenth Αbraam gave  
 εκ των ακροθινων, ο πατριαρχης. 5 Και οι  
 out of the choice spoils, the patriarchs. And those  
 μεν εκ των υιων Λευι την ιερατειαν λαμβανοντες,  
 indeed from the sons of Levi the priesthood receiving  
 εντολην εχουσι αποδεκατου τον λαον  
 a commandment have to tithe the people  
 κατα τον νομον, τουτ' εστι, τους αδελφους  
 according to the law, this is, the brethren  
 αυτων, καιπερ εξεληλυθοτες εκ της οσφους  
 of them, though having come out of the loins  
 Αβρααμ: 6 ο δε μη γενεαλογουμενος εξ αυτων,  
 of Αbraam: he but not deriving an origin from them,  
 δεδεκατωκε \* [τον] Αβρααμ, και τον εχοντα τα  
 has tithed [the] Αbraam, and the one having the  
 επαγγελιας ευλογηκε. 7 Χωρις δε πασης αντι-  
 promises he has blessed. Without but all con-  
 λογιας, τον ελαττον υπο του κρειττονος ευλο-  
 diction, the less by the greater is blessed.  
 γειται. 8 Και ωδε μεν δεκατας αποθνησκοντες  
 And here indeed tithes dying  
 ανθρωποι λαμβανουσιν\* εκει δε, μαρτυρουμενος  
 men receive; there but, being testified  
 οτι ζη. 9 Και, ως επος ειπειν, δια Αβρααμ και  
 that he lives. And, so a word to speak, through Αbraam even  
 Λευι ο δεκατας λαμβανων δεδεκατωται 10 ετι  
 Levi the tithes receiving has been tithed; yet  
 γαρ εν τη οσφι του πατρος ην, οτε συνητησεν  
 for in the loins of the father he was, when met  
 αυτω ο Μελχισεδεκ. 11 Ει μεν ουν τελειωσις  
 him the Melchizedek. If indeed then perfection  
 δια της Λευιτικης ιερωνυνης ην (ὁ λαος γαρ  
 through the Levitical priesthood was; (the people for  
 επ' αυτη νενομοθητο) τις ετι χρεια, κατα  
 with her law had received;) what yet need, according to

2 to whom also Αbraham 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 Αbraham, 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 Αbraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Αbraham, † 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 Αbraham;

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.—ὁ. the.—omit.

† 8. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Ver.

† 4. Gen. xiv. 20. Lv. 13; Gal. iii. 10.

† 5. Num. xviii. 21, 26. † 11. Gal. ii. 21; verses 18, 10; Heb. viii. 7.

† 6. Gen. xiv. 19.

† 9.

την ταξιν Μελχισεδεκ ἕτερον ανιστασθαι Ιερσα, the order of Melchizedek another to arise a priest, και ου κατα την ταξιν Ααρων λεγεσθαι; and not according to the order of Aaron to be named?

12 Μετατιθεμενης γαρ της Ιερωσυνης, εξ αναγ- Being changed for the priesthood, from necessity κης \* [και νομου] μεταθεσις γινεται. 13 Εφ' ον (also of law) a change occurs. Concerning whom

γαρ λεγεται ταυτα, φυλης ἑτερας μετεσχηκεν, for is spoken these things, of a tribe another has been a partaker, αφ' ης ουδεις προσεσχηκε τω θυσιαστηριω\* of one which no one has attended to the altar;

11 προδηλον γαρ, οτι εξ Ιουδα ανατεταλκαν δ evident for, that from Juda has sprung the κυριος ημων, εις ην φυλην ουδεν περι Ιερωσυ- Lord of us, respecting which tribe nothing concerning priest-

νης Μωυσης ελαλησε. 12 Και περισσοτερον ετι houd Moses spoke. And more yet καταδηλον εστιν, ει κατα \* [την] ομοιοτητα evident it is, if according to (the) likeness

Μελχισεδεκ ανισταται Ιερεις ἕτερος, 16 δε ου of Melchizedek arises a priest another, who not

κατα νομον εντολης σαρκινης γεγονεν, αλλα according to a law of a commandment fleshly has become, but κατα δυναμιν ζωης ακαταλυτου. 17 Μαρτυρει according to a power of life enduring. It testifies

γαρ. ~~Οτι~~ συ Ιερεις εις τον αιωνα κατα την for; That thou a priest for the age according to the ταξιν Μελχισεδεκ. 18 Αθετησις μεν γαρ γινε- order of Melchizedek. An abrogation indeed for take,

ται προαγουσης εντολης, δια το αυτης απο- place of a preceding commandment, on account of the her weak- θενης και ανωφελους\* ness and unprofitableness;

19 (ουδεν γαρ ετελειωσεν ο νομος\*) επεισα- (nothing for perfected the law,) after in- γωγη δε κρειττονος ελπιδος, δι' ης εγγιζο- production but of a better hope, through which we draw

μεν τω Θεω. 20 Και καθ' οσον ου χωρις ορκωμο- near to the God. And in as much as not without swearing;

σιας\* (οι μεν γαρ χωρις ορκωμοσιας εστιν Ιε- (they indeed for without swearing are priest,

ρεις γεγονοτες\* 21 ο δε μετα ορκωμοσιας, δια having become; he but with swearing, through του λεγοντος προς αυτον\* Ομωσε κυριος, και ου the one saying to him; Swore, a Lord, and not

μεταμεληθεσεται; Συ Ιερεις εις τον αιωνα will change; Thou a priest for the age

\* [κατα την ταξιν Μελχισεδεκ.] 22 κατα (according to the order of Melchizedek;) by τοσουτον κρειττονος διαθηκης γεγονεν εγγυος so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

11 for it is very plain That our Lord has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For \* it is testified, + "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

18 For indeed an Abrogation of the Preceding Commandment takes place, on account of its being WEAK and Unavailing;

19 for the † LAW perfected Nothing; but is an Introduction of ‡ a Better Hope, through which we draw near to GOD.

20 And inasmuch as it was not without an Oath,—

21 for they, indeed, have become Priests, without an Oath; but he with an Oath, through him who says to him, † "The Lord "swore, and will not "change, "Thou art a "Priest for the AGE."—

22 but by so much has Jesus become a Pledge of a Better Covenant.

\* VATICAN MANUSCRIPT.—12. also of Law—omit. 15. the—omit. 17. it is testified. 21. according to the order of Melchizedek—omit.

† 14. Isa. xl. 1; Matt. i. 3; Luke iii. 38; Rom. i. 3; Rev. v. 5. † 17. Psa. cx. 4; Heb. v. 6, 10; vi. 20. † 18. Rom. viii. 3; Gal. iv. 9. † 19. Acts xiii. 30; Rom. i. 1. † 21. Psa. cx. 4. † 22. Heb. vi. 18; viii. 6. † 21. Psa. cx. 4.

Ιησους. <sup>23</sup> Και οι μεν, πλειονες εισι γεγονοτες  
 Jesus. And they indeed, many are having become

ιερεις, δια το θανατω κωλευσθαι παραμενειν  
 priests, on account of the death to be hindered to continue;

<sup>24</sup> δ δε, δια το μενειν αυτον εις τον αιωνα,  
 he but, on account of the to continue him for the age,

απαρβατον εχει την ιερωσυνην <sup>25</sup> οθεν και  
 unchangeable he has the priesthood; hence and

σωζειν εις το παντελες δυναται τους προσερχο-  
 to save for the completely able those drawing

μενους δι' αυτου τω θεω, παντοτε ζων,  
 near through him to the God, always living,

εις το εντυγχανειν υπερ αυτων. <sup>26</sup> Τοιουτος  
 in order to the interpose in behalf of them. Such

γαρ ημιν επρεπεν αρχιερευς, οσιος, ακακος,  
 for to us was proper a high-priest, holy, free from sin,

αμιαντος, κεχωρισμενος απο των αμαρτωλων,  
 unstained, having been separated from the sinners,

και υψηλοτερος των ουρανων γενομενος. <sup>27</sup> ος  
 and more exalted of the heavens having become, who

ουκ εχει καθ' ημεραν αναγκην, ωσπερ α αρχιε-  
 not has every day necessity, as the high-priest

μενος, προτερον υπερ των ιδιων αμαρτιων θυσιας  
 priests, first on behalf of the own sins sacrifices

αναφερειν, επειτα των του λαου τουτο γαρ  
 to offer, then for those of the people; this for

εποιησεν εφ'απαξ, εαυτον ανεγεκας. <sup>27</sup> Ο νο-  
 he did at once, himself having offered. The law

μος γαρ ανθρωπου καθιστησιν αρχιερεις, εχον-  
 for men appoints high-priests, having

τας ασθενειαν δ λογος δε της ορκωμοσιας της  
 weakness; the word but of the swearing of that

μετα τον νομον, υιον εις τον αιωνα τελειωμενον.  
 after the law, a son for the age having been perfected.

ΚΕΦ. Η'. 8. <sup>1</sup>Κεφαλαιον δε επι τοις λεγομενοις,  
 A head thing but to those being spoken,

γαιουτον εχομεν αρχιερεα, ος εκαθισεν εν δεξια  
 such we have a high-priest, who sat down at right

του θρονου της μεγαλωσυνης εν τοις ουρανοις,  
 of the throne of the majesty in the heavens,

<sup>2</sup> των αγιων λειτουργιας, και της σκηνης της  
 of the holy things a public servant, and of the tabernacle of the

αληθινης, ην επηξεν ο κυριος, \* [και] ουκ  
 true, which fixed the Lord, [and] not

ανθρωπος. <sup>3</sup> Πας γαρ αρχιερευς εις το προσ-  
 man. Every for high-priest in order to the to

φερειν δωρα τε και θυσιας καθισταται οθεν  
 offer gifts both and sacrifices is appointed; hence

αναγκαιον, εχειν τι και τουτον ο προσενευ-  
 necessary, to have something also this which he might offer.

<sup>23</sup> And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

<sup>24</sup> But HE, on account of his CONTINUING for the

AGE, possesses the PRIESTHOOD which changes not;

<sup>25</sup> and, hence, he is able to SAVE COMPLETELY

THOSE DRAWING NEAR to God through him, always living † to INTERPOSE on their behalf.

<sup>26</sup> For such a High-priest \* also was proper for Us,—† holy, harmless,

undefiled, separated from SINNERS, and having become † more exalted than

the HEAVENS,—

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>1</sup> 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;

<sup>2</sup> a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the

LOD fixed, not Man.

<sup>3</sup> For † Every High-priest is appointed to OFFER both Gifts and Sacri-

fices; 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. 8; ix. 7. † 27. J. ev. 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. 11. † 3. Heb. v. 1. † 3. Eph. v. 2; Heb. ix. 14

6 ΤΟΥΤΩΝ ΔΕ ΟΥΤΩ ΚΑΤΕΣΚΕΥΑΣΜΕΝΩΝ, ΕΙΣ ΜΕΝ ΤΗΝ  
 Of these now thus having been prepared, into indeed the  
 ΠΡΩΤΗΝ ΣΚΗΝΗΝ ΔΙΑΠΑΝΤΟΣ ΕΙΣΙΑΣΙΝ ΟΙ ΙΕΡΕΙΣ,  
 first tabernacle always goes in the priests,  
 ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙΤΕΛΟΥΝΤΕΣ· 7 ΕΙΣ ΔΕ ΤΗΝ ΔΕΥΤΕ-  
 the services performing; into but the second  
 ΡΑΝ ἈΠΑΞ ΤΟΥ ΕΝΙΑΥΤΟΥ ΜΟΝΟΣ ὁ ἀρχιερεύς, οὐ  
 once of the year alone the high-priest, not  
 ΧΩΡΙΣ Αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ  
 without blood, which he offers on behalf of himself and  
 ΤΩΝ ΤΟΥ ΛΑΟΥ ΑΓΝΟΗΜΑΤΩΝ· 8 ΤΟΥΤΟ ΔΗΛΟΥΝΤΟΣ  
 for the of the people ignorances; this showing  
 ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ἁγίου, μὴ κω πεφανερῶσθαι  
 of the spirit of the holy, not yet to have been manifested  
 ΤΗΝ ΤΩΝ ἁγίων ὁδόν, ἐτι τῆς πρώτης σκηνῆς  
 the of the holies way, while of the first tabernacle,  
 ΕΧΟΥΣΗΣ ΣΤΑΘΙΝ· 9 ἥτις παραβολὴ εἰς τὸν και-  
 having a standing; which a parable for the, sen-  
 ΡΟΝ ΤΟΥ Ενεστηκότα, καθ' ὃν δῶρα τε καὶ  
 son that having been present, according to which gifts both and  
 Θυσιαὶ προσφέρονται μὴ δυναμεναι κατὰ  
 sacrifices are offered not being able according to  
 συνειδήσιν τελειῶσαι τὸν λατρευόντα, 10 μόνον  
 conscience to perfect the one serving, only  
 ἐπι βρωμασι καὶ πομασι, καὶ διαφοροῖς βαπτί-  
 as to foods and drinks, and various dippinge,  
 μοις, δικαιομασι σαρκος, μέχρι καιροῦ διορθω-  
 righteousness of flesh, till a season of correc-  
 πews ἐπικειμενα.  
 tion is being imposed.

11 Χριστός· δε παραγενομενος, ἀρχιερεύς τῶν  
 Anointed but having come, a high-priest of the  
 μελλοντῶν αγαθῶν, δια τῆς μείζονος καὶ τε-  
 future good things, by means of the greater and more  
 λειότερας σκηνῆς, οὐ χειροποίητου, (τουτ'  
 perfect tabernacle, not made by hand, (that  
 ἐστιν, οὐ ταυτῆς τῆς κτίσεως,) 12 οὐδὲ δι'  
 is, not of this the creation,) not indeed by means of  
 αἵματος τραγῶν καὶ μοσχῶν, δια δὲ τοῦ  
 blood of goats and young bullocks, by means of but of the  
 ἰδίου αἵματος, εἰσηλθεν ἐφαπαξ εἰς τὰ ἅγια,  
 own blood, entered once for all into the holies,  
 αἰωνίαν λυτρωσιν εὑραμενος. 13 Εἰ γὰρ το  
 age-lasting redemption having found. If for the  
 αἷμα ταυρῶν καὶ τραγῶν, καὶ σποδος δαμαλεως  
 blood of bulls and of goats, and ashes of a heifer  
 βαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς  
 sprinkling the polluted ones, cleanses for  
 τὴν τῆς σαρκος καθαρότητα· 14 ποσφ μαλλον  
 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 Figurative  
 representation for  
 THAT SEASON which was  
 then PRESENT;) according  
 to which both Gifts and  
 Sacrifices are offered,  
 † which are not able to per-  
 feet the WORSHIPPER as to  
 the Conscience;  
 10 being imposed (to-  
 gether with † Meats and  
 Drinks and † Various Im-  
 mersions,—<sup>2</sup> fleshy † Ordina-  
 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 Aienian Red-  
 emption.  
 13 For if † the BLOOD of  
 \* Goats and of Bulls, and  
 † the ASHES of a Heifer,  
 sprinkling the POLLUTED,  
 cleanses for the PURIFICA-  
 TION of the FLESH;

\* VATICAN MANUSCRIPT.—10. and. 13. Goats and of Bulls.  
 † 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.  
 † 6. Num. xxviii. 3; Dan. viii. 11. † 7. Heb. v. 8; vii. 27. † 8. Heb. x. 19, 20.  
 † 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. † 10. Lev. xi. 3; Col. ii. 16. † 10. Num.  
 xiv. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. † 11. Heb. x. 1. † 11.  
 † Heb. viii. 3. † 12. Heb. x. 4. † 12. Acts xx. 28. † 12. Eph. i. 7; Col. i. 14;  
 † Pet. i. 10. † 13. Lev. xvi. 14, 10. † 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  
 νου **ἑαυτου** προσηγγεν **αμωμον** τῷ θεῷ, **καθα-**  
 justifying himself offered spotless to the God, shall  
 ριει την συνειδησιν ὑμων **απο νεκρων** εργα, **καθα-**  
 cleanse the conscience of you from of death works,  
**ἕως** το λατρευειν **θεῷ ζωντι.** <sup>15</sup> **Και** δια  
 for the to serve God living. And on account of,  
**τουτο** διαθηκης **καινης** μεσιτης **εστιν,** **ὅπως**  
 this of a covenant new a mediator he is, so that  
**θανατου** γενομενου, **εις** απολυτρωσιν **των** **επι**  
 of a death having taken place, for a redemption of the under  
**τη** **πρωτη** **διαθηκη** **παραβασεων,** **την** **επαγγε-**  
 the first covenant transgressions, the promise  
**λιαν** **λαβωσιν** **οι** **κεκλημενοι** **της** **αιωνιου** **κλη-**  
 might receive those having been called of the age-lasting inheri-  
**ρονομιας.** <sup>16</sup> **Ὅπου** **γαρ** **διαθηκη,** **θανατου** **αναγα-**  
 ance. Where for a covenant, death neces-  
**κη** **φερεσθαι** **του** **διαθεμενου.** <sup>17</sup> **διαθηκη** **γαρ**  
 sary to be produced of that having been appointed, a covenant for  
**επι** **νεκροις** **βεβαια,** **επει** **μηποτε** **ισχυει** **ὅτε** **ζη**  
 over dead ones firm, since never it is strong when lives  
**ὁ** **διαθεμενος.** <sup>18</sup> **Ὅθεν** **οὐδ'** **ἡ** **πρωτη** **χωρις**  
 that having been appointed. Hence not even the first without  
**αίματος** **εγκεκαινισται.** <sup>19</sup> **Λαληθεις** **γαρ**  
 blood has been dedicated. Having spoken for  
**πασης** **εντολης** **κατα** **νομον** **ὑπο** **Μωυσεως**  
 every commandment according to law by Moses  
**παντι** **τῷ** **λαῷ,** **λαβων** **το** **αίμα** **των** **μοσχων**  
 to all the people, having taken the blood of the young bullocks  
**και** **τραγων** **μετα** **ὕδατος** **και** **εριου** **κοκκινου** **και**  
 and of goats with water and wool scarlet and  
**ὑσσωπου,** **αυτο** **τε** **το** **βιβλιον** **και** **παντα** **τον**  
 hyssop, itself both the book and all the  
**λαον** **εφραντισε,** <sup>20</sup> **λεγων.** **Τουτο** **το** **αίμα** **της**  
 people he sprinkled, saying; This the blood of the  
**διαθηκης,** **ἧς** **ενετειλατο** **προς** **ὑμας** **ὁ** **θεος.**  
 covenant, which enjoined on you the God;  
<sup>21</sup> **και** **την** **σκηνην** **δε** **και** **παντα** **τα** **σκευη** **της**  
 also the tabernacle and and all the vessels of the  
**λειτουργιας** **τῷ** **αίματι** **ὁμοιωσ** **εφραντισε.**  
 public service with the blood in like manner he sprinkled.  
<sup>22</sup> **Και** **σχεδον** **εν** **αίματι** **παντα** **καθαριζεται**  
 And almost by blood all things are cleansed

14 how much more  
 † shall the BLOOD of the  
 ANOINTED one, † who,  
 through an AIONIAN Spirit,  
 offered Himself spotless to  
 God, † cleanse \* your CON-  
 SCIENCE from Works of  
 Death, for the SERVICE of  
 the living \* God † †  
 15 And on this account,  
 † he is Mediator of a new  
 Covenant, † so that Death  
 having taken place for a  
 redemption of the TRANS-  
 GRESSIONS against the  
 FIRST Covenant, THOSE  
 having been INVITED  
 might receive the PROMISE  
 of the AIONIAN Inheri-  
 tance.  
 16 For where a Cove-  
 nant exists, the Death of  
 that which has RATIFIED  
 it is necessary to be pro-  
 duced;  
 17 because † a Covenant  
 is firm over dead victims,  
 since it is never valid when  
 that which RATIFIES it is  
 alive.  
 18 † Hence not even the  
 FIRST has been instituted  
 without Blood.  
 19 For Every Command-  
 ment in \* the LAW having  
 been spoken by Moses to  
 All the PEOPLE, taking the  
 BLOOD of † BULLOCKS and  
 of \* GOATS, † with Water,  
 and scarlet Wool, and Hyssop,  
 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.  
 19. GOATS.

14. and true God.

19. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various readings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14. Heb. i. 3; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 9; 1 Pet. iii. 18. † 17. Gal. iii. 15. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 6, 8; Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 6, 7, 40, 51, 52. † 20. Exod. xxiv. 8; Matt. xxvi. 28. † 21. Exod. xxix. 12, 30; Lev. viii. 15, 19; xvi. 14—19.

κατα τον νομον, και χωρις αιματεκχυσιος 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 εκουραρια κριττοσι  
cleansed; themselves but the things heavenly with better

θυσiais παρα ταυτας. <sup>24</sup> Ου γαρ εις χειροποιη-  
sacrifices than these. Not for into made by hands

τα αγια εισηλθεν ο Χριστος, αντιτυκα των  
holies entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-  
true ones, but into itself the heaven, now to

φανισθηναι τω προσωπω του θεου υπερ ημων.  
appear in the presence of the God on behalf of us.

<sup>25</sup> Ουδ', ινα πολλακις προσφερη εαυτον, ωσπερ  
Not indeed, that often he should offer himself, even as

ο αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-  
the high-priest goes into the holies every year

τον εν αιματι αλλοτριω\* <sup>26</sup> (εκει εδει αυτον  
with blood other; (since it was necessary him

πολλακις παθειν απο καταβολης κοσμου) νυν  
often to have suffered from a laying down of a world;) now

δε απαξ επι συντελεια των αιωνων, εις αθετη-  
but once for all at an end of the ages, for a remo-

σιν αμαρτιας δια της θυσιας αυτου κεφανε-  
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> ουτω και ο Χριστος απαξ προσενεχθεις εις το  
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-  
many to carry away sin, a second time with-

ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-  
out sin will be seen, by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. <sup>1</sup> Σκια  
for salvation. A shadow

γαρ εχων ο νομος των μελλοντων αγαθων, ουκ  
for having the law of the about coming good things, not

αυτην την εικονα των πραγματων, κατ' ενιαυ-  
very the image of the things, every year

τον ταις αυταις θυσiais ας 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 cleansed  
by These, but the  
HEAVENLY things them-  
selves with Better Sacri-  
fices than these.

<sup>24</sup> For the ANOINTED  
one did not enter into  
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.  
9. † 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;  
Ecc. 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 διημιες, ουδεποτε δυναται τους προσερχο-  
 the continuance, never is able the ones drawing  
 μενος 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 αμαρτιων τους λατρευοντας, απαξ  
 a consciousness of sins those publicly serving, once  
 κεκαθαρμενους; <sup>3</sup> αλλ' εν αυταις αναμνησις  
 having been cleansed? but in these a remembrance  
 αμαρτιων κατ' ενιαυτον. <sup>4</sup> Αδυνατον γαρ αιμα  
 of sins every year. Impossible for blood  
 ταυρων και τραγων αφαιρειν αμαρτιας. <sup>5</sup> Διο  
 of bulls and of goats to take away sin. Therefore  
 εισερχομενος εις τον κοσμον, λεγει Ουσιαν  
 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> Δλοκαυτωματα και περι αμαρτιας  
 provide for me; whole burnt offerings even for sin  
 ουκ ευδοκησας. <sup>7</sup> Τοτε ειπον Ιδου ηκω, (εν  
 not thou didst delight in. Then I said; Lo I come, (In  
 κεφαλιδι βιβλιου γεγραπται περι εμου),  
 a head of a book it has been written concerning me,)  
 του ποιησαι, ο θεος, το θελημα σου. <sup>8</sup> Ανωτε-  
 of the to do, the God, the will of thee. Above  
 ρον λεγων Οτι Ουσιαν και προσφοραν και δλο-  
 saying; That a sacrifice and offering and whole  
 καυτωματα και περι αμαρτιας ουκ ηθελησας,  
 burnt offerings even for sin not thou didst desire,  
 ουδε ευδοκησας. (αιτινες κατα \* [τον] νομον  
 nor didst delight in; (which according to [the] law  
 προσφερονται) <sup>9</sup> τοτε ειρηκεν Ιδου, ηκω του  
 are offered,) then he said; Lo, I come of the  
 ποιησαι το θελημα σου. Αναρει το πρωτον,  
 to do the will of thee. He takes away the first,  
 ινα το δευτερον στηση. <sup>10</sup> Εν ω θεληματι  
 so that the second he may establish. By which will  
 ηγιασμενοι εσμεν δια της προσφορας του  
 having been sanctified we are through the offering of the  
 σωματος Ιησου Χριστου εφαπαξ. <sup>11</sup> Και πας  
 body of Jesus Anointed once for all. And every  
 μεν ιερευς εστηκε καθ' ημεραν λειτουργων, και  
 indeed priest has stood every day publicly serving, and  
 τας αυτας πολλακις προσφερων θυσιαις, αιτινες  
 the same often offering sacrifices, which  
 ουδεποτε δυναντι περιελειν αμαρτιας. <sup>12</sup> Αυ-  
 never are able to take away sin. He  
 τος δε μιαν υπερ αμαρτιων 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; † †, having of-  
 fered One ENDURING Sac-  
 rifice on behalf of Sin, 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. Psa. xl. 6; L. 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. l. 8; 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 ιως ταθωσιν 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 τωτων,  
not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτιας. 19 Εχοντες  
no longer offering for sin. Having

ουν, αδελφοι, καρησιαν εις την εισοδον των  
therefore, brethren, confidence for the entrance of the

αγιων εν τω αιματι Ιησου, 20 ην ερεκαινισεν  
holies by the blood of Jesus, which he consecrated

ημιν οδον προσφατον και ζωσαν, δια του  
for us a way recently killed and yet living, through the

καταπετασματος, (τουτ' εστι, της σαρκος  
vail, (that is, the

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 πληροφωρια πιστεως, ερβαντισμεναι 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

δμολογιαν της ελπιδος ακλινη· (πιστος γαρ ο  
confession of the hope without declining; (faithful for the

down at the Right hand of God;

13 HENCEFORTH wait-  
ing † till his ENEMIES may  
be placed UNDERNEATH  
his FEET.

14 For by One Offering  
† he has PERMANENTLY  
perfected THOSE BEING  
SANCTIFIED.

15 Moreover, the HOLY  
SPIRIT also testifies [this]  
to us, for after it HAD  
\* SAID,

16 † "This is the COVE-  
NANT which I will cove-  
nant with them; After  
" those DAYS, says the  
" Lord, I will put my  
" Laws in their hearts,  
" and on their \* MINDS  
" will I inscribe them ;"

17 [it adds.] " and their  
" SINS and INIQUITIES I  
" will remember no more."

18 Now where there is  
a Forgiveness of these, an  
Offering for Sin is no lon-  
ger needed.

19 Having, therefore,  
Brethren, † Confidence re-  
specting † the ENTRANCE  
of the HOLIES, by the  
BLOOD of Jesus,

20 which † Way he con-  
secrated for us, through  
the VAIL, (that is, his  
FLESH, recently killed and  
yet is living ;)

21 and having † a great  
Priest over † the house of  
God ;

22 † we should approach  
with a True Heart, † in  
Full conviction of Faith,  
our HEARTS having been  
sprinkled † from a Consci-  
ousness of evil.

23 † THE BODY, also  
having been bathed in pure  
Water, † we should firmly  
hold the CONFESSON of  
the HOPE, without declin-  
ing; (for † HE is Faithful  
who PROMISED ;)

\* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

† 13. Psa. cx. 1; Acts ii. 25; 1 Cor. xv. 25; Heb. i. 13.  
viii. 10, 12. † 19. Rom. v. 2; Eph. ii. 18, iii. 22.  
John x. 0: xiv. 0; Heb. ix. 8. † 21. Heb. iv 14.  
Heb. iv. 16. † 22. Eph. iii. 12; James i. 0; 1 John iii. 21.  
† 23. Eph. v. 20; Titus iii. 5. † 23. Heb. iv. 14.  
x. 24; 2 Thess. iii. 2; Heb. xi. 11.

16. MIND.

† 16. Jer. xxxi. 33, 34; Heb.  
† 19. Heb. ix. 8, 12. † 20.  
† 21. 1 Tim. iii. 15. † 22.  
† 22. Heb. ix. 14.  
† 23. 1 Cor. i. 0; x. 15; 1 Thess.

επαγγελιαμενος\*) 24 και κατανωμεν αλληλους  
 one having promised,) and weshould bear in mind each other  
 εις παροξυσμον αγαπης και καλων εργαων, 25 μη  
 for an excitement of love and of good works, not  
 εγκαταλειποντες την εισυναγωγην εαυτων,  
 leaving off the assembling together of ourselves,  
 καθως εθος τισιν, αλλα παρακαλουντες\* και  
 as a custom with some, but exhorting; and  
 τοπουτω μαλλον, οσφ βλεπετε εγγιζουσαν την  
 by much more, by so much you see drawing near the  
 ημεραν. 26 Εκουσιως γαρ αμαρτανωντων ημεραν  
 day. Voluntarily for sinning of us  
 μετα το λαβειν την επιγνωσιν της αληθειας,  
 after the to have received the knowledge of the truth,  
 ουκειτε περι αμαρτιων απολεικεται θυσια: 27 φο-  
 no longer respecting sins is left a sacrifice; fear-  
 βερα δε τις εκδοχη κρισεως, και πυρος ζηλος,  
 ful but some expectation of judgment, and of a fire of indignation,  
 εσθιειν μελλοντος τους υπεναντιους. 28 Αθετη-  
 to eat up being about the opponents. Having vio-  
 σασ τις νομον Μωυσεως, χωρις οικτιρμων επι  
 lated any one a law of Moses, without mercies by  
 δυσιν η τρισι μαρτυσιν αποθνησκει. 2) ποσφ,  
 two or three witnesses dies; by how much,  
 δοκειτε, χειρονος αξιωθησεται τιμωριας ο τον  
 think you, worse will he be deserving punishment he the  
 υιον του θεου καταπατησας, και το αιμα της  
 son of the God having trampled on, and the blood of the  
 διαθηκης κοινον ηγησαμενος, \* [εν φ ηγιασ-  
 covenant a common thing having esteemed, [by which he was sanc-  
 θη,] και το πνευμα της χαριτος ενυβρισας;  
 1) sed,] and the spirit of the favor having insulted?  
 30 Οιδαμεν γαρ τον ειποντα Εμοι εκδικησις,  
 We know for the one saying; To me vengeance,  
 εγω ανταποδωσω, λεγει κυριος και παλιν\*  
 I will repay, says Lord; and again,  
 Κυριος κρινει τον λαον αυτου. 31 Φοβερον το  
 Lord will judge the people of himself. A fearful thing the  
 εμπεισιν εις χειρας θεου ζωντος. 32 Αναμνησ-  
 to fall into hands of God living. Remember you  
 κεθε δε τας προτερον ημερας, εν αις φωτισ-  
 but the former days, in which having been  
 θεντες πολλην αθλησιν υπεμεινατε παθηματων\*  
 enlightened a great contest you endured of sufferings;  
 33 τουτο μεν, ονειδισμοις τε και θλιψεσι θεατρι-  
 this indeed, by reproaches both and by afflictions being made  
 ζομενοι τουτο δε, κοινωνοι των ουτως αναστρει-  
 a spectacle; this but, partners of those thus being over.

24 and we should bear each other in mind, for an Incitement of Love and Good Works;

25 † not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and † so much the more as you see † the DAY drawing near.

26 For † if we should voluntarily sin † after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

27 but some Terrible Expectation of Judgment, even of a † fiery Indignation which is about to consume the OPONENTS.

28 † Any one having violated a Law of Moses dies without Mercy, † by Two or Three Witnesses;

29 † how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED on the SON of GOD, † and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, † and insulted the SPIRIT of FAVOR?

30 For we know HIM who says, † "Retribution "is Mine; & will repay," says the Lord. And again, † "The Lord will judge his "PEOPLE."

31 † It is a fearful thing to FALL into the HANDS of the living God.

32 But remember the FORMER Days, in which † having been enlightened, you sustained † a Great Contest of Sufferings;

33 partly, indeed, by being made † a public spectacle both to Reproaches and to Afflictions; and partly, by † having become Joint-participants with

\* ALEXANDRIAN MANUSCRIPT.—20. by which he was sanctified—omit.

† 25. Acts ii. 43; Jude 19. † 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. 8; xii. 25.  
 † 29. 1 Cor. xi. 29; Heb. xiii. 20. † 29. Matt. xii. 31, 32; Eph. iv. 30. † 30. Deut. xxxii. 26; Rom. xii. 19. † 30. Deut. xxxii. 20; Psa. l. 4; cxlxxv. 14. † 31. Luke xii. 8.  
 † 32. Heb. vi. 4. † 32. Phil. i. 29, 30; Col. ii. 1. † 33. 1 Cor. iv. 9. † 33. 1<sup>st</sup> i. 7. iv. 14; 1 Thess. ii. 14.

φομενων γενθηοεντες. <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, γνωσκον-  
 of you with joy you submitted to, knowing  
 τες εχειν εαυτοις κρειττονα υπαρξιν \* [εφ ουρα-  
 to have for yourselves better property [in heav-  
 νοις] και μενουσαν. <sup>35</sup> Μη αποβαλητε ουν την  
 ene] and abiding. Not do you cast away therefore the  
 παρρησιαν υμων, ητις εχει μισθοαποδοσιαν μεγα-  
 confidence of you, which has a reward great.  
 λην. <sup>36</sup> Υπομονης γαρ εχετε χρειαν· ινα το  
 Opatience 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 χρονιει. <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 shrink  
 ται, ουκ ενδοκει η ψυχη μου εν αυτω. <sup>39</sup> Ημεις  
 lack, 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, ελπίζομενων 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 this  
 τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. <sup>3</sup> Πισ-  
 for were attested the ancients. In  
 τει νοουμεν κατηρτισθαι τους αιωνας ρηματι  
 faith we perceive to have been adjusted the ages by a word  
 θεου, εις το μη εκ φαινομενων τα βλεπο-  
 of God, in order that not out of things appearing the things being

those who are similarly treated.

<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 \* \* my † just

<sup>38</sup> but "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 of 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. <sup>34</sup> in Heavens—omit.  
 † 35. THE RIGHTEOUS ONE. † 3. THAT WHICH IS SEEN DID NOT ARISE.

† † 5. The original word has been literally rendered, both in this place, and in Heb. i. 2, as being agreeing with the argument of the writer. In fact *αιωνες*, properly signifies, *ages*, or *periods of time*, and as justly observed by Wakefield, Sykes, Kneeland, and Improved Version, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *ages*, or *ages*, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41. † 35. Matt. v. 12. † 36. Col. iii. 24; 1 Pet. i. 9. † 37. Luke xviii. 8; 2 Pet. iii. 9.  
 † 37. Hab. ii. 3, 4. † 38. Rom. i. 17; Gal. iii. 11. † 39. 2 Pet. ii. 20, 21. † 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7. † 2. verse 29.

μενα γεγονεναι. <sup>4</sup> Πιστει κλειονα θυσιαν Αβελ  
 seen to have happened. In faith more sacrifice Abel  
 παρα Καν προσηνεγκε τω θεω, δι' ης εμαρ-  
 than Cain offered to the God, through which he was  
 τυρηθη ειναι δικαιος, μαρτυρουντος επι τοις  
 attested to be righteous, testifying on the  
 δωροις αυτου του θεου· και δι' αυτης αποθα-  
 gifts of him of the God; and through her having  
 νωα επι λαλει. <sup>5</sup> Πιστει Ενωχ μετετεθη, του  
 died yet speaks. In faith Enoch was translated, of the  
 μη ιδειν θανατον· και ουχ ευρισκετο, διοτι  
 not to see death; and not he was found, because  
 μετεθηκεν αυτον ο θεος· προ γαρ της μεταθε-  
 translated him the God; before for the transla-  
 σews <sup>6</sup> [αυτου] μεμαρτυρηται ευηρεστηκεναι τω  
 tion [of him] he had obtained testimony to have well pleased the  
 θεω. <sup>6</sup> Χωρις δε πιστεως αδυνατον ευαρεστη-  
 God. Without but faith impossible to have pleased;  
 σαι· πιστευσαι γαρ δει τον προσερχομενον  
 to believe for it is necessary the one coming near  
 τω θεω, οτι εστι, και τοις εκζητουσιν αυτον  
 to the God, because he is, and to those seeking him  
 μισθαποδοτης γινεται. <sup>7</sup> Πιστει χρηματισθεις  
 a rewarder he becomes. In faith being divinely warned  
 Νωε περι των μηδεπω βλεπομενων, ευλαθη-  
 Noe concerning the not yet things being seen, having been pi-  
 οεισ κατασκευασε κιβωτον εις σωτηριαν του  
 only afraid built an ark for a preservation of the  
 οικου αυτου· δι' ης κατακρινε τον κοσμον,  
 house of himself, through which he condemned the world,  
 και της κατα πιστιν δικαιοσυνης εγενετο κλη-  
 and of the according to faith righteousness became an  
 ρονομος. <sup>8</sup> Πιστει καλουμενος Αβρααμ υπη-  
 heir. In faith being called Abraham was  
 κουσεν εξελθειν εις τον τοπον, ον ημελλε λαμ-  
 obedient to go forth into the place, which he was about to re-  
 βαρειν εις κληρονομιαν, και εξηλθε, μη επισ-  
 ceive for an inheritance, and he went forth, not know-  
 ταμενος που ερχεται. <sup>9</sup> Πιστει παρφηκεν εις  
 where he was going. In faith he sojourned in  
 \* [την] γην της επαγγελιας ως αλλοτριαν, εν  
 [the] land of the promise as a stranger, in  
 σκεναισ κατοικησας, μετα Ισαακ και Ιακωβ των  
 tents having dwelt, with Isaac and Jacob of the  
 συγκληρονομων της επαγγελιας της αυτης·  
 joint-heirs of the promise of the same;  
<sup>10</sup> εεδεχετο γαρ την τους θεμελιους εχουσαν  
 was waiting for that the foundations having  
 πολιν, ης τεχνητης και δημιουργος ο θεος·  
 city, of which a designer and architect the God.  
<sup>11</sup> Πιστει και αυτη Σαρρα δυναμιν εις καταβο-  
 In faith also herself Sarah power for a laying

4 In Faith † Abel offered to God a Better Sacrifice than Cain, by means of which he was attested to be righteous, GOD testifying on his GIFTS; and through it, having died, † he still speaks.

5 In Faith † Enoch was translated so as not to see Death; and he was not found, because GOD translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to GOD.

6 But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to GOD to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

7 In Faith-† Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTEOUSNESS according to Faith.

8 In Faith † Abraham was obedient, \* HE BEING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

10 for he was expecting † that CITY having the FOUNDATIONS, † of which GOD is the Designer and Architect.

11 In Faith, also, † Sarah herself received Power

\* ALEXANDRIAN MANUSCRIPT.—5, him—omit. to a Place. 9, the—omit.

8, HE BEING CALLED to go out into

† 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24.  
 † 7. Gen. vi. 13, 32. † 7. 1 Pet. iii. 20. † 7. Rom. iii. 22; iv. 13; Phil. iii. 9.  
 † 8. Gen. xii. 1, 4; Acts vii. 2—4. † 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. † 9. Heb. vi. 17.  
 † 10. Heb. xii. 22; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xvii. 19; xviii. vi.  
 xxi. 2.

λην σπερματος ελαβε, και παρα καιρον ηλικιας,  
down of seed received, even beyond a proper time of life,

επει πιστον ηγησατο τον επαγγελιαμενον.  
since faithful she regarded the one promising.

<sup>12</sup> Διο και αφ' ενος εγεννηθησαν, και ταυτα  
Therefore even from one were born, and these things  
νεκεκαωμενου, καθως τα αστρα του ουρανου τω  
having been dead, like the stars of the heaven for the  
πληθει, και ως η αμμος η παρα το χειλος της  
multitude, and like the sand that by the shore of the  
θαλασσης η αναριθμητος. <sup>13</sup> Κατα πιστιν απε-  
sea the innumerable. In faith died

θανον οδοι παντες, μη λαβοντες τας επαγγε-  
these all, not having received the promises,

λιας, αλλα πορρωθεν αυτας ιδοντες και ασπα-  
but far distant them having seen and having

σαμενοι, και δμολογησαντες, οτι ξενοι και  
saluted, and having confessed, that strangers and

παρεπιδημοι εισιν επι της γης. <sup>14</sup> Οι γαρ τοι-  
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσι οτι πατριδα επιζη-  
things saying make known that a country they

τουσι. <sup>15</sup> Και ει μεν εκεινης εμνημονεον αφ'  
seek. And if indeed that they remembered from

ης εξηλθον, ειχον αν καιρον ανακαμψαι  
which they came forth, they would have had a season to have returned;

<sup>16</sup> νυν δε κρειττονος ορεγονται, τουτ' εστιν,  
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυεται αυτους δ  
heavenly. Therefore not is ashamed of them the

θεος, θεος επικαλεισθαι αυτων ητοιμασε γαρ  
God, a God to be called of them; he prepared for

αυτοις πολιν. <sup>17</sup> Πιστει προσενηνοχεν Αβρααμ  
for them a city. In faith offered up Abraham

τον Ισαακ πειραζομενος, και τον μονογενην  
the Isaac being tried, and the only-begotten

προσφερεν ο τας επαγγελιας αναδεξαμενος,  
was offering up he the promises having received,

<sup>18</sup> προς ον ελαληθη. Οτι εν Ισαακ κληρησεται  
to whom it was said; That in Isaac shall be called.

σοι σπερμα. <sup>19</sup> Λογισαμενος, οτι και εκ νεκρω  
to thee a seed; inferring, that even out of dead ones

εγερειν δυνατος ο θεος, οθεν αυτον και εν παρ-  
to raise up is able the God; whence him also in a sim-

αβολω εκομισατο. <sup>20</sup> Πιστει περι μελλον-  
blitude 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 beyond the proper period of Life, since she regarded HIM † faithful who PROMISED.

<sup>12</sup> Therefore also \* were born from one, who even as to these things had become lifeless, [a posterity] † like the STARS of HEAVEN for MULTITUDE, and like THAT SAND on the SHORE of the SEA, INNUMERABLE.

<sup>13</sup> All these died in Faith, † not having received the PROMISED blessings, but † having seen and saluted them from a Distance, and † having confessed that they were Strangers and Sojourners on the LAND.

<sup>14</sup> For those who say Such things † make known that they are seeking a Country.

<sup>15</sup> And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

<sup>16</sup> but now they long for a better, that is, a heavenly [country.] Therefore God is not ashamed of them † to be called their God; for † he is preparing for them a City.

<sup>17</sup> In Faith † Abraham, being tried, offered up ISAAC; and he who had RECEIVED the PROMISES † was offering up his ONLY-BEGOTTEN,

<sup>18</sup> to whom it was said, † "For in Isaac shall Thy "Seed be called;"

<sup>19</sup> inferring that God † is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

<sup>20</sup> \* In Faith also concerning 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. 10. † 12. Gen. xxvii. 17; Rom. ix. 18-19; cxix. ver. 89. † 13. John viii. 56. † 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix. 15; cxix. 10; 1 Pet. i. 17; ii. 11. † 14. Heb. xiii. 14. † 16. Exod. iii. 6, 15; Matt. xxi. 39; 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.

Ἦσαν. <sup>21</sup> Πιστεῖ Ἰακωβ ἀποθνήσκων ἕκαστον  
 Kean. In faith Jacob dying each  
 τῶν υἰῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν  
 of the sons of Joseph blessed; and bowed down  
 ἐπὶ τὸ ἄρκον τῆς ῥαβδου αὐτου. <sup>22</sup> Πιστεῖ Ἰω-  
 sen the top of the staff of himself. In faith Jo-  
 σήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἰῶν  
 seph ending concerning the going out of the sons  
 Ἰσραὴλ ἐμνημονεύσε, καὶ περὶ τῶν ὀστέων  
 of Israel reminded, and concerning the bones  
 αὐτου ἐνετείλατο. <sup>23</sup> Πιστεῖ Μωϋσῆς γεννῆ-  
 of himself gave charge. In faith Moses being  
 θεῖς ἐκρυβῆ τριμήνον ὑπο τῶν πατέρων αὐτου,  
 born was hidden three months by the parents of himself,  
 διότι εἶδον ἀστυειὸν τὸ παιδίον· καὶ οὐκ ἐφοβή-  
 because they saw beautiful the babe; and not they did  
 θησαν τὸ διατάγμα του βασιλεως. <sup>24</sup> Πιστεῖ  
 fear the mandate of the king. In faith  
 Μωϋσῆς μέγας γενόμενος ἠρησάτο λεγέσθαι  
 Moses great having become refused to be called  
 υἱὸς θυγατρος Φαραω, <sup>25</sup> μᾶλλον ἐλομενος συγ-  
 a son of a daughter of Pharaoh, rather choosing to suf-  
 κακοχεισθαι τῷ λαῷ του θεου, ἢ προσκαίρων  
 fer evil with the people of the God, than for a season  
 εχειν ἁμαρτίας ἀπολαύειν· <sup>26</sup> μείζονα πλούτου  
 to have of sin. enjoyment; greater wealth  
 ἠγήσαμενος τῶν Αἰγυπτου θησαυρων του ονει-  
 having regarded of the Egypt treasures the re-  
 δισμον του Χριστου· ἀπεβλεπε γαρ εἰς την  
 proach of the Anointed; he looked away for towards the  
 μισθαποδοσιαν. <sup>27</sup> Πιστεῖ κατελιπεν Αἰγυπτον,  
 reward. In faith he left Egypt.  
 μη φοβηθεῖς τον θυμὸν του βασιλεως· τον γαρ  
 not fearing the wrath of the king; the for  
 αορατον ὡς ὄρων ἐκαρτερησε. <sup>28</sup> Πιστεῖ πε-  
 unken one as seeing he was strong. In faith he  
 ποιηκε τὸ πασχα και την προσχυσιν του αιμα-  
 has made the passover and the pouring on of the blood,  
 τος, ἵνα μη ὁ ολοθρευων τα πρωτοτοκα, θιγη  
 so that not the one destroying the first-borns, might touch  
 αυτων. <sup>29</sup> Πιστεῖ διεβησαν την ερυθραν θαλασ-  
 of them. In faith they passed through the red sea  
 σαν ὡς δια ξηρας· ἧς πειραν λαβοντες οἱ Αἰ-  
 as through a dry place; which a trial attempting the Eegy-  
 γυπτιοι, κατεποθησαν. <sup>30</sup> Πιστεῖ τα τειχη  
 tians, were swallowed up. In faith the walls

21 In Faith Jacob, dy-  
 ing; † blessed each of the  
 sons of Joseph; † † he  
 bowed down also on the  
 top of his staff.

22 In Faith † Joseph,  
 at the close of life, re-  
 minded the sons of Israel  
 concerning the DEPART-  
 URE, † and gave orders  
 about his BONES.

23 In Faith † Moses, be-  
 ing born, was hidden three  
 Months by his PARENTS,  
 because they saw the  
 CHILD was Beautiful; and  
 they did not fear † the  
 EDICT of the KING.

24 In Faith † Moses,  
 having become mature, re-  
 fused to be called a Son of  
 Pharaoh's Daughter;

25 † choosing rather to  
 suffer evil with the PEOPLE  
 of God, than to have a Tran-  
 sient Enjoyment of Sin;

26 having regarded † the  
 REPROACH of the ANOINT-  
 ED 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 *rabbos*, a rod, a-so means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 6, 10, 20. † 21. Gen. xlvii. 31. † 22. Gen. i. 24, 25; Exod. xlii. 10.  
 † 22. Gen. i. 24, 25; Exod. xlii. 10. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 23.  
 † 24. Exod. ii. 10, 11. † 25. Psa. lxxxiv. 10. † 26. Heb. xliii. 13. † 26. Heb. x.  
 † 27. Exod. x. 28, 29; xii. 57; xlii. 17, 18. † 28. Exod. xii. 31. † 29. Exod. xiv. 7.  
 † 30. Josh. vi. 20.

Ἰεριχο ἐπέσε, κυκλωθέντα ἐπὶ ἑπτα ἡμέρας.  
 of Jericho fell, having been encompassed for seven days.  
 31 Πίστει Ῥααβ ἡ πόρνη οὐ συναπώλετο τοῖς  
 in faith Rahab the harlot was destroyed with those  
 ἀπειθήσασι, δεξαμένη τοὺς κατασκοποῦς μετ'  
 unbelieving, having received the spies with  
 εἰρήνης. 32 Καὶ τί ἐτι λέγω; Ἐπιλείψει γὰρ  
 peace. And what further may I say? Will fail for  
 με διηγούμενον ὁ χρόνος περὶ Γεδεων, Βαρακ  
 me relating the time concerning Gideon, Barak  
 \* [τε καὶ] Σαμψων, \* [καὶ] Ἰεφθαε, Δαβὶδ τε  
 [also and] Samson, [and] Jephthah, David also  
 καὶ Σαμουὴλ, καὶ τῶν προφητῶν. 33 οἱ διὰ  
 and Samuel, and the prophets, who by means of  
 πίστεως κατήγωνισαν τὰ βασιλείαις, εἰργασάντο  
 faith subdued kingdoms, performed  
 δικαιοσύνην, ἐπέτυχον ἐπαγγελιών, ἐφράξαν  
 righteousness, obtained promises, closed up  
 στόματα λέοντων, 34 ἐσβέσαν δυνάμιν πυρός,  
 mouths of lions, quenched power of fire,  
 ἐφυγον στόματα μαχαιρῶν, ἐνεδυναμώθησαν  
 escaped mouths of sword, were made strong  
 ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
 from weakness, became mighty ones in war,  
 παρεμβολὰς ἐκλίναν ἀλλοτρίων. 35 ἔλαβον  
 camps overturned of foreigners, received  
 γυναῖκες ἐξ ἀναστάσεως τῶν νεκρῶν αὐτῶν.  
 women from a resurrection the dead ones of themselves;  
 ἄλλοι δὲ ἐτυμωανίσθησαν, οὐ προσδεξαμένοι  
 others but were beaten to death, not having accepted  
 τῆν ἀπολυτρώσιν, ἵνα κρείττονος ἀναστάσεως  
 the redemption, so that a better resurrection  
 τυχῶσιν. 36 Ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστι-  
 they might obtain. Others but of mockings and of scourges,  
 γῶν κείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς.  
 a trial received, further but of bonds and of imprisonment;  
 37 ἐλιθασθήσαν, ἐπρίσθησαν, ἐπειρασθήσαν, ἐν  
 they were stoned, they were sawn asunder, they were tempted, by  
 φονῇ μαχαιρῶν ἀπέθανον· περιήλθον ἐν μὴλω-  
 slaughter of sword they died; they went about in sheep-  
 ταις, ἐν αἰγείοις δερμασίν, ὑστερούμενοι, ὀλι-  
 skins, in goat skins, being in want, be-  
 βοημοὶ, κακῶς ἄλλοι, 38 (ὧν οὐκ ἦν ἀξίος ὁ  
 ing afflicted, being ill-treated, (of whom not was worthy the  
 κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ  
 world,) in deserts wandering and in mountains, and  
 σπηλαιοῖς καὶ ταῖς ὀπαις τῆς γῆς. 39 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, † Bar-  
 rak, † Samson, † Jephthah;  
 † David also, and † Samuel,  
 and the PROPHETS;  
 33 who by means of  
 Faith subdued Kingdoms,  
 performed Righteousness,  
 † obtained Promises, † shut  
 Lions' Mouths,  
 34 † quenched the Power  
 of Fire, † escaped the  
 Edges of the Sword, † from  
 Weakness were made  
 strong, † overturned the  
 Camps of Foreigners.  
 35 † † Women received  
 their DEAD by a Resurrec-  
 tion; but others were  
 beaten to death, not ac-  
 cepting the DELIVERANCE  
 [ffered,] 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 Caver-  
 ns, and in the HOLES of  
 the EARTH.  
 39 And all these having  
 been attested by means of

\* ALEXANDRIAN MANUSCRIPT.—33. also and—omit.  
 † 35. For Women, is a reading of the Syriac. † 37. Some would read here *επειρα-  
 θεσαν*, preled through, instead of the textual reading. See Wakefield and Newcome.  
 † 31. Josh. vi. 23; James ii. 25. † 31. Josh. i. 1. † 33. Judges vi. 11.  
 † 33. Judges iv. 6. † 33. Judges xlii. 26. † 33. Judges xi. 1; xii. 7. † 33.  
 † 34. Sam. xvi. 1, 13; xvii. 45. † 32. 1 Sam. i. 20; xli. 20. † 33. 9 Sam. vii. 11.  
 † 33. Judges xiv. 5, 6; 1 Sam. xvii. 84, 85; Dan. vi. 22. † 34. Dan. iii. 23. † 34.  
 † 34. Sam. xx. 1; 1 Kings xix. 8; 2 Kings vi. 16. † 34. 2 Kings xx. 7. † 34. Judges  
 xv. 8, 10; 1 Sam. xiv. 13. † 35. 1 Kings xvii. 23; 2 Kings iv. 35. † 30. Jer. xx.  
 3; xvii. 15. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 31. † 38. 1 Kings xviii. 4; xix. 3.



εκομισατο την επαγγελιαν, <sup>40</sup> του θεου περι  
 did obtain the promise, the God concerning  
 ημων κρειττον τι προβλεψαμενου, ινα μη  
 us a better thing having foreseen, so that not  
 χωρις ημων τελειωθωσι.  
 apart from us they might be made perfect.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup>Τοιγαρων και ημεις, τοςουτου εχοντες  
 Therefore also we, such having  
 περικειμενον ημιν νεφος μαρτυρων, ογκον απο-  
 surrounding us a cloud of witnesses, encumbrance hav-  
 θεμενοι παντα, και την ευπεριστατον αμαρτιαν,  
 laid aside every, and the close-girding sin,  
 δι' ημων ευπομονης τρεχωμεν τον προκειμενον  
 by means of patient endurance we should run the being laid out  
 ημιν αγωνα. <sup>2</sup>αφωρωντες εις τον της πιστεως  
 for us course; looking away to the of the faith  
 αρχηγον και τελειωτην Ιησουν, ος αντι της  
 leader and perfecter Jesus, who in return for the  
 προκειμενης αυτω χαρας, υπεμεινε σταυρον,  
 being placed before him joy, endured a cross,  
 αισχυνης καταφρασης, εν δεξια τε του θρονου  
 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 υπομεμενηκοτα υπο των αμαρτωλων  
 such one having endured from the sinners  
 εις αυτον αντιλογιαν, ινα μη καμητε,  
 towards himself opposition, so that not you may be wearied,  
 ταις ψυχαις υμων εκλυομενοι. <sup>4</sup>Ουτω μεχρις  
 in the souls of you being discouraged. Not yet even to  
 αιματος αντικατιστητε προς την αμαρτιαν αν-  
 blood you resisted with the sin con-  
 ταγωνιζομενοι. <sup>5</sup>και εκληθηθε της παρακλη-  
 tending against; and you have forgotten the exhortation,  
 σεως, ητις υμιν ως υιοις διαλεγεται. Τιε μου,  
 which with you as with sons reasons; O son of me,  
 μη ολιγωρει παιδειας κυριου, μηδε εκλυου  
 not do thou slight discipline of Lord, neither be thou discouraged  
 υπ' αυτου ελεγχομενος. <sup>6</sup>ον γαρ αγαπα κυριος,  
 by him being reproved; whom for loves Lord,  
 παιδευει. μαστιγοι δε παντα υιον ον παρα-  
 he disciplines; he scourges and every son whom he re-  
 δεχεται. <sup>7</sup>Ει παιδειαν υπομενετε, ως υιοις  
 ceives. If discipline you endure, as with sons  
 υμιν προσφερεται ο θεος. τις γαρ εστιν υιος,  
 with you deals the God; any for is son,  
 ον ου παιδευει πατηρ; <sup>8</sup>Ει δε χωρις εστε  
 whom not disciplines a father? If but without you are  
 παιδειας, ης μετοχοι γεγονασι παντες, αρα  
 discipline, of which partakers have become all, certainly  
 νοθοι εστε και ουχ υιοι. <sup>9</sup>Ειτα τους μεν  
 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 for, having Such a Cloud of Witnesses surrounding us, † laying aside every Encumbrance, and the CLOSE-GIRDING Sin, † should run † with Patience the Course MARKED OUT for us,

<sup>2</sup> looking away to the LEADER and Perfecter of the FAITH, Jesus, † who for the JOY set before him, endured the Cross, disregarding the Shame, and † has sat down at the Right hand of the THRONE of God.

<sup>3</sup> † For consider HIM attentively 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 resist to Blood, contending against SIN.

<sup>5</sup> And have you forgotten the EXHORTATION which reasons with you as with Sons? † " My Son, " slight not the Discipline " of the Lord, neither be " discouraged when re- " proved by him;

<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.

† 40. Heb. vii. 25; viii. 6. † 40. Heb. v. 9; xii. 23; Rev. vi. 11. † 1. Col. iii. 8; 1 Pet. ii. 1. † 1. 1 Cor. ix. 24; Phil. iii. 13, 14. † 1. Rom. xii. 12; Heb. x. 30. † 2. Luke-xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. † 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. iii. 22. † 3. Matt. x. 24, 25; John xv. 20. † 4. Heb. x. 32-40. † 5. Prov. iii. 11. † 6. Psa. xciv. 12; cxix. 75; Prov. fil. 13; James i. 12; Rev. iii. 19. † 7. Prov. xiii. 24; xix. 18; xxiii. 13. † 8. 1 Pet. v. 9.

της σαρκος ἡμῶν πατερας εἰχομεν παιδευτας,  
of the flesh of us fathers we have disciplinarians,  
και ἐνετρεπομεθα· ου πολλῶν μαλλον ὑποταγη-  
and we revered; not by much more shall we be sub-

πομεθα τῷ πατρι των πνευματων, και ζήσομεν ;  
missive to the father of the spirits, and we shall live ;

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ  
They indeed for for a few days, according to that

δοκουν αυτοις, ἐπαιδευον· ὁ δὲ ἐπι το συμφερων,  
seeming right to them, disciplined; he but for that being profitable,

εἰς τὸ μεταλαβειν της ἁγιότητος αὐτου.  
in order that to partake of the holiness of him.

11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρον ου δοκει  
All but discipline as to indeed that being present not seems

χαρας εἶναι, ἀλλὰ λυγῆς· ὕστερον δὲ καρπον  
of joy to be, but of grief; afterwards but fruit

εἰρηνικον τοις δι' αὐτην γεγυμνασμενοις  
peaceful to those through her having been trained

αποδιδωσι δικαιοσυνης. 12 Διο τας παρεμενας  
it returns of righteousness. Therefore the having been wearied

χειρας και τα παραλελυμενα γονατα ἀγορθω-  
hands and the having been enfeebled knees do you brace

σατε· 13 και τροχίας ὄρθας ποιήσατε τοις ποσιν  
up; and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χῶλον ἐκτραπῆ, ἰαθῆ  
of you, so that not the lame may be turned out, may be healed

δὲ μαλλον. 14 Εἰρηνην διώκετε μετὰ πάντων,  
but rather. Peace do you pursue with all,

και τον ἁγιασμον, οὐ χωρὶς οὐδεὶς οφεται τον  
and the holiness, which without no one shall see the

κυριον. 15 Επισκοποῦντες, μὴ τις ὑστερων ἀπο  
Lord. Looking carefully, lest any one falling back from

της χαριτος του θεου μὴ τις ῥίζα πικρίας ἀνω  
the favor of the God, lest any root of bitterness upward

φυουσα ἐνοχλή, και δια ταυτης μιανθῶσι  
springing may disturb, and by means of this may be polluted

πολλοί· 16 μὴ τις πορνός, ἢ βεβηλός ὡς Ἠσαυ,  
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρωπέως μίας ἀπέδοτο τὰ πρωτοτοκία  
who on account of eating of one sold the birthrights

αὐτου. 17 ἴστε γὰρ, ὅτι και μετεπειτα θελῶν  
of himself. You know for, that even afterwards wishing

κληρονομησαι την εὐλογίαν, ἀπεδοκιμασθη·  
to inherit the blessing, he was rejected;

μετανοίας γὰρ τοπον ουκ εὑρε, και περ μετὰ  
for a change of mind for a place not he found, though with

δακρυων ἐκζητήσας αὐτην. 18 Οὐ γὰρ 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 PARTAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, & brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 & and make level Paths for your FEET, so that the LAME may not be turned aside, but rather be healed.

14 & Pursue Peace with all, and that HOLINESS & without which no one shall see the LORD;

15 & looking carefully, lest any one fall back from the FAVOR of GOD; & lest any Root of Bitterness springing up may disturb you, and through it \* Many be poisoned;

16 & lest there be any Fornicator, or Profane person, like Esau, & who for one Meal sold his BIRTHRIGHT.

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. 29; xxvii. 16; Isa. xli. 5; lvii. 16; Zech. xii. 1 xix. 2; 1 Pet. i. 15, 16. † 11. James iii. 13. † 10. Lev. xi. 44; xiv. 9. † 13. Prov. iv. 20, 27. † 13. Gal. vi. 1. † 14. Psa. xxiv. 14; Rom. xii. 18; xiv. 9. † 15. Gal. v. 4. † 14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. † 15. 2 Cor. vi. 1. † 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. † 18. Gen. xiv. 33, 35, 38.

ἤλθυθατε ψηλαμφόμενοι \* [ορει,] και κεκαυ-  
 approached being touched [a mountain,] and having been

μενο πυρι, και γνοφφ, και σκοφφ, και θυελλη,  
 burnt with fire, and to a thick cloud, and to darkness, and to tempest,

19 και σαλπιγγος ηχη, και φωνη ρημάτων ης  
 and of a trumpet to sound, and to a voice of words of which

οι ακουσαντες παρητησαντο, μη προστεθναι  
 those having heard entreated, not to be added

αυτοις λογον· 20 (ουκ εφερον γαρ το διαστελ-  
 to them a word; (not they endured for that being en-

λομενον· Καν θηριον θιγη του ορους, λιθοβο-  
 joined; If even a wild-beast may touch the mountain, it shall

ληθησεται· 21 και, [ουτω φοβερον ην το φαντα-  
 be stoned; and, [so fearful was that being

ζομενον,] Μωυσης ειπεν· Εκφοβος ειμι και  
 seen,) Moses said; Afrighted I am and

εντρομος·) 22 αλλα προσεληλυθατε Σιων ορει·  
 tremble;) but you have approached Zion a mountain;

και πολει θεου ζωντος, Ιερουσαλημ επουρανω·  
 and to a city of God living, Jerusalem heavenly;

και μυριασιν, αγγελων 23 πανηγυρει· και εκκλη-  
 and to myriads, of messengers an entire assembly; and to a congrega-

σια πρωτοτοκων, απογεγραμμενων εν ουρανοισ·  
 gation of first-borns, having been enrolled in heavens;

και κριτη θεφ παντων· και πνευμασι δικαιων  
 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,

Ιησου· και αιματι ραντισμου, 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

τησησθε τον λαλουντα. Ει γαρ εκεινοι ουκ  
 refuse the cease speaking. If for those not

εφυγον, τον επι γης παραιτησαμενοι χρηματι-  
 escaped, him on earth having refused divinely ad-

ζοντα, πολλη μαλλον ημεις οι του απ' ουρανω  
 mourning, by how much more we who him from heavens

αποστρεφομενοι· 26 ου η φωνη την γην εσα-  
 are turning away from; of whom the voice the earth shook

λευσε τοτε· νυν δε επηγγελται, λεγων· Ετι  
 then; now but it has been announced, saying; Yet

απαξ εγω σειω ου μονον την γην, αλλα και του  
 once for all I shake not only the earth, but also the

ουρανον· 27 Το δε, ετι απαξ δηλοι των σαλευ-  
 heaven. The but, yet once for all denotes of the things be-

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 approached to Zion, a Mountain and City of the living God—† the heavenly Jerusalem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of † First-borns, † having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to † a Mediator of a new Covenant—Jesus; and to a † Blood of Sprinkling speaking something Better than † ABEL.

25 Beware, lest you should reject HIM who now SPEAKS; † for if those did not escape who rejected HIM who ADMONISHED them on Earth, how much less we, who TURN AWAY from HIM who admonishes us from Heaven;

26 † whose VOICE then shook the EARTH; but now it has been announced, saying, † "Yet once for all † will shake "not only the EARTH, but "the HEAVEN also."

27 Now THIS, "Yet once "for all," denotes the

\* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

20. will shake.

† 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22.  
 † 19. Exod. xix. 16.  
 † 20. Exod. xix. 13.  
 † 21. Exod. xix. 10.  
 † 22. Gal. iv. 26;  
 Rev. i. 12; xxi. 2, 10.  
 † 23. James i. 18; Rev. xiv. 4.  
 † 24. Luke x. 20; Phil. iv. 3; Rev. xiii. 8.  
 † 24. Heb. viii. 6; ix. 15.  
 † 24. 1 Pct. i. 2.  
 † 24. Gen. iv. 16; Heb. xi. 4.  
 † 25. Heb. ii. 2, 3; iii. 17; x. 28, 20.  
 † 26. Exod. xi.  
 † 26. Hag. ii. 6.

ομερωσιν την μεταβησιν, ως κεκοιημενων, \* [ινα  
 ing shaken the removal, as of things having been made, so that  
 μηιση τα μη σαλευομενα.] <sup>28</sup> Διο βασιλειαν  
 may remain the not things being shaken.] Therefore a kingdom

ασαλευτον παραλαμβανοντες, εχωμεν χαριν,  
 unshaken may we hold fast the favor,

δι' ης λατρευομεν ευαρεστως τω θεω,  
 by means of which we may serve acceptably to the God,

μετα αιδους και ευλαβειας. <sup>29</sup> Και γαρ ο θεος  
 with reverence and piety. Even for the God

ημων πυρ καταναλισκον.  
 of us a fire consuming.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Η φιλαδελφια μενετω. <sup>2</sup> Της φιλοξενιας  
 The brotherly love let continue. Of the kindness to strangers

μη επιλανθανεσθε δια ταυτης γαρ ελαθον  
 not be you neglectful, through this for without knowing

τινες ξενισαντες αγγελους. <sup>3</sup> Μιμησθεσθε  
 some having entertained messengers. Be you mindful

των δεσμιων, ως συνδεδεμενοι των εκουου  
 of the prisoners, as if having been bound together, of those being all-

χοιμενων, ως και αυται οντες εν σωματι.  
 treated, as also yourselves being in body.

<sup>4</sup> Τιμιος ο γαμος εν πασι, και η κοιτη αμιαστος.  
 honorable the marriage among all, and the bed undefiled;

πορνους δε και μοιχους κρινει ο θεος. <sup>5</sup> Αφιλαρ-  
 fornicators but and adulterers will judge the God. Not a love

γυρος ο τροπος αρκουμενοι τοις παρουσιν  
 of money the turn of mind; being satisfied with the things being present;

αυτος γαρ ειρηκεν. Ου μη σε απω, αυδ' ου μη  
 he for has said; Not not thee may leave, not even not

σε εγκαταλιτω. <sup>6</sup> Ωστε θαρρουντας ημας λε-  
 thee may I forsake; so that being confident we to

γειν. Κυριος εμοι βοηθος, και ου φοβηθησομαι.  
 say; A Lord for me a helper, and not I will fear;

τι ποιησει μοι ανθρωπος; <sup>7</sup> Μνημονευετε των  
 what shall do to me a man? Remember you of those

ηγουμενων υμων, οτινες ελαλησαν υμιν τον  
 leading of you, who spoke to you the

λογον του θεου. Ων αναθεωρουντες την εκβα-  
 word of the God; of whom viewing attentively the re-

σιν της αναστροφης, μιμεισθε την πιστιν.  
 sult of the mode of life, imitate you the faith.

<sup>8</sup> Ιησους Χριστος χθες και σημερον ο αυτος, και  
 Jesus Anointed yesterday and to-day the same, and

εις τους αιωνας. <sup>9</sup> Διδαχαις ποικιλαις και ξε-  
 for the ages. By teachings various and strange,

† REMOVAL of the THINGS SHAKKEN, AS of things made, so that the THINGS not SHAKKEN may remain.

28 Therefore, receiving an unshaken Kingdom, may we hold fast the favor, through which we may serve GOD acceptably with Reverence and Piety.

29 For even our GOD is a consuming FIRE.

CHAPTER XIII.

1 Let † BROTHERLY-LOVE continue.

2 † Be not neglectful of HOSPITALITY; for through this † some unconsciously entertained Angels.

3 † Be mindful of the PRISONERS, as if bound with them; and of THOSE ILL-TREATED, as being yourselves also in the Body.

4 Let MARRIAGE be honorable among all, and the BED be unpolluted; † for Fornicators and Adulterers GOD will judge.

5 Be not of an avaricious DISPOSITION; † be satisfied with PRESENT THINGS, for he himself has said,—“ No, I will not leave Thee; no, no, I will not forsake Thee.”

6 So that, taking courage, we may say, † “ The Lord is My Helper, and I will not fear; what can Man do to me?”

7 † Remember your LEADERS,—those who spoke to you the WORD of GOD; and viewing attentively the RESULT of their CONDUCT, imitate their FAITH.

8 Jesus Christ, Yesterday and To-day is † the SAME, and for the AGES.

9 † Be not you therefore led away by various and

\* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKKEN may remain—omit.

4. for Fornicators. 1 27. Heb. i. 10—12; 2 Pet. iii. 10. 1 20. Exod. xxiv. 17; Deut. iv. 24; ix. 3. Psa. i. 8; xcvii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. 1 1. Rom. xii. 10; 1 Thess. iv. 9; 1 Pet. i. 22; 2 Pet. i. 7. 1 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9. 2. Gen. xviii. 3; xix. 2. 1 3. Col. iv. 18. 1 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6. 1 5. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 8, 9. 1 5. Gen. xxviii. 15; Deut. xxxi. 6, 8; Josh. i. 5; Psa. xxvii. 25. 1 6. Psa. xxvii. 1; lvi. 4, 11, 13; cxviii. 6. 1 7. Verse 17. 1 8. John viii. 56; Heb. i. 12; Rev. i. 4. 1 9. Eph. iv. 13; v. 6; Col. iv. 1; 1 John iv. 1.

ναις μη παραφερεσθε· καλον γαρ χαριτι βεβαι-  
not be you led away; good for by favor to be es-  
 ουσθαι την καρδιαν, ου βρωμασιν, εν οϊς ουκ  
established the heart, not by provisions, by which not  
 ωφεληθησαν οι περιπατησαντες. <sup>10</sup> Εχομεν  
we were profited those having walked about. We have  
 Ουσιασθηριον, εξ ου φαγειν ουκ εχουσιν εξου-  
an altar, from which to eat not they have autho-  
 ρισιν οι τη σκηνη λατρευοντες. <sup>11</sup> Ων γαρ εις-  
rity those in the tabernacle serving. Of whom for is  
 φερεται (ζων το αιμα \* [περι αμαρτιας] εις τα  
brought animals the blood [consecrating also] into the  
 αγια δια του αρχιερεως, τωτων 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  
 Ιησους, ινα αγιαση δια του ιδιου αιματος  
Jesus, so that he might sanctify through the own blood  
 τον λαον, εξω της πυλης εκαθε. <sup>13</sup> Τοιουνυ  
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 ωδε μενουσαν πολιν, αλλα την μελλου-  
have here abiding a city, but the one being about to  
 σαν επιζητουμεν. <sup>15</sup> Δι' αυτου ουν αναφερω-  
come we seek. Through him therefore may we  
 μεν Ουσιαν αινεσεως διαπαντος τω θεω, τωτ'  
offer a sacrifice of praise continually to the God, this  
 εστι, καρπον χειλεων ομολογουντων τω ονο-  
is, fruit of lips ascribing praises to the name  
 ματι αυτου. <sup>16</sup> Της δε ευκοιιας και κοιωνιας  
of him. Of the but doing good and fellowship  
 μη επιλανθανεσθε· τοιαυταις γαρ θυσιας ευα-  
not be you neglectful; with such for sacrifices is  
 ρεπτεται ο θεος. <sup>17</sup> Πειθεσθε τοις ηγουμενος  
well-pleased the God. Be you obedient to those leading  
 υμων, και υπεικετε· αυτοι γαρ αγρυπνουσιν  
you, and be you subject; they for watch  
 υπερ των ψυχων υμων, ως λογον αποδωσοντες·  
on behalf of the souls of you, as an account going to render;  
 ινα μετα χαρας τουτο ποιωσι, και μη στενα-  
so that with joy this they may do, and not groan-  
 ζοντες· αλυσιτελες γαρ υμιν τουτο. <sup>18</sup> Προσ-  
ings; disastrous for to you this. Pray  
 ευχεσθε περι ημων· πεποιθαμεν γαρ, οτι καλην  
you for us; we have confidence for, because a good  
 συνειδησιν εχομεν, εν πασι καλωσ θελοντες  
conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the HEART to be established by Favor; †not by Aliments, in which THOSE were not profited who WALKED in them.

10 † We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

11 For † the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

12 Therefore, Jesus also, that he might sanctify the PEOPLE through his OWN Blood, † suffered outside of the GATE.

13 Let us, then, now go forth to him outside of the CAMP, † bearing REPROACH for him;

14 † for we have not here an Abiding City, but we are seeking for the FUTURE one.

15 † Through him, therefore, let us offer † a Sacrifice of Praise to God continually, that is, the Fruit of Lips celebrating his NAME.

16 † But do not forget to be BENEFACTANT and to Distribute; for † with Such Sacrifices GOD is well-pleased.

17 † Obey your LEADERS, and be submissive; for † they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

18 † Pray for us; for we have confidence, Because we have † a Good Conscience, wishing to conduct ourselves well among all;

\* ALEXANDRIAN MANUSCRIPTS.—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, 13, 31; vi. 30; ix. 11; xvi. 27; Num. xix. 2. † 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. † 16. Lev. vii. 13; Psa. i. 14, 23; lxxi. 30, 31; cvii. 23; cxvii. 17. † 17. Phil. ii. 20; 1 Tim. v. 13; 1 Cor. ix. 12; Phil. iv. 18; Heb. vi. 10. † 18. Rom. xv. 30; Eph. vi. 10; 1 Tim. v. 13; 1 Cor. ix. 12; 17. Ezek. iii. 17; xix. 2, 7; Acts xx. 26, 28. † 18. Rom. xv. 30; Eph. vi. 10; 1 Cor. ix. 12; 1 Thess. v. 25; 2 Thess. iii. 1. † 13. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12.

αναστρέφειν 19 περισσοτέρως δε παρακαλώ  
 to conduct ourselves; more earnestly but I entreat  
 τούτο ποιησαι, ίνα ταχίον αποκατασταθω  
 this to do, so that more quickly I may be restored  
 ύμιν. 20 'Ο δε θεος της ειρηνης, ο αναγαγων  
 of you. The now God of the peace, the one having led up  
 εκ νεκρων τον κοιμενα των προβατων των  
 out of dead ones the shepherd of the sheep the  
 μεγαλ εν αιματι διαθηκης αιωνιου, τον κυριον  
 great by blood of a covenant age-lasting, the Lord  
 ημων Ιησου, 21 καταρτισαι υμας εν παντι εργω  
 of us Jesus, knit together you in every work  
 αγαθω, εις το ποιησαι το θελημα αυτου ποιων  
 good, in order the to do the will of him; doing  
 εν υμιν το ευαρεστον ενωπιον αυτου, δια  
 in you the well-pleasing thing in presence of himself, through  
 Ιησου Χριστου ψ η δοξα εις τους αιωνας  
 Jesus Anointed; to whom the glory for the ages  
 των αιωνων αμην.  
 of the ages; so be it.

22 Παρακαλω δε υμας, αδελφοι, ανεχεσθε του  
 I entreat now you, brethren, bear you with the  
 λογου της παρακλησεως και γαρ δια βραχυων  
 word of the exhortation; indeed for in few words  
 επεστειλα υμιν. 23 Γινωσκετε τον αδελφον Τι-  
 I sent to you. You know the brother Tim-  
 μοθεον απολελυμενον, μεθ ου, εαν ταχίον  
 othy having been sent away, with whom, if quickly  
 ερχηται, οψομαι υμας. 24 Ασπασαθε 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.  
 Ασπασονται υμας οι απο της Ιταλιας. 25 Η  
 Salute you those from the Italy. The  
 χαρις μετα παντων υμων αμην.  
 favor with all of you; so be it.

19 † but more especially  
 I entreat you to do This, so  
 that I may more speedily  
 be restored to you.

20 Now may † THAT  
 GOD of PEACE, † who  
 BROUGHT UP from the  
 Dead † THAT SHEPHERD  
 of the SHEEP, (become  
 GREAT by † the Blood of  
 an sionian Covenant,) even  
 our LORD JESUS,

21 † knit I 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.

† 16. Philemon 22. † 20. Rom. xv. 33; 1 Thess. v. 23. † 20. Acts 11. 24, 31;  
 Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20. Isa.  
 21. 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.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

OF JAMES AN EPISTLE.

\* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> **Ιακωβος, θεου και κυριου Ιησου Χριστου**  
James, of God and of Lord Jesus Anointed  
**δουλος, ταις δωδεκα φυλαις ταις εν τη**  
a bond-servant, to the twelve tribes to those in the  
**διασπορα, χαιρειν.** <sup>2</sup> **Πασαν χαραν ηγησασθε,**  
dispersion, health. All joy do you esteem,  
**αδελφοι μου, όταν πειρασμοις περιεσθητε ποι-**  
brethren of me, when temptations you may fall into va-  
**κιλοις.** <sup>3</sup> **γινωσκοντες, οτι το δοκιμιον υμων**  
rious; knowing, that the proof of you  
**της πιστεως κατεργαζεται υπομονη.** <sup>4</sup> **Η δε**  
of the faith works out patience. The but  
**υπομονη εργον τελειον εχεται, ινα ητε τελει-**  
patience work perfect let have, so that you may be perfect  
**οι και ολοκληροι, εν μηδενι λειπομενοι.** <sup>5</sup> **Ει**  
ones and complete ones, in nothing being destitute. If  
**δε τις υμων λειπεται σοφιας, αιτειτω παρα**  
but any one of you is destitute of wisdom, let him ask from  
**του διδοντος θεου πασιν απλως, και μη ονειδι-**  
of the one giving of God to all liberally, and not censur-  
**ζοντος και δοθησεται αυτω.** <sup>6</sup> **Αιτειτω δε εν-**  
ing; and it will be given to him. Let him ask but in  
**πιστει, μηδεν διακρινομενος· ο γαρ διακρινομε-**  
faith, not hesitating; the for one healt-  
**νος εοικε κλυδωνι θαλασσης ανεμιζομενω και**  
ing is like to a wave of sea being wind-agitated and  
**ριπιζομενω.** <sup>7</sup> **Μη γαρ οισσω δ ανθρωπος εκει-**  
being tossed. Not for let think the man that,  
**νος, οτι ληφεται τι παρα του κυριου.** <sup>8</sup> **Ανηρ**  
that he shall receive anything from the Lord. A man  
**διψυχος, ακαταστατος εν πασαις ταις οδοις**  
of double-soul, unstable in all the ways  
**αυτου.** <sup>9</sup> **Καυχασθω δε ο αδελφος ο ταπεινος**  
of himself. Let boast but the brother the humble  
**εν τη υψει αυτου.** <sup>10</sup> **ο δε πλουσιος, εν τη**  
in the humiliation of himself; the but rich, in the  
**ταπεινωσι αυτου· οτι ως ανθος χορτου παρε-**  
humiliation of himself; because as a flower of grass he will  
**λευσεται.** <sup>11</sup> **Ανετειλει γαρ ο ηλιος συν τη**  
pass away. Rose for the sun with the  
**καυτανι, και εξηρανεν τον χορτον, και το ανθος**  
scorching heat, and withered the grass, and the flower  
**αυτου εξεπεσε, και η ευπρεπεια του προσωπου**  
of it fell off, and the beauty of the face  
**αυτου απωλετο· ουτω και ο πλουσιος εν ταις**  
of it perished; thus also the rich man in the  
**πορειαις αυτου μαρανθησεται.** <sup>12</sup> **Μακαριος**  
ways of himself will fade away. Blessed

<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 Wis- dom, 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 EX- ALTATION;

<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 AP- PEARANCE perished; thus also will the RICH man fade in his ways.

\* VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

† 1. Acts xii. 17; xv. 19; Gal. i. 10; ii. 9; Jude 1. † 1. Titus i. 1. † 11. Acts xxvi. 7. † 1. Deut. xxxii. 20; John vii. 25; Acts ii. 5; 1 Pet. i. 1. † 2. Matt. v. 3. † 2. Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. † 2. 1 Pet. i. 6. † 3. Rom. v. 3. † 5. 1 Kings iii. 9, 11, 13; Prov. ii. 3. † 5. Matt. vii. 7; xxi. 32; 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; xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6; † 1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, δε υπομενει πειρασμον· οτι δοκιμος γενο-  
 man, who bears up under temptation, because approved having  
 μενος ληψεται τον στεφανον της ζωης, ον  
 become he will receive the crown of the life, which  
 επηγγειλατο ο κυριος τοις αγαπωσιν αυτον.  
 promised the Lord to those loving him.

13 Μηδεις πειραζομενος λεγωτω· 'Οτι απο  
 No one being tempted let say; That from  
 θεου πειραζομαι· ο γαρ θεος απειραστος εστι  
 of God I am tempted; for the God not tempted is  
 κακων, πειραζει δε αυτος ουδενα. 14 'Εκαστος  
 of evils, tempts and he no one. Each one

δε πειραζεται, υπο της ιδιας επιθυμιας εξελκο-  
 but is tempted, by the own inordinate desire being  
 μενος και δελταζομενος· 15 ειτα η επιθυμια  
 drawn out and being entrapped; then the inordinate desire  
 συλλαβουσα τικτηι αμαρτων· η δε αμαρτια  
 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  
 ο ουκ ενι παραλλαγη, η τροπης αποσκιασμα·  
 whom not one change, or of turning a shade;

18 βουληθεις απεκυησεν ημας λογω αληθειας,  
 having willed he begot us by a word of truth,  
 εις το ειναι ημας απαρχην τινα των αυτου  
 in order that to be us first-fruit a kind of the of himself

κτισματων. 19 'Οστε, αδελφοι μου αγαπητοι,  
 creatures. Therefore, brethren of me beloved ones,  
 εστω κας αθροωπις 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 βυκαριαν  
 out. Therefore putting away all altitiousness

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. 13. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. 14. 15. Rom. vi. 21, 23. 17. John iii. 27; 1 Cor. iv. 7. 15. Job xv. 35; Psa. vii. 14. 16. Num. xliii. 10; 1 Sam. xv. 20; Mal. iii. 6; Rom. xi. 20. 18. John i. 13; iii. 3; 1 Cor. iv. 15; 1 Pet. i. 23. 19. Eph. i. 12. 18. Jer. ii. 3; Rev. xiv. 4. 20. Eccl. v. 1, 2; Prov. x. 19; xvii. 27. 21. Col. iii. 8; 1 Pet. ii. 1. 22. Acts xiii. 20; Rom. i. 10; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. 22. Matt. vii. 21; Luke vi. 40; Rom. ii. 13.



23 Ὅτι εἰ τις ακροατῆς λόγου ἐστὶ καὶ οὐ ποιῆ-  
 Because if any one a hearer of word is and not a doer,  
 τῆς, οὗτος εἰκὼν ἀνδρὶ κατὰρουντι τοῦ προσώ-  
 this is like a man viewing the face  
 πον τῆς γενεσῆως αὐτοῦ ἐν ἐσοπτρῇ· 24 κατε-  
 of the birth of himself in a mirror; he  
 νόησε γὰρ ἑαυτόν, καὶ ἀπελήλυθε, καὶ εὐθεὺς  
 viewed for himself, and went away, and immediately  
 ἐπελαθετο ὁδοῖός ην. 25 Ὁ δὲ παρακύνθας εἰς  
 forgot what sort he was. He but having looked intently into  
 νόμον τέλειον τοῦ τῆς ἐλευθερίας καὶ παραμει-  
 law perfect that of the freedom and having con-  
 νας, \* [οὗτος] οὐκ ακροατῆς ἐπιλησμονῆς γενο-  
 tioned, [this] not a hearer of forgetfulness having  
 μένος, ἀλλὰ ποιητῆς ἐργου, οὗτος μακαριος ἐν  
 become, but a doer of work, this blessed in  
 τῇ ποιήσει αὐτοῦ ἐσται.  
 the deed of himself shall be.

25 Εἰ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγω-  
 If any one thinks religious to be, not bridling  
 γῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν  
 tongue of himself, but deceiving heart  
 αὐτοῦ. τούτων ματαῖος ἡ θρησκεία. 27 Θρησκεία  
 of himself, of this vain the religion. Religion  
 καθάρα καὶ ἀμείαντος παρα τῷ θεῷ καὶ πατρὶ,  
 pure and undefiled with the God and father,  
 αὐτῇ 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 προσώποληψίαις ἐχετε τὴν πίστιν τοῦ κυρίου  
 with a respect of persons do you hold the faith of the Lord  
 ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ  
 of us Jesus Anointed of the glory. If for  
 εἰσελθῆ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-  
 may enter into the synagogue of you a man having gold  
 δακτυλῖος ἐν ἐσθῆτι λαμπρᾷ, εἰσελθῆ δὲ καὶ  
 rings on his fingers in a robe splendid, may enter and also  
 πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, 3 καὶ ἐπιβλεψήτε ἐπι  
 a poor man in dirty clothing, and you should look on  
 τοῦ φοροῦντα τὴν ἐσθῆτα τὴν λαμπρᾶν, 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 στηθὶ ἐκεῖ, ἢ καθὼς \* [ὧδε] ὑπο  
 you should say, Thou stand there, or sit thou [here] under  
 τοῦ 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.

5, here—omit.

3, thou; or sit

† 25, Luke vi. 47. See James ii. 14. † 25, 3 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; Ivi. 6, 7; Matt. xxv. 36. † 27, Rom. xii. 2; James iv. 4; 1 John v. 18.  
 † 1 Cor. ii. 8. † 1, Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Mat  
 18; verse 9; Jude 16.

φωνηρων; <sup>5</sup> Ακουσατε, αδελφοι μου αγαπητοι, of evil things; Hear you, brethren of me beloved ones, ουχ ο θεος εξελεξατο τους πτωχους του κοσμου not the God chose the poor of the world

πλουσιους εν πιστει και κληρονομους της βασι- rich ones in faith and heirs of the king-

λειας, ης εκηγγειλατο τοις αγαποσιν αυτον; dom, which he promised to those loving him?

<sup>6</sup> Τμεις δε ητιμασατε τον πτωχον. Ουχ οι You but dishonored the poor. Not the

πλουσιοι καταδυναστεουσιν υμων, και αυτοι rich ones domineer over you, and they

ελκουσιν υμας εις κριτηρια; <sup>7</sup> Ουκ αυτοι βλατ- drag you into courts of justice? Not they revile

φημουσι το καλον ονομα το επικληθεν επ' the honorable name that having been named on

υμας; <sup>8</sup> Ει μεντοι νομον τελειτε βασιλικον, you? If indeed a law you keep royal,

κατα την γραφην Αγαπηεις τον πλησιον according to the writing; Thou shalt love the neighbor

σου ως σεαυτον, καλως ποιειτε. <sup>9</sup> ει δε προσω- of thee as thyself, well you do; if but you re-

ποληπτετε, αμαρτιαν εργαζεσθε, ελεγχομενοι spect persons, sin you work, being convicted

υπο του νομου ως παραβαται. <sup>10</sup> Οστις γαρ under the law as transgressors. Whoever for

ολων τον νομον τηρησει, πταισει δε εν εني, whole the law keeps, shall fail but in one,

γεγονε παντων ενοχος. <sup>11</sup> Ο γαρ ειπων Μη has become of all guilty. The for one having said; Not

μοιχευσης, ειπε και Μη φονευσης the unmayest commit adultery, said also; Not thou mayest murder

ει δε ου μοιχευεις, φονευεις δε, γεγο- if now not thou commit adultery, thou dost murder but, thou hast be-

νας παραβατης νομου. <sup>12</sup> Οτω λαλειτε και come a transgressor of law. Thus speak you an

οτω ποιειτε, ως δια νομου ελευθεριας thus do you, as by means of a law of freedom

μελλοντες κρινεσθαι. <sup>13</sup> Η γαρ κρισις ανιλεως being about to be judged. The for judgment merciless

τω μη ποιησαντι ελεος κατακαυχεται ελεος for him not having practised mercy; glories over mercy

κρισιως. judgment. <sup>14</sup> Τι \* [το] οφελος, αδελφοι μου, εαν πιστιν What [the] profit, brethren of me, if faith

λεγη τις εχειν, εργα δε μη εχη; μη δυναται may say any one to have, works but not may have? not is able

η πιστις σωσαι αυτον; <sup>15</sup> Εαν δε αδελφος η the faith to save him? If but a brother or

5 Harken, my beloved Brethren! It has not God chosen the POOR of the WORLD, rich in Faith, and heirs of the KINGDOM which he promised to those who LOVE him?

6 But if you dishonored the POOR. Do not the RICH domineer over you, and if do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE NAME which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, † "Thou shalt love thy NEIGHBOR as "as thyself," you do well; † But if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the WHOLE LAW, but shall fail in one point, has become † guilty of all.

11 For HE who SAID, † "Thou shalt not commit adultery," said also, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by † a Law of Freedom;

13 for † JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a

\* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 49; 1 Cor. i. 20, 28. † 5. Luke xli. 21; 1 Tim. vi. 18; Rev. ii. 9.  
 † 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 8; 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. 20; Matt. v. 10; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 25.  
 † 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 13; xviii. 35; xxv. 41, 42; Luke xvi. 25. † 14.  
 † Matt. vii. 26; James i. 23.

αδελφῆ γυμνοὶ ὄπαρχωσι, καὶ λιπομενοὶ ὡς  
 a sister naked ones should be, and wanting may be  
 τῆς ἡμετέρας τροφῆς, <sup>16</sup> εἶπη δὲ τῖς αὐτοῖς ἐξ  
 of the daily food, may say and any one to them from  
 ἰμῶν· Ἔπαγετε ἐν εἰρήνῃ, θερμαινεσθε καὶ  
 of you; Go you away in peace, be you warmed and  
 χορτασθε· μὴ δάτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα  
 be you filled; not you may give but to them the things necessary  
 τοῦ σώματος, τί \* [το] ὄφελος; <sup>17</sup> Οὕτω καὶ ἡ  
 of the body, what [the] profit? Thus also the  
 πίστις, εἰ μὴ ἔχη ἔργα, νεκρά ἐστὶ καθ'  
 faith, if not it may have works, dead it is by  
 ἑαυτῆν. <sup>18</sup> Ἀλλ' εἰρεῖ τις· Σὺ πίστιν ἔχεις,  
 itself. But will say some one; Thou faith hast,  
 καὶ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου  
 and I works have; show to me the faith of thee  
 χωρὶς τῶν ἔργων \* [σου,] καὶ ἔγω δεῖξω σοὶ ἐκ  
 without the works [of thee,] and I will show to thee by  
 τῶν ἔργων 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  
 tustest, that the God one is; well thou doest; even  
 τα δαιμόνια πιστεύουσι, καὶ φρίσσουνσι. <sup>20</sup> Θε-  
 the demons believe, and shudder. Wistest  
 λεις δὲ γινῶναι, ὡ ἀνθρώπε κενε, ὅτι ἡ πίστις  
 thou but to know, O man vain, that the faith  
 χωριστῶν ἔργων νεκρά ἐστιν; <sup>21</sup> Ἀβραὰμ ὁ πατήρ  
 without the works dead is? Abraham the father  
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεργκας Ἰσαὰκ  
 of us not by works was made righteous, having brought up Isaac  
 τοῦ υἱοῦ 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 ἔργων ἡ πίστις ἐτελειώθη; <sup>23</sup> Καὶ  
 by the works the faith was perfected? And  
 ἐπληρώθη ἡ γραφή ἡ λεγουσα· Ἐπίστευσε δὲ  
 was fulfilled the writing that saying; Believed but  
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-  
 Abraham 'e God, and it was counted to him for righte-  
 σουνην· καὶ φίλος θεοῦ ἐκλήθη. <sup>24</sup> Ὁρατε, δὲ τι  
 oueness; and a friend of God he was called. Do you see, that  
 ἐξ ἔργων δικαιοῦνται ἄνθρωπος, καὶ οὐκ ἐκ πί-  
 by works is made righteous a man, and not by faith  
 τews μόνου; <sup>25</sup> Ὁμοίως δὲ καὶ Ρααβ ἡ πορνί-  
 alone? In like manner and also Rahab the harlot  
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-  
 not by works was justified, having received the mes-  
 γέλους, καὶ ἕτερα ὁδῷ ἐκβαλοῦσα; <sup>26</sup> Ὡστερ  
 sengers, and by another way having sent out? As  
 \* [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν  
 [for] the body without breath dead  
 ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων  
 is, so also the faith without the works  
 νεκρά ἐστὶ.  
 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 doest; even the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man! That FAITH without works is \* dead?

21 Was not Abraham our FATHER justified by Works, when he brought up Isaac his SON to the ALTAR?

22 Thou seest that the FAITH co-operated with his WORKS; and that the FAITH was made complete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, "And Abraham believed \* God, and it was counted \* to him for Righteousness;" and he was called \* a Friend of God."

24 You see that a Man is justified by Works, and not by Faith alone.

25 And in like manner also \* was not Rahab the HARLOT justified by Works, when she entertained the MESSENGERS, and sent them out by Another Road?

26 As the BODY without Breath is dead, so also the FAITH, without WORKS, is dead.

\* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee. 18. of me—omit. 19. One God. 20. Unproductive? 26. For—omit. † 16. 1 John iii. 18. † 19. Matt. vii. 20; Mark i. 24; v. 7; Luke iv. 34; Acts xvi. 17; xix. 15. † 21. Gen. xxii. 9, 12. † 22. Heb. xi. 17. † 23. Gen. xv. 6; Rom. iv. 3; Gal. iii. 6. † 25. 2 Chron. xx. 7; Isa. xli. 8. † 26. Josh. ii. 1; Heb. xi. 8.

ΚΕΦ. γ. 3.

<sup>1</sup> Μη πολλοι διδασκαλοι γινεσθε, αδελφοι  
Net many teachers become you, brethren  
 μου, ειδοτες, οτι μειζον κριμα ληψομεθα.  
of me, knowidg, that greater condemnation we shall receive.

<sup>2</sup> Πολλα γαρ πταισμενα απαντες\* ει τις εν λογω  
Many for westumble all; if any one in word  
 ου πταισι, οβτος τελειος ανηρ, δυνατος χαλινα-  
not stumbles, this a perfect man, able to bridle  
 γωγησαι και ολον το σωμα. <sup>3</sup> Ιδε, των ιπκων  
also whole the body. Lo, of the horses

τους χαλινους εις τα στοματα βαλλομεν προς  
the bits into the mouths we put in order  
 το κειθισθαι αυτους ημιν, και ολον το σωμα  
that to make obedient them to us, and whole the body  
 αυτων μεταγομεν. <sup>4</sup> Ιδου, και τα πλοια, τηλι-  
of them we turn about. Lo, also the ships, so

και τα οντα, και υπο σκληρων ανεμων ελαυνο-  
great being, and by violent winds being  
 μενα, μεταγεται υπο ελαχιστου πηδαλιου, οπου  
driven, are turned about by a very small helm, wherever,  
 αν η ορμη του ευθυνοτος βουληται. <sup>5</sup> Ουτω  
the will of the one steering pleases. Thus

και η γλωσσα μικρον μελος εστι, και μεγαλαυ-  
also the tongue a little member is, and greatly boasts.  
 χει. Ιδου, ολιγον πυρ ηλικην ολην αναπτει.  
Lo, a little fire how great a mass of fuel kindles.

<sup>6</sup> Και η γλωσσα πυρ, ο κοσμος της αδικιας\*  
And the tongue a fire, the world of the wickedness;  
 \* [ουτως] η γλωσσα καθισταται εν τοις μελε-  
[thus] the tongue is placed among the mem-

σιν ημων, η σπιλουσα ολον το σωμα, και φλογιζο-  
bers of us, that spotting whole the body, and setting  
 γιζουσα τον τροχον της γενεσεως, και φλογιζο-  
on fire the wheel of the nature, and being set on

μενη υπο της γενενης. <sup>7</sup> Πασα γαρ φους  
fire by the genera. Every for species  
 ομοιων τε και πετεινων. ερπετων τε και θη-  
of wild beasts both and of birds, of reptiles both and of

λιων, δαμαζεται και δεδαμασται τη φυσει,  
things in these, is subdued and has been subdued by the nature  
 τη ανθρωπινη. <sup>8</sup> την δε γλωσσαν ουδεις δυνα-  
by that belonging to man; the but tongue no one is

ται ανθρωπων δαμασαι ακατασχετον κακον,  
able of men to subdue; an unruly evil,  
 μισητου θανατηφορου. <sup>9</sup> Εν αυτη ευλογου-  
full of poison death-producing. By her we bless

μεν τον θεον και πατερα, και εν αυτη καταρω-  
the God and father, and by her we curse  
 μεθα τους ανθρωπους τους καθ' ομοιωσιν θεου  
the men those according to a likeness of God

γεγονοτας. <sup>10</sup> εκ του αυτου στοματος εξερχεται  
having been made; out of the same mouth goes forth

CHAPTER III.

<sup>1</sup> † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment.

<sup>2</sup> † 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.

<sup>3</sup> Behold! † we place BITS into the MOUTH of the HORSES to make them OBEDIENT to us, and we direct their Whole Body.

<sup>4</sup> 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.

<sup>5</sup> Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel \* a Little Fire kindles!

<sup>6</sup> (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 GENERA.

<sup>7</sup> 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;

<sup>8</sup> but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.

<sup>9</sup> By it we \* bless the God and Father; and by it we curse THOSE MEN † who have been MADE according to God's Likeness;

<sup>10</sup> 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.

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† 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3.  
 † 2. Matt. xii. 37.  
 † 3. Psa. xxxiii. 9.  
 † 4. Prov. xii. 18; xv. 2.  
 † 5. Psa. xli. 3; lxxiii. 8, 9.  
 † 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 25.  
 † 7. Psa. cxl. 2.  
 † 8. Psa. cxl. 2.  
 † 9. Gen. i. 26;  
 v. 1; ix. 6.

† 1. Luke vi. 37.  
 † 2. Psa. xxxiii. 9.  
 † 3. Psa. xxxiii. 9.  
 † 4. Prov. xvi. 7.  
 † 5. Gen. i. 26;

ευλογία και καταρα. Ου χρη, αδελφει μου, Blessing and cursing. Not ought, brethren of me,

ταυτα ούτω γινεσθαι. 11 Μητι η πηγη εκ της these things so to be. Not the fountain out of the

αυτης οπης βρσει το γλυκυ και το πικρον; same opening send forth the sweet and the bitter?

12 Μη δυναται, αδελφοι μου; συκη ελαιας ποιη- Not is able, brethren of me, a fig tree olives to pro-  
σαι, η αμπελος συκα; ούτως ουτε αλυκον duce, or a vine figs? thus neither salt

γλυκυ ποιησαι υδωρ. 13 Τις σοφος και επιστη- to make water. Any one wise and discreet,  
μων εν υμιν; δειξατω εκ της καλης αναστρο- among you? let him show out of the honorable conduct

φης τα εργα αυτου εν πραυτητι σοφιας. 14 ει the works of himself with meekness of wisdom; if

δε ζηλον πικρον εχετε και εριθειαν εν τη καρ- but rivalry bitter you have and strife in the heart

δια υμων, μη κατακαυχασθε και ψευδεσθε of you, not do you boast and do you speak falsely

κατα της αληθειας; 15 Ουκ εστιν αυτη η concerning the truth? Not is this the

σοφια ανωθεν καταρχομενη, αλλ' επιγειος, wisdom from above coming down, but earthly,

ψυχικη, δαιμονιαδης. 16 Οπου γαρ ζηλος και soulical, demoniacal. Where for rivalry and

εριθεια, εκει ακαταστασια και παν φαυλον strife, there disorder and every foul

πραγμα. 17 Η δε ανωθεν σοφια πρωτον μεν deed. The but from above wisdom first indeed

αγνη εστιν, επειτα ειρηνηκη, επιεικης, ευπει- pure it is, then peaceable, gentle, easily

οης, μεστη ελεους και καρπων αγαθων, persuaded, full of mercy and offruits good,

αδιακριτος \* [και] ανυποκριτος. 18 Καρπος δε without partiality [and] without hypocrisy. Fruit and

δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν of righteousness in peace is sown by those making

ειρηνην. ΚΕΦ. 4. 1 Ποθεν πολεμοι και peace. Whence wars and \*

μαχαι εν υμιν; Ουκ εντευθεν, εκ των ηδονων fightings among you? Not hence, from the pleasures

υμων των στρατευομενων εν τοις μελεσιν υμων. of you of those warring in the members of you?

2 Επιθυμειτε, και ουκ εχετε\* φονευετε και ζη- You strongly desire, and not you have; you murder and are

λουτε, και ου δυνασθε επιτυχειν\* μαχεσθε και zealous, and not you are able to obtain; you fight and

πολεμειτε, ουκ εχετε, δια το μη αιτησθαι you war, not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.

11 Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER Water?

12 Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? \* Neither can a Salt spring produce Sweet Water.

13 † Is any one wise and discreet among you? let him show by HONORABLE Conduct his works with Meekness of Wisdom.

14 But if you have † bitter Rivalry and Strife in your HEARTS, † do you not boast, and speak falsely concerning the TRUTH?

15 † THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal,

16 For † where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

17 But † the wisdom from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, † without hypocrisy.

18 † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

CHAPTER IV.

1 Whence Wars and \* Contentions among you? Do they not come hence, from THOSE LUSTS of yours † which WAR in your MEMBERS?

2 You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

\* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet, 1. whence Contentions.

17. and—omit.

† 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 18. † 16. 1 Cor. iii. 3; Gal. 5, 20. † 17. 1 Cor. ii. 6, 7. † 17. 1 Cor. xii. 0; 1 Pet. i. 22; ii. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hoshea x. 12; Matt. v. 0; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὕμας· <sup>3</sup> αἰτεῖτε, καὶ οὐ λαμβανέτε, διότι κακῶς  
 you; you ask, and not you receive, because wickedly

αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήση-  
 you ask, so that in the pleasures of you you may waste.

τε. <sup>4</sup> \* [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἰδατε.  
 [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 βουληθῆ 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 γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ  
 vainly the writing speaks? To envy strongly inclinēs

τὸ πνεῦμα ὃ κατοικῆσεν ἐν ἡμῖν; <sup>6</sup> Μείζονα δὲ  
 the spirit which dwelt in us? Greater but

δίδωσι χάριν· διὰ λέγει· Ὁ Θεὸς ὑπερηφανοῖς  
 it gives favor; therefore it says; The God to haughty ones

αντιτάσσεται, ταπεινοὺς 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

διαβολῇ, καὶ φευξέται ἀφ' ὑμῶν· <sup>8</sup> ἐγγίστατε  
 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,

ἄμαρτωλοι, καὶ ἁγνίσατε καρδίας, διψυχοί.  
 sinners, and purify you hearts, two-souled ones.

<sup>9</sup> Ταλαίπωρησατε καὶ πενθήσατε καὶ κλαύσατε·  
 Lament you and mourn you and weep you;

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ  
 the laughter of you into mourning let be turned, and the

χάρα εἰς κατηφείαν. <sup>10</sup> Ταπεινώθητε ἐνώπιον  
 joy into sadness. Be you humbled in presence

τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς. <sup>11</sup> Μὴ καταλα-  
 of the Lord, and he will lift up you. Not speak you

λεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελ-  
 of each other, brethren; The one speaking evil of a bro-

φου, καὶ κρινῶν τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
 ther, and judging the brother of himself, speaks evil

νομοῦ, καὶ κρίνει νόμον, εἰ δὲ νόμον κρίνεις,  
 of law, and judges law, if but law thou judgest-

οὐκ εἰ ποιητὴς νόμου, ἀλλὰ κριτῆς. <sup>12</sup> Εἰς  
 not thou art a doer of law, but a judge. One

ἐστίν \* [ὁ] νομοθετῆς καὶ κριτῆς, ὁ δυνάμενος  
 is [the] lawgiver and judge, the one being able

σῶσαι καὶ ἀπολέσαι· 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 himself in opposition to the "Haughty, but gives Favor "to the Lowly."

7 Be you subject, therefore, to GOD. † Stand opposed to the ENEMY, and he will flee from you.

8 † Draw near to God, and he will draw near to you. † Cleanse your hands, Sinners! and † purify your hearts, † men of Two-souls!

9 † Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

10 Be humbled in the presence of the LORD, and he will lift you up.

11 † Speak not against each other, Brethren. He who SPEAKS AGAINST a Brother, \* or † judges his BROTHER, speaks against the Law; and judges the Law. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

12 There is One Law-giver and Judge, † HE who is ABLE to save and to destroy; † but who art thou,

\* VATICAN MANUSCRIPT.—4. Adulterers and—omit. . . 11. or judges. . . 12. the—omit.

† 2. Job xviii. 9; xxiv. 13; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 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. 10; xvii. 15; Gal. i. 10. † 6. Job xxii. 29; Psa. cxlxxviii. 6; Prov. iii. 34; xlix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. † 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. † 8. 2 Chron. xv. 3. † 8. Isa. i. 16. † 9. 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. 27; Rom. ii. 1; 1 Cor. iv. 5. † 12. Matt. x. 22. † 12. Rom. xiv. 4, 12.

τον ἕτερον; <sup>13</sup> Ἄγε νυν οἱ λεγοντες· Σήμερον  
 the other? Come now the saying; To-day  
 καὶ αὐριον πρηνσωμεθα εἰς τὴνδε τὴν πόλιν,  
 and to-morrow we may go into this the city,  
 καὶ ποιησωμεν ἐκεῖ ενιαυτον ἕνα, καὶ εμπορευ-  
 and we may stay there a year one, and may trade,  
 σωμεθα, καὶ κερδησωμεν· <sup>14</sup> οἵτινες οὐκ επισ-  
 and we acquire gain; who not are ac-  
 τασθε το τῆς αὐριον· (καὶα \* [γὰρ ἡ] ζῶη  
 qualified with that of the morrow; (what [for the] life  
 ὑμων; ἀτμῖς γὰρ ἐστὶν \* [ἡ] πρὸς ὀλιγον φαινο-  
 of you? a vapor for it is [that] for a little appearing,  
 μεν, ἐπειτα δε ἀφανίζομενη·) <sup>15</sup> ἀντι του  
 then and not appearing;) instead of the  
 λέγειν ὑμας· Ἐὰν ὁ κυριος θελησῃ καὶ ζήσωμεν,  
 to say you; If the Lord may be willing and we may live,  
 καὶ ποιησωμεν τούτο ἢ ἐκεῖνο· <sup>16</sup> νυν δε καυ-  
 and we may do this or that; now but you  
 χασθε ἐν ταῖς ἀλαζονεῖαις ὑμων. Πᾶσα καυχῆ-  
 boast in the proud speeches of you. All boasting  
 σις τοιαυτῆ πονηρὰ ἐστίν· <sup>17</sup> Εἰδοσι οὖν καλον  
 such evil it. 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> Ἄγε νυν οἱ πλουσιοι, κλαυσατε ὀλολυζόν-  
 Come now the rich ones, weep you crying aloud  
 τες ἐπὶ ταῖς ταλαῖπωραιῖς ὑμων ταῖς ἐπερχο-  
 over the miseries of you those coming.  
 μεναις. <sup>2</sup> Ὁ πλοῦτος ὑμων σέσηπε, καὶ τα  
 The wealth of you has decayed, and the  
 ἱματια ὑμων σθητοβρωτὰ γεγονεν· <sup>3</sup> ὁ χρυσοῦ  
 garments of you moth-eaten have become; the gold  
 ὑμων καὶ ὁ ἀργυρος κατιωταί, καὶ ὁ ἰοσ αὐτῶν  
 of you and the silver have become rusty, and the rust of them  
 εἰς μαρτυριον ὑμῖν ἐσται, καὶ φαγεται τὰς παρ-  
 for a witness to you will be, and will eat the bo-  
 κας ὑμων ὡς πυρ· ἐθήσαυρισατε ἐν ἐσχάταις  
 dies of you as fire; you laid up treasure in last  
 ἡμεραῖς. <sup>4</sup> Ἴδου, ὁ μισθος τῶν εργατῶν τῶν  
 days. Lo, the reward of the laborers of those  
 ἀμνησάντων τὰς χώρας ὑμων, ὁ ἀπεστερημένος  
 having reaped the fields of you, that having been withheld  
 ἀφ' ὑμων, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισάντων  
 by you, cries out; and the loud cries of the reapers  
 εἰς τὰ ὠτα κυρίου σαβαωθ εἰσεληλυθασιν.  
 into the ears of Lord of armies Have entered.

\* THOU who art JUDGING thy NEIGHBOR?

13 † Come now, thou 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 stones 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 HIRK, 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.—13. THOU who art JUDGING thy NEIGHBOR? 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. 10; xvi. 7; Heb. vi. 8. † 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. xl. 28; Luke vi. 24; 1 Tim. vi. 9. † 2. Job. xiii. 28; Matt. vi. 20; James ii. 1. 3. Rom. ii. 5. † 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. Deut. xxiv. 15.

Ἐβρυφησάτε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε·  
You lived luxuriously on the earth, and were wanton;

ἐβρυσάτε τὰς καρδίας ὑμῶν \* [ὡς] ἐν ἡμέρᾳ  
you nourished the hearts of you [as] in a day

σφαγῆς. Ὁ καταδικασάτε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.  
of slaughter. You condemned, you murdered the just one; not he opposes you.

Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τιμίον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἀλάβη \* [ὕετον] πρῶτον καὶ ὀψιμῶν· Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τιμίον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἀλάβη \* [ὕετον] πρῶτον καὶ ὀψιμῶν· Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τιμίον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἀλάβη \* [ὕετον] πρῶτον καὶ ὀψιμῶν·

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5 † You have lived luxuriously on the LAND, and been licentious; you have nourished your HEARTS in a Day of Slaughter.

6 † You have condemned,—you have murdered the RIGHTEOUS one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the COMING of the LORD. Behold! the HUSBANDMAN expects the PRECIOUS Fruit of the EARTH, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your HEARTS. † Because the COMING of the LORD has approached.

9 † Murmur not against each other, Brethren, that you be not judged; behold! † the JUDGE is standing before the DOORS.

10 † As an Example of SUFFERING EVIL and of PATIENCE, my Brethren, take the PROPHETS who spoke in the NAME of the Lord.

11 Behold! † we call those happy who PATIENTLY ENDURE. You have heard of † the PATIENCE of Job, and you have seen the † END of the Lord; Because † the LORD is very compassionate and merciful.

12 But above all things, my Brethren, † swear not; neither by the HEAVEN, nor the EARTH, nor any other Oath; but let your YES be YES, and your NO, No; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, † let him sing praises;

14 if any one among you

\* VATICAN MANUSCRIPT.—5. as—omit.

7. rain—omit.

10. of me—omit.

† 5. Job xli. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. † 6. Acts iii. 14, 1 v. 30. † 8. Phil. iv. 5; Heb. x. 25, 27; 1 Pet. iv. 7. † 9. James iv. 11. † 10. Matt. v. 33; 1 Cor. iv. 5. † 11. 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. 10; Col. iii. 10.



προσκαλεσασθω τους πρεσβυτερους της εκκλη-  
let him call for the elders of the congrega-  
 σιας, και προσευξαθωσαν 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 αμαρτιας η  
and will raise up him the Lord; and if sins may be  
 πεποιηκως, αφεθησεται αυτω. 16 Εξομολο-  
having been done, they shall be forgiven him. Confess

γισθε αλληλοις τα παραπτωματα, και ευχεσ-  
you to each other the faults, and pray  
 θε υπερ αλληλων, οπως ιαθητε· πολυισχυει  
you on behalf of each other, so that you may be healed; greatly prevails  
 δεησις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος  
a prayer of a just being operative. Elias a man

ην ομοιοπαθης ημιν, και προσευχη προσηξατο  
was of like infirmities with us, and a prayer he prayed  
 του μη βρεξαι· και ουκ εβρεξεν επι της γης  
of the not to rain; and not it rained on the earth  
 ενιαυτους τρεις και μηνας εξ· 18 και παλιν  
years three and months six; and again

προσηξατο, και ο ουρανος υετον εδωκε, και η  
he prayed, and the heaven rain gave, and the  
 γη εβλαστησε τον καρπον αυτης. 19 Αδελφοι,  
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθειας, και  
If any one among you may wander from the truth, and  
 επιστρεψη τις αυτον, 20 γνωσκετω, οτι ο  
may turn back any one him, let him know, that the

επιστρεψας αμαρτωλον εκ πλανης οδου αυτου,  
one having turned a sinner out of a wandering way of him,  
 σωσει ψυχην εκ θανατου, 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. 10. therefore your sins. 19. my  
 Brethren. 20. know you, That. 20. a Soul from its Death. Subscription—  
 OF JAMES.

† 14. Mark vi. 12; xvi. 18. † 15. Matt. ix. 9. † 16. Gen. xx. 17; Num. xi. 2;  
 Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 13; 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx.  
 2, 4; Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xviii. 9; John ix. 31; 1 John iii. 22.  
 † 17. Acts xiv. 15. † 17. 1 Kings xvii. 1. † 17. Luke iv. 26. † 18. 1 Kings  
 xviii. 42, 43. † 19. Matt. xviii. 15. † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16;  
 † 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ  
OF PETER [AN EPISTLE] FIRST.  
\* FIRST OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Πέτρος, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκ-  
Peter, an apostle of Jesus Anointed, to chosen  
τοῖς παρεπίδημοις διασποράς Πόντου, Γαλατίας,  
one sojourners of a dispersion of Pontus, of Galatia,  
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, <sup>2</sup> κατὰ προγ-  
of Cappadocia, of Asia and of Bithynia, according to fore-  
γνώσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς  
knowledge of God a father, in sanctification of spirit, for  
ὑπακοὴν καὶ ῥαντίσμον αἱμάτων Ἰησοῦ Χριστοῦ  
obedience and sprinkling of blood of Jesus Anointed;  
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖη. <sup>3</sup> Ἐυλογη-  
favor to you and peace may be multiplied. Blessed  
τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
the God and father of the Lord of us Jesus  
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-  
Anointed, that according to the great of himself mercy having  
γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-  
begotten us to a hope of life through a resurrec-  
σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4</sup> εἰς κληρο-  
tion of Jesus Anointed out of dead ones, to an inheri-  
μιαν ἀφθαρτὸν καὶ ἀμραντὸν καὶ ἀμραντὸν,  
tance incorruptible and undecayed and unfading,  
τηρημένην 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  
εσχάτῳ <sup>6</sup> ἐν ᾧ ἀγαλλιάσθε, 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,  
<sup>7</sup> ἵνα τὸ δοκιμῖον ὑμῶν τῆς πίστεως πολὺ τιμω-  
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 δοκιμαζομένου, εὐρέθη εἰς ἀπαιὸν 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 εἶδοτες ἀγαπάτε, εἰς ὃν, ἄρτι μὴ ὄρωντες,  
not seeing you love, on whom, now not looking,  
πιστευόντες δε, ἀγαλλιάσθε χαρᾷ ἀνεκλάλητῳ  
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 incor-  
ruptible, 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 be 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  
Rom. viii. 29; xi. 2. † 2. 3 Thess. ii. 13. † 3. John iii. 8, 5; James i. 18. † 4.  
1 Cor. xv. 20. † 4. Col. i. 5; 2 Tim. iv. 8. † 5. John x. 23, 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. 8, 12; 1 Pet. iv. 12. † 7. Rom. ii. 7, 10; 1 Cor. iv. 5;  
Thess. i. 7—12. † 8. John xx. 29; 2 Cor. v. 7; Heb. xi. 27.

και δεδοξασμενη, <sup>9</sup> κομιζομενοι το τελος της  
and having been glorified, obtaining the end of the  
πιπτεως \* [υμων,] σωτηριαν ψυχων. <sup>10</sup> Περι  
faith (of you,) a salvation of souls. Concerning  
της σωτηριας εξεζητησαν και εξηρευνησαν προ-  
which salvation sought out and examined closely proph-  
φηται, οι περι της εις υμας χαριτος προφη-  
ets, those concerning the for you favor having  
τευσαντες. <sup>11</sup> ερευνηωντες, εις τινα η ποιον  
propheasied; examining, to what things or what  
καιρον εδηλου το εν αυτοις πνευμα \* [Χριστου,]  
season did point the in them spirit (of Anointed,)  
προμαρτυρομενον τα εις Χριστον παθηματα, και  
testifying before the for Anointed sufferings, and  
τας μετα ταυτα δοξας. <sup>12</sup> οις απκαλυφθη, οτι  
the after these things glories; to whom it was revealed, that  
ουχ εαυτοις, υμιν δε διηκονουν αυτα, <sup>12</sup>  
not for themselves, for you but they ministered these things, which things  
νυν απηγγελη υμιν δια των ευαγγελισαμενων  
now were told to you through those having announced glad tidings  
υμας εν πνευματι αγιω αποσταλεντι απ' ουρα-  
you with spirit holy having been sent from heav-  
νου, εις α επιθυμουσιν αγγελιο παρακου-  
ven, into which things earnestly desire messengers to look at-  
ψαι.  
tentively.

<sup>13</sup> Διο αναζωσασμενοι τας οσφυας της δια-  
Therefore having girded up the loins of the minds  
νοιας υμων, νηφοντες, τελειως ελπισατε επι  
of you, being vigilant, perfectly do you hope for  
την φερομενην υμιν χارين εν αποκαλυψει Ιησου  
the being brought to you gift in a revelation of Jesus  
Χριστου. <sup>14</sup> ως τεκνα υπακοης, μη συσχηματι-  
Anointed; as children of obedience, not conforming  
ζομενοι τοις προτερον εν τη αγνοια υμων επι-  
yourselfs, to the former in the ignorance of you lusts,  
θυμιαις, <sup>15</sup> αλλα κατα τον καλεσαντα υμας  
but according to the one having called you  
αγιον, και αυτοι αγιοι εν παση αναστροφη  
holy, also yourselves holy ones in all conduct  
γενηθητε. <sup>16</sup> διοτι γεγραπται: Αγιοι γενεσθε,  
become you; because it has been written; Holy ones become you,  
οτι εγω αγιος \* [ειμι.] <sup>17</sup> Και ει πατερα επικαλ-  
because I holy (am.) And if a father you call  
εισαθε τον απροσωποληπτως κρινοντα κατα το  
or him without respect of persons judging according to the  
εκαστου εργον, εν φοβη τον της παροικιας  
of each work, in fear the of the sojourning  
υμων χρονον αναστραφητε. <sup>18</sup> ειδοτες, οτι ου  
of you time pass you; knowing, that not

9 obtaining †the ISSUE of the FAITH,—even your Salvation,

10 † Concerning Which Salvation THOSE Propheasied, who PROPHEASIED CONCERNING the FAVOR towards you, sought out and investigated,

11 examining closely to what things, or What kind of Season, †the SPIRIT which was in them was pointing out, when it previously testified the SUFFERINGS for Christ, and after these the GLORIES;

12 to whom it was revealed, That †not for themselves, but for you, they ministered those things, which now were declared to you through THOSE who EVANGELIZED you with †holy Spirit sent from Heaven; into which things †Angels earnestly desire †to look.

13 Therefore, †having girded up the LOINS of your MIND, and being †vigilant, do you hope perfectly for the GIFT to be brought to you †at the Revelation of Jesus Christ.

14 As obedient Children, †do not conform yourselfs to the FORMER lusts †in your IGNORANCE;

15 †but as HE who CALLED you is holy, do you also become holy in All your Conduct;

16 For it has been written, †“You shall be holy, “because †I am holy.”

17 And if you invoke THAT Father who †impartially JUDGES according to the WORK of each one, †I pass the TIME of your SOJOURNING in Fear;

\* VATICAN MANUSCRIPT.—0. of you—omit. shall be hcl. 16. am—omit.

11. of Anointed—omit.

10. you

† 12. In παρακρῆσις there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 10; † 1 Pet. i. 21. † 12. Heb. xi. 13, 30, 40. † 13. Acts ii. 4; Heb. ii. 4. † 14. Exod. xxv. 20. † 15. Luke xli. 35; Eph. vi. 14. † 16. Luke xxi. 34. † 17. Luke xviii. 20; 1 Cor. i. 7; † 2 Thess. i. 7. † 18. Rom. xii. 2; 1 Pet. iv. 2. † 19. Acts xvii. 30; 1 Thess. iv. 5. † 20. Heb. xii. 14; † 21. 1 Pet. iii. 11. † 22. Lev. xi. 14; † 23. 2 Pet. iii. 11. † 24. Heb. xii. 28.

φθαρτοῖς, ἀργυρῷ ἢ χρυσίῳ, ἐλυτρώθητε  
 by corruptible things, by silver or by gold, you were bought off  
 ἐκ τῆς μάταιας ὑμῶν ἀναστrophῆς πατροκαρ-  
 from the foolish of you conduct handed down from your  
 δοτου, <sup>19</sup> ἀλλὰ τιμῇ αἱματι, 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 ἐκ  
 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 δοῦντα, ὥστε  
 him out of dead ones and glory to him having given, so that  
 τῆν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.  
 the faith of you and hope to be in God.

<sup>22</sup> Τὰς ψυχὰς ὑμῶν ἡγγικατε 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-  
 φιαν ἀνυπόκριτον, ἐκ \* [καθάρως] καρδίας ἀλλή-  
 ness unfeigned, out of [a pure] heart each  
 ἑαυτοῦ ἀγαπήσατε ἐκτενῶς. <sup>23</sup> ἀναγεγεννημένοι  
 other love you intensely, having been begotten again  
 οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, 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 σὰρξ ὡς χόρτος, καὶ παρὰ δόξα αὐτῆς ὡς  
 all flesh like grass, and all glory of her like  
 ἀνθὸς χόρτου· ἐξηρανθὴ ὁ χόρτος καὶ τὸ ἀνθὸς  
 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· τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-  
 to the age; this now is the word that having  
 γελίσθη εἰς ὑμᾶς. ΚΕΦ. Β'. 2. <sup>1</sup> Αποθεμένοι  
 been announced to you. Having put away  
 οὐν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-  
 therefore all malice and all guile and by-  
 κρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίας,  
 criticisms and envies and all evil-speaking,  
<sup>2</sup> ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον  
 as new-born infants, 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, transmitted from your fathers, not by corruptible things, by Silver or Gold,

<sup>19</sup> but † by the Precious Blood of Christ, as of a spotless and unblemished Lamb;

<sup>20</sup> † foreknown, indeed, before the Foundation of the World, but manifested in these Last Times on your account,

<sup>21</sup> 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.

<sup>22</sup> † Having purified your Lives by the Obedience of the Truth, to unfeigned † Brotherly love, love each other from the Heart, intensely;

<sup>23</sup> † having been regenerated, not from corruptible, but from incorruptible Seed, † through the living and enduring Word of God.

<sup>24</sup> † "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The grass with- "ers, and the flower "falls off;

<sup>25</sup> "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.

<sup>1</sup> † Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

<sup>2</sup> as New-born Infants, earnestly desire the PURE † RATIONAL Milk, so that you may grow by it to Salvation.

\* VATICAN MANUSCRIPT.—21. ARE FAITHFUL TO THAT God. 22. of Pure—omit. 24. of it—omit.

22. through Spirit—omit.

1. 18. 1 Cor. vi. 20; vii. 23. 19. Isa. liii. 7; John i. 29, 30; 1 Cor. v. 7. 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2. 21. Matt. xxviii. 18; Phil. ii. 9; Heb. i. 9. 22. Acts xv. 9. 23. Rom. xii. 0, 10; Heb. xii. 1. 23. John i. 13; i. 5. 23. James i. 18. 24. Psa. ii. 15; Isa. xl. 0; li. 12; James i. 10. 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; nos i. 21; v. 0. 2. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν·<sup>3</sup> εἰ\* [περ] εγευρασθε, ὅτι χρηστος  
salvation; if [indeed] you tasted, that gracious

ὁ κυριος. Ἔρος ὃν προσερχομενοι, λιθον  
the Lord. To whom drawing near, a stone

ζωντα, ὑπο ανθρωπων μεν αποδεδοκιμασμενον,  
living, by men indeed being rejected,

παρα δε θεω εκλεκτον, εντιμον, και αυτοι ὡς  
with but God chosen, honorable, and yourselves as

λιθοι ζωντες οικοδομησθε, οἰκος πνευματικος,  
stones living be you built up, a house spiritual,

ιερατευμα ἁγιον, ανενεγκαι πνευματικας θυσιαις,  
a priesthood holy, to offer spiritual sacrifices,

ευπροσδεκτους \* [τω] θεω δια Ιησου Χριστου.  
well-pleasing [to the] God through Jesus Anointed.

Ἐδιότι περιεχειεν \* [τη] γραφη· Ιδου, τιθημι εν  
Because it is contained in [the] writing; Lo, I place in

Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον·  
Sion a stone corner-foundation, chosen, honorable,

και ὁ πιστευων ἐπ' αὐτω, ου μη καταισχυθη.  
and the one believing on it, not not may be ashamed.

Ἔτιμιν οὖν ἡ τιμη τοις πιστευουσιν· απειθουσι  
To you therefore the honor to those believing; to disbelieving ones

δε, λιθον ὃν απεδοκιμασαν οἱ οικοδομουντες,  
but, a stone which rejected those building,

οὗτος εγενηθη εις κεφαλην γωνιας, και λιθος  
this became for a head of a corner, and a stone

προσκοματος, και πετρα σκανδαλου· ὅ οἱ  
of stumbling, and a rock of offence; those

προσκοπτουσι, τῷ λογω απειθουντες, εις ὃ και  
stumbling, to the word being disobedient, for which even

ετεθησαν. Ἐτιμεις δε, γενος εκλεκτον, βασι-  
they were appointed. You / but, a race chosen, a

λειον ιερατευμα, εθνος ἁγιον, λαος εις περι-  
royal priesthood, a nation holy, a people for a pur-

ποιησιν, ὅπως τας αρετας εξαγγελιητε του εκ  
pose, so that the virtues you may declare of the out of

σκοτους ὑμας καλεσαντος εις το θαυμαστον  
darkness you one having called into the wonderful

αὐτου φως· ὅ οἱ ποτε ου λαος, νυν δε λαος  
of himself light; those once not a people, now but a people

θεου· οἱ οὐκ ηληθμενοι, νυν δε ελεθηθεν-  
of God; those not having obtained mercy, now but having obtained

τες. Ἀγαπητοι, παρακαλω ὡς παροικους και  
mercy. Beloved ones, I entreat as strangers and

παρειδημους, απεχεσθαι των σαρκικων επιθυ-  
sojourners, to abstain from the fleshly lusts,

μιων, αιτινες στρατευονται κατα της ψυχης·  
which war against the life;

3 since you have † tast-  
ed the Kindness of the  
LORD.

4 Drawing near to him,  
the living Stone, † rejected  
indeed by Men, but by  
God chosen, honorable,

5 be ye u yourselves al-  
so built up, as living  
Stones, † a spiritual House  
\* for † a holy Priesthood, to  
offer † Spiritual Sacrifices,  
well-pleasing to God  
through Jesus Christ;

6 because it is contain-  
ed in the Scripture, † "Be-  
" hold, I place in Zion \* a  
" Foundation-corner Stone,  
" chosen, honorable; and  
" HE WHO CONFIDES IN IT  
" shall not be ashamed."

7 The HONOR, there-  
fore, is for the BELIEVERS;  
but to the \* disbelieving,  
this Stone which the  
BUILDERS rejected, was  
made into the Head of a  
Corner,—

8 Even a Stone of  
Stumbling, and a Rock of  
Offence; and † \* being un-  
believers, they stumble at  
the word, † to which also  
they were appointed.

9 But you are a † chosen  
Race, † a Royal Priesthood,  
a holy Nation, † a People  
for a purpose; that you  
may declare the PERFEC-  
TIONS OF HIM WHO CALLED  
You from † Darkness into  
His WONDERFUL Light;

10 † who once were not  
a People, but now are  
God's People; who had not  
obtained mercy, but now  
have obtained mercy.

11 Beloved! I entreat  
you, † as Strangers and  
Sojourners, † to abstain  
from FLESHLY Lusts,  
which † wage war against  
the LIFE;

\* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving. 8. being unbelievers.  
† 3. Psa. xxxiv. 8; Heb. vi. 5. † 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.  
† 5. Heb. iii. 6. † 5. verse 0. † 5. Rom. xii. 1; Heb. xiii. 15, 16. † 6. Isa. xlviii. 10; Rom. ix. 33. † 7. Heb. xiii. 15, 16. † 8. 1 Cor. i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 11. † 9. Acts xv. 14. † 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. i. 1. † 11. Heb. xi. 18; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

12 **την αναστροφην υμων εν τοις εθνεσιν** \* [εχον-  
 the conduct of you among the Gentiles (haves) **καλην** ινα εφ καταλαουσιν υμων ως  
 [ing] upright, so that in what they speak against you as  
**κακοποιων, εκ των καλων εργαων, εποπτευσαν**  
 evil-doers, from the good works, having looked  
**τες, δεξασωσι τον θεον εν ημερα επισκοπης.**  
 on, they may glorify the God in a day of inspection.

13 **Υποταγητε** \* [ουν] **παση ανθρωπινη κτισει**  
 Be you subject (therefore) to every human creation  
**δια τον κυριον** ειτε βασιλει, ως υπερεχον-  
 on account of the Lord; whether to a king, as being pre-emi-  
**τι** 14 **ειτα ηγεμοσιν, ως δι' αυτου πεμπου-**  
 nant; or to governors, as by means of him being  
**μενοις εις εκδικησιν κακοποιων, επαινον δε**  
 sent for punishment of evil-doers, praise but  
**αγαθοποιων** 15 (δτι ουτως εστι το θελημα του  
 of good-doers; (because thus it is the will of the  
**θεου, αγαθοποιουντας φιμουσιν την των αφρονων**  
 God, well-doing to muzzle the of the unwise  
**ανθρωπων αγνωσιν**) 16 **ως ελευθεροι, και μη**  
 of men ignorance;) as freemen, and not  
**ως επικαλυμμα εχοντες της κακίας την ελευθε-**  
 as a covering having of the badness the freedom  
**ριαν, αλλ' ως δουλοι θεου.** 17 **Παντας τιμη-**  
 but as slaves of God. All do you

**σατε** την αδελφοτητα αγαπατε τον θεον  
 honor; the brotherhood do you love; the God  
**φοβεισθε τον βασιλευσιν τιματε.** 18 **Οι οικε-**  
 to you fear; the king do you honor. The household  
**ται, υποτασσομενοι εν παντι φοβω τοις δεσ-**  
 servants, being submissive with all fear to the mas-  
**ποταις, ου μονον τοις αγαθοις και επιεικεσιν,**  
 ters, not only to the good ones and gentle ones,  
**αλλα και τοις σκολιοις.** 19 **Τουτο γαρ χαρις,**  
 but also to the perverse ones. This for pleasing  
**ει δια συνειδησιν θεου υποφορει τις λυπας,**  
 if through a conscience of God bears up under any one griefs,  
**πασχων αδικως.** 20 **Ποιον γαρ κλεος, ει αμαρ-**  
 suffering unjustly. What for credit, if sinning  
**τανοντες και κολαφιζομενοι υπομενειτε; αλλ'**  
 and being beaten you shall endure? but  
**ει αγαθοποιουντες και πασχοντες υπομενειτε,**  
 if doing good and suffering you shall endure,  
**τουτο χαρις παρα θεου.** 21 **Εις τουτο γαρ εκλη-**  
 this pleading with God. To this for you were

12 † having your con-  
 duct upright among the  
 GENTILES, so that in what  
 they may speak against  
 you as 'Evil-doers, † from  
 the GOOD WORKS which  
 they behold, they may glo-  
 rify God in a Day of In-  
 spection.

13 † Be you subject to  
 Every Human † Creation  
 on account of the LORD;  
 whether to the King, as  
 supreme,

14 or to Governors, as  
 sent by him † for the Pun-  
 ishment of Evil-doers, and  
 † the Praise of Well-doers;

15 (for thus is the WILL  
 of GOD, that by doing  
 good you may silence the  
 IGNORANCE of INCONSID-  
 ERATE MEN;)

16 as † Freeman, and yet  
 not using this FREEDOM  
 as a Covering of Wicked-  
 ness; but as † God's Bond-  
 men.

17 † be respectful to All;  
 † love the BROTHERHOOD;  
 † fear GOD; honor the  
 KING.

18 Let HOUSEHOLD  
 † SERVANTS be subject  
 with All Fear to their  
 MASTERS; not only to the  
 GOOD and GENTLE, but also  
 to the PERVERSE.

19 For this is † Well-  
 pleasing, if any one through  
 a Conscience of God  
 sustains Sorrows, suffering  
 unjustly.

20 For † What Credit is  
 it, if when you sin, and are  
 beaten, you endure it? but  
 if, when you do good, and  
 suffer, you shall bear it pa-  
 tiently, this is Well-pleas-  
 ing with God.

21 For † to this you

\* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *κτισει* ordinance, institution, establishment, govern-  
 ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men,"  
 which *Parulhurst* 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. † 15. Gal. v. 1, 13. † 16. 1 Cor. vii. 22. † 17. Rom. xii.  
 10; Phil. ii. 8. † 17. Heb. xvi. 1; 1 Pet. i. 22. † 17. Matt. xxii. 21; Rom. xiii. 7.  
 † 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. † 19. Matt. v. 10; Rom. xiii. 5;  
 1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. † 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 12

ὄθητε· ὅτι καὶ Χριστὸς ἐπαθεν ὑπὲρ ὑμῶν,  
 called, because even Anointed suffered on behalf of you,  
 ὑμῖν ὑπολιμπάνων ὑπογράμμον, ἵνα ἐπακολου-  
 to you leaving behind an example, so that you may  
 θησάτε τοῖς ἰχνέσιν αὐτοῦ· <sup>22</sup> ὃς ἁμαρτίαν οὐκ  
 follow in the steps of him; who sin not  
 ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι  
 did, nor was found guile in the mouth  
 αὐτοῦ· <sup>23</sup> ὃς λοιδορούμενος οὐκ ἀντελοιδόρει,  
 of him; who being reviled not reviled again,  
 πασχῶν οὐκ ἠκείλει, παρέδιδον δὲ τῷ κρι-  
 suffering not he threatened, delivered himself up but to the one  
 κόντι δίκαιως· <sup>24</sup> ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς  
 judging righteously; who the sins of us himself  
 ἀνηγέκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,  
 carried up in the body of himself to the tree,  
 ἵνα ταῖς ἁμαρτίαις ἀπογνομένοι, τῇ δικαιοσυνῇ  
 that to the sins having died, to the righteousness  
 ζήσωμεν· οὐ τῷ μωλωπι \* [αὐτοῦ]· ἵαθητε.  
 we may live; of whom by the sores [of him] you were healed.  
<sup>25</sup> Ἦτε \* [γὰρ] ὡς πρόβατα πλανώμενα· ἀλλ'  
 You were [for] as sheep going astray; but  
 ἐπιστραφήτε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκο-  
 have turned back now to the shepherd and guar-  
 πον τῶν ψυχῶν ὑμῶν. ΚΕΦ. γ'. 3. Ἵμοιω-  
 dian of the lives of you. In like manner  
 \* [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις  
 [the] wives, submitting yourselves to the own  
 ἀνδράσιν, ἵνα \* [καί] εἰ τινες ἀπειθοῦσι τῷ  
 husbands, so that [even] if some are disobedient to the  
 λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς  
 word, through the of the wives conduct  
 ἀνεὺ λόγου κερδηθήσονται, <sup>3</sup> ἐποκτευσάτες  
 without a word they may be gained, having seen.  
 τὴν ἐν φόβῳ ἄγῃν ἀναστροφὴν ὑμῶν. <sup>3</sup> Ὡν  
 the in fear pure conduct of you. Of whom  
 ἐστὶν οὐχ ὁ ἐξωθεν, ἐμπλοκῆς τριχῶν καὶ  
 let be not the outside, of braiding of hairs and  
 περιθεσεως χρυσιῶν ἢ ἐνδυσεως ἱματίων, κοσ-  
 placing around of golden chains or wearing of clothes, adorna-  
 μος· <sup>4</sup> ἀλλ' ὁ κρυπτός τῆς καρδίας ἀνθρώπος, ἐν  
 ing; but the hidden of the heart man, with  
 τῷ ἀφάρτῳ τοῦ πραέος καὶ ἡσυχίου πνευμα-  
 the incorruptible of the meek and quiet spirit,  
 τος, ὃ ἐστὶν ἐνὸς τοῦ θεοῦ πολυτελες.  
 which is in presence of the God very precious.  
<sup>5</sup> Οὕτω γὰρ ποτε καὶ αἱ ἅγαι γυναῖκες, αἱ ἐλ-  
 Thus for formerly also the holy women, those ho-  
 πίζουσαι ἐπὶ τὸν θεόν, κοσμοῦν ἑαυτάς, 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;  
 † who committed no  
 Sin; neither was Deceit  
 found in his MOUTH;  
 † who being reviled,  
 did not revile in return;  
 suffering, he did not  
 threaten; but delivered  
 himself up to HIM who  
 JUDGES righteously;  
 † 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.  
 † 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;  
 † having seen your Con-  
 duct CHASTE with Fear.  
 † Whose Decoration,  
 let it not be that EXTER-  
 NAL one, of Braiding the  
 Hair, and Putting on of  
 Gold chains, or Wearing of  
 Apparel;  
 † 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.  
 † For thus formerly also  
 THOSE HOLY Women, who  
 hoped in \* God, adorned

\* VATICAN MANUSCRIPT.—24. of him—omit. 25. for—omit. 1. the—omit.  
 1. even—omit. 1. they shall without. 4. QUIET and MECK. 5. God.  
 † 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 23. Isa. liii.  
 †; Luke xxiii. 21; John viii. 49; 2 Cor. v. 21. Heb. iv. 15. † 23. Isa. liii. 7; Matt.  
 x. 27; John viii. 4; Heb. xii. 5. † 24. Isa. liii. 4—5, 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. xiii. 20; 1 Pet. v. 4.  
 Titus ii. 5. † 1. 1 Cor. vii. 10. † 3. 1 Tim. ii. 9; Titus ii. 3. † 4. Ps.  
 118; Rom. ii. 30; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν· <sup>6</sup>ως Σαρρα υπη-  
 τωσεν to the own husbands; as Sarah hear-  
 κουσε τω Αβρααμ, κυριον αυτον καλουσα, ης  
 heeded to the Abraham, lord him calling, of her  
 εγενηθητε τεκνα, αγαθοποιουσαι και μη φοβου-  
 you became children, doing good and not fearing  
 μεναι μηδεμιαν τροσην. <sup>7</sup>\* [Οι] ανδρες ομοιωσ,  
 not one terror. [The] husbands in like manner,  
 συνοικουντες κατα γνωσιν ως ασθενεστερω  
 dwelling with according to knowledge as a weaker  
 σκευει τω γυναικειω, απονεμοντες τιμην ως  
 vessel with the female, bestowing honor as  
 και συγκληρονομοι χαριτος ζωης, εις το μη  
 also being joint-heirs of gracious gift of life, in order that not  
 εγκοπτισθαι τας προτευχας υμων.  
 to be hindered the prayers of you.

<sup>8</sup>Το δε τελος, παντες ομοφρονες, συμπαθεις,  
 The but end, all of like mind, sympathizing ones,  
 φιλαδελφοι, ευσπλαγχοι, ταπεινοφρονες,  
 lovers of brethren, compassionate ones, humble-minded ones,  
<sup>9</sup>μη αποδιδουτες κακον αντι κακου, η λοδοριαν  
 not returning evil on account of evil, or reviling

αυτι λοιδωριας· τουναντιον δε ευλογουντες·  
 on account of reviling; on the contrary but invoking blessings;

\*[ειδοτες,] οτι εις τωυτο εκληθητε, ινα ευλο-  
 [knowing,] that for this you were called, so that a bless-  
 γιαν κληρονομησητε. <sup>10</sup>Ο γαρ θελων ζωην  
 ing you may inherit. The for one wishing life

αγαπην, και ιδειν ημερας αγαθας, πασατω την  
 to love, and to see days good, let him restrain the

γλωσσαν \* [αυτου] απο κακου, και χειλη  
 tongue [of himself] from evil, and lips

\* [αυτου] του μη λαλησαι δολον· <sup>11</sup> εκκλι-  
 [of himself] of the not to speak deceit; let him

νατω απο κακου, και ποιησατω αγαθον· ζητη-  
 turn away from evil, and let him do good; let

σατω ειρηνην, και διωξατω αυτην. <sup>12</sup>Οτι οι  
 him seek peace, and let him pursue her. Because the

οφθαλμοι κυριου επι δικαιοις, και ωτα αυτου  
 eyes of Lord on just ones, and ears of him

εις δεησιν αυτων· πρωσωπον δε κυριου επι  
 toward the prayer of them; face but of Lord against

ποιουντας κακα. <sup>13</sup>Και τις ο κακωσων υμας  
 those doing evil. And who the one will be injuring you

εαν του αγαθου μιμηται γενησθε; <sup>14</sup>Αλλ' ει  
 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;

<sup>6</sup> As Sarah obeyed A-  
 BRAHAM, † calling Him  
 Lord; † Whose Children you  
 are become, doing good,  
 and not fearing Any Ter-  
 ror.

<sup>7</sup> † In like manner,  
 Husbands, dwell accord-  
 ing to Knowledge with the  
 FEMALE, as the † Weaker  
 Vessel, bestowing Honor,  
 as being also Joint-heirs of  
 the Gracious gift of Life,  
 † in order that your PRAY-  
 ERS may not be HIN-  
 DERED.

<sup>8</sup> FINALLY, † be all of  
 like mind, sympathizing,  
 † loving as brethren; † com-  
 passionate, humble;

<sup>9</sup> † Not returning Evil  
 for Evil, nor Reviling for  
 Reviling; but, on the  
 contrary, invoking bless-  
 ings; Because for this you  
 were called, that you may  
 inherit a Blessing.

<sup>10</sup> "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;

<sup>11</sup> "let him † turn away  
 "from Evil, and do Good;  
 "† let him seek Peace, and  
 "pursue it;

<sup>12</sup> "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."

<sup>13</sup> † And who is HE that  
 will INJURE you, if you  
 become † Imitators of the  
 GOOD one?

<sup>14</sup> † But even if you suf-  
 fer on account of Righte-  
 ousness, you are blessed.  
 And fear not with their  
 FEAR, nor be alarmed;

\* VATICAN MANUSCRIPT.—7. the—omit. 9. knowing—omit. 10. of himself—omit twice. 13. zealous of.

† 6. Gen. xviii. 12. † 7. 1 Cor. vii. 5; Eph. v. 25; Col. iii. 19. † 7. 1 Cor. xii. 23; 1 Thess. iv. 4. † 7. Job xlii. 8. † 8. Rom. xii. 10; xv. 5; Phil. iiii. 16. † 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17. † 8. Col. iii. 12; Eph. iv. 32. † 9. Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17. † 10. Psa. xxiv. 12. † 10. James i. 20; 1 Pet. ii. 1, 22. † 11. Psa. xxvii. 27; Isa. i. 16, 17. † 11. Rom. xii. 19. † 12. John ix. 31; James v. 10. † 13. Prov. xvi. 7; Rom. viii. 23. † 14. Matt. v. 10—12.



τε· <sup>15</sup> κυριον δε τον θεον ἁγιασατε εν ταις  
troubled; Lord but the God do you sanctify in the  
καρδιαις ὑμων· ετοιμοι δε αει προς απολογιαν  
hearts of you; prepared and always with a defence  
παντι τω αιτουντι ὑμας λογον περι της εν ὑμιν  
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-  
δησιον εχοντες αγαθην, ινα εν ψ̄ καταλαλω-  
science having good, so that in what they may speak  
σιν ὑμων \* [ὡς κακοποιων,] καταισχυθωσιν οἱ  
against you [as of evil-doers,] they may be ashamed those  
επηρεαζοντες ὑμων την αγαθην εν Χριστω  
slandering of you the good in Anointed  
ανατροφην. <sup>17</sup> Κρειττον γαρ αγαθοποιουντας,  
conduct. Better for doing good,

ει θελοι το θελημα του θεου, πασχειν, η κακο-  
It may will the will of the God, to suffer, or doing  
ποιουντας· <sup>18</sup> οτι και Χριστος ἀπαξ περι ἁμαρ-  
evil; because even Anointed once concerning sins  
τιων επαθε, δικαιοσ υπερ αδικων, ινα ἡμας  
suffered, a just one on behalf of unjust ones, so that us  
προσαγαγη τω θεω, θανατωθεις μιν σαρκι, ζω-  
he might lead to the God, being put to death indeed in flesh, being  
ποιηθεις δε πνευματι· <sup>19</sup> εν ψ̄ 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  
σασι ποτε, οτε απεξεδωχετο ἡ του θεου μακρο-  
disobeyed once, when was waiting the of the God patience,  
θυμια, εν ἡμεραις Νωε, κατασκευαζομενης  
in days of Noe, being prepared  
κιβωτου, εις ην ολιγοι (τουτ' εστιν οκτω)  
an ark, in which a few (this is eight)  
ψυχα διεσωθησαν δι' ὑδατος· <sup>21</sup> ο και ἡμας  
lives were carried safely through water; which also us  
αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος  
representation now saves a dipping, (not of flesh  
αποθεσις ρυτου, 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, ὑπαταγεντων αυτω αγγελων  
gone into heaven, having been subjected to him messengers  
και εξουσιων και δυναμεων.  
and authorities and powers.

<sup>15</sup> 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;

<sup>16</sup> † having a good Con-  
science, † that in what  
they may speak against  
you, THEY may be ashamed  
who SLANDER Your GOOD  
Conduct in Christ.

<sup>17</sup> For it is better, if the  
WILL of God permit, to  
suffer for Doing good, than  
for Doing evil.

<sup>18</sup> 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;

<sup>19</sup> by which also † he  
preached to the SPIRITS  
† in Prison,

<sup>20</sup> 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.

<sup>21</sup> 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;

<sup>22</sup> who, having gone to  
Heaven, † is at the Right  
hand of God, † Angels and  
Authorities and Powers  
having been subjected to  
him.

\* VATICAN MANUSCRIPT.—15. ANOINTED Lord.  
22. of the—omit.

16. as of Evil-doers—omit.

+ 19. "Having gone and preached" is used pleonastically for "he preached." Elener 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. † 16. Titus ii. 8;  
† 1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 18. 2 Cor. xiii. 4.  
† 18. Col. i. 21, 23. † 18. Rom. i. 4; viii. 11. † 15. Isa. lii. 7; xlix. 9; 1 Pet.  
† 20. Gen. vi. 3, 5, 18. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 18; 2 Pet.  
† 21. Eph. v. 26. † 21. Acts ii. 38; xii. 16. † 21. Rom. x. 10. † 21. 1 P.  
† 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom.  
1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. 8'. 4.

<sup>1</sup> Χριστου ουν παθοντος \* [υπερ ημων] σαρκι.  
Anointed them having suffered [on behalf of us] in flesh.  
και υμεις την αυτην εννοιαν οτλισασθε, (οτι  
and you the same thought are yourselves, (because  
δ παθων \* [εν] σαρκι, πεπαυται ημαρτιας,)  
the one having suffered in] flesh, has ceased from sin.)  
<sup>2</sup> εις το μηκετι ανθρωπων επιθυμιαις, αλλα  
in order that no longer of men to desire, but  
βεληματι θεου του επιλοιπον εν σαρκι βιωσαι  
in will of God the remaining in flesh to live  
χρονον. <sup>3</sup> Αρκετος γαρ \* [ημων] δ παρεληλυθωσ  
time. Sufficient for [for us] the having passed by  
χρονος \* [του βιου] το, βελημα των εθνων  
time [of the life] the will of the gentiles  
κατεργασθαι, πεπορευμενου εν ασελγειαις,  
to have-wrought, having walked in licentiousness,  
επιθυμιαις, οινόφλυγιαις, κωμοις, ποτοις, και  
in inordinate desires, in excesses of wine, in revellings, in drinking, and  
αθεμτοις ειδωλολατρειαις. <sup>4</sup> εν ω ξενιζονται,  
in unlawful idolatries, in which they are surprised,  
μη συντρεχοντων υμων εις την αυτην της  
not running with of you to the same the  
ασωτιας αναχυσιν, βλασφημουτες. <sup>5</sup> οι απο-  
of profligacy excess, speaking evil; they shall  
δωσωσι λογον τω ετοιμωσ εχοντι κρινας 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, ινα 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  
era. Above all things but the among yourselves  
αγαπην εκτενη εχοντες\* οτι \* [η] αγαπη καλυ-  
love fervent having; because [the] love will  
ψει πληθος αμαρτιων. <sup>9</sup> φιλοξενοι εις αλληλουσ,  
covers multitude of sins; hospitable ones towards each other,  
ανευ γογγυσμων. <sup>10</sup> εκαστος καθωσ ελαβε  
without murmuring; each one as received

CHAPTER IV.

<sup>1</sup> † Christ then having suffered in the Flesh, anointed yourselves also with the same Mind, (for THE HAVING SUFFERED in Flesh has ceased from \* Sins;)  
<sup>2</sup> 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.  
<sup>3</sup> 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;  
<sup>4</sup> in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming;  
<sup>5</sup> who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead.  
<sup>6</sup> 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.  
<sup>7</sup> † But the END of all things, has approached; † be you, therefore, of a sober mind, and be attentive to Prayers.  
<sup>8</sup> † Above all things have fervent LOVE among yourselves; Because † Love \* covers a Multitude of Sins.  
<sup>9</sup> † Be hospitable to each other, † without Murmuring.  
<sup>10</sup> † As each one has

\* VATICAN MANUSCRIPTS.—1. on behalf of us—omit. 3. for us—omit. 5. of LIVE—omit. 7. but—omit.

1. in—omit. 1. Sins. 3. 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. 15; Rom. vi. 11; 2. Cor. v. 15; James i. 18. † 3. Eph. ii. 2; iv. 17; 1. Thess. iv. 5. † 5. Acts x. 43; 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>ως</sup>  
 a free-gift, for others it serving, as  
 καλοι οικονομοι ποικιλης χαριτος θεου. <sup>11</sup> <sup>Ει</sup>  
 good stewards of manifold favors of God. If  
 τις λαλει, <sup>ως</sup> λογια θεου ει τις διακονει, <sup>ως</sup> εξ  
 any one speaks, as oracles of God; if any one serves, as from  
 ισχυος ης χορηγει ο θεος· <sup>ινα</sup> εν πασι δοξαζη-  
 strength which supplies the God; so that in all things may be glo-  
 ται ο θεος δια Ιησου Χριστου, <sup>φ</sup> εστιν η  
 rified the God through Jesus Anointed, to whom is the  
 δοξα και το κρατος εις τους αιωνας των αιωνων·  
 glory and the might for the ages of the ages;  
 αμην.  
 so be it.

<sup>12</sup> Αγαπητοι, μη ξενισθε τη εν υμιν  
 Beloved ones, not be you surprised with the among you  
 πυρωσει προς πειρασμον υμιν γινομενη, <sup>ως</sup>  
 burning for a trial to you becoming, as  
 ξενου υμιν συμβαινοντες· <sup>13</sup> <sup>αλλα</sup> καθο  
 of a strange thing to you befalling; but according to  
 κοινανετε τοις του Χριστου παθημασι, <sup>χαιρε-</sup>  
 you partake in the of the Anointed sufferings, rejoice  
 τε, <sup>ινα</sup> και εν τη αποκαλυψει της δοξης αυτου  
 you, so that also in the revelation of the glory of him  
 χαρητε αγαλλιωμενοι. <sup>14</sup> <sup>Ει</sup> ονειδισαθε εν  
 you may rejoice exulting. If you are reproached in

ονοματι Χριστου, μακαριοι· <sup>οτι</sup> το της δοξης  
 name of Anointed, happy ones; because the of the glory  
 και το του θεου πνευμα εφ' υμας αναπαυεται·  
 and the of the God spirit on you rests;  
 \* [κατα μεν αυτους βλασφημειται, <sup>κατα</sup> δε  
 [according to indeed them he is evil spoken of, according to but  
 υμας δοξαζεται.] <sup>15</sup> <sup>Μη</sup> γαρ τις υμων πασ-  
 you he is glorified.] Not for any one of you let  
 χετω <sup>ως</sup> φονευσ η κλεπτης η κακοποιος, η <sup>ως</sup>  
 suffer as a murderer or a thief or an evil-doer, or as  
 αλλοτριεπισκοπος· <sup>16</sup> <sup>ει</sup> δε <sup>ως</sup> Χριστιανος, <sup>μη</sup>  
 a meddling person; if but as a Christian, not

αισχυνησθω, <sup>δοξαζετω</sup> δε τον θεον εν τω μερει  
 let him be ashamed, let him glorify but the God in the respect  
 τουτωφ. <sup>17</sup> <sup>Οτι</sup> ο καιρος του αρχασθαι το κριμα  
 to this. Because the season for to begin the judgment  
 απο του οικου του θεου· <sup>ει</sup> δε πρωτον αφ' υμων,  
 from the house of the God; if but first from of us,  
 τι το τελος των απειθουντων τω του θεου ευαγ-  
 what the end of those being disobedient to the of the God glad  
 γελιω; <sup>18</sup> <sup>και</sup> ει ο δικαιος <sup>μολις</sup> σωζεται, ο  
 tidings? and if the just one scarcely is safe, the  
 ασεβης 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 if Good Stewards of the Manifold Favor of God.

11 If any one speak, let it be as the Oracles of God; if any one serve, let it be as from the Strength which God supplies; so that in all things God may be glorified through Jesus Christ; whose is the GLORY and the POWER for the AGES of the AGES. Amen.

12 Beloved, be not surprised at the fire among you, occurring to you for a Trial, as though some strange thing was befalling you;

13 but as you partake of the SUFFERINGS of the ANOINTED ONE, rejoice; so that at the REVELATION of his GLORY, you may rejoice exultingly.

14 If you are reproached in the Name of Christ, happy are you; Because the SPIRIT of GLORY and THAT of GOD rests on you.

15 For let none of you suffer as a Murderer, or a Thief, or an Evil-doer, or as a Meddling person;

16 but if as a Christian, let him not be ashamed, but let him glorify God in this NAME.

17 Because the SEASON is coming for the JUDGMENT to BEGIN from the HOUSE of GOD; and if it begin first from us, what the END of THOSE who are disobedient to the GLAD TIDINGS of GOD?

18 And if the RIGHTEOUS person scarcely is safe, where will the IMPIOUS and the Sinner appear?

19 Therefore, let even

\* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but according to you he is glorified—omit. 16. in this NAME.

† 10. Matt. xiv. 45; xiv. 14; Titus 1. 7. † 11. Jer. xiii. 25. † 11. Rom. xii. 6-8; 1 Cor. iii. 10. † 11. Eph. v. 20; 1 Pet. ii. 5. † 11. 1 Tim. vi. 16; 1 Pet. v. 11. † 12. 1 Cor. iii. 18; 1 Pet. 1. 7. † 13. Rom. viii. 17; 2 Cor. 1. 7; iv. 1. † 14. Matt. v. 11; James 1. 12; 1 Pet. iii. 14. † 15. 1 Pet. ii. 20. † 16. Acts v. 41. † 17. Mal. iii. 5. † 17. Luke x. 1

και οι πασχοντες κατα το θελημα του θεου,  
 also those suffering according to the will of the God,  
 \* [ως] πιστω κτιση παρατιθεσθωσαν τας ψυχας  
 [as] to a faithful creator let commit the lives  
 \* [εαυτων] εν αγαθοποια.  
 [of themselves] in doing good.

ΚΕΦ. ε'. β.

<sup>1</sup> Πρεσβυτερος \* [τους] εν υμιν παρακαλω, δ  
 Elders [the] among you I exhort, the  
 συμπρεσβυτερος και μυρτυς των του Χριστου  
 fellow-elder and witness of those of the Anointed  
 παθηματων, δ και της μελλουσης αποκαλυ-  
 austrings, the and of the being about to be revealed  
 τεσθαι δοξης κοινωνος. <sup>2</sup> ποιμανατε το εν υμιν  
 glory partaker, do you feed the among you  
 ποιμνιον του θεου, \* [επισκοπουντες] μη ανα-  
 flock of the God, [overseeing,] not by con-  
 κατατws, αλλ' εκουσιως, μηδε αιχροκερδως,  
 strait, but voluntarily, nor for base gain,  
 αλλα προθυμως. <sup>3</sup> \* [μηδ' ως κατακυριευοντες  
 but promptly, nor as being lords

των κληρων, αλλα τυποι γινομενοι του ποιμ-  
 of the heritages, not patterns being of the flock,]  
 νιου. <sup>4</sup> και φανερωθεντος του αρχιποιμενος,  
 and having been manifested of the chief shepherd,  
 κομεισθε τον αμαραντινον της δοξης στεφανον.  
 you will obtain the unfading of the glory crown.

<sup>5</sup> Ομοιως νεωτεροι υποταγητε πρεσβυτεροις.  
 In like manner younger ones be you subject to seniors;  
 παντες δε αλληλοις \* [υποτασσομενοι,] την  
 all but to each other [being subject,] the  
 ταπεινοφροσυνην εγκομβωσασθε. οτι ο θεος  
 humility be you clothed with; because the God

υπερηφανοις αντιτασεται, ταπεινοις δε διδωσι  
 to haughty ones in opposition, to lowly ones but he gives  
 χαριν. <sup>6</sup> Ταπεινωθητε ουν υπο την κραταιαν  
 favor. Be you humbled therefore under the mighty

χειρα του θεου, ινα υμας υψωση εν καιρω.  
 hand of the God, so that you he may exalt in a season;

<sup>7</sup> πασαν την μεριμαν υμων επιρριψαντες επ  
 all the anxious care of you having cast on  
 αυτον, οτι αυτω μελει περι υμων. <sup>8</sup> Νηψατε,  
 him, because with him is care concerning you. Be you sober,

γρηγορησατε. ο αντιδικος υμων διαβολος, ως  
 be you watchful; the opponent of you an accuser, like

λεων ωρουμενος, περιπατει, ζητω τινα κατα-  
 a lion roaring, walks about, seeking whom he may

THOSE who are SUFFERING according to the WILL of GOD, † commit their LIVES in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, \* there-fore, 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 re-vealed;

2 † tend the FLOCK OF GOD which is with you, over-seeing not by con-straint, but voluntarily; † neither for base gain, but readily;

3 \* [neither as † being lords of the HERITAGES, but being † Patterns to the YLOCK;]

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 vigi-lant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, \* seeking to devour;

\* VATICAN MANUSCRIPT.—19. as—omit.  
 1. therefore. 2. overseeing—omit.  
 3. seeking to devour.

19. 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. 33; x. 39.  
 † 1. Rom. viii. 17; Rev. i. 9. † 2. John xxi. 15—17; Acts xx. 28. † 2. 1 Tim. iii.  
 3, 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; 17; 1 Cor.  
 51; 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, 23; Heb. xiii. 5. † 8.  
 Luke xxi. 34, 36; 1 Thess. v. 6.

πιρ<sup>9</sup> φ<sup>9</sup> αντιστητε στερεοι τη πιστει,  
 gulp down; to whom be you opposed steadfast ones in the faith,  
 ειδ<sup>9</sup> τα αυτα των παθηματων τη εν κοσμ<sup>9</sup>  
 knowing, the same kinds of the sufferings by the in world  
 αδελφοτητι επιτελεισθαι. <sup>10</sup> Ο δε θεος πασης  
 brotherhood to be fully endured. The and God of all  
 χαριτος δ<sup>9</sup> καλεσας ημας εις την αιωνιον αυτου  
 favor that one having called us into the age-lasting of himself  
 δοξαν εν Χριστω \* [Ιησου,] ολιγων παθοντας,  
 glory by Anointed [Jesus,] a little having suffered,  
 αυτος καταρτισαι \* [υμας,] στηριξει, σθενω-  
 himself to complete [you,] he will confirm, he will  
 σει, \* [θεμελιωσει.] <sup>11</sup> Αυτω \* [η δοξα, και]  
 strengthen, [he will establish.] To him [the glory, and]  
 το κρατος εις τους αιωνας \* [των αιωνων.] αμην.  
 the power for the ages [of the ages,] so be it.  
<sup>12</sup> Δια Σιλονανου υμιν του πιστου αδελφου,  
 By means of Silvanus to you of the faithful a brother,  
 ως λογιζομαι, δι' ολιγων εργασιων, παρακαλων  
 as I think, in a few I have written, exhorting  
 και επιμαρτυρων ταυτην ειναι αληθη χارين του  
 and strongly testifying this to be true favor of the  
 θεου, εις ην εστηκατε. <sup>13</sup> Ασπάζεται υμας η  
 God, in which you have stood. Salutes you she  
 εν Βαβυλωνι συνεκλεκτη, και Μαρκος ο υιος  
 in Babylon chosen jointly, and Mark the son  
 μου. <sup>14</sup> Ασπασασθε αλληλους εν φιληματι  
 of me. Salute you each other with a kiss  
 αγαπης. Ειρηνη υμιν πασι τοις εν Χριστω  
 of love. Peace to you to all those in Anointed  
 \* [Ιησου.]  
 [Jesus.]

9 † to whom be opposed, standing firm in the FAITH; † knowing that the SAME SUFFERINGS are fully endured by your Brotherhood in the World. 10 And THAT GOD of All Favor, † who has CALLED \* you to His AIONIAN Glory, by \* the ANOINTED one, when you have suffered a short time, \* will himself † complete, confirm, strengthen you. 11 † To him be the GLORY and the POWER for the AGES. Amen. 12 By † Silvanus, a FAITHFUL Brother to you, (as I think,) I have † written briefly, exhorting and strongly testifying that this is the True Favor of GOD in which \* you stand. 13 THAT CO-ELECT † Congregation in Babylon salutes you, and † Mark my SON. 14 † Salute each other with a Kiss of Love. † Peace be to YOU All in Christ Jesus. \*

\* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—omit.  
 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the  
 glory and—omit. 11. of the ages—omit. 12. you should stand. 14. Jesus  
 —omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. Grotius approves the addition, and Beza observes that Peter omitted the word *ecclesia* as is often done with regard to words in common use. But *Miri* and *Walt* 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. Latdner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—*Nack-night*.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 5. † 10. 1 Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6. † 12. 2 Cor. i. 19. † 12. Heb. xiii. 24. † 13. Acts xii. 12, 25. † 14. Rom. xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 20. † 14. Eph. vi. 23.

\* SECOND OF PETER.

ΚΕΦ. α'. 1.

1 **Σιμων Πητρος, δουλος και αποστολος Ιη-  
Simeon Peter, a bondman and an apostle of  
σου Χριστου, τοις ισοτιμοις ημιν λαχουσι πισ-  
Jesus Anointed, to those equally precious to us having obtained faith  
τιν εν δικαιοσυνη του θεου ημων και σωτηρος  
by righteousness of the God of us and of a savior  
Ιησου Χριστου.** 2 **χαρις υμιν και ειρηνη πλη-  
Jesus Anointed; favor to you and peace may be  
ουμβειη εν επιγνωσει του θεου, και Ιησου του  
multiplied by a knowledge of the God, and of Jesus the  
κυριου ημων.** 3 **Ως παντα ημιν της θειας δυνα-  
Lord of us. As all to us of the divine power  
μewσ αυτου τα προς ζωην και ευσεβειαν  
of him the things in respect to life and piety**

**δεδορημενης, δια της επιγνωσεως του καλε-  
having been granted, through the knowledge of the one hav-  
σαντος ημασ δια δοξης και αρετης.** 4 (δι-  
ing called us by means of glory and virtue) (through  
ων το μεγαιστα ημιν και τιμια επαγγελματα  
which the greatest to us and precious promises  
δεδορηται, ινα δια τούτων γενησθε θειας  
have been given, so that through these you might become of a divine  
κοινωνια φύσεως αποφυγοντες της εν κοσμου,  
partakers nature having fled away from the in world,  
εν επιθυμια φθορας.) 5 **και αυτο τουτο θε  
by (ordinate desires corruption,) also very thisthing and  
σπουδην πασαν παρενεργησαντες επιχορηγη-  
diligence all having brought in beside; do you super-  
σατε εν τη πιστει υμων την αρετην, εν δε τη  
add to the faith of you the fortitude, to and the  
αρετη την γνωσιν, 6 εν δε τη γνωσει την εγκρα-  
fortitude the knowledge, to and the knowledge the self-con-  
τειαν, εν δε τη εγκρατεια την υπομονην, εν δε  
trol, to and the self-control the patience, to and  
τη υπομονη την ευσεβειαν, 7 εν δε τη ευσεβεια  
the patience the piety, to and the piety  
την φιλαδελφιαν, εν δε τη φιλαδελφια τη  
the brotherly-kindness, to and the brotherly-kindness the  
αγαπην. 8 **Ταυτα γαρ υμιν υπαρχοντα και  
love. These things for to you belonging and  
πλεοναζοντα, ουκ αργους ουδε ακαρπους καθισ-  
abounding, not idle ones nor unfruitful ones they make  
τησιν εις την του κυριου ημων Ιησου Χριστου  
you in the of the Lord of us Jesus Anointed****

CHAPTER I.

1 Simon Peter, a Bond-  
servant and an Apostle of  
Jesus Christ, to those  
who have OBTAINED an  
Equally precious Faith  
with us, by the Righteous-  
ness of our God and Savior  
Jesus Christ;

2 I 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 I an account of which  
VERY GREAT and Precious  
Promises have been be-  
stowed on us, so that  
through these you might  
become Partakers of a  
Divine Nature, I having  
fled away from the COR-  
RUPTION that is in  
\*THE WORLD through Lust;

5 and for this very thing  
also, using all Diligence,  
superadd to your FAITH  
FORTITUDE, and to FOR-  
TITUDE KNOWLEDGE,

6 and to KNOWLEDGE  
SELF-CONTROL, and to  
SELF-CONTROL PATIENCE,  
and to PATIENCE PIETY,

7 and to PIETY BRO-  
THERLY-KINDNESS, and  
I to BROTHERLY-KIND-  
NESS LOVE.

8 For these things be-  
ing in You and abounding,  
they will not permit you  
to be inactive nor unfruit-  
ful in the KNOWLEDGE of  
our LORD Jesus Christ;

\* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4 the world.

+ 5. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickson. 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 1. Rom. i. 13; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. 1 2. 1 Pet. i. 2. 1 3. John xvii. 5. 1 4. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. 1 4. 2 Cor. vii. 1. 1 4. John i. 13; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10; 1 John iii. 2. 1 4. 2 Pet. ii. 18, 20. 1 5. 2 Pet. iii. 18. 1 7. Gal. vi. 10; 1 Thess. iii. 12; v. 15; 1 John iv. 31. 1 8. John xv. 2; Titus iii. 14.

επιγνωσιν· ὃς γὰρ μὴ παρεστι ταῦτα, τυφ-  
 los es-ti, μυωπαζων, ληθην λαβων του  
 is, being short-sighted, a forgetfulness having received of the  
 καθαρισμου των παλια αυτου αμαρτηματων.  
 purification of the old of himself sins.

10 Διο μαλλον, αδελφοι, σπουδασατε βεβαιαν  
 Therefore rather, brethren, do you earnestly strive sure  
 ἡμων την κλησιν και εκλογην ποιεισθαι ταυτα  
 of you the calling and election to make; these things  
 γαρ ποιουντες ου μη πταισητε ποτε. 11 Ουτω  
 for doing not you may fall at any time. So

γὰρ πλουσιως επιχορηγηθησεται ὑμιν ἡ εισο-  
 dos eis την αιωνιον βασιλειαν του κυριου ἡμων  
 trance into the age-lasting kingdom of the Lord of us  
 και σωτηρος Ιησου Χριστου. 12 Διο ουκ αμε-  
 and Savior Jesus Anointed. Therefore not I will

λησω αι ὑμας υπομιμησκειν περι τωτων,  
 neglect always you to remind concerning these things,  
 και περ ειδοτας, και εστηριγμενους εν τῃ παρου-  
 although knowing, and being established in the present  
 σῃ αληθειᾳ. 13 Δικαιον δε ἡγουμαι, εφ' ὅσον  
 truth. Right and I think, in as much as

εimi εν τωτῃ τῷ σκηνωματι, διεγειρειν ὑμας εν  
 I am in this the tabernacle, to stir up you by  
 υπομνησει· 14 ειδως, οτι ταχινη εστιν ἡ απο-  
 reminding; knowing, that near at hand it is the laying  
 θεσις του σκηνωματος μου, καθως και ο κυριος  
 aside of the tabernacle of me, as even the Lord  
 ἡμων Ιησους Χριστος ηδηλωσε μοι. 15 Σπου-  
 of us Jesus Anointed declared to me. I will

δασω δε και ἑκαστοτε, εχειν ὑμας μετα την  
 endeavor but also always, to have you after the  
 εμην εξοδον, την τωτων μνημην ποιεισθαι.  
 my departure, the of these things a recollection to make.

16 Ου γὰρ σεσοφισμενοις μυθοις εξακολουθη-  
 Not for having been cunningly devised tales having followed  
 σαντες εγνωσαμεν ὑμιν την του κυριου ἡμων  
 out we made known to you the of the Lord of us  
 Ιησου Χριστου δυναμιν και παρουσιαν, ἀλλ'  
 Jesus Anointed power and presence, but  
 εποπται γενηθεντες της εκεινου μεγαλειωτητος.  
 looked on having become of the of that greatness.

17 Λαβων γὰρ παρα θεου πατρος τιμην και  
 Having received for from God a father honor and  
 δοξαν, φωνης ενεχθεισης αυτω τοιαυδε ὑπο  
 glory, from a voice having been brought to him of this kind by  
 της μεγαλοπρεπουσ δοξης· Ουτος εστιν ο υιος  
 the magnificent glory; This is the son  
 μου ο αγαπητος, εις ον εγω ευδοκησα. 18 Και  
 of me the beloved, in whom I am delighted. And

ταυτην την φωνην ἡμεις ηκουσαμεν εξ ουρανου  
 this the voice we heard from heaven

9 for he who is not possessed of these things is  
 blind, closing his eyes, having become forgetful  
 of the PURIFICATION of his OLD SINS.

10 Therefore, Brethren, more earnestly endeavor  
 to make Your CALLING and Election sure; since  
 by doing These things you will never fall;

11 for thus richly will be furnished to you the EN-  
 TRANCE into the AIONIAN Kingdom of our LORD and Savior Jesus Christ.

12 Therefore I will \*not neglect always to remind You of these things, †although you know and are established in the PRESENT Truth.

13 And I think it right, †as long as I am in This TABERNACLE, to excite you by Remembrance;

14 †knowing That the LAYING ASIDE of my TABERNACLE is at hand, even as our LORD Jesus Christ declared to me.

15 Now I will also endeavor always to have you, after MY DEPARTURE, to make MENTION of these things.

16 For we have not been following †Cunningly devised Tales, in making known to you the POWER and Appearance of our LORD Jesus Christ, but †were Beholders of THAT Greatness.

17 For having received from God the Father Honor and Glory, a Voice of this kind was brought to him by the MAGNIFICENT Glory—†“This is my \*SON, “the BELOVED, in whom “I 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. † 13. 1 Pet. v. 19;  
 † 2 Pet. iii. 17. † 13. 2 Cor. v. 1, 4. † 14. 2 Tim. iv. 6. † 14. John xxi. 18, 19.  
 † 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. † 16. Matt. xvii. 1, 2; Mark ix. 2; John  
 i. 14; 1 John i. 1. † 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενειχθεισαν *συν* αυτω *οντες* εν \* [τω] ορει τω  
 having been brought with him being in [the] mountain the  
 ἅγιον, <sup>19</sup> και *εχομεν* βεβαιωτερον τον προφητι-  
 holy, and we have more firm the prophetic  
 κων *λογον* φ *καλως* ποιειτε *προσεχοντες*,  
 word; to which well you do taking heed,  
 ὡς *λυχνη* φαινοντι εν *αυχηρη* τοφω, *εως* ου  
 as to a lamp shining in a filthy place, till of which  
 ἡμερα *διαυγαση*, και *φωσφορος* ανατειλη εν  
 a day may shine through, and bringing light may arise in  
 τας *καρδιας* υμων. <sup>20</sup> *τουτο* *πρωτον* *γινωσκον*-  
 the hearts of you, this first knowing,  
*τες*, *οτι* *πασα* *προφητεια* *γραφης*, *ιδιας* *επιλυ*-  
 tes, that all prophecy of a writing, of its own loos-  
 σεως *ου* γινεται. <sup>21</sup> *ου* γαρ *βεληματι* *ανθρω*-  
 ing not it is. Not for by will of man  
 που *ηνεχθη* *ποτε* *προφητεια*, *αλλ* *υπο* *πνευμα*-  
 was brought at any time prophecy, but by spirit  
*τος* *αγιου* *φερομενοι* *ελαλησαν* \* [αγιοι] *θεου*  
 holy being moved spoke [holy] of God  
 ανθρωποι.  
 men.

Heaven we heard, being with him on † the HOLY Mountain.  
 19 And we have the PROPHEPIC Word more confirmed, to which you do well, taking heed, (as to † a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;  
 20 This first ascertaining, That All Prophecy of Scripture is not of its own Solution;  
 21 for not at any time was † Prophecy brought by the Will of Man, † but \* Men from God spoke, being moved by holy Spirit.

ΚΕΦ. Β'. 2.

<sup>1</sup> *Εγενοντο* δε και *ψευδοπροφηται* εν τω λαω,  
 Were but even false prophets among the people,  
 ὡς και εν υμιν *εσονται* *ψευδοδιδασκαλοι*, *οιτινες*  
 as also among you will be false teachers, και τον *αγο*-  
 will privately introduce heresies of destruction, even the having  
*ραπαντα* *αυτους* *δεσποτην* *αρνουμενοι*, *επαγον*  
 bought them sovereign Lord denying, bringing  
*τες* *εαυτοις* *ταχινη* *απωλειαν*. <sup>2</sup> (*και* *πολλοι*  
 as themselves swift destruction; and many  
*εξακολουθησουσιν* *αυτων* *ταις* *ασελγειαις*,  
 will follow of them the impure practices,  
 δι' *ους* *η* *οδος* *της* *αληθειας* *βλασφημηθη*-  
 as account of whom the way of the truth will be vilipoten  
*σεται*.) <sup>3</sup> *και* εν *πλεονεξια* *πλαστοις* *λογοις*  
 of.) and by covetousness deceitful words  
*υμας* *εμπορευσονται*. *οις* *το* *κριμα* *εκπαλαι* *ουκ*  
 you they will make gain of, to whom the judgment of old not  
*αργει*, και *η* *απωλεια* *αυτων* *ου* *νυσταζει*. <sup>4</sup> *Ει*  
 lingers, and the destruction of them not slumbers. If  
*γαρ* *ο* *θεος* *αγγελων* *αμαρτησαντων* *ουκ* *εφει*-  
 for the God messengers having sinned not spared,  
*σατο*, *αλλα* *σειραις* *ζοφου* *ταρταρωσας*  
 but with chains of thick darkness having confined in Tartarus  
*παρεδωκεν* *εις* *κρισιν* *τηρουμενους*. <sup>5</sup> *και* *αρχαι*-  
 he delivered up for a judgment being kept; and of old  
*ου* *κοσμου* *ουκ* *εφεισατο*, *αλλ* *ογδοον* *Νωε* *δι*-  
 a world not he spared, but eighth Noah of

CHAPTER II.  
 I But † there were even False Prophets among the people, as also † there will be False teachers among you, who will privately introduce destructive Heresies, even † denying the SOVEREIGN LORD who † BOUGHT them, † bringing on themselves Swift Destruction.  
 2 And many will follow Their Impurities; on account of whom the WAY of TRUTH will be reviled;  
 3 and † with Covetousness they † will make gain of You with Deceitful Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.  
 4 For if GOD did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;  
 5 and did not spare the Old World, but kept in safety Noah, the Eighth

\* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke.

† 18. Matt. xvii. 6. † 19. Psa. cxix. 105; John v. 35. † 21. 2 Tim. iii. 16;  
 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. † 1. Deut. xiii. 1;  
 † 1. Matt. xxiv. 11; Acts xx. 29; 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. 12; Eph. i. 7; Heb. x. 29;  
 1 Pet. i. 18; Rev. v. 9. † 1. Phil. iii. 19. † 8. 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



καίουσιν ἡ κήρυκα ἐφυλάξε κατακλυσθῆναι κοσ-  
 righteousness a herald he kept safe a deluge to a  
 μῶ ἀσεβῶν ἐπαξας· <sup>6</sup> καὶ πόλεις Σοδομων  
 world of impious ones having brought; and cities of Sodom  
 καὶ Γομορρας τεφρωσας· \* [καταστροφή] κατε-  
 and Gomorrah having reduced to ashes [to an overthrow] he con-  
 κρινεν, ὑποδειγμα μελλόντων ἀσεβειν τεθει-  
 demed, an example future to be impious having  
 κως· <sup>7</sup> καὶ δικαιοι Λωτ κατακλονυμενον  
 been placed; and just Lot being wearied  
 ὑπο τῆς τῶν ἀθεσμων ἐν ἀσελγειᾷ ἀναστροφῆς  
 by the of the lawless ones in lewdness, of behavior  
 ἐρρυσάτο· <sup>8</sup> (Βλεμματι γὰρ καὶ ἀκοῇ ὁ δικαιο-  
 he rescued,) (in seeing for and in hearing the just one,  
 es, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας  
 dwelling among them, day by day  
 ψυχὴν δικαιοῦ ἀνομῶν ἐργοῖς ἐβασανίζεν)  
 soul righteous with lawless deeds was tormented,)  
 οἶδε κυριος εὐσεβῶν ἐκ τετρασμου βρῆσθαι,  
 knows Lord pious ones out of temptation to reason,  
 ἀδικῶν δὲ εἰς ἡμέραν κρίσεως κολαζομενους  
 unjust ones but for a day of judgment being cut off  
 τρεῖν· <sup>10</sup> μαλιστα δὲ τοὺς ὀπισθ' σαρκος ἐν  
 to be kept; especially but those after flesh in  
 ἐπιθυμίᾳ μiasμου πορευομενους, καὶ κυριότητος  
 lust of pollution going, and lordship  
 καταφρονουτας. Τολμᾶται, ἀθαδεῖς, δοξας  
 despising. Daring, self-willed, of dignities  
 οὐ τρεμουσι βλασφημουτες· <sup>11</sup> ὅπου ἀγγελοὶ  
 not they are afraid speaking evilly where monuments  
 ἰσχυρῶν καὶ δυναμει μείζονες ὄντες, οὐ φερουσι  
 in strength and power greater being, not bring  
 κατ' αὐτῶν παρὰ κυριῶν βλασφημῶν κρίσιν·  
 against them from Lord a railing judgment,  
<sup>12</sup> οὗτοι δὲ, ὡς ἀλογα ζῶσα, φυσικα, γεγεννη-  
 these but, like irrational animals, natural, having been  
 μενα εἰς ἀλωσιν καὶ φθορᾶν, ἐν οἷς ἀγ-  
 made for capture and slaughter, in which things they do  
 νοουσι βλασφημουτες, ἐν τῇ φθορᾷ αὐτῶν  
 not understand reviling, in the corruption of them  
 καταφθαρησονται, <sup>13</sup> κομιυμενοι μισθῶν ἀδι-  
 they will be destroyed, receiving a reward of un-  
 κίας· ἡδονὴν ἡγουμενοι τὴν ἐν ἡμέρᾳ τρυ-  
 righteousness; a pleasure esteeming the in day lux-  
 φην, σπιλοὶ καὶ μῶμοι, ἐντροφῶντες ἐν ταῖς  
 ury, spots and stains, revelling in the  
 ἀπαταῖς αὐτῶν, συνευωχουμενοι ὑμῖν, <sup>14</sup> ὀφθαλ-  
 deceptions of themselves, feasting together with you, eyes  
 μους ἐχοντες μεστους μοιχαλιδος καὶ ἀκατα-  
 having full of an adulteress and unre-  
 παυστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστη-  
 strained from sin, alluring souls un-

† a Herald of Righteousness, bringing † a Deluge on a World of Impious men;  
 † 6 and condemned the Cities of Sodom and Gomorrah, † reducing them to ashes, † making them an Example for the impious hereafter;  
 † 7 † but rescued Righteous Lot, being grievously harassed with the lewd CONDUCT of the LAWLESS;  
 † 8 (for that righteous man dwelling among them, was daily tormenting his righteous Soul, by seeing and hearing their Lawless Deeds);  
 † 9 † the Lord knows how to rescue the Pious out of Trial, and to keep the Unrighteous for a Day of Judgment to be cut off;  
 † 10 but more especially † those who go after the Flesh in the Lust of Pollution, and who despise Dominion; daring, self-willed, they are not afraid to revile Dignities,  
 † 11 where the Angels who are greater in Strength and Power do not bring against them a Reviling Judgment from the Lord;  
 † 12 but these, † like natural Irrational Animals, made for capture and slaughter, and slughtering things which they do not understand, will be destroyed by their own CORRUPTION,  
 † 13 \* receiving † a Reward of Unrighteousness. They esteem † LUXURIOUS FESTIVITY by Day a Pleasure; † Spots and Blemishes, revelling in their \* LOVE-FEASTS, † while feasting together with you;  
 † 14 having Eyes full of an Adulteress, and unrestrained from Sin, alluring

\* VATICAN MANUSCRIPT.—6 to an Overthrow—omit. 13. being Unrighteous. they have a Reward of Unrighteousness. 13. LOVE-FEASTS.

† 1. 1 Pet. iii. 19. † 5. 2 Pet. iii. 6. † 6. Gen. xix. 24; Deut. xxix. 23; Jude 7.  
 † 6. Num. xxvi. 10. † 7. Gen. xix. 16. † 9. Psa. xxiv. 17, 19; 1 Cor. x. 13.  
 † 10. Jude 4, 7, 8, 10, 16. † 12. Jer. xii. 3; Jude 19. † 13. Phil. iii. 19. † 13.  
 Rom. xiii. 13. † 13. Jude 12. † 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας  
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, <sup>15</sup> καταλιποντες ευθει-  
having, of a curse children, having left a straight

αν οδον, εκλανθησαν, εξακολουθησαντες τη  
way, they wandered, having followed in the

οδω του Βαλααμ του Βοσορ, ος μισθον αδι-  
way of the Balaam of the Boser, who a reward of unrighte-

κιας ηγαπησεν, <sup>16</sup> ελεγξιν δε εσχεν ιδιας παρα-  
ousness loved, a reproof but he had of his own trans-

νομιας· υποζυγιον αφωνον, εν ανθρωπου φωνη  
gression; a beast of burden dumb, with of man a voice

φθεγξαμενον, εκωλυσε την του προφητου  
having spoken, restrained the of the prophet

παραφρονια. <sup>17</sup> Ουτοι εισι πηγαι ανυδροι, και  
madness. These are fountains without water, and

ομιχλαι υπο λαιλακος ελαυνομεναι· οις ο  
fog 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> Γερογκα γαρ ματαιοτητος φβεγγομενοι  
Swellings for of folly speaking

δελταζουσιν εν επιθυμιαις σαρκος, απεργειαις,  
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;

φ<sup>1</sup> γαρ τις ηττηται, τουτω και δεδουλω-  
by what for any one has been overcome, by this also he has been

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  
holy commandment. It has happened [but] to them this

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;

‡ 15 having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of \* BEOR, they loved the Reward of Unrighteous-

ness; † 16 but he had a Reproof for His Transgression; a dumb Beast, speaking with a \* Man's Voice restrained the MADNESS of the PROPHET.

‡ 17 † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

‡ 18 For † speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, † THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;

‡ 19 promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.

‡ 20 For † if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.

‡ 21 For † it were better for them not to have known the WAY of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.

‡ 22 But it has happened

\* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—omit. 22. but—omit.

† 14. Jude 11. † 15. Num. xvii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 13, 15; † 18. Jude 10. † 18. 2 Pet. 1. 4. † 19. Gal. v. 18; † 1 Pet. ii. 16. † 19. John viii. 24; Rom. vi. 10. † 20. Matt. xii. 45; Luke xi. 20; Heb. vi. 4; x. 26, 27. † 21. Luke xii. 47, 48; John ix. 41; xv. 22.

της αληθους παροιμιας· Κυων επιστρεψας επι  
of the true proverb; A dog having turned back to  
το ιδιον εξεραμα· και· 'Τς λουσαμενη, εις  
the own vomit; and; A hog having been washed, to  
κυλισμα βορβορου.  
a rolling-place of mire.

ΚΕΦ. γ'. 3.

1 Ταυτην ηδη, αγαπητοι, δευτεραν υμιν  
This now, beloved ones, second to you  
γραφω επιστολην, εν αις διεγειρω υμων εν  
I write a letter, in which I stir up of you by  
υπομνησει την ειλικρινη διανοιαν· 2 μνησθηται  
a remembrance the sincere mind; 2 to be mindful  
των προειρημενων ρηματων υπο των αγιων  
of the having been spoken before words by the holy  
προφητων, και της των αποστολων ημων εν-  
prophets, and of the of the apostles of us com-  
τολην του κυριου και σωτηρος· 3 τουτο πρω-  
mandment of the Lord and savior; this first  
τον γινωσκοντες, οτι ελευσονται επ' εσχατον  
knowing, that will come in last  
των ημερων εν εμπαιγμονη εμπαικται, κατα τας  
of the days with scoffing scoffers, according to the  
ιδιας επιθυμιας αυτων πορευομενοι, 4 και λεγον-  
own lusts of themselves walking, and saying;  
τες· Που εστιν η επαγγελια της παρουσιας  
Where is the promise of the presence  
αυτου; αφ' ης γαρ οι πατερες εκοιμηθησαν,  
of him? from of which for the fathers fell asleep,  
παντα ουτω διαμενει απ' αρχης κτισεως.  
all things thus remains from a beginning of creation.  
5 Λανθανει γαρ αυτους τουτο θελοντας, οτι ουρα-  
It escapes notice for them this being willing, that heav-  
νοι ησαν εκπαλαι, και γη εξ υδατος και δι'  
ens were of old, and earth out of water and through  
υδατος συνεστωσα, τω του θεου λογω,  
water having been placed together, by the of the God word,  
6 δι' ων ο τοτε κοσμος υδατι κατα-  
by means of which things the then world by water having  
κλυσθεις απωλετο· 7 οι δε νυν ουρανοι και η γη  
been deluged was destroyed; 7 the but now heavens and the earth  
τω αυτου λογω τεθησαυρισμενοι εισι, πυρι  
by the him word having been treasured up are, for fire  
τηρουμενοι εις ημεραν κρισεως και απωλειας  
being kept to a day of judgment and destruction  
των ασεβων ανθρωπων. 8 'Εν δε τουτο μη  
of the-impious men. One but this not  
λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα  
let escape you, beloved ones, that one day with  
κυριος ως χιλια ετη, και χιλια ετη ως ημερα  
Lord as a thousand years, and a thousand years as a day  
μια. 9 Ου βραδυνη \* [δ] κυριος της επαγγε-  
one. Not is slow [the] Lord of the promise,  
λιας, ως τινες βραδυτητα ηγγουνται· αλλα  
as some slowness account; but

to them according to the TRUE Proverb; † "The Dog returned to his own Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle, Beloved, I now write to you, in both of which † I stir up Your SINCERE Minds by Remembrance; 2 to recollect the WORDS PREVIOUSLY SPOKEN by the HOLY Prophets, and of † the COMMANDMENT of our LORD and Savior, by the APOSTLES; 3 This first, That in the Last of the DAYS Scoffers will come with scoffing, † walking after their OWN Lusts, 4 and saying, † "Where is the PROMISE of his PRESENCE? for from the time the FATHERS fell asleep, all things continue in this way from the Beginning of the Creation." 5 For this purposely escapes them, That the Heavens were of old, and † the Earth out of Water and by means of Water subsists, † by the WORD of GOD; 6 † by which the THEN WORLD was destroyed by a Deluge of Water. 7 But the present HEAVENS and the EARTH, by the \* SAME Word, are treasured up, being kept for Fire to a Day of Judgment and Destruction of IMPIOUS Men. 8 But let not this One thing escape You, Beloved, That One Day with the Lord is as a Thousand Years, and † a Thousand Years as one Day. 9 † The Lord of the PROMISE is not slow, as some regard Slowness, but

\* VATICAN MANUSCRIPT.—7. SAME Word.

0. the—omit.

† 22. Prov. xvi. 11. † 1. 2 Pet. i. 13. † 2. Jude 17. † 3. 1 Tim. iv. 1.  
‡ 1. 1. Jude 18. † 3. 2 Pet. ii. 10. † 4. Isa. v. 10; Jer. xvii. 15; Ezek. xii.  
24. 27; Matt. xxiv. 48; Luke xii. 45. † 5. Psa. xiv. 2; cxxxvi. 6. † 6. Gen. i. 0. 9;  
Psa. xxxiii. 6. † 6. Gen. vii. 11—23; ii. 6. † 8. Psa. xc. 4. † 9. Heb. ii. 3; Heb

μακροθυμει εις ημας μη βουλομενος τινας απο-  
 Is long-suffering towards us not desiring some to

λεσθαι, αλλα παντας εις μετανοιαν χωρησαι.  
 perish, but all for a reformation to come.

10 'Ηξει δε η ημερα κυριου ως κλεπτης, εν η  
 Will come but the day of Lord as a thief, in which

οι ουρανοι ραϊζηδον παρελευσονται, στοιχεια  
 the heavens with a rushing sound will pass away,

δε καυσουμενα λυθησονται, και γη και τα εν  
 and burning intensely will be dissolved, and earth and all in

αυτη εργα κατακαησεται. 11 Τωτων ουν  
 her works will be burned up. Of these things therefore

παντων λυμενων, ποταπους δει υπαρχειν  
 all being dissolved, what enim is behooven to be

\* [υμας] εν αγιαις αναστοφαις και ευσειβειαις;  
 [you] in holy conduct and piety?

12 προσδοκωντας και σπευδοντας την παρουσιαν  
 looking for and hastening the presence

της του θεου ημερας, δι' ην ουρανοι πυρου-  
 of the of the God day, on account of which heavens being on

μενοι ληθησονται, και στοιχεια καυσουμενα  
 are will be dissolved, and elements burning intensely

τηκεται. 13 Καιρους δε ουρανους και γην και-  
 melts. Now but heavens and earth new

νην κατα το επαγγελμα αυτου προσδοκωμεν,  
 according to the promise of him we look for,

εν οις δικαιοσυνη κατοικει. 14 Διω, αγαπητοι,  
 in which righteousness dwells, Therefore, beloved ones,

ταυτα προσδοκωντες, σπουδασατε ασπιλοι και  
 these things looking for, do you diligently endeavor spotless and

ομωμητοι αυτω ευρεθηναι εν ειρηνη, 15 και την  
 blameless by him to be found in peace, and the

του κυριου ημων μακροθυμιαν, σωτηριαν ηγεισθε.  
 of the Lord of us long-suffering, salvation do you reckon,

καθως και ο αγαπητος ημων αδελφος Παυλος  
 as also the beloved of us brother Paul

κατα την αυτω δοθεισαν σοφιαν εγραψεν  
 according to the to him having been given wisdom wrote

υμιν, 16 ως και εν πασαις \* [ταις] επιστολαις,  
 to you, as also in all [the] letters,

λαλων εν αυταις περι τωτων εν οις εστι δυσ-  
 speaking in them concerning these; in which is hardly

νοητα τινα, α οι αμαθεις και ασθηρικ-  
 understood some things, which those unlearned and unstable

ται στεβλουσιν, ως και τας λοιπας γραφας, προς  
 distort, as also the remaining writings, to

την ιδιαν αυτων απωλειαν. 17 'Υμεις ουν, αγα-  
 the own of themselves destruction. You therefore, be-

is patient towards us, not wishing that any one should perish, but that all should come to Reformation.

10 But the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the WORKS in it shall be \* burned up.

11 All These things, therefore, being dissolved, what persons ought we to be in Holy Conduct and Piety?—

12 Expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will be dissolved, and the Elements burning intensely will melt.

13 But we, according to his PROMISE, are looking for a new Earth, in which dwells Righteousness.

14 Therefore, Beloved, looking for These things, diligently endeavor to be found by him in Peace, spotless and blameless;

15 and reckon the PATIENCE of our LORD as Salvation; even as our BELOVED Brother Paul, according to the WISDOM imparted to him, wrote to you;

16 as also in All his Epistles, speaking in them concerning these things; in which some things are hard to be understood; which the UN-INSTRUCTED and UNSTABLE pervert, as also the OTHER Scriptures, to Their OWN Destruction.

17 Do you therefore Be-

\* VATICAN MANUSCRIPT.—10. discovered. II. thus. II. you—omit. 10. the—omit.  
 † 9. Isa. lxx. 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. vi. 2; xvi. 15. † 11. 1 Pet. i. 15. † 12. 1 Cor. i. 7; Titus ii. 13. † 12. Psal. i. 3; Isa. xxiv. 4. † 12. Micah i. 4. † 13. Isa. lxx. 17; lxxi. 22; Rev. xxi. i. 27. † 14. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 13; v. 23. † 15. Rom. ii. 4; 1 Pet. iii. 20. † 16. Rom. viii. 10; 1 Cor. v. 24; 1 Thess. iv. 16.

πητοι, προγνωσκοτες, 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. <sup>18</sup> 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. To him the glory both now and  
 εις ημεραν αιωνος. \* [αμην.]  
 to a day of an age; [so be it.]

loved, & being forewarned,  
 † be on your guard, lest  
 being led away by the DE-  
 CEIT of the LAWLESS, you  
 should fall from your own  
 stability;  
 18 † but grow in Favor  
 and Knowledge of our  
 LORD and Savior Jesus  
 Christ. ‡ To him be the  
 GLORY both now and for  
 the Day of the Age.\*

\* VATICAN MANUSCRIPT.—18. so be it—omit. Subscription—SECOND OF PETER.

† 17. Mark xlii. 23; † Pet. i. 12. † 17. Eph. iv. 14; † Pet. i. 10, 11; II. 15. † 18.  
 Eph. iv. 15; † Pet. ii. 2. † 18. † Tim. iv. 18; Rev. i. 6.

ΚΕΦ. α'. 1.

1 Ὅτι ἀπ' ἀρχῆς, ὃ ἑώρακα-  
 What was from a beginning, what we have heard, what we have  
 μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ εθεασαμεθα, καὶ  
 seen with the eyes of us, what we gazed on, and  
 αἱ χεῖρες ἡμῶν ἐψηλαφήσαν, περὶ τοῦ λόγου  
 the hands of us felt, concerning the word  
 τῆς ζωῆς·<sup>2</sup> (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-  
 of the life; (and the life was manifested, and we have  
 μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγελλομεν ὑμῖν  
 seen, and we bear testimony, and we declare to you  
 τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα,  
 the life the age-lasting, which was with the father,  
 καὶ ἐφανερώθη ἡμῖν·)<sup>3</sup> ὃ ἑώρακαμεν καὶ ἀκη-  
 and was manifested to us; what we have seen and we  
 κοασμεν, ἀπαγγελλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-  
 have heard, we declare to you, so that also you fel-  
 νωνίαν ἐχῆτε 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.<sup>4</sup> 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.  
<sup>5</sup> Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοαμεν ἀπ'  
 And this is the message, which we have heard from  
 αὐτοῦ καὶ ἀναγγελλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς  
 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.  
<sup>6</sup> Ἐὰν εἰπῶμεν, ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ  
 If we should say, that fellowship we have with him  
 καὶ ἐν τῷ σκοτεῖ περιπατοῦμεν, ψευδομεθα, καὶ  
 and in the darkness we should walk, we speak falsely, and  
 οὐ ποιοῦμεν τὴν ἀληθειαν·<sup>7</sup> εἰ δὲ ἐν τῷ φωτὶ  
 not we do the truth; if but in the light  
 περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοι-  
 we should walk, as he is in the light, fel-  
 νωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ  
 lowship we have with each other, and the blood of Jesus  
 \* [Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ  
 [Anointed] the son of him cleanses us from  
 πάσης ἁμαρτίας.<sup>8</sup> Ἐὰν εἰπῶμεν, ὅτι ἁμαρτιαν  
 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.<sup>9</sup> Ἐὰν ὁμολογῶμεν τὰς  
 not is in us. If we confess the

CHAPTER I.

1 † What was from the Beginning, what we have heard, what we have seen with our EYES; † what we beheld and † our HANDS felt, concerning the WORD of LIFE;—

2 and † the LIFE was made manifest, and \* what we have seen, we also testify, and declare to you the AIGIONIAN LIFE, † which was with the FATHER, and was manifested to us;—

3 † what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed † our FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things \* we write to you, † that your JOY may be complete.

5 † And this is the MESSAGE which we have heard from him, and announce to you, That † God is Light, and with him there is no Darkness.

6 † If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and † the BLOOD of Jesus, his son, cleanses us from All Sin.

8 † If we say That we have not Sin, we deceive Ourselves, and † the TRUTH is not in us.

9 † If we confess our

\* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN. 3. what we have seen. 4. to you.—omit. 7. Anointed.—omit.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 16. † 1. Luke xxiv. 50;  
 John xx. 27. † 2. John i. 4; xi. 25; xiv. 6. † 2. John i. 1, 2. † 3. Acts iv. 13;  
 † 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. 25, 26. † 6. 2 Cor. vi. 11;  
 † 1 John ii. 4. † 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. † 8. James iii. 2. † 9.  
 1 John ii. 4. † 9. Psa. xxxii. 5; Prov. xxviii. 13.

ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα  
sins of us, faithful he is and just, so that  
 ἀφῆ ἡμῖν τὰς ἀμαρτίας, καὶ καθάρισθῃ ἡμᾶς  
he may forgive to us the sins, and he may cleanse us  
 ἀπο πάσης ἀδικίας. <sup>10</sup> Ἐὰν εἰπῶμεν, ὅτι οὐχ  
from all unrighteousness. If we should say, that not  
 ἡμάρτηκαμεν, ψευστὴν ποιοῦμεν αὐτὸν, καὶ ὁ  
we have sinned, a liar we make him, and the  
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.  
word of him not is in us.

ΚΕΦ. Β'. 2.

<sup>1</sup> Τεκνία μου, τὰντα γράφω ὑμῖν, ἵνα μὴ  
Dear children of me, these things I write to you, so that not  
 ἀμαρτήτε· καὶ εἰς τις ἀμαρτή, παρακλήτοιν  
you may sin, and if any one should sin, a helper  
 ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δικαί-  
we have with the father, Jesus Anointed a just  
 ον· <sup>2</sup> καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἀμαρ-  
one; and he a propitiation is on account of the sins  
 τῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ 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 γινώσκομεν, ὅτι ἐγνωκαμεν αὐτὸν, εἰ  
this we know, that we have known him, if  
 τὰς ἐντολάς αὐτοῦ τηροῦμεν. <sup>4</sup> Ὁ λέγων· Ἐγ-  
the commandment of him we keep. The one saying:  
 γώκα αὐτὸν, 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, liar he is, and in this one the truth not  
 ἐστὶν. <sup>5</sup> Ὃς δ' ἀν τηρῇ αὐτοῦ τοῦ λόγου,  
is. Who but may keep of him the word,  
 ἀληθὺς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώ-  
truly in this one the love of the God has been per-  
 τετα. Ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ ἐσμεν.  
fectd. 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 περιεπάτησε, 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.

10 If we say That we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

1 My Dear Children! These things I write to you that you may not sin; and if any one should sin, † we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

2 and † he is a Propitiation on account of our sins, and not on account of ours only, but † also on account of the Whole world.

3 And by this we know That we have known him, if we keep his COMMANDMENTS.

4 † HE who SAYS, "I have known him," and keeps not his COMMANDMENTS, † is a Liar, and the TRUTH is not in this man;

5 but † he who keeps His word, † truly in this man the LOVE of GOD has been made perfect. By this we know That we are in Him.

6 † HE who SAYS he abides in Him, † ought himself also to walk, as he walked.

7 Beloved! † I am not writing a new Commandment to you, but an old Commandment, † which you had from the Beginning. The OLD COMMANDMENT is the WORD which you heard.

8 Again, † a new Commandment I am writing to you, which is true in him and in you; † Because the DARKNESS is passing

\* VATICAN MANUSCRIPT.—6. thus—omit.

7. from a Beginning—omit.

† 9. Psal. 11. 2. † 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. † 2. Rom. iii. 25; 3 Cor. v. 18; 1 John i. 7; iv. 10. † 3. John i. 29; 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. 9. † 7. 2 John 5. † 7. 1 John iii. 11. † 7. 1 John xiii. 14; xv. 12. † 8. R. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8. † 8. R.

αληθινον ηδη φαινει. <sup>9</sup> Ο λεγων εν τη φωτι  
true now shines. The one saying in the light  
ειναι, και τον αδελφον αυτου μισων, εν τη  
to be, and the brother of himself hating, in the  
σκοτια εστιν έως αρτι. <sup>10</sup> Ο αγαπων τον  
darkness he is till now. The one loving the  
αδελφον αυτου, εν τη φωτι μενει, και σκανδα-  
brother of himself, in the light abides, and a stumbling-  
λον εν αυτω ουκ εστιν. <sup>11</sup> Ο δε μισων τον αδελφον  
block in him not is, the one who hating the brother  
αυτου, εν τη σκοτια εστι, και εν τη σκοτια περι-  
of himself, in the darkness is, and in the darkness walks,  
πατει, και ουκοιδευου υπαγει, οτι η σκοτια ετυφ  
and not knows where he goes, because the darkness blinded  
λωσα τους οφθαλμους αυτου. <sup>12</sup> Γραφω υμιν, τεκ-  
the eyes of him. I write to you O dear  
νια, οτι αφενωται υμιν αι αμαρτιαι δια το  
children, because are forgiven to you the sins through the  
ονομα αυτου. <sup>13</sup> Γραφω υμιν, πατερες, οτι ευ-  
name of him. I write to you, O fathers, because you  
γνωκατε τον απ' αρχης γραφω υμιν, νεανισκοι,  
have known him from a beginning; I write to you, O young men,  
οτι νενικηκατε τον πονηρον γραφω υμιν,  
because you have overcome the evil one; I write to you,  
παιδια, οτι ευγνωκατε τον πατερα. <sup>14</sup> Εγρα-  
children, because you have known the father. I wrote  
ψα υμιν, πατερες, οτι ευγνωκατε τον απ' αρχης.  
to you, O fathers, because you have known him from a beginning.  
Εγραφα υμιν, νεανισκοι, οτι ισχυροι εσθε, και  
I wrote to you, O young men, because at once you are, and  
ο λογος \* [του θεου] εν υμιν μενει, και νενικη-  
the word [of the God] in you abides, and you have  
κατε τον πονηρον. <sup>15</sup> Μη αγαπατε τον κοσμον,  
overcome the evil one. Not do you love the world,  
μηδε τα εν τη κοσμη. Εαν τις αγαπα τον  
nor the things in the world. If any one should love the  
κοσμον, ουκ εστιν η αγαπη του πατρος εν αυτω.  
world, not is the love of the father in him;  
<sup>16</sup> οτι παν το εν τη κοσμη, η επιθυμια της  
because all that is in the world, the lust of the  
σαρκος, και η επιθυμια των οφθαλμων, και η  
flesh, and the lust of the eyes, and the  
αλαζονεια του βιου, ουκ εστιν εκ του πατρος,  
pomp of the life, not is from the father,  
αλλ' εκ του κοσμου εστι. <sup>17</sup> Και ο κοσμος  
but from the world is. And the world  
παραγεται, και η επιθυμια αυτου ο δε ποιων  
passes away, and the lust of it; the one doing  
το θελημα του θεου, μενει εις τον αιωνα.  
the will of the God, abides for the age.

away, and † the true  
LIGHT now shines.

9 † HE who SAYS he is  
in the LIGHT, and hates  
his BROTHER, is in the  
DARKNESS till now.

10 HE who LOVES his  
BROTHER, abides in the  
LIGHT, and † there is no  
Stumbling-block to him.

11 But HE who HATES  
his BROTHER is in the  
DARKNESS, and † walks in  
the DARKNESS, and does  
not know where he is going,  
Because the DARKNESS  
has blinded his EYES.

12 Dear children! I  
write to you, Because  
† your SINS are forgiven  
you through his NAME.

13 Fathers! I write to  
you, Because you have  
known HIM from the Be-  
ginning. Young men! I  
write to you, Because you  
have overcome the EVIL  
one. Children! † I have  
written to you, because you  
have known the FATHER.

14 Fathers! I have writ-  
ten to you; Because you  
have known HIM from the  
Beginning. Young men! I  
have written to you, Be-  
cause † you are strong, and  
the WORD of GOD abides in  
You, and you have over-  
come the EVIL one.

15 † Love not the  
WORLD, nor the THINGS  
in the WORLD. † If any  
one love the WORLD, the  
LOVE of the FATHER is not  
in him;

16 Because EVERY thing  
in the WORLD,—the DESI-  
RE of the FLESH, and the  
DESIRE of the EYES, and the  
POMP of LIFE, is not from  
the FATHER, but is from  
the WORLD.

17 And † the WORLD is  
passing away, and its DE-  
SIRE; but HE who DOES  
the WILL of GOD abides  
for the AGE.

\* VATICAN MANUSCRIPT.—13. I have written.

14. of God—omit.

1 John i. 9; viii. 12; xii. 35. † 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John i. 14, 15.  
† 10. 2 Pet. i. 10. † 11. John xii. 85. † 12. Luke xxiv. 47; Acts iv. 23; i. 43;  
xiii. 38. † 14. Eph. vi. 11. † 15. Rom. xii. 2. † 15. Matt. vi. 24; Gal. i. 19;  
James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24.



18 Παιδια, εσχάτη ώρα ἐστὶ καὶ καθὼς ἤκου-  
 Children, last hour it is, and as you  
 σατε, ὅτι ὁ ἀντιχριστὸς ἐρχεται, καὶ νῦν ἀρτί-  
 heard, that the antichrist is coming, even now anti-  
 χριστοὶ πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν,  
 christos many have become, whence we know,  
 ὅτι εσχάτη ώρα ἐστίν. 19 Ἐξ ἡμῶν ἐξήλθον,  
 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 sur they were of us,  
 μεμνηθεῖσαν ἀν μὲθ' ἡμῶν· ἀλλ' ἵνα φανερω-  
 they would have remembered with us; but so that they might  
 θωσῆν, ὅτι οὐκ εἰσι πάντες ἐξ ἡμῶν. 20 Καὶ  
 be manifested, that not they are all of us. And  
 ὅμεις χρισμα ἐχετε ἀπο τοῦ ἁγίου, καὶ οἰδατε  
 you an anointing have from the holy, and you know  
 πάντα. 21 Οὐκ ἐγραψά ὑμῖν, ὅτι οὐκ οἰδατε  
 all things. Not I wrote to you, because not you know  
 τὴν ἀληθειαν, ἀλλ' ὅτι οἰδατε αὐτὴν, καὶ ὅτι  
 the truth, but because you know her, and because  
 παν ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστίν. 22 Τίς  
 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-  
 σους οὐκ ἐστὶν ὁ Χριστός; οὗτος ἐστὶν ὁ ἀρτί-  
 sus not is the Anointed-one? this is the anti-  
 χριστὸς, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν  
 christ, the one denying the father and the  
 υἱόν. 23 Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν  
 son. Every one the denying the son, not even the  
 πατέρα ἐχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν  
 father has; the one confessing the son, also the  
 πατέρα ἐχει.  
 father has.

24 Ὅτι οὐκ ἔγνωσθε ἀπ' ἀρ-  
 You [therefore] what heard from a be-  
 χης, ἐν ὑμῖν μενετώ· ἐὰν ἐν ὑμῖν με-  
 ginning, in you let us; if in you should  
 νῆ ὁ ἀπ' ἀρχῆς ἤκουσατε, καὶ ὅμεις ἐν τῷ  
 abide what from a beginning you heard, also you in the  
 υἱῷ καὶ \* [ἐν] τῷ πατρὶ μενεῖτε. 25 Καὶ αὕτη  
 son and [in] the father will abide. And this  
 ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο  
 is the promise which he promised  
 ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 Ταῦτα ἐγραψά  
 so us, the life the age-lasting. These things I wrote  
 ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. 27 Καὶ ὅμεις  
 to you concerning those deceiving you. And you  
 τὸ χρισμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν  
 the anointing which received from him, in you  
 μενεῖ, καὶ οὐ χρεῖαν ἐχετε, ἵνα τις διδάσκη  
 abides, and not need you have, so that any one may teach  
 ὑμᾶς· ἀλλ' \* [ὡς] τὸ αὐτὸ χρισμα 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, 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. 24. therefore—omit. 24. in  
 —omit. 25. you. 27. FREE COPY. 27. as—omit.

† 13. 2 Thess. II. 3; 2 Pet. II. 1; 1 John IV. 3. † 18. Matt. xxiv. 5, 24; 2 John 7.  
 † 18. 1 Tim. IV. 1; 2 Tim. III. 1. † 19. 1 Cor. XI. 19. † 20. 2 Cor. I. 21; Heb. I. 9.  
 † 21. 1 John IV. 3; 2 John 7. † 23. John xv. 23; 2 John 9. † 24. John XIV. 23; 1 John I. 3. † 25. John XVII. 3; 1 John I. 3; v. 11. † 26. 1 John 7; 2 John 7. † 27. verse 20. † 27. John XIV. 20; XVI. 13.

περι παντων, και αληθες εστι, και ουκ εστι  
 concerning all things, and true is, and not is  
 ψευδος· και καθως εδιδαξεν υμας, μενειτε εν  
 a lie; and as it taught you, do you abide in  
 αυτω. <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  
 αισχυνωμεν απ' αυτου, εν τη παρουσια αυτου.  
 we may be put to shame from him, in the presence of him.  
<sup>29</sup> Εαν ειητε, οτι δικαιος εστι, γνωσκετε, 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'. 8. <sup>1</sup> Ιβετε, ποτατην  
 has been begotten. See you, what  
 αγαπην δεδωκεν ημιν ο πατηρ, ινα τεκνα θεου  
 love has given to us the father, as that children of God  
 κληθωμεν. Δια τουτο ο κοσμος ου  
 we should be called. On account of this the world not  
 γνωσκει ημας, οτι ουκ εγω αυτον.  
 knows us, because not it knew him.

<sup>2</sup> Αγαπητοι, νυν τει να θεου εσμεν, και ουκ ετι  
 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 εκ' αυτω, αγγιζει 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  
 also, also the lawlessness does; and the sin  
 εστιν η ανομια. <sup>5</sup> Και οϊδατε, οτι εκεινος εφα-  
 is the lawlessness. And you know, that he was  
 νερωθη, ινα τας αμαρτιας \* [ημων] αφη  
 manifested, so that the sins [of us] he might take away;  
 και εμαρτια 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, μη δεεις 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 PRACTIS-  
 ING 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 practis-  
 es 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-  
 NNESS, is Righteous, even  
 as he is Righteous.

\* VATICAN MANUSCRIPT.—1. God, and such we are. 2. but—omit. 5. of us —omit.

† 28. 1 John iii. 9. † 29. 1 John iv. 17. † 23. Acts xxii. 14. † 29. 1 John  
 iii. 7, 10. † 1. John i. 12. † 1. John xv. 18, 19; xvi. 3; xvii. 25. † 2. Rom.  
 vi. 15; Gal. iii. 29; iv. 6. † 2. Rom. viii. 29; † 1 Cor. v. 49; Phil. iii. 21; Col. iii. 4;  
 † 1 Pet. i. 4. † 2. Joh. xix. 20; Psa. xvi. 11; Matt. v. 8. † 4. Rom. iv. 16; † 1 John v. 17.  
 † 5. Isa. liii. 5, 6, 11; † 1 Tim. i. 16; Heb. i. 3; ix. 20; † 1 Pet. ii. 24.  
 † 6. 1 John ii. 4; iv. 8; † 3 John 11. † 5. 2 Cor. v. 21;  
 Heb. iv. 15; † 1 Pet. ii. 22. † 7. Ezek.

εστιν. <sup>8</sup> Ο ποιων την αμαρτιαν, εκ του διαβο-  
 14. The one doing the sin, from the accuser  
 λου εστιν· <sup>9</sup> οτι απ' αρχης ο διαβολος αμαρτια-  
 is; because from a beginning the accuser  
 νει. <sup>10</sup> Εισ τουτο εφανερωθη ο υιος του θεου,  
 For this was manifested the son of the God,  
 ινα λυση τα εργα του διαβολου. <sup>9</sup> Πας  
 so that he might destroy the works of the accuser. Every one  
 ο γεγεννημενος εκ του θεου, αμαρτιαν ου ποιει,  
 the having been begotten of the God, sin not does,  
 οτι σπερμα αυτου εν αυτω μενει· και ου δυναται  
 because seed of him in him abides; and not is able  
 αμαρτανειν, οτι εκ του θεου γεγεννηται. <sup>10</sup> Εν  
 to sin, because by the God he has been begotten. In  
 τουτω φαμερα εστι τα τεκνα του θεου και  
 this manifest is the children of the God and  
 τα τεκνα του διαβολου. Πας ο μη ποιων  
 the children of the accuser. Every one the not doing  
 δικαιοσυνην, ουκ εστιν εκ του θεου, και ο μη  
 righteousness, not is of the God, and the not  
 αγαπων τον αδελφον αυτου. <sup>11</sup> Οτι αυτη εστιν  
 one loving the brother of himself. Because this is  
 η αγγελια, ην ηκουσατε απ' αρχης, ινα αγα-  
 the message, which you heard from beginning, that we  
 πωμεν αλληλους. <sup>12</sup> ου καθως Καιρ εκ του  
 should love each other; not as Cain of the  
 πονηρου ην, και εσφαξε τον αδελφον αυτου  
 evil one was, and killed the brother of himself;  
 και χαριν τιнос εσφαξεν αυτον; οτι τα εργα  
 and on account of what killed he him? because the works  
 αυτου πονηρα ην, τα δε τον αδελφου αυτοι δι-  
 of him evil was, those but of the brother of him right-  
 καια.

eous.  
<sup>13</sup> Μη θυμαζετε, αδελφοι \* [μου,] ει μισει  
 Not do you wonder, brethren [of me,] if hates  
 υμας ο κοσμος. <sup>14</sup> Ημεις οιδαμεν, οτι μεταβε-  
 you the world. We know, that we have  
 βηκαμεν εκ του θανατου εις την ζωην, οτι αγα-  
 passed over from the death into the life, because we  
 πωμεν τους αδελφους· ο μη αγαπων \* [τον  
 love the brethren; the not loving [the  
 αδελφον,] μενει εν τω θανατω. <sup>15</sup> Πας ο  
 brother,] abides in the death. Every one the  
 μισων τον αδελφον αυτου, ανθρωποκτονος εστι·  
 hating the brother of himself, a man-killer is;  
 και οιδατε, οτι πας ανθρωποκτονος ουκ εχει  
 and we know, that every man-killer not has  
 ζωην αιωνιον εν αυτω μενουσαν. <sup>16</sup> Εν τουτω  
 life age-lasting in him abiding. By this  
 εγνωκαμεν την αγαπην, οτι εκεινος υπερ  
 we have known the love, because he on behalf  
 ημων την ψυχην αυτου εθηκε και ημεις ουβει-  
 of us the life of himself laid down; and we ought  
 λουμεν υπερ των αδελφων τας ψυχας τιθειναι.  
 on behalf of the brethren the lives to lay down.

8 † HE who PRACTISES SIN is of the ENEMY; FOR the ENEMY has been sinning from the Beginning. For this was the SON of GOD manifested, † that he might destroy the WORKS of the ENEMY.

9 NO ONE who has been BEGOTTEN by GOD practises Sin; Because † his Seed abides in Him; and he cannot sin, Because he has been begotten by GOD.

10 By this are the CHILDREN of GOD discovered, and the CHILDREN of the ENEMY; † NO ONE who does not PRACTISE Righteousness is of GOD, and NO ONE who does not LOVE his 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 BROTHERS. 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 BROTHERS.

\* VATICAN MANUSCRIPT.—13. of me—omit.

14. BROTHERS—omit.

† 8. Matt. xlii. 35; John viii. 44. † 8. Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14. † 9. 1 Pet. i. 23. † 10. 1 John ii. 20. † 11. John xlii. 34; xv. 12; ver. 21; 1 John iv. 7. 21; 2 John 5. † 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. † 13. John xv. 10; xvii. 14; 2 Tim. iii. 12. † 15. Matt. v. 21, 22; 1 John iv. 20. † 15. Gal. v. 15; Rev. xli. 8. † 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 Ὅς δ' ἂν εἶχῃ τὸν βίον τοῦ κόσμου, καὶ θεω-  
 ρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ  
 κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ  
 ἀγαπῇ τὸν θεὸν μένει ἐν αὐτῷ; 18 Τεκνία  
 \* [μου,] μὴ ἀγαπῶμεν λόγῳ μῆδε τῇ γλώσσῃ,  
 ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. 19 \* [Καὶ] ἐν τούτῳ  
 γινώσκομεν, ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ  
 ἐμπροσθεν αὐτοῦ πιστοῦμεν τὰς καρδίας ἡμῶν,  
 20 ὅτι, εἰ καὶ καταγινώσκῃ ἡμῶν ἢ καρδία, ὅτι  
 μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ  
 γινώσκει πάντα. 21 Ἀγαπήτοι, εἰ ἡ καρδία  
 \* [ἡμῶν] μὴ καταγινώσκῃ \* [ἡμῶν,] παρῆρσιαν  
 ἐχομεν πρὸς τὸν θεόν, 22 καὶ ὃ εἰς αἰτῶμεν,  
 λαμβανόμεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ  
 τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποι-  
 οῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα  
 πιστεῦσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
 Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδω-  
 κεν ἐντολὴν ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐν-  
 τολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν  
 αὐτῷ καὶ ἐν τούτῳ γινώσκομεν, ὅτι μένει ἐν  
 ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἔδωκεν.

ΚΕΦ. Δ'. 4.

1 Ἀγαπήτοι, μὴ παντὶ πνεύματι πιστεύετε,  
 ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ  
 ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξῆλθυσαν

17 But †whoever has the goods of the world, and may see his BROTHERS have Need, and may shut up his COMPASSIONS from him, †how abides the LOVE of GOD in him?

18 Dear children! †we should not love in Word nor in TONGUE, but in Work and in Truth.

19 By this we \*know †That we are of the TRUTH, and shall assure our \*HEARTS in His presence;

20 †Because if our HEART 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. πᾶντ. 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. † 19. 1 Cor. iv. 4. † 21. Job xxii. 26. † 21. Heb. x. 22; 1 John ii. 28; iv. 17. † 22. Psa. xxiv. 15; cxiv. 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. 31. † 23. John vi. 29; xv. 2. † 23. John xiv. 64. † 24. John xiv. 23; xv. 18. † 24. John xv. 27. † 1. Matt. xxiv. 4. † 1. 1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2. † 1. Matt. xxiv. 5, 24; Acts xx. 30; 1 Tim. iv. 1; 1 Pet. ii. 1; 1 John ii. 18; 3 John 7.

εἰς τὸν κόσμον. <sup>2</sup> Ἐν τούτῳ γινώσκετε τὸ  
 into the world. By this you know the  
 πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα 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  
 τοῦ Ἰησοῦν, ἐκ τοῦ θεοῦ οὐκ ἐστὶ· καὶ τούτο  
 the Jesus, from the God not is; and this  
 ἐστὶ τοῦ ἀντιχριστοῦ, ὃ ἀκηκοῦτε ὅτι ἐρχε-  
 is that of the antichrist, which you heard that it  
 ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. <sup>4</sup> Ὑμεῖς  
 come, and now in the world is already. You  
 ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικηκατέ  
 of the God are, dear children, and have overcome  
 αὐτούς· ὅτι μείζων ἐστὶν ὃ ἐν ὑμῖν, ἢ ὃ 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  
 τούτου ἐκ τῶν 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  
 γινώσκωμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ  
 we know the spirit of the truth and the  
 πνεῦμα τῆς πλάνης.

<sup>7</sup> Ἀγαπῆτοι, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ  
 Beloved ones, we should love each other; because the  
 ἀγάπη ἐκ τοῦ θεοῦ ἐστὶ, καὶ πᾶς ὃ ἀγαπᾷ,  
 love of the God is, and every one the loving,  
 ἐκ τοῦ θεοῦ γεγεννηται, καὶ γινώσκει τὸν θεόν·  
 he who has been begotten, and knows the God,  
<sup>8</sup> ὃ μὴ ἀγαπᾷ, οὐκ ἐγνώ τὸν θεόν, ὅτι ὃ θεός  
 he not loving, not knew the God, because the God  
 ἀγαπᾷ ἐστὶν. <sup>9</sup> Ἐν τούτῳ ἐφανερωθῆ ἡ ἀγάπη  
 love is. In this was manifested the love  
 τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονο-  
 of the God to us, because the son of himself the only-  
 γενῆ ἀπέσταλκεν ὁ θεός εἰς τὸν κόσμον, ἵνα  
 begotten sent forth the God into the world, so that  
 ζήσωμεν 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 ἀπέστειλε  
 but that he loved us, and sent forth  
 τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν  
 the son of himself a propitiation respecting the  
 sins

<sup>2</sup> By this you know the  
 SPIRIT of God,—; Every  
 Spirit which confesses Je-  
 sus Christ \* to have come  
 in the flesh, is from God;

<sup>3</sup> 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.

<sup>4</sup> † 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.

<sup>5</sup> † They are of the  
 WORLD; on this account  
 they speak of the WORLD,  
 and the WORLD hears  
 them.

<sup>6</sup> 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.

<sup>7</sup> † Beloved! we should  
 love each other; Because  
 LOVE is from GOD; and  
 EVERY ONE who LOVES  
 has been begotten by GOD,  
 and knows GOD.

<sup>8</sup> HE who does not  
 LOVE, † does not know  
 God; Because ‡ GOD is  
 Love.

<sup>9</sup> † By this the LOVE of  
 GOD to us was manifested,  
 that GOD sent forth his  
 ONLY-BEGOTTEN SON in-  
 to the WORLD, that ‡ we  
 might live through him.

<sup>10</sup> 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. 8; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John  
 v. 4. † 4. John xii. 81; xiv. 20; xvi. 11: 1 Cor. ii. 12; Eph. ii. 2; vi. 12. † 5. John  
 i. 31; xv. 10; xvii. 14. † 6. John viii. 47; x. 27: 1 Cor. xiv. 27; 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. 10. † 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. † 9. 1 John v.  
 † 10. John xv. 10; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. 11 Ἀγαπητοὶ, εἰ οὕτως ὁ θεὸς ἠγάπησεν  
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 τεθεαται. 12 Ἐὰν ἀγαπώ-  
God no one at any time has seen. If we love  
μεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ  
each other, the God in us abides, and the  
ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. 13 Ἐν  
love of him having been perfected it is in us. By  
τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ  
this we know, that in him we abide, and  
αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
he in us, because out of the spirit of himself  
δεδώκεν ἡμῖν. 14 Καὶ ἡμεῖς τεθεαμάθα καὶ  
he has given us. And we have seen  
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν  
we testify, that the father sent forth the son  
σωτῆρα τοῦ κόσμου. 15 Ὃς ἀνὸς ὁμολογήσῃ, ὅτι  
savior of the world. Whoever may confess, that  
Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ  
Jesus is the son of the God, the God in him  
μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 Καὶ ἡμεῖς ἐγ-  
abides, and he in the God. And we have  
νώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν  
known and we have believed the love, which  
ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ  
has the God in us. The God love is, and  
ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ  
the one abiding in the love, in the God abides, and the  
θεὸς ἐν αὐτῷ. 17 Ἐν τούτῳ τετελειώται ἡ  
God in him. By this has been perfected the  
ἀγάπη μεθ' ἡμῶν, ἵνα κτηρήσῃαν ἐχωμεν ἐν τῇ  
love with us, so that holders we may have in the  
ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ  
day of the judgment, because as he is, also  
ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. 18 Φόβος οὐκ  
we are in the world this. Fear not  
ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἐξῶ  
is in the love, but the perfect love outside  
βαλλεῖ τὸν φόβον· ὅτι ὁ φόβος κολασίν ἔχει·  
casts the fear, because the fear a restraint has;  
ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.  
the but one fearing not has been perfected in the love.  
19 Ἡμεῖς ἀγαπώμεν \* [αὐτὸν,] ὅτι αὐτὸς πρῶτος  
We love [him,] because he first  
ἠγάπησεν ἡμᾶς. 20 Ἐὰν τις εἴπῃ· Ὅτι ἀγαπῶ  
loved us. If any one may say; That I love  
τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶ, ψεύσῃ  
the God, and the brother of himself he may hate,  
τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν  
his is; the for not loving the brother  
αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐκ 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] if no one has seen God at any time, [yet] if we love each other, God dwells in Us; and this 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 Who ever 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 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 is 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. 23; John xv. 12; 1 John iii. 16. 12. John i. 18; 1 Tim. vi. 16; verse 20. 13. 1 John ii. 5; ver. 18. 14. John xiv. 21; 1 John iii. 24. 15. John i. 14; 1 John i. 1, 2. 16. 1 John iii. 24. 17. James ii. 13; 1 John ii. 23; iii. 19, 31. 18. verse 8. 19. Rom. x. 9; 1 John v. 1, 5. 20. 1 John ii. 4; iii. 17.

\*[πως] ἵκαναί αγαπᾶν: <sup>21</sup> Καὶ ταυτην την  
 [how] is able to love? And this the  
 εντολην εχουμεν ἀπ' αὐτου, ἵνα ὁ αγαπᾶν  
 commandment we have from him, that the encloring  
 τον θεου αγαπα και τον αδελφον αὐτου.  
 the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

<sup>1</sup> Πας ὁ πιστευων, ὅτι Ἰησους εστιν ὁ Χρισ-  
 Every one the believing, that Jesus is the Anointed,  
 τος, εκ του θεου γεγεννηται: και πας ὁ αγα-  
 by the God has been begotten; and every one the lov-  
 κων τον γενησαντα, αγαπα \* [και] τον γεγεν-  
 ing the one having begot, love [also] the one having  
 νημενον ἐξ αὐτου. <sup>2</sup> Ἐν τούτῳ γινωσκομεν,  
 been begotten by him. By this we know,  
 ὅτι αγαπᾶμεν τα τεκνα του θεου, ὅταν τον  
 that we love the children of the God, when the  
 θεου αγαπᾶμεν και τας εντολας αὐτου τηρωμεν.  
 God we may love and the commandments of him we may keep.

<sup>3</sup> Αὐτη γαρ εστιν ἡ αγαπη του θεου, ἵνα τας  
 This for is the love of the God, that the  
 εντολας αὐτου τηρωμεν: και αἱ εντολαι  
 commandments of him we may keep; and the commandments  
 αὐτου βαρειαι ουκ εἰσιν, <sup>4</sup> ὅτι παν το γεγεννη-  
 of him burdensome not are, because all that having been  
 μενον εκ του θεου, νικᾷ τον κοσμον: και  
 begotten by the God, overcomes the world; and  
 αὐτη εστιν ἡ νικη ἡ νικησασα τον κοσμον, ἡ  
 this is the victory that having overcome the world, the  
 πιστις ἡμων. <sup>5</sup> Τις εστιν ὁ νικων τον κοσ-  
 faith of us. Who is the one overcoming the world,

μον, εἰ μη ὁ πιστευων, ὅτι Ἰησους εστιν ὁ υἱος  
 if not the one believing, that Jesus is the son  
 του θεου: <sup>6</sup> Ὁτι ος εστιν ὁ ελθων δι'  
 of the God? Who is the one having come by means of  
 ὕδατος και αιματος, Ἰησους \* [ὁ] Χριστος, ουκ  
 water and blood, Jesus [the] Anointed, not  
 εν τῷ ὕδατι μονον, ἀλλ' εν τῷ ὕδατι και  
 by the water only, but by the water and  
 τῷ αἵματι: και το πνευμα εστι το μαρ-  
 the blood; and the spirit is the one  
 τυρουν, ὅτι το πνευμα εστιν ἡ αληθεια.  
 testifying, because the spirit is the truth.  
<sup>7</sup> Ὅτι τρεις εἰσιν οἱ μαρτυρουντες: <sup>8</sup> το πνευμα,  
 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.

<sup>1</sup> † 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.

<sup>2</sup> By this we know That we love the CHILDREN of GOD, when we love GOD and \* practise his COMMANDMENTS.

<sup>3</sup> † For this is the LOVE of GOD, that we keep his COMMANDMENTS; and † his COMMANDMENTS are not burdensome;

<sup>4</sup> † Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—OUR FAITH.

<sup>5</sup> \* And who is HE that OVERCOMES the WORLD, but † HE who BELIEVES That Jesus is the SON of GOD.

<sup>6</sup> 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.

<sup>7</sup> † For there are THREE which TESTIFY;

\* VATICAN MANUSCRIPT.—20. how—omit. 1. also—omit. 2. practise. 3. And wh. 4. the—omit. 5. by.

† 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. † 5. John xiv. 15, 21, 23; xv. 10. † 3. † xi. 30. † 4. 1 John iii. 9; iv. 4. † 5. 1 Cor. xv. 57. † 6. John x. 26; xvi. 13; 1 Tim. iii. 16.

και το ὕδωρ, και το αίμα· και οἱ τρεις εἰς το ἐν  
 and the water, and the blood; and the three for the one  
 εἰσιν. <sup>9</sup> Εἰς τὴν μαρτυρίαν τῶν ἀνθρώπων λαμ-  
 are. If the testimony of the men were-  
 βαρομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·  
 ceive, the testimony of the God greater is;  
 ὅτι ἀττη ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτυ-  
 becauseas this is the testimony of the God, which he has testi-  
 ρηκε περὶ τοῦ υἱοῦ αὐτοῦ. <sup>10</sup> Ὁ πιστεύων εἰς τὸν  
 sed 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 πιστεύων τῷ θεῷ, ψεῖστην κέκοιτηκεν  
 the not one believing the God, a liar has made  
 αὐτὸν, ὅτι οὐ κέπιστευκεν εἰς τὴν μαρτυρίαν,  
 him, because not he has believed in the testimony,  
 ἣν μεμαρτυρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.  
 which has testified the God concerning the son of himself.  
<sup>11</sup> Καὶ αὕτη ἐστίν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον  
 And this is the testimony, because life age-lasting  
 ἔδωκεν ἡμῖν ὁ θεὸς, 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 ἔχων τὸν υἱόν, ἐχει τὴν  
 of him is. The one having the son, has the  
 ζωὴν· ὁ μὴ ἔχων 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 ζωὴν αἰώνιον ἔχετε· οἱ πιστεύοντες  
 know, that life age-lasting you 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  
 ἐστίν ἡ παρῆσια ἣν ἐχομεν πρὸς αὐτὸν, ὅτι  
 is the boldness which we have towards him, that  
 εἰάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ,  
 if anything we may ask according to the will of him,  
 ἀκούει ἡμῶν. <sup>15</sup> καὶ εἰάν οἶδαμεν, ὅτι ἀκούει  
 he hears us; and if we know, that he hears  
 ἡμῶν, ὅ ἀν αἰτώμεθα, οἶδαμεν, ὅτι ἐχομεν τα  
 us, whatever we may ask, we know, that we have the  
 αἰτήματα ἃ ῥητήκαμεν παρ' αὐτοῦ. <sup>16</sup> Ἐάν  
 petitions which we have asked from him.  
 τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτανόν·  
 any one should see the brother of himself sinning  
 τα ἁμαρτιαν μὴ πρὸς θάνατον, αἰτησεῖ, καὶ  
 a sin not to death, he shall ask, and  
 δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτανουσι μὴ πρὸς  
 he will give to him life, for those sinning not to  
 θάνατον. Ἐστίν 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 eternal 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 eternal LIFE.

14 And this is the CONFIDENCE which we have towards him, That if we ask ANY thing according to his WILL, he hears us.

15 And if we know That he hears us, whatever we ask, we know That we have the PETITIONS which we have asked from him.

16 If any one see his BROTHER sinning a Sin, not to Death, let him ask, and he will give him LIFE for THOSE who SIN not to Death. There is a Sin to Death; I do not say that he should ask concerning THAT.

17 All Unrighteous-

\* VATICAN MANUSCRIPT.—2. That.

† 9. John viii. 17, 18. † 10. Rom. viii. 16; Gal. iv. 6.  
 † 10. John iii. 33; v. 33. † 11. John i. 4; Col. iii. 4; 1 John iv. 6. † 12. John  
 iii. 30; v. 24. † 13. John xx. 31. † 14. 1 John iii. 22. † 15. 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 <sup>unrighteousness</sup> αμαρτια εστι' και εστιν αμαρτια ου <sup>sins is; and it is sins not</sup>  
 προς θανατον. <sup>to death.</sup> 18 Οιδαμεν, <sup>We know,</sup> <sup>that every one the</sup> <sup>having</sup> <sup>been begotten by the</sup> <sup>God,</sup> <sup>not</sup> <sup>sins;</sup> <sup>but</sup> <sup>οχι</sup> <sup>αμαρτανει</sup> <sup>αλλ'</sup> <sup>δ</sup> <sup>γεννηθει</sup> <sup>εκ του θεου,</sup> <sup>τηρει</sup> <sup>εαυτον,</sup> <sup>the one having been begotten by the</sup> <sup>God,</sup> <sup>keeps</sup> <sup>himself,</sup>  
 και ο <sup>and the</sup> <sup>evil one</sup> <sup>not</sup> <sup>lays hold</sup> <sup>of him.</sup> 19 Οιδαμεν,  
<sup>that from the</sup> <sup>God</sup> <sup>we are,</sup> <sup>and the</sup> <sup>world</sup> <sup>wholly</sup> <sup>in</sup> <sup>τη</sup> <sup>πονηρα</sup> <sup>κειται.</sup> 20 Και οιδαμεν, <sup>And we know</sup> <sup>that the</sup> <sup>son</sup> <sup>of the</sup> <sup>God</sup> <sup>is</sup> <sup>come,</sup> <sup>and</sup> <sup>has</sup> <sup>given</sup> <sup>to</sup> <sup>us</sup> <sup>an</sup> <sup>understanding,</sup> <sup>so</sup> <sup>that</sup> <sup>γινωσκωμεν</sup> <sup>τον</sup> <sup>αληθινον</sup> <sup>και</sup> <sup>ετιμεν</sup> <sup>εν</sup> <sup>τη</sup> <sup>αληθινη,</sup> <sup>εν</sup> <sup>τη</sup> <sup>υψη</sup> <sup>αυτου</sup> <sup>ιησου</sup> <sup>Χριστω.</sup> <sup>Ου-</sup> <sup>τως</sup> <sup>εστιν</sup> <sup>ο</sup> <sup>αληθινος</sup> <sup>θεος</sup> <sup>και</sup> <sup>η</sup> <sup>ζωη</sup> <sup>αιωνιος.</sup>  
 21 Τεκνια, φυλαξατε εαυτους απο των ειδωλων.  
 Dear children, do you keep yourselves from the idols.

ness is Sin; but there is a Sin not to Death.

18 We know That **EVERY** ONE who has been **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 **eternal** **LIFE**.

21 Dear children! † keep yourselves from **IDOLS**. \*

\* VATICAN MANUSCRIPT.—18. him.

Subscription.—FIRST OF JOHN.

† 18. 1 Pet. i. 23; 1 John iii. 9.

† 18. James i. 27.

† 19. Gal. i. 4.

† 20.

Luke xxiv. 43. † 20. John xvii. 3.

† 21. 1 Cor. x. 14.

\* SECOND OF JOHN.

1 Ὁ πρεσβυτερος εκλεκτη Κυρια, και τοις  
 The elder to a chosen lady, and to the  
 τεκνοις αυτης, ους εγω αγαπω εν αληθεια,  
 children of her, whom I love in truth,  
 (και ουκ εγω μονος, αλλα και παντες οι γνω-  
 (and not I only, but also all those know-  
 κότες την αληθειαν.) 2 δια την αληθειαν την  
 ing the truth,) on account of the truth that  
 μενουσαν εν ημιν, και μεθ ημων εσται εις τον  
 abiding in us, and with us shall be for the  
 αιωνα· 3 εσται μεθ υμων χαρις, ελεος, ειρηνη  
 age; will be with you favor, mercy, peace  
 παρα θεου πατρος, και παρα \* [κυριου] Ιησου  
 from God a father, and from [Lord] Jesus  
 Χριστου του υιου του πατρος, εν αληθεια και  
 Anointed the son of the father, in truth and  
 αγαπη. 4 Εχαρη λιαν, οτι εδρηκα εκ των  
 love. I rejoiced greatly, because I have found of the  
 τεκνων σου περιπατουντας εν αληθεια, καθως  
 children of thee walking in truth, as  
 εντολην ελαβουμεν παρα \* [του] πατρος.  
 a commandment we received from [the] father.  
 5 Και νυν ερωτω σε, Κυρια, ουχ ως εντολην  
 And now I entreat thee, lady; not as a commandment  
 γραφω σοι καινην, αλλα ην ειχομεν απ'  
 writing to thee new, but which we had from  
 αρχης, ινα αγαπωμεν αλληλους. 6 Και αυτη  
 beginning, that we should love each other. And this  
 εστιν η αγαπη, ινα περιπατωμεν κατα της  
 is the love, that we should walk according to the  
 εντολας αυτου. Αυτη εστιν η εντολη,  
 commandments of him. This is the commandment,  
 καθως ηκουσατε απ' αρχης, ινα εν αυτη περι-  
 as you heard from beginning, that in it you  
 πατητε. 7 Ὅτι πολλοι πλανοι εισηλθον εις  
 should walk. Because many deceivers entered into  
 τον κοσμον, οι μη ομολογουντες Ιησουν Χριστον  
 the world, who not confessing Jesus Anointed  
 ερχομενον εν σαρκι· ουτος εστιν ο πλανος και  
 coming in flesh; this is the deceiver and  
 ο αντιχριστος. 8 Βλεπετε εαυτους, ινα μη  
 the antichrist. See you yourselves, that not  
 απολεσωμεν τα εργασαμεθα, αλλαμισθον  
 we may lose the things we performed, but a reward  
 πληρη απολαβωμεν. 9 Πας ο παραβαινων,  
 full we may receive. Every one the transgressing,  
 και μη μενων εν τη διδαχη του Χριστου, θεου  
 and not abiding in the teaching of the Anointed, God

1 The ELDER to the  
 Chosen Cyria; and to her  
 CHILDREN whom I love  
 in Truth; (and not only I,  
 but also All those who  
 have known the TRUTH.)

2 On account of THAT  
 TRUTH which ABIDES in  
 us, and shall be with us to  
 the AGE.

3 † Favor, Mercy, and  
 Peace from God the Fa-  
 ther, and from Jesus  
 Christ the SON of the FA-  
 THER, shall be with you  
 in Truth and Love.

4 I rejoiced greatly That  
 I found some of thy CHIL-  
 DREN walking in Truth,  
 as we received a Command-  
 ment from the FATHER.

5 And now I entreat  
 thee, Cyria, † not as writ-  
 ing to thee a New Com-  
 mandment, but that which  
 we had from the Begin-  
 ning, † 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 Be-  
 ginning, that you should  
 walk in it.

7 † For Many Deceivers  
 \* went forth into the  
 world,—THOSE who do  
 not CONFESS Jesus Christ  
 did come in the FLESH.  
 This is the DECEIVER and  
 the ANTICHRIST.

8 † Look to yourselves,  
 † that \* you may not lose  
 the things we performed,  
 but that \* you may receive  
 a full Reward.

9 † EVERY ONE who  
 \* GOES BEYOND, and does  
 not abide in the DOCTRINE  
 of the ANOINTED ONE, has

\* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. the—omit.  
 6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may  
 receive. 9. GOES BEYOND.

† 1. 1 John iii. 18; 3 John 1, 4; 1. John vii. 32; Gal. ii. 8, 14; iii. 1; v. 7; Gal. i. 5;  
 2 Thess. ii. 13. 1 Tim. ii. 4; Heb. x. 26. † 5. 1 Tim. i. 2. † 4. 3 John 2.  
 † 6. 1 John ii. 7, 8; i. 11. † 8. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 23.  
 0. John xiv. 15, 21; xv. 10; 1 John ii. 6; v. 8. † 7. 1 John iv. 1—3. † 8. Mark  
 ii. 0. † 6. Gal. iii. 4; Heb. x. 32, 35. † 9. 1 John ii. 23.

οὐκ ἔχει ὁ μὲν ἔν τῳ διδαχῇ \* [του Χρισ-  
not has; the one abiding in the teaching [of the Associated,]  
του,] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.  
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 λαμβανετε αὐτὸν εἰς  
teaching not brings, not do you receive him into  
οἰκίαν, καὶ χαιρεῖν αὐτῷ μὴ λεγετε. 11 Ὁ γὰρ  
house, and health him not say you. The for  
λεγων αὐτῷ χαιρεῖν, κοινωνεῖ τοῖς ἐργοῖς αὐτοῦ  
onesaying to him health, partakes in the works of him  
τοῖς πονηροῖς.  
in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠβουλήθη  
Many things having to you to write, not I wished  
διὰ χαρτὸν καὶ μελανοῦ· ἐλπίζω γὰρ εἶδεν  
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 ᾗ πεπληρωμένη. 13 Ἀσπάζεται  
to be joy of us may be having been perfected. Salute

σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.  
these the children of the sister of these the chosen one.

not God. 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 SISTER salute  
thee. \*

\* VARIAN MANUSCRIPTS.—Φ. of the ASSOCIATED—omit.  
you. 12. yours. Subscription—SACRAMENT OF JOHN.

12. but I hope to be with

† 10. *Chairein* was φ form of salutation, expressive of friendly feeling. The Greeks  
usually began their letters with it. See ACTS XV. 26; JAMES I. 1.

‡ 10. Rom. XVI. 17; 1 Cor. V. 11; Gal. I. 6, 9; 2 Tim. III. 6; Titus III. 10. ‡ 12.  
§ John 13. ‡ 12. John XVII. 13; 1 John I. 6. ‡ 13. 1 Pet. V. 12.

\* THIRD OF JOHN.

1<sup>ο</sup> Ο πρεσβυτερος Γαϊω τω αγαπητω, ον εγω  
The elder to Gaius the beloved one, whom I  
αγαπω εν αληθεια. <sup>2</sup> Αγαπητε, περι παντων  
love in truth. O beloved one, concerning all things  
ευχομαι σε ευδοουσαι και υγιαειν, καθως  
I wish thee to prosper and to be in health, even as  
ευδοουται σου η ψυχη. <sup>3</sup> Εχαρην γαρ λιαν,  
prosperest thou the life. I rejoiced for greatly,  
ερχομενων αδελφων και μαρτυρουντων σου τη  
coming brethren and testifying of thee in the  
αληθεια, καθως συ εν αληθεια περιπατεις.  
truth, even as thou in truth walkest.  
<sup>4</sup> Μειζοτεραν τουτων ουκ εχω χαραν, ινα ακουω  
Greater of these not I have joy, that I hear  
τα εμα τεκνα εν αληθεια περιπατουσα. <sup>5</sup> Αγα-  
the my children in truth walking. O be-  
πητε, πιστον ποιεις ο εαν εργαση εις  
loved one, faithfully thou doest whatever thou mayest work for  
τους αδελφους και εις τους ξενους, <sup>6</sup> οι εμαρτυ-  
the brethren and for the strangers, these bore tes-  
ρησαν σου τη αγαπη ενωπιον εκκλησιας· ους  
simony of thee to the love in presence of congregation, whom  
καλωσ ποιησεις προεμψας αξιως του θεου.  
well thou wilt do having sent forward worthily of the God.  
<sup>7</sup> ~~Τω~~ περ γαρ του ονοματος εξηλθον, μηδεν λαμ-  
On behalf for of the name they went forth, nothing re-  
βανοντος απο των εθνων. <sup>8</sup> Ημεις ουν οφειλο-  
ceiving from the Gentiles. We therefore ought  
μεν απολαμβανειν τους τοιουτους, ινα συνεργωι  
to receive the such like ones, that co-workers  
γινωμεθα τη αληθεια. <sup>9</sup> Εγραψα τη εκκλησια·  
we may become in the truth. I wrote to the congregation;  
αλλ' ο φιλοκρωτευων αυτων Διοτρεφης ουκ  
but the one loving to be first of them Diotrophes not  
επιδεχεται ημας. <sup>10</sup> Δια τουτο, εαν ελθω,  
receives us. On account of this, if I come,  
υπομνητω αυτου τα εργα α ποιει, λογοις  
I will remember of him the works which he does, with words  
πονηροις φλυαρων ημας· και μη αρκουμενος επι  
evil prating against us; and not being satisfied in  
τουτοις, ουτε αυτος επιδεχεται τους αδελφους,  
these things, not even he receives the brethren,  
και τους βουλομενους κωλυει, και εκ της εκ-  
and those wishing he forbids, and out of the con-  
κλησιας εκβαλλει. <sup>11</sup> Αγαπητε, μη μιμου  
gregation he casts. O beloved one, not do thou imitate  
το κακον, αλλα το αγαθον. 'Ο αγαθοποιων, εκ  
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, † whom I love in the TRUTH.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy soul prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as † thou walkest \* in the TRUTH.

4 I have no greater \* Joy than in these things, that I hear of † MY Children walking \* in the TRUTH.

5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and \* this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his NAME they went forth, † receiving nothing from the GENTILES.

8 We, therefore, ought to \* entertain such, that we may become Co-workers for the TRUTH.

9 I wrote \* something to the CONGREGATION, but Diotrophes, who LOVES to be FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! † do not thou imitate THAT which is EVIL, but THAT which is GOOD. † HE who DOES

\* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.  
Pleaure, something.

4. in the truth.

5. this to Strangers.

8. in the truth.

8. entertain.

9.

† 1. 2 John 1.  
x. 13, 15.  
q. 9.

† 8. 2 John 4.

† 4. 1 Cor. iv. 15; Philemon 10.

† 7. 7 Cor.

† 11. Psa. xxxvii. 37; Isa. i. 16, 17; 1 Pet. lii. 11.

† 11. 1 John ii. 20

του θεου εστιν· ο κακοποιων, ουχ εωρακε τον  
the God is; the one doing evil, not has seen the

θεον. <sup>12</sup> Δημητριω μεμαρτυρηται υπο παντων,  
God. Demetrius has been testified to, by all,

και υπ' αυτης της αληθειας· και ημεεις δε μαρ-  
and by herself the truth; and we and tes-  
τυρουμεν, και οιδατε, οτι η μαρτυρια ημων  
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 καλαμυ σοι γραφαι·  
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 λαλητομεν. <sup>15</sup> Ειρηνη σοι. Ασκαζονται  
mouth we will speak. Peace to thee. Salute

σε οι φιλοι· ασπαζου τους φιλους κατ' ονομα.  
See the friends; do thou salute the friends by name.

GOOD is of GOD; HE WHO  
DOES EVIL has not seen  
GOD.

<sup>12</sup> † Testimony is borne  
to Demetrius by all, even  
by the TRUTH Herself;  
and we also testify, † and  
\* thou knowest That our  
TESTIMONY is true.

<sup>13</sup> † I had Many Things  
\* to write, but I do not  
wish to write them to thee  
with Ink and Pen;

<sup>14</sup> 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.  
scriptura—THIRD OF JOHN.

13. to write to thee, but.

Sub-

‡ 12. 1 Tim. iii. 7.

‡ 12. John xxi. 24.

‡ 13. ‡ John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]

OF JUDA [AN EPISTLE.]

\* OF JUDAS.

1 Ιουδας, Ιησου Χριστου δουλος, αδελφος δε  
 Judas, of Jesus Anointed a bond-servant, a brother and  
 Ιακωβου, τοις εν Θεω πατρι ηγιασμενοις κλη-  
 of James, to those in God a Father sanctified ones an- of  
 σου Χριστω τετηρημενοις κλητοις. 2 ελεος υμιν  
 Jesus Anointed preserved ones called ones; mercy to you  
 και ειρηνη και αγαπη πληθυνθειη. 3 Αγαπητοι,  
 and peace and love may be multiplied. Beloved ones,  
 πασαν σπουδην ποιουμενος γραφειν υμιν, περι  
 all haste making to write to you, concerning

της κοινης σωτηριας αναγκην εσχος γραφαι  
 the common salvation a necessity I had to have written

υμιν παρακαλων ενωμνιζεσθαι τη απαξ παρα-  
 to you exhorting to earnestly contend for the ones having

δοσειση τοις αγιοις πιστει. 4 Περαισεδυσαν  
 been delivered to the saints faith. Proudly entered

γαρ τινες ανθρωποι, οι παλαι προγεγραμμε-  
 for some men, those of old having been previously de-

νοι εις τουτο το κριμα, πσεβεις, την του  
 signated for this the judgment, impious ones, the of the

Θεου ημων χαριω μετατιθευτες εις ασελγειας,  
 God of us favor changing into licentiousness,

και τον μονον δεσποτον και κυριον ημων Ιησου  
 and the only sovereign and Lord of us Jesus

Χριστον αρνουμενοι. 5 Ηπομνησαι δε υμας  
 Anointed denying. To remind but you

βουλομαι, ειδοντας υμας απαξ τουτο, οτι ο  
 I wish, knowing you once this, because the

κυριος, λαος εκ γης Αιγυπτου σωσας, το δευ-  
 Lord, people out of land of Egypt having saved, the second

τερον τουτε μη πιστευσαντας απωλεσεν. 6 Αγ-  
 time those not having believed he destroyed; men,

γελους τε τους μη τηρησαντας την εαυτων  
 sengers and those not having kept the of themselves

αρχην, αλλα απολιποντας το ιδιον οικητηριον,  
 principality, but having left the own habitation,

εις κριτιν μεγαλης ημερας, δεσμοις ειθιαις υπο  
 for judgment of a great day, with chains perpetual under

ζοφον τετηρηκον. 7 Ως Σοδομα και Γομορρα,  
 thick darkness have been kept; as Sodom and Gomorrah,

και αι περι αυτας πολεις, τον ομοιον τουτων  
 and the about them cities, the like to them

τροπον εκπορευεσασαι, και απελθουσαι οπισω  
 manner having committed fornication, and having gone away after

σαρκος ετερας, προκεινται δειγμα, πυρος κια-  
 flesh of another, are placed before an example, of fire ago-

1 Judas, a Bond-servant of Jesus Christ, and † Brother of James, to those who are \* BELOVED by God the Father, even the called ones who are † preserved by Jesus Christ; 2 may Mercy and † Peace and Love be multiplied to you.

3 Beloved, making All haste to write to you concerning \* our † COMMON Salvation, I had a necessity to write to you, exhorting you † to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

4 † For Some Men have come in privily, who of old were PREVIOUSLY DESIGNATED for THIS JUDGMENT, impious, † changing the FAVOR of our God into Licentiousness, † denying the ONLY Sovereign, and our LORD Jesus Christ.

5 But I wish to remind you, though you once knew \* this, That † the LORD having saved the People out of the Land of Egypt, AFTERWARDS † destroyed those who did not BELIEVE;

6 and THOSE Angels who KEPT NOT THEIR OWN Principality, but left their own Habitation, † he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

7 † as Sodom and Gomorrah, and the CITIES about them, which in a LIKE Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

\* VATICAN MANUSCRIPT.—Title—OF JUDAS. 1. BELOVED by God. 2. our common Salvation. 5. all things, That Jesus, having saved.

† 1. Luke vi. 16; Acts i. 13. † 1. John xvii. 11, 12, 15. † 2. 1 Pet. i. 2; 2 Pet. i. 2. † 3. Titus i. 4. † 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7. † 4. Gal. ii. 4; 2 Pet. ii. 1. † 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. † 4. Titus i. 16; 1 John ii. 22. † 5. 1 Cor. x. 0. † 5. Num. xiv. 29, 37; xvi. 54; Psa. cvii. 25; Heb. iii. 17, 19. † 6. 2 Pet. ii. 4. † 7. Gen. xix. 24; Deut. xxix. 23; 2 Pet. ii. 0.

ριον δικην ὑπεχουσαι. <sup>8</sup> Ὁμοίως μентοι  
lasting retributive justice are undergoing. In like manner truly

και οὗτοι ενυπνιαζομενοι σαρκα μεν μαινουσι,  
also these dreaming ones flesh indeed they pollute,  
κυριοτητα δε αθετουσι, δοξας δε βλασφημουσιν.  
lordships and they set aside, glories and they revile.

<sup>9</sup> Ὁ δε Μιχαηλ ὁ αρχαγγελος, ὄτε τῷ διαβολῷ  
The but Michael the chief messenger, when with the accuser

διακρινομενος διελεγετο περι του Μωσους  
contending he reasoned about the of Moses

σωματος, ουκ ετολμησε κρισιν επενεργειν  
body, not he dared a judgment to bring against

βλασφημιας, ἀλλ' εἰπε· Επιτιμησαι σρικυριος.  
of reviling, but he said; May rebuke these Lord.

<sup>10</sup> Οὗτοι δε, ὅσα μεν ουκ οιδασι, βλασφη-  
These but, what things indeed not they know, they re-

μουσιν ὅσα δε φυσικως, ὡς τε αλογα ζωα,  
vile; what things but naturally, as irrational animals,

επιστανται, εν τούτοις φθειρονται. <sup>11</sup> Ουαι  
they know, in these things they are corrupt. Woe

αυτοις, ὅτι τῷ ὁδῷ του Καϊν ἐπορευθησαν, και  
to them, because the way of the Cain they went, and

τῷ πλανῷ του Βαλααμ μισθῶν ἐξεχυθησαν, και  
in the error of the Balaam reward they rushed, and

τῷ αντιλογίᾳ του Κορε ἀπωλοντο.  
in the contradiction of the Kore they destroyed themselves.

<sup>12</sup> Οὗτοι εἰσιν εν ταις κρυπταις ὑμων σπιλαδες,  
These are in the love-feasts of you hidden rocks,

συνεωχόμενοι ἀφοβως, ἑαυτους νοιμανοντες·  
feasting together without fear, themselves feeding;

νεφελαι ἀνυδροι, ὑπο ανεμων παραφερομεναι·  
clouds without water, by winds being swept along;

δενδρα φθινοπωρινα, ἀκαρφα, δις αποθανοντα,  
trees autumnal, unfruitful, twice having died,

εκκριζωοντα· <sup>13</sup> κυματα κερια θαλασσης, εκ-  
having been rooted, waves wild of sea, foam-

φριζοντα τας ἑαυτων αισχυνας· ἀστερες πλα-  
ing out the of themselves shame; stars wan-

νηται, οἷς \* [δ] ζοφος \* [του] σκοτους εις  
dering, for which [the] gloom [of the] darkness for

αιωνα τετηρηται. <sup>14</sup> Προεφητευσε δε και του-  
an age has been kept. Prophesied and also these

τοις ἑβδομοσ ἀπο Αδαμ Ενωχ, λεγων· Ἰθου,  
seventh from Adam Enoch, saying; Lo,

ἦλθε κυριος εν ἁγίαις μυριασιν ὀνότου, <sup>15</sup> ποιη-  
came a Lord with holy myriads of himself, to exe-

σαι κρισιν κατὰ παντων, και ἐξελεγει παντας  
cute judgment against all, and convict all

τους ασεβεις \* [αυτων] περι παντων των  
the impious ones [of them] concerning all of the

εργων ασεβειας αυτων ὧν ησεβησαν, και  
works of impiety of them which they did impiously, and

tributive justice of an aio-  
nian fire.

<sup>8</sup> † In like manner in-  
deed These Dreamers also  
pollute the Flesh, and despi-  
re 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; "Thou  
" Lord rebuke thee."

<sup>10</sup> † These blaspheme  
what indeed they do not  
understand, but what they  
know naturally as IRRAT-  
IONAL 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.  
‡ 0. Zech. iii. 2. † 10. 2 Pet. ii. 12. † 11. Gen. iv. 5; 1 John iii. 12. † 11.  
Num. xxii. 7, 21; 2 Pet. ii. 15. † 11. Num. xxi. 1, &c. † 12. 1 Cor. xi. 21; †  
11. 13. † 13. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxxiii. 2; Dr  
10; Zech. xiv. 5; Matt. xxv. 5; 2 Thess. i. 7; Rev. i. 7;

περι παντων των σκληρων, ὡς ελαλησαν  
concerning all of the hard things, as spoke  
κατ' αὐτου ἀμαρτωλοὶ ἀσεβεις. <sup>16</sup> Οὗτοι εἰσι  
against him sinners impious. These are  
γογγυσται, μεμψιμοιροὶ, κατα τας επιθυμίας  
murmurers, complainers, according to the lusts  
αὐτων πορευομενοι· και το στομα αυτων λαλει  
of themselves walking; and the mouth of them speaks  
ὑπερυγκα, θαυμαζοντες προσωπα, ωφελειας  
swelling words, admiring faces, of gain  
χαριν. <sup>17</sup> Ὑμεῖς δε, αγαπητοι, μνησθητε των  
on account. You but, beloved ones, do you remember the  
ρηματων των προειρημενων ὑπο των αποστο-  
words of those having been before spoken by the apos-  
λων του κυριου ἡμων Ιησου Χριστου. <sup>18</sup> ὅτι  
ties of the Lord of us Jesus Anointed; that  
ελεγον ὑμιν, ὅτι εν εσχρατῃ χρονῳ εσονται  
they said to you, that in last time will be  
εμπακται, κατα τας εαυτων επιθυμίας πορευ-  
soothers, according to the of themselves lusts walk-  
ομενοι των ἀσεβειων. <sup>19</sup> Οὗτοι εἰσιν οἱ αποδιο-  
ing the impious. These are they marking  
ριζοντες \* [ἐαυτους,] ψυχικοι, πνευμα μη εχον-  
out boundaries [themselves,] soulful ones, a spirit not hav-  
τες. <sup>20</sup> Ὑμεῖς δε αγαπητοι, τη ἁγιωτατη ὑμων  
ing. You but beloved ones, in the most holy of you  
πιστει εποικοδομουνητε. εαυτους, εν πνευμα  
faith building up yourselves, in spirit  
ἁγιῳ προσευχομενοι, <sup>21</sup> εαυτους εν αγαπη θεου  
holy praying, yourselves in love of God  
τηρησατε, προσδεχομενοι το ελεος του κυριου  
do you keep, looking for the mercy of the Lord  
ἡμων Ιησου Χριστου εις ζωην αιωνιον. <sup>22</sup> Και  
of us Jesus Anointed for life age-lasting. And  
οὐς μεν ελεειτε διακρινομενοι. <sup>23</sup> οὐς δε εν φοβῳ  
some indeed do you pity discriminating; some but in fear  
σωσετε, εκ του πυρος αρπαζοντες· μισουντες  
do you save, out of the fire snatching; hating  
και τον απο της σαρκος εσπιλωμενον χιτωνα.  
even the from the flesh having been spotted garment.  
<sup>24</sup> Τῷ δε δυναμενῷ φυλαξαι ὑμας απαιττους,  
To the now one being powerful to guard you from stumbling,  
και στησαι κατενωπιον της δοξης αὐτου αμω-  
and to place in presence of the glory of himself blame-  
μους εν αγαλλιασει, <sup>25</sup> μονῷ θεῷ σωτηρι ἡμων,  
lets with exceeding joy, to only God a savior of us,  
διὰ Ιησου Χριστου του κυριου ἡμων δοξα \* [και]  
through Jesus Anointed of the Lord of us glory [and]  
μεγαλυσση, κρατος και εξουσια, και νυν και  
majesty, strength and authority, both now and  
εις παντας τους αιωνας· αμην.  
for all the ages; so be it.

"piously did, and of All  
"† the HARSH words which  
"impious Sinners spoke  
"against him."

<sup>16</sup> 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.

<sup>17</sup> † But do you, Be-  
loved, remember THOSE  
WORDS which were PRE-  
VIOUSLY SPOKEN by the  
APOSTLES of our LORD Je-  
sus Christ;

<sup>18</sup> That they said to  
you, That in the Last Time  
‡ there will be Mockers,  
walking according to THEIR  
OWN IMPIOUS LUSTS.

<sup>19</sup> These are THEY who  
SEPARATE, † Sensual, not  
having the Spirit.

<sup>20</sup> But you, Beloved,  
‡ building up yourselves on  
Your MOST HOLY Faith,  
praying with holy Spirit,

<sup>21</sup> keep yourselves in the  
Love of God, ‡ looking for  
the MERCY of our LORD Je-  
sus Christ to aionian Life.

<sup>22</sup> And, making a differ-  
ence, Some indeed do you  
pity;

<sup>23</sup> but Others save by  
Fear, snatching them out  
of the FIRE, hating even  
‡ the GARMENT SPOTTED  
by the FLESH.

<sup>24</sup> † 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,

<sup>25</sup> † 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.—10. themselves—omit.  
every AGE, and now,  
Subscription—OF JUDAS.

† 15. 1 Sam. ii. 3; Psa. xxxi. 15; xciv. 4; Mal. iii. 13.  
Prov. xxi. 28; James ii. 1, 9. † 17. 2 Pet. iii. 9.  
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. 6.  
‡ 24. Col. i. 23. † 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 8.

25. and—omit.

25. before

† 10. 2 Pet. ii. 18. † 16.  
† 18. 1 Tim. iv. 1; 2 Tim. iii. 1;  
† 20. Col. ii. 7; 1 Tim.  
† 24. Rom. xvi. 25; Eph. iii. 20.



ΑΠΟΚΑΛΥΨΙΣ.

A REVELATION.

THE APOCALYPSE.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Ἀποκαλύψις 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 ταχαι, καὶ ἐσημανεν ἀποστείλας

to have done with speed, and he signified having sent

δια τοῦ ἀγγελοῦ αὐτοῦ τῷ δούλῳ αὐτοῦ

by means of the messenger of himself to the bond-servant of himself

Ἰωάννῃ· <sup>2</sup> ὃς ἐμαρτύρησε 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

τα ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς

the things in it having been written; the for season

ἐγγύς.

near.

<sup>4</sup> Ἰωάννης τὰς ἑπτὰ ἐκκλησίαις τὰς ἐν τῇ

John to the seven congregations which are in the

Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ

Asia; favor to you and peace from the one existing

καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν

and the one who was and the one coming, and from the

ἑπτὰ πνευμάτων, ἃ †[ἐστίν] ἐνώπιον τοῦ

seven spirits, which [is] in presence of the

ὀροῦ αὐτοῦ· <sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-

thronos of him; and from Jesus Anointed, the wit-

τύς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ

ness the faithful, the first-born of the dead ones, and the

ἀρχὼν τῶν βασιλείων τῆς γῆς· τῷ ἀγαπῶντι

prince of the kings of the earth; to the one loving

ἡμᾶς καὶ λουθᾶντι 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-

λείαν, ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἢ

dow, priests to the God and father of himself, to him the

<sup>1</sup> 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,

<sup>2</sup> † who testified the WORD OF GOD, and the TESTIMONY of Jesus Christ, \* whatever things he saw.

<sup>3</sup> Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and who observe the THINGS which have been written in it; for † the TIME is near.

<sup>4</sup> 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;

<sup>5</sup> 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,

<sup>6</sup> and made † for us a Kingdom.—Priests for his God and Father; † to HIM

\* The Revelation is not found in the V. M. S., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the V. M. S., 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 V. M. S., 1209.

\* VATICAN MANUSCRIPT, No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "Αποκάλυψις" has been adopted for the title. † whatever things he saw (A. B.) † God, the one who is (A. B.)

† 4. estin, is—omitted by B C. † 5. So reads A C and some other MSS. and versions.

† 6. Accemin, for us.—A.; Accemoon, of us.—C.

† 1. Rev. xxii. 16. † 2. Rev. vi. 9; xii. 17. † 2. 1 John i. 1. † 3. Rev. xxii. 7. † 3. Rev. xxii. 19. † 4. Exod. iii. 14; verse 8. † 4. Zech. iii. 7.

† 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. r. xix. 16. † 6. 1 John i. 7. † 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; B

δοξα και το κρατος εις τους αιωνας των αιωνων\*  
glory and the strength for the ages of the ages;  
αμην.  
so be it.

7 <sup>7</sup>Ιδου, ορχεται μετα των νεφελων, και οψε-  
Lo, he comes with the clouds, and shall  
ται αυτος πας οφθαλμος, και οιτινες αυτον  
see him every eye, and those who him  
εξεκεντησαν\* και κοπονται επ' αυτον πασαι αι  
pierced, and shall mourn over him all the  
φυλαι της γης ναι, αμην. <sup>8</sup>Εγω ειμι το Α  
tribes of the earth; yes, so be it. 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  
δ ην και ο ερχομενος, ο παντοκρατωρ.  
the one who was and the one coming, the almighty.

<sup>9</sup>Εγω Ιωαννης, ο αδελφος υμων, και συγκοι-  
I John, the brother of you, and co-part-  
νωμος εν τη θλιψει και βασιλεια και υπομονη  
ner in the affliction and kingdom and patience  
Ιησου Χριστου, εγενομη εν τη νησω τη καλου-  
of Jesus Anointed, was in the island that being  
μεση Πατμος, δια των λογων 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.] <sup>10</sup>Εγενομη εν πνευματι εν τη κυριακη  
ed.] 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, <sup>11</sup>λεγουσης\* Ο βλεπειs  
as of a trumpet, saying; What thou seest

γραψον εις βιβλιον, και πεμψον ταις επτα εκ-  
du thou write for a scroll, and send to the seven con-  
κλησιαιs, εις Εφεσον, και εις Σμυρναν, και εις  
gregations, to Ephesus, and to Smyrna, and to  
Περγαμον, και εις Θυατειρα, και εις Σαρδειs,  
Pergamos, and to Thyatira, and to Sardis,  
και εις Φιλαδελφειαν, και εις Λαοδικειαν.  
and to Philadelphia, and to Laodicea.

<sup>12</sup>Και επεστρεψα βλεπειν την φωνην ητιs  
And I turned to see the voice which  
ελαλησεν μετ' εμου\* και επιστρεψας ειδον επτα  
spoke with me; and having turned I saw seven  
λυχνιαs χρυσαs, <sup>13</sup>και εν μεσση των \* [επτα]  
lampstands golden, and in midst of the [seven]  
λυχνιων ομοιον υιου ανθρωπου, ενδεδυμενον  
lampstands like to a son of man, having on a garment  
ποδηρη, και περιεζωσμενον προς τοιs  
reaching to the foot, and having been girded about at the  
μαστοιs ζωνη χρυση\* <sup>14</sup>η δε κεφαλη αυτου  
breasts a girdle golden; the but head of him  
και αι τριχηs, λευκαι 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 coming with the CLOUDS, and Every Eye shall see him, and †those who pierced him; and ALL the TRIBES of the LAND shall mourn over him. Yes, Amen.

8 †“ I am the ALPHA and the OMEGA,” says the Lord GOD, †“the ONE who IS, and the ONE who WAS, and the ONE who is COMING—the OMNIPOTENT.”

9 † I John, your BRO- THER and † Co-partner in the AFFLICTION, and Kingdom, and Patient waiting for \* Jesus, was in THAT ISLAND which is CALLED Patmos, † on account of the WORD of GOD, and the TESTIMONY of Jesus.

10 † I was in Spirit on the LORD'S Day; and I heard behind me a loud Voice as of a Trumpet,

11 saying, “What thou seest write in a Scroll, and send to THOSE SEVEN Congregations;—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”

12 And I turned to see the voice which \* was speaking with me; and having turned I saw † Seven golden Lampstands,

13 and in † the Midst of the Lampstands † one like to a Son of Man, † invested with a garment to the foot, and girded about at † the BREASTS with a golden Girdle;

14 and his HEAD and HAIRS white as white

\* VATICAN MANUSCRIPT, No. 1160.—0. Christ Jesus (a.) Jesus (d.) 0. on account of—omit (A C) 0. Anointed—omit (A C.) 12. was speaking (a c.) 13.

† 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts I. 11. † 7. Zech. xii. 10; John xix. 37. † 8. I. a. x. 1. 4; xlv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxi. 13. † 8. verso 4; Rev. iv. 8; xi. 17; xvi. 6. † 9. Phil. i. 7; iv. 14; † Tim. i. 8. † 9. verso 2; Rev. vi. 9. † 10. Acts x. 10; 2 Cor. xii. 7; Rev. iv. 9; xvii. 3; xxi. 10. † 11. Exod. xxxv. 37; Zech. iv. 2; verse 20. † 13. Rev. ii. 1. † 13. Ezek. i. 26; Dan. vii. 18; x. 10; xiv. 14. † 13. Dan. x. 6. † 13. Rev. xv. 6.

και οι οφθαλμοι αυτου ως φλοξ πυρος· 15 και οι  
and the eyes of him as a flame of fire; and the  
ποδες αυτου ομοιοι χαλκολιβανω, ως εν καμινφ  
feet of him like to fine white brass, as in a furnace  
πετυρωμενοι· και η φωνη αυτου ως φωνη  
having been set on fire; and the voice of him as a voice  
υδατων πολλων· 16 και εχων εν τη δεξια αυτου  
of waters many; and having in the right of himself  
χειρι αστερας επτα· και εκ του στοματος  
hand stars seven; and out of the mouth  
αυτου ρομφαια διστομος οξει εκπορευομενη·  
of him a broad-sword two-mouthed sharp proceeding;  
και η οψις αυτου, ως ο ηλιος φαινει εν τη  
and the appearance of him, as the sun shines in the  
δυναμει αυτου· 17 Και οτε ειδον αυτον επεσα  
power of himself. And when I saw him I fell  
προς τους ποδας αυτου, ως νεκρος· και εθηκε την  
at the feet of him, as dead; and he placed the  
δεξιαν αυτου επ' εμε, λεγων· Μη φοβου· εγω  
right of himself on me, saying; Not do thou fear; I  
ειμι ο πρωτος και ο εσχατος, 18 και ο ζων· και  
am the first and the last, and the living one; even  
εγενομην νεκρος, και ιδου ζων ειμι εις τους  
I was dead, and lo living I am for the  
αιωνας των αιωνων· και εχω τας κλεις του  
ages of the ages; and I have the keys of the  
θανατου και του ζου· 19 Γραφον ουν  
death and of the unseen. Write thou therefore the things  
ειδες, και α εισι, και α μελλει γινεσθαι  
thou sawest, even the things are, and the things about to occur  
μετα ταυτα· 20 το μυστηριον των επτα αστε-  
after these; the secret of the seven stars  
ρων ων ειδες επι της δεξιας μου, και τας  
which thou sawest on the right of me, and the  
επτα λυχνιας τας χρυσας· Οι επτα αστερες,  
seven lampstands the golden. The seven stars,  
αγγελιοι των επτα εκκλησιων εισι· και αι λυχ-  
messengers of the seven congregations are; and the lamp-  
νιαι αι επτα, επτα εκκλησιαι εισι.  
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

1 Τω αγγελω της εν Εφεσφ εκκλησιας γρα-  
By the messenger of the in Ephesus congregation do thou  
ψον· Ταδε λεγει ο κρατων τους επτα αστερας  
write; These things says the one holding the seven stars  
εν τη δεξια αυτου, ο περιπατων εν μεσφ των  
in the right of himself, the one walking in midst of the  
επτα λυχνιων των χρυσαν· 2 ειδα τα εργα σου,  
seven lampstands the golden; I knew the works of thee,  
και τον κοπον \* [σου,] και την υπομονη σου,  
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and † his EYES as a Flame of Fire; † 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, behold, † I am living for the AGES of the AGES; and I have the KEYS of DEATH and of HADES.

19 Write therefore the things thou sawest, even † those which are, and † the things which are about to transpire after these.

20 As for the SECRET of the SEVEN Stars which thou sawest in my RIGHT hand, and the SEVEN GOLDEN Lampstands; the SEVEN Stars are † Messengers of the SEVEN Congregations, and † the SEVEN LAMPSTANDS are Seven Congregations.

CHAPTER II.

1 By the MESSENGER of the CONGREGATION in Ephesus, write; These things says † HE who HOLDS the SEVEN Stars in his RIGHT hand, † HE who walks in the MIDST of the SEVEN GOLDEN Lampstands;

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. † 16. Rev. ii. 12, 16; xix. 15, 21. † 17. Act. xvi. 13; Rev. x. 1. † 18. Ezek. i. 28. † 19. Dan. viii. 18; x. 10. † 20. Mal. ii. 7; Rev. ii. 1, &c. † 1. Rev. i. 16, 20. † 2. Psa. i. 4; xli. 6; xlviii. 12; verse 11; Rev. ii. 8; xxii. 13. † 3. Rev. iv. 9; v. 14. † 4. Rev. ii. 1, &c. † 5. Rev. iv. 1, &c. † 6. Rev. ii. 1, &c. † 7. Rev. ii. 1, &c. † 8. Rev. ii. 1, &c. † 9. 13, 19, &c.

και οτι ου δυνα βαστασαι ακουσαι και επει-  
and that thou art not able to bear with bad ones; and thou hast  
ρασας τους λεγοντας εαυτους αποστολους ειναι,  
tried those declaring themselves apostles to be,  
και ουκ εστι και ευρες αυτους ψευδεις· και  
and not they are; and thou hast found them liars; and  
υπομονην εχεις, και εβαστασας δια το  
patient endurance thou hast, and thou hast suffered on account of the  
ονομα μου, και ουκ εκοπιασας. <sup>4</sup> ΑΛΛ' εχω  
name of me, and not thou hast wearied. But I have  
κατα σου, οτι την αγαπην σου την πρωτην  
against thee, because the love of thee the first  
αφηκας. <sup>5</sup> Μνημονευε ουν ποθεν πεπτωκας,  
thou hast relaxed. Do thou remember therefore whence thou hast fallen,  
και μετανοησον, και τα πρωτα εργα ποιησον·  
and change thy mind, and the first works do thou;  
ει δε μη, ερχομαι σοι †[ταχυ,] και κινησω την  
if but not, I am coming to thee [speedily,] and I will remove the  
λυχνιαν σου εκ του τοπου αττης, εαν μη  
lampstand of thee out of the place of itself, if not  
μετανοησης. <sup>6</sup> Αλλα τουτο εχεις, οτι μισεις  
thou dost change thy mind. But this thou hast, that thou hatest

τα εργα των Νικολαιτων, α καιγω μισω. <sup>7</sup> Ο  
the works of the Nicolaitans, which I also hate. The  
εχων ους, ακουσατω τι το πνευμα λεγειταις  
one having an ear, let him hear what the spirit says to the  
εκκλησιαις· τω νικωντι δωσω αυτω φαγειν  
congregation; To the one overcoming I will give to him to eat  
εκ του ξυλου της ζωης, ο εστιν εν τω παρα-  
from the wood of the life, which is in the para-  
δεισω του θεου †[μου.]  
dise of the God [of me.]

<sup>8</sup> Και τω αγγελω της εν Σμυρνη εκκλησιας  
And by the messenger of the in Smyrna congregation  
γραψον· ταδε λεγει ο πρωτος και ο εσχα-  
do thou write; These things says the first and the last,  
τος, ος εγενετο νεκρος, και εζηπεν· <sup>9</sup> οίδα σου  
who became dead, and lived; I know of thee  
†[τα εργα, και] την θλιψιν, και την πτωχειαν,  
[the works, and] the affliction, and the poverty,  
(αλλα πλουσιος ει,) και την βλασφημιαν εκ  
(but rich thou art,) and the blasphemy from  
των λεγοντων Ιουδαιους ειναι εαυτους, και ουκ  
those declaring Jews to be themselves, and not  
εισιν, αλλα συναγωγη του σατανα. <sup>10</sup> Μηδεν  
are, but an assembly of the adversary. Not  
φοβου α μελλεις πασχειν· ιδου, μελλει  
fear thou the things thou art about to suffer; lo, is about  
βαλειν ο διαβολος εξ υμων εις φυλακην, ινα  
to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and †thou hast tried those who DECLARE themselves to be APOSTLES, but are not, and hast found them LIARS;

<sup>3</sup> and thou hast patiently endured and hast suffered on account of my NAME, †and †thou hast not been weary.

<sup>4</sup> But I have this against thee, That thou hast relaxed thy FIRST LOVE.

<sup>5</sup> Remember, therefore, whence thou hast fallen, and reform, and do the FIRST WORKS; but if not, I am coming to thee, and I will remove thy LAMPSTAND out of its PLACE, unless thou reform.

<sup>6</sup> But This thou hast, That thou hatest the works of †the NICOLAITANS, which I also hate."

<sup>7</sup> († Let HIM who HAS an EAR, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR will I give †to eat of †the †WOOD of the LIFE, which is in the PARADISE of GOD.

<sup>8</sup> And by the MESSENGER of the CONGREGATION in Smyrna write; These things says †the †FIRST and the LAST, who was dead, and lived;

<sup>9</sup> I know Thy AFFLICTION and POVERTY, (but thou art †rich;) and I know the BLASPHEMY of †THOSE DECLARING themselves to be Jews, and are not, but †an Assembly of the ADVERSARY.

<sup>10</sup> †Fear not the things which thou art about to suffer; behold, the EVIL one 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 *ζωον*, and may here denote, as in Rev. xii. 2, an aggregation of *dendra*, or trees, commonly called a wood, or forest; a *ζωον* 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.) 1. 2. 1 John iv. 1. 3. Gal. vi. 9; Heb. xii. 8, 5. 6. verse 15. 7. Matt. xi. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. 7. Rev. xxii. 2, 1 & 2. 7. Gen. ii. 9. 8. Rev. i. 8, 17, 18. 9. Luke xii. 21; 1 Tim. vi. 18; James ii. 2. Rom. ii. 17, 28, 29; ix. 6. 9. Rev. iii. 9. 10. Matt. x. 22.

πειρασθητε· και εξετε θλασιν ημερων δεκα.  
 you may be tried; and you shall have affliction ten  
 Γινου πιστος αχρι θανατου, και δωσω σοι τον  
 Be thou faithful till death, and I will give to thee the  
 στεφανον της ζωης. 11· Ο εχων ους, ακου-  
 crown of the life. The one having an ear, let him  
 σατω τι το πνευμα λεγειταις εκκλησιαις· Ο  
 hear what the spirit says to the congregations; The  
 νικων ου μη αδικηθη εκ του θανατου του  
 one overcoming shall not be hurt by the death the  
 δευτερου.  
 second.

12 Και τω αγγελω της εν Περγαμω εκκλησιας  
 And by the messenger of the in Pergamos congregation  
 γραψον· Ταδε λεγει ο εχων την ρομφαιαν  
 do thou write; These things says the one having the broad sword  
 την διστομον την οξειαν· 13 οίδα †[τα εργα  
 that two-mouthed the sharp; I know †[the works  
 σου, και] που κατοικεις, όπου ο θρονος του  
 of thee, and] where thou dwellest, where the throne of the  
 σαταρα· και κρατες το ονομα μου, και ουκ  
 adversary; and thou holdest fast the name of me, and not  
 ηρησω, την πιστιν μου, \* [και] εν ταις ημε-  
 thou didst deny the faith of me, [even] in those days  
 ραις \* [εν] αις Αντικας ο μαρτυς μου ο πιστος,  
 [in] which Antipas the witness of me the faithful,  
 ος απεκταθη παρ' υμιν, όπου ο σαταρας κατοι-  
 who was killed among you, where the adversary dwells.  
 κει. 14 Αλλ' εχω κατα σου ολιγα, † [οτι]  
 But I have against thee a few things, † [because]  
 εχεις εκει κρατουτας την διδαχην Βαλααμ,  
 thou hast there some holding the teaching of Balaam,  
 ος εδιδασκε τω Βαλακ βαλειν σκανδαλον ενω-  
 who instructed the Balak to cast a stumbling-block be-  
 πιον των υιων Ισραηλ, φαγειν ειδωλοθυτα και  
 fore the sons of Israel, to eat idol-sacrifices, and  
 πορνευσαι. 15 Ουτως εχεις και συ κρατουτας  
 to fornicate. So hast also thou some holding  
 την διδαχην \* [των] Νικολαιτων ομοιος.  
 the teaching † [of the] Nikolaitans in like manner.

16 Μετανοησον ουν· ει δε μη, ερχομαι σοι  
 Change thy mind therefore; if but not, I am coming to thee  
 ταχυ, και πολεμησω μετ' αυτων εν τη ρομφαια  
 quickly, and I will war with them by the broadsword  
 του στοματος μου. 17· Ο εχων ους, ακου-  
 of the mouth of me. The one having an ear, let him  
 σατω τι το πνευμα λεγειταις εκκλησιαις· Τω  
 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.

11 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured; by the SECOND DEATH.

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, † my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of † Balaam, who instructed Balak to cast a Stumbling-block before the sons of Israel, \* both † to eat idol-sacrifices, and † to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the † Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the BROAD SWORD of my MOUTH.

17 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

\* VATICAN MANUSCRIPT, No. 1160.—13. even—omit. 15. of—the omit. 17. of—omit.

13. in—omit.

14. both.

† 13. thy works, and—is omitted by (A.C.) because—is omitted by (A.)

15. 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 9. † 14. Num. xxiv.  
 14; xxv. 1; xxxi. 16; 2 Pet. ii. 15; Jude 11. † 14. ver. 20; Acts xv. 20; 1 Cor. viii. 9, 10;  
 x. 10, 20. † 14. 1 Cor. vi. 13. † 15. verse 6. † 10. Isa. xl. 4; 2 Thes. i.  
 Rev. i. 16; xix. 15, 24. † 17. verses 7, 11.

μενου, και δωσω αυτη ψηφον λευκην, και επι κλυden, 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 εκκλησιας γραφον· Ταδε λεγει ο υιος του Θεου, ο εχων τους οφθαλμους αυτου ως φλογα της αυης having the eyes of himself as a flame of fire, και οι ποδες αυτου ομοιοι χαλκολιβανω· of feet, and the feet of him like to fine brass;

19 οίδα σου τα εργα, και την αγαπην, και την πιστιν, και την διακονιαν, και την υπομονην σου, και τα εργα σου τα εσχατα πλεονα των πρωτων. 20 Αλλ' εχω κατα σου, οτι

την γυναικα [σου] Ιεζαβελ, η λεγουσα εαυτην προφητιν, και διδασκει και πλανα τους εμους δουλους, πορνεισαι και φαγειν ειδωλοθυτα.

21 Και εδωκα αυτη χρονον ινα μετανοησθι, και ου θελει μετανοησαι εκ της πορνειας αυτης·

22 ιδου, βαλλω αυτην εις κλιτην, και τους μοιλο, χευοντας μετ' αυτης εις ολιψην μεγαλην,

εσθ μη μετανοησωσεν εκ των εργαων αυτης,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και γινωσκονται πασαι αι εκκλησιασαι, οτι εγω ειμι ο

ερευνων νεφρους και καρδιας· και δωσω υμιν εκαστη κατα τα εργα υμων. 24 Τμιν δε

λεγω, καις λοικαις τοις εν Θυατειροις, οσοι ουκ εχουσι την διδαχην ταυτην, οτινες ουκ

εγνωσαν τα βαθεια του σατανα (ως λεγουσιν·)

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 is 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 Jezabel, 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 Beins 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. σου—thy, is omitted by c, very many MSS., and most of the versions. 24. Βαλλω I lay, A C, and many MSS.

† 17. Rev. iii. 12; xix. 12. † 18. Rev. i. 14, 15. † 20. † Kings xvi. 31; xxi. 25; † Kings ix. 7. † 20. Acts xv. 20, 20; verse 14. † 25. † 1 Sam. xvi. 7; 1 Chron. xxviii. 0; xxi. 17; 2 Chron. vi. 50; Psa. vii. 0; Jer. xi. 50; xvii. 10; xx. 12; Rom. vi. 13; 27. † 23. † Ps. xlii. 12; Matt. xvi. 27; Rom. ii. 0; xiv. 12; 2 Cor. v. 10; Gal. vi. 0; Rev. xi. 12.

εχετε, κρατησατε αχρι οδ αν ηξω. <sup>26</sup> Και ο  
 you have, holdfast till of which I may have come. And the  
 νικων, και ο τηρων αχρι τελους τα εργα  
 one overcoming, and the one keeping till an end the works  
 μου, δωσω αυτω εξουσιαν επι των εθνων. <sup>27</sup> και  
 of me, I will give to him authority over the nations; and  
 ποιμανει αυτους εν βαβδη σιδηρα, ως τα σκευη  
 he shall rule them with a rod made of iron, as the vessels  
 τα κεραμικα συντριβεται, ως καγω ειληφα  
 those earthen ones they breaking together, as also I received  
 παρα του πατρος μου. <sup>28</sup> και δωσω αυτω τον  
 from of the father of me; and I will give to him the  
 αστερα τον πρωινον. <sup>29</sup> Ο εχων ους, ακου-  
 star the morning. The one having an ear, let him  
 σατω τι το πνευμα λεγειταις εκκλησιαις.  
 hear what the spirit says to the congregations.

ΚΕΦ. γ'. 8.

<sup>1</sup> Και τω αγγελω της εν Σαρδεσιν εκκλησιας  
 And by the messenger of the in Sardis congregation  
 γραφον· Ταδε λεγει ο εχων τα εντα πνευ-  
 writes; These things says the one having the seven spirits  
 ματα του θεου, και τους εντα αστερας· Οίδα  
 of the God, and the seven stars; I know  
 σου τα εργα, οτι ονομα εχεις οτι ζης, και  
 of thee the works, that a name thou hast that thou livest, and  
 νεκρος ει. <sup>2</sup> Γινου γρηγορων, και στηρισον  
 dead thou art. Become thou vigilant, and strengthen  
 τα λοιπα α εμελλον αποθανειν· ου γαρ  
 the things remaining which were about to die; not for  
 ευρηκα σου τα εργα πεκληρωμενα ενωπιον  
 I have found of thee the works having been completed in presence  
 του θεου μου. <sup>3</sup> Μνημονευε ουν πως ειλη-  
 of the God of me. Remember thou therefore how thou hast re-  
 φασ \* [και ηκουσας, και τηρει,] και μετανοη-  
 ceived [and thou didst hear, and observe,] and reform.  
 σον. Εαν ουν μη γρηγορησης, ηξω  
 If therefore not thou shouldst have watched, I may have come  
 επι σε ως κλεπτης, και ου μη γνως  
 on thee as a thief, and not not thou mayest have known  
 ποιαν ωραν ηξω επι σε. <sup>4</sup> Αλλ' εχεις  
 what hour I may have come on thee. But thou hast  
 ολιγα ονοματα εν Σαρδεσιν, α ουκ εμολυναν  
 a few names in Sardis, which not soiled  
 τα ιματια αυτων· και περιπατησουσι μετ' εμου  
 the garments of themselves; and they shall walk with me

25 but what you have, hold fast till I \* may have come.

26 And HE who CONQUERS, even HE who KEEPS my WORKS to an End, † I will give to him Authority over the NATIONS;

27 † and he shall rule them with an Iron Sceptre; (as the EARTHEN VESSELS it is breaking them together;) as also † I have received from my FATHER.

28 And I will give to him † the MORNING STAR.\*

29 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER III.

1 "And by the MESSENGER of the CONGREGATION in Sardis write; These things says; † HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; † I know Thy WORKS, That th u hast a Name \* That thou livest, and thou art dead.

2 Become vigilant, and \* strengthen the remaining THINGS which were about to die; for I have not found Thy works fully performed in the presence of my GOD.

3 † Remember, therefore, how thou hast received and heard, and observe it, and † reform. † If, the (sure, thou should not watch, I may have come [† en 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. 1169.—55. shall open. 1. and livest (a.) 2. keep the remaining THINGS. 5. and thou hast heard, and observe—omit (b.)

† 3. on thee is omitted by (A c.)  
 † 25. Rev. iii. 11. † 26. John vi. 29; 1 John iii. 23. † 26. Matt. xix. 28; Luke xii. 29, 30; 1 Cor. vi. 3; Rev. i. 12; xx. 4. † 27. Psa. li. 9; xliv. 14; Dan. vii. 22; Rev. xii. 6; xix. 15. † 28. 3 Pet. i. 10; Rev. xxii. 16. † 1. Rev. i. 4, 10; iv. 8; v. 6. † 1. Rev. ii. 2. † 3. 1 Tim. vi. 20; 2 Tim. i. 14; verse 11. † 3. verse 10. † 3. Matt. xxiv. 43; xiv. 13; 1 Thess. v. 2. † 4. Rev. iv. 4; vi. 11; vii. 9, 13.

εν λευκοις, οτι αξιοι εισιν. <sup>5</sup> Ο νικων,  
 in white (robes), because worthy they are. The one overcoming,  
 ουτος περιβαλεται εν ιματιοις λευκοις· και ου  
 this shall invest himself with garments white; and not  
 μη εξαλειψω το ονομα αυτου εκ της βιβλου  
 nor I will blot out the name of him out of the scroll  
 της ζωης, και δημολογησω το ονομα αυτου ενω  
 of the life, and I will confess the name of him in  
 πριον του πατρος μου, και ενωπιον των αγγε  
 presence of the father of me, and in presence of the messen  
 λων αυτου. <sup>6</sup> Ο εχων αυς, ακουσατω τι το  
 gets of him. The one having an ear, let him hear what the  
 πνευμα λεγειται εκκλησιας.  
 spirit says to the congregations.

<sup>7</sup> Και τω αγγελω της εν Φιλαδελφεια εκκλη  
 And by the messenger of the in Philadelphia congrega  
 σιας γραψον· Ταδε λεγει ο αγιος, ο αλη  
 sion writes; These things says the holy one, the true  
 θινος, ο εχων την κλειν του Δαυιδ· ο ανοιγων,  
 one, the one having the key of the David; the one opening,  
 και ουδεις κλειει· και κλειει, και ουδεις ανοι  
 and no one shuts; and shuts, and no one opens;  
 γει· <sup>8</sup> Ιδου σου τα εργα· ιδου, δεδωκα ενωπιον  
 I know of thee the works; lo, I have placed before  
 σου θυραν ανοιγμενην, ην ουδεις δυναται κλει  
 thee a door having been opened, which no one is able to  
 σαι αυτην· οτι μικρα εχεις δυναμιν, και ετη  
 shut her; because a little thou hast power, and thou  
 ρησας μου τον λογον, και ουκ ηρησω το ονομα  
 hast kept of me the word, and not thou didst deny the name  
 μου. <sup>9</sup> Ιδου, διδομι εκ της συναγωγης του  
 of me. Lo, I give out of the assembly of the  
 σατανα των λεγοντων εαυτους Ιουδαιους ειναι,  
 adversary those saying themselves Jews to be,  
 και ουκ εισιν, αλλα ψευδονται· ιδου, ποιησω  
 and not they are, but speak falsely; lo, I will make  
 αυτους, ινα ηξωσι και προσκυνησωσιν ενω  
 them, so that they may have come and may have prostrated be  
 πριον των ποδων σου, και γνωσιν, οτι  
 fore the feet of thee, and they may have known, that  
 \* [εγω] ηγαπησα σε· <sup>10</sup> οτι ετηρησας τον  
 [I] loved thee; because thou hast kept the  
 λογον της υπομονης μου, καγω σε τηρησω εκ  
 word of the patience of me, also I thee will keep from  
 της ωρας του πειρασμου της μελλουσης ερχεσ  
 the hour of the trial of that being about to come  
 θαι επι της οικουμενης ολης, πειρασαι τους  
 on the habitable whole, to try those  
 κατοικουντας επι της γης. <sup>11</sup> Ερχομαι ταχυ  
 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 to 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; I hold fast what thou

\* VATICAN MANUSCRIPT, No. 1160.—5. thus be clothed, (A C.) 7. shall shut; and he who shuts and no one shall open. 9. X—omit (A.)  
 † 5. Rev. xix. 8. † 5. Phil. iv. 5; Rev. xlii. 8. † 5. Matt. x. 32; Luke xli. 8.  
 † 7. Acts iii. 14. † 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. † 7. 1sg.  
 xli. 22; Luke i. 32; Rev. i. 18. † 7. Matt. xvi. 19. † 8. verse 1. † 8. 1 Cor.  
 xvi. 9; 2 Cor. ii. 12. † 9. Rev. ii. 9. † 9. Isa. xlix. 23; lx. 14. † 10. 2 Pet.  
 9. † 10. Luke ii. 1. † 11. Phil. iv. 5; Rev. xxii. 7, 12, 20. † 11. verse



κρατει δ εχεις, ινα μηδεις λαβη τον στεφανον σου. <sup>12</sup> Ο νικων, ποιησω αυτον στυλον εν τη ναω του θεου μου, και εξω ου μη εξελθη ετι· και γραψω επ' αυτον το ονομα του θεου μου, και το ονομα \* [της πολεως του θεου μου,] της καινης Ιερουσαλημ, η καταβαινουσα εκ του ουρανου απο του θεου μου, και το ονομα \* [μου] το καινον. <sup>13</sup> Ο εχων ους, ακουτατω τι το πνευμα λεγειταις εκκλησιαις. let him hear what the spirit says to the congregations.

<sup>14</sup> Και τω αγγελω της εν Λαοδικεια εκκλησιας γραψον· Ταδε λεγει ο Αμην, ο μαρτυς ο πιστος και αληθινος, η αρχη της κτισεως του θεου. <sup>15</sup> οίδα σου τα εργα, οτι ουτε ψυχρος ει, ουτε ζεστος· οφελον ψυχρος ης, η ζεστος. <sup>16</sup> Οιδως, οτι χλιαρος ει, και ουτε ζεστος ουτε ψυχρος, μελλω γε εμεσαι εκ του στοματος μου. 'Οτι λεγεις· <sup>17</sup> οτι πλουσιος

ειμι, και πεπλουτηκα, και ουδενος χρειαν εχω, και ουκ οιδας, οτι συ ειδ ταλαιπωρος και ο ελεεινος, και πτωχος και τυφλος και γυμνος·

<sup>18</sup> συμβουλευω σοι αγορασαι παρ' εμου χρυσιον πεπυρωμενον εκ πυρος, ινα πλουτησης· και ιματια λευκα, ινα περιβαλη, και μη φανερωθη η αισχυνη της γυμνοτητος σου· και κολλουριον, εχρησαι τους οφθαλμους σου, ινα βλεπης. <sup>19</sup> Εγω οσους εαν φιλω,

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 PITTIABLE 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. 12. my—omit. 17. poor.

† 11. Rev. II. 10. † 12. I Kings vii. 21; Gal. II. 9. † 12. Rev. II. 17; xiv. 1; xii. 4. † 12. Gal. iv. 20; Heb. xii. 21; Rev. xxi. 2, 10. † 13. Rev. xxii. 4. † 14. Rev. I. 5; xix. 11; xxii. 6; verse 7. † 14. Col. I. 15. † 17. Hosea xii. 8; 1 Cor. iv. 8. † 13. Isa. lv. 1; Matt. xxii. 44; xlv. 9. † 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15; xix. 8. † 19. Job v. 17; Prov. iii. 11, 13; Heb. xii. 5, 6; James I. 12.

ελεγχω και παιδευω· ζηλωσον ουν και μετα-  
 I prove and admonish; be thou zealous therefore and re-  
 νοησον. <sup>20</sup> Ιδου, εστηκα επι την θυραν, και  
 form. Lo, I have stood at the door, and  
 κρουω· εαν τις ακουση της φωνης μου, και  
 I knock; if any one may have heard the voice of me, and  
 ανοιξη την θυραν, εισελευσομαι προς αυτον,  
 may have opened the door, I will go in to him,  
 και δειπνησω μετ' αυτου, και αυτος μετ' εμου.  
 and sup with him, and he with me.  
<sup>21</sup> Ο νικων, δωση αυτω καθισαι \* [μετ'  
 The one overcoming, I will give to him to have sat [with  
 εμου] εν τη θρονη μου, ως κηγω ενικησα, και  
 me] in the throne of me, as also I overcame, and  
 καθισαι μετα του πατρος μου εν τη θρονη  
 am sat down with the father of me in the throne  
 αυτου. <sup>22</sup> Ο εχων ους, ακουσατω τι το  
 of him. The one having an ear, let him hear what the  
 πνευμα λεγειταις εκκλησιαις.  
 spirit says to the congregations.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Μετα ταυτα ειδον, και ιδου, Θυρα ανεφ-  
 After these things I saw, and lo, a door having  
 γμενη εν τη ουρανω, και η φωνη η πρωτη,  
 been opened in the heaven, and the voice the first,  
 ην ηκουσα ως σαλτιγγος λαλουσης μετ' εμου,  
 which I heard as of a trumpet talking with me,  
 λεγων· Αναβα ωδε, και δειξω σοι α  
 saying; Come thou up here, and I will show to thee the things  
 δει γενεσθαι μετα ταυτα. <sup>2</sup> Και ευθεως  
 it behooves to have done after these things. And immediately  
 εγενομη εν πνευματι· και ιδου, θρονος εκειτο  
 I was in spirit; and lo, a throne was placed  
 εν τη ουρανω, και επι του θρονου καθημενος·  
 in the heaven, and on the throne one sitting;  
<sup>3</sup> και ο καθημενος ομοιος δρασει λιθω ιασπιδι  
 and the one sitting like in appearance to a stone a jasper  
 και σαρδιω· και ιρις κυκλοθεν του θρονου ομοιος  
 and a sardius; and a rainbow round about the throne lik-  
 δρασει σμαραγδινω. <sup>4</sup> Και κυκλοθεν του θρονου  
 in appearance to an emerald. And round about the throne  
 θρονοι εικοσιτεσσαρων· και επι τους θρονους  
 thrones twenty-four; and on the thrones  
 εικοσιτεσσαρας πρεσβυτερας καθημενους, περι-  
 twenty-four elders sitting, having  
 βεβλημενους εν ιματιοις λευκοις, και επι τας  
 been clothed with garments white, and on the  
 κεφαλαις αυτων στεφανους χρυσειου. <sup>5</sup> Και εκ  
 heads of them crowns golden. And from  
 του θρονου εκπορευονται αστραται και φωναι  
 the throne proceed lightnings and voices

love, reprove and admonish; be 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, I will show thee what must occur after these things.

<sup>2</sup> Immediately I was in Spirit; and behold! in 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.—20. 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. <sup>1.</sup> THE THRONES ONE  
<sup>3.</sup> like to a Vision of Emeralds, (s.)

† 20. Luke xiii. 37. † 20. John xiv. 25. † 21. Matt. xix. 28; Luke xxii. 20; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. † 1. Rev. i. 10. † 1. Rev. xi. 12.  
 † 2. Rev. i. 10; xvii. 3; xxi. 10. † 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Dan. vii. 9.  
 3. Ezek. i. 25. † 4. Rev. xi. 10. † 4. Rev. iii. 4, 5, &c. † 5. Rev. viii. 5;  
 L. 18.

και βρονται· και επτα λαμπαδες πυρος καιομε-  
 ναι and thunders; and seven lamps of fire burn-  
 και ενωπιον του θρονου, αι εισ\* [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, δμοια κρυσταλλω· και εν  
 as a sea made of glass, like crystal; and in  
 μεσφ 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 δμοιον  
 hind. [And] the living one the first like  
 λεοντι, και το δευτερον ζων δμοιον μοσχω,  
 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 δμοιον πετη  
 a man, and the fourth living one like to an eagle  
 πετομενη.<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 αναπαυσιν  
 within they are full of eyes; and rest  
 ουκ εχουσιν ημερας και νυκτος, λεγοντες·  
 not they have of day and of night, saying;  
 "Αγιος, αγιος, αγιος κυριος ο θεος ο παντοκρα-  
 Holy, holy, holy Lord the God the almighty,  
 τωρ, ο ην και ο ων 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;

6 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.

7 † And the FIRST LIVING ONE resembled a LION, and the SECOND LIVING ONE resembled a STEER, and the THIRD LIVING ONE † having the FACE of a MAN, and the FOURTH LIVING ONE was like to a flying EAGLE.

8 And the FOUR Living ones, † having \* each of them † six Wings apiece, round about and within are full of Eyes; and they have no rest Day and Night, saying, † † "Holy, holy, \* holy, † LORD GOD, the OMNIPOTENT! the ONE who WAS, and the ONE who IS, and the ONE who IS COMING."

9 And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONE, to HIM † who LIVES for the AGES of the AGES,

10 † the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONE, and will do homage to HIM who LIVES for the AGES of the AGES, † and they will cast their CROWNS before the THRONE, saying,

11 † "Thou art worthy, \* † O LORD, even our GOD, to receive the GLORY, and the HONOR, and the POW-

\* VATICAN MANUSCRIPT, No. 1160.—5. the—omit. 6. his throne as. 7. And —omit. 7. the—omit (s.) 8. every one of them (s.) 8. holy, holy, holy, holy, Lord God. 11. O, LORD even our God, the HOLY one, to receive (s.)

† 7. having, (A B.) 8. having, (A.) 8. six Wings apiece, round about and within are full of Eyes (A B.) 8. Holy—'Aree 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. † 5. Rev. i. 4; III. i. 7, 6.  
 † 6. Exod. xxxviii. 8; Rev. xv. 2. † 6. Ezek. i. 5. † 7. Num. ii. 2; Ezek. i. 10; x. 4.  
 † 8. Isa. vi. 8. † 8. Rev. i. 8. † 9. Rev. i. 13; v. 14; xv. 7. † 10. Rev. v. 7.  
 † 10. verse 4. † 11. Rev. v. 12.

μιν' ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ  
 because thou didst create the all things, and on account of the  
 ὀλεθρῶν σου ἦσαν, καὶ ἐκτίσθησαν  
 will of thee they were, and were created.

ΚΕΦ. ε'. 5.

1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ  
 And I saw on the right of the one sitting on  
 τοῦ ὀροῦν βιβλίον γεγραμμένον ἐσωθεν καὶ  
 the throne a scroll having been written within and  
 ὀπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτά.  
 at the back, having been sealed up with seals seven.

2 Καὶ εἶδον ἄγγελον ἰσχυρὸν, κηρυσσοῦντα 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; 3 Καὶ  
 and to loose the seals of it? And

οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,  
 no one was able in the heaven, nor on the earth,  
 οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ  
 nor under the earth, to open the scroll, nor  
 βλέπειν αὐτό. 4 Καὶ ἐγὼ ἐκλαίον πολλά, ὅτι  
 to see it. And I was weeping much, because

οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι τὸ βιβλίον, οὐτε  
 no one worthy was found to open the scroll, nor  
 βλέπειν αὐτό. 5 Καὶ εἷς ἐκ τῶν πρεσβυτέρων  
 to see it. And one of the elders

λέγει μοι· Μὴ κλαίει· ἴδου, ἐνίκησεν ὁ λέων ὁ  
 says to me; Do not do thus weep; lo, prevailed the lion that  
 ἐκ τῆς φυλῆς Ἰουδα, ἡ ῥίζα Δαυὶδ, ἀνοίξαι τὸ  
 of the tribe of Judah, the root of David, to open the  
 βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 Καὶ  
 scroll and the seven seals of it. And

εἶδον ἐν μέσῳ τοῦ ὀροῦν καὶ τῶν τεσσαρῶν  
 I saw in midst of the throne and of the four  
 ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον  
 living ones, and in midst of the elders, a young lamb

ἑστῆκος ὡς ἐσφαγμένον, ἔχον κέρατα  
 having been standing as if killed, having horns  
 ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ, οἱ εἰσὶ τὰ ἑπτὰ  
 seven, and eyes seven, they are the seven  
 πνεύματα τοῦ θεοῦ \* [τὰ] ἀπεσταλμένα εἰς  
 spirits of the God [those] having been sent forth into

πασάν τὴν γῆν. 7 Καὶ ἦλθε καὶ εἶλφε \* [τὸ  
 all the earth. And he came and took [the  
 βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ  
 scroll] from the right of the one sitting on the  
 ὀροῦν.  
 throne.

8 Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τεσσαρά  
 And when he took the scroll, the four  
 ἑξῶ καὶ οἱ εἰκοσιτεσσαρες πρεσβυτεροὶ ἐπε-  
 living ones and the twenty-four elders fell

πρὸς τὸν θεόν· ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ  
 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 ELDERS  
 says to me, "Do not  
 weep; behold, that Lion  
 has overcome which is of  
 the TRIBE of Judah, the  
 ROOT of David, he is also  
 OPENING the SCROLL, and  
 its SEVEN Seals."

6 And I saw in the  
 MIDST of the THRONE, and  
 of the FOUR living ones,  
 and in the MIDST of the  
 ELDERS, a little Lamb  
 standing, as if killed, 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. 1100.—1. outside (B.)  
 HE IS ALSO OPENING, (B.) 6. those—omit (B.) 7. the SCROLL—omit (A.) 8. HEAVEN above, nor.  
 † 11. and were created, omitted by A. 6. HEAVEN omitted by A.  
 † 1. Ezek. ii. 9, 10. † 1. Isa. xlix. 11; Dan ix. 4. † 3. verse 11. † 5.  
 Gen. xlix. 9, 10; Heb. vii. 14. † 1. Isa. xli. 3, 10; Rom. xv. 12; Rev. xiii. 16. † 5.  
 verse 1; Rev. vi. 1. † 6. Isa. liii. 7; John i. 29, 36; 1 Pet. i. 10; Rev. xiii. 8; verses 9, 12.  
 6. Zech. iii. 9; iv. 10. † 8. Rev. iv. 8. † 7. Rev. iv. 2. † 8. Rev. iv. 8, 10.

σου ενώπιον του αρνίου, έχοντες ἕκαστος κίθα-  
 ρα, καὶ φιάλας χρυσὰς γεμούσας θυμιαμάτων,  
 αἱ εἰσιν [αἱ] προσευχαὶ τῶν ἁγίων. 9 Καὶ  
 ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιός ἐστι λα-  
 βεῖν τὸ βιβλίον, καὶ ανοιξάει τὰς σφραγίδας  
 αὐτοῦ· ὅτι ἐσφαγῆς, καὶ ἠγοράσας τῷ θεῷ  
 †[ἡ]μας ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς καὶ  
 γλωσσῆς καὶ λαοῦ καὶ ἔθνους, 10 καὶ ἐποίησας  
 αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ  
 βασιλεύσουσιν ἐπὶ τῆς γῆς. 11 Καὶ εἶδον, καὶ  
 ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλῶ τοῦ  
 θρόνου καὶ τῶν ζῶων καὶ τῶν πρεσβυτέρων·  
 καὶ ἡν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ  
 χιλιάδες χιλιάδων· 12 λέγοντες φωνῇ μεγαλῇ·  
 Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν  
 δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύν καὶ  
 τιμὴν καὶ δόξαν καὶ εὐλογίαν. 13 Καὶ παν  
 κτίσμα ὃ ἐστὶ ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς,  
 καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης  
 ἃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα  
 λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ  
 ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ  
 κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. 14 Καὶ τὰ  
 τεσσάρων ζῶα ἐλέγον· Ἀμήν· καὶ οἱ πρεσβύτεροι  
 ἐπεσαν καὶ προσέκυνησαν.

before the LAMB, having each \* a † Harp and golden Bowls full of incense, which are † the Prayers of the SAINTS.

9 And † they sung a new Song, saying, † "Thou art worthy \* to take the SCROLL, and to open its SEALS; † Because thou wast killed, and † didst redeem †[us] to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard \* a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERS; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the POWER, and \* Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and \* All THINGS in them, All I heard saying, "TO HIM who SITS on the THRONE, and to the LAMB, be † the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the \* AGES."

14 † And the FOUR Living ones said, \* "AMEN." And the ELDERS fell down and did homage.

\* VATICAN MANUSCRIPT, No. 1160.—3, a Harp. (A B.) 8. the—omit, 9. to open. 11. as a Voice. 12. the WEALTH. 13. All THINGS in them, All I heard. 13. AGES. Amen. 14. AMEN.

† 9. as is omitted by A, and the Codex Sinaiticus D, and both read "to our God." 10. a Royalty and a Priesthood, (A D.)  
 † 8. Rev. xiv. 2: xv. 2. † 8. Psa. cxi. 2: Rev. viii. 8, 4. † 9. Psa. xl. 8: Rev. xiv. 3. † 9. Rev. iv. 11. † 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 13; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. † 9. Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6. † 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6; xx. 6; xxi. 3. † 11. Psa. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. † 12. Rev. iv. 11. i. 13. Phil. ii. 10. † 13. 1 Chron. xxix. 11; Rom. ix. 8; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Rev. i. 6. † 14. Rev. xix. 4.

ΚΛΦ. σ'. Ω

<sup>1</sup> Και ειδον οτε ηνοιξε το αρνιον μίαν εκ των  
 And I saw when opened the lamb one of the  
 επτα σφραγιδων, και ηκουσα ενος εκ των τεσ-  
 seven seals, and I heard one of the four  
 σαρων ζωνων λεγοντος, ως φωνη βροντης·  
 living ones saying, as a voice of thunder:  
 Ερχου † και ιδε. <sup>2</sup> Και \* [ειδον, και] ιδου  
 Come thou and see thou. And [I saw, and] lo  
 ιππος λευκος, και ο καθήμενος επ' αυτον εχων  
 a horse white, and the one sitting on him having  
 τοξον· και εδοθη αυτω στεφανος, και εξηλθε  
 a bow; and was given to him a crown, and he came out  
 νικων, και ινα νικησθ·  
 conquering, and that he might conquer.

<sup>3</sup> Και οτε ηνοιξε την σφραγιδα την δευτερην,  
 And when he opened the seal the second,  
 ηκουσα του δευτερου ζωνου λεγοντος· Ερχου.  
 I heard the second living one saying; Come thou.

<sup>4</sup> Και εξηλθεν αλλος ιππος πυρρος· και τω καθ-  
 And came out another horse red; and to the one  
 μενω επ' αυτον εδοθη αυτω λαβειν την ειρηνην  
 sitting on him it was given to him to take the peace  
 εκ της γης, \* [και] ινα αλληλους σφαξωσι· και  
 from the earth, [and] so that each other they might kill; and  
 εδοθη αυτω μαχαιρα μεγαλη.  
 was given to him a sword great.

<sup>5</sup> Και οτε ηνοιξε την σφραγιδα την τριτην  
 And when he opened the seal the third

ηκουσα του τριτου ζωνου λεγοντος· Ερχου † και  
 I heard the third living one saying; Come thou and  
 ιδε. Και \* [ειδον, και] ιδου ιππος μελας, και  
 see thou. And [I saw, and] lo a horse black, and  
 ο καθήμενος επ' αυτον εχων ζυγον εν τη χειρι  
 the one sitting on him having a balance in the hand  
 αυτου. <sup>6</sup> Και ηκουσα φωνην εν μεσω των τεσ-  
 of himself. And I heard a voice in midst of the four  
 σαρων ζωνων λεγουσαν· Χοιριζ σιτου δηναριου,  
 living ones saying; A small measure of wheat for a denarius,  
 και τρεις χοινικες κριθης δηναριου· και το ελαι-  
 and three small measures of barley for a denarius; and the oil  
 ον και τον οινον μη αδικησθς.  
 and the wine thou mayest hurt.

<sup>7</sup> Και οτε ηνοιξε την σφραγιδα την τεταρτην,  
 And when he opened the seal the fourth,

ηκουσα του τεταρτου ζωνου λεγοντος· Ερχου  
 I heard the fourth living one saying; Come thou  
 † και ιδε. <sup>8</sup> Και \* [ειδον, και] ιδου ιππος χλω-  
 and see thou. And [I saw, and] lo a horse pale,  
 ρας, και ο καθήμενος επανω αυτου, ονομα αυτω  
 and the one sitting on him, a name to him  
 ο θανατος· και ο αδης ηκολουθει \* [μετ']  
 the Death; and the unseen followed [with]

CHAPTER VI.

1 And † I saw \* when the LAND opened one of the SEVEN Seals, and I heard † one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

2 And † I saw, and behold! † a white Horse, and HE who SAT on him having a Bow; and a Crown was given to him; and he came out conquering, and that he might conquer.

3 And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

4 † And there came out Another, a red Horse; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other; and there was given to him a great Sword.

5 And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And † I saw, and behold! † a black Horse, and HE who SAT on him having a Balance in his HAND.

6 And I heard a Voice in the Midst of the FOUR Living ones, saying, "† A Chenix of Wheat for a Denarius, and Three Chenices of Barley for a Denarius; and † the OIL and the WINE thou must not injure."

7 And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

8 And † I saw, and behold! † a pale Horse, and one was SITTING on him, whose NAME WAS DEATH, and HADES followed after

\* VATICAN MANUSCRIPT, No. 1160.—1. That and—omit (n.)

† 1. and see is omitted by a c. after "Come;" also in verses 3, 5 and 7. and (A. c.)

‡ 1. Rev. v. 6—8. Zech. vi. 2.

‡ 1. Rev. iv. 7. ‡ 5. Zech. vi. 2.

1. I saw, and—omit (n.)

2. I saw, and—omit. 3. with—omit.

‡ 2. Zech. vi. 2; Rev. xix. 11. ‡ 3. Zech. vi. 2.

4.

1. I saw, and (A. c.)

‡ 4.

αυτου και εδοθη αυτω εξουσια επι το τεταρτον  
him; and was given to him authority over the fourth part  
της γης, αποκτειναι εν ρομφαια και εν λιμω  
of the earth, to kill with sword and with famine  
και εν θανατω, και υπο των θηριων της γης.  
and with death, and by the wild beasts of the earth.

9 Και οτε ηνοιξε την πεμπτην σφραγιδα,  
And when he opened the 5th seal,  
ειδον υποκατω του θυσιαστηριου τας ψυχας  
I saw under the altar the souls

των εσφαγμενων δια τον λογον του θεου,  
of those having been killed because of the word of the God,  
και δια την μαρτυριαν ην ειχον. 10 και εκραξαν  
and because of the testimony which they held; and they cried  
φωνη μεγαλη, λεγοντες· Έως πως, ο δεσπο-  
with a voice great, saying; How long, the sove-  
της ο αγιος και αληθινος, ου κρινεις και εκδι-  
reign the holy one and true one, not thou judgest and aveng-

κεις το αιμα ημων απο των κατοικουντων επι  
est the blood of us from those dwelling on

της γης; 11 Και εδοθη αυτοις στολη λευκη, και  
the earth? And was given to them a robe white, and

ερρεθη αυτοις, ινα αναπαυσωνται επι χρονον,  
it was said to them, that they should rest yet a time,

εως πληρωσωσι και οι συνδουλοι αυτων και οι  
till should be completed also the fellow-slaves of them and the  
αδελφοι αυτων, οι μελλοντες αποκτεινεσθαι ως  
brethren of them, those being about to be killed as

και αυτοι.  
even - they.

12 Και ειδον οτε ηνοιξε την σφραγιδα την  
And I saw when he opened the 6th seal

εκτην, και σεισμος μεγας εγενετο, και ο ηλιος  
sixth, and an earthquake great was, and the sun

μεγας εγενετο ως σακκος τριχινος, και η σελη-  
black became as sackcloth of hair, and the moon

νη ολη εγενετο ως αιμα, 13 και οι αστερες του  
wholes became as blood, and the stars of the

ουρανου επεσαν εις την γην, ως συκη βαλλει  
heaven fell to the earth, as a fig-tree casts

τους οδυνθους αυτης υπο ανεμου μεγαλου σειο-  
the untimely figs of herself by a wind great being

μενη, 14 και ο ουρανος απεχωρισθη ως 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 αυτων εκινηθησαν. 15 και οι βασιλεις της  
places of themselves were moved; and the kings of the

him; and there was given to him Authority over the FOURTH part of the EARTH, to kill † with Sword, and with Famine, and with Death, and † by the WILD BEASTS of the EARTH.

9 And when he opened the FIFTH SEAL, I saw under the † ALTAR † the PERSONS of those who HAD been KILLED because of † the WORD of GOD, and because of † the TESTIMONY \* which they held.

10 And they cried with a loud Voice, saying, "How long, O SOVEREIGN LORD! the HOLY one and true! † dost thou not judge and take vengeance for our BLOOD from THOSE who DWELL on the EARTH?"

11 And there was given to them † severally † a white Robe; and it was told them † to rest yet for a Time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

12 And I saw when he opened the SIXTH SEAL, † and there was a great Earthquake, and † the SUN became black as Sackcloth of Hair, and the entire MOON became as BLOOD;

13 † and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

14 † And the HEAVEN was separated from its place, being rolled up as a Scroll; and † Every Mountain and Island were moved out of their PLACES.

15 And the KINGS of

\* VATICAN MANUSCRIPT, No. 1100.—0. of the LAMB which (s.)

† 11. severally a white Robe, (A c.)

† 8. Ezek. xiv. 21. † 8. Lev. xiv. 23. † 9. Rev. viii. 3; ix. 13; xiv. 18.  
† 9. Rev. xx. 4. † 9. Rev. i. 9. † 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10. † 10.  
Rev. xl. 18; xix. 2. † 11. Rev. iii. 4, 5; vii. 9, 14. † 11. Heb. xl. 40; Rev. xiv. 17.  
† 12. Rev. xvi. 18. † 12. Joel ii. 10, 21; iii. 15; Matt. xxiv. 29; Acts ii. 20.  
Rev. viii. 10; ix. 1. † 14. Psa. cii. 20; Isa. xxiv. 4; Heb. i. 12, 13. † 14. Je-  
23; iv. 24; Rev. xvi. 20.

της και οι μεγαστατες και οι χιλιαρχοι και οι  
 earth and the great ones and the commanders and the  
 πλουσιοι και οι ισχυροι, και τας δουλους και  
 rich ones and the strong ones, and every bondman and  
 \* [τας] ελευθερος εκρυψαν εαυτους εις τα  
 [every] freeman hid themselves in the  
 σπηλαια και εις τας πετρας των ορειων, και  
 caves and in the rocks of the mountains, and  
 λεγουσι τοις ορεσι και ταις πετραις· Πεσετε  
 they say to the mountains and to the rocks; Fall you  
 εφ' ημας, και κρυψατε ημας απο προσωπου του  
 on us, and hide you us from face of the  
 καθημενου επι του θρονου, και απο της οργης  
 one sitting on the throne, and from the wrath  
 του αρριου· 17 οτι ηλθεν η ημερα η μεγαλη  
 of the lamb; because came the day the great  
 της οργης αυτου· και τις δυναται σταθναι;  
 of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

1 Και μετα ταυτα ειδον τεσσαρας αγγελους  
 And after these things I saw four messengers  
 εστωτας επι τας τεσσαρας γωνιας της γης,  
 standing on the four corners of the earth,  
 κρατουντας τους τεσσαρας ανεμους της γης,  
 holding the four winds of the earth,  
 ινα μη πνεη ανεμος επι της γης, μητε επι  
 so that not might blow a wind on the earth, nor on  
 της θαλασσης, μητε επι παν δενδρον. 2 Και  
 the sea, nor on any tree. And  
 ειδον αλλον αγγελον αναβαινοντα απο ανατο-  
 I saw another messenger rising up from arising  
 λης ηλιου, ηχοντα σφραγιδα θεου ζωντος· και  
 of sun, having seal of God living; and  
 εκραζε φωνη μεγαλη τοις τεσσαραιν αγγελοις,  
 he cried with a voice great to the four messengers,  
 οις εδοθη αυτοις αδικησαι την γην και την  
 to whom it was given for them to injure the earth and the  
 θαλασσαν, 3 λεγων· Μη αδικησητε την γην,  
 sea, saying; Not do you injure the earth,  
 μητε την θαλασσαν, μητε τα δενδρα, αχρις ου  
 nor the sea, nor the trees, till  
 σφραγισωμεν τους δουλους του θεου ημων επι  
 we have sealed the bond-servants of the God of us on  
 των μετωπων αυτων.  
 the foreheads of them.

4 Και ηκουσα τον αριθμον των σφραγισμε-  
 And I heard the number of these having been  
 κων, \* [εκατον τεσσαρακοντα τεσσαρες χιλια-  
 sealed, [one hundred forty four thou-  
 δες σφραγισμενοι] εκ πασης φυλης υιων Ισραηλ·  
 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;

16 † and they say to the  
 MOUNTAINS and to the  
 ROCKS, "Fall on us, and  
 hide us from the Face of  
 HIM who SITS on the  
 THRONE, and from the  
 WRATH of the LAMB;

17 † because the GREAT  
 DAY of † his WRATH has  
 come, † and who is able to  
 \* stand?"

CHAPTER VII.

1 † After this I saw  
 Four Angels standing on  
 the FOUR Corners of the  
 EARTH, † restraining the  
 FOUR Winds of the EARTH,  
 so † that no Wind might  
 blow on the EARTH, nor on  
 the SEA; nor on Any Tree.

2 And I saw Another  
 Angel ascending from the  
 Sun rising, having the  
 \* Seal of the Living God; and  
 he cried with a loud  
 Voice to the FOUR Angels,  
 to whom it was given to  
 injure the EARTH and the  
 SEA,

3 saying, † "Injure not  
 the EARTH, nor the SEA,  
 nor the TREES, till we have  
 † sealed the BOND-SER-  
 VANTS of our GOD † on  
 their \* FOREHEADS.

4 † And † I heard the  
 NUMBER of the SEALED,  
 † a Hundred and forty-four  
 Thousand sealed, out of  
 Every Tribe of the Sons of  
 Israel.

\* VATICAN MANUSCRIPT, No. 1100.—15. Every—omit (A B C.) 17. be saved.  
 2. Seals. 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been  
 sealed—omit.

† 17. their (C.) 1. After this I saw, (A B C.) 4. And I heard the NUMBER of  
 the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—retained  
 by A B C.

† 16. Hoshes x. 8; Luko xxiii. 30; Rev. ix. 6. † 17. Isa. xlii. 6; Zeph. i. 14; Rev. xvi. 14  
 † 17. Psa. lxxvi. 7. † 1. Dan. vii. 2. † 1. Rev. ix. 4. † 3. Rev. vi. 6; ix. 4.  
 † 3. Ekok. ix. 4; Rev. xiv. 1. † 3. Rev. xxii. 4. † 4. Rev. ix. 10. † 4. Rev. xiv. 1.



⁵ εκ φυλης Ιουδα, ιβ' χιλιαδες εσφραγισμενοι  
 out of tribe of Judah, twelve thousands having been sealed;  
 εκ φυλης Ρουβην, ιβ' χιλιαδες \* [εσφραγισμε-  
 out of tribe of Reuben, twelve thousands [having been sealed];  
 νοι] εκ φυλης Γαδ, ιβ' χιλιαδες \* [εσφραγισ-  
 out of tribe of Gad, twelve thousands [having been  
 μενοι] ⁶ εκ φυλης Ασηρ, ιβ' χιλιαδες \* [εσφρα-  
 sealed;] out of tribe of Aser, twelve thousands [having been  
 γισμενοι] εκ φυλης Νεφθαλειμ, ιβ' χιλιαδες  
 sealed;] out of tribe of Naphtali, twelve thousands  
 \* [εσφραγισμενοι] εκ φυλης Μανασση, ιβ'  
 [having been sealed;] out of tribe of Manasses, twelve  
 χιλιαδες \* [εσφραγισμενοι] ⁷ εκ φυλης Σιμων  
 thousands [having been sealed;] out of tribe of Simeon  
 ιβ' χιλιαδες \* [εσφραγισμενοι] εκ φυλης  
 twelve thousands [having been sealed;] out of tribe  
 Λευι, ιβ' χιλιαδες \* [εσφραγισμενοι] εκ φυλης  
 of Levi, twelve thousands [having been sealed;] out of tribe  
 Ισαχαρ, ιβ' χιλιαδες \* [εσφραγισμενοι] ⁸ εκ  
 of Issachar, twelve thousands [having been sealed;] out of  
 φυλης Ζαβουλων, ιβ' χιλιαδες \* [εσφραγισμε-  
 tribe of Zebulon, twelve thousands [having been sealed;]  
 νοι] εκ φυλης Ιωσηφ, ιβ' χιλιαδες \* [εσφρα-  
 out of tribe of Joseph, twelve thousands [having  
 γισμενοι] εκ φυλης Βενιαμιν, ιβ' χιλιαδες  
 been sealed;] out of tribe of Benjamin, twelve thousands  
 εσφραγισμενοι.  
 having been sealed.

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 Μετα ταυτα ειδον, και ιδου οχλος πολυς,  
 After these things I saw, and lo a crowd great,  
 ον αριθμησαι \* [αυτον] ουδεις ηδυνατο, εκ  
 which to have numbered [him] no one was able; out of  
 παντος εθνους και φυλων και λαων και γλωσ-  
 every nation and of tribes and of peoples and of tongues,  
 σων, εστωτες ενωπιον του θρονου και ενωπιον  
 standing in presence of the throne and in presence  
 του αρνιου, περιβεβλημενους στολας λευκας,  
 of the lamb, having been clothed robes white,  
 και φοινικες εν ταις χερσιν αυτων ¹⁰ και κρα-  
 and palma in the hands of them; and they  
 ζουσι φωνη μεγαλη, λεγοντες: Η σωτηρια τω  
 cry with a voice great, saying; The salvation to the  
 Θεω ημων τω καθημενω επι του θρονου, και τω  
 God of ours to that our sitting on the throne, and to the  
 αρνιω. ¹¹ Και παντες οι αγγελοι εστηκεσαν  
 lamb And all the messengers stood  
 κικλω του θρονου και των πρεσβυτερων και  
 in a circle o. the throne and of the elders and  
 των τεσσαρων ζων, και εκεσον ενωπιον του  
 o. the four living ones, and fell down before the  
 θρονου επι τα προσωπα αυτων, και προσεκυνη-  
 stions on the faces of themselves, and worshipped  
 σαν τω θεω, ¹² λεγοντες: Αμην η ευλογια και  
 the God, saying; So be it; the blessing and  
 η δοξα και η σοφια και η ευχαριστια και η  
 the glory and the wisdom and the thanksgiving and the

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 GLORY, and the WISDOM, and the THANKSGIVING,

\* VATICAN MANUSCRIPT, No. 1100.—5—8, having been sealed—omit (A. B. C.) him—omit (A.)  
 † 9. Rev. v. 9. † 9. Rev. 11L 5, 18; iv. 4; vi. 11; verse 14. † 10. Psa. 111. 8;  
 Isa. xliii. 11; Jer. 33. 23; Hosea xlii. 4; Rev. xix. 1. † 10. Rev. v. 13. — 111.  
 Rev. iv. 6. † 12. Rev. v. 13. 14.

τιμη και η δυναμις και η ισχυς τω θεω ημων  
honor and the power and the strength to the God of us  
εις τους αιωνας των αιωνων\* †[αμην.]  
for the ages of the ages; [so be it.]

13 Και απεκριθη εις εκ των πρεσβυτερων,  
And answered one of the elders,

λεγων μοι· Ουτοι οι περιβεβλημενοι τας στο-  
aying to me; These the ones having been clothed the robes  
λας τας λευκας, τινες εισι, και ποθεν ηλθον;  
the white, who are they, and whence came they?

14 Και ειρηκα αυτω· Κυριε μου, συ οιδας. Και  
And I said to him; O Lord of me, thou knowest. And

ειπε μοι· Ουτοι εισιν οι ερχομενοι εκ της θλι-  
he said to me; These are they coming out of the afflic-  
ψεως της μεγαλης, και επλυναν τας στολας  
tion the great, and washed the robes

αυτων, και ελευκαναν αυτας εν τω αιματι  
of themselves, and whitened them in the blood  
του αρνιου. 15 Δια τουτο εισιν ερωπιον του  
of the lamb. On account of this they are in presence of the

θρονου του θεου, και λατρευουσιν αυτω ημερας  
throne of the God, and publicly serve him day  
και νυκτος εν τω ναω αυτου· και ο καθημενος  
and night in the temple of him; and the ananizing

επι του θρονου, σκηνωσι επ' αυτους. 16 Ου  
on the throne, pitches his tent over them. Not

πεινασουσιν ετι, ουδε διψησουσιν \* [ετι,] ουδε  
they will hunger more, neither will they thirst [more,] nor  
μη πεση επ' αυτους ο ηλιος, ουδε παν κανμα·  
not may fall on them the sun, nor any heat;

17 οτι το αρνιον το ανα μεσον του θρονου ποι-  
because the lamb that in the midst of the throne will  
μανει αυτους, και οδηγησει αυτους επι ζωης  
lead them, and will lead them to of life

πηγας υδατων· και εξαλειψει ο θεος παν δακ-  
fountains of waters; and will wipe away the God every tear  
ρυον εκ των οφθαλμων αυτων.  
from the eyes of them.

ΚΕΦ. η'. 8.

1 Και οτε ηνοιξε την σφραγιδα την εβδομην,  
And when he opened the seal the seventh,

εγενετο σιγη εν τω ουρανω ως ημιωριον. 2 Και  
was silence in the heaven about half an hour. And

ειδον τους επτα αγγελους, οι ενωπιον του θεου  
I saw the seven messengers, who in presence of the God

εστηκασι· και εδοθησαν αυτοις επτα σαλπιγγες.  
have stood; and were given to them seven trumpets.

3 Και αλλος αγγελος ηλθε, και εσταθη επι το  
And another messenger came, and stood at the  
ουσιαστηριον, 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."

15 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. 1100.—10. more—omit.

† 12. So be it—omitted by c.

‡ 13. verse 0. ‡ 14. Rev. vi. 0; xvii. 5. ‡ 14. Isa. i. 18; Heb. ix. 14; 1 John 1. 7; Rev. i. 5. See Zech. iii. 5—5. ‡ 15. Isa. iv. 5, 7; Rev. xxi. 8. ‡ 16. Isa. xlix. 10. ‡ 16. Psa. cxli. 6; Rev. xxi. 4. ‡ 17. Isa. xlii. 1; xxxvi. 8; John x. 11, 14. ‡ 17. Isa. xlv. 8; Rev. xli. 4. ‡ 1. Rev. vi. 1. ‡ 3. Luke i. 19.

εδοθη αυτω θυμιαματα πολλα, ινα δωσῃ ταις  
 was given to him incenses many, so that he might give for the  
 προρευχαις των ἁγιων παντων ἐπι το θυσιαστη-  
 prayers of the holy ones of all on the altar  
 ριον το χρυσου το ἐνωπιον του Ορου. <sup>4</sup>Και  
 the golden that in presence of the throne. And  
 ανεβη ὁ καπνος των θυμιαματων ταις προσευ-  
 went up the smoke of the incenses with the prayers  
 χαις των ἁγιων ἐκ χειρος του αγγελου, ἐνωπιον  
 of the holy ones from hand of the messenger, in presence  
 του θεου. <sup>5</sup>Και ειληφεν ὁ αγγελος τον λιβαν-  
 of the God. And took the messenger the censer,  
 ωτον, και εγεμισεν αυτον ἐκ του πυρος του  
 and filled him from the fire of the  
 θυσιαστηριου, και εβαλεν εις την γην· και  
 altar, and cast into the earth; and  
 εγενοντο φωναι και βρονται και αστραπαι και  
 were voices and thunders and lightnings and  
 σεισμος.  
 an earthquake.

<sup>6</sup>Και οἱ ἑπτα αγγελοι, οἱ εχοντες τας ἑπτα  
 And the seven messengers, those having the seven  
 σαλπιγγας, ἠτοιμασαν ἑαυτους, ινα σαλπισωσι.  
 trumpets, prepared themselves, so that they might sound.  
<sup>7</sup>Και ὁ πρωτος ἐσαλπισε, και εγενετο χαλαρα  
 And the first sounded, and was hail  
 και πυρ· μεμιγμενα ἐν αιματι, και εβληθη εις  
 and fire having been mingled with blood, and they were cast into  
 την γην· και το τριτον της γης κατακαη, και  
 the earth; and the third of the earth was burnt up, and  
 το τριτον των δενδρων κατακαη, και πας χορτος  
 the third of the trees was burnt up, and all grass  
 χλωρος κατακαη.  
 green was burnt up.

<sup>8</sup>Και ὁ δευτερος αγγελος ἐσαλπισε, και ὡς  
 And the second messenger sounded, and as it were  
 ορος μεγα \* [πυρι] καιομενον εβληθη εις την  
 a mountain great [with fire] burning was cast into the  
 θαλασσαν· και εγενετο το τριτον των θαλασ-  
 sea; and became the third of the sea,  
 σης, αιμα· <sup>9</sup>και ἀπεθανε το τριτον των κτισμα-  
 blood; and died the third of the creatures  
 των \* [των] ἐν τη θαλασση, τα εχοντα ψυχας·  
 [of those] in the sea, things having souls;  
 και το τριτων των πλοιων διεφθαρῃ.  
 and the third of the ships was destroyed.

<sup>10</sup>Και ὁ τριτος αγγελος ἐσαλπισε, και ἐπεσεν  
 And the third messenger sounded, and fell  
 ἐκ του ουρανου αστηρ μεγας καιομενος ὡς λαμ-  
 from the heaven a star great burning like a  
 πας, και ἐπεσεν ἐπι το τριτον των ποταμων,  
 lamp, and it fell on the third of the rivers,  
 και ἐπι τας πηγας των ὑδατων. <sup>11</sup>Και το ονομα  
 and on the fountains of the waters. And the name

Incense was given, that he should give it for the PRAYERS of all the SAINTS ON THAT GOLDEN ALTAR which is before the THRONE.

4 And the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and there were \* † Thunders and Lightnings and Voices and an Earthquake.

6 And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sounded his trumpet, and there was Hail and Fire mingled with Blood, and they were thrown † on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of † the TREES was burnt up, and ALL green Grass was burnt up.

8 And the SECOND Angel sounded his trumpet, and as it were a great burning Mountain was cast into the SEA; and † the THIRD of the SEA † became Blood;

9 † and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD Angel sounded his trumpet, and a great Star, burning as a torch, fell from HEAVEN, † and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

\* VATICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (a.) —omit (a.)

8. with Fire

† 5. Thunders and Lightnings and Voices, (A.)

‡ 3. Rev. v. 8. ‡ 3. Exod. xxx. 1; Rev. vi. 0. ‡ 4. Psa. cxli. 2; Luke i. 10.  
 † 5. Rev. xvi. 18., † 7. Ezek. xxviii. 3. † 7. Rev. xvi. 5. † 7. Isa. 41. 18;  
 Rev. ix. 4. † 8. Jer. li. 25; Amos vii. 4. † 8. Rev. xvi. 8. † 8. Ezek.  
 xiv. 10. † 9. Rev. xvi. 8. † 10. Isa. xiv. 13; Rev. ix. 1. † 10. Rev. xvi

του αστερος λεγεται δ Αψινθος· και γινεται το  
of the star is called the Wormwood; and became the  
τρικον των υδατων εις αψινθον· και πολλοι των  
third of the waters into wormwood; and many of the  
ανθρωπων απεθανον εκ των υδατων, οτι επικι-  
men died of the waters, because they  
ρανθησαν.  
were made bitter.

12 Και ο τεταρτος αγγελος εσαλπισε, και  
And the fourth messenger sounded, and  
επληγη το τριτον του ηλιου και το τριτον της  
was smitten the third of the sun and the third of the  
σεληνης και το τριτον των αστερων, ινα σκο-  
moon and the third of the stars, so that might be  
τισθη το τριτον αυτων, και η ημερα μη φαινη  
darkened the third of them, and the day not might shine  
το τριτον αυτης, και η νυξ ομοιος. 13 Και ει-  
the third of herself, and the night falls like manner. And I  
δον, και ηκουσα ενος αετου πετομενου εν με-  
saw, and I heard one eagle flying in mid-  
σουρανηματι, λεγοντες φωνη μεγαλη· Ουαι,  
heaven, saying with a voice great; Woe,  
ουαι, ουαι τοις κατοικοισιν 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 σαλπιζειν.  
gers of those being about to sound.

ΚΕΦ. θ'. 9.

1 Και ο πεμπτος αγγελος εσαλπισε, και ειδον  
And the fifth messenger sounded, and I saw  
αστερα εκ του ουρανου πετωκοτα εις την γην,  
a star from the heaven having fallen to the earth,  
και εδοθη αυτω η κλεις του φρεατος της αβυσ-  
and was given to him the key of the pit of the deep;  
σου. 2\* [και ηνοιξε το φρεαρ της αβυσσου.]  
(and he opened the pit of the deep.)

Και ανεβη καπνος εκ του φρεατος ως καπνος  
And went up a smoke out of the pit as a smoke  
κλιμινον μεγαλης, και εσκοτισθη ο ηλιος και ο  
of a furnace great, and was darkened the sun and the  
αηρ εκ του καπνου του φρεατος. 3 Και εκ του  
air by the smoke of the pit. And out of the  
καπνου εξηλθον αρουρακιαι εις την γην, και εδοθη  
smoke went up and were given to them  
αυτοι δυναμις, και εδοθησαν αυτοι δυναμις, και  
and were given to them \* [εξουσιαν] δι  
αι αλλος αγγελος ηλθε, και [authority] the  
And another messenger came, and  
ουσιαστηριον, εχων λιβανωτων χρσιν, that not  
altar, having a censer a ουδε παρ  
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 trum-  
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  
EARTH 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.—16. more—

† 12. So be it—omitted by c.

THIRD of them appeared not; the DAY  
of the PIT of the ABYSS—omit (n.) 1.

† 13. verse 9. † 14. Rev. vi. 6; xvii. 5. 12. Isa. xlii. 10; Amos viii. 9. † 15. † 15. Rev. i. 5. See Zech. iii. 3—6. † 15. Isa. lv. † 1. Rev. viii. 10. † 1. Rev. † 1. Rev. † 16. Psa. cxli. 6; Rev. xxi. 4. † 17. Psa. xli. † 1. Rev. xli. † 1. Rev. † 18. Psa. cxv. 8; Rev. xli. 4. † 1. Rev. vi. 1. † 2. ver. 10.

χλωρον, ουδε παν δενδρον, ει μη τουτ ανθρω-  
green thing nor any tree, if not the men  
πους οτινες ουκ εχουσι την σφραγιδα του  
those who not have the seal of the  
Θεου επι των μετωπων αυτων· και εδοθη  
God on the foreheads of themselves: and it was given  
αυταις ινα μη αποκτεινωσιν αυτους, αλλ' ινα  
to them that not they might kill them, but that  
ραπαρισθωσι μηνας πεντε· και ο βασανισμος  
they might torment months five, and the torment  
αυτων ως βατανισμος σκορπιου, όταν 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  
εϋρησουσιν αυτον· και επιθυμησουσιν αποθα-  
shall bid him; and they shall desire to  
νειν, και φυξεται 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 κεφαλαις  
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 women, and they had hairs  
χαις ως γριχαις γυναικων, και οι οδοθυτοι 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-  
κας] σιδηρους, και η φωνη των πτερυγων αυτων  
plates, iron, and the sound of the wings of them  
ως φωνη αριατων 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  
σκορπιου, και κεντρα ην εν ταις ουραις αυτων·  
to scorpions, and stings was the tails of them,  
και η εξουσια αυτων αδικησαι τους ανθρωπουσ  
and the authority of them to injure the men  
μηνας πεντε. <sup>11</sup> Εχουσαν επ' 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  
Απολλυων. <sup>12</sup> Η ουαι η μια απηλθεν· ιδου,  
of Apollyon. The woe the one passed away; lo,  
ερχονται ετι 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.

5 And it was said to them that they should not kill them, †but that they should be tormented five Months; and their TORMENT was as the Torment of a Scorpion when it stings a Man.

6 And in those DAYS MEN †shall seek DEATH and †not find it: and shall desire to die, and DEATH will fly from them.

7 And †the FORMS of the LOCUSTS were like Horses prepared for War; †and on their HEADS were as it were golden Crowns, and †their FACES were as the Faces of Men.

8 And they had Hair as the Hair of Women, and †their TEETH were as Lion's teeth.

9 And they had Breastplates, as iron Breastplates. and the SOUND of their WINGS was as †the Sound of \* Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and \* Stings; and in their TAILS was †their POWER to injure MEN five Months.

11 They have \* over them a King, the ANGEL of the ABYSS; whose NAME in Hebrew is Abaddon; and in the GREEK he has the name Apollyon.

12 †ONE WOE is past; behold! \* TWO WOES more are coming after these things.

13 And the SIXTH Angel sounded his trumpet, and

\* VATICAN MANUSCRIPT, No 1160.—0. 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.) † B not find it (A.) † 5. Rev. xi. 7; verse 10. † 6. Job 'ii. 11; Isa. ii. 10; Jer. viii. 3; Rev. v. 16. † 7. Joel ii. 4. † 7. Num. iii 17. † 7. Dan. vii 8. † 8. Joel: 6. † 9. Joel ii 6-7 † 10. verse 5. † 12. Rev. viii. 13'

φωνην μίαν ἐκ τῶν τεσσαρῶν κεράτων τοῦ ὄ-  
 voice one from the four horns of the al-  
 τισσῆτιριου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,  
 of the golden of that in presence of the God,  
 14 λεγουσαν τῷ ἕκτῳ ἀγγελῷ ὁ ἔχων τὴν σαλ-  
 saying to the sixth messenger the one having the tram-  
 πηγά· Λύσθη τοὺς τεσσαράς ἀγγέλους τοὺς  
 pet. Loose thou the four messengers those  
 δεδεμένους ἐπὶ τῷ ποταμῷ, τῷ μεγάλῳ Ἐυ-  
 having been bound by the river the great Eu-  
 φρατῇ. 15 Καὶ ἐλύθησαν οἱ τεσσαρὲς ἀγγελοὶ  
 pirates. And were loosed the four messengers  
 οἱ ἡτοίμασμενοὶ εἰς τὴν ὥραν καὶ ἡμέραν καὶ  
 those having been prepared for the hour and a day and  
 μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον  
 a month and a year, so that they should kill the third  
 τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατευ-  
 of the men. And the number of the armies  
 ματῶν τοῦ ἵππικου, δύο μυριάδες μυριάδων·  
 of the cavalry, two myriads of myriads;  
 ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον  
 I heard the number of them. And thus I saw  
 τοὺς ἵππους ἐν τῇ ὁρασίῃ καὶ τοὺς καθήμενους ἐπὶ  
 the horses, i. in the vision and those sitting on  
 αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθί-  
 them, having breastplates fiery and hyacinthi-  
 νους καὶ ἰσθιαδεῖς· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς  
 the and brimstone-like; and the heads of the horses as  
 κεφαλαὶ λέοντων, καὶ ἐκ τῶν στόματων αὐτῶν  
 he's of lions, and out of the mouths of them  
 ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 Ἀπο-  
 goes out fire and smoke and brimstone. By  
 τεῖν τριῶν πλῆγων τούτων ἀπεκταθήσαν τὸ  
 the three plagues those were killed, the  
 τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ  
 third of the men, by the fire and the  
 καπνοῦ καὶ τοῦ θεῖου τοῦ ἐκπορευομένου ἐκ τῶν  
 smoke and the brimstone that going forth out of the  
 στόματων αὐτῶν. 19 Ἡ γὰρ ἐξουσία τῶν ἵππων  
 mouths of them. The for authority of the horses  
 ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς ουραῖς  
 in the mouth of them is, and in the tails  
 αὐτῶν· αἱ γὰρ ουραὶ αὐτῶν ὁμοίαι φεσίν, ἔχου-  
 of them; for tails of them like serpents, hav-  
 σαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ  
 ing heads; and with them they injure. And the  
 λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκταθήσαν  
 remaining ones of the men who not were killed  
 ἐν ταῖς πλῆγαις ταύταις, οὐ μετενοήσαν ἐκ  
 by the plagues these, not reformed from  
 τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-  
 the works of the hands of themselves, so that not they might  
 νήσωσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσοῦ  
 worship the demons, and the idols the golden ones  
 καὶ τὰ ἀργυροῦ καὶ \* [τὰ χαλκᾶ] καὶ τὰ λιθίνα  
 and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the  
 † FOUR Horns of the  
 GOLDEN ALTAR which is  
 before God,

14 saying to the sixth  
 Angel who had the TRAM-  
 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 PROCEEDED  
 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. YOUR omitted by A.

† 14 Rev. xvi. 12. † 16. Rev. vii. 4. † 17. 1 Chron. xii. 8; Isa. v. 28, 29.  
 † 19. Isa. xi. 15. † 20. Deut. xxxi. 20. † 20. Lev. xvii. 7; Deut. xxxii. 17; Psa.  
 cvi. 37; 1 Cor. x. 20. † 20. Psa. cxv. 4; cxlxxv. 15; Dan. v. 23.

τα ξυλινα, ἃ οὔτε βλέπειν, δυναταί οὔτε  
 the wooden ones, which neither <sup>to see,</sup> are able nor  
 ακουεῖν, οὔτε περιπατεῖν· <sup>21</sup> καὶ οὐ μετενοήσαν  
 to hear, nor to walk; and not reformed  
 ἐκ τῶν φονῶν αὐτῶν, οὔτε ἐκ τῶν φαρμακείων  
 from the murders of themselves, nor from the  
 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] ἀγγελον ἰσχυρον κατα-  
 And I saw [another] messenger strong coming  
 βαινοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημενον  
 down from the heaven, having been clothed with  
 νεφέλην, καὶ ἡ ἰρις 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 ἀνεφάνηκεν· καὶ ἔθηκε τὸν  
 of himself a little scroll having been opened; and he placed the  
 πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν  
 foot of himself the right on the sea,  
 δὲ εὐωνυμιὸν ἐπὶ τῆς γῆς· <sup>3</sup> καὶ ἐκράζεε φωνῇ  
 and left on the land; and he cried with a voice  
 μεγάλη ὡσπερ λέων μυκᾶται· Καὶ ὅτε ἐκράζεν,  
 great even as a lion roars. And when he cried,  
 ἐλάλησαν αἱ ἑπτὰ βρονταὶ τῶν ἑαυτῶν φωνᾶς.  
 spoke the seven thunders the of themselves voices.  
<sup>4</sup> Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἐμελλόν  
 And when spoke the seven thunders, I was about  
 γραφεῖν· καὶ ἤκουσα φωνῆν ἐκ τοῦ οὐρανοῦ  
 to write; and I heard a voice from the heaven  
 λεγουσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ  
 saying: Seal thou up what spoke the seven  
 βρονταὶ, καὶ μὴ ταῦτα γραψῆς· <sup>5</sup> Καὶ ὁ  
 thunders, and not these things thou mayest write. And the  
 ἀγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης  
 messenger, whom I saw standing on the <sup>6</sup> sea  
 καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν  
 and on the land, lifted up the hand of himself the  
 δεξιάν εἰς τὸν οὐρανόν, <sup>6</sup> καὶ ὠμοσεν ἐν  
 right towards the heaven, and he swore by  
 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων, ὃς  
 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 οὐκεὶ ἐστὶ·  
 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;

21 nor did they reform from their MURDERS; nor from their SOZCERIES, nor from their FORNICATION, nor from their THEFTS.

## CHAPTER X.

1 And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; † and the RAINBOW was over his HEAD, and † his FACE was as the SUN, and his FEET as Pillars of Fire;

2 and having in his HAND \* a Little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

3 and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

4 And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, † "Seal the things which the SEVEN Thunders spoke, and write Them not."

5 And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

6 and swore by HIM who LIVES for the AGES of the AGES, † who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, † "That the TIME shall be no longer [delayed];

7 but † in the DAYS of the BLAST of the SEVENTH

\* VATICAN MANUSCRIPT, No. 1180.—1. Another—omit (w.) and the SEA, and the THINGS in it—omit.

2. a Scroll. 6.

1 21. Rev. xii. 15. 1 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 10. † 3.  
 Rev. viii. 5. † 4. Dan. viii. 26; xii. 4, 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6.  
 Neh. ix. 6; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xl. 15.

αγγελου, όταν μελλῃ σαλπίζειν, και ετελεσθη  
messenger, when he may be about to sound, and be finished  
το μυστηριον του θεου, ὡς ευηγγελισε  
the secret of the God, as he announced glad tidings  
τους ἑαυτου δουλους τους προφητας.  
the of himself bond-servants the prophets.

8 Και ἡ φωνη ἣν ηκουσα εκ του ουρανου,  
And the voice which I heard from the heaven,  
καλιν λαουσα μετ' εμου, και λεγουσα: "Γραφε,  
again speaking with me, and saying: Go thou,  
λαβε το βιβλαριδιον το ηνεφγμενον εν τη  
take thou the little scroll that having been opened in the  
χειρι του αγγελου του ἑστωτος επι της θαλ-  
hand of the messenger of the one standing on the sea  
ασσης και επι της γης. 9 Και απελθον προς  
and on the land. 9 And I went to

τον αγγελον, λεγων \* [αυτω,] δουναι μοι το βιβ-  
the messenger, saying to him, to give to me the little  
λαριδιον. Και λεγει μοι: Λαβε και καταφαγε  
scroll. And he says to me: Take thou and eat thou  
αυτο· και πικρανει σου την κοιλιαν, αλλ' εν τῳ  
it; and it will embitter of thee the belly, but in the  
στοματι σου εσται γλυκυ ὡς μελι. 10 Και  
mouth of thee it will be sweet as honey. 10 Και

ελαβον το βιβλαριδιον εκ της χειρος του αγγε-  
I took the little scroll out of the hand of the messen-  
λου, και κατεφαγον αυτο· και ην εν τῳ στομα-  
ger, and ate it, and it was in the mouth  
τι μου ὡς μελι, γλυκυ· και οτε εφαγον αυτο,  
of me as honey, sweet; and when I ate it,  
επικρανηθ ὁ κολια μου. 11 Και λεγει μοι: Δες  
was made bitter the belly of me. 11 And he says to me: Des-  
σε καλιν προφηευσαι επι λαοις και εθνεσι και  
see again to prophesy to peoples and nations and  
γλωσσαις και βασιλευσι πολλοις.  
tongues and kings many.

ΚΕΦ. ΙΑ'. 11.

1 Και εδοθη μοι καλαμος ὁμοιος ραβδῳ, λε-  
And was given to me a reed like to a rod, say-  
γων· Εγειραι, και μετρησον τον ναον του θεου,  
ing: Rise thou, and measure thou the temple of the God,  
και το θυσιαστηριον, και τους προσκυνουντας  
the altar, and those worshipping  
εν αυτῳ· 2 και την αυλην την εξωθεν του ναου  
in it; and the court that outside of the temple  
εκβαλε εξω και μη αυτην μετρησης, οτι εδο-  
do thou cast out and not her thou mayest measure, because it was  
θη τοις εθνεσι· και την πολιν την ἁγιαν  
given to the nations; and the city the holy  
πατησουσι μηνas τεσσαρακοντα δυο. 3 Και  
shall they tread months forty two. 3 Και  
δωσω τοις δυσι μαρτυρι μου, και προφητευ-  
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 an-  
nounced its glad tidings to  
\* his SERVANTS the  
PROPHETS.

8 And † the voice  
which I heard from HEAV-  
EN, 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 AN-  
GEL, telling him to give  
me the LITTLE SCROLL.  
And he says to me,  
† "Take, and eat it, and  
it will make Thy BELLY  
bitter, but in thy MOUTH  
it will be sweet as Honey."

10 And I took \* the  
LITTLE SCROLL from the  
HAND of the ANGEL, and  
did eat it; † and it was  
in my MOUTH sweet as  
Honey; and when I ate it  
! my BELLY was embit-  
tered.

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,—say-  
ing, † "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. 1100.—7. his SERVANTS the PROPHETS 9. to him—  
omis. 10. the scroll. 11. they say to me (A B.) 11 concerning.

† 8. verse 4. † 9. Jer. xv. 10; Ezek. ii. 8, iii. 1.—3. † 10. Ezek. iii. 3.  
† 10. Ezek. xi. 10. † 1. Ezek. xl. 8; Zech. ii. 1; Rev. xxi. 15. † 1 Num. xxi. 15.  
† 2. Ezek. xl. 17, 20. † 2. Luke xxi. 24. † 2. Dan. viii. 10. † 2 Rev. xii. 2



σουσιν ἡμέρας χίλιας διακοσίας ἑξηκοντα, περι-  
 βεβλημενοι σακκουσ. <sup>4</sup> Οὗτοι εἰσιν αἱ δύο  
 been clothed with sackcloth. These are the two  
 ελαιαι και αἱ δύο λυχνιαι αἱ ἐνώπιον του κυριου  
 olive-trees and the two lamp-stands in presence of the Lord  
 της γης ἑστωτες. <sup>5</sup> Και εἰ τις αυτους θελει  
 of the earth standing. And if any one them will  
 αδικησαι, πυρ εκπορευεται εκ του στοματος  
 to injure, fire proceeds out of the mouth  
 αυτων, και κατασθιει τους εχθρους αυτων και  
 of them, and eats up the enemies of them; and  
 εἰ τις αυτους θελει αδικησαι, οὕτω δεῖ αυτον  
 if any one them will to injure, thus it behoves him  
 αποκτανθηαι.  
 to be killed.

<sup>6</sup> Οὗτοι εχουσιν τον ουρανον εξουσιαν κλει-  
 These have the heaven authority to  
 σαι, ινα μη βρειος βρεχη τας ἡμερας της προ-  
 shut so that not rain it may rain the days of the pro-  
 φητειας αυτων και εξουσιαν εχουσιν επι των  
 phesy of them, and authority they have over the  
 υδατων, στρεφειν αυτα εις αιμα, και παταξαι  
 waters, to turn them into blood, and to smite  
 την γην, οσακις εαν θελησωσι, εν παση πλη-  
 the earth, as often as if they shall will, with every pl.  
 γη <sup>7</sup> Και οταν τελεσωσι την μαρτυριαν  
 And when they may finish the testimony  
 αυτων, το θηριον το ανα γινον εκ της αβυσ-  
 so themselves, the wild beast that rising up out of the deep  
 σου ποιησει μετ αυτων πολεμον, και νικησει  
 will make with them war, and will conquer  
 αυτους, και αποκτεινει αυτους. <sup>8</sup> Και το πτωμο  
 them and will kill them. And the dead body  
 αυτων εις της πλατειας πολεις της μεγαλης,  
 of them into the street city of the great,  
 ητις καλεται πνευματικως Σοδομα και Αιγυπ-  
 which is called spiritually Sodom and Egypt,  
 -ος, οπου και ο κυριος αυτου εσταυρωθη. <sup>9</sup> Και  
 where also the Lord of them was crucified. And  
 βλεπουσιν εκ των λαων και φυλων και γλωσ-  
 they look of the peoples and of tribes and of  
 σων και εθνων το πτωμο αυτων ημερας τρεις  
 tongues and of nations the dead body of them days three  
 και ημισιν, και τα πτωματα αυτων ουκ αφησου-  
 and a half, and the dead bodies of them not will suffer  
 σι τεθηναι εις μνημα.  
 to be put into a tomb.

<sup>10</sup> Και οι κατοικουντες επι της γης χαρῃ υσιν  
 And those dwelling on the earth rejoice  
 επ' αυτοις, και ευφρανθησονται, και δωρα πεμ-  
 over them, and will be glad, and gifts will  
 ψουσιν αλληλοις, οτι οὕτοι εἰ δύο προφηται  
 send to each other, because these the two prophets

shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

<sup>4</sup> These are † THOSE two Olive trees, and THOSE two Lampstands which STAND in the presence of the LORD of the EARTH.

<sup>5</sup> And if any one desire to injure Them, † Fire proceeds out of their MOUTH, and devours their ENEMIES; † and if any one desire to injure Them, thus must he be killed.

<sup>6</sup> These † have Authority to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they † have Authority over the WATERS to turn them into Blood, and to smite the EARTH with Every Plague, as often as they choose.

<sup>7</sup> And when they † shall have completed their TESTIMONY, † THAT WILD BEAST ASCENDING † out of the ABYSS. † will make War with them, and will conquer them, and kill them.

<sup>8</sup> And their DEAD BODY shall be on the STREET of † the GREAT CITY, which is called, spiritually, Sodom and Egypt, † where also their LORD was crucified.

<sup>9</sup> † And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, † and do not permit their DEAD BODIES to be put into a Tomb.

<sup>10</sup> † And THOSE who DWELL on the EARTH rejoice over them, and will exult † and \* send GIFTS to each other; † Because these TWO Prophets tor-

\* VATICAN MANUSCRIPT, No. 1100.—10. give GIFTS (B.)

14. 1. 4. Psa. lli. 8. Jer. xl. 16. Zech. iv. 3, 11, 14. 15. 2 Kings i. 10, 12; Jer. l. 10, v. 14. 16. 1 Kings xvii. 1, James v. 16. 17. 1. 6. Exod. vii. 10. 17. Luke x. 1. 82. 17. Rev. xlii. 1, 11, xlv. 2. 7. Rev. ix. 2. 7. Dan. vii. 21. Zech. xiv. 2. 8. Rev. xiv. 6; xvii. 1, 5; xviii. 10. 8. Heb. xii. 12; Rev. xviii. 24. 9. Rev. xvii. 15. 10. Psa. l. 2. 3. 10. Rev. xii. 12, xiii. 8. 10. Esther ix. 19, 22. 10. Psa. xvi. 10.

εβατανισαν τους κατοικουντας επι της γης.  
tormented those dwelling on the earth.

11 Και μετα τας τρεις ημερας και ημισυ, πνευμα  
And after the three days and a half, breath  
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη-  
of life from the God entered in them; and they  
σαν επι τους ποδας αυτων, και φοβος μεγας  
stood on their FEET; and great  
επεσεν επι τους θεωρουντας αυτους. 12 Και  
fell on those beholding them. And

ηκουσαν φωνη μεγαλην εκ του ουρανου, λεγου-  
they heard a voice great from the heaven, saying  
σαν αυτοις· Αναβητε ωδε· Και ανεβησαν εις  
to them; Come up hither; And they went up to  
τον ουρανου εν τη νεφελη· και εθεωρησαν  
the heaven in the cloud; and beheld

αυτους οι εχθροι αυτων. 13 Και εν εκεινη τη  
them the enemies of themselves. And in that the  
ωρα εγενετο σεισμος μεγας, και το δεκατον  
hour was an earthquake great, and the tenth  
της πολως επεσε, και απεκτανθησαν εν τω  
of the city fell, and were killed in the  
σεισμη ονοματα ανθρωπων χιλιαδες επτα· και  
earthquake names of men thousands seven; and

οι λοιποι εμφοβιοι εγενοντο, και εδωκαν δοξαν  
the remaining ones afraid became, and they gave glory  
τω θεω του ουρανου. 14 Η ουαι η δευτερα  
to the God of the heaven. The woe the second  
απηλθεν· ιδου, η ουαι η τριτη ερχεται ταχυ.  
passed away; lo, the woe the third comes speedily.

15 Και ο εβδομος αγγελος εσαλπισε, και εγε-  
And the seventh messenger sounded, and were  
νοντο φωναι μεγαλαι εν τω ουρανω, λεγοντες·  
voices great in the heaven, saying;  
Εγενετο η βασιλεια του κοσμου, του κυριου  
Became the kingdom of the world, of the Lord  
ημων και του Χριστου αυτου, και βασιλευσει  
of us and of the Anointed of him, and he will reign  
εις τους αιωνας των αιωνων. 16 Και οι εικοσι-  
for the ages of the ages. And the twenty-

τεσσαρες πρεσβυτεροι οι ενωπιον του θεου  
four elders those in presence of the God  
καθημενοι επι τους θρονους αυτων, επεσαν επι  
sitting on the thrones of themselves, fell on  
τα προσωπα αυτων, και προσεκυνησαν τω θεω,  
the faces of themselves, and worshipped the God,

17 λεγοντες· Ευχαριστουμεν σοι, κυριε ο θεος ο  
saying; We give thanks to thee, O Lord the God the  
παντοκρατωρ, ο ων και ο ην, οτι ελη-  
almighty, the one existing and who was, because thou hast  
φας την δυναμιν σου την μεγαλην, και εβασι-  
taken the power of thee the great, and reigned.

λευσας. 18 Και τα εθνη ωργισθησαν, και ηλθεν  
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 Earth-  
quake, † and the TENTH of  
the CITY fell, and by the  
EARTHQUAKE were des-  
troyed seven Thousand  
Names of Men; and the  
REST gave Glory to the  
GOD of HEAVEN.

14 † The SECOND WOE  
is past; behold! the  
THIRD WOE is coming  
speedily.

15 † And the SEVENTH  
Angel sounded his Trum-  
pet; and † there were loud  
Voices in HEAVEN, saying,  
† "The KINGDOM of the  
WORLD has become our  
LORD'S and his CHRIST'S,  
and † he shall reign for the  
AGES of the \* AGES."

16 And † THOSE TWEN-  
TY-FOUR Elders who SIT  
in the presence of GOD on  
their THRONES, fell on  
their FACES, and wor-  
shipped GOD,

17 saying, "We give  
thanks to thee, O LORD  
GOD, the OMNIPOTENT,  
‡ THOU WHO ART, and  
‡ THOU WHO WAST; Because  
thou hast taken thy GREAT  
POWER, and † reigned.

18 And the NATIONS  
were enraged, and thy

\* VATICAN MANUSCRIPT, No. 1180.—11. Three Days and a Half. 11. Spirit of God from out of LIFE entered. 11. Fear was on them. 13. DAY (B.) 15. AGES. Amen.

† 12. I heard, s. with many MSS. and versions. † 12. Isa. xiv. 13; Rev. xii. 5. † 13. Rev. vi. 19. † 13. Rev. xvi. 10. † 13. Josh. vii. 10; Rev. xiv. 7; xv. 4. † 14. Rev. viii. 13; ix. 2; xv. 1. † 15. Rev. x. † 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. xix. 6. † 17. Rev. xix. 6.

ἡ ὄργη σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι  
 the wrath of thee, and the season of the dead once, to be judged  
 καὶ δῶναι τὸν μισθὸν τοῖς δουλοῖς σου τοῖς  
 and to give the reward to the bond-servants of thee the  
 προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις  
 prophets and to the holy ones and to those fearing  
 τὸ ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,  
 the name of thee the small ones and the great ones,  
 καὶ διαφθεῖραι τοὺς διαφθειρόντας 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 ὠφθῆ ἡ κιβωτὸς τῆς διαθήκης \* [τοῦ] κυρίου  
 and was seen the ark of the covenant [of the] Lord  
 ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἄστραται 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. 12.

<sup>1</sup> Καὶ σημεῖον μέγα ὠφθῆ ἐν τῷ οὐρανῷ· γυνὴ  
 And a sign great was seen in the heaven; a woman  
 περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-  
 having been clothed with the sun, and the moon under-  
 αὐτῆς τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς  
 neath the feet of her, and on the head  
 αὐτῆς στεφανὸς ἀστερων δώδεκα, <sup>2</sup> καὶ ἐν γασ-  
 of her a crown of stars twelve, and in womb  
 τρὶ ἐχούσα κράζει ὠδινούσα καὶ βασανιζομένη  
 having she cries out travailing and being pained  
 τεκεῖν. <sup>3</sup> Καὶ ὠφθῆ ἄλλο σημεῖον ἐν τῷ οὐρανῷ,  
 to bring forth. And was seen another sign in the heaven,  
 καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων 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 οὐρα αὐτοῦ σὺρει  
 of him seven diadems; and the tail of him draws  
 τὸ τρίτον τῶν ἀστερων τοῦ οὐρανοῦ, καὶ ἔβαλεν  
 the third of the stars of the heaven, and cast  
 αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν  
 them into the earth. And the dragon stood  
 ἐναντίον τῆς γυναίκος τῆς μελλούσης τεκεῖν,  
 in presence of the woman of that being about to bring forth,  
 ἵνα ὅταν τεκεῖ, τὸ τέκνον αὐτῆς κατὰ  
 so that when she might bring forth, the child of her he might  
 φαγῇ. <sup>5</sup> Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μελλεῖ  
 eat up. And she brought forth a son, a male, who is about  
 ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥαβδῷ σιδηρᾷ· καὶ  
 to rule all the nations with a rod made of iron; and  
 ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ  
 was snatched away the child of her to the God and

DEATH came, and the APPOINTED TIME of the DEAD to be judged, and to GIVE the REWARD to thy SERVANTS the PROPHEETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the †LITTLE and the GREAT, and †to destroy 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 Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

<sup>1</sup> And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a Crown of Twelve Stars; <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 behold! †a great fiery-red Dragon, †having seven Heads and ten Horns, and on †his HEADS Seven Diadems. <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 devour 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.—10. of the—omit (b.)  
 —omit (b.) 2. cried (n.c.) 10. and an Earthquake

<sup>1</sup> 18. Dan. vii. 10. Rev. vi. 10. <sup>†</sup> 18. Rev. xix. 5; xx. 12. <sup>†</sup> 18. Rev. xiii. 10;  
 xviii. 6. <sup>†</sup> 19. Rev. xv. 5. <sup>†</sup> 19. Rev. viii. 5; xvi. 18; xvi. 21. <sup>†</sup> 9  
 Exi. 7; Gal. iv. 10. <sup>†</sup> 8. Rev. xvii. 8. <sup>†</sup> 8. Rev. xvii. 0, 10. <sup>†</sup> 8. Rev  
<sup>†</sup> 4. Rev. ix. 9, 10, 19. <sup>†</sup> 4. Rev. xvii. 13. <sup>†</sup> 4. Dan. viii. 10. <sup>†</sup> 5. P  
 Rev. ii. 27; xix. 15.

προς τον Ορονον αυτου. <sup>6</sup> Και η γυνη εφυγεν  
 in the throuse of him. And the woman fled  
 εις την ερημον, οπου εχει εκει τοπον ητοιμασ-  
 into the desert, where she has there a place having been  
 μενον απο του Θεου, ινα εκει τρεφωσιν αυτην  
 prepared by the God, so that there they might nourish her  
 ημερας χιλιας διακοσιας εξηκοντα.  
 days a thousand two hundred sixty.

<sup>7</sup> Και εγενετο πολεμος εν τω ουρανω· ο Μι-  
 And was a war in the heaven; the MI-  
 χαηλ και οι αγγελοι αυτου του πολεμησαι μετα  
 chael and the messengers of him of the to have fought with  
 του δρακοντος, και ο δρακων επολεμησε και οι  
 the dragon, and the dragon fought and the  
 αγγελοι αυτου, <sup>8</sup> και ουκ ισχυσεν, ουδε τοπος  
 messengers of him, and not were strong, neither a place  
 εδρεθη αυτων ετι εν τω ουρανω. <sup>9</sup> Και εβληθη  
 was found of them longer in the heaven. And was cast  
 ο δρακων ο μεγας, ο οφιος ο αρχαιος, ο καλου-  
 the dragon the great, the serpent the old, the one being  
 μενος διαβολος, και \* [ο] σατανas, ο πλανων  
 called accuser, and [the] adversary, that one deceiving  
 την οικουμενην ολην, εβληθη εις την γην, και  
 the habitable whole, was cast into the earth, and  
 οι αγγελοι αυτου μετ' αυτου εβληθησαν.  
 the messengers of him with him were cast.

<sup>10</sup> Και ηκουσα φωνην μεγαλην εν τω ουρανω,  
 And I heard a voice great in the heaven,  
 λεγουσαν· Αρτι εγενετο η σωτηρια και η δυνα-  
 saying; Now came the salvation and the power  
 μισ και η βασιλεια του θεου ημων, και η εξου-  
 and the kingdom of the God of us, and the author-  
 σια του Χριστου αυτου· οτι κατεβληθη ο κατα-  
 ity of the Anointed of him; because was cast down the accu-  
 γωρ των αδελφων ημων, ο κατηγορων αυτων  
 ser of the brethren of us, the one accusing them  
 ενωπιον του θεου ημων ημερας και νυκτος. <sup>11</sup> και  
 in presence of the God of us day and night; and  
 αυτοι επικησαν αυτον δια το αιμα του αρνιου,  
 they overcome him through the blood of the lamb,  
 και δια του λογον της μαρτυριας αυτων· και  
 and through the word of the testimony of themselves; and  
 ουκ ηγαπησαν την ψυχη αυτων αχρι θανατου.  
 not they loved the life of themselves till death.

<sup>12</sup> Δια τουτο ευφραινεσθε \* [οι] ουρανοικαι οι  
 Because of this rejoice you [the] heavens and those  
 εν αυτοις σκηνουντες· Ουαι τη γη και τη  
 in them tabernacling; Woe to the earth and to the  
 θαλασση, οτι κατεβη ο διαβολος προς υμας,  
 sea, because went down the accuser to you,  
 εχων θυμον μεγαν, ειδως, οτι ολιγον καιρον  
 having wrath great, knowing, that a little season  
 εχει. <sup>13</sup> Και οτε ειδεν ο δρακων, οτι εβληθη  
 he has. And when saw the dragon, that he was cast  
 εις την γην, εδιωξε την γυναικα ητις ετεκε 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.

7 And there was a War in HEAVEN; † MICHAEL and his ANGELS fighting † with the DRAGON. And the DRAGON fought and his ANGELS,

8 and were not strong, neither was their Place found any longer in HEAVEN.

9 And THAT GREAT DRAGON WAS cast out, THAT OLD SERPENT which is called the ENEMY, even THAT ADVERSARY who is † DECEIVING the whole HABITABLE; he was cast to the EARTH, and his ANGELS were cast with him.

10 And I heard a loud Voice in HEAVEN saying, † "Now is come the SALVATION, and the POWER, and the KINGDOM of our GOD, and the AUTHORITY of his ANOINTED one, Because THAT ACCUSER of our BRETHREN, who ACCUSED them before our GOD Day and Night, has been cast out.

11 † And they conquered him through the BLOOD of the LAMB, and through the WORD of their TESTIMONY; and they loved not their LIFE to Death.

12 Therefore, † rejoice, Heavens! and THOSE who TABERNACLE in them. † Woe to the EARTH and to the SEA! Because the ENEMY is gone down to you, having great Wrath, knowing That he has a Short Season."

13 And when the DRAGON saw That he was cast to the EARTH, he pursued † the WOMAN who brought forth the MALE child.

\* VATICAN MANUSCRIPT, No. 1160.—D. the—omit (B.) 12. the—omit (C.)  
 † 6. Rev. xi. 3. † 7. Dan. x. 13, 21; xii. 1. † 7. verse 8; Rev. xx. 2. † 9.  
 Rev. xx. 3. † 10. Rev. xi. 15; xix. 1. † 11. Rom. viii. 33, 34, 37; xvi. 20.  
 † 13. Psa. xcvi. 10; Isa. xlix. 13; Rev. xviii. 20. † 12. Rev. viii. 13; xi. 10. † 13.

αρβενα. <sup>14</sup> Και εδοθησαν τη γυναικι δυο πτερυ-  
male. And were given to the woman two wings  
γες του αετου του μεγαλου, ινα αυτη αιση εις  
of the eagle the great, so that she might fly into  
την ερημον εις τον τοπον αυτης, οπου τρεφεται  
the desert into the place of herself, where she is nourished  
εκει καιρον και καιρους και ημισυ καιρου, απο  
there a season and seasons and half of a season, from  
προσωπου του οφews. <sup>15</sup> Και εβαλεν ο οφis  
face of the serpent. And cast the serpent  
εκ του στοματος αυτου οπισω της γυναικος  
out of the mouth of himself after the woman  
υδωρ ως ποταμον, ινα αυτην ποταμοφορητον  
water as a river, so that her borne along by a river  
ποιηση. <sup>16</sup> Και εβοηθησεν η γη τη γυναικι,  
he might cause. And helped the earth the woman,  
και ηνυιξεν \* [η γη] το στομα αυτης, και κατε-  
and opened [the earth] the mouth of herself, and drank  
πιε τον ποταμον, ον εβαλεν ο δρακων εκ του  
up the river, which cast the dragon out of the  
στοματος αυτου. <sup>17</sup> Και ωργισθη ο δρακων επι  
mouth of himself. And was enraged the dragon against  
τη γυναικι, και απηλθε ποιησαι πολεμον μετα  
the woman, and went away to make war with  
των λοιπων του σπερματος αυτης, των τη-  
she remaining ones of the seed of her, of those keep-  
ρουντων τας εντολας του θεου, και εχοντων  
ing the commandments of the God, and having  
την μαρτυριαν Ιησου.

<sup>18</sup> Και επταθην επι την αμμον της θαλασσης.  
And I was placed on the sand of the sea;  
ΚΕΦ. Ιγ'. <sup>18</sup>. <sup>1</sup> και ειδον εκ της θαλασσης  
and I saw out of the sea  
θηριον αναβαινον, εχον κερατα δεκα και κεφα-  
a wild beast coming up, having horns ten and heads  
λας επτα, και επι των κερατων αυτου δεκα δια-  
seven, and on the horns of him ten dia-  
δηματα, και επι τας κεφαλαις αυτου ονοματα  
dems, and on the heads of him names  
βλασφημιας. <sup>2</sup> Και το θηριον ο ειδον, ην  
of blasphemy. And the wild beast which I saw, was  
ομοιον παρδαλει, και οι ποδες αυτου ως αρκου,  
like to a leopard, and the feet of him as of a bear,  
και το στομα αυτου ως στομα λεοντος. Και  
and the mouth of him as a mouth of a lion. And  
εδωκεν αυτη ο δρακων την δυναμιν αυτου, και  
gave to him the dragon the power of himself, and  
τον θρονον αυτου, και εξουσιαν μεγαλην. <sup>3</sup> Και  
the throne of himself, and authority great. And  
μιαν εκ των κεφαλων αυτου ως εσφαγμενην εις  
one of the heads of him as if having been slain to  
θανατον και η πληγη του θανατου αυτου εθε-  
death, and the stroke of the death of him was

14 And there were given to the woman † the two Wings of the GREAT EAGLE, that she might fly † into the DESERT, into her PLACE, \* that she should be nourished there † a Season, and Seasons, and Half a Season, from the Face of the SERPENT.

15 And the SERPENT cast out of his MOUTH after the WOMAN, Water † as a River, that he might cause her to be carried away by the stream.

16 And the EARTH helped the WOMAN; and the EARTH opened her MOUTH, and drank up the RIVER which the DRAGON cast out of his MOUTH.

17 And the DRAGON was enraged against the WOMAN, † and † went away to make War † against THAT REMAINDER of her SEED, † who KEEP the COM- MANDMENTS of GOD, and have † the TESTIMONY of Jesus.

CHAPTER XIII.

1 And † I was placed on the SAND of the SEA. And I saw † a Wild beast ascending from the SEA, † having ten Horns and seven Heads, and on his HORNs Ten Diadems, and on his HEADS Names of Blasphemy.

2 † And the BEAST which I saw was like a Leopard, and † his FEET as a Bear's, and his MOUTH as a Lion's Mouth; and † the DRAGON gave him his POWER, † and his THRONE, † and great Au- thority.

3 And one of his HEADS was as if mortally wound- ed; and yet his MORTAL WOUND was healed. And

\* VATICAN MANUSCRIPT, No. 1100.—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. † 14. Dan. vii. 25; xii. 7. † 15. Isa. lix. 10. † 17. Gen  
 † 15. Rev. x. 1; xii. 7. † 17. Rev. xiv. 13. † 17. 1 Cor. ii. 1; 1 John v.  
 Rev. i. 2, 9; vi. 9; xx. 4. † 1. Dan. vii. 9, 7. † 1. Rev. xii. 3; xvii. 8, †  
 † 2. Dan. vii. 4-6. † 2. Rev. xii. 0. † 2. Rev. xvi. 10. † 2. Rev. xii. †

ραπευθη. Και εθαυμασεν ολη η γη οπισω του θεου. 4 και προσεκυνησαν τω δρακοντι, οτι εδωκε την εξουσιαν τω θηριω, και προσεκυνησαν τω θηριω, λεγοντες: Τις ομοιος τω θηριω: και τις δυναται πολεμησαι μετ' αυτου; 5 Και εδοθη αυτω στομα λαλουσ μεγαλα και βλασφημιαι: και εδοθη αυτω εξουσια ποιησαι μηνια τεσσαρακοντα δυο. 6 Και ηνοιξε το στομα

αυτου εις βλασφημιαν προς τον θεον, βλασφημησαι το ονομα αυτου, και την σκηνην αυτου, \* [και] τους εν τω ουρανω σκηνηνυτας. 7 Και εδοθη αυτω πολεμον ποιησαι μετα των αγιων, και νικησαι αυτους: και εδοθη αυτω εξουσια επι πασαν φυλην και λαον και γλωσσαν και εθνος. 8 Και προσκυνησουσιν αυτον

παντες οι κατοικουντες επι της γης, ων ου γεγραπται το ονομα εν τω βιβλιω της ζωης του αρνιου του εσφαγμενου, απο καταβολης κοσμου. 9 Ει τις εχει ουσ, ακουσατω. 10 Ει τις αιχμαλωσιαν συναγει, εις αιχμαλωσιαν υπαγει: ει τις εν μαχαيرا αποκτενει, δει αυτον εν μαχαира αποκτανθηναι. 11 Και ειδων αλλο θηριον αναβαινον εκ της γης, και ειχε κερατα \* [δυο] ομοια αρνιω, και ελαλει ως δρακων. 12 Και την εξουσιαν του πρωτου θηριου πασαν ποιει ενωπιου αυτου: και

και η πιστις των αγιων. 11 Και ειδων αλλο θηριον αναβαινον εκ της γης, και ειχε κερατα \* [δυο] ομοια αρνιω, και ελαλει ως δρακων. 12 Και την εξουσιαν του πρωτου θηριου πασαν ποιει ενωπιου αυτου: και

the Whole EARTH: and they worshipped the BEAST,

4 and they worshipped the DRAGON, Because he gave the AUTHORITY to the BEAST; and they worshipped the BEAST, saying, "Who is like the BEAST? and who is able to make war with him?"

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 TABERNACLE, 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 worship him, whose NAME has not been written from the FOUNDATION of the World in the SCROLL of the LIFE of THAT LAMB who WAS KILLED.

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 PATIENT 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 AUTHORITY of the FIRST BEAST he executes in his presence,

\* VATICAN MANUSCRIPT. No. 1100.—6. and—omit. 11. two—omit.

† 10. may lead into Captivity, if any one will kill, (a c.)

† 5. Rev. xvii. 8. † 4. Rev. xviii. 18. † 5. Dan. vii. 8, 11, 25; xi. 36. † 6. Rev. xi. 2; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 18; xvii. 15. † 8. Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxi. 27. † 8. Rev. xvii. 8. † 9. Rev. ii. 7. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 13. † 11.

ποιει την γην και τους εν αυτη κατοικουντας  
 he makes the earth and those in her dwelling  
 ινα προσκυνησωσι το θηριον το πρωτον, ος  
 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.  
 εδοθη αυτω δουναι πνευματη 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 αυτους  
 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-  
 to 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 χξς'.  
 of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, † whose MORTAL WOUND was healed.

13 And † he does great Signs, † so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And † he deceives \* THOSE who DWELL on the EARTH † by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an Image to the BEAST, who has \* the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IM- AGE of the BEAST, that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BOND MEN, † that they should give themselves \* a Mark on their RIGHT HAND, or on their FOREHEAD;

17 † [and] so that no one may be able to buy or sell unless HE who HAS the MARK, — † (the NAME of the BEAST, † or the NUM- BER of his NAME.

18 † Here is WISDOM. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for \* it is a Man's Num- ber; and his NUMBER is 666.

\* VATICAN MANUSCRIPT, No. 1100.—14. MIND who DWELL. 18. and—omit (n.)

14. a Wound, and lived 16. Marks (n.) 17. the NAME of the BEAST—omit.

18. his NUMBER, God, is a Man's Number.

† 15. that, added by A.

17. and, omitted by C.

† 17. Deut. xiii. 1—3; Matt. xvii. 24; 2 Thess. ii. 0; Rev. xvi. 14. † 18. 1 Kings xviii. 28; 2 Kings i. 10, 12. † 14. Rev. xii. 0; xix. 20. † 15. 2 Thess. ii. 0, 10. † 15. Rev. xvi. 2; xix. 20; xx. 4. † 10. Rev. xiv. 0, &c. † 17. Rev. xi. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 0.

ΚΕΦ 14. 14.

<sup>1</sup> Και ειδον, και ιδου το αρνιον ἐστηκος ἐπι το προς Σιων, και μετ' αυτου εκατον τεσσαρακοντατεσσαρες χιλιαδες, εχουσαι το ονομα αυτου και το ονομα του πατρος αυτου γεγραμμενον ἐπι των μετωπων αυτων. <sup>2</sup> Και ηκουσα φωνην εκ του ουρανου ὡς φωνην υδατων πολλων, και ὡς φωνην βροντης μεγαλης· και ἡ φωνη ἦν ηκουσα, ὡς κιθαριστων καθαριζοντων ἐν ταις κιθαραις αυτων. <sup>3</sup> Και αδουσιν ᾠδην καινην ενωπιον του θρονου, και ενωπιον των τεσσαρων ζων, και των πρεσβυτερων· και ουδεις ηδυνατο μαθειν την ᾠδην, εἰ μη αι εκατον τεσσαρακοντατεσσαρες χιλιαδες, οι ηγορασμενοι απο της γης. <sup>4</sup> \* [Ουτοι εισιν, οι μετα γυναικων ουκ εμολυνθησαν· παρθενοι γαρ εισιν.] ουτοι εισιν οι ακολουθουντες τῷ αρνιῳ ὅπου αν υπαγη· ουτοι ηγορασθησαν απο των ανθρωπων απαρχη τῷ θεῷ και τῷ αρνιῳ. <sup>5</sup> και εν τῷ στοματι αυτων ουχ ευρεθη ψευδος· αμωμοι γαρ εισι.

<sup>6</sup> Και ειδον \* [αλλον] αγγελον πετομενον εν μεσουρανηματι, εχοντα ευαγγελιον αιωνιον ευαγγελικαι τους καθήμενους ἐπι της γης, και ἐπι παν εθνος και φυλην και γλωσσαν και λαον· <sup>7</sup> λεγων εν φωνη μεγαλη· φοβηθητε τον θεον και δοτε αυτῷ δοξαν, ὅτι ηλθεν ἡ ὥρα της

CHAPTER XIV.

<sup>1</sup> And I saw, and behold, † the LAMB standing on the MOUNT ZION, and with him † a Hundred and Forty-four Thousand [persons.] † having his NAME and the NAME of his FATHER written on their FOREHEADS. <sup>2</sup> 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; <sup>3</sup> and † they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERs; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR Thousand,—THOSE who were REDEEMED \* from the EARTH. <sup>4</sup> 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. <sup>5</sup> And † in their MOUTH was found no Falselood; for they are † blameless. <sup>6</sup> And I saw an Angel † flying in Mid-heaven, having ionian Glad tidings to announce to THOSE who DWELL on the EARTH, even to Every Nation, and Tribe, and Language, and People,— <sup>7</sup> saying with a loud Voice, † "Fear \* God, and give Glory to him; Because the HOUR of his JUDGMENT is come; † and

\* VATICAN MANUSCRIPT, No. 1160.—3. on the EARTH. 4. These are those who were not defiled with women; for they are Virgins.—omit (n.) 4. by Jesus from (n.)  
 0. Another—omit (n.) 7. The Lord, and give (n.)  
 † 1. Rev. v. 6. † 1. Rev. vii. 4. † 1. Rev. vii. 3; xiii. 16. † 2. Rev. i. 15; xix. 6. † 2. Rev. v. 8. † 3. Rev. v. 9; xv. 3. † 4. 2 Cor. xi. 2. † 4. Rev. iii. 4; vii. 15, 17; xvii. 14. † 4. Rev. v. 0. † 4. James i. 18. † 4. Psa. xxxii. 2. † 5. Eph. v. 27; Jude 24. † 6. Rev. viii. 13. † 7. Rev. xii. 10; xv. 6. † 7. Neh. ix. 0; Psa. xxxiii. 0; cxxiv. 8; cxliv. 5, 0; 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 ατης 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-  
 κυνει το θηριον και την εικονα αυτου, και λαμ-  
 ships the wild-beast and the image of him, and re-  
 βασει χαραγμα επι του μετωπου αυτου, η επι  
 ceives a mark on the forehead of himself, or on  
 την χειρα αυτου· 10 και αυτος πιεται εκ του  
 the hand of himself, even he shall drink of the  
 οινου του θυμου του θεου, του εκκερασμενου  
 wine of the wrath of the God, of that having been mingled  
 ακρατος εν τῷ ποτηριῳ της οργης αυτου, και  
 unmixed in the cup of the anger of him, and  
 βασανισθησεται εν πυρι καιθειῳ ενωπιον των  
 he shall be tormented with fire and brimstone in presence of the  
 αγιων αγγελων και ενωπιον του αρνιου. 11 Και  
 holy messengers and in presence of the lamb. 11 And

δ καπνος του βατανισμου 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 οί 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. 12 Ωδε υπομο-  
 mark of the name of him. Here patient endur-  
 νη των αγιων εστιν, οί τηρουντες τας εντολας  
 ance of the holy ones is, those keeping the commandments  
 του θεου, και την πιστιν Ιησου. 13 Και ηκουσα  
 of the God, and the faith of Jesus. 13 And I heard

φωνης εκ του ουρανου, λεγουσης· Γραψον· Μα-  
 a voice out of the heaven, saying; Write thou; Blessed  
 καριοι οί νεκροι οί 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 EARTH, and the SEA, and the FOUNTAINS of WATER.

8 And Another, \* a Second Angel followed, saying, † " Fallen is Babylon † the GREAT, † who has given All † the NATIONS to drink of the WINE of the WRATH of her FORNICATION."

9 And Another a Third Angel followed them, saying with a loud Voice, † " If any one worship the BEAST and his IMAGE, and receive a MARK on his FOREHEAD, or on his HAND,

10 even he † shall drink of THAT WINE of the WRATH of GOD, which is MINGLED undiluted in † the CUP of his INDIGNATION; and † he shall be tormented with † Fire and Sulphur in the presence of the HOLY Angels, and in the presence of the LAMB.

11 And † the SMOKE of their TORMENT rises up for Ages of Ages; and THEY have no Rest Day and Night, who WORSHIP the BEAST and his IMAGE, and if any one receive the MARK of his NAME.

12 † Here is \* the PATIENCE of the SAINTS,— † those who KEEP the COMMANDMENTS of GOD, and the FAITH of Jesus."

13 And I heard a Voice from HEAVEN, saying, " Write—From this time † blessed are THOSE DEAD † who DIE in the Lord; Yes, says the SPIRIT, † that they may rest from

\* VATICAN MANUSCRIPT, No. 1100.—8. a Second Angel, saying, (n.c.) Fallen is Babylon the GREAT, (n.c.) 8. is fallen—omit. 8. he. Fornication. 13. the PATIENCE (A B C.)

† 8. who, according to A C. 8. the NATIONS, A B C.  
 † 8. Isa. xli. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xi. 8; xvi. 10; xvii. 2;  
 5; xviii. 5, 10, 18, 21; xix. 2. † 9. Rev. xiii. 14—16. † 10. Psa. lxxv. 8; Isa. li.  
 17; Jer. xxv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 10. † 10. Rev. xx. 10.  
 † 11. Isa. xxxiv. 10; Rev. xix. 3. † 12. Rev. xix. 10. † 12. Rev. xii. 17. † 13.  
 Eccl. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 10. † 13. 2 Thess. i. 7;  
 Heb. iv. 9, 10; Rev. vi. 11.

εκ των κοπων αυτων τα δε εργα αυτων ακο-  
frou the labors of themselves, the but works of them fol-  
λουθει μετ' αυτων.  
lowe with them.

14 Και ειδον, και ιδου νεφελη λευκη, και επι  
And I saw, and lo a cloud white, and on  
την νεφελην καθημενον ομοιον υιω ανθρωπου,  
the cloud sitting like a son of man,  
εχων επι της κεφαλης αυτου στεφανον χρυ-  
having on the head of himself a crown gold-  
σπου, και εν τη χειρι αυτου δρεπανον \* [οξυ.]  
en, and in the hand of himself a sickle [sharp.]

15 Και αλλος αγγελος εξηλθεν εκ του ναου, κρα-  
And another messenger came forth out of the temple, cry-  
ζων εν φωνη μεγαλη τω καθημενω επι της  
ing with a voice great to the one sitting on the  
νεφελης· Πημψον το δρεπανον σου, και θερι-  
cloud; Send thou the sickle of thee, and reap  
σον, οτι ηλθεν η ωρα \* [του] θερισαι, οτι εξη-  
thou, because is come the hour [of the] to reap, because is  
ρανθη ο θερισμος της γης. 16 Και εβαλεν ο  
dry the harvest of the earth. And cast the

καθημενος επι την νεφελην το δρεπανον αυτου  
one sitting on the cloud, the sickle of himself  
επι την γην· και εθερισθη η γη.  
on the earth; and was reaped the earth.

17 Και αλλος αγγελος εξηλθεν εκ του ναου  
And another messenger came forth out of the temple  
του εν τω ουρανω, εχων και αυτος δρεπανον  
of that in the heaven, having also himself a sickle  
οξυ. 18 Και αλλος αγγελος εξηλθεν εκ του  
sharp. And another messenger came forth out of the

ουσιαστηριου, εχων εξουσιαν επι του πυρος·  
altar, having authority over the fire;  
και εφωνησε κραυγη μεγαλη τω εχοντι το δρε-  
and he called with a cry great to the one having the sickle  
παρον το οξυ, λεγων· Πημψον σου το δρεπανον  
the sharp, saying; Send thou of thee the sickle  
το οξυ, και τρυγησον τους βοτρυας της αμπε-  
the sharp, and cut off thou the clusters of the vine  
λου της γης, οτι ηκμασαν αι σταφυλαι αυτης·  
of the earth, because are ripened the grapes of her.

19 Και εβαλεν ο αγγελος το δρεπανον αυτου εις  
and cast the messenger the sickle of himself into  
την γην, και ετρυγησε την αμπελον της γης,  
the earth, and was cut off the vine of the earth,  
και εβαλεν εις την ληνον του θυμου του θεου  
and cast into the wine-press of the wrath of the God  
τον μεγαν. 20 Και επατηθη η ληνος εξωθεν  
the great. And was trodden the wine-press, outside

της πολωσ, και εξηλθεν αιμα εκ της ληνου  
of the city, and came forth blood out of the wine-press  
αχρι των χαλιμων των ιππων απο σταδιων  
even to the bridles of the horses from furlongs  
χιλιων εξακοσιων.  
a thousand six hundred.

their LABORS; † for their works follow after them.

14 And I saw, and behold I a white Cloud, and on the CLOUD one sitting † like a Son of Man, † having on his HEAD a golden Crown, and in his HAND a sharp Sickle.

15 And Another Angel † came forth out of the TEMPLE, crying with a Loud Voice to the one SITTING on the CLOUD, † "Send thy SICKLE, and reap; 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 ALTAR, having Authority over the FIRE, and he called with a loud cry to the one HAVING the SHARP SICKLE, saying, † "Send Thy SHARP SICKLE; and cut off the CLUSTERS of the VINE of the EARTH; Because \* her GRAPES are fully ripe."

19 And the Angel cast his SICKLE to the EARTH, and gathered the fruit of the VINE of the EARTH, and cast it unto † the GREAT WINE-PRESS of the WRATH of GOD.

20 And † the WINE-PRESS was trodden † outside of the CITY; and Blood came forth out of the WINE-PRESS, † even to the BRIDLES of the HORSES, a thousand six hundred Furlongs off.

\* VATICAN MANUSCRIPT, No. 1100.—14. sharp—omit.  
18. the GRAPE of the EARTH is fully ripe (n.)

† 13. for (A C.)

† 14. Ezek. i. 20; Dan. vii. 13; Rev. i. 13.

† 14. Rev. vi. 2.

† 15. Rev. xvi. 17.

† 15. Joel iii. 13; Matt. xiii. 30.

† 15. Jer. ii. 33; Rev. xiii. 12.

† 18. Joel iii. 13.

† 17. Rev. xix. 15.

† 20. Isa. lxxiii. 3; Lam. i. 15.

† 20. Heb. xiii. 12; Rev. xi. 8.

† 20. Rev. xix. 14.

ΚΕΦ. ιε', 15.

CHAPTER XV.

1 Και ειδον αλλο σημειον εν τῷ ουρανῳ μεγα-  
And I saw another sign in the heaven great  
και θαυμαστον, αγγελους ἑπτα, εχοντας πλη-  
and wonderful, messengers seven, having plagues  
γας ἑπτα τας εσχατας, ὅτι ἐν αὐταις ἐτελεσθη  
seven the last ones, because in them was finished  
ὁ θυμος του θεου. 2 Και ειδον ὡς θαλασσαν  
the wrath of the God. And I saw as a sea

θαλινην μεμιγμενην πυρι, και τους νικωντας ἐκ  
glassy having been mingled with fire, and those being conquerors of  
του θηριου και εκ της εικονος αυτου, και εκ του  
the wild-beast and of the image of him, and of the  
αριθμου του ονοματος αυτου, ἑστῶτας ἐπι την  
number of the name of him, standing on the  
θαλασσαν την θαλινην εχοντας κιθαρας του  
sea the glassy having harps of the

θεου. 3 Και ᾄδουσι την ᾠδην Μωυσεως δουλου  
God. And they sing the song of Moses a bond-servant  
του θεου, και την ᾠδην του αριου, λεγοντες·  
of the God, and the song of the lamb, saying;  
Μεγαλα και θαυμαστα τα εργα σου, κυριε ὁ  
Great and wonderful the works of thee; O Lord the

θεος ὁ παντοκρατωρ, δικαιοι και αληθινοι αι  
God the almighty, just and true the  
ὁδοι σου, ὁ βασιλευς των εθνων· 4 τις οὐ μὴ  
ways of thee, the king of the nations; who not not  
φοβηθη \* [σε,] κυριε, και δοξαση το ονομα σου;  
may fear [thee,] O Lord, and may glorify the name of thee?

ὅτι μονος ὁσιος· ὅτι παντα \* [τα εθνη] ἤξουσι  
because alone bountiful, because all [the nations] shall come  
και προσκυνησουσιν ἐνωπιον σου· ὅτι τα δι-  
and shall worship in presence of thee; because the right-

καιωματα σου ἐφανερωθησαν.  
eous acts of thee were manifested.

5 \* [Και] μετα ταυτα ειδον, και ηνοιγη ὁ  
[And] after these things I saw, and was opened the  
ναος της σκηνης του μαρτυριου εν τῷ ουρανῳ·  
temple of the tabernacle of the testimony in the heaven;

6 και ἐξηλθον οἱ ἑπτα αγγελοι οἱ εχοντες τας  
and came out the seven messengers those having the  
ἑπτα πληγας \* [εκ του ναου,] ἐνδεδυμενοι λινον  
seven plagues [out of the temple,] having been clothed linen

καθαρον λαμπρον, και περιεζωσμενοι περι τα  
pure bright, and having been girt round about the  
στηθη ζωνας χρυσας. 7 Και ἐν εκ των τεσσα-  
breasts girdles golden. And one of the four

ρων ζωνων εδωκε τοις ἑπτα αγγελοις ἑπτα φι-  
living ones gave to the seven messengers seven bowls  
λας χρυσας, γεμουσας του θυμου του θεου του  
golden, being full of the wrath of the God of the

1 And I saw Another Sign in HEAVEN, great and wonderful, seven Angels having the seven LAST Plagues; † Because by them the WRATH of GOD was to be completed.

2 And I saw as it were a glassy Sea mingled with Fire, and the CONQUERORS of the \* BEAST, and † of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, † having Harps of GOD.

3 And they sing † the SONG of Moses the Servant of GOD, and the SONG of the LAMB, saying, † "Great and wonderful are thy WORKS, O LORD GOD, the OMNIPOTENT! righteous and true are thy WAYS, O KING of the NATIONS!

4 † Who shall not fear, O Lord, and glorify thy NAME? Since thou alone are bountiful; For † All the NATIONS shall come and worship in thy presence; Because thy RIGHTEOUS ACTS were made manifest."

5 And after these things I saw, and † the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

6 And THOSE SEVEN Angels HAVING the SEVEN Plagues came out of the TEMPLE, † clothed with pure bright † Linen, and encircled about the BREASTS with golden Girdles.

7 † And one of the FOUR Living ones gave to the SEVEN Angels Seven golden Bowls full of the WRATH

\* VATICAN MANUSCRIPT, No. 1100.—3. IMAGE, and of the BEAST, and of the NUMBER (n.)  
4. thee—omit (B.) 4. the NATIONS—omit (B.) 5. And—omit. 6. out of the TEMPLE—omit (B.)

† G. Lithon, a stone, is the reading of a c.

† 1. Rev. xii. 1, 3. † 1. Rev. xvi. 1; xxi. 0. † 1. Rev. xiv. 6. † 2. Rev. xv. 1.  
iv. 0; xxi. 18. † 2. Rev. xiii. 16—17. † 2. Rev. v. 8; xiv. 2. † 3. Exod. xv. 1; Deut. xxxi. 30; Rev. xiv. 2. † 3. Deut. xxxii. 4; Psa. cxl. 2; cxxxix. 14. † 4. Exod. xv. 14—10; Jer. x. 7. † 4. Isa. xlv. 22. v. † 5. Rev. xi. 19. See Num. i. f.  
† 6. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13, † 7. Rev. iv. 6.

ζωντος εις τους αιωνας των αιωνων. <sup>8</sup> Και εγενετο  
 one living for the ages of the ages. And was  
 μιση δ ναος καπνου εκ της δοξης του θεου και  
 full the temple of smoke from the glory of the God and  
 εκ της δυναμεις αυτου και ουδεις ηδυνατο  
 from the power of him; and no one was able  
 εισελθειν εις τον ναον, αχρι τελεσθωσιν αι  
 to enter into the temple, till should be finished the  
 επτα πληγαι των επτα αγγελων.  
 seven plagues of the seven messengers.

ΚΕΦ. 15. 16.

<sup>1</sup> Και ηκουσα φωνης μεγαλης εκ του ναου,  
 And I heard a voice great out of the temple,  
 λεγουσης τοις επτα αγγελοις: "Παγετε 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 ο πρωτος, και εξεχεε την  
 And went forth the first, and poured out the  
 φιαλην αυτου επι την γην και εγενετο ελκος  
 bowl of himself on the land; and was an ulcer  
 κακον και 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 ο δευτερος † [αγγελος] εξεχεε την  
 And the second [messenger] poured out the  
 φιαλην αυτου εις την θαλασσαν και εγενετο  
 bowl of himself into the sea; and it became  
 αιμα ως νεκρου, και πασα ψυχη \* [ζωης] απε-  
 blood as of a dead one, and every soul [of life] died  
 θανε εν τη θαλασση.  
 in the sea.

<sup>4</sup> Και ο τριτος εξεχεε την φιαλην αυτου εις  
 And the third poured out the bowl of himself into  
 τους ποταμους και εις τας πηγας των υδατων  
 the rivers and into the fountains of the waters;  
 και εγενετο αιμα. <sup>5</sup> Και ηκουσα του αγγελου  
 and it became blood. And I heard the messenger  
 των υδατων λεγοντος: Δικαιος ει, ο  
 of the waters saying; Righteous art thou, the one existing  
 και ο ην, ο δσιος, 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 πειναι 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.  
 8 And † the TEMPLE was full of \* Smoke † from the GLOBE of GOD, and from his POWER; and no one was able to enter the TEMPLE, till the SEVEN Plagues of the SEVEN Angels were completed.

CHAPTER XVI.

1 And I heard a great Voice † out of the TEMPLE, saying † to the SEVEN Angels, "Go forth, and pour out the SEVEN Bowls † of the WRATH of GOD into the EARTH."

2 And the FIRST went forth, and poured out his BOWL † on the LAND; and † there came an evil and malignant Ulcer on THOSE MEN † HAVING the MARK of the BEAST, and on THOSE WORSHIPPING his IMAGE.

3 And the SECOND poured out his BOWL † into the SEA; and † it became Blood, as of one Dead; † and Every living Soul died,—THOSE in the SEA.

4 And the THIRD poured out his BOWL † into the RIVERS, and † [into] the FOUNTAINS of WATERS; † and they became Blood.

5 And I heard the ANGEL of the WATERS saying, † "Righteous art thou, † the ONE who IS, and who WAS,—the BOUNTIFUL one; Because thou hast judged These.

<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. 1190.—3. the smoke (s.) and—omit.

3. of life—omit.

6.

† 1. out of the temple, omitted by a.

3. messenger, omitted by a c.

4. into,

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.

† 8. 2 Thess. i. 7.

1. Rev. xv. 1.

† 1. Rev. xiv. 10; xv. 7.

† 2. Rev. viii. 7.

† 2. Exod. ix.

0—11.

† 2. Rev. xiii. 10, 17.

† 5. Rev. viii. 8.

† 3. Exod. vii. 17, 20.

† 3. Rev. viii. 0.

† 4. Rev. viii. 10.

† 4. Exod. vii. 20.

† 5. Rev. xv. 1.

† 5. Rev. i. 4, 8; iv. 8; xi. 17.

† 6. Matt. xxiii. 34, 35; Rev. xiii. 15.

† 6. Rev.

xi. 19; xviii. 20.

† 6. Isa. xlix. 26.

ηκουσα του θυσιαστηριου λεγοντος· **Ναι, κυριε**  
 I heard the altar saying; Yes, O Lord  
**ο θεος ο παντοκρατωρ, αληθιναι και δικαιαι αι**  
 the God the almighty, true and righteous the  
**κρισεις σου.**  
 judgments of thee.

**8** Και ο τεταρτος εξεχεε την φιαλην αυτου  
 And the fourth poured out the bowl of himself  
**επι τον ηλιον· και εδοθη αυτω καυματισαι**  
 on the sun; and was given to him to burn  
**τους ανθρωπους εν πυρι.** **9** Και εκαυματισθη  
 the men in fire. And were burned  
**σαν οι ανθρωποι καυμαμεγα, και εβλασφημησαν**  
 the men heat great, and they blasphemed  
**το ονομα του θεου του εχοντος εξουσιαν επι**  
 the name of the God of that having authority over  
**τας πληγας ταυτας· και ου μετενοησαν δουναι**  
 the plagues these; and not they reformed to give  
**αυτω δοξαν.**  
 to him glory.

**10** Και ο πεμπτος εξεχεε την φιαλην αυτου  
 And the fifth poured out the bowl of himself  
**επι τον θρονον του θηριου. Και εγενετο η**  
 on the throne of the wild-beast. And became the  
**βασιλεια αυτου εσκοτωμενη· και εματσαντο**  
 kingdom of him darkened; and they bit  
**τας γλωσσας αυτων εκ του πονου,** **11** και  
 the tongues of themselves because of the anguish, and  
**εβλασφημησαν τον θεον του ουρανου εκ των**  
 they blasphemed the God of the heaven because of the  
**ποινων αυτων και εκ των ελκων αυτων· και**  
 pains of themselves and because of the ulcers of themselves; and  
**ου μετενοησαν εκ των εργαων αυτων.**  
 not they reformed from the works of themselves.

**12** Και ο εκτος εξεχεε την φιαλην αυτου επι  
 And the sixth poured out the bowl of himself on  
**τον ποταμον τον μεγαν Ευφρατην· και εξηραν-**  
 the river the great Euphrates; and was dried  
**θη το υδωρ αυτου, ινα ετοιμασθη η οδος των**  
 up the water of it, so that might be prepared the way of the  
**βασιλεων των απο ανατολων ηλιου.** **13** Και  
 kings of those from risings of a sun. And  
**ειδον εκ του στοματος του δρακοντος και εκ**  
 I saw out of the mouth of the dragon and out of  
**του στοματος του θηριου και εκ του στοματος**  
 the mouth of the wild-beast and out of the mouth  
**του ψευδοπροφητου πνευματα τρια ακαθαρτα**  
 of the false-prophet spirits three unclean  
**ως βατραχοι·** **14** (εισι γαρ πνευματα δαιμω-  
 as frogs; (they are for spirits of de-  
**μων ποινωντα σημεια) α εκπορευεται επι**  
 mons working signs; which go forth to  
**τους βασιλεις της οικουμενης ολης, συναγα-**  
 the kings of the habitable whole, to gather

7 And I heard the ALTAR saying, "Yes, O LORD GOD, the OMNIPOTENT, true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL upon the SUN; and to him it was given to burn MEN with FIRE.

9 And MEN were burned with great Heat, and they blasphemed the NAME of THAT GOD who HAS Authority over these PLAGUES; and they reformed not to give him Glory.

10 And the FIFTH poured out his BOWL upon the THRONE of the BEAST; and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, the EUPHRATES; and its WATER was dried up, so that the WAY of THOSE KINGS who are from the SUN-RISING might be prepared.

13 And I saw out of the MOUTH of the DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

\* VATICAN MANUSCRIPT, No. 1160.—9. MEN blasphemed (2.)

† 0. in presence of THAT GOD, (A.) 12. the EUPHRATES, (A C.)

1 7. Rev. xv. 3. 2 7. Rev. xiii. 10; xiv. 10; xix. 2. 3 8. Rev. viii. 12. 4 8. Rev. ix. 17, 18; xiv. 18. 5 9. versen 11, 21. 6 9. Rev. ix. 20. 7 9. Rev. xi. 13; xiv. 7. 8 10. Rev. xiii. 2. 9 10. Rev. ix. 2. 10 11. verse 2. 11 12. Rev. ix. 14. See Jer. l. 88; li. 36. 12 12. Isa. xli. 2, 25. 13 13. Rev. xii. 9. 14 13. Rev. xix. 20; xx. 10. 15 14 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

γειν αυτους εις τον πολεμον της ημερας εκει-  
 together them for the war of the day of that  
 ης της μεγαλης του θεου του παντοκρατορος.  
 of the great of the God of the almighty.

16 (Ιδου, ερχομαι ως κλεκτης\* μακαριος ο γρη-  
 (Lo, I come as a thief; blessed the one  
 γορων, και τηρων τα ιματια αυτου, ινα μη  
 watching, and keeping the garments of himself, so that not  
 γυμνος περιπατη, και βλεπωσι την ασχημοσυ-  
 naked he may walk, and they may see the shame  
 νην αυτου.) 16 Και συνηγαγεν αυτους εις τον  
 of him.) 16 And he gathered together them into the  
 τοπον τον καλουμενον Εβραϊστι Αρμαγεδον.  
 place that bring called in Hebrew Armagedon.

17 Και ο εβδομος εξεχεε την φιαλην αυτου  
 And the seventh poured out the bowl of himself  
 επι τον αερα\* και εξηλθε φωνη μεγαλη απο  
 on the air; and came forth a voice great from  
 του ναου του ουρανου, απο του θρονου, λεγου-  
 the temple of the heaven, from the throne, say-

σα· Γεγονε. 18 Και εγενοντο αστρακαι και  
 ing; it has been done. And were lightnings and

φωναι και βρονται, και σεισμος \* [εγενετο]  
 voices and thunders, and an earthquake [was]

μεγας, οιος ουκ εγενετο αφ' ου οι ανθρωποι  
 great, such not was from of which the men

εγενοντο επι της γης, ηλικουτος σεισμος  
 were on the earth, so great as earthquake

ουτω μεγας. 19 Και εγενετο η πολις η μεγαλη  
 so great. And was the city the great

εις τρια μερη, και αι πολεις των εθνων επεσον  
 into three parts, and the cities of the nations fell;

και Βαβυλων η μεγαλη εμνησθη ενωπιον του  
 and Babylon the great was remembered before the

θεου, δουναι αυτη το ποτηριον του οινου του  
 God, to give to her the cup of the wine of the

θυμου της οργης αυτου. 20 και πασα νησος εφυ-  
 wrath of the anger of himself; and every island fled

γε, και ορη ουχ εδρεθησαν. 21 και χαλασα  
 away, and mountains not were found; and hail

μεγαλη ως ταλαντιαια καταβαινει εκ του ουρα-  
 great as if weighing a talent comes down out of the heaven

νου επι τους ανθρωπους\* και εβλασφημησαν  
 on the men; and blasphemed

οι ανθρωποι τον θεον εκ της πληγης της  
 the men the God on account of the plague of the

χαλαξης, οτι μεγαλη εστιν η πληγη αυτης  
 hail, because great is the plague of her

σφοδρα.  
 exceedingly.

them together for the WAR of that GREAT DAY of the OMNIPOTENT GOD.

16 †(Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS, †so that he may not walk naked, and they should see his SHAME.)

16 And †he gathered them together into THAT PLACE which is CALLED in Hebrew \* Armagedon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a †loud Voice from the TEMPLE †of HEAVEN, from the THRONE, saying, † "It is done."

18 And †there were Lightnings, and Voices, †and †thunders, †and there was a great Earthquake; †such as was not since †a Man was on the EARTH, such an Earthquake,—so great.

19 And †the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT †was remembered before God, †to have given her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And †Every Island fled, and no Mountains were found.

21 †And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and †MEN blasphemed GOD on account of †the PLAGUE of the HAIL, Because the PLAGUE of it is exceedingly great.

\* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (n.)

18. was—omitted.

† 17. loud, omitted by n.  
 omitted by n.

17. of HEAVEN, omitted by n.  
 18. a Man, (a.)

18. and Thunders

† 14. Rev. xvii. 14; xix. 10; xx. 8.  
 Rev. iii. 8.

† 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10.

† 16. Rev. iii. 6, 18.

† 10. Rev. xix. 10.

† 17. Rev. xxi. 10.

† 18. Rev. iv. 5; viii. 5; xi. 10.

† 18. Rev. xi. 13.

† 18. Dan. xii. 1.

† Rev. xiv. 8; xvii. 18.

† 19. Rev. xviii. 5.

† 20. Isa. li. 17, 23; Jer. xxv. 15, 16.

† Rev. xiv. 10.

† 20. Rev. vi. 16.

† 21. Rev. x. 10.

† 21. verses 9, 11.

† 21. Exod. ix. 23—25.

ΚΕΦ. ιζ'. 17.

CHAPTER XVII.

1 Και ηλθεν εις εκ των επτα αγγελων των  
 And came one of the seven messengers of those  
 εχοντων τας επτα φιαλας, και ελαλησε μετ'  
 having the seven bowls, and spoke with  
 μου, λεγων· Δευρο, δειξω σοι το κριμα της  
 me, saying; Come hither, I will show to thee the judgment of the  
 πορνυς της μεγαλης, της καθημενης επι των  
 harlot the great, of that sitting on the  
 υδατων των πολλων· 2 μεθ' ης εפורνευσαν  
 waters the many; with whom committed fornication  
 οι βασιλεις της γης, και εμεθυσθησαν οι κατοικου-  
 the kings of the earth, and were made drunk those inhabit-  
 κουντες την γην \* [εκ του οινου της πορνειας  
 ing the earth [with the wine of the fornication  
 αυτης.] 3 Και απηνεγκε με εις ερημον εν  
 of her.] And he carried away me into a desert in  
 πνευματι· και ειδον γυναικα καθημενην επι  
 spirit; and I saw a woman sitting on  
 θηριον κοκκινον, γεμον ονοματων βλασφημιας,  
 a wild-beast scarlet, being full of names of blasphemy,  
 εχον κεφαλας επτα και κερατα δεκα. 4 Και η  
 having heads seven and horns ten. And the  
 γυνη ην περιβεβλημενη πορφυρον και κοκκι-  
 woman was having been clothed purple and scarlet,  
 νον, και κεχρυσωμενη χρυσιω και λιθω τιμιω  
 and having been gilded with gold and a stone precious  
 και μαργαριταις, εχουσα χρυσον ποτηριον εν  
 and pearls, having golden a cup in  
 τη χειρι αυτης γεμον βδελυγματων, και τα  
 the hand of herself being full of abominations, and the  
 ακαθαρτα της πορνειας αυτης, 5 και επι το  
 uncleannesses of the fornication of herself, and on the  
 μετωπον αυτης ονομα γεγραμμενον· Μυστηριον·  
 forehead of herself a name having been written; Mystery;  
 Βαβυλων η μεγαλη, η μητηρ των πορνων και  
 Babylon the great, the mother of the harlots and  
 των βδελυγματων της γης. 6 Και ειδον την  
 of the abominations of the earth. And I saw the  
 γυναικα μεθυσσαν εκ του αιματος των αγιων,  
 woman drunken with the blood of the holy ones,  
 και εκ του αιματος των μαρτυρων Ιησου. Και  
 and with the blood of the witnesses of Jesus. And  
 εθαυμασα, ιδων αυτην θαυμα μεγα.  
 I wondered, having seen her a wonder great.  
 7 Και ειπε μοι ο αγγελος· Διατι εθαυμασας;  
 And said to me the messenger; Why didst thou wonder?  
 εγω σοι ερω το μυστηριον της γυναικος, και  
 I to thee will tell the secret of the woman, and  
 του θηριου του βασταζοντος αυτην, του εχον-  
 of the wild-beast of that bearing her, of that having  
 τας τας επτα κεφαλας και τα δεκα κερατα.  
 the seven heads and the ten horns.

1 And †one of THOSE SEVEN Angels having the SEVEN Bowls came and spoke with me, saying, "Come, †I will show thee the JUDGMENT of †THAT GREAT HARLOT, †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. 1100.—2. with the WINE of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (A.) † 1. many Waters, (A.) † 1. Rev. xxi. 9. † 1. Jer. II. 13; ver. 15. † 2. Rev. xviii. 8. † 3. Rev. xii. 5. † 3. Rev. xi. 4; Rev. xviii. 12, 10. † 4. Dan. xi. 38. † 4. Jer. II. 7; Rev. xviii. 6. † Rev. xiv. 9. † 5. 2 Thess. ii. 7. † 6. Rev. xviii. 9; xix. 2. † 6. Rev. † 6. Rev. xiii. 15; xvi. 9. † 6. Rev. vi. 9, 10; xii. 11. † 1. Nahum III. 4; Rev. † 2. Jer. II. 7; Rev. † 3. Rev. xi. 7.

8 Το θηριον ὃ εἶδες, ἦν, καὶ οὐκ ἐστὶ, καὶ  
 The wild-beast which thou sawest, was, and not is, and  
 μελλεῖ ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώ-  
 is about to come up out of the abyss, and into des-  
 λειαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες  
 truction to go; and will wonder those dwelling  
 ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ  
 on the earth, of whom not has been written the names on  
 τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,  
 the scroll of the life from a creating down of a world,  
 βλεπόντων τὸ θηριον ὅτι ἦν, καὶ οὐκ ἐστὶ,  
 beholding the wild-beast because he was, and not is,  
 καὶ παρεσταί. 9 Ὡς δὲ νοῦς ὁ ἐχὼν σοφίαν.  
 and will be present. Here the mind the one having wisdom.  
 Αἱ ἑπτὰ κεφαλαί, ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνή  
 The seven heads, seven mountains are, where the woman  
 καθῆται ἐπ' αὐτῶν. 10 Καὶ βασιλεῖς ἑπτὰ  
 sits on them. And kings seven  
 εἰσὶν· οἱ πέντε ἐπεσαν, ὁ εἷς ἐστίν, ὁ ἄλλος  
 are; the five fell, the one is, the other  
 οὐκ ἐπέσθη, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ  
 not yet is come, and when he may have come, a little him it behoves  
 μείναι. 11 Καὶ τὸ θηριον, ὃ ἦν, καὶ οὐκ ἐστὶ,  
 to remain. And the wild-beast, which was, and not is,  
 καὶ αὐτὸς οὐδὸς ἐστὶ, καὶ ἐκ τῶν ἑπτὰ ἐστὶ,  
 even he eighth is, and out of the seven is,  
 καὶ εἰς ἀπώλειαν ὑπάγει. 12 Καὶ τὰ δέκα κερα-  
 and into destruction goes. And the ten horns  
 τὰ ἃ εἶδες, δέκα βασιλεῖς εἰσὶν, οἵτινες  
 which thou sawest, ten kings are, who  
 βασιλείαν οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασι-  
 a kingdom not yet received, but authority as kings  
 λεις μίαν ὥραν λαμβανουσι μετὰ τοῦ θηριου.  
 one hour they receive with the wild-beast.  
 13 Οὗτοι μίαν ἐχουσι γνῶμην, καὶ τὴν δύναμιν  
 These one have purpose, and the power  
 καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηριῷ διδασπίν.  
 and the authority of themselves to the wild-beast they give.  
 14 Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι· καὶ τὸ  
 These with the lamb will make war; and the  
 ἀρνίον νικᾷ αὐτούς, ὅτι κύριος κυριῶν 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. 15 Καὶ λέγει  
 called ones and chosen ones and faithful ones. And he says  
 μοι· Τα ὕδατα ἃ εἶδες, οὐ ἡ πόρνη καθῆ-  
 to me; The waters which thou sawest, where the harlot sits,  
 ται, λαοὶ καὶ ὄχλοι εἰσὶ, 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 is 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. 1100.—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. 5. † 9. Rev. xiii. 18. † 9. Rev. xiii. 1. † 11. verse 8. † 12. Dan. vii. 20; Zech. i. 18—21; Rev. xiii. 1. † 14. Rev. xvi. 14; xix. 19. † 14. Dent. x. 17; 1 Tim. vi. 15; Rev. xix. 16. † 14. Jer. i. 44, 45; Rev. xiv. 4. † 15. Isa. viii. 1; verse 1.



<sup>16</sup> Και τα δεκα κερατα α ειδες, και το θηριον, ουτοι μισησουσι την πορνην, και ηρημωμενην ποιησουσιν αυτην \* [και γυμνην,] και τας σαρκας αυτης φαγονται, και αυτην κατακαυσουσιν εν πυρι. <sup>17</sup> Ο γαρ θεος εδωκεν εις τας καρδιας αυτων, ποιησαι \* [την] γνωμην αυτου, και ποιησαι γνωμην μιαν, και δουναι την βασιλειαν αυτων τω θηριω, αχρι τελεσθησονται οι λογοι του θεου. <sup>18</sup> Και η γυνη ην ειδες, εστιν η πολις η μεγαλη η εχουσα βασιλειαν επι των βασιλεων της γης.

16 And the TEN Horns which thou sawest, and the wild-beast, these will hate the harlot, and having made 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."

ΚΕΦ. ιη'. 18.

<sup>1</sup> \* [Και] μετα ταυτα ειδον αλλον αγγελον καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν μεγαλην και η γη εφωτισθη εκ της δοξης αυτου. <sup>2</sup> Και εκραξεν εν ισχυρα φωνη, λεγων· Επεσον, \* [επεσε.] Βαβυλων η μεγαλη, και εγενετο κατοικητηριον δαιμονων, και φυλακη παντος πνευματος ακαθαρτου, και φυλακη παντος ορνεου ακαθαρτου και μεμισημενου· <sup>3</sup> οτι εκ του οινου του θυμου της πορνειας αυτης πετωκε παντα τα εθνη, και οι βασιλεις της γης μετ' αυτης επορνευσαν, και οι εμποροι της γης εκ της δυναμειος του στρηνου αυτης εκλουθησαν.

1 † After these things I saw Another Angel coming down from HEAVEN, having great Authority; † and the EARTH was illumined with his GLORY.

2 And he cried with a strong Voice, saying, † "Fallen! fallen! is Babylon the GREAT! and † is become a Habitation of Demons, and a Haunt of Every impure Spirit, and † a Haunt of Every unclean and hated Bird;

3 because † [of the WINE] of the WRATH of her FORNICATION All the NATIONS have † fallen, and the KINGS of the EARTH committed fornication with her, and † the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

<sup>4</sup> Και ηκουσα αλλην φωνην εκ του ουρανου, And I heard another voice from the heaven,

4 And I heard Another Voice from HEAVEN, say-

\* VATICAN MANUSCRIPT, No. 1100.—10. and naked—omit. And—omit (A. B.) 2. is fallen—omit (B.)

17. the—omit.

1.

† 8. of the wine, omitted by A C. 3. fallen, (A B C.)

† 10. Jer. l. 41, 42; Rev. xviii. 10. † 10. Ezek. xvi. 37—44; Rev. xviii. 10. † 10. Rev. xviii. 8. † 17. 2 Thess. ii. 11. † 17. Rev. x. 7. † 18. Rev. xvi. 10. † 18. Rev. xii. 4. † 1. Rev. xvii. 1. † 1. Ezek. xliii. 2. † 2. Isa. xliii. 10; xli. 9; Jer. li. 8; Rev. xiv. 8. † 2. Isa. xliii. 21; xxi. 8; xxxiv. 14; Jer. l. 80; li. 87. † 2. Isa. xiv. 23; xxxiv. 11; Mark v. 2, 8. † 3. verse 11, 15; Isa. xlvii. 15.

λεγουσαν· Εξελθετε εξ αυτης, ο λαος μου, ινα  
 saying: Come you out from her, the people of me, so that  
 μη συγκαινωνησητε ταις αμαρτιαις αυτης, και  
 not you may participate with the sins of her, and  
 εκ των πληγων αυτης ινα μη λαβητε· <sup>5</sup> οτι  
 from the plagues of her so that not you may receive; because  
 εκολληθησαν αυτης αι αμαρτιαι αχρι του ουρα-  
 adhered together of her the sins even to the heaven,  
 νου, και εμνημονευσεν ο θεος τα αδικηματα  
 and remembered the God the unjust acts  
 αυτης. <sup>6</sup> Αποδοτε αυτη, ως και αυτη απεκωφε,  
 of her. Give you to her, as also she gave,  
 και διπλωσατε †[αυτη] διπλα κατα τα  
 and double you †[to her] double according to the  
 εργα αυτης· εν τω ποτηριω φ εκερασε, κερα-  
 works of her; in the cup which she mixed, do you  
 σατε αυτη διπλου· <sup>7</sup> οσα εδοξασεν εαυτην  
 mix to her double; how much she glorified herself  
 και εστρηνιασε, τοσουτον δοτε αυτη βασανισ-  
 and lived luxuriously, so much give you to her torment  
 μον και πενθος. <sup>8</sup> Οτι εν τη καρδια αυτης  
 and mourning. Because in the heart of herself  
 λεγει· Καθμαι βασιλισσα, και χηρα ουκ ειμι,  
 she says: I sit a queen, and a widow not I am,  
 και πενθος ου μη ιδω· <sup>9</sup> δια τουτο εν μια  
 and mourning not not I may see; on account of this in one  
 ημερα ηξουσιν αι πληγαι αυτης, θανατος \* [και]  
 day will come the plagues of her, death [and]  
 πενθος και λιμος· και εν πυρι κατακαυθησεται·  
 mourning and famine; and with fire will be burnt up;  
 οτι ισχυρος κυριος ο θεος ο κρινας αυτην.  
 because strong Lord the God the one having judged her.  
<sup>9</sup> Και κλαουσονται και κοψονται επ' αυτη οί  
 And shall weep and shall wail over her the  
 βασιλεις της γης, οί μετ' αυτης πορνευσαντες  
 kings of the earth, those with her having fornicated  
 και στρηνιασαντες, όταν βλεπωσι τον καπνον  
 and having lived luxuriously, when they may see the smoke  
 της πυρωσεως αυτης, <sup>10</sup> απο μακροθεν εστηκο-  
 of the burning of her, from at a distance having stood  
 τες δια τον φοβον του βασανισμού αυτης,  
 on account of the fear of the torment of her,  
 λεγοντες· Ουαι, \* [ουαι,] η πολις μεγαλη, Βα-  
 saying; Woe, [woe,] the city great, Βα-  
 βυλων η πολις η ισχυρα, οτι μια ωρα ηλθεν  
 bylon the city the strong, because in one hour came  
 η κρισις σου. <sup>11</sup> Και οί εμποροι της γης κλαι-  
 the judgment of thee. And the merchants of the earth weep  
 ουσι και πενθουσιν επ' αυτη, οτι τον γομον  
 and mourn over her, because the cargo

ing, † "Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.  
 5 † because her SINS were builded together even to HEAVEN, and † GOD remembered \* her UNRIGHTEOUS ACTS.  
 6 † Render to-her as she also tendered; and repay double according to her WORKS; † in the cup which she mixed, † mix to her double;  
 7 † as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her HEART, 'I sit a † Queen, and am not a Widow, and shall by no means see Mourning.'  
 8 Therefore in † One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with Fire; † Because \* strong is THAT Lord who has JUDGED her.  
 9 And † THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the SMOKE of her burning,  
 10 standing at a distance on account of the FEAR of her TORMENT, saying, † 'Alas! alas! the GREAT CITY Babylon, the STRONG CITY! † Because in One Hour came thy JUDGMENT.'  
 11 And † the MERCHANTS of the EARTH weep and mourn over her,

\* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNRIGHTEOUS ACTS. 8. and—omit. 8. strong is THAT Lord. 10. Woe—omit.  
 † 6. to her, omitted by A B C.  
 † 4 Isa. xlviii. 20; Hl. 11; Jer. l. 8; Il. 6, 45; 2 Cor. vi. 17. † 5. Gen. xviii. 10, 21; Jer. li. 9; Jonah i. 2. † 6. Rev. xvi. 19. † 6. Psa. cxxvii. 8; Jer. l. 15, 29; vi. 24, 40; 2 Tim. iv. 14; Rev. xlii. 10. † 6. Rev. xiv. 10. † 6. Rev. xxi. 10.  
 † 7. Ezek. xxviii. 2. † 7. Isa. xlvii. 7, 8; Zeph. ii. 15. † 8. Psa. xvii. 9; verse 10.  
 † 8. Rev. xvii. 10. † 8. Jer. l. 34; Rev. xi. 17. † 9. Ezek. xxvii. 10, 17; Rev. xvii. 2; verse 8. † 9. Jer. l. 40. † 9. verse 18; Rev. xix. 8. † 10. Isa. xli. 11; Rev. xiv. 8. † 10. Rev. xvii. 10. † 11. Ezek. xxvii. 27—36; verse 8.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι <sup>12</sup> γομον χρυσοῦ  
of them no one buys any more; <sup>12</sup> cargo of gold  
καὶ ἀργυροῦ, καὶ λίθου τιμίου καὶ μαργαριτοῦ,  
and of silver, and of stone of value and of pearl,  
καὶ βύσσινον καὶ πορφύρας, καὶ σπρικου καὶ  
and of fine cotton and of purple, and of silk and  
κοκκίνου καὶ παν ξύλον θυνόν, καὶ παν σκευὸς  
of scarlet; and all wood aromatic, and every vessel  
ελεφαντινόν, καὶ παν σκευὸς 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 λιβανόν, \* [καὶ οἶνον,] καὶ ἐλαι-  
and ointment, and frankincense, [and wine,] and oil,  
όν, καὶ σιμιδάλω, καὶ σίτον, καὶ κτήνη, καὶ  
and finest flour, and wheat, and cattle, and  
προβάτα καὶ ἵππων, καὶ βέδων, καὶ σωματιῶν  
sheep; and of horses, and of chariots, and of bodies;  
καὶ ψυχὰς ἀνθρώπων. <sup>14</sup> Καὶ ἡ ὄπωρα τῆς ἐπι-  
and lives of men. And the fruit season of the earn-  
θυσίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σοῦ, καὶ  
est desire of the soul of thee went away from thee, and  
παντὰ τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλωτο  
all the dainty things and the splendid things perished  
ἀπο σοῦ, καὶ οὐκέτι οὐ μὴ εὕρησῃς αὐτὰ.  
from thee, and no longer not thou mayest find them.  
<sup>15</sup> Οἱ ἐμποροὶ τούτων οἱ πλουτήσαντες ἀπ'  
The merchants of these things those having been enriched from  
αὐτῆς, ἀπο μακροθῆν στησονται, διὰ τὸν  
her, from at a distance shall stand, because of the  
φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ  
fear of the torment of her, weeping and  
πενθοντες, <sup>16</sup> \* [καὶ] λεγόντες· Οὐαὶ, \* [ουαὶ]  
mourning, [and] saying, Woe, [woe];  
ἡ πόλις ἡ μεγάλη, ἣ περιβέβλημένη βύσσινον  
the city the great, that having been clothed has cotton  
καὶ πορφύρον καὶ κοκκίνον, 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 ἠρημώθη ὁ τοσοῦτος πλοῦτος. <sup>17</sup> Καὶ  
in one hour is laid waste the so great wealth. And  
πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τόπον πλεῶν,  
every pilot, and every one who to a place sailing,  
καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζον-  
and sailors, and as many as the sea work,  
ται, ἀπο μακροθῆν ἐστήσαν, <sup>18</sup> καὶ ἐκράζον βλε-  
from at a distance stood, and cried out be-  
πόντες τὸν καπνὸν τῆς πυρῶσεως αὐτῆς, λε-  
holding the smoke of the burning of her, say-  
γόντες· \* [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;  
<sup>12</sup> † the Merchandise of  
Gold, and of Silver, and of  
precious Stone, and of  
Pearl, and of Fine linen, and  
of Purple, and of Silk, and  
of Scarlet; and All aromatic  
Wood, and All Furni-  
ture of Ivory, and All Fur-  
niture of most precious  
Wood, and of Copper, and  
of Iron, and of Marble;  
<sup>13</sup> † 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.

<sup>14</sup> And the FRUIT SEA-  
SON of thy SOUL'S ARDENT  
DESIRE is gone away from  
thee, and All the Dainty  
and SPLENDID THINGS  
are lost to thee, and never  
† shall they find them.

<sup>15</sup> † 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,

<sup>16</sup> 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!

<sup>17</sup> † 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,

<sup>18</sup> † and cried out, be-  
holding the SMOKE of her  
BURNING, saying, † "What  
city is like to the GREAT  
CITY!"

\* VATICAN MANUSCRIPT, No. 1100.—13. and Wine—omit (B.) 13. Sheep, and Cat-  
tle, (B.) 15. both weeping. 16. and—omit (A. B.) 16. woe—omit (B.)  
18, 19, 22, 28, 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. ‡ 13. Ezek. xxvii. 13. ‡ 15. verses 3, 11. ‡ 16. Rev.  
xxvii. 4. ‡ 17. verso 10. ‡ 17. Isa. xliii. 14; Ezek. xxvii. 29. ‡ 18. Ezek.  
xxvii. 30, 31; verse 9. ‡ 18. Rev. xlii. 4.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-  
 thy cast dust on the heads of themselves, and cried  
 (ον κλαιοντες και πενθουντες, λεγοντες.) Ουαι,  
 out weeping and mourning, saying:] Woe,  
 \* [ουαι:] η πολις η μεγαλη, εν η εκλουθησαν  
 [woe.] the city the great, by which were enriched  
 παντες οι εχοντες πλοια εν τη θαλασση εκ της  
 all those having ships on the sea by the  
 τιμιωτητος αυτης, οτι μια ωρα ηρημωθη.  
 preciousness of her, because in one hour she was made desolate.  
 20 Ευφραινον επ' αυτη, ουρανε, και οι αγιοι και  
 Rejoice thou over her, O heaven, and the holy ones and  
 οι αποστολοι και οι προφηται, οτι εκρινεν  
 the apostles and the prophets, because judged  
 ο θεος το κριμα υμων εξ αυτης. 21 Και ηρην εις  
 the God the judgment of you on her. And took up one  
 αγγελος ισχυρος λιθον ως μυλον μεγαλ, και  
 messenger strong a stone as a millstone great, and  
 εβαλεν εις την θαλασσαν, λεγων· Ουτως δρμη-  
 cast into the sea, saying; Thus with  
 ματι βληθησεται Βαβυλων η μεγαλη πολις, και  
 violence shall be cast down Babylon the great city, and  
 ου μη ευρεθη εις. 22 Και φωνη κιθαρδων  
 not not may be found any more. And a voice of harpers  
 και μουσικων και αυλητων και σαλπιστων ου μη  
 and of musicians and of flute-players and of trumpeters not not  
 ακουσθη εν σοι ετι, και πας τεχνιτης πασης  
 may be heard in thee longer, and every artisan of every  
 τεχνης ου μη ευρεθη εν σοι ετι, \* [και φωνη  
 art not not may be found in thee longer, [and a sound  
 μυλου ου μη ακουσθη εν σοι ετι,] και φως  
 of a millstone not not may be heard in thee longer.] and slight  
 λυχρου ου μη φανη εν σοι ετι, 23 \* [και φωνη  
 of lamp not not may shine in thee longer, [and a voice  
 νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι  
 of bridegroom and of bride not not may be heard in thee longer;  
 οτι] οι εμποροι σου ησαν οι μεγαστανες της  
 because [the merchants of thee were the great ones of the  
 γης, οτι εν τη φαρμακεια σου εκλανηθησαν  
 earth, because by the magical arts of thee were deceived  
 παντα τα εθνη. 24 Και εν αυτη αιματα προφη-  
 all the nations. And in these bloods of prophe-  
 των και αγιων ευρεθη, και παντων των εσφαγ-  
 ets and of holy ones was found, even of all of those having been  
 μενων επι της γης.  
 killed on the earth.

ΚΕΦ. ΙΘ'. 19.

1 Μετα ταυτα ηκουσα ως φωνην \* [μεγαλην]  
 After these things I heard as a voice [great]

19 And † they cast Dust on their HEADS, and cried, † weeping and mourning, saying, "Alas! alas! THAT GREAT CITY, by which were enriched out of her WEALTH ALL those HAVING † the SHIPS on the SEA! Because in One Hour she was desolated."

20 † Exult over her, O Heaven! and you SAINTS, and you APOSTLES, and you PROPHETS; Because † God judged your JUDGMENT on her.

21 And one strong Angel took up a Stone like a great Millstone, and threw it into the SEA, saying, † "Thus with Violence shall Babylon, the GREAT City, be thrown down, and † shall by no means be found any more.

22 † And Voice of Harpers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan † of any Art shall be found in thee any more; and Sound of Millstone shall be heard in thee no longer;

23 and † Light of Lamp shall shine no more in thee; and † Voice of Bridegroom and of Bride shall be heard no more in thee; † Because thy MERCHANTS were the GREAT ONES of the EARTH—† Because by thy SORCERERS All the NATIONS were deceivd."

24 And † in her the † Blood of Prophets and of Saints was found, even of ALL those † having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I heard a loud Voice as of a

\* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit.

1. great—omit. 22, 23—om.

† 19. Weeping and Mourning, omitted by a. 19. the SHIPS, (A B C.) 22. of any Art, omitted by A. 24. BLOODS, (A C.) bloods, (A.)

† 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30. † 19. verse 8. † 20. I. 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. xxi. 13. † 23. Jer. xxv. 10. † 23. Jer. vii. 34; xvi. 9; xxxiii. 11. † 23. Isa. xxiii. 8. † 23. 2 Kings ix. 22; Nah. iii. 4; Rev. xvii. 2, 5. † 24. Rev. xvii. 6. † 24. Jer. i. 49. † 1. Rev. xi. 15.

οχλου πολλου εν τω ουρανω, λεγοντων· Αλλη-  
of a crowd large in the heaven, saying; Praise  
λουια· η σωτηρια και η δοξα και η δυναμις του  
the Lord, the salvation and the glory and the power of  
θεου ημων· <sup>2</sup> οτι αληθινη και δικαιοι αι κρι-  
God of us; because true and righteous the judg-  
σεις αυτου· οτι εκρινε την πορνην την μεγα-  
ments of him, because he judged the harlot the great,  
λην, ητις εφθειρε την γην εν τη πορνεια αυτης,  
which corrupted the earth with the fornication of herself,  
και εξεδικησε το αιμα των δουλων αυτου εκ  
and avenged the blood of the bond-servants of himself from  
χειρς αυτης. <sup>3</sup> Και δευτερον ειρηκαν· Αλλη-  
hand of her. And a second time they have said; Praise  
λοια· και ο καπνος αυτης αναβαινει εις τους  
the Lord, and the smoke of her rises up for the  
αιωνας των αιωνων. <sup>4</sup> Και επεσον οι πρεσβυτε-  
ages of the ages. And fell down the  
ροι οι εικοσιτεσσαρες, και τα τεσσαρα ζωα,  
these twenty-four, and the four living ones,  
και προσεκυνησαν τω θεω τω καθημενω επι  
and did homage to the God to the one sitting on  
του θρονου, λεγοντες· Αμην· αλληλουια.  
the throne, saying; So best; praise the Lord.  
<sup>5</sup> Και φωνη εκ του θρονου εξηλθε, λεγουσα·  
And a voice from the throne came forth, saying;  
Αιψετε τον θεον ημων παντες οι δουλοι αυτου,  
Praise you the God of us all the bond-servants of him,  
και οι φοβουμενοι αυτον οι μικροι και οι  
as those fearing him the little ones and the  
μεγαλοι.  
great ones.  
<sup>6</sup> Και ηκουσα ως φωνην οχλου πολλου, και  
And I heard as a voice of a crowd great, and  
ως φωνην υδατων πολλων, και ως φωνην βρον-  
as a sound of waters many, and as a noise of thun-  
των ισχυρων, λεγοντες· Αλληλουια· οτι εβα-  
ders strong, saying; Praise the Lord; because reign-  
σιλευσε κυριος ο θεος ημων, ο παντοκρατωρ.  
ed Lord the God of us, the almighty.  
<sup>7</sup> Χαιρωμεν και αγαλλιωμεθα, και δωμεν την  
We should rejoice and we should exult, and we should give the  
δοξαν αυτω· οτι ηλθεν ο γαμος του αρνιου, και  
glory to him, because came the marriage of the lamb, and  
η γυνη αυτου ητοιμασεν εαυτην· <sup>8</sup> και εδοθη  
the wife of him prepared herself, and it was given  
αυτη, ινα περιβαληται βυσσινον λαμπρον  
to her, so that she might be clothed with fine cotton bright  
και καθαρον. (Το γαρ βυσσινον, τα δικαιοω-  
and clean. (The for fine cotton, the righteous  
ματα εστι των αγιων.) <sup>9</sup> Και 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;

‡ 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."

§ And a Second time they said, "Hallelujah!" And † her SMOKE rises up for the AGES of the AGES.

¶ And † the TWENTY-FOUR ELDERS and the FOUR LIVING ones fell down and worshipped THAT GOD who sits on the THRONE, † saying, "Amen! Hallelujah!"

‡ 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."

§ And I heard as it were a Voice of a great Crowd, and as a Sound of many Waters, and as a Noise of mighty Thunders, saying, "Hallelujah; † Because † our Lord GOD, the OMNIPOTENT, reigned!

¶ We may rejoice and exult and give the GLORY to him; Because † the MARRIAGE of the LAMB came, and his WIFE prepared herself."

‡ And it was given her that she should be clothed with FINE LINEN, bright † and pure; † for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.

§ And he says to me,

\* VATICAN MANUSCRIPT, No. 1180.—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. Dent. xxxii. 43. Rev. vi. 10; xviii. 20. † 3. Isa. xxiv. 10; Rev. xiv. 11; xviii. 9, 18. † 4. Rev. iv. 6, 9, 10, 14. † 4. 1 Chron. xvi. 30; Neh. v. 13; viii. 6; Rev. v. 14. † 5. Psa. cxxxv. 1 &c. † 5. Rev. xi. 18; xx. 12. † 6. Ezek. i. 24; xliii. 2; Rev. xiv. 2. † 6. Rev. xi. 16, 17; xii. 10; xii. 22. † 7. Matt. xxii. 2; xxv. 10; 2 Cor. xii. 2; Eph. v. 27; Rev. xxi. 2, 3. † 8. 1<sup>st</sup> Isa. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. † 8. Psa. cxxxii. 9.

Γραφον· Μακαριοι οι εις το δειπνον του γαμου  
Write thou; Blessed once those into the supper of the marriage  
του αρριου κεκλημενοι. Και λεγει μοι· Ουτοι  
of the lamb having been called. And he says to me; These  
οι λογοι αληθινοι εισι του θεου. <sup>10</sup> Και εφεσον  
the words true are of the God. And I fell  
εμπροσθεν των ποδων αυτου προσκυνησαι αυτη·  
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 προσκυνησον.  
testimony of the Jesus; to the God do thou give worship.  
(Η γαρ μαρτυρια † [του] Ιησου, εστι το πνευμα  
(The for testimony [of the] Jesus, is the spirit  
της προφητειας.)  
of the prophecy.)

<sup>11</sup> Και ειδον τον ουρανον ανεφθγμενον, και  
And I saw the heaven having been opened, and  
ιδου ιππος λευκος, και ο καθήμενος επ' αυτον,  
to a horse white, and the one sitting on him,  
κλαομενος πιστος και αληθινος, και εν δικαιο-  
being called faithful and true, and in righteous-  
συνη κρινει και πολεμει· <sup>12</sup> οι δε οφθαλμοι  
eyes he judges and makes war; the but eyes  
αυτου \* [ως] φλοξ πυρος, και επι την κεφαλην  
of him [as] a flame of fire, and on the head  
αυτου διαδηματα πολλα· εχων ονομα γεγραμ-  
of him diadema many; having a name having been  
μενον ο ουδεις οιδεν, ει μη αυτος· <sup>13</sup> και περι-  
written which no one knows, if not himself; and having  
βεβλημενος ιματιον βεβαμμενον αιματι· και  
been clothed with a mantle having been dipped in blood; and  
καλεεται 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 τη ουρανη ηκο-  
And the armies those in the heaven, fol-  
λουθει αυτη επ' ιπποις λευκοις, ενδεδυμενοι  
loved 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 ρομφαια οξεια, ινα εν  
of him goes forth a broad-sword sharp, so that with  
ατη παταξη τα εθνη, και αυτος ποιμαρει  
her he may smite the nations; and he shall tend  
αυτους εν ραβδω σιδηρα· και αυτος πατει την  
them with a rod iron; and he treads the  
ληνον του οινου του θυμου της οργης του θεου  
wine-press of the wine of the wrath of the anger of the God  
του παντοκρατορος. <sup>16</sup> Και εχει επι το ιματιον  
of the almighty one. And he has on the mantle

"Write;—† Blessed are those who have been INVITED to the MARRIAGE-SUPPER of the LAMB. He also said to me, † "These are the true words of GOD."

<sup>10</sup> And † I fell before his FEET to worship him. And he says to me, † "See; not I am a Fellow-servant with thee, and of THOSE BRETHREN with thee † who HAVE the TESTIMONY of JESUS; worship GOD." (For the TESTIMONY of JESUS is the SPIRIT of this PROPHECY.)

<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 invested with a Mantle dipped in Blood; and his NAME is called, † The WORD of GOD.

<sup>14</sup> And THOSE ARMIES 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 INDIGNATION of the WRATH of GOD, the OMNIPOTENT.

<sup>16</sup> And he has on his

\* VATICAN MANUSCRIPT, No. 1160.—12. as—omit (A.)  
Names written (A.)

13. Names written, and a

† 10. of the, omitted by A. B.

11. called, omitted by A.

† 9. Matt. xxii. 9, 8; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xxii. 6. † 10. Rev. xii. 8. † 10. Acts x. 26; xiv. 14, 15; Rev. xxii. 9. † 10. 1 John v. 10; Rev. xii. 17. † 11. Rev. xv. 5. † 11. Rev. vi. 2. † 11. Rev. xii. 14. † 11. Isa. xl. 4. † 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 13. Isa. lxxiii. 2, 3. † 15. John i. 1; 1 John v. 7. † 14. Rev. iv. 4; vii. 9. † 15. Isa. xl. 4; 2 Thess. ii. 8; Rev. i. 10; verse 21. — † 15. Psa. li. 9; Rev. ii. 27; xii. 5. † 15. Isa. xl. 4; Rev. xiv. 10, 20. † 15.

και επι τον μηρον αυτου ονομα γεγραμμενον  
and on the thigh of himself a name having been written;  
Βασιλευσ βασιλεων και κυριος κυριων.

17 Και ειδον ενα αγγελον εστωτα εν τη ηλιω  
And I saw one messenger standing in the sun;

και εκραξε φωνη μεγαλη, λεγων πασι τοις  
and he cried with a voice great, saying to all to the  
ορνειοις τοις πετομενοις εν μεσουρανηματι  
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του  
Come you, be you assembled for the supper the great of the  
θεου; 18 ινα φαγητε σαρκασ βασιλεων και σαρ-  
God, so that you may eat: flesh of kings and flesh

καισ χλιαρχων 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 συναημενα, 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 ροφητης ο ποιησας τα  
with him false-prophet the one having done the

σημεια ενωπιου αυτου, εν οις επλανησε τους  
signs in presence of him, by which he deceived those

λαβοντας το χαραγμα του θηριου, και τους  
having received the mark of the wild-beast, and those

προσκυνουντας τη εικονι αυτου ζωντες εβλη-  
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος τη  
cast the two into the lake of the fire that

καιομενη ενθειω. 21 Και οι λοιποι απεκταν-  
burning with brimstone. And the remaining ones were

θησαν εν τη βρομφια του καθημενου επι του  
killed with that broadsword of the one sitting on the

ιππου, τη εξελουση εκ του στοματος αυτου  
horse, with the one going forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των  
and all the birds were filled with the

σαρκων αυτων.  
flesh of them.

ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του  
And I saw a messenger coming down out of the

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, assemble yourselves to the GREAT SUPPER of GOD;

18 † that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of THOSE who SIT on them, and Flesh of ALL, both Freemen and Bondmen, both Little and Great."

19 † And I saw the BEAST, and the KINGS of the EARTH, and † their ARMIES, assembled together to make WAR with HIM who SITS on the HORSE, and with his ARMY.

20 † And the BEAST was captured, and HE who was with him,—THAT FALSE-PROPHET who PERFORMED the SIGNS in his presence, with which he deceived THOSE who received the MARK of the BEAST, and † THOSE who WORSHIP his IMAGE; † these two were cast alive into THAT LAKE of FIRE † which BURNS with Sulphur.

21 And the REST † were killed with THAT BROAD-SWORD of HIM who SITS on the HORSE, which WENT FORTH out of his MOUTH; † and ALL the BIRDS † were satiated with their FLESH.

CHAPTER XX.

1 And I saw an Angel coming down from HEA-

\* VATICAN MANUSCRIPT, No. 1100.—one—omit (s.)

† 10. his armies, (s.)

† 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. xlii. 12, 15. † 20. Rev. xx. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xli. 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  
 εκρατησε 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 him  
 χιλια ετη, <sup>3</sup> και εβαλεν αυτον εις την αβυσ-  
 a thousand years, and he cast him into the deep,  
 σον, και εκλεισε και εσφραγισεν επανω αυτου,  
 and shut up and sealed over him,  
 ινα μη πλανα ετι τα εθνη, αχρι τελεσθη  
 so that not he might deceive longer the nations, till might be ended  
 τα χιλια ετη. \* [και] μετα ταυτα δει αυτον  
 the thousand years; [and] after these it behoves him  
 λυθηναι μικρον χρονον.  
 to be loosed a little time.

<sup>4</sup> Και ειδον θρονους και εκαθισαν εκ' 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 οστινες  
 [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  
 τωτων ο δευτερος θανατος ουκ εχει εξουσιαν,  
 such ones the second death not has authority,  
 αλλ' επονται 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.

2 And he seized † the DRAGON,—the OLD SERPENT, who is an ENEMY \* and † the ADVERSARY, and bound him a Thousand Years,

3 and cast him into the ABYSS, and shut up and † sealed over him, † so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed, a Short Time.

4 And I saw † Thrones, (and they sat on them, and † Judgment was given them,) and † the PERSONS of THOSE who had been BENEFACTED 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 MAND; and they lived and † reigned with the ANOINTED one † the THOUSAND Years.

5 † But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the † FIRST RESURRECTION.

6 \* Blessed and holy is HE who has a Portion in the FIRST RESURRECTION; over those † the SECOND Death has no Authority, but they shall be † Priests of GOD and of the ANOINTED, † and shall reign \* with him a Thousand Years.

7 And \* when the

\* VATICAN MANUSCRIPT, No. 1180.—2. even THAT Adversary who DECEIVES the whole HABITABLE, and bound him. (s) 3. and—omit (A. B.) 4. and—omit. 5. But the REST of the DEAD did not live till the THOUSAND Years were ended—omit. These words were probably omitted by oversight in Vat. MS., as they are found in A. B. C.—though not in the Syriac. 6. Both blessed and holy. 6. after these things a Thousand Years. 7. after.

† 2. the ADVERSARY, (A. R.) 4. a Thousand Years, (A.) 5. And, (s.) but omitted by A. 6. And the REST of the MEN lived not (s.) 5. First—probably in dignity or importance.  
 † 1. Rev. i. 18; 12. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 3. Rev. xvi. 14, 16: verse 8.  
 † 4. Dan. vii. 0, 23, 27; Matt. xix. 28; Luke xxiii. 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. 5; 1 Pet. ii. 9; Rev. i. 0; v. 10. † 6. verse 4.



ὅταν τελεσθῇ τα χιλια ετη, λυθησεται δ  
 when may be ended the thousand years, shall be loosed the  
 σατανας εκ της φυλακης αυτου·<sup>8</sup> και εξελευ-  
 adversary out of the prison of himself, and he shall  
 σεται πλανησαι τα εθνη τα εν ταις τεσσαρσι  
 go forth to deceive the nations those in the four  
 γωνιαις της γης, τον Γωγ και τον Μαγωγ,  
 corners of the earth, the Gog and the Magog,  
 συναγαγειν αυτοις εις πολεμον, ὧν ὁ αριθμος  
 to assemble them for war, of whom the number  
 αυτων ὡς ἡ αμμος της θαλασσης.<sup>9</sup> Και ανε-  
 of them as the sand of the sea. And they  
 βησαν επι το πλατος της γης, και εκυκλωσαν  
 went up on the breadth of the earth, and encircled  
 την παρεμβολην των ἁγιων, και την πολιν την  
 the camp of the holy ones, and the city the  
 ηγαπημενην· και κατεβη πυρ εκ του ουρανου  
 beloved; and came down fire out of the heaven  
 απο του θεου, και κατεφαγεν αυτοις.<sup>10</sup> και ὁ  
 from the God, and ate up them; and the  
 διαβολος ὁ πλανων αυτοις, εβληθη εις την  
 accuser the one deceiving them, was cast into the  
 λιμνην του πυρος και θειου, ὅπου και το θη-  
 lake of the fire and of brimstone, where both the wild-  
 ριον και ὁ ψευδοπροφητης· και βαταριασθησονται  
 beast and the false-prophet; and they will be tormented  
 ημερας και νυκτος εις τους αιωνας των  
 day and night for the ages of the  
 αιωνων.

<sup>11</sup> Και ειδον θρονον μεγαλ λευκον, και τον  
 And I saw a throne great white, and the  
 καθημενον επ' αυτον, ου απο προσωπου εφυ-  
 one sitting on him, of whom from face fled  
 γεν ἡ γη και ὁ ουρανος, και τοπος ουχ εδρευθη  
 the earth and the heaven, and a place not was found  
 αυτοις.<sup>12</sup> Και ειδον τους νεκρους, μικρους και  
 for them. And I saw the dead ones, little ones and  
 μεγαλους, εστωτας ενωπιον του θρονου, και  
 great ones, having stood in presence of the throne, and  
 βιβλια ηνοιχθησαν· και αλλο βιβλιον ηνεωχθη,  
 books were opened; and another book was opened,  
 ὃ εστι της ζωης· και εκριθησαν οἱ νεκροι εκ  
 which is of the life; and were judged the dead ones out of  
 των γεγραμμενων εν τοις βιβλιοις, κατα  
 the things having been written in the books, according to  
 τα εργα αυτων.<sup>13</sup> Και εδωκεν ἡ θαλασσα τους  
 the works of them. And gave up the sea the  
 νεκρους τους εν αυτη, \* [και ὁ θανατος και ὁ  
 dead ones those in her, [and the death and the  
 αἰθης εδωκαν τους νεκρους τους εν αυτοις· και  
 invisible gave up the dead ones those in them; and

THOUSAND Years may be completed, †the ADVERSARY 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. 1100.—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 v c.

† 9. from God, omitted by A.

‡ 12. the GREAT and the LITTLE, (A.)

† 7. verse 2. † 8. verses 8, 10. † 8. Ezek. xxxviii. 2; xxxix. 1. † 8. Rev. xvi. 14. † 9. Isa. viii. 8; Ezek. x: xviii. 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. xi. 35. † 12. Rev. xix. 5. † 12. Dan. vii. 10. † 12. Psa. lxi. 28; Dan. xii. 1; Phil. iv. 8. Rev. iii. 6; xiii. 8; xxi. 27. † 12. Jer. xvii. 10; xxxii. 10; Matt. xvi. 27; Rom. i. 25; xxi. 12; verse 13.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]  
 were judged each one according to the works of themselves.]  
 14 Καὶ ὁ Θάνατος καὶ ὁ ἄδης 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 εὑρέθη ἐν τῇ βίβ-  
 is. And if any one not was found in the book  
 λῶν 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 καιρὸν 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, Ἰερουσαλὴμ καινὴν εἶδον καταβαί-  
 the holy, Jerusalem new I saw coming  
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπο τοῦ θεοῦ ἠτοιμασ-  
 down out of the heaven, from the God having been  
 μεννῆ ὡς νυμφῆν 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· Ἴδου, 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 ἀπο τῶν ὀφθαλμῶν αὐτῶν,  
 wipe away every tear from the eyes of them,  
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε πένθος οὔτε  
 and the death not shall be longer, neither mourning nor  
 κραυγὴ οὔτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τὰ πρῶ-  
 crying nor pain not shall be longer; because the first  
 τὰ ἀπῆλθον. 5 \* [Καὶ] εἶπεν ὁ καθήμενος ἐπὶ  
 things passed away. [And] said the one sitting on  
 τῷ θρόνῳ· Ἴδου, καινὰ πάντα ποίω. Καὶ λέγει  
 the throne; Lo, new all things I make. And he says,  
 \* [μοι.] Γράψον· 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. 1

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. 1100.—14. the LAKE OF FIRE, (A B.)  
 —omit (A. B.) 5. And—omit. 5. to me—omit (A. B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. God, (A.)

by A. 8. They have been done, (A.)

† 14. 1 Cor. xv. 26, 54, 55.

† 1. Isa. lxxv. 17; lxxvi. 22; 2 Pet. iii. 13.

† 2. Heb. xi. 10; xii. 22; xiii. 13; Rev. iii. 12; verse 10.

† 2. Cor. xi. 2.

† 3. Lev. xxvi. 11, 12; Ezek. xliv. 7; 2 Cor. vi. 16; Rev. vii. 15.

† 4. Isa. xxv. 8; Rev. vii. 17.

† 4. Isa. xxxv. 10; lxx. 3; lxx. 10.

† 5. Rev. iv. 2, 9; v. 1; xx. 11.

† 6. Rev. xix. 9.

† 14. verso 6; Rev. xxi. 8.

† 1. Rev. xx. 11.

† 2. Isa. lii. 1; Gal.

† 2. Isa. liv. 5; lxxi.

† 2. Cor. vi. 16; Rev. vii. 15.

† 4. Isa. xxxv. 14.

† 4. Isa. xlviii. 10; 2 Cor. v. 17.

† 5. Isa. xliii. 10; 2 Cor. v. 17.

† 6. Isa. xliii. 10; 2 Cor. v. 17.

† 6. Isa. xliii. 10; 2 Cor. v. 17.

3. their God  
 6. I am become AL-

4. Because, omitted

εἰμι το Α και το Ω, ἡ αρχη και το τελος.

am the Alpha and the Omega, the beginning and the end.

Εγω τῷ διψῶντι δώσω εκ της πηγης του

I to the one thirsting will give from of the fountain of the

ὕδατος της ζωης δωρεαν ὁ νικων κληρο

water of the life gratis; the one overcoming shall in-

ρομησει ταυτα, και εσομαι αυτω θεος, και

inherit these things, and I will be to him a God, and

αυτος εσται μοι ὁ υιος. <sup>8</sup> Τοις δε δειλοις και

he shall be to me the son. To the but cowards and

απιστοις, και εβδελυγμενοις, και φονευσι και

faithless ones, and abominable ones, and murderers and

πυρροις, και φαρμακοις και ειδωλολατραις, και

fornicators, and sorcerers and idolaters, and

πασι τοις ψευδει, το μερος αυτων εν τη λιμνη

all the liars, the portion of them in the lake

τη καιομενη πυρι και θειῳ, ὁ εστιν ὁ θανατος

in that burning with fire and brimstone, which is the death

ὁ δευτερος.

the second.

<sup>9</sup> Και ηλθε εις των επτα αγγελων των εχον-

And came one of the seven messengers of those having

των τας επτα φιαλας τας γεμουσας των επτα

the seven bowls those being full of the seven

πληγων των εσχατων, και ελαλησε μετ' εμου,

plagues, the last ones, and talked with me,

λεγων Δευρο, δειξω σοι την νυμφην του

saying, Come thou, I will show to thee the bride of the

αριου την γυναικα. <sup>10</sup> Και απηνεγκε με εν

lamb the wife. And he bore away me in

πνευματι επ' ορος μεγα και υψηλον, και

spirit to a mountain great and high, and

εδειξε μοι την πολιν την αγιαν Ἱερουσαλημ,

he shewed me this city the holy Jerusalem,

καταβαινουσαν εκ του ουρανου απο του θεου,

coming down out of the heaven from the God,

<sup>11</sup> εχουσαν την δοξαν του θεου ὁ φωστρη

having the glory of the God; the luminary

αυτης ὁμοιος λιθῳ τιμιωτατη, ὡς λιθῳ ιασπιδι

of her like to a stone most precious, as to a stone jasper

κρυσταλλιζοντι <sup>12</sup> εχουσα τειχος μεγα και

being crystalline; having a wall great and

υψηλον, εχουσα πυλωνας δωδεκα, και επι τοις

high, having gates twelve, and at the

πυλωσιν αγγελους δωδεκα, και ονοματα επι-

gates messengers twelve, and names having

γεγραμμενα, ἃ εστι των δωδεκα φυλων \* [των]

been written, which is the twelve tribes [of the]

υιων Ισραηλ. <sup>13</sup> Απο ανατολων, πυλωνες τρεις

sons of Israel. From east, gates three;

απο Βορρα, πυλωνες τρεις; απο Νοτου, πυλωνες

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 cow-

ARDS, 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 Sul-

phur 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 GLORY of GOD; its LUMINARY was

like a most precious Stone, as a crytalline 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. 1100.—7. I will give to him, (n.)

8. Sinners, and Abominable, (n.)

9. WOMAN, the BRIDE of the LAMB, (n.)

11. of the—omit (A. n.)

13. and on the West three Gates, and on the North three

Gates, and on the South three Gates.

12. The Names of, (n.)

† 11. having the glory of God, omitted by A.

† 6. Rev. i. 8; xlii. 13.

† 7. Zech. viii. 8; Heb. viii. 10.

† 9. Heb. xii. 14; Rev. xlii. 15.

† 9. Rev. xix. 7; verse 3.

† 11. Rev. xlii. 6; verse 23.

† 6. Isa. xlii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xlii. 17.

† 8. 1 Cor. vi. 9, 10; Gal. v. 10—21; Eph. v. 5; 1 Tim.

† 8. Rev. xx. 14, 15.

† 10. Rev. i. 10; xvii. 3.

† 12. Ezek. xlviii. 31—34.

† 9. Rev. xv. 1, 6

† 10. Ezek. xlviii; v°

τρεις· απο θυσμων, πυλωνες τρεις. <sup>14</sup> Και το  
 three, from wall, 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 apo-  
 λων του αρριου. <sup>15</sup> Και ο λαλων μετ' εμου,  
 the of the Lamb. And the one talking with me,  
 ειχε μετρον καλαμον χρυσου, ινα μετηρησθ  
 had a measure a reed golden, so that he might measure  
 την πολιν, και τους πυλωνας αυτης, \* [και το  
 the city, and the gates of her, \* [and the  
 τειχος αυτης.] <sup>16</sup> Και η πολις τετραγωνος  
 wall of her.] And the city four-angled  
 κειται, και το μηκος αυτης οσον και το πλατος.  
 is placed, and the length of her as much as even the breadth.  
 Και εμετρησε την πολιν τε καλαμω επι στα-  
 And he measured the city with the reed to sur-  
 διους δωδεκα χιλιαδων· το μηκος και το πλατος  
 long twelve thousands; the length and the breadth  
 και το υψος αυτης ισα εστι. <sup>17</sup> \* [Και εμετρη-  
 and the height of her equal is. [And he measured]  
 σε] το τειχος αυτης εκατον τεσσαρακοντατεσ-  
 the wall of her one hundred forty-four  
 σαρων πηχων, μετρον ανθρωπου, ο εστιν αγγε-  
 cubits, a measure of a man, which is of a man-  
 λου. <sup>18</sup> Και ην η ενδομησις του τειχους  
 anger. And was the building of the wall  
 \* [αυτης, ιασπις· και η πολις χρυσιον καθαρον  
 of her, jasper; and the city gold pure  
 ομοια υαλιου καθαρου. <sup>19</sup> Και οι θεμελιοι του  
 like to glass pure. And the foundations of the  
 τειχους] της πολεως παντι λιθω τιμιω κεκοσ-  
 wall] of the city with every stone precious having been  
 ρημενοι· ο θεμελιος ο πρωτος, ιασπις· ο δευ-  
 adorned; the foundation the first, jasper; the sec-  
 τερος, σακφειρος· ο τριτος, χαλκηδων· ο  
 ond, sapphire; the third, chalcedony; the  
 τεταρτος, σμαραγδος· <sup>20</sup> ο πεμπτος, σαρδουξ·  
 fourth, emerald; the fifth, sardonyx;  
 ο εκτος, σαρδιος· ο εβδομος, χρυσολιθος· ο  
 the sixth, sardius; the seventh, chrysolite; the  
 ογδοος, βηρυλλος· ο εννατος, τοπαzion· ο  
 eighth, beryl; the ninth, topaz; the  
 δεκατος, χρυσοπρασος· ο ενδεκατος, υακινθος·  
 tenth, chrysopterus; the eleventh, hyacinth;  
 ο δωδεκατος, αμεθυστος. <sup>21</sup> Και οι δωδεκα  
 the twelfth, amethyst. And the twelve  
 πυλωνες, δωδεκα μαργαριται· ανα εις εκαστος  
 gates, twelve pearls; in one of each  
 των πυλωνων ην εξ ενος μαργαριτου. Και η  
 of the gates was of one pearl. And the  
 πλατεια της πολεως, χρυσιον καθαρον ως υαλος  
 broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.  
 14 And the WALL of the CITY had twelve Foundations, and † on them Twelve Names of the TWELVE Apostles of the LAMB.  
 15 And he who SPOKE with me, † had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.  
 16 And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve \* thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.  
 17 And he measured its WALL, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.  
 18 And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.  
 19 † And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;  
 20 the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysopterus; 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 (a.) 18. 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. † 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1.  
 † 19. Isa. liv. 11. † 21. Rev. xxii. 3.

διαυγης. <sup>22</sup> Και ναος ουκ ειδον εν αυτη· ο γαρ  
transparent. And a temple not I saw in her; the for  
κυριος ο θεος ο παντοκρατωρ-ναος αυτης εστι,  
Lord the God the almighty a temple of her is,  
και το αρνιον. <sup>23</sup> Και η πολις ου χρειαν εχει  
and the lamb. And the city not need has  
του ηλιου ουδε της σεληνης, ινα φαινωσιν  
of the sun nor of the moon, so that they may shine  
αυτη· η γαρ δοξα του θεου εφωτισεν αυτην,  
in her; the for glory of the God enlightened her,  
και ο λυχνος αυτης το αρνιον. <sup>24</sup> Και περιπα-  
and the lamp of her the lamb. And shall  
τησουσι τα εθνη δια του φωτος αυτης.  
walk the nations by means of the light of her.  
Και οι βασιλεις της γης φερουσι την δοξαν και  
And the kings of the earth bring the glory and  
την τιμην αυτων εις αυτην. <sup>25</sup> και οι πυλωρες  
the honor of themselves into her; and the gates  
αυτης ου μη κλεισθωσιν ημερας· (νυξ γαρ ουκ  
of her not not may be shut day; (night for not  
εσται εκει·) <sup>26</sup> και οι σιτουσι την δοξαν και την  
will be there;) and they shall bring the glory and the  
τιμην των εθνων εις αυτην. <sup>27</sup> Και ου μη  
honor of the nations into her. And not not  
εισελθη εις αυτην παν κοινον, και ποιουν βδε-  
may enter into her every thing common, and doing an a-  
λυμνα και ψευδος· ει μη οι γεγραμμενοι εν τω  
bomination and a falsehood; if not those having been written in the  
βιβλιω της ζωης του αρνιου.  
scroll of the of life of the lamb.

ΚΕΦ. ΚΒ'. 22.

<sup>1</sup> Και εδειξε μοι ποταμον υδατος ζωης \* [λαμ-  
And he showed to me a river of water of life [bright]  
προν] ως κρυσταλλον, εκπορευομενον εκ του  
as a crystal, proceeding out of the  
θρονου του θεου και του αρνιου. <sup>2</sup> Εν μεσω της  
throne of the God and of the lamb. In midst of the  
πλατειας αυτης και του ποταμου εντευθεν και  
broad place of her and of the river on this side and  
εντευθεν ξυλον ζωης, ποιουν καρπους δωδεκα,  
on that side a wood of life, bearing fruits twelve,  
κατα μηνα εκαστον αποδιδουν τον καρπον  
according to month each one yielding the fruit  
αυτου· και τα φυλλα του ξυλου εις θεραπειαν  
of itself; and the leaves of the wood for healing  
των εθνων. <sup>3</sup> Και παν καταθεμα ουκ εσται επι  
of the nations. And every curse not shall belong;  
και ο θρονος του θεου και του αρνιου εν αυτη  
and the throne of the God and of the lamb in her  
εσται, και οι δουλοι αυτου λατρευουσιν αυτην·  
shall be, and the bond-servants of him shall publicly serve him;

<sup>22</sup> And I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

<sup>23</sup> And I the CITY has no Need of the SUN, nor of the MOON, that they might give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

<sup>24</sup> And I the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH bring their GLORY into it;

<sup>25</sup> and I 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> I And nothing common, and that practices Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in the BOOK of LIFE of the LAMB.

CHAPTER XXII.

<sup>1</sup> And he showed me I a River of Water of Life, bright as Crystal, proceeding from the THRONE of God and the LAMB.

<sup>2</sup> I In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was I a Wood of Life, bearing twelve Fruits, yielding for each Month its own FRUIT; and the LEAVES of the WOOD were I for the HEALING of the NATIONS.

<sup>3</sup> And I there will be no more any Accursed thing; I and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

\* VATICAN MANUSCRIPT, No. 1160.—24. give light; for the GLOBE itself of God, (a.)  
24. bring for him the glory and Honor of the NATIONS into it, (a.) 26. to enter into it, (b.) 1. bright—omit.

† 2. See Note on Rev. ii. 7.

‡ 22. John iv. 23. † 23. Isa. xxiv. 23; ix. 19, 20; Rev. xii. 5; verse 11. † 24. Isa. lx. 8, 9, 11; lxi. 12. † 25. Isa. lx. 11. † 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxi. 6.  
† 27. Isa. xxv. 8; III. 7; lx. 21; Rev. xxii. 14, 15. † 27. Phil. iv. 8; Rev. iii. 6; xii. 8; x. 12. † 1. Ezek. xlvi. 1; Zech. xiv. 8. † 2. Ezek. xlviii. 12; Rev. xxi. 29.  
† 3. Gen. ii. 9; Rev. ii. 7. † 2. Rev. xxi. 24. † 3. Zech. xiv. 11. † 3. F. xlviii. 35.

4 και οψονται το προσωπον αυτου, και το ονομα αυτου επι των μετωπων αυτων. 5 Και νυξ ουκ εσται επι και ου χρεια λυχνου και φωτος \* [ηλιου,] οτι κυριος θεος φωτειε \* [επ'] αυτους. και βασιλευσουσιν εις τους αιωνας των αιωνων.

6 Και ειπε μοι: Ουτοι οι λογοι πιστοι και αληθινοι και κυριος ο θεος των πνευματων των προφητων απεστειλε τον αγγελον αυτου δειξει τοις δουλοις αυτου, α δει γερεσειν ουκ εν ταχει. 7 Και ιδου, ερχομαι ταχυ μακαριος ο τηρων τους λογους της προφητειας του βιβλιου τουτου. 8 Και εγω Ιωαννης ο ακουων και βλεπων ταυτα και οτε ηκουσα και εβλεψα, επεσον προσκυνησαι εμπροσθεν των ποδων του αγγελου του δεικνουοντος μοι ταυτα. 9 Και λεγει μοι: Ορα μη συνδουλος σου ειμι, και των αδελφων σου των προφητων, και των τηρουντων τους λογους του βιβλιου τουτου: τω θεω προσκυνησον. 10 Και λεγει μοι: Μη σφραγισης τους λογους του προφητειας του βιβλιου τουτου: ο καιρος εγγυς εστιν. 11 Ο αδικων

αδικησατω επι, και ο ρυπαρος ρυπαρευθητω επι, και ο δικαιος δικαιοσυνη ποιησατω επι, και ο αγιος αγιασθητω επι.

12 Ιδου, ερχομαι ταχυ, και ο μισθος μου μετ' εμου, αποδουнай ε'καστω ως το εργον αυτου

11 Ο αδικων αδικησατω επι, και ο ρυπαρος ρυπαρευθητω επι, και ο δικαιος δικαιοσυνη ποιησατω επι, και ο αγιος αγιασθητω επι.

12 Ιδου, ερχομαι ταχυ, και ο μισθος μου μετ' εμου, αποδουнай ε'καστω ως το εργον αυτου

4 and I will see his FACE; and I 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 Yellow-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.)

5. on—omit (B.)

† 10. for, (A.) 12. is, (A.) ;  
 † 4. Matt. v. 8. † 4. Rev. iii. 13; xiv. 1. † 5. Rev. xxi. 23, 25. † 5. Psa. xxxvi. 9; lxxxiv. 11.  
 † 5. Dan. vii. 27; Rom. v. 17; † 1 Tim. ii. 12; Rev. iii. 21. † 6. Rev. xix. 9; xxi. 5. † 6. Rev. i. 1. † 7. Rev. iii. 11; verses 10, 12, 20. † 7. Rev. i. 8. † 8. Rev. i. 9, 10. † 9. Rev. xix. 10. † 10. Dan. viii. 26; xii. 4, 9; Rev. x. 4. † 10. Rev. i. 8. † 11. Exod. iii. 26; Dan. xii. 10; † 1 Tim. iii. 12. † 12. verse 7. † 13. Rev. x. 12.

εσται. <sup>13</sup> Εγω το Α και το Ω, ο πρωτος και  
shall be. † the Alpha and the Omega, the first and  
ο εσχατος, η αρχη και το τελος. <sup>14</sup> Μακα-  
the last, the beginning and the end. Blessed

ριοι οι ποιουντες τας εντολας αυτου, ινα  
those doing the commandments of him, so that  
εσται η εξουσια αυτων επι το ξυλον της ζωης,  
shall be the authority of them over the wood of the life,  
και τοις πυλωσιν εισελθωσιν εις την πολιν.  
and by the gates they may enter into the city.

<sup>15</sup> Εξω οι κυνες και οι φαρμακοι και οι πορνοι  
Outside the dogs and the sorcerers and the fornicators  
και οι φονεις και οι ειδωλολατραι, και πας ο  
and the murderers and the idolaters, and every one the  
φιλων και ποιων ψευδος. <sup>16</sup> Εγω Ιησους επεμ-  
one-loving and doing falsehood. † Jesus sent

ψα τον αγγελον μου μαρτυρησαι υμιν ταυτα επι  
the messenger of me to testify to you these things to  
ταις εκκλησιαις· εγω ειμι η ριζα και το γενος  
the congregations; † I am the root and the offspring  
Δαυιδ, ο αστηρ ο λαμπρος ο πρωινος. <sup>17</sup> Και  
of David, the star the bright the morning. And  
το πνευμα και η νυμφη λεγουσιν· Ερχου· και ο  
the spirit and the bride say, Come thou; and the  
ακουων ειπατω· Ερχου· και ο διψων ερχεσ-  
one hearing let him say, Come thou; and the one thirsting let him  
θω, ο θελων λαβειω υδωρ ζωης δωρεαν.  
come, the one-willing let him take water of life gratis.

<sup>18</sup> Μαρτυρω εγω παντι τω ακουοντι τους  
Testify † to all to the one hearing the  
λογους της προφητειας του βιβλιου τουτου·  
words of the prophecy of the scroll this;

Εαν τις επιθη επ' αυτα, επιθησει ο θεος επ'  
If any one may add to them, will add the God to  
αυτον τας πληγας τας γεγραμμενας εν τω  
him the plagues those having been written in the  
βιβλιω τουτω· <sup>19</sup> και εαν τις αφελη απο των  
scroll this; and if any one may take away from the  
λογων του βιβλιου της προφητειας ταυτης,  
words of the scroll of the prophecy this,

αφελει ο θεος το μερος αυτου απο του ξυλου της  
will take the God the portion of him from the wood of the  
ζωης, και εκ της πολεως της αγιας, των γεγ-  
life, and out of the city the holy, of those having  
ραμμενων εν τω βιβλιω τουτω. <sup>20</sup> Λεγει ο  
been written in the scroll this. He says the  
μαρτυρων ταυτα· Ναι ερχομαι ταχυ. Αμην,  
one testifying these things; Yes † I come speedily. So be it,  
ερχου, κυριε Ιησου.  
comethou, O Lord Jesus.

<sup>21</sup> Η χαρις του κυριου Ιησου † [Χριστου]  
The favor of the Lord Jesus † [Anointed]

μετα παντων † [των αγιων.]  
with all † [of the holy ones.]

<sup>13</sup> † I am the ALPHA  
and the OMEGA, the FIRST  
and the LAST, the BEGIN-  
NING 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 AN-  
GEL to testify to you these  
things in the CONGREGA-  
TIONS. † I am the ROOT  
and the OFFSPRING of Da-  
vid, 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 free-  
ly of the Water of Life."

<sup>18</sup> † 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;

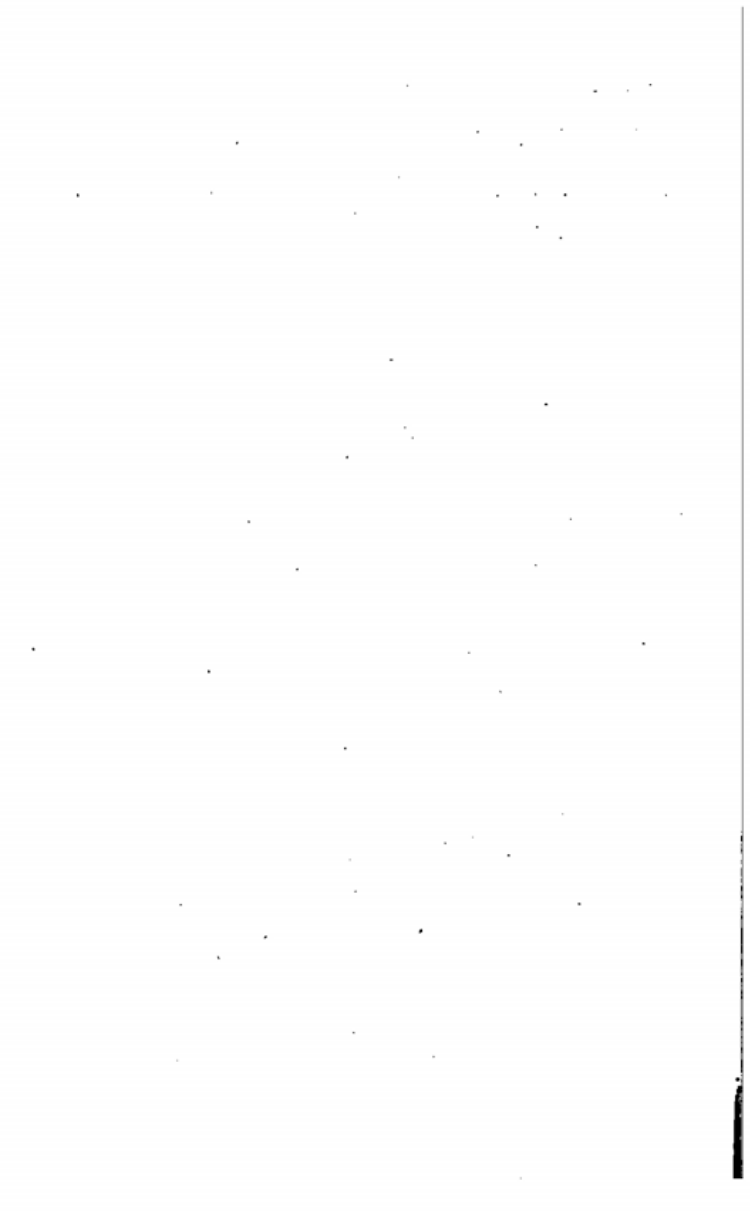
<sup>19</sup> and if any one take  
away from the WORDS of  
the BOOK of this PROPHE-  
CY, GOD will take away  
his PART from † the WOOD  
of the LIFE, † and out of  
the HOLY CITY,—which  
have been WRITTEN of in  
this BOOK.

<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.)      21. Anointed omitted by A.      21. of the  
SAINTS, omitted by A.      Subscription—APOCALYPSE OF JOHN, (A.)

† 13. Rev. i. 8, 11.      † 14. Rev. ii. 7.      † 15. Gal. v. 10—21.      † 16. Rev. v. 5.  
† 18. Deut. iv. 2; xii. 32; Prov. xix. 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**, [youngst,] 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 mourning,] a Province of Coelo-Syria, between Libanus and Anti-Libanus.
- ABOMINATION OF DESOLATION**, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the eagles 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 Chaldaea, A. M. 2088. 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. 23; and "beloved 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. 17.
- 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 renews sometimes in 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 shade 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 Kidron; also called the Potter's field, Matt. xxvii. 3; Acts i. 18, 19.
- ACHAIA**, [grec, thracie,] a Province of Pelmoponnese; also, a Province including all the south part of Greece.
- ACHAICUS**, a native of Achaea, 1 Cor. xvi. 17.
- ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, &c., 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 20 years, or 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 how the true mode, 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.
- ADAM**, SECONDO—Christ so called, 1 Cor. xv. 22, 45-47.
- ADOPITION**, or *Synesis*, from *adoptionem*, occurs only in Rom. viii. 15, 23; 1 Cor. i. 6; Gal. iv. 5; Heb. i. 4.
- ADRAMYTTIUM**, [the court of death,] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xviii. 2.
- ADRIA**, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 17.
- ADVERSARY**, (see *Satan*), one of the emphatical 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 xvii. Rom. viii. 34; Heb. vii. 25.
- AGABUS**, [a Levite, a feast 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**, *aeon*, an indefinite period of time, past, present or future. This is the proper translation of *aeon*, 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, *aeonios*, is found about 75 times, and is applied to *zeal*, *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *eternal* or *everlasting*, as generally understood, is an improper translation of *aeonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aeon*, *aeon*, it cannot properly go beyond its meaning.
- AGIPPAA**, [receiving pain at his birth,] Egypt, and Tetrarch under Claudius Cesar, Acts xiv. 15-27; xxvi.
- ALL**, or *Armeniacus*, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 7; xel. 17.
- ALABASTER BOX**, made of Alabaster bright white fossil, resembling *marbl*

- 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; xi; Gal. iv. 24.
- ALLELUIA**, or **HALLELUIAH**, [*Praise you the Lord*,] A common exclamation of joy and praise in the Jewish worship. The saints sang 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.
- ALPHEUS**, [*Hausand, chief*,] the father of James and Jude, Matt. x. 8; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR**, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.
- AMBASSADOR**, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.
- AMETHYST**.—See **PURPURINE STONES**.
- AMPHIPOLIS**, now called *Emboli*; a city lying between Macedonia and Thrace, 43 miles E. by N. of Thessalonica, Acts xviii. 1.
- ANANIAS**, [*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—18.
- 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 xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW**, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.
- ANDRONICUS**, [*a man excelling 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 man, 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**, Term—the English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet, Priest, and King*. See Psa. ii. 6; xlv. 7; lxxxix. 20; cx. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 38.
- ANointing**, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23—25, 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. xiii. 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**, [*speciey 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. 26. 2. *Antioch*, now *Akakehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTIPAS**, [*against all*,] Antipas Herod, the son of Herod the Great, who beheld John the Immerser, Matt. xiv. 8, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTIPATRIAS**, [*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, 80 miles E. by S. of Thessalonica. Acts xvii. 1.
- APOLLOS**, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.
- APOLLYON**, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.
- APostle**, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as *God's Apostle*, John xvii. 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 FORUM**, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts 22:13-15.
- AQUILA**, [*the eagle*,] a tent-maker, mentioned Acts xvii. 34, with whom Paul wrought and lodged.
- ARABIA**, [*arabias, arbi, 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 Petraea, or the Haptes, in the south, which is very fertile; 2. Arabia Deserta, or the Deserts, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert in the north and north-west. The Jewish writers perceived this region. Mentioned *historically*, 1 Kings 11:1-4; 2 Chron. ix. 1-14; Gal. 1:17; *prophecies*, Isa. xli. 15; Jer. xxv. 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 3.
- 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 1:20; 2 Cor. xi. 32, 33.
- ARIMATHEA**, [*where dead to the Lord*,] or RAMAN, a town of Judea, supposed to be the modern Ramla, a town about 20 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. 8; 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 Cosarea; 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**, [*whole sound*,] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 13.
- ASCENSION OF CHRIST**, account of, Mark xvi. 19; Luke xxi. 50, 51; Acts i. 1-12.
- ASIA**, [*muddy, boggy*,] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycia, Phrygia, Mysia, Troas, Lydia, Lycia, 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.
- ASSUS**, [*approaching*,] a seaport of Asia Minor, in Mysia, 82 miles W. of Adramyttium, now called *Bevram*. Acts x. 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, 44 miles E. of Corinth, and 200 E. 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*.
- ATALIA**, [*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. 12.
- AZOTUS**, [*pillage*,] or *Azodan*, now *Endoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON**, [*confusion*,] capital of Babylon, 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. 10; xvii. 18.
- BALAAAM**, [*the old age, or ancient of the people*,] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii-xxiv; xxi. 2; Josh. xiii. 22; his *sin* mentioned, Dent. 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, *via*, Mark vii. 4; Luke xi. 32, 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. 16, 18, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *pour, to pour; to sprinkle; and dip, to dip*.
- BAPTISM**, *baptisma, baptizatio*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times and *baptizatio* 4 times.

- BAPTISM BY FIRE.** To be "immersed in fire" is an emblem of destruction. Cotzare Mal. iv. with Matt. iii. 19-22.
- IN THE HOLY SPIRIT.** From-  
 ised by Jesus, Acts i. 5; fulfilled on the day  
 of Pentecost, Acts ii. 1; also in the house of  
 Cornelius, Acts x. 16, 17. These super-  
 natural gifts, both external and internal,  
 and possessed by the Apostles and the  
 best-fruits of both Jews and Gentiles, were  
 so overwhelming, as to be figuratively  
 called an immersion in the Holy Spirit.
- BARABBAR** (*son of shame, confusion*), a noted  
 criminal at Jerusalem. Matt. xxvii. 16-21;  
 Mark xv. 6-11; Luke xxiii. 18-26; John  
 xviii. 40.
- BARACHIAH**, [*who blesses God*], the father  
 of Zachariah, mentioned Matt. xxiii. 25.
- BAR-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. 41; xii. 16-17. See *Peter*.
- BARNABAS**, (*son of exhortation*), a disciple  
 of Jesus, and Paul's companion in labors;  
 mentioned Acts iv. 36, 37; xi. 22-30; xii.  
 25; travels with Paul, Acts xiii-xx. 35;  
 separates from him, Acts xv. 36-39; his  
 error alluded to, Gal. ii. 1-13.
- BARCSABAS**, (*son of rest*), Joseph Barsabas,  
 surnamed Justus, one of the first disciples,  
 Acts i. 23; xv. 22.
- BALTHOMEW**, [*a son that suspends the  
 wife*], one of the twelve apostles, proba-  
 bly the same as Nathaniel. Matt. x. 3;  
 Mark iii. 18; Luke vi. 14; Acts i. 13.
- BAUTIMFUS**, (*son of the honorable*), men-  
 tioned Matt. xx. 20-23; Mark x. 46-52.
- BEES.** 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 cover-  
 ing, with a large flat pillow for the head."  
 Was not the bed of the paralytic of this de-  
 scription? Luke iv. 10; Mark ix. 4-11.  
 "Arise, take up thy bed," that is, thy mat-  
 tress—the quilt spread under thee. *Bed* is  
 a symbol of great tribulation and anguish.  
 Rev. ii. 22.
- BEEZLEBUB**, or **BAALREBUB**, [*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 con-  
 tinued 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**, [*heary, mighty*], a town of Mace-  
 donia now called *Peres*; Acts xvi. 10, 12.
- BERNICE**, [*one that brings victory*], daugh-  
 ter of Agrippa, surnamed the Great, and  
 sister to young Agrippa, king of the Jews.  
 Acts xxv. 23.
- BETH-*—*** See *PANORON STONES*.
- BETHAIA**, [*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 vil-  
 lage situated at the foot of Mount Olivet, 2  
 miles E. of Jerusalem, on the road to Jeru-  
 salem.
- BETHESDA**, [*house of mercy*], a pool of wa-  
 ter E. of Jerusalem, and N. of the temple,  
 mentioned John v. 7-16.
- BETHLEHEM**, [*house of bread*], a town of  
 Judah, 6 miles S. of Jerusalem. The story  
 is noted on account of its being the birth-  
 place of David and Jesus. It was called  
*Bethlehem of Judah*, or *Bethlehem Ephratah*,  
 (Gen. x. 8) to distinguish it from another  
*Bethlehem* in Zabulon, near Nazareth, Matt.  
 vii. 32.
- BETHPAGE**, [*a place of sheep*], a village in  
 Mount Olivet, near Bethany, and nearly 3  
 miles E. of Jerusalem.
- BETHSaida**, [*a house of fishing*], a town of  
 Galilee, on the west coast of the lake of Ti-  
 berias, S. W. of Capernaum; the birthplace  
 of Philip, and residence of Andrew and  
 Peter, John i. 41; a man was pronounced  
 lame by Jesus, Matt. x. 21, and it was  
 one of the first places ravaged by the Ro-  
 mans.
- BETTERRIGHT**, the particular privileges en-  
 joyed in most countries by the first-born  
 son. With the Hebrews he was peculiarly  
 Theodor's, Gen. xxi. 20; had a double  
 share of his father's inheritance, Gen. xxi.  
 17; had dominion over his brethren, Gen.  
 xxvii. 29; and succeeded his father in the  
 kingdom of high priesthood. Isaac, said  
 his *birthright* to Jacob, Gen. xxx. 25; Job.  
 xii. 10, 17. Heuben forfeited his on account  
 of his incest, Gen. xxx. 2, 3; so his tribe al-  
 ways remained in obscurity, while his  
 younger brethren shared the privileges.  
 Levi had the priesthood; Judah the royal-  
 ty; and Joseph the double portion.
- BISHOP**, *episcopus*, *Overseer*; synonymous  
 with *Elder*, and *Shepherd*. See *Elder*.
- BITHYNIA**, (*insular precipitation*), a country  
 of Asia Minor, bounded on the north by the  
 Euxine or Black Sea.
- BLACK**, or **BLACKNESS**, in prophecy is gen-  
 erally symbolical of affliction, disease, and  
 distress. See Job xii. 20; Jer. iv. 28; xvi.  
 21; xlv. 2; Lam. iv. 8; v. 10; Joel ii. 6;  
 Nahum ii. 10.
- BLASPHEMY**, *Blasphemie*, speaking against,  
 whether God or man be the object. The  
 word occurs 19 times in the New Testam-  
 ent. Under the law blasphemy against  
 God was punishable with death, Lev. xxiv.  
 16, 17, 23; and Jesus declares blasphemy  
 against the Holy Spirit unpardonable,  
 Matt. xii. 31; Mark iii. 29; Luke xii. 10.
- BLASTUS**, (*that binds and looses earth*),  
 Chamberlain to Herod, Acts xii. 20.
- BLESSING**, no animal having any was to be  
 sacrificed, Lev. xiii. 10; Deut. xv. 21; xxv.  
 1; Mal. i. 14. Christ without blessing, 1 Pet.  
 i. 10; and Christians to be so, Eph. v. 27.
- BLESSINGS**, 88 instances of, Gen. xii. 11; Ge-  
 n. xii. 2 Kings vi. 19; Paul, Acts ix. 8-10;  
 Elymas, Acts xiii. 41; hindrance *verbo*, Matt. ix.  
 27; xvi. 22; xx. 30-34; MARK viii. 28; x.  
 51; Luke iv. 15; vi. 12; John i. 7. A  
 symbol of ignorance.
- BLOOD**, not to be eaten, Gen. ix. 4; forbid-  
 den under the law, Lev. xii. 17; vii. 26;  
 xiv. 10, 14; xii. 20; forbidden to Chris-  
 tians, Acts xv. 29. The blood is the life of  
 the animal, and synonymous for food  
 besides, the fat and blood were God's part of  
 every sacrifice. Blood is frequently synony-  
 mous of war, carnage, and slaughter. Eccl.  
 ix. 2, 3, 6, 7, 11, 12. Rev. vii. 16. To  
 drink water into blood is to eternal dan-  
 tioned war.
- BLOOD OF CHRIST**, redemption through it,  
 Eph. i. 7; Col. i. 14; 1 Pet. i. 9. *sanctifica-  
 tion* through it, Heb. x. 29, *cleansing*,  
 1 John i. 7; *life*, i. 2; *the wine of the  
 Lord's Supper* called his blood, and the  
 blood of the New Covenant, Matt. xxv. 28;

Math. xiv. 24; Luke xiii. 29; 1 Cor. xii. 26; also called the blood of the everlasting covenant. Heb. x. 1, 20.

**HOANSHOES,** (*hoan of thunder*), is ascribed 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 to be 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 experiences and sanctification. The Christian's body is to be kept pure, Rom. xii. 1; 1 Cor. vi. 18; 1 Thess. iv. 4; to be changed at the resurrection, 1 Cor. xv. 42-54; 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 materials employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hebdol's works were written on lead; the Roman laws on brass; God's on stone; and Solomon'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 *liber* (the inner bark of a tree) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xli. 7. Parchment was afterwards invented in Pergamus. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *volvo*, 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; xii. 10.

**BOOKS,** mentioned, but now extant; of the wars of the Lord, Num. xxi. 14, of *Jasper*, Josh. x. 15; 2 Sam. i. 18; of *Samuel concerning the height*, 1 Sam. x. 25, of *Autimon*, 1 Kings iv. 32, 33, of the *chronicles of Israel*, 1 Chron. xxvii. 24, of the acts of Solomon,

1 Kings xi. 41; of *Nathan, Samuel, and Asa*, 1 Chron. xxix. 29; of *Ahoab the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Achaziah*, 2 Chron. xii. 15; of *Jeho*, 2 Chron. xx. 31; of the *sayings of the Seers*, 2 Chron. xxxiii. 18; *Paul's epistle to the Laodiceans*, Col. iv. 16.

**BOBOL,** (*trading ass*), the father of Balaam, 2 Pet. ii. 15; also called *Beor*, Num. xxii. 5.

**BOTTLES** were anciently made of leather. The skin of a goat, pulled off whoe, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

**BOWELS,** a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews ascribed 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. 42; xi. 11; xxvii. 25. 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 xiii. 20; Acts x. 6; 1 Cor. x. 16; xi. 23.

**BREASTPLATE.** A part of the Christian 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. 15-29; xxxix. 8-11. **BRETHREN** (in Christ) to forgive each other, Matt. v. 18, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. ii. 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. xii. 1.

**BRIDE,** a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 9.

**BRIDEGROOM,** a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xii. 1-15.

**BRIMSTONE AND GRASS,** employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xli. 6; Ezek. xxxiii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

**CATAPIHAS,** (*a searcher*), a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 60, 69; xviii. 13, 14, 4.

**CAIN,** (*possession*), the first-born son of Adam; his *history*, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

**CALL,** to invite, from *kaleso*, to call, which occurs about 120 times, and *proskaleto*, to call to one, about 30 times.

**CALLED,** *Allesho*, 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,** *Allesho*, profession, occurs 14 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the Christian's calling.



- 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. xvi. 13; Mark viii. 27.
- CHALCEDONY.** See PARCHOUS STONES.
- CHARGE** of Jesus to the apostles, Matt. x. 1. &c.; to the seventy, Luke x. 1-12; to Peter, John xvi. 13-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15-19; of Paul to the elders of Ephesus, Acts xx. 17-25.
- Charges with them,* Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazaritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.
- CHARIUM,** or **HARAN,** now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 100 miles N. E. of Antioch. Acts vii. 4.
- CHARITY,** recommended, Gal. iii. 5; 1 Thess. iv. 5; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job, xxi. 1-11.
- CHERUBIM,** plural *Cheubim*, 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. 2; Rev. iv. 1; or as images wrought in tapestry, gold, or wood, Exod. xxv. 34; xxvii. 7; Ezek. xli. 23; as having a plurality of faces, Exod. xxv. 20; Ezek. i. 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 cherub 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. 23-29; 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. 10; Deut. iv. 9; vi. 6; xi. 18; Psal. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 5; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxvii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ix. 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 ii. 1.
- CHILDREN** "of the brideschamber." A select number of guests, who were the constant attendants on the bridesroom 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. 26.
- A term equivalent to "the raised up."
- CHILNEROTH,** Lake of, the same as Genesareth,—which see.
- CHIOS,** (*open or opening*.) an island of the Aegean sea, over against Smyrna, now called *Setis*, Acts xx. 15.
- CHISEL,** (*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,** *electus*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 10 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 *Assisted*.) A Greek word answering to the Hebrew word, *Messiah*, and signifying the anointed or consecrated one, the *Messiah*—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *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 Corintha lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.
- CHRISTIAN.** *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xvi. 58; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.
- CHRYSOLITE.** See PARCHOUS 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 out-circumcision of the ordinances of the gospel, and submission to them. Phil. iii. 3.
- CITY,** *Babylon*, the Great City, Rev.

## ALPHABETICAL APPENDIX.

- xiv. 8; xv. 19; xvii. 18; xviii. 10, 12, 10, 21: *Jerusalem*, the Great City, Rev. xxi. 10: the Holy City, Rev. xxi. 2; xxi. 3; xxii. 19. A city is the symbol of a corporate body, under one and the same police.
- CLAUDA**, [*a lamentable voice*], a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xviii. 16. It is now called *Gazo*, and is occupied by about thirty families.
- CLAUDIA**, [*name*], a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.
- CLAUDIUS**. See *Cressa*.
- LYSIAS**, the Roman tribune, mentioned Acts xxi. 23; xxii. 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. 1. 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 practice of moral purity, Lev. xi. 43-45; xx. 24-26; Deut. xiv. 2, 8, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.
- CLEMENT**, [*mild, gold, mercurial*], mentioned Phil. iv. 3.
- CLEOPAS**, [*the whole glory*], the husband of Mary, John xix. 25, called also *Alphaeus*, 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; xxvii. 3; 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; Job xix. 23. Such coats are still worn by Arabs, and are considered of great value.
- COCK-CROWING**. In Matt. xxvi. 24, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xxii. 34; John xiii. 28. But according to Mark xiv. 20, 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. 8; 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  *joys 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 foul of an ass*." The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34.) "AND THEY," (the owners,) "let them go," Mark xi. 6.
- COMFORTER**, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times; John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.
- COMMON**, profane, ceremonially unclean.



The Greek term *κοινος*, 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. 7, 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 *ekkaléo*, 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 80 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *sumeidenas*, compounded of *sun*, together, and *eides*, to see or know,—in Latin *conscio*; whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 16; Heb. x. 22; *seared*, 1 Tim. iv. 2.

**CONTENTMENT** recommended, Prov. xxv. 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxviii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 13; Phil. iv. 11.

**CONVERSATION**, edifying, recommended, Matt. xii. 35; xiv. 14—32; Col. iii. 10; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 26; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 5.

**COOS**, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician, and *Appellus*, 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 *brass* occurs in the common version, it should be rendered *copper*.

**CORBAN**, a sacred gift, Matt. xv. 5; xlii. 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 Peloponnese, on the isthmus of Corinth, 47 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, seeking advice, &c. i. 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; general exhortations 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 stuns at the externalization 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 attentions to unity and peace, closes his communications to this large and eminent congregation.

**COUNCILS**, (*of a kind*), a pious Roman-catholic, stationed at Concora in Palestine, to whom Peter was sent from Japan, a disciple of Apollon, to tell him "words whereby he might be saved," and on whom and his friends, the attractive gifts of the Spirit were poured out, in the establishment of Peter and his companions, Acts x. Cornelius, though a Gentile, was probably a convert to the Jewish religion at the time of Peter's vision.

**CORNELIUS-STONE**, a masonry 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 Ibadah, twenty-eight feet long, six and a half feet wide, and four feet high.

**COUNCIL**, a tribunal frequently mentioned in the New Testament. The Great Council so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted to the time of the Macchabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting by the whole to 72 persons, as 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**, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 23 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Mosaic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.
- COVERTNESS**, an eager, unreasonable desire of gain, a longing after the goods of this world. It is called covetousness, Col. iii. 5. Ephesians, vi. 12; Deut. v. 21; Rom. vii. 5; 1 Tim. i. 6; 1 Tim. ii. 9; 1 Tim. iii. 10; 1 Tim. vi. 10; 1 Tim. vi. 10; 1 Tim. vi. 10; 1 Tim. vi. 10; 1 Tim. vi. 10.
- CRUCIFIX**, [crucifixus, crucifixus,] a person crucified. 1 Tim. ii. 16.
- CRISTANS**, inhabitants of Crete, Titus i. 12.
- CRISTA**, [crista,] an island at the mouth of the Aegean sea, between Rhodes and Peloponnesus. Acts xviii. 7. It is now called Candia.
- CRISTUS**, [crucifixus,] 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 doctrine 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. lxxii. 8. 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 OR.—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 Ortesbach, Semler, Rosenmuler, Joadridge, Whitty, 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. 27, is rendered *fiat* in Gen. xxxi. 40; Job xxxvii. 18, and Jer. xxxvi. 20; and *ice* in Job vi. 16, xxxviii. 29, and Isa. cxviii. 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. 27; Rev. iv. 6; xxii. 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 23 inches.
- CUMMIN**, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 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. xii. 15; xlii. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Psa. xli. 6; xvi. 5; xxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 23; Psa. lxxviii. 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. 14-10; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 18-20; 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. xxiii. 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 Myria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 16; the gospel preached there, Acts x. 10; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts v. 39; xxvii. 4.
- CYRENE**, [*a wall, coldness*,] a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.
- CYRENIUS**, [*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. 16; 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 influence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 8, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent: and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of 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. xlv. 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. xxiv. 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; lxxxvii. 10—12; cxv. 17; cxlvi. 4; Eccl. i. 5; xiii. 7; Isa. xxxviii. 18; shall be raised,

Job xix. 26, 27; Psa. xlix. 50; John v. 25; Rev. xx. 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. 16; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xx. 10—13.

**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. 5—20; lxxxix. 48; 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—6; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; x. 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 coins*,] a silver-smith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 8 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 *daemones*, knowing; Eusebius, from *daimonios*, to be terrified; and Proclus, from *daimo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those angels whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolos*. 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 dreadful 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 *††* who were supposed to have a dem

- 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.
- DELIBE**, [*casting*], 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 Bible 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; xiv. 13.
- DIAMOND**. See **PASCIOUS 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 Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 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. 85. 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."
- DIOSEPHES**, [*ourished 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 ix. 18; 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, crassity, biting, insatiable gluttony, sluttiness in lust, vomiting and returning to their vomit. Hence the name is given to evil-doing, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxi. 13.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syrian, that is, *gazella*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—41.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 6d.
- 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.
- DELINK**, 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 xvii. 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. 16; 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. 23, 35; 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. 23 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. 6, 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. xlv. 11; Matt. ii. 1, 2.
- EAT**. See **DINE**. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4-7; Esth. i. 6; vil. 8; John xii. 3; xiii. 25.
- EDIFICATION**, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 1 Thess. v. 11; Heb. x. 24.
- EGYPT**, [that binds or oppresses,] bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the base of kingdoms, as declared in prophecy, Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.
- ELDER**, *presbyteros*, 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 *presbyterion*, presbytery.
- Presbyterion*, occurs three times; in Luke xxii. 66, and Acts xiii. 6, 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 *Presbyteros*, 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, 23. *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. 6-9.
- ELECTION**, *ekloges*, choice, chosen, approved, beloved; it occurs only 7 times. See **CROSS**.
- 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., xli. 17-29; 2 Kings i., ii. 1-14; ix. 26; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-8; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.
- ELISABETH**, [oath of God,] the wife of Zacharias, mother of John the Baptist, Luke i. 5.
- ELISHA**, [salvation of God,] a prophet of Israel, son of Shaphat, Elisha's successor, 1 Kings xix. 15-21; 2 Kings ii. 3, 11-17; iv-ix; Luke iv. 27.
- ELIUD**, [God is my praise,] Matt. i. 14.
- ELMODAN**, [God of measure,] Luke iii. 27.
- ELVIAN**, [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, 20; 2 Chron. xvi. 14; John xix. 38, 40.
- EMERALD**. See **PRECIOUS STONES**.
- EMMAUS**, [people despised,] a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.
- ENEAS**, [laudable,] Acts ix. 35.
- ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxxv. 21; Matt. v. 44; Luke vi. 27-30; Rom. xii. 14-21; examples, Job xxi. 29-31; 1 Sam. xxi; xxvi; Psa. xxv. 4-15; Luke xxiii. 34; Acts vii. 60.
- ENMITY**, spoken of, Gen. iii. 15; 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. xiii. 5; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.
- EP'APHRAS**, [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. xii. 5.
- EPHESIANS**, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "the hope of glory," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anc-

and others, and the father of all. Thus the world was a chaos, or formless mass of matter, in the beginning.

**EPHRAIM**, a tribe of Israel, descended on their mother Rachel's side from Jacob by E. Hebron, and chiefly settled in the mountains of Judah, westward of Jerusalem. They were the first to be converted to the Christian faith, and the first to be baptized. There the apostle Paul planted Christianity, and others. For accounts of their conversion, see the *Acts*, viii. 1 to xiv. 15, and xv. 1 to xv. 21.

**EPHRAIM**, a tribe of Palestine, in the country belonging to the tribe of Benjamin, *Gen. xli. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

**EPHRAIM**, *(see the passage)* a sect of Epicureans who adhered to the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. *Acts xvii. 18.*

**EPISTLE, or LETTER.** Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction:"

EPISTLES OF PAUL.		
	from Corinth,	A. D. 52
1 Thess.,	from Corinth,	52
2 Thess.,	" "	52
Galatians,	" "	52
1 Corinthians,	" Ephesus,	57
Romans,	" Corinth,	57
2 Corinthians,	" Philippi,	58
Ephesians,	" Rome,	61
Colossians,	" "	62
1 Timothy,	" Italy,	63
Titus,	" Macedonia,	66
2 Timothy,	" Rome,	68

The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologists 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. 12; xvii. 30; Rom. xiii. 8; James ii. 8.*

**ERASTUS**, [*lovely*], a Christian converted by Paul, and treasurer of the city of Corinth. *Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.*

**ESAU**, [*formed, finished*], or according to some, covered with hair, eldest son of Isaac by Rebekah, *Gen. xxv. 21-34; xxi. 34, 35; xxviii. xxviii. 6-9, &c.; Heb. xi. 9; xii. 16, 17.*

**ESAU**, [*near me*], son of Naggo, one of the ancestors of Jesus, *Luke iii. 25.*

**ESPOUSALS**, the act or ceremony of marriage, *Jer. ii. 2*; but sometimes means only betrothing, or making a matrimonial engagement. *Matt. i. 18; Luke i. 27; 2 Cor. xi. 2.*

**ESRON**, [the dart of joy], mentioned *Matt. i. 3.*

**ETERNAL**, *aiouaios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aioua*, age, and must be related to it in meaning. There is no equivalent word in English by which *aiouaios* can be exactly rendered. See *Age*.

**ETHIOPIA**, (in Hebrew, *Cush, blackness*, in Greek, *Aethi*), a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, *Ezek. xlix. 20; 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 xv. 1; 2 Tim. i. 3.*

**EUODIAS**, [sweet acorn], 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. 3-6; Matt. xix. 11, 12; Acts viii. 27.*

**EUPHRATES**, one of the largest and most celebrated rivers of Asia, on which anciently it is frequently styled "the river." It rises in the mountains of Armenia, and after passing a course of 1500 miles flows into the Persian Gulf. *Gen. ii. 14; xv. 10; Josh. i. 4; and prophecy vi. alluded to, Jer. xli. 1-4; Rev. ix. 14; xvi. 12.*

**EUROCHYDON**, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. *Acts xxv. 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 xvi. 9-12.*

**EVANGELIST**, [a publisher of good tidings], a name which was given to those who went from place to place to preach the gospel. Philip, one of the seven deacons, is termed the *Evangelist*, *Acts xxi. 8.* Paul exhorts Timothy to "do the work of an Evangelist," *2 Tim. iv. 5.* And in *Eph. iv. 11.* *Evangelistas* (Evangelists) are expressly distinguished from *pastores* and *doctores*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

**EVE**, [giving], the name of the first woman, and mother of the human race. *Gen. i. 26-31; ii. 18-25; iii. 1; iv. 1, 3, 5; v. 2.* mentioned by Paul, *2 Cor. xi. 3; 1 Tim. ii. 15, 16.*

**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. xxi. 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. xiv. 7.* Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin), neither tempteth (causeth to sin) he any man," *James i. 13.* *Ho potestas, the evil one*, is a term in many places equivalent to *ho diabolos*, or *ho Satanas*. See *Matt. v. 37, xi. 12,*

xiii. 10; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 3.

**EXACTION** censured, Deut. xv. 2; Matt. xviii. 25; Luke iii. 13.

**EXAMINATION** of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vi. 3; Luke xv. 17, 18; 1 Cor. xi. 28.

**EXCLUDE**, or *Exkommunicare*, 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 39 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 34; Rom. xii. 8; 1 Cor. xiv. 3.

**EYE**. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 16; "beautiful eye," Prov. xxii. 9. "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. li. 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. xl. 4; watchful providence, Psa. xxxiii. 8; omnipresence, Heb. iv. 13; Heb. 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," sent forth 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 xxi. 18; and *sealed up*, *blinded*, *closed*, or *darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or blinded, that it cannot discern between good and evil. Isa. xlii. 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; xi. 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. lxxii. 10; Lev. ix. 11; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

**FAIR HAVENS**, an unsafe harbor in Crete, N. E. of Cape Levo, or Marala. It bears the same name to this day. Acts xxvii. 8.

**FAITH**, *πίστις*, belief, trust, confidence, occurs 244 times, and the verb *πιστεύω*, I believe, 246 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," Hebr. 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. 16, 10; Acts xxvi. 6, 18; xxviii. 22, 23.

**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.

**FATHER** mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 3; the kind accessible 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.

**FAULT**, treatment of, in a brother, Matt. xviii. 15—17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.

**FELIX**, (*Agrippa*;) the successor of Comanus 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. 45; Rom. xii. 13; xv. 27; 2 Cor. vii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

**FESTIVALS**, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The *Feast of Pentecost* or of *Weeks*, fifty days after the Passover. 4. The *Feast of Trumpets*, held on the first and second days of 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 by 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 debts, 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 i. 22. The *Feast of the Dedication*, established by Judas Maccabeus, B. C. 170, to commemorate the cleansing of the temple, after its profanation by Antiochus,





- 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**, *prōgnōsis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *prōgnōsko*, I foreknow, occurs five times, Acts xxvi. 5; Rom. viii. 29, xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17. Know in the Hebrew idiom, signifies sometimes to approve, to 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; xlv. 47; Acts ii. 38, &c.; enjoined Matt. vi. 15; xviii. 21, Eph. iv. 32; Col. iii. 13; James ii. 13.
- FORNICATION** means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. Adultery, Matt. v. 32, 3. Idolatry, 2 Chron. xxi. 11 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.
- FORTUNATUS**, [*lucky, fortunate*], a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.
- FOX**, a wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; 1 Sam. 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. 23.
- 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. 13.
- 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**, *plerōma ton chronon*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.
- FULNESS OF THE GENTILES**. The completion of the salvation of the Gentiles, during the present dispensation.
- FURLONG**, the eighth part of a mile, Luke xxiv. 13; John vi. 19; xi. 18.
- GABBATHA**, [*high, elevated, or the pavement*], a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the pretorium.
- GABRIEL**, [*the mighty one of God*], the angel, mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.
- GADARA**, the chief city of Peræa, in Coelosyria, a few miles east of the Lake Tiberias. Mark v. 1.
- GADARENES**, the inhabitants of Gadara. Luke viii. 26.
- GAIUS**, [*lord, earthly*], the name of one or two eminent Christians, mentioned Acts ix. 29; xi. 4; 1 Cor. i. 14; 3 John 1.
- GALATIA**, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycæonia, 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 280 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**, [*lake, sea*], 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.
- See of. See GENESEARETH.
- GALLI**, a general name for whatever is very bitter or noxious. 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. 26.
- GALLILO**, [*who lives on milk*], proconsul of Achæia, A. D. 55, elder brother to Peneca, 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 rebukes men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 23; 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 hell* is used in a similar manner for councils, designs, or authority. Matt. xvi. 18.
- GAZA**, [*strong, or a post*], a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

**GEHENNA.** the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnoim." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the 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. *Geheena*, then, as occurring in the New Testament, symbolizes *death* and *eternal destruction*, but in no place signifies a place of eternal torment.

**GENEALOGY,** a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

**GENERATION,** *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *see genea water*, 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 50 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. 24; Titus iii. 2. Christ an example, 2 Cor. x. 1; the *apostles*, 1 Thess. ii. 7.

**GERGESENES,** [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.

**GETISEMANE,** [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xxii. 39. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxi. 30-40.

**GIFT OF THE HOLY SPIRIT.** This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 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 *Sarkisak* was a peculiar display of the glory of God, Exod. lii. 9-5; xiii. 21, 22; Lev. xvi. 2; 2 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 20; 1 Cor. xv. 41; Heb. i. 3; Rom. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, &c.

**GLUTTONY** censured, Deut. xxi. 20: Prov. xiii. 1, 20; xiv. 10; 1 Pet. iv. 3.

**GNASHING** of teeth, rage, Psa. xxxv. 16;

**AGONY**, anguish, Psa. cxii. 10: Matt. viii. 12; xiii. 42, 50; xxii. 13.

**GNAT**, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Blind guides! who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

**GOD**, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Yahveh*) and *Elohim*. Dr. Havercorn defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest. Only Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels, Psa. cxvii. 7; Heb. i. 6; to judges or great men, Exod. xii. 28; Psa. lxxiii. 1; John x. 31, 35; 1 Cor. viii. 5; and to idols, Deut. xxxii. 17.

**GOD** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.

**GOLD**, employed as a comparison, Psa. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

**GOLGOTHA**, [*a heap of skulls*,] See CALVARY.

**GOMORRAH**, [*rebellious people*,] See SOPHOM.

**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 70 times; *euangelizo*, to proclaim good news, 56 times; from which also *euangelista*, 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 **FOUN** or **SEPULCHRE**.

- GREECE**, in Hebrew *Javan*, Isa. lxvi. 10; 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. 20; xi. 2; Zech. ix. 13; Acts xx. 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 through *sheol* in many places, (such as, Gen. xxxv. 25; xiii. 28; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.) may signify *keber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; *a state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *hellan*, 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. 10; 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. xviii. 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.
- HALLELUJAH** or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by Galen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* 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 Calaphas, 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 **ΠΑΟΡΩΤΙΣΤΑ**, 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.
- HATRED** 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. 19; (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.
- HEBELI**, [*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, 1 Cor. xi. 22. Abraham was known by that name 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 apostasy, 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**, *hairessa*, 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 Tertullian 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, 1 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 Peraea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8.) in the 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 Juno*], 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. 10; 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.
- HIRAPOLIS**, [*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 Kalai*.
- 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, Esad. xii. 6; Lev. xvi. 33; Num. xxvi. 61; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; Psa. lxxii. 2, 3, 4; and the Spirit of God is frequently designated "the Holy Spirit."
- HONESTY** enjoyed, Lev. xix. 15, 35; Deut. xxv. 13; Matt. vi. 5, 11; Mark x. 19.
- HONEY**, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 5—18; 1 Sam. xiv; Matt. iii. 4.
- HONOR**, *time*, 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. 5; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 13; xv. 4, 13; Heb. xii. 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; *paie* is the symbol of death and destruction.

**HOSANNA**, a form of acclamatory blessing or wishing well, signifying, *Save now! Succor now! Be now! Ropitious!* Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

**HUSLA**, (a *sermo*), 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 700 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.

**HOSPITALITY**, the practice of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 5; 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; xiii. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. iii. 26.

**HUNGER**, an established symbol of affliction. To "*Avenger 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 **PANCREUS BROWN**.

**HYMENEUS**, [*septial, 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**, [*Icosae*], a town of Asia Minor, visited by the apostles. It was the capital of Lyconia, 126 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 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. 30, in the Greek means false, slandering, pernicious word.

**IDOL**, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and smulfully indulged. 1 John v. 21.

**IDUMEA**, [*red, earthy*], a country lying in the north of Arabia, and south of Judæa. Mark iii. 18.

**IGNORANCE**, voluntary, censured, John iii. 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 xviii. 1, 26; 2 Pet. iii. 5.

**ILLYRIUM**, [*joy*], a province lying N. W.

of Macedon, along the eastern coast of the Adriatic Gulf, and now called Scylaxonia. Rom. xv. 19.

**IMMANUEL**, [*God with us*], a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. i. 23.

**IMMORTAL**, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it 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. 37; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

**IMPOSITION OF HANDS**, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. ix. 15; Mark vi. 5; Luke iv. 10; xiii. 15; Acts vi. 6; viii. 17; xiii. 3; xiv. 6; xxviii. 8. 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**, *logical*, 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. 16, &c.

**INCENSE**, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 24; Luke i. 9.

**INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 52; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. 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. lxx. 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. 24; 1 Sam. xviii. 6—30.

**INN**, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

**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 1318 years, is inscribed on the Arundel marbles.

- Parts of the law of Moses were inscribed on the altar at Hbal. Deut. xliii. 8.
- INFLUSSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18, 19; Col. iv. 8, &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. 25; Job xxvi. 2, 3; Mark vii. 0.
- ISAAC**, (*laughter*.) the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xli. 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. 28; 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. 722, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28-34; Deut. ix. 27, 28; xxxiii. 15-68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1-9; Isa. i. 26; iv. 2-6; xl. 1; xiv. 1-3; xviii. 2, &c.; Jer. xvi. 14, 15; xxxiii. 8; xxxi. &c.; Hosea iii. 5; Amos ix. 14, &c.; &c.; the same represented by the revival of dead bones, Ezek. xxxviii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. li. ix. 1-7; xvi. 6; xxvi., &c.
- ISACHAR**, [*price, reward*.] the fifth son of Jacob and Leah, Gen. xlii. 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 **PANCIOUS STONES**.
- JACOB**, [*As that supplants*.] the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIKUS**, [*diffuser of light*.] chief of the synagogue at Capernaum, Mark v. 22-43; Luke viii. 41-56.
- JAMBRES**, [*the sea wark 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 Melchizedek, 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**, [*As that cures*.] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5-9; Rom. xvi. 21.
- JASPEL**. See **PANCIOUS 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 Hilkinah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 41 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 Judah; 10 miles west of the Jordan, and 17 miles N. E. of Jerusalem. It was noted for palm

- trees, and was once a large city, but now a mere 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, Acra, 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. 32.
- 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 *Yan*, or *Jan*, *I shall be*; and *Sava*, *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 *Jesus* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Jesus* is the salvation of God. For *Jesus* is the salvation of God." The "name of Jesus, i. e. salvation of God." The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *nomine in superius vocato*, 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. 8, 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 Rhese, Luke iii. 17.
- 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 Petraea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.
- JOEL**, [*that which 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 750 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.

— **named 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 ix. 6.

**JONAH**, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 854 to 856, 2 Kings xiv. 26. 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. 36—43; x. 6—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 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 20 yards, and its ordinary depth 13 feet. The "country beyond

to the  
west  
of  
the  
Jordan

- the Jordan," comprised Pera, Batanes, Trachonitis, Iturea, Galanaditis, Gaulonitis, and Decapolis.
- JOSAPHAT**, (*increase, addition*), the son of Jacob and Rachel, and brother to Benjamin, Gen. xix. 21-24. 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 He. i., 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 He. i.; or, as we call it, *son-in-law*; hence called by Luke, the son of He. i., in virtue of his being Mary's husband.
- of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 54, 61.
- called **Barabas**, 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; xvii. 56; Mark vi. 3; xv. 40, 47.
- or **JOSAS**, surnamed **Barabas**, 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. 2458. 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; 3 Kings xxiii. 8; Zech. iii. 1, 6, 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. 30; Rom. xii. 13; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16-18, &c.
- JUBILEE**, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.
- JUDAH**, or **JUDEA**, [*confessing, praise*], that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 24 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 **Thaddeus**, 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 **Barabab**, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 33.
- 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 xlii. 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. 33; 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**, [*young*], 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. 20; 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. xlii. 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 xii. 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. 33; 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 Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. 11. 44; xii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; (v. 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. 61; John iii. 5, 8; 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. 20; 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 xiii. 41; Acts ix. 40; xx. 36; xxi. 5.
- KNOW**, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4. "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."
- KNOWLEDGE**, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.
- LABOR**, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men. Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9; iv. 11, &c.
- LAMB**, the well-known type and symbol of the Messiah. See Gen. xiii. 7, 8; Exod. xii. 3-5; Isa. lii. 7; John i. 29; 1 J. i. 19; Rev. v. 6-13, &c.
- LAMECH**, [*poor, made lame*], one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 38. 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 old 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; xii. 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.
- LABEA**, [*a rocky country*], a city near Fair Havens, in the island of Crete, Acts xvii. 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. 35; ceremonial observances, Luke ii. 27; Acts xv. 8, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 5-17; 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. 46-52.
- LAZARUS**, [*the helper 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 *levain* 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 Pontius, a Roman legion contained 5000 infantry, and 200 cavalry. About the time of Christ, it contained 600 foot soldiers, and 200 horse, Mark v. 9; Luke vii. 39; Matt. xvi. 53.
- LEPER**. Since the Leper, Matt. xvi. 6, so called from his having been a leper; it was unlawful to eat with persons who had the leprosy.
- LEVI**, [*separated*], the third son of Jacob and Leah, born in Mesopotamia, B. C. 1766; 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. xix. 8; Acts ii. 10.
- LIFE**, properly existence, either animal or rational. Natural life, valuable, Psa. xlii. 7-9; short and uncertain, Job vii. 16; xlv.

- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxix. 5; xv. 5, 8, 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. 30; 1 Cor. xv. 12-57; Phil. iii. 10, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-10. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 10; 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 Saviour in Matt. vi. 28, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means cotton. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, [*acts*], 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 viii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful 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 Judæa, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is 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 they apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 28; 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. 7. 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 Dionysius 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; Job. vii.; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.
- LOVE** of 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. 13, 13; Rom. viii. 35, &c. Love to God required, Deut. vi. 5; x. 14; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 10, 21; v. 1-3; to Christ, its nature, Matt. x. 37-43; John xv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 8; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 34; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, [*luminous*], a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCRE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, [*luminous*], a native of Antioch, and a physician. He was Paul's companion and assistant, Philemon 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The *Book of Luke's Gospel* appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-61; Acts xvi. 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**, [*the 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. 6; iii. 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.

**LYSIA** or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xvii. 5.

**LYSIAS**, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31-40; xlii. 28-30; xliii. 15-20.

**LYSTRA**, [*that dissolves or disperses*,] a city of Lycania 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. 6-22.

**MACEDONIA**, [*salvation*,] 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**, [*magdalen*,] a town mentioned in Matt. xv. 32, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.

**MAGI** or **WISDOM MEN**, Matt. ii. 1-12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Israhel, and from Arabia, a country east of Judaea.

**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.

**MALACHIUS**, [*Aug.*] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.

**MALÉ** nor **FEMALE**, Gal. iii. 28. 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; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10-23; Gal. v. 17; Eph. ii. 1-3; his mortality, Gen. iii. 19; Job vii. 10-14; Psa. lxxv. 9; Gal. i. 8; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 36; iv. 14; v. 26; v. 29, 40; x. 27, 28; xi. 25; 1 Cor. xv. 23, &c. The "old man" denotes the natural, un sanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unenowned; "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. 1; Num. xi. 7-9; Psa. lxxviii. 25-28; referred to, John vi. 21, 43, 64; Heb. ix. 4; Rev. ii. 17.

**MARANATHA**. See **AKATHENA**.

**MARK**, [*ipso, strong*,] 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. 17. 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 20 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weiss, Wolk, Bauer, 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 **CHARICER**, "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. xiii. 5; xlii. 10; 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 imposer.

**MARKS** "of the Lord Jesus," Gal. vi. 17. The scars resulted 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.

**MARK**, his institution, Gen. ii. 21-24; his nature, Matt. xix. 4-9; 1 Cor. vi. 16; vii. 19, 31; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 28; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xlix. 22; seen by our Lord's parables, Matt. xiii. 7-12; xiv. 1-10; sanctified by his presence, John ii. 1-10; none in the resurrection-state, Matt. xxii. 30; Mark xiii. 25; Luke x. 28. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

**MAUS HILLS**. See **ABRACABAS**.

**MARYIA**, [*she becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38-42; John xi. 1-42; xvi. 2.

**MARYR**, properly means a *witness*, and is applied in the New Testament;—1. To judicial witnesses, Matt. xxiii. 10; xxvi. 65, &c. 2. To one who testifies by 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 xiii. 20; Heb. 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 daugh-

- ter of Eli, of the royal family of David, Matt. i. 16; Luke i. 27; 11. 5. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2; John xiv. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xi. 25, and mother of James, Jude, Joseph, 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 Home, Rom. xvi. 6.
- MASTERS**, their duty, Eph. vi. 1; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. vii. 5-10; Luke vii. 2-10; Acts x. 2.
- MATATHA**, [*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.
- MATTHAN**, [*the reins*] son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary, Matt. i. 15, 16.
- MATTHAT**, [*gift, he that gives*] son of Levi, and father of Heli, Luke iii. 24.
- MATTHEW**, [*given, a reward*] also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark ii. 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. 154 a Greek copy was found in the East Indies, and in the year 483 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.
- MATTILIAS**, [*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. 28.
- MEDIATOR**, *Medites*, occurs Gal. iii. 10, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6: ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.
- MEEKNESS**, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.
- MELCHIZEDEK**, [*king of righteousness*] king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Psa. cx. 4; Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.
- MELITA**, [*offspring Aoney*] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 10 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 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. xiv. 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. xxvii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.
- MERCY-SEAT** or **PROFITTOAV**, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.
- MESOPOTAMIA**, [*between two rivers*] the famous province between the Tigris and Euphrates, called in the Old Testament *Padan-aram*, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of man, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diasbetar* and *Algeria*.
- 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 is 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 11.61 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. 15-33.
- 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. 5. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

**MIND**, put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 23; viii. 6, 7; Col. ii. 18; James i. 8.

**MINISTER**, *Diakonos*. See **DZACON**. 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**, lute-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.

**MILE** or **LERON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent. Luke xii. 69.

**MITYLENE**, [*purity*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts x. 14.

**MNASON**, [*a diligent seeker*], mentioned Acts xxi. 10.

**MODERATION** enjoined, 1 Cor. vii. 20, 31; Phil. iv. 5.

**MODESTY** recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

**MONEY**, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin 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 *penney* 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	Days.
Abib—Exod. xiii. 4.	1mo.	March 22nd. 31
Zif—1 Kings vi. 1.	2mo.	April 21st. 30
Sivan—Ester viii. 9.	3mo.	May 20th. 31
Tammuz—Esek. 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
Bul—1 Kings vi. 38.	8mo.	October 15th. 31
Chisleu—Zech. vii. 1.	9mo.	November 13th. 30
Tebeth—Ester ii 10.	10mo.	December 13th. 31
Sebat—Zechariah i. 7.	11mo.	January 11th. 31
Adar—Ester iii. 7.	12mo.	February 10th. 28
Nisan—Ester iii. 7.	1mo.	March 11th. 31

Michaëls, 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 those symbols in the Apocalypse. The continuance of the feast, and the preparation of the holy city by the Gentiles, are reckoned by weeks; but the prophecy of the Witnesses by days: the phrase of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

**MOSER**, (*drawn out of the water*) the nephew of Israel, brought to the side of Levi, and was the son of Amram and Juched, Exod. vi. 29. 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 130 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 stand 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, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgab, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Isa. xxx. 7; Isa. li. 2; xl. 9; Jer. iii. 23; ii. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xxi. 23. 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, *Ps.* 22: vii. 9; *ii.* 31; *Matt.* v. 4; *I Cor.* v. 3; *James* iv. 9; for the dead, law concerning, *Deut.* xiv. 1; instances of, *Gen.* 1. 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. 17, is in the original, according to the mouth of Pharaoh's hand, for a person or thing coming out of the mouth of another is to be considered as emanated from another agent in nature under a superior power; thus is frequent in the *Apocrypha*. The *Hebrew* mouth is not only applied to a speech or action, but also to the speaker, *Exod.* 17. 16; *Deut.* 28. 12, in which sense it has a near equivalent in our expression "mouth-piece."

3) **MURDER** forbidden, *Exod.* 21. 12; *Deut.* v. 17; laws respecting it, *Gen.* 9. 6; *Lev.* 24. 17; *Exodus* 21. 12; *2 Sam.* 1. 11; *1 Chr.* 15. 12.

3) **MURDERERS** mentioned, *I Cor.* 5. 10; *Thim.* 1. 10; *Jude* 11; instances among the Apostles, *Exod.* 9. 12; *1 Chr.* 11. 27; *Ps.* 24. 1; *2 Sam.* 1. 1; *1 Chr.* 1. 2; *2 Chr.* 4. 1; *1 Chr.* 7.

**MUSTARD TREE**, or *Mustard*, 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 compared as a substitute for mustard. Indeed, the genuine Arabic name for this shrub, 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 green onions. Its historic name is *Trichostema Persicum*. *Matt.* xiii. 31.

**MYRA**, (*Myra*) one of the chief towns of Lycia, in Asia Minor. *Acts* xiv. 5.

3) **MYRRA**, a favorite perfume, a gum obtained from the myrrh tree, *John* xiv. 29.

**MYRIA**, (*Myria*), a province occupying the S. W. angle of Asia Minor, south of Syria. *Acts* xvi. 7, 8.

**MYSTERY**, *Mysterion*, secret, hidden meaning, occurs 26 times. The secrets of the Kingdom of God so called, *Matt.* xiii. 35; *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 *arcanum*, 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 table, parable, allegory, or symbolical action, representation, dream, or vision. The word is, as it were, open to the senses; the other requires penetration and reflection.

3) **MYRISTICUM**, (*Myristicum*) mentioned *Luke* 12. 24.

**NAIN**, (*Nain*) a town of Palestine, situated about 5 miles S. E. of Nazareth. *Luke* vi. 11-16.

**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. *Ps.* xx. 1; *Prov.* xviii. 10. His name to be revered, *Exod.* xx. 7; *Lev.* xix. 12; *Ps.* 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. 8; *Gal.* iii. 27; prayer to be offered to Jehovah in his name, *John* xvi. 23.

**NAPHTALI**, (*Naphtali*, *Naphtali*) 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. 31-39. Alluded to *Matt.* iv. 13-16.

**NARCISUS**, (*Narcissus*) a Christian at Rome, calumniated by Paul, *1 Tim.* xvi. 11.

**NATHAN**, (*Nathan*) the son of David and Bethsheba, the father of Mattathias, *Luke* iii. 31. Also, a prophet in the time of David, *2 Sam.* vii. 3, &c.

**NATHANIEL**, (*Nathaniel*, *Nathaniel*) honorably mentioned, *John* i. 45-51. Probably the same as Bartholomew, one of the twelve apostles.

**NAZARENE**, (*Nazarene*, *Nazarene*) 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**, (*Nazareth*, *Nazareth*) 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**, (*Nazarite*) a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num.* vi. 1-21.

**NEAPOLIS**, (*Neapolis*) a maritime city of Macedonia, near the borders of Thrace, now called *Napoli*. *Acts* xvi. 11.

**NEW TESTAMENT**, or **NEW COVENANT**. See **COVENANT**.

**NICHOLAS**, (*Nicholas*, *Nicholas*) a proselyte of Antioch, and one of the seven deacons, *Acts* vi. 5.

**NICODEMUS**, (*Nicodemus*, *Nicodemus*) 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**, (*Nicolaitans*, *Nicolaitans*) This word only occurs twice, *Rev.* ii. 6, 15, and it is not known from whom the name is derived, Irenaeus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the 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.

**NICOPOLIS**, (*Nicopolis ad ripam*), a city of Thracia, now Nicopol, on the river Nessus, now Karmon, which was here the boundary between Thrace and Macedonia, Titus iii 12.

**NIGER**, (*Nigellus*), the surname of Simon, one of the teachers in the church at Antioch, Acts xiii 1.

**NIGHT**, the time between evening and morning, and is a symbol of ignorance, Rom. xiii 12; death, John ix 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v 2; Isa. lv 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 7th year of the reign of Josiah, B. C. 675, it was utterly overthrown by the Medes. Matt. xii 41.

**NINEVITES**, the inhabitants of Nineveh, Luke xi 30.

**NOAH** (*Nephes*), the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1050. Amidst the general corruption of the human race, he alone was found righteous, Gen. ix 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v 28-31; vi-ix, honorably mentioned, Ezek. xiv 14 20; Heb. xi 7.

**NUMBERS**, *Two*—a few, Isa. vii 21; 1 Kings xvii 12. *Three*—a few. *Greatness*, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlii 22. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. *Ten*—Many, as well as that precise number, Gen. xiii 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. xxii 7; James v 12, Dent. 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; Psal. i 8 13; Il. 19; Isa. i 11-13. 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. 20 29; 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. 16-27, x. 32, 33; how to be taken, Matt. xvii. 12-19.

**OFFERINGS**, properly presents, and obviously solemn 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. xxi. 13-17; 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. 22-25; xxxvii. 29. See LAMPS.

**OINTMENT**, oil perfumed, used to anoint the head, &c., Psal. cxxxiii. 2; Eccl. i. 6; 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. 7, 8.

**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. li. 5; Jer. xi. 10. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *olama*, mercy, is derived from *oleis*, 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 Saviour 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 xii. 41-44; xxv. 30, 31.

**OLYMPAS**, (*Ὀλυσπῆς*), a Christian at Thessalonica, 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. 1-2.

**OMEGA**, the last letter of the Greek alphabet, proverbially applied to express the end. See ALPHA.

**ONESIMUS**, [*profitable, useful*], mentioned Col. iv. 9; Philimon 10-21.

**ONESIPHORUS**, [*profit-destroyer*], 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 PEARLS AND STONES.

**ORACLE**, something delivered by supernatural wisdom. The "most holy or

- in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 4-10. 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-ordizo*, 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. xviii. 12.
- OX**, laws concerning it, Exod. xxi. 28-36; xxii. 4; Deut. xxi. 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. 10; 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 *paralysis*, (luncheon, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 16; 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. 6-13.
- PARABLE**. The word parable is derived from *parabolos*, which comes from *parabolos*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psal. xlii. 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 *paradeis*, i. e. an orchard, an arboratum, 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 Pollux. Saucrit, *pardeesha*; Armenian, *pardees*; Arabic, *ardaus*; Syriac, *ardaus*; Chaldees of the Targums, *pardees*." Josephus calls the gardens of Solomon, *paradeses*, and Berossus, quoted by Josephus when he tells 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. 2; Ezek. xxxviii. 13; xxxi. 9, 10, 18; xxvi. 85; 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. 10; Deut. iv. 9; vi. 2, 7; vi. 17; Matt. xxii. 18; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 20; 1 Tim. v. 8.
- PARMENAS**, [that abides,] one of the seven deacons, Acts vi. 5.
- PARTHIANS**, [Parthians,] called Persians or Elymians in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.
- PARTIALITY**, unfair and unjust treatment of others, to be avoided, Matt. xxii. 16; James 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. 3; Num. xlviii. 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 Thes. v. 14; Heb. x. 36; xii. Ja. i. 3, 4, v. 7; 1 Pet. i. 19, 20; 2 Pet. i. 4.
- 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 used, 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 xiii. 2, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15—18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

**PEACE**, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

**PEARL**, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xii. 4; xviii. 12—16; xxi. 12.

**PENTECOST**, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9—21; Deut. xvi. 9; Acts ii. 1; xx. 16.

**PERFECT**, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xli. 7; to be aimed at by Christians, Luke vi. 35; 2 Cor. xiii. 9, 11; Eph. v. 1—3; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect to the future of it, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

**PERGA**, [*very earthy*,] a town of Asia Minor, capital of Phrygia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 23.

**PERGAMOS**, [*heights*,] now Bergama, a city of Asia Minor, in Mysia, on the Calcas, 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; 1 Cor. xii. 14; 1 Pet. iv. 10; the blessings connected with it, Matt. v. 10; 24. 23; Mark vii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 27; Rev. vi. 9; vii. 13.

**PERSEVERANCE** in duty, enjoined, Matt. xxiv. 13; Luke ix. 63; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John x. 29, 37; Rom. ii. 7; Heb. ii. 10, 20, 30.

**PERSIS**, [*that rate*,] 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 downward.

**EPISTLES**. 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 many 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.

**PHENE**, [*shining*,] a servant of the congregation at Cenchreae. Rom. xxi. 1, 2.

**PHENICE**, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 13.

**PHENICIA**, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

**PHILADELPHIA**, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*. "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

**PHILEMON**, [*that kisses*,] a friend of the apostle Paul's, and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 61, and was sent, together with Epistles

to the Ephesians and Colossians, by Tycheus and Onesimus. Paley, in his *Scripturalia*, has brought many unanswerable proofs of the authenticity of the Scripture from the *unostensible 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**, [*comrade*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus, 2 Tim. ii. 17.

**PHILIP**, [*warlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 45, 46; Luke vi. 14.

— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8. — son of Herod the steward, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke ix. 1, and from him Cesaræa 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 N. E. of Thessalonica. It was once a l'

- city, but now a ruin 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.
- PHILOLOGUE**, (*a lover of learning*), mentioned Rom. xvi. 12.
- PHILEGON**, (*rebel*), mentioned Rom. vii. 14.
- PHRYGIA**, (*ἡ φρυγία*), a country in the south of Asia Minor, Acts xvi. 6; 2 Tim. vi. 10.
- PHYSCULLA**, (*positive*), a Christian who followed Paul in his ministry, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLACTERIES**, (*seguards*), strips or folios parchment, inscribed with passages of the law, fastened on the forehead, wrist or horn of the garment, from a mistaken interpretation of Exod. xxxi. 18; 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**, (*his name is named with a dark*). Pontius Pilate was the sixth Roman Procurator of Judæa, under whom our Lord suffered, and died, Acts (ii. 23; 16. 27; xiii. 28); 1 Tim. vi. 13. Both Lucius 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 word is compared to a solid edifice, reared by his power and skill of Jehovah. Job li. 9; xxvi. 11; xxviii. 4, 6; Ps. lxxv. 3. James was a pillar in the church; that is, a good 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.
- PINDIA**, (*πίδια*), a country of Asia Minor, west of Mount Taurus, S. W. of Lycania, and north of Pamphylia. Its present name is Natalia.
- PLow**, an instrument of tillage. To plow and look back, Luke ix. 62, is to mangle 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.
- POLYXAMY**, (*many against*), Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-9; Rom. vii. 5; 1 Cor. vii. 2.
- PONTUS**, (*ἡ πόντος*), a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- PRIMA**, mentioned John 5. 1-7; 16. 7.
- PRÆTORIUM**, (*is house of park*). Prætorius Prætorius succeeded Felix in the government of Judæa, Acts xxiv. 27.
- POTTER**, one who makes earthenware; a term of the sovereignty of God, Jer. xlviii. 7; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See ACEDAMA.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences. Ps. cxxxviii; Rev. xix. 6. It is one of the noblest acts of worship, and is the dictate of nature. Acts xv. 26; 1 Cor. xv. 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; secret, 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. 1, Matt. vi. 9-13.
- PREACH**, or ΠΡΟΚΛΗΣΗ, is loudly to make known the will of God, as his appointed herald, Eph. iii. 8. *Κερασσο*, from *κερας*, a horn, or public crier, is found 61 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. 28, 29; xix. 9; also to the one he built at Cesarea, Acts xlii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiated or transacted with God on behalf others, stately, 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; x. 6.
- HIGH**, first Aaron, afterwards the eldest son of the eldest brother of his family, Exod. xxviii; Jesus Christ, the High-priest, Heb. ix. 11; Heb. vi. 20; v. 5, 21; vi. 20; vii. 2, 23, 28.
- 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**, (*ἡ πρίσκιλλα*), wife of Aquila, and probably like Phoebe, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, (*ἡ προχόρος*), (*he who presides over the choir*), one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and succeeding great and precious, 1 Pet. i. 4; are sure in Christ Jesus, 1 Cor. i. 20; are

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.

**PROSTITUTION,** that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

**PROSELYTE,** a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 45.

**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 *provisio*, 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. 10, 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,** [*Psyllis*,] 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 a most practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvi. 17; xxi. 31; Luke v. 27; xii. 2.

**PUBLICUS,** [*cosmos*,] 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. 47. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shellfish named *seves* or *porpora*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

**PURITY** of heart and action required, Rom. vi. 19; Gal. v. 15; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 6; 1 Pet. ii. 11; 2 Pet. iii. 14.

**PUTEOLI,** [*showing in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name, Acts xxviii. 3.

**QUABRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 10; iv. 1—7.

**QUARTERNION,** 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 quarternions 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. 19; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus, Isa. xlv. 6.

**QUICKSAND,** In Acts xvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

**RABBI,** a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7—12.

**RABBONI,** signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John 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 prepare himself in this manner was allowed

tend for any of the prizes. Hence the apostle says, "Now everyone who contends, or strives for the mastery, is temperate in all things."

**RACHEL**, (*a sheep*), daughter of Laban, sister of Leah, and wife of Joseph, Gen. xxxix. 21. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasse, the children of Joseph, Jer. xxxi. 10; Matt. ii. 18.

**RACHAB**, (*prosser*), a woman of Jericho; her history, Josh. ii. vi. 21-25; an example, Heb. xi. 31; James ii. 25.

**RALLIED** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 1 Tim. 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 Dews, 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 timbered houses, thence our Saviour's parable, Matt. vii. 26.

**RAMAH**, (*elevated*), a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Now it 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.

**RAMBLE** censured, Psa. cxxi. 21; xv. 11; Prov. xiv. 29; Acts xix. 36.

**RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xviii. 4-6; and cured 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.

**REDEEMED**, to buy back what was sold, pledged, or forfeited.

**REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 10.

**REDUPLICATION**, means delivery, from *lucra*, which occurs in Luke i. 68; ii. 33; Acts i. 25; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.

**REFORMATION**, *metanoia*, occurs 24 times, and *metanoia*, reformation, 24 times. *Metanoia* signifies to think after, or to change one's mind so as to influence the conduct. *Doxas metanoias*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Doxas metanoias epi tois pepnymenis" to publish a pardon to those who lay down their arms.

**REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *palingenesis*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase "born again," *gennethee anothen*, occurs John iii. 3, 7.

**REMISSION** is synonymous with forgiveness, and is applied to the release of captives or slaves, and the discharge of debtors on the sabbatical year, Deut. xv. Luke iv.

18, 10. The noun, *aphesis*, remission occurs 17 times, and the verb, *aphiemi*, occurs 110 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. 19, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vi. 21. Always translated repent.

**REPROOF**, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xxi. 3; 1 Thess. v. 14; 2 Thess. ii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 10, 31, 32; xix. 40; xxviii. 23; xxxi. 1; Eccl. vii. 5.

**REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iv. 11, 12; iv. 1-11.

**RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 12. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These things will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses, Exod. xxi. Lev. xiv. 1; 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. 33; Mark ix. 21; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii. Mark xvi. Luke xxiv. John xxi. preached by the apostles, Acts ii. 24-30; iii. 15; iv. 10; v. 30, 31; xi. 40-43; xiii. 26-37; xvii. 31, 32; xxv. 19; xxvi. 8, 23; 1 Cor. xv. 3, 4; the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 10-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; xi. 26, 29, 34; 21. 25; xiv. 19, &c.

**RETALIATION**, 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. ii. 10.

**REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 95. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 6000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostasy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself; and giving a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult book to understand, and perhaps an accurate knowledge of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it, like other prophetic writings, was designed to be understood perfectly only when accomplished.

**REVILING** forbidden, Matt. v. 22; 1 Cor. vi.

35: Christ our example, 1 Pet. ii. 25: iii. 9: 2 Pet. ii. 11; Jude 9.

**RHIGIUM**, [*capture*], now called Reggio, a seaport opposite to Messina in Sicily, Acts xxviii. 15.

**RHESA**, [*seed*], an ancestor of Jesus, Luke iii. 27.

**RHODA**, [*a rose*], a servant of Mary, the mother of John Mark, Acts xii. 12.

**RHODES**, [*a rose*], an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 120 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. 21; Rev. ii. 9; iii. 18.

**RIGHTeousNESS**, Christ is to his people, Jer. xxxiii. 6; Mat. iv. 7; 1 Cor. i. 20, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 20; John iii. 18; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25; Jude 21.

**RIGHT HAND** is, in Scripture, a symbol of power, Exod. xv. 6; Psa. 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. Psa. cx. 1.

**RISE** "up in the judgment," Matt. xii. 42. The Judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.

**RIVER** of life, Rev. xxi. 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 *tau* *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*tau*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession: Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.

**ROD**, a symbol of power and rule, Psa. ii. 9.

**ROMANS**, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

**ROME**, [*strength*], a city of Italy, on the Tiber, 11 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 **PERRONS BROTHERS**.

**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.

**SABAOTH**, [*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 handwriting of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 16-19.

**DAY'S 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. 34; 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 500 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xiii. 29; Acts xiii. 9.

**SALAH**, [*mission*], a son or grandson of Abraham, Gen. x. 24; xi. 18; Luke iii. 26.

**SALAMIS**, [*sakes*], 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 **SALATHIEL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

**SALÉM**, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 3.

**SALIM**, [*a fox*], the well-watered place where John baptized, John iii. 23.

**SALMON**, [*peaceable*], the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

**SALMONE**, [*peaceable*], a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.

**SALOME**, [*peaceable*,] the wife of Zebedee, and mother of James and John, Matt. xvii. 35; Mark xv. 20; 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. 42; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Mundrell, 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 saltness." Schoetgenius has largely proved in his "Hortus Hebraicus," that such as had become insipid was used to repair roads.

**SALUTE**, to address with civility. The Eastern 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 lower of his garment. Infidels kiss the feet, the slaves, or a servant of a superior. Karak has the law of the church, or the monks, "ut supra caput per 300 pedes," was an order which great deposits were required.

**SALVATION**, deliverance from evil. 1. Salvation from physical distress, Acts xvii. 12; Rom. vii. 13; 1 Tim. ii. 16; Acts iii. 25; xxi. 16. In this sense it is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and domination of sin, Acts 16. 32; Rom. vii. 13; 1 Cor. i. 21; 1 Pet. iii. 1; James i. 21; 1 Cor. ii. 5; 2 Cor. v. 21. Salvation makes and completes all the requirements and obligations of the saints, 1 Cor. vi. 11; Rom. vi. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 16.

**SAMARIA**, [a mountainous city,] situated near the middle of the valley, formerly Omri, king of Israel, on a mountain which, of the same name, is still to be seen the metropolis of the ten tribes. Also the middle division of Palestine.

**SAMARITANS**, inhabitants of Samaria, John ix. 9. They were the offspring of a mixture of Ishmaelites, mixed with apostate Jews, who built a temple on Mount Gerizim, and were hated by the Jews, Luke ix. 53; 1 John ii. 28.

**SARON**, [a bay of Greece,] was found in the Archipelago, in the coast of Asia Minor, Acts xv. 16.

**SARACENIA**, an island in the Egean Sea, Acts x. 13.

**SARAPIS**, a goddess, a judge of Tarent, of the tribe of Dan, 2 Kings x. 23; Heb. xi. 32.

**SARACENS**, a people of Asia, the sons of Kanah and Harnah, offshoots of the tribes of Issachar and Benjamin, the descendants of the Judges of Israel, and was commonly known to the Egyptians. He was a great and powerful king, and reigned many years, but he was not of the race of Sargon. He captured and assailed the Jews of Samaria, took of them, and the first of Samaria. He died in the twelfth year of his age.

**SANCTIFY**, to separate anything to God. *Hagiasis* occurs 28 times, translated to sanctify to make holy; *Hagiasmos*, sanctification, holiness occurs 16 times. The meaning of *Hagiasis* will be found in John xvii. 17; 1 Cor. x. 31. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

**SANCTUARY**, a holy place, Exod. xxv. 8; Heb. ix. 2.

**SANDALS**, soles of leather or wood fastened

to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

**SANHEDRIM**, more properly **SANHEDRIN**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges, Matt. xviii. 1; John xi. 47.

**SAPHIRA**, [*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 **SARDIS**. 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**.

**SARONITA**, [*a goldsmith's shop*,] a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 10; Luke iv. 26.

**SATAN**, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a general sense, as 1 Kings x. 14, 22; 1 Sam. xxi. 4; Num. xxii. 7; Psa. cii. 5; 22 many others in a specific sense, as a proper name, as Luke vi. 1, 2; 1 Cor. x. 25; 12; John 8-12; 1 Tim. ii. 14; Matt. ix. 10; Mark i. 13; Luke x. 18, 20. His character is denoted by his titles—Satan, Adversary, Tempter, False Accuser, Tempter, &c. according him to be guile and actively evil, 1 John iii. 8; John xii. 44. His agency is evil—both moral and physical. See Luke xii. 2; Acts x. 35; 1 John ii. 16; Eph. ii. 2; Rev. xii. 9; Luke x. 10; Acts x. 23; 1 Tim. ii. 29. 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. ix. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.

**SAVIOR**, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.

**SCEPTRE**, a staff, rod, or wand, signifying authority or royalty, Psa. xiv. 6; Rev. xix. 15.

**SCEVA**, [*disputed*,] a Jew who lived at Ephesus, Acts xix. 14-16.

**SCHISM**, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 5; xi. 18; xii. 25; 2 Cor. xii. 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.
- SCRIBES**, 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, 1 Tim. iii. 16; Matt. xiii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.
- SEA**, a large collection of water. 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**, [*Marates by waves*], a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.
- SELF-DENIAL**, a Christian duty. Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 24, &c.
- SEPTICHERES**, 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. xliii. 6; Judges viii. 23; 1 Sam. x. 2; 2 Sam. iii. 32; Isa. xlii. 16; Matt. xxvii. 60.
- SEPHAPHIM**, [*fiery or burning ones*]. See **CHRISTIAN**.
- 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. 23-25; 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. xli. 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**, [*capitivity*], 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. 42.
- 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**, [*swatting*], a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 16,000 inhabitants, and is now called *Saida*. Luke iv. 26.
- SILAS**, [*considering*], a contraction of *Silasus*, a distinguished Christian teacher in the church, Acts xv. 22, 32.
- SILVAM**, [*arist*], 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 Barior, 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. 13.
- surnamed Peter. See **PETER**.
- the Pharisee, Luke vii. 36-50.
- the leper, Matt. xxi. 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, 22.
- 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. 15, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.
- SINAI**, [*ya 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 *Sinhal*, a mountain which towers up insular grandeur to the height of 5,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Sinhal* 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 *silikrisia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 1 Cor. i. 14.
- SINGING** is not only authorized as a part of divine worship by example, Matt. xxvi. 26, but expressly enjoined, Eph. v. 19; Col. iii. 16; and should be done properly, 1 Cor. xiv. 15.
- SMYRNA**, [*myrrh*], a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.
- SOBRIETY** of mind and body, recommended, 1 Thes. 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

books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

**WOLGOMON'S PORCH**, a covered way on the east of the temple, John x. 23; Acts iii. 11.

**WOPATER**, [*defends his father*,] a Berean disciple, Acts xx. 4.

**WORMER**, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.

**WOSPATER**, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.

**WOSTILENES**, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 1; 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* and *living*, about 160 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,) *last*, *creature*, and even a *beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psyche* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 50 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. *Psychikos*, an adjective derived from *psyche*, occurs 6 times, and is translated *natural* and *sexual*; 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 *psyche*, 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 Thes. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.

**SPICES**, used in burying the dead, 3 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* 23 times; *wind* 95 times; *mind* 6 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 335 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26; Mark vi. 12.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the *air* we breathe. 2. It denotes a *being*, as angels. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one

of these significations. Like the word *psyche*, 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 xxviii. 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. 10; xvi. 15.

**STEPHAN**, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 6, 8; vii. 60.

**STOCKS**, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully extended them. Acts xvi. 24.

**STOICS**, a sect of heathen philosophers, founded by Zeno of Cyprus, B.C. 300, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xviii. 15.

**STONE**, PRECIOUS. *Jacinth*, 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. *Chrysopeprus* differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz. *Diamond*, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon. *Emerald*, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color, without any mixture. *Jacinth*, a gem of a deep reddish yellow. *Jasper*, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea green color. *Onyx*, a species of the Chalcedony. Some call it a *Sardonyx*. *Ruby*, a red purple stone, very hard and rare. *Sapphire*, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined. *Sardius*, a gem of a reddish color, approaching a white. *Sardonyx*, resembling both the *Sardius* and the *Onyx*. *Topaz*, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the *Sapphire*.

**STRAINING** out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

**STRAIT GATE**, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but those



- might exclude those who were not bidden, Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercise 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. 2. 12, 13; 2 Kings xx. 9-11; Luke xxiii. 44, 45. Used as a symbol, Ps. lxxxiv. 11; Mat. 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. lxx. 4; Matt. xviii. 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 *Sacchem*, now *Napalene*, a city of Samaria, between Mounts Ebal and Gerizim; 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 *Sacchem* 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, 6; x. 17; xii. 9; xiii. 54; xliii. 1-7, &c.
- SYNTACHE**, [that speaks or discourses,] a female Christian, Phil. iv. 2.
- SYRACUSE**, [that drags violently,] once a rich and populous city, on the S. E. part of the island of Sicily, 24 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.
- SYRIA**, [sublime, descending,] in Hebrew, it is called *Arum*. 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.
- TYRO-PHENICIA**, [purple, drags,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a *tyro-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, xxiv.; set up, xi. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 5 feet high, sustained by 66 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the *Most Holy place*, being 15 feet square. Heb. ix. 3-11.
- 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. 26, who was restored to life by Peter.
- TABOR**, [a table,] a celebrated mount in the Holy Land, rising in Jericho, 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 Judaea. It is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-13; 2 Pet. i. 16-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1000 dollars, and that of gold 25,000. Matt. xxi. 12.
- TARBUS**, [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.
- TAVERNA**, THE TURKISH, a place about 23 miles south of Rome, Acts xxviii. 15.
- TEACHERS**, false, their character described, and Christians warned against them, Rom. xv. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2, vi. 2; 2 Tim. (i) 2-5, 15; Heb. xiii. 9, 2 Pet. ii. 1.
- TEMPERANCE** recommended, Prov. xxiii. 1-7; Gal. v. 23; Eph. v. 18; Titus i. 6; 1, 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. 12; built by Solomon, 1 Kings vi. vii; the dedication of it, viii.; repaired by Jehoiachin, 2 Kings xxi. 1-15; by Hzekiah, 2 Chron. xxxi.; by Josiah, 2 Chron. xxxiv.; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxiv. 19; a new one built after the captivity, Ezra iii. 7-10; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. ii. 1; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl. 48.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 13, 15; Luke iv. 1-12.
- TESTIMONY**, [the proof,] an argument to the apostle Paul, Rom. xvi. 22.
- THETTALUS**, [a tutor,] an orator who pleaded against Paul before Felix, Acts xxi. 1-9.
- TESTAMENT**, more properly rendered *covenants*, 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. xvi. 1; Luke (ii) 1, 14, 21; Acts xiii. 1.
- THESSALON**, [that provokes,] a surname of Jude, Matt. x. 8.
- 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. Its object seems to have been to confirm them in the faith, and to excite their piety.
- The *Second Epistle*, written soon after the first, recommends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.
- THESSALONICA**, [city against the Thracians,] now Saloniki, a city and port of Macedonia, both in ancient and

- times large and commercial. It is situated on a gulf, about 700 miles from Athens.
- THELPHAS**, (*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. 26.
- THOMAS**, [*a twin*], or **DIOMEDS**, one of the apostles, Matt. x. 3; John xi. 16; xx. 24.
- THORNS**, used as a punishment, Matt. xxvii. 1; 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 *St. Assos*.
- TIBERIAN**, [*good witness*]. The sea of Galilee. Also a city on the lake or sea of Tiberias, 28 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 ix. 45; John xi. 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; xi. 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, 15; 1 Cor. iv. 17, &c.
- The two *Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.
- TITLES**, means *Testis*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xviii. 20-32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8-10; Heb. vii. 6.
- TITUS**, [*honorable*], a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The *Epistle* to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. xxxix. 1; James iii. 2-12.
- TONGUES**, confutation of, Gen. xi. 1-9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xii. 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; xl. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 10; Acts x. 10; xl. 5; xii. 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. 6, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.
- TROPHIMUS**, [*well-educated*], a native of Ephesus, converted by Paul, Acts xv. 15.
- TRUTH**, the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Job. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 1; li. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*], a female disciple at Rome, Rome, xvi. 12.
- TRYPHOSA**, [*thrice skinning*], 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. ix. 15-35; John vi. 31-65; Rev. ii. 17; a lamb, Gen. xxii. 7, 8; Exod. xii. 5-5; xix. 30; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 10; 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.
- TYRANNUS**, [*a prince*], a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period, Acts xix. 9.
- TYRE**, [*strength*], a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Job. xix. 29; Isa. xxiii. 12; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 2 Cor. iv. 4; Eph. ii. 2; 2 Thes. ii. 12; danger of, Mark xvi. 16; Luke xii. 46; John viii. 24; Rom. i. 28; 2 Tim. ii. 12; Rev. xxi. 3.
- UNBELIEVERS**, Christians should not unite with them, 2 Cor. vi. 14, 15, 16; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.
- UNION** to Christ, shown by comparison to a 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, 24; it is as the union of the Father and son, John xvii. 21, 23; Rom. viii. 38, 39; 1 Cor. vi. 17.
- UNJUST STEWARD**. In Luke xvi. 1, 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 *Pascha*. See *FESTIVALS*.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or couches*], Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the *chief seats*.

**VAT.** The *Aspersion* referred to in Mark xii. 1, was a vessel placed under the *levon*, or vat, as a receptacle for the new wine or oil. A place was dug for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

**VILL,** whatever hides anything from view. As a female covering, Gen. xlii. 65; Ruth ii. 13; 1 Cor. xi. 1-10; veil of the tabernacle and temple, Exod. xxvi. 31-37; Lev. xvi. 2; Matt. xviii. 61; Mark xv. 38; Luke xxii. 45; Heb. vi. 19.

**VENGEANCE** of God, Gen. iv. 15; Deut. xxxii. 33, 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 less a 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 Saviour 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 drunk anciently by princes, which it seems were of the *acet* sort.

**VINYARD,** 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, Isa. xl. 7; Heb. i. 7.

**WALKING** with God, Rom. viii. 1, 3; 2 Cor. v. 7; xiii. 14; Gal. v. 19, 25; Col. iii. 6.

**WASH,** to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 8. 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. 21; xxiv. 32; xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 5. 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 Hindus, 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. 46.

**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. 45; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *sentinels*; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 28; Mark xlii. 25.

**WATER,** miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23-25; turned into wine, John ii. 3; brought out of a rock, Exod. xvii. 6; Num. xi. 7-13; Josh. iii. 15-17; 2 Kings ii. 8, 14; iii. 20, 27; vi. 6; John ii. 3; Jesus walk 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 descendants. Voting was done by casting a white stone in approval, and a black one for rejection.

**WIND,** The original word is *esemos*, and occurs 29 times. It is never translated spirit.

**WINK.** There are no less than 13 distinct Hebrew and Greek words, translated by the word *wink*, 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 *Esop's Cyclopaedia*. Art. *Wink*.

**WITCH,** a person who pretends to

- tion, hence a public mocker of the Deity, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxiii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES, not to be fewer than two, Num. xxxiv. 20; Deut. xix. 5; 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. 2; 1 Pet. iii. 1.
- WOMEN, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 24, 26; 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 *aioum*, age, or the plural form ages, is rendered *world* no less than 24 times, and the adjectival form of the word 2 times. *GENESIS*, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. Gen. earth or land, is translated *world* once in Rev. xvi. 3. *KOSMOS*, order, regularity; the world, universe, &c.; occurs 180 times, and is rendered by *world* 155 times, and once *adversary*.
- not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; xv. 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; xii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 24.
- WRATH of God on the impenitent, John iii. 20; Rom. i. 18; ii. 8, 9; Eph. v. 6.
- YOKE of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 8.
- YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 6; examples, 2 Tim. iii. 15; Jesus, Luke ii. 40-52.
- ZACCHÆUS, [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 prophesy 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. 10; improper, reproved, ix. 15; Rom. x. 2.
- ZEBEDEE, [abundant portion,] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON, [habitation, dwelling,] the Tribe of, a district of Palestine, on the west side of the lake of Genesareth.
- ZELOTES, or Zealots, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Cassander*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.
- ZENAS, [stranger,] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZEBUBABEEL, [a stranger at Babylon,] son of Salathiel, and of the posterity of David, Matt. i. 12.
- ZION, or SION, [a monument, sepulchre, turret,] the highest mountain in Jerusalem, where was built the city of David, Gen. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.