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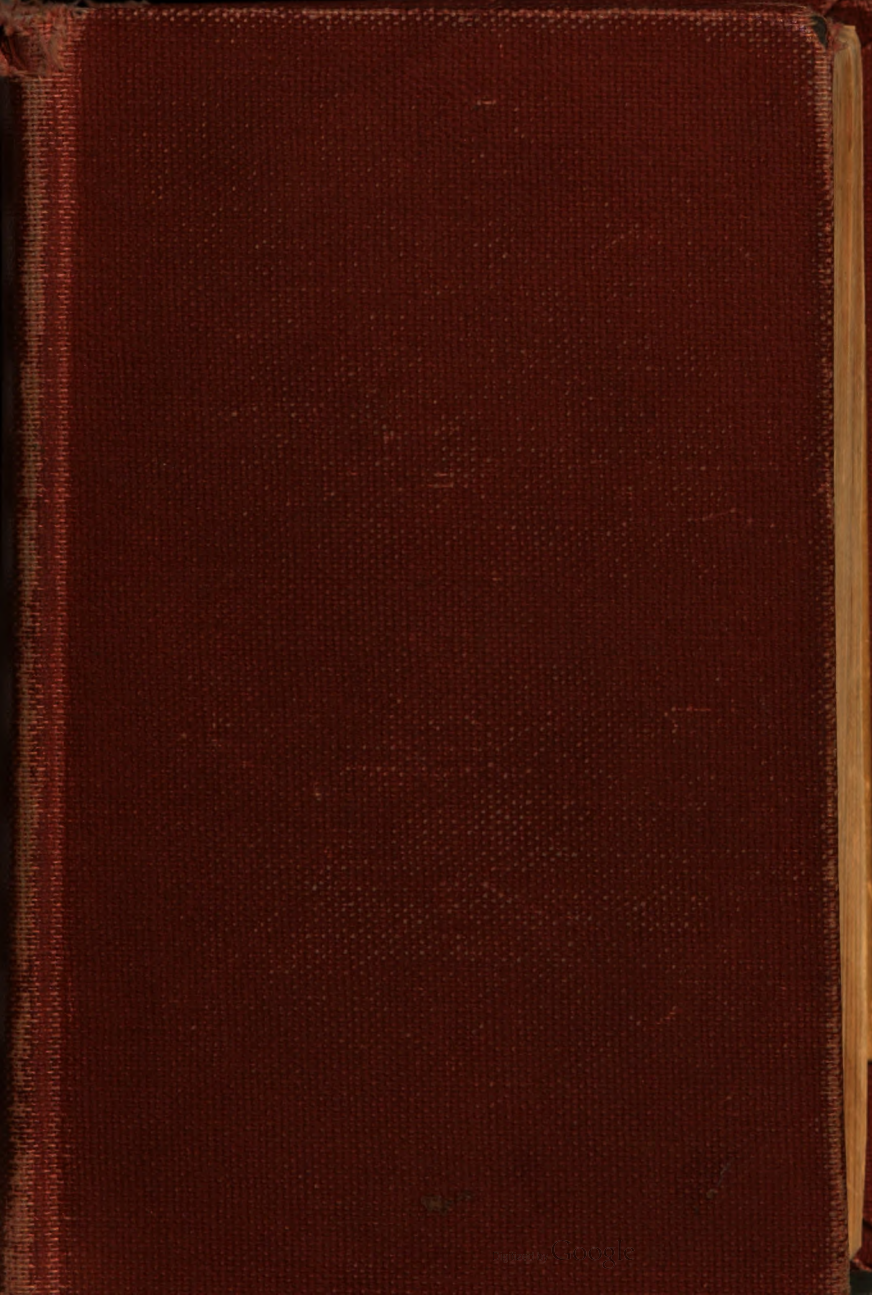
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THE

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.

NEW YORK:

PUBLISHED BY SAMUEL R. WELLS,

No. 389 BROADWAY.

1872.

PAUL. M. W. 1844. 1. 1. 1.

Entered, according to Act of Congress, in the year 1864,

By BENJAMIN WILSON,

**In the Clerk's Office of the District Court of the United States for the
Northern District of Illinois.**

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PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 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

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

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and 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 TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

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

Geneva, Ill., Aug., 1864.

B. WILSON.

HISTORY OF THE GREEK TEXT.

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

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

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1533, Erasmus published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

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

In 1624, the ELSEVIR, 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.

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

GRIESBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, 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.

THE first English version of the New Testament was that made by JOHN WICLIFF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Ham-burg. It is commonly said that Tyn-dale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dyligently corrected and compared with the Greke, by Wil-lyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

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

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

HOLLYBUSH'S NEW TESTAMENT was printed in 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 verite of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

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

THE BISHOPS' BIBLE was a 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 *authenticall Latin*, or Vulgate.

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

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

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

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1735.

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

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

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

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

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

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

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

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

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

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

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

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

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

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

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1866.

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 Version then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the *Vulgate*. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the *Vulgate* into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiense*, of the seventh century.

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

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic, it cannot adulterate the Original.

PLAN OF THE WORK.

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

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

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

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine Inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

- 1st. To those Words which are connected with the Greek Article;
- 2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,
- 3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGONAL.

1. Those Words rendered *positively* emphatic by the presence of the *Greek article*, are printed in Small Capitals: as, "The **LIGHT** was the LIGHT of MEN."
2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter. as, "It must increase, but **K** 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 **B**ody, and One **S**pirit, 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 commencing with a Capital Letter.

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

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
Α α	Alpha	a	<p>Accents are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the DIACROTT, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.</p> <p>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>
Β β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
Ε ε	Epsilon	e short, as in met	
Ζ ζ	Zeta	z	
Η η	Eta	e-long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
Κ κ	Kappa	k	
Λ λ	Lambda	l	
Μ μ	Mu	m	
Ν ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ς	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, αη, ηη, φη, ηυ, ωυ, υι. The little stroke under α, η, φ, standing for *Iota subscript*, is not sounded, but merely serves to show the derivation.

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

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

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, (˘), 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 ῥόδον, (*a rose*.) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱός, (*a son*.) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρρῶσο, 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.	οι,	αι, 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. οι, αι, where the τ is superseded by the aspirate (´).

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

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

The Relative Pronouns are ὅς, ἡ, ὅ, *who, which*, and αὐτός, αὐτή, αὐτό, *he, she, it, &c., &c., &c.*

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

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

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

CHAPTER I.

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

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

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

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

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

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

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

8 Asa had JEHO-
SHAPHAT; Jehoshaphat had
† JEHORAM; Jehoram
had UZZIAH;

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

10 Hezekiah had MA-
NESSEH; Manesseh had
AMON; Amon had JO-
SIAH;

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

* VATICAN MANUSCRIPT—Title—According to Matthew.

6. the KING—omit.

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahaziah, Joram, and Azariah, the immediate descendants of Jehoram, are omitted in the text. † 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke iii. 23.
‡ 1. Gen. xxi. 2; xxv. 26; xxix. 35.

† 2. Gen. xxi. 2; xxv. 26; xxix. 35.

† 6. 1 Sam. xvi. 1; xvii. 12;

‡ 7. 1 Chron. iii. 10.

12 Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
 After and the removal Babylonian, Jecooniah
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησεν
 begot the Salathiel. Salathiel and begot
τον Ζοροβαβελ. 13 Ζοροβαβελ δε εγεννησε τον
 the Zorobabel; Zorobabel and begot the
Αβιουδ. Αβιουδ δε εγεννησε τον Ελιακειμ. Ελια-
 Abiud; Abiud and begot the Eliakim; Eli-
κειμ δε εγεννησε τον Αζωρ. 14 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. 15 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. 16 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.

17 Πασαι ουν αι γεννεαι απο Αβρααμ εως Δαυιδ,
 All then the generations from Abraham till David,
γενεαι δεκατεσσαρας και απο Δαυιδ εως της
 generations fourteen; and from David till the
μετοικεσιας Βαβυλωνος, γενεαι δεκατεσσαρας.
 removal Babylonian, generations fourteen;
και απο της μετοικεσιας Βαβυλωνος εως του
 and from the removal Babylonian till the
Χριστου, γενεαι δεκατεσσαρας.
 Christ, generations fourteen.

18 Του δε Ιησου Χριστου η γενεσις ουτως ην.
 Of the now Jesus Christ the birth thus was.
Μνηστευθεισης γαρ της μητρος αυτου Μαρίας τη
 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. 19 Ιωσηφ δε
 womb having by a spirit holy. Joseph and
ο ανηρ αυτης, δικαιος αν και μη θελων αυτην
 the husband of her, a just man being and not willing her
παρδειγματισαι, εβουληθη λαθρα απολυσαι
 to publicly expose, was inclined secretly to release
αυτην. 20 Ταυτα δε αυτου ενθυμηθεντος, ιδου,
 her. These but of him thinking on, lo,
αγγελος κυριου κατ' οναρ εφανη αυτω, λεγων.
 a messenger of a lord in a dream appeared to him, saying:
Ιωσηφ, υιος Δαυιδ, μη φοβηθης παραλαβειν Μα-
 Joseph, son of David, not thou shalt fear to take Ma-
ριαμ την γυναικα σου· το γαρ εν αυτη γεννηθη,
 ry the wife of thee; that for in her being formed,
εκ πνευματος εστιν αγιου. 21 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

12 And after the CARRYING-AWAY to Babylon, from Jecooniah descended SALATHIEL; from Salathiel, ZORUBABEL;

13 from Zerubbabel, A-BIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

14 from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

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

16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.
17 † All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

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

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

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

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

* VATICAN MANUSCRIPT—18. THE CHRIST JESUS.

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

† 18. Luke i. 27.

† 19. Deut. xxiv. 1.

† 21. Luke i. 31; ii. 21.

τον λαον αυτου απο των αμαρτιων αυτων.²² (Τουτο the people of him from the sins of them; This δε ολον γεγονεν, ινα πληρωθη το ρηθεν υπο and all was done, so that might be fulfilled the word spoken by του κυριου δια του προφητου, λεγοντος.²³ "Ιδου, the Lord through the prophet, saying; "Lo, η παρθενος εν γαστρι εξει, και τεξεται υιον, και the virgin in womb shall have, and shall bear a son, and καλεσουσι το ονομα αυτου Εμμανουηλ." ο εστι they shall call the name of him Emmanuel;" which is μεθερμηνευαμενον, μεθ' ημων * [ο] θεος.) being translated, with us [the] God.

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

ΚΕΦ. β'. 2.

¹ Του δε Ιησου γεννηθεντος εν Βηθλεεμ της The and Jesus being born in Bethlehem of the Ιουδαϊας, εν ημεραις Ηρωδου του βασιλεως, ιδου, Judea, in days of Herod the king, lo, μαγοι απο ανατολων παρεγενοντο εις Ιεροσολυ- wise-men from an east country came into Jerusalem, μα, λεγοντες.² Που εστιν ο 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 αυτην.³ Ακου- rising, and are come to do homage to him. Having σασ δε Ηρωδης ο βασιλευς εταραχθη, και πασα heard and Herod the king was alarmed, and all Ιεροσολυμα μετ' αυτου ⁴ 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- θηατο παρ' αυτων, που ο Χριστος γενναται.⁵ Οι quired of them, where the Anointed should be born. They δε ειπον αυτην. Εν Βηθλεεμ της Ιουδαϊας ουτω and said to him; In Bethlehem of the Judea; thus γαρ γεγραπται δια του προφητου.⁶ "Και συ Βηθ- for it is written by the prophet "And thou Beth- λεεμ, γη Ιουδα, ουδαμω ελαχιστη ει εν τοις Jeem, land of Juda, by no means least art among the ηγεμοσιν Ιουδα εκ σου γαρ εξελευσεται ηγουμε- princes of Juda; out of thee for shall come forth a prince, νος, οστις ποιμανει τον λαον μου, τον Ισραηλ." who shall govern the people of me, the Is.ael."

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

† save his PEOPLE from their SINS."

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

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

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

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

CHAPTER II.

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

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

3 Now † Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

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

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

6 † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of JUDAH; for 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. 26. of her the first-born.—om.; so Lachmann and Tischendorf. 3. the KING Herod.

† 23. Heb. IMMA, with; NU, us; and EL, God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Immanuel; but "God" in the same sense in which it is said "The word was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

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

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

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

⁸ 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."

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

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

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

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

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

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

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

¹⁶ Then Herod, perceiving That he had been de-

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

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

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

† 15. Hoshea xl. 1.

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

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

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in 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 bemoaning her “CHILDREN, and unwilling to be comforted, Because they are no more.”

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

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

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

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

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

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

† 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 Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on Aigah. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Tertullus, before Felix, as being “a ringleader of the sect of the Nazarites.” Acts xxiv. 5. Some derive the name from Isa. xl. 1, where the promised Messiah is called a Nasar, or branch.

‡ 18. Jer. xxxi. 13.

ΚΕΦ. γ. 3.

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

⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ
He and the John had the outer garment of him
ἀπο τριχῶν καμήλου, καὶ ζωνὴν δερματίνην
from hairs of a camel, and a belt made of saim
περὶ τὴν ὀσφύν αὐτοῦ· ἢ δὲ τροφή αὐτοῦ ἦν
around the loins of him; the and food of him was
ἀκρίδες καὶ μέλι ἀγρίου. ⁵ 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 περιχωρὸς τοῦ Ἰορδάνου· ⁶ καὶ
and all the country about of the Jordan; and
ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ ὑπ’ αὐτοῦ, ἐξομολο-
were dipped in to the Jordan by him, confessing
γούμενοι τὰς ἀμαρτίας αὐτῶν.
the sins of them.

⁷ Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
Seeing and many of the Pharisees and Sadducees
καιῶν ἐρχομένους ἐπὶ τὸ βαπτισμὰ αὐτοῦ, εἶπεν
coming to the dipping of him, he said
αὐτοῖς· Γεννημὰ ἐχιδνῶν, τίς ὑπέδειξεν
to them; O broods of venomous serpents, who pointed out
ὑμῖν φυγεῖν ἀπο τῆς μελλούσης ὀργῆς;
to you to flee from the coming wrath?
⁸ Ποιήσατε οὖν καρπὸν ἀξίον τῆς μετανοίας,
Bring forth then fruit worthy of the reformation,
⁹ καὶ μὴ δοξήτε λεγεῖν ἐν ἑαυτοῖς· Πατέρα
and not think to say in yourselves; A father
ἐχομεν τοῦ Ἀβραάμ· λέγω γὰρ ὑμῖν, οὐ δύναται
we have the Abraham; I say for to you, that is able
ὁ θεὸς ἐκ τῶν λίθων τούτων εγείραι τέκνα τῷ
the God out of the stones these to raise up children to the

CHAPTER III.

¹ Now in those DAYS appeared John the IM-
MERSEUR, in the DESERT
of JUDAEA, publicly an-
nouncing.

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

³ For this is HE of
whom ISAIAH the PROPHET
SPOKE, saying: ¶ “A Voice
“proclaiming in the DES-
“ERT, ‘Prepare the WAY
“for the Lord, make the
“HIGHWAYS straight for
“him.”

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

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

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

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

⁸ Produce, then, Fruit
worthy of REFORMATION:

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

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

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Jo-hua 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 name of the same meaning in verse 8.—Bennett. 3. Basileia means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses *king* and *kingdom* synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, vs. Mark xi. 9, 10; Luke x. 8; and Zech. ix. 9. John’s mission was “to go before the face of the Lord, to prepare his ways,” (Luke i. 76); and to point out the Messiah. See John i. 6-8, 29-31, 84; 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. ¹⁰ Ἦδη δε * [και] ἡ 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

φοιουν καρπον καλον, εκκοπεται, και εις πυρ
 bearing fruit good, is cut down, and into a fire
 βαλλεται. ¹¹ Εγω μεν βαπτισω υμας εν υδατι,
 is cast. I indeed dip you in water,

εις μετανοιαν δ 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 βαττασαι αυτος υμας βαπτισει εν
 sandals to carry; he you will dip in
 πνευματι αγιω και πυρι. ¹² Ου το πτυον εν
 spi-it 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
 ασβεστωφ.
 inextinguishable.

¹³ Τότε παραγινεται ο Ιησους απο της Γαλι-
 Then comes the Jesus from the Galilee
 λιας επι τον Ιορδανην προς τον Ιωαννην, του
 to the Jordan to the John, of the
 βαπτισθησαι υπ αυτου. ¹⁴ Ο δε Ιωαννης διεκωλυεν
 to be dipped by him; The but John refused
 αυτον, λεγων Εγω χρειαν εχω υπο σου βαπτισ-
 him saying; need to have by thee to be
 θηναι, και συ ερχη προς με; ¹⁵ Αποκριθεις δε ο
 dipped, and thou comest to me? Answering and the
 Ιησους ειπε προς αυτον Αφες αρτι ουτω γαρ
 Jesus said to him; Permit now; thus for
 πρεπον εστιν ημιν, πληρωσαι πασαν δικαιοσυνην.
 becoming it is to us, to fulfil all righteousness.

Τότε αφησιν αυτον. ¹⁶ Και βαπτισθεις ο Ιησους
 Then he suffered him. And having been dipped the Jesus
 ανεβη ευθυσ απο του υδατος και ιδου, ανεφωχ-
 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 περιστερων, [και]
 of the God descending like a dove, [and]
 ερχομενον επ αυτον. ¹⁷ 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 φ ευδοκησα.
 beloved, in whom I delight.

10 Even now the AXE
 lies at the ROOT of the
 TREES; Every Tree, there-
 fore, 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 GRAN-
 NARY, but the CHAFF he
 will consume with Fire
 inextinguishable."

13 Then comes JESUS
 from GALILEE to the JOR-
 DAN, 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 answer-
 ing, said to him; "Permit
 it now; for thus it is be-
 coming 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, say-
 ing; † "This is my SON,
 the BELOVED, in whom I
 delight."

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

† 11. immerse you in Water. *Baptizo*, and its root *Bapto*, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en Audatee en to Iordannee*.—Campbell. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

† 11. Act. i. 5; ii. 2—4 x. 16. † 16. Isa. xl. 2; lxi. 1. † 17. Isa. xlii. 1; Luke ix. 36.

ΚΕΦ. γ. 3.

¹ **Εν** δε ταις ἡμεραις ἐκειναις παραγίνεται
In now the days those comes
Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρημῷ
John the dipper, proclaiming in the desert
τῆς Ἰουδαίας, [καὶ] λέγων· ² Μετανοεῖτε·
of the Judea, [an] saying; Reform ye;
ἦγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ³ Οὗτος
has come nigh for the majesty of the heavens. This
γὰρ ἐστὶν ὁ ῥηθὲς ὑπὸ Ἠσαίου τοῦ προφήτου,
for is he spoken of by Isaiah the prophet,
λέγοντος· “Φωνὴ βοῶντος ἐν τῇ ἐρημῷ·
saying; “A voice crying out in the desert;
ἐτοιμασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
make ye ready the way of a lord, straight make ye
τὰς τρίβους αὐτοῦ.”
the beaten tracks of him.”

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

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

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

CHAPTER III.

¹ Now in those DAYS appeared John the BAPTIST, 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 “CRYING IN THE DESERT,” “PREPARE THE WAY” for the LORD, make the “HIGHWAYS straight for “HIM.”

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

⁵ Then resorted to him Jerusalem, and All JUDEA, and All the COUNTRY 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.

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† 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 term 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 *kingdom* and *kingdoms* synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, Mark xii. 10; Luke xix. 28; and Zech. ix. 9. John’s mission was “to go before the face of the Lord, to prepare his ways,” (Luke i. 76); and to point out the Messiah. See John i. 6–8, 21–31, 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. ¹⁰ Ἦδη δε * [και] ἡ 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, εκκοπτεται, και εις πυρ
 bearing fruit good, is cut down, and into a fire
 βαλλεται. ¹¹ Εγω μεν βαπτισω υμας εν υδατι,
 is cast. I indeed dip you in water,
 εις μετανοιαν δ 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. ¹² Ου το πτυον εν
 spirit holy and fire. Of whom the winnowing shovel in
 τη χειρι αυτου, και διακαθαριει την αλωνα
 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
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¹³ 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
 βαπτισθηται υπ αυτου. ¹⁴ Ο δε Ιωαννης διεκωλυεν
 to be dipped by him; The but John refused
 αυτον, λεγων· Εγω χρειαυ εχω υπο σου βαπτισ-
 him saying; I need have by thee to be
 θηναι, και συ ερχη προς με; ¹⁵ Αποκριθεις δε ο
 dipped, and thou comest to me? Answering and the
 Ιησους ειπε προς αυτον· Αφες αρτι ουτω γαρ
 Jesus said to him; Permit now; thus for
 πρεπον εστιν ημιν, πληρωσαι πασαν δικαιοσυνην.
 becoming it is to us, to fulfil all righteousness.
 Τότε αφησιν αυτον. ¹⁶ Και βαπτισθεις ο Ιησους
 Then he suffered him. And having been dipped the Jesus
 ανεβη ευθυσ απο του υδατος και ιδου, ανεφωχ-
 went up immediately from the water; and lo, were
 θησαν * [αυτω] οι ουρανοι, και ειδη 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. ¹⁷ 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 φ ευδοκωσα.
 beloved, in whom I delight.

10 Even now the AXE
 lies at the ROOT of the
 TREES; Every Tree, there-
 fore, 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 GRA-
 NARY, but the CHAFF he
 will consume with Fire
 inextinguishable."

13 Then comes JESUS
 from GALILEE to the JOR-
 DAN, 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 answer-
 ing, said to him; "Permit
 it now; for thus it is be-
 coming 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, say-
 ing; † "This is my SON,
 the BELOVED, in whom I
 delight."

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

† 11. immerse you in Water. *Baptizo*, and its root *Bapto*, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en Audatee en to Iordanee*.—Campbell. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

† 11. Acts i. 5; ii. 2—6 x. 16. † 16. Isa. xl. 2; lxi. 1. † 17. Isa. xlii. 1; Luke ix. 35.

ΚΕΦ. Δ'. 4.

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

² Καὶ ἠστεινῆσας ἡμέρας τεσσαρακοντα καὶ νυκτας
And fasting days forty and nights
τεσσαρακοντα, ὑστερον ἐπεινῆσε. ³ 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, εἰπε, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
God, speak, that the stones these loaves may become.

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

⁵ Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν
Then takes him the accuser into the
ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγων
holy city, and places him on the wing
του ἱεροῦ· ⁶ καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,
of the temple; and says to him; If a son thou be of the God,

βάλε σεαυτὸν κάτω· γεγραπται γὰρ· “Ὅτι τοῖς
cast thyself down; it is written for; “That to the
αγγελοῖς αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ
messengers of him he will give charge of thee; and on
χειρῶν αὐροῦσι σε, μήποτε προσκοψῆς πρὸς
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδα σου.” ⁷ Ἐφῆ αὐτῷ ὁ Ἰησοῦς·
a stone the foot of thee.” Said to him the Jesus:

Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κυρίον
Again it is written; “Not thou shalt put to the proof Lord
τοῦ θεοῦ σου.”
the God of thee.”

⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
Again takes him the accuser into
ὄρος ὑψηλὸν λίαν, καὶ δεικνύσιν 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.

⁹ καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰ
and says to him; These all to thee I will give, if
πέσω προσκυνήσῃς μοι. ¹⁰ Τότε λέγει αὐτῷ
falling down thou wilt do homage to me. Then says to him

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

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

καὶ διηκονοῦν αὐτῷ.
and ministered to him.

CHAP. IV.

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

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

³ Then the TEMPTER
approaching him, said;
“If thou be a Son of
GOD, command that these
STONES become LOAVES.”

⁴ But HE answering,
said; “It is written,
‡ ‘MAN shall not live by
‘Bread only, but by Every
‘Word proceeding from
‘the Mouth of God.’”

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

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

⁷ Jesus answered;
“Again, it is written,
‡ ‘Thou shalt not try the
‘Lord thy God.’”

⁸ Again, the ENEMY
takes him to a very high
Mountain, and shows him
All the KINGDOMS of the
WORLD, and the GLORY
of them;

⁹ and says to him;
“All these will I give thee,
if prostrating thou wilt
worship me.”

¹⁰ Then Jesus says to
him; “Get thee behind
me, Adversary; for it is
written, † ‘Thou shalt
‘worship the Lord thy
‘God, and him only shalt
‘thou serve.’”

¹¹ Then the ENEMY
leaves him; and behold!
Angels came and minis-
tered to him.

* VATICAN MANUSCRIPT—A. MAN.

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

‡ 4. Douc. viii. 2.

‡ 6. Psal. xci. 11, 12.

‡ 7. Deut. vi. 16.

‡ 10. Deut. vi. 12.

¹² Ἀκουσας δε ὁ Ἰησους, ὅτι Ἰωαννης παρεδοθη,
Hearing now the Jesus, that John was delivered up,
ανεχωρησεν εἰς τὴν Γαλιλαιαν. ¹³ Καὶ κατα-

he withdrew into the Galilee. And having
λιπων τὴν Ναζαρεθ, ελθων κατακρησεν εἰς

left the Nazareth, coming dwelt at
Καπερναουμ τὴν παραθαλασσιαν, ἐν ὄρισι

Capernaum the by the sea-side, in borders
Ζαβουλων καὶ Νεφθαλειμ. ¹⁴ ἵνα πληρωθῆ το

of Zebulon and Nephthaliim; that might be fulfilled the
ῥηθεν δια Ἠσαιου τοῦ προφητοῦ, λεγοντος·

word spoken through Esaias the prophet, saying;
¹⁵ Ἔφη Ζαβουλων καὶ γῆ Νεφθαλειμ ὁδον

Land of Zebulon and land Nephthaliim way
θαλασσης περαν τοῦ Ἰορδανου, Γαλιλαια τῶν

of the sea by the Jordan, Galilee of the
εθνων. ¹⁶ Ὁ λαὸς ὁ καθημενος ἐν σκοτει εἶδε φως

nations. The people who are sitting in darkness saw light
μεγα· καὶ τοῖς καθημενοῖς ἐν χωρᾷ καὶ σκία

great; and to those sitting in a region even a shade
θανατου, φως ανετειλεν αυτοῖς. ¹⁷

of death, a light has arisen to them." ¹⁷ Ἀπο τοτε ηρξατο ὁ Ἰησους κηρυσσειν, καὶ

From that time began the Jesus to proclaim, and
λεγει· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεια

to say; Reform; has come nigh for the royal dignity
τῶν οὐρανων.

of the heavens. ¹⁸ Περιπατων δε παρα τὴν θαλασσαν τῆς

Walking and by the sea of the
Γαλιλαιας, εἶδε δυο ἀδελφους, Σιμωνα τοῦ

Galilee, he saw two brothers, Simon the
λεγομενον Πητρον, καὶ Ἀνδρεαν τοῦ ἀδελφου

called Peter, and Andrew the brother
αυτου, βαλλοντας ἀμφιβληστρον εἰς τὴν θαλασ-

of him, casting a fishing-net into the sea;
σαν· ἦσαν γὰρ ἄλιεῖς. ¹⁹ Καὶ λεγει αυτοῖς·

they were for fishers. And he says to them;
Δευτε ὀπισθ μου, καὶ ποιησω ὑμας ἄλιεῖς

Come behind of me, and I will make you fishers
ανθρωπων. ²⁰ Οἱ δε ευθεως αφεντες τα δικτυα,

of men. They and immediately leaving the nets,
ηκολουθησαν αυτω. ²¹ Καὶ προβας ἐκειθεν, εἶδεν

followed him. And going on from thence, he saw
αλλους δυο ἀδελφους, Ἰακωβον τοῦ του Ζεβε-

other two brothers, James the of the Zebe-

δαιου καὶ Ἰωαννην τοῦ ἀδελφου αυτου, ἐν τῷ

dee and John the brother of him, in the
πλοιῷ μετὰ Ζεβεδαιου τοῦ πατρος αυτων, καταρ-

ship with Zebedee of the father of them, mend-

τιζοντας τα δικτυα αυτων· καὶ ἐκαλεσεν αυτοῖς.
ing the nets of them; and he called them. ²² Οἱ δε ευθεως αφεντες το πλοῖον καὶ τὸν πατερα

They and forthwith leaving the ship and the father
αυτων, ηκολουθησαν αυτω

of them, followed him. ²³ Καὶ περιηγεν ὅλην τὴν Γαλιλαιαν ὁ Ἰησους,

And went about all the Galilee the Jesus,
διδασκων ἐν ταῖς συναγωγαῖς αυτων, καὶ κηρυσ-

teaching in the synagogues of them, and preach-

¹² Now JESUS, hearing
That John was imprison-

ed, retired into GALILEE;

¹³ and, having left
NAZARETH, resided at

THAT CAPERNAUM, by the
lake, in the Confines of

Zebulon and Naphtali;

¹⁴ so that the WORD
SPOKEN through Isaiah

the PROPHET, might be
verified, saying;

¹⁵ † "Land of Zebulon
and Land of Naphtali,

"situate near the lake, on
"the JORDAN, Galilee of

"the NATIONS;

¹⁶ "THAT PEOPLE,
"dwelling in Darkness,

"saw a great Light; and
"to THOSE INHABITING

"a Region, even a Shadow
"of Death, a Light arose."

¹⁷ From that time JE-
SUS began to proclaim,

and to say; ' Reform; for
the ROYAL MAJESTY of

the HEAVENS has ap-
proached."

¹⁸ And walking by the
LAKE of GALILEE, he saw

Two Brothers, THAT Si-
mon who is SURNAMED

Peter, and Andrew his
BROTHER, casting a Drag

into the LAKE; for they
were Fishermen.

¹⁹ And he says to them,
" Follow me; and I will

make you Fishers of Men."

²⁰ And THEY, imme-
diately leaving the NETS,

followed him.

²¹ And going forward
from thence, he saw Other

Two Brothers, James the
son of ZEBEDEE, and John

his BROTHER, in the BOAT
with Zebedee their FA-

THER, repairing their
NETS; and he called them.

²² And THEY, instantly
leaving the BOAT and their

FATHER, followed him.

²³ And * JESUS jour-
neyed throughout All GA-

LILEE, teaching in their
SYNAGOGUES, and pro-
claiming the GLAD TI-

DINGS of the KINGDOM,

* VATICAN MANUSCRIPT—23. he went about throughout All.

† 15. Isa. ix. 1, 2.

σων το ευαγγελιον της βασιλειας, και θεραπευων
 ing the glad tidings of the kingdom, and curing
 πασαν νοσον και πασαν μαλακiam εν τη λαο.
 every disease and every malady among the people.
 24 Και ατηλθεν η ακρη αυτου εις ολην την
 And went the report of him into all the
 Συριαν και προσηνεγκαν αυτω παντας τους
 Syria; and they brought to him all the
 κawks εχοντας, ποικιλαις νοσοις και βασανοις
 sick having various diseases and torments
 συνεχόμενους, * [και] δαιμονιζόμενους, και σελγ-
 seized with, [and] demoniacs, and lu-
 νιαζόμενους, 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 Δεκαπολιως, και Ιερο-
 from the Galilee, and Decapolis, and from
 πολυμων, και Ιουδαιας, και περαν του Ιορδανου.
 Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. 6. 5.

1 Ιδων δε τους οχλους, ανεβη εις το ορος και
 Seeing and the multitudes, he went up to the mountain; and
 καθισαντος αυτου, προσηλθον * [αυτω] οι μαθη-
 having seated himself, came [to him] the disci-
 ται αυτου. 2 και ανοιξας το στομα αυτου, εδι-
 ples of him; and opening the mouth of him, he
 δασκεν αυτους, λεγων. 3 Μακαριοι οι πτωχοι το
 taught them, saying; Blessed the poor to the
 πνευματι. 4 οτι αυτων εστιν η βασιλεια των
 spirit; because of them is the kingdom of the
 ουρανων. 5 Μακαριοι οι πενθουντες. 6 οτι αυτοι
 heavens. Blessed the mourners; for they
 παρακληθησονται. 7 Μακαριοι οι πρξεισ. 8 οτι
 shall be comforted. Blessed the meek; for
 αυτοι κληρονομησουσι την γην. 9 Μακαριοι οι
 they shall inherit the earth. Blessed the
 πεινωντες και διψωντες την δικαιοσυνην. 10 οτι
 hungering and thirsting the righteousness; for
 αυτοι χορτασθησονται. 11 Μακαριοι οι ελεημο-
 they shall be satisfied. Blessed the merciful;
 νες. 12 οτι αυτοι ελεηθησονται.
 for they shall obtain mercy.
 13 Μακαριοι οι καθαροι τη καρδια. 14 οτι αυτοι
 Blessed the clean to the heart; for they
 τον θεον οψονται. 15 Μακαριοι οι ειρηνοποι
 the God shall see. Blessed the peace-makers;
 16 οτι αυτοι υιοι θεου κληθησονται. 17 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 afflicted by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

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

CHAPTER V.

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

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

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

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

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

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.

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

† 3. Luke vi. 20; James ii. 5. † 4. Isa. lxi. 2, 3. † 5. Psa. xxxvii. 11, 20.
 † 6. Isa. lv. 1. † 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,
δταν ονειδισωσιν υμας και διωξωσι, και ειπωσι
 whenever they reproach you and persecute, and say
παν πονηρον ρημα καθ' υμων, ψευδομενοι, ενεκεν
 every evil word against you, speaking falsely, because
εμου. ¹² **Χαιrete 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 **Υμεις 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
τινι αλισθησεται; εις ουδεν ισχυει ετι, ει μη
 what shall it be salted? for nothing is it of service any more, except
βληθηαι εξω, και καταπατισθαι υπο των
 to be cast out, and trodden under foot by the
ανθρωπων.
 men.

¹⁴ **Υμεις εστε το φως του κοσμου. Ου δυναται**
 You are the light of the world. Not possible
πολις κρυβηναι εκανω 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
μικρον, αλλ' επι την λυχνιαν· και λαμπει πασι
 measur., but on the lamp-stand; and it gives light to all
τοις εν τη οικια. ¹⁶ **Ουτω λαμψατω το φως**
 thus 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 fulfill. Indeed for I say to you, till
αν παρελθη ο ουρανος 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
 fine point in no wise pass from the law, till
παντα γενηται. ¹⁹ **Ος εαν ουν λυση μιαν των**
 all be fulfilled. Whoever therefore breaks one of the

10 Happy the † PERSECUTED on account of Righteousness; for theirs is the KINGDOM of the HEAVENS!

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

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

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

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

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

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

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

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

19 Therefore, whoever

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

† 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21. † 14. Phil. ii. 15.

† 12. Rom. viii. 18.

† 13. Luke

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
 ουραων· ος δ' αν ποιηση και διδαξη, ουτος
 heav.as; who but ever shall do and teach, the same
 μεγας κληθησεται εν τη βασιλεια των ουραων.
 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 ουραων.
 of the heavens.

21 Ηκουσατε, οτι ερρηθη τοις αρχαιοις· “ Ου
 You have heard, that it was said to the ancients; “Not
 φονευσεις· ος δ' αν φονευση, ενοχος εσται τη
 thou shalt kill, who and ever shall kill, liable shall be to the
 κρισει.” 22 Εγω δε λεγω υμιν, οτι πας ο οργι-
 tribunal.” I but say to you, that all the being
 ζομενος τω αδελφω αυτου· * [εικη,] ενοχος εσται
 angry to the brother of him; [without cause,] liable shall be
 τη κρισει· ος δ' αν ειπη τω αδελφω αυτου·
 to the tribunal; who and ever shall say to the brother of him;
 βακα, ενοχος εσται τω συνεδριω· ος δ' αν ειπη·
 vile fellow, liable shall be to the sanhedrim; who and ever shall say:
 μωρε, 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 μνησθης, οτι ο αδελφος
 altar, and there remember, that the brother
 σου εχει τι κατα σου· 24 αφες εκει το δωρον
 of thee has somewhat against thee; leave there the gift
 σου εμπροσθεν του θυσιαστηριου, και υπαγε,
 of thee before the altar, and go,
 πρωτον διαλλαγηθι τω αδελφω σου, και τότε
 first be thou reconciled to the brother of thee, and then
 ελθων προσφερε το δωρον σου. 25 Ισθι 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
 εσχατον 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-
 NESS 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 fathomable to the JUDGES.

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

23 If, therefore, thou bring thy GIFT to the 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 PROSECU-
 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.

10 VATICAN MANUSCRIPT—22. without cause—omit.

25. deliver thee—omit.

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

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

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

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

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

²⁸ but I say to you, That every man gazing at a Woman, in order to cherish impure desire, has already committed lewdness with her in his heart.

²⁹ Therefore, if thy right-eye ensnare thee, pluck it out, and throw it away: it is better for thee to lose one of thy members, than that thy Whole body should be cast into Gehenna.

³⁰ And if thy 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 Gehenna.

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

³² But I say to you, That *every-one who dismisses his wife, except on account of Whoredom, causes her to commit adultery; and *he who marries the divorced woman, commits adultery.

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

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

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

* VATICAN MANUSCRIPT—30. GO AWAY.

‡ 31. EVERY-ONE WHO DIVORCES.

32. HE

† 38. 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 only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14.

† 31. Deut. xxiv. 1; Matt. xix. 8—9; Mark x. 2—12.

‡ 33. Deut.

xiii. 21—23; Num. xxx. 2.

‡ 34. James v. 12.

κεφαλη σου ομοσῃς, ὅτι οὐ δυνασαι μιαν τριχα
 head of thee shalt thou swear, for not thou art able one hair
 λευκην η̄ μελαιναν ποιησαι. ³⁷ Ἐστὼ δε ὁ λογος
 white or black to make. Let be but the word
 ὑμων· ναι ναι· ου ου· τὸ δε περισσὸν τούτων,
 of you; yes yes; no no; that for over and above of these.
 εκ τῶ πονηροῦ ἐστιν.

³³ Ἦκουσατε, ὅτι ἐρρήθη· “Ὁφθαλμος ἀντι
 You have heard, that it was said; An eye for
 ἀφθαλμου, καὶ ὄδοντα ἀντι ὀδοντος.” ³³ Ἐγὼ δε
 an eye, and a tooth for a tooth.” I but
 λεγὼ ὑμῖν, μὴ ἀντιστηναι τῷ πονηρῷ· ἀλλ’ ὅστις
 say to you, not meet the evil, but whoever
 σε βραπισει ἐπι τὴν δεξιαν σου σιαγόνα, στρεψον
 thee shall slap upon the right of thee cheek, turn
 αὐτῷ καὶ τὴν ἀλλην· ⁴⁰ καὶ τῷ θελοντι τοι κρι-
 to him also the other; and to the purposing thee to sue
 θησαι, καὶ τὸν χιτῶνα σου λαβειν, ἀφες αὐτῷ
 at law, and the tunic of thee to take, give up to him
 καὶ τὸ ἱμάτιον· ⁴¹ καὶ ὅστις σε ἀγαρευσει μίλιον
 also the mantle; and whoever thee shall force to go mile
 ἐν, ὑπάγε μετ’ αὐτοῦ δυο. ⁴² Τῷ αἰτοῦντι σε
 one, go with him two. To the asking thee
 διδου· καὶ τὸν θελοντα ἀπο σου δανεισασθαι,
 do thou give; and the wishing from thee to borrow money,
 μὴ ἀποστραφῆς.

⁴³ Ἦκουσατε, ὅτι ἐρρήθη· “Ἀγαπήσεις το
 You have heard, that it was said; “Thou shalt love the
 πλησιον σου, καὶ μισήσεις τὸν ἐχθρον σου.”
 neighbor of thee, and hate the enemy of thee.”
⁴⁴ Ἐγὼ δε λεγὼ ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμων,
 I but say to you, love the enemies of you,
 * [εὐλογεῖτε τοὺς καταρωμένους ὑμας, καλῶς
 [bless those cursing you, good
 ποιεῖτε τοῖς μισοῦσιν ὑμας,] καὶ προσευχεσθε
 do to those hating you,] and pray
 ὑπὲρ τῶν [ἐπηρεαζόντων ὑμας καὶ] διωκόντων
 for those injuring you and] persecuting
 ὑμας· ⁴⁵ ὅπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμων,
 you; that you may be sons of the father of you,
 τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει
 of the in heavens: for the sun of him it rises
 ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαιοῦς
 on evil and good, and it rains on just
 καὶ ἀδικοῦς. ⁴⁶ Ἐὰν γὰρ ἀγαπήσητε τοὺς
 and unjust. If for you love those
 ἀγαπῶντας ὑμας, τίνα μισθὸν ἔχετε; οὐχὶ καὶ
 loving you, what reward have you? not even
 οἱ τελῶναι το αὐτο ποιοῦσι; ⁴⁷ καὶ εἰ ἀσπα-
 the tax-gatherers the same do? and if you
 σῆσθε τοὺς ἀδελφοὺς ὑμων μόνον, τί περισσὸν
 salute the brothers of you only, what more

for it is the † city of the GREAT KING;

† 36 nor by thy HEAD, because thou canst not make One Hair white or black.

† 37 But let your Yes be yes, and your No, no: for whatever EXCEEDS these, proceeds from EVIL.

† 38 You have heard That it was said, † Eye for Eye, and Tooth for Tooth;

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

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

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

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

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

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

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

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

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

* VATICAN MANUSCRIPT—41. bless THOSE who curse you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

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

† 35. Psa. xlviii. 2. † 38. Exod. xxi. 24; Deut. xix. 21. † 39. Prov. xx. 22; xxiv. 20; Rom. xii. 17—19. † 42. Deut. xv. 7—11. † 43. Lev. xix. 18; Deut. xxiii. 6.

ποιείτε; ουχι και οι εθνικοι οδτω ποιουσιν;
do you? not even the Gentiles so do?
48 Εσεπεθ ουν υμεις τελειοι, ωσπερ ο πατηρ
Shall be therefore you perfect, as the father
υμων, ο εν τοις ουρανοις, τελειος εστι.
of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

1 Προσεχετε την δικαιοσυνην, υμων μη ποιειν
Take heed the righteousness, of you not to do
εμπροσθεν των ανθρωπων, προς το θεαθηναι
in the presence of the men, so as to be exhibited
αυτοις· ει δε μηγε, μισθον ουκ εχετε παρα τω
to them; if but otherwise, reward not you have with to the
πατρι υμων, τω εν τοις ουρανοις. 2 Οταν ουν
father of you, to the in the heavens. When then
ποιης ελεημοσυνην, μη σαλπισης εμπροσθεν
thou doest alms, not sound a trumpet in the presence
σου, ωσπερ οι υποκριται ποιουσιν εν ταις συνα-
of thee, like the hypocrites do in the syna-
γωγαις και εν ταις ρυμαις, οπως δοξασθωσιν
gogues and in the streets, that they may have praise
υπο των ανθρωπων. Αμην λεγω υμιν, απεχουσι
of the men. Indeed I say to you, they obtain
τον μισθον αυτων. 3 Σου δε ποιουντος ελεημο-
the reward of them. Of thee but doing alms-
συνην, μη γνωτω η αριστερα σου, τι ποιει η
giving, not let it know the left of thee, what does the
δεξια σου· οπως η σου η ελεημοσυνη εν τω
right of thee; that may be of thee the alms-giving in the
κρυπτω· και ο πατηρ σου, ο βλεπων εν τω
secret; and the father of thee, who seeing in the
κρυπτω, [αυτος] αποδωσει σοι· [εν τω φανερω].
secret [himself] will give back to thee [in the clear light.]
5 Και οταν προσευχη, ουκ εση ωσπερ οι
And when thou prayest, not thou shalt be like the
υποκριται· οτι φιλουσιν εν ταις συναγωγαις και
hypocrites; for they love in the synagogues and
εν ταις γωνιαις των πλατειων εστωτες προσευ-
in the corners of the wide places standing to
χεσθαι, οπως αν φανωσι τοις ανθρωποις. Αμην
pray, that they may appear to the men. Indeed
λεγω υμιν, οτι απεχουσι τον μισθον αυτων.
I say to you, that they have in full the reward of them.
6 Συ δε, οταν προσευχη, εισελθε εις το ταμι-
Thou but, when thou prayest, enter into the retired
ειον σου, και κλεισας την θυραν σου, προσευξαι
place of thee, and locking the door of thee, pray thou
τω πατρι σου, τω εν τω κρυπτω· και ο πατηρ
to the father of thee, to the in the secret; and the father
σου, ο βλεπων εν τω κρυπτω, αποδωσει σοι
of thee who seeing in the secret place, will give to thee
[εν τω φανερω.] 7 Προσευχόμενοι δε μη βατ-
[in the clear light.] Praying but not bab-
τολογησητε, ωσπερ οι εθνικοι· δοκουσι γαρ οτι
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 † 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
wouldest 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.—17. the SAME. 48. YOUR 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 justly observe, that *theatranai* in verse 1 is a theatrical word; that *Aypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

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

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

Μη ουν ομοιωθητε αυτοις ουδε γαρ ο πατηρ
Not therefore you may be like to them; knows for the father

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

αιτησαι αυτον. Ουτως 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, reverence! the

ονομα σου. ¹⁰ ελθτω η βασιλεια σου γεννηθητω
name of thee; let come the kingdom of thee, let be done

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

¹¹ τον αρτον ημων τον επιουσιονδος 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 οφειλειταις ημων.
as even we discharge to the debtors of us;

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

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

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

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

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

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

υμων.
of you.

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

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

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

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

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

σου την κεφαλην, και το προσωπον σου νεψαι.
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,

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

διορυσσουσι και κλεπτουσι. ²⁰ θησαυριζετε δε
dig through and steal; lay up but

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

8 Therefore, do not imi-
 tate them; for **GOD** your
FATHER knows your **Ne-**
cessities, before you **ASK**
 him.

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

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

11 Give us **THIS-day**
our NECESSARY FOOD ;

12 and **FORGIVE** us **our**
DEBTS, as **we** have **for-**
 given **our DEBTORS** ;

13 and **FORGIVE** us **not**
 to **TRIAL**, but **FORGIVE** 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 **HYPO-**
CRITES, of a melancholy
 aspect; for they distort
 their **FEATURES**, that they
 may seem fasting to **MEN**.
 Indeed, I say to you, They
 have their **REWARD**.

17 But thou, when fast-
 ing, anoint thy head, and
 wash thy face ;

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

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

20 but deposit for your-
 selves **TREASURES** in Hea-

* VATICAN MANUSCRIPT.—S. GOD YOUR FATHER.

12. we have forgiven.

9. Luke xi. 2.

10. Dan. ii. 44.

12. Matt. xviii. 21—25.

15. 1 Cor. x. 13.

13. John xvii. 15.

14. Mark xi. 25, 26.

15. James ii. 13.

18. Isa. lviii. 5.

10. Prov. xxiii. 6; 1 Tim. vi. 10, 17—19.

ἕμιν θησαυρους εν ουρανω, όπου ουτε σης ουτε
 20 you treasures in heaven, where neither moth nor
 βρωσις αφανίζει, και όπου κλεπται ου διορυσ-
 rust destroys, and where thieves not dig
 σουσιν ουδε κλεπτουσιν. 21 Ὃπου γαρ εστιν ὁ
 through nor steal. Where for is the

θησαυρος ὑμων, εκει εσται και ἡ καρδια ὑμων.
 treasure of you, there will be also the heart of you.

22 Ὁ λυχνος του σωματος εστιν ὁ οφθαλμος.
 The lamp of the body is the eye.

Εαν ουν ὁ οφθαλμος σου ἄπλους η, ὅλον
 If therefore the eye of thee sound may be, whole
 το σωμα σου φωτεινον εσται. 23 Εαν δε ὁ οφθαλ-
 the body of thee enlightened will be. If but the eye

μος σου ποτηρος η, ὅλον το σωμα σου σκοτει-
 of thee evil may be, whole the body of thee darkness
 νον εσται. Ει ουν το φως, το εν σοι, σκοτος
 will be. If then the light, that in thee, darkness

εστι, το σκοτος ποσον;
 is, the darkness how great?

24 Ουδεις δυναται δυσι κυριοις δουλευειν η
 No one is able two lords to serve; either
 γαρ τον ενα μισησει, και τον ετερον αγαπησει:
 for the one he will hate, and the other he will love;
 η ενος ἀνεξεται, και του ετερου καταφρονησει.
 or one he will cling to, and the other he will alight.

Ου δυνασθε βεω δουλευειν και μαμωνᾳ. 25 Δια
 Not you are able God to serve and mammon. For
 τουτο λεγω ὑμιν Μη μεριμνατε τη ψυχη ὑμων,
 this I say to you; Not be over careful the life of you,

τι φαγητε, και τι πιητε· μηδε τω σωματι
 what you may eat, and what you may drink; nor to the body
 ὑμων, τι ενδυσησθε. Ουχι ἡ ψυχη πλειον εστι
 of you, what you may put on. Not the life more is
 της τροφης, και το σωμα του ενδυματος; 26 Εμ-
 the food, and the body the clothing? Look

βλεψατε εις τα πετεινα του ουρανου, ὅτι ου
 attentively at the birds of the heaven, for not
 σπειρουσιν, ουδε θεριζουσιν, ουδε συναγουσιν εις
 they sow, nor reap, nor gather into

αποθηκας· και ὁ πατηρ ὑμων ὁ οὐρανιος τρέφει
 barns; and the father of you the heavenly feeds
 αυτα. Ουχι ὑμεις μαλλον διαφερετε αυτων;
 them. Not you greatly excel them?

27 Τις δε ἐξ ὑμων μεριμνων δυναται προσθειναι
 Which and by of you being over careful is able
 ἐπι την ἡλικιαν αὐτου πηχυν ἕνα; 28 Και περι
 to the age of him span one? And about

ενδυματος τι μεριμνατε; Καταμαθετε τα κρινα
 clothing why be over careful? Consider the lilies
 του αγρου πως αυξανει· ου κοπια, ουδε νηθει·
 of the field how it grows; not it labors, nor spins;

29 Λεγω δε ὑμιν, ὅτι ουδε Σολομων εν παση τη
 I say but to you, that not even Solomon in all the

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

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

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

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

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

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

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

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

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

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

* 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 defied, † 28. Syriac—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

† 22. Luke xi. 34. † 24. Luke xvi. 13. † 25. Luke xii. 23; Phil. iv. 6; 1 Pet. v. 7
 † 26. Job xxxviii. 41; Psa. cxlviii. 9

δοξῆ αὐτοῦ περιεβαλετο ὡς ἐν τούτων. ³⁰ Ἐἰ
 glory of him was clothed like one of these. If
 δε τοῦ χορτοῦ τοῦ ἀγροῦ, σήμερον ὄντα καὶ
 then the grass of the field, to-day existing and
 αὐριον εἰς κλιβανὸν βαλλομενον, ὁ θεὸς οὕτως
 to-morrow into an oven is being cast, the God so
 ἀμφιεννυσίν, οὐ πολλὰ μαλλον ὑμᾶς, ὀλιγοπισ-
 clothes, not much more you, O you of weak
 τοι; ³¹ Μὴ οὖν μεριμνήσητε, λέγοντες· Τί
 faith? Not therefore you may be over careful, saying; What
 φαγῶμεν, ἢ τι πῶμεν, ἢ τί περιβαλωμεθα;
 may we eat, or what may we drink, or what may we put on?
³² Πάντα γὰρ ταῦτα τὰ ἔθνη ἐκίζηται· οἶδε γὰρ
 All for these the Gentiles seeks; knows for
 ὁ πατὴρ ὑμῶν ὁ οὐρανίος, ὅτι χρῆζετε τούτων
 the father of you the heavenly, that you have need of these
 ἅπαντων. ³³ Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν
 all. Seek you but first the kingdom
 τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα
 of the God and the righteousness of him; and these
 πάντα προστεθήσεται ὑμῖν. ³⁴ Μὴ οὖν μεριμ-
 all shall be superadded to you. Not therefore be over
 νῆσητε εἰς τὴν αὐριον· ἢ γὰρ αὐριον μεριμ-
 careful for the morrow; the for morrow will be over
 νῆσει ^{τα} ἑαυτοῦ. Ἀρκετὸν τῆ ἡμέρᾳ ἡ κακία
 careful [the] of himself. Enough to the day the trouble
 αὐτοῦ.
 of her.

ΚΕΦ. ζ'. 7.

¹ Μὴ κρινετε, ἵνα μὴ κριθῆτε. ² Ἐν ᾧ γὰρ
 Not do you judge, that not you may be judged. In what for
 κριματι κρινετε, κριθεσεσθε· καὶ ἐν ᾧ μετρω
 judgment you judge, you shall be judged; and in what measure
 μετρεῖτε, μετρηθησεται ὑμῖν. ³ Τί δε βλεπεῖς
 you measure, it shall be measured to you. Why and seest thou
 το καρφος, το ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ
 the splinter, that in the eye of the brother
 σου, τὴν δε ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατα-
 of thee, that but in thine-own eye beam not per-
 νοεῖς; ⁴ ἢ πῶς ερεῖς τῷ ἀδελφῷ σου· Ἄφες,
 ceivest? or how wilt thou say to the brother of thee; Allow me,
 ἐκβαλῶ το καρφος ἀπο τοῦ ὀφθαλμοῦ σου· καὶ
 I can pull the splinter from the eye of thee; and
 ἰδου, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ Ὑποκριτα,
 lo, the beam in the eye of thee? O Hypocrite,
 ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
 pull first the beam out of the eye of thee,
 καὶ τότε διαβλεψεῖς ἐκβαλεῖν το καρφος ἐκ τοῦ
 and then thou shalt see clearly to pull the splinter out of the
 ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
 eye of the brother of thee.

⁶ Μὴ δατε το ἅγιον τοῖς κυσὶ, μὴδε βαλητε
 Not you may give the holy to the dogs, neither cast
 τοὺς μαργαριτας ὑμῶν ἐμπροσθεν τῶν χοίρων·
 the pearls of you before the swine;

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

³⁰ If, then, God so
 decorate the HERB of the
 FIELD, (which flourisheth
 To-day, and To-morrow
 will be cast into a Fur-
 nace) how much more
 you O you distrustful!

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

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

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

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

CHAPTER VII.

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

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

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

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

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

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

* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM.

34. the things

† 33. Luke xii. 31.

† 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.

† 2. Mark iv. 24.

† 3. Luke vi. 41.

† 6. Prov. ix, 7, 8; xxiii. 9.

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

7 Αιτειτε, και δοθησεται υμιν· ζητειτε, και
 Ask, and it shall be given to you: seek, and
 ευρησετε· κρουετε, και ανοιγησεται υμιν. 8 Πας
 you shall find; knock, and it shall be opened to you. All

γαρ ο αιτων λαμβανει· και ο ζητων ευρισκει·
 for the asking receives; and the seeking finds;

και τω κρουοντι ανοιγησεται. 9 Η τις * [εστιν]
 and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτησῃ ο υιος αυτου
 of you a man, who if ask the son of him

αρτον, μη λιθον επιωσει αυτη; 10 και εαν ιχθυον
 bread, not a stone will give to him? or if a fish

αιτησῃ, μη οφιν επιωσει αυτη; 11 Ει ουν υμεις,
 he asks, not a serpent will give to him? If then you,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
 bad ones being, know gifts good to give to the

τεκνοις υμων, ποσῳ μαλλον ο πατηρ υμων, ο
 children of you, how much more the father of you, that

εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
 in the heavens, give good to those asking

αυτον; 12 Παντα ουν, οσα αν θελητε ινα
 him? All therefore, as much soever you may will that

ποιωσιν υμιν οι ανθρωποι, ουτω και υμεις ποιειτε
 should do to you the men, even so also you do

αυτοις· ουτος γαρ εστιν ο νομος και οι προφηται.
 to them; this for is the law and the prophets.

13 Εισελθετε δια της στενης πυλης· οτι
 Enter you in through the strait gate; for

πλατεια η πυλη, και ευρυχωρος η οδος η
 wide the gate, and broad the road that

απαγουσα εις την απωλειαν· και πολλοι εισιν
 leading into the perdition; and many are

οι εισερχομενοι δι αυτης. 14 Τι στενη η πυλη,
 those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την
 and difficult the road that leading into the

ζωην· και ολιγοι εισιν οι ευρισκοντες αυτην.
 life; and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,
 Beware ye and of the false prophets,

οιτινες ερχονται προς υμας εν ενδυμασι προβα-
 who come to you in clothing of sheep,

των, εσθθεν δε εισι λυκοι αρπαγες. 16 Απο
 within but they are wolves ravenous. By

των καρπων αυτων επιγνωσθε αυτους. Μητι
 the fruits of them you shall know them. What

συλλεγουσιν απο ακανθων σταφυλην, η απο
 do they gather from thorns a cluster of grapes, or from

τριβολων συκα; 17 Ουτω παν δενδρον αγαθον
 thistles figs? So every tree good

καρπους καλους ποιει· το δε σαπρον δενδρον
 fruits good bears; the but corrupt tree

καρπους πονηρους ποιει. 18 Ου δυναται δενδρον
 fruits evil bears. Not is possible tree

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

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

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

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

10 or, if he ask for a
 Fish, will give him a Ser-
 pent?

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

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

13 † Enter in through
 the NARROW Gate; for
 wide is the GATE of DE-
 STRUCTION, and broad
 THAT WAY LEADING thi-
 ther; and MANY are they
 who enter through it.

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

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

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

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

18 A good Tree cannot

* VATICAN MANUSCRIPT—8. is opened. 0. is there—omit.
 † 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5. † 8. Prov. viii.
 17; Jer. xxix. 17; 18. † 9. Luke xi. 11—13. † 12. Luke vi. 31. † 13. Luke xiii. 24.
 † 15. † Pet. ii. 1—3; † John iv. 1; Acts xx. 23—24. † 16. Luke vi. 43. † 17. Matt. xii. 33.

αγαθόν καρπούς πονηρούς ποιεῖν, οὐδὲ δένδρον
 good fruits evil to bear, neither tree
 σαπρὸν καρπούς καλοῦς ποιεῖν. ¹⁹ Πᾶν δένδρον,
 corrupt fruits good to bear. Every tree,
 μὴ ποιοῦν καρπὸν καλόν, ἐκκοπτεται καὶ εἰς πῦρ
 not bearing fruit good is cut down and into a fire
 βαλλεται. ²⁰ Ἀραγε ἀπὸ τῶν καρπῶν αὐτῶν
 is cast. Therefore by the fruits of them
 ἐπιγνώψεσθε αὐτούς.
 you shall know them.

²¹ Οὐ πᾶς ὁ λεγὼν μοι· Κυριε, κυριε, εἰσελευ-
 Not all who saying to me, O Lord, O Lord, shall enter
 σεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ
 into the kingdom of the heavens; but he
 ποῖων τὸ θέλημα τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
 doing the will of the father of me, of that in heavens.

²² Πολλοὶ ἐροῦσι μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κυριε,
 Many shall say to me in that the day, O Lord,
 κυριε, οὐ τῷ σφ' ὀνοματί προεφητεύσαμεν, καὶ
 O Lord, not to the thy name have we prophesied, and
 τίς σφ' ὀνοματί δαιμονία ἐξεβαλομεν, καὶ τῷ
 to the thy name demons have we cast out, and to the
 σφ' ὀνοματί δυνάμεις πολλὰς ἐποιήσαμεν; ²³ Καὶ
 thy name wonders many have we done? And
 τότε ὁμολογήσω αὐτοῖς· Ὅτι οὐδέποτε ἐγνώ-
 then I will declare to them; Because never I knew
 ἴμας· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
 you; depart from me those working the
 ἀνομίαν.
 lawlessness.

²⁴ Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους
 All therefore whoever hears of me the words
 τούτους, καὶ ποιεῖ αὐτούς, ὁμοιωσῶ αὐτὸν ἀνδρὶ
 these, and does them, I will compare him to a man
 φρονιμῆ, ὅστις ἀκοδομησέ τὴν οἰκίαν αὐτοῦ ἐπὶ
 prudent, who built the house of him upon
 τῆν πέτραν· ²⁵ καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον
 the rock; and fell down the rain, and came
 οἱ ποταμοὶ, καὶ ἐπνεύσαν οἱ ἀνεμοὶ, καὶ προσέ-
 the floods, and blew the winds, and beat
 πέσον τὴν οἰκίαν ἐκείνην· καὶ οὐκ ἐπέσε· τεθεμελι-
 against the house that; and not it fell, it was founded
 ὡτο γὰρ ἐπὶ τῆν πέτραν.
 for on the rock.

²⁶ Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους,
 And all who hearing of me the words these,
 καὶ μὴ ποῖων αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῶν,
 and not doing them, shall be compared to a man foolish,
 ὅστις ἀκοδομησέ τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἀμμὸν·
 who built the house of him upon the sand;
²⁷ καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί,
 and fell down the rain, and came the floods,
 καὶ ἐπνεύσαν οἱ ἀνεμοὶ, καὶ προσέκοψαν τὴν
 and blew the winds, and dashed against the
 οἰκίαν ἐκείνην, καὶ ἐπέσε· καὶ ἦ πτωσίς αὐτῆς
 house that, and it fell, and was the fall her
 μεγάλη.
 great.

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

¹⁹ † (Every Tree not producing good fruit, is cut down, and cast into a Fire.)

²⁰ Therefore, by their FRUITS you will discover them.

²¹ Not EVERY-ONE who SAYS to me, † Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in * the HEAVENS.

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

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

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

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

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

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

* VATICAN MANUSCRIPT—21. the HEAVENS.

²⁴. he will be compared.

²⁴. HIS

House. ²⁶. HIS House.

† 19. Matt. iii. 10.

† 21. Matt. xiv. 11; Luke vi. 46, xlii. 25; Rom. ii. 13; James i. 23

† 23. Luke xiii. 27.

† 24. Luke vi. 47-49.

28 **Και εγενετο, οτε συνετελεσεν ο Ιησους**
 And it came to pass, when had finished the Jesus
τους λογους τουτους, εξεπλησσοτο οι οχλοι
 the words these, were astounded the crowds
επι τη διδαχη αυτου. 29 **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.
ματεις.

ΚΕΦ. 8.

1 **Καταβαυτι δε αυτω απο του ορους, ηκολου-**
 Coming down and to him from the mountain, followed
θησαν αυτω οχλοι πολλοι. 2 **Και ιδου, λεπρος**
 after him crowds great. And lo, a leper
ελθων προσκυνηει αυτω, λεγων Κυριε, εαν
 coming prostrated to him, saying; O sir, if
θελης, δυνασαι με καθαρισαι. 3 **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 the Jesus, saying; I will,
καθαρισθητι. **Και ενθεν εκαθαρισθη αυτου η**
 be thou cleansed. And immediately was cleansed of him the
λεπρα. 4 **Και λεγει αυτω ο Ιησους. Ορα μηδει**
 leprosy. And says to him the Jesus; See no one
ειπης, αλλα υπαγε, σεαυτον δεixon τω ιερει,
 thou tell; but go, thyself shew to the priest,
και προσενεγκε το δωρον, ο προσεταξε Μωσης,
 and offer the gift, which commanded Moses,
εις μαρτυριον αυτοις.

5 **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,
6 και λεγων Κυριε, ο παις μου βεβληται εν τη
 and saying; O sir, the boy of me is laid in the
οικια παραλυτικος, δεινως βασανιζομενος. 7 **Και**
 house a paralytic, greatly being afflicted. And
λεγει αυτω ο Ιησους. Εγω ελθων θεραπευσω
 says to him the Jesus; I coming will heal
αυτον. 8 **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 fit 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. 9 **Και γαρ εγω ανθρωπος ειμι**
 healed the boy of me. Even for I a man am

28 And it happened, when JESUS had finished this DISCOURSE, that the PEOPLE were struck with awe at his mode of INSTRUCTION;

29 for he taught them as possessing Authority, and not as their SCRIBES.

CHAPTER VIII.

1 Being come down from the MOUNTAIN, followed by great Crowds,

2 behold, a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

3 And JESUS extending his HAND, touched him, saying, "I will; be thou clean:" and instantly he was purified from His LEPROSY.

4 Then JESUS says to him, "See that thou tell no one; but go, show thyself to the PRIEST, and present the 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

* VATICAN MANUSCRIPT—20. their scribes. 7. He says. 8. And the centurion.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—*Townson*. † 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—*Lev. xiv. 31*. † 4. for notifying [the cure] to the people—so *Geo. Campbell* translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

‡ 28. Mark i. 22; Luke iv. 39. ‡ 2. Mark i. 40—44; Luke v. 12—14. ‡ 4. Lev. xiv. 2—32. ‡ 5. Luke vii. 1—10.

ὅπο ἐξουσίαν, ἔχων ὑπ' ἑμαυτοῦ στρατιώτας·
 ander authority, having under myself soldiers;

καὶ λέγω τούτῳ· Πορευθητι, καὶ πορευεται· καὶ
 and I say to this; Go, and he goes;

ἀλλῳ· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου·
 to another; Come, and he comes; and to the s^{er}vant of me,

Ποιήσον τούτο, καὶ ποιεῖ. ¹⁰ Ἀκούσας δὲ ὁ
 Do this, and he does. Hearing and the

Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν·
 Jesus, was astonished, and said to those following.

Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην
 Indeed I say to you, not even in the Israel so great

πίστιν εἶρον. ¹¹ Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπο
 faith I have found. I say but to you, that many from

ἀνατολῶν καὶ δυσμῶν ἔξουσι, καὶ ἀνακλιθήσονται
 east and west will come, and will lie down

μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλ-
 with Abraham and Isaac and Jacob in the kingdom

εἰς τῶν οὐρανῶν. ¹² Οἱ δὲ υἱοὶ τῆς βασιλείας
 of the heavens. The but sons of the kingdom

ἐκβληθήσονται εἰς τὸ σκοτὸς τὸ ἐξωτερὸν· ἐκεῖ
 shall be cast out into the darkness the outer; there

ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων·
 will be the weeping and the gnashing of the teeth.

¹³ Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ἔταγε,
 And said the Jesus to the centurion; Go,

* [καὶ] ὡς ἐπίστευσας γενήθητω σοί. Καὶ ἰαθῆ
 [and] as thou hast believed let it be done to thee. And was healed

ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ·
 the boy of him in the hour that.

¹⁴ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρον,
 And coming the Jesus into the house of Peter,

εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσ-
 saw the mother-in-law of him being laid down and burning

σοῦσαν. ¹⁵ Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ
 with fever. And he touched the hand of her, and

ἀφήκεν αὐτὴν ὁ πυρετός· καὶ πηγερθῆ, καὶ διη-
 left her the fever; and arose, and minia-

κονεῖ αὐτοῖς. ¹⁶ Ὀψίας δὲ γενομένης, προσήνεγε-
 tered to them. Evening now being come, they brought

καὶ αὐτῷ δαιμονιζομένους πολλοὺς· καὶ ἐξεβάλε
 to him being possessed many; and he cast out

τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς
 the spirits by a word, and all those sicknesses

ἐχόντας ἐθεράπευσεν· ¹⁷ ὅπως πληρωθῆ τὸ
 having he healed; that might be fulfilled the

ῥῆθην διὰ Ἠσαίου τοῦ προφήτου, λεγόντος·
 word spoken through Isaiah the prophet, saying;

“Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβε, καὶ τὰς
 “Himself the weaknesses of us he took away, and the

νοσοῦς ἐβαστάσεν.”
 diseases he removed.”

¹⁸ Ἴδων δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ
 Seeing and the Jesus great multitudes about

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

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

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

¹² † but the SONS of the KINGDOM will be driven into the † OUTER DARKNESS, where will be weeping and gnashing of TEETH."

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

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

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

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

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

¹⁸ And JESUS seeing

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

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

† 11. Luke xiii. 20. † 12. Matt. xxi. 43. † 14. Mark i. 20—21; Luke iv. 23. † 16. Mark i. 22; Luke iv. 40. † 17. Isa. liii. 4.

αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ¹⁹ Καὶ
 him, he gave orders to depart to the otherside. ¹⁹ And
 προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασ-
 coming one scribe, said to him; O teacher,
 καλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῆ. ²⁰ Καὶ
 I will follow thee, where ever thou goest. ²⁰ And
 λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλωπεκες φώλεους
 says to him the Jesus; The foxes dens
 ἔχουσι, καὶ τὰ πετεῖνα τοῦ οὐρανοῦ κατασκευῶ-
 they have, and the birds of the heaven nests;
 σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού την
 the but son of the man not he has, where the
 κεφαλὴν κλιῖν. ²¹ Ἄλλος δὲ τῶν μαθητῶν
 head he may rest. ²¹ Another and of the disciples
 αὐτοῦ εἶπεν αὐτῷ· Κυριε, ἐπιτρέφον μοι πρῶτον
 of him said to him; O master, permit thou me first
 ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου. ²² Ὁ δὲ
 to go, and to bury the father of me. ²² The but
 Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἀφες
 Jesus said to him; Follow me, and leave
 τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.
 the dead ones to bury the of themselves dead ones.
²³ Καὶ ἐμβατῖ αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-
 And entering to him into the ship, followed
 σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ Καὶ ἰδοὺ, σεισμός
 to him the disciples of him. And lo, a commotion
 μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον
 great arose in the sea, so as the ship
 καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκα-
 to cover by the waves; he but was
 θευδε. ²⁵ Καὶ προσελθόντες οἱ μαθηταὶ ἠγείραν
 asleep. ²⁵ And coming the disciples awoke
 αὐτόν, λέγοντες· Κυριε, σῶσον * [ἡμᾶς,] ἀπολ-
 him, saying; O master, do thou save [us] we
 λιμθα. ²⁶ Καὶ λέγει αὐτοῖς· Τὶ δειλοὶ ἐστέ,
 perish. ²⁶ And he says to them: How timid you are,
 ὀλιγοπιστοὶ· Τότε ἐγερθεὶς ἐπετίμησε τοῖς
 O you of weak faith? Then arising he rebuked the
 ἀνεμοῖς καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη
 winds and the sea; and there was a calm
 μεγάλη. ²⁷ Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·
 great. ²⁷ The and men were astonished, saying:
 Πῶτος ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ
 What is this, that even the winds and the
 θαλάσσα ὑπακούουσιν αὐτῷ;
 sea hearken to him?
²⁸ Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, 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 demonize d, out of the sepulchres coming forth,
 χαλεποὶ λίαν, ὥστε μὴ ἰσχυεῖν τίνα παρελθεῖν
 fierce very, so that not to be able any one to pass along

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

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

20 And JESUS says to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD."

21 And another, one of * the DISCIPLES said to him, † "Master, permit me first to go and bury my FATHER."

22 But JESUS * says to him, "Follow me; and leave the DEAD ONES to inter THEIR OWN Dead."

23 Then going on board * a Boat, his DISCIPLES followed him.

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

25 And * they came and awoke him, saying, "Save, Master; we perish!"

26 And he says to them, "Why are you afraid. O you distrustful?" Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

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

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

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

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

† 19: Luke ix. 57. † 21: Luke ix. 55. † 24: Mark iv. 37; Luke viii. 23. † 28: Mark v. 1; Luke viii. 26.

δια την ὁδου εκείνης. ²⁹ Καὶ ἰδού, ἐκράξαν
 by the way that. And lo, they cried out
 λεγόντες· Τι ἡμῖν καὶ σοὶ, υἱέ του θεοῦ; ἤλ-
 saying: What to us and to thee, O son of the God? Comest
 θες ὧδε προ καιροῦ βασανισαί ἡμᾶς; ³⁰ 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. ³¹ Οἱ δὲ δαίμονες παρεκάλουν αὐτόν,
 feeding. The and demons implored him,
 λεγόντες· Εἰ ἐκβάλλεις ἡμᾶς, ἀποστείλον ἡμᾶς
 saying: If thou cast out us, send us
 εἰς τὴν ἀγέλην τῶν χοίρων. ³² Καὶ εἶπεν αὐτοῖς·
 to the herd of the swine. And he said to them,
 Ἔπαυτε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς
 Go; They and coming out they went to the
 χοίρων. Καὶ ἰδού, ὤρμησε πᾶσα ἡ ἀγέλη κατὰ
 swine. And lo, rushed whole the herd down
 τοῦ κρημνοῦ εἰς τὴν θαλάσσαν, καὶ ἀπέθανον ἐν
 the steep place into the lake, and died in
 τοῖς ὕδασι. ³³ Οἱ δὲ βοσκόντες ἐφυγον, καὶ
 the waters. They and feeding them fled, and
 ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα,
 arriving at the city, related all,
 καὶ τὰ τῶν δαιμονιζομένων. ³⁴ Καὶ ἰδού, πᾶσα
 and that of these 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 αὐτόν, παρεκάλεσαν, ὥπως μεταβῆ
 seeing him, they entreated, that he would depart
 ἀπὸ τῶν ὄριων αὐτῶν.
 from the coasts of them.

ΚΕΦ. Θ'. 9.

¹ Καὶ ἐμβας εἰς τὸ πλοῖον, διεπέρασε, καὶ
 And stepping into the boat, he passed over, and
 ἦλθεν εἰς τὴν ἰδίαν πόλιν. ² Καὶ ἰδού, προσέφερον
 came to the own city. And lo, they brought
 αὐτῷ, παραλυτικόν, ἐπὶ κλινῆς βεβηλυμένον.
 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· Ἐθάρσει, τέκνον· ἀφεώνται σοί [οἱ]
 paralytic; Take courage, son; are forgiven [these]

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

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
 into 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 concern-
 ing the DEMONIACS.

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

CHAPTER IX.

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

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

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

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

‡ 1. Matt. iy. 18. † 2. Mark. ii. 3; Luke. v. 18.

αἱ ἁμαρτιαὶ σου. ³ Καὶ ἰδού, τινες τῶν γραμμα-
 the sins of thee. And lo, some of the scribes
 τῶν εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. ⁴ Καὶ
 said among themselves; This blasphemes. And
 ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμησεις αὐτῆν, εἶπεν·
 knowing the Jesus the thoughts of them, says;
 ἵνατι ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις
 Why you think evils in the hearts
 ὑμῶν; ⁵ Τί γὰρ ἐστὶν ευκοπώτερον; 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 περιπατεῖς; ⁶ ἵνα δε εἰδητε ὅτι ἐξουσιαν
 and walk? That but you may know that authority
 ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι
 has the son of the man on the earth to forgive
 ἁμαρτίας· (τοτε λέγει τῷ παραλυτικῷ) Ἐγερ-
 sins; (then he says to the paralytic;) Arising
 θεις ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν
 take up of thee the bed, and go into the
 οἶκόν σου. ⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν
 house of thee. And arising he went to the house
 αὐτοῦ. ⁸ Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ
 of him. Seeing and the crowds wondered, and
 ἐδοξάσαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην
 glorified the God, that having given authority so great
 τοῖς ἀνθρώποις.
 to the men.

⁹ Καὶ παραγὼν ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-
 And passing on the Jesus from thence, he saw a man
 πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον
 sitting at the custom-house, Matthew
 λεγομένον· καὶ λέγει αὐτῷ· Ἀκολουθεὶ μοι.
 being named; and he says to him; Follow
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο,
 And rising up he followed him. And it happened,
 αὐτοῦ ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ
 of him reclining at table in the house, and lo, many
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνακείντο
 publicans and sinners coming reclined
 τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ 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; ¹² Ὁ δὲ Ἰησοῦς ἀκούσας,
 the teacher of you? The and Jesus hearing
 εἶπεν* [αὐτοῖς]· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρότεροι
 says [to them;] No need have those being well
 ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ¹³ Πορευθέντες
 of a physician, but those sick being. You are going
 δε μαθετε, τί ἐστίν· Ἐλεον θέλω, καὶ οὐ
 but learn what is; Mercy I wish, and not

take courage; Thy sins are forgiven."

³ And behold, some of the SCRIBES said among themselves, "This man blasphemes."

⁴ But JESUS discerning their THOUGHTS, said, "Why do you think evil [things] in your HEARTS?"

⁵ For, which is easier? to say, * Thy sins are forgiven; or to say, [with effect.] Arise, and walk?

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

⁷ And arising, he went to his HOUSE.

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

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

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

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

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

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

* VATICAN MANUSCRIPT—5. Thy sins. 13. to them—omit.

8. feared—so Lach. and Tisch.

12. HE

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *hamartoloo*, 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 illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

‡ 9. Mark ii. 14; Luke v. 27.

‡ 10. Mark ii. 15; Luke v. 20

‡ 11. Luke xv. 2.

‡ 13. Hos. vi. 6; Matt. xii. 7.

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' αμαρτωλους.

14 Τότε προσερχονται αυτοι οι μαθηται Ιωαννου.

λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστευομεν [πολλα,] οι δε μαθηται σου νηστευουσι;

15 Και ειπεν αυτοις ο Ιησους· Μη δυναται οι υιοι του νυμφωνος πενθειν, εφ' οσον μετ' αυτων εστιν ο νυμφιος· Ελευσονται δε ημεραι, όταν απαρθη απ' αυτων ο νυμφιος, και τότε νηστευουσιν.

16 Ουδεις δε επιβαλλει επιβλημα ρακους αγραφου επι ιματιω παλαιω· αιρει γαρ το πληρωμα αυτου απο του ιματιου, και χειρον σχισμα γινεται.

17 Ουδε βαλλουσιν οινον νεον εις ασκους παλαιους· ει δε μηγε, ρηγνυνται οι ασκοι, και ο οινος εκχεται, και οι ασκοι απολυνται· αλλα βαλλουσιν οινον νεον εις ασκους καινους, και αμφοτεροι συντηρουνται.

18 Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων εις ελθων προσεκυνη αυτη, λεγων· 'Οτι η θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων επιθες την χειρα σου επ' αυτην, και ζησεται.

19 Και εγερθεις ο Ιησους ηκολουθησεν αυτην, και οι μαθηται αυτου.

20 Και ιδου, γυνη αιμορροουσα δωδεκα ετη, προσελθουσα οπισθεν, ηψατο του κρασπεδου του ιματιου αυτου.

21 Ελεγε γαρ εν εαυτη· Εαν μονον αψωμαι του ιματιου αυτου, σωθησομαι.

22 Ο δε Ιησους επιστραφεις εις αυτην, ειπεν· Ημενη σου εθεραπευθη· και η καθαριση σου εγενεθη.

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

14 Then John's DISCIPLES BECOMING him, said,

† "Why and the PHARISEES fast, why not also thy DISCIPLES?"

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

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

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

18 † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying,

"My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

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

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

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

22 JESUS turning, and

* VATICAN MANUSCRIPT—14. much—omit.

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

so that his followers were fasting in consequence of their master's removal from them. † 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 33.

† 15. John iii. 29.

† 18. Mark v. 23; Luke viii. 41.

† 20. Mark v. 28; Luke viii. 43.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

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

‡ 23. Mark v. 38; Luke viii. 51.

‡ 32. Matt. xii. 23; Luke xi. 14.

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

³⁵ Και περιηγεν ο Ιησους τας πολεις πασας
And went about the Jesus the cities all
και τας 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
μαλακιαν.
malady.

³⁶ Ιδων δε τους οχλους, εσπλαγχνισθη περι
Seeing and the crowds, he was moved with pity for
αυτων, οτι ησαν εσκυλμενοι και ερριμμενοι,
them, because they were jaded and scattered,
ωσει προβατα μη εχοντα ποιμενα. ³⁷ Τότε λεγει
like sheep not having a shepherd. Then he says
τοις μαθηταις αυτου· 'Ο μεν θερισμος πολυς, οι
to the disciples of him; The indeed harvest plentiful, the
δε εργαται ολιγοι. ³⁸ Δεηθητε ουν του κυριου
but laborers few. Implore them the lord
του θερισμου, οπως εκβαλη εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αυτου. ΚΕΦ. Ι. 10. ¹ Και προσ-
harvest of him. And having

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

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

⁵ Τουτους τους δωδεκα απεστειλεν ο Ιησους,
These the twelve sent forth the Jesus
παραγγειλας αυτοις, λεγων· Εις οδον εθνων μη
commanding them, saying; Into 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 TIDINGS 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 dispersed, as Sheep having no Shepherd.

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

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

CHAPTER X.

¹ And having summoned his TWELVE DISCIPLES, † he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

² Now these are the NAMES of the TWELVE APOSTLES ; The first, THAT SIMON, NAMED PETER, and Andrew his BROTHER ; THAT JAMES, son of ZEBE-DEE, and John his BRO- THER ;

³ Philip and Bartholo- mew ; Thomas, and Mat- thew the TRIBUTE TA- KER ; THAT JAMES, son of ALPHAEUS ; 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. xxiv. 5 ; Jer. xxxii. 1—4. † 37. Luke x. 2 ; John iv. 35.

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

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

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

Αξιος γαρ ο εργατης της τροφης αυτου εστιν. ¹¹ Worthy for the laborer of the food of him is.

¹¹ Eis ην δ' αν πολιν η κομην εισελθητε, Into what and ever city or country-town you may enter,
 εξετασατε, τις εν αυτη αξιος εστι: κακει μεινατε, search out, who in her worthy is; and there abide,
 εως αν εξελθητε. ¹² Εισερχομενοι δε εις την till' you go thence. Entering and into the
 οικιαν, ασπασασθε αυτην. ¹³ Και εαν μωv η house, salute her. And if indeed may be

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

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

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

αποστελλω υμας ως προβατα εν μεσφ λυκων. send you as sheep in midst of wolves.
 Γινεσθε ουν φρονιμοι ως οι οφεις, και ακεραιοι Be ye therefore wise as the serpents, and artless
 ως αι περιστεραι. as the doves.

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

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

⁷ † And as you go, 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, †it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that CITY.

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

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

* VATICAN MANUSCRIPT—13. upon you.

16. into

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23. † 9. Their purses were commonly in their girdles.

† 6. Isa. lvi. 6; Acts xiii. 46.

† 7. Mark vi. 8; Luke ix. 3; x. 7.

† 10. 1 Tim. v. 18.

† 13. Matt. xi. 23; 24.

† 16. Luke . 2.

† 17. Matt. xxiv. 9.

συναγωγαις αὐτων μαστιγώσουσιν ὑμας. ¹⁸ και
 synagogues of them they shall scourge you, and
 ἐπι ἡγεμονας δε και βασιλεις ἀχθησεσθε ἐνεκεν
 before governors and also kings you shall be led on account
 ἐμου, εις μαρτυριον αυτοις και τοις εθνεσιν.
 of me, for witnesses to them and to the nations.

19* Όταν δε παραδωθωσιν ὑμας, μη μεριμνησητε.
 When but they shall deliver up you, not you may be anxious,

πως η τι λαλησητε· δοθησεται γαρ ὑμιν εν
 how or what you must speak, it shall be given for to you in
 εκεινη τη ὥρῃ, τι λαλησητε. ²⁰ Ου γαρ ὑμεις
 that the hour, what you shall speak Not for you

εστε οἱ λαλουντες, αλλα το πνευμα του πατρος
 are the speaking, but the spirit of the father
 ὑμων, το λαλουν εν ὑμιν. ²¹ Παραδωσει δε
 of you, that is speaking in you. Will give up and

αδελφος αδελφον εις θανατον, και πατηρ τεκνον·
 a brother a brother to death, and a father a child;
 και επανστησονται τεκνα επι γονεις, και θανα-
 and shall rise up children against parents, and deliver

τωπουσιν αυτοις. ²² και εσεσθε μισουμενοι ὑπο
 to death them; and you will be being hated by
 παντων δια το ονομα μου. Ὁ δε ὑποκεινας εις
 all for the name of me. The but persevering to

τελος, οὗτος σωθησεται.
 end, the same shall be saved.

23* Όταν δε διωκωσιν ὑμας εν τη πολιτει ταυτη,
 When but they persecute you in the city this

φευγετε εις την ἑτεραν· καν εκ ταυτης διωκωσιν
 flee into the other, and if out of this they persecute
 ὑμας, φευγετε εις την αλληνη. Αμην γαρ λεγω
 you, flee into the other. Indeed for I say

ὑμιν, ου μη τελεσητε τας πολιεις του Ισραηλ,
 to you, in no wise you may finish the cities of the Israel,
 ἕως αν ελθῃ ὁ υιος του ανθρωπου. ²⁴ Ουκ εστι
 till may come the son of the man. Not is

μαθητης ὑπερ τον διδασκαλον, ουδε δουλος ὑπερ
 a disciple above the teacher, nor a slave above
 του κυριου αουτου. ²⁵ Αρκετον τῃ μαθητη ἵνα
 the lord of him. Sufficient, to the disciple that

γινηται ὡς ὁ διδασκαλος αουτου, και ὁ δουλος ὡς
 he be as the teacher of him, and the slave as
 ὁ κυριος αουτου. Εἰ τον οικοδεσποτην Βεελζεβουλ
 the lord of him. If the master of the house Beelzebub

επεκαλεσαν, ποσῃ μαλλον τους οικιακους αουτου;
 they have named, how much more the domestics of him?
 26 Μη ουν φοβηθητε αουτους. Ουδεν γαρ εστι
 Not therefore you may fear them. Nothing for is

κεκαλυμμενον, ὁ ουκ αποκαλυφθησεται· και
 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;

* VATICAN MANUSCRIPT—23. Israel.

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

† 19. Mark xiii. 11; Luke xii. 11. † 21. Luke xxi. 16. † 26. Luke vi. 40; John xiii. 16; xv. 20. † 26. Mark iv. 23; Luke viii. 17; xii. 2.

κρυπτον, δ ου γνωσθηται. 27 'Ο λεγω υμιν εν
secret, which not shall be known: What I say to you in
τη σκοτια, ειπατε εν τω φωτι· και δ 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 αποκτεινοντων 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 του δυναμενον και ψυχην και σωμα
but rather that being able both life and body
απολεσαι εν γεεννη. 29 Ουχι δυο στρουθια
to destroy in Gehenna. Not two sparrows
ασσαριου πωλειται; και εν εξ αυτων ου κσει-
an assarius are sold? and one of them not shall
ται επι την γην ανευ του πατρος υμων. 30 'Τμων
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 αρνησεται 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 δ 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. xli. 8, Josh. ii. 6, Neh. viii. 16, Isa. lv. 8, Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 27. † 29. Assarius—in value about one cent and five mills, or three farthings sterling. † 30. Some Greek copies read in this place *tes boules*—the will of.

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

† 34. Luke xii. 51.

† 35. Micah vii. 6

† 37. Luke xiv. 26.

ὑπερ εμε, ουκ εστι μου αξιος. 38 και ος ου λαμβανει τον σταυρου αυτου, και ακολουθει οπισω μου, ουκ εστι μου αξιος. 39 Ο εδρων την ψυχην αυτου, απολεσει αυτην. και ο απολεσας την ψυχην αυτου ερεκεν εμου, εδρησει αυτην. 40 Ο δεχομενος υμας, εμε δεχεται και ο εμε δεχομενος, δεχεται τον αποστειλαντα με. 41 Ο δεχομενος προφητην εις ονομα προφητου,μισθον προφητου ληφεται και ο δεχομενος δικαιον εις ονομα δικαιου, μισθον δικαιου ληφεται. 42 και ος εαν ποτιση ενα των μικρων τούτων ποτηριον ψυχρου μονου, εις ονομα μαθητου, αμην λεγω υμιν, ου μη απολεση τον μισθον αυτου.

ΚΕΦ. ΙΑ'. 11.

1 και εγενετο, οτε ετελεισεν ο Ιησους διατασων τοις δωδεκα μαθηταις αυτου, μετεβη εκειθεν, του διδασκειν και κηρυσσειν εν ταις πολεσιν αυτων. 2 Ο δε Ιωαννης ακουσας εν τω δεσμητηριω τα εργα του Χριστου, πεμφσας δυο μαθητων αυτου, ειπεν αυτω. Συ εις οδερχομενος, η ετερον προσδοκωμεν; 4 και αποκριβεις ο Ιησους ειπεν αυτοις. Πορευθεντες απαγγειλατε Ιωαννη α ακουετε και βλεπετε. 5 τυφλοι αναβλεπουσι, και χωλοι περιπατουσι, λεπροι καθαριζοντι, και κωφοι ακουουσι, νεκροι εγειρονται, και πτωχοι ευαγγελιζονται. 6 και μακαριος εστιν, ος εαν μη σκανδαλισθη εν εμοι. 7 Τούτων δε πορευομενων, ηρξατο ο Ιησους

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.

1 28. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25. x. 10; John xiii. 20. 2 42. Mark xi. 41. 3 2. Luke vii. 13.

† 40. Luko 3. Gen. xlix.

19; Dan. ix. 24. 5. Isa. xxxv. 5; lxi. 1.

λεγειν τοις οχλοις περι Ιωαννου· Τι εξηληθετε
to any 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
σαλευμενον; ⁸ Αλλα τι εξηληθετε ιδειν; ανθρω-
being shaken? But what went you out to see? a man

πον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,
in soft garments having been clothed; Lo,
οι τα μαλακα φορουντες, εν τοις οικοις των
those the soft (garments) wearing, in the houses of the
βασιλεων εισιν. ⁹ Αλλα τι εξηληθετε ιδειν;

κροφητην; ⁹ Ναι, λεγω υμιν, και περισσοτερον
a prophet? Yes, I say to you, and much more
προφητου. ¹⁰ Ουτος * [γαρ] εστι, περι ου
of a prophet. This [for] is, concerning whom

γεγραπται· “Ιδου, εγω αποστέλλω 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.” ¹¹ Αμην λεγω υμιν,
way of thee in (presence) of thee.” Indeed I say to you,

οκ εγηγερται εν γεννητοις γυναικων μειζων,
not arisen among born of woman greater,

Ιωαννου του βαπτιστου· ο δε μικροτερος εν τη
of John the dipper; the but less in the
βασιλειαι των ουρανων, μειζων αυτου εστιν.
kingdom of the heavens, greater of him is.

¹² Απο δε των ημερων Ιωαννου του βαπτιστου εως
From and the days of John the dipper till
αρτι, η βασιλεια των ουρανων βιαζεται, και
now, the kingdom of the heavens has been invaded, and
βιασται αρπαουσιν αυτην. ¹³ 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. ¹⁴ Και ει θελετε δεξασθαι, αυτος εστιν
And if you are willing to receive, this is

Ηλιας, ο μελλων ερχεσθαι. ¹⁵ Ο εχων ωτα
Elias, that being about to come. He having ears

* [ακουειν,] ακουετω.
[to hear,] let him hear.

¹⁶ Τινι 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, ¹⁷ * [και] λεγου-
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. ¹⁸ 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
IMMERSE; yet the LEAST
in the KINGDOM of the
HEAVENS is superior to
him.

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

¹³ † For All the PRO-
PHETS and the LAW in-
structed till John.

¹⁴ And if you are dis-
posed to receive it, he is
THAT † Elijah who is to
come.

¹⁵ He HAVING Ears,
let him hear.

¹⁶ But to what shall I
compare this GENERA-
TION? It is like Boys
sitting in Public Places,
and calling to * OTHERS;

¹⁷ saying, We have
played to you on the flute,
but you have not danced;
we have sung mournful
songs to you, but you
have not lamented.

* VATICAN MANUSCRIPT.—7. Why went you out into the DESERT? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c. 9. But why went you out? To see a Prophet? 10. For—ομιφ. 15. to hear—ομιφ. 16. OTHERS. 17. And—ομιφ.

† 13. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

† 7. Luke vii. 24. † 10. Mal. iii. 1; Mark i. 2; Luke i. 76. † 12. Luke xvi. 16.
† 14. Mal. iv. 5; Matt. xvii. 11. † 16. Luke vii. 31.

γαρ Ιωαννης, μητε εσθιων μητε πινων· και λεγουσι· Δαιμονιον εχει. 19 Ηλθεν ο υιος του ανθρωπου, εσθιων και πινων· και λεγουσιν· Ιδου, ανθρωπος φταγος και οινοποτης, τελωνων φιλος και αμαρτωλων. Και εδικαιωθη η σοφια απο των τεκνων αυτης.

20 Τότε ηρξατο ονειδιζειν τας πολεις, εν αις εγενοντο αι πλεισται δυναμεις αυτου, οτι ου μετενοησαν· 21 Ουαι σοι, Χοραζιν, ουαι σοι, Βηθσαιδα· οτι ει εν Τυρω και Σιδωνι εγενοντο αι δυναμεις, αι γενομεναι εν υμιν, παλαι αν εν σακκω και σποδη μετενοησαν. 22 Πλην λεγω υμιν· Τυρω και Σιδωνι ανεκτοτερον εσται εν ημερα κρισεως, η υμιν. 23 Και συ, Καπερναουμ, η εως του ουρανου υψωθεισα, εως αβου καταβιβασθη· οτι ει εν Σοδομοις εγενοντο αι δυναμεις, αι γενομεναι εν σοι, εμειναν αν μεχρι της σημερον. 24 Πλην λεγω υμιν, οτι γη Σοδομων ανεκτοτερον εσται εν ημερα κρισεως, η σοι.

25 Εν εκεινη τω καιρω αποκριθεις ο Ιησους ειπεν· Εξομολογουμαι σοι, πατερ, κυριε του ουρανου και της γης, οτι απεκρυψας ταυτα απο σοφων και συνετων, και απεκαλυψας αυτα νηπιοις. 26 Ναι, ο πατηρ, οτι ουτως εγενετο ευδοκια εμπροσθεν σου. 27 Παντα μοι παρεδοθη

28 Εν εκεινη τω καιρω αποκριθεις ο Ιησους ειπεν· Εξομολογουμαι σοι, πατερ, κυριε του ουρανου και της γης, οτι απεκρυψας ταυτα απο σοφων και συνετων, και απεκαλυψας αυτα νηπιοις. 29 Ναι, ο πατηρ, οτι ουτως εγενετο ευδοκια εμπροσθεν σου. 30 Παντα μοι παρεδοθη

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

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

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

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

‡ 30. Luke x. 13.

† 23. Isa. xiv. 15; Ezek. xxviii. 3.

‡ 26. Luke x. 31.

ἵκο του πατρος μου· και ουδεις επιγινωσκει τον
 by the father of me; and no one knows the
 υιον, ει μη ο πατηρ· ουδε τον πατερα τις επι-
 son, if not the father; neither the father any one
 γινωσκει, ει μη ο υιος, και ὅ εαν βουληται
 knows, if not the son, and to whom may be willing
 ο υιος αποκαλυψαι. ²⁸ Δευτε προς με παντες οι
 the son to reveal. Come to me all the
 κοπιωντες και πεφορτωμενοι, και ω αναπαυσω
 toiling and being burdened, and I will cause to rest
 υμας. ²¹ Αρατε τον ζυγον μου εφ' υμας, και
 you. Take the yoke of me upon you, and
 μαθετε απ' εμου· οτι πραος ειμι, και ταπεινος
 be informed by me; for meek I am, and humble
 τη καρδια· και εδρησετε αναπαυσιν ταις ψυχαις
 to the heart; and you shall find a rest to the lives
 υμων. ³⁰ Ο γαρ ζυγος μου χρηστος, και το
 of you. The for yoke of me easy, and the
 φορτιον μου ελαφρον εστιν.
 burden of me light is.

ΚΕΦ. ΙΒ'. 12.

¹ Εν εκεινω τω καιρω επορευθη ο Ιησους τοις
 At that the season passed the Jesus to the
 σαββασι δια των σκοριμων· οι δε μαθηται αυτου
 sabbath through the corn-fields; the and disciples of him
 ηπεινασαν, και ηρξαντο τιλλειν σταχυας, και
 were hungry, and began to pluck ears of corn, and
 εσθειν. ² Οι δε Φαρισαιοι ιδοντες, ειπον αυτω
 to eat. The and Pharisees seeing, said to him;
 Ιδου, οι μαθηται σου ποιουντιν, ο ουκ εξεστι
 Lo, the disciples of thee are doing, that not is lawful
 ποιειν εν σαββατω. ³ Ο δε ειπεν αυτοις· Ουκ
 to do on a sabbath. He but said to them; Not
 ανεγνωτε, τι εποιησε Δαυιδ, οτε ηπεινασε, και
 have you known, what did David, when he was hungry, and
 οι μετ' αυτου; ⁴ πως εισηλθεν εις τον οικον
 those with him? how he entered into the house
 του θεου, και τους αρτους της προθεσεως εφαγεν,
 of the God, and the loaves of the presence did eat,
 ους ουκ εζον ην αυτω φαγειν, ουδε τοις μετ'
 which not lawful was to him to eat, neither to those with
 αυτου, ει μη τοις ιερευσι μονοις; ⁵ Η ουκ
 him, except the priests alone? Or not
 ανεγνωτε εν τω νομω, οτι τοις σαββασι οι
 have you read in the law, that to the sabbaths the
 ιερεις εν τω ιερω το σαββατον βεβηλουσι, και
 priests in the temple the sabbath violate, and
 αναιτιοι εισι; ⁶ Δεγω δε υμιν, οτι του ιερου
 blameless are? I say but to you, that of the temple

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

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

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

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

CHAPTER XII.

1 At That TIME † JESUS
 on the † SABBATH went
 through the FIELDS OF
 GRAIN; and his DISCI-
 PLES were hungry, and
 began to pluck off EARS OF
 Grain, and to eat.

2 Now the PHARISEES,
 observing, said to him,
 "Behold, thy DISCIPLES
 are doing what is not law-
 ful to do on a Sabbath."

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

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

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

* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned. † 4. By comparing 1 Sam. xxi. 1—6, and Lev. xxiv. 5—9, it will appear that this also transpired on a Sabbath. † 5. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

† 27. Matt. xxviii. 18; John iii. 25; vi. 46; x. 15. † 29. John xiv. 3; Heb. iv. 9—11.
 † 30. 7 John v. 3. † 1. Mark ii. 23; Luke vi. ; Deut. xxiii. 25. † 3. 1 Sam. xxi. 1—6.
 † 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 αναιτιους. ⁸ Κυριος γαρ εστι
 have 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 θεραπειν;
 saying; If it is lawful to the sabbaths to heal?

Ινα κατηγορησωσιν αυτου. 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 εμπεση τουτο τοις παββασιν εις
 one, and if should fall this to the sabbath into
 βοθυνον, ουχι κρατησει αυτο, και εγερει;
 a pit, not seize it, and raise it up?

¹² Ποσω ουν διαφερει ανθρωπος προβατου; Ωστε
 How much then is superior a man of a sheep? So that
 εξεστι τοις σαββασι καλωσ ποιειν. ¹³ Τότε
 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 υγιης, ψς
 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 γνους ανεχωρησεν εκειθεν· και
 The but Jesus knowing withdrew from thence; and
 ηκολουθησαν αυτη οχλοι πολλοι· και εθερα-
 followed him crowds great; and he
 πεισεν αυτους παντας, ¹⁶ και επετιμησεν
 healed them all and charged
 αυτοις, ινα μη φανερουν 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 con-
 demned the INNOCENT;

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

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

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

¹¹ And HE answered
 them, "What Man is there
 among you, who, having
 one Sheep, † if it fall into
 a pit on the SABBATH,
 will not lay hold on it,
 and lift it out?"

¹² Does not a Man
 greatly surpass a Sheep?
 Therefore, it is lawful to
 do good on the SAB-
 BATH."

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

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

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

¹⁶ and charged them
 not to make him known :
¹⁷ so that the WORD
 SPOKEN through Isaiah
 the PROPHET might be
 verified, saying;

¹⁸ † "Behold, my ser-

* VATICAN MANUSCRIPT.—10. a withered Hand. 15. many followed.

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

‡ 7. Hos. vi. 6; Matt. ix. 13. † 9. Mark iii. 1; Luke vi. 6. † 10. Luke xiii. 14;
 xiv. 3; John ix. 10. ‡ 11. Exod. xxiii. 4, 5; Deut. xxii. 4. † 12. Isa. xlii. 1.

ἤρρητισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ
 I have chosen, the beloved of me, in whom takes delight the
 ψυχή μου θῆσω τὸ πνεῦμα μου ἐπ' αὐτόν,
 soul of me; I will put the spirit of me upon him,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. ¹⁹ Οὐκ
 and judgment to the nations he shall declare. Not
 ἐρίσει, οὐδὲ κραυγᾶσει, οὐδὲ ἀκουσεῖ τις ἐν
 he shall strive, nor cry out, nor shall hear any one in
 ταῖς πλατείαις τῆν φωνὴν αὐτοῦ. ²⁰ Καλαμὸν
 the wide places the voice of him; a reed,
 συντετριμμένον οὐ κατεάξει, καὶ λινὸν τυφο-
 having been bruised not he shall break, and flax smoking
 ἐνοῦ οὐ βθεσεῖ ἕως ἂν ἐκβαλῆ εἰς νίκος
 not he shall quench, till he bring forth to avictory
 τῆν κρίσιν. ²¹ Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη
 the judgment. And to the name of him nations
 ἐλπιοῦσι.
 will hope."

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

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

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

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

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

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

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

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

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

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

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

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

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

22. the DUMB man spake and saw.

† 28. See note on *Basileia*, Matt. iii. 2. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

‡ 22. Luke xi. 14.

‡ 24. Mark iii. 22.

ὄμας ἢ βασιλεια του θεου. ²⁹ Ἡ πως δυναται
 you the majesty of the God. Or how is able
 τις εισελθειν εις την οικιαν του ισχυρου, και
 any one to enter into the house of the strong man, and
 τα σκευη αυτου διαρπασαι, εαν μη πρωτον
 the household stuff of him to plunder, if not first
 δηση τον ισχυρον; και τότε την οικιαν αυτου
 he should bind the strong man? and then the house of him
 διαρπασει. ³⁰ Ὁ μη ὦν 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.
³¹ Δια τουτου λεγω υμιν· Πασα ἁμαρτια και
 Therefore this I say to you; All sin and
 βλατφημια αφηθησεται τοις ανθρωποις· ἡ δε
 evil-speaking shall be forgiven to the men; the but
 του πνευματος βλασφημια ουκ αφηθησεται
 of the spirit evil-speaking not shall be forgiven
 * [τοις ανθρωποις.] ³² και ὁς αν ειρη λογον
 [to the men;] and who ever may speak a word
 κατα του νιου του ανθρωπου, αφηθησεται αυτω·
 against of the son of the man, it shall be forgiven to him;
 ὁς δ' αν ειρη κατα του πνευματος του ἁγιου,
 who but ever may speak against of the spirit of the holy,
 ουκ αφηθησεται αυτω, ουτε εν τωυτω τῷ αἰωνι,
 not it shall be forgiven to him, neither in this the age,
 ουτε εν τῷ μελλουντι. ³³ Ἡ ποιησατε το δεν-
 nor in the coming; Litter make you the tree
 δρον καλον, και τον κερπον 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
 γνωσκειται. ³⁴ Γεννηματα εχιδνων, πως
 is known. O broods of venomous serpents, how
 δυνασθε αγαθα λαλειν, ποθηρον 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.
³⁵ 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).
³⁶ Λεγω δε υμιν, ὅτι παν βημα αργον, ὁ εαν
 I say but to you, that every word idle, which if
 λαλησωσιν οἱ ανθρωποι, αποδουσουσι, περι
 may speak the men, they shall give account, concerning
 αυτου λογον εν ημερα κρισεως. ³⁷ Εκ γαρ των
 this word in a day of trial. By for the
 λογων σου δικαιοωθησῃ, 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.

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

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

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

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

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

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

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

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

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

* VATICAN MANUSCRIPT.—31. to YOU MEN. 31. to MEN—omit. 32. not be forgiven him. 32. in no wise be forgiven him. 35. 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. 10. † 33. Matt. vii. 17; Luke vi. 43, 44.
 † 34. Matt. iii. 7; xliii. 33. † 35. Luke vi. 45.

³⁸ Τότε απεκριθησαν τινες των γραμματεων
 Then answered some of the scribes
 * [και Φαρισαιων,] λεγοντες· Διδασκαλε, θελ-
 [and Pharisees,] saying; O teacher, we
 ομεν απο σου σημειον ιδειν. ³⁹ Ο δε αποκριθεις
 wish from thee a sign to see. He but answering
 ειπεν αυτοις· Γενεα πονηρα και μοιχαλις ση-
 said to them; A generation evil and adulterous
 μειον επιζητει· και σημειον ου δοθησεται αυτη,
 sign demands; and a sign not shall be given to her,
 ει μη το σημειον Ιωνα του προφητου. ⁴⁰ Ωσπερ
 if not, the sign of Jonas, 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· ουτως 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 κατακρινουσιν αυτην· οτι μετενοησαν
 and shall give judgment against her; for they reformed
 εις το κηρυγμα Ιωνα· και ιδου πλειον Ιωνα ωδε.
 at the preaching of Jonas; and lo a greater of Jonas here.
⁴² Βασιλισσα νοτου εγερθησεται 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 σοφιαν 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, διαρχεται
 spirit may come out from the man, it wanders about
 δι' ανδρων τοπων ζητου αναπαυσιν, και ουχ
 through dry places seeking a resting-place, and not
 ευρισκει. ⁴⁴ Τότε λεγει· Επιστρεψω εις τον
 it finds. Then it says; I will return into the
 οικον μου, οθεν εξηλθον. Και ελθον ευρισκει
 house of me, whence I came. And coming it finds
 σχολαζοντα, σεσαρμενον, και κεκοσμημενον.
 it being empty, having been swept, and having been set in order.
⁴⁵ Τότε πορευεται, και παραλαμβάνει μεθ' εαυτου
 Then it goes, and takes with itself
 επτα ετερα πνευματα, πονηροτερα εαυτου, και
 seven other spirits, more wicked of itself, and
 εισελθοντα κατοικει εκει· και γινεται τα
 they entering finds an abode there; and becomes the

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

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

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

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

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

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

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

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

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

38. answered him, saying.

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

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

† 42. In the Old Testament—*Sheba.*

38. Luke xi. 29.

† 39. Matt. xvi. 4.

† 40. Jonah i. 17.

† 41. Jonah iii. 5.

† 42. 1 Kings x. 1; 2 Chron. ix. 1.

† 43. Luke xi. 24.

εσχάτα του ανθρωπου εκείνου χειρόνα των
last (state) of the man that worse of the
 πρώτων. Ούτως εσται και τη γενεα ταυτη,
first. Thus will be and the generation this
 η πονηρα.
the wicked.

41 Ετι δε αυτου λαλουντος τοις οχλοις, ιδου,
While and he is talking to the crowds, lo,
 η μητηρ και οι αδελφοι αυτου εστηκεισαν εξω,
the mother and the brothers of him stood without,
 ζητουντες αυτω λαλησαι * [41 Ειτε δε τις
seeking to him to speak [Said then one
 αυτω· Ιδου, η μητηρ σου και οι αδελφοι σου
to him; lo, the mother of thee and the brothers of thee
 εξω εστηκασι, ζητουντες σοι λαληται.] 43 Ο
without stand, seeking to thee to speak.] He
 δε αποκριθεις ειπε τω ειποντι αυτω· Τις εστιν
but answering said to the man inquiring him; Who is
 η μητηρ μου; και τινες εισιν οι αδελφοι μου;
the mother of me? and who are the brothers of me?
 43 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. 60 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 καθησθαι και πας
he into the ship entering to be seated; and all
 ο οχλος επι τον αιγιαλον εστηκε. 3 Και
the crowd on the shore stood. And
 ελαλησεν αυτοις πολλα εν παραβολαις, λεγων·
he spake to them much in parables, saying;
 Ιδου, εξηλθεν ο σπειρων του σπειρειν. 4 Και
Lo, went out the sower of the (seed) to sow. And
 εν τω σπειρειν αυτου, α μεν επισε 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 were 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."]

45 But HE ANSWERING, said to the PERSON INQUIRING him, "Who is my MOTHER? and who are my BROTHERS?"

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

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

CHAPTER XIII.

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

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

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

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

* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee"—omit. 2. a Boat. 5. EASTH.

† 43. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them. It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him. † 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 be beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

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

5 Ἄλλα δε επεσεν επι τα πετρωδη όπου ουκ
 Others and fell on the rocky ground, where not
 ειχε γην πολλην και ευθεως εξανετειλε, δια
 it had earth much; and immediately sprung up, through
 το μη εχειν βαθος γης. **6** ἡλιου δε ανατει-
 the not to have a depth of earth; sun and having
 λαντος, εκαυματισθη και δια το μη εχειν
 arisen, it was scorched. and through the not to have
 ριζαν, εξηρανη. **7** Ἄλλα δε επεσεν επι τας
 a root, was dried up. Others and fell among the
 ακανθας και ανεβησαν αι ακανθαι, και απεννιζαν
 thorns; and sprung up the thorns, and choked
 αυτα. **8** Ἄλλα δε επεσεν επι την γην την
 them. Others and fell on the ground the
 καλην και εδιδου καρπον, ο μεν εκατον, ο
 good; and bore fruit the one a hundred, the
 δε εξηκοντα, ο δε τριακοντα. **9** Ο εχων ωτα
 other sixty, the other thirty. He having ears
 ακουειν, ακουετω. **10** Και προσελθοντες οί
 to hear, let him hear. And coming the
 μαθηται ειπον αυτω Διαιτι εν παραβολαις
 disciples said to him; Why in parables
 λαλεις αυτοις; **11** Ο δε αποκριβεις ειπεν αυ-
 speakest thou to them? He and answering said to
 τοις. Οτι υμιν δεδοται γνωαι τα μυστηρια
 them; Because to you it is given to know the secrets
 της βασιλειας των ουρανων εκεινοις δε ου
 of the kingdom of the heavens; to them but not
 δεδοται. **12** Οστις γαρ εχει, δοθησεται αυτω,
 it is given. Whoever for has, it shall be given to him,
 και περισσευθησεται. οστις δε ουκ εχει, και
 and he will be gifted with abundance; whoever but not has, even
 ο εχει, αρθησεται απ αυτου. **13** Δια τουτο
 what he has, shall be taken from him. Therefore this
 εν παραβολαις αυτοις λαλω, οτι βλεποντες ου
 in parables to them I speak, for seeing not
 βλεπουσι, και ακουοντες ουκ ακουουσιν, ουδε
 they see, and hearing not they hear, neither
 συνιουσι. **14** Και ανακληρονται αυτοις η προ-
 do they understand. And is fulfilled to them the
 φητεια Ησαιου, η λεγουσα. “Ακη ακουσετε,
 prophecy of Esaias, that saying; “By hearing you shall hear,
 και ου μη συνητε και βλεποντες βλεψετε,
 and not not you may understand; and seeing you will see,
 και ου μη ιδητε. **15** Επαχυνθη γαρ καρδια 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 vegetated,
 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 (BETWEEN'S
 choked them.
8 But others fell on
 GOOD GROUND, and yielded
 Increase; ONE a HUND-
 dred, ONE sixty, and ONE
 thirty.
9 HE HAVING Ears to
 hear, let him hear.
10 ‡ Then the DISCI-
 PLES approaching, said to
 him, “Why dost thou
 speak to them in Para-
 bles?”
11 HE answering, said
 to them, “Because you
 are permitted to know the
 SECRETS of the KINGDOM
 of the HEAVENS; but to
 them this privilege is not
 given.
12 For whoever has, to
 him more will be given,
 and he shall abound; but
 whoever has not, from
 him will be taken even
 that which he has.
13 For this reason I
 I speak to them in Para-
 bles; Because seeing, they
 do not perceive; and hear-
 ing, they do not under-
 stand; nor do they regard.
14 And in them is ful-
 filled THAT PROPHECY of
 Isaiah, which says; † ‘By
 ‘Hearing you will hear,
 ‘though you may not un-
 ‘derstand; and seeing, you
 ‘will see, though you may
 ‘not perceive.
15 For the UNDEB-
 ‘STANDING of this PEO-

* VATICAN MANUSCRIPT.—5. EARTH.

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

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

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

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

τοις οφθαλμοις αϊγους εκκμυσαν, 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-
 and with the heart should un-learn, and they should

ψωσι, και ιασωμαι αυτους." 16 "Υμων δε
 turn, and I should heal them." O you but

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

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

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

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

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

19 "Υμεις ουν ακουατε 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 εσπαριενον εν τη καρδια
 wicked one; and snatches that having been sown in the heart

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

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

ο τον λογον ακουων και ευθωσ μετα χαρις
 who the word hearing and forthwith with joy

λαμβανων αυτον· 21 ουκ εχει δε ριζαν εν εαυτη,
 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, ευθωσ σκανδαλιζεται.
 persecution through the word, immediately he is offended.

22 "Ο δε εις τασ ακανθασ σπαρεισ, ουτος εστιν,
 That but into the thorns being sown, this is,

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

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

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

την γην την καλην σπαρεισ, ουτος εστιν, ο του
 the ground the good being sown, this is, who the

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

'EAR is stupidified; 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 re-
 tains it only a short time;
 for when Affliction or Per-
 secution arises, on ac-
 count of the WORD, he
 instantly stumbles.

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

† 16. Luke x. 23.

† 17. 1 Peter i. 10, 11.

† 18. Mark iv. 14; Luke viii. 14.

† 19. Matt. iv. 23.

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

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;

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

25 Εν δε τω καθευδειν τους ανθρωπους, ηλθεν
In and the to sleep the men, came
αυτου δ 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

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

οικοδεσποτου, ειπον αυτω· Κυριε, ουχι καλον
householder, said to him; O lord, not good
σπερμα εσπειρας εν τω σφ αγρω; ποθεν ουν εχει
seed didst thou sow in the thy field? whence then has it

ζιζανια; 28 ‘Ο δε εφη αυτοις· Εχθρος ανθρωπος
darnel? He and said to them; An enemy a man
τουτο εποιησεν. Οι δε δουλοι ειπον αυτω·
this has done. The and slaves said to him;

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

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

και εν καιρω του θερισμου ερω τοις θερισταις·
and in time of the harvest I will say to the harvesters;
Συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα
Gather you first the darnel, and bind you them

εις δεσμας, προς το κατακαυσαι αυτα· τον δε
into bundles, for the to burn them; the but
σιτον συναγαγετε εις την αποθηκην μου.
wheat bring together into the barn of me.

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

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

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

‡ 30. Matt. iii. 12.

† 31. Mark iv. 30; Luke xiii. 18.

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

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

Ιησους εν παραβολαις τοις οχλοις, και χωρις
Jesus in parables to the crowds, and without
παραβολης ουκ ελαλει αυτοις· ³⁵ Ὅπως πλη-
a parable not he spake to them; so that it might
ρωθη το ρηθεν δια του προφητου, λεγοντος·
he fulfilled the word spoken through the prophet, saying.

“Ανοιξω εν παραβολαις το στομα μου· ερευ-
“I will open in parables the mouth of me; I will
ξομαι κεκρυμμενα απο καταβολης
openly declare things having been hid from a beginning
* [κοσμου.]
[of the world.]”

³⁶ Τότε αφεις τους οχλους, ηλθεν εις την
Then leaving the crowds, went into the
οικιαν ο Ιησους. Και προσηλθον αυτω οι
house the Jesus. And came to him the

μαθηται αυτου, λεγοντες· Φρασον ημιν την
disciples of him, saying; Explain to us the
παραβολην των ζιζανιων του αγρου. ²⁷ Ο δε
parable of the darnels of the field. He and

αποκριθεισ ειπεν * [αυτοις]· Ὁ σπειρων το
answering said [to them;] He sowing the
καλον σπερμα, εστιν ο υιος του ανθρωπου·
good seed, is the son of the man;

³⁸ ο δε αγρος, εστιν ο κοσμος· το δε καλον
the and field, is the world, the and good
σπερμα, ουτοι ειναι οι υιοι της βασιλειας· τα
seed, they are the sons of the kingdom; the

δε ζιζανια, ειναι οι υιοι του πονηρου· ³⁹ ο δε
and darnel, are the sons of the wicked (one); the and
εχθρος, ο σπειρας αυτα, εστιν ο διαβολος· ο δε
enemy, he sows them, is the adversary; the and

θερισμος, συντελειω του αιωνος εστιν· οι δε
harvest, end of the age is; the and

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

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

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

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

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

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

33. Luke xiii. 30 † 35. Psa. lxxviii. 2.

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

⁴¹ Ἀποστέλει ὁ υἱὸς του ανθρωπου τους ἀγγελους
 Will send the son of the man the messengers

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

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

μιαν, ⁴² και βαλουσιν αυτους εις την καμινον
 lessness, and they will cast them into the furnace

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

των οδοντων. ⁴³ Τοτε οἱ δικαιοι εκλαμψουσιν,
 of the teeth. Then the righteous shall shine,

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

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

⁴⁴ * [Παλιν] ὁμοια εστιν ἡ βασιλεια των
 [Again] like is the kingdom of the

ουραων θησαυρω κεκρυμμενω εν τῷ αγρω, ὃν
 heavens to a treasure having been hid in the field, which

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

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

αγοραζει τον αγρον εκεινον.
 buys the field that.

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

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

τας. ⁴⁶ Εὑρων δε ἕνα πολυτιμον μαργαριτην,
 Finding and one costly pearl,

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

σεν αυτον.
 it.

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

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

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

ρωθη, αναβιβασαντες ἐπι 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. ⁴⁹ Οὕτως εσται εν τη
 but bad away they cast. So it will be in the

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

41 The SON of MAN will send forth his MESSENGERS, who will gather out of his KINGDOM ALL SEDUCERS and INIQUITOUS PERSONS;

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

43 † Then will the RIGHTEOUS be resplendent as the SUN in the KINGDOM of their FATHER. HE who has ears, let him hear.

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

45 Again, the KINGDOM of the HEAVENS is like a Pearl of Great value;

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

47 Again, the KINGDOM of the HEAVENS resembles a Drag-net, being cast into the SEA, and enclosing fishes of Every Kind;

48 which, when it is full, they draw to the SHORE, and sitting down, gather the GOOD into vessels, but throw the USELESS away.

49 So will it be at the

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

† 40. To translate *aiōnos*, 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. Matt. xxii. 7. † 42. Matt. iii. 12. † 43. Dan. xii. 3.

συντελειᾷ τοῦ αἰῶνος. Ἐξελευσονται οἱ ἀγγε-
end of the age. Shall go forth the messen-

λοι, καὶ ἀφοριουσι τοὺς πονηροὺς ἐκ μέσου τῶν
gen., and will separate the wicked from among the

δικαίων, ⁵⁰ καὶ βαλουσιν αὐτοὺς εἰς τὴν καμίνον
just, and shall cast them into the furnace

τοῦ πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
of the fire; there will be the weeping and the gnashing
 τῶν ὀδοντῶν. ⁵¹ * [Λεγει αὐτοῖς ὁ Ἰησοῦς.]
of the teeth. [Says to them the Jesus.]

Συνήκατε ταῦτα πάντα; Λεγουσιν αὐτῷ·
Have you understood these things all? They say to him,

Ναὶ [κυριε.] ⁵² Ὁ δὲ εἶπεν αὐτοῖς· Δια τοῦτο
Yes [O Lord.] He then said to them, Therefore this

πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν
every scribe, being instructed to the kingdom of the

οὐρανῶν, ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσποτῇ,
heavens, like is to a man an householder,

ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ
who brings out of the treasury of him new

καὶ παλαιά. -
and old.

⁵³ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς
And it came to pass, when had concluded the Jesus the

παραβολὰς ταύτας, μετήρην ἐκεῖθεν. ⁵⁴ Καὶ
parables these, he departed thence. And

εἰλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς
coming into the country of him, he taught them

ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθῆναι
in the synagogue of them, so as to astonish

αὐτοὺς, καὶ λεγείν. Ποθεν τοῦτο ἡ σοφία
them, and to say. Whence this the wisdom

αὕτη, καὶ αἱ δυνάμεις; ⁵⁵ Οὐχ οὗτος ἐστὶν ὁ
this and these powers? Not this is the

τοῦ τεκτονοῦ υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λεγεται
of the carpenter son; not the mother of him is called

Μαριὰμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ
Mary; and the brothers of him James, and

Ἰωσὴφ, καὶ Σίμων, καὶ Ἰουδᾶς; ⁵⁶ 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

τοῦτο ταῦτα πάντα; ⁵⁷ 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. ⁵⁸ Καὶ οὐκ ἐποίησεν
and in the house of him. And not he did do

ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν
there mighty works many, because of the unbelief of

αὐτῶν.
them.

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

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

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

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

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

54 † And coming into 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 POWERS?"

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—οὐκ. 51. Lord—οὐκ. 52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 23. † 55. Joseph—so read Eusebius, Tischendorf, and Tischman. † 56. 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. 5, 6.

ΚΕΦ. ΙΔ'. 14.

1 **Εν** εκείνω τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
 At that the time heard Herod the
τετραρχῆς τὴν ἀκοὴν Ἰησοῦ, 2 **καὶ εἶπε τοῖς**
 tetrarch the fame of Jesus, and said to the
παῖσιν αὐτοῦ· Ὁὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·
 servants of him; This is John the dipper;
αὐτὸς ἤγερθη ἀπο 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,
κράτησας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο
 seizing the John, had bound him, and put
ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλί-
 in prison, on account of Herodias the wife of
πποῦ τοῦ ἀδελφοῦ αὐτοῦ. 4 **Ἐλεγε γὰρ αὐτῷ ὁ**
 Philip the brother of him. Had said for to him the
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶχειν 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 προφήτην αὐτὸν εἶχον. 6 **Γενεσίων δὲ**
 for as a prophet him they esteemed. Birth-day of but
ἀγομῶν τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ
 was being held of the Herod, danced the daughter
τῆς Ἡρωδιάδος ἐν τῷ μεσῷ· καὶ ἠρέσε τῷ
 of the Herodias in the midst; and pleased the
Ἡρώδῃ· ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ
 Herod; whereupon with an oath he promised to her
δοῦναι, ὅ εἰαν αἰτησῆται. 8 **Ἡ δὲ, προβι-**
 to give, what soever she might ask. She and, being
βασθεῖσα ὑπο τῆς μητρὸς αὐτῆς, ἶδος μοι,
 incited by the mother of her, Give to me,
φῆσιν, ὠδε ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ
 she said, here upon a plate the head of John the
βαπτιστοῦ. 9 **Καὶ ἐλυπηθῆ ὁ βασιλεὺς· διὰ δὲ**
 dipper. And was sorry the king; because of but
τοὺς ὅρκους καὶ τοὺς συνακαίμενους, ἐκε-
 the oaths and those reclining at table, he com-
λευσε δοθῆναι. 10 **Καὶ πεμψας ἀπεκεφάλισε**
 manded it to be given. And sending he cut off the head of
τοῦ Ἰωάννη ἐν τῇ φυλακῇ. 11 **Καὶ ἤνεχθη ἡ**
 the John in the prison. And was brought the
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορα-
 head of him on a plate, and it was given to the little
σίῳ· καὶ ἤνεγκε τὴν μητρί αὐτῆς. 12 **Καὶ προσ-**
 girl; and she brought it to the mother of her. And coming
ἐλθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐθ-
 the disciples of him took the body, and they
ἄψαν αὐτὸ· καὶ ἐλθόντες ἀπηγγείλαν 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 MIDST, and pleased HEROD;
 7 whereon he promised with an Oath to give her whatever she might request.
 8 And SHE, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSER."
 9 And the * KING, being sorry on account of the 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 GIRL; and she carried it to her MOTHER.
 12 And his DISCIPLES coming, carried off * the DEAD-BODY, and buried

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

† 1. Properly, the governor of the fourth part of a country; commonly used as a title inferior to a KING, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name KING is sometimes given to tetrarchs. See verse 9.—Geo. Campbell. † 8. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former husband.—Josephus, Ant. xviii. v. 4.

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

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν
 And having heard the Jesus, withdrew from thence
 ἐν πλοίῳ εἰς ἐρημὸν τόπον κατ' ἰδίαν· καὶ ἀκου-
 in a ship into a desert place by himself, and having
 πάντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπο-
 heard the crowds, they followed him by land from
 τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε
 the cities. And coming out the Jesus saw
 πολὺν ὄχλον· καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς,
 great a crowd; and he was moved with pity towards them;
 καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.
 and healed the sick of them.

15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ
 Evening and having come, came to him the
 μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος,
 disciples of him, saying· A desert is the place,
 καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπολύσον τοὺς
 and the hour already has passed by; dismiss the
 ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγο-
 crowds, that going into the villages, they
 ράσωσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς
 may buy themselves victuals. The but Jesus
 εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε
 said to them; No need they have to go away; give
 αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λεγούσιν αὐτῷ
 to them you to eat; They and say to him;
 Οὐκ ἔχομεν ὧδε, εἰ μὴ πεντε ἄρτους καὶ δύο
 Not we have here, except five loaves and two
 ἰχθύας. 18 Ὁ δὲ εἶπε· Φερέτε μοι αὐτοὺς ὧδε.
 fishes. He and said; Bring to me them here.

19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ
 And directing the crowds to recline upon
 τοὺς χορτοὺς, λαβὼν τοὺς πεντε ἄρτους καὶ
 the grass, taking the five loaves and
 τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν,
 the two fishes, looking up to the heavens,
 εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς
 he gave praise; and breaking, he gave to the disciples
 τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 Καὶ
 the loaves, the and disciples to the crowds. And
 ἐφαγον πάντες, καὶ ἐχορτασθησαν· καὶ ἦραν
 they ate all, and were filled; and they took up
 τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους
 that over and above of the fragments, twelve baskets
 πληρεῖς. 21 Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὥσει
 full. Those and eating were men about
 πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.
 five-thousand, besides women and children.

22 Καὶ εὐθεὺς ἠναγκάσεν τοὺς μαθητὰς ἐμβῆναι
 And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

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

15 † And † Evening having arrived, † the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

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

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

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

19 And commanding the PEOPLE to recline on the GRASS, he took the FIVE LOAVES and the TWO FISHES, and looking towards HEAVEN, † praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

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

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

15. the DISCIPLES.

22. he con-

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 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. 22; Luke ix. 10; John vi. 1, 2. † 19. Matt. xv. 36.

† 15. Mark vi. 25; Luke ix. 12.

εἰς τὸ πλοῖον, καὶ προαγεῖν αὐτὸν εἰς τὸ περὰν,
 into the ship, and to go before him to the other side,
 ἕως οὐ ἀπολύσῃ τοὺς ὄχλους. ²³ Καὶ ἀπο-
 while he should dismiss the crowds. And having
 λυσας τοὺς ὄχλους, ἀνεβῆ εἰς τὸ ὄρος κατ'
 sent away the crowds, he went up into the mountain by
 ἰδιαν προσευξασθαι. Ὀψίας δὲ γενομένης, μόνος
 himself to pray. Evening and having come, alone
 ἦν ἐκεῖ. ²⁴ Τὸ δὲ πλοῖον ἤδη μεσον τῆς
 he was there. The and ship now is in the midst of the
 θαλασσης ἦν, βασανίζομενον ὑπὸ τῶν κυμάτων.
 sea was, having been tossed by the waves;
 ἦν γὰρ ἐναντίος ὁ ἀνεμος. ²⁵ Τετάρτη δὲ φυλάκη
 was for contrary the wind. In fourth and watch
 τῆς νυκτος ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ
 of the night he went to them, walking upon
 τῆς θαλασσης. ²⁶ Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ
 the sea. And seeing him the disciples
 ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐταραχθῆσαν,
 upon the sea walking, they were terrified,
 λεγόντες· Ὅτι φαντάσμα ἐστὶ· καὶ ἀπο τοῦ
 saying; That an apparition is; and from the
 φόβου ἐκράζαν. ²⁷ Εὐθὺς δὲ ἐλάλησεν αὐτοῖς
 fear they cried aloud. Immediately but spake to them
 ὁ Ἰησοῦς, λέγων· Θάρσειτε, ἐγὼ εἰμι· μὴ φο-
 the Jesus, saying; Take courage, I am; not be
 βεῖσθε. ²⁸ Ἀποκρίθεις δὲ αὐτῷ ὁ Πέτρος εἶπε·
 afraid. Answering and him the Peter said;
 Κύριε, εἰ σὺ εἶ, κέλευσον με πρὸς σε ελθεῖν ἐπὶ
 O lord, if thou art, bid me to thee to come upon
 τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβας
 the water. He and said; Come. And descending
 ἀπο τοῦ πλοίου ὁ Πέτρος, περιπατήσεν ἐπὶ τὰ
 from the boat the Peter, he walked upon the
 ὕδατα, ελθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ Βλέπων δὲ
 water, to come to the Jesus. Seeing but
 τὸν ἀνεμὸν ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος
 the wind strong, he was afraid; and beginning
 καταποντίζεσθαι, ἐκράζε, λέγων· Κύριε, σῶσον
 to sink, he cried, saying; O lord, save
 με. ³¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,
 me. Immediately and the Jesus stretching out the hand,
 ἐπελαβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγομίστε,
 took hold of him, and says to him; O distrustful man,
 εἰς τί ἐδίστασας; ³² Καὶ ἐμβάντων αὐτῶν εἰς
 for why didst thou doubt? And entering of them into
 τὸ πλοῖον, ἐκοπασεν ὁ ἀνεμος. ³³ Οἱ δὲ ἐν τῷ
 the ship, ceased the wind. They and in the

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

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

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

25 And in the † Fourth Watch of the NIGHT, he went towards them, walking on the LAKE.

26 And when the DISCIPLES saw him † walk, ing on the LAKE, they were terrified, and exclaimed, "It is an Apparition!" and they cried aloud, through fear.

27 But Jesus immediately spake to them, saying, "Take courage, it is I; be not afraid."

28 And PETER answering, said to him, "Master, if it be thou, bid me come to thee on the WATER."

29 And JESUS said, "Come." Then *Peter descending from the BOAT, walked on the WATER, *and came to JESUS.

30 But perceiving the WIND strong, he was afraid; and beginning to sink, he exclaimed, "Master, save me!"

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

32 And *going up into the BOAT, the WIND subsided.

33 Then THOSE in the

* VATICAN MANUSCRIPT.—24. many Furlongs distant from the LAND, tossed. 29. Peter. 29. and came to. 32. going up into.

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

... 1:23; Mark vi: 30; John vi: 16.

πλοῖφ, * [ἐλθόντες] προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς θεοῦ υἱὸς εἶ. ³¹ Καὶ διαπερσάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. ³⁵ Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τοποῦ ἐκεῖνου, ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκείνην· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κakovs ἐχόντας, ³⁵ καὶ παρέκαλουν αὐτὸν ἵνα μόνον ἅψανται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσωθήσαν.

ΚΕΦ. ιε'. 15.

¹ Τότε προσερχόνται τῷ Ἰησοῦ οἱ ἀπο Ἱερουσαλὴμ γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· ² Διὰ τί οἱ μαθηταὶ σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. ³ Ὁ δὲ ἀποκρίθεις εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; ⁴ Ὁ γὰρ θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω. ⁵ Ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον, ὃ εἰς ἐμὸν ὠφελῆθη· καὶ οὐ μὴ τιμῆσθαι τὸν πατέρα αὐτοῦ [ἢ τὴν μητέρα αὐτοῦ]. ⁶ Καὶ κηρύσσετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷ Ὑποκριταί, καλῶς προεφῆτευσεν περὶ ὑμῶν·

BOAT, did homage to him, saying, † "Assuredly, thou art God's Son."
³¹ † And having passed over they came * to LAND at Gennesaret.
³⁵ And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;
³⁶ and implored him, that they might only touch the TUFF of his MANTLE; and as many as touched, were cured.

CHAPTER XV.

¹ † Then came to JESUS * Pharisees and Scribes from Jerusalem, saying,
² "Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash * their HANDS before Meals."
³ But HE answering, said to them, "Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?"
⁴ For GOD * said, † 'Honor FATHER and MOTHER;' and † 'HE who REVILES Father or Mother, shall be punished with 'Death.'
⁵ But you assert, 'If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;
⁶ then * he shall by no means honor his FATHER.' Thus, by your TRADITION, you annul the * WORD of GOD.
⁷ † Hypocrites! well did Isaiah prophesy concerning you, saying,
⁸ † This people † [draw

* VATICAN MANUSCRIPT.—34. to LAND at Gennesaret. 1. Pharisees and Scribes from Jerusalem. 2. the HANDS. 4. said, 'Honor FATHER.' honor his FATHER. Thus. 6. or his MOTHER—omit. 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.
 † 33. Matt. xxvii. 54. † 34. Mark vi. 53. † 1. Mark vii. 1. † 4. Exod. xx. 13; 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.

Ἦσαιας, λεγων ⁸ **“Ο λαος οὗτος τοις χειλεσι**
Esaias, saying; “The people this with the lips
με τιμα· ἢ δε καρδια αὐτων πορῶ ἀπεχει ἀπ’
me honor; the but heart of them far off is removed from
εμου. ⁹ **Ματην δε σεβονται με, διδασκοντες**
me. Without profit but they reverence me, teaching

διδασκαλιας, ενταλματα ανθρωπων.” ¹⁰ **Και**
doctrines, commandments of men.” An.l

προσκαλεσαμενος τον οχλον, ειπεν αυτοις:
having called the crowd, he said to them;
Ακουετε και συιετε. ¹¹ **Ου το εισερχομενον εις**
Hear you and be instructed. Not that entering into

το στομα κοινοι τον ανθρωπον· αλλα το εκπορ-
the mouth pollutes the man; but that proceed-
ενομενον εκ του στοματος τουτο κοινοι τον
ing out of the mouth this pollutes the

ανθρωπον. ¹² **Τοτε προσελθοντες οι μαθηται**
man. Then having come the disciples
αυτου, ειπον αυτω· Οιδας, οτι οι Φαρισαιοι,
of him, said to him; Knowest thou, that the Pharisees,

ακουσαντες τον λογον, εσκανδαλισθησαν; ¹³ **Ο**
hearing that saying, found a difficulty? He
δε αποκριθεις ειπε· Πασα φυτεια, ην ουκ εφου-
but answering said; Every plantation, which not has

τευσεν ο πατηρ μου ο ουρανιος, εκριζωθησεται.
planted the father of me the heavenly, shall be rooted up.
¹⁴ **Αφετε αυτους· οδηγοι εισι τυφλοι *** [τυφλων.]
Let alone them; guides they are blind [of blind.]

Τυφλος δε τυφλον εαν οδηγη, αμφοτεροι εις
Blind and blind if may lead, both into
βοθυνον πεσουνται. ¹⁵ **Αποκριθεις δε ο Πητρος**
a pit will fall. Answering and the Peter

ειπεν αυτω· Φρασον ημιν την παραβολην ταυτην.
said to him; Explain to us the comparison this.
¹⁶ **Ο δε Ιησους ειπεν· Ακηνη και υμεις ανυνητοι**
The and Jesus said; Yet also you unintelligent

εστε; ¹⁷ **Ου*** [πω] **νοειτε, οτι παν το εισπορευ-**
are? Not [yet] perceive you, that all that enter-
ομενον εις το στομα, εις την κοιλιαν χωρις,
ing into the mouth, into the belly passes,

και εις αφδρωνα εκβαλλεται; ¹⁸ **Τα δε εκπορευ-**
and into a privy is cast; Those but proceed-
ομενα εκ του στοματος, εκ της καρδιας εξερ-
ing out of the mouth, from the Heart issues

χεται, κζεινα κοινοι τον ανθρωπον. ¹⁹ **Εκ γαρ**
forth, and they pollute the man. From for
της καρδιας εξερχονται διαλογισμοι πονηροι·
the heart comes forth purposes evil;

φονοι, μοιχειαι, πορνειαι, κλοπαι, ψευδομαρτυ-
murders, adulteries, fornications, thefts, false testimo-
ριαι, βλασφημιαι. ²⁰ **Ταυτα εστι τα κοινοντα**
ries, evil speakings. These is the (things) polluting

τον ανθρωπον· το δε ανιπτοις χερσι φαγειν ου
the man; that but with unwashed hands to eat not
κοινοι τον ανθρωπον.
pollutes the man.

“nigh to ME with their
“MOUTH, and] honor Me
“with their LIPS; but
“their heart is far remov-
“ed from me.

⁹ **“But in vain do they**
“worship me, teaching as
“Doctrines, the Precepts
“of Men.”

¹⁰ **‡ And having called**
the CROWD, he said to
them, “Hear, and be in-
structed:

¹¹ **Not THAT ENTER-**
ING THE MOUTH, pollutes
the MAN, but THAT PRO-
CEEDING from the MOUTH,
pollutes the MAN.”

¹² **Then “the DISCIPLES**
approaching, say to him,
“Didst thou observe That
the PHARISEES were of-
fended, when they heard
that SAYING?”

¹³ **But HE answering,**
said, “Every Plantation,
which my HEAVENLY 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**
you also yet without un-
derstanding?

¹⁷ **Do you not perceive,**
That WHATSOEVER 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-
itous Designs;—Murders,
Adulteries, Fornications,
Thefts, false Testimonies,
Calumnies.

²⁰ **These are the THINGS**
which POLLUTE the MAN;
but to EAT with Unwash-
ed Hands pollutes not the
MAN.”

* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—omit.
 15. that SAYING. 16. HE said. 17. yet—omit.
 ‡ 10. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 39. † 15. Mark
 11. 17. † 18. James iii. 6. † 10. Mark vii. 21.

21 **Και** ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν
 And departing thence the Jesus withdrew
 εἰς τὰ μέρη Τυροῦ καὶ Σιδῶνος. 22 **Και** ἰδοὺ,
 into the confines of Tyre and Sidon. And lo,
 γυνὴ Κανααναια, ἀπὸ τῶν ὄρειων ἐκεινῶν ἐξελθού-
 sa, ἐκρῦγασεν αὐτῷ, λέγουσα· Ἐλεῆσον με,
 a woman Canaanitish, of the parts those coming
 σα, ἐκρῦγασεν αὐτῷ, λέγουσα· Ἐλεῆσον με,
 out, cried out to him, saying, Pity me,
 κυριε, υἱε Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονι-
 O lord, O son David! the daughter of me sadly is demoni-
 ζεταί. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. **Και**
 iset, He but not answered her a word. And
 προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτοῦ,
 coming the disciples of him, besought him,
 λέγοντες· Ἀπολύσον αὐτήν, ὅτι κραεῖ οπισθεν
 saying; Send away her, for she cries at the back
 ἡμῶν. 24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστα-
 of us. He but answering said; Not I am
 λην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλота οἴκου
 sent, except to the sheep the perishing house of
 Ἰσραὴλ. 25 Ἡ δὲ ἐλθούσα προσεκύνη αὐτῷ,
 Israel. She then coming prostrated to him,
 λέγουσα· Κυριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς
 saying; O lord, give aid to me. He but answering
 εἶπεν· Οὐκ ἐστὶ καλὸν λαβεῖν τὸν ἄρτον τῶν
 said; Not it is right to take the bread of the
 τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. 27 Ἡ δὲ
 children, and to throw to the dogs. She but
 εἶπε· **Ναί, κυριε· καὶ γὰρ τὰ κυνάρια ἐσθίει**
 said; True, O lord; even for the dogs cateat
 τὰ ἐπιπόρτια τῶν ψιχίων τῶν πίπτοντων ἀπὸ τῆς τραπέ-
 of the crumbs of the falling from the table
 ζης τῶν κυριῶν αὐτῶν. 28 **Τότε** ἀποκριθεὶς ὁ
 of the masters of them. Then answering the
 Ἰησοῦς εἶπεν αὐτῇ· Ὁ γυναι, μεγάλη σου ἡ
 Jesus said to her; O woman, great of thee the
 πίστις· γενηθήτω σοι, ὡς θέλεις. **Καὶ** ἰαθῆναι
 faith; let it be to thee, as thou wilt. And was healed
 ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεινῆς.
 the daughter of her from the hour that.
 29 **Και** μερῶν ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρα-
 And departing thence the Jesus, came near
 τῆν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς
 the sea of the Galilee; and ascending into
 τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 **Και** προσήλθον αὐτῷ
 the mountain, he sat down there. And came to him
 ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλοὺς,
 crowds great, having with them lame,
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἕτεροὺς πολλοὺς·
 blind, deaf, maimed, and others many;
 καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ,
 and they laid them at the feet of the Jesus,
 καὶ ἐθεράπευσεν αὐτοὺς· 31 **ὥστε** τοὺς ὄχλους
 and he healed them; so that the crowds
 θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλ-
 to wonder, beholding deaf speaking, maimed

21 †And Jesus depart-
 ing thence, withdrew into
 the CONFINES of Tyre
 and Sidon.
 22 And behold, a Can-
 naanitish Woman coming
 from those PARTS, cried
 out to him, saying, "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 Wom-
 an! 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 Lane

* 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 *kulloi*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 43.) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

‡ 21. Mark vii. 24.

‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8.

‡ 26. Matt. vii. 6

29: Mark vii 31:

‡ 31. Isa. xxxv. 5, 6.

λους ὄνεις, χλωλους περιπατοντας, και τυφλους
 sound, lame walking, and blind
 βλεποντας· και εδοξασαν τον θεον Ισραηλ. ³² 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· Σπλαγχνιζομαι επι τον οχλον, οτι
 him, said; I have compassion on the crowd, for
 * [ηδη] ημεραι τρεις, προσμενουσι μοι, και ουκ
 [already] days three, they have remained with me, and not
 εχουσι τι φαγωσι· και απολυσαι αυτους
 they have any thing they may eat; and to send away them
 νηστεις ου θελω, μηποτε εκλυθωσιν εν τη οδω.
 fasting not I will, lest they may faint in the way.
³³ Και λεγουσιν αυτω οι μαθηται αυτου· Ποθεν
 And they say to him the disciples of him; Whence
 ημιν εν ερημια αρτοι τοςουτοι, ωστε χορτασαι
 to us in a desert place loaves so many, so as to satisfy
 οχλον τοςουτον; ³⁴ Και λεγει αυτοις ο Ιησους·
 a crowd so great? And says to them the Jesus; και
 Ποσους αρτους εχετε; Οι δε ειπον· Επτα, και
 How many loaves have you? They and said; Seven, and
 ολιγα ιχθυδια. ³⁵ Και εκελευσε τοις οχλοισ
 a few small fishes. And he directed the crowds
 αναπεσειν επι την γην. ³³ 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. ³⁷ 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 σπυριδας πληρεις. ³³ Οι δε
 fragments, seven large baskets full. They and
 εσθιοντες ησαν τετρακισχιλιοι ανδρες, χωρις
 eating were four thousand men, besides
 γυναικων και παιδιων.
 women and children.

³⁰ Και απολυσας τους οχλους, ανεβη εις
 And having sent away the crowds, he went into
 το πλοιον, και ηλθεν εις τα ορια Μαγδαλα.
 the ship, and came to the coasts of Magdala.
 ΚΕΦ. 15. 16. ¹ Και προσελθοντες οι Φαρισαιοι
 And coming the Pharisees
 και Σαδδουκαιοι, πειραζοντες επρωτησαν αυτον,
 and Sadducees, tempting they asked him,
 σημειον εκ του ουρανου επιδειξαι αυτοις. ² Ο
 a sign from the heaven to show to them. - He

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

³² † Then JESUS having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

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

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

³⁵ Then he commanded the PEOPLE to recline on the GROUND;

³⁶ and taking the SEVEN Loaves and the FISHES, † he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

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

³⁸ Now THEY who had EATEN were * about Four thousand Men, besides Women and Children.

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

CHAPTER XVI.

¹ † Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

* VATICAN MANUSCRIPT.—32. already—omit. 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. † 30 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. ‡ 33. 2 Kings iv. 43. 36. Matt. xiv 1; Luke xxii. 10.
 § 30. Mark viii. 10. § 1. Matt. xii. 34.

δε αποκριθεις ειπεν αυτοις· * [Οψιας γενομενης, but answering said to them; [Evening coming, λεγετε· Ευδια· πυρραζει γαρ ο ουρανος. 3 Και you say; Fair weather; reddens for the leaven. And πρωι· Σημερον χειμων· πυρ'αζει γαρ στυγ- in the morning; To-day a storm; is red for low- ναζων ο ουρανος. 'Υποκριται, το μεν προσωπον ering the heaven. Hypocrites, the truly face του ουρανου γινωσκετε διακρινω, τα δε σημεια of the heaven you know to judge, the but signs των καιρων ου δυνασθε;] 4 Γενεα 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 shal θησεται αυτη, ει μη το σημειον Ιωνα * [του be given to her, except the sign of Jonas [the προφητου.] Και καταλιπων αυτους, απηλθε. prophet.] And leaving them, he went away. 5 Και ελθοντες οι μαθηται αυτου εις το περαν, And coming the disciples of him to the other side, επελαθοντο αρτους λαβειν. 6 Ο δε Ιησους ειπεν had forgotten loaves to take. The and Jesus said αυτοις· 'Ορατε και προσεχετε απο της ζυμης to them; Look and take heed of the leaven των Φαρισαιων και Σαδδουκαιων. 7 Οι δε διελο- of the Pharisees and Sadducees. They and rea- γιζοντο εν εαυτοις, λεγοντες· 'Οτι αρτους ουκ soned among themselves, saying; Because loaves not ελαβωμεν. 8 Γνους δε ο Ιησους ειπεν· Τι δια- we have brought. Knowing and the Jesus said; Why rea- λογιζεσθε εν εαυτοις, ολιγοπιστοι, οτι αρτους son you among yourselves, O you of weak faith, because loaves ουκ * [ελαβετε;] 9 Ουτω νοειτε, ουδε μνημον- not [you have brought? Not yet perceive you, nor remem- ευετε τους πεντε αρτους των πεντακιςχιλιων, ber you the five loaves of the five-thousand, και ποσους κοφινους ελαβετε; 10 Ουδε τους and how many baskets you took up? Nor the επτα αρτους των τετρακιςχιλιων, και ποσας seven loaves of the four thousand, and how many ππυριδας ελαβετε; 11 Πως ου 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; 12 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;'

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

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

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

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

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

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

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

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

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

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

* VATICAN MANUSCRIPT.—2 and 3—omit. 8. brought—omit. 11. but beware you of. 4. the PHOET—omit. 5. the DISCIPLES. 12. SADDUCEES and Pharisees. † 4. Matt. xii. 30. † 5. Mark viii. 14. † 6. Luke xii. 1. † 9. Matt. xiv. 17. † 10 Matt. xv. 34.

13 Ἐλθων δε ὁ Ἰησους εἰς τα μερη Καισαρειας
 Coming and the Jesus into the parts of Cesarea
 της Φιλιππου, ηρωτα τους μαθητας αυτου, λε-
 of the Philip, asked the disciples of him, say-
 γων· Τινα με λεγουσιν οἱ ανθρωποι ειναι, του
 ing; Who me say the men to be, the
 υἱον του ανθρωπου; **14** Οἱ δε ειπον· Οἱ μεν,
 son of the man? They and said; Some,
 Ἰωαννη τον βαπτιστην· αλλοι δε, Ἠλιαν· ἑτεροι
 John the dipper; others and, Elias; others
 δε, Ἰερεμιαν, η ενα των προφητων. **15** Λεγει
 and Jeremias, or one of the prophets. He says
 αυτοις· Ὑμεις δε τινα με λεγετε ειναι; **16** Αποκ-
 to them; You but who me say to be? An-
 ριθεις δε Σιμων Πετρος ειπε· Συ ει ὁ Χριστος,
 wering the Simon Peter said; Thou art the Anointed,
 ὁ υἱος του θεου του ζωντος. **17** Και αποκριθεις
 the son of the God the living. And answering
 ὁ Ἰησους ειπεν αυτω· Μακαριος ει, Σιμων βαρ
 the Jesus said to him; Blessed art thou, Simon son
 Ἰωρα· ὅτι σαρξ και αιμα ουκ απεκαλυψε σοι,
 of Jonas; for flesh and blood not it has revealed to thee,
 αλλ' ὁ πατηρ μου, ὁ εν τοις ουρανοις. **18** Καγω
 but the father of me, that in the heavens. Also I
 δε σοι λεγω, ὅτι συ ει Πετρος, και επι ταυτη
 and to thee say, that thou art a rock, and upon this
 τη πετρα οικοδομησω μου την εκκλησιαν, και
 the rock I will build of me the church, and
 πυλαι ἁδου ου κατισχυσουσιν αυτης. **19** Και
 gates of hades not shall prevail against her. And
 δωσω σοι τας κλεις της βασιλειας των ου-
 I will give to thee the keys of the kingdom of the hea-
 ρανων· και ὁ εαν δησης επι της γης, εσται
 veus; and whatever thou mayest bind upon the earth, shall be
 δεδεμενον εν τοις ουρανοις· και ὁ εαν λυσης
 bound in the heavens; and whatever thou mayest loose
 επι της γης, εσται λελυμενον εν τοις ουρανοις.
 upon the earth, shall be loosed in the heavens.
20 Τότε διεστειλατο τοις μαθηταις αυτου, ινα
 Then he charged the disciples of him, that
 μηδενι ειπωσιν ὅτι αυτος εστιν ὁ Χριστος.
 no one they should tell that he is the Anointed.

13 And Jesus coming into the PARTS of † Cesarea PHILIPPI, questioned his DISCIPLES, saying, † "Who do MEN say that * the SON of MAN is?"
14 And THEY replied, "SOME, John the IMMERSER; * SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."
15 He says to them, "But who do YOU say that I am?"
16 Simon Peter answering, said, † "Thou art the CHRIST, the SON of the LIVING God."
17 And Jesus answering, said to him, "Happy art thou, Simon, son of 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 KINGDOM of the HEAVENS; † and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."
20 † Then he commanded * the DISCIPLES that they should tell no one, that he is the MESSIAH.
21 From that time, JESUS began to disclose to

* VATICAN MANUSCRIPT.—13. the SON of MAN is? 14. SOME. 17. Heavens. 20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the sea-port town of Cesarea, mentioned frequently in the Acts of the Apostles, it was called Cesarea Philippi. See Josephus, Ant. xviii. 2, 1, and xx. 8, 4. † 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxviii. 16, the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55. † 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

‡ 13. Mark viii. 27; Luke ix. 18. † 16. Mark viii. 29; Luke ix. 20; John i. 40; vi. 69; xl. 27. † 18. John i. 43. † 18. Eph. ii. 20. † 19. Matt. xviii. 18; John xx. 23. † 20. Matt. xvii. 0; 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 αρχιερεων 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 επιτιμαν
taking aside him the Peter, began to reprove
 αυτην, λεγων· 'Ιλεως σοι, κυριε· ου μη εσται
him, saying; O Lord; not uot shall be
 σοι τουτου. ²³ 'Ο δε στραφεις ειπε τη Πητρῳ·
to thee this He but turning said to the Peter;
 'Υπαγε 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 Τότε 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 ψυχη αυτου σωσαι, απολεσει αυτην·
may wish the life of him to save, shall lose her;
 ος δ' αν απολεση την ψυχη αυτου ενεκεν
whoever and may lose the life of him on account
 εμου, ευρησει αυτην. ²⁶ Τι γαρ ωφελειται αν-
of me, shall find her. What for is profited a-
 θρωπος, εαν τον κοσμον ολον κερδηση, την δε
man, if the world whole he may win, the and
 ψυχη 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 δαξη 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 κραξιν
then he will render to each one according to the behavior
 αυτου.
of him.
²⁸ Αμην λεγω υμιν, εισι τινες των ωδε εστω-
Indeed I say to you, there are some of those here having
 των, οτι τινες ου μη γευσωνται θανατου, εως αν
stood, who not not shall taste of death, till
 ιδωσι τον υιον του ανθρωπου ερχομενον εν τη
they may see the son of the man coming in the
 βασιλεια αυτου. ΚΕΦ. ιζ'. 17. ¹ Και μεθ'
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 ELDERs, 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. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 6, 7.
 † 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii 33; John xii. 25.
 † 26. Psal. xlix. 7, 8. † 27. Matt. xxv. 31—46; Mark viii. 33; Luke ix. 26. † 28. Mark.
 ix. 1; Luke ix. 27. † 1. Mark ix. 2; Luke ix. 28.

και αναφερει αυτους εις ορος υψηλον κατ' ιδιαν.
and leads up them into a mountain high privately.

² Και μετεμορφωθη εμπροσθεν αυτων, και
And he was transfigured in the presence of them, and

ελαμψε το προσωπον αυτου ως ο ήλιος· τα δε
shone the face of him as the sun; the and

ιματια αυτου εγενετο λευκα ως το φως. ³ Και
garments of him became white as the light. And

ιδου, ωφθησαν αυτοις Μωσης και Ηλιας, μετ'
lo, appeared to them Moses and Elias, with

αυτου συλλαλουντες. ⁴ Αποκριθεις δε ο Πετρος
him talking. Answering and the Peter

ειπε τω Ιησου· Κυριε, καλον εστιν ήμας ωδε
said to the Jesus; O lord, good it is us here

ειναι· ει θελεις, ποιησωμεν ωδε τρεις σκηνας,
to be; if thou wilt, we may make here three tents,

σοι μιαν, και Μωση μιαν, και μιαν Ηλια. ⁵ Ετι
to thee one, and Moses one, and one Elias. Still

αυτου λαλουντος, ιδου, νεφελη φωτος επεσ-
of him speaking, lo, a cloud of light over-

κιαπεν αυτους· και ιδου, φωνη εκ της νεφελης,
shadowed them. and lo, a voice out of the cloud,

λεγουσα· “Ουτος εστιν ο υιος μου ο αγαπητος,
saying; “This is the son of me the beloved,

εν ω ευδοκησα· αυτου ακουετε.” ⁶ Και ακου-
in whom I delight, of him hear you.” And having

σαντες οι μαθηται, επεσον επι προσωπον αυτων,
heard the disciples, they fell upon face of them,

και εφοβηθησαν σφοδρα. ⁷ Και προσελθων ο
and were frightened greatly. And coming near the

Ιησους, ήψατο αυτων, και ειπεν· Εγερθητε, και
Jesus, touched them, and said; Be you raised, and

μη φοβεισθε. ⁸ Επαρantes δε τους οφθαλμους
not be afraid. Lifting up then the eyes

αυτων, ουδενα ειδον, ει μη τον Ιησου μονον.
of them, no one they saw, except the Jesus alone.

⁹ Και καταβαινοντων αυτων, εκ του ορους,
And descending of them, from the mountain,

ερευτειλατο αυτοις ο Ιησους, λεγων· Μηδενι ει-
charged them the Jesus, saying; To no one you

πητε το δραμα, εως ου ο υιος του ανθρωπου εκ
may tell the vision, till the son of the man from

νεκρων αναττη.
dead (ones) should be raised.

¹⁰ Και επηρωτησαν αυτον οι μαθηται αυτου,
And asked him the disciples of him,

λεγοντες· Τι ουν οι γραμματεεις λεγουσιν, οτι
saying; Why then the scribes say, that

Ηλιας δει ελθειν πρωτον; ¹¹ Ο δε Ιησους
Elias must to come first? The but Jesus

αποκριθεις ειπεν * [αυτοις·] Ηλιας μεν ερχεται
answering said [to them;] Elias truly comes

πρωτον, και αποκαταστησει παντα· ¹² λεγω δε
first, and shall restore all things; I say but

υμιν, οτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν
to you, that Elias just now came, and not they knew

αυτου, αλλ' εποιησαν εν αυτω οσα ηθελησαν·
him, but have done to him as much as they wished;

ducted them up a lofty Mountain;

2 And he was trans- formed in their presence,

his FACE shone as the SUN, and his GARMENTS became white as the

LIGHT.

3 And behold, Moses and Elijah appeared to them, conversing with him.

4 Then PETER address- ing JESUS, said, “Master,

it is good for us to be here; if thou wilt, * I will

make here three Booths; one for thee, one for Mo- ses, and one for Elijah.”

5 While he was speak- ing, behold, a Cloud of light covered them; and

behold, a Voice from the CLOUD, declaring, † “This

is my SON, the BELOVED, in whom I delight; hear him!”

6 And the DISCIPLES having heard it, fell on their Faces, and were

greatly frightened.

7 And JESUS approach- ing, ‡ touched them, and

said, “Arise, and be not afraid.”

8 Then raising their EYES, they saw no one, except JESUS.

9 † And as they were descending the MOUN- TAIN, JESUS commanded them, saying tell the vi- sion to no one, till the

SON OF MAN be risen from the Dead.

10 And the DISCIPLES asked him, saying, † “Why

then do the SCRIBES say That Elijah must first

come?”

11 * HE answering, said, “Elijah indeed * comes,

and will restore all things.

12 But I say to you, † That Elijah has already

come, and they did not recognize him, but have

done to him whatever they wished. Thus also

* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. He answering. 11. comes, and will restore.

‡ 5. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22. Rev. i. 17. † 9. Mark ix. 9. † 10. Mal. iv. 5.

† 7. Dan. viii. 18; x. 9, 10, 18; Matt. xi. 14; Mark ix. 13, 13.

οὕτω και δ υἱος του ανθρωπου μελλει πασχειν
 thus also the son of the man is about to suffer
 ὑπ' αυτων. 13 Τότε συνηκαν οι μαθηται, οτι
 by them. 13 Then understood the disciples, that

περι Ιωαννου του βαπτιστου ειπεν αυτοις.
 concerning John the dipper he spoke to them.

14 Και ελθουτων αυτων προς τον οχλον, προσ-
 And having come of them to the crowd,
 ηλθει αυτω ανθρωπος, γονυπετω αυτον, 15 και
 came to him a man, knee-falling him, and

λεγων· Κυριε, ελεησον μου τον υιον· ετι σελη-
 saying; O lord, have pity on me the son; for he is
 νιαζεται, και κακως πασχει· πολλakis γαρ
 moon-struck, and sadly suffers; often for

πιπτει εις το πυρ, και πολλakis εις το ὕδωρ.
 he falls into the fire, and often into the water.

16 Και προσηγγκα αυτον τοις μαθηταις σου, και
 And I brought him to the disciples of thee, and
 ουκ ηδυνηθησαν αυτον θεραπευσαι. 17 Αποκρι-
 not they were able him to heal.

σεις δε ο Ιησους ειπεν· Ω γενεα απιστος και
 ing and the Jesus said; O generation unfaithful and
 διεστραμμενη· εως ποτε εσομαι μεθ' ὑμων;
 having been perverted; till when? shall I be with you?

εως ποτε ανεξομαι ὑμων; φερετε μοι αυτον ὠδε.
 till when shall I bear you? bring you to me him here.

13 Και εκετιμωσεν αυτω ο Ιησους, και εξηλθεν
 And rebuked him the Jesus, and came out
 απ' αυτου το δαιμονιον· και εθεραπευθη ο παις
 of him the demon; and was cured the boy
 απο της ὥρας εκεινης. 19 Τότε προσελθοντες
 from the hour that. Then coming

οι μαθηται τω Ιησου κατ' ιδιαν, ειπον· Διατι
 the disciples to the Jesus by himself, said; Why
 ἡμεις ουκ ηδυνηθημεν εκβαλειν αυτο; 20· Ο δε
 we not were able to cast out it? The and

Ιησους ειπεν αυτοις· Δια την απιστιαν ὑμων.
 Jesus said to them; On account of the unbelief of you.

Αμην γαρ λεγω ὑμιν, εαν εχητε πιστιν ὡς κοκ-
 Indeed for I say to you, if you have faith as a
 κων σιναπεως, εριετε τω ορει τουτω. Μετα-
 grain of mustard, you will say to the mountain; this Be thou

βηθι εντευθεν εκει, και μεταβησεται· και ουδεν
 removed from here there, and it will remove; and nothing
 αδυνατησει ὑμιν. 21· [Τουτο δε το γενοσ ουκ
 will be impossible to you. [This but the kind not

εκπορευεται, ει μη εν προσευχη και νηστεις.]
 goes out, if not in prayer and fasting;]

22 Αναστρεφομενων δε αυτων εν τη Γαλιλαια,
 Were traveling and of them in the Galilee,
 ειπεν αυτοις ο Ιησους· Μελλει ο υἱος του αν-
 said to them the Jesus; Is about the son of the

θρωπου παραδισθαι εις χειρας ανθρωπων,
 man to be delivered up into hands of men,
 23 και αποκτενουσιν αυτον· και τη τριτη ἡμερα
 and they will kill him; and the third day

εγερθησεται. Και ελυτηθησαν σφοδρα.
 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 BAPTISER.

14 † And they having come to the crowd, a Man came to him, kneeling and saying,

15 "O Sir, have compassion on My son; for he is a lunatic, and *sickly; for he frequently falls into the FIRE, and frequently into the WATER.

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

17 Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

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

19 Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

20 And *HE says to them, "On account of your *LITTLE-FAITH; For indeed I say to you, † If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove thee from here, and it would remove; and nothing would be impossible to you."

21 *† [This KIND, however, goes not out but by Prayer and Fasting;]

22 † Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

23 and they will kill him, and the THIRD Day he will *rise. And they were exceedingly grieved.

* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—omit. rise. † 21. This verse is wanting in the Coptic, Ethiopic, Syriac Minor, and in one Itala MSS. † 14. Mark ix. 14; Luke ix. 37. † 23. Matt. xxi. 21; Mark xii. 23; Luke xvii. 6; 1 Cor. xiii. 2. † 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 41.

24 **Ελθόντων** δε αυτων εις Καπερναουμ, Having arrived and of them at Capernaum, **προσηλθον** οι τα διδραχμα λαμβανοντες τω came those the didrachmas receiving to the **Πετρω**, και ειπον· **Ο διδασκαλος υμων ου τελει Peter**, and said; **Τη** διδραχμα; **25 Λεγει·** **Ναι.** Και οτε εισηλ- 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; Οι βασιλεις saying;** Which to thee seems right, Simon? **Τη** της γης απο τινων λαμβανουσι τελη η κηνσοκ; 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? **26 Λεγει αυτω ο Πετρος·** **Απο των αλλοτριων.** Says to him the Peter, From the aliens. **Εφη αυτω ο Ιησους·** **Αραγε ελευθεροι εισιν οι Says to him the Jesus,** Then exempt are the **υιοι.** **27 Ινα δε μη σκανδαλισωμεν αυτους,** sons. That but not we may offend them, **πορευθεισ εις την θαλασσαν, βαλε ακιστρον,** going to the sea, cast thou a hook, **και τον αναβαντα πρωτον ιχθυον αρων κει ανοι- and the ascending first fish take up, and open- ξας το στομα αυτου, ευρησεισ στατηρα·** **εκεινον 102; the mouth of him, thou wilt find a stater; that λαβων, dos αυτοις αντι εμου και σου.** taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

1 **Εν** εκεινη τη ωρα προσηλθον οι μαθηται τω In that the hour came the disciples to the **Ιησου**, λεγοντες· **Τις** αρα μειζων εστιν εν τη Jesus, saying; Who then greater is in the **Βασιλεια των ουρανω;** **2** **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, **3** **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.** **4** **Οστις ουν the kingdom of the heavens. Whoever therefore**

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

25 He says, "Yes." And when *they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, SIMON? From whom do the KINGS of the EARTH take Tax or Census? from their own SONS, or from OTHERS?"

26 * And when he said, "Of OTHERS," JESUS says, "The SONS then are exempt."

27 But lest we should offend them, go to the LAKE, throw a HOOK, and take the first FISH COMING UP, and opening its MOUTH, thou wilt find † a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

1 * And at That TIME the DISCIPLES came to JESUS, saying, † "Who then is greatest in the KINGDOM of the HEAVENS?"

2 And *he having called a Little child, placed him in the Midst of them,

3 and said, "Indeed I say to you, † Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS."

4 Whoever, therefore,

* VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of OTHERS," Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 8d. 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. 0, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 035, 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 donat ons and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxxi. These tribute gatherers must have been sent by the superintendants of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield. † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

† 24. Mark ix. 33. 11. Mark ix. 33; Luke ix. 46; xxii. 24. † 3. Matt. xix. 14: Mark x. 13; Luke xvii. 1; Cor. xiv. 20, 1 Peter ii. 2.

ταπεινωσῃ ἑαυτον ὡς το παιδιον τουτου, οὗτος
 may humble himself as the little child this, he
 εστιν ὁ μειζων εν τη βασιλεια των ουρανων.
 is the greater in the kingdom of the heavens.

⁵ Και ὁς εαν δεζηται παιδιον τοιουτον ἐν ἐπι τῷ
 And whoever may receive a little child such one on the
 ονοματι μου, εμε δεχεται. ⁶ Ὃς δ' αν σκανδα-
 name of me, me receives. Who but ever may in-

λισῃ ἓνα των μικρων τουτων, των πιστευοντων
 snare one of the little-ones these, of the believing

εις εμε, συμφερει αυτη, ινα κρεμασθη μυλος
 into me, it is appropriate to him, that should be hung a millstone
 ομοκος επι τον τραχηλον αυτου, και καταπον-
 upper on the neck of him, and he should be

τισθη εν τῷ πελαγει της θαλασσης.
 sunk in the depth of the sea.

⁷ Ουαι τῷ κοσμῳ απο των σκανδαλων. Αναγ-
 Woe to the world from the snares. Necess-

κη γαρ εστιν ελθειν τα σκανδαλα· πλην ουαι
 ary for it is to come the snares; but woe
 τῷ αἰθρωπῳ εκεινω δι' οὗ το σκανδαλον
 to the man to that through whom the snare

ερχεται. ⁸ Ει 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 απο
 insnares thee, cut off them, and cast from

σου καλον σοι εστιν εισελθειν εις την ζωην
 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 βληθηαι εις το πυρ το αιωνιον. ⁹ Και
 having to be cast into the fire the age-lasting. And

ει δ οφθαλμος σου σκανδαλιζει σε, εξελε αυτον,
 if the eye of thee insnares thee, tear out it,

και βαλε απο σου· καλον σοι εστι μονοφθαλμον
 and cast from thee, good to thee it is one-eyed

εις την ζωην εισελθειν, η δυο οφθαλμους εχοντα
 into the life to enter, than two eyes having

βληθηαι εις την γεενναν του πυρος. ¹⁰ Ὁρατε,
 to be cast into the Gehenna of the fire. See,

μη καταφρονησητε ἓνος των μικρων τουτων·
 not you may despise one of the little-ones these;

λεγω γαρ υμιν, οτι οἱ αγγελοι αυτων εν ουρα-
 I say for to you, that the messengers of them in hea-

νοις διαπαντος βλεπουσι το προσωπον του
 vens 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

υιος του ανθρωπου σωσαι το απολωλοσ.] 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 HEA-
 VENS.

⁵ † And whoever may
 receive one such Little
 child in my NAME, re-
 ceives Me.

⁶ ‡ But whoever shall
 insnare one of the LEAST
 of THESE WHO BELIEVE in
 me, it would be better for
 him that an † upper Mill
 stone were hanged about
 his NECK, and that he
 were sunk in the DEPTH
 of the SEA.

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

⁸ † If, then, thy HAND
 or thy FOOT insnare thee,
 cut it off, and throw it
 away; it is better for thee
 to enter LIFE * crippled or
 lame, than having Two
 Hands or Two Feet, to be
 cast into the † AIONIAN
 FIRE.

⁹ And if thine EYE in-
 snare thee, pluck it out,
 and throw it away; it is
 better to enter LIFE one-
 eyed, than having Two
 Eyes to be cast into the
 BURNING of GEHENNA.

¹⁰ Take care, that you
 do not despise one of the
 LEAST of these; for I as-
 sure you, that † their AN-
 GELS in * the HEAVENS
 continually behold the
 FACE of THAT FATHER of
 mine in the Heavens.

¹¹ * † † [For the SON of
 MAN is come to save THAT
 which was LOST.]

* VATICAN MANUSCRIPT.—8. crippled or lame.
 See also Lachmann and Tischendorf.

10. the HEAVENS.

11.—omit.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

† 8. *Aionion*. This word is the adjective of *aion*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48. † 6. Mark ix. 42; Luke xvii. 1, 2. † 8. Matt. v. 29, 30; Mark ix. 43, 45. † 10. Psal. xxxiv. 7; Luke i. 10. † 11. Luke ix. 56; xix. 10. Your iii. 17; xii. 47.

ἡμῖν δοκεῖ; εἰ γὰρ γενήται τινὶ ἀνθρώπῳ ἑκατὸν
 to you seems right? if should have any man a hundred
 πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχί ἀφεί-
 sheep, and should go astray one from them; not leaving
 τα ἐνενηκονταεννεα ἐπὶ τὰ ὄρη, πορευθεὶς (ἡ-
 the ninety-nine upon the mountains, going he
 τει τὸ πλανώμενον; ¹³ Καὶ εἰ γὰρ γενήται εὗρειν
 seeks that having strayed? And if he should happen to find
 αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ
 it, indeed I say to you, that he rejoices over it
 μᾶλλον, ἢ ἐπὶ τοῖς ἐνενηκονταεννεα, τοῖς μὴ
 more, than over the ninety-nine, those not

πλανημένοις. 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 heavens,
 ἵνα ἀποληθῇ εἰς τῶν μικρῶν τούτων. ¹⁵ Ἐὰν
 that should perish one of the little-ones of them. If
 δε ἁμαρτησῇ * [εἰς σε] ὁ ἀδελφός σου, ὑπάγε,
 and should be in error [against thee], the brother of thee, go,
 ἐλέγξον αὐτὸν μεταξὺ σου καὶ αὐτοῦ μόνου.
 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 εἰ δὲ μὴ ἀκουσῇ, παραλαβε μετα σου ἐτι
 & but not he may hear, take with thee besides

ἓνα ἢ δύο· ἵνα ἐπι στόματος δύο μαρτυρῶν ἢ
 one or two; that by mouth two of witnesses or
 τριῶν σταθῇ παν ῥῆμα. ¹⁷ Ἐὰν δὲ πα-
 of three may be proved every word. If and he

ρακοῦσῃ αὐτῶν, εἰπε τῇ ἐκκλησίᾳ εἰς δε
 should disregard them, tell thou to the congregation; if and

καὶ τῆς ἐκκλησίας παρακοῦσῇ, ἐστω σοὶ
 also of the congregation he should disregard, let him be to thee

ὡσπερ ὁ ἐθνικός καὶ ὁ τελωνῆς. ¹⁸ Ἀμὴν
 as the Gentile and the tax-gatherer. Indeed

λέγω ὑμῖν, ὅσα εἰς τὴν γῆν, ὅσα εἰς τὴν οὐρανὸν
 I say to you, whatever you may bind on the earth,

ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εἰς τὴν
 shall be having been bound in the heaven; and whatever

λύσῃ ἐπὶ τῆς γῆς, ἔσται 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 παντός πραγματος,
 agree upon the earth, about any matter,

οὐ εἰς αἰτήσονται, γενήσεται αὐτοῖς παρα τοῦ
 whatever they may ask, it shall be to them from the

πατρὸς μου, τοῦ ἐν οὐρανοῖς. ²⁰ Οὐ γὰρ εἰσι
 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

εἰμι ἐν μέσῳ 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 MOUNTAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—*ὀνεί*. 18. Heaven. 18. Heaven. 19. Again, indeed, I say.

1 Luke xv. 4. 2 15. Lev. xix. 17; Luke xvii. 3. 3 15. James v. 19, 20. 4 10. Deut. xix. 15; John viii. 17; 2 Cor. xiii. 1. 5 17. Rom. xvi. 17; 2 Thess. iii. 6, 11. 6 18. Matt. xvi. 19; John x. 23.

ὁ Πέτρος, εἶπε· Κυριε, ποσakis ἀμαρτησει εις
 the Peter, said; O. lord, how often shall sin against
 με ὁ ἀδελφος μου, και ἀφησω αυτη; ἔως
 me the brother of me, and I shall forgive him? till
 ἑπτακις; ²¹ Λεγει αυτη ὁ Ἰησους· Οὐ, λεγω
 seven times? Says to him the Jesus: Not, I say
 σοι, ἔως ἑπτακις, ἀλλ' ἔως εβδομηκοντακις
 to thee, till seven times, but till seventy times
 ἑπτα. ²² Δια τουτο ὁμοιωθη ἡ βασιλεια
 seven. Therefore this has been compared the kingdom
 των ουρανων ανθρωπω βασιλει, ὃς ηθελησε συ-
 of the heavens to a man king, who willed to
 ναραι λογον μετα των δουλων αυτου. ²³ Ἀρξα-
 settle an account with the slaves of him. Having
 μενυ δε αυτου συναρειν, προσηνεχθη αυτη εις
 began and of him to settle, they brought to him one
 οφειλετης μυριων ταλαντων. ²⁴ Μη εχουτος δε
 a debtor of ten thousand talents. Not having but
 αυτου αποδουнай, εκελευσεν αυτου ὁ κυριος αυ-
 of him to pay, ordered him the lord of
 του πρᾶθηναι, και την γυναικα αυτου, και τα
 him to be sold, and the wife of him, and the
 τεκνα, και παντα ὅσα ειχε, και αποδθηναι. ²⁵ Ἀρξα-
 children, and all as much as he had, and payment to be made.
²⁶ Πεσων ουν ὁ δουλος προσεκυνη αυτη,
 Falling down therefore the slave he prostrated to him,
 λεγων· * [Κυριε,] μακροθυμησον επ' εμοι, και
 saying; [O lord,] have patience with me, and I
 παντα σοι αποδωσω. ²⁷ Πλαχρησθεις δε ὁ
 all to thee I will pay. Being moved with pity then the
 κυριος του δουλου εκεινου, απελυθεν αυτου, και
 lord of the slave of that, loosed him, and
 το δανειον αφηκεν αυτη. ²⁸ Εξελθων δε ὁ
 the debt remitted to him. Going out but the
 δουλος * [εκεινος,] εὑρεν ἕνα των συνδουλων
 slave [that,] found one of the fellow-slaves
 αυτου, ὃς ωφειλεν αυτη ἑκατον δηναρια· και
 of him, who owed to him a hundred denarii; and
 κρατησας αυτον επνιγε, λεγων· Αποδος μοι ει
 seizing him he choked him, saying; Pay to me if
 τι οφειλεις. ²⁹ Πεσων ουν ὁ συνδουλος
 any thing thou owest. Falling down therefore the fellow-slave
 αυτου, παρεκαλει αυτον, λεγων· Μακροθυμησον
 of him, besought him, saying; Have patience
 επ' εμοι, και * [παντα] αποδωσω σοι. ³⁰ Ο δε
 with me, and [all] I will pay to thee. He and
 ουκ ηθελεν· ἀλλ' απελθων εβαλεν αυτον εις
 not he would; but going away he cast him into
 φυλακην, ἔως οὗ αποδο το οφειλομενον. ³¹ Ἰδον-
 prison, till he should pay that he was owing. See-
 tes δε οἱ συνδουλοι αυτου τα γενομενα, ελυπη-
 ing and the fellow-slaves of him that having been done, were
 ησαν σφοδρα· και ελθοντες διεσαφησαν τη
 grieved much; and going they related to the

21 Then Peter coming,
 *said to him, † "Lord,
 how often shall I forgive
 my brother, if he re-
 peatedly trespass against
 me? till seven times?"

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

23 In this, the KING-
 DOM OF THE HEAVENS has
 been compared to a king,
 who determined to settle
 Accounts with his SER-
 VANTS.

24 And having begun
 to settle, they brought to
 him one Debtor of Ten
 thousand † talents.

25 But he not having
 means to refund, * the
 MASTER, to obtain † pay-
 ment, ordered that he,
 and his WIFE and CHIL-
 DREN, and all that he
 had, should be sold.

26 The SERVANT, then,
 falling down, prostrated
 to him, saying, "Have pa-
 tience with me, and I will
 pay thee all."

27 And the MASTER of
 *the SERVANT, being com-
 passionate, loosed him,
 and remitted the DEBT.

28 But the SERVANT go-
 ing out, found one of his
 FELLOW-SERVANTS, who
 owed him a Hundred † De-
 narii; and seizing him he
 choked him, saying, "Pay
 * whatever thou owest."

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

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

31 * When, therefore,
 His FELLOW-SERVANTS
 seeing WHAT WAS DONE,
 they were indignant; and

* VATICAN MANUSCRIPT.—21. said to him, "Lord." 25. the MASTER. 26. O lord—omit. 27. the SERVANT. 28. that—omit. 29. whatever thou owest 29. all—omit. 31. When, therefore, His FELLOW-SERVANTS.

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

† 21. Luke xvii. 3, 4.

κυριω αυτων παντα τα γενομενα. ³² Τότε
lord of them all that having been done. Then
 προσκαλεσαμενος αυτον ο κυριος αυτου, λεγει
having called him the lord of him, says
 αυτω· Δουλε ποιησε, πασαν την οφειλην εκεινην
to him; O slave wicked, all the debt that
 αφηκα σοι, επει παρεκαλεσας με· ³³ ουκ εδει
I remitted to thee, because thou besought me; not was it binding
 και σε ελεησαι τον συνδουλου σου, ως και εγω
also thee to have pitied the fellow-slave of thee, as also I
 πε ηλεησα; ³¹ 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.] ³³ Ουτω και ο
all that owing [to him.] So also the
 πατηρ μου ο επουρανιος 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. 16. 19.

¹ Και εγενετο, οτε ετελεσεν ο Ιησους τους
And it came to pass, when ended the Jesus the
 λογους τούτους, μετηρην 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
 Ιερδανου. ² Και ηκολουθησαν αυτω οχλοι
Jordan. And followed him crowds
 πολλοι· και εθεραπευσεν αυτους εκει.
great; and he healed them there.
³ Και προσηλθον αυτω οι Φαρισαιοι, πειρα
And came to him the Pharisees try-
 ζοντες αυτον, και λεγοντες * [αυτω.] Ει εξεστιν
ing him, and saying [to him,] If it is lawful
 ανθρωπω απολυσαι την γυναικα αυτου κατα
to a man to release the wife of him upon
 πασαν αιτιαν; ⁴ Ο δε αποκριθεις ειπεν αυτοις·
every cause; He and answering said to them;
 Οικ ανεγνωατε, οτι ο ποιησας απ' αρχης αρσεν
Not have you read, that the Creator from a beginning a male
 και θηλυ εκοιμησεν αυτους; ⁵ και ειπεν· “Ενεκεν
and a female he made them? and says: “On account
 τούτου 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 μια.”
of him; and shall be the two into flesh one.”
⁶ Ωσατε ονκετι εισι δυο, αλλα σαρξ μια. ⁷ Ο
So that no longer they are two, but flesh one. What
 ουν ο θεος συνεζευξεν, ανθρωπος μη χωριζετω.
then the God has joined together, a man not disunites.
⁷ Λεγουσιν αυτω· Τι ουν Μωσης ενετειλατο
They say to him; Why then Moses did enjoin

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

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

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

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

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

CHAPTER XIX.

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

² And great Crowds followed him, and he cured their sick.

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

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

⁵ and said, † “On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they TWO shall become one Flesh”

⁶ So that they are no longer Two, but one Flesh. What God, then, has united, let no man sever.”

⁷ They say to him, † “Why then did Moses command to give a Writ

* VATICAN MANUSCRIPT.—34. to him—omit.

3. Pharisees.

3. to him—omit.

† 36. Prov. xxi. 13; Matt. vii. 1, 2.

† 1. Mark x. 1.

† 3. Mark x. 2.

† 4. Gen.

i. 27; Mal i. 15.

† 5. Gen. i. 24; 1 Cor. v. 13; Eph. v. 31.

† 7. Deut. xxiv. 1.

δουναί βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;
to give a scroll of separation, and to release her?

8 Λέγει αὐτοῖς· Ὅτι Μωσὴς πρὸς τὴν σκληρ-
He says to them: That Moses for the hardness

ρκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς
of heart of you suffered you to release the

γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.
wives of you; from a beginning but not it was so.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα
I say but to you, that whoever may release the wife

αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην,
of him, except for fornication, and may marry another,

μοιχάται· καὶ ὁ ἀπολευμένην γαμήσας, μοι-
commits adultery; and he her being released marrying, com-
χάται. 10 Λέγουσιν εὐφροσύνῃ οἱ μαθηταὶ αὐτοῦ·
mits adultery. They say to him the disciples of him;

Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
If thus is the case of the man with the

γυναίκος, οὐ συμφέρει γαμήσαι. 11 Ὁ δὲ εἶπεν
woman, not it is profitable to marry. He but said

αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτου,
to them; Not all admit the word this,

ἀλλ' οἷς δέδοται. 12 Εἰσι γὰρ εὐνοῦχοι,
but to whom it has been given. There are for eunuchs,

οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω·
who from womb of mother were born so;

καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοῦχίσθησαν ὑπὸ
and there are eunuchs, who were made eunuchs by

τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοῦ-
the men; and there are eunuchs, who made

χισαν ἑαυτοῦς διὰ τὴν βασιλείαν τῶν οὐρα-
eunuchs themselves on account of the kingdom of the heav-
νῶν. Ὁ δυναμεὸς χωρεῖν, χωρεῖτω.

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

13 Τότε προσήνεχθη αὐτῷ παῖδια, ἵνα τὰς
Then were brought to him little children, that the

χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσευξῆται· οἱ
hands he might lay on them, and he might pray; the

δε μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 Ὁ δὲ Ἰησοῦς
but disciples rebuked them. The and Jesus

εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ
said; Suffer the little children, and not hinder them

ελθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ
to come to me; of the for such like is the

βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεῖς αὐτοῖς
kingdom of the heavens. And laying on them

τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

the hands, he departed thence.

16 Καὶ ἰδοὺ, εἰς προσελθὼν, εἶπεν αὐτῷ· Δι-
And lo, one coming, said to him; O

δασκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἔχω
teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your

wives, on account of your STUBBORN DISPOSITION;

but from the Beginning it was not so.

9 † But I say to you, Whoever dismisses his

wife, except *on Account of Whoredom, causes her

to commit adultery; and HE who MARRIES the divorced woman, commits

adultery."

10 *THE DISCIPLES say to him, "If the CASE of the

HUSBAND with his WIFE be thus, it is not good to marry."

11 But HE answered, † "None can admit *the

WORD, but those to whom it is given.

12 For there are some Eunuchs, by natural con-

stitution; others have been made Eunuchs by

MEN; and † others have made themselves Eunuchs

on account of the KINGDOM of the HEAVENS.

HE who is ABLE to do this, let him do it."

13 † Then they brought to him Little children,

that he might place his HANDS on them, and pray;

and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN

alone, and forbid them not to come to me; † because

to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed

thence.

16 † And behold, one approaching, said *to him,

* VATICAN MANUSCRIPT.—9. on Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. THE DISCIPLES. 11. the word. 12. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of eunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See *Analecta Theologica*.

† 9. 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. † 15. Mark x. 17; Luke xviii. 18.

ζῶνι αἰωνίῳ; 17 Ὁ δὲ εἶπεν αὐτῷ· Τί με
 life age-lasting? He and he said to him; Why me
 ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός.
 askest thou concerning the good? one is the good.
 Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζῶνι, τηρήσον
 If but thou wishest to enter into the life, keep strictly
 τὰς ἐντολάς. 18 Λέγει αὐτῷ· Ποίας; Ὁ δὲ
 the commandments. He says to him; Which? The and
 Ἰησοῦς εἶπε· Τοῦ· Ὅτι φονεύσεις· Οὐ μοι-
 Jesus said; This; Not thou shalt kill; Not thou shalt
 χεῦσεις· Οὐ κλεψείς· Οὐ ψευδομαρτυρη-
 commit adultery; Not thou shalt steal; Not thou shalt testify
 σεῖς· 19 Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ
 falsely; Honor the father and the mother; and;
 ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.
 "Thou shalt love the neighbor of thee as thyself."
 20 Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυ-
 says to him the young man; All these I
 λαξάμην * [ἐκ νεότητος μου] τί ἐτι ὕστερον;
 kept [from childhood of me] what more do I want?
 21 Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τελείος
 Said to him the Jesus: If thou wishest perfect
 εἶναι, ὑπάγε, πώλησον σου τὰ ὑπάρχοντα, καὶ
 to be, go, sell of thee the possessions, and
 δός τῶ πτωχοῖς· καὶ ἔξεις θησαυρον ἐν οὐρα-
 give to poor: and thou shalt have treasure in hea-
 νῷ· καὶ δευρο, ἀκολουθεῖ μοι. 22 Ἀκουσας δὲ ὁ
 ven: and hither, follow me. Having heard and the
 νεανίσκος τὸν λόγον, ἀπῆλθε λυποῦμηνος· ἦν
 young man the word, went away sorrowing: he was
 γὰρ ἐχὼν κτήματα πολλὰ. 23 Ὁ δὲ Ἰησοῦς
 for having possessions many. The and Jesus
 εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι
 said to the disciples of himself: Indeed I say to you, that
 δυσκόλως πλούσιος εἰσελεύσονται εἰς τὴν βασι-
 with difficulty a rich man shall enter into the king-
 λειαν τῶν οὐρανῶν. 24 Πάλιν δὲ λέγω ὑμῖν.
 dom of the heavens. Again and I say to you;
 εὐκοπώτερον ἐστὶ κάμηλον δια τρυπήματος βί-
 easier it is a camel through a hole of a
 φίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλειαν
 needle to pass, than a rich man into the kingdom
 τοῦ θεοῦ εἰσελθεῖν. 25 Ἀκουσαντες δὲ οἱ μαθη-
 of the God to enter. Having heard and the disci-
 ται, ἐξεπλήσθησαν σφοδρὰ, λεγοντες· Τίς ἀρα
 ples, were amazed exceedingly, saying: Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"
 17 And HE said to him, "Why dost thou call Me good? GOD alone is good; If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."
 18 He says to him, "Which?" JESUS answered, "These; † 'Thou shalt not commit murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;
 19 'Honor thy FATHER and thy MOTHER;' and † 'Thou shalt love thy NEIGHBOR as thyself.'"
 20 The YOUNG MAN says to him, "All these have I kept; what want I more?"
 21 Jesus replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the * POOR; and thou shalt have Treasure in Heaven; and come, follow me."
 22 But the YOUNG MAN having heard this WORD, went away sorrowing; for he had great * Riches.
 23 Then JESUS said to his DISCIPLES, † "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS.
 24 And again I say to you, † It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of God."
 25 And the DISCIPLES hearing, were greatly as-

* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is good? One is the GOOD: but if thou wilt." 20. from my childhood—omit. 21. poor. 22. this word. 22. Riches.

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

† 18. Exod. xx. 13; Deut. v. 17. † 10. Lev. xix. 18. † 23. Mark x. 24; Luke xviii. 24; 1 Tim. vi. 9, 10.

δυναται σωθῆναι; ²⁶ Εμβλεψας δε ο Ιησους
 is able to be saved? Looking but the Jesus
 ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
 said to him: Wish man this impossible
 εστι· παρα δε θεω παντα δυνατα.
 is: with but God all possible.

²⁷ Τότε αποκριβεις ο Πητρος ειπεν αυτω· Ιδου,
 Then answering the Peter said to him; Lo,
 ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
 we left all, and followed thee;
 τι αρα εσται ημιν; ²⁸ Ο δε Ιησους ειπεν αυ-
 what then shall be to us? The and Jesus said to
 τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-
 them; Indeed I say to you, that you the having fol-
 σαντες μοι, εν τη καλιγγενεσια δταν καθιση ο
 loved me, in the new birth day when may sit the
 νιος του ανθρωπου επι θρονου δοξης αυτου,
 son of the man upon a throne of glory of him,
 καθισεσθε και υμεις επι δωδεκα θρονου, κρινον-
 shall sit also you upon twelve thrones, judg-
 τες τας δωδεκα φυλας του Ισραηλ. ²⁹ Και πας
 ing the twelve tribes of the Israel. And all
 ος αφηκεν οικιας, η αδελφους, η αδελφας, η
 who left houses, or brothers, or sisters, or
 πατερα, η μητερα, * [η γυναικα,] η τεκνα, η
 father, or mother, [or wife,] or children, or
 αγρους, ενεκεν του ονοματος μου, εκατοντα-
 fields, on account of the name of me, a hundred
 πλαιοια ληψεται, και ζωην αιωνιον κληρο-
 fold shall receive, and life ago-lasting shall
 νομησει.
 inherit.

³⁰ Πολλοι δε εσονται πρωτοι, εσχατοι· και
 Many but shall be first, last; and
 εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. ¹ Ομοια γαρ
 last, first. Like for
 εστιν η βασιλεια των ουρανων ανθρωπω οικοδοσ-
 is the kingdom of the heavens to a man a house-
 ποτη, οστις εξηλθεν αμα πρωι μισθωσασθαι
 holder, who went out with morning to hire
 εργατας εις τον αμπελωνα αυτου. ² Συμφω-
 laborers into the vineyard of him. Having
 νησας δε μετα των εργατων εκ δηναριου την
 agreed and with the laborers for a denarius the
 ημεραν, απεστειλεν αυτους εις τον αμπελωνα
 day, he sent them into the vineyard
 αυτου. ³ Και εξελθων περι τριτην ωραν, ειδεν
 of him. And going out about third hour, he saw
 αλλους εστωτας εν τη αγορα αργους· ⁴ κακει-
 others standing in the market-place idle: and to
 νοις ειπεν· Υπαγετε και υμεις εις τον αμπελωνα·
 them he said: Go also you into the vineyard:

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

²⁶ JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

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

²⁸ And JESUS said to them, "Indeed, I say to you, That in the RENOVA- TION, † when the SON OF MAN shall sit on the throne of his Glory, † you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of IS- RAEL.

²⁹ † And whoever has forsaken, * on account of MY Name, Houses, or Bro- thers, or Sisters, or Fa- ther, or Mother, or Wife, or Children, or Lands, shall receive * Manifest, and shall inherit aionian Life.

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

CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire LABORERS for his VINEYARD.

2 And having agreed with some LABORERS for a † Denarius a DAY, he sent them into his VINE- YARD.

3 And going out about the † Third Hour, he saw others standing unem- ployed in the market- place;

4 and he said to THEM, 'Go you also into the

* VATICAN MANUSCRIPT.—29. on account of MY Name. Manifest.

29. or Wife—omit. 29.

† 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 xlii. 30. † 29. Mark x. 29, 30; Luke xviii. 20, 30. † 30. Matt. xx. 16; Luke xlii. 30.

καὶ ὃ εἴη ἢ δίκαιον, δώσω ὑμῖν. Οἱ δὲ
 and whatever may be just, I will give to you. They and
 ἀπῆλθον. ⁵ Πάλιν ἐξελθὼν περὶ ἕκτην καὶ
 went away. Again going out about sixth and
 ἐνάτην ὥραν, ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ
 ninth hour, he did in like manner. About and
 τὴν ἑνδεκάτην * [ὥραν] ἐξελθὼν, εὗρεν ἄλλους
 the eleventh [hour] going out, he found others
 ἑστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἑστῆκατε
 standing, and he says to them: Why here stood you
 ὄλην τὴν ἡμέραν ἄργοι; ⁷ Λέγουσιν αὐτῷ· Ὅτι
 all the day idle? They say to him: Because
 οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ἔπα-
 no one us hired. He says to them: Go
 γετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· * [καὶ ὃ εἴη
 also you into the vineyard: [and whatever
 ἢ δίκαιον, λήψασθε.] ⁸ Ὁψίας δὲ γεν-
 may be just, you shall receive.] Evening and having
 μενης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ
 come on, says the lord of the vineyard to the
 ἐπίτροπῳ αὐτοῦ· Καλέσον τοὺς ἐργάτας, καὶ
 steward of him; Call the laborers, and
 ἀπόδος αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν
 give to them the hire, beginning from the
 ἐσχάτων, ἕως τῶν πρώτων. ⁹ Καὶ ἐλθόντες οἱ
 last, till the first. And having come those
 περὶ τὴν ἑνδεκάτην ὥραν, ἐλάβον ἀνα δηνάριον.
 about the eleventh hour, received each a denarius.
¹⁰ Ἐλθόντες δὲ οἱ πρώτοι, ἐνομίσαν, ὅτι πλεονα-
 Having come when those first, supposed, that more
 λήψονται· καὶ ἐλάβον καὶ αὐτοὶ ἀνα δηνάριον.
 they shall receive, and received also they each a denarius.
¹¹ Λαβόντες δὲ ἐγογγύζον κατὰ τοῦ οἰκοδεσποτοῦ,
 Having received but they murmured against the householder,
¹² λέγοντες· Ὅτι οὗτοι οἱ ἐσχᾶτοι μίαν ὥραν
 saying; That these the last one hour
 ἐποίησαν, καὶ ἰσοῦς ἡμῖν αὐτοῦς ἐποίησας, τοῖς
 worked, and equal to us them (thou hast made, to the
 βαστάσασι τὸ βᾶρος τῆς ἡμέρας, καὶ τὸν καυ-
 having endured the burden of the day, and the burn-
 σῶνα. ¹³ Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν·
 ing heat. He but answering said to one of them;
 Ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνέφω-
 Friend, not I wrong thee; not of a denarius didst thou
 νησας μοι; ¹⁴ Ἄρον τὸ σόν, καὶ ὑπάγε. Θέλω
 agree to me? Take the thine, and go. I wish
 δε τούτῳ τῷ ἐσχᾶτῳ δοῦναι ὡς καὶ σοί. ¹⁵ Ἡ
 and to this the last to give as also to thee. Or
 οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς;
 not is it lawful to me to do what I will with the my own?
 ἢ ὁ οφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ
 or the eye of thee evil is, because I
 ἀγαθὸς εἰμι; ¹⁶ Οὕτως ἐσονται οἱ ἐσχᾶτοι,
 good am? Thus shall be the last,

VINEYARD, and whatever
 is reasonable, I will give
 you.' And THEY went.
⁵ Again having gone
 out about the sixth hour,
 and about the ninth, he
 did in like manner.
⁶ And about the ELEVEN-
 TH hour, going out, he found
 others standing, and says
 to them, 'Why stood you
 here All the day unem-
 ployed?'
⁷ They say to him, 'Be-
 cause 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 LA-
 BORERS, and give them
 their WAGES, beginning
 with the LAST and end-
 ing 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 EN-
 DURED 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. 7, and whatever may be right, you shall receive.—omit. 14, I will. + 5. Noon. + 5. Three o'clock in the afternoon. + 6. Five o'clock in the afternoon.

πρωτοι και οι πρωτοι, εσχατοι. * [Πολλοι
 first; and the first, last. [Many
 γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.]
 for are called, few but chosen.]

17 Και αναβαινων ο Ιησους εις Ιερουσολυμα,
 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 Ιερουσολυμα, και ο υιος τον 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 εμπαιζαι,
 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 μητη 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 αιτεισθε. Δυνασθε κειν 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 πιεσθε: 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. 18. to Death—omit. 19. and said to them on the way. 20. And she said. 21. to him—omit. 22. And—omit.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," Acts xii. 2; and when John was banished to "THAT ISLE which is CALLED Patmos, for the WORD of God, and for the TESTIMONY of Jesus Christ," Rev. i. 9.

‡ 16. Matt. xix. 30. † 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12. † 20. Matt. iv. 21; Mark x. 35. † 22. Matt. xxvi. 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. 26 Ουκ ουτως εσται
 exercise authority over them. Not thus it shall be
 εν υμιν· αλλ' ος εαν θελη εν υμιν μεγας
 among you; but whoever may wish among you great
 γενεσθαι, εστω υμων διακονος· 27 και ος εαν
 to become, let him be of you a servant; and whoever
 θελη εν υμιν ειναι πρωτος, εστω υμων
 may wish among you to be first, let him be of you
 δουλος· 28 ωσπερ υ υιος του ανθρωπου ουκ ηλθε
 a slave: even as the son of the man not came
 διακονηθηναι αλλα διακονησαι, και δουναι την
 to be served but to serve, and to give the
 ψυχην αυτου λυτρον αντι πολλων.
 life of him a ransom for many.

29 Και εκπορευομενων αυτων απο 'Ιεριχω,
 And departing of them from Jericho,
 ηκολουθησεν αυτω οχλος πολυς. 30 Και ιδου,
 followed him a crowd great. And lo,
 δυο τυφλοι, καθημενοι παρα την οδον, ακουσαν-
 two blind (men,) sitting by the way, hear-
 τες οτι Ιησους παραγει, εκραζαν, λεγοντες·
 ing that Jesus passes by, cried out, saying:
 Ελεησον ημας, κυριε, υιος Δαυιδ. 31 'Ο δε οχλος
 Pity us, O Lord, son of David. The and crowd
 επετιμησεν αυτοις, ινα σιωπησωσιν. 'Οι δε
 reproved them, that they might be silent. They but
 μειζον εκραζον, λεγοντες· Ελεησον ημας, κυριε,
 more did cry out, saying; Pity us, O Lord,
 υιος Δαυιδ. 32 Και στας ο Ιησους 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; 33 Λεγουσιν αυτω· Κυριε, ινα ανοιχθωσιν
 to you? They say to him; O Lord, that may be opened
 ημων οι οφθαλμοι. 34 Σπλαγχνισθεις δε ο
 of us the eyes. Being moved with pity and the
 Ιησους, ηψατο των οφθαλμων αυτων· και ευ-
 Jesus, he touched the eyes of them; and im-
 θεως ανεβλεψαν αυτων οι οφθαλμοι· και ηκο-
 mediately saw again of them the eyes: and they
 λουθησαν αυτω.
 followed him.

ΚΕΦ. κα'. 21.

1 Και οτε ηγγισαν εις 'Ιερουσαλυμα, και ηλθον
 And when they were nigh to Jerusalem, and had come
 εις Βηθφαγη προς το ορος των ελαιων, τοτε ο
 to Bethphage by the mountain of the olive-trees, then the
 Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·
 Jesus sent away two disciples, saying to them:
 2 Πορευθητε εις την κωμην την απεναντι υμων,
 You may go to the village the over against you,
 και ευθως εβρησετε 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.

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

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

28 †even as the son
 of MAN came not to be
 served, but to servc, and
 † to give his LIFE a Ran-
 som for many."

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

30 And behold, Two
 blind men sitting by the
 ROAD, hearing That Jes-
 us passed by, cried out,
 saying, "O Master, Son of
 David, have pity on us!"

31 And the PEOPLE re-
 proved them, that they
 might be silent; but THEY
 cried the louder, saying,
 "O Master, Son of David,
 have pity on us!"

32 And JESUS stopping,
 called them, and said,
 "What do you wish I
 should do for you?"

33 They say to him,
 "Sir, that *our EYES may
 be opened."

34 And JESUS being
 moved with compassion,
 touched *THEIR EYES; and
 *they received sight, and
 followed him.

CHAPTER XXI.

1 †And when they were
 nigh to Jerusalem, and
 had come to Bethphage,
 near to the MOUNT of
 OLIVES, then JESUS sent
 Two Disciples, saying to
 them,

2 "Go to THAT VIL-
 LAGE which is OVER-A-
 GAINST you, and you will
 immediately find an Ass

* VATICAN MANUSCRIPT.—26. is not so.
 24. they received sight.

28. our EYES.

34. Their EYES.

+ 20. Matt. xxiii. 11; 1 Pet. v. 3.
 xii. 27; John xiii. 4, 14; Phil. ii. 7.
 1 Tim. i. 6; Titus ii. 14; Heb. ix. 23.

† 27. Matt. xviii. 4; Mark ix. 25; x. 43.
 † 28. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 28;
 † 1. Mark xi. 14; Luke xix. 29.

μετ' αὐτης· λυσαντες ἀγαγετε μοι. ³ Καὶ εἰς
with her; having loosed bring to me. And if
τις ὑμῖν εἶπῃ τι, εἰπετε· Ὅτι ὁ
any (one) to you should say any (thing), you shall say; That the
κυρίου αὐτῶν χρεῖαν ἔχει· εὐθεὺς δὲ ἀποσ-
lord of them need has; immediately and he will
τελλεῖ αὐτούς. ⁴ Τούτο δὲ ὅλον γέγονεν, ἵνα
send them. This and all has been done, that
πληρωθῆ το ῥηθὲν δια τοῦ προφητοῦ,
might be fulfilled the word spoken through the prophet,
λεγοντος· ⁵ Ἐἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,
saying; ⁵ "Say to the daughter of Zion; Lo,
ὁ βασιλεὺς ποῦ ἐρχεται σοὶ πραῦς, καὶ ἐπιβε-
the king of thee comes to thee meek, and having
βηκῶς ἐπὶ οὐν, καὶ πῶλον υἱὸν ὑποζυγίου."
been set on an ass, even a foal a son of a beast of burden."
⁶ Πόρευθεντες δὲ οἱ μαθηταί, καὶ ποιήσαντες·
Having gone and the disciples, and having done
καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἠγάγον
as commanded to them the Jesus, they led
τὴν οὐν καὶ τοῦ πῶλον, καὶ ἐπέθηκαν ἐπάνω
the ass and the foal, and they placed upon
αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐκαθίστηεν ἐπάνω
them the mantles of them; and they caused to sit on (one)
αὐτῶν. ⁸ Ὁ δὲ πλείστος ὄχλος ἐστρώσαν ἑαυ-
of them. The and greater crowd spread of them-
τῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπτοῦν
selves the mantles in the way; others and cut off
κλάδους ἀπο τῶν δένδρων, καὶ ἐστρώνον ἐν
branches from the trees, and scattered in
τῇ ὁδῷ. ⁹ Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ
the way. The and crowds those going before and those
ἀκολουθοῦντες ἐκράζον, λεγόντες· Ὡσαννα τῷ
following did cry, saying; Hosanna to the
υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
son of David; worthy of blessing he coming in name
κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. ¹⁰ Καὶ εἰσελ-
of Lord; hosanna in the highest. And having
θόντος αὐτοῦ εἰς Ἱερουσόλυμα, εἰσεῖσθη πᾶσα
entered of them into Jerusalem, was moved all
ἡ πόλις, λεγούσα· Τίς ἐστὶν οὗτος; ¹¹ Οἱ
the city, saying; Who is this? The
δὲ ὄχλοι ἐλέγον· Οὗτος ἐστὶν Ἰησοῦς ὁ 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 upon them, and made him ride.

8 And a GREAT PART of the Crowd spread * Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

9 And THOSE CROWDS * PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the son of David! † Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

10 † And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

11 And the CROWDS answered, "This is JESUS, THAT PROPHET who

* VATICAN MANUSCRIPT.—5. on a Colt. CEDING HIM, AND.

8. Their-own GARMENTS.

9. PRE-

† 5. Charles'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 exempted at the same time his strict observance of the divine law. Pastors' 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; xxv. 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; and in this place is similar to the French "rider 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. lxxii. 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 Ναζαρετ της Γαλιλαιας. ¹² 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 ἐξεβαλε πάντας τοὺς πωλοῦντας καὶ ἀγορα-
 and cast out all the selling and buy-
 ζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας 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 περιστεράς. ¹³ 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 σπηλαιὸν
 shall be called: you but it have made a den
 ληστών.” ¹⁴ Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ
 of robbers.” And came to him blind and
 χῶλοι ἐν τῷ ἱερῷ, καὶ ἐθεραπεύσεν αὐτούς.
 lame in the temple, and he healed them.
¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ
 Having seen but the high-priests and the scribes the
 θαυμάσια, ἃ ἐποιήσε, 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· ἠγανάκτησαν, ¹⁶ καὶ εἶπον αὐτῷ·
 son of David; they were angry, and said to him;
 Ἀκουεῖς τί οὗτοι λεγούσιν; Ὁ δὲ Ἰησοῦς
 Hearest thou what these are saying? The and Jesus
 λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνεγνώτε· “Ὅτι
 says to them; Yes; never have you read; “That
 ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατηρ-
 out of mouth of babes and of sucking (ones) thou hast
 τισῶ αἰνῶν;” ¹⁷ Καὶ καταλίπων αὐτούς,
 perfected praise?” And having left them,
 ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ
 he went out of the city into Bethany, and
 νυκίσθη ἐκεῖ.
 he lodged there.
¹⁸ Πρωίας δὲ, ἐπαναγῶν εἰς τὴν πόλιν, ἐπει-
 Early but, returning into the city, he was
 νασε. ¹⁹ 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 γενήται εἰς τὸν αἰῶνα. Καὶ ἐξη-
 fruit may be produced to the age. And with-
 ρανθη παραχρημα ἢ συκῆ. ²⁰ Καὶ ἰδόντες οἱ
 ered immediately the fig-tree. And seeing the
 μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρημα
 disciples wondered, saying: How soon
 ἐξηρανθη ἡ συκῆ; ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 withered the fig-tree? Answering and the Jesus

is from Nazareth in GALILEE.”

¹² † And JESUS went into the TEMPLE, and expelled ALL THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS of DOVES; ¹³ and said to them, “It is written, † ‘My ‘House shall be called a ‘House of Prayer;’ but you * make it a Den of Robbers.”

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

¹⁵ But when the HIGH-PRIESTS and SCRIBES saw the WONDERS which he performed, and * THOSE BOYS who were CRYING in the TEMPLE, “Hosanna to the SON of David!” they were exasperated.

¹⁶ and said to him, “Dost thou hear what these are saying?” And JESUS says to them, “Yes; have you never read, † ‘Out of the Mouth of Infants and Nurselings thou hast perfected Praise.’”

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

¹⁸ † Returning to the CITY, in the Morning, he was hungry;

¹⁹ and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except Leaves, he said, “May no fruit grow on thee to the AGE!” And the FIG-TREE instantly withered.

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

²¹ Jesus answering,

* VATICAN MANUSCRIPT.—12. of GOD—omit. who were CRYING.

13. make it.

15. THOSE BOYS

† 12. THE TEMPLE.—to Hieron. This was not the naos, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

† 12. Luke xix. 45; John ii. 15.

† 13. Isa. lvi. 7.

† 16. Psa. viii. 2.

John xi. 18.

† 18. Mark ix. 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)
 της συκης ποιησετε, αλλα και τῃ ορει: τουτῳ
 of the fig-tree you shall do, but also if to the mountain this
 ειπητε· Αρθητι, και βληθητι εις την
 you should say; Be thou lifted up, and be cast into the
 θαλασσαν· γενησεται. ²² Και παντα, οσα αν
 sea; it shall be done. And all, whatever
 αιτησητε εν τῃ προσευχῃ, πιστευοντες,
 you shall ask in the prayer, believing,
 ληψεσθε.
 you shall receive.

²³ Και ελθοντι αυτω εις το ιερον, προσηλθον
 And having come to him into the temple, came
 αυτω διδασκοντι οι αρχιερευς 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?

²⁴ Αποκριθεις δε ο Ιησους ειπεν αυτοις· Ερωτησω
 Answering and the Jesus said to them, I will ask

υμας καγω λογον ενα. ον εαν ειπητε μοι,
 you also I word one; which if you may say to me,
 καγω υμιν ερω, εν ποια εξουσια ταυτα
 also I to you will tell, by what authority these (things)
 ποιω· ²⁵ το βαπτισμα Ιωαννου ποθεν ην; εξ
 I do, the dipping of 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 ourselves, 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
 αυτου; ²⁶ Εαν δε ειπωμεν, εξ ανθρωπων· φοβου-
 to him: If but we should say, from men: we

μεθα τον οχλον· παντες γαρ εχουσι τον Ιωαννην
 fear the crowd: all for hold the John
 ως προφητην. ²⁷ Και αποκριθεντες τῷ 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. ²⁸ Τι δε υμιν δοκει; Ανθρωπος ειχε
 I do. What but to you seems right? A man had

τεκνα δυο· και προσελθων τῷ πρωτῳ, ειπε·
 children two: and coming to the first, he said:

Τεκνον, υπαγε, σημερον εργαζου εν τῷ αμπελωνι
 Son, go, to-day work in the vineyard

μου. ²⁹ Ο δε αποκριθεις ειπεν· Ου θελω·
 of me. He and answering said: Not I will:

υστερον δε μεταμεληθεις, απηλθε. ³⁰ Και
 afterward but having changed his mind, he went. And

προσελθων τῷ ετερω, ειπεν ωσαυτως. Ο δε
 coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, † If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

²² † And whatever you shall ask in PRAYER, believing, you will receive."

²³ † And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

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

²⁵ Whence was * THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves. "If we say, From Heaven, he will retort, Why then did you not believe him?"

²⁶ And if we say, From Men, we dread the crowd; for they all regard JOHN as a Prophet."

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

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

²⁹ He answered, * 'I will, sir,' but went not.

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

* VATICAN MANUSCRIPT.—²⁵. THAT IMMERSION which was of John. ²⁸. Two Sons. ²⁹. I will, sir; but went not. ³⁰. And coming to the second, he said the same. And he answering, said, 'I will not,' but afterwards he repented and went.

: 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2. : 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 23; v. 14. : 23. Mark x. 27; Luke xx. 1.

ἀποκριθεις ειπεν· Εγω κυριε, και ουκ απηλεθε.
 answering said; I lord, and not went.
 31 Τis εκ των δυο εποιησε το θελημα του πατρος;
 Who of the two did the will of the father?
 Λεγουσιν * [αυτω]· Ο πρωτος. Λεγει αυτοις ο
 They say [to him;] The first. Says to them the
 Ιησους· Αμην λεγω υμιν, οτι οι τελωναι και
 Jesus; Indeed I say to you, that the tax-gatherers and
 αι πορναι προαγουσιν υμας εις την βασιλειαν
 the harlots go before you into the kingdom
 του θεου. 32 Ηλθε γαρ προς υμας Ιωαννης εν
 of the God. Came for to you John in
 οδω δικαιοσυνης, και ουκ επιστευσατε αυτω· οι
 a way of righteousness, and not you believed him; the
 δε τελωναι και αι πορναι επιστευσαν αυτω·
 but tax-gatherers and the harlots believed him;
 υμεις δε ιδοντες ου μετεμεληθητε υστερον, του
 you and seeing not repented afterwards, of the
 πιστευσαι αυτω.
 to believe him.

33 Αλλην παραβολην ακουσατε· * [Ανθρωπος]
 Another parable hear you; [A man]
 ην οικοδεσποτης, οστις εφουτευσεν αμπελωνα,
 was a householder, who planted a vineyard,
 και φραγμα αυτω περιεθηκε, και ωρυξεν εν
 and a hedge to it placed around, and digged in
 αυτω ληρον, και φκοδομησε πυργον· και εξ-
 it a wine-press, and built a tower; and let
 εδοτο αυτον γεωργοις, και απεδημησεν. 34· Οτε
 out it to husbandmen, and went abroad. When
 δε ηγγισεν ο καιρος των καρπων, απεστειλε
 and drew near the time of the fruits, he sent
 τους δουλους αυτου, προς τους γεωργους, λα-
 the slaves of him, to the husbandmen, to
 βειν τους καρπους αυτου. 35 Και λαβοντες οι
 receive the fruits of it. And having taken the
 γεωργοι τους δουλους αυτου, ον μεν εδειραν,
 husbandmen the slaves of him, him indeed they eyed,
 ον δε απεκτειναν, ον δε ελιθοβολησαν. 36 Παλιν
 him and they killed, him and they pelted with stones. Again
 απεστειλεν αλλους δουλους, πλειονας των
 he sent other slaves, greater the
 πρωτων· και εποησαν αυτοις ωσαντως. 37· Τσ-
 first; and they did to them in like manner. After-
 τερων δε απεστειλε προς αυτους τον υιον αυτου,
 wards and he sent to them the son of him,
 λεγων· Εντραπησονται τον υιον μου. 38 Οι
 saying; They will regard the son of me. The
 δε γεωργοι, ιδοντες τον υιον, ειπον εν εαυτοις·
 but husbandmen, seeing the son, said among themselves;
 Ουτος εστιν ο κληρονομος· δευτε, αποκτει-
 This is the heir; come, we may
 νωμεν αυτον, και κατασχωμεν την κληρονομιαν
 kill him, and may retain the inheritance

And HE answering, said, 'I will not; but afterwards repenting, he went.
 31 Which of the TWO performed the FATHER'S WILL?' They say, 'The * LATTER.' JESUS said to them, † 'Indeed, I say to you, That the TRIBUTE-TAKERS and the HARLOTS precede you into the KINGDOM of GOD.
 32 For † John came to you in a Way of Righteousness, and you believed him not; but the TRIBUTE-TAKERS and the HARLOTS believed him; yet you, having seen it, did not afterwards repent, so as TO BELIEVE him.

33 Hear Another Parable. There was a Householder, † who planted a Vineyard, and enclosed it with a Hedge, and digged † a Wine-press in it, and built a Tower, and leased it to Cultivators, and left the country.

34 And when the VINTAGE approached, he sent his SERVANTS to the CULTIVATORS, to receive the FRUITS.

35 But the † CULTIVATORS having seized 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.

† 33. *Lecon*, wine-press, is the word used by Matthew, while *υπολεισιον*, wine-vnt, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebeh, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both wine-press and wine-vat. This fact will serve to illustrate the words of Jesus as recorded by the two historians.
 † 31. Luke vii. 20. † 33. Matt. xi. 18; Luke vi. 33. † 33. Cant. viii. 11; Isa. v. 1.
 † 37. Heb. i. 2; † 1 John iv. 6.
 † 38. Matt. xxv. 2-4; John xi. 83.

αυτου. ³⁹ Και λαβοντες αυτον, εξεβαλον εξω
of him. And having taken him, they cast out
του αμπελωνος, και απεκτειναν. ⁴⁰ Οταν ουν
of the vineyard, and kille'. When therefore

ελθη ο κυριος του αμπελωνος, τι ποιησει
may come the lord of the vineyard, what will he do
tois γεωργοις εκεινοις; ⁴¹ Λεγουσιν αυτω
to the husbandmen to these? They say to him;

Κακους κακως απολεσει αυτους· και τον αμπε-
Wretches wretchedly destroy them; and the vine-
λωνα εκδωσεται αλλοις γεωργοις, οτινις προ-
yard will let out to other husbandmen, who will

δωσουσιν αυτω τους καρπους εν τοις καιροις
render to him the fruits in the seasons
αυτων. ⁴² Λεγει αυτοις ο Ιησους· Ουδεποτε
of them. He says to them the Jesus; Never

ανεγνωτε εν ταις γραφαις· “Λιθον ον απεδοκι-
have you read in the writings: “A stone which reject-
μασαν οι οικοδομουντες, ουτος εγενηθη εις
them they building, the same was made into

κεφαλην γωνιας· παρα κυριου εγενετο αυτη,
a head of a corner; from Lord was this,
και εστι θαυμαστη εν οφθαλμοις ημων;” ⁴³ Δια
and it is wonderful in eyes of us? On account of

τουτου λεγω υμιν, οτι αρθησεται αφ’ υμων η
this I say to you, that shall be taken from you the
βασιλεια του θεου, και δοθησεται εθνει ποιουντι
kingdom of the God, and shall be given to a nation making

τους καρπους αυτης. ⁴⁴ Και ο πεσων επι 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.

⁴⁵ Και ακουσαντες οι αρχιερεις και οι Φαρι-
And having heard the high-priests and the Phari-
σαιοι τας παραβολας αυτου, εγνωσαν, οτι περι
sees the parables of him, knew, that about
αυτων λεγει. ⁴⁶ Και ζητουντες αυτον κρατησαι,
them he says. And seeking him to seize,

εφοβηθησαν τους οχλους· επειδη ως προφητην
they feared the crowds: since as a prophet
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις
him they held. And answering

ο Ιησους παλιν ειπεν αυτοις εν παραβολαις,
the Jesus again said to them in parables,
λεγων· ² Ομοιωθη 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
υιφ αυτου, ³ και απεστειλε τους δουλους αυτου,
son of him, and he sent the slaves of him,

³⁹ Then seizing him, they thrust him out of the VINEYARD and killed him.

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

⁴¹ They reply to him, † “He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS.”

⁴² JESUS says to them, “Have you never read in the SCRIPTURES. †† A ‘Stone, which the BUILDERS rejected, the same ‘is made the Head-stone ‘of the Corner; this Je- ‘hovah has effected, and ‘it is wonderful in our ‘Eyes?’

⁴³ Because of this, I tell you, † That the KINGDOM of God will be taken from you, and given to a People who will produce its proper FRUITS.

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

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

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

CHAPTER XXII.

¹ And Jesus continuing to discourse to them in Parables, said,

² “The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his son,

³ and he sent his SER-

† 42. “A Stone, which the BUILDERS rejected.” An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner.— Clarke.

† 39. John xix. 17, 18; Heb. 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. li. 13, 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. 4 Παλιν απεστειλεν
and not they would to come. Again he sent

αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
other slaves, saying; Say to the having been
νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι
called; Lo, the dinner of me I prepared; the bullocks
μου και τα σιτιστα τεθυμενα, και παντα ετοιμα·
of me and the fatlings having been killed, and al: (things) ready,
δευτε εις τους γαμους. 5 Οι δε αμελησαντες,
come to the marriage-feasts. They but neglecting,

απηλθον· ο μεν εις τον ιδιον αγρον, ο δε εις
went away; he indeed to the own field, he and to
την εμποριαν αυτου. 6 Οι δε λοιποι κρατη-
the traffic of him. The and remainder having

σαντες τους δουλους αυτου, υβρισαν και απεκτει-
seized the slaves of him, insulted and killed.
ναν. 7 Ακουσας δε ο βασιλευς, ωργισθη· και
Having heard and the king, was wroth: and

πεμψας τα στρατευματα αυτου, απωλεσε τους
having sent the armies of him, destroyed the
φονεις εκεινους, και την πολιν αυτων ενεψησε.
murderers those, and the city of them burned.

8 Τότε λεγει τοις δουλους αυτου· Ο μεν
Then he says to the slaves of him: The indeed
γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ
marriage-feast ready is, they but having been called not

ησαν αξιοι. 9 Πορευεσθε ουν επι τας διεξοδους
were worthy. Go you therefore to the outlets
των οδων, και οσους αν ευρητε, καλεσατε εις
of the ways, and whoever you may find, call you to

τους γαμους. 10 Και εξελθοντες οι δουλοι
the marriage-feasts. And having gone forth the slaves
εκεινοι εις τας οδους, συνηγαγον παντας,
those into the ways, they brought together all,

οσους ευρον, ποιηρους τε και αγαθους· και
as many as they found, bad ones both and good ones: and
επλησθη ο γαμος ανακειμενων. 11 Εισελθων
was filled the marriage-feast of reclining ones. Having entered

δε ο βασιλευς θεασασθαι τους ανακειμενους,
and the king to see the reclining ones,
ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα
saw there a man not having been clothed a garment

γαμου· 12 και λεγει αυτω· Εταιρε, πως
of marriage: and he says to him: Friend, how
εισηλθες ωδε, μη εχων ενδυμα γαμου; Ο
didst thou enter here, not having a garment of marriage: He

δε εφिमωθη. 13 Τότε ειπεν ο βασιλευς
but was struck speechless. Then said the king
τοις διακονοις· Δησαντες αυτου ποδας και
to the servants: Having bound of him feet and

χειρας, αρτε 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, disregard-
ing it, went away, ONE to
his OWN Farm, and ONE
to his MERCHANTISE;

6 and the BEST seizing
his SERVANTS, insulted,
and killed them.

7 *And the KING was
indignant; and having
sent † his MILITARY FOR-
CES, destroyed those MUR-
DERERS, and burned their
CITY.

8 He then says to his
SERVANTS, 'The ENTER-
TAINMENT indeed is rea-
dy, but THOSE who have
been INVITED, were ‡ un-
worthy.

9 Go, therefore, into
the PUBLIC ROADS, and
whoever you may find,
invite to the NUPTIAL-
FEASTS.'

10 And those SERVANTS
went out into the ROADS,
and brought together all
that they met, Good and
Bad; and the FEAST was
well supplied with guests.

11 Now the KING hav-
ing entered to view the
GUESTS, saw there a Man
‡ not clothed with a Wed-
ding Garment;

12 and he says to him,
'Friend, how camest thou
here, not having a Wed-
ding Garment?' And HE
was struck speechless.

13 The KING then said
to the SERVANTS, 'Bind
his Hands and Feet; take
him, and thrust *him
in'º the OUTER DARK-
NESS;' there will be the
WEEPING and the GNASH-
ING OF TEETH.

* VATICAN MANUSCRIPT.—7. And the KING was indignant.

13. him.

† 4. Prov. ix. 2. ‡ 7. Dan. ix. 28.

‡ 8. Acts xii. 46.

‡ 11. 2 Cor. v. 2;

Rev. iii. 4; xvi. 16; xix. 8.

βρυγμος των οδοντων. ¹⁴ Πολλοι γαρ εισι
gnashing of the teeth. Many for are
κλητοι, ολιγοι δε εκλεκτοι.
called, few but picked out.

¹⁵ **Τοτε πορευθεντες οι Φαρισαιοι συμβουλιον**
Then having gone the Pharisees counsel
ελαβον, οπως αυτον παγιδευσασιν εν λογωφ.
took, how him they might insnare in word.

¹⁶ **Και αποσπελλουσιν αυτω τους μαθητας αυτων**
And they sent away to him the disciples of them
μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,
with the Herodians, saying, O teacher,

οιδαμεν, οτι αληθης ει, και την οδον του
we know, that true thou art, and the way of the
θεου εν αληθεια διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee
περι ουδενος ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face

ανθρωπων. ¹⁷ **Ειπε ουν ημιν, τι σοι δοκει;**
of men. Say therefore to us, what to thee seems right?

εξεστι δουναι κηρσον Καισαρι, η ου; ¹⁸ **Γινους**
is it lawful to give tribute to Cesar, or not? Knowing
δε ο Ιησους την πονηριαν αυτων, ειπε. Τι με
but the Jesus the wickedness of them, said; Why me

πειραζετε υποκριται; ¹⁹ **Επιδειξατε μοι το**
tempt you hypocrites? Show you to me the

νομισμα του κηρσου. Οι δε προσηνεγκαν αυτω
coin of the tribute. They and brought to him

δηναριον. ²⁰ **Και λεγει αυτοις. Τινος η εικων**
a denarius. And he says to them; Of whom the likeness
αυτη και η επιγραφη; ²¹ **Λεγουσιν * [αυτω]**
this and the inscription? They say [to him;]

Καισαρος. Τοτε λεγει αυτοις. Αποδοτε ουν
Of Cesar. Then he says to them; Give you back then

τα Καισαρος Καισαρι και τα του θεου
the (things) of Cesar to Cesar; and the (things) of the God

τω θεω. 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 αυτω Σαδ-**
In that the day came to him Sad-

δουκαιοι, οι λεγοντες, μη εινα 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 εχων
Moses said; "If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την
children, shall marry the brother of him the

14 For there are Many invited, but Few selected.
15 † Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

16 And they sent to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the WAY of GOD in Truth, neither carest thou for any one; for thou lookest not to the Appearance of Men.

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?"

18 But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?"

19 Show me the TAX-COIN." And they handed him a Denarius.

20 And he says to them, † "Whose LIKENESS and INSCRIPTION is this?"

21 They say, "Cesar's." Then he replies to them, † "Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

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

23 † On that day, * Sadducees came to him, who say there is no † Resurrection, and asked him,

24 saying, "Teacher, † Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

* VATICAN MANUSCRIPT.—21. to him—omit.

23. Sadducees came to him, who say—

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.

† 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing or rising up*. If a future life be understood by the term, then it evidently depends upon, i. e. 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. 13; Luke xx. 27; Acts xxiii. 8. † 24. Deut. xxv. 5.

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

³¹ Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφιμώσε
The and Pharisees, hearing that he silenced
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·
the Sadducees, were assembled on the same;
³² καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικός, πειρα-
and asked one out of them, a lawyer, tempt-
 ζῶν αὐτὸν * [καὶ λεγών·] ³³ Διδασκαλε, ποία
ing him [and saying:] O teacher, which
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁴ Ὁ δὲ Ἰησοῦς
commandment great in the law? The and Jesus
 εἶπεν αὐτῷ· Ἄγαπήσεις κυριον τὸν θεόν σου
said to him; "Thou shalt love Lord the God of thee
 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,
in whole the heart of thee, and in whole the soul of thee,
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου." ³⁵ Αὕτη ἐστὶ πρώτη
and in whole the mind of thee." This is first

Offspring to his BRO-
 THER.
²⁵ Now, there were
 with us Seven Brothers;
 and the FIRST, having
 married, died; and hav-
 ing no issue, left his wife
 to his BROTHER.
²⁶ Thus also the SEC-
 OND, and the THIRD, even
 to the SEVENTH.
²⁷ And last of all, the
 WOMAN also died.
²⁸ At the RESURREC-
 TION, therefore, To which
 of the SEVEN will she be
 a WIFE? for they all mar-
 ried her."
²⁹ JESUS answering,
 said to them, "You err,
 not knowing the SCRIP-
 TURES, nor the POWER of
 GOD;
³⁰ for in the RESUR-
 RECTION [state], they nei-
 ther 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 PHARI-
 SEES 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
 and saying—omit. 37. And HE said. 38. the GREAT and First Commandment
 † 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16. † 34. Mark
 xii. 28. † 35. Luke x. 25. † 37. Deut. vi. 5; Luke x. 27.

και μεγαλη εντολη. ³⁹ 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.”
⁴⁰ 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.
⁴¹ Συνηγμενων δε των Φαρισαιων, επηρωτησεν
 Having been assembled and of the Pharisees, asked
 αυτους ο Ιησους, ⁴² 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
 αυτη· Του Δαυιδ. ⁴³ 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:
⁴⁴ “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 των ποδων σου.” ⁴⁵ Ει ουν Δαυιδ καλει
 stool of the feet of thee.” If then David calls
 αυτον κυριον, πως υιος αυτου εστι; ⁴⁶ Και ουδεις
 him Lord, how a son of him is he; And no one
 εδυνατο αυτην αποκριθηναι λογον· ουδε ετολμησε
 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.

¹ Τότε ο Ιησους αλαλησε τοις οχλοις και
 Then the Jesus spoke to the crowds and
 τοις μαθηταις αυτου, ² λεγων· Επι της Μωσews
 to the disciples of him, saying; Upon the Moses
 καθεδρας εκαθισαν οι γραμματεις και οι Φαρι-
 seat sit the scribes and the Phari-
 σαιοι. ³ Παντα ουν, οσα αν ειπωσιν 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. ⁵ Δεσμεουσι γαρ φορτια βαρεα και
 they do. They bind for burdens heavy and
 δυσβαστακτα, και επιθερασιν 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
 οελουσι κινησαι αυτα. ⁶ 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.

³⁹ *The Second is simi-
 lar; † Thou shalt love
 ‘thy NEIGHBOR as thy-
 ‘self.’
⁴⁰ † On These two
 Commandments *depend
 the Whole LAW and the
 PROPHETS.”
⁴¹ † And while the
 PHARISEES were assem-
 bled, JESUS asked them,
⁴² saying, “What is
 your opinion about the
 MESSIAH? Whose Son is
 he?” They say to him,
 “DAVID’S.”
⁴³ He says to them,
 “How then does David,
 by Inspiration, call him
 his Lord? saying,
⁴⁴ † JEHOVAH said to
 my LORD, Sit thou at my
 ‘right hand, till I *put
 ‘thine ENEMIES under-
 ‘neath thy FEET?’
⁴⁵ If, therefore, David
 call him Lord, how is he
 his Son?”
⁴⁶ And no one was
 able to answer him a
 Word; nor did any one
 from That DAY presume
 to question him any more.

CHAPTER XXIII.

¹ Then JESUS spoke to
 the CROWDS, and to his
 DISCIPLES,
² saying, “The SCRIBES
 and PHARISEES sit in the
 Chair of MOSES;
³ therefore All things
 whatever they command
 you, *do and observe;
 but do not according to
 their WORKS; for they
 say and do not perform.
⁴ * And they prepare
 heavy and oppressive Bur-
 dens, for other MEN’S
 SHOULDERS, but *they
 will not move them with
 their FINGER.
⁵ And they perform all
 their WORKS to be OBSER-
 VED by MEN; * for this

* VATICAN MANUSCRIPT.—39. The Second is similar.
 ENEMIES underneath thy FEET. 3. observe—omit.
 they. 4. they will not move them with their FINGER.

40. depends. 44. put thine
 3. do and observe. 4. And
 5. for they.

† 30. 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. 15; Luke ix. 41. † Psa. cx. 1; Acts
 ii. 34; Heb. i. 13; † 4. Luke xi. 43; Acts xv. 10.

Πλατουνουσι δε τα φυλακτηρια αυτων, και
They widen and the phylacteries of them, and

μεγαλουνουσι τα κρσπεδα * [των ιματιων αυ-
they enlarge the tufts [of the mantles of

των.] 6 φιλουσι τε την πρωτοκλισιαν εν τοις
them;] they love and the upper couch in the

δειπνοις, και τας πρωτοκαθεδριας εν ταις συνα-
feasts, and the first seats in the syna-
γωγαις, 7 και τους ασπασμους εν ταις αγοραις,
agogues, and the salutations in the markets,

και καλεισθαι υπο των ανθρωπων ραββι,
and to be called by the men rabbi,
* [ραββι.] 8 ̑μεις δε μη κληθητε ραββι: εις
[rabbi.] You but not may be called rabbi: one

γαρ εστιν υμων ο καθηγητης: παντες δε υμεις
for is of you the leader; all but you

αδελφοι εστι. 9 Και πατερα μη καλεσητε υμων
brethren are: And father not you may call of you

επι της γης: εις γαρ εστιν ο πατηρ υμων, ο
on the earth: one for is the father of you, he

εν τοις ουρανοις. 10 Μηδε κληθητε καθηγηται:
in the heavens: Neither be ye called leaders:

εις γαρ υμων εστιν ο καθηγητης, ο χριστος.
one for of you is the leader, the anointed:

11 Ο δε μειζων υμων, εσται υμων διακονος.
The but greater of you, shall be of you a servant.

12 Οστις δε υψωση εαυτον, ταπεινωθησεται:
Who and shall exalt himself, shall be humbled:

και οστις ταπεινωσει εαυτον, υψωθησεται.
and who shall humble himself, shall be exalted.

13 Ουαι δε υμιν, γραμματεις και Φαρισαιοι, υποκ-
Woe but to you, scribes and Pharisees, hypo-
κριται: οτι κατεσθιετε τας οικιας των χηρων,
crites: because you devour the houses of the widows,

και προφασει μακρα προσευχομενοι: δια τουτο
and for a show long are praying: through this

ληψεσθε περισσοτερον κριμα.
you shall receive heavier judgment.

14 * [Ουαι υμιν, γραμματεις και Φαρισαιοι,
[Woe to you, scribes and Pharisees, hypo-
υποκριται: οτι κλειετε την βασιλειαν των
hypocrites: because you shut the kingdom of he
ουρανων εμπροσθεν των ανθρωπων: υμεις γαρ
heavens in presence of the men: you for

ουκ εισερχεσθε, ουδε τους εισερχομενους αφιετε
not enter, nor the entering, you permit
εισελθειν.] 15 Ουαι υμιν, γραμματεις και Φαρι-
to enter.] Woe to you, scribes and Phari-
σαιοι, υποκριται: οτι περιαγετε την θαλασσαν
sees, hypocrites: because you go about the sea
και την ξηραν, ποιησαι ενα προσηλυτον: και
and the dry, to make one proselyte: and

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

6 † and love the UPPER
COUCH at FEASTS, and
the PRINCIPAL SEATS in
the SYNAGOGUES,

7 and SALUTATIONS in
the PUBLIC PLACES; and
to be called by MEN,

'Rabbi.'

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

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

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

11 † But let the GREAT-
EST of you, become Your
Servant.

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

13 † Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you plun-
der the FAMILIES of WID-
OWS, and for a Disguise
make long Prayers; there-
fore, you will receive a
Heavier Judgment.

14 * [Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you shut
the KINGDOM of the HEA-
VENS against MEN; you
neither enter yourselves,
nor permit those AP-
PROACHING to enter.]

15 Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you trav-
erse SEA and LAND to
make One † Proselyte, and
when he is gained, you

* VATICAN MANUSCRIPT.—5. of their MANTLES—omit. 7. Rabbi—omit. 8. TEACHER.
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. † 13. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

† 5. Num. xv. 38; Deut. vi. 8; xxii. 12. † 6. Mark xii. 38, 39; Luke xi. 43; xx. 46.
† 8. James iii. 1. † 11. Matt. xx. 26, 27. † 12. Luke xv. 11; xviii. 14; James iv. 6;
† Peter v. 3.

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 τρου 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
 χρυσοσ; 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
 δωρε 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 ουν
 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 αυτου· ²² και ο ομοσας εν τω ουρανω,
 inhabited it, and he swearing by the heaven,
 ομνυει εν τω θρονω του θεου και εν τω καθη-
 swears by the throne of the God and by the (one) sit-
 μνω 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 these
 μη αφιεναι. ²⁴ 'Οδηγοι τυφλοι· οι διυλιζοντες
 not to omit. Guides blind; the straining out
 του 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 πονηριου
 crites; because you cleanse the outside of the cup

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

¹⁶ Woe to you, † blind
 Guides! YOU who SAY, To
 swear by the TEMPLE, it
 is nothing; but to swear
 by the GOLD of the TEM-
 PLE, it is binding.

¹⁷ Foolish and Blind!
 for which is more sacred,
 —the GOLD, † or THAT
 TEMPLE *which CONSE-
 CRATED the GOLD?

¹⁸ And, to swear by the
 ALTAR, 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
 tithe of MINT, and DILL,
 and CUMMIN, † but neg-
 lect the MORE IMPORT-
 ANT matters of the LAW,
 —JUSTICE, COMPASSION,
 and FAITH. These things
 you ought to practise and
 not to omit those.

²⁴ Blind Guides! † who
 filter out the GNAT, yet
 swallow the CAMEL.

²⁵ Woe to you, Scribes
 and Pharisees, Hypo-
 crites! † Because you pu-
 rify the OUTSIDE of the
 CUP and the DISH, but

* VATICAN MANUSCRIPT.—17. which CONSECRATED.

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

‡ 16. Matt. xv. 14. ‡ 17. Exod. xxx. 20. ‡ 18. Exod. xxix. 37. ‡ 23. Matt. v. 34, ‡ 23. Luke xi. 42. ‡ 24. 1 Sam. xv. 23; 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 ra-
παγης και αδικιας. 26 Φαρισαιε τυφλε, καθαρισου
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 καθαρων.
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 παρομοιαζετε ταφοις κεκογιαμενοις,
erites; because you are like to tombs having been whitened,
οιτινες εξωθεν μεν φαινονται ωραιοι, εσωθεν δε
which without indeed appear beautiful, within but
γεμουσιν οσσεων νεκρων και πασης ακαθαρσιας.
are full of bones of dead and of all uncleanness.

28 Ουτω και υμεις εξωθεν μεν φαινεσθε τοις
So also you without indeed appear to the
ανθρωποις δικαιοι, εσωθεν δε μεστοι εσπε υποκ-
men just, within but full are of hy-
ρισεως και ανομιας.
poetry and of lawlessness.

29 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι οικοδομετε τους ταφους των προφη-
erites; because you build the tombs of the prophets,
των, και κοσμετε τα μνημεια των δικαιων,
and adorn the monuments of the just,

30 και λεγετε· Ει ημεθα εν ταις ημεραις των
and say; If we had been in the days of the
πατερων ημων, ουκ αν ημεθα κοινωνοι αυτων
fathers of us, not we had been partakers of them
εν τω αιματι των προφητων. 31 Ωστε μαρτυ-
in the blood of the prophets: So that you

ριτε 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 propheta. And you fill you the
μετρον των πατερων υμων. 33 Οφεις, γεννηματα
measure of the fathers of you. O serpents, O broods

εχιδνων· πως φυγητε απο της κρισεως της
of vipers! how can you flee from the judgment of the
γεεννης; 34 Δια τουτο, ιδου, εγω αποσπελλω
Gehenna? Because of this, lo, I send

προς υμας προφητας, και σοφους, και γραμμα-
to you prophets, and wise men, and scribes:
τεις· και εξ αυτων αποκτενειτε και σταυρω-
and out of them you will kill and will cruci-
σετε, και εξ αυτων μαστιγωσετε εν ταις
city, and out of them you will scourge in the

συναγωγαις 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
δικαιου, εκχυνομενον επι της γης απο του
righteous, being shed upon the earth from the
αιματος Αβελ του δικαιου εως του αιματος
blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

26 Blind Pharisee! first purify the INSIDE of the CUP and the DISH, that the OUTSIDE of them may also become clean.

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

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

29 Woe to you, Scribes and Pharisees, Hypocrites! † Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

30 and say, If we had lived in the DAYS of our FATHERS, we would not have been Participators with them in the MURDER of the PROPHETS.

31 Thus you testify against yourselves, † That you are the SONS of THOSE who MURDERED the PROPHETS.

32 † You also will fill up the MEASURE of your FATHERS.

33 Serpents, † Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

34 On account of this, † Behold, † I send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

35 so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

† 27. Luke xi. 44. Acts xxiii. 8. † 30. Luke xi. 47. † 31. Acts vii. 51, 52: 1 Thess. ii. 15. † 32. 1 Thess. ii. 16. † 33. Matt. iii. 7; xii. 24. † 34. Matt. xi. 34, 35; Luke xi. 43. † 34. Matt.

Ζαχαριου υιου Βαραχιου, ον εφονευσατε μεταξυ του ναου και του θυσιαστηριου. ³⁵ **Αμην λεγω υμιν, οτι ηξει ταυτα παντα επι την γενεαν ταυτην.** ³⁶ **Ιερουσαλημ, Ιερουσαλημ, η αποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αυτην ποσακις ηθελησα επισυναγαγειν τα τεκνα σου, ον τροπον εκισυναγει ορνις τα νοσσια εαυτης υπο τας πτερυγας; και ουκ ηθελησατε.** ³⁷ **Ιδου, αφιεται υμιν ο οικος υμων * [ερημος.]** ³⁸ **Λεγω γαρ υμιν ου μη με ιδητε απ' αρτι, εως αν ειπητε. Ευλογημενος ο ερχομενος εν ονοματι κυριου.**

ΚΕΦ. κδ'. 24.

¹ **Και εξελθων ο Ιησους επορευετο απο του ιερου και προσηλθον οι μαθηται αυτου επιδειξαι αυτω τας οικοδομας του ιερου.** ² **Ο δε Ιησους ειπεν αυτοις ου βλεπετε παντα ταυτα; αμην λεγω υμιν, ου μη αφεθη ωδε λιθος επι λιθον, ος ου καταλυθησεται.**

³ **Καθημενου δε αυτου επι του ορους των**

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

³⁵ Indeed, I say to you, That all these things will come upon this GENERATION.

³⁷ † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her YOUNG under her WINGS! but you would not.

³⁸ Behold, your HABITATION is left to you;

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

CHAPTER XXIV.

¹ † And Jesus being come out was going from the TEMPLE; and his DISCIPLES came to show him the BUILDINGS of the TEMPLE.

² And * HE answering, said to them, "Do you not see all these things? I assure you, † There shall not be left here a Stone upon a Stone; all will be overthrown."

³ And as he was sitting upon 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 Jehoiadah, mentioned in 1 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1, of whose murder mention is made in the Targum, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20,) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Hiddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the first, and this Zechariah, the last just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 35. † Chron. xxiv. 20, 21, x l. Mark xiii. 1; Luke xxi. 5.

† 37. Luke xiii. 34. † 2. Luke xix. 44.

† 30. Psal. cxviii. 26; Mat. xxi. 9.

ελαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἴδιαν,

olive trees, came to him the disciples privately,

λεγοντες· Εἰπε ἡμῖν, ποτε ταῦτα ἔσται; καὶ

saying; Tell to us, when these (things) shall be? and

τι τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς

what the sign of the thy presence and of the

συντελείας τοῦ αἰῶνος; 4 Καὶ ἀποκριθεὶς ὁ

encl of the age? And answering the

Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς

Jesus said to them; Take heed, not any one you

πλανήσῃ. 5 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ

may deceive. Many for shall come in the

ὀνόματι μου, λεγοντες· Ἐγὼ εἰμι ὁ Χριστός·

name of me, saying; I am the Anointed;

καὶ πολλοὺς πλανήσουσι. 6 Μελλήσετε δε

and many they shall deceive. You shall be about and

ἀκούειν πολέμων, καὶ ἀκοᾶς πολέμων· ὄρατε,

to hear wars, and reports of wars; see,

μὴ θροεῖσθε· δεῖ γὰρ * [πάντα] γενεσθαι

not you be disturbed; it behoves for [all] to take place;

ἀλλ' οὐκ ἔστι τὸ τέλος. 7 Ἐγερθήσεται γὰρ

but not yet is the end. Shall be raised up for

ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· κκι

nation against nation, and kingdom against kingdom; and

ἔσονται λιμοί, * [καὶ λοιμοί,] καὶ σεισμοὶ κατὰ

there shall be famines, [and plagues,] and earthquakes in

τοκοῦς. 8 Πάντα δε ταῦτα ἀρχὴ ὠδίνων.

places. All but these a beginning of sorrows.

9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκ-

Then they shall deliver up you to affliction, and shall

τενοῦσιν ὑμᾶς· καὶ ἐσεσθε μισούμενοι ὑπο

kill you; and you shall be being hated by

παντῶν τῶν ἐθνῶν διὰ τὸ ὄνομα μου

all of the nations on account of the name of me.

10 Καὶ τότε σκανδαλισθήσονται πολλοὶ· καὶ

And then shall be caused to stumble many; and

αλληλοὺς παραδώσουσι, καὶ μισήσουσιν ἀλλη-

each other shall deliver up, and shall hate each

λους. 11 Καὶ πολλοὶ ψευδοπροφῆται ἐγερθη-

oth. And many false-prophets shall be

σονται, καὶ πλανήσουσι πολλοὺς· 12 καὶ διὰ

raised up, and shall deceive many; and because of

τὴν πληθυνθῆν τὴν ανομίαν, ψυγήσεται ἡ

th. to the increase of the lawlessness, shall be cooled the

ἀγάπη τοῖς πολλοῖς. 13 Ὁ δε ὑποκεινας εἰς

love of the many. He but holding out to

τέλος, εὐτὸς σωθήσεται. 14 Καὶ κηρυχθήσεται

end, the same shall be saved. And shall be published

τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ

this the glad tidings of the kingdom in whole the

οἰκουμένῃ, εἰς μαρτυρίον παντὶ τοῖς ἔθνεσι· καὶ

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 FAINTLY ENDURES to the End, will be saved.

14 And These † GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE † ABOMINA-

* VATICAN MANUSCRIPT.—6. all—omit. 7. and plagues—omit.

† 4. Eph. v. 6; † 1 John iv. 1. † 9. Mark xiii. 9; Luke xxi. 12; John xv. 20. † 10. Rom. x. 15. † 11. Acts xx. 29; 2 Pet. ii. 1. † 13. Matt. x. 22. † 14. Matt. iv. 23; Rom. x. 18; ix. 35; Col. i. 6 23. † 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἕστωσ εν τοπω
 through Daniel the prophet, having stood in place
 ἁγιω· (ὁ ἀναγιωσκων νοειτω·) 13 τοτε οἱ εν
 holy: (he reading let him think:) then they in
 τη Ιουδαια, φευγετωσεν επι τα ορη· 17 ὁ
 the Judea, let them flee to the mountains: he
 επι του δωματος, μη καταβαινετω, αραι τα εκ
 upon the roof, not let him go down, to take the out of
 της οικιασ αὐτου· 18 και ὁ ἐν τῳ αγρω, μη
 the house of him, and he in the field, not
 επιστρεψατω οπισω, λη τα ἱματια αὐτου.
 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 ἡμεραισ. 20 Προσ-
 giving suck in those the days. 20 Pray
 ευχεσθε δε, ἵνα μη γενηται ἡ φυγη ὑμων
 you and, that not may be the flight of you
 χειμωνος, μηδε σαββατω· 21 Ἐσται γαρ τοτε
 of winter, nor in sabbath. Shall be for then
 θλιψισ μεγαλη, οἳα ου γεγονεν απ' αρχησ
 affliction great, such as not has been from a beginning
 κοσμου ἕωσ του νυν, ουδ' ου μη γενηται. 22 Και
 of world till the now, nor not not may be. And
 ει μη εκολοβωθησαν αἱ ἡμεραι εκειναι, ουκ αν
 except were shortened the days those, not should
 εσωθη πατα σαρχ· δια δε τουσ εκλεκτουσ
 is saved all flesh; on account of but the chosen
 κωλοβωθησονται αἱ ἡμεραι εκειναι. 23 Τοτε εαν
 shall be shortened the days those. Then if
 τις ὑμιν ειπη· 'Ιδου, ὡδε ὁ χριστοσ, η ὡδε· μη
 say to you should say; Lo, here the anointed, or here; not
 πιστευσητε. 24 Ἐγερθησονται 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, ὡστε πλανησαι, ει δυνατον και
 and wonders, so as to deceive, if possible even
 τουσ εκλεκτουσ. 25 Ἴδου, προειρηκα ὑμιν. 26 Ἐαν
 the chosen. Lo, I have foretold to you. If
 ουν εἰπωσιν ὑμιν· Ἴδου, εν τη ερημῳ εστι· μη
 then they should say to you; Lo, in the desert he is; not
 εξελθητε· Ἴδου, εν τοισ ταμειοισ· μη πιστευ-
 you should go out; Lo, in the retired places: not you should
 σετε. 27 Ὡσπερ γαρ ἡ αστραπη εξερχεται απο
 believe. As for the lightning comes out from
 ανατολων, και φαινεται ἕωσ δυσμων, οὕτωσ
 east, and shines to west, so

TION, which is SPOKEN of through Daniel the PROPHET," (READER attend!)

16 † "then let THOSE in JUDEA escape to the MOUNTAINS;

17 let not HIM who is on the ROOF descend to take the things from his HOUSE;

18 and let not HIM who is in the FIELD, return to take his MANTLE.

19 ‡ But alas for the PREGNANT and the NURSING WOMEN in Those DAYS!

20 Pray, therefore, that your FLIGHT be not in the Winter, nor on a Sabbath;

21 for † then there will be great Distress, such as never happened from the beginning of the world till NOW, NO, nor ever will be.

22 ‡ And unless those DAYS were cut short, NO ONE could survive; but on account of the CHOSEN, those DAYS will be limited.

23 † If any one should say to you then, 'Behold! here is the MESSIAH,' or 'there;' believe it not;

24 because False Messiahs and False Prophets will arise, who will propose great Signs and Prodigies; so as to delude, if possible, even the CHOSEN.

25 Remember, I have forewarned you.

26 If, therefore, they say to you, 'Behold, he is in the DESERT!' go not forth; or, 'Behold, he is in SECRET APARTMENTS!' believe it not.

27 ‡ For as the LIGHTNING emerges from the East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy. † 16. Josephus and Eusebius inform us that when the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave as it were a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.—Dodderidge.

‡ 19. Luke xxiii. 29. † 21. Dan. ix. 26. † 22. Isa. lvi. 8, 9. † 23. Mari

xiii. 21; Luke xvii. 23; xxi. 8.

‡ 27. Luke xvii. 24.

εσται και η παρουσια του υιου του ανθρωπου.

shall be also the presence of the son of the man.

18' Οπου * [γαρ] εαν η το πτωμα, εκει συναχ-

Where [for] ever may be the carcass, there will be

θηπονται οι αετοι. 20 Ευθεως δε μετα την θλιψιν

gathered the eagles. Immediately but after the affliction

των ημερων εκεινων, ο ηλιος σκοτισθησεται,

of the days those, the sun shall be darkened,

και η σεληνη ου δωσει το φεγγος αυτης, και

and the moon not shall give the light of her, and

οι αστερες πετουνται απο του ουρανου, και αι

the stars shall fall from the heaven, and the

δυναμεις των ουρανων σαλευθησονται. 30 Και

powers of the heavens shall be shaken. And

τοτε φανησεται το σημειον του υιου του

then shall appear the sign of the son of the

ανθρωπου εν τω ουρανω· και τοτε κοψονται

man in the heaven: and then shall lament

πασαι αι φυλαι της γης, και οψονται τον υιον

all the tribes of the earth, and they shall see the son

του ανθρωπου ερχομενον επι των νεφελων του

of the man coming upon the clouds of the

ουρανου, μετα δυναμειωσ και δοξης πολλης·

heaven, with power and glory much;

31 και αποστελει τους αγγελουσ αυτου μετα

and he will send the messengers of him with

σαλπιγγουσ φωνησ μεγαλησ· και επισυναξουσι

of trumpet a voice great; and they shall gather

τουσ εκλεκτουσ αυτου εκ των τεσσαρων ανεμων,

the chosen (ones) of him from the four winds,

απ' ακρων ουρανου εωσ ακρων αυτων. 32 Απο

from extremities of heavens to extremities of them. From

δε της συκησ μαθετε την παραβολην· όταν

but the fig-tree learn you the parable; when

ηδη ο κλαδοσ αυτησ γενηται απαλοσ, και τα

already the branch of her may be tender, and the

φυλλα εκφυη, γινωσκετε, οτι εγγυσ το

leaves may put forth, you know, that near the

θεροσ· 33 Ουτω και υμεισ, όταν ιδητε παντα

summer; So also you, when you may see all

ταυτα, γινωσκετε, οτι εγγυσ εστιν επι θυραισ.

these, know you, that near it is at doors.

34 Αμην λεγω υμιν, ου μη παρελθη η γενεα

Indeed I say to you, not not may pass away the generation

αυτη, εωσ αν παντα ταυτα γενηται. 35 Ο

this, till all these may be done. The

ουρανοσ και η γη παρελευσεται· οι δε λογοι

heaven and the earth shall pass away; the but words

μου ου μη παρελθουσι.

of me not not may pass away.

36 Περι δε της ημερασ εκεινησ και ωρασ ουδεισ

About and the day that and hour no one

οιδεν, ουδε οι αγγελοι των ουρανωσ, ει μη ο

knows, nor the messengers of the heavens, except the

πατηρ μονοσ. 37 Ωσπερ δε αι ημεραι του Νωε,

father alone. As and the days of 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. nor the son, but the FATHER only. 37. For as. † 28. Deut. xxviii. 42. † 30. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. † 30. Rev. i. 7. † 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. † 32. James v. 2 † 34. Matt. xxiii. 26; Mark xiii. 30; Luke xxi. 32. † 36. Acts i. 7.

οὕτως εἶσται * [καί] ἡ παρουσία τοῦ υἱοῦ τοῦ
 even so will be [also] the presence of the son of the
 ἀνθρώπου. 38 Ὡστερ 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
 πινόντες, γαμοντες καὶ ἐγγαμιζόντες, ἀχρι
 drinking, marrying and giving in marriage, till

ἧς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτον,
 of which day entered Noe into the ark,

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

καὶ ἤρην ἅπαντας· οὕτως εἶσται * [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

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

καὶ ὁ εἰς ἀφίεται. 41 Δυὸ 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 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποῖα ὥρα
 Watch you therefore, because not you know, in what hour

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

ὅτι εἰ ἤδει ὁ οἰκοδεσποτης, ποῖα φυλακῆ ὁ
 that if had known the householder, in what watch the

κλεπτης ἐρχεται, ἐγρηγόρησεν αὐν, καὶ οὐκ
 thief comes, he would have watched, and not

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

44 Δια τούτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· 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 ἐστὶν ὁ πιστὸς δούλος καὶ φρονιμὸς,
 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 domes-

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

καιρῷ; 45 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθῶν
 season? Blessed the slave that, whom coming

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

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

καταστήσει αὐτον. 43 Ἐὰν δὲ εἴπῃ ὁ κακὸς
 he will place him. If but should say the bad

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

κύριος μου * [εἰθελθῆναι] 43 καὶ ἀρξῆται τυπτεῖν τοὺς
 lord of me [to come;] and should begin to strike the

of NOAH, thus will be the
 PRESENCE of the SON of
 MAN.

38 † For as in those
 DAYS, THOSE before the
 DELUGE, they were eating
 and drinking, marrying,
 and pledging in marriage,
 till the Day that Noah
 entered the ARK,

39 and understood not,
 till the DELUGE came,
 and swept them all away;
 thus will be the PRE-
 SENCE of the SON of MAN.

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

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

42 † Watch, therefore,
 Because, you do not know
 at what * Day your MAS-
 TER will come.

43 But you know this,
 that if the HOUSEHOLDER
 knew at What Hour of
 the night † the THIEF
 would come, he would
 watch, and not suffer him
 to break into his HOUSE.

44 Therefore, he 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. 33. also—omit. 40. one. 40. other
 43. Day. 48. to come—omit.
 † 38. Gen. vi. 2—5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20. I 42. Matt. xxv. 13; Mark xiii
 37. Luke xxi. 36. I 43. Luke xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 12
 I 47. Matt. xxv. 21, 23; Luke xxii. 29.

συνδουλος, εσθιη δε και πινη μετα των μεθου-
fellow-slaves, may eat and also may drink with those getting
των. ⁵⁰ ηξει ο κυριος του δουλου εκεινου εν
drunk; shall come the lord of the slave that in
ημερα, η ου προσδοκα, και εν ωρα, η ου
a day, in which not he expects, and in an hour, in which not
γινωσκει. ⁵¹ και διχοτομησει αυτον, και το
he knows; and shall cut asunder him, and the
μερος αυτου μετα των υποκριτων θησει. εκει
part of him with the hypocrites will place; there
εσται ο κλαυθμος και ο βρυγμος των οδοντων.
will be the weeping and the gnashing of the teeth.

ΚΕΦ. κ'. 25.

¹ Τότε ομοιωθησεται η βασιλεια των ουραων
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 απαντησιω του νυμφιου.
of them, went out to a meeting of the bridegroom.
² Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε
Five and were of them prudent, and five
μωραι. ³ Αιτινες μωραι, λαβουσαι τας λαμπαδας
foolish. Who foolish, having taken the lamps
αυτων, ουκ ελαβον μεθ' εαυτων ελαιον. ⁴ Αι
of them, not took with themselves oil. The
δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις
but prudent took oil in the vessels
* [αυτων] μετα των λαμπαδων αυτων. ⁵ Χρνοι-
[of them] with the lamps of them. Delay-
ζοντος δε του νυμφιου, ενυσταξαν πασαι, και
ing and the bridegroom, nodded all, and
εκαθευδον. ⁶ Μεσης δε νυκτος κραυγη γεγονεν
did sleep. Of middle and night a cry was raised;
Ιδου, ο νυμφιος * [ερχεται:] εξερχεσθε εις απαν-
Lo, the bridegroom [comes:] go out to a meet-
τησιω 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. 6. to the Meeting.

3. For the foolish.

† 1. Virgin signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 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. 43; xxv. 30.
} 5. 1 Thess. v. 6. † 7. Luke xii. 35.

† 1. Eph. v. 30, 30; Rev. xix 7; xxi. 2, 9

8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν
 The but foolish to the prudent said; Give to us
 ἐκ τοῦ ελαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
 out of the oil of you, because the lamps of us
 σβεννύνται. 9 Ἀπεκρίθησαν * [δὲ] αἱ φρονίμοι,
 are extinguished. Answered [but] the prudent,
 λέγουσαι· Μῆποτε οὐκ ἀρκεσθῆν ὑμῖν καὶ ὑμῖν·
 saying; Least not it might suffice to us and to you;
 πορευεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ
 go you rather to the selling, and
 ἀγορασατέ ἑαυτάς. 10 Ἀπερχομένων δὲ αὐτῶν
 buy to yourselves. Going away and of them
 ἀγορασαί, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοίμοι
 to buy, came the bridegroom; and the prepared ones
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-
 entered with him into the nuptial-feasts; and was
 λεισθῆ ἡ θύρα. 11 Ὑστερον δὲ ἐρχονται καὶ
 closed the door. Afterwards and came also
 αἱ λοιπαὶ παρθένοι, λέγουσαι· Κυριε, κυριε,
 the remaining virgins, saying, O lord, O lord,
 ἀνοίξον ἡμῖν. 12 Ὁ δὲ ἀποκρίθεις εἶπεν· Ἀμην
 open to us. He but answering said; Indeed
 λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 14 Γρηγορεῖτε 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.
 14 Ὡς περ γὰρ ἀνθρώπος ἀποδημῶν ἐκάλεσε τοὺς
 Like for a man going abroad called the
 ἰδίου δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-
 own slaves, and delivered to them the goods
 χοντα αὐτοῦ· 15 καὶ ὧ μὲν ἔδωκε πέντε
 of him. and to him indeed he gave five
 τάλαντα, ὧ δὲ δύο, ὧ δὲ ἓν· ἐκάστῳ
 talents, to him and two, to him and one; to each
 κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδημήσεν
 according to the own power; and went abroad
 εὐθὺς. 16 Πορευθεὶς * [δὲ] ὁ τα πέντε
 immediately. Going [and] he the five
 τάλαντα λαβὼν, εἰργασάτο ἐν αὐτοῖς, καὶ
 talents having received, traded with them, and
 ἐποίησεν ἄλλα πέντε * [τάλαντα.] 17 Ὡσαν-
 made other five [talents.] Like
 τως * [καὶ ὁ] τα δύο, ἐκερδήσεν καὶ αὐτὸς ἄλλα
 wise [also he] the two, gained also he other
 δύο. 18 Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὠρυξεν
 two. He but the one having received having retired digged
 * [ἐν] τῇ γῆ, καὶ ἀπεκρύψε τὸ ἀργύριον τοῦ
 [in] the earth, and hid the silver of the
 κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἐρχεται
 lord of him. After but time much comes
 ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει
 the lord of the slaves those, and adjudge
 μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τα
 with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'
 9 But the PRUDENT replied, saying, 'Least there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'
 10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; † and the DOOR was shut.
 11 Afterwards came also the OTHER Virgins, saying, † 'Master, Master, open it for us!'
 12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'
 13 † Watch, therefore, because you know neither the DAY nor the HOUR.
 14 † Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.
 15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; † to each according to his RESPECTIVE Capacity; and immediately departed.
 16 He who had RECEIVED the FIVE Talents, went and traded with them, and * gained Other five.
 17 And in like manner HE who had received the TWO, gained Other two.
 18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.
 19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.
 20 Then HE, who had

° VATICAN MANUSCRIPT.—9. but—omit. 16. And—omit. 18. gained Other five. 10. Talents—omit. 17. he also—omit. 18. in—omit.

+ 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £560.

† 10. Luke xiii. 25. † 12. Matt. vii. 22. † 13. Matt. xxiv. 43, 44; Mark xiii. 35, 36. † 14. Luke xix. 12. † 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; 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.] 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.]
I, 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, εγνω σε, οτι
talent having taken, said; O lord, I knew thee, that

σκληρος ει ανθρωπος, θεριζων οπου ουκ εσπει-
hard thou art a man, reaping where not thou sow-

ρας, και συναγων οθεν ου διεσκορπισας· ²⁵ και
edst, and gathering whence not thou scatteredst; and

φοβηθεις, απελθων εκρυψα το ταλαντον σου εν
being afraid, going away I hid the talent of thee in

τη γη· ιδε, εχεις το 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,
slot'ful, didst thou know, that I reap where not I sowed,

και συναγω οθεν ου διεσκορπισα; ²⁷ Εδει ουν
and gather whence not I scattered? It behoved then

σε βαλειν το αργυριον μου τοις τραπεζιταις·
thee to cast the silver of me to the bankers:

και ελθων εγω εκομισαμην αν το εμον συ
and coming I might have received the mine with

τοκωφ. 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. xxiv. 47; Luke xii. 44; xix. 17; xxii. 23, 30. iv. 25; Luko viii. 18; xix. 23.

22. having received—omit.

† 29. Matt. xiii. 12; Mark

γαρ ἔχοντι παντι δοθησεται, και περισσευ-
 for having all shall be given, and he shall
 θησεται απο δε του μη ἔχοντα, και ο εχει,
 abound: from but the not having, even what he has,
 αρθησεται απ' αυτου. 30 και του αχρειου
 shall be taken away from him. And the useless
 δουλον εκβιλετε 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,
 τότε καθισει επι θρονου δεξης 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 αφοριει αυτους απ' αλληλων, ωσπερ ο
 and he will separate them from each other, as the
 ποιμην αφοριζει τα προβατα απο των εριφων.
 shepherd separates the sheep from the goats;
 33 και σκησει τα μεν προβατα εκ δεξιων αυτου,
 and he will place the indeed sheep by right of him,
 τα δε εριφια εξ ευωνυμων. 31 Τότε ερει 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 foun-
 βολης κοσμου. 35 Επεινασα γαρ, και εδωκατε
 dation 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· 33 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 Τότε αποκριθησονται αυτω οι δικαιοι, λεγον-
 Then shall answer to him the just ones, saying:
 τες· Κυριε, ποτε σε ειδομεν πεινωντα, και
 O Lord, when thee we saw hungering, and
 εθρεψαμεν· η διψωντα, και εποτιταμεν; 33 Πότε
 nourished we? or thirsting, and we gave drink? When
 δε σε ειδαμεν ξενον, και συνηγαγομεν; η
 and thee we saw a stranger, and we entertained? or
 γυμνον, και περιεβαλομεν; 33 Πότε δε σε
 naked, and we clothed? When and thee
 ειδαμεν ασθενη, η εν φυλακη, και ηλθομεν προς
 we saw sick, or in prison, and we came to

who has, more shall
 be given, and he shall
 abound; but from him
 who has not, even that
 which he has shall be
 taken away.

30 And thrust the UN-
 PROFITABLE SERVANT INTO
 the OUTER DARKNESS:
 there shall be the WEEP-
 ING and the GNASHING
 of TEETH.

31 Now when the SON
 of MAN shall come in his
 GLORY, and All the AN-
 GELS with him, then will
 he sit upon his Glorious
 Throne;

32 and All the NA-
 TIONS will be assembled
 before him; and he will
 separate them from each
 other, as a SHEPHERD
 separates the SHEEP from
 the GOATS;

33 and he will place the
 SHEEP at his Right hand,
 but the GOATS at his Left.

34 Then will the KING
 say to THOSE at his Right
 hand, 'Come, you BLES-
 SED ones of my FATHER,
 inherit the KINGDOM
 prepared for you from
 the Formation of the
 World;

35 for I was hungry,
 and you gave me food; I
 was thirsty, and you gave
 me drink; I was a Stran-
 ger, and you entertained
 me;

36 I was naked, and
 you clothed me; I was
 sick, and you assisted
 me; I was in Prison, and
 you visited me.'

37 The RIGHTEOUS will
 then reply, saying, 'Lord,
 when did we see thee
 hungry, and feed thee?
 or thirsty, and give thee
 drink?'

38 And when did we
 see thee a Stranger, and
 entertain thee? or naked,
 and clothe thee?

39 And when did we
 see thee sick, or in Prison,
 and come to thee?'

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude
 14; Rev. i. 7. † 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. xx. 23;
 Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

σε: ⁴⁰ 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
 ΤΟΥΤΩΝ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ ΤΩΝ ΕΛΑΧΙΣΤΩΝ, εμοι
 of these of the brothers of me of the least, to me
 εποιησατε.

⁴¹ Τότε ερει και τοις εξ ευωνυμων· Πορευεσθε
 Then he will say also to the of left; Go

απ' εμου οι καταραμενοι εις το πυρ το αιωνιον,
 from me the having been cursed into the fire the age-lasting,
 το ητοιμασμενον τη διαβολη και τοις αγγελοις
 that having been prepared to the accuser and to the messengers
 αυτου.

⁴² Επεινασα γαρ, και ουκ εδωκατε μοι
 I hungered for, and not you gave to me
 φαγην· εδιψησα, και ουκ εποτισατε με·
 to eat; I thirsted, and not you gave drink to me;

⁴³ Ξενος ημην, και ου συνηγαγετε με· γυμνος, και
 a stranger I was, and not you entertained me; naked, and
 ου περιεβαλετε με· ασθενης, και εν φυλακη,
 not you clothed me; sick, and in prison,

και ουκ επισκεψασθε με. ⁴⁴ Τότε αποκριθησονται
 and not you visited me. Then will answer

ται και αυτοι, λεγοντες· Κυριε, ποτε σε
 and they, saying; O lord, when thee

ειδομεν πειναντα, η διψαντα, η ξενον, η
 we saw hungering, or thirsting, or a stranger, or

γυμνον, η ασθενη, η εν φυλακη, και ου διψ-
 naked, or sick, or in prison, and not we

κονησαμεν σοι; ⁴⁵ Τότε αποκριθησεται αυτοις,
 served thee; Then he will answer them,

λεγων· Αμην λεγω υμιν, εφ' οσον ουκ εποιη-
 saying: Indeed I say to you, in as much not you

σατε ενι τούτων των ελαχιστων, ουδε εμοι
 did to one of these of the least, neither to me

εποιησατε. ⁴⁶ Και απελευσονται οβροι 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.

¹ 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:

² 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 answer-
 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."

† 45. 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 *damnatio*, torment. *Kolasis* in its various forms only occurs in three other places in the New Testament,—Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolazo*, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write,—“The charioteer (*kalazei*) restrains his fiery steeds.” 3. To chastise, to punish. To cut off an individual from life, or society, or even to restrain, is esteemed as punishment;—hence has arisen this third metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, or death. See 2 Thess. i. 9.

† 40. Mark ix. 41.
 v. 29; Rom. ii. 7, 8.

† 41. Matt. vii. 23; Luke xiii. 27.
 † 1. Mark xiv. 1; Luke xiii. 1; John xiii. 1.

† 46. Dan. xii. 2; John

σταυρωθῆναι. ³ Τότε συνηχθησαν οἱ αρχιερεῖς,
 to be crucified. Then were assembled the high-priests,
 και οἱ γραμματεῖς, και οἱ πρεσβυτεροι του λαου,
 and the scribes, and the elders of the people,
 εις την αυλην του αρχιερεως, του λεγομενου
 into the court of the high-priest, that being called
 Καιαφα· ⁴ και συνεβουλευσθη, ινα τον
 Caiaphas: and they consulted, that the
 Ιησουν δολω κριτησωσι και αποκτενωσιν·
 Jesus with deceit they might seize and might kill.
⁵ Ελεγον δε· Μη εν τη εορτη, ινα μη θορυβος
 They said but; Not in the feast, that not a tumult
 γενηται εν τω λαφ.
 there should be among the people.

⁶ Του δε Ιησου γενομενου εν βηθανια, εν οικια
 The and Jesus having arrived in Bethany, in a house
 Σιμωνος του λεπρου, ⁷ προσηλθεν αυτω γυνη,
 of Simon the leper, came to him a woman,
 αλαβαστρον μυρου εχουσα βαουτιμου, και
 an alabaster box of balsam having great value, and
 κατεχεεν επι την κεφαλην αυτου ανακειμενου.
 she poured upon the head of him being reclined.

⁸ Ιδοντες δε οἱ μαθηται αυτου, ηγανακτησαν,
 Seeing and the disciples of him, were displeased,
 λεγοντες· Εις τι η ακωλεια αυτη; ⁹ Ηδυν-
 saying; On account of what the loss this? She was
 νατο γαρ τουτο πρῶθηναι πολλου, και δοθηναι
 able for this to have sold of much, and to have given
 πτωχοις. ¹⁰ Γινους δε ο Ιησους ειπεν αυτοις·
 to poor. Knowing and the Jesus said to them;
 Τι κοπους παρεχετε τη γυναικι; εργον γαρ
 Why troubles present you to the woman? a work for
 καλον ειργασατο εις εμε. ¹¹ Παντοτε γαρ τους
 good she has wrought for me. Always for the
 πτωχους εχετε μεθ' εαυτων· εμε δε ου παντοτε
 poor you have with yourselves: me but not always

εχετε. ¹² Βαλουσα γαρ αυτη το μυρον τουτο
 you have. Having cast for she the balsam this
 επι του σωματος μου, προς το ενταφιασαι με
 upon the body of me, to the to prepare for burial me
 εποιησεν. ¹³ Αμην λεγω υμιν, οπου εαν κη-
 she did. Indeed I say to you, wherever may be
 ρυχθη το ευαγγελιον τουτο, εν ολω τω κοσμω,
 published the glad tidings this, in whole the world,
 λαληθησεται και ο εποιησεν αυτη, εις μνημο-
 shall be spoken also what did she, for a memo-
 ριον αυτης.
 rial of her.

¹⁴ Τότε πορευθεις εις των δωδεκα ο λεγομενος
 Then going one of the twelve he being named
 Ιουδας Ισκαριωτης, προς τους αρχιερεῖς, ¹⁵ ειπε·
 Judas Iscariot, to the high-priests, said;
 Τι θελετε μοι δουναι, κγω υμιν παραδωσω
 What are you willing to me to give; and I to you will deliver up
 αυτον; Οἱ δε εστησαν αυτω τριακοντα αρ-
 him? They and paid to him thirty pieces

3 † About this time, the
 HIGH-PRIESTS, and the
 SCRIBES, and the ELDERS
 of the PEOPLE, were con-
 vened in the PALACE
 of THAT HIGH-PRIEST,
 NAMED Caiaphas.

4 where they consulted
 how they might seize JE-
 sus by Stratagem and
 de troy him.

5 But they said, "Not
 during the FEAST, lest
 there should be a Tumult
 among the PEOPLE."

6 † Now while Jesus
 was at Bethany, in the
 House of Simon the
 LEPER,

7 a Woman came to
 him, having an Alabaster
 box of Balsam, very val-
 uable, which she poured
 on his HEAD while re-
 clining at table.

8 † And * the DISCI-
 PLES seeing it, were dis-
 pleased, saying, "Why
 this EXTRAVAGANCE?"

9 For This might have
 been sold at a great price,
 and given to the POOR."

10 Jesus knowing it,
 said to them, "Why do
 you trouble the WOMAN?
 She has rendered me a
 kind Office.

11 For you have the
 POOR always among you;
 but Me you have not
 always.

12 For in pouring this
 BALSAM ON MY BODY, she
 did it to EMBALM me.

13 Indeed, I say to
 you; Wherever these
 GLAD TIDINGS may be
 proclaimed in the whole
 WORLD, what she has
 done will also be spoken
 of to her Remembrance"

14 † Then THAT one of
 the TWELVE, NAMED Ju-
 das Iscariot, proceeding
 to the HIGH-PRIESTS,

15 said, "What are you
 willing to give me, and I
 will deliver him up to
 you?" And THEY paid
 him Thirty Shekels.

* VATICAN MANUSCRIPT.—8. the DISCIPLES.

‡ 3. John xi. 47; Acts iv. 25. † 6. Mark x'v. 3; John xi. 1, 2; xii. 1-2. ‡ 9. John xii. 4. † 14. Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30.

γυρια. 16 **Και απο τοτε εζητες ευκαιριαν, ινα**
 of silver. And from then he did seek opportunity, that
 αουτου παραδω.
 him he might deliver up.

17 **Τη δε πρωτη των αζυμων προσηλθον**
 The and first of the feasts of unleavened bread came
 οι μαθηται τω Ιησου, λεγοντες * [αυτω] Που
 the disciples to the Jesus, saying [to him:] Where
 θελεις ετοιμασωμεν σοι φαγειν το πασχα; 18 **Ο**
 wilt thou we make ready to thee to eat the passover? He
 δε ειπεν. **Γκαγητε εις την πολιν προς τον**
 and said: Go you into the city to the
 δευνα, και ειπατε αυτω. **Ο διδασκαλος λεγει**
 certain one, and say to him: The teacher says:
Ο καιρος μου εγγυς εστι: προς σε ποιω το
 The season of mine high is; to thee I will make the
 πασχα μετα των μαθητων μου. 19 **Και εποιησαν**
 passover with the disciples of me. And did
 οι μαθηται ως συνεταξεν αυτοις ο Ιησους: και
 the disciples as commanded to them the Jesus; and
 ητοιμασαν το πασχα.
 they prepared the passover.

20 **Οψιας δε γενομενης ανεκειτο μετα των**
 Of evening and being come herelined with the
 δωδεκα. 21 **Και εσθιοντων αυτων, ειπεν. Αμην**
 twelve. And of eating of them, he said: Indeed
 λεγω υμιν, οτι εις εξ υμων παραδωσει με. 22 **Και**
 I say to you, that one of you will deliver up me. 22 **Και**
 λυπουμενοι σμωδρα, ηρξαντο λεγειν αυτω
 being grieved exceedingly, they began to say to him
 εκαστος * [αυτων] **Μητι εγω ειμι, κυριε?**
 each one [of them:] Not I am, O Lord?
 23 **Ο δε αποκριθεις ειπεν. Ο εμβαψας μετ'**
 He but answering said: He dipping with
 εμου εν τω τρυβλιω την χειρα, ουτος με παρα-
 me in the bowl the hand, this me will de-
 δωσει. 24 **Ο μεν υιος του ανθρωπου υπαγει,**
 liver up. The indeed son of the man goes,
 καθως γεγραπται περι αυτου ουαι δε τω
 as it has been written about him: woe but to the
 ανθρωπω εκεινω, δι' ου ο υιος του ανθρωπου
 man that through whom the son of the man
 παραδιδεται: καλον ην αυτω, ει ουκ εγεννηθη
 is delivered up: good it was to him, if not was born
 ο ανθρωπος εκεινος. 25 **Αποκριθεις δε Ιουδας,**
 the man that. Answering and Judas,
 ο παραδιδους αυτου, ειπε. **Μητι εγω ειμι,**
 he delivering up him, said: Not I am,
 ραββι? **Λεγει αυτω. Συ ειπας.**
 rabbi? He says to him: Thou hast said.

26 **Εσθιοντων δε αυτων, λαβων ο Ιησους τον**
 Eating and of them, having taken the Jesus the

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

17 † Now on the FIRST day of the † UNLEAVENED BREAD, the DISCIPLES came to JESUS, saying, "Where dost thou wish that we prepare for thee the PASCIAL SUPPER?"

18 HE answered, "Go into the CITY to a CERTAIN person, and say to him; The TEACHER says, 'My TIME is near; I will celebrate the PASSOVER at thy house, with my DISCIPLES.'" 19 And the DISCIPLES did AS JESUS had ordered them; and they prepared the PASSOVER.

20 † Now Evening being come, he reclined at table with the TWELVE; 21 and as they were eating, he said, "Indeed, I tell you, That one of you will deliver me up."

22 And being extremely sorrowful, they began, each one, to ask him, "Master, is it I?"

23 And HE answering, said, † "HE who has been DIPPING his HAND with mine in the DISH, this one will deliver me up."

24 The SON of MAN indeed goes away [to death]; † as it has been written concerning him; but alas for that MAN through whom the SON of MAN is delivered up! † Good were it for that MAN if he were not born."

25 Then THAT Judas who delivered him up, inquired, "Rabbi, is it I?" He says to him, "Thou hast said."

26 † And as they were eating, JESUS taking * a

26 † And as they were eating, JESUS taking * a

26 † And as they were eating, JESUS taking * a

26 † And as they were eating, JESUS taking * a

26 † And as they were eating, JESUS taking * a

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26 † And as they were eating, JESUS taking * a

26 † And as they were eating, JESUS taking * a

† ΓΑΛΙΛΑΙΑΝ ΜΑΝΟΥΣΚΡΙΠΤ.—17. to him—omit.

22. of them—omit.

26. a Loaf

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. See Josephus, Ant. III. 10, 8. So that the whole lasted eight days, and all the eight days are sometimes called, "the feast of the passover," and sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

† 17. Exod. xii. 6, 18; Mark xiv. 13; Luke xxii. 7.

† 20. Mark xiv. 17—21; Luke

xxii. 14; John xiii. 21.

† 23. Psa. xli. 9; Luke xxii. 21; John xiii. 18.

† 24. Psa.

xxii; Isa. liii; Dan. ix. 26; Mark ix. 12; Luke xxiv. 26, 40; Acts xvii. 8; xxvi. 22, 23.

† 26. John xv. 2.

† 26. John xvii. 13.

† 26. Mark xiv. 23; Luke xxii. 10

ἄρτον, καὶ εὐλογήσας, ἐκλάσε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· **Λαβετε, φαγετε· τούτο ἐστὶ τὸ σῶμα μου.** ²⁷ **Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἐδωκεν αὐτοῖς, λέγων· Πιετε ἐξ αὐτοῦ πάντες·** ²⁸ **τούτο γὰρ ἐστὶ τὸ αἷμα μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνομένου εἰς ἀφεσὶν ἁμαρτιῶν.** ²⁹ **Λέγων δὲ ἡμῖν, ὅτι οὐ μὴ πῖω ἀπ' ἀρτίου ἐκ τούτου τοῦ γεννηματος τῆς ἀμπελῶν, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.** ³⁰ **Καὶ ὑμνησάτες, ἐξῆλθον εἰς τὸ ὄρος τῶν ελαιῶν.**

³¹ **Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· “Παταξῶ τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.”**

³² **Μετὰ δὲ τὸ εγεῖρθῆναι με, πρῶξω ὑμᾶς εἰς τὴν Γαλιλαίαν.** ³³ **Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.** ³⁴ **Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοὶ, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλεκτορὰ φωνῆσαι, τρὶς ἀπαρνησῇ με.** ³⁵ **Λέγει αὐτῷ ὁ Πέτρος· Καν δεῦρ με σὺν σοὶ ἀποθάνειν, οὐ μὴ σε ἀπαρνησομαι.** ³⁶ **Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.** ³⁷ **Τότε**

Loaf, and giving praise, he broke, and gave it to the disciples, and said, "Take, eat; † this is my body."
²⁷ Then taking * a Cup, and giving thanks, he gave it to them, saying, † "Drink all of you out of it.
²⁸ for * this is my blood of the covenant, that which is poured out † for Many, for Forgiveness of Sins.
²⁹ † But I tell you, That I will not henceforth drink of this product of the vine, till that day when I drink it new with you in my father's kingdom.
³⁰ And having sung, they departed to the mount of olives.
³¹ Then Jesus says to them, "You will All stumble on my account, this night; for it is written, † 'I will smite 'the shepherd, and the 'SHEEP of the flock will 'be dispersed.'
³² But after I am raised, † I will precede you to GALILEE."
³³ And Peter answering, said to him, "If all should stumble with respect to thee, † I never will be made to stumble."
³⁴ Jesus said to him, † "Indeed, I say to thee, That This night, before † the Cock crow, thou wilt thrice disown me."
³⁵ PETER says to him; "Though doomed to die with thee, I will not disown Thee." And All the DISCIPLES said the same.

* VATICAN MANUSCRIPT.—27. a Cup. 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 xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 26. 1 Cor. x. 16. † 27. Mark xiv. 53. † 28. Exod xxiv. 8; Lev. xvii. 17; Matt. xx. 28; Heb. ix. 22. † 29. Mark xiv. 25, Luke xxii. 18. † 31. Matt. xi. 6; Mark xiv. 27; John xvi. 32. † 31. Zech. xiii. 7. † 32. Matt. xxviii. 7, 10; Mark xiv. 28; John xiv. 27.

† 34. Mark xiv. 30; Luke xxii. 34; John xiii. 38.

έρχεται μετ' αυτων ὁ Ἰησοῦς εἰς χωρίον λεγο-
comes with them the Jesus into a place being
μενον Γεθσημανη, καὶ λέγει τοῖς μαθηταῖς·
called Gethsemane, and he says to the disciples:
Καθίσατε αὐτου, ἕως οὗ ἀπελθῶν προσευξάμαι
Sit you here, while going away I shall pray

εκεῖ. 37 Καὶ παραλάβων τὸν Πέτρον καὶ τοὺς
there. And having taken the Peter and the
δύο υἱοὺς Ζεβεδαιου, ἤρξατο λυπείσθαι καὶ ἀθη-
two sons of Zebedee, he began to be sorrowful and to be
μονεῖν. 38 Τότε λέγει αὐτοῖς· Περὶλυπος
is anguish. Then he says to them; Extremely sorrowful

ἐστὶν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε
is the soul of me to death; remain you here
καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ προελθὼν
and watch you with me. And going forward
μικρὸν, ἐπέσεν ἐπὶ πρόσωπον αὐτου, προσευ-
a little, he fell on face of him, pray-

χομενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν
lag, and saying; O father of me, if possible
ἐστὶ, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
it is, let pass from me the cup this;

πλὴν οὐχ ὡς ἐγὼ θελω, ἀλλ' ὡς σύ. 40 Καὶ
but not as I will, but as thou. And
έρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς
he comes to the disciples, and finds them

καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ
sleeping, and he says to the Peter, So not
ἴσχυσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;
could you one hour to watch with me?

41 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελ-
Watch you and pray you, that not you may
θῆτε εἰς πειρασμὸν· τὸ μὲν πνεῦμα προθυμὸν,
enter into temptation; the indeed spirit ready,

ἢ δὲ σαρὶσ ἀσθενής.
the but flesh weak.

42 Πάλιν, ἐκ δευτέρου ἀπελθῶν, προσήχητο,
Again, a second time going away, he prayed,

* [λέγων·] Πάτερ μου, εἰ οὐκ ἐστὶ δυνατόν τοῦτο
[saying;] O father of me, if not it is possible this
* [τὸ ποτήριον] παρελθεῖν * [ἐκ] ἐμοῦ,] ἐξ ἑνὸς μὴ
[the cup] to pass [from me,] except

αὐτοῦ πίω, γενήθητω τὸ θέλημα σου. 43 Καὶ
it I drink, be done the will of thee. And
ἐλθῶν εὐρίσκει αὐτοὺς πάλιν καθευδόντας·
coming he finds them again sleeping;

(ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)
(were for of them the eyes weighed down;)
44 καὶ ἀφεὶς αὐτοὺς, ἀπελθῶν πάλιν, προσήχητο
and leaving them, going away again, he prayed

ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. 45 Τότε
a third time, the same word speaking; Then
έρχεται πρὸς τοὺς μαθητάς αὐτου, καὶ λέγει
he comes to the disciples of him, and says

αὐτοῖς· Καθευδετε το λοιπον καὶ ἀναπαυεσθε;
to them; Sleep you the remainder and rest you?
ἰδοῦ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
lo, has come nigh the hour, and the son of the man

36 † Then comes JESUS with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

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

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

39 And going forward a little, he fell on his Face, † supplicating and saying, "O my Father, if it be possible, † let this CUP be removed from me; yet not as I will, but as thou wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?"

41 † Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time 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. CUP—omit. 44. from me—omit. 44. AGAIN the SAME Words. 45. the DISCIPLES. 45. for behold. ; 36. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. † 37. Matt. iv. 21. † 38. John xii. 27. ; 39. Mark xiv. 36; Luke xxii. 42; Heb. v. 7. ; 39. John v. 40; vi. 29; Phil. ii. 8. † 41. Mark xiii. 33; xiv. 34; Luke xxii. 46, 47; Eph. vi. 12.

παροδοται εις χειρας αμαρτωνων. ⁴⁶ Εγειρεσθε,
 is delivered up into hands of sinners. Arise,
 αγωμεν· ιδου, ηγγικεν δ' παραδιδους με.
 let us go; lo, has come nigh he delivering up me.

⁴⁷ Και εις αυτου λαλοντος, ιδου, Ιουδας, εις
 And with of him speaking, lo, Judas, one
 των δωδεκα, ηλθε, και μετ' αυτου οχλος πολυς
 of the twelve, came, and with him a crowd great
 μετα μαχαιρων και ξυλων, απο των ερχιερων
 with swords and clubs, from the high-priests
 και πρεσβυτερων του λαου. ⁴⁸ Ο δε παραδιδους
 and elders of the people. He and delivering up
 αυτον, εδωκεν αυταις σημειον, λεγων· "Ον αν
 him, gave to them a sign, saying; Who ever
 φιλησθ, αυτος εστι· κρατησατε αυτον. ⁴⁹ Και
 I may kiss, he it is; seize him. And
 ευθεως προσελθων τω Ιησου, ειπε· Χαιρε ραββι·
 immediately approaching to the Jesus, he said; hail rabbi;
 και κατεφιλησεν αυτον. ⁵⁰ Ο δε Ιησους ειπεν
 and kissed him. The but Jesus said
 αυτω· "Εταιρε, εφ' ο παρει;· Τότε προσελ-
 to him; Companion, for what art thou present? Then coming
 θοντες επεβαλον τας χειρας επι τον Ιησουν,
 they laid the hands on the Jesus,

και εκρατησαν αυτον. ⁵¹ Και ιδου, εις των
 and they seized him. And lo, one of the
 μετα Ιησου, εκτεινας την χειρα, απεσπασε την
 with Jesus, stretching the hand, drew out the
 μαχαιραν αυτου· και παταξας τον δουλον του
 sword of him; and striking the slave of the
 αρχιερωσ, αφειλεν αυτου το ωτιον. ⁵² Τότε
 high-priest, cut off of him the ear. Then
 λεγει αυτω ο Ιησους· Αποστρεψον σου την
 says to him the Jesus: Return thee the
 μαχαιραν εις τον τοπον αυτης· παντες γαρ οι
 sword into the place of her; all for the
 λαβυντες μαχαιραν, εν μαχαίρα απολυνται.
 taking a sword, by a sword shall perish.

⁵³ Η δοκεισ, οτι ου δυναμαι * [αρτι] παρακα-
 Or thinkest thou, that not I am able [now] to en-
 λεσαι τον πατερα μου, και παραστησει μοι
 treat the father of me, and will furnish to me
 πλειους η δωδεκα λεγεωνσ αγγελων; ⁵⁴ Πως
 more than twelve legions of messengers? Now
 ουν πληρωθωσιν αι γραφαι, οτι ουτω δει
 then should be fulfilled the writings, that thus it must
 γενεσθαι.
 be done.

⁵⁵ Εν εκεινη τη ωρα ειπεν ο Ιησους τοις
 In that the hour said the Jesus to the
 οχλοισ· "Ωσ επι ληστην εηλθετε μετα μαχαιρων
 crowds: As upon a robber came you out with swords,
 και ξυλων, συλλαβειν με· καθ' ημεραν * [προς
 and clubs, to take me; every day [with
 υμωσ] εκαθεζομην διδασκων εν τω ιερω, και ουκ
 you] I did sit teaching in the temple, and not
 εκρατησατε με· ⁵⁶ Τωτο δε δλον γεγονεν, ινα
 you seized me. This but all has been done, that

MAN is delivered into the hands of Sinners.

⁴⁶ Arise, let us go; behold! HE, who BETRAYS me, has come."

⁴⁷ Now † while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

⁴⁸ And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast." ⁴⁹ And immediately approaching Jesus, he said, "Hail, Rabbi!" and repeatedly kissed him.

⁵⁰ But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS ON JESUS, and secured him.

⁵¹ And behold, † one of those who were * with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

⁵² Then JESUS says to him, "Return Thy SWORD to its PLACE; † for All who have RECOURSE to the Sword, shall perish by the Sword.

⁵³ Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

⁵⁴ But, in that case, how could the SCRIPTURES be verified, † That thus it must be?"

⁵⁵ 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.

⁵⁶ All this, however, has been done, that the

* VATICAN MANUSCRIPT.—51. with him. 53. now—omit. † 47. Mark xiv. 41; Luke xxii. 47; John xviii. 3; Acts i. 13. † 51. John xviii. 10. † 52. Gen. ix. 6; Rev. xiii. 10. † 54. Isa. liiii. 7; Luke xxiv. 23, 44, 46.

πληρωσιν αἱ γραφαὶ τῶν προφητῶν. Τότε
might be fulfilled the writings of the prophets. Then
οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἐφυγον.
the disciples all, leaving him, they fled.

57 Οἱ δὲ κράτησαντες τὸν Ἰησοῦν, ἀπηγάγον
They and seeing the Jesus, they led
πρὸς Καϊάφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς
to Caiaphas the high-priest, where the scribes
καὶ οἱ πρεσβυτεροὶ συνήχθησαν. 58 Ὁ δὲ
and the elders were assembled. The but

Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακροθεν, ἕως τῆς
Peter followed him at a distance, to the
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶ, ἐκάθητο
palace of the high-priest; and having gone in, sat
μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.
with the attendants, to see the end.

59 Οἱ δὲ ἀρχιερεῖς * [καὶ οἱ πρεσβυτεροὶ] καὶ
The and high-priests [and the elders] and
τὸ συνέδριόν 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 εὑρόν, πολλῶν ψευδομαρτυρῶν προσελ-
not they found, many false-witnesses having
θόντων. Ὑστερον δὲ προσελθόντες δύο * [ψευ-
come. Afterwards but coming two [false-
δομαρτυρεῖς,] 61 εἶπον· Οὗτος εἶπῃ· 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 οἰκοδομήσαι αὐτόν. 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
οὔτι σου καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς
these of thee testify against? The but Jesus

ἤσιωπα. Καὶ * [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν
was silent. And [answering] the high-priest said
αὐτῷ· Εἰσφοκίω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,
to him; I adjure thee by the God of the living,
ἵνα ἡμῖν εἰπῆς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
that to us thou tell, if thou art the Anointed, the son of the

θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας.
God. Says to him the Jesus; Thou hast said.
Πλὴν λέγω ὑμῖν, ἀπ' ἀρτί ὀψεσθε τὸν υἱὸν τοῦ
Besides I say to you, from now you shall see the son of the
ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυναμῆως,
man sitting at right of the power,

καὶ ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
and coming upon the clouds of the heaven.
65 Τότε ὁ ἀρχιερεὺς διερρήξε τὰ ἱμάτια αὐτοῦ,
Then the high-priest rent the clothes of him,

WRITINGS of the PRO-
PHETS might be verified." Then all * his DISCIPLES
deserting him, fled.

57 † And those who AP-
PREHENDED JESUS, con-
ducted him to Caiaphas the HIGH-PRIEST, where
the SCRIBES and ELDERS
were assembled.

58 But PETER followed
him at a distance, to
the PALACE of the HIGH-
PRIEST; and having en-
tered, sat with the AT-
TENDANTS to see the
RESULT.

59 Now the HIGH-
PRIESTS and the whole
SANHEDRIM sought False-
testimony against JESUS,
so that they might deliver
him to death;

60 and they did not find
it, though † Many False-
witnesses came. But at
last, Two approaching,

61 said, "This man de-
clared, † I can destroy the
TEMPLE of GOD, and in
Three Days rebuild it."

62 And the HIGH-PRIEST
answering, said to him,
"Answerest thou anything
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 MESS-
IAH, 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.—50. his DISCIPLES deserting. 50. and the elders—omit:
so Lachmann and Tischendorf. 60. false-witnesses—omit. 61. 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 upon oath; a
false answer was perjury, and even the silence of the person adjured was not deemed inno-
cent. Hence it was that the high-priest had recourse to this measure upon our Lord's dis-
claiming to answer the unfounded accusations which were brought against him, from the
conviction that his judges were predetermined, and that every thing he could say would
be of no avail.

‡ 57. Mark xiv. 53; Luke xlii. 64; John xviii. 12, 13, 24. † 62. Mark xiv. 56—60
61. Matt. xxvii. 40; John ii. 19—22. † 63. Isa. liii. 7; Matt. xxvii. 12, 14. † 64. Dan.
vii. 13; Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xxi. 27; John i. 51; 1 Thess. iv. 16; Rev. i.

λεγων· Ὅτι ἐβλασφημησε· τι ἐτι χρειαυ
 saying: That he blasphemes; what further need
 εχουμε μαρτυρων; ἴδε, νυν ηκουσατε την
 have we of witnesses? see, now you heard the
 βλασφημιαν αυτου. 66 Τι ὑμιν δοκει; οἱ δε
 blasphemy of him. What to you think? they and
 αποκριθεντες εικον· Ενοχος θανατου εστι.
 answering said; Liable to death he is.
 67 Τότε ενεπυσαν εις το προσωπον αυτου, και
 Then they spat into the face of him, and
 εκολαφισαν αυτον· οἱ δε εραπισαν,
 beat with the fist him; they and struck with palms of their hands,
 68 λεγοντες· Προφητευσον ἡμιν, χριστε, τις
 saying; Prophecy to us, O anointed, who
 εστιν ὁ παisas σε;
 is he striking thee?

69 Ὁ δε Πητρος εζω εκαθητο εν τη αυλη.
 The and Peter without sat in the court-yard.
 Και προσηλθεν αυτω μια παιδισκη, λεγουσα·
 And came to him one maid-servant, saying;
 Και συ ησθα μετα Ιησου του Γαλιλαιου. 70 Ὁ
 Also thou wast with Jesus of the Galilee. He
 δε ηρησατο εμπροσθεν αυτων παντων, λεγων·
 but denied in presence of them all, saying;
 Ουκ οίδα, τι λεγεις. 71 Εξελθοντα δε αυτων εις
 Not I know, what thou sayest. Going out and he into
 τον πυλωνα, ειδεν αυτον αλλη, και λεγει τοις
 the portico, saw him another, and says to those
 εκει· Και ουτος ην μετα Ιησου του Ναζωραιου.
 there; Also this was with Jesus of the Nazareth.
 Και παλιν ηρησατο μεθ' ὀρκου· Ὅτι ουκ οίδα
 And again he denied with an oath; That not I know
 τον ανθρωπον. 72 Μετα μικρον δε προσελθοντες
 the man. After a little and approaching
 οἱ εστωτες, εικον τω Πητρω· Αληθης και
 those having stood by, sail to the Peter: Certainly also
 συ εξ αυτων ει· και γαρ ἡ λαλια σου δηλον σε
 thou of them art: even for the speech of thee manifest thee
 ποιει. 74 Τότε ηρξατο καταθεματιζειν, και
 makes: Then he began to curse, and
 ομνυειν· Ὅτι ουκ οίδα τον ανθρωπον. Και
 to swear. That not I know the man. And
 ευθεως αλεκτωρ εφωνησε. 75 Και εμνησθη δ
 instantly a cock crew. And remembered the
 Πητρος του ρηματος του Ιησου, ειρηκotos
 Peter of the word of the Jesus, declaring
 * [αυτω] Ὅτι πριν αλεκτορα φωνησαι, τρις
 [to him:] That before a cock crews, thrice
 απαρνηση με. Και εξελθων εζω, εκλαυσε
 thou wilt deny me. And going out, he wept
 πικρως.
 bitterly.

saying, "He has spoken blasphemy; what further Need have we of Witnesses? behold, now you have heard *the BLASPHEMY.

66 † What is your opinion?" And THEY answering, said, "He deserves to Die."

67 † Then they spat in his FACE, and beat him with their fists; and SOME struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 † Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

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

71 And passing out into the PORTICO, another saw him, and says to those there, "This person was also there with Jesus the NAZARITE."

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

73 And after a while, THOSE who STOOD BY, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee KNOWN."

74 Then he began to curse and to swear, "I know not the MAN." And instantly a Cock crew.

75 And Peter recollected the DECLARATION of JESUS, † "That before a Cock crews, thou wilt thrice disown me." And going out, he wept bitterly.

* VATICAN MANUSCRIPT.—G3. the BLASPHEMY.

75. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *propheteuein*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Kuinool*. † 74. See Note on verse 34.

† 68. Mark xiv. 64. † 67. Isa. 1. 6; lthi. 8; Luke xxii. 63, 64. † 69; Mark xiv. 66; Luke xxii. 55; John xviii. 16—18, 25—27. † 75. See verse 34; Mark xiv. 35; Luke xli. 61, 62; John xiii. 38.

ΚΕΦ. κζ'. 27.

¹ Πρωιας δε γενομενης, 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.

² Και δεησαντες αυτον, απηγαγον, και παρεδωκαν
And binding him, they led, and delivered up
αυτον * [Ποντιω] Πιλατω τω ηγεμονι.
him [to Pontius] Pilate the governor.

³ Τότε ιδων Ιουδας, ο παραδιδους αυτον, οτι
Then seeing Judas, that betraying him, that
κατεκριθη, μεταμεληθεισ απεστρεψε τα τρια
he was condemned, repenting he returned the thirty

κοντα αργυρια τοις αρχιερευσι και τοις πρεσβυ-
pieces of silver to the high-priests and to the elders,

τεροις, ⁴ λεγων. Ημαρτον, παραδους αιμα
saying; I sinned, having delivered up blood

αθων. Οι δε ειπον· Τι προς ημας; Συ οφει.
innocent. They but said; What to us? Thou wilt see.

⁵ Και ριψας τα αργυρια εν τω ναω, ανεχωρησε·
And hurling the pieces of silver in the temple, he withdrew;

και απελθων απηγγεατο. ⁶ Οι δε αρχιερεις,
and having gone forth strangled himself. The and high-priests,

λαβοντες τα αργυρια, ειπον· Ουκ εξεστι βαλειν
taking the pieces of silver, said; Not it is lawful to put

αυτα εις τον κορβαναν, εκει τιμη αιματος εστι.
them into the treasury, since price of blood it is.

⁷ Συμβουλιον δε λαβοντες, ηγορασαν εξ αυτων
Council and taking, they bought with them

τον αγρον του κεραμεως, εις ταφην τοις ξηνοις.
the field of the potter, to bury the strangers.

⁸ Διο εκληθη ο αγρος εκεινος, αγρος αιματος,
Therefore is called the field that, a field of blood,

εως της σημερον. ⁹ Τότε εκπληρωθη το ρηθεν
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

1 † Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.

2 And binding him, they led and delivered him up to Pilate, the GOVERNOR.

3 † 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 Council they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.

8 Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.

9 Then was verified the

* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 1 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *σαροβατικιον*, 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 *κ* ft so privately that his left hand should not know what his right did.—S. Skarpe. † 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. Aeldams, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where no such specification is intended, the article is omitted; Eph. ii. 12; Heb. xi. 13.—Wakefield.

† 1. Mark xv. 1; Luke xxii. 66; John xviii. 28.

† 3. Matt. xxvi. 24, 25.

† 8. Ac

† 12. † 8. Acts i. 19.

δια 'Ιερεμιου του προφητου, λεγοντος· "Και
 through Jeremiah the prophet, saying: "And
 ελαβον τα τριακοντα αργυρια, την τιμην του
 I took the thirty pieces of silver, the price of the
 τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ,
 having been valued, whom they valued from sons of Israel,
 10 και εδωκαν αυτα εις τον αγρον του κεραμεως·
 and gave them for the field of the potter;
 καθα συνεταξε μοι κυριος."

11 Ο δε Ιησους εστη εμπροσθεν του ηγεμονος·
 The and Jesus stood in presence of the governor,
 και επηρωτησεν αυτον ο ηγεμων, λεγων· Συ
 and asked him the governor, saying: Thou
 ει ο βασιλευς των Ιουδαιων; Ο δε Ιησους
 art the king of the Jews? The and Jesus
 εφη αυτω· Συ λεγεις. 12 Και εν τω κατηγο-

ρησθαι αυτου υπο των αρχιερων και των
 caused him by the high-priests and the
 πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει
 elders, nothing he answered. Then says
 αυτω ο Πιλατος· Ουκ ακουεις, ποσα σου
 to him the Pilate; Not thou hearest, how many things of thee
 καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτω
 they bear witness against? And not he answered him
 προς ουδε εν ρημα· ωστε θαυμαζειν τον ηγε-

μονα λιαν.
 error greatly.

15 Κατα δε εορτην ειωθει ο ηγεμων απο-
 At and a feast was accustomed the governor to
 λειν ενα τω οχλω δεσμιον, ον ηθελον
 release one to the crowd prisoner, whom they wished.

16 Ειχον δε τότε δεσμιον επισημον, λεγομενον
 They had then a prisoner noted, being called
 Βαραββαν. 17 Συνηγημενων ουν αυτων, ειπεν
 Barabbas. Having being assembled then of them, said
 αυτοις ο Πιλατος· Τινα θελετε απολυσω υμιν;
 to them the Pilate; Which wish you I release to you?

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e.g., some copyist mistaking *Zou*, 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 K'lder 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. 1-3) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (ix. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is now that this prophet was found of reading in the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 15.)" † 10. Some very ancient authorities cited by Origen, read "Jesus, the son of Abbas;" which Micheli says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honor to the name.

† 9. Zech. xi. 12, 13. † 11. Mark xv. 2; Luke xxiii. 3; John xviii. 33.
 Mark xv. 6 Luke xxiii. 17; John xviii. 39.

WORD SPOKEN through
 † Jeremiah the PROPHET,
 saying, † "And I took
 "the THIRTY Shelds, (the
 "price at which they val-
 "ued the PRECIOUS ONE,
 "from the SONS of Israel,
 "and gave them
 "for the POTTER'S FIELD,
 "even as the Lord directed
 "me."

11 And JESUS stood be-
 fore the GOVERNOR; and
 HE asked him, saying,
 † "Art thou the KING of
 the JEWS?" And JESUS
 replied, "Thou sayest."

12 But he made no re-
 ply to the accusations of
 the HIGH-PRIESTS and the
 ELDERS.

13 Then PILATE says to
 him, "Dost thou not hear
 how many things they
 testify against thee?"

14 And he gave him
 no answer, not even one
 word; so that the GOV-
 ERNOR was greatly sur-
 prised.

15 † And at each Feast
 the GOVERNOR was ac-
 customed to release to
 the CROWD one Prisoner,
 whom they wished.

16 And they had then
 a well-known Prisoner,
 named † Barabbas.

17 Therefore, being as-
 sembled, PILATE said to
 them, "Which do you
 wish that I release to you?"

Βαραββαν : ἢ Ἰησοῦ, τοῦ λεγομένου Χριστοῦ ;
Barabbas? or Jesus, the being called Christ?

18 Ἦιδει γὰρ, ὅτι δια φόβου παρεδωκαν αὐτον.
He knew for, that through envy they had delivered up him.

19 Καθημενου δε αὐτου ἐπι τοῦ βηματος, ἀπε-
Being seated and of him upon the tribunal, sent

τειλε πρὸς αὐτον ἢ γυναῖκα αὐτου, λεγομενα:
to him the wife of him, saying.

Μηδεν σοι και τῷ δικαίῳ ἐκείνῳ: πολλα γὰρ
Nothing to thee and to the just one that; many things for

επαθον σημερον κατ' οὐραν δι' αὐτον. **20** Οἱ
I suffered this day in a dream because of him. The

δε ἀρχιερεῖς και οἱ πρεσβυτεροι ἐπεισαν τοὺς
but high-priests and the elders persuaded the

οχλους, ἵνα αἰτησῶνται τὸν Βαραββαν, τὸν δε
crowds, that they should ask the Barabbas, the and

Ἰησοῦν ἀπολεσωσιν. **21** Ἀποκριθεῖς δε ὁ ἡγεμῶν
Jesus they might destroy. Answering and the governor

εἶπε αὐτοῖς: Τίνα θελετε ἀπο τῶν δυο ἀπολῶσω
said to them: Which wish you of the two I shall release

ὑμῖν: Οἱ δε εἶπον: Βαραββαν. **22** Λεγει αυ-
to you? They said said: Barabbas. He says to

τοὺς Πιλατος: Τι οὐν ποιησω Ἰησοῦν, τὸν
them the Pilate: What then shall I do Jesus, the

λεγομενον Χριστον: Λεγουσιν * [αὐτῷ] πάντες:
being called Christ? They say [to him] all;

Σταυρωθητω. **23** Ὁ δε ἡγεμῶν εφη: Τι γὰρ
Let him be crucified. The and governor said: What for

κακον εποίησεν: Οἱ δε περισσως ἐκραζον;
evil has he done? They but vehemently cried,

λεγοντες, Σταυρωθητω,
saying: Let him be crucified.

24 Ἴδων δε ὁ Πιλατος ὅτι οὐδεν ὠφελεῖ,
Seeing and the Pilate that nothing profits,

ἀλλὰ μᾶλλον θορυβος γινεται, λαβων ὕδωρ,
but rather a tumult is made, taking water,

ἀπενίψατο τὰς χεῖρας ἀπεναντι τοῦ οχλου,
he washed the hands before the crowd,

λεγων: Ἄθως εἰμι ἀπο τοῦ αἵματος * [τοῦ
saying: Innocent I am from the blood [of the

δικαιου] ταυταν ὑμεῖς ὀφείθε. **25** Καὶ ἀποκρι-
just] of this: you shall see. And answer-

θεῖς πᾶς ὁ λαὸς εἶπε: Τὸ αἷμα αὐτου ἐφ' ἡμᾶς,
ing all the people said: The blood of him upon us,

και ἐπι τὰ τέκνα ἡμῶν. **26** Τότε ἀπελυσεν
and upon the children of us. Then he released

αὐτοῖς τοῦ Βαραββαν, τὸν δε Ἰησοῦν φραγελ-
to them the Barabbas, the and Jesus having

λωσας παρεδωκεν, ἵνα σταυρωθῇ.
scourged he delivered up, that he might be crucified.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμονος παραλα-
Then the soldiers of the governor taking

Barabbas? or THAT Jesus who is named Christ?

18 For he knew THAT they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his WIFE sent to him, saying, 'Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him.'

20 † But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR answering, said to them, "Which of the TWO do you wish me to release to you?" And they said, * "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named, Christ?" They all say, "Let him be crucified."

23 And * HE said, (No;) "for what Evil has he done?" But THEY vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, † taking Water, he washed his hands before the crowd, saying, "I am innocent of * this BLOOD; see you to it."

25 And All the PEOPLE answering, said, † "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

* VATICAN MANUSCRIPT.—21. BARABBAS. 24. JUS2.—mit. 24. HIS BLOOD; 230.

22. to him—omit.

23. HE said.

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

† 20. Mark xv. 11; Luke xxiii. 13; John xviii. 40; Acts lii. 14.

‡ 24. Deut. xxi. 6

‡ 25. Deut. xix. 10; Acts v. 28.

βοητες τον Ιησουν εις το κραιτωριον, συνηγα-
the Jesus into the judgment hall, they gathered
γον επ' αυτον ολην την σπειραν. ²⁸ **Και εκδυ-**
together to him whole the company. And having
σαντες αυτον, περιεθηκαν αυτω χλαμυδα κοκκι-
stripped him, they put on to him a soldier's cloak scar-
νην. ²⁹ **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 γονυπετησαντες
on the right of him; and bending the knee
εμπροσθεν αυτου, ενεκαιζον αυτω, λεγοντες.
in presence of him, mocked him, saying:
Χαιρε, ο βασιλευς των Ιουδαιων. ³⁰ **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
ετυκτου εις την κεφαλην αυτου. ³¹ **Και οτε**
struck on the head of him. And when
ενεκαιζαν αυτω, 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. ³² **Εξερχομενοι**
away him into the to be crucified. Going out
δε, ειρον ανθρωπον Κυρηναιον, ονοματι Σιμωνα,
and, they met a man a Cyrenian, by name Simon;
τουτον ηγγαρευσαν, ινα αρη τον σταυρον
him they compelled, that he might carry the cross
αυτου. ³³ **Και ελθοντες εις τοπον λεγομενον**
of him. And coming into a place being called
Γολγοθα, ο εστι λεγομενον κраниου τοπος,
Golgotha, which is being called of a skull a place,
³⁴ **εδωκαν αυτω πικριν οξος μετα χολης μεμιγ-**
they gave to him to drink vinegar with gall having been
μενον, και γευσαμενος, ουκ ηθελε πικριν.
mixed; and having tasted, not he would drink.
³⁵ **Σταυρωσαντες δε αυτον, διεμερισαντο τα**
Crucifying and him, they divided the
ιματια αυτου, βαλλοντες κληρον. ³⁶ **Και καθη-**
garments of him, casting a lot. And being
μενοι ετηρουν αυτον εκει. ³⁷ **Και επεθηκαν**
seated they watched him there. And they placed

led JESUS into the † PRÆ-
 TORIUM, gathered together
 against him the Whole
 COMPANY.

28 And * clothing him,
 † they put on him a sol-
 dier's †scarlet Cloak.

29 † And wreathing a
 Crown of Acanthus, they
 placed it on his HEAD, and
 put a Reed in his RIGHT
 hand; and kneeling before
 him, they mocked him,
 saying, "Hail, * King of
 the Jews!"

30 † And spitting on him,
 they took the REED, and
 struck him on the HEAD.

31 And when they had
 insulted him, they divest-
 ed him of the SOLDIER'S
 CLOAK, and clothed him
 with his own RAIMENT,
 and led him away to be
 CRUCIFIED.

32 † And going out, they
 met a Cyrenian, named
 Simon; him they compel-
 led to carry his cross.

33 And having arrived
 at a Place called Golgo-
 tha, which is called, a
 Place of a Skull,

34 † they gave him
 * Wine to drink, mixed
 with Gall; which, hav-
 ing tasted, he would not
 drink.

35 † And after nailing
 him to the cross, they
 distributed his GARMENTS
 by Lot. †

36 And sitting down,
 they watched him there.

37 And over his HEAD

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

29. King of the Jews.

† 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 *clamyra* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

† 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the *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. 19.
 † 30. Isa. 1. 6. † 32. Mark xv. 21; Luke xxiii. 26. † 34. Psa. lxxix. 21. † 35
 Psa. xxiii. 19; John xix. 23.

επινω της κεφαλης αυτου την αιτιαν αυτου
 above the head of him the accusation of him
 γεγραμμενην. "Ουτος εστιν Ιησους ο βασιλευς
 having been written; "This is Jesus the king
 των Ιουδαιων."
 of the Jews."

38 Τότε σταυρουνται συν αυτω δυο λησται.
 Then were crucified with him two robbers;
 εις εκ δεξιων, και εις εξ ευωνυμων. 39 Οι
 one by right, and one by left. Those

δε παραπορευομενοι εβλασφημου αυτου,
 and passing along reviled him,
 κινουντες τας κεφαλαις αυτων, 40 και λεγον-
 shaking the heads of them, and say-
 tes. "Ο καταλων τον ναον, και εν τριπιν
 ing; He overthrowing the temple, and in three
 ημεραις οικοδομων, σωσον σεαυτον ει υιος
 days building, save thyself; if a son

ει του θεου, καταβηθι απο του σταυρου.
 thou art of the God, come down from the cross.

41 Ομοιωσ δε και οι αρχιερεις, εμπαιζοντες μετα
 Likewise and also the high-priests, mocking with
 των γραμματεων και πρεσβυτερων, ελεγον.
 the scribes and elders, said;

42 Αλλους ησωσεν, εαυτον ου δυναται σωσαι ει
 Others he saved, himself not is able to save; if
 βασιλευς Ισραηλ εστι, καταβατω νυν απο του
 a king of Israel he is, let him come down now from the
 σταυρου, και πιστευσομεν αυτω. 43 Πεποιθεν
 cross, and we will give credit to him. He trusted

επι του θεου ρυσασθω νυν αυτον, ει θελει
 in the God; let him rescue now him, if he wist es
 αυτον ειπε γαρ. "Οτι θεου ειμι υιος. 44 Το
 him; he said for; That of God I am a son. That

δ' αυτο και οι λησται, οι συσταυρωθεντες
 through it also the robbers, those being crucified
 αυτω, ωνειδιζον αυτον.
 with him, reproached him

45 Απο δε ικτης ωρας σκοτος εγενετο επι
 From now sixth hour darkness was on
 πασαν την γην, εως ωρας εννατης. 46 Περι δε
 all the land, till hour ninth. About and
 την εννατην ωραν ανεβοησεν ο Ιησους φωνη
 the ninth hour cried out the Jesus with a voice

μεγαλη, λεγων Ηλι, ηλι: λαμα σαβαχθανι;
 great, saying; Eli, Eli; lama sabachthani;
 τουτ' εστι. Θεε μου, θεε μου ινατι με εγκατε-
 that is; O God of me, O God of me: why me hast thou
 λησεν; 47 Τινες δε των εκει εστωτων, ακου-
 forsaken? Some and of those there standing, having
 σαιτες, ελεγον. "Οτι Ηλιαν φωνει ουτος. 48 Και
 heard, said; For Elias he cries this. And
 ευθεως δραμων εις εξ αυτων, και λαβων
 immediately running one of them, and taking
 σπογγον, πλησας τε οξους, και περιθεισ
 a sponge, filling and of vinegar, and attaching

† they placed his ACCUSA-
 TION in writing, "This is
 JESUS, the KING of the
 JEWS."

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

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

40 and saying, "DES-
 TROYER of the TEMPLE!
 and Builder of it in Three
 Days, save thyself. If thou
 art a Son of * God come
 down from the cross."

41 In like manner also,
 the HIGH-PRIESTS with
 the SCRIBES and Elders,
 deriding, said,

42 "He saved Others;
 Himself he cannot save.
 * Is he the King of Is-
 rael? let him now descend
 from the cross, and we
 will believe * on him.

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

44 THOSE ROBBERS also,
 who were CRUCIFIED with
 him, reproached him.

45 † Now from the Sixth
 Hour there was † Darkness
 on All the LAND till the
 ninth Hour.

46 And about the NINTH
 Hour, JESUS exclaimed,
 with a loud Voice, saying,
 "Eli, Eli, lama sabach-
 thani?" that is, "My God!
 my God! why hast thou
 forsaken me?"

47 And some of THOSE
 STANDING there, hearing
 him, said, "He calls for
 Elijah."

48 † And immediately
 one of them ran, and tak-
 ing a Sponge filled it with
 Vinegar, and putting it

* VATICAN MANUSCRIPT.—40. God. 42. Is he the King of Israel? 42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 27. Mark xv. 20; Luke xliii. 38; John xix. 19. † 28. Isa. liii. 12. † 39. Psal. lxx. 7; eccl. 25. † 46. Mark xv. 33; Luke cxliii. 44. † 48. Psal. lxxix. 21.

καλαμῶν, ἐπότιζεν αὐτὸν. 49 Οἱ δὲ λοιποὶ
 to a reed, gave to drink him. The but others
 ἔλεγον· Ἀφες· ἴδωμεν, εἰ ἐρχεται Ἠλίας,
 said; Leave alone; we may see, if comes Elias,
 σωσάντων αὐτὸν. 50 Ὁ δὲ Ἰησοῦς, πάλιν κρᾶξας
 will be saving him. The then Jesus, again crying
 φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.
 with a voice great, resigned the breath.

51 Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
 And lo, the curtain of the temple was rent
 εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσ-
 into two, from above to below; and the earth was
 εἰσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ
 shaken, and the rocks were rent, and the
 μνημεῖα ἀνεῴχθησαν· καὶ πολλὰ σώματα τῶν
 tombs were opened; and many bodies of the
 κοιμημένων ἁγίων ἤγερθη, 53 καὶ ἐξελθόντες
 having been asleep holy ones were raised, and coming forth
 ἐκ τῶν μνημείων, μετὰ τῆς ἐγερσεως 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.

54 Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτοῦ
 The and centurion and those with him
 τηροῦντες τοῦ Ἰησοῦν, ἰδόντες τὸν σεισμόν
 watching the Jesus, seeing the earthquake
 καὶ τὰ γενομένα, ἐφοβήθησαν σφοδρᾶ,
 and the things being done, they were afraid much,
 λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.
 saying; Truly of God a son was this.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-
 Were and there women many from a dis-
 ροθεν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ
 tance beholding; who followed the Jesus
 ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· 56 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 μητῆρ, καὶ ἡ μητῆρ τῶν
 James and Joses mother, and the mother of the
 υἱῶν Ζεβεδαιου.
 sons of Zebedee.

57 Ὁψίας δὲ γενομένης, ἦλθεν ἄνθρωπος
 Evening and being come, came a man
 πλουσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα Ἰωσήφ, ὃς
 rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

49 But OTHERS said, "Let him alone; let us see whether Elijah will come to save him."

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

51 † And, behold, † the VEIL of the TEMPLE was rent in Two: from top to bottom; and the EARTH trembled, and the ROCKS were rent;

52 and the TOMBS were opened; and Many Bodies of the SLEEPING SAINTS were raised;

53 and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

54 † Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE, and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

55 And many Women were there, † beholding at a distance; these had followed JESUS from GALLILEE, ministering to him;

56 among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the MOTHER of the sons of Zebedee.

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

* VATICAN MANUSCRIPT.—49, him. And another took a spear, and pierced his side, and there came out blood and water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it. † 53. 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.—*Nacknight*

‡ 50. Mark xv. 37; Luke xxiii. 47. † 51. Exod. xxvi. 31; † Chron. iii. 14. † 54. Mark xv. 42; Luke xxiii. 50; John xix. 43.

καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ Οὗτος
 also himself was disciplined to the Jesus. He
 προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ
 coming to the Pilate requested the body of the
 Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι
 Jesus. Then the Pilate ordered to be given
 τὸ σῶμα. ⁵⁹ Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ,
 the body. And taking the body the Joseph,
 ἐνετυλίξεν αὐτὸ σινδῶνι καθάρῃ. ⁶⁰ καὶ ἐθήκεν
 wrapped it fine linen cloth clean: and laid
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατομη-
 it in the new of himself tomb, which he had
 σεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μεγάλῳ
 hewn in the rock; and having rolled a stone great
 τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. ⁶¹ Ἦν δὲ
 of the door of the tomb, he went away. Was and
 ἐκεῖ Μαρία ἡ Μαγδαληνῆ, καὶ ἡ ἄλλη Μαρία,
 there Mary the Magdalene, and the other Mary,
 καθήμεναι ἀπέναντι τοῦ ταφου.
 sitting over against the sepulchre.

⁶² Τῇ δὲ ἐπαυριῶν, ἣτις ἐστὶ μετὰ τὴν παρα-
 The now next day, which is after the prepa-
 ρασκευῆν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
 ration, were assembled the high-priests and the Phari-
 σαιοὶ πρὸς Πιλάτον, ⁶³ λέγοντες· Κύριε,
 sists to Pilate, saying; O sir,
 ἐμνησθημεν, ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτι-
 we remember, that that the deceiver said while
 ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ Κε-
 living; After three days I will arise. Do
 λεύσον οὖν ἀσφαλίσθαι τὸν ταφὸν ἕως
 thou command therefore to be made fast the tomb till
 τῆς τρίτης ἡμέρας, μὴποτε ἐλθόντες οἱ μαθη-
 the third day, lest coming the disci-
 τὰι αὐτοῦ, κλεψώσιν αὐτὸν, καὶ εἰπῶσι τῷ
 ples of him, might steal him, and might say to the
 λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἐστὶ
 people; He has been raised from the dead; and will be
 ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ⁶⁵ Εἶπῃ
 the last fraud worse of the first. Said
 αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδιαν ὑπάγετε,
 to them the Pilate; You have a guard; go you,
 ἀσφαλίσασθε, ὡς οἰδατε. ⁶⁶ Οἱ δὲ πορευθέντες
 make fast, as you know. They and going
 ἠσφάλισαν τὸν ταφὸν, σφραγίσαντες τὸν
 made fast the tomb, having sealed the
 λίθον, μετὰ τῆς κουστωδίας.
 stone, with the guard.

† Joseph, who also himself was disciplined to JESUS.

58 We going to PILATE requested the BODY of JESUS. Then PILATE ordered * it to be given.

59 And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

60 † and laid it in his own NEW Tomb, which he had excavated in the ROCK; and having rolled a great Stone to the DOOR of the TOMB, he departed.

61 And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

62 Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

63 saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'

64 Command, therefore, the TOMB be made secure till the THIRD Day, lest * the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so, the LAST ERROR would be worse than the FIRST."

65 PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

66 And departing, THEY secured the TOMB with the GUARD, † having sealed the STONE.

* VATICAN MANUSCRIPT.—58. It to be given.

61. the DISCIPLES.

† 62. *Paraskewe* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, 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. lili. 9. † 63. Matt xvi. 21; xvii. 23; xx. 19; xvi. 61; Mark viii. 31; x. 34; Luke ix. 23; xviii. 28; xxiv. 7, 2; John ii. 19. † 66. Dan. vi. 19.

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 απεκυ-
 of a lord, descending from heaven, approaching rolled
 λισε τον λιθον * [απο της θύρας,] και εκαθητο
 away the stone [from the door,] and sat
 επανω αυτου. 3 Ην δε η ιδεα αυτου ως αστρα-
 upon it. Was and the aspect of him like light-
 πη, και το ενδυμα αυτου λευκον ωσει χιων.
 ning, and the garments of him white as snow.
 4 Απο δε του φοβου αυτου εσεισθησαν οι
 From and the fear of him shook the
 τηρουντες, και εγενοντο ωσει νεκροι. 5 Αποκ-
 keepers, and became as dead (men.) An-
 ριθεισιν δε ο αγγελος ειπεταις γυναιξη· Μη
 swerin; and the messenger said to the women; Not
 φοβεισθε υμεις· οίδα γαρ, οτι Ιησους των
 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, καθώς ειπε. Δευτε, ιδετε
 he has been raised for, even as he said. Come, see
 του τοπου, όπου εκειτο ο κυριος. 7 Και ταχυ
 the place, where lay the Lord. And quickly
 πορευθεισαι ειπατε τοις μαθηταις αυτου, οτι
 going will 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 οφειθε·
 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 εκπο-
 form the disciples of him. [As and they
 ευουνο απαγγειλαι τοις μαθηταις αυτου,] και
 went to inform the disciples of him,] and
 ιδου, ο Ιησους απητησεν αυταις, λεγων·
 lo, the Jesus met them, saying;
 Χαιρετε. Αι δε προσελθουσαι εκρατησαν αυτου
 Hail you. They and having approached laid hold of him
 τους ποδας, και προσεκυνησαν αυτω. 10 Τότε
 the feet, and prostrated to him. Then
 λεγει αυταις ο Ιησους· Μη φοβεισθε· υπαγετε,
 says to them the Jesus; Not be afraid; go you,
 απαγγειλατε τοις αδελφοις μου, ινα απελθωσιν
 inform to the brethren of me, so that they may go
 εις την Γαλιλαιαν, κακει με οψονται.
 into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 † Now after the Sab-
 bath, as it was DAWNING
 to the first day of the
 Week, Mary of MAGDALA,
 and the OTHER Mary,
 went to see the TOMB.

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

3 † And his APPEAR-
 ANCE was like Lightning,
 and his VESTMENTS white
 as Snow;

4 and from FEAR of him
 the GUARDS trembled, and
 became as Dead men.

5 And the ANGEL an-
 swering, said to the WO-
 MEN, "Be not you afraid;
 for I know that you seek
 THAT Jesus who was CRU-
 CIFIED.

6 He is not here; for he
 has been raised, even as
 he said. Come, see the
 PLACE where * he lay.

7 And immediately go
 and tell his DISCIPLES
 that he has been raised
 from the DEAD; and, be-
 hold, † he precedes you to
 GALILEE; there you will
 see Him; behold, I have
 told you."

8 And coming out im-
 mediately from the TOMB,
 with Fear and great Joy,
 they ran to tell his DIS-
 CIPLES.

9 † And, behold, Jesus
 met them, saying, "Re-
 joice!" And THEY having
 approached, clasped his
 FEET, and prostrated to
 him.

10 Then Jesus says to
 them, "Be not afraid; go
 † inform my brethren, so
 that they may go to GALI-
 LEE, and there they will
 see Me."

* VATICAN MANUSCRIPT.—2. from the door—omit.
 † 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. † 3. Dan x. 6. † 7. Matt. xxvi. 33.
 Mark xvi. 2. † 6. Mark xvi. 9; John xx. 14. † 10. John xx. 17; Rom. viii. 28.

11 Πορευομενων δε αυτων, ιδου, τινες της
Going away and of them, lo, some of the
 Κουστωδιαις, ελθοντες εις την πολιν, απηγγειλαν
keepers, coming into the city, told
 τοις αρχιερευσιν παντα τα γενομενα. 12 Και
to the high priests all the (things) having been done. And
 συναχθεντες μετα των πρεσβυτερων, συμβου-
being assembled with the elders, counsel
 λιον τε λαβοντες, αργυρια ικανα εδωκαν τοις
and taking, pieces of silver sufficient they gave to the
 στρατιωταις, λεγοντες. 13 Ειπατε, 'Οτι οι
soldiers, saying; Say you, That the
 μαθηται αυτου, νυκτος ελθοντες, εκλεψαν
disciples of him by night coming, stole
 αυτου, ημων κοιωμενων. 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 αμεριμνους ποιησομεν. 15 Οι δε λαβ-
and you free from care we will make. They and having
 οντες τα αργυρια, εκποιησαν ως εδιδαχθησαν.
received the pieces of silver, did as they were taught.
 Και διεφημισθη ο λογος ουτος παρα Ιουδαιοις
And is spread abroad the word this among Jews
 μεχρι της σημερον.
till the day.

16 Οι δε ενδεκα μαθηται εκπορευθησαν εις την
The and eleven disciples went to the
 Γαλιλαιαν, εις το ορος, ου εταξατο αυτοις ο
Gallilee, 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
 θετες μαθητευσατε παντα τα εθνη, βαπτιζον-
forth disciple you all the nations, immers-
 τες αυτους εις το ονομα του πατρος και του
ing them into the name of the father and of the
 υιου και του αγιου πνευματος· 20 διχασκοτες
son; and of the holy spirit; teaching
 αυτους τηρειν παντα, οσα εντειλαμην υμιν.
them to observe all, whatever I have charged you.
 Και ιδου, εγω μεθ' υμων ειμι πασας τας ημερας,
And lo. I with you am all the days,
 εως της συντελειαις του αιωνου.
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDEERS, and taking Counsel, they gave a good many shekels to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'

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

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to * THIS day.

16 And the ELEVEN DISCIPLES went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but SOME doubted.

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

19 † Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 † teaching them to observe all things which I have enjoined upon you; and, behold, ‡ am with you all the DAYS, till the CONSUMMATION of the AGE."

* ACCORDING TO MATTHEW.

* VATICAN MANUSCRIPT.—15. THIS DAY.

Subscription—ACCORDING TO MATTHEW.

† 15. Matt. xi. 27; John iii. 25; v. 22; xiii. 3; xvii. 2; Rom. xiv. 9; 1 Cor. xii. 27; Eph. i. 10, 21; Phil. ii. 9, 10; 1 Pet. i. 22. ‡ 10. Mark xvi. 15; Luke xxiv. 44; Rom. x. 18; Col. i. 23. † 20. Acts ii. 42.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.

[GLAD TIDINGS] BY MARK.

* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

¹ Ἀρχὴ τοῦ ευαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ
 A beginning of the glad tidings of Jesus Christ, a son
 του θεοῦ. ² Ὡς γέγραπται ἐν Ἠσαΐα τῷ προ-
 of the God. As it is written in Esaias the pro-
 φητῇ· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου
 phet; “Lo, I send the messenger
 μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
 of me before face of thee, who will prepare the
 ὁδὸν σου. ³ Φωνὴ βοῶντος ἐν τῇ ἐρημῷ· Ἐτοι-
 way of thee. A voice crying out in the desert; Make
 μασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
 you ready the way of a lord, straight make you the
 τριβῶν αὐτοῦ.” ⁴ Ἐγένετο Ἰωάννης βαπτίζων
 beaten ways of him; “ Was Joha dipping
 ἐν τῇ ἐρημῷ, καὶ κηρυσσὼν βαπτισμᾶ μετα-
 in the desert, and publishing a dipping of refor-
 νοίας εἰς ἀφεσὶν ἁμαρτιῶν. ⁵ Καὶ ἐξέπορευετο
 mation into forgiveness of sins. And went out
 πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-
 to him all the Judea country, and the Jeru-
 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. ⁶ Ἦν δὲ Ἰωάννης ἐνδεδυ-
 the sins of them. Was now Joha having been
 μένος τριχᾶς καμηλοῦ, καὶ ζώνην δερματίνην
 clothed hairs of a camel, and a belt made of skin
 ἔρι τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
 around the loins of him, and eating locusts and
 μέλι ἀγρίον. ⁷ Καὶ ἐκήρυσσε λέγων· Ἐρχεται
 honey wild. And he cried out saying; Cometh
 ὁ ἰσχυρότερος μου ὀπίσω * [μου,] οὐ οὐκ
 the mightier of me after [me,] of whom not
 εἰμι ἰκανὸς κύναις λυσαὶ τὸν ἵμᾶντα τῶν
 I am worthy bowed down to loose the string of the
 ὑποδημάτων αὐτοῦ. ⁸ 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.

⁹ * [Καὶ] ἐγένετο ἐν ἐκεῖναις ταῖς ἡμέραις,
 [And] it came to pass in those the days,
 ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ
 came Jesus from Nazareth of the Galilee, and

CHAPTER I.

1 The Beginning of the
 GLAD TIDINGS of Jesus
 Christ, the SON of * God;
 2 as it is written * † in
 the PROPHETS, † “Behold,
 “I send my MESSENGER
 “before thy Face, who will
 “prepare thy WAY.
 3 † “A Voice proclaim-
 ing in the DESERT, Pre-
 pare the WAY for the
 “Lord, make the HIGH-
 “WAYS straight for him.”
 4 † John was immersing
 in the DESERT, and pub-
 lishing an Immersion of
 Reformation for Forgive-
 ness of Sins.
 5 † And resorted to him
 ALL the COUNTRY OF JU-
 DEA, and all THOSE of
 Jerusalem, and were im-
 mersed by him in the
 RIVER JORDAN, confessing
 their SINS.
 6 † Now John was cloth-
 ed in Camel’s Hair, with
 a Leathern Girdle encir-
 cling his WAIST; and
 eating Locusts and Wild
 Honey.
 7 And he proclaimed,
 saying, † “The POWERFUL
 ONE COMES AFTER ME; for
 whom I am not worthy
 to stoop down and untie
 the STRINGS of his SAND-
 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-

* 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 ver-
 sions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which
 the nearest is not from Isaiah, but from Malachi; and as the Jews often say, “As it is writ-
 ten 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. iji. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; I.uke iii. 4;
 John i. 23. † 4. Matt. iii. 1; Luke iii. 3; John iii. 23. † 5. Matt. iii. 5. † 6.
 Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xiii. 25. † 8. Acts i. 5; ii. 2—4,
 xl. 16; xix. 4; 1 Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

βαπτισθη ὑπο Ἰωαννου εἰς τὸν Ἰορδάνην. 10 Καὶ

εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζο-

μενούς τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς

περιστερὰν, καταβαίνον ἐπ' αὐτὸν. 11 Καὶ

φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· "Σὺ εἶ ὁ

υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα."

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς

τὴν ἔρημον. 13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας

τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα,

καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-

κονοῦν αὐτῷ.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,

ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρῦσσω

τὸ εὐαγγέλιον * [τῆς βασιλείας] τοῦ θκοῦ,

15 καὶ λέγων· Ὅτι πεπληρώται ὁ καιρὸς, καὶ

ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ

πιστεύετε ἐν τῷ εὐαγγελίῳ. 16 Περὶ αὐτῶν δὲ

παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα

καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλομένους

ἀμφιβληστρὸν ἐν τῇ θάλασσῃ· ἦσαν γάρ

ἄλιεῖς. 17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε

ἰσθῆσά μου, καὶ ποιήσω ὑμᾶς γενεσθῆναι ἄλιεῖς

ἀνθρώπων. 18 Καὶ εὐθὺς ἀφεῖρες τὰ δίκτυα

αὐτῶν, ἠκολούθησαν αὐτῷ. 19 Καὶ πρὸς

* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τοῦ τοῦ

Σεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,

καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ

δίκτυα· 20 καὶ εὐθὺς ἐκάλεσέν αὐτούς. Καὶ

immersed by John in the JORDAN.

10 † And ascending from the WATER, instantly he

saw the HEAVENS opening, and the SPIRIT, like

a Dove descending upon him.

11 And a Voice came from the HEAVENS, say-

ing, † "Thou art my SON, the BELOVED; in thee I

delight."

12 † And immediately the SPIRIT sent Him forth

into the DESERT.

13 And he was in the DESERT forty Days, being

tempted by the ADVER-

SARY; and was among the WILD BEASTS; and

the ANGELS served him.

14 † Now after JOHN was imprisoned, JESUS

came into GALILEE, publishing the GLAD TIDINGS

of GOD,

15 and saying, † "The TIME has been accom-

plished, and GOD'S ROYAL MAJESTY has approached;

† Reform, and believe in the GOOD MESSAGE."

16 † * And as he was passing along by the LAKE

of GALILEE, he saw SI-

MON, and Andrew * the BROTHER of SIMON, cast-

ing a Drag into the LAKE; for they were Fish-

ermen.

17 And JESUS said to them, "Come, follow me;

and I will make you Fish-

ers of Men.

18 And instantly † leav-

ing * the NETS, they fol-

lowed him.

19 † And going forward a little, he saw THAT

JAMES who is the son of ZEBEDEE, and John his

BROTHER; they also were in the BOAT repairing the

NETS;

20 and he immediately

* VATICAN MANUSCRIPT.—† In thee I delight. 14. of the KINGDOM.—mit. 17. And as he was passing along by.— 18. the BROTHER of SIMON, casting. 18. the NETS.—omit. † 10. Matt. iii. 16; John i. 32. † 11. Mark ix. 7. † 12. Matt. iv. 1; Luke iv. 1; † 14. Matt. iv. 12, 23. † 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10. † 15. Matt. iv. 17; † 16. Matt. iv. 10; Luke v. 4. † 18. Mat. xix. 27; Luke v. 11. † 19. Matt. iv. 21.

αφευτες του πατερα αυτων Ζεβεδαιου εν
 leaving the father of them Zebedee in
 τη πλοιη μετα των μισθωτων, απηλθον
 the ship with the hirelings, they went
 οπισω αυτου.
 after him.

21 Και εισπορευονται εις Καπερναουμ· και
 And they went into Capernaum; and
 ευθεως τοις σαββασιν εισελθων εις την συνα-
 immediately to the sabbath going into the syna-
 γωγην, εδιδασκε. 22 Και εξακλυσσοντο 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 ανεκραζε, 24 λεγων·
 spirit unclean, and he cried out, saying,
 * [Εα,] τι ημιν και σοι, Ιησου Ναζαρενε,
 [Let alone,] what to us and to thee, Jesus O Nazarene,
 ηλθες απολεσαι ημας; οίδα σε τις ει, ο
 someth 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 εθαμβηθησαν παντες, ωστε συζητειν
 And they were astonished all, so as to reason
 προς αυτους, λεγοντες· Τι εστι τουτο, τις η
 among themselves, saying; What is this? what the
 διδαχη η καιρη 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 πυρεσσουσα· και ευθεως
 of Simon was laid down having a fever; and immediately
 λεγωνσιν 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 HIREB 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 Authority he commands even the IMPURE SPIRITS, and they obey him."

28 And his FAME soon spread abroad * every-where throughout the Entire 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 MOTHER-IN-LAW lay sick of a fever, and forthwith they spoke to him about her.

31 And approaching, he

* VATICAN MANUSCRIPT.—24. Let alone—omit. 27. with themselves. 27. A new Doctrine? With Authority. 28. everywhere throughout. † 21. Matt. iv. 13; Luke iv. 31. † 22. Matt. vii. 28. † 23. Luke iv. 33. † 24. Matt. viii. 29. † 25. ver. 34; Mark iii. 12. † 26. Mark ix. 20. † 27. Matt. viii. 14; Luke iv. 38. † 28. Matt. ix. 20. † 29. Matt. ix. 20.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
 he raised her, having laid hold of the hand of her;
 καὶ ἀφήκεν αὐτὴν ὁ πυρετός * [εὐθὺς·] καὶ
 and left her the fever [immediately,] and
 διηκονεῖ αὐτοῖς.
 ministered to them.

32 Ὀψίας δὲ γενομένης, ὅτε εὐδὸς ὁ ἥλιος,
 Evening and being come, when set the sun,
 ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,
 they brought to him all those sickness having,
 καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ πόλις
 and those being demonized; 33 and the city

ὅλη ἐπισυνήγμεθη ἢν πρὸς τὴν θύραν. 34 Καὶ
 whole having been-assembled was at the door. 34 And
 ἐθεραπεύεε πολλοὺς κακῶς ἔχοντας ποικίλαις
 he healed many sick having various
 νοσοῖς· καὶ δαιμονία πολλὰ ἐξεβάλε, καὶ οὐκ
 diseases; and demons many he cast out, and not
 ἠφίε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτὸν.
 allowed to speak the demons, because they knew him.

35 Καὶ πρῶι, ἐννύχον λιαν, 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
 προσήυχετο. 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων
 prayed. 36 And eagerly followed him the Simon

καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὐρόντες αὐτὸν,
 and those with him. And having found him,
 λεγούσθ' αὐτῷ· Ὅτι πάντες ζητοῦσι σε.
 they say to him; That all seek thee.

38 Καὶ λέγει αὐτοῖς· Ἀγῶμεν εἰς τὰς ἐχομ-
 And he says to them; We must go into the neigh-
 ἐνας κωμοπολεῖς, ἵνα καὶ ἐκεῖ κηρυξῶ· εἰς
 boring towns, that also there I may preach; for
 τοῦτο γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρυσσῶν
 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 Galli-
 λαιαν, καὶ τὰ δαιμονία ἐκβάλλων. 40 Καὶ
 lee, and the demons casting out. 40 And

ἐρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν,
 comes to him a leper, beseeching him,
 * [καὶ γονυπετῶν αὐτὸν, καὶ] λεγῶν αὐτῷ·
 [and kneeling him, and] saying to him;
 Ὅτι εἰάν θελήσῃς, δύνασαι με καθαρῖσαι. 41 Ὁ
 That if thou wilt, thou art able me to cleanse. 41 Ὁ

δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτεινας 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. 42 Καὶ * [εἰπόντος αὐτοῦ,] εὐθὺς
 cleansed. And [having said of him,] immediately

ἀπῆλθεν ἀπ' αὐτοῦ ἡ λεπρὰ, καὶ ἀκαθαρῖσθη.
 departed from him the leprosy, and he was cleansed.
 43 Καὶ ἐμβριμησάμενος αὐτῷ, εὐθὺς 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.

32 † And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 and the whole CITY assembled at the DOOR.

34 And he cured Many sick of Various Disorders, and expelled many Demons; † and permitted not the DEMONS to speak, because they knew * him to be the Christ.

35 † And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And * Simon and THOSE with him eagerly followed him.

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

38 And he says to them, † "We must go * elsewhere, into the ADJACENT TOWNS, that I may proclaim there also; for this I have come forth."

39 † And * he went and proclaimed to them in their SYNAGOGUES throughout All GALILEE, and cast out the DEMONS.

40 † And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

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

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

* VATICAN MANUSCRIPT.—31. immediately—omit. 34. him to be the Christ.
 35. and departed—omit. 36. Simon. 38. elsewhere, into. 39. he went
 and proclaimed to them in. 40. and kneeling down to him, and—omit. 41. he,
 being moved. 41. his HAND.

† 32. Matt. viii. 16; Luke iv. 40. ; 34. Mark iii. 12; Luke iv. 41; Acts xvi. 17, 18.
 † 35. Luke iv. 42. ; 36. Luke iv. 41. ; 38. Matt. iv. 24; Luke iv. 41.
 † 40. Matt. viii. 2; Luke v. 12.

αυτου, 44 και λεγει αυτω: 'Ορα, μηδεμι μηδεν
him, and says to him; See, to no one anything
ειπης· αλλ' ὑπαγε, σεαυτον· δεixon τῳ· Ιερατῃ,
thou tell; but go, thyself, show to the priest.
και προσενεγκε περι του καθαρισμου σου α
and offer for the purification of thee what
προσεταιξε Μωυση, εις μαρτυριον αυτοις. 45 'Ο
enjoined Moses, for a witness to them. He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον, ωστε μηκετι αυτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολιν εισελθειν· αλλ' εξω εν
publicly into a city to enter; but without in
ερημοις τωμοις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him.
πανταχοθεν.
from all parts.

ΚΕΦ. Β'. 2.

1 Και παλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ημερων· και ηκουσθη, οτι εις οικον εστι.
days, and it was reported, that into a house he is.
2 Και * [ευθεως] συνηχθησαν πολλοι, ωστε
And [immediately] were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. 3 Και ερχονται προς
he speaks to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. 4 Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτω δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὅπου ην· και εξορυξαντες χαλωσι
roof, where he was; and having dug through they let down
τον κραββατον, εφ' ὃ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. 5 Ιδων δε ο Ιησους την πιστιν αυτων,
laid, Seeing and the Jesus the faith of them,
λεγει τῳ παραλυτικῳ· Τεκνον, αφευνται σου
says to the paralytic; Son, are forgiven of thee
αι ἁμαρτια. 6 Ησαν δε τινες των γραμματεων
the sins. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι εν ταις
these sitting and reasoning in the
καρδιαις αυτων· 7 Τι ουτος ουτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημιας· τις δυναται αφειναι ἁμαρτιας, ει μη
phemy? who is able to forgive sins, if not
εις ο θεος; 8 Και ευθεως επιγνωσ· ο Ιησους
one the God? And immediately knowing the Jesus

44 and says to him,
"See, that thou say no-
thing to any one; but
go, show Thyself to the
PRIEST, and present for
thy PURIFICATION, those
things which Moses com-
manded, † for Notifying
(the cure) to the people."
45 † But HE going out,
began to publicly pro-
claim and divulge the
THING, so that he could
no longer openly enter a
City; but was without in
Desert Places; and they
resorted to him from all
parts.

CHAPTER II.

1 And after some Days,
† he again entered Capernaum;
and it was reported That he was in a House.
2 And Many were gathered
together; so that (the
house) could not contain
them, nor the people at the
DOOR; and he spoke 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 this speaks
this man? He blasphemeth!
Who can forgive Sins, but
the One God?"
8 And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit. this man thus speak? He blasphemes! Who can. & bringing to him. 7. That

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, consisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mattress laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow.
1. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14. 2. Luke v. 14. 3. 1. Matt. ix. 1; Luke v. 14.

ἐν πνεύματι αὐτοῦ, ὅτι * [ὁὐτως] αὐτοὶ διαλο-
 to the spirit of himself; that. [thus] they rea-
 γίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα
 reason among themselves, said to them; Why these (things)
 διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; * 9 Τί
 reason you in the hearts of you? Which
 ἐστὶν ἑυκατώτερον; εἰπεῖν τῷ παραλυτικῷ
 is easier? to say to the paralytic;

Ἀφεόνται σοι αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγείρε,
 Are forgiven of thee the sins; or to say; Arise,
 ἀρον σου τὸν κρᾶββατον, καὶ περιπατεῖς;
 take up of thee the bed, and walk?

10 Ἰνα δε εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
 That but you may know, that authority has the son of the
 ἀνθρώπου ἐπὶ τῆς γῆς ἀφέναι ἁμαρτίας· (λέγει
 man on the earth to forgive sins; (he says
 τῷ παραλυτικῷ) * 11 Σοὶ λέγω· Ἐγείρε, ἀρον
 to the paralytic;) To thee I say; Arise, take up

τὸν κρᾶββατον σου, καὶ ἔλαγε εἰς τὸν οἶκον
 the bed of thee, and go into the house
 σου. 12 Καὶ ἠγέρθη εὐθὺς, καὶ ἄρας τὸν
 of thee. And he was raised immediately, and taking up the

κρᾶββατον, ἐξῆλθεν ἐναντίον πάντων ὥστε
 bed, went out in presence of all; so as
 ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν,
 astonished all, and to glorify the God,
 λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.
 saying; That never thus we saw.

13 Καὶ ἐξῆλθε πάλιν παρα τὴν θάλασσαν·
 And he went out again by the sea.
 καὶ πᾶς ὁ ὄχλος πρῆχτο πρὸς αὐτὸν, καὶ ἐδι-
 and all the crowd came to him, and he

δάσκει αὐτούς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν
 taught them. And passing on he saw Levi the
 τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελωνιον, καὶ
 of the Alphaeus, sitting at the custom house, and
 λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς
 says to him; Follow me, And rising up
 ἠκολούθησεν αὐτῷ.
 he followed him.

15 Καὶ ἐγένετό ἐν τῷ κατακείσθαι αὐτὸν ἐν
 And it happened in the to recline at table him in
 τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-
 in house of him, and many publicans and sin-
 τῶλοι συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
 ners reclined with the Jesus and the disciples
 αὐτοῦ ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν
 of him; they were for many, and they followed
 αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 him. And the scribes and the Pharisees

ἰδόντες αὐτὸν ἐθθῶντα μετὰ τῶν τελωνῶν καὶ
 seeing him eating with the publicans and
 ἁμαρτωλῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ * [Τί
 sinners, said to the disciples of him; [Why]
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
 that with of the publicans and sinners he eats

ately perceiving in his SPIRIT, that they reason-
 ed among themselves, * he
 says to them, "Why do
 you reason thus in your
 HEARTS?"

9 † Which is easier? to
 say to the PARALYTIC,
 "Thy sins are forgiven;"
 or to say (with effect),
 "Arise, take Thy COUCH,
 and walk?"

10 But that you may know
 that the SON OF
 MAN has AUTHORITY ON
 EARTH to forgive Sins,"
 (he says to the PARA-
 LYTIC.)

11 "I say to thee, Arise,
 take up thy COUCH, and
 go to thy HOUSE."

12 And he was raised
 immediately, and taking
 up the COUCH, went out
 in presence of all; so that
 they were all amazed, and
 glorified God, saying, "We
 never say anything like
 this!"

13 And he went out
 again by the LAKE; and
 All the CROWD resorted
 to him, and he taught
 them.

14 † And passing along,
 he saw THAT Levi who is
 the son of ALPHEUS, sit-
 ting at the TAX-OFFICE,
 and says to him, "Follow
 me." And arising, he fol-
 lowed him.

15 † And it occurred,
 while he RECLINED AT
 TABLE in his HOUSE,
 Many Tribute-takers and
 Sinners also reclined with
 JESUS and his DISCIPLES;
 for they were Many, and
 they followed him.

16 And the SCRIBES * of
 the PHARISEES observing
 him eating with the TRIB-
 UTE-TAKERS and † SIN-
 NERS, said to his DISCI-
 PLES, "He eats with
 TRIBUTE-TAKERS and Sin-
 ners!"

* VATICAN MANUSCRIPT.—8. thus—omit. 8. he says to them, 16. of the
 PHARISEES saw him eat, 16. Why—omit.
 † 16. By *amattoloi*, sinners, the Gentiles or heathen are generally understood in the Gos-
 pels, for this was a term the Jews never applied to any of themselves.—Clarke.
 † 9. Matt. 12: 5. † 14. Matt. 12: 9; Luke 5: 27. † 15. Matt. 12: 19.

*[and drinks?]
 17 Και ακουσας ο Ιησους λεγει
 And hearing the Jesus says
 αυτοις· Ου χρειαυ εχουσιν οι ισχυροντες
 to them; No need have those being well
 ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθον
 of a physician, but those sick being. Not I came
 καλεσαι δικαιους αλλα αμαρτωλους.
 to call just (ones) but sinners.

18 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-
 And were the disciples of John and the Phari-
 σαιοι νηστευοντες· και ερχονται, και λεγουσιν
 sees fasting; and they come, and they say
 ωτη· Διατι οι μαθηται Ιωαννου και οι των
 to him; Why the disciples of John and those of the
 Φαρισαιων νηστεουσιν, οι δε σοι μαθηται
 Pharisees fast, these but to thee disciples
 ου νηστεουσι; 19 Και ειπεν αυτοις ο Ιησους·
 not fast? And said to them the Jesus;

Μη δυναται οι υιοι του νυμφωνος, εν ω ο
 Not are able the sons of the bride-chamber, in which the
 νυμφιος μετ' αυτων εστι, νηστευειν; οσον
 bridegroom with them is, to fast? so long
 χρονον μεθ' 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 απαρθη απ' αυτων ο νυμφιος, και
 when may be taken away from them the bridegroom, and
 τοτε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις
 then they will fast in that the day. No one
 επιβλημα rakoys αγναφου επιρβαπτει επι
 a patch of cloth unfasted 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 new of the old, and worse
 σχισμα γινεται. 22 Και ουδεις βαλλει οινον
 a rent becomes. And no one puts wine
 νεον εις ασκουσ παλαιουσ· ει δε μη, βησσει 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.

23 Και εγενετο παρακορευεσθαι 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 to make plucking the
 σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·
 ears of corn. And the Pharisees said to him;
 Ιδε, τι ποιουσιν εν τοις 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 BRIDEGROOM fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast."
 20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in That DAY.
 21 No one sows 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.—10, and drinks—omit. 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 21 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.

† 22. See Note on Matt. ix. 17. † 17. Matt. ix. 12, 15; Luke v. 21, 22. † 18. Matt. ix. 13; Luke v. 23. † 23. was

εξεστι: ²⁵ 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;
²⁶ * [Πως] εισηλθεν εις τον οικον του θεου,
 [How] he went into the house of the God,
 επι Αβιαθαρ του αρχιερωσ, 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; ²⁷ Και ελεγεν αυτοις: Το σαβ-
 him being? And he said to them; The sab-
 βατον δια τον ανθρωπον εγενετο, ουχ' ο
 bath because of the man was made, not the
 ανθρωπος δια το σαββατον. ²⁸ Ωστε κυριος
 man because of the sabbath. So that a lord
 εστι δ υιοσ του ανθρωπου και του σαββατου.
 is the son of the man even of the sabbath.

ΚΕΦ. γ. 3.

¹ Και εισηλθε παλιν εις την συναγωγην·
 And he entered again into the synagogue;
 και ην εκει ανθρωπος εξηραμμενην εχων την
 and was there a man having been withered having the
 χειρα ² και 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. ³ Και λεγει τω ανθρωπω τω εξηραμ-
 him. And he says to the man to that having been
 μενην εχοντι την χειρα· Εγειρε εις το μεσον.
 withered having the hand; Arise in the midst.
⁴ Και λεγει αυτοις· Εξεστι τοις σαββατιν
 And he says to them; Is it lawful to the sabbath
 αγαθοποιησαι η κακοποιησαι; ψυχη σωσαι,
 to do good or to do evil? a life to save,
 η αποκτειναι; Οι δε εσιωπων. ⁵ Και περιβλε-
 or to destroy? They but were silent. And looking
 ψαμενοσ αυτουσ μετ' οργησ, 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.
⁶ Και εξελθοντεσ οι Φαρισαιοι, ευθεωσ μετα τουσ
 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.
 † 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. xiv. 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. † those of his patrons, the Romans, to the sovereignty of Judea.
 † 25 1 Sam. xxi. 8. † 26 Exod. xxix. 32, 33. † 26. Matt. xii. 8. † 1. Matt. xii. 8. Luke vi. 6. † 6. Matt. xii. 14.

Ἡρεδιδίων συμβουλίων ἐποίησαν κατ' αὐτόν, ἵνα ἵκωσιν αὐτὸν ἀπολεσῶσι.
 Herodians a council hold against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολλὴ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλῶν, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ * [οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολλῶν, ἀκουσάντες ὅσα ἐποίησε, ἦλθον πρὸς αὐτόν.
 And the Jews with the disciples of him withdrew to the sea; and a great multitude from the Galilee followed him; and from the Judaea, and from Jerusalem, and from the Idumea, and beyond the Jordan, and [the] about Tyre and Sidon, a multitude great, having heard what things he did, came to him.

8 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιαρίῳ σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλιβῶσιν αὐτόν. 10 Πολλοὺς γὰρ ἐθεραπεύσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται.
 And he spake to the disciples of him, that a small vessel should attend him, because of the crowd, that not they might through him. Many for he cured, so as to rush to him, that him they might touch.

9 Ὅσοι εἶχον μαστιγὰς. 11 Καὶ τὰ πνεύματα τὰ ἀκαθάρτα, ὅταν αὐτὸν θεωροῦν, προσέπιπτον αὐτῷ, καὶ ἐκραζέ, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
 As many as had scourges. And the spirits the unclean, when him gazing on, fell before him, and cried, saying: That thou art the son of the God.

12 Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι. 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται αὐτὸς ἑαυτὸν· καὶ ἀπῆλθον πρὸς αὐτόν.
 And many times he charged them, that not he should make him known. And he goes up into the mountain, and calls whom would he; and they came to him.

14 Καὶ ἐποίησε δωδεκά, ἵνα ᾤσιν μετ' αὐτοῦ, καὶ * [ἵνα] ἀποστείλῃ αὐτοὺς κηρυσσεῖν, καὶ ἔχειν ἐξουσίαν * [θεραπεύειν τὰ νοσήτους, καὶ] ἐκβαλεῖν τὰ δαιμόνια.
 And he appointed twelve, that they should be with him, and [that] he might send them to preach, and to have authority [to cure the diseases, and] to cast out the demons.

16 Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰακώβον τὸν τοῦ Ζεβεδαιοῦ, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργεῶν, ὅ ἐστιν, υἱοὶ βροντῆς.
 And he put on to the Simon a name Peter; and James that of the Zebedee, and John the brother of the James; and he put on them names Boanerges, that is, sons of thunder.

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 JU-DEA,

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 expeel DEMONS.

16 Now the TWELVE he appointed, were Simon, to whom he gave the Name of PETER;

17 and THAT James, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

* VATICAN MANUSCRIPT.—8. THOSE—omit. 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 surnamed PETER. 17. 12. Matt. x. 1; Luke vi. 13; 12. 1. 18. John i. 42.

και Φιλίππον, και Βαρθολομαιον, και Ματθαιον,
and Philip, and Bartholomew, and Matthew,
και Θωμαν, και Ιακωβου του του Αλφαιου, και
and Thomas, and James that of the Alphaeus, and
Θαδδαιου, και Σιμωνα του κανανιτην, 19 και
Thaddeus, and Simon the Canaanite, 19 and
Ιουδα Ισκαριωτην, ος και παρεδωκεν αυτον.
Judas Iscariot, who even delivered up him.

20 και ερχονται εις οικον. Και συνερχεται
And they come into a house. And the Crowd
παλιν οχλος, ωστε μη δυνασθαι αυτους μητε
again a crowd, so as not to be able them not even
αρον φαγειν. 21 και ακουσαντες οι παρ
bread to eat. And having heard those with

αυτου, εξηλθον κρατησαι αυτον ελεγον γαρ
him, went out to restrain him; they said for;
'Οτι εξεστη. 22 και οι γραμματεις, οι απο
That he is out of place. And the scribes, those from

'Ιεροσολομων καταβαντες, ελεγον 'Οτι Βεελ-
Jerusalem having come down, said; That Beel-
ζεβουλ εχει; και 'Οτι εν τω αρχοντε των
rebel he has; also; That by the chief of the
δαιμονιων εκβαλλει τα δαιμονια. 23 και προσ-
demons he casts sub. the demons. And having

καλεσαμενος αυτους, εν παραβολαις ελεγειν
called them, in parables he said
αυτοις: Πως δυναται σατανας σαταναν εκβαλ-
to them; How is able an adversary an adversary to cast
λειν; 24 και εαν βασιλεια εφ' εαυτην μερισ-
out? And if a kingdom against herself should be di-
θη, ου δυναται 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
ανιστη 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 τοτε την οικιαν αυτου
strong man he should bind; and then the house of him
διαρπασει. 28 Αμην λεγω υμιν, οτι παντα
he will plunder. Indeed I say to you, that all

αφεθησεται τοις υιοις των ανθρωπων τα αμαρτη-
will be forgiven to the sons of the men the sins,
ματα, και αι βλασφημιαι, οσας αν βλασφημη-
and the evil speakings, whatever they may

Philip, and Bartholomew,
and Matthew, and Tho-
mas, and THAT James, son
of ALPHEUS, and Thad-
deus, and Simon, the CA-
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
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
KINGDOM cannot stand;

25 and if a House is
divided against itself, that
HOUSE cannot stand;

26 and if the ADVER-
SARY rises up against him-
self, and is divided, he
cannot stand, but has an
end.

27 * But no one can
enter the STRONG man's
HOUSE, and plunder his
GOODS, unless he first
bind the STRONG man;
and then he may plunder
his HOUSE.

28 Indeed, I say to you,
That ALL SINS will be for-
given THE SONS of MEN,
and the BLASPHEMIES
with which they may re-
vile;

* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It (that is, the multitude,)* is mad, thus unseasonably to dwell upon him." Schotengen contends, that the *multitude*, and not *Christ* is here intended. Chr. at was in the house; the multitude, *ochlos*, verse 20, went out, *κρατησαι αυτον*, 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. 31. † 21. Matt. x. 24; x. 25; Luke xi. 18; John vii. 30; viii. 48, 52; x. 22. † 22. Matt. xii. 23.

σωσιν 29 ^{ὅς δ' αν} βλασφημηση εις το
 who but ever may speak evil to the
 πνευμα το αγιον, ουκ εχει αφεσιν εις τον
 spirit this holy, not has forgiveness to the
 αιωνα, αλλ' ενοχος εστιν αιωνιου κρισews.
 age, but liable is of age-lasting judgment.
 29* ^{Οτι ελεγον} Πνευμα ακαθαρτον εχει. 31 Ερ-
 Because they said; A spirit unclean he has.
 χονται ουν η μητηρ αυτου και οι αδελφοι
 Come then the mother of him and the brothers
 αυτου και εξω εστωτες απεστειλαν προς αυτον,
 of him; and without standing they sent to him,
 φωνουντες αυτον. 32 Και εκαθητο οχλος περι
 calling him. 32 And sat a crowd about
 αυτου ειπον δε αυτω Ιδου, η μητηρ σου
 him; said and to him; Lo, the mother of thee
 και οι αδελφοι σου εξω ζητουνσι σε. 33 Και
 and the brothers of thee without are seeking thee. 33 And
 απεκριθη αυτοις, λεγων Τis εστιν η μητηρ
 he answered to them, saying; Who is the mother
 μου, η οι αδελφοι μου; 34* [Και] περιβλε-
 of me or the brothers of me? [And] looking
 ψαμενος κυκλω τους περι αυτον καθημενους,
 about round those about him sitting.
 λεγει Ιδε η μητηρ μου, και οι αδελφοι μου.
 he says; Lo the mother of me, and the brothers of me.
 35* ^{Ὅς} * [γαρ] αν ποιηση το θελημα του θεου,
 Who [for] ever may do the will of the God,
 ουτος αδελφος μου, και αδελφη * [μου,] και
 this a brother of me, and a sister [of me,] and
 μητηρ εστι.
 a mother is.

ΚΕΦ. Δ'. 4.

Και παλιν ηρξατο διδασκειν παρα την
 And again he began to teach by the
 θαλασσαν και συνηχθη προς αυτον οχλος πολυς,
 sea, and was assembled to him a crowd great,
 ωστε αυτον εμβαντα εις το πλοιον, καθησθαι
 so as him entering into the ship, to sit
 εν τη θαλασση και πας δ οχλος προς την
 in the sea; and all the crowd by the
 θαλασσαν επι της γης ην. 2 Και εδιδασκεν
 sea on the land was. And he taught
 αυτους εν παραβολαις πολλαις, και ελεγεν αυτοις
 them in parables many, and said to them
 εν τη διδαχη αυτου 3 Ακουετε Ιδου, εξηλθεν
 in the teaching of him; Hear you: Lo, went out
 δ σπειρων του σπειραι. 4 Και εγενετο εν τω
 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. 33. my—omit. 1. very. 2. sow. 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. Gratius, Mill, and Bengel prefer this reading. It is also the reading of the *Coptic, Armenian, Gothic, Vulgate*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them; which is expressed by the phrase, "he has not forgiveness."

‡ 29. Matt. xii. 31. 29. Luke xii. 10. 1 John v. 18. † 31. Matt. xii. 46. Luke viii. 10. † 33. Matt. xiii. 1. Luke viii. 16.

σπειρειν, ὁ μὲν ἐπεσε παρα τὴν ὁδὸν· καὶ
sowing, this indeed fell on the path: and
ἦλθεν τὰ πετεινά, καὶ κατέφαγεν αὐτό. ⁵ Ἄλλο
came the birds, and ate it. Another

δὲ ἐπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν
and fell on the rocky ground, where not it had earth
πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ
much; and immediately it sprung up, through the not
εἶχει βάθος γῆς. ⁶ Ἡλίου δὲ ἀνατείλαντος,
to have a depth of earth. Sun and having arisen,

ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχει ρίζαν, ἐξη-
it was scorched, and through the not to have a root, was
ρανθη. ⁷ Καὶ ἄλλο ἐπεσεν εἰς ἀκανθὰς· καὶ
dried up. And another fell into thorns; and

ἀνεβῆσαν αἱ ἀκανθαί, καὶ συνεπνίξαν αὐτό, καὶ
sprung up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκε. ⁸ Καὶ ἄλλο ἐπεσεν εἰς τὴν
fruit not it gave. And another fell into the

γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίοντα
ground the good; and it bore fruit springing up
καὶ αὐξανόντα· καὶ ἐφερὲν ἓν τριακοντα, καὶ
and increasing; and bore one thirty, and
ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. ⁹ Καὶ εἶπεν· Ὁ
one sixty, and one a hundred. And he said; He

εἶχον ὦτα ἀκοεῖν, ἀκουέτω.
having ears to hear, let him hear.

¹⁰ Ὅτε δὲ ἐγενεθὼ καταμονας, πρῶτησαν
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 εἶπεν αὐτοῖς· Ὑμῖν δεδο-
parables. And he said to them; To you it is

ταί γινώσκειν τὸ μυστήριον τῆς βασιλείας τοῦ
given to know the secret of the kingdom of the
θεοῦ· ἐκείνοις δὲ τοῖς ἔξω 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 ἀκούωσι, καὶ μὴ
had 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? said how
πάσαις τὰς παραβολὰς γινώσθεσθε; 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 ὁδόν, ὅπου σπειρεται ὁ λόγος, καὶ ὅταν
the path, where is sown the word, and when

ἀκουσῶσιν, εὐθὺς ἐρχεται ὁ σατανᾶς, καὶ
they may hear, immediately comes the adversary, and

SOWING, some seed fell
by the ROAD and the
BIRDS came and picked
it up.

⁵ And some fell on the
ROCKY GROUND, where it
had not much Soil; and
immediately it vegetated,
because it had no Depth
of Soil;

⁶ * and the SUN having
arisen, it was scorched;
and because it HAD no
Root, it withered.

⁷ And some fell among
THORNS; and the THORNS
grew up, and choked it,
and it bore no Fruit.

⁸ And some fell on
GOOD GROUND, and yield-
ed 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.
30. 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 xiii. 40; Acts
xviii. 26; Rom. xi. 8. ; 14. Matt. xiii. 13.

αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις
 takes the word that having been sown in the hearts
 αὐτῶν. 16 Καὶ οὗτοι εἰσὶν ὁμοίως οἱ ἐπὶ τὰ
 And these are like those on the
 πετρώδη σπειρομένοι, οἱ, ὅταν ἀκουσῶσι τὸν
 rocky ground being sown, who, when they may hear the
 λόγον, εὐθεὺς μετὰ χαρᾶς λαμβανούσιν αὐτὸν
 word, immediately with joy they receive it;
 17 καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ προσ-
 and not they have a root in themselves, but for a
 καιροὶ εἰσὶν· εἰτα γενομένης θλίψεως ἢ διωγμοῦ
 season they are; then occurring trial or persecution
 δια τὸν λόγον, εὐθεὺς σκανδαλίζονται. 18 Καὶ
 through the word, immediately they are offended. And
 ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάθαρτας σπειρομένοι·
 others are those into the thorns being sown;
 οὗτοι εἰσὶν οἱ τὸν λόγον ἀκούοντες, 17 καὶ αἱ
 these are those the word hearing, and the
 μερίμναι τοῦ αἰῶνος, καὶ ἡ ἀπάτη τοῦ πλοῦτου,
 cares of the age, and the delusion of the wealth,
 καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι
 and the about the other (things) strong desires entering in
 συμπνιγούσι τὸν λόγον· καὶ ἀκαρπὸς γίνεται.
 choke the word; and unfruitful it becomes.
 20 Καὶ οὗτοι εἰσὶν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
 And these are those upon the ground the good
 σπαρεντες, οἵτινες ἀκούουσι τὸν λόγον, καὶ
 being sown, who hear the word, and
 παραδέχονται καὶ καρποφοροῦσιν, ἐν τριακοντα,
 accept; and bear fruit, one thirty,
 καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν. 21 Καὶ εἰλεγεν
 and one sixty, and one a hundred. And he said
 αὐτοῖς· Μητι ὁ λυχνὸς ἐρχεται, ἵνα ὑπὸ τὸν
 to them; Neither the lamp comes, that under the
 μοδίον τεθῆ, ἢ ὑπὸ τὴν κλινὴν; οὐχ' ἵνα
 measure it may be placed, or under the couch? not that
 ἐπὶ τὴν λυχνίαν ἐπιτηθῆ; 22 Οὐ γὰρ ἐστὶ
 on the lamp-stand it may be placed? Not for is
 τι κρυπτόν, ὃ εἰ μὴ φανερωθῆ· οὐδὲ
 any thing hidden, which if not it may be disclosed; nor
 ἐγένετο ἀποκρυφόν, ἀλλ' ἵνα εἰς φανερόν ἐλθῆ.
 was stored away, but that into light it may come.
 23 Εἰ τις ἔχει ὠτα ἀκούειν, ἀκουέτω. 24 Καὶ
 If any one has ears to hear, let him hear. And
 εἰλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ
 he said to them: Consider you, what you hear. In what
 μετρῶ μετρεῖτε, μετρηθήσεται ὑμῖν. 25 Ὅς γὰρ
 measure you measure, it shall be measured to you. Who for

THAT WORD which was
 SOWN * upon them.
 16 And these in like
 manner are THOSE SOWN
 on the ROCKY GROUND;
 who, when they hear the
 WORD, receive it immedi-
 ately with Joy;
 17 And having no Root
 in themselves, they are
 but temporary; then Trial
 or Persecution occurring
 on account of the WORD,
 they instantly fall away.
 18 And others are THOSE
 who are SOWN among the
 THORNS; * these are THEY
 who have HEARD the
 WORD;
 19 and the CARES of the
 AGE, † and the DECEIT-
 FULNESS of RICHES, and
 the STRONG DESIRES for
 OTHER things entering in,
 choke the WORD, and ren-
 der it unproductive.
 20 And * those are THEY,
 who are SOWN on the GOOD
 GROUND, who hear the
 WORD, and accept it, and
 bear fruit; one thirty, one
 sixty, and one a hundred.
 21 And he said: * Behn,
 † "Is a lamp brought, to
 be put under the CORN-
 MEASURE, or under the
 COUCH? so that it may not
 be placed on the LAMP-
 STAND?"
 22 † For * nothing was
 hidden, except that it
 should be manifested; nor
 was it concealed, but that
 it should come to light.
 23 If any one has Ears
 to hear, let him hear."
 24 And he said to them,
 † "Consider what you hear;
 by the Measure you dis-
 pensate, it will be measured
 to * you, and shall be ad-
 ded to you;
 25 † for whoever has, to

* VATICAN MANUSCRIPT.—15. upon them. 18. these are THEY who have HEARD the word. 20. those are THEY. 23. 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 *κρυπτόν* 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. † THM. vi. 9, 17. † 21. Matt. v. 15; Luke viii. 16; xi. 33. † 23. Matt. x. 26; Luke xii. 2. † 24. Matt. vii. 2; Luke vi. 38. † 25. Matt. xiii. 12; xiv. 35.
 Luke viii. 19; xix. 26.

αν εχη, δοθησεται αυτω· και ος ουκ εχει, και
 what he has will be given to him; and who not has, even
 ο εχει αρθησεται απ' αυτου. 26 Και ελεγειν·
 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, 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 βλαστηη και μηκυρηται, ως ουκ οιδεν
 seed should germinate and grow up, as not knows
 αυτος. 28 Αυτοματη * [γαρ] η γη καρποφορει,
 he. Of its own accord [for] the earth bears fruit,
 πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον
 first, a plant, then an ear, then full grain
 εν τω σταχυι. 29 Όταν δε παραδη ο καρπος,
 in the ear. When but may be ripe the fruit,
 ευθως αποστελλει το δρεπανον, οτι παρεστηκεν
 immediately he sends the sickle, for is ready
 ο θερισμος. 30 Και ελεγει· Τινι ομοιωμεν
 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 κاکκον σιναπεως,
 may we compare her? As a grain of mustard,
 ος, όταν ησπαρη 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 όταν σπαρη, αναβαινει και γινεται παν-
 and when it may be sown, it springs up and becomes of
 των λαχωνων ρειζων, και ποιει κλαδους μεγα-
 all herbs 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 κατασκηνου. 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 ηδυναστο 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
 ταις μαθηταις αυτου εκελνε παντα.
 to the disciples of himself he explained all.

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.—22. For—omit.

† 31. See Note on Matt. xiii. 21.

† 26. Matt. xiii. 24. † 30. Matt. xiii. 31; Luke xiii. 18.

† 33. Matt. xiii. 24; John xvi. 18. † 35. Matt. viii. 18, 23; Luke viii. 22.

90. in What Comparison shall we place

† 33. Matt. xiii. 24;

ην εν τῷ πλοίῳ* * [και] ελλα δε πλοια ην
 he was in the ship; [also] other and ships was
 μετ' αυτου. 37 Και γινεται λαλαψ 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 αυτω ηδη γεμιζεσθαι. 38 Και ην αυτος εν
 so as it now full. And was he in
 κη πρυμνι, επι το προσκεφαλαιον καθευδων
 the ste'n, 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 διεγερθεισ επετιμησε τῷ ανεμῳ, και ειπε
 And having arisen he rebuked the wind, and said
 τῇ θαλασσῃ· Σιωπα, πεφιμωσο. Και εκοπασεν
 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 * [οὐτω ;] πως
 he said to them; Why timi! ar: 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 onc 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 Γαδαρηνων. 2 Και εξελθοντι
 the country of the Gadarens. And having come
 αυτω εκ του πλοιου, * [ευθεως] απηνηθησεν 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 δεσμαι.
 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 πεδαισ 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 STEERN, asleep on the PILLOW; and they awoke him, and said to him "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

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

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

CHAPTER V.

1 † And they came to the other side of the LAKE, into the REGION of the * GERASENES.

2 And having come out of the BOAT, there met him out of the † MONUMENTS, a Man with an impure Spirit,

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

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

* VATICAN MANUSCRIPT.—36. also—omit. 1. GERASENES. 2. immediately—omit.

37. the BOAT WAS. 40. so—omit. 3. him any longer with.

† 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. Burchardt 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; Luke viii. 28.

αὐτὸν ἰσχυρὸν δαμασαι· ⁵ και διαπαντος, νυκτος
 him was able to tame; and always, night
 και ἡμερας, εν τοις μνημασι και εν τοις ορεσιν
 and day, in the tombs and in the mountains
 ην κρᾶζων, και κατακοπτων εαυτον λιθοις.
 he was crying out, and cutting himself with stones.
⁶ Ἰδων δε τον Ἰησουν απο μακροθεν, εδραμε, και
 Seeing and the Jesus from a distance, he ran, and
 προσκυνησεν αυτω· ⁷ και κραξας φωνη μεγαλη,
 prostrated to him; and crying out with a voice great,
 ειπε, τι εμοι και σοι, Ἰησου, υιε του θεου του
 said, what to me and to thee, Jesus, O son of the God of the
 υψιστου; ορκιζω σε τον θεον, μη με βατανι-
 highest? I will swear thee the God, not me thou mayest
 σης. ⁸ (Ελεγε γαρ αυτω· Εξελθε το πνευμα το
 torment. (He had said for to him; Come out the spirit the
 ακαθαρτον εκ του ανθρωπου.) ⁹ Και επηρωτα
 unclean out of the man.) And he asked
 αυτον Τι σοι ονομα; και λεγει αυτω· Λεγων
 him: What thy name? and he says to him; Legion
 ονομα μοι· οτι πολλοι εσμεν. ¹⁰ Και παρεκαλει
 name to me; for many we are. And he besought
 αυτον πολλα, ινα μη αυτους αποστειλη εξω
 him many times, that not them he would send out
 της χωρας. ¹¹ Ην δε εκει προς τω ορει αγελης
 of the country. Was and there near to the mountain a herd
 χοιρων μεγαλη βοσκομενη. ¹² Και παρεκαλεσαν
 of swine great feeding. And besought
 αυτον οι δαιμονες, λεγοντες· Περμσον ημας εις
 him the demons, saying; Dismiss us into
 τους χοιρους, ινα εις αυτους εισελθωμεν. ¹³ Και
 the swine, that into them we may go. And
 εκτερεψεν αυτοις ευθεως, ο Ἰησους. Και εξελ-
 gave leave to them immediately the Jesus. And having
 θοντα τα πνευματα τα ακαθαρτα εισηλθον εις
 come out the spirits the unclean entered into
 τους χοιρους· και ωρμησεν η αγελη κατα του
 the swine; and rushed the herd down the
 κρημνου εις την θαλασσαν· * [ησαν δε ως δια-
 precipice into the sea; [they were and about two
 χιλιοι.] και επνιγοντο εκ τη θαλασση. ¹⁴ Οι
 thousand;] and were choked in the sea. Those
 δε βοσκοντες αυτους εφυγον, και απηγγειλαν
 and feeding them fled, and reported
 εις την πολιν, και εις τους αγρους. Και εξηλ-
 to the city, and to the villages. And they came
 θον ιδειν, τι εστι το γεγονος. ¹⁵ Και ερχονται
 out to see, what is that having been done. And they come
 προς τον Ἰησουν, και θεωρουσι τον δαιμονιζομε-
 to the Jesus, and they behold the being demonized
 νον καθημενον * [και] ιματισμενον, και σωφρο-
 sitting [and] having been clothed, and being of
 νουντα, τον εσχληκτα τον λεγων· και
 sane mind, the having been possessed by the legion; and
 εφοβηθησαν. ¹⁶ Και διηγησαντο αυτοις οι ιδον-
 they were afraid. And related to them those having

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 into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.
 14 Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.
 15 And they came to JESUS, and beheld the 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. 13. and they were about Two Thousand—omit. 15. and—omit.

† 13. See Note on Matt. viii. 32.

τις, πως εγενετο τῷ δαιμονιζομενω, και περι
seen, 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, brought him ο

δαιμονισθεις, ινα η μετ' αυτου. ¹⁹ Και
having been demonised, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτω· 'Γραγε
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 εε 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 τῷ 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 τῷ πλοιω
And having passed over the Jesus in the ship

παλιν εις το περαν, συνηχθη οχλος πολυς εν
again to the other side, were gathered a crowd great to

αυτου· και ην παρα την θαλασσαν. ²² Και
him, and he was by the sea. And

*[ιδου,] ερχεται εις των αρχισυναγωγων, ονο-
(In,) comes one of the synagogue-rulers, by

ματι Ιαιρους· και ιδων αυτον, πικτει προς τους
name Jairus; and seeing him, he fell to the

ποδας αυτου, ²³ και παρεκαλει αυτον πολλα,
feet of him, and brought him much,

λεγων· 'Οτι το θυγατριον μου εσχατως εχει
saying; That the little-daughter of me last and 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 τῷ
having heard about the Jesus, having come in the

had happened to the DEMON-
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
DECAPOLES, how much JE-
sus had done for him; and
all were astonished.

²¹ † And JESUS having
again passed over in * a
Boat to the OTHER SIDE,
a great CROWD gathered to
him, and he was by the
LAKE.

²² † And one of the SYN-
AGOGUE-RULERS, named
Jairus, came, and seeing
him, he fell at his FEET,

²³ and earnestly en-
treated him, saying, "My
LITTLE DAUGHTER is at
the point of death; come,
and put thy HANDS on her
that she may be restored,
and she will live."

²⁴ And he went with
him, and a great CROWD
followed him, and pressed
on him.

²⁵ And a Woman, † hav-
ing had a Hemorrhage
for twelve Years,

²⁶ and having suffered
much under Many Physi-
cians, and having expen-
ded ALL her property,
and not being benefited,
but had rather become
WORSE,

²⁷ having heard * the
things concerning JESUS,
came in the CROWD BE-

* VATICAN MANUSCRIPT.—21. a Bc^g—omit.
27. the things concerning JESUS.

‡ 17. Matt. viii. 34; Acts xvi. 30
viii. 40.

‡ 13. Luke viii. 33.

22. lo—omit.

25. certain—omit.

‡ 21. Matt. ix. 1; Luke
‡ 25. Lev. xv. 25; Matt. ix. 20.

οχλῳ σπισθεν, 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
 ἀψωμαι, σωθησομαι.) 29 Και ευθως εξηραυθη
I may touch, I shall be saved.) And immediately was dried up
 ἡ πηγη του αιματος αυτης· και εγνω τῃ
the source of the blood of her; and knew to the
 σωματι, ὅτι ιαται απο της μαστιγος. 30 Και
body, that was saved from the scourge. And
 ευθως ὁ Ἰησους επιγινους εν ἑαυτῳ 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
 οχλῳ, ελεγε· Τις μου ἤψατο των ἱματιων ;
crowd, said; Who of me touched the clothes ?
 31 Και ελεγον αυτῳ οἱ μαθηται αυτου· Βλεπεις
And said to him the disciples of him; Thou seest
 τον οχλον συνθλιβοντα σε· και λεγεις· Τις μου
the crowd pressing on thee; and sayest thou; Who me
 ἤψατο ; 32 Και περιεβλεπετο ιδειν την τουτο
taught ? And he was looking round to see the (woman) this
 ποιησασαν. 33 Ἡ δε γυνη, φοβηθεισα και τρεμ-
having done. That but woman, fearing and trem-
 ουσα, ειδυια ὁ γερονεν ἐπ' αυτη, ηλθε και
bling, having known what was done on her, came and
 προσεπεσεν αυτῳ, και ειπεν αυτῳ πασαν την
fell down to him, and told to him all the
 αληθειαν. 34 Ὁ δε ειπεν αυτη· θυγατερ, 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 ὑγιης απο της μαστιγος σου. 35 Ἐτι αυτου
be thou well from the scourge 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
 ευθως, 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 thou.
 37 Και ουκ αφηκεν ουδενα αυτῳ 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 Και 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 Και
weeping and wailing 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 GARMENTS, I shall be cured."

29 And immediately her FLOW of BLOOD was dried up; and she felt in her Body That she was cured of that SCOURGE.

30 And immediately; JESUS knowing in himself † the POWER proceeding from him, having turned round in the CROWD, said, "Who touched My GARMENTS?"

31 And his DISCIPLES said to him, "Thou seest the CROWD pressing on thee, and dost thou say, 'Who touched Me?'"

32 And he was looking round to see HER who had DONE this.

33 Then the WOMAN, being conscious of what was wrought upon her, fearing and trembling, came and fell down before him, and told him All the TRUTH.

34 And HE said to her, † "Daughter, thy FAITH has cured thee; go in peace, and be entirely free from thy DISEASE."

35 While he was still speaking, some came from the SYNAGOGUE-RULER's house, who said, "Thy DAUGHTER is dead; why trouble the TEACHER?"

36 * But JESUS, having heard the WORD that was spoken, immediately said to the SYNAGOGUE-RULER, "Fear not; only believe."

37 And he permitted no one to accompany * him, except Peter, and James, and John the BROTHER of James.

38 And * they come to the HOUSE of the SYNAGOGUE-RULER, and he sees the Confusion, and much weeping and lamenting.

39 And having entered, he says to them, "Why do

* VATICAN MANUSCRIPT.—36. But JESUS, neglecting to hear the word which was spoken, says. 37. with him. 38. they come to.

† 30. Luke vi. 19; viii. 46.

† 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9.

κλαίετε; το παιδιον ουκ απεθανεν, αλλα καθυδει.

do you weep? the child not is dead, but sleeps.

40 Και καταγελων αυτου. Ο δε, εκβαλων παντας, And they derided him. He but, having sent out all,

παραλαμβάνει τον πατερα του παιδιου, και την μητερα, και τους μετ' αυτου, και εισπορευεται,

he takes the father of the child, and the mother, and those with him, and goes in.

δπου ην το παιδιον. 41 Και κρατησας της χειρος του παιδιου, λεγει αυτη· Ταλιθα, κουμι· ο εστι

of the child. he says to her: Talitha, cumi, which is being translated, The girl, to thee I say,

εγειρε. 42 Και ευθως ανεστη το κορασιον, και περιεπατει· ην γαρ ετων δωδεκα. Και εξε-

arose. And immediately arose the girl, and walked about; she was for years twelve. And they were

τησαν εκστασει μεγαλη. 43 Και διεστειλατο αυτοις πολλα, ινα μηδεις γνωψ τουτου· και

astonished with an astonishment great. And he charged them much, that no one might know this; and

ειπε δοθηναι αυτη φαγειν.

spoke to have given to her to eat.

ΚΕΦ. 5. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατριδα αυτου· και ακολουθουσιν αυτω οι μαθηται

And he went out thence, and came into the country of himself; and follow him the disciples

αυτου. 2 Και γενομενου σαββατου, ηρξατο εν τη συναγωγη διδασκειν. Και πολλοι ακουοντες

of him. And being come sabbath, he began in the synagogue to teach. And many hearing,

εξεπλησσαντο, λεγοντες· Ποθεν τουτω ταυτα; και τις η σοφια η δοθεισα αυτω; και δυναμεις

were astonished, saying; Whence to this these things? and what the wisdom that being given to him? and miracles

τοιαυται δια των χειρων αυτου γινονται.

so great through the hands of him are done.

3 Ουχ ουτος εστιν ο τεκτων, ο υιος Μαρίας, αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και

Not this is the carpenter, the son of Mary, brother and of James, and Josee, and Juda, and

you weep and make confusion? the CHILD is not dead, but sleeps.

40 And they derided him. † But putting † them all out, * he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

41 And having grasped the HAND of the CHILD, he says to her, "Talitha-cumi," which, being translated, signifies, "YOUNG MAIDEN, I say to thee, arise."

42 And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43 And † he strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1 And † he departed thence, and * comes into his OWN COUNTRY; and his DISCIPLES follow him.

2 And the Sabbath having come, he began to teach in the SYNAGOGUE, and * MANY hearing, were astonished, and said, † "Whence has this man these things? and What is THAT WISDOM which is imparted * to him? and how are such MIRACLES performed through his HANDS?"

3 Is not this the CARPENTER? the SON of * MARY, and † Brother of James, and Josee, and Ju-

* VATICAN MANUSCRIPT.—40. he takes. 1. comes into. 2. MANY. 2. to him? and such MIRACLES. 3. MARY, and Brother of.

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

† 39. John xi. 11. † 40. Acts ix. 40. † 41. Matt. viii. 4; ix. 30; xii. 16; xvii. 9; Mark iii. 12; Luke v. 14. † 1. Matt. xiii. 54; 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 εσκαρδαλιζοντο εν αυτη.
 with us? And they were stumbled in him.
 † 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.
 † Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-
 And not was able there no emō miracle to
 σαι, ει μη ολιγοις αρρωστοις επιθεισ τας χειρας,
 do, except a few sick having put on the hands,
 εθεραπευσε. † 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.
 † Και προσκαλειται τους δωδεκα, και ηρξατο
 And he calls the twelve, and he began
 αυτους αποσπελλειν δυο δυο· και ειδου 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
 οδον, ει μη ραβδον μονον· μη κηρα, μη αρτον,
 a way, except a staff only; no bag, no bread,
 μη εις την ζωνην χαλκου· † αλλ' υποδεδεμενους
 not into the belt copper money; but having been shod
 σανδαλια· και μη ενδυσηθε δυο χιτωνας. † Και
 sandals; and not you may put on two coats. And
 ελεγει αυτοις· 'Οπου εαν εισελθητε εις οικιαν,
 he said to them; Where if you may enter into a house,
 εκει μενετε εως αν εξελθητε εκειθεν. † 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.
 † Και εξελθοντες εκηρυσαν, ινα μετανοησωσι·
 And having gone out they published, that they should reform;
 † και δαιμονια πολλα εξεβαλλον, και ηλεφον
 and demons many they cast out, and anointed
 ελαιω πολλους αρρωστους, και εθεραπευον.
 with oil many sick ones, and they were cured.
 † Και ηκουσεν ο βασιλευς Ηρωδης, (φανερον
 And heard the king Herod, (well-known
 γαρ εγενετο το ονομα αυτου,) και ελεγει· '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.
 † But JESUS said to them, † "A Prophet is not without honor, except in his OWN COUNTRY, and among his RELATIVES, and in his OWN FAMILY."
 † And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.
 † And he was surprised on account of their UN-BELIEF. † And he went round the VILLAGES teaching.
 † And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;
 † and he charged them, that they should take Nothing for the Journey, except a single Staff; * no Bread, no Traveling Bag, no Copper in the GIRDLE;
 † but to wear SANDALS; and not put on Two Coats.
 † And he said to them, "Whatever house you enter, there remain, till you leave the place.
 † And * whatever Place will not receive you, nor hear you, in departing thence, † † shake off that DUST which is UNDER your FEET, for a Testimony to them.
 † And having gone forth, they proclaimed that men should reform.
 † And they expelled many Demons, and † anointed many sick persons with Oil, and cured them.
 † † And Herod the KING heard, (for JESUS had become well-known,) and * he said, "John the

* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. 11. whatever Place will not.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xl. 29; xxii. 11; 2 Kings xiii. 15.

† 4. Matt. xiii. 57; John iv. 44. † 5. Matt. xiii. 58; Mark ix. 25. † 6. Matt. ix. 35; Luke xiii. 22. † 7. Matt. x. 1; Mark iii. 13, 14; Luke ix. 1. † 8. Matt. xiii. 51; Luke x. 17. † 9. Matt. x. 10; Luke x. 17. † 10. Matt. x. 10; Luke x. 17. † 11. Acts xiii. 16; xviii. 9. † 12. James v. 14. † 13. Matt. xiv. 1; Luke x. 17.

Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἤγερθη, καὶ
John he baptising out of dead has been raised, and
διὰ τοῦτο ἐνεργουσὶν αἱ δυνάμεις ἐν αὐτῷ.
through this work the mighty powers in him.

15 Ἄλλοι εἶπον· Ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ
Others said: That Elias he is; Others and
εἶπον· Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προ-
said: That a prophet he is, like one of the pro-
φήτων. 16 Ἀκουσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι
phets. Having heard but the Herod, said; That
ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἤγερθη
whom I beheaded John, he is raised.

* [ἐκ νεκρῶν.] 17 Ἄυτος γὰρ ὁ Ἡρώδης ἀποσ-
[from dead.] Himself for the Herod read-
τέλιον ἐκράτησε τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν
ing seized the John, and bound him
ἐν φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα Φιλίπ-
in prison, through Herodias, the wife of Philip
κου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.
of the brother of himself, for her he had married.

18 Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐξ-
Said for the John to the Herod; That not it is
ἐστὶ σοὶ εἶχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
lawful to thee to have the wife of the brother of thee.

19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ᾔθελεν
The and Herodias had a grudge against him and wished
αὐτὸν ἀποκτείνειν· καὶ οὐκ ἔδυνατο. 20 Ὁ γὰρ
him to destroy; and not was able. The for

Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀν-
Herod feared the John, knowing him a
δρα δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ
man just and holy; and protected him; and
ἀκουσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ
hearing him, many things he did, and gladly him

ἤκουε. 21 Καὶ γενομένης ἡμέρας ευκαιρίου, ὅτε
he heard. And having come a day convenient, when
Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει
Herod to the birthday of himself a feast he made

τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ
to the nobles of himself, and to the commanders, and
τοῖς πρωτοῖς τῆς Γαλιλαίας· 22 καὶ εἰσελθούσης
to the chiefs of the Galilee; and having entered

τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχη-
of the daughter of her of the Herodias, and danc-
σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
ing, and having pleased the Herod and those
συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·
reclining at table, said the king to the little girl;

Ἄιτησον με, ὅ εἰαν θέλῃς, καὶ δώσω σοι.
Ask me, whatever thou wilt, and I will give to thee.

23 Καὶ ὠμοσεν αὐτῇ· Ὅτι ὅ εἰαν με αἰτήσῃς,
And he swore to her; That whatever me thou mayst ask,
δώσω σοι, ἕως ἡμιστοῦ τῆς βασιλείας μου.
I will give to thee, till half of the kingdom of me.

IMMERSE * has 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 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 NOBLES, and for the COMMANDEES 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 authors.—Wakefield.

† 15. Matt. xvi. 14; Mark viii. 28. † 16. Matt. xiv. 2; Luke iii. 10. † 18. I. vii. 18. † 20. Matt. xiv. 5; xxi. 6. † 23. Esther v. 3, 6; vii. 2.

24 Ἡ δὲ ἐξελοῦσα, εἶπε τῇ μητρὶ αὐτῆς· Τι αἰτησομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλεῖα, ᾗτησατο, λέγουσα· Θέλω ἵνα μοι ὄψως ἐξαυτῆς ἐπι πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 20 Καὶ περιλυπτος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνακείμενους οὐκ ἠθελῆσεν αὐτὴν ἀλεῖν. 27 Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σκευολάτῳρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀελθὼν ἀπεκεφαλίσεν αὐτὸν ἐν τρυφύλακῃ· 28 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κορασίον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκουσάτεσθε οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ ἤραν τὸ πτωμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ ἐν μνημείῳ. 30 Καὶ συναγοῦνται οἱ ἀποστολοὶ πρὸς τὸν Ἰησοῦν, καὶ ἀηγγείλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. 31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἴδιαν εἰς ἐρημον τόπον, καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER." 25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER." 26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her. 27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON; 28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER. 29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb. 30 † And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught. 31 And he *said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were THOSE who were COMING and GO-

* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *spekoulatoora* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners. † 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For ist, As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa; banishing Herod and Herodias to Lyons in France: "which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby*.

† 20. Matt. xiv. 9. † 24. Luke ix. 10. † 31. Matt. xiv. 13; John vi. 1, 2. † 21. Mark iii. 20.

και οι υπαγοντες πολλοι· και ουδε φαγειν ηικαι-
and these going many; and not even to eat they had
ρουν. ³² Και απηλθον εις ερημον τοπον τη
leisure. And they went into a desert place to the
πλοιω κατ' ιδιαν. ³³ Και ειδον αυτους υπαγοντας·
ship privately. And they saw them going away;
και επγνωσαν πολλοι· και περη απο πασων
and knew many; and on foot from all
των πολεων συνεδραμον εκει. ³⁴ Και εξελθων
of the cities they ran together there. And coming out
ειδεν πολυν οχλον, και εσπλαγχισθη επ'
he saw great a crowd, and was moved with pity towards
αυτοις, οτι ησαν ως προβατα, μη εχοντα ποι-
them, for they were as sheep, not having a
μενα· και ηρξατο διδασκειν αυτους πολλα.
shepherd; and he began to teach them many things.
³⁵ Και ηδη ωρας πολλης γενομενης, προσελθου-
And already time much having gone, coming
τες αυτω οι μαθηται αυτου, λεγουσιν· 'Οτι ερη-
to him the disciples of him, they say; That a
μος εστιν ο ταπος, και ηδη ωρα πολλη· ³⁶ απο-
desert in the place, and already time much: dismiss
λυσαν αυτους, ινα ακελθουτες εις τους κυκλω
them, that going into the surrounding
αγρους και κωμας, αγορασωσιν εαυτοις αρτους·
country and villages, they may buy themselves loaves;
τι γαρ φαγωσιν ουκ εχουσιν. ³⁷ Ο δε αποκρι-
any for they might eat not they have. He but answering
θεισ ειπεν αυτοις· Δοτε αυτοις υμεις φαγειν.
said to them; Give to them you to eat.
Και λεγουσιν αυτω· Απελθοντες αγορασωμεν
And they say to him; Going may we buy
δηναριων διακοσιων αρτους, και δωμεν αυτοις
denarii two hundred loaves, and give to them
φαγειν· ³⁸ Ο δε λεγει αυτοις· Ποσους αρτους
to eat? He but says to them: How many loaves
εχετε; υπαγετε και ιδετε. Και γινυντες,
have you? go you and see you. And having ascertained,
λεγουσι· Πεντε, και δυο ιχθυα. ³⁹ Και επε-
they say: Five, and two fishes. And he or-
ταξεν αυτοις ανακλιναι παντας, συνποσια
dered them to make recline all, company
συνποσια, επι τη χλωρη χορτη. ⁴⁰ Και ανε-
company, on the green grass. And they
πεσον πρασιαι πρασιαι, ανα εκατον, και ανα
reelined squares squares, by a hundred, and
πεντηκοντα. ⁴¹ Και λαβων τους πεντε αρτους
by fifty. And taking the five loaves
και τους δυο ιχθυα, αναβλεψας εις τον ουρανον,
and the two fishes, looking up to the heaven,
ευλογησε, και κατεκλασε τους αρτους, και
he gave praise, and broke the loaves, and
εδιδου τοις μαθηταισ αυτου, ινα παραθωσιν
gave to the disciples of him, that they might set before
αυτοις· και τους δυο ιχθυα εμερισε πασι.
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 FIELDS 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 DISCIP-
LES to set before them;
and the two Fishes he
distributed to all.

* VATICAN MANUSCRIPT.—35. THE PLACE is a Desert.
But HE. 41. THE DISCIPLES.

36. what they should eat.

† 32. Matt. xiv. 13.
Matt. xiv. 15; Luke ix. 12.

† 34. Matt. ix. 36; xiv. 14.

† 34. Luke ix. 11.

† 35. Matt. xiv. 17; Luke ix. 13; John vi. 9.

42 Και εφαγον παντες, και εχορτασθησαν.
And they ate all, and were filled.

43 Και ηραν κλασματων δωδεκα κοφινους πληρεις, και απο των ιχθυων.
And they took up of fragments twelve baskets full, and of the fishes.

44 Και ησαν οι φαγοντες τους αρτους, πεντακισχιλιοι ανδρες.
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

εμβηαι εις το πλοιον, και προαγειν εις το περσι
to step into the ship, and to go before to the other

ραν προς Βηθσαιδα, εως αυτος απολυση τον
side to Bethsaida, while he should dismiss the

οχλον. 46 Και αποταξαιμενος αυτοις, απηλθεν
crowd. And having sent away them, he went

εις το ορος προσευξασθαι. 47 Και οφιας γενον
into the mountain to pray. And evening having

μενης, ην το πλοιον εν μεσση της θαλασσης.
come, was the ship in middle of the sea;

και αυτος μονος επι της γης. 48 Και ειδεν
and he alone upon the land. And he saw

αυτους βασανιζομενους εν τη ελαυρειν ην γαρ
them tormented in the rowing; was for

δ ανεμος εναντιος αυτοις: Και περι τεταρτην
the wind opposite to them. And about fourth

φυλακην της νυκτος ερχεται προς αυτους, περι
watch of the night comes towards them, walk-

πατων επι της θαλασσης: και ηθελε παρελθειν
ing on the sea; and wished to pass

αυτους. 49 Οι δε, ιδοντες αυτον περιπατουντα
them. They but, seeing him walking

επι της θαλασσης, εδοξαν φαντασμα ειναι, και
on the sea, they thought a phanion to be, and

ανεκραξαν. 50 Παντες γαρ αυτον ειδον, και
they cried out. All for him saw, and

εταραχθησαν. Και ευθεως ελαλησε μετ' αυτων,
were terrified. And immediately he spoke with them,

και λεγει αυτοις: Θαρσειτε: εγω ειμι, μη φο
and says to them; Take courage; I am, not be

βεισθε. 51 Και ανεβη προς αυτους εις το πλοιον
afraid. And he went up to them into the boat:

και εκοπασεν ο ανεμος. Και λιαν * [εκ πε
and ceased the wind. And greatly [out of men-

ρισσου] εν εαυτοις εξισταντο, * [και εθουμαζον].
sure] in themselves they were amazed [and wondered.]

52 Ου γαρ συνηκαν επι τοις αρτοις: ην γαρ η
Not for they understood about the loaves; was for the

καρδια αυτων πεπωρωμενη.
heart of them having been stultified.

53 Και διαπερασαντες ηλθον επι την γην Γεν
And having passed over they came to the land Gen-

ησαρετ και προσωρισθησαν. 54 Και εξελθαν
desert: and drew to the shore. And coming out

των αυτων εκ του πλοιου, ευθεως επιγοντες
of them out of the ship, immediately knowing

αυτον, 55 περιδραμοντες ολην την περιχωρον
him, 55 running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread,] and of the FISHES.

44 Now those who ate of the LOAVES were Five thousand Men.

45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stultified.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING

* VATICAN MANUSCRIPT.—51. out of measure—omit.

† 48. See Notes on Matt. xiv. 25, 26.

‡ 45. Matt. xiv. 22; John vi. 17.

51. and wondered—omit.

‡ 52. Mark viii. 17, 18.

εκεινην, ηρξαντο επι τοις κραββατοις τουσ
 that, they began on the couches those
 κακως εχοντας περιφερειν, οπου ηκουου, οτι
 sickness having to carry about, where they heard, that
 εκει εστι. ⁵⁶ 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 ασθενουτασ, 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 αφησεται και οσοι αν ηπτοντο αυτου,
 of him they might touch; and whoever touched him,
 εσωζοντο.
 were saved.

REGION, carried about the SICK ON COUCHES; to where they heard he was.

56 And wherever he entered, into Towns, or Cities, or Villages, they placed the sick in the MARKETS, and implored him, † that they might but touch the TUFT of his MANTLE; and as many as touched him were cured.

CHAPTER VII.

1 † And the PHARISEES, and some of the SCRIBES, having come from Jerusalem, resorted to him.

2 And observing some of his DISCIPLES eating BREAD with common, that is, with Unwashed Hands;

3 (for the PHARISEES, and All the JEWS holding the TRADITION of the ELDERS, eat not, unless they wash their HANDS with the Fist;

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

5 * both the PHARISEES and the SCRIBES asked him, "Why do not thy DISCIPLES walk according to the TRADITION of the ELDERS, but eat BREAD with common Hands?"

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

ΚΕΦ. ζ'. 7.

1 Και συναγονται προς αυτον οι Φαρισαιοι,
 And were gathered to him the Pharisees,
 και τινεσ των γραμματεων, ελθοντεσ απο Ιερο-
 and some of the scribes, having come from Jeru-
 σολυμων. 2 και ιδουτεσ τινασ των μαθητων
 salem; and seeing some of the disciples
 αυτου κοιναισ χειρι, τουτ' εστιν ανηπτοισ,
 of him with common hands, that is unwashed,
 εσθιοντασ αρτουσ. 3 (οι γαρ Φαρισαιοι και παν-
 eating loaves; (the for Pharisees and all
 τεσ οι Ιουδαιοι, εαν μη πυγμη νιψωνται τασ
 the Jews, if not with fist they may wash the
 χειρασ, ουκ εσθιουσ, κρατουντεσ την παραδοσιν
 hands, not they eat, holding the tradition
 των πρεσβυτερων. 4 και απο αγορασ, εαν μη
 of the elders: and from a market, if not
 βαπτισωνται, ουκ εσθιουσ: και αλλα πολλα
 they might dip, not they eat; and other many things
 εστιν, α παρελαβον κρατειν, βαπτισμουσ ποτη-
 is, which they received to hold, dippings of
 ριων, και ξεστων, και χαλκιων, * [και κλιων].
 cups, and of pots, and of copper vessels, [and of couches;])
 5 επειτα επερωτωσιν αυτον οι Φαρισαιοι και οι
 then asked him the Pharisees and the
 γραμματεισ: Διατι οι μαθηται σου ου περιπα-
 scribes: Why the disciples of thee not walk
 τουσι κατα την παραδοσιν των πρεσβυτερων,
 according to the tradition of the elders,
 αλλα κοιναισ χειρισ εσθιουσ τον αρτον; 6 Ο
 but with common hands they eat the loaf? He
 * [δε αποκριθεισ] ειπεν αυτοισ: Οτι καλωσ προ-
 [but answering] said to them: That well pro-
 φητευσεν Ησαιασ 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

* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. 4. and of couches—omit. 5. both the PHARISEES. . 6. but answering—omit.

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

‡ 50. *Matt.* ix. 20; *Mark* v. 27, 28; *Acts* xix. 12. † 1. *Matt.* xv. 1. ‡ 0. *Isa.* xxix. 15.

τιμα, ἡ δε καρδια αυτων πορρω απχει απ' honor, the but heart of them far off is removed from
 εμου. 7 Ματην δε σεβονται με, διδασκοντες me. In vain but they worship me, teaching διδασκαλιας, ενταλματα ανθρωπων." 8 Αφεντες teachings, commandments of men." Leaving
 * [γαρ] την εντολην του θεου, κρατειτε την [for] the commandment of the God, you hold the παραδουσιν 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 παραδουσιν 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 mother of thee;" and; "He κακολογων πατερα η μητερα, θανατω τελειω- cursing father or mother, a death let him τατω." 11 "Υμεις δε λεγετε. Εαν ειπη 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 ωφεληθης." 12 [και] a gift,) whatever out of me thou mightest be profited: [and] ουκετι αφιετε αυτον ουδεν ποιησαι τω πατρι no more you suffer him anything to do for the father * [αυτου,] η τη μητρι * [αυτου,] 13 ακουρουντες [of himself,] or for the mother [of himself,] making void τον λογον του θεου τη παραδουσει υμων, η the word of the God for the tradition of you, which παρεδουκατε 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, δ 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 κοινουτα 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, †'Ho- nor thy FATHER and thy 'MOTHER;' and †HE who 'REVILES Father or Mo- ther, let him be punished 'with Death.'
 11 But you assert, 'If a man say to FATHER or MO- THER, †Be that Corban, that is, an Offering, †by which thou mightest de- rive assistance from me;
 12 you no more permit him to do any thing for FA- THER or MOTHER:
 13 making void the WORD of GOD by your TRA- DITION, which you have delivered; and many such like Things you do."
 14 †And having *again called All of the CROWD, he said to them, "Let all listen to me, and be in- structed.
 15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS pro- ceeding from *the MAN, are the THINGS which POLLUTE him.
 16 * †[If any one has

* VATICAN MANUSCRIPT.—8. For—omit. many other such like things you do—omit.
 12. his—omit. 14. again called. 15. POLLUTES him.

8. dippings of Pots and σι Cups; and 12. And—omit. 12. his—omit.
 15. the MAN, are the things which POLLUTE him.

† 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 affec- tion, and such abominable hypocrisy?—Wakefield.

† 10. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. † 10. Exod. xxi. 17; Lev. xx. 9; Prov. xi. 20. † 11. Matt. xv. c. xxiii. 18. † 14. Matt. xv. 10. † 10. Matt. xi. 15.

ΤΙΣ ΕΧΕΙ ΩΤΑ ΑΚΟΥΕΙΝ, ΑΚΟΥΕΤΩ. ¹⁷ 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,
 ἐκῆρωτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς
 asked him the disciples of him concerning the
 παραβολῆς. ¹⁸ Καὶ λέγει αὐτοῖς· Οὕτω καὶ
 parable. And he says to them; Thus also
 ὑμεῖς ἀσυνετοὶ ἐστέ; Ὁυ νοεῖτε, ὅτι πᾶν τὸ
 you without understanding are? Not know you, that all that
 ἐξῶθεν, εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ
 without, entering into the man, not
 δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπορ-
 is able him to make common? that not goes
 εὐεται αὐτὸν εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι-
 osts into the heart, but into the belly,
 λῖαν· καὶ εἰς τὸν ἀφῆδρωνα ἐκπορευεται,
 and into the privy goes out,
 καθαρίζον πάντα τὰ βρώματα. ²⁰ Ἐλεγε δὲ·
 cleansing all the foods He said and,
 ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο
 That the woman the man proceeding forth, that
 κοινῶσι τὸν ἄνθρωπον. ²¹ Ἐσθῆν γὰρ ἐκ τῆς
 makes common the man; Within for out of the
 καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ
 heart of the men the purposes the evil:
 ἐκπορευονται· μοιχεῖαι, πορνεῖαι, φονοὶ,
 proceeds; adulteries, fornications, murders,
²² κλοκαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγεία,
 thefts, covetousnesses, villainies, deceit, intemperance,
 ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφάνια,
 eye evil, evil speakings, pride,
 ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἐσθῆν
 folly: all these the things evil within
 ἐκπορευεται, καὶ κοινῶσι τὸν ἄνθρωπον.
 comes forth. as: makes common the man.
²⁴ Καὶ ἐκείθεν ἀναστὰς, ᾤησεν εἰς τὰ μεθ-
 And thence arising, he went into the bor-
 ὀρια Τυροῦ καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν
 ders of Tyre and Sidon; and entering into the
 οἰκίαν, οὐδεὶς ἠθέλε γινῶναι· καὶ οὐκ ᾔδυνθηθε
 house, no one he wished to know: and not he was able
 λαθεῖν. ²⁵ Ἀκουσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς
 to be concealed. Having heard for a woman about him, of whom
 εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκαθάρτων,
 had the little daughter of herself a spirit unclean,
 ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·
 having come fell down to the feet of him.
²⁶ (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινικίσσα τῶ
 was now the woman a Greek, a Syrophenician to the
 γενεῖ) καὶ ἠρώτα αὐτὸν, ἵνα τὸ δαιμόνιον ἐκ-
 birth: and she besought him, that the demon be
 βαλῆ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ Ὁ δὲ Ἰησοῦς
 would cast out of the daughter of herself. The but Jesus
 εἰπεναυτῆ· Ἄφες πρώτον 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-
 νων, καὶ βαλεῖν τοῖς κυναρίοις. ²⁸ Ἡ δὲ
 dren, and to cast to the dogs. She but

Ears to hear, let him hear.”]

17 † And when he went from the crowd into a House, his DISCIPLES asked him concerning the PARABLE.

18 And he says to them, “Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute Him?”

19 because it enters not into the HEART, but into the BELLY, and passes into he SINK, purifying All the FOOD.”

20 And he said, “THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN.

21 † For from within, out of the HEART OF MEN, emanate EVIL PURPOSES; —Adulteries, Fornications, Murders,

22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

23 All These EVIL things emanate from within, and pollute the MAN.”

24 † And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

25 For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, immediately heard of him; and having come fell down at his FEET;

26 (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia.) and she entreated him to expel the DEMON from her DAUGHTER.

27 * And he said to her, “Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN’S BREAD, and throw it to the DOGS.”

* VATICAN MANUSCRIPT.—25. immediately heard.

27. And he said.

† 26. One who spoke the Greek language.

‡ 17 Matt. xv. 15

‡ 21. Gen. vi. 6; viii. 21; Matt. xv. 10.

‡ 24. Matt. xv. 21.

ἀπεκρίθη, και λεγει αυτω· Ναι, κυριε· και γαρ
 answered, and says to him; Yes, sir; even for
 τα κυναρια ὑποκατω της τραπεζης εσθιει απο
 the dogs under the table eat of the
 των ψιχιων των παιδιων. ²⁹ Και ειπεν αυτη
 of the crumbs of the children. And he said to her;
 Δια τουτου τον λογον υπαγε· εξεληλυθε το
 Through this the word go; has come out the
 δαιμονιον εκ της θυγατρος σου. ³⁰ Και απελ-
 demon from the daughter of thee. And having
 θουσα εις τον οικον αυτης, ευρε το δαιμονιον
 gone into the house of her, she found the demon
 εξεληλυθος, και την θυγατερα βεβλημενην επι
 having gone out, and the daughter having been laid upon
 της κλινης.
 the bed.

³¹ Και παλιν εξελθων εκ των οριων Τυρου και
 And again coming out from the borders of Tyre and
 Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,
 Sidon, he came to the sea of the Galilee,
 ανα μεσον των οριων Δεκαπολεως. ³² Και φερ-
 through midst of the borders of Decapolis. And they
 ουσιν αυτω κωφον μογιαλον, και παρακαλου-
 bring to him a deaf man a stammerer, and they entreat
 σιν αυτον ινα εκιθη αυτω την χειρα. ³³ Και
 him that he might place to him the hand. And
 απολαβομενος αυτον απο του οχλου κατ' ιδιων,
 having taken him from the crowd privately,
 εβηλε τους δακτυλους αυτου εις τα ωτα αυτου,
 he put the fingers of himself into the ears of him,
 και πτυσας ηψατο της γλωσσης αυτου. ³⁴ και
 and spitting he touched the tongue of him; and
 αναβλεψας εις του ουρανον, εστεναξε, και
 looking up to the heaven, he groaned, and
 λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι.
 says to him; Ephphatha, that is, be opened.

³⁵ Και * [εμβεως] διανοιχθησαν 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. ³⁶ Και διεστειλατο αυτους, 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. ³⁷ Και
 more abundantly they published. And
 υπερπερισσως εξεπλησσοντο, λεγοντες· Καλωσ
 beyond measure they were astonished, saying; Well
 παντα πεποιηκε· και τους κωφους ποιει ακου-
 all (things) he has done; and the deaf ones he makes to
 νειν, και τους αλαλους λαλειν·
 hear; and the dumb ones to speak.

28 But she answered, and says to him, "Truc, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found * her DAUGHTER laid upon the BED, and the DEMON expelled.

31 † And again leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the MIDST of the BORDERS of Decapolis.

32 † And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 † And he charged them that they should tell no one; but the more * he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak."

* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled. 31. he came by Sidon. 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."

† 31. Matt. xv. 20.

† 32. Matt. ix. 33; Luke xi. 14.

† 36. Mark v. 43; viii. 26.

ΚΕΦ. η'. 8.

¹ *Εν εκείναις ταις ἡμέραις, παντολλοῦ οὄχλου ὄντος, και μη έχοντων τι φαγωσι, προσ- κλεσαμένος τους μαθητας αὐτου λεγει αυτοις·*
In those the days, very great crowd being, and not having anything they could eat, calling the disciples of himself he says to them;

² *Σπλαγχνιζομαι επι τον οχλον· οτι ηδη ημεραι τρεις, προσμενουσι * [μοι,] και ουκ εχουσι τι φαγωσι.*
I have pity on the crowd; because now days three, they continue [with me,] and not they have anything they can eat.

³ *Και εαν απολυσω αυτους νηστεις εις οικον αυτων, εκλυθησονται εν τη οδω· τινες γαρ αυτων μακροθεν ηκουσι.*
And if I dismiss them fasting into house of themselves, they will faint on the way; some for of them a great distance have come.

⁴ *Και απεκριθησαν αυτω οι μαθηται αυτου· Πυθεν τουτους δυνησεται τις ωδε χορτασαι αρτους επ' ερημιας; * και επηρωτα αυτους· Ποσους εχετε αρτους; Οι δε ειπον· Έπτα.*
And answered to him the disciples of him; Whence these will be able any one here to satisfy of loaves in a desert place? And he asked them; How many have you loaves? They and said; Seven.

⁶ *Και παρηγγειλε τω οχλω ανα- πεσειν επι της γης· και λαβων τους επτα αρτους, ευχαριστησας εκλασε, και εδιδου τοις μαθηταις αυτου, ινα παραθωσι· και παρεθηκαν τω οχλω.*
And he gave orders to the crowd to recline upon the ground; and taking the seven loaves, giving thanks he broke, and gave to the disciples of himself, that they might set before; and they set before the crowd.

⁷ *Και ειχον ιχθυδια ολιγα· και ευλογησας, ειπε παραθειναι και αυτα.*
And they had small-fishes a few; and blessing, he said place before also them.

⁸ *Εφαγον δε, και εχορτασθησαν· και ηραν περισσευματα κλασματος, επτα σκυριδας.*
They ate and, and they took up over and above fragments, seven large baskets.

⁹ *Ησαν δε οι φαγοντες, ως τετρακισχιλιοι· και απελυσεν αυτους.*
Were and those having eaten, about four thousand; and he dismissed them.

¹⁰ *Και ευθεως εμβας εις το πλοιον μετα των μαθητων αυτου, ηλθεν εις τα μερη Δαλμανουθα.*
And immediately entering into the ship with the disciples of himself, he came into the parts of Dalmanutha.

¹¹ *Και εξηλθον οι Φαρισαιοι, και ηρξαντο συζητειν αυτω, ζητουντες παρ' αυτου σημειον απο αυτου.*
And came forth the Pharisees, and began to argue with him, seeking of him a sign from

CHAPTER VIII.

¹ † In Those DAYS the Crowd * again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

² "I have compassion on the CROWD, Because now they have continued three Days, and have nothing to eat;

³ and if I dismiss them fasting to their Homes, they will faint on the ROAD; for some of them have come from a great distance."

⁴ And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

⁵ † And he asked them, "How Many Loaves have you?" And THEY said, "Seven."

⁶ And he commanded the CROWD to recline on the GROUND; and taking the SEVEN Loaves, † and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD.

⁷ And they had a few Small fishes; and having offered praise for them, he said, "Place * These also before them."

⁸ Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

⁹ And * they were about Four thousand; and he dismissed them.

¹⁰ † And immediately * he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.

¹¹ † And the PHARISEES came forth, and began to argue with him, seeking

* VATICAN MANUSCRIPT.—1. again being great. 7. These. 9. And they were about. 10. he entered.

7. These. 9. And they

† 10. The same as Magdala; see Matt. xv. 30.

1. Matt. xv. 32. † 5. Matt. xv. 34; Mark vi. 38. † 6. Matt. xiv. 19; Mark vi. 41. † 10. Matt. xv. 30. † 11. Matt. xii. 38; xvi. 1; John vi. 30.

του ουρανου, πειραζοντες αυτον. ¹² Και ανα-
 the heavens, tempting him. And groan-
 σθενασας τω πνευματι αυτου, λεγει· Τι η γενεα
 ing deeply in the spirit of himself, he says: Why the generation
 αυτη σημειων επιζητει; Αμην λεγω * [υμιν,] ει
 this a sign seeks? Indeed I say * [to you,] if
 δοθησεται τη γενεα ταυτη σημειον.
 shall be given to the generation this a sign.

¹³ Και αφεις αυτους, εμβας παλι * [εις το
 And leaving them, entering again [into the
 πλοδιον,] απηλθεν εις το περαν. ¹⁴ Και επελα-
 ship,] he departed to the other side. And they

θουτο λαβειν αρτους, και ει μη ενα αρτον ουκ
 forgot to take loaves, and except one loaf not
 ειχον μεθ' εαυτων εν τω πλοιω. ¹⁵ Και διεσ-
 they had with themselves in the ship. And he

τελλετο αυτοις, λεγων· 'Ορατε, βλεπετε απο
 charged them, saying; Look you, beware you of
 της (υμης των Φαρισαιων, και της (υμης 'Ηρω-
 the leaven of the Pharisees, and of the leaven of Herod.

¹⁶ Και διελογιζοντο προς αλληλους, * [λε-
 rod. And they reasoned with one another, [say-
 γοντες·] 'Οτι αρτους ουκ εχομεν. ¹⁷ Και γινους
 ing:] Because loaves not we have. And knowing

δ Ιησους, λεγει αυτοις· Τι διαλογιζεσθε, οτι
 the Jesus, he says to them; why reason you, because
 αρτους ουκ εχετε; Ουπω νοειτε, ουδε
 loaves not you have? Not yet perceive you, neither

συνιετε; * [ετι] πεπωρομενην εχετε την καρ-
 understand you? [yet] having been stupefied have you the heart
 διαν υμων; ¹⁸ 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
 ουετε; ¹⁹ 'Οτε 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. ²⁰ 'Οτε δε τους επτα εις τους τετρα-
 Twelve. When and the seven to the four
 κισχιλιους, ποσων σπυριδων πληρωματα κλασ-
 thousand, how many large baskets full of

ματων ηρατε; Οι δε ειπον· 'Επτα. ²¹ Και
 fragments took you up? They and said; Seven, And
 ελεγει αυτοις· Πως ου συνιετε;
 he said to them; How is it not you understand?

²² Και ερχεται εις Βηθσαιδα. Ιτι φερουσιν
 And he comes to Bethsaida. And they bring

of him a Sign from HEAVEN, trying him.

¹² And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."

¹³ And leaving them, re-embarking, he passed to the OTHER SIDE.

¹⁴ † Now they forgot to take Bread, and had but One Loaf with them in the BOAT.

¹⁵ † And he charged them, saying, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."

¹⁶ And they reasoned with one another, * Because they had no Bread.

¹⁷ And * he knew it, and says to them, "Why do you reason, Because you have no Bread? † Do you not yet perceive, nor understand? Is your HEART stupefied?"

¹⁸ Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?

¹⁹ † When I broke the FIVE LOAVES among the FIVE THOUSAND, How many Baskets full of Fragments took you up? They say to him, "Twelve."

²⁰ † "And when the SEVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."

²¹ And he said to them, "How is it you do not understand?"

²² And * they come to Bethsaida; and they bring

* VATICAN MANUSCRIPT.—12. to you—omif. 13. into the boat—omif. 16. say-
 ing—omif. 16. Because they had no Bread. 17. he knew it, and says.
 17. yet—omif. 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. Summe, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—Bloomfield.

: 14. Matt. xvi. 5. † 15. Matt. xvi. 6; Luke xii. 1. † 17. Mark vi. 52.
 † 19. Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13. † 20. Matt. xv. 37; Mark viii. 8

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν, ἵνα
 to him a blind man and beseech him, that
 αὐτὸν ἄψηται. ²³ Καὶ ἐπιλαβομένος τῆς
 him he would touch. And having taken the
 χεῖρος τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἐξω τῆς
 hand of the blind man, he led him outside of the
 κωμῆς· καὶ πτύσας εἰς τὰ ὀμμάτια αὐτοῦ, ἐπι-
 village; and having spit into the eyes of him, having
 θέσας τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἰ
 placed the hands to him, he asked him, if
 τί βλέπει. ²⁴ Καὶ ἀναβλέψας εἶπεν· Βλέπω
 anything he sees. And looking up he says; I see
 τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας.
 the men, like trees, walking.
²⁵ Ἔπειτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς
 Then again he placed the hands upon the
 ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀνα-
 eyes of him, and he made him look
 βλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνεβλέπε
 up; and he was restored, and he saw
 τῆλαυγῶς ἅπαντας. ²⁶ Καὶ ἐπέστειλεν αὐτὸν
 plain'y every one. And he sent him
 εἰς οἶκον αὐτοῦ, λέγων· Μὴδε εἰς τὴν κωμὴν
 to house of him, saying; Neither into the village
 εἰσελθῆς, * [μὴδε εἰπῆς τινὶ ἐν τῇ κωμῇ.]
 mayest thou enter, [nor mayest thou tell any one in the village.]
²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
 And departed the Jesus and the disciples of him
 εἰς τὰς κώμας Καισαρείας τῆς Πυλῆππου. Καὶ
 into the villages of Caesarea of the Phillip. And
 ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων
 on the way he asked the disciples of himself, saying
 αὐτοῖς· Τίνα με λεγοῦσιν οἱ ἄνθρωποι εἶναι;
 to them; Who me they say the men to be?
²⁸ Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·
 They and answered; John the dipper;
 καὶ ἄλλοι, Ἠλία· ἄλλοι δὲ, ἕνα τῶν προφητῶν.
 and others, Elias; others and, one of the prophets.
²⁹ Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με
 And he says to them; You but who me
 λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει
 you say to be? Answering and the Peter says
 αὐτῷ· Σὺ εἶ ὁ Χριστὸς. ³⁰ Καὶ ἐπετιμήνην
 to him; Thou art the Anointed. And he strictly charged
 αὐτοῖς, ἵνα μὴδενὶ λεγῶσι περὶ αὐτοῦ. ³¹ Καὶ
 them, that no one they should tell about him. And
 ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ
 he began to teach them, that must the son of the
 ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
 man many things to suffer, and to be rejected
 ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ
 of the elders and of the high-priests and
 τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ
 of the scribes, and to be killed, and after
 τρεῖς ἡμέρας ἀναστῆναι· ³² καὶ παρῆρσι τὸν
 three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.
²³ And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.
²⁴ And looking up, he said, "I see MEN as Trees, walking."
²⁵ Then he placed his HANDS on his EYES again, and *he saw plainly, and was restored, and saw every object clearly.
²⁶ And he sent him away to his * House, saying, "Go not into the VILLAGE."
²⁷ † And JESUS and his DISCIPLES went out to the VILLAGES of Caesarea PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"
²⁸ And THEY * spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."
²⁹ And he * asked them, "Who say you that I am?" And PETER answering, says to him, † "Thou art the CHRIST."
³⁰ † And he strictly charged them that they should tell no one concerning him.
³¹ And † he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.
³² And he spoke thus

* VATICAN MANUSCRIPT.—25. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 26. nor mayest thou tell any one in the VILLAGE—omit. 28. spoke to him, saying, "John the IMMERSER." 29. asked them. saying. "Who say."
 † 23. Mark vii. 33. † 27. Matt. xvi. 13; Luke ix. 18. † 28. Matt. xiv. 2.
 † 29. Matt. xvi. 6; John vi. 69; xi. 87. † 30. Matt. xvi. 20. † 31. Matt. xvi. 31.
 vi. 12; Luke ix. 22.

λογον ελαλει. Και προσλαβομενος αυτον ο Πε-
word he spokc. And taking aside him the Pe-
τρος, ηρξατο επιτιμαν αυτην. ³³ Ο δε επιστρα-
ter, he began to rebuke him. He but turning

φεις, και ιδων τους μαθητας αυτου, επετιμησε
round, and seeing the disciples of himself, he rebuked
την Πητρον, λεγων· Υπαγε οπισω μου, σατανα·
the Peter, saying; Go thou behind me, adversary;
οτι ου φρονεις τα του θεου, αλλα τα
because not thou thinkst the things of the God, but the things
των ανθρωπων. ³⁴ Και προσκαλεσαμενος τον
of the men. And having called the

οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις·
crowd with the disciples of himself, he said to them;
Οστις θελει οπισω μου ακολουθειν, ακαρνησασ-
Whoever wishes after me to follow, let him deny
θη εαυτον, και αρατω τον σταυρον αυτου, και
himself, and let him bear the cross of himself, and
ακολουθειτω μοι. ³⁵ Ος γαρ αν βελη 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. ³⁵ (Τι γαρ ωφελησει
tidings, shall save. her. (What for will it profit

ανθρωπον, εαν κερδηση τον κοσμον ολον, και
a man, if he should win the world whole, and
ζημιωθη την ψυχην αυτου; ³⁷ η τι δωσει
should forfeit the life of himself? or what shall give
ανθρωπος ανταλλαγμα της ψυχης αυτου;)
a man in exchange for the life of himself?)

³⁵ Ος γαρ αν επαισχυνθη με και τους εμου
Who for ever may be ashamed me and the my

λογους εν τη γενεα ταυτη τη μοιχαλιδι και
words in the generation this the adulterous and
αμαρτωλω, και ο υιος του ανθρωπου επαισχυν-
sinful, also the son of the man will be
θησεται αυτον, οταν ελθη εν τη δοξη του
ashamed him, when he may come in the glory of the
πατρος αυτου μετα των αγγελων των αγιων.
father of himself with the messengers of the holy ones.

ΚΕΦ. Θ'. Θ'. ¹ Και ελεγει αυτοις· Αμην λεγω
And he said to them; Indeed I say
υμιν, οτι ειπι τινεσ των ωδε εστηκοτων, οιτινεσ
to you, that are some of those here having stood, who
ου μη γευσωνται θανατου, εως αν ιδωσι την
not not shall taste of death, till they may see the
βασιλειαν του θεου εληλυθειαν εν δυναμει.
royal majesty of the God having come in power.

² Και μεθ' ημερας εξ 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.

³³ But HE, turning
round and looking on his
DISCIPLES, rebuked * Pe-
ter, and says, "Get be-
hind me, Adversary; for
thou regardest not the
THINGS of GOD, but THOSE
of MEN."

³⁴ And having called the
CROWD with his DISCI-
PLES, he said, * † "If any
one wish to come after me,
let him renounce himself,
and take up his CROSS, and
follow me.

³⁵ For ‡ whoever would
save his LIFE shall lose it;
but whoever may lose his
LIFE on my account, and
that of the GLAD TIDINGS,
shall save it.

³⁶ For what * does it
profit a Man to gain the
whole WORLD, and forfeit
his LIFE?

³⁷ * For what could a
MAN give to Redeem his
LIFE?

³⁸ † If, therefore, any
one shall be ashamed of
me, and of these MY
Words, among this ADUL-
TEROUS and sinful GENER-
RATION; the SON of MAN
will also be ashamed of
him, when he comes in the
GLORY of his FATHER,
with the HOLY ANGELS."

CHAPTER IX.

¹ And he said to them,
† "Indeed I say to you,
That there are some of
THOSE STANDING here,
who will not taste of Death,
till they see GOD'S ROYAL
MAJESTY having come
with power.

² † And after six Days,
JESUS takes PETER, and
JAMES, and John, and
privately conducts them, to
themselves, to a lofty

* VATICAN MANUSCRIPT.—³³. Peter, and says. ³⁴. If any one wish. ³⁵. does it profit a Man to gain. ³⁷. For what could a man give.

‡ ³⁴. Matt. x. 38 xvi. 24; Luke ix. 23; xiv. 27. † ³⁵. John xii. 25. † ³⁸. Matt. x. 23; Luke ix. 20; xii. 9; Rom. i. 16 2 Tim. i. 8; ii. 12. † 1. Matt. xvi. 28; Luke ix. 27. † 2. Matt. xvii. 1; Luke ix. 28.

μονους· και μεταμορφωθη εμπροσθεν αυτων.
alone; and he was transfigured in the presence of them.

²Και τα ιματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white

λιαν * [ως χιων,] οια γραχους επι της γης ου
extremely [as snow,] such as a fuller upon the earth not
δυναται λευκαναι. ⁴Και 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.

⁵Και αποκριθεις ο Πητρος λεγει τω Ιησου
And answering the Peter says to the Jesus.

‘Ραββι, καλον εστιν ημας ωδε ειναι· και ποιη-
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
make tents three, to thee one, and Moses one,

και Ηλια μιαν. ⁶Ου γαρ ηδει τι λαληση·
and Elias one. Not for he knew anything he might say;

ησαν γαρ εκφοβοι. ⁷Και εγενετο νεφελη επι-
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ηλθε φωνη εκ της νεφελης·
shadowing them; and came a voice out of the cloud;

Ουτος εστιν ο υιος μου ο αγαπητος· αυτου
This is the son of me the beloved; him

ακουετε. ⁸Και 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. ⁹Καταβαινοντων τε αυτων απο του ορους,
selves. Coming down and of them from the mountain,

διεστειλατο αυτοις, ινα μηδενι διηγησωνται ο
he charged them, that to no one they should relate what

ειδον, ει μη οταν ο υιος του ανθρωπου εκ νεκρων
they saw, excep. when the son of the man out of dead ones

αναστη. ¹⁰Και τον λογον εκρατησαν προς
should be raised. And the word they kept to

εαυτοις, συζητοντες, τι εστι το εκ νεκρων
themselves, arguing, what is that out of dead ones

αναστηναι. ¹¹Και 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; ¹²Ο 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 τον υιον του ανθρωπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their pres-
ence.

3 And his GARMENTS became glittering, exceed-
ingly white; such as no Fuller on the EARTH is
able * thus to make white.

4 And there appeared to them Elijah, with Moses;
and they were conversing with JESUS.

5 And PETER answering says to JESUS, “Rab-
bi, it is good for us to be here; and let us make
* Three Booths; one for thee, and one for Moses,
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 them-
selves, except Jesus only.

9 † And as they were descending from the
MOUNTAIN, he commanded them that they should re-
late to no one what they had seen, till the SON of
MAN should have risen from the Dead.

10 And they kept the MATTER to themselves,
anxiously inquiring, what THE RISING FROM THE
DEAD could mean.

11 And they asked him saying, “Why do the
SCRIBES say, That Elijah must first come?”

12 And HE * said to them, “Elijah, indeed, is coming first * to restore all
things: † and (as it is written of the SON of

* VATICAN MANUSCRIPT.—3. as snow—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with them-
selves, except Jesus only 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that *οτι* ought to be separated, and to read *as ti*. He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.

† 9 Matt. xvii. 9.

ἵνα πολλὰ παθῇ, καὶ ἐξουδενωθῇ. ¹³ Ἀλλὰ
that many things he should suffer, and should be despised. But

λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐηλυθε, καὶ ἐποίησαν
I say to you, that both Elias has come, and they have done

αὐτῷ ὅσα ἠθελήσαν, καθὼς γεγραπταὶ ἐπ'
to him whatever they wished, even as it is written about

αὐτον. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν
him. And coming to the disciples, he saw

ὄχλον πολὺν περὶ αὐτοὺς; καὶ γραμματεῖς συζη-
a crowd great about them, and scribes dis-
toutontas αὐτοῖς. ¹⁵ Καὶ εὐθὺς πᾶς ὁ ὄχλος,
putting with them; And immediately all the crowd,

ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες
seeing him, were awe-struck, and running to

ἠσκαζόντο αὐτον. ¹⁶ Καὶ ἐκπρωτῶσεν αὐτοὺς.
saluted him. And he asked them;

Τι συζητεῖτε πρὸς αὐτοὺς; ¹⁷ Καὶ ἀποκριθεὶς εἰς
What dispute you with them? And answering one

ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τὸν
out of the crowd said; O Teacher, I brought the

υἱόν μου πρὸς σε, ἐχόντα πνεῦμα ἀλαλόν. ¹⁸ 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 τριζει τοὺς ὀδόντας 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

αὐτο ἐκβαλῶσι, καὶ οὐκ ἰσχύσαν. ¹⁹ Ὁ δὲ
it they might cast out, and not they had power. He and

ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως
answering them says: O generation without faith, till

ποτε πρὸς ὑμᾶς εσομαι; ἕως ποτε ἀνεξομαι
when with you shall I be? till when shall I bear

ὑμῶν; φερετε αὐτον πρὸς με. ²⁰ Καὶ ἤνεγκαν
you? Bring you him to me. And they brought

αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθὺς τὸ
him to him. And seeing him, immediately the

πνεῦμα ἐσπαραξεν αὐτον· καὶ κέσων ἐκ τῆς
spirit convulsed him: and falling upon the

γῆς, ἐκυλιέτο, ἀφρίζων. ²¹ Καὶ ἐκπρωτῶσεν τὸν
ground, he rolled, foaming. And he asked the

πάτερα αὐτου· Πόσος χρόνος ἐστίν, ὡς τούτου
father of him; How long a time is it, since this

γεγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ
happened to him? He and said; From a child: and

πολλὰκις αὐτον καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,
often him both into fire has cast and into waters,

ἵνα ἀπολεσθῇ 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. "Teacher."

14. they saw.

17. answered him.

18. the TEXT.

† 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 symptomatic 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. Matt. xvii. 14; Luke ix. 37.

‡ 20. Luke ix. 43.

23 Ὁ δε Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δυνατὰ
The and Jesus said to him; That, if thou art able
πιστεῦσαι· πάντα δυνατὰ τῷ πιστευόντι.
to believe; all things are possible to the believing.

24 * [Και] εὐθεὺς κρᾶξας ὁ πατὴρ τοῦ παιδίου,
[And] immediately crying out the father of the child,

* [μετα δακρυῶν] εἶλεγε· Πιστεῦω· βοήθει μου
[with tears] he said; I believe; help thou of me

τῆ ἀπιστίας. 25 Ἴδων δε ὁ Ἰησοῦς, ὅτι ἐπισυν-
the unbelief. Seeing and the Jesus, that runs to-

τρέχει ὄχλος, ἐπέτιμησε τῷ πνεύματι τῷ ἀκα-
gather a crowd, he rebuked the spirit the un-

θάρτῳ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλον και
clean, saying to it; The spirit the dumb and

κῶφον, ἐγὼ σοι ἐπιτάσσω· Ἐξέλθε ἐξ αὐτοῦ,
deaf, I to thee command; Come out of him,

και μηκέτι εἰσελθῆς εἰς αὐτόν. 26 Και κρᾶξαν,
and no more enter into him. And crying out,

και πολλα σπαραξας, ἐξῆλθε. Και ἐγενετο
and many times convulsing, it came out. And he became

ὡσει νεκρος, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν.
as dead, so that many to say, that he is dead.

27 Ὁ δε Ἰησοῦς κρατήσας αὐτόν τῆς χειρός,
The but Jesus taking him of the hand,

ἤγειρεν αὐτόν· και ἀνέστη.
raised up him; and he stood up.

28 Και εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ
And having come him into a house, the disciples

αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς
of him asked him privately; That we

οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν; 29 Και εἶπεν
not were able to cast out it? And he said

αὐτοῖς· Τοῦτο το γένος ἐν οὐδενι δυνατὰ ἐξελ-
to them; This the kind by nothing is able to go

θεῖν, εἰ μὴ ἐν προσευχῇ· * [και νηστεία].
out, if not in prayer [and fasting].

30 Και ἐκείθεν ἐξελθόντες, παρεπορεύοντο δια
And thence departing, he passed through

τῆς Γαλιλαίας· και οὐκ ᾔθελεν, ἵνα τις γνῷ.
the Galilee; and not was willing, that any one should know.

31 Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, και εἶλεγε
He taught for the disciples of himself, and said

ἐν * [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα-
to them; That the son of the man is deli-

δοταὶ εἰς χεῖρας ἀνθρώπων, και ἀποκτενοῦσιν
vered up into hands of men, and they will kill

αὐτόν· και ἀποκτανθεῖς, τῆ τρίτῃ ἡμέρᾳ ἀνα-
him; and having been killed, the third day, he

στήσεται. 32 Οἱ δε ἠγνοοῦν το ῥῆμα, και
will rise. They but did not understand the word, and

ἐφοβούντο αὐτόν ἐπερωτῆσαι.
were afraid him to ask.

33 Και ἦλθεν εἰς Καπερναοῦμ· και ἐν τῇ οἰκίᾳ
And he came to Capernaum; and in the house

23 And JESUS said to him, * "IF THOU CANST? All things can for the BELIEVING."

24 The FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiv- ing That the Crowd was running together, he re- buked 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. And—omit.
24. with tears—omit. 25. and DEAF. 27. h's HAND. 29. and Fasting.—omit.
31. to him—omit. 31 after Three Days he will rise.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of MAN is about to be delivered into the Hands of Men."

‡ 23. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40. † 28 Matt xvii. 10.
‡ 31. Matt. xvii. 22; Luke ix. 44.

γενομενος, επηρωτα αυτους.* Τι εν τη οδω
 being, he asked them; What on the way
 * [προς εαυτους] διελογισαθε; 34 Οι δε εσιω-
 [among yourselves] were you disputing? They but were
 των προς αλληλους γαρ διελεχθησαν εν τη
 silent; with one another for they had disputed on the
 οδω, τις μειζων. 35 Και καθισας, εφωνησε
 way, who greater. And sitting down, he called
 τους δωδεκα, και λεγει αυτοις· Ει τις θελει
 the twelve, and says to them; If any one 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 δεχεται επι τη ονοματι μου, εμε δεχε-
 little children may receive in the name of me, me receives:
 ται· και ος εαν εμε δεχεται, 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
 τη ονοματι σου εκβαλλοντα δαιμονια· και εκω-
 to the name of thee casting out demons; and we
 λυσαμεν αυτον, οτι ουκ ακολουθει ημιν. 39 'Ο
 forbid 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 τη ονοματι μου,
 is, who will do a mighty work in the name of me,
 και δυνασεται 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
 δαλιση 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 forbid 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. 37. receives Me.
 33. spoke to him. 41. the name, That you are CHRIST'S. 42. THESE LITTLE-ONES.
 † 33. Matt. xviii. 1; Luke ix. 40; xxii. 24. † 35. Matt. xx. 26, 27; Mark x. 43.
 † 36. Mt. xviii. 2; Mark x. 16. † 37. Matt. x. 40; Luke ix. 48. † 38. Luke ix. 49.
 † 39. I Cor. xii. 3. † 41. Matt. x. 42. † 42. Matt. xviii. 6; Luke xvii. 34.
 † 43. Deut. xii. 6; Matt. v. 29; xviii. 8.

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, ⁴¹* [οκου 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.]
⁴⁵ Και εαν ο πους σου σκανδαλιζη σε, αποκοψον
 And if the foot of thee may insnare thee, cut thou off
 αυτου· καλον εστι σοι εισελθειν εις την ζωην
 him; good it is to thee to enter into the life
 χωλον, η τους δυο ποδας εχοντα βληθησαι εις
 lame, than the two feet having to be cast into
 την γεενναν, * [εις το πυρ το ασβεστον, ⁴⁶ οκου
 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.] ⁴⁷ Και εαν ο οφθαλμος σου σκαν-
 is quenched.] And if the eye of thee may
 δαλιζη σε, εκβαλε αυτου· καλον σοι εστι μονο-
 insnare thee, cast thou out him; good to thee it is one-
 φθαλμον εισελθειν εις την βασιλειαν του θεου,
 eyed to enter into the kingdom of the God,
 η δυο οφθαλμους εχοντα βληθησαι εις την γε-
 than two eyes having to be cast into the Ge-
 ενναν * [του πυρος,] ⁴⁸ οπου ο σκωληξ αυτων
 henna [of the fire,] where the worm of them
 ου τελευτα, και το πυρ ου σβεννυται. ⁴⁹ Πας
 not dies, and the fire not is quenched. Every one
 γαρ πυρι αλισθησεται * [και πασα θυσια
 for with fire shall be salted; [and every sacrifice
 αλι αλισθησεται.] ⁵⁰ Καλον το αλας· εαν δε
 with salt shall be salted.] Good the salt; if but
 το αλας αναλον γενεται, εν τινη 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.

¹ Και εκειθεν αναστας ερχεται εις τα ορια
 And from thence arising he comes into the borders
 της Ιουδαιας, δια του περαν του Ιορδανου· και
 of the Judea, by the other side of the Jordan; and
 συμπορευονται παλιν οχλοι προς αυτον· και,
 come together again crowds to him; and,
 ως ειωθει, παλιν ειδιδασκεν αυτοις. ² Και
 as he had been accustomed, again he taught them. And
 προσελθοντες Φαρισαιοι επηρωτησαν αυτον· ει
 approaching Pharisees asked him; If
 εξεστιν ανδρι γυναικα απολυσαι; πειραζοντες
 it is lawful for a man a wife to release? trying

is better for thee to enter
 LIFE crippled, than having
 TWO Hands to depart to
 † GEHENNA, into THAT IN-
 EXTINGUISHABLE FIRE;

⁴⁴ † [where the WORM
 dies not, and the FIRE is
 not quenched.]

⁴⁵ And if thy FOOT in-
 snare thee, cut it off; it
 is better for thee to enter
 lame into LIFE, than hav-
 ing TWO Feet, to be cast
 into GEHENNA, † [into the
 UNQUENCHABLE FIRE;]

⁴⁶ where the WORM dies
 not, and the FIRE is not
 quenched.]

⁴⁷ And if thine EYE in-
 snare thee, pluck it out;
 it is better for thee to en-
 ter one-eyed into the
 KINGDOM of GOD, than
 having TWO Eyes to be cast
 into * Gehenna;

⁴⁸ † where their WORM
 dies not, and the FIRE is
 not quenched.

⁴⁹ For every one shall
 be salted with fire; † [and
 every Sacrifice shall be
 seasoned with Salt.]

⁵⁰ † SALT is good; but
 if the SALT become taste-
 less, how will you restore
 its saltness? Have Salt in
 yourselves, and be at
 peace with one another."

CHAPTER X.

¹ † And arising from
 thence, he comes into the
 CONFINES of JUDEA, * even
 beyond the JORDAN; and
 again Crowds come to-
 gether to him, and again,
 as he had been accustomed,
 he taught them.

² † And Pharisees ap-
 proaching, asked him, to
 try him, "Is it lawful for
 a Man to dismiss his
 Wife?"

* VATICAN MANUSCRIPT.—44. where the WORM dies not, and the FIRE is not quenched—
 omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the
 FIRE is not quenched—omit. 47. Gehenna. 47. of FIRE—omit. 49. and
 every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 45. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see
 Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses, are not found in the
 Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

‡ 48. Isa. lxxi. 24. † 50. Matt. v. 13; Luke xiv. 34. † 1. Matt. xix. 1; John x. 40;
 xi. 7. † 2. Matt. xix. 3.

αυτον. ³ Ο δε αποκριθεις ειπεν αυτοις: Τι
him. He and answering said to them; What
υμιν ενετειλατο Μωσης; ⁴ Οι δε ειπον: Μωσης
to you did enjoin Moses? They and said; Moses
επετρεψε βιβλιον αποστασιου γραψαι, και απο-
allowed a scroll of separation to be written, and to re-
λυσαι. ⁵ Και * [αποκριθεις] ο Ιησους ειπεν
lease. And [answering] the Jesus said
αυτοις: Προς την σκληροκαρδια υμων εγραψεν
to them; For the hardness of heart of you he wrote
υμιν την εντολην ταυτην. ⁶ Απο δε αρχης
to you the commandment this. From but a beginning
κτισεως αρσεν και θηλυ εποιησεν αυτους ο θεος.
of creation a male and a female he made them the God.
⁷ ⁴⁵ Ενεκεν τουτου καταλειπει ανθρωπος τον
"On account of this shall leave a man the
πατερα αυτου και την μητερα, * [και προσκολ-
father of himself and the mother, [and shall be closely
ληθησεται προς την γυναικα αυτου.] ⁸ Και
united to the wife of himself,] and
εσονται οι δυο εις σαρκα μια." ⁹ Οστε ουκετι
shall be the two into flesh one." So that no longer
εισι δυο, αλλα μια σαρξ. ⁹ Ο ουν ο θεος συνε-
they are two, but one flesh. What then the God has join-
ζευξεν, ανθρωπος μη χωριζεται. ¹⁰ Και εν τη
ed together, a man not disunites. And in the
οικια παλιν οι μαθηται αυτου περι του
house again the disciples of him concerning of the
αυτου εκηρωτησαν αυτον. ¹¹ Και λεγει
him asked the him. And he say-
αυτοις: ¹² Ος εαν απολυση την γυναικα αυτου,
to them; Whoever may release the wife of a man
και γαμηση αλλην, μοιχεται επ' αυτην.
and may marry another, commits adultery with her.
¹² Και εαν γυνη απολυση τον ανδρα αυτης, και
And if a woman may release the husband of herself, and
γαμηθη αλλω, μοιχεται. ¹³ Και προσεφερον
may be married to another, commits adultery. And they brought
αυτω παιδια, ινα αψηται αυτων· οι δε μαθηται
to him little children, that he might touch them; the but disciples
επετιμων τοις προσφερουσιν. ¹⁴ Ιδων δε ο
rebuked those bringing. Seeing but the
Ιησους ηγανακτησε, και ειπεν αυτοις: Αφετε
Jesus was displeased, and said to them; Allow
τα παιδια ερχεσθαι προς με, μη κωλυετε αυτα·
the little children to come to me, not hinder them;
των γαρ τοιουτων εστι η βασιλεια του θεου.
of the for such like is the kingdom of the God.
¹⁵ Αμην λεγω υμιν, ος εαν μη δεξηται την βασι-
Indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this 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 10. concerning this. 12. she † 13. them. But.

† 12. Strictly speaking, a Jewish wife could not divorce her husband · therefore, *apolytes* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and † intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xxiv. 1: Matt. v. 31; xix. 7. † 7. Gen. ii. 24: 1 Cor. vi. 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
 dem 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, ran-
 δραμιν εις, και γονυκτετησας αυτον, ερηρωτα
 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 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.” 20 Ο
 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· “Εν σοι υστερει· υπαγε, οσα
 said to him: One to thee lacks: 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 hither, fol-
 ουθει μοι, * [αρας τον σταυρον.] 22 Ο δε στυγ-
 low me, [taking up the cross.] He but looking

νασας επι τω λογω, απηλθε λυκουμηνος· ην
 sad at the word, went away sorrowing: he was
 γαρ εχων κτηματα πολλα. 23 Και περιβλεψα-
 for having possessions many. And looking
 μενος ο Ιησους, λεγει τοις μαθηταις αυτου·
 round the Jesus, says to the disciples of himself-

Πως δυσκολως οι τα χρηματα εχοντες εις την
 How hardly those the riches having into the
 βασιλειαν του θεου εισελευσονται. 24 Οι δε
 kingdom of the God shall enter. They and

μαθηται εθαμβουντο επι τοις λογοις αυτου. Ο
 disciples were astonished at the words of him. The
 δε Ιησους παλιν αποκριθεις λεγει αυτοις· Τεκνα,
 Jesus again answering says to them: Children,

οσος δυσκολον εστι * [τους πεποιθотας επι τοις
 how difficult it is [those having confidence in the
 χρημασι,] 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. Matt. xix. 16; Luke xviii. 18. † 19. Exod. xx. 13. Rom. xiii. 9. † 21. Matt. vi. 1, 20; xix. 21; Luke xii. 83; xvi. 0. † 23. Matt. xix. 23; Luke xviii. 24. † 24. Job xxxi. 24, 25; Psa. lli. 7; lxi. 10; 1 Tim. vi. 17.

25 **Ευκοπωτερον εστι καμηλον δια της τρυμα-**
Easier it is a camel through the hole
λιας της ραφιδος διελθειν, η πλουσιον εις την
of the needle to pass, than a rich man into the
βασιλειαν του θεου εισελθειν. 26 **Οι δε περι-**
kingdom of the God to enter. They and greatly
σως εξεπλησσαντο, λεγοντες προς εαυτους:
were amazed, saying among themselves;
Και τις δυναται σωθηναι; 27 Εμβλεψας δε
And who is able to be saved? Looking on and
αυτοις ο Ιησους, λεγει: Παρα ανθρωποις αδυνα-
them the Jesus, says; With men impossi-
τον αλλ' ου παρα τω θεω παντα γαρ δυνατα
ble but not with the God: all for possible
εστι παρα τω θεω. 28 **Ηρξατο ο Πητρος λεγειν**
is with the God. Began the Peter to say
αυτω: Ιδου ημεις αφηκαμεν παντα, και ηκολ-
to him: Lo, we left all, and fol-
ουθησαμεν σοι. 20 * **[Αποκριθεις] ο Ιησους**
lowed. the. [Answering] the Jesus
ειπεν: Αμην λεγω υμιν, ουδεις εστιν, ος αφη-
said: Indeed I say to you, no one is, who has
κεν οικιαν, η αδελφος, η αδελφα, 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 τουτω, οικιας, και αδελφους, και αδελ-
season this, houses, and brothers, and sis-
φας, και μητερας, και τεκνα, και αγρους, μετα
ters, and mothers, and children, and fields, with
διωγων, και εν τω αιωνι τω ερχομενω ζωνη
persecutions, and in the age to come, life
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 Ιερουσαλμα 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
καλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα
again the twelve, he began to them to tell the things
μελλοντα αυτω συμβαιειν. 33 **Οτι ιδου, ανα-**
being about to him to happen: For lo, we
βαινομεν εις Ιερουσαλμα, 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, † 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. † 32. Mark viii. 31; ix. 31; Luke ix. 22: xviii. 31.

εμπαιξουσιν αυτω, και μαστιγωσουσιν αυτον, και εμπτυσουσιν αυτω, και αποκτενουσιν αυτον· και τη τριτη ημερα αναστησεται. ³⁵ Και προσ- πορευονται αυτω Ιακωβος και Ιωαννης, οι υιοι Ζεβεδαιου, λεγοντες· Διδασκαλε, θελουμεν, ινα δ εαν αιτησωμεν, ποιησης ημιν. ³³ Ο δε ειπεν αυτοις· Τι θελετε ποιησοι με υμιν; Οι δε ειπον αυτω· Δος ημιν, ινα εις εκ δεξιων σου, και εις εξ ευωνυμων σου καθισωμεν εν τη δοξη σου. ³³ Ο δε Ιησους ειπεν αυτοις· Ουκ οιδατε, τι αιτεισθε. Δυνασθε πειν το ποτηριον, ο εγω πινω, και το βαπτισμα, ο εγω βαπτιζομαι, βαπτισθηαι; ³⁹ Οι δε ειπον αυτω· Δυναμεθα. Ο δε Ιησους ειπεν αυτοις· Το * [μεν] ποτηριον, ο εγω πινω, πεισθε· και το βαπτισμα, ο εγω βαπτιζομαι, βαπτισθησεσθε· ⁴⁰ το δε καθισαι εκ δεξιων μου και εξ ευωνυμων, ουκ εστιν εμον δουαι, αλλ' οις ητοιμασται. ⁴¹ Και ακουσαντες οι δεκα, ηρξαντο αγανακτειν περι Ιακωβου και Ιωαννου. ⁴² Ο δε Ιησους προσκαλεσαμενος αυτους, λεγει αυτοις· Οιδατε, οτι οι δοκουντες αρχειν των εθνων, κατακυριουουσιν αυτων, και οι μεγαλοι αυτων κατεξουσιαζουσιν αυτων. ⁴³ Ουχ ουτω δε εσται εν υμιν· αλλ' ος εαν θελη γενεσθαι μεγας εν υμιν, εσται υμων διακονος· ⁴⁴ και ος εαν θελη

34 and they will mock 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. tis not so among you. 44. among you. † 35. Matt. xx. 20. † 41. Matt. xx. 24. † 42. Luko xxii. 25. † 43. Matt. xx. 26, 28; Mark ix. 35; Luke ix. 48.

ἡμῶν γενεσθαι πρῶτος, εσται παντων δουλος.
 of you to become first, shall be of all a slave;
 46 και γαρ ὁ υἱος του ανθρωπου ουκ ηλθε διακον-
 and for the son of the man not came to be
 ηθνηαι, αλλα διακονησαι, και δουναι την ψυχην
 served, but to serve, and to give the life
 αυτου λυτρον αντι πολλων.
 of himself a ransom for many.

46 Και ερχονται εις 'Ιεριχω' και εκπορευομενου
 And they come into Jericho; and going out
 αυτου απο 'Ιεριχω, και των μαθητων αυτου, και
 of him from Jericho, and the disciples of him, and
 οχλου ικανου, υιος Τιμαιου, Βαρτιμαιος ὁ τυφ-
 a crowd great, a son of Timeus, Bartimeus the blind,
 λος, εκαθητο παρα την ὁδον προσαιτων. 47 Και
 sat by the way begging. And

ακουσας, οτι Ιησους ὁ Ναζωραιος εστιν, ηρξατο
 hearing, that Jesus the Nazarite it is, he began
 κραζειν και λεγειν· 'Ο υἱος Δαυιδ, Ιησου, ελεη-
 to cry out and to say; The son of David, Jesus, have pity
 σου με. 43 Και εκετιμων αυτω πολλοι, ινα
 on me. And rebuked him many, so that
 σιωπηση· ὁ δε πολλη μαλλον εκραζειν· Τιε
 he might be silent; he but much more cried out; O son
 Δαυιδ, ελεησον με. 49 Και στας ὁ Ιησους,
 of David, have pity on me. And stopping the Jesus,

ειπεν αυτον φωνηθηναι· και φωνουσι τον τυφ-
 told him to be called; and they called the blind,
 λον, λεγοντες αυτω· Θαρσει, εγειρε· φωνει
 saying to him; Take courage, rise up; he calls
 σε. 50 'Ο δε αποβαλων το μιαιτιον αυτου, ανασ-
 thee. He and throwing off the mantle of himself, arising
 τας ηλθε προς τον Ιησουν. 51 Και αποκριθεις
 came to the Jesus. And answering

λεγει αυτω ὁ Ιησους· Τι θελεις ποιησω σοι;
 says to him the Jesus; What dost thou wish I may do for thee?
 'Ο δε τυφλος ειπεν αυτω· 'Ραββουνι, ινα ανα-
 The and blind said to him; Rabboni, that I may
 βλεψω. 52 'Ο δε Ιησους ειπεν αυτω· Τραγε· η
 see again. The and Jesus said to him; Go; the
 πιστις σου σεσωκε σε. Και ευθεως ανεβλεψε,
 faith of thee has saved thee. And immediately he saw again,
 και ηκολουθει αυτω εν τη ὁδῳ.
 and followed him in the way.

ΚΕΦ. ια'. 11.

1 Και οτε εγγιζουσιν εις 'Ιερουσαλημ, εις
 And when they drew near to Jerusalem, to
 Βηθφαγη και Βηθανια, προς το ορος των ελαι-
 Bethphage and Bethany, to the mountain of the olive
 ων, αποστελλει δυο των μαθητων αυτου, 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. 43. said, "Call him." And. 50. leaping up came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 43. Bartimeus, is considered by many to be a real name, and not an explication of *ho whyos Timasion*. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—Wakefield. † 51. Rabboni, an intensified signification of *Rabbi*, meaning *My Master*; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

† 45. Matt. xx. 28. † 46. Matt. xx. 29; Luke xviii. 35. v. 24. † 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 Nazarite, he began to cry out, and say, * "Jesus, son of David, have pity on me!"

48 And many charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

49 And JESUS stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And he, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT of OLIVES, he sends Two of his DISCIPLES,

† 52. Matt. ix. 23; Mark

λεγει αυτοις· ² Ὑπαγετε εἰς τὴν κωμὴν τὴν
 says to them: Go you into the town that
 κατεναντι ὑμῶν· και εὐθὺς εἰσπορευομενοι
 opposite you; and immediately entering
 εἰς αὐτήν, εὑρήσετε πῶλον δεδεμενον, ἐφ' ὃν
 into her, you will find a colt having been tied, upon which
 οὐδεὶς ἀνθρώπων κεκαθικε· λυσαντες αὐτον
 no one of men has sat; having loosed him
 ἀγαγετε. ³ Καὶ εἰάν τις ὑμῖν εἴπῃ· Το ποι-
 lead you. And if any one to you should say; Why do
 cite τουτο; εἰπατε· * [Ὅτι] ὁ κυριος αὐτου
 you this? say you; [That] the master of him
 χρεῖαν ἔχει· και εὐθὺς αὐτον ἀποστελλει
 need has; and immediately him he will send
 ὧδε. ⁴ Ἀπῆλθον δε, και εὔρον 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
 λυουσαι αὐτον. ⁵ Καὶ τινες τῶν ἐκεῖ ἐστηκο-
 they loose him. And some of those there stand-
 τῶν ἐλεγον αυτοις· Τι ποιετε λυοντες τον
 ing said to them; What do you loosing the
 πῶλον; ⁶ Οἱ δε εἶπον αυτοις καθὼς ἐνετείλατο
 colt? They and said to them, even as commanded
 ὁ Ἰησους· και ἀφηκαν αὐτους. ⁷ Καὶ ἠγάγον
 the Jesus; and they suffered them. And they led
 τον πῶλον προς τον Ἰησουν, και ἐπιβαλλουσαι
 the colt to the Jesus, and they threw upon
 αὐτὰ τὰ ἱματια αὐτῶν· και ἐκαθισεν ἐκ' αὐτοῦ.
 him the mantles of themselves; and he sat upon him.
⁸ Πολλοὶ δε τὰ ἱματια αὐτῶν ἐστρώσαν εἰς τὴν
 Many and the mantles of themselves spread in the
 ὁδον· ἄλλοι δε στοιβάδας ἐκοπτον ἐκ τῶν
 way; others and branches cut off from the
 δένδρων, * [και ἐστρωθησαν εἰς τὴν ὁδον.]
 trees, [and scattered in the way.]
⁹ Καὶ οἱ προαγοντες και οἱ ἀκολουθουντες
 And those going before and those following
 ἐκράζον, * [λέγοντες.] Ὡσαννα· εὐλογημενος
 did cry, [saying. Hosanna; worthy of blessing
 ὁ ἐρχομενος * [ἐν ὀνοματι κυρίου.] ¹⁰ εὐλογη-
 he coming [in name of Lord;] worthy of
 μενη ἢ ἐρχομενη βασιλεια του πατρος ἡμῶν
 blessing the coming kingdom of the father of us
 Δαυιδ· Ὡσαννα ἐν τοῖς ὑψιστοῖς. ¹¹ Καὶ εἰσηλ-
 David; Hosanna in the highest. And en-
 θεν εἰς Ἱερουσαλὴμα ὁ Ἰησους, * [και] εἰς το
 tered into Jerusalem the Jesus, [and] into the
 ἱερον· και περιβλεψαμενος παντὰ, ὀψιας ἤδη
 temple; and having looked round on all, evening now
 οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
 being the hour, he went out to Bethany with
 τῶν δωδεκα.
 the twelve.
¹² Καὶ τῆ ἐκαυρίου ἐξεληθόντων 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 Bethany, he was hungry;

* VATICAN MANUSCRIPT.—2. yet sat.

bring. 8. Branches, cut down out of the fields. And they, 8. and scattered in the way—omit.

9. saying—omit.

11. and—omit.

2. That—omit.

9. in the name of the Lord—omit.

11. he

6. said; and.

7.

8. and scattered

† 10. Psa. cxlviii. 7

† 11. Matt

† 8. Matt. xxi. 8.

xxi. 12.

† 9. Psa. cxviii. 50.

† 12. Matt. xxi. 18.

† 10. Psa. cxlviii. 7

† 11. Matt

Βηθανίας, επεινασθε ¹³ **και ιδων συκην μακρο-**
Bethany, he was hungry; and seeing a fig tree at a dis-
θεν, εχουσαν φυλλα, *ηλθεν, ει ara 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.

¹⁴ **Και αποκριβεις ειπεν αυτη Μηκειτι εκ σου**
And answering he said to her: No more of thee
εις τον αιωνα μηδεις καρπον φαγοι. Και
to the age no one fruit may eat. And
ηκουον οι μαθηται αυτου. ¹⁵ **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. ¹⁶ **και ουκ ηφιεν, ινα τις**
he overturned: and not suffered, that any one

διενεγκη σκευος δια του ιερου. ¹⁷ **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
ο οικος μου, οικος προσευχης κληθησεται
the house of me, a house of prayer shall be called
πασι τοις εθνεσιν; υμεις δε εποιησατε αυτον
for all the nations? you but have made it
σπηλαιον ληστων." ¹⁸ **Και ηκουσαν οι γραμ-**
a den of robbers." And heard the scribes
ματαις και οι αρχιερεις, και εζητουν πως αυτον
and the high-priests, and they sought how him
απολεσουσιν εφοβοντο γαρ αυτον, οτι πας ο
they might destroy: they feared for him, because all the
οχλος εξεπλησασετο επι τη διδαχη αυτου. ¹⁹ **Και**
crowd was amazed at the teaching of him. And
οτε οψε εγενετο, εξεπορευετο εξω της πολεως.
when evening it became, he went out of the city.

²⁰ **Και πρωι παραπορευομενοι, ειδον την**
And in the morning passing along, they saw the

13 and observing a Fig-tree, at a distance, having Leaves, he went to search for fruit on it, (for it was not yet the SEASON for Figs.) And having come to it, he found nothing but Leaves.

14 Then he said to it. "Let no one eat Fruit of thee to the AGE!" And his DISCIPLES heard him.

15 And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught and said, "Is it not written, 'My HOUSE shall be called a House of Prayer for All NATIONS?' but you have made it a Den of Robbers."

18 And the HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because All the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 And passing along in the Morning, they saw

* VATICAN MANUSCRIPT.—13. SEASON. 17. and said, "Is it not," 17. to them —omit. 18. HIGH-PRIESTS and the SCRIBES.

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxii. 23, 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. xliii. 11. The leaves on the tree indicated that summer was nigh, Matt. xxiv. 32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some cavillers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

† 13. Matt. xxi. 19. † 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. † 17. Isa. lvi. 7. † 18. Matt. xxi. 43, 40; Luke xix. 47. † 20. Matt. xxi. 19.

συκην εξηραμμενην εκ ριζων· ²¹ Και αναμνησθεις ο Πητρος, λεγει αυτω· 'Ραββι, ιδε, η συκη, ην κατηρασω, εξηρανται. ²² Και αποκριθεις ο Ιησους λεγει αυτοις· Εχετε πιστιν θεου. ²³ Αμην γαρ λεγω υμιν, οτι ος αν ειρη τω ορει τουτω· Αρθητι, και βληθητι εις την θαλασσαν· και μη διακριθω εν τη καρδια αυτου, αλλα πιστευση οτι α λεγει γινεται· εσται αυτω ο εαν ειρη. ²⁴ Δια τουτω λεγω υμιν, παντα οσα αν προσευχομενοι αιτεισθε, πιστευετε οτι λαμβανετε, και εσται υμιν. ²⁵ Και οταν στηκητε προσευχομενοι, αφιετε, ει τι εχετε κατα τινος· ινα και ο πατηρ υμων, ο εν τοις ουρανοις, αφη υμιν τα παρατωματα υμων. ²⁶ Ει δε υμεις ουκ αφιετε, ουδε ο πατηρ υμων, ο εν τοις ουρανοις, αφησει τα παρατωματα υμων. ²⁷ Και ερχονται παλις εις Ιερουσαλυμ. Και εν τω ιερω περιπατουτος αυτου, ερχονται προς αυτον οι αρχιερεις και οι γραμματεις και οι πρεσβυτεροι, ²⁸ και λεγουσιν αυτω· Εν ποια εξουσια ταυτα ποιεις; και τις σοι την εξουσιαν ταυτην εδωκεν, ινα ταυτα ποιης; ²⁹ Ο δε Ιησους * [αποκριθεις] ειπεν αυτοις· Επερωτησω υμας * [καγω] ινα λογω· και αποκριθητε μοι, και ερω υμιν, εν ποια εξουσια ταυτα ποιω. ³⁰ Το βαπτισμα

the " FIG-TREE " withered away from the Roots.

²¹ And PETER remembering, says to him, " Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

²² And JESUS answering says to them, " Have Faith in God."

²³ For indeed I say to you, † That whoever should say to this MOUNTAIN, ' Be raised up, and thrown into the SEA ; ' and should not doubt in his HEART, but believe that * what he says is being done; he shall have it.

²⁴ For this reason I say to you, † All things whatever you * pray for, and desire, believe that you will receive, and you shall have them.

²⁵ † And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

²⁶ † [But † if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES.]

²⁷ † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

²⁸ and * they said to him, " By What Authority doest thou these things? * or who EMPOWERED thee to do them? "

²⁹ And JESUS said to them, " I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

* VATICAN MANUSCRIPT.—23. what he says is being done; 24. pray for, and desire, believe you that you did receive. who. 25. answering—omit. 26. also I—omit. 28. they said. 28. or

† 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. 6. † 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5. 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 35. † 27. Matt. xxi. 23; Luke xx. 1.

Ἰωαννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; ἀποκ-
 of John from heaven was, or from men? answer
 ρίθητε μοι. ³¹ Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,
 you to me. And they reasoned among themselves,
 λεγόντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, ερεῖ
 saying; If we should say; From heaven, he will say;
 Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ³² Ἀλλ' εἰ
 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. ³³ Καὶ ἀποκριθέντες 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-
 θεις] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν
 ing he says to them; Neither I say to you, by
 ποία ἐξουσία ταῦτα ποίω.
 what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

¹ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·
 And he began to them in parables to talk;
 Ἀμπελῶνα ἐφύτευσαν ἀνθρώπος, καὶ περιεθῆκε
 A vineyard planted a man, and placed around
 φραγμὸν, καὶ ὠρυξεν ὑπόληνιον, καὶ ὠκοδομησέ
 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. ² Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ
 abroad. And he sent to the husbandmen in the
 καιρῷ δούλου, ἵνα παρα τῶν γεωργῶν λαβῆ
 season a slave, that from the husbandmen, he might receive
 ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. ³ Οἱ δὲ λαβόν-
 of the fruit of the vineyard. They but taking
 τες αὐτοῦ, εἰδείραν, καὶ ἀπέστειλαν κενόν. ⁴ Καὶ
 him, they sayed, and sent away empty. And
 πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλου·
 again he sent to them another slave;
 κἀκείνον λιθοβολήσαντες ἐκεφαλαιώσαν, καὶ
 and this pelting with stones they wounded on the head, and
 * [ἀπέστειλαν] ἠτιμώμενον, ⁵ Καὶ ἄλλον ἀπέ-
 [sent away] having dishonored. And another he
 στείλει· κἀκείνον 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. ⁶ Ἐτι * [οὖν] ἓνα υἱὸν ἐχὼν, ἀγαπητὸν
 Yet [therefore] one son having, beloved
 * [αὐτοῦ], ἀπέστειλε * [καὶ] αὐτὸν πρὸς αὐτοὺς
 [of himself,] he sent [and] him to them
 ἐσχάτον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν
 last, saying; That they will regard the son
 μου. ⁹ 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 † Winevat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the * FRUITS of the VINEYARD.

3 But * seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and * him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating * some, and killing * some.

6 * Having yet One beloved Son, he sent him last to them, saying, 'They will respect my SON.'

7 But Those CULTIVATORS said among them-

* VATICAN MANUSCRIPT.—20. JOHN. 32. should we say. 33. answering—omit. 2. FRUITS of. 4. him they wounded in the head. 4. sent away—omit. 5. some. 5. some. 6. He had yet one Son, beloved; he sent. 6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33. † 1. Matt. xxi. 23; Luke xxii. 9; See Isa. v. 1—7.

Ὅτι οὗτος ἐστὶν ὁ κληρονομός· δευτε, ἀποκ-
That this is the heir; come, we may
 τεινῶμεν αὐτόν, καὶ ἡμῶν ἐστὶ ἡ κληρονομία.
hi) him, and of us shall be the inheritance.

8 Καὶ λαβόντες αὐτόν, ἀπέκτειναν, καὶ ἐξεβα-
And having taken him, they killed, and cast
 λον ἐξω τοῦ ἀμπελῶρος. 9 Τι * [οὐν] ποιήσει
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελῶνος; Ἐλευσεται καὶ ἀπολε-
the lord of the vineyard? He will come and destroy
 σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα
the husbandmen, and will give the vineyard

ἄλλοις. 10 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
 ἐγένηθη 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 ἐζήτουν αὐτὸν κρατῆσαι, καὶ
of us?” And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς
they feared the crowd; they knew for, that to
 αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες
them the parable he spoke. And leaving

αὐτόν, ἀπῆλθον.
him, they went away.

13 Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν
And they send to him some of the
 Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρευ-
Pharisees and of the Herodians, that him they might

σῶσι λόγῳ. 14 Οἱ δὲ ἐλθόντες λεγοῦσιν 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
cares 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· ἐξεστὶ κνήσον Καίσαρι
of the God thou teachest: is it lawful tribute to Cesar
 δόναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; 15 Ὁ
to give, or not? should we give, or not should we give? He

δὲ εἰδὼς αὐτῶν τὴν ὑποκρισίν, εἶπεν αὐτοῖς· Τι
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 ηνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἢ
They and brought. And he says to them: Of whom the

selfes; ‘This is the HEIR; come, let us kill 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.—0. 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 Gallilee 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 Psa. cxviii. 22.

‡ 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44.

‡ 13. Matt. xxii. 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, οιτινες 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
 και αυτου, και εξαναστησεν σπερμα, τω αδελφω
 of him, and should raise up seed, to the brother
 αυτου." 20 Επτα αδελφοι ησαν και ο πρωτος
 of himself." Seven brothers were; and the first
 ελαβε γυναικα, και αποθνησκων ουκ αφηκε
 took a wife, and dying not left
 σπερμα. 21 Και ο δευτερος ελαβεν αυτην,
 seed. And the second took her,
 και απεθανε, και ουδε αυτος αφηκε σπερμα: και
 and died, and neither he left seed: and
 ο τριτος ωσαυτως. 22 Και * [ελαβον αυτην]
 the third in like manner. And [took her]
 οι επτα, και ουκ αφηκαν σπερμα. Εσχατη
 of the seven, and not left seed. Last
 παντων απεθανε και η γυνη. 23 Εν τη * [ουν]
 of all died also the woman. In the [therefore]
 αναστασει, * [οταν αναστωσι,] τινος αυτων
 resurrection, [when they shall rise,] of whom of them
 εσται γυνη; οι γαρ επτα ασχον αυτην γυναι-
 shall be a wife? the for seven had her a wife
 κα. 24 Και αποκριθεις ο Ιησους ειπεν αυτοις:
 And answering the Jesus said to them;
 Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,
 Not through this do you err, not knowing the writings,
 μηδε την 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
 γαμισκονται, αλλ' εσιν ως αγγελοι εν τοις
 are given in marriage, but are as messengers in the
 ουρανοις. 26 Περι δε των νεκρων, οτι εγειρου-
 heavens. Concerning but the dead (ones), that they rise
 ται, ουκ ανεγνωτε εν τη βιβλω Μωσews, επι
 not have you read in the book of Moses, at
 του βατου ως ειπεν αυτω ο θεος, λεγων:
 the bush as said to him the God, saying:
 " Εγω ο θεος Αβρααμ, και ο θεος Ισαακ, και
 I the God of Abraham, and the God of Isaac, and

" Whose LIKENESS and IN-
 SCRPTION is this?" And
 They said to him, "Ce-
 sar's."
 17 And JESUS said,
 "Render the THINGS of
 Cesar, to Cesar; and the
 THINGS of GOD, to God."
 And they *wondered at
 him.
 18 †Then the Sadducees,
 who say there is no Resur-
 rection, came to him, and
 asked him, saying,
 19 "Teacher, Moses
 wrote for us, 'That if one's
 Brother should die, and
 leave a Wife behind, and
 leave no Children, that his
 BROTHER should take his
 WIFE, and raise up Off-
 spring for his BROTHER.'
 20 There were Seven
 Brothers; and the FIRST
 took a Wife, and dying,
 left no Child.
 21 And the SECOND took
 her, and died, *leaving no
 Child; and the THIRD in
 like manner.
 22 And the SEVEN left
 no Offspring. Last of all
 the WOMAN also died.
 23 At the RESURREC-
 TION, Whose Wife will she
 be of them? for the SEVEN
 had her for a Wife."
 24 And JESUS answering
 said to them, "Do you not
 err through this,—not
 knowing the SCRIPTURES,
 nor the POWER of GOD?
 25 For when they shall
 rise from the Dead, they
 will neither marry, nor be
 given in marriage; †but
 he as *THOSE ANGELS in
 the HEAVENS.
 26 But concerning the
 DEAD, that they will rise,
 have you not read in the
 BOOK of Moses, at the
 BUSH, how GOD spoke to
 him, saying, †'I am the
 'God of Abraham, and the
 *'God of Isaac, and the
 *'God of Jacob!'

* VATICAN MANUSCRIPT.— 17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child, 22. took her—omit. 23. therefore—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.

† 13. Matt. xxii. 23; Luke xx. 27. † 25. 1 Cor. xv 42, 40, 53. † 26. Exod iii. 6

ὁ θεος Ἰακωβ." 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,
 the God of Jacob." Not is the God of dead (ones.)
 ἀλλὰ ζώντων. Ὑμεῖς * [ὄν] 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
 ἀπεκριθῆ, ἐπηρώτησεν αὐτὸν Ποία ἐστὶ πρώτη
 he answered, asked him; Which is first

παντῶν ἐντολῆ; 29 Ὁ * [δε] Ἰησοῦς ἀπεκριθῆ
 of all commandment; The [and] Jesus replied

αὐτῷ ὅτι πρώτη * [παντῶν ἐντολῆ.] " Ἀκούε
 to him; That first [of all commandment;] " Hear thou
 Ἰσραὴλ, κύριος, ὁ θεὸς ἡμῶν, κύριος εἷς ἐστὶ
 Israel, a Lord, the God of us, Lord one is:

30 καὶ ἀγαπήσεις κύριον 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." * [Αὕτη πρώτη ἐντολῆ.]
 of the strength of thee." [This first commandment.]

31 Καὶ δευτέρα * [ὁμοία,] αὕτη. " Ἀγαπήσεις
 And second [like,] this: Thou shalt love

τὸν πλησίον σου ὡς σεαυτὸν." Μείζων τούτων
 the neighbor of thee as thyself." Greater of these

ἄλλη ἐντολῆ οὐκ ἐστὶ. 32 * [καὶ] εἶπεν αὐτῷ
 another commandment not is. [And] said to him

ὁ γραμματεὺς Καλῶς, διδάσκαλε, ἐπ' ἀληθείας
 the scribe: Well, O teacher, in truth

εἶπας, ὅτι εἷς 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 αὐτὸν, ὅτι νουνεχῶς ἀπεκ-
 And the Jesus, seeing him, that discreetly he an-

ριθῆ, εἶπεν αὐτῷ Ὁ μακρὰν εἶ ἀπο τῆς βα-
 answered, said to him: Not far thou art from the king-

σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκετι ἐτολμα
 dom of the God. And no one no longer presumed

αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 him to ask. And answering the Jesus

εἶπε, διδάσκων 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. Commandment of all—omit. 29. is. 30. Heart. 30. Soul, 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 33. and with All the soul—omit. 33. abundantly more. 33. Sacrifices.

† 28. Matt. xxii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xii. 30; Rom. xiii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 39; Isa. xlv. 5, 14; xlv. 6. † 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 0—3. † 34. Matt. xxii. 46. † 35. Matt. xxii. 41; Luke xx. 41.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ :

* Ἐκεῖνος γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ :

“ Λέγει ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξι-

ῶν μου, ἕως ἀνθῶ τοὺς ἐχθρούς σου ὑποποδίου

τῶν ποδῶν σου.” 37 Ἐκεῖνος οὖν Δαυὶδ λέγει

αὐτὸν κύριον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ ; Καὶ

ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. 38 Καὶ

ἔλεγεν * [αὐτοῖς] ἐν τῇ διδασκαλίᾳ αὐτοῦ· Βλέπετε

ἀπο τῶν γραμματέων, τῶν θελοντῶν ἐν στολαῖς

περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ

πρωτοκλισίας ἐν τοῖς δεῖπνοις· 40 οἱ κατασθίουσεν

τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προ-

εὐχόμενοι· οὗτοι ληψόνται περισσοτέρου κρίμα.

41 Καὶ καθίσας * [ὁ Ἰησοῦς] κατεναντίου τοῦ

γαζοφυλακίου, εθεώρει πῶς ὁ ὄχλος βάλλει

χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ

πλουσιοὶ ἐβάλλον πολλὰ. 42 Καὶ ἐλθούσα μία

χήρα πτωχή, ἐβάλε λεπτά δύο, ὃ ἐστὶ κοδ-

ραντῆς. 43 Καὶ προσκαλεσάμενος τοὺς μαθητάς

αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ

χήρα αὕτη ἢ πτωχὴ πλείον πάντων βεβλήκε

τῶν βαλοντῶν εἰς τὸ γαζοφυλάκιον. 44 Παν-

τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον

αὕτη δὲ ἐκ τῆς ὑστερησεως αὐτῆς πάντα ὅσα

εἶχεν ἐβάλεν, ὅλον τὸν βίον αὐτῆς.

say, That the MESSIAH is a Son of David ?

36 For David himself said, by the Holy Spirit,

† † ‘Jehovah said to my ‘LORD, Sit thou at my

‘Right hand, till I put ‘thine ENEMIES under-

‘neath thy FEET.’

37 David himself, there- fore, calls him Lord, and how then is he * His Son ?

And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, † † ‘Beware of THOSE SCRIBES who DE-

SIRE to walk about in † Long robes, and † Love

Salutations in the MAR- KETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS ;

40 † THOSE PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”

41 † And sitting opposite to the TREASURY, he be- held how the CROWD cast

Money into † the TREAS- URY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, “ Indeed I say to you, † That this POOR WID-

ow has cast in more than All of THOSE CASTING into the TREASURY ;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POV- ERTY cast in all that she had,—her Whole LIVING.”

* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. Jesus—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield.

† 38. The stoles were 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.

† 41. Or rather three-fourths of a farthing, or four mills. A kodrantees (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an assarius, or two Lepta.

† 36. Psa. cx. 1. Matt. xxiii. 14.

† 38. Matt. xxiii. 1; Luke xx. 46.

† 38. Luke xi. 43.

† 40.

† 41. Luke xxi. 1.

† 41. 2 Kings xii. 9.

† 43. 2 Cor. viii. 13.

ΚΕΦ. ιγ'. 13.

CHAPTER XIII.

¹ Και εκπορευομενου αυτου εκ του ιερου, λεγει αυτω εις των μαθητων αυτου Διδασκαλε, ιδε, ποταποι λιθοι και ποταποι οικοδομαι.

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 Και ο Ιησους * [αποκριθεις] ειπεν αυτω· Βλεπει ταυτα τας μεγαλας οικοδομας; ου μη απφελη λιθος επι λιθω, ος ου μη καταλυθη.

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 Και κυθημενου αυτου εις το ορος των ελαιων, κατεναντι του ιερου, επηρωτων αυτον κατα ιδιαν Πητρος, και Ιακωβος, και Ιωαννης, και Ανδreas·

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 Ειπε ημιν, ποτε ταυτα εσται, και τι το σημειον, οταν μελλη παρτα ταυτα συντελεισθαι.

4 "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

⁵ Ο δε Ιησους * [αποκριθεις αυτοις,] ηρξατο λεγειν· Βλεπετε μη τις υμας πλανηση.

5 And JESUS began to * say to them, † "Beware, that no one deceive you.

⁶ Πολλοι * [γαρ] ελευσονται επι το ονοματι μου, λεγοντες· 'Οτι εγω ειμι· και πολλους πλανησουσιν.

6 Many will come in my NAME, saying, 'I am he;' and will deceive many.

⁷ Οταν δε ακουσητε πολεμους και ακοας πολεμων, μη θροεισθε· δει * [γαρ] γενεσθαι· αλλ' ουπω το τελος.

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 Εγερθησεται γαρ εθνος επι εθνος, και βασιλεια επι βασιλιαν· * [και] εσονται σεισμοι κατα τοπων,

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.

* [και] εσονται λιμοι * [και] παραχαι.] Αρχαι

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. for—omit. 8. and—omit. 8. and—omit. 8. and commotions—omit. 8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure. † 2. How exactly this prediction 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 Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Matt. xxiv. 1; Luke xli. 5. † 2. Luke xix. 44 † 5. Jer. xxix. 8; Eph. v 6; 2 Thess. ii. 2.

αδικοῦσιν ταῦτα. ⁹ Βλέπετε δε ὑμεῖς ἑαυτοὺς·
 of wrongs these. Take heed but you yourselves:
 παραδώσουσι * [γὰρ] ὑμᾶς εἰς συνέδρια, καὶ εἰς
 they will deliver up [for] you to sanhedrims, and into
 συναγωγὰς δαρησέσθε, καὶ ἐπὶ ἡγεμονῶν καὶ
 synagogues you will be beaten, and before governors and
 βασιλέων σταθῆσθε, ἐνεκεν ἐμοῦ, εἰς μαρτυρίον
 kings you will stand, on account of me, for a testimony

αὐτοῖς. ¹⁰ Καὶ εἰς πάντα τὰ ἔθνη δεῖ,
 to them. And among all the nations it behoves,
 πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ¹¹ Ὅταν δε
 first to be published the glad tidings. When but

ἀγῶσιν ὑμᾶς παραδιδόντες, μὴ προμεριμᾶτε
 they may lead you delivering up, not be anxious beforehand
 τι λαλήσετε, * [μῆδε μελετάτε·] ἀλλ' ὃ εἴαν
 what you should speak, [nor be concerned;] but whatever

δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τούτο λαλήτε·
 may be given to you in that the hour, this speak you;
 οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα
 not for are you the speaking, but the spirit

τὸ ἅγιον. ¹² Παραδώσει δε ἀδελφὸς ἀδελφῶν
 the holy. Will deliver up and a brother a brother
 εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπανάστη-
 to death, and father a child; and they shall

σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν
 rise up children against parents, and deliver to death
 αὐτούς. ¹³ Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων,
 them. And you will be being hated by all,

διὰ τὸ ὄνομα μου. Ὁ δε ὑπομείνεις εἰς τέλος,
 through the name of me. He but persevering to end,
 οὗτος σωθήσεται. ¹⁴ Ὅταν δε ἴδητε τὸ βδέ-
 this will be saved. When but you may see the abomi-

λῆγμα τῆς ἐρημώσεως ἑστῶς ὅπου οὐ δεῖ· (ὁ
 nation of the desolation having stood where not ought; (he
 ἀγαγίνωσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ,
 reading let him think;) then, those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη. ¹⁵ Ἐ * [δε] ἐπὶ τοῦ
 let them flee to the mountains; he [and] on the
 ὄρους, μὴ κατωβατῶ * [εἰς τὴν οἰκίαν,] μῆδε
 roof, not let him go down [into the house,] nor

εἰσελθῆτω, ἀραι γὲ ἐκ τῆς οἰκίας αὐτοῦ·
 enter, to take any thing out of the house of himself;

¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρέψατω εἰς
 and he in the field being, not let him turn into
 τὸ ὀπίσω, ἀραι τὸ ἱμάτιον αὐτοῦ. ¹⁷ Οὐαὶ δε
 the back, to take the mantle of him. Woe but

ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
 to the in womb having and to the giving suck
 ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ Προσευχέσθε δε,
 in those the days. Pray you but,

ἵνα μὴ γενῆται ἡ φύλη ὑμῶν χειμῶνος.
 that not may be the flight of you of winter.

⁹ 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.

¹⁰ † And the GLAD TIDINGS must first be published among All the NATIONS.

¹¹ † But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

¹² And † Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die:

¹³ † And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

¹⁴ † But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

¹⁵ † let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

¹⁶ and let not HIM who is in the FIELD return BACK to take his MANTLE.

¹⁷ † But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

¹⁸ But pray that * it may not be in Winter;

* VATICAN MANUSCRIPT.—O. 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. x. 19; Luke xii. 11; xxi. 14. † 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. ‡ 13. Matt. 9; Luke xxi. 17. † 14. Dan. ix. 27; Matt. xxiv. 13; Luke xxi. 20. ‡ 17. Luke xxiii. 24

19 **Εσονται γαρ αι ημεραι εκειναι θλιψις, οια**
 Shall be for the days those affliction, such as
ου γεγονε 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 παπα σαρξ· αλλα δια τους εκ-
 should be saved all flesh; but on account of the cho-
λοκτους, ους εξελεξατο, εκολοβωσε τας ημερας.
 sen (ones,) whom he has chosen, he has shortened the days.

21 **Και τοτε εαν τις υμιν ειπη· Ιδου, ωδε ο**
 And then if any one to you should say; Lo, here the
χριστος· η· Ιδου, εκει· μη πιστευετε. 22 **Εγερ-**
 Anointed; or; Lo, here; not believe you. Shall

θησονται γαρ ψευδοχριστοι και ψευδοπροφηται,
 be raised for false anointed ones and false prophets
και δωσουσι σημεια και τερατα, προς το απο-
 and shall give signs and wonders, to the to de-
πλανη, ει δυνατον, * [και] τους εκλεκτους.
 ceive, if possible, [even] the chosen.

23 **Υμεις δε βλεπετε· * [ιδου], προειρηκα υμιν**
 You but take heed; [lo,] I have foretold to you
παντα. 24 **Αλλ' εν εκειναις ταις ημεραις, μετα**
 all. But in those the days, after

την θλιψιν εκεινην, ο ηλιος σκοτισθησεται,
 the affliction that, the sun shall be darkened,
και η σεληνη ου δωσει τοφεγγος αυτης·
 and the moon not shall give the light of herself:

25 **και οι αστερος του ουρανου εσονται εκπιπτον-**
 and the stars of the heaven shall be fal-
τες, και αι δυναμεις, αι εν τοις ουρανοις,
 ling, and the powers, those in the heavens,
σαλευθησονται. 26 **Και τοτε οψονται τον υιον**
 shall be shaken. And then they shall see the son

του ανθρωπου ερχομενον εν νεφελαις, μετα
 of the man coming on clouds, with
δυναμειω πολλης και δοξης. 27 **Και τοτε αποσ-**
 power much and glory. And then he will

τειλει 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
 bet 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 you on your guard; I have forewarned you.

24 † But in Those DAYS, after that AFFLICTION, the † the SUN will be obscured, and the MOON will withhold her LIGHT,

25 and * the STARS will fall out of HEAVEN, and THOSE POWERS in the HEAVENS will be shaken.

26 † And then they will see the SON of MAN coming in Clouds, with great Power and Glory.

27 And then he will send forth * the MESSENGERS, and assemble his CHOSEN from the FOUR Winds, from the Extremity of Earth to the utmost bound of Heaven.

28 Now learn a PARABLE from the FIG-TREE, When its BRANCH now becomes tender, and puts forth LEAVES, * it is known That SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the stars will fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture.—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 22; Luke xli. 26. † 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. ²⁹ Οὕτω και ὑμεις, οταν ταυτα
 summer is. So also you, when these things
 ιδητε γινομενα, γινωσκετε, οτι εγγυς εστιν
 you may see coming to pass, know you, that near he is
 επι θυρας. ³⁰ Αμην λεγω ὑμιν, οτι ου μη
 at doors. Indeed I say to you, that not not
 παρελθη ἡ γενεα αὐτη, μεχρις ου παντα
 may pass away the generation this, till of whom all
 ταυτα γενηται. ³¹ Ο ουρανος και ἡ γη παρε-
 these may be done. The heaven and the earth shall
 λευσεται· οἱ δε λογοι μου ου μη παρελθωσι.
 pass away; the but words of me not not may pass away.

³² Πери δε της ἡμερας εκεινης η της ὥρας
 Concerning but the day that or the hour
 ουδεις οιδεν, ουδε οἱ αγγελοι, οἱ εν ουρανῳ,
 no one knows, nor the messengers, those in heaven,
 ουδε ο υἱος, ει μη ο πατηρ. ³³ Βλεπετε, αγ-
 nor the son, if not the father. Take heed, watch
 ρυκνείτε * [και προσευχεσθε] ουκ οιδατε γαρ
 you [and pray you;] not you know for
 ποτε ο καιρος εστιν. ³⁴ Ος ανθρωπος αποδη-
 when the season is. As a man going
 μος αφεις την οικιαν αὐτου, και δους τοις
 abroad leaving the house of himself, and having given to the
 δουλοις αὐτου την εξουσιαν, * [και] ἐκαστω
 slaves of himself the authority, [and] to each one
 το εργον αὐτου και τῳ θυρωρῳ ενετειλατο ἵνα
 the work of himself and to the porter he commanded that
 γρηγορη. ³⁵ Γρηγορειτε ουν· ουκ οιδατε γαρ,
 he should watch. Watch you therefore; not you know for,
 ποτε ο κυριος της οικιας ερχεται, οψε, η
 when the lord of the house comes, evening, or
 μεσονυκτιου, η αλεκτοροφῳναις, η πρωι· ³⁶ μη
 midnight, or cock-crowing, or morning: lest
 ελθῶν εξαιφναις, ευρη ὑμας καθευδοντας.
 coming suddenly, he may find you sleeping.
³⁷ Α δε ὑμιν λεγω, πασι λεγω· Γρηγορειτε.
 What and to you I say, to all I say: Watch you.

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the Doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

³¹ The HEAVEN and EARTH will fail; but † my WORDS cannot fail.

³² But concerning that DAY, * of HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ † Take heed, watch; for you know not when the SEASON is.

³⁴ † As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; * whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ lest coming unexpectedly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch."

ΚΕΦ. αδ'. 14.

¹ Ην δε το πασχα και τα αζυμα μετα δυο
 Was now the passover and the unleavened cakes after two
 ημερας· και εξητουν οἱ αρχιερεις και οἱ γραμ-
 days: and sought the high-priests and the scribes.
 ματεις, πως αυτον εν δολῳ κρατησαντες αποκ-
 how him by deceit seizing they
 τεινωσιν. ² Ελεγον δε· Μη εν τη εορτη,
 might kill. They said but; Not in the feast,
 μηποτε θορυβος εσται του λαου.
 lest a tumult shall be of the people.

³ Και οντος αυτου εν Βηθανια εν τη οικια
 And being of him in Bethany in the house
 Σιμωνος του λεπρου, κατακειμενου αυτου, ηλθε
 of Simon the leper, reclining of him, came

CHAPTER XIV.

¹ † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

* VATICAN MANUSCRIPT.—³² OF 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; xiv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11: 1 Thess. v. 6. [†] ³⁴ Matt. xxiv. 43; xiv. 14. [†] ¹ Luke xxvi. 2; Luke xxii. 1: John x. 55; xiii. 1. [†] ³ Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνη εχουσα αλαβαστρον μυρου, ναρδου
 a woman having an alabaster box of balsam, of spikenard
 πιστικης πολυτελους· * [και] συντριψασα το
 genuine very costly: [and] breaking the
 αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
 alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτουντες προς εαυτους,
 Were and some being angry to themselves,

* [και λεγοντες·] Εις τι η απωλεια αυτη του
 [and saying:] For what the loss this of the

μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρου
 balsam has been made? Could for this the balsam

πραθηναι εκανω τριακοσιων δηναριων, και
 to be sold more three hundred denarii, and

δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτην.
 to be given to the poor. And they censured her.

6 Ο δε Ιησους ειπεν· Αφετε αυτην· τι αυτη
 The but Jesus said; Let alone her; why to her

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 θηλητε, 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. Th. having

αυτη, εκοιησε· 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 εκοιησεν 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 ευκαιρωσ αυτον
 to give. And he sought, how conveniently him

παραδω. 12 Και τη πρωτη ημερα των
 he might deliver up. And the first day of the

αζυμων, οτε το πασχα εθουν, λεγου-
 unleavened cakes, when the paschal lamb were sacrificed, they

σιν αυτω οι μαθηται αυτου· Που θελεις απελ-
 say to him the disciples of him; where wilt thou having

θοντες ετοιμασωμεν, ινα φαγης το πασχα;
 gone we make ready, that thou mayest eat the passover?

gone we make ready, that thou mayest eat the passover?

Woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly: and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?"

5 For * This BALSAM could have been sold for more than † Three hundred Denarii, and given to the POOR." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 † For you have the POOR always among you, and when you will, you can * do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 * And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 † And * THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 † Now on the FIRST DAY of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 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. 15s.

‡ 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· Τπαγετε εις την πολιν· και απαντησει υμιν ανθρωπος κεραμιον υδατος βασταων· ακολουθησατε αυτω· ¹⁴ και όπου εαν εισελθη, ειπατε τω οικοδεσποτη· 'Οτι ο διδασκαλος λεγει· Που εστι το καταλυμα, όπου το πασχα μετα των μαθητων μου φαγω; και αυτος υμιν δειξει αναγαλιον μεγα εστρωμενον ετοιμον· εκει ετοιμασατε ημιν.
¹⁵ Και εξηλθον οι μαθηται αυτου, και ηλθον εις την πολιν, και ευρον καθως ειπεν αυτοις· και ητοιμασαν το πασχα. ¹⁷ Και οψιας γενομενης, ερχεται μετα των δωδεκα. ¹³ Και ανακειμενον αυτων και εσθιοντων, ειπεν ο Ιησους· Αμην λεγω υμιν, οτι εις εξ υμων παραδωσει με, ο εσθιων μετ' εμου. ¹⁹ Οι * [δε] ηρξαντο λυπεισθαι, και λεγειν αυτω εις καθ' εις· Μητι εγω; * [και αλλους· 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 παραδιδοται· καλον ην αυτω, ει ουκ εγεννηθη ο ανθρωπος εκεινος. ²² Και εσθιοντων αυτων, 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; and wher-ever 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.—*Disinworth.*

† 17. Matt. xxvi. 20.

† 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

μου. ²³ Και λαβων το ποτηριον, ευχαριστησας
of me. And taking the cup, having given thanks
εδωκεν αυτοις· και επιον εξ αυτου παντες.
he gave to them; and they drank out of it all.

²⁴ Και ειπεν * [αυτοις. [Τουτο εστι το αιμα μου,
And he said [to them.] This is the blood of me,
το της καινης διαθηκης, το περι πολλων
that of the new covenant, that concerning many
εχθυνομενον. ²⁵ Αμην λεγω υμιν, οτι ουκετι
being shed. Indeed I say to you, that no more

ου μη πιω εκ του γεννηματος της αμπελου, εως
not not I will drink of the product the vine, till
της ημερας εκεινης, οταν αυτο πινω καινον εν
the day that, when it I drink new in
τη βασιλεια του θεου. ³⁶ Και υμνησαντες,
the kingdom of the God. And having sung a hymn,
εηληθον εις το ορος των ελαιων.
they departed to the mountain of the olive trees.

²⁷ Και λεγει αυτοις ο Ιησους· 'Οτι παντες
And says to them the Jesus; That all
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
διασκορπισθησεται τα προβατα." ²⁸ Αλλα
will be scattered the sheep." But

μετα το εγερθηναι με, προαξω υμας εις την
after the to be raised me, I will go before you into the
Γαλιλαιαν. ²⁹ Ο δε Πητρος εφη αυτω· Και ει
Galilee. The but peter said to him; Even if

παντες σκανδαλισθησονται, αλλ' ουκ εγω.
all shall be stumbled, yet not I.

³⁰ Και λεγει αυτω ο Ιησους· Αμην λεγω σοι,
And says to him the Jesus; Indeed I say to thee,
οτι συ σημερον εν τη νυκτι ταυτη, πριν η
that thou this-day in the night this, before

δισ αλεκτορα φωνησαι, τρις απαρνηση με.
twice a cock to have crowed, thrice thou wilt deny me.

³¹ Ο δε εκ περισπου ελεγε μαλλον· Εαν με
He but with vehemence spoke more; If me
δη συναποθαινει σοι, ου μη σε απαρνησομαι.
must to die with thee, not not thee I will deny.

Ωσαυτως δε και παντες ελεγον. ³² Και ερχο-
In like manner and also all they said. And they
ται εις χωριον, ου το ονομα Γεθσημανη και
came to a place, of which the name Gethsemane; and

λεγει τοις μαθηταις αυτου· Καθισατε ωδε,
he says to the disciples of himself; Sit you here,
εως προσευξωμαι. ³³ Και παραλαμβαινει τον
till I shall pray. And he takes the

Πητρον και Ιακωβον και Ιωαννην μεθ' εαυτου·
Peter and James and John with himself;
και ηρξατο εκθαμβεισθαι και αδημονειν. ³⁴ Και
and began to be greatly amazed and to be in anguish. And

λεγει αυτοις· Περιλυπος εστιν η ψυχη μου εως
he says to them; Extremely sorrowful is the soul of me even to

²³ And taking * a Cup, having given thanks, he gave it to them; and they all drank out of it.

²⁴ And he said, † "This is THAT BLOOD of mine which is of the COVENANT, THAT which is Poured out for many.

²⁵ Indeed I say to you, * That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink It new in the KINGDOM of GOD."

²⁶ ‡ And having sung, they went out to the MOUNT of OLIVES.

²⁷ And JESUS says to them, "You will all be stumbled; because it is written, † 'I will smite the SHEPHERD, and the 'SHEEP will be dispersed.'

²⁸ ‡ But after I am RAISED, I will precede you to GALILEE."

²⁹ † And PETER said to him, "Even if all shall be stumbled, yet I will not."

³⁰ And JESUS says to him, "Indeed I say to thee, That thou This-day, in This NIGHT, before a Cock crows twice, wilt disown Me thrice."

³¹ But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

³² ‡ And they came to a Placename Gethsemane, and he says to his DISCIPLES, "Sit here, while I * go away and pray."

³³ And he takes with him PETER, and * JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

³⁴ And he says to them, † "My SOUL is encompassed with a deadly An-

* VATICAN MANUSCRIPT.—22. a Cup, 24. to them—omit. 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. 30; Luke xxii. 30; John xviii. 1. — † 34. John xii. 27.

θανάτου μείνατε ὧδε, καὶ γρηγορεῖτε. ³⁵ Καὶ
 death; remain you here, and watch. And
 προελθὼν μικρὸν, ἐπέσεν ἐπὶ τῆς γῆς· καὶ
 going forward a little, he fell on the ground; and
 προσηυχέτο, ἵνα, εἰ δυνατόν ἐστι, παρελθῆ ἀπ'
 prayed, that, if possible it is, might pass from
 αὐτοῦ ἡ ὥρα. ³⁶ Καὶ ἐλέγει· Ἀββὰ ὁ πατήρ,
 him the hour. And he said; Abba the father,
 πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ'
 all (things) possible to thee; take the cup from
 ἐμοῦ τούτου. Ἄλλ' οὐ, τί ἐγὼ θελω, ἀλλὰ τί
 me this. But not, what I will, but what
 σὺ. ³⁷ Καὶ ἐρχεται, καὶ εὑρίσκει αὐτοὺς καθευ-
 thou. And he comes, and finds them sleep-
 δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;
 ing: and he says to the Peter: Simon, sleepest thou?
 οὐκ ἰσχύσας μίαν ὥραν γρηγοροῦσαι; ³⁸ Γρηγοροῦ-
 not couldst thou one hour to watch? Watch
 εἶτε καὶ προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς
 you and pray you, that not you enter into
 πειρασμὸν· τὸ μὲν πνεῦμα προθυμὸν, ἡ δὲ
 temptation: the indeed spirit ready, the but
 σὰρξ ἀσθενής. ³⁹ Καὶ καλὴν ἀπελθὼν προση-
 flesh weak. And again going away he prayed,
 ἔφατο, τὸν αὐτὸν λόγον ἐπιών. ⁴⁰ Καὶ ὑποστρε-
 the same words saying. And having returned
 ψας, εὔρεν αὐτοὺς καλὴν καθευδοντας· ἦσαν
 he found them again sleeping: were
 γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ
 for the eyes of them weighed down and not
 ἠδύσαν, τί αὐτῷ ἀποκριθῶσι. ⁴¹ Καὶ ἐρχεται
 they knew, what to him they might answer. And he comes
 τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδετε τὸ
 the third, and he says to them: Do you sleep the
 λοιπὸν καὶ ἀναπαύεσθε; ἀπεχεῖ, ἦλθεν ἡ ὥρα·
 now and rest you? It is enough, is come the hour:
 ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς
 lo, is delivered up the son of the man into the
 χεῖρας τῶν ἁμαρτωλῶν. ⁴² Ἐγείρεσθε, ἀγῶμεν·
 hands of the sinners. Arise, let us go:
 ἰδοὺ, ὁ παραδίδους με ἤγγικε.
 lo, he delivering up me has come near.
⁴³ Καὶ εὐθεὺς, ἐτι αὐτοῦ λαλοῦντος, παραγι-
 And immediate y, while of him speaking, comes
 νεται Ἰουδᾶς, εἰς ὧν τῶν δωδεκά, καὶ μετ' αὐτοῦ
 Judas, one being of the twelve, and with him
 ὄχλος * [πολὺς] μετὰ μαχαίρων καὶ ξυλῶν,
 crowd [great] with swords and clubs,
 παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
 from the high-priests and the scribes and
 τῶν πρεσβυτέρων. ⁴⁴ Δεδόκει δὲ ὁ παραδίδους
 the elders. Had given and he delivering up
 αὐτοῦ σῆμα ἑαυτοῖς, λέγων· Ὅν ἀν φι-
 him a signal to them, saying: Whoever I
 λῆσῃ, αὐτὸς ἐστὶ· κρατήσατε αὐτὸν καὶ
 may kiss, he it is: seize him and
 ἀπαγαγετε ἀσφαλῶς. ⁴⁵ Καὶ ἐλθὼν, εὐθεὺς
 lead away safely. And coming, immediately

guish; stay here and watch."
 35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.
 36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; yet not what I will, but what thou wilt."
 37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?"
 38 Watch and pray, that you *enter not into Trial; (the SPIRIT indeed is willing, but the FLESH is weak.)"
 39 And going again, he prayed, speaking the SAME Words.
 40 And *again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.
 41 And he comes the THIRD time, and says to them, "Do you sleep now, and take your rest? It is enough, the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."
 42 Arise, let us go; behold! HE, who DELIVERS me up, has come."
 43 And immediately, while he was yet speaking, comes *JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.
 44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."
 45 And coming, and immediately approaching

* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. JUDAS, being one of the twelve. 43. great—omit.

† 38. John v. 30; vi. 38. † 41. John xiii. 1. † 42. Matt. xvi. 46; John xviii. 1, 2. † 43. Matt. xxvi. 47; Luke xii. 47; John xviii. 8.

προσελθων αυτω, λεγει· 'Ραββι, * [ραββι:]
 approaching to him, he says: Rabbi, [rabbi:]
 και κατεφιλησεν αυτον. 43 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 αυτου το ωτιον.
 of the high-priest, and cut off of him the ear.
 48 Καθ αποκριθεισ ο Ιησους ειπεν αυτοις· 'Οσ
 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 τη 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.
 ing. And leaving him all they fled.
 51 Και εις τις νεανισκος ηκολουθει αυτω, περι-
 And one a certain young man followed him, wrap-
 βεβλημενοσ σινδωνα επι γυμνου· και κρατουσιν
 ped about a linen cloth on naked; and they seized
 αυτον * [οι νεανισκοι.] 52 Ο δε καταλιπων την
 him [the young men.] He but leaving the
 σινδωνα, γυμνοσ εχυγεν * [απ' αυτων.]
 linen cloth, naked he fled [from them.]
 53 Και απηγαγον τον Ιησουν προς τον αρχιε-
 And they led the Jesus to the high-
 ρεα· και 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 Πιτροσ 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 εζητουν 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
 εδρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν
 they found. Many for testified falsely
 κατ' αυτου, και ισαι αι μαρτυριασ 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 do-

* 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. liii. 7; Luke xxii. 37;
 xxiv. 44. † 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 18. † 55. Matt. xxvi. 59

λεγοντος: 'Οτι εγω καταλυσω τον ναον τουτον
 saying; That I will destroy the temple this
 τον χειροποιητον, και δια τριων ημερων αλλον
 this made with hands, and in three days another
 αχειροποιητον οικοδομησω. 59 Και ουδε ούτως
 made without hands I will build. And not even thus
 ιση ην η μαρτυρια αυτων. 60 Και αναστας
 consistent was the testimony of them. And arising
 δ αρχιερευς εις μεσον, εκηρωτησε τον Ιησουν,
 the high priest in midst, he asked the Jesus,
 λεγων: Ουκ αποκριθη ουδεν; τι ουτοι σου
 saying; Not answerest thou nothing? what these of thee
 καταμαρτυρουσιν; 61 'Ο δε εσιωπα, και ουδεν
 testify against? He but was silent, and nothing
 απεκρινατο. Παλιν δ αρχιερευς εκηρωτα αυτον
 he answered. Again the high-priest asked him
 και λεγει αυτω: Συ ει δ Χριστος, δ υιος του
 and says to him; Thou art the Anointed, the son of the
 ευλογητου; 62 'Ο δε Ιησους ειπεν: Εγω ειμι
 blessed? The and Jesus said; I am;
 και ουψεθε τον υιον του ανθρωπου εκ δεξιων
 and you shall see the son of the man at right
 καθημενον της δυναμειω, και ερχομενον μετα
 sitting of the power, and coming with
 των νεφελων του ουρανου. 63 'Ο δε αρχιερευς
 the clouds of the heaven. The and high-priest.
 διαδρηξας τους χιτωνας αυτου, λεγει: Τι ετι
 having rent the clothes of himself, says; What further
 χρειαν εχομεν μαρτυρων; 64 Ηκουσατε της
 need have we of witnesses? You have heard the
 βλασφημιας: τι υμιν φαινεται; Οί δε παντες
 blasphemy; what to you appears? They but all
 κατακριναν αυτον ειναι ενοχων θανατου. 65 Και
 condemned him to be deserving of death. And
 ηρξαντο τινες εμπνυειν 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. 66 Και οντος
 tendants with open hands him beat. And being
 του Πητρου εν τη αυλη κατω, ερχεται μια
 the Peter in the court-yard below, comes one
 των παιδισκων του αρχιερευς. 67 και ιδουσα
 of the maid-servants of the high priest: and seeing
 τον Πητρον 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.
 68 'Ο δε ηρησαστο, λεγων: Ουκ οίδα, ουδε
 He but denied, saying: Not I know, nor
 επισταμαι τι συ λεγεις. Και εξηλθεν εξω εις
 comprehended what thou sayest. And he went out into
 το προαυλιον. * [και αλεκτωρ εφανησει.]
 the outer court: [and a cock crew.]

clare, † 'I will destroy THIS TEMPLE MADE WITH HANDS, and in Three Days, I will build Another made without hands."

59 But not even thus was their TESTIMONY sufficient.

60 And the HIGH-PRIEST standing up in the MIDST, asked JESUS, saying, "Answerest thou nothing * to what these testify against thee?"

61 † But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the SON of the BLESSED ONE?"

62 And JESUS said, "I am; and you shall see the SON of MAN sitting at the Right hand of the MIGHTY ONE, and coming with the CLOUDS of HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?"

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us;" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 † And PETER being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETER warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, * JESUS."

68 But HE denied, saying, "I * neither know nor understand what thou sayest." And he went out into the OUTER COURT:

* VATICAN MANUSCRIPT.—60. Because these. nor understand. 68. and a Cock crew—omit.

67. JESUS.

67 neither know

† 58. Mark xv. 29; John ii. 19. Matt. xvi. 34; Luke xxii. 69.

1 60. Matt. xxvi. 62.

† 61. Matt. xxiv 20;

† 62. Matt. xxvi. 63, 66; Luke xxii. 73; John xviii. 18.

69 **Και ἡ παιδισκη ιδουσα αυτον** * [παλιν] ηρξατο
 And the maid-servant seeing him [again] began
λεγειν τοις παρεστηκοσιν 'Οτι οὗτος ἐξ αυτων
 to say to those having stood by; That this of them
εστιν. 70 'Ο δε παλιν ηρνειτο. **Και μετα**
 is. He and again denied. And after
μικρον παλιν οἱ παρεστωτες ελεγον τῷ Πητροῦ
 a little again those having stood by said to the Peter;
Αληθως ἐξ αυτων εἰ και γαρ Γαλιλαιος εἰ,
 Truly of them thou art; also for a Galilean thou art,
 * [και ἡ λαλια σου ὁμοιαζει.] 71 'Ο δε ηρξατο
 [and the speech of thee is like.] He then began
αναθεματιζειν και ομνυvai 'Οτι οὐκ οἶδα τον
 to curse and swear; That not I know the
ανθρωπον τοντον, ὃν λεγετε. 72 **Και εκ δευ-**
 man this, of whom you say. And of sec-
τερου αλεκτωρ εφωησε. **Και ανεμνησθη ὁ**
 ond cock crew. And remembered the
Πητρος του ρηματος, ὃ εἰπεν αυτῷ ὁ Ἰησους.
 Peter the word, of which said to him the Jesus.
'Οτι πριν αλεκτορα φωνησαι δις, ἀπαρηση με
 That before a cock to have crowed twice, thou wilt deny me
τρῖς. **Και ἐπιβαλων εκλαιε.**
 thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 **Και ευθεως ἐπι το πρωι συμβουλιον ποιη-**
 And immediately on the morning a council having
σαντες οἱ αρχιερεις μετα των πρεσβυτερων και
 been held the high-priests with the elders and
γραμματεων, και ὁλον το συνεδριον, δεσαντες
 scribes, even whole the sanhedrim, binding
τον Ἰησουν, ἀπηνεγκαν και παρεζωκαν τῷ Πι-
 the Jesus, carried and delivered up to the Pi-
λατῷ. 2 **Και ἐκρωτησεν αυτον ὁ Πιλατος:**
 late. And asked him the Pilate;
Συ εἰ ὁ βασιλευς των Ιουδαιων; 'Ο δε ἀποκρι-
 Thou art the king of the Jews? He and answer-
θεις εἰπεν αυτῷ. Συ λεγεις. 3 **Και κατηγορουν**
 ing said to him; Thou sayest. And accused
αυτου οἱ αρχιερεις πολλα. 4 **'Ο δε Πιλατος**
 him the high-priests many things. The and Pilate
παλιν ἐκρωτησεν αυτον, λεγων. Οὐκ ἀποκρινη
 again asked him, saying: Not answerest thou
ουδεν; ἰδε, ποσα σου καταμαρτυροσιν.
 nothing? see, how many things of thee they testify against.
 5 **'Ο δε Ἰησους οὐκετι ουδεν ἀπεκριθη. ἔστε**
 The but Jesus no longer nothing answered: so as
θαυμαζειν τον Πιλατον. 6 **Κατα δε ἑορταν**
 to surprise the Pilate. At now feast
ἀπελευεν αυτοις ἑνα δεσμιον ὄνπερ ητουντο.
 he used to released to them one prisoner whoever they asked.

69 † and the MAID-SERVANT seeing him, * said to THOSE STANDING BY, "This is one of them."
 70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."
 71 Then HE began to curse and swear, "I know not this MAN of whom you speak."
 72 † And * immediately for a second time † a Cock crew. And PETER recollected the word which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 † And immediately in the * Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to * Pilate.
 2 † And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, * says to him, "Thou sayest it."
 3 And the HIGH-PRIESTS accused him of many things.
 4 † Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they * accuse thee of."
 5 † But JESUS answered no more, so that PILATE was astonished.
 6 † Now at each Feast he used to release to them One Prisoner, whoever they asked.

* VATICAN MANUSCRIPT.—69, again—omit.

69. said to THOSE.

70. and

thy speech is like it—omit.

72. immediately for a second.

1. Morning.

1. Pilate.

2. says to him.

4. accuse thee of.

† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 24.

† 69. Matt. xxvi. 71, 73; Luke xxii. 68, 69; John xviii. 25, 26.

† 72. Matt. xxvi. 75.

† 1. Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 66; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 26.

† 2. Matt. xviii. 11.

† 4. Matt. xxvii. 13.

† 5. Isa. liii. 7; John xix. 9.

† 6. Matt.

xxvii. 15; Luke xxiii. 17; John xviii. 30.

7 **Ἦν δὲ ὁ λεγομενος Βαραββας μετα των συστα-**
 Was and he being named Barabbas with the insur-
σιαστων δεδεμενος, οτινες εν τη στασει φονο-
 gents having been bound, who in the sedition murder
πεποιηκεισαν. 8 **Και αναβοησας ὁ οχλος**
 had committed. And crying out the crowd

ηρξατο αιτεισθαι, καθως αι εποιει αυτοις.
 began to demand, as always he did to them.

9 **Ὁ δε Πιλατος απεκριθη αυτοις, λεγων· Θελε-**
 The but Pilate answered them, saying; Do you

τε απολυσω υμιν τον βασιλεα των Ιουδαιων;
 wish I shall release to you the king of the Jews?

10 **Εγινωσκε γαρ, οτι δια φθονον παραδεδωκεισαν**
 He knew for, that through envy had delivered up

αυτον οι αρχιερεις. 11 **Οι δε αρχιερεις ανεσει-**
 him the high-priest. The and high-priests stirred

σαν τον οχλον, ινα μαλλον τον Βαραββαν
 up the crowd, that rather the Barabbas

απολυση αυτοις. 12 **Ὁ δε Πιλατος αποκριθεις**
 he should release to them. The but Pilate answering

παλιν ειπεν αυτοις· Τι ουν θελετε ποιησω ον
 again said to them; What then do you wish I shall do whom

λεγετε βασιλεα των Ιουδαιων; 13 **Οι δε παλιν**
 you call a king of the Jews? They but again

εκραξαν· Σταυρωσον αυτον. 14 **Ὁ δε Πιλατος**
 cried out; Crucify him. The and Pilate

ελεγεν αυτοις· Τι γαρ κακον εποιησεν; Οι δε
 said to them; What for evil has he done? They but

περισσως εκραξαν· Σταυρωσον αυτον. 15 **Ὁ**
 vehemently cried out; Crucify him. The

δε Πιλατος, βουλομενος τω οχλω το ικανον
 then Pilate, being willing to the crowd the satisfaction

ποιησαι, απελυσεν αυτοις τον Βαραββαν, και
 to make, released to them the Barabbas, and

παρεδωκε τον Ιησουν, φραγελλωσας, ινα
 delivered up the Jesus, having scourged, that

σταυρωθη.
 he might be crucified.

16 **Οι δε στρατιωται απηγαγον αυτον εσω της**
 The and soldiers led away him within the

αυλης, ὃ εστι κραιτωριον· και συγκαλουσιν
 court, which is a judgment hall; and they call together

δλην την σπειραν. 17 **Και ενδυουσιν αυτον**
 whole the company. And they clothed him

πορφυραν, και περιτιθεασιν αυτω πλεξαντες
 purple, and placed it around him braiding

ακανθινον στεφανον. 18 **Και ηρξαντο ασπαζεσ-**
 an acanthine wreath. And they began to salute

θαι αυτον· Χαιρε ὁ βασιλευς των Ιουδαιων.
 him; Hail the king of the Jews.

19 **Και ετυπτον αυτου την κεφαλην καλαμψ,**
 And they struck of him the head with a reed,

και ενεπτυον αυτω, και τιθεντες τα γονατα
 and spit upon him, and placing the knees

7 And there was HE who was NAMED Barabbas, having been imprisoned with the INSURGENTS, who had committed Murder in the INSURRECTION.

8 And the CROWD *going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the KING of the JEWS?"

10 For he knew That *they had delivered him up from Envy.

11 † But the HIGH-PRIESTS stirred up the CROWD, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What * then shall I do to him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 † Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 † And the SOLDIERS led him away into the COURT, which is the Prætorium; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head;

18 and began to salute him,—"Hail, KING of the JEWS!"

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

* VATICAN MANUSCRIPT.—8. going up began. I do to him you call the KING of the JEWS?

10. they had:

12. then shall

† 11. Matt. xxvii. 20: Acts iii. 14.

† 13. Matt. xxv. 26: John xix. 1, 16.

† 16. Matt. xxvii. 27.

προσεκύνουν αὐτῷ. ²⁰ Καὶ ὅτε ἐνεπαίξαν αὐτῷ,
 did homage to him. And when they mocked him,
 ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνεδύσαν
 they took off him the purple, and put on
 αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξαγούσιν αὐτὸν,
 him the clothes the own; and they led out him,
 * [ἵνα σταυρωσῶσιν αὐτὸν.] ²¹ Καὶ ἀγγαρεύουσι
 [that they might crucify him.] And they compel
 παραγοῦντα τινὰ Σίμωνα Κυρηναῖον, ἐρχομένου
 passing by one Simon a Cyrenian, coming
 ἀπ' ἀγροῦ, (τοῦ πατέρα Ἀλεξάνδρου καὶ Ρου-
 from country, (the father of Alexander and Ru-
 φου,) ἵνα ἀρῇ τὸν σταυρὸν αὐτοῦ. ²² Καὶ
 fus,) that he might bear the cross of him. And
 φέρουσιν αὐτὸν ἐπὶ Γολγοθα τοπὸν ὃ ἐστὶ
 they bring him to Golgotha place; which is
 μέβερμηνεομενον, κρῆνιοῦ τοκοῦ. ²³ Καὶ ἐδίδουν
 being translated, of a skull a place. And they gave
 αὐτῷ * [πίειν] ἐσμυρνισμένον οἶνον· ὃ δὲ
 him [to drink] having been mingled with myrrh wine; he but
 οὐκ ἔλαβε.
 not received.

²⁴ Καὶ σταυρωσάντες αὐτὸν, διαμερίζονται τὰ
 And crucifying him, they divide the
 ἱμάτια αὐτοῦ, βαλλόντες κλήρον ἐπ' αὐτὰ, τίς
 clothes of him, casting lots on them, who
 τί ἀρῇ. ²⁵ Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν
 what should take. It was and hour third, and they crucified
 αὐτὸν. ²⁶ Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ
 him. And was the inscription of the accusation of him
 ἐπιγεγραμμένη· “Ὁ βασιλεὺς τῶν Ἰουδαίων.”
 was written over: The king of the Jews.”
²⁷ Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστές· ἓνα ἐκ
 And with him they crucify two robbers; one at
 δεξιῶν, καὶ ἓνα ἐξ ἐναντιῶν αὐτοῦ. ²⁸ * [Καὶ
 right, and one at left of him. [And
 ἐπληρώθη ἡ γραφὴ ἣ λέγουσα· “Καὶ μετὰ
 was fulfilled the writing that saying; And with
 ἀνομῶν ἐλογισθῆ.”] ²⁹ Καὶ οἱ παραπορευόμενοι
 lawless ones he was numbered.”] And those passing along
 ἐβλασφήμουν αὐτὸν, κινούντες τὰς κεφαλὰς
 reviled him, shaking the heads
 αὐτῶν, καὶ λέγοντες· Οὐα· ὃ καταλύων τὸν
 of them, and saying; Ah; he destroying the
 ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν·
 temple, and in three days building;
³⁰ σῶσον σεαυτὸν, καὶ καταβα ἀπο τοῦ σταυροῦ.
 save thyself, and come down from the cross.
³¹ Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαιξόντες πρὸς
 In like manner also the high-priests, mocking to
 ἀλλήλους μετὰ τῶν γραμματέων, ἐλέγον·
 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. m m. 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. 13, salutes Rufus there. † 28. Fritz, and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

‡ 21. Matt. xxvii. 32; Luke xxiii. 26. ‡ 22. John xix. 17. ‡ 24. Psal. xxii. 18; Luke xxiii. 34; John xix. 23. ‡ 28. Isa. lii v. 13; Luke xxii. 37. ‡ 29. Psal. xxii. 7

Αλλους εσωσεν, εαυτον ου δυναται σωσαι ;
Others he saved, himself not is able to save?

Κ' Ο Χριστος, ο βασιλευς του Ισραηλ, κατα-
The Anointed, the king of the Israel, let him

βατω νυν απο του σταυρου, ινα ιδωμεν και
descend now from the cross, that we may see and

πιστευσωμεν. Και οι συνεσταυρωμενοι αυτω
may believe. And those having been crucified with him

ωνειδισον αυτον. 33 Γενομενης δε ωρας εκτης,
reproached him. Being come and hour sixth,

σκυτος εγενετο εφ' ολην την γην, εως ωρας
darkness was on whole the land, till hour

εννατης. 34 Και τη ωρα τη εννατη εβοησεν ο
ninth. And the hour the ninth cried the

Ιησους φωνη μεγαλη, * [λεγων] Ελωι, ελωι;
Jesus with a voice loud, [saying:] Eloi, eloi;

λαμμα σαβαχθανι ; ο εστι μεθερμηνευομενον
lamma sabachthani? which is being translated;

Ο θεος μου, * [ο θεος μου] εις τι με εγκατε-
The God of me, [the God of me:] to what me hast thou

λιπες ; 35 Και τινες των παρεστηκοτων ακου-
left; And some of those standing by hear-

σαντες, ελεγον· Ιδου, Ηλιας φωνει. 36 Δραμων
ing, said: Lo, Elias he calls. 36 Running

δε εις, και γεμισας σπογγον οξους, περιειβεις τε
and one, and filling a sponge of vinegar, attaching and

καλαμν, εκοτισεν αυτον, λεγων· Αφετε ιδωμεν,
to a reed, gave to drink him, saying: Let alone: we may see,

ει ερχεται Ηλιας καθελειν αυτον. 37 Ο δε
it comes Elias to take down him. 37 Ο δε

Ιησους, αφεισ φωνην μεγαλην, εξεπνευσε.
Jesus, uttering a voice loud, breathed out.

38 Και το καταπετασμα του ναου εσχισθη εις
And the curtain of the temple was rent into

δυο, απο ανωθεν εως κατω. 39 Ιδων δε ο κεντυ-
two, from above to below. Seeing but the centu-

ριων, ο παρεστηκως εξ εναντιας αυτου, οτι
rion, that having stood by over against him, that

ουτω * [κραζας] εξεπνευσεν, ειπεν· Αληθως ο
thus [having cried] he breathed out, said: Truly the

ανθρωπος ουτος υιος ην θεου. 40 Ησαν δε και
man this a son was of a god. Were and also

γυναικες απο μακροθεν θεωρουσαι· εν αις ην και
women from a distance beholding: among whom was also

Μαρια η Μαγδαληνη, και Μαρια η του Ιακωβου
Mary the Magdalene, and Mary the of the James

του μικρου και Ιωση μητηρ, και Σαλωμη· 41 αι
the little and Josias mother, and Salome: who

* [και,] οτε ην εν τη Γαλιλαια, ηκολουθουν
[also,] when he was in the Galilee, followed

αυτω, και διηκονουν αυτω· και αλλαι πολλαι,
him, and served him: and others many,

αι συναναβασαι αυτω εις Ιερουσαλυμα.
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 Josias, and Salome;

41 who when he was in GALILEE, † followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH HOUR. 34. saying—omit.
34. my GOD—omit. 30. having cried—omit. 39. THIS MAN. 40. the mo-
ther of. 41. also—omit.
† 32. Matt. xxvii. 44; Luke xxiii. 30. † 34. Psa. xxii. 1; Matt. xxvii. 46. † 36. Psa.
lxi. 21. † 38. Matt. xxvii. 51; Luke xxiii. 45. † 40. Psa. xxxviii. 11. † 41. Luke
viii. 2, 3.

⁴² Και ηδη οψιας 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,) came Joseph

δ απο Αριμαθαιας, ευσημων βουλευτης, δς
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, επηρωτησεν αυτον, ει
called the centurion, he asked him, if

παλαι απεθανε. ⁴⁵ Και γνους απο του κεντυ-
already he had died. And knowing from the centu-
ριωνος, εδωρησατο το σωμα τω Ιωσηφ. ⁴⁶ Και
rion, he gave the body to Joseph. And

αγορασας σινδονα, * [και] καθελων αυτον,
having bought linen, [and] having taken down him,
ενειλησε τη σινδονι· και κατεθηκεν 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 Ιωση
The but Mary the Magdalene and Mary of Josee
εθεωρουν, που τιθεται.
beheld, where he was laid.

ΚΕΦ. ιε'. 16.

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·
is 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

αποκεκυλισται ο λιθος· ην γαρ μεγας σφοδρα.
had been rolled away the stone; it was for great very.
⁵ Και εισελθουσαι εις το μνημειον, ειδον γε-
And having entered into the tomb, they saw a

⁴² † And Evening being now come, (since it was the Preparation, that is, the Day before the 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 Josee, saw where he was laid.

CHAPTER XVI.

¹ † And the SABBATH being past, Mary of MAGDALA, and THAT Mary the mother of JAMES, and Salome, † 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—omif. 46. put him. 47. THAT Mary the mother. 2. first day of the WEEK. 5. coming to.

† 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. † 43. Luke ii. 25, 38. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. † 1. Luke xxiii. 56. † 5. Luke xxi. 8; John xx. 11, 12.

ανισκον καθημενον εν τοις δεξιοις, περιβεβλη-

μενον στολην λευκην και εξεθαμβηθησαν.

6 Ο δε λεγει αυτοις Μη εκθαμβεισθε Ιησουν

ζητειτε τον Ναζαρηνον, τον εσταυρωμενον

ηγερθη, ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον. 9 Αλλ' υπαγετε, ειπατε τοις

μαθηταις αυτου, και τω Πητρω, 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.

9 * [Αναστας δε πρωι πρωτη σαββατου εφανη

πρωτον Μαρια τη Μαγδαληνη, αφ' ης εκβεβ-

ληκει εκτα δαιμονια. 10 Εκεινη πορευθεισα

απηγγειλε τοις μετ' αυτου γενομενοις, πεν-

θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες

οτι ζη και θεαθη υπ' αυτης, ηπιστησαν.

12 Μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν

εφανερωθη εν ετερα μορφη, πορευομενοις εις

αγρον. 13 Κακεινοι απελθοντες απηγγειλαν

τοις λοιποις· ουδε εκεινοι επιστευσαν.

14 Ὑστερον, ανακειμενοις αυτοις τοις ενδεκα

εφανερωθη και ωνειδισε την απιστιαν αυτων

και σκληροκαρδιαν, οτι τοις θεασκμενοις αυτον

εγγηγερμενον ουκ επιστευσαν. 15 Και ειπεν

αυτοις· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

εθηκαν αυτον· οτι ουκ εστιν ωδε· ιδε ο τοπος, οπου

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,

15 And said

to them, saying, " 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.

* VATICAN MANUSCRIPT.—Ο—Ω—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

1 6. Matt. xxviii. 5—7.
† 10. Luke xxiv. 16; John xx. 18.
John xx. 19; 1 Cor. xv. 5.

† 7. Matt. xvi. 32; Mark xiv. 28.
† 12. Luke xxiv. 13.

† 9. John xx. 14.
† 14. Luke xxiv. 36.

αυτοις· Πορευθεντες εις τον κοσμον ἅπαντα, 16 Ὁ
 to them; Having gone into the world all.
 κηρυξατε το ευαγγελιον παση τη κτισει. 16 Ὁ
 publish the glad tidings to all the creation. He
 πιστευσας και βαπτισθεις, σωθησεται· ο δε
 having believed and having been dipped, shall be saved; he but
 απιστησας, κατακριθησεται. 17 Σημεια δε τοις
 not having believed, shall be condemned. Signs and to those
 πιστευσασι ταυτα παρακολουθησει· Εν τω
 having believed these shall attend; In the
 ονοματι μου δαιμονια εκβαλουσι· γλωσσαις
 name of me demons they shall cast out; with tongues
 λαλησουσι καιναις· 18 οφεις αρουσι· 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 αρρωστων χειρας επιθησουσι, και καλωσ
 upon sick ones hands they shall place, and well
 εξουσι. 19 Ὁ μεν ουν κυριος, μετα το λαλη-
 they will be. The indeed them Lord, after the to have
 σαι αυτοις, ανεληφθη εις τον ουρανον, και
 spoken to them, He was taken up into the heaven, and
 εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-
 sat at righ' of the God: those and having
 θοντες εκηρυξαν πανταχου, του κυριου συνεργ-
 gone forth published everywhere, the Lord working
 γουντος, και τον λογον βεβαιουντος δια των
 with, and the word ratifying through the
 επακολουθουντων σημειων.]
 accompanying signs.]

15 †And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; †In my NAME they will expel Demons; †they will speak in new Languages;

18 †they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; †they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, †he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, †the LORD co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16 Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 6; x. 46; xix. 6. † 18. Acts xxviii. 5. † 18. Acts xxviii. 8, James v. 14, 15. † 19. Luke xxiv. 51; Acts i. 6; ii. 84, 25. † 20. Acts v. 12; xiv. 3; i Cor. ii. 4, 5; Heb. ii. 4.

[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.
 [GLAD TIDINGS] BY LUKE.
ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Ἐπειδὴ περ πολλοὶ ἐπεχειρήσαν ἀναταξασθαι
 Since many have undertaken to prepare
 διηγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν
 a narrative about those having been fully established among us,
 πραγμάτων, ² καθὼς παρεδσαν ἡμῖν οἱ ἀπ'
 facts, even as delivered to us those from
 ἀρχῆς αὐτοπταὶ καὶ ὑπηρεταὶ γενομένοι τοῦ
 a beginning eye-witnesses and ministers having been of the
 λόγου ³ ἐδοξε καμοὶ, παρηκολουθηκοτὶ ἀνωθεν
 word; it seemed right also to me, having traced from the first
 πᾶσιν ἀκριθῶς, καθέξης σοὶ γραφαί, κρα-
 all accurately, in an orderly manner to thee to write, O most
 τιττε Θεοφιλε, ⁴ ἵνα ἐπιγνῶς περὶ ὧν
 excellent Theophilus, that thou mayest know concerning which
 κατηχηθῆς λόγων τὴν ἀσφαλείαν.
 thou hast been taught of words the certainty.
⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-
 Was in the days of Herod, the king
 λεως τῆς Ἰουδαίας, ἱερεὺς τις ὀνοματὶ Ζαχαρίας,
 of the Jews, a priest certain name Zacharias,
 ἐξ ἐφημερίας Ἀβια καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν
 of course of Abia; and the wife of him of the
 θυγατρῶν Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέτ.
 daughters of Aaron, and the name of her Elizabeth.
⁶ Ἦσαν δὲ δίκαιοι ἀμφοτέρω ἐνωπίου τοῦ θεοῦ,
 They were and righteous both in presence of the God,
 πορευόμενοι ἐν πᾶσαις ταῖς ἐντολαῖς καὶ δικαι-
 walking in all the commandments and ordi-
 ωμασι τοῦ κυρίου ἀμεμπτοί. ⁷ Καὶ οὐκ ἦν αὐτοῖς
 nances of the Lord blameless. And not was to them
 τέκνον, καθότι ἡ Ἐλισαβέτ ἦν στειρά, καὶ
 a child, because the Elizabeth was barren, and
 ἀμφοτέρω προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν
 both having been advanced in the days of them
 ἦσαν. ⁸ Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτοῦ
 were. It happened now in the 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, ⁹ κατὰ τὸ εἶθος τῆς ἱερατείας ἐλαχε
 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 JUDEA, there was a certain Priest named Zachariah, † of the Course of Abijah; and his * Wife was of the DAUGHTERS of Aaron, and her NAME was Elizabeth.
 6 And they were both righteous in the sight of GOD, walking in all the COMMANDMENTS and Institutions of the LORD blameless.
 7 And they had no Child, because * Elizabeth was barren, and both were far advanced in YEARS.
 8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,
 9 † that it fell to him by lot, according to the cus-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.
 7. Elizabeth.

6. King.

6. 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. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—Pearce.

† 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xx. 21. † 5. Matt. ii. 1. † 5. 1 Chron. xxiv. 10, 19; Neh. xii. 4, 17.

του θυμιασαι, εισελθων εις τον ναον του κυριου·
of the to burn incense, entering into the temple of the Lord;

10 και παν το πληθος ην του λαου προσευχομενον
and whole the multitude was of the people praying

εξω τη ωρα του θυμιαματος. 11 Ωθη δε
without to the hour of the incense burning. Appeared and

αυτω αγγελος κυριου, εστως εκ δεξιων του
to him a messenger of a lord, standing at right of the

θυσιαστηριου του θυμιαματος. 12 Και εταραχθη
alter of the incense. And was troubled

Ζαχαριαν ιδων, και φοβος επεπεσεν εκ' αυτον.
Zacharias seeing, and fear fell upon him.

13 Ειπε δε προς αυτον ο αγγελος· Μη φοβου,
Said but to him the messenger; Not fear,

Ζαχαρια· διοτι εισηκουσθη η δεησις σου, και η
Zacharias; because has been heard the prayer of thee, and the

γυνη σου Ελισαβητ γεννησει υιον σοι· και
wife of thee Elisabeth shall bear a son to thee; and

καλεσεις το ονομα αυτου Ιωαννην. 14 Και
thou shalt call the name of him John. And

εσται χαρα σοι και αγαλλιασις, και πολλοι
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 he may drink; and a spirit of holy shall be filled

ετι εκ κοιλιας μητρος αυτου. 16 Και πολλους
yet out of womb of mother of himself. And many

των υιων Ισραηλ επιστρεψει επι κυριον τον
of the sons of Israel shall he turn to a lord the

θεον αυτων. 17 Και αυτος προελυσεται ενωπιον
God of them. And he shall precede in the sight

αυτου εν πνευματι και δυναμει Ηλιου, επιστρε-
of him in spirit and power of Elias, to

ψαι καρδιας πατερων επι τεκνι· και απειθεισ εν
turn hearts of fathers to children, and disobedient by

φρονησει δικαιων, ετοιμασαι κυριω λαον κατε-
wisdom of just (ones,) to make ready for a lord a people having

σκενασμενον. 18 Και ειπε Ζαχαριαν προς τον
been prepared. And said Zacharias to the

αγγελου· Κατα τι γνωσσομαι τουτο; εγω γαρ
messenger; By what shall I know this? I for

ειμι πρεσβυτης, και η γυνη μου προβεβηκυια
am an old man, and the wife of me far advanced

εν ταις ημεραις αυτης. 19 Και αποκριθεις ο
in the days of herself. And answering the

αγγελος επεν αυτω· Εγω ειμι Γαβριηλ, ο
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD,
‡ to go into the † SANCTU-
ARY of the LORD to burn
INCENSE.

10 † And the Whole MUL-
TITUDE of the PEOPLE WAS
praying without, at the
HOUR of the INCENSE
BURNING.

11 And there appeared
to him an Angel of the
Lord, standing at the right
side of the ALTAR of IN-
CENSE.

12 And Zachariah see-
ing him, † was agitated,
and Fear fell on him.

13 But the ANGEL said
to him, "Fear not, Zacha-
riah; because thy PRAYER
has been heard; and thy
WIFE Elizabeth will bear
thee a Son, † and thou shalt
call his NAME John.

14 And he will be to
thee a Joy and Exultation;
and many will rejoice on
account of his BIRTH.

15 For he will be great
in the sight of the LORD;
and † will not partake of
Wine and † Strong drink;
but he will be filled with
holy Spirit, even from his
Birth.

16 And many of the
SONS of Israel will he turn
to the Lord their God.

17 † And he will come
first into his sight in the
Spirit and Power of Elijah,
to turn the Hearts of Fa-
thers to Children, and the
Disobedient, by the Wis-
dom of the Righteous; to
make ready for the Lord a
prepared People.

18 And Zachariah said
to the ANGEL, † "By what
shall I know this? for †
I am old, and my WIFE is
far advanced in YEARS."

19 And the ANGEL an-
swering, said to him, † "I
am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 26.

† 15. The original word is derived from a root which signifies to *inebriate*; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of *corn, apples, honey, dates, or any other fruits.*" The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17.

† 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17. † 13. ver. 60, 63.

† 15. Num. vi. 8; Judges xiii. 4; Mark vii. 33. † 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12.

† 18. Gen. xlvii. 17; † 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παρεστηκώς 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. ²⁰ Και ιδου, εση σιωπων, και μη
these. And lo, thou shalt be having been dumb, and not
δυναμενος λαλησαι, αχρι ης ημερας γενηται
being able to speak, till of which day may be come
ταυτα· ανθ' ων ουκ επιστευσας τοις λογοις
these; because of which not thou hast believed the words
μου, οτινες πληρωθησονται εις τον καιρον
of me, which shall be fulfilled into the season
αυτων. ²¹ Και ην ο λαος προσδοκων τον Ζαχα-
of them. And was the people waiting for the Zecha-
ριαν· και εθαυμαζον εν τω χρονισειν αυτον εν
rias; and wondering in the to delay him in
τω ναφ. ²² Εξελθων δε ουκ ηδυνατο λαλησαι
in 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. ²³ Και εγενετο ως εκλησθησαν
remained dumb. And it happened as were filled
αι ημεραι της λειτουργιας αυτου, απηλθεν εις
the days of the ministrations of him, he went to
τον οικον αυτου. ²⁴ Μετα δε ταυτας τας ημερας
the house of himself. After and these the days
συνελαβεν Ελισαβετ η γυνη αυτου· και περι-
conceived Elizabeth the wife of him; and hid
εκρυβεν εαυτην μηνας πεντε, λεγουσα· ²⁵ Οτι
herself months five, saying: That
ουτω μοι πεποιηκεν ο κυριος εν ημεραις, αις
thus to me has done the Lord in days, which
επειδεν αφελειν το ονειδος μου εν ανθρωποις.
he looked on to take away the reproach of me among men.
²⁶ Εν δε τω μηνι τω εκτω απεσταλη ο
In now the month the sixth was sent the
αγγελος Γαβριηλ ηπο του θεου εις πολιν της
messenger Gabriel by the God to a city of the
Γαλιλαιας, η ονομα Ναζαρετ, ²⁷ προς παρ-
Galilee, to which a name Nazareth, to a
θενον μεμνηστευμενην ανδρι, φ ονομα Ιωσηφ,
virgin having been betrothed to a man, to whom a name Joseph,
εξ οικου Δαβιδ· και το ονομα της παρθενου,
of house of David; and the name of the virgin,
Μαριαμ. ²⁸ Και εισελθων ο αγγελος προς
Mary. And coming the messenger to
αυτην, ειπε· Χαιρε, κεχαριτωμενη· ο κυριος
her, said: Hail, having been favored: the Lord
μετα σου· * [ευλογημενη συ εν γυναιξιν.]
with thee: [having been blessed thou among women.]
²⁹ Η δε επι τω λογω διεταραχθη, και διελογι-
She but at the word was greatly agitated, and
ζετο, ποταπος ειη ο ασπασμος ουτος. ³⁰ Και
dared, what could be the salutation this. And

ING in the presence of
GOD; and I am sent to
speak with thee, and to
tell thee these glad tidings.

²⁰ And behold, thou shalt be silent, and unable to speak, till the Day when these things are accomplished; because thou hast not believed my words, which will be fulfilled in their SEASON."

²¹ And the PEOPLE were waiting for ZACHARIAH, and wondered at his CONTINUING so long in the SANCTUARY.

²² And coming out, he could not speak to them; and they perceived that he had seen a Vision in the SANCTUARY; for he made Signs to them, and continued † speechless.

²³ And it occurred, when † the DAYS of his PUBLIC SERVICE were completed, he returned to his own HOUSE.

²⁴ And after THESE DAYS Elizabeth his WIFE conceived, and concealed herself five Months, saying,

²⁵ "Thus has the LORD done for me, in the DAYS when he regarded me, † to take away my REPROACH among Men."

²⁶ Now, in the SIXTH MONTH, the ANGEL Gabriel was sent by GOD to a City of GALILEE, named Nazareth,

²⁷ to a Virgin † betrothed to a Man whose name was Joseph, of the House of David; and the VIRGIN'S NAME was Mary.

²⁸ And coming in to her, he said, † "Hail, favored one! the LORD is with thee!"

²⁹ But SHE WAS greatly agitated at the WORD; and she pondered what this SALUTATION could mean.

* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

‡ 23. † Kings xi. 5; 1 Chron. ix. 25.

‡ 27. Matt. i. 18; Mark ii. 4, 5.

‡ 25. Gen. xxx. 23; Isa. iv. 1; Hc. i. 4.

ειπεν δ' αγγελος αυτη· Μη φοβου, Μαριαμ·
 said the messenger to her; Not fear, Mary;
 εὔρες γαρ χαριν παρα τῷ θεῷ. 31 Καὶ ἰδου,
 thou hast found for favor with the God. And lo,
 συλληψῃ ἐν γαστρι, καὶ τεξῇ υἱον, 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
 εἶσται μεγάλα, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ
 shall be word, 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 τὸν οἶκον
 father of him; and he shall reign over the house
 Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
 of Jacob to the ages, and of the kingdom of him
 οὐκ εἶσται τέλος. 34 Εἶπε δὲ Μαριαμ πρὸς τὸν
 not shall be an end. Said but Mary to the
 ἀγγελον· Πῶς εἶσται τοῦτο, ἐπεὶ ἀνδρα οὐ γι-
 messenger; How shall be this, since a man not I
 νῶσκω; 35 Καὶ ἀποκριθεὶς ὁ ἀγγελὸς εἶπεν αὐτῇ·
 know? And answering the messenger said to her;
 Πνεῦμα ἅγιον ἐπελευσεται 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,
 Ἐλισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνειλη-
 Elizabeth the kinswoman of thee, even she having
 φῦια υἱὸν ἐν γῆραι αὐτῆς· καὶ οὗτος μὴν ἕκτος
 conceived a son in old age of her; and this month sixth
 εἶσται αὕτη τῇ καλουμένῃ στειρα. 37 Ὅτι οὐκ
 is to her the being called barren. For not
 ἀδυνατήσει παρα τῷ θεῷ παν ῥῆμα. 38 Εἶπε δὲ
 shall be impossible with the God every word. Said and
 Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γένοιτο μοι
 Mary; lo, the handmaid of a lord; may it be done to me
 κατὰ τὸ ῥῆμα σου. Καὶ ἀπέλθεν ἀπ' αὐτῆς ὁ
 according to the word of thee. And went from her the
 ἀγγελὸς.
 messenger.
 39 Ἀναστὰσα δὲ Μαριαμ ἐν ταῖς ἡμέραις
 Arising and Mary in the days
 ταύταις, ἐπορεύθη εἰς τὴν ὄρεινν 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
 τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισ-
 the house of Zacharia, and saluted the Elisa-
 βετ. 41 Καὶ ἐγενετο, ὡς ἠκούσεν ἡ Ἐλισαβὲτ
 both. And it happened, as heard the Elizabeth

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 † J.esus.

32 We will be great, and will be called a Son of the Most High; and † the Lord GOD will give him the THRONE of David his FA-THER;

33 and † he will reign over the HOUSE of Jacob to the AGES; and of his KING-DOM there will be NO End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL an-swering, said to her, † "Holy Spirit will come upon thee, and Power from the Most High will over-shadow thee; and there-fore that BEGOTTEN, BEING HOLY, will be called a Son of God."

36 And behold, Eliza-beth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 † For * No Declara-tion is impossible with GOD."

38 And Mary said, "Be-hold, the HANDMAID of the Lord! May it be done to me according to thy WORD." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to † the MOUNTAINOUS COUNTRY with haste, to a City of Ju-dah;

40 and entered into the HOUSE of Zachariah, and saluted ELIZABETH.

41 And when ELIZA-

* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21.

† 31. Luke ii. 21.

† 32. 2 Sam. vii. 11, 12; Psa.

cxviii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30.

† 33. Isa. xxiv. 23; Dan. ii. 44;

vii. 14, 27; Micah iv. 7; Heb. i. 8.

† 35. Matt. i. 20.

† 37. Gen. xviii. 14; Jer.

xxiii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21.

† 39. Job. x. 7;

† 32. 2 Sam. vii. 11, 12; Psa.

cxviii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30.

† 33. Isa. xxiv. 23; Dan. ii. 44;

vii. 14, 27; Micah iv. 7; Heb. i. 8.

† 35. Matt. i. 20.

† 37. Gen. xviii. 14; Jer.

xxiii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21.

† 39. Job. x. 7;

† 39. Job. x. 7;

† 39. Job. x. 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

αγιοι η Ελισαβητ, και ανεφωνησε φωνη μεγαλη
 of holy the Elisabeth, 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 ωτα 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 believed, 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 Μαρια· Μεγαλυνη η ψυχη μου
 And said Mary; magnifies 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 τω σωτηρι μου· 48 οτι επεβλεψεν 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,

απο του νυν μακαριουσι με πασαι αι γενεαι·
 from the now will call happy me all the generations;

49 οτι εποιησε μοι μεγαλεια ο δυνατος· και
 for has done 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 υπερηφανους διανοια καρδιας 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 Πεινωστας ενεπλησεν αγαθων,
 humble ones. Hungering ones he filled of good things,

και πλουτουστας εξαπεστειλε κενους. 54 Αυτε-
 and being rich he sent away empty. He

λαβετο Ισραηλ παιδος αυτου, μνησθηται ελεους,
 aided Israel a child of himself, to remember mercy,

55 (καθως ελαλησε προς τους πατερας ημων.)
 (as he spoke to the fathers of us.)

BETH heard the SALUTA-
 TION of MARY, the BABE
 leaped in her WOMB; and
 ELIZABETH was filled with
 holy Spirit.

42 And she exclaimed
 with a loud * Voice, and
 said, "Blessed art thou
 among Women! and bles-
 sed 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 'or 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, remember-
 ing Mercy.

55 († as he spoke to our

* VATICAN MANUSCRIPT.—42. Cry.

51. Grotius observes, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God, Exod. vii. 13. The plagues in general were wrought by his hand, Exod. iii. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 16.

† 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. xvii. 19; Psa. cxxxii. 11.

τῷ Ἀβρααμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.
to the Abraam and to the seed of him even to an age.

56 Ἐμεινε δε Μαριαμ συν αὐτῇ ὡσεὶ μηνῶν τρεῖς·
Abode and Mary with her about months three:

καὶ ὑπεστρεψεν εἰς τὸν οἶκον αὐτῆς.
and returned to the house of her.

57 Τῇ δε Ἐλισαβὲτ ἐπλησθη ὁ χρόνος τοῦ
To the now Elisabeth was fulfilled the time of the

τεκεῖν αὐτὴν· καὶ ἐγεννησεν υἱόν. 58 Καὶ ἠκου-
to bear her; and she brought forth a son. And heard

σαν οἱ περὶοικοὶ καὶ οἱ συγγενεῖς αὐτῆς, ὅτι
the neighbors and the kindred of her, that

ἐμεγαλυνε κύριος τὸ ἐλεος αὐτοῦ μετ' αὐτῆς·
had magnified a lord the mercy of himself towards her;

καὶ συνεχαιρον αὐτῇ. 59 Καὶ ἐγενετο, ἐν τῇ
and they rejoiced with her. And it came to pass, in the

ὄγδοῦ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ
eighth day they came to circumcise the little child; and

ἐκαλοῦν αὐτὸ, ἐπὶ τῷ ὀνοματι τοῦ πατρὸς αὐτοῦ,
called it, after the name of the father of him,

Ζαχαρίας. 60 Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ
Zacharias. And answering the mother of him

εἶπεν· Οὐχι· ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ
said; No; but he shall be called John. And

εἶπον πρὸς αὐτὴν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ
they said to her; That no one is among the

συγγενεῖα σου, ὃς καλεῖται τῷ ὀνοματι τούτῳ.
kindred of thee, who is called to the name this.

62 Ἐγενεον δε τῷ πατρὶ αὐτοῦ, τὸ τι ἀνθελοῖ
They made signs then to the father of him, the what he would desire

καλεῖσθαι αὐτὸν. 63 Καὶ αἰτήσας πινακίδιον,
to be called him. And having requested a tablet,

ἐγράψε, λεγὼν· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.
he wrote, saying: John is the name of him.

Καὶ ἐθαύμασαν πάντες. 64 Ἀνεψχθη δε τὸ
And they wondered all. Was opened and the

στόμα αὐτοῦ παραχρημα, καὶ ἡ γλῶσσα αὐτοῦ·
mouth of him immediately, and the tongue of him;

καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγενετο
and he spoke blessing the God. And came

ἐπὶ πάντας φόβος τοῦς περιοικούντας αὐτοῦ·
on all a fear those dwelling around them;

καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο
and in whole the hilly-country of the Judea talked of throughout

πάντα τὰ ῥήματα ταῦτα. 66 Καὶ ἐθεντο πάντες
all the things these. And placed all

οἱ ἀκουσάντες ἐν τῇ καρδίᾳ αὐτῶν, λεγόντες·
those having heard in the hearts of themselves, saying;

FATHERS,) TO ABRAHAM, and to his POSTERITY, even to the AGE."

56 And Mary remained with her about three Months, and returned to her HOUSE.

57 NOW ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a SON.

58 And her NEIGHBORS and RELATIVES heard That the Lord had magnified his MERCY towards her; and they rejoiced with her.

59 And, on † the EIGHTH Day, ‡ when they came to circumcise the CHILD, they were about to call him Zachariah, after the NAME of his FATHER;

60 but his MOTHER interposing, said, "No; but ‡ he shall be called John."

61 And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

62 Then they asked his FATHER, by SIGNS, WHAT HE WISHED HIM TO BE CALLED.

63 And requesting † a TABLET, he wrote, saying, † "His NAME is John." And they all wondered,

64 ‡ for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

65 And Fear came on ALL their NEIGHBORS. And ALL these THINGS were talked of through ALL the † MOUNTAINOUS COUNTRY of JUDEA.

66 And ALL THOSE HEARING, pondered them in their HEARTS, saying,

† 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, Excd. iv. 25; and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in the r schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he charged the names of Abraham and Sarah.—Whitby. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—A. Clarke. † 63. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

† 60. Gen. xvii. 12; Lev. xii. 3. † 60. ver. 13. † 63. ver. 13. † 64. ver. 20. † 65. ver. 30.

Τι ἀρα τὸ παιδίον τούτο ἐσται; Καὶ χεὶρ
 What then the child - this will be? And hand
 κυρίου ἦν μετ' αὐτοῦ.
 of Lord was with him.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλησθῆ
 And Zacharias the father of him was filled
 πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων·
 a spirit of holy, and prophesied, saying:

Ἐβλογητός κυρίου, ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι
 Blessed Lord, the God of the Israel; for
 ἐπισκέψατο καὶ ἐποίησεν λυτρώσιν 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 χειρὸς παντῶν 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
 ἠμῶσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ
 he swore to Abraham the father of us, of the

δοῦναι ἡμῖν, 74 ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν
 to give to us, without fear, from hand of the enemies
 ἡμῶν βυσθεντάς, λατρεύειν αὐτῷ 75 ἐν ὁσιότητι
 of us having been rescued, to worship him in holiness

καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πᾶσας τὰς
 and righteousness in presence of him, all the
 ἡμέρας ἡμῶν. 76 Καὶ σὺ, παιδίον, προφήτης
 days of us. And thou, little child, a prophet

ὑψίστου κληθήσῃ· προκορευση γὰρ πρὸ * [προ-
 of highest shalt be called; thou shalt go for before [face]

σωποῦ] κυρίου, ἑτοιμασαὶ 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-

σει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλαγχνὰ ἐλεοῦς
 ness of sins of them, on account of tender mercies
 θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψατο ἡμᾶς ἀνατολῇ ἐξ
 of God of us, by which he has visited us a rising from

ὑψοῦς, 79 ἐπιφαναὶ τοῖς ἐν σκοτει καὶ σκία
 on high, to shine to those in darkness and shade

"What then will this CHILD be?" * And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and † has raised up † a Horn of Salvation for us, in the * House of David, his SERVANT;

70 (even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, All our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go † before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

* VATICAN MANUSCRIPT.—60. For also the Hand. 00. the House of David. 70. face —omit.
 † 67. A ΛΟΓΑ in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Savior, or Prince of Salvation.
 † 69. Psa. xviii. 2; exxxii. 17. † 70. Acts iii. 21; Rom. i. 2. † 73. Gen. xii. 3; xviii. 4; xxii. 10, 17; Heb. vi. 13, 17. † 70. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17.

θανάτου καθήμενοι, του κατευθύναι τους ποδας
 of death sitting, of the To guide the feet
 ἤμων εἰς ὁδον εἰρήνης. ⁸⁰ Το δε παιδιον ἤξανε,
 of us into a way of peace. The now little child grew,
 και εκραταιουτο πνευματι· και ην εν ταις ερη-
 and became strong in spirit; and was in the des-
 μοις, ἕως ἡμερας αναδειξεως αυτου προς τον
 erts, till day of manifestation of him to the
 Ισραηλ.

Israel.

ΚΕΦ. β'. 2.

¹ Εγενετο δε εν ταις ἡμεραις ἐκειναις, εξηλθε
 It came to pass in the days those, went forth
 δογμα παρα Καισαρος Αυγουστου, απογραφεισ-
 a decree from Cesar Augustus, to register
 θαι πασαν την οικουμενην. ² (Αυτη ἡ απογραφη)
 all the habitable. (This the registry
 πρωτη εγενετο ἡγεμονευοντος της Συριας
 first was made being governor of the Syria
 Κυρηνιου.) ³ Και εκορευοντο παντες απογρα-
 Cyrenius) And they went all to be
 φεσθαι, ἕκαστος εἰς την ἰδιαν πολιν. ⁴ Ανεβη
 registered, each into the his own city. Went up
 δε και Ιωσηφ απο της Γαλιλαιας, εκ πολεως
 and also Josepha 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 αυτον ἐξ
 which is called Bethlehem, (because the to be him of
 οἴκου και πατριας Δαυιδ,) ⁵ απογραψασθαι συν
 house and family of David,) to be registered with
 Μαριαμ τη μεμνηστευμενη αυτω * [γυναικι,]
 Mary the having been espoused to him [a wife,]
 ουση εγκυω. ⁶ Εγενετο δε εν τω εἶναι αυτους
 being with child. It happened then in the to be them
 ἐκει, ἐπλησθησαν αἱ ἡμεραι του τεκειν αυτην.
 there were fulfilled the days of the to bear her.
⁷ Και ετεκε τον υιον αυτης του πρωτοτοκου,
 And she brought forth the son of her the first-born,
 και εσπαργανωσεν αυτον, και ανεκλιεν αυτον
 and swathed him, and laid him
 εν τη φατηῳ· διοτι ουκ ην αυτοις τοπος εν τω
 in the manger; because not was to them a place in the
 καταλυματι.

guest-chamber.

our FEET into the Way of Peace."

⁸⁰ Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II.

¹ Now it occurred in those DAYS, that an Edict went forth from Cesar Augustus, to register ALL the [†] HABITABLE.

² († This * was the first Registry of Quirinus, Governor of SYRIA.)

³ And they all went to be registered, each into his OWN City.

⁴ And Joseph also went up from GALILEE, out of the City of Nazareth, into JUDEA, into the † City of David, which is called Bethlehem, (‡ because he was of the House and Family of David,)

⁵ to be registered with Mry, † his BETROTHED, being pregnant.

⁶ And it came to pass while they were THERE, the DAYS of her DELIVERY were accomplished.

⁷ † And she brought forth her FIRST-BORN SON, and swathed him, and laid him in * † a Manger; because there was no PLACE for them in the GUEST-CHAMBER.

* VATICAN MSS.—2. This was the first Registry.

5. Wife—omit.

7. a Manger.

† 1. *Oikoumene* literally means the inhabited earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a general census at this time, the meaning of the word must be restricted to the land of Judea, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense. † 7. Wetstein has shown from a multitude of instances, that *phatæe* means not merely the manger, but the whole stable. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *atabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber*, or *lodging-room*, (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber*, wherein to lay her Son Jesus, she made use of one of the *Eastern* mangers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 17, 18."

† 2. Acts v. 87.

† 4. 1 Sam. xvi. 1, 4; John vii. 42.

† 4. Matt. i. 16; Luke i.

27. † 5. Matt. i. 18; Luke i. 27.

† 7. Matt. i. 25.

8 Και ποιμενες ησαν εν τη χωρα τη αυτη
 And shepherds & were ^e in the country the this
 κωλυοντες, και φυλασσοντες φυλακας της
 abiding in the fields, and keeping watches of the
 κυκτος επι την ποιμνην αυτων. 9 Και * [ιδου,]
 might over the flock of them. And [lo,]
 αγγελος κυριου επεστη αυτοις, και δοξα κυριου
 a messenger of a lord stood near to them, and glory of a lord
 περιελαμψεν αυτοους: και εφοβηθησαν φοβον
 shone round them; and they feared a fear
 μεγαλη. 10 Και ειπεν αυτοις ο αγγελος: Μη
 great. And said to them the messenger; Not
 φοβεισθε: ιδου γαρ, ευαγγελιζομαι υμιν χαραν
 fear you; lo for, I bring glad tidings to you a joy
 μεγαλην, ητις εσται παντι τη λαω. 11 οτι
 great, which shall be to all the people: that
 ετεχθη υμιν σημερον σωτηρ, δε εστι Χριστος
 was born to you to-day a savior, who is anointed
 κυριος, εν πολει Δαυιδ. 12 Και τουτο υμιν το
 Lord, in city of Davkl. And this to you the
 σημειον: Εδρησετε βρεφος εσπαργανωμενον
 sign; You shall find a babe having been swathed
 κειμενον εν φατηρ. 13 Και εξαιφνης εγενετο
 lying in a manger. And suddenly was
 συν τη αγγελω πληθος στρατιας ουρανιου,
 with the messenger a multitude of host of heaven,
 αιουσιων τον θεον, και λεγοντων. 14 " Δοξα
 praising the God, and saying; "Glory
 εν υψιστοις θεω, και επι γης ειρηνη εν ανθρω-
 in highest heavens to God, and on earth peace; among men
 ποις ευδοκια."
 good will."

15 Και εγενετο, ως απηλθον απ' αυτων εις τον
 And it came to pass, when went from them into the
 ουρανον οι αγγελοι, και οι ανθρωποι, οι ποιμε-
 heaven the messengers, and the men, the shep-
 nes, ειπον προς αλληλους: Διελθωμεν δη εως
 herds, said to one another; We should go now to
 βηθλεεμ, και ιδωμεν το ρημα τουτο το γεγονος,
 Bethleem, and see the thing this the having been done,
 ο ο κυριος εγνωρισεν ημιν. 16 Και ηλθον
 which the Lord has made known to us. And they came
 σκευσαντες, 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 φατηρ.
 Joseph, and the babe lying in the manger.
 17 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.
 18 Και παντες οι ακουσαντες εθαυμασαν περι
 And all those having heard wondered about
 των λαληθεντων υπο των ποιμενων προς αυτοους.
 those having been told by the shepherds to them.
 19 Η δε Μαριαμ παντα συνετηρει τα ρηματα
 The but Mary all kept the words
 * [ταυτα,] συμβαλλουσα εν τη καρδια αυτης.
 [these,] pondering in the heart of herself.

8 And there were Shep-
 herds in THAT COUNTRY,
 residing in the fields, and
 keeping over their FLOCK
 the Watches of the NIGHT.

9 And an Angel of the
 Lord stood by them, and
 the Glory of the Lord shone
 round them; and they
 were greatly afraid.

10 And the ANGEL said
 to them, "Fear not; for
 behold, I bring you glad
 tidings, which will be a
 great Joy to All the PEOP-
 LE;

11 † because To-day was
 born for you, in David's
 City, a Savior, who is the
 Lord Messiah.

12 And this will be a
 * Sign to you; you will
 find a Babe swathed, lying
 in a Manger."

13 And suddenly there
 was with the ANGEL a
 Multitude of the heavenly
 Host, praising GOD, and
 saying,

14 "Glory to God in the
 highest heavens, on Earth
 Peace, and among Men
 Good will."

15 Now it occurred,
 when the ANGELS departed
 from them to HEAVEN, the
 MEN, the SHEPHERDS, said
 to one another, "Let us
 go now to Bethlehem, and
 see this THING which has
 transpired, which the LORD
 has made known to us."

16 And they came in
 haste, and found both
 MARY and JOSEPH, and
 the BABE lying in the
 MANGER.

17 And having seen it,
 they published THAT DEC-
 LARATION which had been
 SPOKEN to them about
 THIS CHILD.

18 And All THOSE HAV-
 ING HEARD, wondered at
 the THINGS RELATED to
 them by the SHEPHERDS.

19 But MARY kept All
 these words, pondering
 them in her HEART.

* VATICAN MANUSCRIPT.—9. lo—omit.
 —omit.

12. Sign.

17. around—omit.

19. these

‡ 10. Gen. xii. 8; Psa. lxxii. 17; Jer. iv. 2

‡ 11. Isa. ix. 6.

20 Και ἵπεστρεψαν οἱ ποιμένες δοξαζόντες και
 And returned the shepherds glorifying and
 αἰνούντες τον θεον ἐπι πασιν οἷς ηκουσαν και
 praising the God for all which they had heard and
 ειδον, καθως ἐλαληθη προς αυτους.
 seen. even as it had been told to them.

21 Και ὄτε ἐκλήσθησαν ἡμέραι οκτω του
 And when were fulfilled days eight of the
 περιτεμειν αυτον, και ἐκλήθη το ονομα αυτου
 to circumcise him, and he was called the name of him
 Ἰησους, το κληθεν ὑπο του αγγελου προ του
 Jesus, that being called by the messenger before of his
 συλληφθηναι αυτον ἐν τη κοιλια.
 was conceived him in the womb.

22 Και ὄτε ἐκλήσθησαν αἱ ἡμέραι του καθαρισ-
 And when were fulfilled the days of the purifica-
 μου αυτων, κατα τον νομον Μωσews, ἀνηγαγον
 tion of them, according to the law of Moses, they brought
 αυτον εἰς Ἱερουσαλυμα, παραστήσαι τῷ κυρίῳ,
 him to Jerusalem, to present to the Lord,

23 (καθως γεγραπται ἐν νομῳ κυρίου "Ὅτι
 (as it is written in law of Lord; That
 παν ἀρσεν διανοιγον μητραν, ἅγιον τῷ κυρίῳ
 every male opening a womb, holy to the Lord
 κληθήσεται.") 24 και του δουναι θυσιαν, κατα
 shall be called;") and of the to offer a sacrifice, according to
 το εἰρημενον ἐν νομῳ κυρίου "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 ἰδου, ἡν ἀνθρωπος ἐν Ἱερουσαλημ, ᾧ
 And lo, was a man in Jerusalem, to whom
 ονομα Συμεων και ὁ ἀνθρωπος οὗτος δικαιος
 a name of Simeon; and the man this just
 και εὐλαβης, προσδεχομενος παρακλησιν του
 and pious, waiting for consolation of the
 Ἰσραηλ. Και πνευμα ἅγιον ἐκ αυτου. 26 και
 Israel. And a spirit was holy upon him; and
 ἡν αυτῷ κεχρηματισμενον ὑπο του πνευματος
 it was to him having been informed by the spirit

του ἁγίου, μη ἰδειν θανατον, πριν η ἰδῃ
 of the holy, not to see death, before he should see
 τον Χριστον κυριου. 27 Και ἦλθεν ἐν τῷ πνευ-
 the anointed of Lord. And he came by the spirit
 ματι εἰς το ἱερον και ἐν τῷ εἰσαγαγειν τους
 into the temple; and in the to bring the
 γονεις το παιδιον Ἰησουν, του ποιησαι αυτους
 parents the little child Jesus, of the to do them

κατα το εἰθισμενον του νομου περι
 according to that having been instituted of the law concerning
 αυτου. 28 και αυτος εδεξατο αυτο εἰς τας ἀγκα-
 his; also he took it into the arms

λας αὐτου, και εὐλογησε τον θεον, και εἶπε·
 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.—23. Days of her Purification.

24. the LAW of.

† 22. That is, thirty-three days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

† 24. One for a burnt-offering, and the other for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers.

† 27. To present him to the Lord, and then redeem him by paying *five shekels*, Num. xviii. 15, 16.

† 21. Luke i. 59. † 21. Matt. i. 25; Luke i. 31. † 22. Lev. xii. 2—6, † 23. Exod. xlii. 2; xxii. 29; xxxiv. 19; 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; alight

εις αποκαλυψιν εθνων, και δοξαν λαου σου
 for a revelation of nations, and a glory of people of thee

Ισραηλ. ³³ **Και ην ο πατηρ αυτου και η μητηρ**
 Israel. And was the father of him and the mother

θαυμαζοντες επι τοις λαλουμενοις περι αυτου.
 wondering at those being spoken about him.

³⁴ **Και ευλογησεν αυτους Συμεων, και ειπε προς**
 And blessed them Simeon, and said to

Μαριαμ την μητερα αυτου· Ιδου, ουτως 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 ρομφαια·)
 of thee and of thyself the soul shall pierce through a sword;)

οπως αν αποκαλυφθωσιν εκ πολλων καρδιων
 so that may be disclosed of many hearts

διαλογισμοι.
 reasonings.

³⁶ **Και ην Άννα προφητις, θυγατηρ Φανουηλ,**
 And was Anna a prophetess, a daughter of Phanuel,

εκ φυλης Ασηρ· αυτη προβεβηκνια εν ημεραις
 of tribe of Asher; she having been advanced in days

πολλαις, ζησασα ετη μετα ανδρος επτα απο
 many, having lived years with a husband seven from

της παρθενιας αυτης· ³⁷ **και αυτη χηρα ως ετων**
 the virginity of herself; also she a widow about years

ογδοηκοντα τεσσαρων, η ουκ αφιστατο απο του
 eighty four, who not withdrew from the

ιερου, υηστειαις και δεησεσι λατρευουσα νυκτα
 temple, fastings and prayers serving night

και ημεραν. ³⁸ **Και αυτη, αυτη τη ωρα επισ-**
 and day. And she, this the hour stand-

τασα, 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

Ιερουσαλημ.
 Jerusalem.

³⁹ **Και ως ετελεσαν απαντα τα κατα τον**
 And when they finished all the things according to the

νομον κυριου, υπεστρεψαν εις την Γαλιλαιαν,
 law of Lord, they returned into the Galilee,

εις την πολιν αυτων, Ναζαρετ. ⁴⁰ **Το δε παιδιον**
 into the city of themselves, Nazareth. The and little child

ηυξανε, και εκραταιουτο· ^{*} **[πνευματι,] πληρου-**
 grew, and was strengthened [in spirit,] being

μενον σοφιας· και χαρις θεου ην επ' αυτο.
 filled with wisdom; and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of ALL the PEOPLE;

32 † a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the † Fall and Rising of many in ISRAEL; and for † a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the SOUL of Thee Thyself.) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with * a Husband seven Years from her VIRGINITY;

37 she was also a Widow * about eighty-four Years, who departed not from the TEMPLE, but serving God † Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised * GOD, and spoke of him to ALL THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

* VATICAN MANUSCRIPT.—36. a HUSBAND. 37. till eighty-four. 38. God, and spoke. 40. in Spirit—omit.
 † 32. Isa. xlii. 6; xlii. 6; lx. 1; Acts xiii. 47; xxviii. 23. † 34. Isa. viii. 14; Matt. xxi. 41; Rom. ix. 33; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. † 36. Heb. xii. 3. † 37. Acts xvii. 7; 1 Tim. v. 5. † 38. Luke xxiv. 21. † 40. Luke i. 80; ver. 52.

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.

41 And his PARENTS went yearly to Jerusalem to the † FEAST of the PASS-OVER.

43 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And having † completed the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And * his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and AC-QUAINTANCES.

45 But not finding him, they returned to Jerusa-lem, 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 as-tonished at his INTELLI-GENCE and REPLIES.

48 And seeing him, they were amazed; and his MO-THER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I * seek thee sorrow-ing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURSE] 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

42 Και οτε εγενετο ετων δωδεκα, αναβαιτων αυτων * [εις 'Ιερουσαλημ] κατα το εθος της εορτης· 43 και τελειωσαντων τας ημερας, εν τω υποστρεφειν αυτους, υπεμεινεν Ιησους ο παις εν 'Ιερουσαλημ· και ουκ εγνω Ιωσηφ και η μητηρ αυτου.

44 Νομισαντες δε αυτον εν τη συνωδια ειναι, ηλθου ημερας οδου, και ενεζητουν αυτον εν τοις συγγενεσι και τοις γνωστοις. 45 Και μη ευροντες, υπεστρεψαν εις 'Ιερουσαλημ, ζητουντες αυτον. 46 Και εγενετο, μεθ' ημερας τρεις ευρον αυτον εν τω ιερω καθεζομενον εν μεσω των διδασκαλων, και ακουοντα αυτων, και επερωτωντα αυτους.

47 Εξισταντο δε παντες * [οι ακουοντες αυτου,] επι τη συνεισει και ταις αποκρισειν αυτου.

48 Και ιδοντες αυτον, εξεπλαγησαν· και προς αυτον η μητηρ αυτου ειπε· Τεκνον, τι εποιησας ημιν ουτως; ιδου, ο πατηρ σου καγω οδυνωμενοι εζητουμεν σε. 49 Και ειπε προς αυτους· Τι οτι εζητετε με; ουκ ηδειτε, οτι εν τοις του πατρος μου δει ειναι με; 50 Και αυτοι ου συνηκαν το ρημα, ο ελαλησεν αυτοις.

51 Και κατεβη μετ' αυτων, και ηλθεν εις Ναζαρεθ· και ην υποτασσομενος αυτοις. Και η

† 41. Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1. 16.

* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS knew, 47. those hearing him—omit. 48. seek thee.

† 43. 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. † 43. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

μητηρ αυτου διετηρει παντα τα ρηματα ταυτα
 mother of him treasured all the words these
 εν τη καρδια ατης. ⁵² Και Ιησους προεκοπτε
 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
 ανθρωποις.
 men.

ΚΕΦ. γ'. 3.

¹ Εν ετει δε πεντεκαιδεκατω της ηγεμονιας
 In year now fifteenth of the government
 Τιβεριου Καισαρος, ηγεμονουοντος Ποντιου Πι-
 of Tiberias Cesar, being governor Pontius Pi-
 λατου της Ιουδαιας, και τετραρχουντος της
 late of the Judea, and being tetrarch of the
 Γαλιλαιας Ηρωδου, Φιλιππου δε του αδελφου
 Galilee Herod, Phillip and the brother
 αυτου τετραρχουντος της Ιτουραιας και Τραχω-
 of him being tetrarch of the Ituria and Trachoni-
 τιδος χωρας, και Λυσανιου της Αβιληνης
 nitis region, and Lysanias of the Abilene
 τετραρχουντος, ² επι αρχιερευς Αννα και Κα-
 being tetrarch, under high priests Annas and Cai-
 αφα, εγενετο ρημα θεου επι Ιωαννην, τον
 aphas, came a word of God to John, the
 Ζαχαριου υιου, εν τη ερημω. ³ Και ηλθεν εις
 of Zacharias son, in the desert. And he went into
 πασαν την περιχωρον του Ιορδανου, κηρυσσαν
 all the country about the Jordan preaching
 βαπτισμα μετανοιας εις αφεσιν αμαρτιων ⁴ ως
 a dipping of reformation into a 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
 ερημω" Ετοιμασατε την οδον κυριου, ευθειας
 desert; Make you ready the way of a lord, straight
 ποιεите τας τριβους αυτου. ⁵ Πασα φαραγγ
 make you the beaten tracks of him; Every ravine
 πληρωθησεται, και παν ορος και βουνος ταπει-
 shall be filled up, and every mountain and hill shall be
 νωθησεται, και εσται τα σκολια εις ευθειαν,
 made low; and shall be the crooked into straight,
 και αι τραχειαι εις οδους λειας. ⁶ και οψεται
 and the rough into ways smooth; and shall see
 πασα σαρχ το σωτηριον του θεου." ⁷ Ελεγε
 all flesh the salvation of the God." He said
 ουν τοις εκπορευομενοις οχλοις βαπτισθηαι εν
 then to those coming out of crowds to be dipped by
 αυτου Γεννηματα εχιδνων, τις υπεδειξεν υμιν
 him; O broods of venomous serpents, who pointed out to you

kept All * these THINGS in her HEART.

⁵² † And Jesus advanced * in WISDOM, and in Manliness, and in Favor with God and Men.

CHAPTER III.

1 Now in the fifteenth Year of the GOVERNMENT of Tiberius Cesar, Pontius Pilate being Governor of JUDEA, and Herod tetrarch of GALILEE, and Philip his BROTHER tetrarch of ITUREA, and the Province of Trachonitis, and Lysanias, the tetrarch of ABILENE,

2 † in the * High-priesthood of † Annas, and Caiaphas, a Command from God came to John, the SON of Zachariah, in the DESERT.

3 † And he went into All the adjacent * Country of the JORDAN, publishing an Immersion of Reformation † for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaias, the PROPHET; † "A Voice proclaiming in the "DESERT, Prepare the WAY for the Lord, make the "HIGHWAYS straight for "him.

5 "Every Ravine shall "be filled up, and Every "Mountain and Hill shall "be made low; and the "CROOKED roads shall be- "come straight, and the "ROUGH Ways smooth;

6 † "and All Flesh shall "see the SALVATION of "GOD."

7 Then he said to the CROWDS COMING FORTH to be immersed by him, † "O Progeny of Vipers! who admonished you to fly

* VATICAN MANUSCRIPT.—51. the SAYINGS. priest. 2. Country. 4. saying—omit.

52. in wisdom and.

2. High-

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both."

† 52. 1 Sam. ii. 26; ver. 40. † 2. John xi. 49, 51; xviii. 13; Acts iv. 6. † 3. Matt. iii. 1; Mark i. 4. † 3. Luke i. 77. † 4. Isa. xl. 3; Matt. iii. 3; Mark i. 3; John i. 23. † 6. Psa. cxviii. 3; Isa. lii. 10; Luke ii. 10. † 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; ⁸ Ποιησατε
to see from the coming wrath? Bring forth

ου καρπους αξιους της μετανοιας και μη
then fruits worthy of the reformation; and not

αρξησθε λεγειν εν εαυτοις. Πατερα εχομεν τον
you should begin to say in yourselves; A father we have the

Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος
Abraam. I say for to you, that is able the God

εκ των λιθων τωτων εγειραι τεκνα τω Αβρααμ.
out of the stones of these to raise up children to the Abraam.

⁹ Ηδη δε και η αξινη προς την ριζαν των δενδρων
Now and even the axe to the root of the trees

κειται καν ουν δενδρον μη κοιουν καρπον
is placed; every therefore tree not bearing fruit

καλον, εκκοπτεται, και εις πυρ βαλλεται.
good, is cut down, and into a fire is cast.

¹⁰ Και επηρωτων αυτον οι οχλοι, λεγοντες. Τι
And asked him the crowds, saying; What

ουν ποιησομεν; ¹¹ Αποκριβεις δε λεγει αυτοις.
then should we do? Answering and he says to them;

Ο εχων δυο χιτωνας, μεταδωτω τω μη εχοντι.
He having two tunics, let him share with the not having;

και ο εχων βρωματα, ομοιωσ ποιειτω.
and he having meats, in like manner let him do.

¹² Ηλθορ δε και τελαωαι βαπτισθηναι, 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;

¹³ Ο δε ειπε προς αυτους. Μηδεν πλεον παρα
He and said to them; Nothing more from

το διατεταγμενον υμιν κρασσετε. ¹⁴ 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:

Μηδεν διασεισητε, μηδε συκοφαντησητε και
No one may you extort from, neither may you accuse wrongfully; and

αρκεισθε τοις ψαλμοις υμων.
be you content with the wages of you.

¹⁵ 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, ¹⁶ απεκ-
John, whether he were the Anointed, an-

ρινατο ο Ιωαννης απασι, λεγων. Εγω μεν
swered the John to all, saying; I indeed

ιδατι 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. ¹⁷ Ου το πτυον
spirit holy and fire. Of whom the winnowing shovel

εν τη χειρι αυτου, και διακαθαριει σην
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING VENGEANCE?

⁸ Produce, therefore, Fruits worthy of REFORM-

ATION; 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 writing, and all were reason-

ing in their HEARTS concerning JOHN, whether

he were not the MESSIAH;

¹⁶ JOHN answered all, saying, † "I indeed immerse you in Water; but

a MIGHTIER than I is coming, for whom I am not fit

to untie the STRAP of his SANDALS; he will immerse

you in holy Spirit and Fire.

¹⁷ Whose WINNOWING SHOVEL in his HAND will effectually cleanse his

* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† 9. Matt. vii. 10.

† 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17

iv. 20.

† 12. Matt. xxi. 32; Luke vii. 29.

† 16. Matt. iii. 11; Mark i. 7, 8.

ἀλωμα 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 but chaff he will burn up in fire
 ἀσβεστοῦ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα
 inextinguishable. Many indeed then also other things

παρακαλῶν· εὐηγγελίζετο τὸν λαόν. 19 Ὁ δὲ
 exhorting he preached glad tidings the people. The but

Ἡρώδης ὁ τετραρχῆς, ἐλεγχόμενος ὑπ' αὐτοῦ
 Herod the tetrarch, being reproved by him
 περὶ Ἡρωδιάδος τῆς γυναίκος τοῦ ἀδελφου
 about Herodias of the wife of the brother

αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε κολυτρῶν ὁ
 of him, and about all of which had done evils the

Ἡρώδης, 20 προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ
 Herod, added also this to all, and

κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 shut up the John in the prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τοῦ
 It occurred and in the to have been dipped all the

λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχο-
 people, and Jesus having been dipped and

μεμου, ἀνεῳχθῆναι τὸν οὐρανόν, 22 καὶ καταβῆ-
 ing, to have been opened the heaven, and to des-
 ραί τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσει
 cend the spirit the holy in a bodily form, like

περιστεραν, ἐπ' αὐτὸν, 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 ἠδούκησα."
 beloved, in thee I delight.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριακοντα,
 And he was the Jesus about years thirty,

ἀρχόμενος, ὧν, ἅς ἐνομιζέτο, υἱὸς Ἰωσήφ, τοῦ
 beginning, being, as was allowed, a son of Joseph, of the

Ἡλὶ, 24 τοῦ Ματθαί, τοῦ Λευὶ, τοῦ Μελχί,
 Heli, of the Matthat, of the Levi, of the Melchi,

τοῦ Ἰαννα, τοῦ Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ
 of the Janna, of the Joseph, of the Mattathias, of the

Ἀμῶς, τοῦ Ναουμ, τοῦ Ἐσλὶ, τοῦ Ναγγαί, 26 τοῦ
 Amos, of the Naoum, of the Esli, of the Naggai, of the

Μααθ, τοῦ Ματθαίου, τοῦ Σεμει, τοῦ Ἰωσήφ,
 Maath, of the Mattathias, of the Semei, of the Joseph,

τοῦ Ἰουδα, 27 τοῦ Ἰωάννα, τοῦ Ῥῆσα, τοῦ Ζορο-
 of the Juda, of the Joanna, of the Rhessa, of the Zoro-

βαβελ,
 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 IMMERSed, † Jesus also having been immersed, and praying, the HEAVEN was opened,

22 and the HOLY SPIRIT, in a Bodily form like a Dove, descended upon him, and there came a Voice from Heaven, saying, "Thou art my SON, the BELOVED; in thee I delight."

23 And he, JESUS, was about † thirty years old, when he began [his work,] being, as was allowed, a * Son of JOSEPH, the † son of ELI,

24 the son of MATTHAI, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

25 the son of MATTHATHIAH, the son of AMOS, the son of NAHUM, the son of ESLEI, the son of NAGGAI,

26 the son of MAATH, the son of MATTHATHIAH, the son of SEMEI, the son of JOSEPH, the son of JUDAH,

27 the son of JOHANAH, the son of RESA, the son of ZERUBABEL, the son

* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his threshing-floor, and to gather. 20. Prison 22. saying—omit. 23. a Son (as was allowed) of JOSEPH.

† †: a son-in-law of ELI, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.

‡ 17. Micah vi. 13; Matt. xiii. 30. † 10. Matt. xiv. 3; Mark vi. 17. † 21. Mat. iii. 13; Mark i. 9; John i. 32. † 23. See Num. iv. 3, 35, 39, 43, 47. † 23. Math. xiii. 55; John vi. 42.

του Σαλαθιηλ, του Νηρι, ²³ του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the
Αδδι, του Κοσαμ, του Ελμωδαμ, του Ηρ, ²⁹ του
Addi, of the Cosam, of the Elmodam, of the Er, of the
Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Jorem, of the Matthat,
του Λευι, ³⁰ του Συμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,
του Ιωανν, του Ελιακειμ, ³¹ του Μελεα, του
of the Jonan, of the Eliakim, of the Melea, of the
Μαιναν, του Ματταθα,
Mainan, of the Mattatha,

του Ναθαν, του Δαυιδ, ³² του Ιεσσαί, του
of the Nathan, of the David, of the Jesse, of the
Ωβηδ, του Βοοζ, του Σαλμων, του Ναασων,
Obed, of the Booz, of the Salomon, of the Naasson,
³³ του Αμιναδαβ, του Αραμ, του Εσρωμ, του
of the Aminadab, of the Aram, of the Esrom, of the
Φαρες, του Ιουδα, ³⁴ του Ιακωβ, του Ισαακ,
Phares, of the Juda, of the Jacob, of the Israel,

του Αβρααμ, του Θρα, του Ναχωρ, ³⁵ του
of the Abraham, of the Thara, of the Nachor, of the
Σερουχ, του Ραγαν, του Φαλεκ, του Εβερ, του
Saruch, of the Ragau, of the Phalec, of the Eber, of the
Σαλα, ³⁶ του Καϊναν, του Αρφαξαδ, του Σημ,
Sala, of the Cainan, of the Arphaxad, of the Sem,
του Νωε, του Λαμεχ, ³⁷ του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the
Ενωχ, του Ιηρεδ, του Μαλελεηλ, του Καϊναν,
Enoch, of the Jared, of the Maleleel, of the Cainan,
³⁸ του Ενωσ, του Σηθ, του Αδαμ, του θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. Δ'. 4.

¹ Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέσ-
Jesus and spirit of holy full re-
τρέψεν ἀπο τοῦ Ἰορδάνου· καὶ ἠγέτο ἐν τῷ
turned from the Jordan; and washed about by the
πνεύματι εἰς τὴν ἐρημον, ² ἡμέρας τεσσαρακοντα
spirit into the desert, days forty
πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
being tempted by the accuser. And not
ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ
he ate nothing in the days those; and
συντελεσθεισῶν αὐτῶν, * [ὕστερον] ἐπεινάσε.
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,

28 the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,

29 the son of JESSES, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,

30 the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM,

31 the son of MELIAN, the son of MAINAN, the son of MATTATHAN, the son of NATHAN, the son of DAVID,

32 the son of JESSE, the son of OBED, the son of SALMON, the son of NAHSHON,

33 the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHAREZ, the son of JUDAH,

34 the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TERAH, the son of NACHOR,

35 the son of SERUG, the son of REU, the son of PELEG, the son of EBER, the son of SALAH,

36 the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

37 the son of METHUSELAN, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,

38 the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

1 And † Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT * in the DESERT

2 forty Days, being tempted by the ENEMY. † And he ate nothing in those DAYS; and when they were completed, he was hungry.

* VATICAN MANUSCRIPT.—1. in the DESERT. 2. afterwards—omit.
† 1. Matt. iv. 1. Mark i. 12. † 2. Exod. xxxiv. 28; 1 Kings xix. 8.

2 **Και ειπεν αυτω ο διαβολος·** **Ει υιος ει του θεου, ειπε τω λιθω τωτω, ινα γενηται αρτος.**
 And said to him the accuser. If thou art of the God, say to the stone this, that it may become a loaf.

4 **Και απεκριθη Ιησους προς αυτον, *** **[λεγων· Γεγραπται· “Οτι ουκ εκ’ αρτω μονω ζησεται ο ανθρωπος, *** **[αλλ’ επι παντι ρηματι θεου.”]**
 And answered Jesus to him, [saying: It is written; That not on bread alone shall live the man, [but on every word of God.”]

5 **Και αναγαγων αυτον ο διαβολος εις ορος υψηλον, εδειξεν αυτω πασας τας βασιλειας της οικουμενης εν στιγμή χρονου.**
 And having led up him the accuser into mountain high, he showed to him all the kingdoms of the habitable in a moment of time.

6 **Και ειπεν αυτω ο διαβολος·** **Σοι δωσω την εξουσιαν ταυτην ακασαν, και την δοξαν αυτων· οτι εμοι παραδεδοται, και ο αν θελω, διδωμι αυτην·**
 to him the accuser; To thee I will give the authority this all, and the glory of them; that to me it has been prepared, and to whoever I will, I give her;

7 **ου ουκ εαν προσκυνησης ενωπιον μου, εσται σου πασα.** 8 **Και αποκριθεις αυτω ειπεν ο Ιησους·** **Γεγραπται· “Προσκυνησεις κυριον τον θεον σου, και αυτω μονω λατρευσεις.”**
 thou then if thou wilt do homage before me, shall be to thee all. And answering to him said the Jesus; It is written; “Thou shalt worship a lord the God of thee, and to him alone thou shalt render service.”

9 **Και ηγαγεν αυτον εις Ιερουσαλημ, και εστησεν αυτον επι το πτερυγιον του ιερου· και ειπεν αυτω·** **Ει υιος ει του θεου, βαλε σεαυτον εντευθεν κατα·** 10 **γεγραπται γαρ· “Οτι τοις αγγελιοις αυτου εντελειται περι σου, του διαφυλαξαι σε·”** 11 **και οτι επι χειρων αρουσι σε, μηποτε προσκοψης προς λιθον τον ποδα σου.”**
 And he brought him to Jerusalem, and placed him on the wing of the temple; and said to him; If thou art of the God, cast thyself down from this place down; it is written. say; That to the messengers of him shall he will give charge concerning thee, of the to guard thee; and that on hands they shall bear thee, lest thou shouldst strike against a stone the foot of thee.”

12 **Και αποκριθεις ειπεν αυτω ο Ιησους·** **“Οτι ειρηται· “Ουκ εκπειρασεις κυριον τον θεον σου.”**
 And answering said to him the Jesus; That it is said; “Not thou shalt tempt a lord the God of thee.”

13 **Και συντελεσας παντα πειρασμον ο διαβολος, απεστη απ’ αυτου αχρι καιρου.** 14 **Και**
 And having ended every temptation the accuser, departed from him for a season. And

3 And the ENEMY said to him, “If thou art a Son of God, command this stone to become Bread.”

4 And *Jesus answered him, “It is written, I *MAN shall not live on Bread ‘only.’”

5 And *taking him up, he showed him All the KINGDOMS of the HABITABLE in a Moment of Time.

6 And the ENEMY said to him, “I will give Thee All this AUTHORITY, and the GLORY of these; † For it has been delivered to me, and I give it to whom I please.

7 If, then, thou wilt render homage before me, all shall be thine.”

8 And *Jesus answering said, to him, † “It is written, ‘Thou shalt worship the Lord thy God, and Him only shalt thou ‘serve.’”

9 † And he brought him to Jerusalem, and placed him on the † BATTLEMENT of the TEMPLE, and said to him, “If thou art a Son of God, cast thyself down from this place;

10 for it is written, † ‘He ‘will give his ANGELS ‘charge concerning thee, ‘to PROTECT thee;

11 ‘and they will uphold thee on their Hands, ‘lest thou strike thy FOOT ‘against a Stone.’”

12 And Jesus answering, said to him, “It is ‘said, † ‘Thou shalt not ‘try the Lord thy God.’”

13 And the ENEMY having finished every Temptation, departed from him for a Season.

14 † And Jesus returned

* VATICAN MANUSCRIPT.—4. JESUS. 4. saying—omit. 4. but on every word of God—omit. 5. bringing him onward, he showed. 8. Jesus.
 † 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, “That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep.”
 † 4. Deut. viii. 3. † 6. John xii. 31: xiv. 30. † 8. Deut. vi. 13; x. 20.
 † 9. Matt. iv. 5. † 10. Psa. xci. 11. † 12. Deut. vi. 16. † 14. Matt. iv. 13; John iv. 43; Acts x. 37.

ὑπεστρεψεν δ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρεθ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἶθος αὐτοῦ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι. 17 Καὶ ἐπέδοθ' αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· 18 Ἐνεῦμα κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν ἀχρίσε με εὐαγγελισθῆναι πτωχοῖς, ἀπεσταλκε με κηρῦσαι αἰχμαλωτοῖς ἀφῆσιν, καὶ τυφλοῖς ἀναβλεψῖν, ἀποστείλαι τεθραυσμένους ἐν ἀφῆσει, 19 κηρῦσαι ἐνιαυτὸν κυρίου δεκτόν· 20 Καὶ πτύξας τὸ βιβλίον, ἀποδούς τῷ ὑπηρέτῃ, καθίσε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἦρξάτο δὲ λέγειν πρὸς αὐτούς· Ὅτι σήμερον πεπληρώται ἡ γραφὴ αὕτη ἐν τοῖς ὤμοις. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλέγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; 23 Καὶ

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to † NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, † he entered the SYNAGOGUE, and † stood up to read.

17 And the Book of ISAIAH the PROPHET was given to him; † and having unrolled the BOOK, he found the PLACE where it was written,

18 † "The Spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the Poor; he has sent me † to publish a Release to the Captives, and Recovery of sight to the Blind; to dispense Freedom to the oppressed;

19 "to proclaim an Era of acceptance with the Lord."

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, "To-day, this SCRIPTURE, which is now in your EARS, is fulfilled."

22 And all bore testimony to him, and wondered at † THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, "Is not this the SON of JOSEPH?"

+ 16. The Jewish doctors, in honor of the law and the prophets, invariably stood up while they read them; but sat down while they taught or commented on them. This was our Lord's custom, as we learn from Matt. 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. Act. xiii. 14; xvii. 2. † 18. Isa. lxi. 1. † 22. Psa. xiv. 2. † 22. John vi. 42.

εἶπε πρὸς αὐτοὺς· Παντὼς ερεῖτε μοὶ τὴν παραβολὴν ταυτην· “Ἰατρε, θεραπεύσον σεαυτὸν.” ὅσα ηκουσαμεν γενομενα εἰς Καπερναουμ, ποιησον και ὡδε ἐν τῇ πατριδι σου. 24 Εἶπε θε· Ἀμην λεγω ὑμιν, ὅτι οὐδεὶς προφητης δεκτος ἐστιν ἐν τῇ πατριδι αὐτου. 25 Ἐπ’ ἀληθειας δε λεγω ὑμιν, πολλαι χηραι ἦσαν ἐν ταῖς ἡμεραις Ἡλίου ἐκ τῆς Ἰσραηλ, ὅτε ἐκλεισθη ὁ οὐρανος ἐπὶ ἐτη τρια και μηνας ἕξ, ὡς ἐγενετο λιμος μεγας ἐπὶ πασαν τὴν γην· 26 και πρὸς οὐδεμιαν αὐτων ἐπεμφθη Ἡλιας, εἰ μὴ εἰς Σαρεπτα τῆς Σιδωνος πρὸς γυναῖκα χηραν. 27 Και πολλοι λεπροι ἦσαν ἐπὶ Ἐλισσαιου του προφητου ἐν τῇ Ἰσραηλ· και οὐδεὶς αὐτων ἐκαθαρισθη, εἰ μὴ Νεεμαν ὁ Συρος. 28 Και ἐπλησθησαν παντες θυμου ἐν τῇ συναγωγῇ, ἀκοουτες ταυτα. 29 Και ἀναστάντες ἐξεβαλον αὐτον ἐξω τῆς πολιως· και ἠγάγον αὐτον ἕως ὄρους του ὄρους· ἐφ’ οὗ ἡ πόλις αὐτων ἠκοδομηθη· ὥστε κατακρημνισαί αὐτον· 30 αὐτος δε διελθων δια μεσου αὐτων, ἐπὸρενετο. 31 Και κατήλθεν εἰς Καπερναουμ, πόλις τῆς Γαλιλαιας· και ἦν διδασκων αὐτους ἐν τοῖς σαββασι. 32 Και ἐξεπλησσαντο ἐπὶ τῇ διδαχῇ αὐτου· ὅτι ἐν ἐξουσιᾳ ἦν ὁ λογος αὐτου. 33 Και ἐν τῇ συναγωγῇ ἦν ἀνθρωπος, ἐχων

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 Saviour, 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.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James † 17. † 27. 2 Kings v. 14. † 30. John vii. 50; x. 80. † 31. Matt. iv. 13; Mark i. 21. † 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, ³⁴ * [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. ³⁵ Και
 I know thee who thou art, the holy the God. And
 επιτιμησεν αυτω ο Ιησους, λεγων· Φιμωθητι,
 rebuked him the Jesus, saying; Be silent,
 και εξελθε εξ αυτου. Και ριψαν αυτον το
 and come out of him. And having thrown him the
 δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν
 demon into midst, came out of him, nothing
 βλαψαν αυτον. ³⁶ Και εγενετο βαμβος επι
 hurting him; And came amazement on
 παντας· και συνελαλουν 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; ³⁷ 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.

³³ 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 μεγαλη· και ηρωτησαν
 was seized with a fever great; and they asked
 αυτον περι αυτης. ³⁴ Και επιστας επανω
 him about her. And standing above
 αυτης, επιτιμησε τω πυρετω· και αφηκεν
 her, he rebuked the fever; and it left
 αυτην. Παραχρημα δε αναστασα διηκονει
 her. Forthwith and rising up she served
 αυτοις.
 them.

⁴⁰ Δυνοντος δε του ηλιου, παντες οσοι ειχον
 Setting and of the sun, all as many as had
 ασθενουντας 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, εθεραπευεν αυτους. ⁴¹ Εξηρ-
 hands having placed, he healed them. Came
 χετο δε και δαιμονια απο πολλων, κραζοντα
 out and also demons from many, crying out
 και λεγοντα· 'Οτι συ ει ο υιος του θεου. Και
 and saying: That thou art the son of the God. And
 επιτιμων ουκ εια αυτα λαλειν, οτι ηδεισαν
 rebuking not he permitted them to say, that they knew
 τον Χριστον αυτον ειναι.
 the Anointed him to be.

having a Spirit of an impure Demon; and he exclaimed with a loud Voice,
 34 "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; † the HOLY ONE OF GOD."

35 And Jesus rebuked him, saying, "Be silent, and come out of him." And the demon having thrown him into the Midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What word is this! For with Authority and Power he commands the impure Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the surrounding Country.

38 † And rising up out of the Synagogue, he entered the House of Simon. And Simon's Mother-in-law was confined with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the fever, and it left her; and instantly rising up, she served them.

40 † Now as the Sun was setting, all who had any sick with various Diseases, brought them to him; and he, placing his Hands on each one of them, cured them.

41 And Demons also departed from many, crying out and saying, "Thou art the Son of God." And rebuking them, he permitted them not to say "That they knew him to be the MESSIAH."

† 33. As demon was used both in a good and bad sense before and after the time of the evangelists, the word unclean may have been added here by Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word demon in a good sense.—Clarke.

‡ 34. Psa. xvi. 10; Dan. ix. 24. viii. 16; Mark i. 82.

‡ 38. Matt. viii. 14; Mark i. 20.

‡ 40. Matt.

⁴² Γενομένης δε ἡμέρας, ἐξελθὼν ἐπορευθῆ εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπέζητουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτὸν μὴ πορευεσθαι ἀπ' αὐτῶν. ⁴³ Ὁ δὲ εἶπε πρὸς αὐτοὺς· Ὅτι καὶ ταῖς ἑτέροις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπεστάλμαι.

⁴⁴ Καὶ ἡν κηρυσσῶν ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας. ΚΕΦ. ε'. 5. ¹ Ἐγένετο δὲ ἐν τῷ

τόν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκουεῖν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρα τὴν λιμνὴν Γεννησαρετ· ² καὶ εἶδε δύο πλοῖα ἑστῶτα παρα τὴν λιμνὴν· οἱ δὲ ἄλιεῖς ἀποβαν-
 τες ἀπ' αὐτῶν, ἀπεκλυῶν τὰ δίκτυα. ³ Ἐμβα-
 σεν εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος· ἠρώ-
 τησεν αὐτὸν ἀπο τῆς γῆς ἐπαναγαγεῖν ὀλίγον·
 καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοῦς ὄχλους. ⁴ Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· Ἐπαναγάγε εἰς τὸ βάθος, καὶ χαλασατε τὰ δίκτυα ὑμῶν εἰς ἀγραν. ⁵ Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν· [αὐτῷ] Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιῶντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῆς ῥῆματι σου χαλασῶ τὸ δίκτυόν μου. ⁶ Καὶ τοῦτο ποιήσαντες, συνεκλείσαν πληθὺς ἰχθύων πολῶν· διεῖρήνυντο δὲ τὸ δίκτυόν αὐτῶν. ⁷ Καὶ κατέρυσαν τοῖς μετοχοῖς τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν

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 GENNECARET;

² and he saw * two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

³ And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

⁴ And when he ceased speaking, he said to SIMON, † "Put out into the DEEP, and let down your NETS for a Draught."

⁵ And * SIMON answering, said, "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy WORD, I will let down the * NETS.

⁶ And having done this, they enclosed a great Multitude of Fishes; and their * NETS were rending.

⁷ And they beckoned to their PARTNERS in the OTHER Boat, to come and ASSIST them. And they came, and filled Both the

* VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 5. to him—omit. 5. NETS. 6. NETS.

2. two Boats.

5. Simon.

† 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

† 41. Mark i. 33.

† 1. Matt. iv. 18; Mark i. 16.

† 4. John xxi. 6.

αμφοτερα τα πλοια, ωστε βυθιζοσθαι αυτα.

both the ships, so as to sink them.

8 Ιδων δε Σιμων Πητροσ, προσπεσσε τοισ γονασι.

Seeing and Simon Peter, fell down to the knees

του Ιησου, λεγων· Εξελθε απ' εμου, οτι ανηρ

of the Jesus, saying; Depart from me, for a man

αμαρτωλοσ ειμι, κυριε. 9 Θαμβοσ γαρ περι-

a sinner I am, O lord. Amazement for seized

εσχεν αυτοσ και παντεσ τουσ συν αυτω, επι τη

him and all those with him, at the

αγρα των ιχθυων, η συναλαβον 10 ομοιωσ

draught of the fishes, which they had taken; in like manner

δε και Ιακωβον και Ιωαννην, υιοσ Ζεβεδαιου,

and also James and John, sons of Zebedee,

οι ησαν κοινοσ τοισ Σιμωνι. Και ειπε προσ

who were partners with the Simon. And said to

του Σιμωνα ο Ιησουσ· Μη φοβουσ απο του νυκ-

the Simon the Jesus; Not fear; from of the now

αρθρωπουσ εση (ωγων). 11 Και καταγαγοντεσ,

men thou wilt be catching. And having brought

τα πλοια επι την γην, αφερτεσ απωτα, ηκολου-

the ships to the land, having left all, they fol-

θησαν αυτω.

lowed him.

12 Και εγενετο εν τω ειναι αυτοσ 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, πεσων επι προσωπον, εδεθη

seeing the Jesus, having fallen on face, entreated

αυτου, λεγων· κυριε, εαν θελωσ, 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· Θελωσ, 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 σεαυτοσ τω Ιερει, και προσεργκε

show thyself to the priest, and offer

περι του καθαρισμου σου, καθωσ προσεταξε

on account of the cleansing of thee, as enjoined

Μωσησ, εισ μαρτυριον αυτοισ.

Moses, for a witness to them.

15 Διηρχετο δε μαλλον ο λογοσ περι αυτου·

Spread abroad but more the word concerning him.

και συνηρχοντεσ οχλοσ πολλοσ ακουειν, και

and came together crowds great to hear, and

θεραπευεσθαι * [επ' 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; † THEREFORE THOU WILT CATCH MEN,"

11 And having brought the BOATS to the LAND, † leaving all, they followed him.

12 † And it occurred, when he WAS in one of the CITIES, behold, a Man full of Leprosy, seeing JESUS, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

13 And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

14 † And he commanded him to tell no one; "but go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING; ‡ as Moses commanded, for Notifying [the cure] to the people."

15 But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

* VATICAN MANUSCRIPT.—8. Jesus. 10. Jesus. 15. by him—omit.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexorable.

‡ 10. Matt. iv. 19; Mark i. 17. † 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii. 28. ‡ 12. Matt. viii. 2; Mark i. 40. † 14. Matt. viii. 4. ‡ 14. Lev. xiv. 4, & 14, 22.

ἀδτων· ¹⁶ Αυτος δε ην ὑποχωρων εν ταϊς ερημοϊς, of them: He but was setting in the deserts, και προσευχομενος. and praying.

¹⁷ Και εγενετο εν μια των ημερων, και αυτος ην διδασκων και ησαν καθημενοι Φαρισαιοι και νομοδιδασκαλοι, οι ησαν εληλυθοτες εκ πασης και της Γαλιλαιας και Ιουδαιας, και Ιερουσαλημ· και δυναμις κυριου ην εις το ιαθαι αυτους. ¹⁸ Και ιδου, ανδρες φεροντες επι κλινης ανθρωπον, ος ην παραλελυμενος· και εζητου αυτον εισενεγκειν, και θεσει εντωπιου αυτου. ¹⁹ Και μη ευροντες ποιως εισεθεγκωσιν αυτον, δια του οχλου, αναβαντες επι το δωμα, δια των κεραμων καθηκαν αυτον συν τη κλινιδι εν τω μεσου εμπροσθεν του Ιησου.

And it happened in one of the days, and he was teaching, and were sitting Pharisees and teachers of the law, they were having come out of all villages of the Galilee and Judea, and Jerusalem; and power of Lord was into him to heal them. And lo, men bringing on a couch a man, who was having been palsied; and sought him to bring in, and to place in presence of him. And not finding how they might bring in him, through the crowd, having come up to the roof, through the tiles they let down him with the little bed into the midst in presence of the Jesus.

²⁰ Και ιδου την πιστιν αυτων, ειπεν Ανθρωπε, αφεωνται σοι αι αμαρτιαι σου. ²¹ Και ηρξαντο διαλογισθαι οι γραμματεις και οι Φαρισαιοι, λεγοντες· Τις εστιν ουτος ος λαλει βλασφημιας; τις δυναται αφιεναι αμαρτιαι, ει μη μονος θεου; ²² Επιγινους δε ο Ιησους τους διαλογισμους αυτων, αποκριθεισ ειπε προς αυτους· Τι διαλογισθε εν ταϊς καρδιας υμων; ²³ Τι εστιν ευκοπωτερον; ειπειν Αφεωνται σοι αι αμαρτιαι σου; η ειπειν· Εγειρε και περιπατει;

And seeing the faith of them, he said; O man, thy sins are forgiven thee. And began to reason saying; Who is this that utters blasphemies? Who can forgive sins, except God only? Knowing but the Jesus the reasonings of them, answering said to them; Why do you reason in your hearts? Which is easier? to say; Have been forgiven to thee the sins of thee? or to say; Arise and walk?

²⁴· Ινα δε ειδητε, οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι αμαρτιαι. (ειπε τω παραλελυμενω)· Σοι λεγω· Εγειρε, και ιασθησθε εν τω κλινιδιου σου, πορευου εις τον οικον σου. και ησθησθη εν τω κλινιδιου σου, πορευου εις τον οικον σου.

¹⁶ † And he retired into solitary places, and prayed.

¹⁷ And it occurred on one of the days, he was teaching, and the PHARISEES and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on him to CURE.

¹⁸ † And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

¹⁹ And not finding how they could bring him in, on account of the CROWD, having ascended to the ROOF, they lowered him, with the LITTLE BED, † through the TILES, into the MIDDLE before * them all.

²⁰ And perceiving their FAITH, he said, "Man, thy sins are forgiven thee."

²¹ † And the SCRIBES and the PHARISEES began to reason; saying, "Who is this that utters blasphemies? † Who can forgive Sins, except God only?"

²² But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?"

²³ Which is easier? to say, "Thy sins are forgiven thee;" or to say, [with effect,] "Arise, and walk?"

²⁴ But that you may know that the SON OF MAN has AUTHORITY ON EARTH to forgive Sins, (he says to the PALSIED MAN,) "† I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'"

* VATICAN MANUSCRIPT.—17. PHARISEES. 17. him to CURE. And. 10. them all. † 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled. † 16. Matt. xiv. 23; Mark vi. 46. † 18. Matt. ix. 2; Mark ii. 5. † 21. Matt. ix. 2; Mark ii. 6, 7. † 21. Psa. xxxiii. 5; Isa. xliii. 25.

οικον σου. ²⁵ Και παραχρημα αναστας ενωπιον
house of thee. And instantly arising in presence
αυτων, αρas εφ' ^ω κατεκειτο, απηλθεν
of them, having taken up on which he had been laid, went
εις τον οικον αυτου, δοξαζων τον θεον. ²⁶ Και
into the house of himself, glorifying the God. And
εκστασις ελαβεν απαντας, και εδοξαζον τον
amazement took all, and they glorified the
θεον· και επλησθησαν φοβου, λεγοντες· ²⁷ **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 εθεασατο
And after these he went out, and saw
τελωνην, ονοματι Λευι, καθημερον 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 δεσχην μεγαλην Λευι
him. And made a feast great Levi

αυτω εν τη οικια αυτου· και ην οχλος τελωνων
to him in the house of himself: and was a crowd of publicans
πολυς, και αλλων, οι ηταν μετ' αυτων κατακει-
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-
τωλων εσθιετε και πινετε; ³¹ Και αποκριθεις ο
ners do you eat and drink? And answering the

Ιησους ειπε προς αυτους· Ου χρεϊαν εχουσιν
Jesus said to them: No need have
οι 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 (ones,) but sinners
λους εις μετανοϊαν.
to reformation.

³³ **Οι δε ειπον προς αυτον·** * [Διατι] οι
They and said to him: [Why] the
μαθηται Ιωαννου νηστεουσι πυκνα, και δεησεις
disciples of John fast often, and prayers
ποιουνται, ομοιως 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
νηστευειν; ³⁵ Ελευσονται δε ημεραι, και οταν
to fast? Will come but days, and when
απαρθη απ' αυτων ο νυμφιος, τοτε νηστευσου-
may be taken from them the bridegroom, then they will fast

²⁵ And instantly arising
in their presence, and tak-
ing up that on which he
had been lying, he pro-
ceeded to his own house,
praising GOD.

²⁶ And astonishment
seized all, and they praised
GOD, and were filled with
fear, saying, "We have
seen wonderful things to-
day."

²⁷ † And after this, he
went out, and saw a Tri-
bute-taker, named Levi,
sitting at the TAX-OFFICE;
and he said to him, " Fol-
low me."

²⁸ And forsaking all, he
arose, and followed him.

²⁹ † And * Levi made a
great Feast for him, in his
own HOUSE; and there
was a great Crowd of Tri-
bute-takers, and of others,
who were reclining with
them.

³⁰ And * the PHARISEES
and their SCRIBES com-
plained to his DISCIPLES,
saying, " Why do you eat
and drink with TRIBUTE-
TAKERS and SINNERS?"

³¹ And * Jesus answer-
ing, said to them, " THOSE
who are in HEALTH have
no need of a Physician,
but THOSE who are SICK:

³² † I have not come to
call the Righteous, but
Sinners to Repentance."

³³ And THEY said to
him, † " The DISCIPLES of
John frequently fast and
Pray; and in like manner
THOSE of the PHARISEES;
but THINE eat and drink!"

³⁴ And he said to them,
" Can the BRIDEMEN fast,
while the BRIDEGROOM is
with them?"

³⁵ But Days will come,
when the BRIDEGROOM
will be taken from them,
and then they will fast in
Those DAYS."

* VATICAN MANUSCRIPT.—29. LEVI.

30. the PHARISEES and their SCRIBES.

† 27. Matt. ix. 9; Mark ii. 13, 14.

† 29. Matt. ix. 10; Mark ii. 15.

† 32. Matt.

ix. 11; 1 Tim. i. 15.

† 33. Matt. ix. 14; Mark ii. 18.

σιν εν εκείναις ταις ἡμεραις. ³⁶ Ἐλεγε δε και
 in those the days. He spoke and also
 παραβολην προς αυτους· Ὅτι ουδεις επιβλημα
 a parable to them; That no one a patch
 ἱματιου καινου επιβαλλει επι ἱματιον παλαιον
 of a mantle new sews on to a mantle old:
 ει δε μηγε, και το καινον σχιζει, και τῷ παλαιῷ
 if but not, and the new it rends, and the old
 ου συμφωνει επιβλημα το απο του καινου.
³⁷ Και ουδεις βαλλει οινον νεον εις ασκουσ
 And no one puts wine new into skins
 παλαιου· ει δε μηγε, ρηξει ὁ νεος οινος τουσ
 old: if but not, will burst the new wine the
 ασκουσ, και αυτος εκχυθησεται, και οἱ ασκοι
 skins, and he will be spilt, and the skins
 απολουνται· ³⁸ αλλα οινον νεον εις ασκουσ και-
 will be destroyed: but wine new into skins new
 νουσ βλητεον· * [και αμφοτεροι συντηρουνται.]
 requires to be put: [and both are preserved.]
³⁹ [Και] ουδεις πινων παλαιον, * [ευθεωσ] θελει
 [And] no one having drunk old, [immediately] desires
 νεον· λεγει γαρ· Ὁ παλαιος χρηστωτερος εστιν.
 new: he says for: The old better is.

ΚΕΦ. 5. 6.

¹ Ἐγενετο δε εν σαββατῷ * [δευτεροκρωτῷ]
 It happened and in sabbath (second-first)
 διακορευεσθαι αυτον δια των σκοριμων και
 to pass him through the grain-fields: and
 επιλλον οἱ μαθηται αυτου τουσ σταχυασ, και
 plucked the disciples of him the ears of grain, and
 ησθιον, ψωχοντες ταις χερσι. ² Τινεσ δε των
 ate, rubbing the hands. Some and of the
 Φαρισαιων ειπον * [αυτοις]· Τι ποιειτε, ὁ ουκ εε-
 Pharisees said (to them;) Why do you, which not it is
 εστι * [ποιειν] εν τοις σαββασι; ³ Και αποκριθεισ
 lawful [to do] in the sabbaths? And answering
 προς αυτουσ ειπεν ὁ Ἰησους· Ουδε τουτο ανεγ-
 to them said the Jesus; Not even this have you
 νατε, ὁ εκοιησε Δαυιδ, ὁποτε επεινασεν αυτουσ
 read, what did David, when was hungry he
 και οἱ μετ' αυτου οντεσ; ⁴ ὡσ εισηλθεν εις τον
 and those with him being? how he entered into the
 οικον του θεου, και τουσ αρτουσ της προθεσεωσ
 house of the God, and the loaves of the presence
 ελαβε, και εφαγε, και εδωκε * [και] τοις
 he took, and ate, and gave [also] to those
 μετ' αυτου· οὐσ ουκ εξεστι φαγειν, ει μη μονοσ
 with him; which not it is lawful to eat, if not alone
 τουσ ιερεισ; ⁵ Και ελεγεν αυτοις· * [Ὅτι]
 the priests? And he said to them; [That]

36 † And he also spoke a Parable to them; "No one puts a Piece * rent from a new Garment on an old; else the NEW also * will make a rent, and THAT Piece from the NEW * will not agree with the OLD.

37 And no one puts new Wine into † old Skins; else the * NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, 'The OLD is * good.'

CHAPTER VI.

1 † And it occurred on the Sabbath, that he went through the * Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

2 And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

3 And * Jesus answering them, said, "Have you not even read this, † which David did, when hungry, he and THOSE who * were with him?"

4 He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

5 And he said to them,

* VATICAN MANUSCRIPT.—36. rent from a new. 36. will make a rent, and the PIECE.
 36. will not agree with. 37. NEW WINE. 38. and both are preserved—omit.
 39. And—omit. 39. immediately—omit. 1. second-first—omit. 1. Grain-fields.
 2. to them—omit. 2. to do—omit. 3. Jesus. 3. were.
 4. how—omit. 4. also—omit. 5. That—omit.

† 27. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 10.

† 36. Matt. ix. 10, 17; Mark ii. 21, 22. † 1. Matt. xii. 1; Mark ii. 23. † 2. Exod. xx. 10. † 3. 1 Sam. xxi. 6. † 4. Lev. xiv. 9.

κυριος εστιν ο υιος του ανθρωπου και του σαβ-
 a lord is the son of the man also of the sab-
 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 Παρεθρουν δε αυτον οι γραμματεις
 withered. Watched and him the scribes

και οι Φαρισαιοι ει εν τω σαββατω θεραπευσι,
 and the Pharisees & 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
 knew the purposes of them, and said to the
 ανθρωπω τω ξηραν 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.

9 Ειπεν ουν ο Ιησους προς αυτους· Επερωτησω
 Said then the Jesus to them; I will ask
 υμας· Τι εξεστι τοις σαββασι; 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 εκοινησε·
 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 επλησθησαν 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
 ρεων 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, ου και
 also apostles he named: 14 (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, Philip and

"THE SON OF MAN IS LORD
 EVEN OF THE SABBATH."

6 And it occurred on
 Another Sabbath, that he
 entered the SYNAGOGUE,
 and taught. And a Man
 was there whose RIGHT
 HAND was withered.

7 And the SCRIBES and
 PHARISEES watched him
 closely [to see] if he would
 cure on the SABBATH;
 that they might find an
 Accusation against him.

8 But he knew their
 PURPOSES, and said to
 THAT MAN HAVING THE
 withered HAND, "Arise,
 and stand in the MIDST."
 And he arose and stood.

9 Then JESUS said to
 them, "I ask you, if it is
 lawful to do good on the
 SABBATH, or to do evil?
 to save Life, or to kill?"

10 And looking round
 on them all, he said to
 him, "Stretch out thine
 HAND." And he did so;
 and his HAND was re-
 stored.

11 And they were filled
 with madness, and consult-
 ed 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.—O. also—omit.
 the other—omit. 15. Alpheus.

9. I ask you, if it is lawful.

10. as

† 12. Or the place of prayer to God. Nearly all modern critics translate *proskete* in this passage and Acts xvi. 13, in this manner. A *proskete* was a large uncovered building, with seats, as in an amphitheatre, and used for worship where there was no synagogue.

‡ 6. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 10. † 12. Matt. xiv. 23.
 † 13. Matt. x. 1. † 14. John i. 42.

Βαρθολομαίου, ¹⁵ Μιθθαίου και Θωμαν, Ιακωβου
 Bartholomew, Matthew and Thomas, James
 τον του Αλφαιου, και Σιμωνα τον καλουμενον
 the of the Alphaeus, and Simon the being called
 ζηλωτην, ¹⁶ Ιουδα Ιακωβου και Ιουδα Ισκαρι-
 Zelotes, Judas of James and Judas Iscar-
 ωτην, ^{ος} * [και] εγενετο προδοτης.) ¹⁷ και
 lot, who [also] became a traitor; and
 καταβας μετ' αυτων, εστη επι 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 Judea, and Jeru-
 σαλημ, και της παραλιου Τυρου και Σιδωνος,
 aslam, and of the sea-coast of Tyre and Sidon,
 οι ηλθον ακουσαι αυτου, και ιαθηναι απο των
 who came to hear him, and to be healed from the
 νοσων αυτων. ¹⁸ και οι οχλουμενοι απο πνευμα-
 diseases of themselves; and those being troubled from
 των ακαθαρτων και εθεραπευοντο. ¹⁹ Και πας
 unclean; and they were healed. ^{And all}
 ο οχλος εζητει απτεσθι αυτου. ^{οτι δυναμις}
 the crowd sought to touch him; for a power
 παρ' αυτου εξηρχετο, και ιατο παντας.
 from him went out, and healed all.

²⁰ Και αυτος επαρας τους οφθαλμους αυτου
 And he having lifted up the eyes of himself
 εις τους μαθητας αυτου, ελεγε· Μακαριοι οι
 on the disciples of himself, he said; Blessed the
 πτωχοι. ^{οτι υμετερα εστιν η βασιλεια του}
 poor; for yours is the kingdom of the
 θεου. ²¹ Μακαριοι οι κεινωγτες νυν· ^{οτι χορτασ-}
 God. Blessed the hungering now; for you shall
 θητεσθε. Μακαριοι οι κλαιοντες νυν· ^{οτι}
 be satisfied. Blessed the weeping now; for
 γελασετε.
 you shall laugh.

²² Μακαριοι εστε, ^{οταν μισησωσιν υμας οι}
 Blessed are you, when may hate you the
 ανθρωποι, και ^{οταν αφορισωσιν υμας, και}
 men, and when they may separate you, and
 ορειδισωσι, και εκβαλωσι το ονομα υμων ^{ως}
 they may revile, and may cast out the name of you as
 πονηρον, ^{ενεκα του υιου του ανθρωπου.} ²³ Χα-
 evil, on account of the son of the man. Re-
 ρητε εν εκεινη τη ημερα, και σκιρτησατε· ^{ιδου}
 rejoice you in that the day, and leap you for joy; lo
 γαρ, ^{ο μισθος υμων πολυς εν τω ουρανω·} ^{κατα}
 for, the reward of you great in the heaven; according to
 ταυτα γαρ ^{εποιουν τοις προφηταις οι πατερες}
 these for did to the prophets the fathers
 αυτων.
 of them.

²⁴ Πλην ουαι υμιν τοις πλουσιοις· ^{οτι απε-}
 But woe to you the rich; for you have

¹⁵ Mat' hew and Thomas, THAT James, son of * Alphaeus, and THAT Simon who was CALLED the Zealot.

¹⁶ Judas † the brother of James, and Judas Iscariot, who became a Traitor;—

¹⁷ and coming down with them, he stood on a level Place, with a * Crowd of his Disciples, † and a great Multitude of PEOPLE from ALL JUDEA and Jerusalem, and the SEA-COAST of Tyre and Sidon, who came to hear him, and to be restored from their DISEASES;

¹⁸ and THOSE who were * distressed by unclean Spirits were cured.

¹⁹ And All the CROWD sought to touch him, † For a Power went out from him, and healed all.

²⁰ And he, having lifted up his EYES on his DISCIPLES, said; † "Happy, POOR ones! For yours is the KINGDOM of GOD.

²¹ † Happy now, HUNGERING ones! Since you will be satisfied. † Happy now, WEEPING ones! Because you will laugh.

²² † Happy are you, when MEN may hate you, and separate you, and may revile and cast out your NAMES as evil, on account of the Son of Man.

²³ † Rejoice in That DAY, and leap for joy; for behold, your REWARD will be great in HEAVEN; † for thus their FATHERS did to the PROPHETS.

²⁴ † But Woe to YOU, RICH ones; For you have your CONSOLATION.

* VATICAN MANUSCRIPT.—15. Alphaeus. 16. also—omit. 17. a great Crowd.
 18. distressed by unclean Spirits were cured.
 † 10. Jude 1. † 17. Matt. iv. 25; Mark iii. 7. † 10. Mark v. 50; Luke viii. 46.
 † 20. Matt. v. 8; xl. 5; James ii. 6. † 21. Matt. v. 6. † 21. Matt. v. 4. † 22. Matt.
 v. 11; 1 Pet. ii. 10; iii. 14; iv. 14. † 23. Matt. v. 13; Acts v. 41; Col. i. 24; James i. 2.
 † 24. Acts vii. 51. † 24. James v. 1.

χετε την παρακλησιν υμων. ²⁵ Ουαι υμιν, οι
 in full the comfort of you. Woe to you, these
 εμπεπλησμενοι· οτι πεινασετε· ουαι υμιν, οι
 having been filled; for you shall hunger: Woe to you, these
 γελωντες νυν· οτι πενηθησετε και κλαυσετε.
 laughing now: for you shall inourn and you shall weep.
²⁶ Ουαι, όταν καλως υμας ειπωσιν οι ανθρωποι.
 Woe, when well you may speak the men:
 κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις
 according to these for did to the false-prophets
 οι πατερες αυτων.
 the fathers of them.

²⁷ Αλλ' υμιν λεγω τοις ακουουσιν· Αγαπατε
 But to you I say to those hearing: Love you
 τους εχθρους υμων· καλως ποιειτε τοις μισου-
 the enemies of you: good do you to those hat-
 σιν υμας. ²⁸ ευλογειτε τους καταρωμενους υμας
 ing you: bless you those cursing you:
 προσευχεσθε υπερ των επηρεαζωντων υμας.
 pray you for those traducing you.
²⁹ Τω τυκτοντι σε επι την σιαγονα, παρεχε και
 To the striking thee on the cheek, offer also
 την αλλην· και απο του αιροντος σου το ιματιον,
 the other: and from the taking of thee the mantle,
 και τον χιτωνα μη κωλυσης.
 also the tunic not thou mayest hinder.

³⁰ Παντι δε τω αιτουντι σε διδου· και απο του
 To all and those asking thee give thou: and from the
 αιροντος τα σα, μη απαιτει. ³¹ Και καθως
 taking what is thine, not demand back. And all
 θελετε, ινα ποιωσιν υμιν οι ανθρωποι, * [και
 you wish, that may do to you the men, [also
 υμεις] ποιειτε αυτοις ομοιως. ³ Και ει αγα-
 you] do you to them in like manner. And if you
 πατε τους αγαπωντας υμας, ποια υμιν χαρις
 love those loving you, what to you thanks
 εστι; και γαρ οι αμαρτωλοι τους αγαπωντας
 is it? also for the sinners those loving
 αυτους αγαπωσι. ³³ Και εαν αγαθοποιητε τους
 them love. And if you should do good those
 αγαθοποιουντας υμας, ποια υμιν χαρις εστι;
 doing good you, what to you thanks is it?
 και * [γαρ] οι αμαρτωλοι το αυτο ποιουσι.
 also [for] the sinners the same do.

³⁴ Και εαν δανειζητε παρ' ων ελπιζετε απολα-
 And if you should lend from whom you hope to re-
 βειν, ποια υμιν χαρις εστι, και * [γαρ] οι
 ceive, what to you thanks is it? also [for] the
 αμαρτωλοι αμαρτωλοις δανειζουσιν, ινα απολα-
 sinners to sinners lend, that they may
 βωσι το ισα. ³⁵ Πλην αγαπατε τους εχθρους
 receive the like things. But love you the enemies
 υμων, και αγαθοποιειτε και δανειζετε μηδεν
 of you, and do you good and lend you nothing

²⁵ Woe to you who are
 * FULL now! Because you
 will hunger. * Woe to
 YOU who LAUGH now! For
 you will mourn and weep.

²⁶ Woe, when MEN may
 speak well of you! for
 * thus their FATHERS did
 to the FALSE-PROPHETS.

²⁷ † But I say to you,
 who HEAR me, Love you
 ENEMIES; do good to
 THOSE who HATE you,

²⁸ † bless THOSE who
 CURSE you, pray for THOSE
 who INJURE you.

²⁹ † To HIM STRIKING
 thee on the CHEEK, present
 the OTHER also; † and
 from HIM who TAKES
 AWAY thy MANTLE, with-
 hold not even thy COAT.

³⁰ † Give to EVERY one
 ASKING thee; and from
 HIM who TAKES AWAY
 what is THINE, demand it
 not.

³¹ † And as you would
 that MEN should do to you,
 do in like manner to them.

³² † And if you love
 THOSE who LOVE you,
 What Thanks are due to
 you? for even SINNERS
 love THOSE who LOVE
 them.

³³ * And if you do good
 to THOSE DOING GOOD to
 you, What thanks are due
 to you? SINNERS even do
 the SAME.

³⁴ * And if you lend to
 those from whom you hope
 to receive, What Thanks
 are due to you? SINNERS
 even lend to Sinners, that
 they may receive an EQUI-
 VALENT.

³⁵ But love your ENE-
 MIES, and do good and
 lend, in Nothing despair-

* VATICAN MANUSCRIPT.—25. FULL now. 25. Woe, you who LAUGH now. 26. the
 SAME d. d they to the FALSE-PROPHETS. 31. you also—omit. 33. For if also you
 do good. 33. for—omit. 34. for—omit. 35. For if also you
 † 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. † 28. Matt. v. 44:
 Luke xxiii. 34; Acts vii. 60. † 29. Matt. v. 39. † 30. I Cor. vi. 7. † 30. Deut.
 xv. 7, 8, 10; Prov. xxi. 20; Matt. v. 42. † 31. Matt. vii. 12. † 32. Matt. v. 40.
 † 34. Matt. v. 42.

ἀπελπιζόντες· και εσται ὁ μισθος ὑμῶν πολὺς,
despairing! and shall be the reward of you great,
και εσεσθε υἱοι ὑψίστου· ὅτι αὐτος χρηστος
and you shall be sons of highest; for he kind
εστιν ἐπι τοὺς ἀχαριστοὺς και πονηροὺς.
is to the unthankful and evil.

36 Γινεσθε * [οὖν] οἰκτιρμοὺς, καθὼς * [και]
Be you [therefore] compassionate, even as [also]
ὁ πατήρ ὑμῶν οἰκτιρῶν εστι. 37 Και μη
the father of you compassionate is. And not

κρινετε, και ου μη κριθητε· μη καταδικαζετε,
judge you, and not not you may be judged: not condemns you,
και ου μη καταδικασθητε· ἀπολυετε, και απο-
and not not you may be condemned; release you, and you
λυθητεσθε. 38 Διδετε, και δοθησεται ὑμῖν·
shall be released. Give you, and it shall be given to you:

μετρον καλον πεπιεσμενον * [και] σεσαλευ-
measure good having been pressed down [and] having been
μενον * [και] ὑπερεκχυνομενον δωσουσιν εἰς τον
shaken [and] running over shall be given into the
κολπον ὑμῶν· τῷ γαρ αὐτῷ μετρῷ, ὡ
bosom of you, by the for same measure, with which
μετρεῖτε, ἀντιμετρηθησεται ὑμῖν. 39 Εἶπε δε
you measure, it shall be measured again to you. He spoke and

παραβολῆν αὐτοῖς· Μητι δυνατι τυφλος τυφλον
a parable to them; Not is able a blind blind
ὀδηγειν; ουχι ἀμφότεροι εἰς βοθυνον πεσονται;
to lead? not both into a pit will fall?

40 Ουκ εστι μαθητης ὑπερ του διδασκαλου
Not is a disciple over the teacher
αὐτου· καθηρτισμενος δε πας εσται ὡς ὁ
of himself, having been fully qualified but every one shall be as the
διδασκαλος αὐτου. 41 Τι δε βλεπεις το καρφος
teacher of him. Why and seest thou the splinter

το ἐν τῷ ὀφθαλμῷ του ἀδελφου σου, την δε
that in the eye of the brother of thee, the but
δοκον την ἐν τῷ ἰδιῷ ὀφθαλμῷ οὐ κατανοεις;
beam that in thine own eye not perceivest?

42 * [η] πως δυνασαι λεγειν τῷ ἀδελφῷ σου·
[or] how art thou able to say to the brother of thee:
Ἀδελφε, ἀφες, ἐκβαλε το καρφος το ἐν τῷ
O brother, allow me, I can cast out the splinter that in the
ὀφθαλμῷ σου· αὐτος την ἐν τῷ ὀφθαλμῷ σου
eye of thee; thyself the in the eye of thee
δοκον ου βλεπων; Ἵποκριτα, ἐκβαλε πρῶτον
beam not beholding? O hypocrite, cast out first
την δοκον ἐκ του ὀφθαλμου σου, και τότε
the beam out of the eye of thee, and then
διαβλεψεις ἐκβαλεῖν το καρφος το ἐν τῷ ὀφθαλ-
thou wilt see clearly to cast out the splinter that in the eye

μῶ του ἀδελφου σου. 43 Ου γαρ εστι δένδρον
of the brother of thee. Not for is a tree
καλον, ποιουν καρπον σαπρον· ουδε δένδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD will be great, and you will be Sons of the Most High: for he is kind to the UNTHANKFUL and Evil.

36 † Be you compassionate, as your FATHER is compassionate.

37 † And judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

38 † give, and it will be given to you; good Measure, pressed down; shaken together, and overflowing, will be given into your LAP. For by the SAME Measure with which you measure, it will be dispensed to you again."

39 And he spoke a Parable to them; † "Can a Blind man lead a Blind man? Will not both fall into a Pit?"

40 † A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

41 † But why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not THAT THORN in thine OWN EYE?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine own EYE? Hypocrite! first extract the THORN from thine own EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BROTHER'S EYE.

43 † For there is no good Tree which yields bad Fruit; nor * again a bad

* VATICAN MANUSCRIPT.—36. therefore—omit. 36. also—omit. 38. and—omit. 38. and—omit. 42. or—omit. 43. ag. in.

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—Hammond and Lightfoot.

† 36. Matt. v. 45. † 36. Matt. v. 48. † 37. Matt. vii. 1. † 38. Prov. xix. 17. † 39. Matt. xv. 14. † 40. Matt. x. 24; John xiii. 16; xv. 20. † 41. Matt. vii. 8. † 43. Matt. vii. 16, 17.

σακρον, ποιουν καρπον καλον. 44 'Εκαστον γαρ
 corrupt, bearing fruit good. Every for
 δενδρον εκ του ιδιου καρπου γνωσκειται* ου γαρ
 tree from the own fruit is known; not for
 εξ ακανθων συλλεγουσι συκα, ουδε εκ βετου
 from thorns do they gather figs, nor from a bramble
 τρυγωσι σταφυλην. 45 'Ο αγαθος ανθρωπος εκ
 do they pick a cluster of grapes. The good man out of
 του αγαθου θησαυρου της καρδιας αυτου προ-
 the good treasure of the heart of himself brings
 φερει 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]
 προφερει το ποιηρον. εκ γαρ του περισσυσμα-
 brings forth the evil; out of for the fullness
 τος της καρδιας λαλει το στομα αυτου. 46 Τι
 of the heart speaks the mouth of him. Why
 δε με καλειτε, κυριε, κυριε και ου ποιειτε α
 and me do you call, O Lord, O Lord; and not do what
 λεγω ;
 I say ?

47 Πας δ 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. 48 'Ομοιος εστιν ανθρωπω
 to whom he is like. Like he is to a man
 οικοδομουντι οικιαν, ος εσκαψε και εβαθυε,
 building a house, who dug and went deep,
 και εθηκε θεμελιον επι την πετραν πλημμυρας
 and laid a foundation on the rock; of a flood
 δε γενομενης, προσερρηξεν ο ποταμος τη οικια
 and having come, dashed against the stream the house
 εκεινη, και ουκ ισχυσε σαλευσαι αυτην τεθε-
 that, and not was able to shake her; it was
 μελιωτο γαρ επι την πετραν. 49 'Ο δε ακουσας,
 founded for upon the rock. He but having heard,
 και μη ποιησας, ομοιος εστιν ανθρωπω οικοδο-
 and not having done, like he is to a man having
 μησαντι οικιαν επι την γην χωρις θεμελιου
 built a house on the earth without a foundation:
 η προσερρηξεν ο ποταμος και ευθεως επεπε,
 to which dashed against the stream; and immediately it fell,
 και εγενετο το ρηγμα της οικιας εκεινης μεγα.
 and became the ruin of the house that great.

ΚΕΦ. ζ. 7.

1 Επει δε εκληρωσε 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 Capernaum.
 ναουμ. 2 'Εκατονταρχου δε τινι δουλος κακος
 Of a centurion and certain slave sick
 εχων, ημελλε τελευταν, ος ην αυτω ερτιμος.
 being, was about to die, who was to him valuable.

Tree which yields good Fruit.

44 For † Every Tree is known by its OWN Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

45 The GOOD Man out of the GOOD Treasure of of * the HEART produces GOOD; and the BAD Man out of the EVIL produces EVIL; for out of * an Overflowing Heart his MOUTH speaks.

46 † And why do you call Me, 'Master, Master,' and obey not my commands ?

47 † EVERY ONE COMING to me, and hearing My WORDS, and obeying them, I will show you whom he is like ;

48 he resembles a Man building a House, who dug deep, and laid a foundation on the ROCK; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; * because it was WELL-BUILT ON THE ROCK.

49 But HE who HEARS and obeys not, resembles a Man building a House of the SARTH, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE."

CHAPTER VII.

1 Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

2 And a Centurion's Servant, who was valuable to him, being sick, was about to die.

* VATICAN MANUSCRIPT.—44. the heart. 45. Man—omit. 45. Treasure of his heart—omit. 45. an Overflowing Heart. 48. because it was WELL-BUILT ON † 44. Matt. xii. 33. † 46. Matt. vii. 21, 25; Luke xiii. 25. † 47. Matt. vii. 24.

1 **Ακουσας δε περι του Ιησου, απεστειλε προς αυτον πρεσβυτερους των Ιουδαιων, ερωτων αυτον, οπως ελθων διασωσῃ τον δουλον αυτου.**
 Having heard and about the Jesus, he sent to him elders of the Jews, asking him, that coming he would save the slave of himself.

4 **Οι δε παραγενομενοι προς τον Ιησουν, παρεκαλουν αυτον σπουδαιως, λεγοντες: Οτι αξιος εστιν, ὃ παρεξει τουτο. αγαπα γαρ το εθνος ημων, και την συναγωγην αυτος φκοδοησεν ημιν.** 6 **Ο δε Ιησους εφερετο συν αυτοις.** Ηδη δε αυτου ου μακραν απεχοντος απο της οικιας, επεμφε * [προς αυτον] ο εκατονταρχος φιλους, λεγων αυτω: Κυριε, μη σμυλλου: ου γαρ ειμι ικανος, ινα ὑπο την στευην μου εισελθῃ. 7 **διο ουδε εμαυτον ηξιωσα προς σε ελθειν: αλλα ειπε λογω, και ιαθησεται ο παις μου.** 8 **Και γαρ εγω ανθρωπος ειμι ὑπο εξουσιαν τασσομενος, εχων ὑπ' εμαυτου στρατιωτας: και λεγω τωτοις: Παρευθητι, και πορευεται: και αλλῃ: Ερχου, και ερχεται: και τῷ δουλῳ μου: Ποιησον τουτα, και ποιει.** and to the slave of me: Do this, and he does.

9 **Ακουσας δε ταυτα ο Ιησους, εθαυμασεν αυτον: και στραφεις, τῷ ακολουθοντι αυτω οχλῳ ειπε: Λεγω ὑμιν, ουδε εκ τῷ Ισραηλ τοσαυτη πιστις εβρον.** 10 **Και ὑποστρεψαντες οι πεμφθεντες εις τον οικον, εβρον τον * [αθενοντα] δουλον ὑγιαινοντα.**
 Hearing and these the Jesus, admired him: and turning, to the following him crowd he said: I say to you, not even in the Israel so great faith I have found. And having returned those having been sent into the house, they found the [being sick] slave alive being well.

11 **Και εγενετο εν τη ἐξῆς, επορευετο εις πολιν καλουμενην Ναιν: και συνεπορευοντο**
 And it happened in the next, he was going to a city being called Nain: and were going

3. And having heard concerning JESUS, † he sent Elders of the JEWS to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

7 therefore, I did not think myself even worthy to come to thee; but commanded by Word, and * my SERVANT will be cured.

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the crowd following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES-

* VATICAN MANUSCRIPT.—6. to him—omit. 7. let my servant be healed. 10. being sick—omit.

† 3. Either *magistrates* of the place, or *elders* of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτῷ οἱ μαθηταὶ αὐτοῦ * [ἱκανοί,] καὶ ὄχλος
 with him the disciples of him many,] and a crowd
 πολὺς. 12 Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως,
 great. As and he drew near to the gate of the city,
 καὶ ἰδὼν, ἐξεκομιζέτο τεθνηκῶς, υἱὸς μονογενῆς
 and lo, was being carried out a dead man, a son only-born
 τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χηρὰ καὶ ὄχλος
 to the mother of himself, and she a widow; and a crowd
 τῆς πόλεως ἱκανὸς ἦν συν αὐτῇ. 13 Καὶ ἰδὼν
 of the city great was with her. And seeing
 αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ
 her the lord, he had compassion on her, and
 εἶπεν αὐτῇ· Μὴ κλαίε. 14 Καὶ προσελθὼν
 said to her; Not weep. And coming up
 ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἐστήσαν.
 he touched the bier; those and bearing stood still.
 Καὶ εἶπε· Νεανίσκῃ, σοὶ λέγω, ἐγερθήτι.
 And he said; O young man, to thee I say, rise.
 15 Καὶ ἀνεκάθισεν ὁ νεκρός, καὶ ἤρξατο λαλεῖν·
 And sat up the dead, and began to speak
 καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἐλαβὲ δὲ
 and he gave him to the mother of him. Seized and
 φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·
 a fear all, and they glorified the God, saying:
 Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ
 That a prophet great has risen among us, and
 ὅτι ἐπεσκεψάτο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ
 that has visited the God the people of himself. And
 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ· περὶ
 went out the word this in whole the Judea concerning
 αὐτοῦ, καὶ * [ἐν] πάσῃ 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 προσκαλεσάμε-
 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
 δε πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-
 and to him the men they said; John the dip-
 τιστῆς ἀπεστάλην 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 τῷ ὥρᾳ ἐθέραπνευσεν πολλοὺς ἀπὸ νοση-
 this and the hour he delivered many from diseases
 καὶ μαστιγῶν καὶ πνευματῶν πονηρῶν, καὶ
 and plagues and spirits evil, and

were going with him, and a great Crowd.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

13 And seeing her, the LORD had pity on her, and said to her, "Weep not."

14 And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all; and they praised God, saying, † "A great Prophet has risen among us." and, † "God has visited his PEOPLE."

17 And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

18 † And JOHN'S DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, JOHN sent to * the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John, the IMMERSER, * sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

21 And in THAT HOUR he delivered many from Diseases, and PLAGUES, and evil SPIRITS; and he gave

* VATICAN MANUSCRIPT.—11. many—omit. 17. in—omit. 19. the LORD. saying. 20. sent.

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—Harmer. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—Hackett.

‡ 16. Luke xxiv. 19; John iv. 19; vi. 14; ix. 17. † 18. Luke i. 68. † 19. Matt.

τυφλοις πολλοις εχαρισατο το βλεπειν. ²² Και αποκριθεις ο Ιησους ειπεν αυτοις: Πορευθεντες απαγγειλατε Ιωαννη υ ειδετε και ηκουσατε.

*[οτι] τυφλοι αναβλεπουσι, χωλοι περιπατουσι, λεπροι καθαριζονται, κωφοι ακουουσι, νεκροι εγειρονται, πτωχοι ευαγγελιζονται. ²³ και μακαριος εστιν, ος εαν μη σκανδαλισθη

εν εμοι.

²⁴ Απελθοντων δε των αγγελων Ιωαννου,

ηρξατο λεγειν προς τους αχλους περι Ιωαννου.

Τι εξεληλυθατε εις την ερημον θεασασθαι;

καλαμον υπο ανεμου σαλευμενον; ²⁵ Αλλα τι

εξεληλυθατε ιδειν; ανθρωπον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου, οι εν ιματισμω

ενδοξω και τρυφη υπαρχοντες, εν τοις βασι-

λειοις εισιν. ²⁶ Αλλα τι εξεληλυθατε ιδειν;

προφητην; Ναι λεγω υμιν, και περισσοτερον

κρυφτου. ²⁷ Ουτος εστι, περι ου γεγρα-

ται: "Ιδου, εγω αποστελλω τον αγγελον μου

προ προσωπου σου, ος κατασκευασει την οδον

σου εμπροσθεν σου." ²⁸ Λεγω [γαρ] υμιν,

μειζων εν γεννητοις γυναικων * [προφητης]

Ιωαννου * [του βαπτιστου] ουδεις εστιν ο δε

μικροτερος εν τη βασιλεια του θεου, μειζων

αυτου εστι. ²⁹ Και πας ο λαος ακουσας, και

οι τελωναι, εδικαιωσαν τον θεον, βαπτισθεντες

το βαπτισμα Ιωαννου. ³⁰ Οι δε Φαρισαιοι και

οι νομικοι την βουλην του θεου ηθετησαν εις

εαυτους, μη βαπτισθεντες υπ' αυτου.

themselves, not having been dipped by him.

* sight to many Blind persons.

²³ And * Jesus answering, said to them, † "Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised. ‡ glad tidings are announced to the Poor;

²³ and happy is he who shall not stumble at me."

²⁴ † And John's MESSEN- GERS having departed, he began to say to the CROWDS concerng John, "Why went you out into the DES- ERT? To see a Reed shaken by the Wind?

²⁵ But why went you out? To see a Man clothed in soft garments? Behold, THOSE robed in SPLENDID APPAREL, and living in luxury, are in ROYAL PAL- ACES.

²⁶ But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

²⁷ This is he concerning whom it is written, † 'Behold! * I send my MES- Senger before thy Face, who will prepare thy way before thee.'

²⁸ I say to you, Among those born of Women, there is not a greater than John; yet the LEAST in the KING- DOM of GOD is superior to him.

²⁹ And All the PEOPLE having heard, and the TRIBUTE-TAKERS, justified GOD, † having been im- mersed with the IMMERS- ION of John.

³⁰ But the PHARISEES and LAWYERS set aside the † PURPOSE of GOD towards themselves, not having been immersed by him.

* VATICAN MANUSCRIPT.—21. sight. 22. he answering. 23. That—omit. 27. I send. 28. For—omit. 28. prophet—omit. 28. the dipper—omit.

† 23. Matt. x. 5. † 22. Luke iv. 18. † 24. Matt. xi. 7. † 27. Mat. iii. 1. † 29. Matt. iii. 5; Luke iii. 12. † 30. Acts xx. 27.

³¹ ΤΙΝΙ ΟΥΚ ὀμοιωσω τῶν ἀνθρώπων τῆς
To what then shall I compare the men of the

γενεᾶς ταύτης; καὶ τι εἰσὶν ὅμοιοι; ³² Ὅμοιοι
generation this? and to what are they like? Like

οἱ εἰσι παῖδιοι τοῖς ἐν ἀγορᾷ καθήμενοι, καὶ
they are boys those in a market sitting, and

προσφώνουσιν ἀλλήλοις, καὶ λέγουσιν· Ἦνλη-
calling to one another, and saying; We have played

σαμεν ὑμῖν, καὶ οὐκ ὠρχησασθε· ἐθρηνησαμεν
the flute for you, and not you have danced; we have mourned

ὑμῖν, καὶ οὐκ ἐκλαύσατε. ³³ Ἐληλυθε γὰρ
for you, and not you have wept. Has come for

Ἰωάννης ὁ βαπτιστῆς, μήτε ἄρτου ἐσθίων,
John the dipper, neither bread eating,

μήτε οἴνου πινῶν· καὶ λέγετε· Δαίμονιον ἔχει.
nor wine drinking; and you say; A demon he has.

³⁴ Ἐληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ
Has come the son of the man, eating and

πινῶν· καὶ λέγετε· Ἴδου, ἀνθρώπος φαγὸς καὶ
drinking; and you say; Lo, a man glutton and

οἰνοποτῆς, φίλος τελωνῶν καὶ ἁμαρτωλῶν.
a wine-drinker, a friend of tax-gatherers and sinners.

³⁵ Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς
And is justified the wisdom by the children of herself

πάντων.
all.

³⁶ Ἦρώτα δὲ τις αὐτοῦ τῶν Φαρισαίων, ἵνα
Asked and one him of the Pharisees, that

φαγῆ μετ' αὐτοῦ· καὶ εἰσῆλθὼν εἰς τὴν οἰκίαν
he might eat with him; and entering into the house

τοῦ Φαρισαίου, ἀνεκλιθῆ. ³⁷ Καὶ ἰδοὺ, γυνή
of the Pharisee, he reclined. And lo, a woman

ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι
in the city, who was a sinner, knowing that

ἀνακείται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομισάσα
he reclines in the house of the Pharisee, having brought

ἀλαβαστρίον μυρου, ³⁸ καὶ στήσασα ὀπίσω παρὰ
an alabaster-box of balsam, and standing behind at

τοὺς ποδᾶς αὐτοῦ, κλαίουσα, ἤρξατο βρέχειν
the feet of him, weeping, she began to wet

τοὺς ποδᾶς αὐτοῦ τοῖς δακρυσὶ· 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 ποδᾶς αὐτοῦ, καὶ ἠλείφε τῷ μυρῷ. ³⁹ Ἰδοὺ
the feet of him, and anointed with the balsam. Seeing

δὲ ὁ Φαρισαῖος ὁ καλεσθᾶς αὐτοῦ, εἶπεν ἐν ἑαυτῷ,
but the Pharisee that having called him, spoke in himself,

λέγων· Οὗτος εἰ ἦν προφήτης, ἐγνώσκεν αὐτόν,
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 TEMPLER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 † But WISDOM is vindicated by ALL her CHILDREN."

36 † And one of the PHARISEES invited him to eat with him. And entering the HOUSE of the PHARISEE, he reclined.

37 And, behold, a † Woman * who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S HOUSE, brought an Alabaster box of Balsam,

38 and standing † behind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and anointed them with the BAL-SAM.

39 But THAT PHARISEE who had INVITED him observing this, spoke within himself, saying, † "This man, if he were a Prophet,

* VATICAN MANUSCRIPT.—37. who was in the city, a Sinner.

† 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a Gentile, and therefore in the estimation of the Pharisee a sinner. *Hamartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Wakefield.

† 31. Matt. xi. 16. † 33. Matt. iii. 4; Mark i. 6; Luke i. 15. † 35. Matt. xi. 10. † 36. Matt. xxvi. 8; Mark xiv. 8; John xi. 7. † 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 φησι: Διδασκαλε, ειπε. ⁴¹ Δυο χρεωφει-
 He and says: O teacher, say. Two debt-
 λεται ησαν δανειστη τινι· ο εις ωφειλε δηναρια
 ors were to a creditor certain: the one owed denarii
 πεντακοσια, ο δε ετερος πενηκοντα. ⁴² Μη
 five hundred, the and other fifty. Not
 εχοντων * [δε] αυτων αποδουνα, αμφοτεροις
 having [and] of them to pay, both
 εχαρισατο. Τις ουν αυτων, * [ειπε] πλειον
 he forgave. Which then of them, [say] more
 αυτον αγαπησει; ⁴³ Αποκριθεις δε ο Σιμων ειπεν·
 him will love? Answering and the Simon said:
 'Υπολαμβάνω, οτι 'ω το πλειον εχαρισατο.
 I suppose, that to whom the more he forgave.
 'Ο δε ειπεν αυτω· Ορθως εκρινας. ⁴⁴ Και στρα-
 He and said to him: Rightly thou hast judged. And turn-
 φεις προς την γυναικα, τη Σιμωνι εφη· Βλεπ-
 ing to the woman, to the Simon he said: See
 εις ταυτην την γυναικα; εισηλθον σου εις την
 thou; this the woman? I came of thee into the
 οικιαν· υδωρ επι τους ποδας μου ουκ εδωκας·
 house: water for the feet of me not thou gavest:
 αυτη δε τοις δακρυσιν εβρεξε μου τους ποδας,
 she but with the tears she wet of me the feet,
 και ταις θριξι αυτης εξεμαξε. ⁴⁵ Φιλημα μοι
 and with the hairs of herself has wiped. A kiss to me
 ουκ εδωκας· αυτη δε αφ' ης εισηλθον, ου δει-
 not thou gavest: she but from of her came in, not has
 λιπε καταφιλουσα μου τους ποδας. ⁴⁶ Ελαιω
 ceased kissing of me the feet. With oil
 την κεφαλην μου ουκ ηλειψας· αυτη δε μωρψ
 the head of me not thou didst anoint: she but with balsam
 ηλειψε τους ποδας μου. ⁴⁷ Ου χαριν, λεγω
 anointed the feet of me. Therefore, I say
 σοι, αφωνται αι αμαρτια αυτης αι πολλαι,
 to thee, have been forgiven the sins of her the many,
 οτι ηγαπησε πολυ· 'ω δε ολιγον αφιεται,
 for that she loved much; to whom but little is forgiven,
 ολιγον αγαπα. ⁴⁸ Ειπε δε αυτη· Αφωνται
 little he loves. He said and to her: Have been forgiven
 σου αι αμαρτια. ⁴⁹ Και ηρξαντο οι συνακακει-
 of thee the sins. And began those reclining
 μενοι λεγειν εν εαυτοις· Τις ουτος εστιν, ος
 with to say in themselves; Who this is, who
 και αμαρτιας αφισιν; ⁵⁰ Ειπε δε προς την
 even sins forgives? He said and to the
 γυναικα· 'Η πιστις σου σεσωκε σε· πορευου εις
 woman; The faith of thee has saved thee; go in
 ειρηνην.
 peace.

would know who and what the WOMAN is, that touches him; For she is a Sinner."

40 And JESUS answering, said to him, "Simon, I have something to say to thee." And HE said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; ONE owed five hundred † Denarii, and the OTHER fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave most." And HE said to him, "Thou hast judged correctly."

44 And turning to the WOMAN, he said to SIMON, "Thou seest This WOMAN; I came into Thy HOUSE, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not † anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 † Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, * also loves little."

48 And he said to her, † "Thy SINS have been forgiven."

49 And the GUESTS began to say among themselves; † "Who is this that even forgives Sins?"

50 And he said to the WOMAN, † "Thy FAITH has saved thee; go in Peace."

* VATICAN MANUSCRIPT.—42. and—omit. 43. say—omit, 47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

‡ 40. Psa. xxiii. 5. † 47. 1 Tim. i. 14. † 48. Matt. ix. 9; Mark ii. 5. † 49. Matt. ix. 8; Mark ii. 7. † 50. Matt. ix. 22; Mark v. 24; x. 52; Luke viii. 43; xviii. 42.

ΚΕΦ. η'. 8.

CHAPTER VIII.

1 Και εγενετο εν τῷ καθεξῆς, και αυτος
 And it happened in the afterwards, also he
 διωδευε κατα πολιν και κωμην, κηρυσσων
 traveled through every city and village, publishing
 και ευαγγελιζομενος την βασιλειαν του θεου·
 and proclaiming the glad tidings the kingdom of the God;
 και οι δωδεκα συν αυτω, 2 και γυναικες τινες,
 and the twelve with him, and women certain,
 αι ησαν τεθεραπευμεναι απο πνευματων πονη-
 who were having been healed from spirits evil
 ρων και ασθενειων· Μαρια η καλουμενη Μαγδα-
 and infirmities; Mary that being called Magda-
 ληνη, αφ' ης διαμονια επτα εξεληλυθει, 3 και
 lene, from whom demons seven had gone out, and
 Ιωαννα, γυνη Χουζα επιτροκου Ηρωδου, και
 Joanna, a wife of Chuza a steward of Herod, and
 Σουσαννα, και ετεροι πολλοι, αιτινες διηκορουν
 Susanna, and others many, who ministered
 αυτω απο των υπαρχοντων αυταις.
 to him from the possessions of them.

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 Chuza, Herod's Steward,
 and Susanna, and many
 others, who assisted him
 from their possessions.

4 Συνιοντος δε οχλου πολλου, και ων κατα
 Was assembling and a crowd great, and ofte every
 πολιν επιπορευομενων προς αυτον, ειπε δια
 city were coming to him, he said by
 παραβολης· 5 Εξηλθεν δ σπειρων του σπειρι
 a parable; Went out the sower of the to sow
 του σκορου αυτου· και εν τῷ σπειρειν αυτον, δ
 the seed of himself; and in the sowing it, this
 μεν επεσε παρα την οδον· και κατεπατηθη, και
 indeed fell by the path; and it was trodden down, and
 τα κτερινα του ουρανου κατεφαγεν αυτο. 6 Και
 the birds of the heaven ate it.
 ετερον επεσεν επι την πετραν· και φυνεν
 another fell on the rock; and having sprung up
 εξηρανθη, δια το μη εχειν ικμαδα. 7 Και
 it dried up, through the not to have moisture.
 ετερον επεσεν εν μεσῳ των ακανθων· και συμ-
 another fell in midst of the thorns; and having
 φυεσαι αι ακανθαι απεκνιζαν αυτο. 8 Και
 sprung up with the thorns they choked it.
 ετερον επεσεν εις την γην την αγαθην· και
 another fell in the ground the good; and
 φυνεν εποιησε καρπον εκατονταπλασιονα.
 having sprung up bore fruit a hundredfold.
 Ταυτα λεγων, εφωνει· Ο εχων ωτα ακουειν,
 These things having said, he cried: He having ears to hear,
 ακουετω. 9 Επηρωτων δε αυτον οι μαθηται
 let him hear. Asked and him the disciples
 αυτου, * [λεγοντες.] τις ειη η παραβολη
 of him, [saying,] what may be the parable.
 αυτη. 10 Ο δε ειπεν· Τμιν δεδοται γνωραι τα
 this. He and said; To you it is given to know the
 μυστηρια της βασιλειας του θεου· τοις δε λοι-
 secrets of the kingdom of the God; to the but others
 ποις εν παραβολαις· ινα βλεποντες μη βλεπωσι,
 in parables; that seeing not they may see,

4 † Now when a great
 Crowd was assembling, and
 THEY were COMING to him
 from every City, he spoke
 by a Parable:
 5 "The SOWER went
 forth to sow his SEED; and
 in SOWING, part fell by the
 ROAD; and it was trodden
 down, or the BIRDS of
 HEAVEN picked it up.
 6 And another part fell
 on the ROCK; and having
 sprung up, it withered
 away, because it HAD NO
 Moisture.
 7 And another part fell
 in the MIDST of the THORNS;
 and the THORNS springing
 up with it, choked it.
 8 And another part fell
 into the GOOD GROUND,
 and having sprung up,
 yielded Increase, a hun-
 dredfold." And having said
 this, he cried, "He having
 Ears to hear, let him hear."
 9 † And his DISCIPLES
 asked him, "What may
 * THIS PARABLE mean †?"
 10 And HE said, "To
 you it is given to know the
 SECRETS of the KINGDOM
 of GOD; but to the OTHERS
 in Parables; † that seeing
 they may not see, and hear-

* VATICAN MANUSCRIPT.—9. THIS PARABLE. 10. saying.—omit.
 † 2. Matt. xxvii. 55, 56. † 2. Mark xvi. 9. † 4. Matt. xiii. 2; Mark iv. 1.
 † 9. Matt. xiii. 10; Mark iv. 10. † 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. ¹¹ Εστι δε αυτη η and hearing not they may understand. Is now this the παραβολη· Ο σπορος, εστιν ο λογος του θεου. parable; The seed, is the word of the God.

¹² Οι δε παρα την οδον, εισιν οι ακουοντες· Those and by the path, are those hearing: ειτα ερχεται ο διαβολος, και αιρει τον λογον then comes the accuser, and takes away the word απο της καρδιας αυτων, ινα μη πιστευσαντες from the heart of them, so that not having believed σωθωσιν. ¹³ Οι δε επι της πετρας, οι, οταν they may be saved. They and on the rock, who, when

ακουωσι, πετα χαρας δεχονται τον λογον· they may hear, with joy receives the word; και ουτοι ριζαν ουκ εχουσιν, οι προς καιρον and these a root not they have, who for a season πιστευουσι, και εν καιρω πειρασμου αφισταν-will believe, and in a season of temptation fall away.

ται. ¹⁴ Το δε εις τας ακανθας πεσον, ουτοι That and into the thorns having fallen, these εισιν οι ακουσαντες, και υπο μεριμνων και are they having heard, and by anxious cares and πλουτου και ηδωνων του βιου πορευομενοι συμ- riches and pleasures of the life going forth are

πινηγονται, και ου τελεσφοροσιν. ¹⁵ Το δε εν shoked, and not bear fruit to perfection. That and in τη καλη γη, ουτοι εισιν, οτινες εν καρδια the good ground, these are, who in heart καλη και αγαθη ακουσαντες τον λογον, κατε- good and upright having heard the word, re- χουσιν, και καρποφορουσιν εν υπομονη. ¹⁶ Ου- tain, and bear fruit with perseverance. No

δεις δε λυχνον αψας, καλυπτει αυτον σκευει, η one and a lamp having lighted, covers him with a vessel, or υποκατω κλινης τιθησιν· αλλ' επι λυχνιας επι- under a couch places: but upon a lamp-stand pla- τιθησιν, * [ινα οι εισπορευομενοι βλεπωσι το ces, [that those entering may see the

φωσ.] ¹⁷ Ου γαρ εστι κρυπτον, ο ου φανερον ught.] Not for is hidden, which not manifest γηνησεται· ουδε αποκρυφον, ο ου γνωσθησεται will become; nor stored away, which not will be known

και εις φανερον ελθη. ¹⁸ Βλεπετε ουν, πως and into light may come. Take heed then, how ακουετε· ος γαρ αν εχη, δοθησεται αυτω· και you hear; who for ever may have, it will be given to him: and ος αν μη εχη, και ο δοκει εχειν, αρθησεται whoever not may have, even what he seems to have, will be taken απ' αυτου. from him.

¹⁹ Παρεγενοντο δε προς αυτον η μητηρ και Came and to him the mother and οι αδελφοι αυτου, και ουκ ηδυναντο συντυχειν and brothers of him, and not was able to get near αυτω δια τον οχλον. ²⁰ Και απηγγελη to him on account of the crowd. And it was told αυτω, * [λεγοντων]· Η μητηρ σου και οι to him, [saying:] The mother of thee and the

ing they may not understand.

¹¹ † Now the PARABLE is this: The SEED is the WORD of GOD.

¹² THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

¹³ THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

¹⁴ And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are clogged by the ANXIE- ties, and Riches, and Plea- sures of LIFE, and bring no fruit to maturity,

¹⁵ But THAT in the GOOD Ground are those, who, having heard the WORD, retain it in a good and honest Heart, and bear fruit with Perseverance.

¹⁶ † Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, * that THOSE COMING IN may see the LIGHT.

¹⁷ † For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

¹⁸ Take heed, therefore, how you hear; † for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

¹⁹ † Now his MOTHER and BROTHERS came to- wards him, but could not get near him, on account of the CROWD.

²⁰ And it was told him, "Thy MOTHER and thy

* VATICAN Mss.—16. THOSE COMING IN may see the LIGHT—omit. 20. saying—omit.
 † 11. Matt. xiii. 18; Mark iv. 14. † 16. Matt. v. 15; Mark iv. 21; Luke xi. 33.
 † 17. Matt. x. 26; Luke xii. 2. † 18. Matt. xiii. 12; xiv. 29; Luke xix. 26. † 19. Matt. xii. 46; Mark iii. 31.

αδελφοί σου εστηκασιν εξω, ιδειν σε θελοντες.
 brothers of thee stand without, to see thee desiring.

21 Ὁ δε αποκριθεις ειπε προς αυτους· Μητηρ μου και αδελφοί μου οὗτοι εισιν, οἱ τοῦ λογον του θεου ακουοντες και ποιουντες.
 He and answering, said to them; Mother of me and brothers of me these are, who the word of the God hearing and doing.

22 Και εγενετο εν μια των ημερων, και αυτος ενεβη εις πλοιον, και οι μαθηται αυτου και ειπε προς αυτους· Διελθωμεν εις το περαν της λιμνης· και ανηχθησαν. 23 Πλεοντων δε αυτων, αφηκνωσε. Και κατεβη λαιλῶ ανεμου εις την λιμνην, και συνεπληρουνοτο, και εκινδυνευον.
 And it happened in one of the days, and he went into a ship, and the disciples of him; and said to them; We may pass over to the other side of the lake; and they put off. 23 Sailing but of them, fell asleep. And came down a squall of wind on the lake, and they were filling, and were in danger.

24 Προσελθοντες δε διηγειραν αυτον, λεγοντες· Επιστατα, επιστατα, απολλυμεθα. Ὁ δε εγερωσ εις επετιμησε τῳ ανεμῳ και τῳ κλυδωνι του υδατος· και επαυσαντο, και εγενετο γαληνη.
 Coming to and they awoke him, saying; O master, O master, we are perishing. He and arising rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 Ειπε δε αυτοις· Που εστιν ἡ πιστις ὑμων; Φοβηθητες δε εθαυμασαν, λεγοντες προς αλληλους· Τις αρα οὗτος εστιν, οτι και τοις ανεμοις επιτασσει και τῳ υδατι, και ὑπακουουσιν αυτῳ; 26 Και κατεπλευσαν εις την χωραν των Γαδαρηνων, ἣτις εστιν αντιπεραν της Γαλιλαιας.
 He said and to them; Where is the faith of you? Fearing and they wondered, saying to one another; Who then this is, that even to the winds he gives a charge and to the water, and they hearken to him? 26 And they sailed into the country of the Gadarenes, which is over-against the Galilee.

27 Ἐξελθοντι δε αυτῳ επι την γην, ὑπηνητησεν αυτῳ ανηρ τις εκ της πολεως, ὃς ειχε δαιμονια εκ χρονων ἱκανων, και ἱματιον οὐκ ενεδιδυσκετο, και εν οικια οὐκ εμενευ, ἀλλ' εν
 Going out and to him on the land, met him a man certain out of the city, who had demons from times many, and a mantle not he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 † And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, * and they obey him."

26 † And they sailed to the REGION of the * † GERASENES, which is opposite to GALILEE.

27 And going out on SHORE, * a Certain Man of the CITY met him, who had * Demons; and for a long Time he wore no Clothes, not remained in a House, but in the TOMBS.

* VATICAN MANUSCRIPT.—25. and they obey him—omit. 26. GERASENES. 27. a Certain Man. 27. Demons; and for a long Time he wore.

† 20. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala,) or just about opposite where we turned south, there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*kreemnou*) 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, *List*, 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 *Gergesene* instead of *Gadarene*."—*Heckett*.

‡ 22. Matt. viii. 23; Mark iv. 35. † 26. Matt. viii. 28; Mark v. 1.

τοῖς μνημασιν. 28 Ἴδων δε τον Ἰησουν, και
 the tombs. Seeing and the Jesus, and
 ανακραξας, προσεπεσεν αυτω, και φωνη μεγαλη
 crying out, he fell down to him, and with a voice loud
 ειπε: Τι εμοι και σοι, Ἰησου, υιε του θεου του
 he said; What to me and to thee, Jesus, O son of the God of the
 ὑψιστου; δεομαι σου, μη με βασανισης.
 highest? I beseech thee, not me thou mayst torment.

29 (Παρηγγειλε γαρ τῷ πνευματι τῷ ακαθαρτῷ
 (He had commanded for the spirit the unclean

εξελθειν απο του ανθρωπου· πολλοις γαρ χρο-
 to come out from the man; many for times
 ναισ συνηρακει αυτον· και εδεσμειτο αλυσει
 it had seized him; and he was bound with chains
 και πεδαισ, φυλασσομενοσ· και διαρρησαν τα
 and fetters, being guarded; and breaking the
 δεσμα, ηλαυνετο ὑπο του δαιμονοσ εις τας ερη-
 bonds, he was driven by the demon into the des-
 μουσ.) 30 Εκηρωτησε δε αυτον ὁ Ἰησουσ,
 (etc.) Asked and him the Jesus,

*[λεγων] Τι σοι εστιν ονομα; Ὁ δε ειπε·
 [saying:] What to thee is a name? He and said;

Λεγων· ὅτι δαιμονια πολλα εισηλθεν εις αυτον.
 Legion: for demons many had entered into him.

31 Και παρεκαλεσεν αυτον, ινα μη επιταξῃ αυτοισ
 And he besought him, that not he would command them

εις την αβυσσον ακελθειν. 32 Ην δε εκει
 into the abyss to go. Was and there

αγελη χοιρων ικανων βροσκομενων εν τῷ ὄρει·
 a herd of swine many feeding in the mountain:

και παρεκαλουν αυτον, ινα επιτρεψῃ αυτοισ εις
 and they besought him, that he would permit them into

εκεινοσ εισελθειν. Και επετρεψεν αυτοισ.
 them to enter. And he permitted them.

33 Εξελθοντα δε τα δαιμονια απο του ανθρωπου,
 Having gone out and the demons from the man.

εισηλθεν εις τουσ χοιρουσ· και ὤρμησεν ἡ
 they entered into the swine; and rushed the

αγελη κατα του κρημου εις την λιμνην, και
 herd down the precipice into the lake, and

απεπνιγη. 34 Ἰδοντεσ δε οἱ βοσκοντεσ το
 were choked. Seeing and those feeding that

γεγονοσ, εφυγον και απηγγειλαν εις την πολιν
 having been done, fled and reported in the city

και εις τουσ αγρουσ. 35 Εξηλθον δε ιδειν το
 and in the villages. They came out and to see that

γεγονοσ· και ηλθον προς τον Ἰησουν, και
 having been done: and came to the Jesus, and

εβρον καθημενον τον ανθρωπον, αφ' ου τα
 found sitting the man, from whom the

δαιμονια εξηληλυθει, ιματισμενον και σωφρο-
 demons had gone out, having been clothed and being of

νουντα, παρα τουσ ποδας του Ἰησου· και εφοβη-
 sane mind, at the feet of the Jesus; and they

θησαν. 35 Απηγγειλαν δὲ αυτοισ και οἱ ιδοντεσ,
 were afraid. Reported and to them and those having seen

28 And seeing JESUS, he
 fell down before him, and
 crying out with a loud
 Voice, said, "What hast
 thou to do with me, Jesus,
 —O Son of GOD—the
 HIGHEST? I beseech thee,
 torment me not."

29 (For he had com-
 manded the IMPURE SPIRIT
 to come out of the MAN.
 For it had frequently seized
 him; and he was bound
 with Chains and Fetters,
 and guarded; and breaking
 the BONDS, he was driven
 by the DEMON into the
 DESERTS.)

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, and by the law of Moses from using them as food, this act was a just punishment on these violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them, showed how well they needed correction.

πως εσωθη ο δαιμονισθεις. 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 φοβω
Galilaeans, 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.
33 Εδεετο δε αυτον ο ανηρ, αφ' ου εξεληλυθει
Begged and of him the man, from whom had gone out
τα δαιμονια, ειναi 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 τη 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,
ω ονομα Ιαιρος, 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
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 τη
years twelve, and she was dying. In and to the
υπαγειν αυτον, οι οχλοι συνεκνιγον 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 αφαμενος 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 DEMONIAC 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—ομιτις.

† 37. Matt. viii. 24. † 37. Acts xvi. 30. † 38. Mark v. 42. † 41. Matt. ix 18; Mark v. 22. † 43. Matt. ix. 20.

οἱ ὄχλοι *press on thee and crowd;* και *and* αποθλιβουσι· και *and dost thou say, 'Who TOUCHED me?'*
 λεγεις· Τis ὁ ἄψαμενος μου; ⁴⁵ Ὁ δε Ἰησους
 ειπεν· Ἦψατο μου τις· εγω γαρ εγνω
 δουκιμν εξελθουσαν απ' εμου. ⁴⁷ Ἰδουσα δε ἡ
 γυνη, ὅτι ουκ ελαβε, τρεμουσα ηλθε, και
 προσπεσουσα αυτη, δι' ἣν αιτιαν ηψατο αυτου,
 απηγγειλεν * [αυτη] ενωκιον παντος του λαου,
 και ὡς ιαθη παραχρημα. ⁴³ Ὁ δε ειπεν αυτη·
 * [Θαρσει,] θυγατερ· ἡ πιστις σου σεσωκε σε·
 πορευου εις ειρηνην. ⁴⁹ Ἐτι αυτου λαλουντος,
 ερχεται τις παρα του αρχισυναγωγου, λεγων
 * [αυτη]· Ὅτι τεθηκεν ἡ θυγατηρ σου· μη
 σκυλλε τον διδασκαλον. ⁵⁰ Ὁ δε Ἰησους
 ακουσας, απεκριθη αυτη, * [λεγων]· Μη
 φοβου· μονον πιστευε, και σωθησεται. ⁵¹ Ελ-
 θων δε εις την οικιαν, ουκ αφηκεν εισελθειν
 ουδενα, ει μη Πητρον και Ἰωαννην και Ἰακωβον,
 και τον πατερα της παιδος και την μητερα.
⁵² Εκλαιον δε παντες, και εκοιτουτο αυτην.
 Ὁ δε ειπε· Μη κλαιετε· ουκ απεθανεν, αλλα
 καθευδει. ⁵³ Και καταγελων αυτου, εειπotes ὅτι
 απεθανεν. ⁵⁴ Αυτος δε * [εκβαλων εξω παντας,
 και] κρατησας της χειρος αυτης, εφωνησε,
 λεγων· Ἡ παις, εγειρου. ⁵⁵ Και επεστρεψε το
 πνευμα αυτης, και ανεστη παραχρημα· και
 διεταξαν αυτη δοθηναι φαγειν. ⁵⁵ Και εξεστη-
 σαν οἱ γονεις αυτης. Ὁ δε παρηγγειλεν αυτοις
 μηδενι ειπειν το γεγονος.

"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 T.EACHER."
 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."

* VATICAN MANUSCRIPT.—47. to him—omit. 43. Take courage—omit. 43. to him—omit. 49. no more the TEACHER. 50. saying—omit. 51. to go in with him, except. 52. for she. 54. having put them all out, and—omit.
 † 45. Mark v. 30; Luke vi. 10. † 49. Mark v. 65. † 52. John xi. 11, 13.
 † 56. Matt. viii. 4; ix. 30; Mark v. 43.

ΚΕΦ. Θ'. 9.

¹ Συγκαλεσαμενος δε τους δωδεκα, εδωκεν αυτοις δυναμιν και εξουσιαν επι παντα τα δαιμονια, και νοσους θεραπευειν. ² Και απεστειλεν αυτους κηρυστειν την βασιλειαν του θεου, και ιασθαι * [τους ασθενουντας.] ³ Και ειπε προς αυτους: Μηδεν αιρετε εις την οδον, μητε βαβζον, μητε κηραν, μητε αρον, μητε αργυριον, μητε * [ανα] δυο χετωνας εχειν. ⁴ Και εις ην αν οικιαν εισελθητε, εκει μανετε, και εκειθεν εξερχουθε. ⁵ Και οποι αν μη δεξοντα υμας, εξερχομενοι απο της πολιωσ εκεινης, και τον κονιορτον απο των ποδιων υμων αποτιναρατε, εις μαρτυριον εν' αυτους. ⁶ Εξερχομενοι δε διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και θεραπευοντες πανταχου.

⁷ Ηκουσε δε Ηρωδης ο τετραρχης τα γινόμενα * [εν] αυτου παντα: και διεπαιρει, ιδια το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται εκ νεκρων. ⁸ Υπο τινων δε, οτι Ηλιας εφωτισθη αλλων δε, οτι προφητης εις των αρχαιων ανεσθη. ⁹ Και ειπεν Ηρωδης: Ιωαννην εγω αποκεφαλισα: τις δε εστιν αυτος, περι ου ερω ακουω τοιαυτα; Και εζητει ιδειν αυτον.

¹⁰ Και υποστρεψαντες οι αποστολοι διηγησαντο αυτω οσα εποιησαν και παραβω αυτους: ο υπεχωρησε κατ' ιδιαν εις * [τοπον ερημον] πολιωσ καλουμενης Βηθσαιδα. ¹¹ Οι δε οχλοι

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. 10. I hear. 11. a 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; xxii. 35. † 4. Matt. x. 11; Mark. vi. 10.
 † 5. Acts. xiii. 41. † 6. Matt. vi. 12. † 7. Matt. xiv. 1; Mark. vi. 14. † 8. Luke. xiii. 8.
 † 9. Luke. vi. 26. † 10. Mark. vi. 26. † 11. Matt. xiv. 13.

ἤκουστές, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένους αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαις ἔχοντας θεραπείας, ἰατοῦ. ὁ θεὸς, and those need having of healing, he cured.

¹² Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες

δε οἱ δώδεκα, εἶπον αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κυκλῶν κώμας καὶ τοὺς ἀγρούς, καταλοῦσιν, καὶ εὐρωσίν ἐπισιτισμῶν·

ὅτι ὧδε ἐν ἐρημῷ τόπῳ ἐσμεν. ¹³ Εἶπε δὲ πρὸς αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεον ἢ πεντε ἄρτοι, ἐπί·

καὶ ἰχθῦες δύο, εἰ μὴτι πορευθέντες ἡμεῖς αγοράσωμεν εἰς πάντα τὸν λαὸν τούτων βρώματα.

¹⁴ Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχῆλοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτῶν· Κατακλίνατε αὐτοὺς κλιθίας ἀνα πεντήκοντα.

¹⁵ Καὶ ἐποίησαν οὕτως, καὶ ἀνεκλίναν ἅπαντας.

ἔλαβον δὲ τοὺς πεντε ἄρτους καὶ τοὺς δύο ἰχθῦς, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς· καὶ κατέκλασε, καὶ εἰδὸν ταῖς μαθηταῖς, παρατίθειναι τῷ ὄχλῳ.

¹⁷ Καὶ ἐφαγῶν, καὶ εὐχάρτισθησαν πάντες· καὶ ἠρῆθη τὸ περισσεῦμα ἑσθῆς τοῖς κλασματῶν, κοφίνοι δώδεκα.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μέρος, συνήσασεν αὐτῷ οἱ μαθηταὶ· καὶ ἐκρωτήσεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

¹⁹ Οἱ δὲ ἀποκρίθentes εἶπον· Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἠλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνεστῆ.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς οὖν τίνα με λέγετε;

καὶ ἐκρωτήσεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

¹⁹ Οἱ δὲ ἀποκρίθentes εἶπον· Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἠλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνεστῆ.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς οὖν τίνα με λέγετε;

καὶ ἐκρωτήσεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

¹⁹ Οἱ δὲ ἀποκρίθentes εἶπον· Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἠλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνεστῆ.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς οὖν τίνα με λέγετε;

καὶ ἐκρωτήσεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

¹⁹ Οἱ δὲ ἀποκρίθentes εἶπον· Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἠλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνεστῆ.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς οὖν τίνα με λέγετε;

καὶ ἐκρωτήσεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

¹⁹ Οἱ δὲ ἀποκρίθentes εἶπον· Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἠλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνεστῆ.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς οὖν τίνα με λέγετε;

καὶ ἐκρωτήσεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

¹⁹ Οἱ δὲ ἀποκρίθentes εἶπον· Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἠλίαν, ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνεστῆ.

²⁰ Εἶπε δὲ αὐτοῖς· Ὑμεῖς οὖν τίνα με λέγετε;

knowing it, followed him; and having * gladly received them, he spoke to them concerning the KINGDOM OF GOD, and healed THOSE WHO HAD need of Healing.

¹² † The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and * Farms, to lodge, and find Provisions; For we are here in a Desert Place."

¹³ But he said to them, "You supply them." And THEY said, "We have no more than Five Loaves and Two Fishes; unless we should go and buy Food for All this PEOPLE;"

¹⁴ For they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of * fifty each."

¹⁵ And they did so, and caused them all to recline.

¹⁶ Then taking the FIVE Loaves and the two Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

¹⁷ And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

¹⁸ † And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

¹⁹ And THEY answering said, † "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

²⁰ And he said to them, "But who do you say that

* VATICAN MANUSCRIPT.—11. gladly received. 12. The DAY already began to decline, when the TWELVE came.

† 12. Matt. xiv. 16; Mark vi. 35; John vi. 1, 5.

19. Matt. xiv. 2; ver. 7, 8.

12. The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and * Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13. But he said to them, "You supply them." And THEY said, "We have no more than Five Loaves and Two Fishes; unless we should go and buy Food for All this PEOPLE;"

14. For they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of * fifty each."

15. And they did so, and caused them all to recline.

16. Then taking the FIVE Loaves and the two Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17. And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

18. † And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

19. And THEY answering said, † "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20. And he said to them, "But who do you say that

ειναι : Αποκριθεις δε ο Πητρος ειπε· Τον
 to be? Answering and the Peter said; The
 Χριστον του θεου. 21 Ο δε επιτιμησας αυτοις,
 Anointed of the God. He and having strictly charged them,
 παρηγγειλε μηδενι λεγειν τουτο· 22 ειπων· Οτι
 commanded to no one to tell this; saying; That
 δει τον υιον του ανθρωπου πολλα παθειν, και
 must the son of the man many things to suffer, and
 αποδοκιμασθηναι απο των πρεσβυτερων και
 to be rejected by the elders and
 αρχιερεων και γραμματεων, και αποκτανθηναι,
 high-priests and scribes, and to be killed,
 και τη τριτη ημερα ηγερθηναι.
 and the third day to be raised.

23 Ελεγε δε προς παντας· Ει τις θελει οπισω
 He said and to all; If any one wishes after
 μου ερχεσθαι, αρησασθω εαυτον, και αρατω
 me to come, let him deny himself, and let him bear
 τον σταυρον αυτου καθ' ημερων, και ακολου-
 the cross of himself every day, and fol-
 θετω μοι. 24 Ος γαρ αν θελη την ψυχη
 low me. Who for ever may wish the life
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απο-
 of himself to save, shall lose her; who but ever may
 λησῃ την ψυχην αυτου ενεκεν εμου, ουτος σωσει
 lose the life of himself on account of me, he shall save
 αυτην. 25 Τι γαρ ωφελειται ανθρωπος κερδησας
 her. What for is profited a man having won
 τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-
 theis the world whole, himself and having lost, or having for-
 θεις; 26 Ος γαρ αν επαισχυνθη 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
 επαισχυνθησεται, 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.
 27 Λεγω δε υμιν αληθως, εισι τινες τουσ οδε
 I say but to you truly, are some of these 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.

28 Εγενετο δε μετα τους λογους τουτους,
 It happened and after the words these
 ωσει ημεραι οκτω, και παραλαβων Πητρον και
 about days eight, and having taken Peter and
 Ιωαννην και Ιακωβον, ανεβη εις το ορος
 John and James, he went up into the mountain
 προρευξασθαι. 29 Και εγενετο, εν τῳ προσευ-
 to pray. And it occurred, in the to
 χεσθαι αυτου, 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."

21 † And HE having
 strictly charged them, or-
 dered them to tell this to
 no one;

22 saying, † "The SON
 of MAN must suffer many
 things, and be rejected by
 the ELDERS, and High-
 priests, and Scribes, and
 be killed, and on the THIRD
 Day be raised."

23 † And he said to all,
 "If any one wish to come
 after me, let him renounce
 himself, and take up his
 cross daily, and follow
 me.

24 For whoever would
 save his LIFE, shall lose it;
 and whoever loses his LIFE
 on my account, he shall
 save it.

25 † For what is a Man
 profited, if he gain the
 whole WORLD, and destroy
 or forfeit Himself.

26 † For whoever is
 ashamed of me, and MY
 Words, of him the SON of
 MAN will be ashamed, when
 he comes in his own
 GLORY, and that of the FA-
 THER, and of the HOLY
 Angels,

27 † But I tell you truly
 There are SOME STANDING
 * here, who will not taste
 of Death, till they see
 GOD'S ROYAL MAJESTY."

28 And it occurred about
 eight Days after these
 WORDS, taking * Peter, and
 John, and James, he
 went up into the MOUN-
 TAIN to pray.

29 And it happened, as
 he PRAYED, the FORM of
 his FACE was changed,
 and his RAIMENT became
 white and dazzling.

* VATICAN MANUSCRIPT.—20. Peter. 27. there, who.

† 20. Matt. xvi. 16; John vi. 69. † 21. Matt. xvi. 20. † 22. Matt. xvi. 21; xvii.
 22. † 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27. † 25. Matt. xvi. 26;
 Mark viii. 36. † 26. Matt. x. 33; Mark viii. 33; 2 Tim. ii. 12. † 27. Matt. xvi. 27;

των. ³⁰ Και ιδου, ανδρες δυο συνελαλουν αυτη,
 forth. And lo, men two were talking with him,
 οιτινες ησαν Μωσης και Ηλιας· ³¹ οι οφθεντες
 who were Moses and Elias: they appearing
 εν δοξη, ελεγον την εξοδον αυτου, ην εμελλε
 in glory, spoke of the departure of him, which he was about
 πληρουν εν Ιερουσαλημ. ³² Ο δε Πητρος και
 to fulfil in Jerusalem. The but Peter and
 οι συν αυτω ησαν βεβαρημενοι ονυφ. Δια-
 those with him were having been heavy with sleep. Hav-
 γρηγορησαντες δε ειδον την δοξαν αυτου, και
 ing awakened but they saw the glory of him, and
 τους δυο ανδρας τους συνεστωτας αυτω. ³³ Και
 the two men these standing with him. And
 εγενετο εν τω διαχωριζεσθαι αυτους ακ' αυτου,
 it happened in the to depart them from him,
 ειπεν ο Πητρος προς τον Ιησουν· Επιστατα,
 said the Peter to the Jesus; O master,
 καλον εστιν ημας ωδε ειναι και ποιησωμεν
 good it is us here to be: and we may make
 σκηνας τρεις, μιαν σοι, και μιαν Μωσει, και
 tents three, one for thee, and one for Moses, and
 μιαν Ηλια· μη ειδως ο λεγει. ³⁴ Ταυτα δε αυτου
 one for Elias: not knowing what he says. These and of him
 λεγοντος, εγενετο νεφελη, και επεσκιασεν
 saying, came a cloud, and overshadowed
 αυτους, εφοβηθησαν δε εν τω εκεινους εισηλθειν
 them, they feared and in the those to enter
 εις την νεφελην. ³⁵ Και φωνη εγενετο εκ της
 into the cloud. And a voice came out of the
 νεφελης, λεγουσα· “Ουτος εστιν ο υιος μου ο
 cloud, saying: “This is the son of me the
 αγαπητος· αυτου ακουετε.” ³⁶ Και εν τω
 beloved: him hear you.” And in the
 γενεσθαι την φωνην, ευρεθη ο Ιησους μονος.
 to have been the voice, was found the Jesus alone,
 Και αυτοι εσιγησαν, και ουδενι απηγγειλαν εν
 And they were silent, and to no one told in
 εκειναις ταις ημεραις ουδεν ων εωρακασιν.
 those the days nothing of what they had seen.
³⁷ Εγενετο δε εν τη εξης ημερα, κατελθοντων
 it happened and in the next day, having come down
 αυτων απο του ορους, συνητησεν αυτω οχλος
 them from the mountain, met him a crowd
 πολυς. ³⁸ Και ιδου, ανηρ απο του οχλου ανε-
 great. And lo, a man from the crowd cried
 βοησε, λεγων· Διδασκαλε, δεομαι σου, επιβλε-
 loudly, saying: O teacher, I pray thee, to look
 ψαι επι τον υιον μου, οτι μονογενης εστι μοι·
 on the son of me, for only-born he is to me;
³⁹ και ιδου, πνευμα λαμβανει αυτον, και εξαι-
 and lo, a spirit seizes him, and sud-

30 And behold, two Men were conversing with him, and these were Moses and Elijah;
 31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.
 32 Now PETER and THOSE with him were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE two Men standing with him.
 33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, “Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;” not knowing what he said.
 34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when they ENTERED the CLOUD.
 35 And a Voice proceeded from the CLOUD, saying, “This is my SON, the BELOVED; hear him.”
 36 And when the VOICE had ceased, JESUS was found alone. † And they were † silent, and told no one in Those DAYS what they had seen.
 37 † Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.
 38 And behold, a Man from the crowd, cried loudly, saying, “Teacher, I beseech thee, to look on my son, For he is my Only Child.
 39 And behold, a Spirit seizes him, and he suddenly

* VATICAN MANUSCRIPT.—34. they. 35. CHOSEN SON. 36. Jesus.
 † 36. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 9), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenuous workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—Wakefield.
 † 32. Dan. viii. 18; x. 0. † 35. Matt. iii. 17. † 36. Acts iii. 22. † 36. Matt. xvii. 0. † 37. Matt. xvii. 14; Mark ix. 14, 17.

φνης κρζει, και σπαρασσει αυτον μετα αφρου, dearly he cries out, and convulses him with foam,
και μογισ αποχωρει απ' αυτου, συντριβον αυτον. and hardly departs from him, bruising him.

40 Και εδεθην των μαθητων σου, ινα εκβαλωσιν And I besought the disciples of thee, that they might expel
αυτο· και ουκ ηδυνθησαν. 41 Αποκριθεις δε ε it; and not they were able.

Ιησους ειπεν· Ω γενεα απιστος και διεσ- Jesus said; O generation without faith and having

τραμμενη· εως ποτε εσομαι προς υμας, και been-perverted; till when shall I be with you, and
ανεξομαι υμων; Προσογαγε τον υιον σου εδω. hear with you? Lead the son of thee here.

42 Ετι δε προσερχομενου αυτου, ερθηξεν αυτον While and coming to him, dashed down him
το δαιμονιον, και συνεσπαραξεν. Επετιμησε δε the demon, and violently convulsed.

ο Ιησους τω πνευματι τω αναρθρω, και ιασατο the Jesus the spirit the unclean, and healed
τον παιδα, και απεδωκεν αυτον τω πατρι αυτου. the child, and delivered him to the father of him.

43 Εξεπλησσαντο δε παντες επι τη μεγαλειωτητι Were amazed and all at the majesty
του θεου. of the God.

Παντων δε θαυμαζοντων επι πασιν οις εποιει All and were wondering at all which did
ο Ιησους, ειπε προς των μαθητας αυτου the Jesus, he said to the disciples of himself,

44 Θεσθε υμεις εις τα ωτα υμων τους λογους Place you into the ears of you the words
τουτους· ο γαρ υιος του ανθρωπου μελλει παρα- these; the for son of the man is about to be

διδουσαι εις χειρας ανθρωπων· 45 Οι δε ηγνωσαν delivered into hands of men; They but understood not
το ρημα τουτο, και ην παρακεκαλυμμενον απ' the word this, and it was having been veiled from

αυτων, ινα μη αισθωνται αυτο· και εφοβουντο them, that not they might perceive it; and they feared
ερωτησαι αυτον περι του ρηματος τουτου. to ask him concerning the word this.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τι; αν Arose and a dispute among them, that, which
ειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον would be greater of them. The and Jesus perceiving the

διαλογισμον της καρδιας αυτων, επιλαβομενος thought of the heart of them, having taken
παιδιου, εστησεν αυτο παρ' εαυτα, και ειπεν a little child, placed it near himself, and said

αυτοις· 48 Ος εαν δεηται τουτο το παιδιον επι to them; Whoever may receive this the little child in
το ονοματι μου, εμε δεχεται· και ος εαν εμε the name of me, me receive; and whoever me

δεχεται, δεχεται τον αποστειλαντα με. Ο γαρ may receive, receives the having sent me. He for
μικροτερος εν πασιν υμιν υπαρχων, ουτως εσται less among all you being, he shall be

cries out; and it so convulses him that he foams; and after bruising him; with difficulty departs from him.

40 And I entreated the 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 their heart, having taken a little child, placed it near himself.

48 and said to them, † "Whoever may receive this little child in my name, receives Me, and whoever may receive Me, receives Him who sent me; † for he who is least among you all, he shall be great."

* VATICAN MANUSCRIPT.—48. is great.

† 44. Matt. xvii. 22. xviii. 1; Mark x. 34. † 48. Matt. xxiii. 11. 12.

† 40. Mark ix 32; Luke 9. 40. xviii. 3; † 46. Mark 9. 34; Luke 9. 48; John xii. 44; xviii. 27

μεγας. ⁴⁸ Αποκριθεις δε ο Ιωαννης ειπεν· Επισ-
 great. Answering and the John said; Omas-
 γατα, ειδομεν τινα επι τω ονοματι σου εκβαλ-
 we saw one in the name of the casting
 λοντα τα δαιμονια· και εκωλυσαμεν αυτον, οτι
 out the demons; and we forbade him, because
 ουκ ακολουθει μεθ' ημων. ⁵⁰ Και ειπε προς
 set he follow with us. And said to
 αυτον ο Ιησους· Μη κωλυετε· ος γαρ ουκ εστι
 him the Jesus: Not forbid you: who for not is
 καθ' υμων, υπερ υμων εστιν.
 against you, for you is.

⁵¹ Εγενετο δε εν τω συμπληρουσθαι τας
 It came to pass and in the to be completed the
 ημερας της αναληψως 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
 Ιερουσαλημ. ⁵² Και απεστειλεν αγγελους
 Jerusalem. And he sent messengers

προ προσωπου αυτου· και πορευθεντες εισηλθον
 before face of himself; and having gone they entered
 εις κωμην Σαμαρειταν, ωστε ετοιμασαι αυτω.
 into a village of Samaritans, so as to prepare for him.

⁵³ Και ουκ εδεξαντο αυτον, οτι το προσωπον
 And not they received him, because the face
 αυτου ην πορευομενον εις Ιερουσαλημ. ⁵⁴ Ιδον-
 of him was going to Jerusalem. See-

τες δε αι μαθηται αυτου, Ιακωβος και Ιωαννης,
 ing and the disciples of him, James and John,
 ειπον· Κυριε, θελεις εκωμεν πυρ καταβηναι
 said: O lord, wilt thou we speak fire to come down
 απο του ουρανου, και αναλωσαι αυτους, * [ως και
 from the heaven, and to consume them, [as even

Ηλις εποιησε;] ⁵⁵ Στραφεις δε επετιμησεν
 Elias did? Turning and he rebuked
 αυτοις, [και ειπεν· Ουκ οιδατε, ο ου πνευματος
 them, [and said: Not you know, of what spirit
 εστε υμεις;] ⁵⁶ Και εκπορευθησαν εις ετεραν
 are you? And they went to another
 κωμην.
 village.

⁵⁷ * [Εγενετο] δε πορευομενων αυτων εν τη
 [It happened] and going of them in the
 οδω, ειπε τις προς αυτον· Ακολουθησω σοι,
 way, said one to him: I will follow thee,
 όπου αν απερχη, * [κυριε.] ⁵⁸ Και ειπεν αυτω
 wherever thou mayest go, [O master.] And said to him
 ο Ιησους· Αι αλωπεκες φωλεους εχουσι, και τα
 the Jesus: The foxes dens have, and the

49 † And * John answer-
 ing said, "Master, we saw
 one expelling * Demons in
 thy NAME; and we forbade
 him, Because he does not
 follow us."

50 But * Jesus said,
 "Forbid him not; † for he
 who is not against you is
 for you."

51 Now it occurred,
 when the DAYS of his
 † RETIREMENT were COM-
 PLETED, he resolutely set
 his FACE to go to Jerusa-
 lem.

52 And he sent Mes-
 sengers before him; and
 having gone, they went
 into a Village of the Sa-
 maritans, in order to make
 preparation for him.

53 And † they did not
 receive him, Because he
 was going towards Jerusa-
 lem.

54 And * his DISCIPLES,
 James and John, observing
 this, said, "Master, dost
 thou wish that we com-
 mand FIRE to come down
 from HEAVEN, to consume
 them?"

55 But turning he re-
 buked them;

56 and they went to An-
 other Village.

57 † And as they were
 travelling on the ROAD, one
 said to him, "I will follow
 thee wherever thou goest."

58 And * Jesus said to
 him, "THE FOXES have
 Holes, and the BIRDS of

* VATICAN MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the
 DISCIPLES. 54. as even Elias did—omit. 55. and said, "Know ye not of what
 spirit you are"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.

† 51. "I think the word *analepsos* must signify, of Jesus's retiring or withdrawing himself,
 and not of his being received up; because the word *sumplerousthai* here used before it, de-
 notes a time completed, which that of his ascension was not then. The sense is, that the time
 was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as
 he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid
 hold on him, before the work of his ministry was ended, and full proofs of his divine mis-
 sion given, and some of the prophecies concerning him accomplished. John says, chap. vi.
 1, *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*
 Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by
 him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.
 † 47. Mark ix. 29; see Num. xi. 28. † 50. See Matt. xii. 20; Luke xi. 23. † 51. John
 iv. 4. 9. † 57. Matt. viii. 19.

πτερινα 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.
5) 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 αυτα ο
to bury the father of me. Said and to him the
Ιησους· Αφες τους νεκρους θαψαι τους εαυτων
Jesus; Leave the dead ones to bury the of themselves
νεκρους· συ δε απελθων διαγγελε 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 εκ' 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· δεθητε ουν του κυριου
the but laborers few; beseech therefore the lord
του θερισμου, οπως εκβαλη εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αυτου. 3 Υπαγετε· ιδου, εγω αποσ-
harvest of himself. Go you: lo, I send
τελλω υμας ως αρνας εν μεση λυκων. 4 Μη
you as lambs in midst of wolves. Not
βασταζετε βαλαντιον, μη κτηραν μηδε υποδη-
carry you a purse, nor a bag nor san-
ματα· και μηδενα κατα την οδον ασπασθητε.
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, επαυαυσεται εκ' αυτον η ειρηνη
a son of peace, shall rest on him the peace

PLACE places of shelter ;
but the SON of MAN has
not where he may recline
his HEAD."

59 † And he said to another, "Follow me." But he said, "Sir, permit me first to go and bury my FATHER."

60 * And he said to him, "Leave the DEAD ONES to inter THEIR OWN Dead; but go thou and publish the KINGDOM of GOD."

61 And another also said, "Sir, † I will follow thee; but permit me first to set in order my affairs at HOME."

62 But JESUS said, "No one, having put his HAND on the Plough, and looking BEHIND, is properly disposed towards the KINGDOM of GOD."

CHAPTER X.

1 Now after this, the LORD appointed * Seventy Others, and † sent them two by two before him into Every City and Place, where he was about to go.

2 * And he said to them, † "THE HARVEST indeed is plenteous, but the REAPERS are few; beseech, therefore, the LORD of the HARVEST, that he would send out Laborers to REAP it.

3 Go; † behold, * I send you forth as Lambs among Wolves.

4 † Carry no Purse, nor Bag, nor Shoes, and salute no one by the ROAD.

5 † And into Whatever House you enter, say first, 'PEACE to THIS HOUSE.'

6 And if a Son of Peace is there, your PEACE shall

* VATICAN MANUSCRIPT.—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. † 1. Matt. x. 1; Mark vi. 7.
‡ 2. Matt. ix. 37, 38; John iv. 35. ‡ 3. Matt. x. 10. ‡ 4. Matt. x. 9, 10; Mark vi. 6; Luke ix. 3. ‡ 5. Matt. x. 12.

ὕμων· εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνακαμψεί. ⁷ Ἐν
of you; if but not, on you it shall return. In
αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες
this and the house remain, eating and drinking
τὰ παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατῆς τοῦ
the things with them: worthy for the laborer of the
μισθοῦ αὐτοῦ ἐστίν.
reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. ⁸ Καὶ
Not go you from house to house. Also
εἰς ἣν δ' ἀν πόλιν εἰσερχήσθε, καὶ δεχόμενοι
into what and ever city you may enter, and they may receive
ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ
you, eat you the things being set before you, and
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενοῦς, καὶ λέγετε
cure you those in her sick, and say you
αὐτοῖς· Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
to them; Has come nigh to you the kingdom of the God.

¹⁰ Εἰς ἣν δ' ἀν πόλιν εἰσερχήσθε, καὶ μὴ
Into what but ever city you may enter, and not
δεχόμενοι ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
they may receive you, going out into the wide places

αὐτῆς, εἰπατε· ¹¹ Καὶ τὸν κοινοῦστον, τὸν κολλη-
of her, say you: Even the dust, that clea-
θέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα
ving to us from the city of you, we wipe off
ὑμῖν· πλὴν τοῦτο γινώσχετε, ὅτι ἡγγικεν ἡ
for you: however this know you, that has approached the
βασιλεία τοῦ θεοῦ. ¹² Λέγω ὑμῖν, ὅτι Σοδομοῖς
kingdom of the God. I say to you, that for Sodom

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἐστὶν ἢ τῇ
in the day that more tolerable it will be than the
πόλει αὐτῆς. ¹³ Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ,
city that. Woe to thee, Chorazin, woe to thee,

Βηθσαϊδά· ὅτι εἰ ἐν Τυρῷ καὶ Σιδωνί ἐγένοντο
Bethsaida: for if in Tyre and Sidon had been done
αἱ δυνάμεις, αἱ γενομέναι ἐν ὑμῖν, παλαὶ ἂν ἐν
the miracles, those being done in you, long ago would in
σακκῷ καὶ σποδῷ καθημέναι μετενοήσαν.
sackcloth and ashes sitting they have reformed.

¹⁴ Πλὴν Τυρῷ καὶ Σιδωνί ἀνεκτότερον ἐστὶν ἐν
But for Tyre and Sidon more tolerable it will be in
τῇ κρίσει, ἢ ὑμῖν. ¹⁵ Καὶ σύ, Καπερναοὺμ, ἡ
the judgment, than for you. And thou, Capernaum, which

ἕως τοῦ οὐρανοῦ ὑψώθεισα, ἕως ἁδου κατα-
even to the heaven art being exalted, even to invisibility down
βιβασθήσῃ. ¹⁶ Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει·
shalt be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

⁷ † And in That house remain, eating and drinking the THINGS with them; for the LABORER is worthy of his REWARD. Go not from House to House.

⁸ And into Whatever City you enter, and they receive you, eat WHAT is PLACED BEFORE you;

⁹ and † cure the sick in it, and say to them, 'The KINGDOM of GOD has approached you.'

¹⁰ But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

¹¹ † even THAT DUST of your CITY which adheres * to our FEET, we wipe off for you; however, know this, That the KINGDOM of GOD has approached.'

¹² But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

¹³ † Woe to thee, Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

¹⁴ But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

¹⁵ † And thou, Capernaum, THOU * which art BEING EXALTED to HEAVEN, wilt be brought down to † Hades.

¹⁶ † HE who HEARS you, hears Me; and HE who

* VATICAN MANUSCRIPT.—11. TO OUR FEET, WE, thou shalt go down.

15. shalt not be exalted to HEAVEN,

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xlii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—Burder. † 15. See note on Matt. xi. 23.

† 7. Matt. x. 11. † 9. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Matt. xi. 23. † 10. Matt. x. 40; Mark ix. 37; John xiii. 20.

και δ αθετων υμας εμε αθετει· ο δε εμε αθετων,
and he rejecteth you me rejects: he and me rejecting.
αθειται, τον αποστειλαντα με.
rejects, the one sending me.

17 Τπεστρεψαν δε οι εβδομηκοντα μετα χαρας,
Having returned and of the seventy with joy,
λεγοντες· Κυριε, και τα δαιμονια υποτασσεται
saying: O lord, and the demons are subject

ημιν εν τω ονοματι σου. 18 Ειπε δε αυτοις· Εθεω-
to us in the name of thee. He said and to them; I be-
ρουω τον σαταναν ως αστραπην εκ του ουρανου
hell 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 εκανω οφεω 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 τω μη χαιρετε,
not not you may hurt. But in this not rejoice,

οτι τα πνευματα υμιν υποτασσεται· χαιρετε δε,
that the spirits to you are subject; rejoice you but,
οτι τα ονοματα υμων εγραφη εν τοις ουρανοις.
that the names of you are written in the heavens.

21 Εν αυτη τη ωρα ηγαλλιασατο τω πνευματι
is in this the hour exulted the spirit
δ Ιησους, και ειπεν· Εξομολογουμι σοι, πατερ,
the Jesus, and said; I praise thee, O father,

κυριε του ουρανου και της γης, οτι απεκρυψας
O lord of the heaven and the earth, that thou hast hid
ταυτα απο σοφων και συνετων, και απεκαλυψας
these things from wise men and discerning men, and thou hast revealed

αυτα νηπιοις· ναι, ο πατερ, οτι ουτως εγενετο
them to babes; yes, the father, for even so it was
ευδοκια εμπροσθεν σου. 22 Παντα μοι παρεδοθη
good in presence of thee. All to me are given

οπο 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 ω 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
ιδειν, α υμεις βλεπετε, και ουκ ειδον· και
to see, what you see, and not saw: and

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 sub-
ject to you; but rejoice
That †YOUR NAMES * have
been enrolled in the HEA-
VENS."

21 † In That HOUR * he
exulted in the HOLY SPIRIT,
and said, "I adore thee, O
Father, Lord of HEAVEN
and EARTH, Because, hav-
ing concealed these things
from the Wise and Intelli-
gent, thou hast revealed
them to Babes; yes, FA-
THER; For thus it was
well-pleasing in thy sight.

22 † All things are im-
parted to me by my FA-
THER; and no one, knows
who the SON is, except the
FATHER; and who the FA-
THER is, except the SON,
and he to whom the SON
may be disposed to reveal
him."

23 And turning to his
DISCIPLES, he said pri-
vately, † "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.
FOR THE WHICH IS OF THE ENEMY.

10. I have given.

16. THAT

in the HOLY SPIRIT, and.

20. have been enrolled in.

21. he exulted

† 20. Phil. iv. 5; Heb. xii. 23; Rev. iii. 5; xxi. 27.

† 21. Matt. xi. 27.

† 22. Matt.

xviii. 18; John iii. 35; v. 27; xvii. 2.

† 23. Matt. xiii. 16.

† 24. I PM i. 10.

25 **Και ιδου, νομικος τις ανεστη, εκπειραζων**
 And lo, a lawyer certain stood up, tempting
αυτον, και λεγων· Διδασκαλε, τι ποιησας ζωνη
 him, and saying; O teacher, what shall I do life
αιωνιον κληρονομησω; 26 **Ο δε ειπε προς αυτον·**
 age-lasting I may inherit? He and said to him;
Εν τω νομω τι γεγραπται; πως αναγινωσκει;
 In the law what has been written? how readest thou?
 27 **Ο δε αποκριθεις ειπεν· “Αγαπησεις κυριον**
 He and answering said: “Thou shalt love Lord
τον θεον σου εξ ολης της καρδιας σου, και εξ
 the God of thee out of whole of the heart of thee, and out of
ολης της ψυχης σου, και εξ ολης της ισχυος
 whole of the soul of thee, and out of whole of the strength
σου, και εξ ολης της διανοιας σου· και τον
 of thee, and out of whole of the mind of thee: and the
πλησιον σου ως σεαυτον.” 28 **Ειπε δε αυτω·**
 neighbor of thee as thyself.” He said and to him:
Ορθως απεκριθης· τουτο ποιει, και ζησθ. 29 **Ο**
 Rightly thou hast answered: this do, and thou shalt live. He
δε θελων δικαιουν εαυτον, ειπε προς τον Ιησουν·
 but choosing to justify himself, said to the Jesus:
Και τις εστι μου πλησιον; 30 **Υπολαβων * [δε] ο**
 And who is of me a neighbor? Replying and the
Ιησους ειπεν· Ανθρωπος τις κατεβαινεν απο
 Jesus said: A man certain was going down from
Ιερουσαλημ εις Ιεριχω, και λησταις περιεπεσεν·
 Jerusalem to Jericho, and robbers fell among:
οι και εκδυσσαντες αυτον και πληγας επιθεντες,
 who both stripping him and blows having inflicted,
απηλθον, αφεντες ημιθανη τυγχανοντα. 31 **Κατα**
 they departed, leaving half-dead being. By
συγκυριαν δε ιερους τις καταβαινεν εν τη οδω
 chance and a priest certain was going down in the way
εκεινη, και ιδων αυτον, αντιπαρηλθεν. 32 **Ομιως**
 that, and seeing him, passed along. In like manner
δε και Λευιτης, * [γενομενος] κατα τον τοπον,
 and also a Levite, [having come] near the place,
ελθων και ιδων, αντιπαρηλθε. 33 **Σαμαρειτης δε**
 coming and seeing, passed along. A Samaritan but
τις οδευων, ηλθε κατ’ αυτον, και ιδων αυτον,
 certain traveling, came near him, and seeing him,
εσπλαγχνισθη. 34 **Και προσελθων κατεδησε**
 he was moved with pity. And having approached he bound
τα τραυματα αυτου, επιχεων ελαιον και οινον·
 the wounds of him, pouring on oil and wine:
επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν
 having set and him on the own beast led
αυτον εις πανδοχειον, και επεμεληθη αυτου.
 him to an inn, and he took care of him.
 35 **Και επι την αυριον * [εξελθων,] εκβαλων**
 And on the next day [having come out,] having taken out
δου δηναρια εδωκε τω πανδοχει, και ειπεν
 two denarii he gave to the innkeeper, and said
*** [αυτω·] Επιμεληθητι αυτου· και ο, τι αν**
 [to him:] Take care of him: and whatever

25 And, behold, a certain Lawyer, stood up to try him, saying, † “Teacher, what shall I do to inherit aionian Life?”
 26 And HE said to him, “What is written in the LAW? How dost thou read?”
 27 And HE answering, said, † “Thou shalt love † “Jehovah thy GOD with † “All thy HEART, and with † “All thy SOUL, and with † “All thy STRENGTH, and † “with All thy MIND, and † “† thy NEIGHBOR as thy- † “self.”
 28 And HE said to him, † “Thou hast answered 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 † “Samaritan traveling, came † “near him, and seeing him, † “he was moved with pity;
 34 and approaching, he † “bound up his WOUNDS, † “pouring on Oil and Wine; † “and having placed him on † “his OWN Beast, brought † “him to an Inn, and took † “care of him.
 35 And on the NEXT † “DAY, having taken out Two † “Denarii, he gave them to † “the INNKEEPER, and said, † “Take care of him, and

* VATICAN MANUSCRIPT.—30. And—omit. 32. having come—omit. 35. having come out—omit. 35. to him—omit.
 † 25. Matt. xix. 16; xxii. 35. † 27. Deut. vi. 5. † 27. Lev. xix. 18. † 28. Lev. xviii. 5; Neh. ix. 20; Ezek. xx. 11; xlii. 21; Rom. x. 5. † 29. Luke xvi. 15. † 33. John iv. 9.

προδαπανησας, εγω, εν τω εκανερχεσθαι με, ^{thou mayest expend more, I, in the return me,}
 αποδωσω σοι. ²⁶ Τis * [ουν] τουτων των τριων ^{I will pay to thee. Which [then] of them of the three}
 πλησιον δοκει σοι γεγονεναι του εμπεισοντος ^{a neighbor seems to thee to have been to the having fallen}
 εις τους ληστας; ²⁷ Ο δε ειπεν· Ο κοιησας 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.

Go, and thou do in like manner.
²⁸ * [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}
 τis ονοματι Μαρθα, υπεδεξατο αυτον * [εις τον ^{certain to a name Martha, received him [into the}
 οικον αιτης.] ²⁹ Και τηδε η 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 περιεσκατο περι πολλην διακονιαν· ^{Martha was over-busy 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 μονη με κατελιπε διακονειν; ειπε ^{sister of me alone me has left to serve? say}

ουν αυτη, ινα μοι συναριθμηται. ⁴¹ Αποκρι- ^{then to her, that to me she may give aid.}
 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'. ΙΙ.

¹ Και εγενετο εν τω ειναι αυτον εν τοπω τινη ^{And it happened in the to be him in a place certain}
 προσευχομενον, ως εκανασατο, 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· Όταν 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· ελθετω σου η βασιλεια· ³ των αρτων 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 ex-
 pend more, &, at my RE-
 TURN, will pay thee.

²⁶ Now which of These
 THREE, thinkest thou, was
 Neighbor to HIM who FELL
 among the ROBBERS? ²⁷

²⁷ And HE said, "HE
 who MANIFESTED PITY
 towards him." And JESUS
 said to him, "Go, and do
 thus in like manner."

²⁸ Now as they WENT
 on, he entered a certain
 Village; and a certain Wo-
 man, named † Martha, em-
 tertained him.

²⁹ And SHE had a Sister
 called Mary, who also, † sit-
 ting at * the FEET of the
 LORD, heard HIS WORD.

⁴⁰ But MARTHA was
 perplexed with Much Ser-
 ving; and coming near, she
 said, "Master, dost thou
 not care That my SISTER
 has left Me to serve alone?
 Tell her, then, to assist
 me."

⁴¹ And * the LORD
 answering, said to her,
 "Martha, Martha, thou
 art anxious, and troublest
 thyself about many things;

⁴² but * of few things,
 or of one, is there Need;
 and Mary has chosen the
 GOOD Part, which shall
 not be taken away from
 her."

CHAPTER XI.

¹ And it occurred, as he
 was PRAYING in a certain
 Place, when he ceased, one
 of his DISCIPLES said to
 him, "Master, teach us to
 pray, even as John taught
 his DISCIPLES."

² And he said to them,
 "When you pray say, † O
 Father, REVERED be thy
 NAME! let Thy KINGDOM
 come;

³ give us DAY BY DAY
 OUR NECESSARY FOOD;

* VATICAN MANUSCRIPT.—εβ. ther.—omit. 38. It happened—omit. 38. and
 —omit. 38. into her house—omit. 39. the FEET of the LORD. 41. the LORD
 answering. 42. of few things, or of one, is there Need; and. 41. the LORD
 38. John. xi. 1; xii. 2, 3. † 39. Luke viii. 35; Acts xxii. 3. † 2. Matt. vi. 9.

αφες ἡμιν τας αμαρτίας ἡμων, και γαρ αυτοι
 forgive to us the sins of us, even for ourselves
 αφιεμεν παντι οφειλοντι ἡμιν· και μη εισενεγ-
 forgive all owing us; and not thou mayest
 κης ἡμας εις πειρασμον. ⁵ Και ειπε προς αυτοις·
 lead us into temptation. And he said to them;
 Τις εσ ὑμων ἐξε φιλον, και πορευσεται προς
 Which of you shall have a friend, and shall go to
 αυτον μεσονυκτιου, και ειπη αυτω· Φιλε,
 him at midnight, and say to him; O friend,
 χρησον μοι τρεις αρτους· ⁶ επειδη φιλος μου
 lend to me three loaves; because a friend of me
 παρεγενετο εξ οδου προς με, και ουκ εχω ο
 has come from a way to me, and not I have what
 παραθωσω αυτω· ⁷ κακεινος εσωθεν αποκριθεις
 I shall set for him; And he from within answering
 ειπη· Μη μοι κοπους παρεχε· ηδη η θυρα
 should say; Not to me trouble do thou cause; already the door
 κεκλεισται, και τα παιδια μου μετ' εμου εις την
 has been shut, and the children of me with me in the
 κοιτην εισιν· ου δυναμι αναστας δουναι σοι.
 bed are; not I am able having arisen to give to thee.
⁸ Λεγω ὑμιν, ει και ου δωσει αυτω αναστας,
 I say to you, if and not will give to him having arisen,
 δια το ειναι αυτου φιλον, δια γε την αναδειαν
 because the to be of him a friend, through indeed the importunity
 αυτου εγερθεις δωσει αυτω οσων χρηζει. ⁹ Κα-
 of him arising he will give to him as many as he wants. And
 γω ὑμιν λεγω· Αιτειτε, και δοθησεται ὑμιν·
 I to you say; Ask you, and it shall be given to you;
 ζητειτε, και εδρησατε· κρουετε, και ανοιγησε-
 seek you, and you shall find; knock you, and it shall be
 ται ὑμιν. ¹⁰ Πας γαρ ο αιτων λαμβανει· και
 opened to you. All for the asking receives; and
 ο ζητων εδρισκει· και τω κρουοντι ανοιγησεται.
 the seeking finds; and to the knocking it shall be opened.
¹¹ Τινα δε ὑμων τον πατερα αιτησει ο υιος αρτου,
 Which now of you the father shall ask the son bread,
 μη λιθον επιδωσει αυτω; η και ιχθυον, μη αυτι
 not a stone will give to him or also a fish, not in place of
 ιχθυος οφιν επιδωσει αυτω; ¹² η και εαν αιτηση
 a fish a serpent will give to him: or also if he may ask
 ωον, μη επιδωσει αυτω σκορπιον; ¹³ ει ουν
 an egg, not will give to him a scorpion? If then
 ὑμεις, πονηροι ὑπαρχοντες, οιδατε δοματα
 you, evil being, know you gifts
 αγαθα διδουαι τοις τεκνοις ὑμων, ποσω μαλλον
 good to give to the children of you, how much more
 ο πατηρ, ο εξ ουρανου, δωσει πνευμα ἁγιον τοις
 the father, that of heaven, will give a spirit holy to those
 αιτουσιν αυτον;
 asking him?

¹⁴ Και ην εκβαλλων δαιμονιον, και αυτου ην
 And he was casting out a demon, and it was

4 and forgive us our sins; for for ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

5 And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;

6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?"

7 And he answering from within should say, 'Do not trouble me; the door is now closed, and my CHILDREN are with me in BED; I cannot rise to give thee.'

8 I tell you, † Though he will not rise and give him because he is his Friend, yet because of his IMPORTUNITY indeed, he will rise and give him, as many as he needs.

9 † And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

10 For EVERY ONE who ASKS, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

11 † * And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?

12 or also, if he should ask an Egg, will give him a Scorpion?

13 If you, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT OF HEAVEN, give holy Spirit to THOSE who ASK him?"

14 † And he was casting out * a dumb Demon. And

* VATICAN MANUSCRIPT.—10. is opened. 11. If a son ask a Fish of any one of you that is a FATHER, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it,

† 8. Luke xviii. 1. † 9. Matt. vii. 7; xxi. 23; Mark xi. 24; John xv. 7; James i. 6; 1 John iii. 22. † 11. Matt. vii. 9. † 14. Matt. ix. 33; xii. 23.

κωφον· εγενετο δε του δαιμονιου εξελθοντος, dumb: it came to pass and of the demon having come out, ελαλησεν ο κωφος· και εθαυμασαν οι οχλοι. spoke the dumb: and wondered the crowds.

15 *Tives δε εξ αυτων ειπον· Εν Βεελζεβουλ, Some but of them said: By Beelzeboul,* αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια· a ruler of the demons, he cast out the demons:

16 *ετεροι δε πειραζοντες, σημειον παρ' αυτου others but tempting, a sign from him εζητουν εξ ουρανου.* 17 *Αυτος δε ειδως αυτων sought from heaven. He but knowing of them τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια, the thoughts, said to them: Every kingdom, εφ' εαυτην διαμερισθεισα, ερημουται, και against herself having been divided, is brought to desolation, and οικος επι οικον πιπτει.* 18 *Ει δε και ο σατανας house upon house falls. If and also the adversary εφ' εαυτον διαμερισθη, πως σταθησεται η gainst himself has been divided, how shall stand the βασιλεια αυτου; οτι λεγετε, εν Βεελζεβουλ kingdom of him? for you say, by Beelzeboul εκβαλλειν με τα δαιμονια.* 19 *Ει δε εγω εν to cast out me the demons. If but I by Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι Beelzeboul cast out the demons, the sons υμων εν τιμι εκβαλλουσι; Δια τουτο κριται of you by whom do they cast out? Through this judges υμων αυτοι εσονται.* 20 *Ει δε εν δακτυλω θεου of you they shall be. If but by a finger of God εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας I cast out the demons, then has suddenly come upon you η βασιλεια του θεου.* 21 *Οταν ο ισχυρος καθω- the royal majesty of the God. When the strong one having πλισμενος φυλασση την εαυτου αυλην, εν been armed should he guard the of himself a palace, in ειρηνη εστι τα υπαρχοντα αυτου.* 22 *επαν δε ο peace are the possessions of him; as soon as but the ισχυροτερος αυτου επελθων νικηση αυτον, stronger of him having entered should overcome him, την πανοπλιαν αυτου αιρει, εφ' η εκεποιθει, the arms of him takes away, in which he had confided, και τα σκυλα αυτου διαδιδωσιν.* 23 *Ο μη ων and the spoils of him distributed. He not being μετ' εμου, κατ' εμου εστι· και ο μη συναγων with me, against me is; and he not gathering μετ' εμου, σκορπιζει.* 24 *Οταν το ακαθαρτον with me, scatters. When the unclean πνευμα εξελθη απο του ανθρωπου, διερχεται spirit may come out from the man, passes δι' ανυδρων τοπων, ζητουν αναπαυσιν· και through dry places, seeking a resting place; and μη ευρισκον, λεγει· Τροστρεψω εις τον οικον not finding one, says; I will return into the house μου, οθεν εξηλθον.* 25 *Και ελθον ευρισκει of me, whence I came out. And having come it finds σεσαρωμενον και κεκοσμημενον.* 26 *Τοτε πορευε- having been swept and having been adorned. Then so goes*

it came to pass, when the DENON had departed, the DUMB man spoke, and the CROWDS wondered.

15 But some of them said, "He expels DEMONS through Beelzeboul, * the PRINCE OF THE DEMONS."

16 And others, † trying him, sought of him a Sign from Heaven.

17 But † he knowing Their THOUGHTS, said to them, "Every Kingdom being divided against itself is desolated; and House falls against House.

18 And if the ADVERSARY also is divided against himself, how shall his KINGDOM stand? Because you say that I expel DEMONS through Beelzeboul.

19 Besides, if † through Beelzeboul expel DEMONS, by whom do your SONS cast them out? Therefore, they will be your JUDGES.

20 But if † by a Finger of God I cast out the DEMONS, † then God's ROYAL MAJESTY has unexpectedly come to you.

21 † When the STRONG one armed guards HIS Palace, his POSSESSIONS are in Safety;

22 but whenever one * stronger than he, having entered should overcome him, he takes away the ARMS in which he confided, and distributes his SPOILS.

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

24 † When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest; and not finding one, * then it says, I will return to my HOUSE, from which I came out.

25 And coming, it finds it * empty, swept, and furnished.

26 Then it goes, and

* VATICAN MSS.—15. the PRINCE. 22. stronger. 25. empty swept, and furnished.

† 20. See Note on Matt. xii. 28.

† 16. Matt. xvi. 1. † 17. Matt. xii 25; Mark iii. 24; John ii. 25. † 20. Exod. viii. 10.

† 21. Matt. xii. 20; Mark iii. 27. † 24. Matt. xii. 43.

ται και παραλαμβανει επτα ετερα πνευματα
 and takes with seven other spirits
 πουηροτερα εαυτου, και ειπελθοντα 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, επαρασα 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 ματτοι ους εθη-
 womb that having carried thee, and breasts those thou
 λασας. 28 Αυτος δε ειπε· Μενουγγε μακαριοι
 hast sucked. Me but said; Yea rather blessed
 οι ακουοντες τον λογον του θεου, και φυλασ-
 those hearing the word of the God, and obber-
 σοντες.
 ving.

29 των δε οχλων επαθροισομενων, ηρξατο
 The and crowds gathering together, he began
 λεγειν· Η γενεα αυτη πουηρα εστι· σημειον
 to say; The generation this evil is; a sign
 ακιηται· και σημειον ου δοθησεται αυτη, ει μη
 it seeks, and a sign not shall be given to her, except
 το σημειον Ιωνα. 30 Καθως γαρ εγενετο Ιωνας
 the sign of Jonas. Even as for became Jonas
 σημειον τοις Νινευιταις, ουτως εσται και ο
 a sign to the Ninevites, so will be also the
 υιος του ανθρωπου τη γενεα ταυτη. 31 Βασιλ-
 son of the man to the generation this, A queen
 ισα Νοτου εγερθησεται εν τη κρισει μετα των
 of south will be raised in the judgment with the
 ανδρων της γενεας ταυτης, και κατακρινει
 men of the generation this, and will condemn
 αυτους· οτι ηλθεν εκ των περατων της γης
 them; because she came from the ends of the earth
 ακουσαι την σοφιαν Σολομωνος· και ιδου, πλειον
 to hear the wisdom of Solomon; and lo, a greater
 Σολομωνος ωδε. 32 Ανδρες Νινευι αναστησονται
 of Solomon here. Men of Nineveh will stand up
 εν τη κρισει μετα της γενεας ταυτης, και
 in the judgment with the generation this, and
 κατακρινοσιν αυτην· οτι μετενοησαν εις το
 will condemn her; because they reformed at the
 κηρυγμα Ιωνα· και ιδου, πλειον Ιωνα ωδε.
 preaching of Jonas; and lo, a greater of Jonas here.

33 Ουδεις δε λυχνον αφας, εις κρυπτην
 No one and a lamp having lighted, into a secret place
 τιθησιν, ουδε υπο τον μοδιον, αλλ' επι την
 places, neither under the corn-measure, but on the
 λυχνιαν, ινα οι εισπορευομενοι το φεγγος βλε-
 lamp-stand, that those entering the light may

takes with it Seven Other
 Spirits more wicked than
 itself, and entering, they
 abide there; and the LAST
 state of that MAN becomes
 worse than the FIRST."

27 And it occurred, while
 he was speaking these
 things, a Certain Woman
 from the CROWD, raising
 her Voice, said to him,
 † "Happy is THAT WOMB
 which BORE thee, and
 those Breasts which thou
 hast sucked!"

28 But he said, † "Yes,
 rather, happy THOSE who
 HEAR the WORD of GOD,
 and keep it!"

29 And the CROWDS
 gathering about him, he
 began to say, * "THIS GEN-
 ERATION is a wicked Gen-
 eration. It demands a
 Sign; but no Sign will be
 given it, except the SIGN
 of JONAH.

30 † For as * JONAH be-
 came a Sign to the NINE-
 VITES, thus also will the
 SON of MAN be to this
 GENERATION.

31 † The Queen of the
 South will rise up at the
 JUDGMENT with the MEN
 of this GENERATION, and
 cause them to be con-
 demned; Because she came
 from the EXTREMITIES of
 the LAND to hear the WIS-
 DOM of Solomon; and be-
 hold, one greater than
 Solomon is here.

32 The Ninevites will
 stand up in the JUDGMENT
 with this GENERATION,
 and cause it to be con-
 demned; † Because they
 reformed at the WARNING
 of Jonah; and behold, one
 greater than Jonah is here.

33 No one having lighted
 a LAMP, † places it in a
 Secret place, neither under
 the CORN-MEASURE, but
 on the LAMP-STAND; that
 THOSE ENTERING may see
 the LIGHT.

* VATICAN MANUSCRIPT.—20. THIS GENERATION IS A WICKED GENERATION. 30. JONAH.

† 27. Luke i. 28, 48. † 28. Matt. vii. 21; Luke xiii. 21; James i. 25. † 30. Jonah
 i. 17; ii. 10. † 31. 1 Kings x. 1. † 32. Jonah iii. 5. † 33. Matt. v. 15; Mark
 iv. 21; Luke viii. 16.

πωσιν. 31 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ
 sec. The lamp of the body is the
 ὀφθαλμὸς· ὅταν * [οὖν] ὁ ὀφθαλμὸς σου ἀπλούς
 eye; when [therefore] the eye of thee sound
 ἦ, καὶ ὅλον τὸ σῶμα σου φωτεινὸν ἐστὶν·
 may be, also whole the body of thee enlightened is:
 ἐπὰν δὲ πονηρὸς ἦ, καὶ τὸ σῶμα σου σκοτεινόν.
 when but evil may be, also the body of thee darkened.
 35 Σκοπεῖ οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστὶν.
 Take heed therefore, not the light that in thee darkness is.
 33 Εἰ οὖν τὸ σῶμα σου ὅλον φωτεινόν, μὴ ἔχον
 .If therefore the body of thee whole is enlightened, not having
 τι μέρος σκοτεινόν, ἐστὶ ἀφωτισμένον ὅλον, ὡς
 any part dark, will be enlightened whole, as
 ὅταν ὁ λυχνὸς τῆ ἀστραπῆ φωτίζῃ σε.
 when the lamp by the brightness may enlighten thee.

37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖος
 In and the to have spoken, asked him a Pharisee
 * [τις] ὅπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν
 [certain] that he might dine with him. Having entered
 δὲ ἀνεπέσεν. 33 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμα-
 and he reclined. The and Pharisee seeing wondered
 σεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.
 because not first he was dipped before the dinner.

39 Εἶπε δὲ ὁ κύριος πρὸς αὐτὸν· Νῦν ὑμεῖς οἱ
 Said and the Lord to him; Now you the
 Φαρισαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πινά-
 Pharisees the outside of the cup and of the plat-
 κος καθαρίζετε· τὸ δὲ ἐσῶθεν ὑμῶν γεμει-
 ter you cleanse: the but inside of you is full
 ἄρπαγης καὶ πονηρίας. 41 Ἀφρονεῖς, οὐχ ὁ
 of extortion and of evil. Unwise, not he
 ποιήσας τὸ ἐξῶθεν, καὶ τὸ ἐσῶθεν ἐποίησε;
 having made the outside, also the inside made?

41 Πλὴν τὰ ἐνὸντα δοτε ἐλεημοσύνην· καὶ
 But the things being within give you alms: and
 ἰδού, πάντα καθάρᾳ ὑμῖν ἐστίν. 42 Ἀλλ' οὐαὶ
 lo, all things clean to you is. But woe
 ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ
 to you the Pharisees, for you tithe the
 ἡδυσσμον, καὶ τὸ πήγανον, καὶ παν λαχανόν·
 mint, and the rue, and every pot-herb:
 καὶ παρερχέσθε τὴν κρίσιν καὶ τὴν ἀγαπὴν τοῦ
 and you pass by the justice and the love of the
 θεοῦ. Ταῦτα εἰδεῖ ποιῆσαι, κακείνα μὴ
 God. These things you ought to have done, and those not
 ἀφιεναί.
 to omit.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε
 Woe to you the Pharisees, for you love

34 †The LAMP of the BODY is * thine EYE; when thine EYE is clear, thy Whole BODY also is enlight-ened; but when it is dim, thy BODY also is darkened.

35 Take heed therefore, that THAT LIGHT which is in thee be not DARKNESS.

36 If, therefore, thy whole BODY be enlight-ened, having no Part dark, the Whole will be enlight-ened, as when the LAMP by its BRIGHTNESS enlightens thee."

37 And while he was speaking a Pharisee invited him † to dine with him; and he went in, and reclined.

38 And † the PHARISEE noticing it, wondered that he d.d not first † immerse before the DINNER.

39 † And the LORD said to him, "Now YOU PHARI-SEES cleanse the OUTSIDE of the CUP and PLATTER; but † your INSIDE is full of Extortion and Wickedness.

40 Senseless men! did not HE who MADE the OUTSIDE make the INSIDE also?

41 † But give in ALMS the THINGS WITHIN, and behold, all things are pure to you.

42 † But Woe to you, PHARISEES! Because you tithe of MINT, and RUE, and Every Pot-herb, but disregard JUSTICE and the LOVE of GOD; these things you ought to practise, and not to omit those.

43 † Woe to you, PHARI-SEES! Because you love

* VATICAN MANUSCRIPT.—34. thine EYE. 34. therefore—omit. 37 certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston*, signifies a morning meal. The Jews made but two meals in the day: their *ariston*, may be called their breakfast or their dinner, because it was *both*, and was but a slight meal. Their chief meal was their *deipnon* or *supper*, after the heat of the day was over and the same was the principal meal among the Greeks and Romans. Josephus, in his life, says, sec. 54, that the legal hour of the ariston on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same.—Pearce.

† 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

† 34. Matt. vi. 22. † 38. Mark vii. 3. † 39. Matt. xxii. 25. † 39. Titus i. 16. † 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 53. † 41. Matt. xxiii. 23. † 41. Matt. xxiii. 6; Mark xii. 38, 39.

την πρωτοκαθεδριαν εν ταις συναγωγαίς, και
 the first seat in the synagogues, and
 τοις ασπασμοις εν ταις αγοραις. ⁴⁴ Ουαι υμιν,
 the salutations in the markets. Woe to you,

οτι εστε ως τα μνημεια τα αδηλα, και οι
 for you are like the tombs those unseen, and the
 ανθρωποι, οι περιπατουντες επανω, ουκ οιδασιν.
 men, those walking over, not know.

⁴⁵ Αποκριθεις δε τις των νομικων λεγει αυτω·
 Answering and one of the lawyers says to him;

Διδασκαλε, ταυτα λεγων και ημας υβριζεις.
 O teacher, these things saying also us thou reproachest.

⁴⁶ Ο δε ειπε· Και υμιν τοις νομικοις ουαι, οτι
 He and said; Also to you the lawyers woe, for
 φορτιζετε τους ανθρωπους φορτια δυσβαστακτα,
 you load the men burdens oppressive,

και αυτοι εني των δακτυλων υμων ου προσ-
 and yourselves with one of the fingers of you not you
 ψαυετε τοις φορτιοις.
 touch the burdens.

⁴⁷ Ουαι υμιν, οτι οικοδομειτε τα μνημεια των
 Woe to you, for you build the tombs of the
 προφητων, οι δε πατερες υμων απεκτειναν
 prophets, the and fathers of you killed

αυτους. ⁴⁸ Αρα μαρτυρειτε και συνευδοκειτε
 them. Therefore you testify and you consent

τοις εργαίς των πατερων υμων· οτι αυτοι μεν
 to the works of the fathers of you; for they indeed
 απεκτειναν αυτους, υμεις δε οικοδομειτε * [αν-
 killed them, you and build [of

των τα μνημεια.] ⁴⁹ Δια τουτο και η σοφια
 them the tombs.] Because of this and the wisdom
 του θεου ειπεν· Αποστελω εις αυτους προφητας
 of the God said; I will send to them prophets

και αποστολους, και εξ αυτων αποκτενοσιν
 and apostles, and out of them they will kill
 και εκδιωξουσιν· ⁵⁰ ινα εκζητηθη το αιμα παν-
 and persecute; so that may be required the blood of

των των προφητων, το εκχυννομενον απο κατα-
 all of the prophets, that being shed from a lay-
 βολης κοσμου, απο της γενεας ταυτης· ⁵¹ απο
 lag down of a world, from the generation this; from

του αιματος Αβελ εως του αιματος Ζαχαριου,
 the blood of Abel to the blood of Zecharias,

του απολομενου μεταξυ του θυσιαστηριου και
 that having perished between the altar and
 του οικου. Ναι λεγω υμιν, εκζητηθησεται απο
 the house. Yes I say to you, it will be required from
 της γενεας ταυτης.
 the generation this.

⁵² Ουαι υμιν τοις νομικοις, οτι ηρατε την
 Woe to you the lawyers, for you took away the
 κλειδα της γνωσεως· αυτοι ουκ εισηλθετε, και
 key of the know'ledge; yourselves not you entered, and

τους εισερχομενους εκωλυσατε. ⁵³ Λεγοντος δε
 those entering you hindered. Saying and

the CHIEF SEAT in the
 SYNAGOGUES, and SALU-
 TATIONS in the PUBLIC
 PLACES.

44 † Woe to you! Be-
 cause you are like those
 CONCEALED TOMBS, which
 MEN WALKING over, know
 not."

45 Then one of the LAW-
 YERS, answering, says to
 him, "Teacher, in saying
 these things thou reproach-
 est Us also."

46 And HE said, "Woe
 to you, LAWYERS! † For
 you impose oppressive Bur-
 dens on MEN, and yet, you
 yourselves touch not the
 BURDENS with one of your
 FINGERS.

47 † Woe to you! For
 you build the SEPULCHRES
 of the PROPHETS, and your
 FATHERS killed them.

48 Thus you testify that
 you approve the ACTS of
 your FATHERS; For they,
 indeed, killed them, and
 you build.

49 And because of this,
 the WISDOM of GOD said,
 † 'I will send them Pro-
 phets and Apostles, and
 some of them they will kill
 and persecute;'

50 so that the BLOOD of
 All the PROPHETS being
 shed from the Formation of
 the World, may be required
 of this GENERATION;

51 from the * Blood of
 Abel to the * Blood of THAT
 Zechariah, † who will perish
 between the ALTAR and
 the HOUSE. Yes, I tell
 you, it will be required of
 this GENERATION.

52 † Woe to you, LAW-
 YERS! Because you have
 taken away the KEY of
 KNOWLEDGE; you entered
 not yourselves, and THOSE
 APPROACHING, you hin-
 dered."

* VATICAN MANUSCRIPT—48. Their TOMBS—omit.

51. Blood.

51. Blood.

† 51. See Note on Matt. xxiii. 35.

‡ 46. Matt. xxiii. 27.

‡ 46. Matt. xxiii. 4

‡ 47. Matt. xxiii. 20.

‡ 40. Matt.

xxiii. 24.

‡ 52. Matt. xxiii. 14.

αυτου ταυτα προς αυτους, ηρξαντο οι γραμματεις
of him these things to them, began the scribes
και οι Φαρισαιοι δεινως ενεχειν, και αποστο-
and the Pharisees greatly to be incensed, and to make
ματισει αυτον περι πλειωνων* 54 ενεδρευοντες
speak off-hand him about many things; trying to entrap
αυτον, * [ζητουντες] θηρευσαι τι εκ του
him, [seeking] to catch something out of the
στοματος αυτου, ινα κατηγορησωσιν αυτου.
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. 1 Εν οϊς επισυναχθεισων των
In those having assembled of the

μυριαδων του οχλου, ωστε καταπατειν αλλη-
myriads of the crowd, so as to tread upon one

λους, ηρξατο λεγειν προς τους μαθητας αυτου
no one, he began to say to the disciples of himself,

Πρωτον προσεχετε εαυτοις απο της ζυμης των
First take heed to yourselves of the leaven of the

Φαρισαιων, ητις εστιν ηυκρισις. 2 Ουδεν δε
Pharisees, which is hypocrisy. Nothing and

συγκεκαλυμμενον εστιν, ο ουκ αποκαλυφθησε-
thing been covered is, which not shall be uncovered:

ται· και κρυπτον, ο ου γνωσθησεται. 3 Ανθ'
and secret, which not shall be known. Or which

δν οσα εν τη σκοτια ειπατε, εν τη φωτι
accet 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 speak, 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

δειξω δε υμιν, τινα φοβηθητε· φοβηθητε τον
point out and to you, whom you should fear: you should fear the

μετα το αποκτειναι, εξουσιαν εχοντα εμβαλειν
after the to have killed, authority having to cast

εις την γεενναν· ναι λεγω υμιν, τουτου φοβη-
into the Gehenna; yes I say to you, this fear

θητε. 6 Ουχι πεντε στρουθια πωλειται ασσαριω
you. Not five sparrows are sold assarii

δυο· και εν εξ αυτων ουκ εστιν εκληθησμενον
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 ηριθμηνται. 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 εμοι εμπροσ-
and to you: All whoever may confess to me in pres-

θεν των ανθρωπων, και ο υιος του ανθρωπου
ence of the men, also the son of the man

53 And * having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things; 54 trying to entrap him, and I to catch something from his MOUTH, that they might accuse him.

CHAPTER XII.

1 At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, † guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

2 † And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 † But I say to you, my FRIENDS, Be not afraid of THOSE WHO KILL the BODY, and after this can do no more.

5 But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him.

6 Are not Five Sparrows sold for two † Assarii? and yet not one of them is forgotten before GOD.

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 † And I say to you, Whoever may acknowledge me before MEN, the SON of

* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES.

54. seeking—omit.

† 6. An assarium was about one cent and five mills in value, or three farthings sterling.

† 54. Mark xii. 13.

† 1. Matt. xvi. 6; Mark viii. 15.

† 2. Matt. x. 26; Mark

iv. 22; Luke viii. 17.

† 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8

† 8. Matt. x. 23;

Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 23.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων
will confess in him in presence of the messengers

τοῦ θεοῦ. 9 Ὁ δὲ ἀρνησάμενος με ἐνώπιον τῶν
of the God. He but having denied me in presence of the

ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγε-
men, will be denied in presence of the messen-

λῶν τοῦ θεοῦ. 10 Καὶ πᾶς ὃς εἶρε λόγον εἰς τὸν
gers of the God. And all who shall speak a word against the

υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ
son of the man, it will be forgiven to him; to the but

εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε-
against the holy spirit having spoken evil not will

θήσεται. 11 Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπι-
be forgiven. When and they may may you to

τας συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
the synagogues and the rulers and the authorities,

μὴ μεριμνᾶτε, πῶς ἢ τί ἀπολογησῆθε, ἢ τί
not be you anxious, how or what you may answer, or what

εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν
you may say; the for holy spirit will teach you in

αὐτῇ τῇ ὥρᾳ, ἃ δὲ εἰπεῖν.
this the hour, what it is proper to say.

13 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδασ-
Said and one to him out of the crowd; O tea-

καλε, εἶπε τῷ ἀδελφῷ μου μερισσῆθαι μετ'
ther, speak to the brother of me to divide with

ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ εἶπεν αὐτῷ·
me the inheritance. He and said to him

Ἄνθρωπε, τίς με κατέστησε δικάστην ἢ μερισ-
O man, who me appointed a judge or a divi-

την ἐφ' ὑμᾶς; 15 Εἶπε δὲ πρὸς αὐτοὺς· Ὅρατε
der over you? He said and to them; See you

καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν
and beware you of the covetousness; because not in

τῷ περισσεύειν τινὶ ἢ ζωῆ αὐτοῦ ἐστὶν ἐκ τῶν
the to abound any one the life of him is out of the

ὑπαρχόντων αὐτοῦ.
possessions of him.

16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων·
He spoke and a parable to them, saying;

Ἄνθρωπον τίνος πλουσίου εὐφορήσεν ἡ χώρα.
A man certain rich yielded plentifully the farm.

17 Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;
And he reasoned in himself, saying; What shall I do?

ὅτι οὐκ ἔχω, οὐ σὺναξω τοὺς καρποὺς μου.
because not I have, where I will gather the fruits of me.

18 Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς
And he said; This will do: I will pull down of me the

ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ σὺναξω
barns, and greater I will build: and I will collect

ἐκεῖ πάντα τὰ γένηματα μου, καὶ τὰ ἀγαθὰ μου·
there all the products of me, and the fruits of me:

19 καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχῆ, ἔχεις πολλὰ
and I will say to the soul of me: Soul, thou hast many

MAN will also acknowledge HIM in the presence of the ANGELS of GOD.

9 But he who has RE-
NOUNCED 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 SYNA-
GOGUES, 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 IN-
HERITANCE with me."

14 But he replied to
him, † "Man, who ap-
pointed Me a Judge or
Arbiter over you?"

15 And he said to them,
† "See, and beware of * All
Covetousness; for one's
LIFE is not in the ABUN-
DANCE of his POSSES-
SIONS."

16 And he spoke a Par-
able to them, saying, "The
FARM of a certain rich Man
produced abundantly;

17 and he reasoned with-
in 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 MY-
SELF, 'Life! thou hast an

* VATICAN MANUSCRIPT.—15. All Covetousness.

18. WHEAT END.

1. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16.

† 11. Math. x. 19; Mark xiii. 11;

Luke xxi. 14.

† 14. Exod. ii. 14.

† 15. 1 Tim. vi. 7—19.

τι φαγητε η τι πιητε· και μη μετewριζεσθε.
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 seeks;

τει· υμων δε ο πατηρ οιδεν, οτι χρησετε τουτων.
of you and the father knows, that you have need of these.

31 Πλην ζητειτε 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

παλαιουμενα, θησαυρον ανεκλειπτον εν τοις
growing old, a treasure exhaustless in the

ουρανοις, οπου κλεπτης ουκ εγγιζει, ουδε σης
heavens, where a thief not approaches, nor moth

διαφθειρει. 34 Οπου γαρ εστιν ο θησαυρος
destroys. Where for is the treasure

υμων, εκει και η καρδια υμων εσται.
of you, there also the heart of you will be.

35 Εστωσαν υμων αι οσφυες περιεζωσμεναι,
Let be of you the loins having been girded,

και οι λυχνοι καιουμενοι· 36 και υμεις ομοιοι
and the lamps burning; and you like

ανθρωποις προσδεχομενοι του κυριου εαυτων,
to men looking for the lord of themselves,

ποτε αναλυσει εκ των γαμων· ινα ελθοντος
when he will return from the marriage feasts; that having come

και κρουσαντος, ευθεως ανοιξωσιν αυτω.
and having knocked, immediately it may be opened to him.

37 Μακαριδι οι δουλοι εκεινοι, ους ελθων ο
Blessed the slaves those, whom having come the

κυριος ευρησει γρηγορουτας· αμην λεγω υμιν,
lord shall find watching; indeed I say to you,

οτι περιζωσεται, και ανακλινει αυτους, και
that he will gird himself, and will make to recline them, and

παρελθων διακονησει αυτοις. 33 Και εαν ελ-
going forth he will minister to them. And if he may

θη εν τη δευτερα * [φυλακη,] και εν τη τριτη
come in the second [watch,] or in the third

φυλακη * [ελθη,] και ευρησονται μακαριοι εισιν
watch [may come,] and may find thus; blessed are

οι δουλοι εκεινοι. 31 Τουτο δε γινωσκετε, οτι,
the slaves those. This and know you, that,

ει ηδει ο οικοδεσποτης, ποια ωρα ο κλεπτης
if had known the householder, in what hour the thief

ερχεται, εγρηγορησαν αν, και ουκ αν αφηκε
comes, he would watch, and not would allow

διαρρησαι τον οικον αυτου. 40 Και υμεις * [ουν]
to dig through the 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 unfauling 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 NUPTIAL 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-

* VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 33. they. 33. Watch—omit. 33. may come—omit. 40. therefore—omit.

‡ 31. Matt. vi. 33. ‡ 32. Matt. xi. 25, 26. ‡ 33. Matt. vi. 30; Luke xvi. 9; 1 Tim. vi. 19. ‡ 35. Eph. vi. 14; 1 Pet. i. 18. ‡ 36. Matt. xxv. 1, etc. ‡ 37. Matt. xxiv. 46. ‡ 39. Matt. xxiv. 43; 1 Thess. v. 3; Rev. iii. 3; xv. 18. ‡ 40. Mark xiii. 33; Luke xxi. 36.

γίγασθε ετοιμοι· **δτι**, ἡ ὥρα ου δοκειτε, ὁ
 be prepared; because, in the hour not you think, the
 υἱος του ανθρωπου ερχεται. ⁴¹ Εἶπε δε * [αυτω]
 son of the man comes. Said and [to him]

ὁ Πετρος· Κυριε, προς ἡμας την παραβολην
 the Peter; O lord, to us the parable
 ταυτην λεγεις, η και προς παντας,
 this thou sayest, or also to all?

⁴² Εἶπε δε ὁ κυριος· Τις ἀρα εστιν ὁ πιστος
 Said and the Lord; Who then is the faithful
 οικονομος και φρονιμος, ὃν καταστησει ὁ κυριος
 steward and wise, whom will appoint the lord

επι της θεραπειας αὐτου του διδοναι εν καιρω
 over the domestics of himself the to give in season
 το σιτομετριον; ⁴³ Μακαριος ὁ δουλος εκεινος,
 the measure of food? Blessed the slave that,

ὃν ελθων ὁ κυριος αὐτου εδρῃσει· ποιουντα οὗτως
 whom coming the lord of him will find doing thus.

⁴⁴ Ἀλλῶως λεγω ὑμιν, ὅτι ἐπι πασι τοις ὑπαρ-
 Truly I say to you, that ever all to the be-
 χουσιν αὐτου καταστησει αὐτον. ⁴⁵ Εαν δε
 longing of himself he will appoint him. If but

εἶπῃ ὁ δουλος εκεινος εν τῃ καρδια αὐτου·
 should say the slave that in the heart of himself:
 Χρονιζει ὁ κυριος μου ερχεσθαι· και ἀρηται
 Delays the lord of me to come; and shall begin

τυπτειν τας παιδας και τας παιδισκας, εσθιειν
 to strike the servants and the maidens, to eat

τε και πινειν και μεθυσκεσθαι· ⁴⁶ ἤξει ὁ κυριος
 and also to drink and to be drunken; will come the lord

του δουλου εκεινου εν ἡμερα, ἣ ου προσδοκα,
 the slave that in a day, to which not he looks,

και εν ὥρα ἣ ου γινωσκει· και διχοτομησει
 and in an hour which not he knows; and shall cut asunder
 αὐτον, και το μερος αὐτου μετα των ἀπιστων
 him, and the part of him with the unbelievers
 ῥησει. ⁴⁷ Εκεινος δε ὁ δουλος ὁ γνους το
 will place. That and the slave who having known the

θελημα του κυριου εαυτου, και μη ετοιμασας,
 will of the lord of himself, and not having prepared,
 μηδε ποιησας προς το θελημα αὐτου, δαρῃσει·
 neither having done according to the will of him, shall be bea-

ται πολλας· ⁴⁸ ὁ δε μη γνους, ποιησας δε
 ten many; he but not having known, having done and

αζια πληγων δαρῃσεται ολιγας. Παντι δε ὅ
 deserving of stripes shall be beaten few. To all and to whom
 εδοθη πολυ, πολυ ζητηθησεται παρ' αὐτου·
 is given much, much will be required from him;

και ὅ ὅσον παρεθεντο πολυ, περισσοτερον αιτη-
 and to whom they have entrusted much, more they
 σουσιν αὐτον.
 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 his Season.

⁴³ Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

⁴⁴ † I tell you truly, That he will appoint him over ALL his PROPERTY.

⁴⁵ But if that SERVANT should say in his HEART, 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS; and to eat and drink and be drunk;

⁴⁶ The MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware; † and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

⁴⁷ And † THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

⁴⁸ † but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

⁴⁹ I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?

⁵⁰ But I have an Im-

* VATICAN MANUSCRIPT.—41. to him—omit. whom.

42. the FAITHFUL Steward, the wise.

† 42. Matt. xxiv. 45; xv. 21. † 44. Matt. xxiv. 47. † 46. Num. xv. 30; Matt. xlv. 51. † 47. Deut. xxv. 2; James iv. 17. † 48. Lev. v. 17; 1 Tim. i. 13.

βαπτισθῆναι· και πως συνεχομαι, εως ου
to be dipped; and how I am pressed, till

τελεσθη. 51 Δοκειτε, οτι ειρηνην παρεγενομη
may be finished. Do you think, that peace I came

δουναι εν τη γη: Ουχι, λεγω υμιν, αλλ' η
to give in the earth? No, I say to you, but rather

διαμερισμον. 52 Εσονται γαρ απο του νυν
division. Shall be for from the now

πεντε εν οικω ειν διαμερισμενοι, τρεις επι
five in house one having been divided, three against

δυσι, και δυο επι τρισι. 53 Διαμερισθησεται
two, and two against three. Will be divided

πατηρ εφ' υιου, και υιος επι πατρι· μητηρ επι
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.

54 Ελεγε δε και τοις οχλοις· 'Οταν ιδητε την
He said and also to the crowds: When you see the

νεφελην ανατελλουσαν απο δυσμων, ευθως
cloud rising from west, immediately

λεγετε· Ομβρος ερχεται· και γινεται ουτο.
you say: A shower comes: and it happens so.

55 Και οταν Νοτον πνεοντα, λεγετε· 'Οτι καθ
And when South wind is blowing, you say: That burning

σων εσται· και γινεται. 56 'Υποκριται, το
West shall be: and it happens. Ohypocrites, the

προσωπον της γης και του ουρανου οιδατε
face of the earth and of the heaven you know

δοκιμαζειν· τον δε καιρον τουτον πως ου
to discern: the but season this how not

δοκιμασετε; 57 Τι δε και αφ' εαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you

το δικαιον; 58 'Ος γαρ υπαγεις μετα του αντι
the right? When for thou goest with the oppo-

δικου σου επ' αρχοντα, εν τη οδω δας εργασιαν
sent of thee to a ruler, in the way give thou labor

απλλαχθαι απ' αυτου· μηποτε κατασυρη γε
to be set free from him: lest he may drag thee

προς τον κριτην, και ο κριτης σε παραδω τω
to the judge, and the judge thee may deliver to the

πρακτορι, και ο πρακτωρ σε βαλη εις φυλα
officer, and the officer thee may cast into prison.

κην. 59 Λεγω σοι, ου μη εξελθης εκειθεν,
I say to thee, not not thou mayest come out thence,

εως ου και το εσχατον λεπτον αποδως.
till even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?

51 † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

52 For from this TIME, five in * One House will be divided; three against two, and two against three;—

53 † a Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

54 And he said also to the CROWDS, † "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming; and so it happens.

55 And when † the South wind is blowing, you say, 'There will be scorching Heat; and it occurs.

56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?

57 And why do you not, even of yourselves, judge what is RIGHT?

58 † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into PRISON.

59 I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton!"

* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 54. a Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. I.e. Bruyn tells us, there blew when he was at Hama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 59. Lepton, in value about two mills, or half a farthing.

‡ 50. Mark x. 23. † 51. Matt. x. 24. † 53. Micah vii. 6. ‡ 54. Matt. xvi. 2 † 55. Prov. xxv. 8; Matt. v. 25.

ΚΕΦ. ιγ. 13.

Ἦσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ, ἀκαγγελλόντες αὐτῷ περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παραπάνω πάντων τῶν Γαλιλαίων ἔγενοντο, ὅτι τοιαῦτα πεποιθήσιν; Οὐχί, λέγω ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθη. Ἡ ἐκεῖνοι οἱ δεκά και ὀκτώ, ἐφ' οὓς ἐπέσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι ὀφείλονται γενέσθαι παραπάνω πάντων ἀνθρώπων τῶν κατοικούντων ἐν Ἱερουσαλὴμ; Οὐχί, λέγω ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθη. Ἐλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελώνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐκ εὗρεν. Ἔειπε δὲ πρὸς τὸν ἀμπελοῦργον· Ἰδοὺ, τρία ἔτη ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ, ταύτῃ, καὶ οὐκ εὗρισκω· ἐκκόψον αὐτὴν· ἵνατι καὶ τῆν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἀφες αὐτῇ καὶ τοῦτο τὸ ἔτος, ἕως ἔτου σκαψῶ περὶ αὐτὴν, καὶ βάλω κοπρία· ἢ καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκκόψεις αὐτὴν. Ἦν δὲ διδασκῶν ἐν μιᾷ τῶν συνα-

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.

0. 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. 53.

‡ 6. Isa. v. 2; Matt. xxi. 10.

γωγων εν τοις σαββασι. ¹¹ Και ιδου, γυνη ην
 goes in the sabbaths. And lo, a woman was
 πνευμα εχουσα ασθενειας ετη δεκα και οκτω
 a spirit having of infirmity years ten and eight;
 και ην συγκυπτουσα, και μη δυναμενη ανακυψαι
 and was being bent double, and not being able to raise up
 εις το παντελες. ¹² Ιδων δε αυτην ο Ιησους,
 for all time. Seeing and her the Jesus,
 προπεφωνησε, και ειπεν αυτη· Γυναι, απολε-
 he called to, and said to her; O woman, thou hast
 λυστα της ασθενειας σου. ¹³ Και επεθηκεν
 been loosed of the infirmity of thee. And he placed
 αυτη τας χειρας· και παραχημα ανωρθωθη,
 to her the hands; and immediately she stood erect,
 και εδοξαζε τον θεον. ¹⁴ Αποκριβεις δε ο αρχι-
 and glorified the God. Answering and the syna-
 συναγωγος, αγανακτων, οτι τω σαββατωθερα-
 agogue-ruler, being angry, because in the sabbath healed
 πεισεν ο Ιησους, ελεγε τω οχλω· Εξ ημεραι
 the Jesus, he said to the crowd; Six days
 εισιν, εν αις δει εργαζεσθαι· εν ταυταις ουν
 are, in which it is proper to work; in these therefore
 ερχομενοι θεραπευεσθε, και μη τη ημερα του
 coming be you healed, and not in the day of the
 σαββατου. ¹⁵ Απεκριθην ουν αυτω ο κυριος, και
 sabbath. Answered therefore to him the lord, and
 ειπεν· Υποκριτα, εκαστος υμων τω σαββατω
 said; Hypocrites, each one of you in the sabbath
 ου λυει τον βουν αυτου η τον ονον απο της
 not loose the ox o' himself or the ass from the
 φατνης, και απαγαγων ποτιζει; ¹⁶ Ταυτην δε,
 stall, and having led he drinks? This and,
 θυγατερα Αβρααμ ουσαν ην εδησεν ο σατανας
 a daughter of Abraham being, whom bound the adversary
 ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο
 lo ten and eight years, not ought to be loosed from
 του δεσμου τουτου τη ημερα του σαββατου;
 the bond this in the day of the sabbath?
¹⁷ Και ταυτα λεγοντος αυτου, κατησχυνοντο
 And these things saying of him, were ashamed
 παντες οι αντικειμενοι αυτω· και πας ο οχλος
 all the opponents to him: and all the crowd
 εχαιρειν επι πασι τοις ενδοξοις τοις γινομενοις
 rejoiced for all the glorious things those being done
 υπ' αυτου.
 by him.

¹⁸ Ελεγε δε· Τινι ομοια εισιν η βασιλεια του
 He said and; To what like is the kingdom of the
 θεου; και τινη ομοιωσω αυτην; ¹⁹ Ομοια εστι
 God; and to what shall I compare her; Like it is
 kukkω σιναπεως, ον λαβων ανθρωπος εβαλεν
 a grain of mustard, which having taken a man he cast
 εις κηπον εαυτου· και ηξησε, και εγενετο εις
 into a garden of himself; and it grew, and became into
 δενδρον * [μεγα,] και τα πετεινα του ουρανου
 a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

¹¹ And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

¹² And JESUS seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

¹³ † And he placed his HANDS on her; and 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 these, 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, Eighteen 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

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.

† 13. Mark xvi. 18; Acts ix. 17. † 14. Exod. xx. 9. † 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. † 15. Luke xv. 6. † 16. Luke xix. 9. † 18. Matt. xiii. 31, Mark iv. 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. ²⁰ Και
 lodged in the branches of it. And
 παλι ειπε· Τιμι δμοιωσω την βασιλειαν του
 again he said: To what shall I compare the kingdom of the
 θεου; ²¹ 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 εζυ-
 mixed into of meal measures three, till was
 μωθη δλον. ²² Και διεπορευετο κατα πολεις
 leavened whole. And he passed throughout cities
 και κωμας, διδασκων, και πορειαν ποιουμενος
 and towns, teaching, and went on making
 εις Ιερουσαλημ. ²³ 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:
²⁴ Αγωνιζεσθε 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. ²⁵ Αφ' ου αν εγερθη δ
 and not will be able. From when may be raised the
 οικοδεσποτης, και αποκλειση την θυραν, και
 householder, and may have shut the door, and
 αρξησθε 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. ²⁶ Τότε αρξεσθε λεγειν· Εφαγομεν ενω-
 you are. Then you will begin to say: We ate in pre-
 πιον σου και εν ταις πλατειαις ημων εδιδασκας.
 sence of thee and in the wide places of us thou hast taught.
²⁷ Και ερει· Λεγω υμιν, ουκ οίδα * [υμας,]
 And he will say: I say to you, not I know [you,]
 ποθεν εστε· αποστητε απ' εμου παντες οι
 whence you are: depart you from me all the
 εργαται της αδικιας. ²⁸ Εκει εσται δ κλαυθμος
 workers of the wrong. There will be the weeping
 και ο βρυγμος των οδοντων, οταν σψησθε Αβρααμ
 and the gnashing of the teeth, when you may see Abraham
 και Ισαακ και Ιακωβ και παντας τους προφητας
 and Isaac and Jacob and all the prophets
 εν τη βασιλεια του θεου, υμας δε εκβαλομενους
 in the kingdom of the God, you and being cast
 εξω. ²⁹ Και 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. ³⁰ Και ιδου, εισιν
 in the kingdom of the God. And lo, they are

built their nests in its BRANCHES."

²⁰ And again he said, "To what shall I compare the KINGDOM of God?"

²¹ It resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented."

²² † And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

²³ And some one said to him, "Master, are those few who are BEING saved?" And HE said to them,

²⁴ † "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able."

²⁵ When the HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, † "Master, open to us;" and he shall answer and say to you, "I do not recognize you; whence are you?"

²⁶ you will then begin to say, "We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES."

²⁷ † But he will say * to you, "I do not know from whence you are. Depart from me, all you WORKERS of Wickedness."

²⁸ There will be the WEEPING and the GNASING of TEETH, † when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of GOD, and you cast out.

²⁹ And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

³⁰ † And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit. 27. you—omit.

27. speaking to you, I know not.

† 21. See Note on Matt. xiii. 33.

† 22. Matt. ix. 85; Mark vi. 6.

† 27. Matt. vii. 23; xxv. 41.

Mark x. 81.

† 24. Matt. vii. 13.

† 28. Matt. vii. 31.

† 25. Luke vi. 46.

† 30. Matt. xix. 30; xx. 14;

εσχatoi, οι εσονται πρωτοι και εισι πρωτοι, οι
 last, who shall be first; and they are first, who
 εσονται εσχatoi. 31 Εν αυτη τη ημερα προσηλ-
 will be last. In this the day approached
 θον τινες Φαρισαιοι, λεγοντες αυτω· Εξελθε,
 certain of Pharisees, saying to him; Come out,
 και πορευου εντευθεν· οτι Ηρωδης θελει σε
 and go thou hence; for Herod wishes thee
 αποκτειναι. 32 Και ειπεν αυτοις· Πορευθεντες
 to kill. And he said to them; Having gone
 ειπατε τη αλωπεκι ταυτη· Ιδου, εκβαλλω δαι-
 say you to the fox this; Lo, I cast out de-
 μονια και ιασεις επιτελω σημερον και αυριον,
 mons and cures perform to-day and to-morrow,
 και τη τριτη τελειουμαι. 33 Πλην δει με
 and in the third I shall have ended. But it behoves me
 σημερον και αυριον και τη ερχομενη πορευεσθαι.
 to-day and to-morrow and in the coming to go;
 οτι ουκ ενδεχεται προφητην απολεσθαι εξω
 for not it is possible a prophet to perish out
 Ιερουσαλημ. 34 Ιερουσαλημ, Ιερουσαλημ, η
 of Jerusalem. Jerusalem, Jerusalem, the
 αποκτεινουσα τους προφητας, και λιθολουσα
 killing the prophets, and stoning
 τους απεσταλμενους προς αυτην, ποσακις ηθε-
 those having been sent to her, how often I de-
 λησα επισυναγει τα τεκνα σου, ον τροπον
 stred to gather the children of thee, what manner
 ορνις την εαυτης νοσσιαν υπο τας πτερυγας;
 a bird the of herself brood under the wings;
 και ουκ ηθελησατε. 35 Ιδου, αφιεται υμιν ο
 and not you were willing. Lo, is left to you the
 οικος υμων. Λεγω δε υμιν, οτι ου μη με ιδητε,
 house of you. I say and to you, that not not me you may see,
 εως * [αν ηξη οτε] ειπητε· Ευλογημενος ο
 till! [may come when] you may say; Having been blessed he
 ερχομενος εν ονοματι κυριου.
 coming in name of Lord.

ΚΕΦ. ιδ'. 14.

1 Και εγενετο εν τω ελθειν αυτον εις οικον
 And it happened in the to come him into a house
 των 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. 2 Και ιδου, ανθρωπος τις ην υδρωπικος
 him. And lo, a man certain was dropsical
 εμπροσθεν αυτου. 3 Και αποκριθεις ο Ιησους
 in presence of him. And answering the Jesus
 ειπε προς τους νομικους και Φαρισαιους, λεγων·
 said to the lawyers and Pharisees, saying;
 Ει εξεστι τω σαββατω θεραπειν; Οι δε
 If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

31 On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

32 And he said to them, "Go, and tell that FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished.

33 But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

34 † O Jerusalem, Jerusalem! DESTROYING THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

35 Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † 'Blessed be HE who COMES in the Name of Jehovah.'

CHAPTER XIV.

1 And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

2 And behold, there was a certain dropsical Person in his presence.

3 And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure on the SABBATH * Day, or not?"

4 But THEY were silent.

* VATICAN MANUSCRIPT.—32. Day, not? But.

35. may come, when—omit.

3. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him; for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. † 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lighfoot.

† 34. Matt. xii. 37.

† 35. Psa. cxviii. 20.

† 3. Matt. xii. 10.

ἤσυχασαν. **Και** ἐπιλαβομενος **ιασατο** αὐτον, were silent. And having taken hold he cured him, **και** ἀπέλυσε. ⁶ **Και** ἀποκριθεὶς πρὸς αὐτους and dismissed. And answering to them **εἶπε**· Τινὸς ὕμων ὄνος ἢ βους εἰς φρεαρ ἐμπε- said; Of any one of you an ass or an ox into a pit shall **σειται**, **και** οὐκ εὐθὺς ἀνασπασεὶ αὐτον ἐν τῇ fall, and not immediately will draw out him in the **ἡμερᾶ του σαββατου**; ⁶ **Και** οὐκ ἰσχυσαν ἀντα- day of the sabbath? And not they were able to **ποκριθῆναι** * [αὐτῷ] πρὸς ταῦτα. reply [to him] to these things.

⁷ **Ἐλεγε** δὲ πρὸς τοὺς κεκλημενοὺς παραβολὴν, He spoke and to those having been invited a parable, **επεχων** πῶς τὰς πρωτοκλισίας ἐξελεγοντο, observing how the first reclining places they were choosing out, **λεγων** πρὸς αὐτοὺς· ⁸ **Ὅταν** κληθῆς ὑπο saying to them; When thou mayest be invited by **τινος εἰς γαμοὺς**, μὴ κατακλιθῆς εἰς τὴν πρῶ- any one to marriage-feasts, not thou mayest recline in the first **τοκλισίαν**· μῆποτε ἐντιμότερος σου ἢ κεκλη- reclining place; lest a more honorable of thee may be having **μενος ὑπ' αὐτου**· ⁹ **και** ἐλθων ὁ σε **και** αὐτον been invited by him; and coming he thee and him **καλεσας**, ερεῖ σοι· **Δος** τούτῳ **τοπον**· **και** having invited, shall say to thee: Give thou to this a place; and **τοτε** ἀρξῆ μετ' αἰσχυνῆς τὸν ἐσχατον then thou shouldst begin with shame the farthest **τοπον** **κατεχειν**· ¹⁰ **Ἄλλ'** ὅταν κληθῆς, place to occupy; But when thou mayest be invited,

πορευθεὶς ἀναπεσαι εἰς τὸν ἐσχατον **τοπον**, ἵνα having gone recline thou in the farthest place, that **ὅταν** ἐλθῆ ὁ κεκληκῶς σε, εἶπῃ σοι· φίλε, when may come he having invited thee, may say to thee; O friend, **προσαναβῆθι** ἀνωτερον. **Τοτε** εἶπαι σοι **δοξα** go thou up to a higher place. Then will be to thee glory **ἐρωπιων** τῶν συνανακειμενων σοι. ¹¹ **Ὅτι** πᾶς in presence of those reclining with thee. For every one **ὁ ὑψων** ἑαυτον, **ταπεινωθησεται**· **και** ὁ **ταπει-** the exalting himself, shall be humbled; and the hum- **νων** ἑαυτον **ὑψωθησεται**. ¹² **Ἐλεγε** δὲ **και** τῷ bling himself shall be exalted. He said and also to the

κεκληκοτι αὐτον· **Ὅταν** ποιῆς ἀριστον ἢ (one) having invited him: When thou mayest make a dinner or **δειπνον**, μὴ φωνεῖ τοὺς φίλους σου, μῆδε τοὺς a supper, not call the friends of thee, nor the **ἀδελφους** σου, μῆδε τοὺς συγγενεῖς σου, μῆδε brethren of thee, nor the relations of thee, nor **γειτονας** πλουσίου· μῆποτε **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 HUMBLETS 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.

† 5. Exod. xxiii. 5; Deut. xxii. 4; Luke xiii. 15.

† 10. Prov. xiv. 6, 7.

† 11. Job

xvii. 29; Psal. xviii. 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 δοξην, καλει 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

εση, οτι ουκ εχουσιν ανταποδουσαι σοι.
thou wilt be, because not they have to recompense to thee:
ανταποδοθησεται γαρ σοι εν τη αναστασει των
it will be recompensed for to thee in the resurrection of the
δικαιων. 15 Ακουσας δε τις των συνανακειμενων
just. Hearing and one of those reclining

ταυτα, ειπεν αυτω· Μακαριος, ος φαγεται αρτον
these, said to him: Blessed, who shall eat bread

εν τη βασιλεια του θεου. 16 Ο δε ειπεν αυτω·
in the kingdom of the God. He and said to him:

Ανθρωπος τις εποιησε δειπνον μεγα, και εκαλεσε
A man certain made a supper great, and invited

πολλους. 17 Και απεστειλε τον δουλον αυτου
many. And he sent the slave of himself

τη ωρα του δειπνου ειπειν τοις κεκλημενοις·
in the hour of the supper & to say to those having been invited

Ερχεσθε, οτι ηδη ετοιμα εστι * [παντα.] 18 Και
Come yeon, for now ready is [all.] And

ηρξαντο απο μιας παραιτεισθαι παντες. Ο
they began from one to excuse themselves all. The

πρωτος ειπεν αυτω· Αγρον ηγορασα, και εχω
first said to him: A field I bought, and I have

αναγκην εξελθειν και ιδειν αυτον· ερωτω σε,
need to go out and to see him: I beseech thee,

εχε με παρητημενον. 19 Και ετερος ειπε· Ζευγη
have me having been excused. And another said: Yokes

βων ηγορασα πεντε, και πορευομαι δοκιμασαι
of oxen I bought five, and I go to try

αυτα· ερωτω σε, εχε με παρητημενον. 20 Και
them: I beseech thee, have me having been excused. And

ετερος ειπε· Γυναικα εγημα, και δια τουτο ου
another said. A wife I married, and because of this not

δυναμαι ελθειν. 21 Και παραγενομενος ο δουλος
I am able to come. And having come the slave

εκεινος απηγγειλε τω κυριω αυτου ταυτα. Τότε
that reported to the lord of himself these. Then

οργισθεις ο οικοδεσποτης ειπε τω δουλω αυτου·
being angry the householder said to the slave of himself:

Εξελθε ταχως εις τας πλατειας και ρυμας της
Go out quickly into the wide places and streets of the

πολεως, και τους πτωχους και αναπηρους και
city, and the poor ones and maimed ones and

χωλους και τυφλους εισαγαγε ωδε. 22 Και ειπεν
lame ones and blind ones bring in hither. And said

invite; 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-
VITED, 'Come, for it is
now ready.'

18 And they all began,
with one accord, to excuse
themselves. The FIRST
said to him, 'I have bought
a Field, and I must go out
and see it; I beseech thee
to have Me excused.'

19 And another said, 'I
have bought five Yoke of
Oxen, and I am going to
try them; I entreat thee
to have Me excused.'

20 And another said, 'I
have married a Wife, and,
therefore, I cannot come.'

21 And that SERVANT
having returned, related all
to his MASTER. Then the
HOUSEHOLDER, being an-
gry, said to his SERVANT,
'Go out quickly into the
OPEN SQUARES and Streets
of the CITY, and bring in
hither - † the POOR, and
Crippled, and * Blind, and
Lame.'

22 And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.

21. Blind and Lame.

† 15. Instead of *arton*, bread, some one hundred MSS., with some Versions and Fathers, read *ariston*, a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*.

† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See *Matt. xxii. 9*; *Prov. ix. 23*. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

† 15. *Rev. xix. 9*.

† 16. *Matt. xxii. 9*.

† 17. *Prov. ix. 25*.

ὁ δούλος· Κύριε, γέγονεν ὡς ἐπετάξας, καὶ
 the slave. O lord, 'It is done' as thou didst order, and
 ἐπιτοπος ἐστὶ. ²³ Καὶ εἶπεν ὁ κύριος πρὸς τὸν
 still room is. And said the lord to the
 δούλου· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ
 slave; Go out into the ways and hedges, and
 ἀναγκαστον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.
 urge to enter, that may be filled the house of me.
²⁴ Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων
 I say for to you, that no one of the men those
 τῶν κεκλημένων γευσεται μου τοῦ δεῖπνου.
 the having been invited shall taste of me the supper.
²⁵ Συνεπορευοντο δὲ αὐτῷ ὄχλοι πολλοὶ· καὶ
 Were going with and him crowds great; and
 στραφεὶς εἶπε πρὸς αὐτοὺς· ²⁶ Εἰ τις ἐρχεται
 turning he said to them; If any one comes
 πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ
 to me, and not hates the father of himself, and
 τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ
 the mother, and the wife, and the children, and
 τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δε καὶ τὴν
 the brothers, and the sisters, still more and even the
 ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.
 of himself life, not is able of me a disciple to be.
²⁷ Καὶ ὅστις οὐ βασταζει τὸν σταυρὸν αὐτοῦ,
 And whoever not bears the cross of himself,
 καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι
 and comes after me, not is able of me to be
 μαθητὴς. ²⁸ Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον
 a disciple. Who for of you, wishing a tower
 οἰκοδομησαί, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
 to build, not first having sat down computes the
 δαπάνην, εἰ ἐχει εἰς ἀπαρτίσμον; ²⁹ ἵνα μήποτε
 cost, if he has to finish; that lest
 ὀντος αὐτοῦ θεμελίον, καὶ μὴ ἰσχυοντος ἐκτε-
 having laid of him a foundation, and not being able to
 λησαι, πάντες οἱ θεωροῦντες ἀρξῶνται ἐμπαιζειν
 finish, all those beholding should begin to deride
 αὐτῷ, ³⁰ λέγοντες· Ὅτι οὗτος ὁ ἀνθρώπος ἤρξατο
 him, saying; That this the man began
 οἰκοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελεσαί. ³¹ ἢ
 to build, and not was able to finish. Or
 τίς βασιλεὺς πορευομένου συμβαλεῖν ἕτερον
 what king going to engage with another
 βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον
 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. xlix. 30, 31, where Leah's being *hated* 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 "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. 45; xxii. 8; Acts xiii. 46. † 26. Rev. xii. 11. † 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; Rom. ix. 13. † 28. Rev. xii. 11.

βουλευεται, εἰ δυνατος εστιν εν' δεκα χιλιασιν
 consult, if able he is with ten thousand
 απαντησαι τῷ μετα εικοσι χιλιαδων ερχομενῳ
 to meet the (one) with twenty thousand coming
 εν' αυτον; 32 Εἰ δε μηγε, ετι αυτου πορρω
 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. 33 Ουτως ουν πας εξ υμων, ος ουκ
 peace. So then all of you, who not
 αποτασεται 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, μαρανθη, εν τινι αρτυθησεται;
 if but the salt should be tasteless, by what shall it be salted?
 35 Ουτε εις γην, ουτε εις κοπριαν ευθετον εστιν.
 Neither for land, nor for manure fit it is;
 εξω βαλλουσιν αυτο. Ο εχων ωτα ακουειν,
 out they cast it. He having ears to hear,
 ακουετω.
 let him hear.

ΚΕΦ. ΙΕ'. 15.

1 Ησαν δε 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,
 λεγοντες. Οτι ουτος αμαρτωλους προσδεχεται,
 saying: That this sinners receives,
 και συνεσθιει αυτοις. 3 Εειπε 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 εννηνηκοντα εννεα
 one of them, not leaves behind the sixty-nine
 εν τη ερημῳ, 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
 αυτοις: Συγχαρητε μοι, οτι ευρον το προβατον
 to them: Rejoice with me, for I found the sheep
 μου το απολωλος. 7 Λεγω υμιν, οτι ουτω χαρα
 of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty 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 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 SHOUL- DERS, 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

* 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 of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had PERFECTLY LOST its savor: the inner part, which was connected to the rock, retained its savor; as I found by proof."

† 24. Matt. v. 13; Mark ix. 50. † 1. Matt. ix. 10. † 2. Acts xi. 3; Gal ii. 12.

† 4. Matt. xviii. 13. † 6. 1 Pet. ii. 10, 25.

εσται εν τω ουρανω επι ενι αμαρτωλω μετανο-
 will be in the heaven over one sinner reform-
 ουντι, η επι εννηνηκονταεννεα δικαιοις, διτινες
 ing, than over ninety-nine just ones, who
 ου χρειαυ εχουσι μετανοιας. 8 Η τις γυνη,
 no need have of reformation. Or what woman,
 δραχμας εχουσα δεκα, εαν απολεση δραχμην
 drachmas having ten, if she may lose drachma
 μια, ουχι απτει λυχνον, και σαροι την οικιαν,
 one, not lights a lamp, and sweeps the house,
 και ζητει επιμελωσ, εως οτου ευρη; 9 Και
 and seeks carefully, till she finds? And
 εβρουσα συγκαλειται τας φιλας και τας γειτο-
 having found she calls together the friends and the neigh-
 ρας, λεγουσα· Συγχαρητε μοι, οτι ευρον την
 bors, saying; Rejoice with me, for I found the
 δραχμην, ην απωλεσα. 10 Ουτω, λεγω υμιν,
 drachma, which I lost. Thus, I say to you,
 χαρα γινεται ενωπιον των αγγελων του θεου
 joy is produced in presence of the messengers of the God
 επι ενι αμαρτωλω μετανοουντι.
 over one sinner reforming.

11 Ειπε δε· Ανθρωπος τις ειχε δυο υιους.
 He said and; A man certain had two sons.
 12 Και ειπεν ο νεωτερος αυτων τω πατρι· Πατερ,
 And said the younger of them to the father: O father,
 δος μοι το επιβαλλον μερος της ουσιας. Και
 give to me the falling to part of the property. And
 διειλεν αυτοις τον βιον. 13 Και μετ' ου πολλας
 he divided to them the living. And after not many
 ημερας συναγαγων 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
 διεσκαρπισε την ουσιαν αυτου, ζων ασωτως.
 wasted the property of himself, living dissolutely.
 14 Δαπανησαντος δε αυτου παντα, εγενετο λιμος
 Having expended and of him all, came a famine
 ισχυρος κατα την χωραν εκεινην· και αυτος
 mighty throughout the country that: and he
 ηρξατο υπτερεισθαι. 15 Και πορευθεισ εκολληθη
 began to be in want. And having gone he united
 ενι των πολιτων της χωρας εκεινης· και επεμ-
 with one of the citizens of the country that; and he
 ψεν αυτον εις τους αγρους αυτου βοσκειν χοιρους.
 sent him into the fields of himself to feed swine.
 16 Και επεθυμει γεμισαι την κοιλιαν αυτου απο
 And he longed to fill the belly of himself from
 των κερατιων, ων ησθιον οι χοιροι· και ουδεις
 the pods, which were eating the swine; and no one
 εδιδου αυτω. 17 Εις εαυτον δε ελθων, ειπε-
 gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, † than for Ninety-nine Righteous persons who need no Reformation.

8 Or, what Woman, having ten † Drachmas, if she loses one of them, does not light a Lamp, and sweep the HOUSE, and search carefully, till she finds it?

9 And having found it, she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

10 Thus, I say to you, there is Joy in the Presence of the ANGELS of GOD over One reforming Sinner."

11 And he said, "A certain Man had Two Sons.

12 And the YOUNGEST of them said to his FATHER, 'Father, give me the PORTION of the ESTATE FALLING to me. And * HE divided † his LIVING between them.

13 And not Many Days after, the YOUNGEST SON having gathered all together, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

14 And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

15 Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

16 And he longed * to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

17 And coming to him-

* VATICAN MANUSCRIPT—12. HE divided.

16. to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d.

‡ 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Pearce.

‡ 7. Luke v. 22.

‡ 12. Mark xii. 44.

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
αυτω· Πατερ, ημαρτον εις τον ουρανον και
 to him; O father, I sinned against the heaven and
ενωπιον σου· ¹⁹ **ουκετι εμι 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 he went to the father of himself. **While**
ηε αυτου μακραν απεχοντος, ειδεν αυτον ο πα-
 but of him at a distance being, saw him the fa-
τερ αυτου, και εσπλαγχνισθη· και δραμων
 ther of him, and was moved with pity; and running
επεσε εν 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 εμι αξιος κληθηναι υιος σου. ²² **Ειπε δε ο**
 no longer I am fit to be called a son of thee. **Said but the**
πατερ 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 fatted 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] εζησεν· και απολωλως ην, και ευρεθη.
 and [again] is alive: and having been lost he was, and is found.
Και ηρξαντο ευφραινεσθαι. 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, εκυν-**
 And having called to one of the servants, he in-
θαυετο τι ειη ταυτα; ²⁷ **Ο δε ειπεν 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 fatted, 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.

† 23. 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. ¹⁹ Ο ουν πατηρ αυτου εξελθων παρεκαλει αυτον. ²⁰ Ο δε αποκριθεισ ειπε τω πατρι: Ιδου, τοσαυτα ετη δουλευω σοι, και ουδεποτε εντολην σου παρηλθον και εμοι ουδεποτε εδωκας εριφον, ινα μετα των φιλων μου ευφρανθω. ²¹ Οτε δε ο υιος σου οδτος, ο καταφαγων σου τον βιον μετα πορνων, ηλθεν, εβουδωκε αυτω τον μωσχον τον σιτευτον. ²² Ο δε ειπεν αυτω: Τεκνον, συ παντοτε μετ' εμου ει, και παντα τα εμα σα εστιν. ²³ Ευφρανθησαι δε και χαρησαι εδει, οτι ο αδελφος σου οδτος νεκρος ην, και * [αν]εζησεν και απολωλος ην, και εβρεθη.

ΚΕΦ. 15. 16.

¹ Ελεγε δε και προς τους μαθητας αυτου Ανθρωπος τις ην πλουσιος, ος ειχεν οικονομον και ουτος διεβληθη αυτω ως διασκορπιζων τα υπαρχοντα αυτου. ² Και φωνησας αυτον, ειπεν αυτω: Τι τουτο ακουω περι σου; αποδος τον λογον της οικονομιας σου ου γαρ δυναση επι οικονομειν. ³ Ειπε δε εν εαυτω ο οικονομος: Τι ποιησω, οτι ο κυριος μου αφαιρειται την οικονομιαν απ' εμου; Σκαπτει ουκ ισχυω, εσκαπτει αισχυνομαι. ⁴ Εγνων τι ποιησω, ινα, όταν μετασταθω της οικονομιας, δεξωνται με εις τους οικους αυτων. ⁵ Και προδκαλεσαμενος ενα εκαστον των χρεωφειλετων του κυριου εαυτου, ελεγε τω πρωτω: Ποσον οφειλεις τω

and refused to enter. *And his FATHER going out, entreated him.

¹⁹ And HE answering, said to his FATHER, 'Behold, so many years have I served for thee, and never disobeyed thy command; and yet thou never gavest Me a Kid, that I might be joyful with my FRIENDS;

²⁰ but when THIS SON of thine came, who has CONSUMED Thy LIVING with PROSTITUTES, thou hast killed for him the *FATTED Calf.'

²¹ And HE said to him, 'Child, thou art always with me, and ALL that is MINE is thine.

²² It was proper to be joyful and be glad; For THIS BROTHER of thine was dead, but is restored to life; he was even lost, but is found.'

CHAPTER XVI.

¹ And he said also to *the Disciples, "There was a certain rich Man, who had a Steward; and he was accused to him of wasting his POSSESSIONS."

² And having called him, he said to him, 'What is this that I hear of thee? render an ACCOUNT of thy STEWARDSHIP; for thou canst be a Steward no longer.'

³ And the STEWARD said within himself, 'What shall I do? For my MASTER takes the STEWARDSHIP away from me; I have not strength to dig; * and I am ashamed to beg.

⁴ I know what I will do, that when I am deprived of the STEWARDSHIP, they may receive me into their OWN HOUSES.'

⁵ And calling each one of his MASTER'S DEBTORS, he said to the FIRST, 'How much dost thou owe my MASTER?'

* VATICAN MANUSCRIPT.—23. And his FATHER. 26. FATTED Calf. 27. again
 —εμω. —1. the Disciples. 3. and [am].

κυριου μου; ⁶ Ο δε ειπεν· Ἐκατον βατους ελαιου.
 lord of me? He and said; A hundred baths of oil.

Και ειπεν αυτω· Δεξαι σου το γραμμα, και
 And he said to him; Receive of thee the bill, and

καθιστας ταχως γραφον πεντηκοντα, ⁷ Επειτα
 sitting down quickly write thou fifty. Then

ετερω ειπε· Συ δε ποσον οφειλεις; Ο δε ειπεν·
 to another he said; Thou and how much owest thou? He and said;

Ἐκατον κορους σιτου. * [Και] λεγει αυτω·
 A hundred cors of wheat. [And] he says to him;

Δεξαι σου το γραμμα, και γραφον ογδοηκοντα.
 Receive of thee the bill, and write eighty.

⁸ Και επηρεσεν ο κυριος τον οικονομον της
 And praised the lord the steward the

αδικιας, οτι φρονιμως εποιησεν· οτι οι υιοι του
 unjust, because prudently he had done: for the sons of the

αιωνος τουτου φρονιμωτεροι υπερ τους υιους του
 age this more prudent above the sons of the

φωτος εις την γενεαν την εαυτων εισι. ⁹ Καγω
 light for the generation that of themselves are. And I

υμιν λεγω· Ποιησατε εαυτοις φιλους εκ του
 to you say; Make you to yourselves friends out of the

μαμωνα της αδικιας· ινα, οταν εκλιπητε, δεξω-
 mammon of the unjust: that, when you may fall, they may

ται υμας εις τας αιωνιους σκηνας. ¹⁰ Ο πιστος
 receive you into the age-lasting tabernacles. He faithful

εν ελαχιστω και εν πολλω πιστος εστι· και ο
 in least also in much faithful is: and he

εν ελαχιστω αδικος, και εν πολλω αδικος εστιν.
 in least unjust, also in much unjust is.

¹¹ Ει ουν εν τω αδικω μαμωνα πιστοι ουκ
 If therefore in the unrighteous mammon faithful not

εγενεσθε, το αληθινον τις υμιν πιστευσει; ¹² και
 you have been, the true who to you will trust? and

ει εν τω αλλοτριω πιστοι ουκ εγενεσθε, πο
 if in the another faithful not you have been, the

υμετερον τις υμιν δωσει;
 yours who to you will give?

¹³ Ουδεις οικητης δυναται δυσι κυριοις δουλευ-
 No one domestic is able two lords to serve:

ειν· η γαρ τον ενα μισησει, και τον ετερον
 either for the one he will hate, and the other

αγαπησει· η ενος ανθεξεται, και του ετερου
 he will love: or one he will cling to, and the other

καταφρονησει. Ου δυναθε θεω δουλευειν και
 he will slight. Not you are able God to serve and

* VATICAN MANUSCRIPT—6. HE SAID. 6. THY LETTERS, AND. 7. AND—OMI.
 7. THY LETTERS, AND. 9. IT FAILS. 11. OUR OWN.

† 6. The *batá* was the largest measure of capacity among the Hebrews, except the *homos* of which it was the tenth part. See Ezek. xiv. 11, 14. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.—Clarke. Josephus states that it contained seventy-two 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.

1. & John xii. 36; Eph. x. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 19; xix. 21; Tim. vi. 17—19. † 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.

μαμωνα. ¹⁴ Ηκουον δε ταυτα παντα και οι
mammonai. Heard and these all also the
Φαρισαιοι, φιλαργυρι υπαρχοντες και εξεμυκ-
Pharisees, money-lovers being; and they
τηριζον αυτον. ¹⁵ Και ειπεν αυτοις: "Υμεις
mocked him. And he said to them; You
εστε οι δικαιουντες 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;
δτι το εν ανθρωποις υψηλον, βδελυγμα ενωπιον
for that by men highly prized, an abomination in presence
του θεου.
of the God.

¹⁵ Ο νομος και οι προφηται εως Ιωαννου απο
The law and the prophets till John: from
τοτε η βασιλεια του θεου ευαγγελιζεται, και
then the kingdom of the God is preached, and
πας εις αυτην βιαζεται. ¹⁷ Ευκοπωτερον δε
every one into her presses. Easier but
εστι τον ουρανον και την γην παρελθειν, η του
it is the heaven and the earth to pass away, than of the
νομου μιαν κεραϊαν πεσειν. ¹⁸ Πας ο απολυων
law one fine point to fail. Every one who dismissing
την γυναικα αυτου, και γαμων ετεραν, μοι-
the wife of himself, and marrying another, commits
χευει· και πας ο απολελυμενην απο ανδρος
adultery: and every one who her being divorced from an husband
γαμων, μοιχευει.
marrying, commits adultery.

¹⁵ Ανθρωπος δε τις ην πλουσιος, και ενεδι-
A man now certain was rich, and was
δυσκετο πορφυραν και βυσσον, ευφραινομενος
clothed purple and fine linen, feasting
καθ' ημεραν λαμπρως. ²⁰ Πτωχος δε τις * [ην]
every day sumptuously. A poor and certain [was]
ονοματι Λαζαρος, * [ος] εββαητο προς τον
named Lazarus, [who] was laid at the
πυλωνα αυτου ηλωμενος, ²¹ 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.

²² Εγεγετο δε αποθανειν τον πτωχον, και απε-
It happened and to die the poor, and to
μεχθηναι αυτον υπο των αγγελων εις τον κολ-
be borne away him by the messengers into the bo-

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 † GOD; but GOD knows your HEARTS; For THAT which is HIGHLY PRIZED among Men is an Abomination before † GOD.

¹⁶ † The LAW and the PROPHEETS 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.
20. who—omit.

18. HE who MARRIES.

20. was—omit.

21. THINGS which FELL.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings out the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—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.
vii. 29.

† 17. Matt. v. 18.

† 15. Luke x. 23.

† 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10; 11.

† 16. Matt. iv. 17; xi. 12, 13; Luke

των Αβρααμ. Απεθανε δε και ο πλουσιος, και
 εταφη. ²³ Και εν τω 'αδη εκραras τους οφθαλ-
 μους αυτου, υπαρχων εν βασανοις, ορα τον
 Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολ-
 ποις αυτου. ²⁴ Και αυτος φωνησας ειπε· Πατερ
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα
 βαψη το ακρον του δακτυλου αυτου υδατος,
 και καταψηξη την γλωσσαν μου· οτι οδυνωμαι
 εν τη φλογι ταυτη. ²⁵ Ειπε δε Αβρααμ· Τεκνον,
 μνησθητι, οτι απελαβες τα αγαθα σου εν τη
 ζωη σου, και Λαζαρος ομοιωσ τα κακα· νυν
 δε οδε παρακαλεται, συ δε οδυνασαι. ²⁶ Και
 επι κασι τουτοις, μεταξυ ημων και υμων χασμα
 μεγα εστηρικται, οπως οι θελοντες διαβηναι
 ενθεν προς υμας, μη δυνατωσι, μηδε οι εκειθεν
 προς ημας διαπερωσιν. ²⁷ Ειπε δε· Ερωτω σου
 σε, πατερ, ινα πεμψης αυτον εις τον οικον του
 πατρος μου· ²⁸ εχω γαρ πεντε αδελφους· οπως
 διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθωσιν
 εις τον τοπον τουτον της βασανου. ²⁹ Λεγει
 * [αυτω] Αβρααμ· Εχουσι Μωσσεα και τους
 προφητας· ακουσατωσαν αυτων. ³⁰ Ο δε ειπεν·
 Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων
 πορευθη προς αυτους, μετανοησουσιν. ³¹ Ειπε δε

† BOSOM. And the RICH man also died, and was buried;
²³ and in HADES, being in Torments, he lifted up his EYES, and sees * Abraham at a distance, and Lazarus in † the FOLDS of his mantle.
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 receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now * here he is comforted, and thou art tormented.'
²⁶ And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can * those cross over thence to us.'
²⁷ Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;
²⁸ For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'
²⁹ * But Abraham says, † 'They have Moses and the PROPHETS; let them hear them.'
³⁰ And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'
³¹ And he said to him,

* VATICAN MANUSCRIPT—²⁹. Abraham. ²⁵. here he is comforted, and. ³⁰. those.
²³. But Abraham. ²². to him—omit.

† ²². The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation. to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself.—Luther. † ²³. Tois 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 xv. 21; xvii. 11.

μου· **Εἰ Μωσῆος καὶ τῶν προφητῶν οὐκ ἀκού-**
to him: If Moses and the prophets not they
ουσιν, οὐδὲ εἰάν τις ἐκ νεκρῶν ἀναστῆ, ψείσ-
hear. neither if one out of dead ones should rise, will
θῆσονται.
they be convinced.

ΚΕΦ. ιζ'. 17.

Ἔειπε δὲ πρὸς τοὺς μαθητὰς· Ἀνευδεκτόν
He said and to the disciples: Impossible
ἐστὶ τοῦ μὴ ελθεῖν τα σκάνδαλα· οὐαὶ δέ, δι'
it is of the not to come the snares; woe but, through
οὐ ἔρχεται. Ἐπιτελεῖ αὐτῷ, εἰ μύλος οὐκίος
whom they come. It is profitable for him, if a millstone upper
περικεῖται περὶ τοῦ τραχήλου αὐτοῦ, καὶ ἐρρίπ-
was hung about the neck of him, and has been
ταί εἰς τὴν θάλασσαν, ἢ ἵνα σκάνδαλισθῆ ἓνα
thrown into the sea, than that he should ensnare one
τῶν μικρῶν τούτων. Προσεχετε ἑαυτοῖς. Ἐάν
of the little ones these. Take heed to yourselves. If
δὲ ἁμαρτῆ * [εἰς σε] ὁ ἀδελφὸς σου, ἐπιτιμήσῃ
and should sin [against thee] the brother of thee, rebuke
αὐτῷ· καὶ εἰάν μετανοήσῃ, ἀφεῖς αὐτῷ. Καὶ
him; and if he should reform, forgive him. And
εἰάν ἑπτάκις τῆς ἡμέρας ἁμαρτῆ εἰς σε, καὶ
if seven times of the day he should sin against thee, and
ἑπτάκις * [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·
seven times [of the day] he should turn, saying;
Μετανῶ· ἀφήσεις αὐτῷ.
I reform; thou shalt forgive him.

Καὶ εἶπον οἱ ἀποστόλοι τῷ κυρίῳ· Προσθε
And said the apostles to the lord; Do thou add
ἡμῖν πίστιν. Ἐἶπε δὲ ὁ κύριος· Εἰ εἶχετε
to us faith. Said and the lord: If you had
πίστιν ὡς κόκκον σιναπεως, ελεγετε ἀν τῆ
faith as a grain of mustard, you might say to the
συκαμίνῳ ταυτῇ· Ἐκρίζωθητι, καὶ φυτευθητι ἐν
sycomine-tree this; Be thou uprooted, and be thou planted in
τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἀν ὑμῖν. Τίς δὲ
the sea; and it would obey you. Which but
ἐξ ὑμῶν δούλου ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,
of you a slave having ploughing or feeding cattle,
ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ερεῖ· Εὐθεὸς
who having come out of the field will say; Immediately
παρελθὼν ἀνακείσαι; Ἄλλ' οὐχὶ ερεῖ αὐτῷ
going do thou recline? But not will say to him
Ἐτοιμάσον τι δεῖπνῶσω, καὶ περιζώσαμενος
Make ready what I may sup, and having girded
διακονεῖ μοι, ἕως φαγῶ καὶ πῖω· καὶ μετὰ ταῦτα
do thou serve me, till I may eat and drink: and after these
φαγεῖσαι καὶ πιεῖσαι σὺ; Ἡ χάρις ἔχει τῷ δούλῳ
shalt eat and drink thou? Not favor has the slave
ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; * [Ὅ
that, because he did the things having been commanded? [No
δοκῶ.] **Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα**
I think.] So also you, when you shall have done all

'If they hear not Moses and the PROPHETS, † 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 insnare one of these LITTLE ONES.

3 Take heed to yourselves; † If thy BROTHER sins, † rebuke him; and if he reforms, forgive him.

4 And if seven times in a DAY he sins against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him."

5 And the APOSTLES said to the LORD, "Increase our Faith."

6 † And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this 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. 3. against thee—omit. 4. of the day—omit. not—omit.

1. should come; nevertheless Woe. the SERVANT. 9. him. I think

† 31. John xii. 10, 11. † 1. Matt. xviii. 6, 7; Mark ix. 42; 1 Cor. xi. 10. † 3. Matt. xviii. 15, 21. † 3. Lev. xix. 17; Prov. xvii. 10; James v. 12. † 6. Matt. xvii. 20; xli. 31; Mark ix. 23; xl. 23.

ἦτα διαταχθέντα ὑμῖν, λέγετε· Ὅτι δούλοι
 the things having been commanded you, say you: That slaves
 ἀχρεῖοι ἐσμεν· ὅτι ὁ ὠφειλομεν ποιῆσαι,
 unprofitable we are: because what we were bound to do,
 πεποιθήκαμεν.
 we have done.

11 Καὶ ἐγένετο ἐν τῷ πορευεσθαι αὐτὸν εἰς
 And it happened in the to go him to
 Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου
 Jerusalem, and he passed through midst
 Σαμαρείας καὶ Γαλιλαίας.

12 Καὶ εἰσερχομένον
 And entering
 αὐτοῦ εἰς τινὰ κώμην, ἀπήνησαν αὐτῷ δέκα
 of him into a certain village, met him ten

λεπροὺς ἀνδρῶν, οἱ ἐστῆσαν πορρωθεν. 13 Καὶ
 leprous men, who stood far off. 13 And
 αὐτοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα
 they lifted up a voice, saying: Jesus master,

ἐλεῆσον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·
 pity us. 14 And seeing he said to them·
 Πορευθέντες ἐκδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι.

Going show you yourselves to the priests.

Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθη-
 And it happened in the to go them, they were cleansed,
 σάν.

15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῆν, ὑπέστ-
 One and of them, seeing that he was cured, turned
 ρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·
 back, with a voice loud glorifying the God:

16 καὶ ἐπέσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
 and fell on face at the feet
 αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-
 of him, giving thanks to him: and he was a Sama-
 ρεῖτης.

17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ
 Answering and the Jesus said: Not
 οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννεα πού; 18 Οὐχ
 the ten were cleansed? the but, nine where? Not

εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ,
 were found having returned to give glory to the God,
 εἰ μὴ ὁ ἀλλογενὴς οὗτος: 13 Καὶ εἶπεν αὐτῷ·
 except the foreigner this? And he said to him:

Ἀνάστα πορευεῖν· * [ἡ πίστις σου σέσωκε σε.]
 Arising go thou: [the faith of thee has saved thee.]

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν φαρισαίων, πότε
 Having been asked and by the Pharisees, when
 ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,
 comes the kingdom of the God, he answered them,

καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ
 and said: Not comes the kingdom of the God
 μετὰ παρατηρήσεως: 21 οὐδὲ ἐρουσίν· Ἴδου ὡδε,
 with careful watching: nor will they say: Lo here,

ἢ, * [ἰδοὺ] ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ
 or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood †at a distance;

13 and 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.—10. thy FAITH has saved thee—omit. 21. lo—omit.

† 21. In this verse it has been found necessary to depart from the usual signification of the *basileia* *tes* *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 *Joash* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1—11."

‡ 13. Lev. xiii. 46. † 14. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

εντος υμων εστιν. ²² Ειπε δε προς τους μαθη-
 in the midst of you is. He said and to the disci-
 πulas: 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. ²³ Και ερουσιν υμιν: Ιδου οδε, η,
 not you will see. And they will say to you; Lo here, or,
 ιδου εκει: μη απελοθητε, μηδε διωξητε. ²⁴ Ωσπερ
 is there; not you may go away, nor may you follow. Even as
 γαρ η αστραπη, η αστραπτουσα εκ της υπ'
 for the lightning, that flashing out of the under
 ουρανον, εις την υπ' ουρανον λαμπει: οτως
 heaven, to the under heaven shines; so
 εσται ο υιος του ανθρωπου* [εν τη ημερα αυτου.]
 will be the son of the man [in the day of him.]

²⁵ Πρωτον δε δει αυτον πολλα παθειν, και
 First but it behoves him many things to suffer, and
 αποδοκιμασθηναι απο της γενεας ταυτης. ²⁶ Και
 to be rejected from the generation this. And
 καθως εγενετο εν ταις ημεραις Νωε, οτως εσται
 as it happened in the days of Noe, so it will be
 και εν ταις ημεραις του υιου του ανθρωπου.
 also in the days of the son of the man.

²⁷ Ησθιον, επινον, εγαμου, εξεγαμιζοντο, αχρι
 They ate, they drank, they married, they were given in marriage, till
 ης ημερας εσηλωθε Νωε εις την κιβωτον* και
 of which day entered Noe into the ark; and
 ηλθεν ο κατακλυσμος, και απωλεσεν παντας.
 came the flood, and destroyed all.

²⁸ Ομοιως και ος εγενετο εν ταις ημεραις Λωτ.
 In like manner also as it happened in the days of Lot,
 ησθιον, επινον ηγοραζον, επωλουν, εφυτευον,
 they ate, they drank, they bought, they sold, they planted,
 φκοδομου. ²⁹ η δε ημερα εξηλωθε Λωτ απο
 they built: in the but day went out Lot from
 Σοδομων, εβραξε πυρ και θειον απ' ουρανον, και
 Sodom, it rained fire and brimstone from heaven, and
 απωλεσεν παντας* ³⁰ κατα ταυτα εσται η
 destroyed all: according to these it will be in the
 ημερα ο υιος του ανθρωπου αποκαλυπτεται. ³¹ Εν
 day the son of the man is revealed. In

εκεινη τη ημερα, ος εσται επι του δαματος, 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, ομοιωε μη επιστρε-
 them; and he in the field, in like manner not let him
 ψατω εις τα οπισω. ³² Μνημονευετε της γυναι-
 tura for the thing behind. Remember you of the wife
 κος Λωτ. ³³ Ος εαν ζητηση την ψυχην αυτου
 of Lot. Whoever may seek the life of himself

²² And he said to the
 DISCIPLES, † Days will
 come, when you will desire
 to see one of the DAYS of
 the SON of MAN, and you
 will not see it.

²³ † And they will say
 to you, * 'Behold, there!'
 or 'Behold, here!' follow
 not.

²⁴ † For as THAT LIGHT-
 NING FLASHING out of
 ONE part under Heaven,
 shines to the OTHER part
 under Heaven; so will the
 SON of MAN be.

²⁵ † But first he must
 suffer Much, and be re-
 jected by this GENERA-
 TION.

²⁶ † And as it was in
 the DAYS of Noah, so will
 it be also in the DAYS of
 the SON of MAN.

²⁷ They were eating,
 they were drinking, they
 were marrying, they were
 given in marriage, till the
 DAY that Noah entered the
 ARK, and the DELUGE
 came, and destroyed them
 all.

²⁸ In like manner also
 as it was in the DAYS of
 Lot; they were eating, they
 were drinking, they were
 buying, they were selling,
 they were planting, they
 were building;

²⁹ but † on the DAY that
 Lot went out from Sodom,
 it rained Fire and Sulphur
 from Heaven, and des-
 troyed them all.

³⁰ Thus will it be in the
 Day when the SON of MAN
 is revealed.

³¹ On That DAY, † let
 not him who shall be on
 the ROOF, and his FURNI-
 TURE in the HOUSE, de-
 scend to take it away; and
 in like manner, let not him
 who shall be in the * Field
 turn back.

³² † Remember Lot's
 WIFE.

³³ † Whoever may seek
 to * save his LIFE, will

* VATICAN MANUSCRIPT.—13. there! or behold here! follow not. For. 24. in his
 DAY—GEN. 31. Field. 32. insure his life. † 24. Matt.
 † 23. Matt. ix. 15. † 25. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8. † 24. Matt.
 xxiv. 27. † 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. † 20. Gen. vii. Matt.
 xxiv. 37. † 20. Gen. xix. 10, 24. † 31. Matt. xxiv. 17; Mark xiii. 15. † 32. Gen.
 xix. 24. † 31. Matt. x. 30; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25.

σωσαι, απολεσει αυτην· και ος εαν απολεσω
to save, will lose her; and whoever may lose
αυτην, σωγονησει αυτην. ³¹ Λεγω υμιν· Ταυτη
her, will preserve her. I say to you: In this
τη νυκτι εσονται δυο επικλινης μιας· εις παρα-
the night will be two on bed one; one will
ληφθησεται, και ο ετερος αφεθησεται. ³⁵ Δυο
be taken, and the other will be left. Two
εσονται αλθουσαι επι το αυτο· η μια παραληφ-
will be grinding on the same; the one will be
θησεται, και η ετερα αφεθησεται. ³⁵ Και αποκ-
taken, and the other will be left. And an-
ριθεντες λεγουσιν αυτω· Που, κυριε· Ο δε
swearing they said to him; Where, O lord? He an-
ειπεν αυτοις· Οπου το σωμα, εκει συναχθησων-
said to them; Where the body, there will be gathered
ται οι αετοι.
the eagles.

ΚΕΦ. ιη'. 18.

¹ Ελεγε δε και παραβολην αυτοις, προς το
he spoke and also a parable to them, in order that
δειν παντοτε προσευχεσθαι, και μη εκκακειν,
ought always to pray, and not to be weary,
² λεγων· Κριτης τις ην εν τινι πολει, τον θεον
saying: A judge certain was in a certain city, the God
μη φοβουμενος, και ανθρωπον η εντροπομενος.
not fearing, and man not regarding.
³ Χηρα δε ην εν τη πολει εκεινη· και ηρχετο
A widow and was in the city that; and she went
προς αυτον, λεγουσα· Εκδικησον με απο του
to him, saying: Do justice me from the
αντιδικου μου. ⁴ Και ουκ ηβελησεν επι χρονον.
opponent of me. And not he would for a time.
Μετα δε ταυτα ειπεν εν εαυτω· Ει και του θεου
Afterwards but these he said in himself; If even the God
ου φοβουμαι, και ανθρωπον ουκ εντροπομαι·
not I fear, and man not I regard:
⁵ διαγε το παρεχειν μοι κοπον την χηραν ταυτην,
through the to render to me trouble the widow this,
εκδικησον αυτην· ινα μη εις τελος ερχομενη
I will do justice her; that not to end coming
ιτωκιαση με. ⁶ Ειπε δε ο κυριος· Ακουσατε,
she should pester me. Said and the lord: Hear ye,
τι ο κριτης της αδικιας λεγει. ⁷ Ο δε θεος
that the judge the unjust says. The and God
ου μη ποιησει την εκδικησιν των εκλεκτων
not not will do the justice for the chosen ones
αυτου των βοωντων προς αυτον ημερας και
of himself those crying to him day and
νυκτος, και μακροθυμων επ' αυτοις· ⁸ Λεγω
night, and bearing long towards them? I say
υμιν, οτι ποιησει την εκδικησιν αυτων εν ταχει.
to you, that he will do the justice for them in a instant.
Πλην ο υιος του ανθρωπου ελθων αρα εδρησει
But the son of the man coming indeed will he find
την πιστιν επι της γης;
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

³⁴ † I tell you, in That NIGHT there will be two on * a Bed; One will be taken, and the OTHER left.

³⁵ Two will be grinding together; the ONE will be taken, and the OTHER left."

³⁵ And answering, they said to him, † "Where, Lord?" And HE said to them, "Where the BODY is, there * also the EAGLES will be assembled."

CHAPTER XVIII.

¹ And he also spoke a Parable to them, to show that they OUGHT † to pray continually, and not be weary;

² saying, "There was a certain Judge in a certain City, who feared not GOD, nor respected Man.

³ And there was a Widow in that City; and she went to him, saying, 'Obtain justice for me from my OPPONENT.'

⁴ And he would not for a time; but afterwards he said within himself 'Though I fear not GOD nor regard Man;

⁵ † yet, because this WIDOW importunes me, I will do her justice, lest at last her coming should weary me!"

⁶ And the LORD said, "Hear what the UNJUST JUDGE says;

⁷ and † will not GOD do justice for THOSE CHOSEN ONES of his, who are CRYING to him Day and Night, and he is compassionate towards them?"

⁸ I tell you, † That HE will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

* VATICAN MANUSCRIPT.—34. a Bed. 37. also will.

† 34. Matt. xxiv. 40, 41; 1 Thes. iv. 17. † 36. Matt. xxiv. 28. † 1. Luke xi. 8.
Rom. xii. 12; Eph. vi. 18. † 5. Luke xi. 8. † 7. Rev. vi. 10. † 8. Heb. x.
Ez. 2. Eze. iii. 8, 9.

9 Εἶπε δε και προς τινας τους πεποιθотας εφ'
 He spoke and also to some those trusting in
 εαυτοις οτι εἰσι δικαιοι, και εξουθενουτας τους
 themselves that they are just ones, and despising the
 λοιτους, την παραβολην ταυτην. 10 Ανθρωποι
 others, the parable this: Men
 δυο ανεβησαν εις το ιερον προσευξασθαι· ο εις
 two went up into the temple to pray: the one
 Φαρισαιος, και ο ετερος τελωνης. 11 Ο Φαρι-
 a Pharisee, and the other a tax-gatherer. The Phari-
 σαιος, σταθεις προς εαυτον, ταυτα προσηυχετο·
 see, standing by himself, these he prayed:
 'Ο θεος, ευχαριστω σοι, οτι ουκ ειμι ωσπερ οι
 The God, I give thanks to thee, that not I am like the
 λοιποι των ανθρωπων, αρταγες, αδικοι, ροιχοι,
 others of the men, plunderers, unjust ones, adulterers,
 η και ως οστος ο τελωνης. 12 Νηστευω δις του
 or even like this the tax-gatherer. I fast twice of the
 σαββατου, αποδεκατω παντα δσα κτωμαι. 13 Και
 week, I tithe all what I acquire. And
 ο τελωνης μακροθεν εστως ουκ ηδεδεν
 the tax-gatherer at a distance having been standing not would
 ουδε τους οφθαλμους εις τον ουρανον εκραται·
 not even the eyes to the heaven lift up:
 αλλ' ετυπτεν * [εις] το στήθος αυτου, λεγων·
 but he smote [on] the breast of himself, saying:
 'Ο θεος, ιλασθητι μοι τω αμαρτωλω. 14 Λεγω
 The God, be propitious to me the sinner. I say
 υμιν, κατεβη ουτος δεδικαιωμενος εις τον οικον
 to you, went down this having been justified to the house
 αυτου, η γαρ εκεινος· οτι πας ο υψων εαυτον,
 of himself, or for that: forevery one the exalting himself,
 ταπεινωθησεται· ο δε ταπεινων εαυτον, υψωθη-
 will be humbled: he but humbling himself, will be
 σεται.
 exalted.
 15 Προσεφερον δε αυτω και τα βρεφη, ινα
 They brought and to him also the infants, that
 αυτων αψηται· ιδοντες δε οι μαθηται επετιμη-
 them he might touch; seeing and the disciples rebuked
 σαν αυτοις. 16 Ο δε Ιησους προσκαλεσαμενος
 them. The but Jesus calling to
 αυτα, ειπεν· Αφετε τα παιδια ερχεσθαι προς με,
 them, he said; Allow the little children to come to me,
 και μη κωλυετε αυτα· των γαρ τοιουτων εστι
 and not forbid them; for the because such like is
 η βασιλεια του θεου. 17 Αμην λεγω υμιν, ος
 the kingdom of the God. Indeed I say to you, who
 εαν μη δεξηται την βασιλειαν του θεου εδ
 over not may receive the kingdom of the God as
 παιδιον, ου μη εισελθῃ εις αυτην.
 a little child, not not may enter into her.

9 And he spoke this PARABLE also to some, who TRUSTED in themselves That they were righteous, and despised OTHERS.
 10 "Two Men went up into the TEMPLE to pray; the ONE a Pharisee, and the OTHER a Tribute-taker.
 11 The PHARISEE standing by himself, prayed thus; 'O GOD, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like THIS TRIBUTE-TAKER.
 12 I fast twice in the WEEK, I tithe all that I acquire.'
 13 * But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BREAST, saying, 'O GOD, be propitious to me a SINNER.
 14 I tell you, this man went down to his HOUSE justified * more than the other; † FOR EVERY ONE who EXALTS himself will be humbled; and HE who HUMBLEDS himself will be exalted."
 15 † And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them.
 16 But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to †SUCH LIKE belongs the KINGDOM of GOD.
 17 † Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a Little child, he will by no means enter it."

* VATICAN MANUSCRIPT.—L. But, 13. or—ομοι, 14. more than the other.

† 11. The following from *Bereshith Rabba*, will illustrate this Pharisaic pride:—"Rabbi Simeon, the son of Jacobai, 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. 30; xvi. 15. † 14. Job xii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv. 6; 1 Pet. v. 5, 6. † 15. Matt. xix. 13, Mark x. 15. † 16. 1 Cor. xiv. 20; 1 Pet. ii. 2.

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 li'e 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 εφτολας 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 μετερα * [σου.]" 21 'Ο δε ειπε· Ταυτα παντα
 the mother of thee." He and said; These all
 εφυλαξαμη εκ νεοτητος μου. 22 Ακουσας δε
 f 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
 χους, και εξεις θησαυρον ενουραυ· 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 * [περιλυκον γενομενον,] ειπε·
 him the Jesus [greatly grieved becoming,] said:
 Πως δυσκολως οι τα χρηματα εχοντες εισλευ-
 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 τρυμαλιας ραφιδος
 for it is, a camel 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 σωθηται; 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 εσθ with the God.
 28 Ειπε δε ο Πητρος· Ιδου, ημεις αφηκαμεν
 Said and the Peter: Lo, we have left
 παντα, και ηκολουθησαμεν σοι. 29 'Ο δε ειπεν
 all, and followed thee. He and 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 sorrowful; for he was exceedingly rich.
 24 And * JESUS seeing him, said, "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!"
 25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of GOD."
 26 And THOSE HEARING him, said, "Who then can be saved?"
 27 And HE said, † "The THINGS IMPOSSIBLE with Men are possible with GOD."
 28 Then PETER said, † "Behold, we have forsaken * our OWN, and followed thee."
 29 And HE said to them, "Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

* VATICAN MANUSCRIPT.—20. of thee—omit. 22. these—omit. 23. 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. 12, 13; Deut. v. 16—20; Rom. xiii. 9.
 † 22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 10. † 27. Jer. xxxii. 17; Zech. viii. 6.
 † 28. Matt. iv. 18—23; xix. 27.

ου μη απολαβη πολλαπλασιονα εν τω καιρω
 not not may receive many times more in the season
 τούτω, και εν τω αιωνι τω ερχομενω ζωην
 this, and in the age the coming life
 αιωνιον.
 age-lasting.

31 Παραλαβων δε τους δωδεκα, ειπε προς
 Having taken and the twelve, he said to
 αυτους· Ιδου, αναβαινομεν εις Ιεροσολυμα, και
 them: Lo, we go to Jerusalem, and
 τελεσθησεται παντα τα γεγραμμενα δια των
 will be finished all the having been written through the
 προφητων τω υιω του ανθρωπου. 32 Παραδοθη-
 prophets in the son of the man. He will be deliv-
 σεται γαρ τοις εθνεσι, και εμπαιχθησεται, και
 ered up for to the Gentiles, and will be derided, and
 υβρισθησεται, και εμπτυσθησεται. 33 και μασ-
 will be shamefully treated, and will be spit on: and having
 τιγωσαργες αποκτενοσιν αυτον· και τη ημερα
 been scourged they will kill him: and the day
 τη τριτη αναστησεται. 34 Και αυτοι ουδεν του-
 the third he will stand up. And they not one of
 των συνηκαν· και ην το ρημα τουτο κεκρυμμε-
 these understood: and was the thing this having been hid-
 νον απ' αυτων, και ουκ εγινωσκον τα λεγομενα.
 den from them, and not they knew the things being spoken.

35 Εγενετο δε εν τω εγγιζειν αυτον εις Ιεριχω,
 It happened and in the to draw nigh him to Jericho,
 τυφλος τις εκαθητο παρα την οδον προσαιτων.
 a blind man certain sat by the way begging.

36 Ακουσας δε οχλου διαπορευομενου, εκυνθανετο,
 Hearing and a crowd passing along, he asked,
 τι ειη τουτο; 37 Απηγγειλαν δε αυτω, οτι
 what may be this? They told and him, that

Ιησους ο Ναζαραιος παρερχεται. 38 Και εβοησε,
 Jesus the Nazarene passes by. And he shouted,
 λεγων· Ιησου, υιε Δαυιδ, ελεησον με. 39 Και
 saying: Jesus, O son of David, pity me. And

οι προαγοντες εκετιμων αυτω, ινα σιωπηση.
 those going before rebuked him, that he might be silent.
 Αυτος δε πολλω μαλλον εκραζεν· Τιε Δαυιδ,
 He but much more cried out: O son of David,

ελεησον με. 40 Σταθεις δε ο Ιησους εκελευσεν
 pity me. Stopping and the Jesus commanded
 αυτον αχθηναι προς αυτον. Εγγισαννος δε
 him to be led to himself. Having come and

αυτου, επηρωτησεν αυτον, 41 * [λεγων·] Τι σοι
 of him, he asked him, [saying:] What for thee
 θελεις ποιησω; Ο δε ειπε· Κυριε, ινα ανα-
 thou desirest I should do? He and said: O lord, that I may

βλεψω. 42 Και ο Ιησους ειπεν αυτω· Αναβλε-
 see again. And the Jesus said to him: See thou
 ψον· η πιστις σου σεσωκε σε. 43 Και παραχρημα
 again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and in the coming age 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 NAZAREITE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And Jesus stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And HE said, "Master, to restore my sight."

42 And Jesus said to him, "Receive thy sight; thy FAITH has cured thee."

43 And instantly he saw

* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32. † 32. Matt. xxvii. 2; Luke xxiii. 1; John xviii. 28; Acts iii. 13. † 34. Mark ix. 33; Luke ii. 69; ix. 45; John x. 9; xii. 16. † 35. Matt. xx. 29; Mark x. 43. † 42. Luke xvii. 19

ἀνέβλεψε, και ηκολουθει αυτω, δοξαζων τον θεον· και πας ο λαος ιδων, εδωκεν αινον τη θεω· God; and all the people seeing, gave praise to the God.

again, and followed him, glorifying GOD; and all the PEOPLE seeing it, gave Praise to GOD.

ΚΕΦ. ΙΘ'. 19.

CHAPTER XIX.

1 Και εισελθων διηρχετο την Ιεριχω. 2 Και αυτος ην αρχιτελωνης, και ουτος ην πλουσιος.

1 And having entered, he was passing through JERICHO;

3 Και εζητει ιδειν τον Ιησουν, τις εστι και ουκ ηδυνάτο απο του οχλου, οτι τη ηλικια μικρος ην.

2 and behold, a Man named Zaccheus, (he was rich, and a Chief Tribute-taker,)

4 Και προδραμων εμπροσθεν, ανεβη επι συκομορεαν, ινα ιδη αυτον οτι εκεινης ημελλε διερχεσθαι.

3 sought to see who Jesus was, and could not on account of the CROWD, for he was of low STATURE.

5 Και ως ηλθεν επι τον τοπον, αναβλεψας ο Ιησους [ειδεν αυτον, και ειπε προς αυτον· Ζακχαιε, σπευσας καταβη σήμερον γαρ εν τω οικω σου δει με μειναι.

4 And running BEFORE, he climbed a Sycamore to see him; For he was about to pass by it.

6 Και σπευσας κατεβη, και υπεδεξατο αυτον χαιρων.

5 And when Jesus came to the PLACE, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy HOUSE."

7 Και ιδοντες απαντες διεγογγυζον, λεγοντες· Οτι παρα αμαρτωλω ανδρι εισηληθε καταλυσαι.

6 And he hastened down, and received him rejoicing.

8 Σταθεις δε Ζακχαιος ειπε προς τον κυριον· Ιδου, τα ημιση των υπαρχοντων μου, κυριε, διδωμι τοις πτωχοις και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλου.

7 And seeing it, they all murmured, saying, "His has gone in to lodge with a Sinful man."

9 Ειπε δε προς αυτον ο Ιησους· Οτι σήμερον σωτηρια τω οικω τωυ εγενετο καθοτι και αυτος υιος Αβρααμ εστιν.

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."

10 ηλθε γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος.

9 And Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is a Son of Abraham."

11 Ακουοντων δε αυτων ταυτα, προσθεισ ειπε παραβολην, δια το εγγυς αυτον ειναι Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα

10 For the SON of MAN has come to seek and to save THAT which was LOST."

12 Ηκουοντων δε αυτων ταυτα, προσθεισ ειπε παραβολην, δια το εγγυς αυτον ειναι Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα

11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

* VATICAN MANUSCRIPT.—4. BEFORE. 8. MY POSSESSIONS I give to the Poor.

5. Jesus. 9. Jesus.

5. saw him, and—omit.

† 31. Luke v. 20; Acts iv. 21; xi. 13. xiii. 1; 1 Sam. xii. 3; 2 Sam. xii. 6. xviii. 11.

† 7. Matt. ix. 11; Luke v. 20. † 9. Rom. iv. 11, 12, 10; Gal. iii. 7.

† 8. Exod. † 10. Matt.

μελλει ἡ βασιλεια του θεου αναφαινεσθαι.
is about the kingdom of the God to appear.

12 Ειπεν ουν Ανθρωπος τις ευγενης εκπορευθη
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 εαυ-

του, εδωκεν αυτοις δεκα μνας, και ειπε προς
to return. Having called and ten slaves of him-
self, he gave to them ten minas, and he said to

αυτους: Πραγματευσαθε 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 εγενετο
this to reign over us. And it happened

εν τῃ επανελθειν αυτον λαβοντα την βασιλειαν,
in the to return him having received the royal dignity,

και ειπε φωνηθηναι αυτω τους δουλους τουτους,
and he ordered to be called to himself the slaves those,

οις εδωκε το αργυριον ινα γνη, τισ τι
to whom he gave the silver: that he might know, what each

διεπραγματευσασα. 16 Παρεγενετο δε ο πρω-had gained by trading. Came and the first,

τος, λεγων Κυριε, η μνα σου προσεργασατο
saying: O lord, the mina of thee has gained

δεκα μνας. 17 Και ειπεν αυτω: Ευ, αγαθε 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 επανω δεκα πολεων. 18 Και ηλθεν
rity having over ten cities. And came

ο δευτερος, λεγων Κυριε, η μνα σου εποησε
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 επανω πεντε πολεων. 20 Και ετερος
be over five cities. And another

ηλθε, λεγων Κυριε, ιδου η μνα σου, ην ειχον
came, saying: O lord, lo 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 ει: αιρεις, ο
thee, because a man harsh thou art; thou takest up, what

ουκ εθηκας, και περιζεις, ο ουκ εσπειρας.
not thou didst lay down, and thou repeat, 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 repeat what thou didst not sow.'

22 And he said to him, † Out of thine own MOUTH

* VATICAN MANUSCRIPT.—15. they had gained. 17. Well done. 20. the OTHER.

† 12 Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—*Lucome.* † 13. The LXX use the original word *minas* for the Hebrew *shekel* from which it is evidently derived, and it appears from Ezek. xiv. 12. to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—*A. Clarke.* Horne makes the mina equal to £s. 2s. 6d., or fifteen dollars.

‡ 17. *Mtt.* xxv. 21; *Luke* xvi. 10. † 21. *Mtt.* xxv. 24. † 22. *Mtt.* xii. 57.

σε, πονηρε δουλε· ηδεις, οτι εγω ανθρωπος
 thee, O evil slave; thou knowest, that I a man
 αυστηρος ειμι, αιρων ο ουκ εθηκα, και θερι-
 harsh am, taking up what not I laid down, and reap-
 ζων ο ουκ εσπειρα· ²³ και διατι ουκ εδωκας το
 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 τοκω 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
 δετε τοις 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 so
 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· Ύπαγετε εις
 of the disciples of himself, saying; Go you into
 την κατεναντι κωμην· εν η εισπορευομενοι
 the over-against village; in which entering
 εδρησετε πωλον δεδεμενον, εφ' ον ουδεις
 you will find a colt having been tied, on which no one
 πωποτε ανθρωπων εκαθισε· 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; ουτως ερειπε * [αυτω]· Οτι ο κυριος
 do you loose? thus say you [to him:] That the lord
 αυτου χρειαν εχει. ³² Απελθοντες δε οι απεσ-
 of him need has. Having gone and those having
 ταλμενοι εβρον, καθως ειπεν αυτοις. ³³ Λυον-
 been sent found, as he said to them. Loos-

I will judge thee, Wicked Servant. † Didst thou know that I am a harsh Man. taking up what I laid not down, and reaping what I did not sow?
 23 Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?
 24 AND he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN Minas.'
 25 (And they said to him, 'Sir, he has Ten Minas')
 26 'I say to you; † That to EVERY ONE who HAS, more shall be given; and from HIM who HAS NOT, even what he has shall be taken away.
 27 But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'
 28 And having said these things, † he went on before, going up to Jerusalem.
 29 † And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives; he sent two of * the DISCIPLES,
 30 saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.
 31 And if any one asks you, 'Why do you loose him?'; you shall thus say, 'Because the MASTER wants him.'
 32 And THOSE who were SENT, went away, and found it even as he had told them.

* VATICAN MANUSCRIPT.—26. For—omit. 26. from him—omit. 27. THESE.
 29. the DISCIPLES. 31. to him—omit.
 † 21. 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."—Clarkc.
 † 22. Matt. xxv. 26. † 26. Matt. xlii. 13; xxv. 20; Mark iv. 25; Luke viii. 18.
 † 28. Mark ii. 82. † 30. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπο οι κυριοι αυτου
 ing and ofthem the colt, said the lords ofhim
 προς αυτους· Τι λυετε τον πωλον· ³⁴Οι δε ειπον·
 to them; Why loose you the colt: They and said:
 'Ο κυριος αυτου χρειαν εχει. ³⁵Και ηγαγον
 The lord ofhim need has. And they led
 αυτον προς τον Ιησουν· και επιρριψαντες εαυ-
 him to the Jesus: and having thrown ofthem-
 των τα ιματια επι τον πωλον, επεβιβασαν τον
 selves the mantles on the colt, they set on the
 Ιησουν. ³⁵Πορευομενου δε αυτου, υπεστρωννουσιν
 Jesus. Going and ofhim, they spread under
 τα ιματια αυτων εν τη οδω. ³⁷Εγγιζοντες δε
 the mantles ofthem in the way. Drawing near and
 αυτου ηδη προς τη καταβασει του ορους των
 ofhim now to the descent ofthe mountain ofthe
 ελαιων, ηρξαντο επαν το κληθος των μαθητων
 olive-trees, began all the multitude ofthe disciples
 χαιροντες αινειν τον θεον φωνη μεγαλη περι
 rejoicing to praise the God with a voice loud for
 πασων αν ειδον δυναμεων, ³³λεγοντες· Ευλογο-
 all which they saw mighty works, saying: Worthy
 ημενος δ ερχομενος βασιλευς εν ονοματι κυριου·
 ofblessing the coming king in name ofLord:
 ειρηνη εν ουρανω, και δοξα εν υψιστοις. ³⁵Και
 peace in heaven, and glory in highest. And
 τινες των Φαρισαιων απο του οχλου ειπον προς
 some ofthe Pharisees from the crowd said to
 αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις
 him: O teacher, rebuke the disciples
 σου. ⁴⁰Και αποκριθεις ειπεν * [αυτοις·] Λεγω
 ofthee. And answering he said [to them:] I say
 υμιν, οτι εαν οστοι σιωπησωσιν, οι λιθοι κεκ-
 to you, that if these should be silent, the stones will
 ραξονται.
 cry out.

⁴¹Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν
 And as he drew near, seeing the city, he wept
 επ' αυτη, λεγων· ⁴²Οτι ει εγνωσ και συ,
 over her, saying; That if thou hadst known even thou,
 * [καιγε] εν τη ημερα * [σου] ταυτη, τα θεου
 [at least] in the day [ofthee] this, the things to
 ειρηνην σου· νυν δε εκρυβη απο εφθαλμων
 peace ofthee; now but it is hidden from eyes
 σου. ⁴³Οτι ηξουσιν ημεραι επι σε, και περι-
 ofthee. For will come days on this, and will
 βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-
 throw around the enemies ofthee a rampart to thee, and will sur-
 λωσουσι σε, και συνεξουσα σε παντοθεν· ⁴¹και
 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 ofthee in thee.
 και ουκ αφησουσιν εν σοι λιθον επι λιθω αυθ'
 and not they will leave in thee a stone on a stone: because

33 And as they were loos-
 losing the COLT, the OWN-
 ERS of it said to them,
 "Why do you untie the
 COLT?"

34 And THEY said,
 * "Because the MASTER
 wants him,"

35 And they led it to
 JESUS; † and having cast
 their own MANTLES on
 the COLT, they set JESUS
 on it.

36 † And as he was go-
 ing, they spread their GAR-
 MENTS on the ROAD.

37 And when he was
 now approaching, at the
 DESCENT of the MOUNT of
 OLIVES, all the MULTI-
 TUDE of the DISCIPLES
 began to rejoice, and praise
 God with a loud Voice, for
 all the Miracles which they
 had seen,

38 saying, † "Blessed be
 the COMING KING in the
 Name of Jehovah! Peace
 in Heaven, and Glory in
 the highest heaven."

39 And some of the
 PHARISEES, among the
 CROWD, said to him,
 "Teacher, rebuke thy DIS-
 CIPLES."

40 But answering he
 said; "I tell you, That if
 these should be silent,
 † the STONES would immed-
 iately cry out."

41 And as he drew near,
 beholding the CITY, † he
 wept over it,

42 saying, "O, that thou
 hadst known, even thou,
 at this DAY, the THINGS
 which are for thy Peace!
 But now they are hidden
 from thine Eyes.

43 For the Days will
 come on thee, when thine
 ENEMIES shall throw a
 Rampart around thee, and
 enclose thee and press
 thee in on every side,

44 and will lay thee
 level with the ground, and
 thy CHILDREN in thee
 and they will not leave a
 Stone upon a Stone in thee

* VATICAN MANUSCRIPT.—34. Because the MASTER.
 loast—omit. 42. of thee—omit.
 † 35. 2 Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14.
 † 38. Psa. cxviii. 20; Luke xiii. 33.

40. to them—omit. 42. as
 † 41. John xii. 35.

ὅτι οὐκ εγγνώσκεις τὸν καιρὸν τῆς ἐπισκοπῆς σου.
 43 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ᾤξαστο ἐκβαλεῖν
 τοὺς πωλοῦντας * [ἐν αὐτῷ καὶ ἀγοραζοντας,]
 λέγων αὐτοῖς· Γεγραπταὶ· “Ὁ οἶκος μου
 οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίησατε
 σπηλαίον ληστῶν.” 47 Καὶ ἦν διδάσκων
 τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
 οἱ γραμματεῖς ἐζητοῦν αὐτὸν ἀπολεῖσαι, καὶ οἱ
 πρῶτοι τοῦ λαοῦ. 48 Καὶ οὐχ εὗρισκον τὸ τί
 ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ
 ἀκούων.

ΚΕΦ. κ'. 20.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων
 διδάσκοντος αὐτοῦ τοῦ λαοῦ ἐν τῷ ἱερῷ, καὶ
 εὐαγγελίζομενου, ἀπεστήσαν οἱ ἀρχιερεῖς καὶ
 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ
 εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπε ἡμῖν, ἐν
 ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς ἐστὶν ὁ
 δόξῃ σοὶ τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς
 δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ ἕνα
 λόγον, καὶ εἰπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου
 ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνε-
 λογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι εἰ
 εἰπώμεν· Ἐξ οὐρανοῦ ἐρεῖ· Διὰ τί * [οὐν] οὐκ
 ἐπιστεύσατε αὐτῷ; 6 Ἐὰν δὲ εἰπώμεν· Ἐξ
 ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς·
 πεπεισμένος γὰρ ἐστίν, Ἰωάννην προφήτην
 εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἶδεναι ποθεν.

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 is prayer; but you have made it a Den of Robbers.”
 47 And he was teaching in the temple every day; and † the high-priests and the scribes and the chiefs of the people, were seeking to destroy him.
 48 And they could not find how to do it, for all the people were very attentive to hear him.

CHAPTER XX.

1 † And it occurred on one of * these 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.

* VULGATE MANUSCRIPT—45. in it and buying—omit. 46. shall be a noun.
 † the days. 3. a Question. 5. then—omit.
 † 6. Matt. xxi. 12. Mark vii. 15. † 46. Isa. lvi. 7. † 47. Mark xi. 18. John vii. 26. viii. 37. † 1. Matt. xxi. 23. † 2. Acts iv. 7; vii. 37. † 6. Matt. xvi. 6. Act. 20; Luke vii. 33.

8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίῶ.

8 And Jesus said to them, "Neither do I tell you by what Authority I perform these things."

9 Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταυτην· Ἀνθρώπος ἐφύτευεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπέδημσε χρόνους ἱκανούς.

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 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργούς δουλόν, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ, δειράντες αὐτὸν, ἐξαπέστειλαν κενόν.

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 Καὶ προσέθετο πεμψαί ἕτερον δουλόν· οἱ δὲ κακείνον δειράντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.

11 And again he sent Another Servant; and they beat him also, and having shamefully treated him, sent him away empty.

12 Καὶ προσέθετο πεμψαί τρίτον· οἱ δὲ καὶ τὸν τὸν τραυματίσαντες ἐξέβαλον.

12 And again he sent a third; and they wounded him also, and drove him out.

13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πεμψῶ τὸν υἱὸν μου τὸν ἀγαπητόν· ἴσως τούτου ἰδόντες ἐντραπήσονται.

13 Then the OWNER of the VINEYARD said, "What shall I do? I will send my BELOVED SON; perhaps they will respect him."

14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ κληρονόμος· * [θευτε,] ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γενῆται ἡ κληρονομία.

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 Καὶ ἐκβάλοντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτειναν.

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 Ἐλευσεται καὶ ἀπολεσεῖ τοὺς γεωργούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

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 Ὁ δὲ, ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο· "Λίθον ὃν ἀπεδακμάσαν ὁ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας."

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 Πᾶς ὁ πέσων ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικυησεῖ αὐτόν.

18 WHOEVER FALLS ON that STONE will be bruised; but on whom it may fall, it will crush him to pieces."

¶ VATICAN MANUSCRIPT.—14. come—omit.

¶ 16. Matt. xxi. 33; Mark xii. 1.

¶ 17. Ps. cxviii. 22; Matt. xxi. 42.

¹⁹ Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
 And sought the high-priests and the scribes
 ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ
 to put on him the hands in this the
 ὥρᾳ· καὶ ἐφοβήθησαν τὸν λαὸν· ἐγνώσαν γὰρ,
 hour; but they feared the people; they knew for,
 ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
 that to them the parable this he spoke.

²⁰ Καὶ παρατηρήσαντες ἀπεστείλαν ἐγκαθε-
 And having watched they sent spies,
 τους, 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 to 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 αὐτὰν, λέγοντες·
 error. And they asked him, saying:

Διδασκαλε, οἴδαμεν, ὅτι ὀρθῶς λέγεις καὶ
 O teacher, we know, that rightly thou speakest and
 διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ'
 thou teachest, and not thou dost accept a countenance, but in
 ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ²² Ἐξεστ-
 truth the way of the God thou teachest. Is it

τὴν ἡμῖν Καισαρὶ φόρον δοῦναι, ἢ οὐ; ²³ Κατα-
 lawful for us to Cesar tax to give, or not? Per-
 νόησας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς
 relving but of them the craftiness, he said to
 αὐτοὺς· * [Τί με πειράζετε;] ²⁴ Δείξτε μοι
 them: [Why me tempt you?] Show you to me

δηνάριον· τίνος ἐχει εἰκόνα καὶ ἐπιγραφήν·
 a denarius; of whom has it likeness and inscription?

Ἀποκριθεὶς δὲ εἶπεν· Καισαρος. ²⁵ Ὁ δὲ εἶπεν
 Answering and they said; Of Cesar. He and said
 αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καισαρος, Καισαρὶ·
 to them: Give you back then the things of Cesar, to Cesar:

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. ²⁵ Καὶ οὐκ ἰσχύσαν
 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,
 ἐσίγησαν.
 they were silent.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
 Approaching and some of the Sadducees,
 οἱ ἀντιλεγοντες ἀναστασιν μὴ εἶναι, ἐπερωτή-
 those denying a resurrection not to be, asked
 σαν αὐτὸν, ²⁸ λέγοντες· Διδασκαλε, Μωσῆς
 him, saying; O teacher, Moses

ἐγράψεν ἡμῖν, "εἰς ἅνθρωπον ἀδελφὸς ἀποθάνῃ
 wrote for us; "If any one a brother should die,
 ἔχων γυναῖκα, καὶ οὗτος ἀτεκνῶν 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
 αὐτῆσιν σπέρμα τῷ ἀδελφῷ αὐτοῦ." ²⁹ Ἐπεί
 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 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 Cesar?"

23 But perceiving their cunning, he said to them,

24 "Show me a Denarius. Whose likeness and inscription has it?" And * they said, "Cesar's."

25 And he said to them, "Render, then, the things of Cesar, to Cesar; and the things of God, to God."

26 And they were not able to take hold of * a word before the people; and they wondered at his answer, and were silent.

27 † Then some of the Sadducees, * who say there is no Resurrection, approaching, asked him,

28 saying, "Teacher, † Moses wrote for us, 'If a man's brother should die, having a wife, and * he be without children, that his brother should take his wife, and raise up offspring to his brother.'

* VATICAN MANUSCRIPT.—23. Why tempt you me—οὐκ.
 26. a word before. 27. who say that there is no Resurrection. 29. he be without.
 † Matt. xxii. 15. † 21. Matt. xxii. 16; Mark vii. 14. † 27. Matt. xxii. 23.
 Mark vii. 12. † 28. Deut. xxv. 5.

οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπεθάνε ἀτεκνός. ³⁹ Καὶ * [ἐλάβεν] ὁ δευτερός

* [τὴν γυναῖκα, καὶ οὗτος ἀπεθάνε ἀτεκνός.]

³¹ Καὶ ὁ τρίτος ἐλάβεν αὐτὴν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ· οὐ κατελίπων τέκνα, καὶ ἀπεθάνον·

³² Ὑστερον * [δὲ πάντων] ἀπέθανε καὶ ἡ γυνή.

³³ Ἐν τῇ οὖν ἀναστάσει, τίνος ὁμῶν γυναικὶ γυνή? οἱ γὰρ ἑπτὰ ἐσχον αὐτὴν γυναῖκα. ³¹ Καὶ

* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίζονται·

³⁵ οἱ δὲ καταξιώθεντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε ἐγαμίζονται. ³⁶ οὔτε γὰρ

ἀποθάνει ἐτι δυνατόν· ἰσαγγελοὶ γὰρ εἰσὶ, καὶ υἱοὶ εἰσὶ τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-

σῆς ἐμνήσεν ἐπὶ τῆς βύτου, ὡς λέγει κύριον, τὸν θεὸν Ἀβραάμ, καὶ τὸν θεὸν Ἰσαάκ, καὶ τὸν θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκριθεὶς δὲ τινες τῶν γραμματέων εἶπον· Διδασκαλε,

καλῶς εἶπας. ⁴⁰ Οὐκετι δὲ ἐτολμῶν ἐπερωτᾷ αὐτὸν οὐδὲν.

⁴¹ Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν

αὐτὸν οὐδὲν.

⁴¹ Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν αὐτὸν οὐδὲν.

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. 50. the wife, and this died childless—omit. 32. And of all!—omit. 34. answering—omit. 36. God. 37. God. 37. God. 40. For after.

† 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 as though it was present:—"God, who makes alive the dead and calls things not in being as though they were." Rom. iv. 17.

: 30. 1 Cor. xv. 42, 43, 53: Rom viii. 23: John iii. 2. † 41. Matt. xiii. 41: Mark x. 28

Χριστον υιον Δαυιδ ειναι; ⁴² Και αυτος Δαυιδ
Anointed son of David to be? And yet himself David
λεγει εν βιβλω ψαλμων. "Ειπεν δ' κυριος τω
says in a book of psalms; "Said the Lord to the
κυριω μου. ⁴³ Καθου εξ δεξιων μου εως αν θω
lord of me; Sit thou at right hand of me till I may place
τους εχθρους σου υποποδιον των ποδων σου."
the enemies of thee a footstool of the feet of thee."
⁴⁴ Δαυιδ ουν κυριον αυτον καλει, και πως υιος
David therefore a lord him calls, and how a son
αυτου εστιν; ⁴⁵ Ακουντος δε παντος του λαου,
of him he is? Hearing and all of the people,
ειπε τοις μαθηταις αυτου. ⁴⁶ 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 συναγωγαις,
markets, and first seats in the synagogues,
και πρωτοκλισιας εν τοις δειπνοις. ⁴⁷ οι κατεσ-
and first places in the feasts; they de-
θιουσι τας οικιας των χηρων, και προφασει
vour the houses of the widows, and for a show
μακρα προσευχονται. ουτοι ληφονται περισσο-
long they pray; these will receive greater
τερον κριμα.
judgment.

ΚΕΦ. κα'. 21.

¹ Αναβλεψας δε ειδη τους βαλλοντας τα δωρα
Looking and he saw those casting the gifts
αυτων εις το θαυολυλακιον πλουσιος. ² Ειδη
of them into the treasury rich ones. He saw
δε * [και] τινα χηραν πεινχραν βαλλουσαν εκει
and [also] a certain widow poor casting there
δυο λεπτα. ³ και ειπεν. Αληθως λεγω υμιν, οτι
two lepta; and he said: Truly I say to you, that
η χηρα η πτωχη αυτη κλειον παντων εβαλεν.
the widow that poor this more of all has cast.
⁴ Απαντες γαρ ουτοι εκ του περισσευοντος
All for they out of the abundance
αυτοι 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. ⁵ Και τινων λεγοντων περι
which she said, she cast. And some speaking about
του ιερου οτι λιθαις καλοισ και αναθημασι
the temple that with stones beautiful and offerings
κειροσμηται, ειπε. ⁶ Ταυτα α θεωρειτε, ελευ-
it was adorned, he said; These which you behold, will
σονται ημεραι εν αις ουκ αφεθησεται λιθος επι
days in which not will be left a stone upon
λιθω, ος ου καταλυθησεται. ⁷ Επηρωτησαν δε
a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David ?

⁴² * For David himself says in the Book of Psalms, † * " Jehovah said to my LORD, sit thou at my ' Right hand,

⁴³ 'till I put thine "KN- 'EMIES underneath thy ' FEET.'

⁴⁴ David, therefore, calls him Lord, and how then is he * His Son ?"

⁴⁵ † Then in the hearing of ALL the PEOPLE he said to * the DISCIPLES,

⁴⁶ " Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and † love Salutations in the MARKETS, and the Principal seats in the SYN- AGOGUES, and the Upper couch at FEASTS;

⁴⁷ † those PLUNDERING the FAMILIES OF WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

CHAPTER XXI.

1 And looking up, † He saw the RICH CASTING their GIFTS into the TREASURY.

2 And he saw a Certain poor Widow casting in there Two † Lepta.

3 And he said, ' I assure you, That this POOR WIDOW cast in more than all;

4 for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in ALL the LIVING that she had

5 † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

6 " As for these things which you behold, the Days will come, in which † there will not be * left here a Stone upon a Stone, that will not be thrown down."

* VATICAN MANUSCRIPT.—42. For David. 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.

† 43. Psa. cx. 1; Acts ii. 34. † 45. Matt. xxiii. 1; Mark xii. 38. — † 46. Luke xi. 48. † 47. Matt. xxiii. 14. † 1. Matt. xii. 41. † 5. Matt. xxiv. 1; Mark xiii. 1. † 6. Luke xix. 46.

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; ⁸Ο δε ειπε· Βλεπετε, μη πλανηθητε.
to be done? He but said; Look you, not you may be deceived.

Πολλοι γαρ ελευπονται 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] κορευθητε οπισω αυτων. ⁹ 'Οταν δε
Not [therefore] go you after them. When and

ακουσθητε πολεμους και ακαταστασις, μη πτο-
you may hear of wars and commotions, not you may

ηθητε· δει γαρ ταυτα γενεσθαι πρωτον· αλλ'
be terrified; must for these come to pass first; but

ουκ ευθews το τελος. ¹⁰ 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· ¹¹ σεισμοι τε μεγαλοι κατα το-
on a kingdom; earthquakes and great in many

πους, και λιμοι, και λοιμοι εσονται· φοβητρα
places, and famines, and pestilences will be; fearful sights

τε και σημεια απ' ουρανου μεγαλα εσται.
also and signs from heaven great will be.

¹² Προ δε toutων παντων επιβαλουσιν εφ' υμας
Before but this all they will lay on you

τας χειρας αβτων, και διωξουσι, παραδιδοντες
the hands of them, and they will persecute, delivering 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. ¹³ Αποβησεται δε υμιν εις μαρτυριον.
of me. It will turn out and to you for a testimony.

¹⁴ Θεσθε ουν εις τας καρδιας υμων, μη προμε-
Settle you therefore in the hearts of you, not to pre-

λεταν απολογηθηται. ¹⁵ Εγω γαρ δωσω υμιν
meditate to make a defence. I for will give to you

στομα και σοφιαν, η ου δυνασονται αντειπειν η
a mouth and wisdom, which not will be able to gainsay or

αντιστηναι παντες οι αντικειμενοι υμιν. ¹⁶ Παρα-
resist all the opponents to you. You will

δοθησεσθε δε και υπο γονεων, και αδελφων,
be delivered up and also by parents, and brothers,

και συγγενων, και φιλων· και θανατωσουσιν εφ'
and relatives, and friends; and they will put to death of

υμων. ¹⁷ Και εσεσθε μισουμενοι υπο παντων
you. And you will be being hated by all

δια το ονομα μου. ¹⁸ Και θριξ εκ της κεφαλης
through the name of me. And a hair from 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 Famine, 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,

† 8. Matt. xxiv. 4; Mark xiii. 5; Eph. v 6; 2 Thess. II. 3.

† 10. Matt. xxiv. 7

† 13. Mark xiii. 9.

† 14. Acts iv. 8; v. 18; xii. 4; xvi. 24; xxv. 23.

† 14. Matt.

3. 19; xii. 11; xii. 11.

† 15. Acts vi. 10.

ἕμων οὐ μὴ ἀποληταί. 19 Ἐν τῇ ὑπομονῇ ὑμῶν
of you not not will perish. In the patient endurance of you
κτῆτασθε τὰς ψυχὰς ὑμῶν.
preserve you the lives of you.

20 Ὄταν δὲ ἴδῃτε κυκλωμένην ὑπὸ στρατοπέ-
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. 21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ,
the desolation of her. Then those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μεσῷ αὐ-
let them flee to the mountains; and those in midst of
τῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χωραῖς, μὴ
her let them go out; and those in the country places, not
εἰσερχέσθωσαν εἰς αὐτήν. 22 Ὅτι ἡμέραι ἐκδι-
let them enter into her. For days of

κῆσεως αὐταὶ εἰσὶ, τοῦ πλησθῆναι πάντα τὰ
vengeance these are, of the to be fulfilled all the things
γεγραμμένα. 23 Οὐαί * [δε] ταῖς ἐν γαστρὶ ἐχού-
having been written. Woe [but] to the in womb hold-

σῆσιν καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
ing and to the giving suck in those the days,
ραι· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
will be for distress great upon the land,

καὶ ὄρη τῷ λαῷ τούτῳ· 24 καὶ πέσουνται
and wrath to the people this; and they will fall
στοματὶ μάχαιρας, καὶ αἰχμαλωτισθήσονται
by edge of sword, and they will be led captive

εἰς πάντα τὰ ἔθνη; καὶ Ἱερουσαλήμ ἔσται
into all the nations; and Jerusalem will be
πατούμενη ὑπὸ ἐθνῶν, ἀχρι πληθῶσιν καιροὶ
trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. 25 Καὶ ἔσται σημεῖον 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 πῆχους θαλάσσης καὶ θαλάσσης· 26 ἀπὸ
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. 27 Καὶ τότε ὁ οὐρανός
of the heavens will be shaken. And then they will

ταὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένου ἐν νεφέλῃ,
see the son of the man coming in a cloud,
μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων
with power and glory great. Beginning

δε τούτων γίνεσθαι, ἀναψύσατε καὶ ἐπαράτε
and of these to occur, raise yourselves and hit up
τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις
the heads of you; because draws near the deliverance

ὑμῶν. 29 Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν
of you. And he spoke a parable to them; See you the
συκὴν καὶ πάντα τὰ δένδρα· 30 ὅταν προβαλαῖσιν
fig-tree and all the trees; when they shoot forth

19 By your PATIENT ENDURANCE preserve your LIVES.

20 † And when you see JERUSALEM surrounded by Encampments, then know that its DESOLATION has approached.

21 Then let THOSE who are in JUDEA, flee to the MOUNTAINS; let THOSE who are in the city, depart out; and let not THOSE who are in the COUNTRY PLACES enter it.

22 For these are Days of Vengeance, † that All the THINGS WRITTEN may be ACCOMPLISHED.

23 † But alas for the PREGNANT and NURSING WOMEN in Those DAYS! for there will be great 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; * Rourings 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; and 25. Rourings of the Sea. † 20. Matt. xxiv. 15; Mark xiii. 14. † 22. Dan. ix. 26; Zech. xi. 1. † 24. Dan. xiv. 7; Rom. xi. 25. † 25. Matt. xxiv. 29; Mark xiii. 24; 1-Pet. iii. 30, 12. † 26. Matt. xxiv. 29. † 27. Matt. xxiv. 30; Rev. i. 7.

ἦδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι
 now, beholding, from of yourselves you know, that
 ἦδη ἔγγυς τοῦ θεοῦ ἐστίν. ³¹ Οὕτω καὶ ὑμεῖς,
 now near the summer is. So also you,
 ὅταν ἴδητε ταῦτα γινομένα, γινώσκετε, ὅτι
 when you may see these occurring, know you, that
 ἔγγυς ἐστίν ἡ βασιλεία τοῦ θεοῦ. ³² Ἀμὴν λέγω
 near is the kingdom of the God. Indeed I say
 ὑμῖν, ὅτι οὐ μὴ παρελθῆ ἡ γενεὰ αὕτη, ἕως
 to you, that not not may pass away the generation this, till
 ἀν πάντα γενῆται. ³³ 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 may pass
 ὄσωσι. ³⁴ Προσεχετε δε ἑαυτοῖς, μήποτε βαρῆ-
 away. Take heed but to yourselves, lest should be
 θωπιῶν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, 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 ἐκεῖνη. ³⁵ Ὡς παγίς γὰρ ἐκε-
 may come the day that. As a snare for it will
 λεύσεται ἐπὶ πάντας τοὺς καθήμενους ἐπὶ προ-
 come on all those dwelling on face
 σωκὸν πάσης τῆς γῆς. ³⁶ Ἀγρυπνεῖτε οὖν ἐν
 of all of the earth. Watch you then in
 παντὶ καιρῷ, δεόμενοι, ἵνα καταξιωθῆτε ἐκ-
 every season, praying, that you may be accounted worthy to
 φύγειν ταῦτα πάντα τὰ μελλόντα 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.
³⁷ Ἦν δε τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·
 He was and the days in the temple teaching;
 τὰς δε νύκτας ἐξέρχομενος ἠυλιζέτο εἰς τὸ
 the and nights going out he lodged in the
 ὄρος τὸ καλούμενον ἐλαιῶν. ³⁸ Καὶ πᾶς ὁ
 mountain that being called of olive-trees. And all the
 λαὸς ὠρθίριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκουεῖν
 people came early to him in the temple to hear
 αὐτοῦ. ΚΕΦ. κβ'. 22. ¹ Ἠγγίξε δε ἡ ἑορτῆ
 him. Draw near now the feast
 τῶν ἀζύμων, ἡ λεγομένη πάσχα· ² καὶ ἐζητοῦν
 of the unleavened cakes, that being called passover; and sought
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πὼς ἀνελεώσιν
 the high-priests and the scribes, the how they might kill
 αὐτὸν· ἐφοβούντο γὰρ τοῦ λαοῦ. ³ Εἰσηλθε δε·
 him; they feared for the people. Entered and
 σάταν· ὁ Ἰουδᾶν τὸν ἐπικαλούμενον Ἰσκαριώτ
 adversary is Judas that being surnamed Iscariot
 τὴν, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά. ⁴ Καὶ
 being of the number of the twelve. And

forth, observing it, you know of yourselves That the SUMMER already is near.

³¹ Thus, also, when you see these events occurring, know That the KINGDOM of GOD is near.

³² Indeed I say to you, This GENERATION will not pass away, till all be accomplished.

³³ The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

³⁴ But † take heed to yourselves, lest Your HEARTS be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you.

³⁵ For it will come, like a Snare, on All THOSE DWELLING on the Face of the Whole LAND.

³⁶ †* Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape All these THINGS BEING ABOUT to occur, and to stand before the SON of MAN."

³⁷ Now he was teaching during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

³⁸ And All the PEOPLE came early to him in the TEMPLE to hear him.

CHAPTER XXII.

¹ Now † THAT FEAST of UNLEAVENED BREAD, which is CALLED the Pass-over, was drawing near.

² And the HIGH-PRIESTS and SCRIBES sought how they might kill him; for they feared the PEOPLE.

³ † And the Adversary entered * into THAT Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape. † into THAT Judas, called Iscariot.

† 34. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.

† 37. John viii. 1, 2; Luke xxii. 50.

† 38. Math. xxvi. 14; Math. xiv. 10; John xiii. 2, 27.

† 36. Matt. xxiv. 42; xxv. 13; Mark.

† 1. Math. xxvi. 2; Mark. xiv. 1.

απελθων συνελαλησε τοις αρχιερευσι και τοις στρατηγοις, τα πως αυτον παραδω αυτοις.

3 Και εχαρησαν και συνεθεντο αυτω αργυριον δουναι.

6 Και εβωμολογησε και εζητει ευκαιριαν του παραδουαι αυτον αυτοις ατερ οχλου.

7 Ηλθε δε η ημερα των αζυμων, εν η εδει ουεσθαι το πασχα.

8 και απεστειλε Πητρον και Ιωαννην, ειπων Πορευθεντες ετοιμασατε ημιν το πασχα, ινα φαγωμεν.

9 Οι δε ειπον αυτω Που θελεις ατοιμασωμεν;

10 Ο δε ειπεν αυτοις Ιδου, εισελθοντων υμων εις την πολιν, συναντησει υμιν ανθρωπος κεραιον υδατος βραπτων ακολουθησατε αυτω εις την οικιαν, ου εισκορευεται και ερειτε τω οικοδεσποτη της οικιας.

11 Λεγει σοι ο διδασκαλος Που εστι το καταλυμα, οπου το πασχα μετα των μαθητων μου φαγω;

12 Κακεινος υμιν δεξει αναγιον μεγα εστρωμενον εκει ετοιμασατε.

13 Απελθοντες δε ευρον καθως ειρηκεν αυτοις και ητοιμασαν το πασχα.

14 Και οτε εγενετο η ωρα, ανεπεσε, και οι δωδεκα αποστολοι συν αυτω.

15 Και ειπε προς αυτους Επιθυμια εκεθυμησα τουτο το πασχα φαγειν μεθ υμων, προ του με παθειν.

16 Λεγω γαρ υμιν, οτι ουκ ετι ου μη φαγω εξ αυτου, εως οτου πληρωθη εν τη βασιλεια του θεου.

17 Και δεξαμενος ποτηριον, ευχαριστησας ειπε

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, how he might deliver him up to them.

5 And they were glad, and agreed to give him Money

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 Now the DAY of 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.—9. prepare for thee to eat the PASSOVER. 14. the APOSTLES with him. 16. no more—omit. 18. the same, till.

‡ 7 Matt. xxvi. 17; Mark xiv. 12. † 14, Matt. xxvi. 20; Mark xiv. 17.

Λαβετε τούτο, και διαμερισατε έαυτοις. ¹⁸ Λεγω
 Take you this, and divide you among yourselves. I say
 γαρ υμιν, ότι ου μη πιω απο του γεννηματός
 for to you, that not not I may drink of the product
 της αμπελου, έως ότου ή βασιλεια του θεου
 of the vine, till the kingdom of the God
 ελθη. ¹⁹ Και λαβων αρτον, ευχαριστησας
 may come. And having taken a loaf, having given thanks
 εκλατε, και εδωκεν αυτοις, λεγων· Τούτο εστι
 he broke, and gave to them, saying: This is
 το σωμα μου, το υπερ υμων διδομενον· τούτο
 the body of me, that in behalf of you being given: this
 ποιεите εις την εμην αναμνησιν. ²⁰ Ωσαυτως
 do you in the my remembrance. In like manner
 και το ποτηριον, μετα το δειπνησαι, λεγων·
 also the cup, after the supper, saying:
 Τούτο το ποτηριον, ή καινη διαθηκη εν τω
 This the cup, the new covenant in the
 αίματι μου, το υπερ υμων εκχυνόμενον. ²¹ Πλην
 blood of me, that in behalf of you being poured out. But
 ιδου, ή χειρ του παραδιδοντες με μετ' εμου επι
 lo, the hand of the delivering up me with mine on
 της τραπεζης. ²² Και ο μεν υιος του ανθρωπου
 the table. And the indeed son of the man
 πορευεται κατα το έρισμενον· πλην ουαι
 goes away according to that having been appointed, but woe
 τω ανθρωπω εκείνω, δι' ού παραδιδοται.
 to the man that, through whom he is delivered up.
²³ Και αυτοι ηρξαντο συζητειν προς έαυτους, το,
 And they began to inquire among themselves, the,
 τις αρα ειη εξ αυτων ο τουτο μελλων πρατ-
 which then it could be of them the this being about to
 σειν.
²⁴ Εγενετο δε και φιλονεικια εν αυτοις,
 There had been and also a strife among them,
 το, τις αυτων δοκει ειναi μείζων. ²⁵ Ο δε
 the, which of them thinks to be greater. He but
 ειπεν αυτοις· Οί βασιλεις των εθνων κυριευου-
 said to them; The kings of the nations exercise lordship
 σιν αυτων· και οι εξουσιαζοντες αυτων, ευερ-
 over them; and those having authority of them, bene-
 γεται καλουνται. ²⁶ Υμεις δε ουχ ούτως· αλλ'
 factors are called. You but not so; but
 ο μείζων εν υμιν, γενεσθω ως ο νεωτερος· και
 the greater among you, let him become as the younger; and
 ο ήγουμενος, ως ο διακονων. ²⁷ Τis γαρ μεί-
 the governor, as he serving. Which for greater?
 ζων· ο ανακειμενος, η ο διακονων· ουχι ο
 he reclining, or he serving? not he
 υψικειμενος· εγω δε ειμι εν μεση υμων ως ο
 reclining? I but am in midst of you as he

said, "Take this, and divide it among yourselves;"
¹⁸ for I say to you, I will not drink *from henceforth of the product 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 behalf being Poured out."
²¹ But, behold, the HAND of HIM who DELIVERS me up is with mine on the TABLE.
²² For indeed the SON of MAN is going away, according to THAT which has been APPOINTED; but Woe to that MAN, by whom he is delivered up!"
²³ And they began to inquire among themselves, WHICH of them it could be who was about to do this.
²⁴ 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 † Benefactors.
²⁶ But you must not be so; but let the GREATEST among you become as the LEAST, and the GOVERNOR as HE who SERVES.
²⁷ For who is greater, HE who RECLINES, or HE who SERVES? Is not HE who RECLINES? but I am among you as HE who SERVES.

* VATICAN MANUSCRIPT.—18. from HENCEFORTH.

22. for indeed.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

1 18. *Matth. xxvi. 29*, *Mark xiv. 25*

† 19. 1 *Cor. xi. 24*.

† 21. *Psa. xli. 9*;

Matth. xvi. 21, 23, *Mark x. 18*; *John xiii. 21, 26*;

† 22. *Mark ix. 34*; *Luke ix. 46*;

† 26. *Matth. xx. 25*; *Mark x. 42*.

διακωνων. 28 Ἔμεις δε εστε οι διαμεμενηκοτες
 serving. You but are those having continued with
 μετ' εμου εν τοις πειρασμοις μου. 29 Καγω
 with me in the trials of me. And I
 διατιθεμαι υμν, 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 σατανas εξητησατο υμαs, του σινασαι ωs
 the adversary has asked for you, the to sift as
 τον σιτον. 32 Εγω δε εδεθηην περι σου, ινα μη
 the wheat. I but prayed for thee, that not
 εκλειπη η πιστιs σου. Και συ ποτε επιστρε-
 may fail the faith of thee. And thou when having been
 ψas, στηριξον τους αδελφους σου. 33 Ο δε
 turned, strengthen the brethren of thee. He and
 ειπεν αυτω Κυριe, μετα σου ετοιμος ειμι και
 said to him: O lord, with thee ready I am both
 ειs φυλακην και ειs 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 τριs απαρνηση μη
 to-day a cock, before thrice thou wilt deny not
 ειδεναι με. 35 Και ειπεν αυτοιs: Οτε απεσ-
 to have-knowns me. And he said to them; When I
 τειλα υμαs ατερ βαλαντιου, και πηραs, και
 sent you without a purse, and a bag, and
 υποδηματων, μη τινοs υστερησατε; Οι δε ειπον
 shoes, not anything wanted you? They and said:
 Ουδενοs. 36 Ειπεν ουν αυτοιs: Αλλα νυν, ο
 Nothing. He said then to them; But now, he
 εχων βαλαντιον, αρατω, ομοιωs και πηραν
 having a purse, let him take, in like manner and a bag;
 και ο μη εχων, πωλησατω το ιματιον αυτου, και
 and he not having, let him sell the mantle of himself, and
 αγορασατω μαχαιραν. 37 Λεγω γαρ υμιν, οτι
 let him buy a sword. I say for to you, that
 * [ετι.] τουτο το γεγραμμενον δει τελεσθηναι εν
 [yet] this the having been written must to be finished in
 εμοι, το: "Και μετα ανωμων ελογισθη." Και
 me, that; "And with law-breakers he was counted." Also
 γαρ τα περι εμου τελοs εχει. 38 Οι δε ειπον
 for the things about me an end has. They but said:
 Κυριe, ιδου, μαχαιραι ωδε δυο. Ο δε ειπεν
 O lord, lo, swords here two. He and said
 αυτοιs: Ικανον εστι.
 to them: Enough it is.

28 And you are THEY who have CONTINUED with me in my TRIALS.
 29 And I covenant for you, even as my FATHER has covenanted for me, † a Kingdom,
 30 that you may eat and drink at my TABLE in my KINGDOM, † and sit on Thrones, Judging the TWELVE Tribes of ISRAEL.
 31 Simon, Simon, behold, the ADVERSARY has asked for you, that he may SIFT you like WHEAT;
 32 but I have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BRETHREN."
 33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."
 34 † And HE said, "I tell thee, Peter, a Cock will not crow To-day, * till thou shalt thrice deny that thou knowest me."
 35 And he said to them, "When I sent you out without a Purse, and Bag, and Sandals, did you want anything?" 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. 35. And he said. 37. yet—omit.

34. till thou shalt.

† 20. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27. † 30. Matt. x. 23; 1 Cor. vi. 2; Rev. iii. 21. † 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38.

† 36. Matt. x. 9; Luke ix. 3; x. 4.

† 37. Isa. liii. 12; Mark xv. 22.

39 Και εξελθων εκορευθη κατα το εθος εις
 And going out he went according to the custom to
 το ορος των ελαιων ηκολουθησαν δε αυτω
 the mountain of the olive-trees: followed and him
 και οι μαθηται αυτου. **40** Γενομενος δε επι του
 also the disciples of him. Having come and to the
 τοπου, ειπεν αυτοις: Προσευχεσθε μη εισελθειν
 place, he said to them: Pray you not to enter
 εις πειρασμον. **41** Και αυτος απεσπασθη απ'
 into temptation. And he was withdrawn from
 αυτων ωσει λιθου βολην, και βεις τα γονατα
 them about a stone's throw, and having placed the knees
 προσηυχето, λεγων. **42** Πατερ, ει βουλει παρε-
 he prayed, saying: O father, if thou art willing to take
 νεγκειν το ποτηριον τουτο απ' εμου πλην μη
 away the cup this from me: but not
 το θελημα μου, αλλα το σον γενεσθω. **43*** [Ωθη
 the will of me, but the thine be done. [Appeared
 δε αυτω αγγελος απ' ουρανον, ενισχυων αυτον.
 and to him a messenger from heaven, strengthening him.
44 Και γενομενος εν αγωνια, εκτενεστερον
 And being in agony, very earnestly
 προσηυχето. Εγενετο δε ο ιδρωσ αυτου ωσει
 he prayed. Was and the sweat of him like
 θρουβοι αιματος καταβαινοντες επι την γην.]
 clots of blood falling down to the ground.]
45 Και αναστας απο της προσευχης, ελθων προς
 And having stood up from the prayer, coming to
 τους μαθητας, ευρεν αυτους κοιμωμενους απο
 the disciples, he found them sleeping from
 της λυτης και ειπεν αυτοις: **46** Τι καθευδετε;
 the grief: and he said to them: Why sleep you?
 ανασταντες προσευχεσθε, ινα μη εισελθητε εις
 having stood up pray you, that not you may enter into
 πειρασμον.
 temptation.

47 Ετι * [δε] αυτου λαλουντος, ιδου οχλος,
 While [and] of him speaking, lo a crowd,
 και ο λεγομενος Ιουδας, εις των δωδεκα, προη-
 and he being called Judas, one of the twelve, went
 χετο αυτους, και ηγγισε τω Ιησου φιλησαι
 before them, and drew near to the Jesus to kiss
 αυτον. **48** Ο δε Ιησους ειπεν αυτω Ιουδα,
 him. The but Jesus said to him; Judas,
 φιληματι τον υιον του ανθρωπου παραδιδωσ;
 with a kiss the son of the man betrayest thou?
49 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 THINK 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, 44. to him—omit.

43, 44.—omit.

47. And—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses: in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

† 39. Matt. xxvi. 36; Mark xiv. 33; John xviii. 1. 41; John xviii. 2.

† 47. Matt. xxvi. 47; Matt. xiv.

50 **Και** **επαταξεν** **εις** **τις** **εξ** **αυτων** **τον** **δουλον** **του**
And struck one certain of them the slave of the
αρχιερευς, **και** **αφειλεν** **αυτου** **το** **ους** **το** **δεξιον**.
high-priest, and cut off of him the ear the right.

51 **Αποκριθεις** **δε** **ο** **Ιησους** **ειπεν**· **Εατε** **εως**
Answering and the Jesus said; Let you be till
τουτου. **Και** **αψαμενος** **του** **ωτιου** **αυτου**, **ιασατο**
this. And touching the ear of him, he healed

αυτον. 52 **Ειπε** **δε** **ο** **Ιησους** **προς** **τους** **τους** **παραγενο-**
him. Said and the Jesus to those having

μενους **επ'** **αυτον** **αρχιερεις**, **και** **στρατηγους** **του**
come on him high-priests, and officers of the
ιερου, **και** **πρεσβυτερους**· **Ως** **επι** **ληστην** **εξελη-**
temple, and elders; As on a robber you have

λυθατε **μετα** **μαχαιρων** **και** **ξυλων**· 53 **καθ'** **ημεραν**
come out with swords and clubs; every day

αυτος **μου** **μεθ'** **υμων** **εν** **τω** **ιερω**, **ουκ** **εξετεινατε**
being of me with you in the temple, not you did stretch out
τας **χειρας** **επ'** **εμε**· **αλλ'** **αυτη** **υμων** **εστιν** **η**
the hands on me; but this of you it is the
ωρα, **και** **η** **εξουσια** **του** **σκοτους**.
hour, and the authority of the darkness.

54 **Συλλαβοντες** **δε** **αυτον** **ηγαγον**, **και** **εισηγα-**
Having seized and him they led, and brought
γον **αυτον** **εις** **τον** **οικον** **του** **αρχιερευς**. **Ο** **δε**
him into the house of the high-priest. The but

Πετρος **ηκολουθει** **μακροθεν**. 55 **Αψαντων** **δε**
Peter followed at a distance. Having kindled and

πυρ **εν** **μεση** **της** **αυλης**, **και** **συκαθισαντων**
a fire in midst of the court, and having sat down
αυτων, **εκαθητο** **ο** **Πετρος** **εν** **μεση** **αυτων**.
of them, sat the Peter in midst of them.

56 **Ιδουσα** **δε** **αυτον** **και** **ιδισκη** **τις** **καθημενον** **προς**
Seeing and him a maid-servant certain sitting by

τω **φωσ**, **και** **ατεινισαπα** **αυτω**, **ειπε**· **Και** **ουτος**
the light, and looking steadily to him, she said: Also this

συν **αυτω** **ην**. 57 **Ο** **δε** **ηρησατο** * **[αυτου,**
with him was. He but denied * [him,]

λεγων· **Γυναι**, **ουκ** **οιδα** **αυτον**. 58 **Και** **μετα**
saying; O woman, not I know him. And after

βραχυ **ετερος** **ιδων** **αυτον**, **εφη**· **Και** **συ** **εξ**
a little another seeing him, said; Also thou of

αυτων **ει**. **Ο** **δε** **Πετρος** **ειπεν**· **Ανθρωπε**, **ουκ**
them art. The but Peter said: O man, not

ειμι. 59 **Και** **διαστασης** **ωσει** **ωρας** **μιας**, **αλλος**
I am. And having intervened about hour one, another

της **δισχυριζετο**, **λεγων**· **Επ'** **αληθειας** **κει**
person confidently affirmed, saying: In truth also

αυτος **μετ'** **αυτου** **ην**· **και** **γαρ** **Γαλιλαιος** **εστιν**.
this with him was: also for a Galilean he is.

60 **Ειπε** **δε** **ο** **Πετρος**· **Ανθρωπε**, **ουκ** **οιδα** **ο** **λε-**
Said but the Peter: O man, not I know what thou

γεις. **Και** **παραχρημα**, **ετι** **λαλουντος** **αυτου**,
sayest. And immediately, while speaking of him,

50 And † one of them struck the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

51 But * Jesus answering said, "Let this suffice." And he touched * his EAR, and healed him.

52 † Then JESUS said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were coming against him, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?"

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; † but this is Your HOUR, and the POWER of DARKNESS."

54 Then having seized him, they led him away, and brought him to the HOUSE of the HIGH-PRIEST. † But PETER followed at a distance.

55 † And they having kindled a Fire in the 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. 53; Mark xiv. 48.
‡ 53. John xii. 27. ‡ 54. Matt. xxvi. 58; John xviii. 15. † 55. Matt. xxvi. 60; Mark xiv. 60; John xviii. 17-18. ‡ 58. Matt. xxvi. 71; Mark xiv. 69; John xviii. 25.

εφωνησεν αλεκτωρ. ⁶¹ Και στραφεις ο κυριος
crew acock. And having turned the Lord
 ενεβλεψε τω Πητρον και υπεμνησθη ο Πητρος
looked to the Peter; and was reminded the Peter
 του λογου του κυριου, ως ειπεν αυτω: 'Οτι πριν
of the word of the Lord, as he said to him; That before
 αλεκτορα φωνησαι, απαρνηση με τρις. ⁶² Και
a cock to crow, thou mayest deny me thrice. And
 εξελθων εξω, εκλαυσε πικρως. ⁶³ Και οι ανδρες
going out, he wept bitterly. And the men
 οι συνεχοντες τον Ιησουν, ενεπαιζον αυτω,
those having in custody the Jesus, mocked him,
 δεροντες. ⁶⁴ και περικαλυψαντες αυτον, * [ετυπ-
scourging; And having blindfolded him, [they
 τον αυτου το προσωπον,] και επηρωτων αυτον,
struck of him the face,] and they asked him,
 λεγοντες: Προφητευσον, τις εστιν ο παisas
saying; Prophecy, who is he striking
 σε; ⁶⁵ Και ετερα πολλα βλασφημουντες ελεγον
thee? And other many blaspheming they spoke
 εις αυτον.
against him.

⁶⁶ Και ως εγενετο ημερα, συνηχθη το πρεσ-
And as it became day, were assembled the elder-
 βυτεριον του λαου, αρχιερεις τε και γραμ-
ship of the peopl-, high-priests and and scribes,
 ματαις, και ανηγαγον αυτον εις το συνεδριον
and brought him into the sanhedrim
 εαυτων, ⁶⁷ λεγοντες: Ει συ ει ο Χριστος, ειπε
of themselves, saying; If thou art the Anointed, tell
 ημιν. Ειπε δε αυτοις: Εαν υμιν ειπω, ου μη
us. He said and to them; If to you I tell, not not
 πιστευσητε. ⁶⁸ εαν δε * [και] ερωτησω, ου μη
you will believe; if but [also] I ask, not not
 αποκριθητε * [μοι, η απολυσητε.] ⁶⁹ Απο του
you would answer [me, or would loose.] From of the
 νυν εσται ο υιος του ανθρωπου καθήμενος εκ
now shall be the son of the man sitting at
 δεξιων της δυναμειος του θεου. ⁷⁰ Ειπων δε
right hand of the power of the God. Said and
 παντες: Συ ουν ει ο υιος του θεου; 'Ο δε προς
all; Thou then art the son of the God? He and to
 αυτους εφη: 'Υμεις λεγετε: οτι εγω ειμι.
them said: You say: that I am.

⁷¹ Οι δε ειπον: Τι ετι χρεια εχορευ μαρτυριας;
They and said: What further need have we of testimony?
 Αυτοι γαρ ηκουσαμεν απο του στοματος
Ourselfs for we have heard from the month
 αυτου. ΚΕΦ. κγ'. 23. ¹ Και ανασταν ολη
of him. And having stood up whole
 το πληθος αυτων, ηγαγον αυτον επι τον Πι-
the multitude of them, they led him to the Pi-
 λατον.
late.

² Ηρξαντο δε κατηγορειν αυτου, λεγοντες.
They began and to accuse him, saying:

yet speaking, the cock crew.

⁶¹ † And the LORD, turning, looked on PETER; and PETER was reminded of the DECLARATION of the LORD, how he said to him, "Before a Cock * crows To-day, thou shalt deny me thrice."

⁶² And going out, he went bitterly.

⁶³ And those men who had * him in custody, derided and beat him;

⁶⁴ and having blindfolded him, they asked him, saying, "Divine who is he that STRUCK thee?"

⁶⁵ And many other things they blasphemously spoke against him.

⁶⁶ † And when it was Day, the ELDERSHIP of the PEOPLE, both High-priests and Scribes, were assembled, and they led him into their SANHEDRIM, saying,

⁶⁷ "If thou art the MESSIAH, tell us." And he said to them, "If I inform you, you will not believe;

⁶⁸ and if I interrogate, you will not answer.

⁶⁹ * But from this TIME the † SON of MAN will sit on the Right hand of the POWER of GOD."

⁷⁰ And they all said, "Thou art, then, the son of God?" And he said to them, "You say; I am."

⁷¹ And they said, "What further need have we of Testimony? since we ourselves have heard this from his own MOUTH."

CHAPTER XXIII.

¹ And † the Whole MULTITUDE of them rising up, led him to PILATE.

² And they began to accuse him, saying, "We

* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him. 64. struck him on the face and—omit. 68. also—omit. 69. me, or would loose—omit. 69. But from this TIME.

† 61. Matt. xxvi. 75; Mark xiv. 72. † 66. Matt. xxvii. 1. † 69. Matt. xxvii. 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 28.

Τουτου εϋρομεν διαστρεφοντα το εθνος, και
 This we found misleading the nation, and
 κωλυοντα Καισαρι φορους διδοναι, λεγοντα εαυ-
 forbidding to Cesar tax to give, saying him-
 τον Χριστον βασιλευσιν ειναι. ³ Ο δε Πιλατος
 self an anointed king to be. The and Pilate

επηρωτησεν αυτον, λεγων· Συ ει ο βασιλευσιν
 asked him, saying: Thou art the king
 των Ιουδαιων; Ο δε αποκριθεις αυτω εφη· Συ
 of the Jews: He and answering to him said: Thou
 λεγεις. ⁴ Ο δε Πιλατος ειπε προς τους αρχιε-
 sayest. The and Pilate said to the high-

ρεις και τους οχλους· Ουδεν ευρισκω αιτιον εν
 priests and the crowds: Nothing I find criminal in
 τω ανθρωπω τουτω. ⁵ Οι δε επισχυον, λεγον-
 the man this. They but were urgent, saying-
 τες· Οτι αρασειει τον λαον, διδασκων καθ'

ολης της Ιουδαιας, αρξαμενος απο της Γαλιλαιας
 whole of the Judea, having begun from the Galilee
 εως ωδε. ⁶ Πιλατος δε ακουσας * [Γαλιλαιαν,]
 to here. Pilate sa I having heard [of Galilee.]
 επηρωτησεν, ει ο ανθρωπος Γαλιλαιος εστι.
 he asked, if the man a Galilean is.

Και επιγινους, οτι εκ της εξουσιας Ηρωδου
 And having learned, that of the authority of Herod
 εστιν, ανεπεμψεν αυτον προς Ηρωδην, ουτα
 he is, he sent him to Herod, being
 και αυτον εν Ιερουσαλυμοις εν ταυταις ταις
 also him in Jerusalem in those the
 ημεραις.
 days.

⁸ Ο δε Ηρωδης ιδων τον Ιησουν, εχαρη λιαν·
 The and Herod seeing the Jesus, rejoiced greatly;
 ην γαρ θελων εξ ικανου ιδειν αυτον, δια το
 he was for wishing of a long time to see him, because the
 ακουσει * [πολλα] περι αυτου και ηλπιζε τι
 to hear [many things about him; and hoped some
 σημειον ιδειν υπ' αυτου γινομενον. ⁹ Επηρωτω
 sign to see by him being done. He asked
 δε αυτον εν λογοις ικανοις· αυτος δε ουδεν
 and him in words many; he and nothing
 απεκρινατο αυτω. ¹⁰ Ειστηκεισαν δε οι αρχιε-
 answered him. Stood up and the high-

ρεις και οι γραμματεις, ευτονως κατηγορουντες
 priests and the scribes, vehemently accusing
 αυτου. ¹¹ Εξουθενησας δε αυτον ο Ηρωδης συν
 him. Having despised and him the Herod with
 τοις στρατευμασις αυτου, και εμπαιξας, περι-
 the soldiers of himself, and having mocked, casting
 βαλον αυτον εσθητα λαμπραν, ανεπεμψεν αυτον
 proud him a robe splendid, sent again him
 τω Πιλατω. ¹² Εγενοντο δε φιλοι ο, τε Πι-
 to the Pilate. Became and friends the, both Pi-
 λατος και ο Ηρωδης εν αυτη τη ημερα μετ'
 late and the Herod in this the day with

found this man misleading
 * our NATION, and forbid-
 ding to pay Tax to Cesar,
 * and saying, † that he
 himself is an anointed
 King.

3 † And PILATE asked
 him, saying, "Art thou the
 KING of the JEWS?" And
 HE answering him, said,
 "Thou sayest."

4 Then PILATE said to
 the HIGH-PRIESTS and the
 CROWDS, † "I find Nothing
 Criminal in this MAN."

5 But THEY were urgent,
 saying, "He stirreth up
 the PEOPLE, teaching in
 All JUDEA, beginning from
 GALILEE even to this place."

6 Now Pilate hearing of
 Galilee, asked if the MAN
 was a Galilean.

7 And ascertaining That
 he was of the † PROVINCE
 of Herod, he sent him to
 * HEROD, who was also in
 Jerusalem in Those DAYS.

8 And HEROD † seeing
 JESUS, was very glad; for
 he had wished for a long
 time to see him, because he
 had HEARD about him;
 and he hoped to see Some
 Sign done by him.

9 And he questioned
 him in many Words; but
 he answered him nothing.

10 And the HIGH-
 PRIESTS and the SCRIBES
 stood up, and vehemently
 accused him.

11 And HEROD, with his
 SOLDIERS, treated him with
 contempt; and having, in
 derision, arrayed him in a
 splendid Robe, sent him
 back to PILATE.

12 And * HEROD and
 PILATE became Friends to
 each other on That DAY;

* VATICAN MANUSCRIPT.—2. our NATION. 3. and saying. 6. of Galilee—omit.
 7. HEROD. 8. many things—omit. 11. HEROD and PILATE.
 † 2. John xix. 12. † 3. Matt. xxvii. 11; 1 Tim. vi. 13. † 4. 1 Pet. ii. 22.
 † 7. Luke iii. 1. † 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

αλληλων' προυπηρχον 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 chief's and the people, said to
αυτους· Προσηνεγκατε μοι τον ανθρωπον του-

του, ως αποστρεφοντα τον λαον· και ιδου, εγω
as misleading the people; and lo, I
ενωπιον υμων ανακρινας, ουδεν εβρον εν τη
in presence of you having examined, nothing I found in the
ανθρωπω τωτω αιτιον, ων 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 ένα.] 18 Ανεκραξαν
release to them at a feast one.] Cried out

δε παυληθει, λεγοντες· Λιρε τωτου, 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 εκεφωνουν,
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
εκοιησεν ουτος; ουδεν αιτιον θανατου εβρον 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 καταχουον 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, again addressed them, wishing to release JESUS.
21 But THEY cried, saying, "Crucify, crucify him."
23 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 a: the HIGH-PRIESTS—omit. 24. Pilate. 25. Prison.

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 28; xix. 4. Mark xv. 6; John xviii. 30. ; 17. Matt. xxvii.

την φυλακην, ὃν η̅θουοντο· τον δε̅ Ιη̅σουν παρε-
 the prison, whom they asked; the but Jesus he de-
 δωκε τῷ θεληματι αὐτων.
 livered to the will of them.

26 Καὶ ὡς ἀπηγαγον αὐτον, ἐπιλαβομενοι Σι-
 And as they led him, having laid hold of Si-
 μονος τινος Κυρηναίου ἐρχομένου ἀπ' ἀγρου,
 mon a certain Cyrenian coming from country,
 ἐπεθηκᾶν αὐτῷ τον σταυρον, φερειν οπισθεν
 they placed to him the cross, to carry after
 του Ιη̅σου. 27 Ἠκολουθεῖ δε̅ αὐτῷ πολυ πληθος
 the Jesus. Followed and him a great multitude

του λαου, και̅ γυναικων̅ αἱ * [και̅] ἐκοποντο
 of the people, and of women: who [also] lamented
 και̅ ἐθρηνουν̅ αὐτον. 28 Στραφεις̅ δε̅ προς̅ αυ̅τας
 and bewailed him. Turning but to them

ὁ Ιη̅σους, εἶπε· θυγατερες̅ Ἱερουσαλημ, μη̅
 the Jesus, said: Daughters of Jerusalem, not
 κλαιετε̅ ἐπ' ἐμε, πλην̅ ἐφ' ἑαυτας̅ κλαιετε, και̅
 weep you for me, but for yourselves weep you, and
 ἐπι̅ τα̅ τεκνα̅ ὑμων. 29 Ὅτι̅ ἰδου, ἐρχονται̅ ἡμε-
 for the children of you. For lo, come they,

ραι, ἐν̅ αἷς̅ ἐρουσι· Μακαριαι̅ αἱ̅ στε̅ιραι, και̅
 in which they will say; Blessed the barren ones, and
 κοιλια̅ι αἱ̅ οὐκ̅ ἐγεννησαν̅, και̅̅ μαστοι̅ οἱ̅ οὐκ̅
 wombs which not bore, and breasts which not

ἐθηλασαν̅. 30 Τότε̅ ἀρξονται̅ λεγειν̅ τοις̅ ὀρεσι·
 suckled. Then they will begin to say to the mountains:

Πε̅σετε̅ ἐφ' ἡ̅μας· και̅̅ τοις̅ βουνοις̅· Καλυ̅ψατε̅
 Fall you on us; and to the hills; Cover you

ἡ̅μας. 31 Ὅτι̅ εἰ̅ ἐν̅ τῷ̅ ὑ̅γρῳ̅ ξυλα̅φ̅ ταυ̅τα̅ ποιου-
 us. For if in the green tree these they

σιν, ἐν̅ τῷ̅ ξη̅ρῳ̅ τι̅ γενη̅ται·
 do, in the dry what will be done?

32 Ἦγοντο̅ δε̅ και̅̅ ἑτεροι̅ δυο̅ κακου̅ργοι̅ συν̅
 Were led and also others two malefactors with
 αὐτῷ̅ ἀναιρεθῆναι. 33 Καὶ̅ ὅτε̅ ἀη̅λθον̅ ἐπὶ̅ τον̅
 him to be put to death. And when they came to the

τοπον̅, τον̅ καλου̅μενον̅ Κρανιον̅ ἐκεῖ̅ ἐσταυρω-
 place; that being called skull; there they cruci-
 σαν̅ αὐτον̅, και̅̅ τους̅ κακου̅ργους· ὃν̅ μὲν̅ ἐκ̅
 fed him, and the malefactors; one indeed at

δε̅ξιων̅, ὃν̅ δε̅ ἐξ̅ ἀριστερων̅. 34 * [Ὁ̅ δε̅ Ιη̅σους
 right, one and at left. [The and Jesus

ε̅λεγε· Πατερ, ἀφε̅ς̅ αυτοις̅· οὐ̅ γαρ̅ οἶδασι̅ τι̅
 said; O father, forgive them; not for they know what
 ποιου̅σι.] Διαμερι̅ζομε̅ναι̅ δε̅̅ τα̅ ἱμα̅τια̅ αὐτου̅,
 they do.) Having divided and the garments of him,

ε̅βαλον̅ κλη̅ρον. 35 Καὶ̅ εἰ̅στηκε̅ ὁ̅ λα̅ος̅ θεω̅ρων·
 they cast a lot. And stood the people gazing:
 ἐξε̅μνηκτι̅ζον̅ δε̅̅ και̅̅ οἱ̅ ἀρχοντες̅ * [συν̅ αυτοις̅,]
 scoffed at and also the rulers [with them,]

λε̅γωντες· Ἄλλους̅ ἐσω̅σε, σω̅σατω̅ ἑ̅αυτον̅, εἰ̅
 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. 32. Then Jesus said, "Father, forgive them, for they know not what they do."—omit. 35. if he is the Son, the MESSIAH, the CROSSER of GOD. 32. with
 † 29. Matt. xxvi. 10; Luke xxi. 23. † 32. Isa. liii. 12; Matt. xxvii. 32. † 32. Matt. xxvii. 33; Mark xv. 23; John xix. 17, 18.

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός.
this is the Anointed, the of the God chosen.

³⁰ Ἐνεκαίριον δὲ αὐτῶν καὶ οἱ στρατιῶται, προσ-
Mocked and him also the soldiers, com-
 ἐρχομενοὶ * [καὶ] οἶνος προσφέροντες αὐτῶν,
ing near [and] vinegar offering to him,

³¹ καὶ λεγόντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
and saying. If thou art the king of the Jews,
 δαιῶν, σῶσον σεαυτὸν. ³³ Ἦν δὲ καὶ ἐπιγραφή

* [γεγραμμένη] ἐπ' αὐτῶν * [γραμμασίν] 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."

³³ Εἰς δὲ τῶν κρεμασθέντων κακουργῶν ἐβλασ-
One and of those having been hanged malefactors spoke

φημὶ αὐτῶν, * [λεγων·] Εἰ σὺ εἶ ὁ Χριστός,
against him, [saying.] If thou art the Christ,
 σῶσον σεαυτὸν καὶ ἡμᾶς. ⁴⁰ Ἀποκριθεὶς δὲ ὁ

ἕτερος ἐκτίμα αὐτῶν λεγὼν· Οὐδὲ φοβῆ σου τοῦ
other rebuked him saying; Not even fearest thou the
 Θεοῦ, ὅτι ἐν τῷ αὐτῶν κριματι εἶ; ⁴¹ Καὶ ἡμεῖς

μεν δίκαιως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβα-
indeed justly; due for which has been done we receive:
 νομεν· οὗτος δὲ οὐδὲν ἀτοπον ἐπραξε. ⁴² Καὶ

εἶπε τῷ Ἰησοῦ· Μνησθητι μου, * [κυριε,]
he said to the Jesus; Do thou remember me, [O Lord,]
 ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. ⁴³ Καὶ εἶπεν

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερον μετ'
to him the Jesus; Indeed I say to thee, to-day with
 ἐμοῦ εσθὶ ἐν τῷ παραδεισῶν.
me thou shalt be in the paradise.

⁴⁴ Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκοτὸς ἐγένετο
It was and about hour sixth, and darkness came
 ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννατῆς. ⁴⁵ Καὶ

εσκοτισθὲν ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπε-
was darkened the sun; and waarent the veil
 τασμα τοῦ ναοῦ μεσόν. ⁴⁶ Καὶ φωνήσας φωνῇ

τοῦ ναοῦ μεσόν. ⁴⁶ Καὶ φωνήσας φωνῇ
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN
 of GOD."

³⁰ And the SOLDIERS
 also derided him, coming
 near and offering him Vine-
 gar.

³¹ and saying, "If thou
 art the KING of the JEWS,
 save thyself."

³³ † And there was als.
 an Inscription over him;—
 "This is the KING of the
 Jews."

³³ † And one of the CRIM-
 INALS who were SUS-
 PENDED, reviled him, say-
 ing, "Art not thou the
 MESSIAH? save thyself
 and us."

⁴⁰ But the OTHER an-
 swering rebuked him, say-
 ing, "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 * Jes-
 us, "Remember me when
 thou comest * in thy KING-
 DOM."

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.—30. and—omit. 33. written—omit. 33. in Letters
 of Greek, and Latin, and Hebrew—omit. 39. saying—omit. 39. Art not thou
 the MESSIAH? save. 41. JESUS. 42. Lord—omit. 42. to. 43. I.e. said.
 44. It was now about. 44. Hour; the sun failing, 45. and the VEIL.

† 30. 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.—J. 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 Lysons's Diss. p. 28. See Ver-
 note. † 44. The word paradise is not Greek, but is of Arabic 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 Testa-
 ment—1 Cor. xii. 4; and Rev. ii. 7.

† 33. Matt. xxvii. 37; Mark xv. 29; John xix. 19. † 39. Matt. xxvii. 41; Mark xv.
 32. † 41. Matt. xxvii. 43; Mark xv. 33. † 43. Matt. lxxvii. 51; Mark xv. 28.

μεγαλη ὁ Ἰησους, εἶπε· Πατερ, εἰς χεῖρας σου
loud the Jesus, said: O father, into hands of thee
 παραθησομαι το πνευμα μου. Καὶ ταυτα εἰπων,
I commit the brea h of me. And these having said,
 ἐξεπνευσεν. ⁴⁷ Ἰδων δε ὁ ἑκατονταρχος το γε-
he breathed out. Seeing and the centurion that hav-
 νομενον, εδοξασε τον θεον, λεγων· Ουτως ὁ
ing occurred, glorified the God, saying: Truly the
 ανθρωπος ουτος δικαιος ην. ⁴³ Καὶ παντες οἱ
man this just was. And all the
 συμπαραγενομενοι οχλοι ἐπι την θεωριαν ταυ-
having come together crowds to the sight this,
 την, θεωρουντες τα γενομενα, τυπτοντες
beholding the things having occurred, striking
 * [ἑαυτων] τα στήθη ὑπεστρεφον. ⁴⁾ Ἐστη-
(of themselves) the breasts returned. Stood
 κεισαν δε παντες οἱ γνωστοι αυτου μακροθεν,
but all the acquaintances of him at a distance,
 καὶ γυναῖκες αἱ συνακολουθησασαι αυτω απο
and women those having followed him from
 της Γαλιλαιας, ὀρωσαι ταυτα.
the Galilee, beholding these things.
⁵⁰ Καὶ ιδου, ανηρ ονοματι Ἰωσηφ, βουλευτης
And lo, a man with a name Joseph, a senator
 ὑπαρχων, ανηρ αγαθος καὶ δικαιος, ⁵¹ (ουτος
being, a man good and just, (this
 ουκ ην συγκαταθεμενος τη βουλη καὶ 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, ὃς καὶ προτεδεχετο * [καὶ αυτος] την
Jews, who and was looking for [also himself] the
 βασιλειαν του θεου· ⁵² ουτος προσελθων τῷ
kingdom of the God; this having gone to the
 Πιλατω, ητησατο το σωμα του Ιησου. ⁵³ Καὶ
Pilate, asked the body of the Jesus. And
 καθελων αυτο, ἐπετυλιξεν αυτο σιδουρι, καὶ
having taken down it, he wrapped it in linen, and
 εθηκεν αυτο, εν μνηματι λαξευτω, οὐ ουκ ην
hid it in a tomb hewn-in a rock, where not was
 ουδεπω ουδεις κειμενος. ⁵⁴ Καὶ ἡμερα ην παρα-
ever yet no one being laid. And day was prepara-
 σκευη, καὶ σαββατον εφεωσκε. ⁵⁵ Κατακο-
ration, and sabbath approached. Having fol-
 λουθησασαι δε * [καὶ] γυναῖκες, αἰτινες ησαν
lowed after and [also] women, who were
 συνεληλυθυιαι αυτω εκ της Γαλιλαιας, εθεα-
having been with him out of the Galilee, be-
 σαντο το μνημειον, καὶ ὡς ετεθη το σωμα αυτου.
held the tomb, and how they laid the body of him.
⁵⁶ Ἐποστρεψασαι δε ἡτοιμασαν αρωματα καὶ
Having returned and they prepared aromatics and
 μυρα· καὶ το μεν σαββατον ησυχασαν κατα
ointments; and the indeed sabbath they rested according to
 την εντολην.
the commandment.

ing with a loud voice, said, "Father, into thy hands I commit my spirit;" and having said this, † he expired.

47 † And the CENTURION seeing WHAT had OCCURRED, he glorified GOD, saying, "Truly THIS MAN was righteous."

48 And ALL the CROWDS who had COME TOGETHER to this SPECTACLE, having beheld the THINGS which OCCURRED, returned, beating their BREASTS.

49 And ALL his ACQUAINTANCE, * and THOSE WOMEN who had FOLLOWED him from GALILEE, stood at a distance, beholding these things.

50 † And behold, a MAN named Joseph, a SENATOR, a good and righteous MAN,

51 (he had not consented to their DESIGNS and DEEDS,) from Arimathea, a CITY of the JEWS; and who was waiting for the KINGDOM of GOD.

52 This man coming to PILATE, asked for the BODY of JESUS.

53 And having taken it down, he wrapped it in LINEN, and laid it in a TOMB cut out of a rock, in which no one had ever yet been laid.

54 And it was the DAY of † Preparation, and the SABBATH approached.

55 And the WOMEN following after, who had accompanied him from GALILEE, saw the TOMB, and how his BODY was laid.

56 And returning, they † prepared Aromatics and † rested on the SABBATH, according to the COMMANDMENT.

* VATICAN MANUSCRIPT.—43. of themselves—omit. 51. also himself—omit. 53 also—omit.

40. and THOSE WOMEN who

† 43. My breath or life, Luke viii. 55.

† 43. Matt. xxvii. 50; Mark xv. 37; John xix. 30. † 47. Matt. xxvii. 54; Mark xv. 29. † 49. Matt. xxvii. 57; Mark xv. 42; John xix. 32. † 54. Matt. xxvii. 63. † 56. Mark xvi. 1.

† 47. Matt. xxvii. 54; Mark xv. 29. † 54. Matt. xxvii. 63. † 56. Mark

ΚΕΦ. κδ'. 24.

1 Τη δε **μισ** 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** **εβρον** **το** **σωμα** **του** **κυριου**
And having entered not they found the body of the Lord
Ιησου. 4 **Και** **εγενετο** **εν** **τῳ** **διαπορεισθαι** **αυτας**
Jesus. And it happened in the to be perplexed them
περι **τουτου**, **και** **ιδου**, **ανδρες** **δυο** **επεστησαν**
about this, and lo, men two stood
αυταις **εν** **εσθησεσιν** **αστραπτουσαις**. 5 **Εμφο-**
by them in clothing shining. Afraid
βων **δε** **γενομενων** **αυτων**, **και** **κλινουσων** **το**
and having become of them, and bowing the
προσωπον **εις** **την** **γην**, **ειπον** **προς** **αυτας**: **Τι**
face to the earth they said to them: Why
ζητειτε **τον** **ζωντα** **μετα** **των** **νεκρων**; 6 **Ουκ**
seek you the living among the dead ones? Not
εστιν **υδε**, **αλλ'** **ηγερθη**. **Μνησθητε** **ως** **ελαλη-**
he is here, but has been raised. Remember you how he spoke
σεν **υμιν**, **ετι** **ων** **εν** **τη** **Γαλιλαια**, 7 **λεγων**: **'Οτι**
to you, while being in the Galilee, saying; That
δει **τον** **υιον** **του** **ανθρωπου** **παραδοθη** **ναι** **εις**
it behoves the son of the man to be delivered into
χειρας **ανθρωπων** **αμαρτωλων**, **και** **σταυρωθη** **ναι**,
hands of men of sinners, and to be crucified,
και **τη** **τριτη** **ημερα** **αναστη** **ναι**. 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** **πασι** **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 **ηπιστου** **αυταις**. 12 **Ο** **δε** **Πετρος** **αναστας**
and they believed not them. The and Peter arising
εδραμεν **επι** **το** **μνημειον**, **και** **παρακυψας** **βλεπει**
ran to the tomb, and having stooped down he sees
τα **οθονια** * **[κειμενα]** **μονα**: **και** **απηλθε** **προς**
the linen bands [lying] alone: and he departed by
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 **AROMATIC** 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 **BEST**.
10 Now they were the **MAGDALA** **MARY**, and **JOANNA**, and * **THAT** **MARY** the mother of **JAMES**, and the **OTHERS** with them, who told these things to the **APOSTLES**.
11 † And * these **WORDS** appeared to them like **IDLE** talk; and they believed them not.
12 † But **PETER** arising ran to the **TOMB**, and stooping down he saw only the **LINEN BANDS**; and he went away by himself, wondering at **WHAT** had **HAPPENED**.

* VATICAN MANUSCRIPT.—1. and some with them—omit. words. 12. lying—omit.

† 3. Tischendorf omits the words "of the Lord Jesus." this verse.

10. THAT Mary. 11. these

† 12. Tischendorf omits

† 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2.

† 3. Mark xvi. 5.

† 4. John xx.

† 6. Matt. xvi. 21; Mark viii. 23; Mark viii. 31; ix. 31; Luke ix. 22.

† 7. Matt.

xviii. 8; Mark xvi. 10.

† 11. Mark xvi. 11.

13 Καὶ ἰδόν, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν
 And lo, two of them were going in
 αὐτῇ τῇ ἡμέρᾳ εἰς κωμὴν ἀπεχουσαν σταδίους
 this the day into a village being distant furlongs
 ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαους.
 sixty from Jerusalem, to which a name Emmaus.
 14 Καὶ αὐτοὶ ὠμίλουσιν πρὸς ἀλλήλους περὶ παν-
 And they were talking to each other about all
 τῶν τῶν συμβεβηκότων τούτων. 15 Καὶ ἐγένετο
 of the having happened of these. And it occurred
 ἐν τῷ ὀμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ
 in the to talk them and to reason, even he the
 Ἰησοῦς ἐγγίσας συνεπορευέτο αὐτοῖς. 16 Οἱ δὲ
 Jesus having come near went with them. The but
 ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινώσκειν
 eyes of them were held, the not to know
 αὐτὸν. 17 Εἶπε δὲ πρὸς αὐτούς· Τίνας οἱ λόγοι
 him. He said and to them; What the words
 αὗτοι, οὓς ἀπιβάλλετε πρὸς ἀλλήλους περιπα-
 these, which you throw to one another walk-
 τούντες, καὶ ἐστε σκυθρωποὶ; 18 Ἀποκρίθεις δὲ
 ing, and are sad? Answering and
 ὁ εἷς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν·
 the one, to whom a name Cleopas, said to him:
 Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγ-
 Thou alone sojourneest Jerusalem, and not thou
 γινώσκεις τὰ γενομένα ἐν αὐτῇ ἐν ταῖς ἡμέραις
 knowest the things having been done in her in the days
 ταῦται; 19 Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ
 these? And he said to them: What things? They
 δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζω-
 and said to him: The things about Jesus the Naza-
 ραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατός ἐν
 rae, who was a man a prophet, powerful in
 ἐργῶν καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντός
 work and word in presence of the God and all
 τοῦ λαοῦ. 20 Ὅπως τε παρέδωκαν αὐτὸν οἱ
 the people. How and delivered up him the
 ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανα-
 high-priests and the chiefs of us to a sentence of
 τού, καὶ ἐσταύρωσαν αὐτὸν. 21 Ἡμεῖς δὲ ἠλπι-
 death, and crucified him. We but hoped,
 ζομεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρωθῆναι
 that he it is the being about to redeem
 τὸν Ἰσραὴλ· ἀλλάγε σὺν πάντις τούτοις τρίτῃ
 the Israel: but besides all these third
 ταυτῇ ἡμέρᾳ ἀγεῖ σημερον, ἀπ' οὗ ταῦτα
 this day goes away to-day, from of which these
 ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν
 occurred: but also women some of us
 ἐξεστῆσαν ἡμᾶς, γενομένης ὀρθρίας ἐπὶ τὸ μνη-
 astonished us, having been early at the tomb;
 μετον. 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἤλθον,
 and not having found the body of him, came,
 λεγούσαι καὶ ὀπτασίαν ἀγγέλων ἑώρακεναι, οἱ
 saying also a vision of messengers to have seen, who

13 † And behold, two of them were going on the Same DAY, to a Village called Emmaus, sixty Furlongs from Jerusalem.

14 And they were conversing with each other about All these THINGS which had HAPPENED.

15 And it occurred, while they were conversing and reasoning, * Jesus himself having approached, went with them.

16 But † their EYES were held, so that they did not RECOGNIZE him.

17 And he said to them, "What WORDS are these which you are exchanging with each other, as you * walk † and why are you dejected?"

18 And the ONE † named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the THINGS which have OCCURRED in it in these DAYS?"

19 And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the 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. xxi. 11; Luke vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 23. Acts xiii. 27, 28. evh. 10; John ix. 13.

† 16. John xx. 14; xxi. 4. † 21. Luke i. 63; ii. 38; Acts i. 6.

† 18. John ix. 25. † 20. Luke xxiii. 1. † 22. Matt. xxviii. 5; Mark

λεγουσιν αυτον ζην. ²⁴ Και απηλθον τινες
 say him to be alive. And went some
 των συν ημιν επι το μνημιον, και ευρον
 of those with us to the tomb, and found
 * [ουτω,] καθως και αι γυναικες ειπον αυτον
 [thus,] even as also the woman said; him
 δε ουκ ειδον. ²⁵ 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
 ητι πασιν, οις ελαλησαν οι προφηται. ²⁶ 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; ²⁷ Και αρχαιμενος απο
 enter into the glory of himself? And beginning from
 Μωσεως και απο παντων των προφητων, διηρ-
 Moses and from all of the prophets, he
 μωνεν αυτους εν πασαιςταις γραφαις τα
 explained to them in all the writings the things
 περι αυτου. ²⁸ Και ηγγισαθ εις την κωμην, ου
 about himself. And they drew near to the village, where
 εκορευοντο· και αυτος παρεσκευοιετο περρωτερον
 they were going; and he seemed intending further
 πορευεσθαι. ²⁹ 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 κεκληκεν η ημερα. Και εισηλθε του
 it is, and has declined the day. And he went in
 μειναι συν αυτοις. ³⁰ Και εγενετο εν τω κατα-
 to abide with them. And it happened in the to
 κλιθηναι αυτον μετ αυτων, λαβων τον αρωτον,
 reclining him with them, having taken the loaf,
 ευλογησε, και κλασας επεδιδου αυτοις. ³¹ Αυ-
 he blessed, and having broken he gave to them. Of
 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. ³² 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?
³³ Και ανασταντες αυτη τη ωρα, οπιστρεψαν
 And rising up in this the hour, they returned
 εις Ιερουσαλημ· και ευρον συνηθροισμενους
 to Jerusalem: and found having been assembled
 ους ενδεκα και τους συν αυτοις, ³⁴ 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.
 24 And some of those with us went to the TOMB, and found it as the WOMEN had said; but Him they saw not.
 25 And he said to them, "O inconsiderate men, and slow of HEART to BELIEVE all which the PROPHETS have spoken!
 26 Was it not necessary † for the MESSIAH to have suffered these things, and to enter his GLORY?"
 27 And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIPTURES the THINGS concerning himself.
 28 And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.
 29 But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has * already declined. And he went in to ABIDE with them.
 30 And it occurred, as he RECLINED with them, † taking the LOAF, he blessed God, and having broken it, he gave to them.
 31 And Their EYES were opened, and they knew him; and he disappeared from them.
 32 And they said to each other, "Did not our HEARTS † burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"
 33 And rising up the Same HOUR; they returned to Jerusalem, and found with them, assembled.
 34 SAYING, "The LORD has indeed been raised, and has appeared to Si-

* 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 καιομενης, burned, it has κεκαλυμμενης, veiled, and one of the Itala, has fuit excaecatum, 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.

‡ 23. verse 46; Acts xvii: 3; 1 Pet. i. 11. † 30. Matt. xiv. 18.

μον. 33 Και αυτοι εξηγουντο τα εν τη οδω, και ως εγνωσθη αυτοις εν τη κλασει του αρτου.

33 Ταυτα δε αυτων λαλουντων, αυτος εστη εν

μεσση αυτων, και λεγει αυτοις: Ειρηνη υμιν.

34 Πιθησεντες δε και εμφοβοι γενομενοι,

εδοκουν πνευμα θεωρειν. 35 Και ειπεν αυτοις:

Τι τεταραγμενοι εστε; και διατι διαλογμισμοι

αυαβαινουσαν εν ταις καρδιαις υμων; 36 Ιβετε

της χειρας μου και τους ποδας μου, οτι αυτος

εγω ειμι: ψλαφησατε με και ιδετε: οτι πνευμα

σαρκα και οστεα ουκ εχει, καθως εμε θεωρειτε

εχοντα. 40 Και τουτο ειπων, εκδειξεν αυτοις

της χειρας και τους ποδας. 41 Επι δε απιστου-

των αυτων απο της χαρας, και θαυμαζοντων,

ειπεν αυτοις: Εχετε τι βρωσιμων ενθαδε;

42 Οι δε εκεδωκαν αυτω ιχθυος οκτου μερους,

*[και απο μελισστιου κηριου.] 43 Και λαβων,

ερωπιον αυτων εφαγεν. 44 Ειπε δε αυτοις:

Ουτοι οι λογοι, οσα ελαλησα προς υμας, ετι ων

συν υμιν, οτι δει πληρωθηναι παντα τα γεγ-

ραμμενα εν τη νομη Μωσews, και προφηταις,

και ψαλμοις, περι εμου. 45 Τότε διηνοιξεν

αυτων του νου, του συνιεναι τας γραφας:

46 και ειπεν αυτοις: Οτι ουτω γεγραπται, και

οιτως εδει παθειν του Χριστου, και αναστη-

ναι εκ νεκρων τη τριτη ημερα, 47 και κηρυχ-

35 And they related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

36 † And as they were saying these things, he stood in the Midst of them, † and says to them, "Peace be to you."

37 But they being *troubled and terrified, thought they saw † a Spirit.

38 And he said to them, "Why are you troubled? and why do Doubts arise in your *HEARTS?"

39 † See MY HANDS and my FEET, that I am †; handle me, and be convinced; For a Spirit has not *both Flesh and Bones as you perceive me to have."

40 † And having said this, he showed them his HANDS and his FEET.

41 And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

42 And THEY gave him Part of a broiled Fish;

43 and taking it, † he ate in their presence.

44 † And he said to them, † "These are the WORDS which I spoke to you, which I was yet with you, That ALL THINGS WRITTEN in the LAW of Moses, and in the *PROPHETS, and in the Psalms, concerning me, must be fully accomplished."

45 Then he opened Their MINDS to UNDERSTAND the SCRIPTURES,

46 and said to them, "Thus it is written, * that THE MESSIAH should suffer, and should rise from the Dead the THIRD Day;

* VATICAN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and 41. and from a Honey comb—omit. 44. PROPHETS. 46. that the Messiah should suffer, and should rise.

† 30. Tischendorf omits, "And says to them, 'Peace be to you.'" † 37. Griesbach has phantasma, phantom, in the margin, which agrees with Mark vi. 43. † 40. Tischendorf omits this verse.

† 30. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. † 37. Mark vi. 40. † 39. John ix. 20, 27. † 41. Acts x. 41. † 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 22; xviii. 21.

θηται επι τῷ ὀνόματι αὐτοῦ μετανοίαν καὶ ἀφε-
 proclaimed in the name of him reformation and forgive-
 σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπο-
 nese of sins to all the nations, beginning from
 Ἱερουσαλὴμ. 43 Ἔμεις δὲ ἐστε μάρτυρες τούτων.
 Jerusalem. You and are witnesses of these.

43 Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν
 And lo, I send forth the promise
 τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν
 of the father of me on you; you but remain you in
 τῇ πόλει, ἕως οὗ ἐνδυσθῆθε δυνάμιν ἐξ ὕψους.
 the city, till you may be clothed power from on high.

44 Ἐξήγαγε δὲ αὐτοὺς ἐξ ἑως εἰς Βηθανίαν· καὶ
 He led and them out even to Bethany; and
 ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς.
 having lifted up the hands of himself, he blessed them.

45 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς,
 And it happened in the to bless him them,
 διεστῆ ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐ-
 he stood apart from them, and was carried up into the hea-
 ρανόν. 46 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,
 ven. And they having prostrated to him,
 ὑπεστρέψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγά-
 returned to Jerusalem with joy great:

λης· 47 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, * [αἰνοῦν-
 and were continually in the temple, [praising
 tes καὶ] εὐλογοῦντ' Ἰ τὸν θεόν.
 and] blessing the God.

47 and that in his NAME, Reformation * in order to forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Jerusalem.

48 And † you are Witnesses of these things.

49 And, behold, I send forth † the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out † to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred, while he was BLESSING them, he was separated from them, † and carried up into HEAVEN.

52 And they † having prostrated to him, returned to Jerusalem with great Joy;

53 and were constantly in the TEMPLE, blessing GOD.

* ACCORDING TO LUKE.

* VATICAN MANUSCRIPT.—47. in order to Forgiveness. Subscription—ACCORDING TO LUKE.

53. praising and—cont.

† 51; & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

† 48. JOHN XV. 7; ACTS I. 8, 21; II. 32; III. 15.

† 49. ACTS I. 4.

† 50. ACTS I. 12.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

1 *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.* 2 *Ὁὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.* 3 *Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.* 4 *Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·* 5 *καί τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ καταλαβεν.*

6 *Ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·* 7 *οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.* 8 *Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.* 9 *Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἀνθρώπον ἄρχομενον εἰς τὸν κόσμον.* 10 *Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.* 11 *Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτοῦ οὐ παρέλαβον.* 12 *Ὅσοι δὲ ἔλαβον*

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 appellation 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 poem to this Gospel. † 3. *Ginōskai* 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 *ktizo*. "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 us ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 10, 17." Coppe's Diss. † 10. *to 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 xviii. 12; ix. 5; xii. 35, 40. † 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. † 7. Mark xii. 7; Luke xix. 14; xx. 14. — † 8. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

αυτον, εδωκεν αυτοις εξουσιαν τεκνα θεου
 him, he gave to them authority children of God
 γενεσθαι, τοις πιστευουσιν εις το ονομα αυτου
 to become, to those believing into the name of him;
 13 οι ουκ εξ αιματων, ουδε εκ θεληματος παρκος,
 whoe not from bloods, nor from a will of flesh,
 ουδε εκ θεληματος ανδρος, αλλ' εκ θεου γεγενη-
 nor from a will of a man, but from God were be-
 θησαν. 14 Και ο λογος σαρξ εγενετο, και εσκη-
 And the word flesh became, and taber-
 νωσεν εις ημιν, (και εθεασαμεθα την δοξαν αυτου,
 nacle among us, (and we beheld the glory of him,
 δοξαν ως μονογονου παρα πατρος,) πληρης
 a glory as of an only-begotten from a father,) full
 χαριτος και αληθειας. 15 Ιωαννης μαρτυρει περι
 of favor and truth. John testifies concerning
 αυτου, και κηρυαγε, 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 airt. of me he was. Because out of the
 πληρυσματος 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 εδωθη· η χαρις και η αληθεια δια Ιησου
 ses was given; the favor and the truth through Jesus
 Χριστου εγενετο.
 Christ came.

13 Θεον ουδεις εωρακε ποποτε· ο μονογενης
 God no one has seen ever; the only-begotten
 υιος, ο ων εις τον κοιλιον του πατρος, εκεινος
 son, that being in the bosom of the father, he
 εξηγησατο. 19 Και αυτη εστιν η μαρτυρια του
 has made known. And this is the testimony of the
 Ιωαννου, οτε απεστειλαν οι Ιουδαιοι εξ Ιεροσα-
 John, when sent the Jews from Jeru-
 λυμαχ 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 δ
 and confessed; That not am I the
 Χριστας. 21 Και ηρωτησαν αυτον· Τι ουν·
 Anointed. And they asked him: What then?

Authority to become Chil-
 dren of God, to those
 BELIEVING into his NAME;

13 who were begotten
 not of Blood, nor of the
 Will of the Flesh, nor of the
 Will of Man, but of God.

14 And the + LOOS became
 + 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-
 ior."]

16 For out of his full-
 ness we all received; even
 Favor upon Favor.

17 For the LAW was
 given through Moses; the
 FAVOR and the TRUTH came
 through Jesus Christ.

18 No one has ever seen
 God; the * Only-begotten
 Son, who is in the BOSOM
 of the FATHER, he has
 made him known.

19 Now this is the TES-
 TIMONY of JOHN. † When
 the JEWS sent * to him
 Priests and Levites to ask
 him, "Who art thou?"

20 he acknowledged, and
 did not deny, but acknow-
 ledged, "I am not the
 MESSIAH."

21 And they asked him,
 "Who * then art thou?"

* VARIAN MANUSCRIPTS.—18. Only-begotten Son, as who is. 19. to him Priests.

† 13. Gricobich notes a different reading of this verse. Instead of *hoi..... egenesthecan* he has *hos..... egenesthee*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of God, nor of the Will of the Flesh nor of the Will of a man, but of God;" thus referring it directly to the *genesis* of regeneration of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. *Newcome* in his Translation of the New Testament, remarks, "Jesus, the 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 Hatze*, the word or voice of the king, who stands always upon the steps of the throne, at the side of a lattice window, where he sits, he is covered in the inside with a curtain of green taffeta. Behind this curtain the king sits; and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants.—Bruce's Travels. † 15. Some put this verse after the 18th, † 15. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 16, 20; Luke i. 31, 35; ii. 7^o 1 Tim. iii. 16. † 14. Matt. xviii. 2; 2 Pet. i. 17. † 15. Matt. iii. 12; Mark i. 7. Luke iii. 10; ver. 27, 30; John iii. 31. † 19. John v. 33.

Ἠλίας εἰ σὺ. Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-
 phet art thou? And he says: Not I am. The pro-
 φητῆς εἰ σὺ; Καὶ ἀπεκριθῆν Ὀυ. 22 Εἶπον οὖν
 phet art thou? And he answered; No. They said then
 αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πεμ-
 to him; Who art thou? that an answer we may give to those having
 ψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; 23 Ἐφῆ
 sent as; what sayest thou about thyself? He said
 Ἐγὼ· “φωνῆ βοῶντος ἐν τῇ ἐρημῷ· Εὐθύνετε
 I; “A voice crying in the desert; Make you straight
 τὴν ὁδὸν κυρίου,” καθὼς εἶπεν Ἡσαίας ὁ προ-
 the way of a lord,” as said Esaias the pro-
 φητῆς. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν
 phet. And those having been sent were of the
 Φαρισαίων· 25 καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον
 Pharisees; and they asked him, and said
 αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρισ-
 to him, Why then dippest thou, if thou not art the Anoin-
 τος, οὔτε Ἠλίας, οὔτε προφητῆς; 26 Ἀπεκριθῆ
 ted, nor Elias, nor a prophet? Answered
 αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν
 them the John, saying; I dip in
 ὕδατι· μέσος * [δε] ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ
 water: midst [out] of you stands, whom you not
 οἶδατε, 27 ὁ ὀπίσω μου ἐρχόμενος, οὐ ἐγὼ οὐκ
 know, he after me coming, of whom I not
 εἰμι ἀξίος, ἵνα λυσῶ αὐτοῦ τὸν ἱμάντα τοῦ
 am worthy, that I may loose of him the strap of the
 ὑποδήματος. 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο
 sandal. These in Bethany were done
 περὶ τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-
 beyond the Jordan, where was John dip-
 τίζων.

29 Τῆ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον
 In the morrow he beholds the Jesus coming
 πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ
 to him, and he says: Behold the lamb of the God, he
 αἰρῶν τὴν ἁμαρτίαν τοῦ κόσμου. 30 Οὗτος
 taking away the sin of the world. This
 ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὅπισθ μου ἐρχεται
 is he; about whom I said: After me comes
 ἀνὴρ, ὃς ἐμπροσθεν μου γέγονεν ὅτι πρῶτος
 a man, who before me has become: because first
 μου ἦν. 31 Καγὼ οὐκ ᾔδειν αὐτὸν· ἀλλ’ ἵνα
 of me he was. And I not knew him: but that
 φανερωθῆ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον
 he might be manifested to the Israel, because of this am come
 ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 Καὶ ἐμαρτυρή-
 I in the water dipping. And bore testi-
 σεν Ἰωάννης, λέγων· Ὅτι τεθεαμαι τὸ πνεῦμα
 mony John, saying: That I saw the spirit
 καταβαῖνον ὡς περιστέραν ἐξ οὐρανοῦ, καὶ ἐμε-
 coming down like a dove out of heaven, and it

Art thou † Elijah?” And he said, “I am not.” “Art thou the PROPHET?” And he answered, “No.”
 22 * They said to him, “Who art thou? that we may give an Answer to those who sent us. What dost thou say concerning thyself?”
 23 He said, † “I am a Voice proclaiming in the DESERT, * Make straight † the way for the Lord,” as † Isaiah the PROPHET said.
 24 Now * those sent were of the PHARISEES.
 25 And they asked him, and said to him, “Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?”
 26 John answered them, saying, † “I immerse in Water; * in the Midst of you, coming after me, stands one whom you do not know,
 27 the STRAP of Whose SANDAL I am not worthy to untie.”
 28 These things occurred in Bethany beyond the JORDAN, where * JOHN was immersing;
 29 On the NEXT DAY he sees JESUS coming to him, and says, “Behold † the LAMB of God, who TAKES AWAY the SIN of the WORLD.
 30 This is he of whom I said, “After me comes a Man who is in advance of me; for he is my Superior.”
 31 And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in * Water.”
 32 † And John testified, saying, “I saw the SPIRIT coming down like a Dove

* VATICAN MANUSCRIPT.—22. They said to him. 24. they who were sent. 26. but —omit. 25. in the Midst of you, coming after me, stands one whom you do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.
 † 21. Mal. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28.
 † 24. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 10; Rev. v. 6. † 32. Math. iii. 10; Mark i. 10; Luke iii. 22.

γεν ἐπ' αὐτον. ³³ Καγὼ οὐκ ᾔδειν αὐτον· ἀλλ' ἔπεμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι εἶπον· Ἐφ' ὃν ἀν ἰδῆς τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴ Καγὼ ἑώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.

²⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³⁶ Καὶ ἐμβλεψάς τῳ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ

ἀλαουτος, καὶ ἠκολούθησαν τῳ Ἰησοῦ. ³⁸ Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεατᾶμενος αὐτοὺς ἀκούθουντας, λέγει αὐτοῖς· Τι ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, διδασκαλε,) ποῦ μένει;

³⁹ λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον, ποῦ μένει· καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην. Ὅρα ἡν ὡς δεκάτῃ. ⁴⁰ Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σιμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολούθησαντων αὐτῷ.

⁴¹ εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει αὐτῷ· εὕρηκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενον, Χριστός.)

⁴² * [Καὶ] ἠγάγειν αὐτὸν πρὸς τὸν Ἰησοῦν.

from Heaven. and resting on him. ³³ And I did not know him; but he having sent me to dip in water, he to me said: 'On whom thou mayest see the spirit coming down, and abiding on him, this is he dipping in spirit holy.' ³⁴ And I have seen, and have testified, that this is the son of the God. ²⁵ The morrow again was standing the John, and of the disciples of him two. ³⁶ And having looked on the Jesus walking, he says; Behold the lamb of the God. ³⁷ And heard him the two disciples speaking, and they followed the Jesus. ³⁸ Having turned and seeing them following, says to them; What do you seek? They said to him, 'Rabbi, (which means being interpreted, Teacher,) where dwellest thou?' ³⁹ He says to them, 'Come and see.' They went, therefore, and saw where he dwelt, and continued with him that day; It was about the tenth hour. ⁴⁰ † Andrew, the brother of Simon Peter, was one of those two who having heard from John, followed him. ⁴¹ He first finds his own brother Simon, and says to him, 'We have found the MESSIAH, (which is, being translated, Anointed.)' ⁴² He conducted him to Jesus. Jesus looking

from Heaven. and resting on him.

³³ And I did not know him; but HE who SENT me to immerse in Water, HE said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who ἸΜΜΕΡΒΕΒΕ in holy Spirit.'

³⁴ And I have seen and testified, That HE is the SON OF GOD."

³⁵ On the NEXT DAY * John was again standing, and two of his DISCIPLES;

³⁶ and observing JESUS walking, he says, "Behold the LAMB OF GOD!"

³⁷ The two Disciples hearing this, followed JESUS.

³⁸ And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

³⁹ He says to them, "Come and see." They went, therefore, and saw where he dwelt, and continued with him that DAY; It was about the † tenth Hour.

⁴⁰ † Andrew, the BROTHER of Simon Peter, was one of THOSE two who having heard from JOHN, followed him.

⁴¹ He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH, (which is, being translated, Anointed.)"

⁴² He conducted him to JESUS. JESUS looking

* VATICAN MANUSCRIPT.—35. John. 39. therefore, and saw. 42. And—omit.

† 30. 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 Judæa, 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 Judæa; 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.—TICMASON.

‡ 33. Matt. iii. 11; Acts i. 5; ii. 4; x. 41; xi. 15. † 40. Matt. iv. 18.

Εμβλεψας αυτω ε Ιησους ειπε· Συ ει Σιμων, ο υιος Ιωνα· συ κληθηση Κηφας· ο ερμηνευεται son of Jonas; thou shalt be called Cephas; which means

Πετρος.

43 Τη επαυριον ηθελησεν εξελθειν εις την Γαλιλαιαν· και ευρισκει Φιλιππον, και λεγει αυτω· Ακολουθει μοι. 44 Ην δε ο Φιλιππος απο Βηθσαιδα, εκ της πολιως Ανδρεου και Πετρου.

45 Ευρισκει Φιλιππος τον Ναθαναηλ, και λεγει αυτω· Ον εγραψε Μωσως εν τω νομω, και οι προφηται, ευρηκαμεν, Ιησουν τον υιον του Ιωσηφ, τον απο Ναζαρεθ. 46 Και ειπεν αυτω Ναθαναηλ· Εκ Ναζαρεθ δυναται τι αγαθον ειναι. Λεγει αυτω Φιλιππος· ερχου και ιδε.

47 Ειδεν ο Ιησους τον Ναθαναηλ ερχομενον προς αυτον, και λεγει περι αυτου· Ιδε αληθως Ισραηλιτης, εν ω δολος ουκ εστι. 48 Λεγει αυτω Ναθαναηλ· Ποθεν με γινωσκεις; Απεκριθη Ιησους και ειπεν αυτω· Προ του σε Φιλιππον φωνησαι, οντα υπο την συκην, ειδον σε.

49 Απεκριθη Ναθαναηλ * [και λεγει αυτω·] Ραββι, συ ει ο υιος του θεου, συ ει ο βασιλευς του Ισραηλ. 50 Απεκριθη Ιησους και ειπεν αυτω· Οτι ειπον σοι· Ειδον σε υποκατω της συκης, πιστευεις; μειζω τούτων οψη. 51 Και λεγει αυτω· Αμην αμην λεγω υμιν, * [απ' αρτι] οψεσθε τον ουρανον ανεωγοτα, και τους αγγελους του θεου αναβαινοντας και καταβαινοντας επι τον υιον του ανθρωπου.

48 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" * PHILIP says to him, "Come and see."

49 * 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."

48 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."

at him, said, "Thou art Simon, the SON of JONAS; if thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, * JESUS says to him, "Follow me."

44 Now † PHILIP was from BETHSAIDA, the CITY of Andrew and Peter.

45 Philip finds † NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the * SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" * PHILIP says to him, "Come and see."

47 * Jesus saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the son of GOD; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee * That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

* VATICAN MANUSCRIPT.—43. JESUS SAYS. 45. SON. 46. PHILIP. 47. JESUS. 48. and says to him—omit. 50. That I saw. 51. From now—omit.

† 43. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think this a term of reproach.

‡ 42. Matt. xvi. 18. ‡ 44. John xii. 21. ‡ 45. John xxi. 2. ‡ 46. John vii. 41, 42, 52. ‡ 40. Matt. xxi. 5; xxvii. 11, 43; John xviii. 37; xix. 3.

ΚΕΦ. Β'. 2.

CHAPTER II.

¹ Και τη ἡμέρα τη τρίτη γαμος ἐγένετο
 And in the day the third a marriage-feast occurred
 ἐν Κανᾷ της Γαλιλαίας· και ην ἡ μητηρ
 in Cana of the Galilee: and was the mother
 του Ἰησου ἐκεῖ. ² Ἐκλήθη δε και ὁ Ἰησοῦς
 of the Jesus there. Was invited and also the Jesus
 και οἱ μαθηται αὐτου εἰς τον γαμον. ³ Και
 and the disciples of him to the marriage-feast. And
 ἕστερησαντος οἴνου, λεγει ἡ μητηρ του Ἰησου
 having fallen short of wine, says the mother of the Jesus
 προς αὐτον· Οἶνον οὐκ εχουσι. ⁴ Λεγει αὐτῇ ὁ
 to him: Wine not they have. Says to her the
 Ἰησοῦς· Τι ἐμοὶ και σοι, γυναι; οὐπω ἤκει ἡ
 Jesus: What to me and to thee, O woman? Not yet has come the
 ὥρα μου. ⁵ Λεγει ἡ μητηρ αὐτου τοις διακονοις·
 hour of me. Says the mother of him to the servants;
 Ὅ, τι ἂν λεγῃ ὑμῖν, ποιησατε. ⁶ Ἦσαν δε
 Whatever he may say to you, do you. Were and
 ἐκεῖ ὑδριαὶ λιθιναὶ ἕξ κειμεναὶ κατα τον καθα-
 there water-pots of stone six being placed according to the mode
 ρισμου των Ἰουδαιων, χωρουσαι ἀνα μετρητας
 of cleansing of the Jews, holding each measure
 δυο η τρεις. ⁷ Λεγει αυτοις ὁ Ἰησοῦς· Γεμισατε
 two or three. Says to them the Jesus; Fill you
 τας ὑδριας ὕδατος. Και εγεμισαν αὐτας ἕως
 the water-pots of water. And they filled them to
 ἀνω. ⁸ Και λεγει αυτοις· Ἀντλησατε νυν, και
 top. And he says to them; Draw you now, and
 φερετε τῷ αρχιτρικλινῷ. Και ηνεγκαν. ⁹ Ὡς
 carry to the ruler of the feast. And they carried. When
 δε εγευσατο ὁ αρχιτρικλινοσ το ὕδωρ οἶνον
 and tasted the ruler of the feast the water wine
 γεγεννημενον· (και οὐκ ηδει ποθεν ἐστιν· οἱ δε
 having become; (and not he knew whence it is; the but
 διακονοι ηδεισαν, οἱ ηντληκοτες το ὕδωρ·)
 servants knew, those having drawn the water:)
 φωνει τον νυμφιον ὁ αρχιτρικλινοσ, ¹⁰ και λεγει
 calls the bridegroom the ruler of the feast, and says
 αὐτῷ· Πας ἀνθρωποσ πρωτον του καλον οἶνον
 to him: Every man first presents the good wine

1 And on the ^{THIRD} Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;
 2 and JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.
 3 And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."
 4 JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."
 5 His MOTHER says to the SERVANTS, "Do whatever he may bid you."
 6 Now six stone Water-jars were there, placed † according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.
 7 JESUS says them, "Fill the JARS with Water." And they filled them to the top.
 8 And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And *they carried some."
 9 And when the RULER of the FEAST tasted † the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER.) the RULER of the FEAST called the BRIDEGROOM,
 10 and says to him, "Every Man First presents GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD Day. 8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bat*, which contained about seven gallons: and for the *seah*, which contained one-third of the bath. † Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *tridivium*, 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 *Hom. Heb. Talmud*, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing these 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 (xxxii. 1) we have an account of his duties.

† 4. John xix. 26. † 6. Mark vii. 3. † 9. John iv. 46.

τιθησι, και οταν μεουσθωσι, * [τοτε] τον
places, and when they may have drunk freely, [then] the
ελαστω· συ τετηρηκας τον καλον οινον εως αρτι.
worse; thou hast kept the good wine till now.

11 Ταυτην εκοιησε την αρχην των σημειων Ι
This did the beginning of the signs the
ησους 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 εγγισεν ην το πασχα των Ιουδαι-
days. And nigh was the passover of the Jews.

ων, και ανεβη εις Ιερουσαλυμα ο Ιησους. 14 Και
and went up to Jerusalem, the Jesus. And

ευρεν εν τη 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
καθημενους. 15 Και ποιησας φραγελλιον εκ
sitting. And having made a whip out of

σχοινιων, παντας εξεβαλεν εκ του ιερου, τα
rushes, all he drove out of the temple, the
τε προβατα και τους βοας· και των κολλυβισ-
and sheep and the oxen; and of the money-chan-
των εξεχεε το κερμα, και τας τραπεζας ανεσ-
gers he poured out the coin, and the tables over-
τρεψε. 16 και τοις τας 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 Εμνησ-
house of the father of me a house of merchandise. Remem-
θησαν * [δε] οι μαθηται αυτου, οτι γεγραμμενον
bered [and] the disciples of him, that having been written
εστιν· "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." Answered then the Jews and said

αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα
to him; What sign showest thou to us, that these

have † drunk freely, the
INFERIOR; but thou hast
kept the GOOD Wine till
now."

11 This * First of SIGNS
JESUS performed in Cana
of GALILEE, and displayed
his GLORY; and his DISCI-
PLES believed into him.

12 After this he went
down to Capernaum, he, and
his MOTHER, and his DISCI-
PLES; but they did not re-
main there Many Days.

13 † And the PASSOVER
of the JEWS was near, and
JESUS went up to Jerusa-
lem.

14 † And he found the
MONEY-CHANGERS sitting
in the TEMPLE, and THOSE
who SOLD Oxen, and Sheep,
and Doves.

15 † And having made a
Whip of Rushes, he drove
them all out of the TEM-
PLE, with the SHEEP and
the CATTLE, and he poured
out the COIN of the BANK-
ERS, and overturned the
TABLES,

16 and said to THOSE
who SOLD DOVES, "Take
these things hence. Make
not my FATHER'S HOUSE
a House of Traffic."

17 And his DISCIPLES
recollected that it is writ-
ten, † "My ZEAL for thy
HOUSE consumes me."

18 Then the JEWS an-
swered and said to him,
† "What Sign dost thou
show us, why thou doest
these things?"

* VATICAN MANUSCRIPT.—10. then—omit.
17. And—omit.

11. First of.

12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs μεθυσω and μεθυσθαι, from μεθος, wine, which, from μετα θυσια, to drink after sacrific- ing, 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. 13; 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, ος κερπος μεθυσον, 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.

† 15. Ex. xii. 14; John v. 1; vi. 8; xi. 55. † 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.
† 17. Psa. lxxix. 9. † 18. Matt. xii. 38; John vi. 30.

ποιεις; ¹⁹ Απεκριθη δ Ιησους και ειπεν αυτοις: του ποσει? Answered the Jesus and said to them:

Λυσατε τον ναον τουτον, και εν τρισιν ημεραις
Destroy the temple this, and in three days

εγερω αυτον. ²⁰ Ειπαν ουν οι Ιουδαιοι: Τεσσα-
I will raise it. Still then the Jews; Forty

ρακοντα και εξ ετεριν οικοδομηθη ο ναος ουτος·
and six years was being built the temple this;

και συ εν τρισιν ημεραις εγερεις αυτον. ²¹ Εκει-
and thou in three days wilt raise it? He

νος δε ελεγε περι του ναου του σωματος αυτου.
but spoke concerning the temple of the body of himself.

²² Οτε ουν ηγερθη εκ νεκρων, εμνησθησαν οι
When therefore he was raised out of dead ones, remembered the

μαθηται αυτου, οτι τουτο ελεγε· και επιστευ-
disciples of him, that this he spoke; and they believed

σαν τη γραφη, και τη λογη· ω ειπεν δ
the writing, and the word which said he

Ιησους.
Jesus.

²³ Ως δε ην εν τοις Ιεροσολυμοις εν τη
When and was in the Jerusalem -t the

πασχα εν τη εορτη, πολλοι επιστευσαν εις το
passover at the feast, many believed into the

ονομα αυτου, θεωρουντες αυτου τα σημεια α
name of him, beholding of him the signs which

εποιει. ²⁴ Αυτος δε ο Ιησους ουκ επιστευεν
he did. He but the Jesus not committed

εαυτον αυτοις, δια το αυτον γνωσκειν παντας·
himself to them, because the him to know all:

²⁵ και οτι ου χρειαν ειχεν, ινα τις μαρτυρηση
and because not need he had, that any one should testify

περι του ανθρωπου· αυτος γαρ εγινωσκε, τι
concerning the man: he for knew. what

ην εν τη ανθρωπι.
was in the man.

ΚΕΦ. γ'. 3.

¹ Ην δε ανθρωπος εκ των Φαρισαιων, Νικοδη-
Was and a man of the Pharisees, Nicode-

μος ονομα αυτου, αρχων των Ιουδαιων· ² οστος
mus a name to him, a ruler of the Jews: this

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.

³ Απεκριθη δ Ιησους και ειπεν αυτω· † Αμην αμην
Answered the Jesus and said to him: Indeed indeed

¹⁹ *Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

²⁰ Then the Jews said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

²¹ But he spoke of the TEMPLE of his BODY.

²² When, therefore, he was raised from the Dead, † his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the WORD which JESUS had spoken.

²³ Now while he was in JERUSALEM at the YEAST of the PASSOVER, many believed into his NAME, beholding His signs which he performed.

²⁴ But *Jesus did not trust himself to them, because he KNEW them all;

²⁵ and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

¹ And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the Jews;

² he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; †for no one can work These SIGNS that thou workest, unless God be with him."

³ *Jesus answered and said to him, "Indeed I

* VATICAN MANUSCRIPT.—19. Jesus.

24. Jesus.

3. Jesus.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. — † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the birth of Herod's reign. † 3. The repetition of *Ameen*, among the Jewish writers, was considered of equal import with the most solemn oath—*Clarke*.

† 10. Matt. xxvi. 61; xxvii. 40; Mark xiv. 59; xv. 20, vii. 59; xix. 80.

† 2. John ix. 10, 35; Acts ii. 23; x. 58.

† 22. Luke xxiv. 8.

† 2. John

λεγω σοι, εαν μη τις γεννηθη ανωθεν, ου δυναται ιδειν την βασιλειαν του θεου. ⁴ Λεγει προς αυτον ο Νικοδημος· Πως δυναται ανθρωπος γεννηθηναι γερωνων; μη δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθειν, και γεννηθηναι; ⁵ Απεκριθη Ιησους· Αμην αμην λεγω σοι, εαν μη τις γεννηθη εξ υδατος και πνευματος, ου δυναται εισελθειν εις την βασιλειαν του θεου. ⁶ Το γεγεννημενον εκ της σαρκος, σαρξ εστι· και το γεγεννημενον εκ της πνευματος, πνευμα εστι. ⁷ Μη θαυμασης, οτι ειπον σοι· Δει υμας γεννηθηναι ανωθεν. ⁸ Το πνευμα οπου θελει πνει· και την φωνην αυτου ακουεις, αλλ' ουκ οιδας, ποθεν ερχεται, και που υπαγει· οτως εστι και ο γεγεννημενος εκ του πνευματος. ⁹ Απεκριθη Νικοδημος και ειπεν αυτω· Πως δυναται ταυτα γενεσθαι; ¹⁰ Απεκριθη Ιησους και ειπεν αυτω· Συ ει ο διδασκαλος του Ισραηλ, και ταυτα ου γινωσκεις; ¹¹ Αμην αμην λεγω σοι, οτι ο οίδαμεν λαλουμεν, και ο εωρακαμεν μαρτυρουμεν· και την μαρτυριαν ημων ου λαμβανετε. ¹² Ει τα επιγεια ειπον υμιν, και ου πιστευετε· πως, εαν ειπω υμιν τα επουρανια, πιστευσετε; ¹³ Και ουδεις αναβεβηκεν εις τον ουρανον, ει μη ο εκ του ουρανου καταβας, ο υιος του ανθρωπου, * [ο ων εν τω ουρανω.] ¹⁴ Και καθως Μωσης υψωσε τον οφιν εν τη ερημω, οτως υψωθηναι δει τον υιον του ανθρωπου· ¹⁵ ινα πας ο πιστευων εις

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 knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

⁹ Nicodemus answered and said to him, "How can these things be?"

¹⁰ Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

¹¹ Most assuredly I tell thee, That what we know, we speak, and what we have seen, we testify; and you receive not our TESTIMONY.

¹² If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

¹³ And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

¹⁴ And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

¹⁵ that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omif.

: 5. Mark xvi. 16; Acts ii. 28. : 6. 1 Cor. xv. 41—46. : 11. Matt. xi. 27; John i. 18; vii. 16; viii. 28; xii. 40; xiv. 24. : 13. John xvi. 29; Acts ii. 24; 1 Cor. xv. 47; Eph. iv. 9, 10. : 16. Num. xxi. 9.

αυτον, * [μη αποληται, αλλ'] εχη ζωην αιωνιου. 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 * [δε] μη πιστευων, ηδη κεκριται, οτι μη πιστευων εις το ονομα του μονογενου 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 κωνηρα αυτων τα εργα. 20 Πας γαρ ο φαυλα πρασων, 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 θεο εστιν ειργασμενα.

It is having been done.

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 Αινων, εγγυς του Σαλειμ, οτι υδατα πολλα ην εκει και παρεγινοντο, και εβαπτιζοντο. 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,

cleansing. And they came to the John,

believing into him may have eternal 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 eternal 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 come 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 son. 17. b. 11—om. 21. JOHN. 24. JOHN. 25. THOSE DISCIPLES who were of John, and a Jew, about. 15. John vi. 47. 16. Rom. v. 8; 1 John iv. 9. 17. Luke ix. 56; John v. 45; vi. 15; xii. 47; 1 John iv. 14. 18. John v. 24; vi. 40, 47; xz. 31. 19. John 4, 6—11; viii. 12. 20. Eph. v. 13. 24. Matt. xiv. 8.

και ειπον αυτω· 'Ραββι, ος ην μετα σου περαν
 and said to him; Rabbi, who was with thee beyond
 του Ιορδανου, ὃν τυ μαρτυρησας, ιδε, οὗτος
 the Jordan, to whom thou hast testified, behold, he
 βαπτίζει, 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 ἢ 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 ειμι 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 Ὁ 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 rejoices through the voice of the bridegroom. This

δου η χαρα η εμη πεπληρωται. 30 Εκεινον
 therefore the joy that of me has been completed. Him

δει αυξανειν, εμε δε ελαττουσθαι. 31 Ὁ
 it behoves to increase, me but to decrease. He

ανωθεν ερχομενος, επανω παντων εστιν. Ὁ
 from above coming, over all is. He

ωφ 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 Ὁ λαβων αυτου την μαρτυριαν,
 receives. He receiving of him the testimony,

εσφραγισεν, οτι ο θεος αληθης εστιν. 34 Ὅν
 has set his seal, that the God true is. Whom

γαρ απεστειλαν ο θεος, τα ρηματα του θεου
 for him sent the God, the words of the God

λαλει· ου γαρ εκ μετραν διδωσιν ο θεος το
 speaks; not for by measure gives the God the
 πνευμα. 35 Ὁ πατηρ αγαπα τον υιον, και παν-
 spirit. The father loves the son, and all

τα δεδωκεν εν τη χειρι αυτου. 35 Ὁ πιστευων
 has been given in the hand of him. He believing

εις τον υιον, εχει ζωην αιωνιον· ο δε απειθων
 into the son, has life age-lasting; he but disobeying
 τη υιω, ουκ οφεται 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 i. 7, 15, 27, 34. † 27. 1 Cor. iv. 7. Heb. v. 4; James i. 17. † 28. John i. 20, 27. † 31. Matt. xxiii. 18; John i. 15, 27; Rom. ix. 5. † 34. John viii. 18.
 † 28. Luke x. 22; John v. 20, 22; xiii. 8; xv. 2; Heb. ii. 8. † 32. John vi. 47; 1 John v. 10, 11.

ΚΕΦ. Δ'. 4.

¹ Ὡς οὖν εἰδὼ ὁ κυριος, ὅτι ἤκουσαν οἱ
When therefore knew the Lord, that heard the
 Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
Pharisees, that Jesus more disciples made
 καὶ βαπτίζει, ἢ Ἰωάννης· ² (καίτοιγε Ἰησοῦς
and dipped, than John; (though indeed Jesus
 αὐτὸς οὐκ εβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)
himself not dipped, but the disciples of him;)
³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς
he left the Judea, and went again into
 τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ
the Galilee. It behoved and him to pass through
 τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
the Samaria. He comes therefore into a city of the
 Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
Samaritana, being called Sychar, near by the
 ἠρώου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
well, of which gave Jacob Joseph to the son
 αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
of himself. Was and there a spring of the Jacob. The then
 Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο
Jesus having become weary from the journey, sat down
 οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη.
thus over the spring: hour was about six.
⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαί
Comes a woman of the Samaria, to draw
 ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
water. Say to her the Jesus: Give to me to drink.
⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεισάν εἰς τὴν
(For for disciples of him had gone into the
 πόλιν, ἵνα τροφὰς ἀγορασῶσι.) ⁹ Λέγει οὖν
city, that provisions they might buy.) Says then
 αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος
to him the woman that Samaritan: How thou, a Jew
 ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσῆς γυναικὸς
being, from me to drink askest, being a woman
 Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
a Samaritan? (Not for associate with Jews
 Σαμαρεῖταις.) ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Samaritans.) Answered Jesus and said
 αὐτῇ· Εἰ 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 that says to thee: Give to me to drink: thou
 ἀνῆθης αὐτὸν, καὶ ἔδωκεν ἀν σοὶ ὕδωρ ζῶν.
wouldst ask him, and he would give thee water living.
¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κυριε, οὐτε ἀντλημα
Says to him the woman: O lord, nothing to draw with

CHAPTER IV.

1 When, therefore, the
 LORD knew, That the
 PHARISEES had heard,
 † That Jesus was making
 and immersing More Dis-
 ciples 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, there-
 fore, 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 Pro-
 visions.)
 9 The SAMARITAN WO-
 MAN, therefore, says to
 him, "How dost thou, be-
 ing a Jew, ask drink of me,
 who am a Samaritan Wo-
 man?" (‡ For the Jews do
 not associate with Samaritans.)
 10 Jesus answered and
 said to her, "If thou didst
 know the GIFT of GOD, and
 who is HE that says to thee,
 'Give me to drink,' thou
 wouldst ask him, and he
 would give thee Living
 Water."
 11 * She says to him,
 "Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—5. to JOSEPH his SON.

11. She says.

† 5. Called at first Sichern, or Shechem, and afterwards Sychar. From Judges ix. 7, † it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

‡ 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

‡ 1. John iii. 22, 26.

‡ 5. Gen. xxiii. 19; xlvi. 28; Joshua xvi. 22.

‡ 6. † Kings xvii. 24; Luke ix. 52, 53; Acts x. 23.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
 thou hast, and the well is deep: whence then hast thou
 το υδωρ το ζων. ¹² Μη συ μειζων ει του πατρος
 the water the living? Not thou greater art the father
 ημων Ιακωβ: ος εδωκεν ημιν το φρεαρ, και
 of us Jacob? who gave to us the well, and
 αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα
 he of it drank, and the sons of him, and the
 Ορεμματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
 cattle of him. Answered Jesus and said

αυτη· Πας ο πινων εκ του υδατος τουτου, διψη-
 to her; All the drinking of the water this, will
 σει παλιν· ¹⁴ ος δ' αν πιη εκ του υδατος, ου
 thirst again; who but ever may drink of the water, of which
 εγω δωσω αυτω, ου μη διψηση εις τον αιωνα·
 I shall give to him, not not may thirst to the age;
 αλλα το υδωρ, ο δωσω αυτω, γενησεται εν
 but the water, which I shall give him, shall be in
 αυτω πηγη υδατος αλλομενου εις ζων αιωνιον.
 him a well of water springing into life age-lasting.

¹⁵ 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 αυτλειν. ¹⁶ Λεγει αυτη ο Ιησους· Ύπαγε,
 this place to draw. Says to her the Jesus; Go,

φωνησον τον ανδρα σου, και ελθε ενθαδε.
 call the husband of thee, and come here.

¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
 Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλως ειπας· Οτι ανδρα
 Says to her the Jesus; Rightly thou didst say: That a husband
 ουκ εχω. ¹⁸ Πεντε γαρ ανδρας εσχες· και νυν
 not I have. Five for husbandsthou hast had; and now

δν εχεις, ουκ εστι σου ανηρ· τουτο αληθες
 whom thou hast, not is of thee a husband: this truly
 ειρηκας. ¹⁹ Λεγει αυτη η γυνη· Κυριε, θεωρω,
 thou hast said. Says to him the woman; O lord, I see,

οτι προφητης ει συ. ²⁰ Οι πατερες ημων εν τω
 that a prophet art thou. The fathers of us in the

ορει ταυτη προσεκυνησαν· και υμεις λεγετε,
 mountain this worshipped: and you say,

οτι εν Ιερουσαλυμοις εστιν ο τοπος, οπου δει
 that in Jerusalem is the place, where it is necessary

προσκυνειν. ²¹ Λεγει αυτη ο Ιησους· Γυναι, πισ-
 to worship. Says to her the Jesus: O woman, believe

τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει
 thou me, that comes an hour, when neither in the mountain

τουτω, ουτε εν Ιερουσαλυμοις προσκυνησετε τω
 this, nor in Jerusalem you shall worship the

πατρι. ²² Υμεις προσκυνετε ο ουκ οιδατε·
 father. You worship what not you know:

ημεις προσκυνουμεν ο οίδαμεν· οτι η σωτηρια
 we worship what we know: because the salvation

εκ των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
 from the Jews it. But comes an hour,

draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER.

¹² Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

¹³ Jesus answered and said to her, "EVERY ONE DRINKING OF THIS WATER will thirst again;

¹⁴ but he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aonian Life."

¹⁵ † The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

¹⁶ * He says to her, "Go, call thy HUSBAND, and come here."

¹⁷ THE WOMAN answered and said, "I have no Husband." Jesus said to her, "Correctly thou didst say, 'I have no Husband.'

¹⁸ For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

¹⁹ THE WOMAN says to him, "Sir, † I see That thou art a Prophet.

²⁰ Our FATHERS worshipped in this MOUNTAIN; and you say, That in Jerusalem is the PLACE where it is necessary to worship."

²¹ Jesus says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER.

²² You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

* VATICAN MANUSCRIPT.—15, come over here.

16. He says.

† 14. John vi. 35; vii. 88. † 15. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20. † 19. Luke vii. 10; xxiv. 10; John vi. 14; vii. 40. † 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται
 and now is, when the true worshippers
 προσκυνησουσι τω πατρι εν πνευματι και αλη-
 shall worship the father in spirit and truth:
 θειᾳ· και γαρ ο πατηρ τοιουτους ζητει τους
 even for the father such like seeks those
 προσκυνοντας αυτον. 24 Πνευμα ο θεος· και
 worshipping him. A spirit the God: and
 τους προσκυνοντας αυτον, εν πνευματι και
 those worshipping him, in spirit and
 αληθεια δει προσκυνειν. 25 Λεγει αυτω η
 truth it behoves to worship. Says to him the
 γυνη· Οιδα, οτι Μεσσιας ερχεται· (ο λεγομε-
 woman: I know, that Messiah comes: (he being called
 νος Χριστος·) οταν ελθῃ εκεινος, αναγγελει
 Anointed: when may come he, he will relate
 ημιν παντα. 26 Λεγει αυτη ο Ιησους· Εγω ειμι,
 to us all. Says to her the Jesus: I am,
 ο λαλων σοι. 27 Και επι τουτω ηλθον οι μαθη-
 he talking to thee. And on this came the disci-
 ται αυτου, και εθαυμαζον, οτι μετα γυναικος
 ples of him, and wondered, that with a woman
 ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
 he talked. No one nevertheless said; What seekest thou; or, why
 λαλεις μετ' αυτης; 28 Αφηκεν ουν την υδριαν
 talkest thou with her? Left therefore the bucket
 αυτης η γυνη, και απηλθεν εις την πολιν, και
 of herself the woman, and went into the city, and
 λεγει τοις ανθρωποις· 29 Δευτε, ιδετε ανθρωπον,
 says to the men: Come you, see a man,
 ος ειπε μοι παντα οσα εποιησα· μητι ουτος
 who told me all what I did; not this
 εστιν ο Χριστος; 30 Εξηλθον εκ της πολεως,
 is the Anointed? They went out of the city,
 και ηρχοντο προς αυτον.
 and were coming to him.
 31 Εν δε τω ματαξυ ηρωτων αυτον οι μαθηται
 In and the meantime were asking him the disciples
 λεγοντες· Ραββι, φαγε. 32 Ο δε ειπεν αυτοις·
 saying; Rabbi, eat. He but said to them;
 Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.
 I food have to eat, which you not know.
 33 Ελεγον ουν οι μαθηται προς αλληλους· Μη
 Said then the disciples to each other; Not
 τις ηνεγκεν αυτω φαγειν; 34 Λεγει αυτοις ο
 any one brought to him food? Says to them the
 Ιησους. Εμον βρωμα εστιν, ινα ποιω το
 Jesus. My food is, that I may do the
 θελημα τον πεμψαντος με, και τελειωσω αυτου
 will of the sending me, and may finish of him
 το εργον. 35 Ουχ υμεις λεγετε, οτι ετι τετρα-
 the work. Not you say, that yet four
 μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
 months it is, and the harvest comes? Lo, I say
 υμιν, εκπαrate τους οφθαλμους υμων, και θεα-
 to you, lift up the eyes of you, and see

23 But an Hour is com-
 ing, and now is, when the
 TRUE Worshippers will
 worship the FATHER in
 Spirit and Truth; for the
 FATHER even seeks SUCH
 LIKE as his Worshippers.
 24 † God is Spirit; and
 THOSE WORSHIPPING him
 must worship in Spirit and
 Truth."
 25 THE WOMAN says to
 him, "I know That Mes-
 siah is coming, (HE BEING
 CALLED Christ;) when he
 comes he will tell us all
 things."
 26 JESUS says to her,
 † "I, who am TALKING to
 thee, am he."
 27 And upon this his
 DISCIPLES came, and won-
 dered That he was talking
 with a Woman; neverthe-
 less no one said, "What
 dost thou seek?" or, "Why
 art thou talking with her?"
 28 THE WOMAN, there-
 fore, left her PITCHER, and
 and went into the CITY,
 and says to the MEN,
 29 "Come, see a Man,
 who told me all things
 which I have done! Is
 this the MESSIAH?"
 30 They went out of the
 CITY, and were coming to
 him.
 31 And in the MEAN-
 TIME, his DISCIPLES en-
 treating him, said, "Rabbi,
 eat."
 32 But he said to them,
 "I have Food to eat, of
 which you know not."
 33 Then the DISCIPLES
 said to each other; "Has
 any one brought him (food)
 to eat?"
 34 JESUS says to them,
 † "My Food is to do the
 WILL of HIM who SENT
 me, and to finish His
 WORK.
 35 Do you not say, That
 it is yet four Months, and
 the HARVEST comes? Be-
 hold; I say to you, Lift up
 your EYES, and see the

† 23. Phil. iii. 8. † 24. 2 Cor. iii. 17. † 20. John ix. 37. † 34. Job xxiii
 12: John vi. 28; xvii. 4; xix. 30.

ἤσθε τὰς χώρας, ὅτι λευκαὶ εἰσὶ πρὸς θερισμὸν ἤδη. ³⁶ **Ὁ θερίζων μισθὸν λαμβάνει, καὶ συναρπάζει καρπὸν εἰς ζωὴν αἰωνίαν· ἵνα καὶ ὁ σπειρῶν ὄμοιου χαίρῃ, καὶ ὁ θερίζων.** ³⁷ **Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπειρῶν, καὶ ἄλλος ὁ θερίζων.** ³⁸ **Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιακάτε· ἄλλοι κεκοπιακάσι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλυθάτε.** ³⁹ **Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευον εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυρουμένης· ὅτι εἶπε μοι πάντα ὅσα ἐποίησα.** ⁴⁰ **Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριταῖαι, πρῶτων αὐτῶν μείναι παρ' αὐταῖς· καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.** ⁴¹ **Καὶ πολλὰ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ.** ⁴² **Ἦν τε γυναῖκα ἐλεγόν· ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστευομένη· αὐτοὶ γὰρ ἀκησάμεν, καὶ οἶδαμεν, ὅτι ὁὗτος ἐστὶν ἀληθῶς ὁ σῶτήρ τοῦ κόσμου.** ⁴³ **Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.** ⁴⁴ **Ἐγὼ ἰησοῦς ἐμαρτυρήσαμ, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.** ⁴⁵ **Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,**

FIELDS; † That they are already white for Harvest.
 36 † The REAPER receives a Reward, and gathers Fruit for another 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 still 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. 45. and went—omit.

† 41. 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. xiii. 57; Mark vi. 4; and Luke i. 21, 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 γάρ, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

† 38. Matt. ix. 37; Luke x. 2. † 39. Dan xii. 2. † 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα ἑώρακοτες ἃ ἐποίησεν ἐν Ἱερουσαλμοῖς
all having seen what he did in Jerusalem
 ἐν τῇ ἑορτῇ καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
at the feast; also themselves for came to the feast.
 τῆς.

Ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς
He came then again into the Cana of the
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
Galilee, where he made the water wine. And

ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦσθεναι, ἐν Κα-
was certain courtier, of whom the son was sick, in Ca-
 περναοῦμ. Ὅτις ἀκούσας ὅτι Ἰησοῦς ἵκει
pernaum. This hearing that Jesus was come

ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε
out of the Judea into the Galilee, went
 πρὸς αὐτὸν, καὶ πρῶτα αὐτὸν, ἵνα καταβῆ,
to him, and was asking him, that he would come down

καὶ ἰασθῆται αὐτοῦ τοῦ υἱοῦ· ἡμέλλε γὰρ ἀπο-
and heal of him the son; he was about for to
 θῆσθαι. Ἐἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν·
die. Said therefore the Jesus to him;

Ἐὰν μὴ σημεῖα καὶ τεράτα ἴδητε, οὐ μὴ πιστεύ-
If not signs and prodigies you may see, not not you may
 σῆτε. Ἐλεγει πρὸς αὐτὸν ὁ βασιλικός· Κυριε,
believe. Says to him the courtier: Sir,

καταβῆθι, πρὶν ἀποθάνειν τὸ παιδίον μου.
come down, before to die the child of me.
 Ἐλεγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου
Says to him the Jesus: Go: the son of thee

ζῆ. * [Καὶ] ἐπίστευσεν ὁ ἀνθρώπος τῷ λόγῳ
lives. [And] believed the man the word
 ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐκώρευτο. Ἦδῃ
which said to him Jesus, and went. Already

δε αὐτοῦ καταβαινόντος, οἱ δούλοι αὐτοῦ ἀπῆ-
and of him was going down, the slaves of him met
 τῆσαν αὐτῷ, * [καὶ ἀπαγγέλλαν,] λεγόντες·
him, [and reported,] saying:

Ὅτι ὁ παῖς σου ζῆ. Ἐπιθῆτε οὖν * [πρὸς
That the child of thee lives. He inquired then. [of
 αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἶσθε.
them] the hour, in which better he was.

Καὶ εἶπεν αὐτῷ· Ὅτι χθες ὥραν ἐβδόμην ἀφῆ-
And they said to him; That yesterday hour seventh left
 κεν αὐτὸν ὁ πυρετός. Ἐγνώσθη οὖν ὁ πατήρ,
him the fever. Knew then the father,

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
that in that the hour, in which said to him the Je-
 σοῦς· Ὅτι ὁ υἱὸς σου ζῆ. Καὶ ἐπίστευσαν
sus: That the son of thee lives. And he believed

αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. Τούτῳ πάλιν
himself, and the house of him all. This again
 δευτέρῳ σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
a second sign did the Jesus, having come out of

τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His SON; for he was about to die.

48 JESUS, therefore, said to him, † "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy SON lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy SON lives." And he believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 50. And—omit. 51. 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. 62.

† 45. John ii. 23; iii 2. † 40. John ii. 1, 11. † 48. 1 Cor. i. 22.

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 Ιερουσαλυμα. ² Εστι δε εν
 went up the Jesus to Jerusalem. Is now in
 τοις Ιερουσαλυμοις, επι τη προβατικη, κολυμβη-
 the Jerusalem, by the sheep-gate, a swimming-
 θητρα, η εκιλεγομενη Εβραιστι Βηθεσδα, πεντε-
 bath, that being called in Hebrew Bethesda, five
 στοας εχουσα. ³ Εν ταυταις κατεκειτο πληθος
 porches having. In these were lying a multitude
 * [πολυ] των ασθενουντων, τυφλων, χωλων,
 [great] of those being sick, blind, lame,
 ξηρων * [εκδεχομενων την του υδατος κινησιν].
 withered [waiting the of the water moving].
⁴ Αγγελος γαρ κατα καιρον κατεβαιεν εν τη
 A messenger for at a season went down in the
 κολυμβητρα, 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
 εγενετο, [φ 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
 που ουκ εχω, ινα, οταν ταραχθη το υδωρ,
 not I have, that, when may be agitated the water,
 βαλη με εις την κολυμβητραν· εν φ 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; αρον 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
 same sound the man, and took up the bed
 αυτου, και περιπατει. Ην δε σαββατον εν
 of himself, and walked. It was and a sabbath in
 εκεινη τη ημερα. ¹⁰ Ελεγον ουν οι Ιουδαιοι τω
 that the day. Said then the Jews to the
 τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι
 having been healed: A sabbath it is: not it is lawful
 σοι αραι τον κραββατον. ¹¹ Απεκριθη αυτοις·
 for thee to carry the bed. He answered them:

CHAPTER V.

1 After these things
 there was † a Feast of the
 JEWS; and * Jesus went
 up to Jerusalem.
 2 Now there is in JERU-
 SALEM ‡ near the SHEEP-
 GATE, a Bath, which is
 CALLED in Hebrew, † Be-
 thesda, having Five cov-
 ered 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, there-
 fore, 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 RE-
 BLE 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 an-
 swered 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. Bethesda. 3. great—omit. 3, 4—omit.
 † 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the
 addition of some transcriber. Five of the most ancient MSS., either reject the whole or
 the principal part of the clause in brackets. Bloomfield says, "the whole narration savors
 of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischien-
 dorf, and marked as spurious by Origenbach,
 1. Lev. xliii. 2; Deut. xvi. 1; John ii. 13. † 2. Neh. iii. 1; xii. 29. † 3. Matt.
 ix. 9; Mark ii. 11; Luke 9. 74. † 9. John ix. 14. † 10. Exod. xx. 10; Neh. xiii.
 10; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; Mt. 4; Luke vi. 2; xiii. 14.

'Ο ποιησας με υγιη, εκεινος μοι ειπεν· Αρον του
 He having made me sound; he to me said; Take up the
 κραβατον σου, και περιπατει. 12 Ηρωτησαν
 bed of thee, and walk. They asked
 * [ουν] αυτου· Τις εστιν ο ανθρωπος, ο ειπων
 [then] him; Who is the man, he saying
 σοι· Αρον του κραβατον σου, και περιπατει;
 to thee; Take up the bed of thee, and walk?
 13 Ο δε ιαθεισ ουκ ηδει τις εστιν· ο γαρ
 He but having been cured not knew who it is; the for
 Ιησους εξενευσεν, οχλου οντος εν τη τοκωφ.
 Jesus slipped out, a crowd being in the place.
 14 Μετα ταυτα ευρισκει αυτον ο Ιησους εν τη
 After these things finds him the Jesus in the
 ιερω, και ειπεν αυτω· Ιδε, υγιης γεγονας· μη
 temple, and said to him; See, sound thou hast become; no
 κειτι αμαρτανε, ινα μη χειρον σοι τι γενηται.
 longer do thou stand, that so worse to thee anything may happen.
 15 Απηλθεν ο ανθρωπος, και ανηγγειλε τοις
 Went away the man, and told to the
 Ιουδαιοις, οτι Ιησους εστιν, ο ποιησας αυτον
 Jews, that Jesus it is, he having made him
 υγιη. 16 Και δια τουτο εδιωκον τον Ιησου οι
 sound. And through this persecuted the Jesus the
 Ιουδαιοι, οτι ταυτα εκοιει εν σαββατω. 17 Ο
 Jews, because these he did in a sabbath. The
 δε Ιησους απεκρινατο αυτοις· Ο πατηρ μου
 and Jesus answered them; The father of me
 εως αρτι εργαζεται, και ω εργαζομαι. 18 Δια
 till now works, and I work. Through
 τουτο ουν μαλλον εζητουν αυτον οι Ιουδαιοι
 this therefore more sought him the Jews
 αποκτειναι, οτι ου μνον 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 τη θεω. 19 Απεκρινατο ουν
 equal himself making to the God. Answered then
 ο Ιησους και ειπεν αυτοις· Αμην αμην λεγω
 the Jesus and said to them; Indeed indeed I say
 υμιν, ου δυναται ο υιος ποιειν αφ' εαυτου ουδεν,
 to you, not is able the son to do of himself nothing,
 εαν μη τι βλεπη τον πατερα ποιουντα· α
 if not anything he may see the father doing; what
 γαρ αν εκεινος ποιη, ταυτα και ο υιος ομοιωσ
 for ever he may do, these also the son in like manner
 ποιει· 20 Ο γαρ πατηρ φιλει τον υιον, και παν-
 does; The for father loves the son, and all
 τα δεκνυσιν αυτω, α αυτος ποιει· και μειζονα
 shows to him, what he does; and greater
 τούτων δεξει αυτω εργα, ινα υμεις θαυμαζητε.
 of these shows to him works, so that you may wonder.
 21 Ωσπερ γαρ ο πατηρ εγειρει τοις νεκρους και
 As for the father raises the dead ones and

11 * But he answered
 them, "HE WHO MADE ME
 WELL, HE SAID TO ME, TAKE
 UP THY COUCH, AND WALK."
 12 They asked him,
 "WHO IS THE MAN THAT
 SAID TO THEE, * 'TAKE UP
 THY COUCH, AND WALK?'"
 13 But HE WHO HAD BEEN
 CURED KNEW NOT WHO IT
 WAS; FOR JESUS WITHDREW,
 A CROWD BEING IN THE
 PLACE.
 14 After these things,
 * Jesus finds him in the
 TEMPLE, and said to him,
 "Behold, thou hast become
 well; I sin no more, lest
 something worse may hap-
 pen to thee."
 15 The MAN WENT AWAY,
 and told the Jews that
 Jesus was HE WHO MADE
 him well.
 16 And on account of
 this the Jews persecuted
 Jesus, because he did
 these things on a Sabbath.
 17 But HE answered
 and said, † "My FATHER
 works till now, and I
 work."
 18 For this, then, the
 Jews † sought the more to
 kill him, because not only
 was he breaking the SAB-
 BATH, † but he also said,
 that God was his own Fa-
 ther, making himself equal
 with God.
 19 Then * he answered
 and said, "Indeed, I as-
 sure you, The SON can do
 nothing of himself, except
 what he may see the FA-
 THER doing, for whatever
 he does, these things also
 does the SON in like man-
 ner.
 20 For † the FATHER
 loves the SON, and show
 him All what he himse
 does; and Greater Works
 than these will he show
 him, that you may wonder.
 21 For as the FATHER
 raises up and makes alive
 the DEAD, † so also the

* VATICAN MANUSCRIPT.—11. But he. 13. Then—omf. 12. Take up, and.
 14. Jesus. 17. he answered and said, My FATHER. 10. he answered and said.
 † 14. Matt. xii. 45; John viii. 14. † 17. John ix. 4; xiv. 10. † 19. John vii. 10
 † 18. John x. 30, 33; Phil. ii. 6. † 20. Matt. xii. 17; John iii. 26; 2 Pet. i. 17. † 21. Luke
 vii. 16; viii. 40; John xi. 25, 26.

ζωοποιεῖ οὕτω και ὁ υἱος, οὐς θελει, ζωοποιεῖ.
 makes alive: thus also the son, whom he will, makes alive.

22 Ουδε γαρ ὁ πατηρ κρινει ουδενᾶ αλλα την
 Not even for the father judges any one: but the
 κριαιν πασαν δεδωκε τῷ υἱῷ. 23 ἵνα παντες
 judgment all has given to the son; so that all

τιμωσι τον υἱον, καθως τιμωσι τον πατερα. Ὁ
 may honor the son, even as they honor the father. He
 μη τιμων τον υἱον, ου τιμα τον πατερα, τον
 not honoring the son, not honors the father, that

πεμφαντα αυτον. 24 Ἀμην αμην λεγω ὑμιν, ὅτι
 having sent him. Indeed indeed I say to you, that

ὁ τον λογον μου ακουων; και πιστευων, τῷ
 he the word of me hearing, and believing, the

πεμφαντι με εχει ζωην αιωνιον, και εις κρισην
 having sent me has life age-lasting, and into judgment

ουκ ερχεται, αλλα μεταβηθηκεν εκ του θανα-
 not comes, but has passed out of the death

του εις την ζωην. 25 Ἀμην αμην λεγω ὑμιν,
 into the life. Indeed indeed I say to you,

ὅτι ερχεται ᾠρα, και νυν εστιν, ὅτε οἱ νεκροι
 that comes an hour, and now is, when the dead ones

ακουσονται της φωνης του υἱου του θεου; και
 shall hear the voice of the son of the God; and

οἱ ακουσαντες ζησονται. 26 Ὡστερ γαρ ὁ πα-
 those having heard will live. As for the fa-
 τηρ εχει ζωην εν ἑαυτῷ; οὕτως εδωκε και τῷ
 ther has life in himself; so he gave also to the

υἱῷ ζωην εν ἑαυτῷ. 27 Και εξουσιαν εδω-
 son life to have in himself. And authority he

κεν αυτῷ και κρισην ποιειν, ὅτι υἱος ανθρωπου
 gave to him also judgment to execute, because a son of man

εστι. 28 Μη θαυμαζετε τουτο; ὅτι ερχεται ᾠρα,
 he is. Not wonder you this; because comes an hour,

εν ἣ παντες οἱ εν τοις μνημειοις ακουσανται
 in which all these in the tombs shall hear

της φωνης αυτου, 29 και εκπορευσονται, οἱ τα
 the voice of him, and shall come forth, those the

αγαθα ποιησαντες, εις αναστασιν ζωης; οἱ
 good things having done, to a resurrection of life; those

* [δε] τα φαυλα πραξαντες, εις αναστασιν κρι-
 [and] the evil things having done, to a resurrection of

σεως. 30 Ου δυναμαι εγω ποιειν απ' εμαυτου
 judgment. Not am able I to do of myself

ουδεν. Καθως ακουω, κρινω, και ἡ κρισις ἡ
 nothing. Even as I hear, I judge, and the judgment the

εμη δικαια εστιν; ὅτι ου ζητω το θελημα το
 mine just is; that not I seek the will the

εμου, αλλα το θελημα του πεμφαντος με.
 mine, but the will of the sending me.

31 Εαν εγω μαρτυρω περι εμαυτου, ἡ μαρτυρια
 If I testify concerning myself, the testimony

μου ουκ εστιν αληθης, 32 Ἄλλος εστιν ὁ μαρ-
 of me not is true. Another is he testi-

τυρων περι εμου; και οίδα, ὅτι αληθης εστιν
 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 aionian 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 these 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. x. 27; xxviii. 18; Luke x. 22; John iii. 25; xvii. 2; Acts xvii. 31; 1 Pet. iv. 5.

§ 23. 1 John ii. 23.

¶ 29. Dan. xii. 2; Matt. xxv. 82, 83, 40.

‡ 32. Matt. xxv. 34.

John iv. 34; vi. 49.

‡ 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς
 the testimony, which he testifies concerning me. You
 ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μαρτυρήκατε
 have sent to John, and he has testified
 τῇ ἀληθείᾳ. ³⁴ Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
 to the truth. I but not from a man the
 μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
 testimony receive; but these things I say, that
 ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ καιο-
 you may be saved. He was the lamp the burn-
 μένος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε αγαλλί-
 ing and shining: you and were willing to re-
 αῖναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ
 do for an hour in the light of him. I
 δεῖ ἐξω τὴν μαρτυρίαν μείζω του 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 ἀπέσταλκε. ³⁷ Καὶ
 concerning me, because the father me has sent. And
 ὁ πέμψας με πατήρ αὐτὸς μαρτυρήκατε 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. ³⁸ Καὶ τὸν λόγον
 nor form of him have you seen. Add the word
 αὐτοῦ οὐκ ἐχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέσ-
 of him not you have abiding in you; because whom sent
 τείλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.
 he, this you not believe.
³⁹ Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
 to search the writings, because you think in
 αὐταῖς ζωὴν αἰώνιον εἶχειν· καὶ ἐκεῖναι εἰσὶν αἱ
 them life age-lasting to have; and they are those
 μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θελετέ ελθεῖν
 testifying concerning me; and not you are willing to come
 πρὸς με, ἵνα ζωὴν ἐχητέ. ⁴¹ Δόξαν παρὰ ἀνθρώ-
 to me, so that life you may have. Glory from men
 πων οὐ λαμβάνω· ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
 not I receive; but I have known you, that the
 ἀγαπὴν τοῦ θεοῦ οὐκ ἐχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ
 love of the God not you have in yourselves. I
 ἐληλυθα ἐν τῷ ὀνοματί τοῦ πατρὸς μου, καὶ οὐ
 have come in the name of the father of me, and not
 λαμβανέτε με· εἴαν ἄλλος ἐλθῆ ἐν τῷ ὀνοματί
 you receive me: if another should come in the name
 τῷ ἰδίῳ, ἐκεῖνον ληψέσθε. ⁴⁴ Πῶς δύνασθε
 the own, him you will receive. How are able
 ὑμεῖς πιστεῦσαι, δοξάν παρα ἀλλήλων λαμβάνον-
 you to believe, glory from one another receiving,
 τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
 and the glory that from the only God not
 ζητεῖτε; ⁴⁵ Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγοροῦσθω
 you seek? Not think you, that I will accuse

TESTIMONY which he tes-
 tifies of me is true.
³³ You have sent to
 John, and he has testified
 to the TRUTH.
³⁴ But I receive not
 TESTIMONY from a Man
 (only); but These things I
 say, that you may be saved.
³⁵ He was the BURNING
 and shining LAMP; and
 you were willing, for a
 time, to rejoice in his
 LIGHT.
³⁶ But I have TESTIMO-
 NY greater than JOHN'S;
 for the WORKS which the
 FATHER gave me, that I
 might finish them, These
 WORKS which I do, testi-
 fy concerning me, That
 the FATHER has sent Me.
³⁷ And the FATHER who
 SENT me, he has testified
 concerning me; (though
 you have not, at any time,
 either heard his VOICE; or
 seen his FORM.)
³⁸ And his WORD you
 have not remaining in you;
 because you believe not
 him whom he sent.
³⁹ You search the SCRIP-
 TURES, Because you think
 by them to obtain aeternal
 LIFE; (and they are those
 TESTIFYING of me;)
⁴⁰ and yet you are not
 willing to come to me that
 you may obtain LIFE.
⁴¹ I receive not GLORY
 from Men;
⁴² but I know you, That
 you have not the LOVE of
 GOD in yourselves.
⁴³ I have come in the
 NAME of my FATHER, and
 you do not receive me; if
 another should come in his
 OWN NAME, him you will
 receive.
⁴⁴ How can you be-
 lieve, receiving GLORY one
 from another; and THAT
 GLORY from the ONLY God
 you do not seek.
⁴⁵ Do not think That I
 will accuse you to the

* VATICAN MANUSCRIPT.—36. I do. 44. the ONLY one.
 † 33. John i. 15, 10, 27, 32. † 36. John iii. 2; x. 25; xv. 24. † 37. Matt iii. 17;
 xvii. 5; John vi. 27; viii. 18. † 38. Douc. xviii. 15, 18; Luke xxiv. 27; John i. 45.
 † 41. John xii. 48.

ὑμῶν πρὸς τὸν πατέρα· ἐστὶν δὲ κατηγορῶν
 you to the father: is he accusing
 ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. ⁴⁶ Εἰ
 you, Moses, into whom you have hoped. If
 γὰρ ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἀν ἐμοί·
 for you believed Moses, you would believe me;
 περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν. ⁴⁷ Εἰ δὲ τοῖς
 concerning for me he wrote. If but the
 ἐκείνου γραμμασίῳ οὐ πιστεύετε, πῶς τοῖς ἐμοῖς
 of him writings not you believe, how the my
 ῥήμασι πιστεύσετε.
 words will you believe.

ΚΕΦ. 6'. 6.

¹ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς
 After these things went the Jesus over the
 θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδας.
 sea that of Galilee, of the Tiberias.

² Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἕωρων
 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.

³ Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ
 Went and into the mountain the Jesus, and there
 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ Ἦν δὲ
 he was sitting with the disciples of himself. Was and
 ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. ⁵ Ἐπα-
 near the passover, the feast of the Jews. Lifted

ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, 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· Πῶθεν ἀγορασόμεν ἄρτους,
 to the Philip; Whence shall we buy loaves,
 ἵνα φαγῶσιν οὗτοι; ⁶ (Τοῦτο δὲ εἶπε πειράζων
 that may eat these? (This but he said trying
 αὐτοῦ· αὐτὸς γὰρ ᾔδει, τι ἐμελλε ποιεῖν.)
 him; he for knew, what he was about to do.)

⁷ Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων
 Answered him Philip; Two hundred denarii
 ἄρτοι οὐκ ἀρκουσὶν αὐτοῖς, ἵνα ἕκαστος
 of loaves not are enough for them, so that each
 * [αὐτῶν] βραχὺ τι λαβῇ. ⁸ Λέγει αὐτῷ εἰς ἐκ
 [of them] a little may take. Says to him one of

τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμων
 the disciples of him, Andrew, the brother of Si-
 ῶνος Πέτρου· ⁹ Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει
 mon Peter; Is little boy one here, who has
 πέντε ἄρτους κριθίνους, καὶ δύο ψάρια· ἀλλὰ
 five loaves barley, and two small fishes; but

ταῦτα τι ἐστὶν εἰς τοσούτους; ¹⁰ 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 χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνεπέσον
 Was and grass much in the place. Reclined

FATHER. * HE who ACCUSES you to the FATHER is Moses, in whom you have hoped.

⁴⁶ For if you believed Moses you would believe me, † for he wrote about me.

⁴⁷ But if you do not believe HIS Writings, how * can you believe MY Words?"

CHAPTER VI.

¹ † After these things JESUS went across THAT LAKE of GALILEE, the TIBERIAS.

² And a great Crowd were following him, Because they saw the SIGNS which he was performing on the SICK.

³ And * JESUS went up into the MOUNTAIN, and was sitting there with his DISCIPLES.

⁴ And the PASSOVER, the FEAST of the JEWS, was near.

⁵ Then JESUS, lifting up his EYES, and seeing that a great Crowd was coming to him, says to * Philip, "Whence * may we buy Loaves that these may eat."

⁶ (But this he said, trying him; for he knew what he was about to do.)

⁷ Philip answered him, "Loaves costing † Two Hundred Denari are not enough for them, that each may take a little."

⁸ One of his DISCIPLES, Andrew, the BROTHER of Simon Peter, says to him,

⁹ "Here is a Little boy, who has Five barley Loaves and Two Small fishes; but what are these for so many?"

¹⁰ JESUS said, "Make the MEN recline." And there was much Grass in the PLACE. The men,

* VATICAN MANUSCRIPT.—45. HE who ACCUSES you to the FATHER is Moses, in whom. 47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit. 10. and—omit.

† 7. In value about thirty dollars, or about £6. 8s. sterling.

‡ 46.—Gen. iii. 15; xii. 3; xviii. 13; xlii. 13; xlix. 10; Deut. xviii. 13, 15; John i. 45; Acts xxvi. 22. † 1. Matt. xiv. 13; Mark vi. 35; Luke ix. 10, 12.

οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακίχλιοι.
therefore the men the number about five thousand.

11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-
Took and the loaves the Jesus, and having given
τησας διέδωκε * [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]
thanks distributed [to the disciples, the and disciples]

τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ψαριῶν
to those reclining: in like manner also of the fishes
ὅσον ἠθελον. 12 Ὡς δὲ ἐνεπλησθῆσαν, λέγει τοῖς
what they wished. When and they were filled, he says to the

μαθηταῖς αὐτοῦ· Συναγαγετε τὰ περιπεσούσατα
disciples of himself: Collect the remaining
κλάσματα, ἵνα μὴ τι ἀποληται. 13 Συναγαγόν
fragments, so that not any may be lost. They collected

οὖν, καὶ ἐγεμίσαν ὀδωδεκα κοφίβους κλάσματων
therefore, and filled twelve baskets of fragments
ἐκ τῶν πεντε ἄρων τῶν κριθίνων, ἃ περι-
but of the five loaves of the barley, which remained

σευσε τοῖς βεβρωκοσιν. 14 Οἱ οὖν ἄνθρωποι
to those having eaten. 14 The therefore men
ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλέγον·
seeing what did a sign the Jesus, said:

Ὅτι ὁὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὃ ἐρχο-
That this is truly the prophet, he com-
μενος εἰς τὸν κόσμον.
ing into the world.

15 Ἰησοῦς οὖν γινῶσι ὅτι μελλόντων ἐρχέσθαι,
Jesus therefore knowing that they were about to come,
καὶ ἀρτᾶζειν αὐτοὺς, ἵνα ποιήσωσιν αὐτὸν βασι-
and to seize him, that they might make him, a king,

λεᾶ, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτοῦ
retired again into the mountain himself
μόνος. 16 Ὡς δὲ ὄψια ἐγένετο, κατεβῆσαν οἱ
alone. As and evening it became, went down the

μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. 17 Καὶ ἐμβαν-
disciples of him on the sea, And stepping
τες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης
into the ship, they were going over the sea

εἰς Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγένετο,
to Capernaum. And dark now it had become,
καὶ οὐκ ἐληλυθει πρὸς αὐτοὺς ὁ Ἰησοῦς. 18 Ἡ
and not had come to them the Jesus: The

τε θάλασσα, ἀνεμοῦ μεγάλου πνεόντος διηγεῖ-
and sea, a wind great blowing was becoming
ρετο. 19 Ἐληλακότες οὖν ὡς στραδίους εἰκοδι-
agitated. Having driven therefore about furlongs twenty-

πεντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν
five or thirty, they see the Jesus
περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
walking on the sea, and hear the

πλοίου γινομένου· καὶ ἐφοβήθησαν. 20 Ὁ δὲ
ship was coming; and they were afraid. He but
λέγει αὐτοῖς· Ἐγὼ εἰμι, μὴ φοβείσθε. 21 Ἦθε-
says to them; I am, not fear you. They were

λον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ
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 it had already become dark, and JESUS had not * yet come to them.

18 And the LAKE was becoming agitated by a great Wind blowing.

19 Having, therefore, driven about twenty-five or thirty Furlongs, they see JESUS walking on the LAKE, and approaching the BOAT; and they were afraid.

20 But HE says to them, "It is I; be not afraid."

21 They were willing, therefore, to receive him into the BOAT. And im-

* VATICAN MANUSCRIPT.—11. Then JESUS. 11. to the DISCIPLES, and the DISCIPLES.—omit. 14. Signus. 17. yet come.

: 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 8; John i. 21; iv. 10, 26; vii. 40. † 10.—Matt. xiv. 25; Mark vi. 47.

ευθως το πλοιον εγενετο επι της γης, εις ην
immediately the ship was at the land, to which
they were going.

22 Τη επαυριον ο οχλος, ο εστηκως περαν της
The next day the crowd, that standing over the
θαλασσης, ιδων, οτι πλοιαριον αλλο ουκ ην
sea, seeing, that boat other not was

εκει, ει μη εν, και οτι ου συνεισηλθε τοις
there, if not one, and that not went with the
μαθηταις αυτου ο Ιησους εις το πλοιον, αλλα
disciples of himself the Jesus into the boat, but

μονοι οι μαθηται αυτου απηλθον. 23 (αλλα δε
alone the disciples of him went away; (other but
ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοκου,
came boats from Tiberias near the place,

οπου εφαγον τον αρτον, ευχαριστησαντος του
where they ate the bread, having given thanks the
κυριου.) 24 οτε ουν ειδεν ο οχλος, οτι Ιησους
(John.) when therefore saw the crowd, that Jesus

ουκ εστιν εκει, ουδε οι μαθηται αυτου, ενεβησαν
not is there, nor the disciples of him, they entered
αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ,
themselves into the boats, and came to Capernaum,

ζητουντες τον Ιησου. 25 Και ευροντες αυτον
seeking the Jesus. And finding him
περαν της θαλασσης, ειπον αυτω· 'Ραββι, ποτε
beyond the sea, they said to him; Rabbi, when

ωδε γεγονας; 26 Απεκριθη αυτοις ο Ιησους και
here-didst thou come? Answered them the Jesus and
ειπεν· Αμην αμην λεγω υμιν· Ζητειτε με, ουχ
said; indeed indeed say to you: You seek me, not

οτι ειδετε σημεια, αλλ' οτι εφαγετε εκ των
because you saw signs, but because you ate of the
φρατων, και εχορτασθητε. 27 Εργασεσθε μη την
loaves, and were filled. Work you not the

βρωσιν την απολλυμενην, αλλα την βρωσιν την
food that perishing, but the food that
μενουσαν εις ζων αιωνιον, ην ο υιος του ανθρω-
abiding into life age-lasting, which the son of the man

που υμιν δωσει· τουτον γαρ ο πατηρ εσφραγι-
to you will give: him for the father sealed:
σεν ο θεος. 28 Ειπον ουν προς αυτον· Τι
the God. Said therefore to him: What

ποιωμεν, ινα εργαζωμεθα τα εργα του θεου·
shall we do, that we may work the works of the God?

29 Απεκριθη ο Ιησους και ειπεν αυτοις· 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
love thee? what dost thou work? The fathers of us the
μαννα εφαγον εν τη ερημω, καθως εστι γεγραμ-
manna ate in the desert, as it is having been

mediately the BOAT was at
the LAND to which they
were going.

22 On the NEXT DAY,
THAT CROWD STANDING
by the side of the LAKE,
seeing That there was no
other Boat there, except
one, and That JESUS went
not with his DISCIPLES into
the BOAT, but his DISCI-
PLES went away alone;—

23 (but Other Boats
came from Tiberias near
the PLACE where they ate
the BREAD, when the LORD
had given thanks;—)

24 when, therefore, the
CROWD saw That Jesus
was not there, nor his DIS-
CIPLES, they entered the
BOATS, and came to Caper-
natum, seeking JESUS.

25 And finding him be-
yond the LAKE, they said
to him, "Rabbi, when didst
thou arrive here?"

26 Jesus answered them
and said, "Indeed, truly I
say to you, You do not seek
me Because you saw the
Signs, but Because you ate
of the LOAVES, and were
satisfied.

27 Labor not for THAT
FOOD which PERISHES,
but for THAT FOOD which
abides to æonian 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; 1 Pet. 1. 17. † 28. 1 John iii. 2. † 29. Matt. xii. 28; xvi. 1; Mark viii. 12; 1 Cor. i. 22. † 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 2.

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
τη κοσμη. 34 Ειπον ουν προς αυτον· Κυριε,
to the world. They said then to him: Our,

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 διψηση ποποτε.
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 διδωσιν 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
εκβλησω 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 I in the

εσχατη ημερα.
in the 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 come down from the hea-

ρανου· 42 και ελεγον· Ουχ ουτος εστιν Ιησους ο
ven; and they said, Not this is Jesus the

†· He gave them Bread
from HEAVEN to eat.”

32 JESUS then said to
them, “Indeed, I assure
you. Moses did not give you
the BREAD from HEAVEN;
but my FATHER gives
you the TRUE BREAD from
HEAVEN.”

33 For the BREAD of
God is THAT which DE-
SCENDS from HEAVEN,
and is giving Life to the
WORLD.”

34 They, therefore, said
to him, “Sir, always give
us this BREAD.”

35 JESUS said to them,
“I am the BREAD of LIFE.
† HE who COMES to me
will by no means hunger;
and HE who BELIEVES into
me will never thirst.”

36 But I said to you,
That you have even seen
me, and yet you do not 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.—55. but—omit.

† 31. Psal. lxxviii. 24, 25. † 37. JOHN iv. 14; vii. 37. † 32. JOHN v. 30. † 39. JOHN
x. 8; xvii. 12. xviii. 9. † 40. JOHN iv. 24, 26; iv. 24. † 42. JOHN vi. 42; MARK

υἱὸς Ἰωσήφ, οὃς ἡμεῖς οἶδαμεν τὸν πατέρα καὶ
 son of Joseph, of whom we know the father and
 τῆς μητέρας; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ
 the mother? How then he says this; That from
 τοῦ οὐρανοῦ καταβέβηκα; ⁴³ Ἀπεκρίθη δὲ Ἰησοῦς
 the heaven I have come down? Answered the Jesus
 καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.
 and said to them: Not murmur you with one another.
⁴⁴ Οὐδεὶς δύναται ελθεῖν πρὸς με, εἰ μὴ ὁ
 No one is able to come to me, if not the
 πατήρ, ὃ κενώσας με, ἐλκύσῃ αὐτὸν, καὶ ἐγὼ
 father, that having sent me, may draw him, and I
 ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ Ἔστι
 will raise up him in the last day. It is
 γεγραμμένον ἐν τοῖς προφήταις· ⁴⁶ Καὶ ἐσονται
 having been written in the prophets: "And they shall be
 πάντες διδακτοὶ θεοῦ." Πᾶς ὁ ἀκούσας παρὰ
 all taught of God." Every one who having heard from
 τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. ⁴⁶ Οὐχ
 the father and having learned, comes to me. Not
 ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ
 that the father any one has seen, & not he being from
 τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. ⁴⁷ Ἀμὴν
 the God: this has seen the father. Indeed
 ἀμὴν λέγω ὑμῖν, ὁ πιστευὼν * [εἰς ἐμε,] ἔχει
 indeed, I say to you, he believing [into me,] has
 ζωὴν αἰωνίου. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
 life age-lasting. I am the bread of the life.
⁴⁹ Οἱ πατέρες ὑμῶν ἐφαγον τὸ μάννα ἐν τῇ ἐρη-
 The fathers of you ate the manna in the desert,
 μῳ, καὶ ἀπεθάνον· ⁵⁰ οὗτος ἐστὶν ὁ ἄρτος, ὃ ἐκ
 and died; this is the bread, that from
 τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ
 the heaven coming down, so that any one of it
 φαγῇ, καὶ μὴ ἀποθάνῃ. ⁵¹ Ἐγὼ εἰμι ὁ ἄρτος ὁ
 may eat, and not may die. I am the bread that
 ζῶν, ὃ ἐκ τοῦ οὐρανοῦ καταβας· εἰ τις φαγῇ
 living that from the heaven having come down: if any one may eat
 ἑκ τούτου τοῦ ἁρτοῦ, ζῆσεται εἰς τὸν αἰῶνα. Καὶ
 of this the bread, he shall live into the age. And
 ὁ ἄρτος δε, * [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,
 the bread also, [which I will give,] the flesh of me is,
 ἧν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
 which I will give in behalf of the of the world life.
⁵² Ἐμαχόντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,
 Were contending therefore with one another the Jews,
 λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν
 saying; How is able this to us to give the
 σάρκα φαγεῖν; ⁵³ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
 flesh to eat? Said then to them the Jesus,
 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φαγῆτε τὴν
 Indeed indeed I say to you, if not you may eat the
 σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖντε αὐτοῦ
 flesh of the son of the man, and you may drink of him
 τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ Ὁ
 the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know? How, then, does he say, 'I have come down from HEAVEN!'"

⁴³ JESUS answered and said to them, "Murmur not one with another.

⁴⁴ No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST DAY.

⁴⁵ † It has been written in the PROPHETS, 'And they shall all be taught of 'God.' Every one HAVING HEARD and having learned of the FATHER, comes to me.

⁴⁶ Not that any one has seen the FATHER, † except HE who is from * God; he has seen the FATHER.

⁴⁷ Indeed, I assure you, † HE BELIEVING into me has eternal LIFE.

⁴⁸ I am the BREAD of LIFE.

⁴⁹ YOUR FATHERS ate the MANNA in the DESERT, and died.

⁵⁰ This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

⁵¹ I am THAT LIVING BREAD who † HAS DESCENDED from HEAVEN. If any one eat of This BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD."

⁵² The JEWS, therefore, † were contending with each other, saying, "How can he give us his FLESH to eat?"

⁵³ Then JESUS said to them, "Indeed, I assure you, † if you do not eat the FLESH of the SON of MAN, and drink His BLOOD, you have no LIFE in yourselves.

* VATICAN MANUSCRIPT.—42. now then. 51. that I will give—omit.

40. God.

47. into me—omit.

† 45. Isa. liv. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. † 40. John i. 13; v. 37.
 † 47. John iii. 16, 18, 26. † 51. John iii. 13. † 52. John vii. 43; ix. 10; x. 10.
 † 54. John ii. 20.

τρῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,
 eating of me the flesh, and drinking of me the blood,
 εχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
 has life age-lasting; and I will raise up him in the
 εσχάτῃ ἡμέρᾳ. ⁵⁵ Ἡ γὰρ σὰρξ μου ἀληθῆς
 last day. The for flesh of me truly
 ἐστὶ βρωσις, καὶ τὸ αἷμα μου ἀληθῆς ἐστὶ
 is food, and the blood of me truly is
 ποσις. ⁵⁶ Ὁ τρῶγων μὲν τὴν σάρκα, καὶ πίνων
 drink. He eating of me the flesh, and drinking
 μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
 of me the blood, in me abides, and I in him.
⁵⁷ Καθὼς ἀπεστείλε με ὁ ζῶν πατήρ, καὶ ἐγὼ
 As sent me the living father, and I live
 δια τοῦ πατέρα· καὶ ὁ τρῶγων με, κακεῖνος
 through the father; also he eating me, even he
 ζῆσται δι' ἐμέ. ⁵⁸ Ὅτις ἐσθίει τὸ ἄρτος, ὁ ἐκ
 shall live through me. This is the bread, that from
 τοῦ οὐρανοῦ καταβὰς· οὐ καθὼς ἐφαγον 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
 τοῦ ἄρτου, ζῆσται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα
 the bread, shall live into the age. These things
 εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναεὺν.
 he said in a synagogue teaching in Capernaum.
⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
 Many therefore having heard of the disciples
 αὐτοῦ, εἶπον· Σηλὴ ἰσὺς ἐστὶν ὁὗτος ὁ λόγος·
 of him, said; Hard is this the saying:
 τίς δύναται αὐτοῦ ἀκοῦν; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς
 who is able it to hear? Knowing but the Jesus
 ἐν ἑαυτῷ, ὅτι γογγύσουσι περὶ τούτου οἱ μαθη-
 in him-self, that were murmuring about this the disci-
 ται αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλι-
 ples of him-self, he said to them; This you offend is?
 ζεῖ; ⁶² Ἐάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου
 If then you should see the son of the man
 ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; ⁶³ Ὡτὶ
 ascending, where he was the first? The
 πνεῦμα ἐστὶ τὸ ζῶν· οὐκ ἡ σὰρξ οὐκ ὠφελεῖ
 spirit is that making alive; the flesh not profits
 οὐδεν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα
 nothing. The words, which I speak to you, spirit
 ἐστὶ καὶ ζωὴ ἐστίν. ⁶⁴ Ἄλλ' 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 εἰσὶ οἱ μὴ πιστεύοντες, καὶ τίς
 Jesus, some are who not believing, and who
 ἐστὶν ὁ παραδόσθων αὐτοῦ. ⁶⁵ Καὶ εἶπεν· Διὰ
 is he about betraying him. And he said: Through
 τούτο εἶρηκα 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. ⁶⁶ Ἐκ τούτου πολλοὶ ἀπηλθού των
 father of me. From this many went the

54 He who EATS My FLESH, and drinks My BLOOD, has aionian life, and I will raise him up at the LAST DAY.
 55 For my FLESH is * the True Food, and my BLOOD is * the True Drink.
 56 He who EATS My FLESH, and DRINKS My BLOOD, abides in me, and 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 * Heav'n. Not as * the FATHERS etc, 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. 56. the True Drink. 58. the FATHERS. 63. have spoken to. 59. Heaven.
 † 50. 1 John ii. 24; iv. 18, 19. † 60. Matt. xi. 6. † 61. John iii. 13; Mark xvi. 10; Acts i. 9; Eph. iv. 8. † 62. 2 Cor. iii. 6. † 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω και ουκετι μετ' αυτου περιπατουν. ⁶⁷ Ειπεν ουν ο Ιησους τοις δωδεκα· Μη και υμεις θελετε υπαγειν; ⁶⁸ Απεκριθη αυτη Σιμων Πητρος· Κυριε, προς τινα απευσομεθα· ρηματα ζωης αιωνιου εχεις· ⁶⁹ και ημεις πεπιστευκαμεν και γνωκαμεν, οτι συ εις εσθις ο αγιος του θεου. ⁷⁰ Απεκριθη αυτοις ο Ιησους· Ουκ εγω υμας τους δωδεκα εξελεξαμην; και εξ υμων εις διαβολος εστιν. ⁷¹ Ελεγε δε τον Ιουδαν· Σιμωνος Ισκαριωτην· ουτος γαρ ημελλεν αυτον παραδιδουαι, εις ων εκ των δωδεκα.

ΚΕΦ. Ζ'. 7.

¹ Και περιπατει ο Ιησους μετα ταυτα εν τη Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπατειν, οτι εζητουν αυτον οι Ιουδαιοι αποκτειναι. ² Ην δε εγγυσ η εορτη των Ιουδαιων, η σκηνοπηγια. ³ Ειπον ουν προς αυτον οι αδελφοι αυτου· Μεταβηθι εντευθεν, και υπαγε εις την Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα εργα σου, α ποιεις. ⁴ Ουδεις γαρ εν κρυπτω τι ποιει, και ζητει αυτος εν παρρησιαις ειμαι. ⁵ Ει ταυτα ποιεις, φανερωσων σεαυτον τω κοσμω. ⁶ Ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον. ⁷ Λεγει ουν αυτοις ο Ιησους· Ο καιρος ο εμους

of his DISCIPLES withdrew, and walked no longer with him.

⁶⁷ JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

⁶⁸ Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of aionian life;"

⁶⁹ and we have believed and known, that thou art the HOLY one of GOD."

⁷⁰ JE. us answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

⁷¹ Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

¹ And after these things * Jesus walked about in GALILEE; for he did not wish to walk in JUDAEA, † Because the JEWS were seeking to kill him.

² † And the YEAST of the JEWS was near,—the † YEAST of TABERNACLES.

³ H's BROTHERS, therefore, said to him, "Remove hence, and go into JUDAEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

⁴ For no one does Anything in secret, and * seeks himself to be in public. If thou doest THESE things, manifest thyself to the WORLD."

⁵ (For † not even his BROTHERS believed into him.)

⁶ JESUS then said to them, "HIS TIME is not

* VATICAN MANUSCRIPT.—1. Jesus.

4. seeks that the same be known.

† 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingathering*, &c. Ex. xxiii. 16, and xxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwell 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, *Have, I beseech thee*. Psa. cxviii. 23. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—Malcom.

1. 68. Acts v. 20. 10. 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. 40; Mark iii. 31; Acts i. 14. † 5. Mark iii. 21.

οὐκ παρῆστιν· ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε
 not yet is present; the and season the yours always
 ἐστὶν ἑτοιμὸς. 7 Οὐ δύναται ὁ κόσμος μισεῖν
 is ready. Not is able the world to hate
 ὑμᾶς· ἐμε δε μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
 you; me but it hates, because I testify concerning
 αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. 8 Ὑμεῖς
 it, that the works of it evil is. You
 ἀναβητέ εἰς τὴν ἑορτὴν ταυτὴν· ἐγὼ οὐκ ἀνα-
 go up to the feast this; I not go
 βαινῶ εἰς τὴν ἑορτὴν ταυτὴν, ὅτι ὁ καιρὸς ὁ
 up to the feast this, because the season the
 ἐμὸς οὐκ ἔπειρωται. 9 Ταῦτα εἶπων αὐτοῖς,
 mine not yet has fully come. These things saying to them,
 ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
 he remained in the Galilee.

10 Ὡς δὲ ἀνεβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε
 When but had gone up the brothers of him, then
 καὶ αὐτὸς ἀνεβη εἰς τὴν ἑορτὴν, οὐ φανερώς,
 also he went up to the feast, not openly,
 ἀλλ' ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν
 but as in secret. The then Jews sought
 αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἐλέγον· Που ἐστὶν
 him in the feast, and said; Where is
 ἐκεῖνος; 12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν
 he? And murmuring much about him was
 ἐν τοῖς ὄχλοις. Οἱ μὲν ἐλέγον· Ὅτι ἀγαθὸς
 among the crowds. The some said; That good
 ἐστὶν· ἄλλοι ἐλέγον· Οὐ· ἀλλὰ πλανᾷ τὸν
 he is; others said; No; but he deceives the
 ὄχλον. 13 Οὐδεὶς μὲντοι παρήσια ἐλάλει περὶ
 crowd. No one however with freedom spoke about
 αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
 him, because of the fear of the Jews.

14 Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνεβη ὁ
 Now and of the feast being half out, went up the
 Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15 Καὶ εθαυ-
 Jesus into the temple, and taught. And wou-
 μαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γραμ-
 dered the Jews, saying; How this gram-
 ματα οἶδε, μὴ μεμαθήκως; 16 Ἀπεκριθὴ αὐτοῖς ὁ
 ters knows, not having learned? Answered them the
 Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν
 Jesus and said; The my teaching not is
 ἐμῆ, ἀλλὰ τοῦ πέμψαντός με. 17 Ἐάν τις θελή-
 mine, but of the sending me. If any one may wish
 τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς
 the will of him to do, he shall know concerning the
 διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ'
 teaching, whether from the God it is, or I from
 ἐμαυτοῦ λαλῶ. 18 Ὁ ἀπ' ἑαυτοῦ λαλῶν, τὴν
 myself speak. He from himself speaking, the
 δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν
 glory the own seeks; he but seeking the glory
 τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ
 of the sending him, this true is, and

yet arrived; but your time
 is always ready.

7 † The world cannot
 hate you; but it hates Me,
 † because I testify concern-
 ing 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 ar-
 rived."

9 And saying These
 Things to them he remained
 in GALILEE.

10 But when his BRO-
 THERS, had gone up, then
 he also went up to the
 FEAST, not openly, but rather
 in a private manner.

11 † The Jews therefore,
 kept seeking him during
 the FEAST, and said, "Where
 is he?"

12 † And there was much
 murmuring about him
 among the CROWDS; SOME
 said, "He is good;" OTHERS
 said, "No, but he is mis-
 leading the PEOPLE."

13 No one, however,
 spoke with freedom con-
 cerning him, † because of
 the FEAR of the JEWS.

14 And now, the FEAST
 being advanced midway,
 * Jesus went up into this
 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
 if am speaking from myself.

18 † HE who SPEAKS
 from himself seeks his OWN
 GLORY; but HE who SEEKS
 the GLORY of HIM who
 SENT him, he is true, and

* VATICAN MANUSCRIPT.—8. the FEAST. the JEWS. 10. Jesus then.

8. MY Time.

14. Jesus.

15. Then

† 7. John xv. 19. † 17. John iii. 12. x. 19. † John. ix. 22; xii. 42; xix. 38. Acts ii. 7. † 16. John iii. 11; viii. 28; xii. 49; xiv. 10, 24. † 18. John v. 41; viii. 50.

† 11. John xi. 56. † 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 20.

† 12. John ix. 12; Luke iv. 20; † 17. John viii. 43.

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. ¹⁹ Οὐ Μωσῆς
 unrighteousness in him not is. Not Moses
 ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν
 has given to you the law? and no one of you
 ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειαι;
 does the law; why me do you seek to kill?
²⁰ Ἀπεκριθὼ δ' ὄχλος * [καὶ εἶπε·] Δαίμονιον
 Answered the crowd [and said;] A demon
 εἰς· τίς σε ζητεῖ ἀποκτείνειαι, ²¹ Ἀπεκριθὼ δ'
 thou hast; who thee seeks to kill? Answered the
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα,
 Jesus and said to them; One work I did,
 καὶ πάντες θαυμάζετε διὰ τοῦτο. ²² Μωσῆς
 and all you wonder because of this. Moses
 ἔδωκεν ὑμῖν τὴν περιτομὴν· (οὐχ ὅτι ἐκ τοῦ
 has given to you the circumcision; (not that of the
 Μωσῆος ἐστίν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν
 Moses it is, but of the fathers,) and in
 σαββάτῳ περιτεμενέτε ἀνθρώπον. ²³ Εἰ περι-
 a sabbath you circumcise a man. If circum-
 τομὴν λαμβάνει ἀνθρώπος ἐν σαββάτῳ, ἵνα μὴ
 cision receives a man in a sabbath, that not
 λυθῇ ὁ νόμος Μωσῆος, ἐμοὶ χολατέ, ὅτι
 may be loosed the law of Moses, with me are you angry, because
 ἔωλον ἀνθρώπον ἡγήσασα ἐν σαββάτῳ;
 whole a man sound I made in a sabbath?
²⁴ Μὴ κρινετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν
 Not judge you according to appearance, but the righteous
 κρίσιν κρινάτε. ²⁵ Ἐλέγον οὖν τινες ἐκ τῶν
 judgment judge you. Said then some of the
 Ἱερουσαλιμιτῶν· Οὐχ οὗτος ἐστίν, ὃν ζητοῦσιν
 Jerusalemites; Not this is he, whom they seek
 ἀποκτείνειαι; ²⁶ καὶ ἰδε, παρρησία λαλεῖ, καὶ
 to kill? and lo, boldly he is talking, and
 οὐδὲν αὐτῷ λεγούσι· μήποτε ἀληθῶς ἐγνώσαν
 nothing to him they say; not truly did know
 οἱ ἄρχοντες, ὅτι οὗτος ἐστίν ὁ Χριστός; ²⁷ Ἀλλὰ
 the rulers, that this is the Anointed? But
 τοῦτον οἶδαμεν, ποθεν ἐστίν ὁ δε Χριστός ὅταν
 this we know, whence he is; thebut Anointed when
 φησῆται, οὐδεὶς γινώσκει, ποθεν ἐστίν. ²⁸ Ἐκρα-
 he comes, no one knows, whence he is. Cried
 ξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς; καὶ
 then in the temple teaching the Jesus, and
 λέγων· Καμὲ οἰδάτε, καὶ οἰδάτε ποθεν εἰμι· καὶ
 saying; And me you know, and you know whence I am; and
 ἀπ' ἐμαυτοῦ οὐκ ἐληλυθα, ἀλλ' ἐστίν ἀληθινός
 of myself not I have come, but is true
 ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἰδάτε. ²⁹ Ἐγὼ οἶδα
 he having sent me, whom you not know. I know
 αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνος με ἀπέσ-
 him, because from him I am, and he me sent.
 τειλεν. ³⁰ Ἐζήτησαν οὖν αὐτὸν πιάσαι· καὶ
 They sought therefore him to seize; and
 οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐκ ἔ-
 no one put on him the hands, because not yet
 ἔληλυθει ἡ ὥρα αὐτοῦ.
 had come the hour of him.

there is no Unrighteousness in him.
 19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"
 20 The CROWD answered, "Thou hast a Demon; who is seeking to kill thee?"
 21 *Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.
 22 †Moses has given you CIRCUMCISION; (not that it is of MOSES, but of † the FATHERS;) and you circumcise a Man on a Sabbath.
 23 If a *Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me † Because I made a Man entirely well on a Sabbath?
 24 † Judge not according to Appearance, but judge RIGHTEOUS JUDGMENT."
 25 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"
 26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge that this is the MESSIAH?
 27 † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."
 28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.
 29 † I know him Because I am from him, and HE sent Me."
 30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

* VATICAN MANUSCRIPT.—20. and said—omif. 21. Jesus. 23. MAN.
 † 20. John viii. 43, 52; x. 20. † 23. Lev. xii. 8. † 23. Gen. xvii. 10. † 23. Johr
 v. 8, 9, 16. † 24. Deut. i. 16, 17; Prov. xxiv. 23; viii. 15; James ii. 1. † 27. Matt
 xiii. 53; Mark v. 3; Luke iv. 22. † 30. Matt. xi. 37; John x. 15.

31 Πολλοι δε εκ του οχλου επιστευσαν εις
 Many and out of the crowd believed into
 αυτον, και ελεγον· 'Οτι ο Χριστος οταν ελθη,
 him, and said; That the Anointed when he may come,
 μητι πλειονα σημεια * [τουτων] ποιησει, ων
 not more signs [of these] will do, which
 ουτος εποιησεν; 32 Ηκουσαν οι Φαρισαι του
 he did? Heard the Pharisees of the
 οχλου γογγυζοντος περι αυτου ταυτα· και
 crowd murmuring about him these things; and
 απεστειλαν οι Φαρισαι και οι αρχιερεις υπηρε-
 sent the Pharisees and the high-priests officers,
 τας, ινα πιασωσιν αυτον. 23 Ειπεν ουν ο Ιησους·
 that they might seize him. Said then the Jesus;
 Ετι μικρον χρονον μεθ' ωμων εμι, και υπαγω
 Yet a little time with you I am, and I go
 προς τον πεμφαντα με. 34 Ζητησετε με, και
 to the sending me. You will seek me, and
 ουχ ευρησετε· και οπου εμι εγω υμεις ου
 not will find; and where am I you not
 δυνασθε ελθειν. 35 Ειπον ουν οι Ιουδαιοι προς
 are able to come. Said therefore the Jews to
 εαυτους· Που ουτος μελλει πορευεσθαι, οτι
 themselves; Where this he is about to go, that
 ημεις ουχ ευρισσομεν αυτον; μη εις την διασ-
 we not shall find him? not into the dis-
 ποραν των Ελληνων μελλει πορευεσθαι, και
 portion of the Greeks is about to go, and
 διδασκειν τους Ελληνας; 33 Τις εστιν ουτος ο
 to teach the Greeks? What is (his) the
 λογος, ον ειπε· Ζητησετε με, και ουχ ευρησετε·
 word, which he said; You will seek me, and not you will find;
 και οπου εμι εγω υμεις ου δυνασθε ελθειν;
 and where am I you not are able to come?

32 Ην δε τη εσχατη ημερα τη μεγαλη της εορ-
 In and the last day the great of the feast
 της ειστηκει ο Ιησους, και εκραζε, λεγων· Εαν
 stood the Jesus, and cried, saying; If
 τις διψα, ερχεσθω προς με, και πινετω.
 any one may thirst, let him come to me, and let him drink.

33 'Ο πιστευων εις εμε, καθως ειπεν η γραφη,
 He believing into me, as said the scripture,
 ποταμοι εκ της κοιλιας αυτου ρευσουσιν υδατος
 rivers out of the belly of him shall flow of water
 ζωντος. 39 Τουτο δε ειπε περι του πνευματος,
 living. This but said concerning the spirit,

31 But † many of the
 CROWD believed into him,
 and said, "When the MES-
 SIAH comes, will he do
 More Signs than what this
 person did?"

32 The PHARISEES heard
 the CROWD murmuring
 these things about him;
 and the * HIGH-PRIESTS
 and the PHARISEES sent
 Officers that they might
 seize him.

33 JESUS therefore said,
 † "Yet a Little Time am I
 with you; then I am going
 to HIM who SENT me.

34 † You will seek me,
 and will not find * me; and
 where † am, * there you
 cannot come."

35 The JEWS then said
 among themselves, "Where
 is he about to go, that we
 shall not find him? Is he
 about to go to † the DIS-
 PERSION of † the GREEKS,
 and to teach the GREEKS?"

36 What is This word
 that he said, 'You will seek
 me, and will not find * me;
 and where † am you can-
 not come?'"

37 † Now is † the LAST,
 the GREAT Day of the
 FEAST, JESUS stood and
 cried, saying, † "If any one
 thirst, let him come to me
 and drink.

38 HE BELIEVING into
 me, as the SCRIPTURE says,
 † out of HIM shall flow
 Rivers of living Water."

39 † But this he said
 concerning the SPIRIT,

* VATICAN MANUSCRIPT.—31. of these—omit. 32. HIGH-PRIESTS AND THE PHARISEES sent. 34. me; and. 34. there. 36. me; and.

† 33. 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.

1 31. Matt. xii. 23; John xiii. 2; viii. 30. 1 33. John xiii. 33; xvi. 16. 1 34. Hoshea v. 6; John viii. 21. 1 35. James i. 1; 1 Pet. i. 1. 1 37. Lev. xxiii. 36. 1 37. Isa. lv. 1; John vi. 35; Rev. xxii. 17. 38. Isa. xii. 3; John iv. 14. 1 39. John. xv. 7.

οὐδ' ἐμελλον λαμβανειν οἱ πιστευοντες εἰς
 of which was about to receive the believing into
 αὐτον· οὐκ ἔτι γὰρ ἦν πνευμα ἅγιον, ὅτι ὁ Ἰησους
 him; not yet for was spirit holy, because the Jesus
 οὐδ' ἐτι ἐδοξασθη. ⁴⁰ Πολλοὶ οὖν ἐκ τοῦ ὄχλου
 not yet was glorified. Many therefore out of the crowd
 ἀκουσάμετες τὸν λόγον, ἐλέγον· Οὗτος ἐστὶν
 having heard the word, said; This is
 ἀληθὺς ὁ προφητῆς. ⁴¹ Ἄλλοι ἐλέγον· Οὗτος
 truly the prophet. Others said; This
 ἐστὶν ὁ Χριστος. Ἄλλοι δὲ ἐλέγον· Μὴ γὰρ
 is the Anointed. Others but said; Not for
 ἐκ τῆς Γαλιλαίας ὁ Χριστος ἐρχεται; ⁴² Οὐχὶ ἢ
 out of the Galilee the Anointed comes? Not the
 γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπερματος Δαυὶδ, καὶ
 writing said, that of the seed of David, and
 ἀπο Βηθλεεμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ
 from Bethlehem the village, where was David, the
 Χριστος ἐρχεται; ⁴³ Σχίσμα οὖν ἐν τῷ ὄχλῳ
 Anointed comes? A division then in the crowd
 ἐγένετο δι' αὐτον. ⁴⁴ Τινες δὲ ἠθελον ἐξ αὐτῶν
 occurred through him. Some and wished of them
 πιασῆν αὐτον· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτον
 to seize him; but no one put on him
 τὰς χεῖρας.
 the hands.

⁴⁵ Ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς
 Came therefore the officers to the high-priests
 καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι·
 and Pharisees. And said to them these;
 Διατί οὐκ ἠγάγετε αὐτον; ⁴⁶ Ἀπεκρίθησαν οἱ
 Why not did you bring him? Answered the
 ὑπηρεταὶ· Οὐδεποτε οὕτως ἐλάλησεν ἄνθρωπος,
 officers; Never thus spoke a man,
 * [ὡς οὗτος ὁ ἄνθρωπος.] ⁴⁷ Ἀπεκρίθησαν οὖν
 [as thus the man.] Answered then
 * [αὐτοῖς] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλαν-
 [them] the Pharisees; Not also you have been
 ἤσθε; ⁴⁸ μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
 deceived? not any one of the rulers believed
 εἰς αὐτον, ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ἀλλ' ὁ ὄχλος
 into him, or of the Pharisees? but the crowd
 οὗτος δὲ μὴ γινώσκων τὸν νόμον· ἐπικατάρτοι
 thè the not knowing the law; accursed
 εἰσι. ⁵⁰ Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν
 are. Says Nicodemus to them, he coming
 νυκτός πρὸς αὐτον, εἰς ὧν ἐξ αὐτῶν· ⁵¹ Μὴ ὁ
 of night to him, one being of them; Not the
 νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκου-
 law of us judges the man, if not it may
 σῆ παρ' αὐτον πρότερον, καὶ γνῶ τι ποιεῖ·
 hear from him first, and may know what he does?
⁵² Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ
 They answered and said to him; Not also thou of

which THOSE BELIEVING
 into him were about to
 receive; for the Holy Spirit
 * had not yet been given,
 because JESUS was not yet
 glorified.

⁴⁰ Many, therefore, of
 the CROWD, having heard
 * these WORDS, said, "This
 is truly † the PROPHET."

⁴¹ * SOME said, "This is
 the MESSIAH." But others
 said, "Does the MESSIAH,
 then, come from GALILEE?"

⁴² † Does not the SCRIPTURE
 say, That of the SEED
 of David, and from Bethle-
 hem, † the VILLAGE where
 David was, the MESSIAH
 comes?"

⁴³ A Division then oc-
 curred, among the CROWD
 because of him;

⁴⁴ and some of them
 wished to seize him, but no
 one laid HANDS on him.

⁴⁵ THE OFFICERS then
 came to the HIGH-PRIESTS
 and Pharisees, and they
 said to them, "Why did you not
 bring him?"

⁴⁶ THE OFFICERS an-
 swered, † "A Man never
 spoke thus."

⁴⁷ Then the PHARISES
 answered, "Have you also
 been deceived?"

⁴⁸ † Did any of the RU-
 LERS believe into him, or of
 the PHARISEES?

⁴⁹ But † THIS CROWD,
 who do not KNOW the LAW,
 are accursed."

⁵⁰ Nicodemus says to
 them, († HE who CAME * to
 him before, being one of
 them,)

⁵¹ "Does our LAW judge
 the MAN, unless it first
 hear from him, and know
 what he does?"

⁵² They answered and
 said to him, "Art thou also

* VATICAN MANUSCRIPT.—39. had not yet been given.
⁴¹. SOME said. ⁴⁶. as this the MAN—omit. ⁴⁷. them—omit.

⁴⁰. these words, said.
⁵⁰. to him before.

† ⁴⁰. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-arets*, people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

; ⁴⁰. Deut. xviii. 18; John i. 21; vi. 14. † ⁴². Psa. cxxii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 5; Luke ii. 4. † ⁴². 1 Sam. xvi. 1, 4. † ⁴⁸. Matt. vii. 20. † ⁴⁸. John xii. 42; Acts vi. 7; 1 Cor. i. 20, 28; 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 επορευθη εκαστος εις τον οικον
 [And went every one into the house
 αυτου. ΚΕΦ. η'. 8. 1 Ιησους δε επορευθη εις
 of himself. Jesus but went into

το ορος των ελαιων. 2 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 Ληγουσι
 him; and having sat down he taught them. Being

δε οι γραμματεις και οι Φαρισαιοι προς αυτον
 and the scribes and the Pharisees to him
 γυναικα εν μοιχεια καταλημμενην, 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 καταληφθη επαυτοφω-
 O teacher, this the woman was taken in the very act
 ρω μοιχευομενη. 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,

ανακυψας ειπε προς αυτους· 8 Ο αναμαρτητος
 having raised up he said to them; He without sin
 υμων, πρωτος τον λιθον επ' αυτη βαλετω.
 of you, first the stone on her let him cast.

9 Και παλιν κατα κυψας, εγραφεν εις την γην.
 And again down stooping, wrote on the ground.

10 Οι δε ακουσαντες, και υπο της συνειδησεως
 They and having heard, and by the conscience
 ελεγχομενοι, εξηρχοντο εις καθ' εις, αρξαμενοι
 being convinced, went out one by one, beginning

απο των πρεσβυτερων εως των εσχατων; και
 from the elders even to the last ones; and
 κατελειφθη μονος ο Ιησους, και η γυνη εν μεσφ
 left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 * [[And every one went to his own HOUSE;

CHAPTER VIII.

1 but Jesus went to the MOUNT OF OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, † let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the FIELDS, even to the LAST; and Jesus was left alone, and the WOMAN standing in the Midst.

* VATICAN MANUSCRIPT.—53. to viii. 11—omif.

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean*, for he was of the tribe of *Bimeon*, and some suppose *Malacki* was of the same place. † 53. (See *Woide's Preface*.) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syrac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version*.

‡ 5. Lev. xx. 10; Deut. xxii. 22.

‡ 7. Deut. xvii. 7; Rom. ii. 1.

ἑστῶσα. ¹⁰ **Ανακύψας δε ὁ Ἰησοῦς, καὶ μὴδενα**
 standing. Having raised up and the Jesus, and no one
θεασάμενος πλην τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ
 seeing but the woman, said to her; The
γυνή, πού εἰσιν ἐκεῖνοι οἱ κατηγοροὶ σοῦ;
 woman, where are those the accusers of thee?
οὐδεὶς σε κατέκρινεν; ¹¹ **Ἡ δε εἶπεν· Οὐδεὶς,**
 no one thee condemned? She and said; No one,
κυριε. Εἶπε δε αὐτῇ ὁ Ἰησοῦς· Οὐδε ἐγὼ σε
 O lord. Said and to her the Jesus; Neither I thee
κατακρινῶ· πορευοῦ, καὶ μὴκετι ἁμαρτανε.]
 condemn; go, and no longer do thou sin.]

¹² **Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·**
 Again 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 τὸ
 not shall walk in the darkness, but shall have the
φῶς τῆς ζωῆς. ¹³ **Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·**
 light of the life. Said therefore to him the Pharisees:

Σὺ περὶ σεαυτὸν μαρτυρεῖς· ἡ μαρτυρία σου
 Thou concerning thyself dost testify; the testimony of thee
οὐκ ἐστὶν ἀληθῆς. ¹⁴ **Ἀπεκρίθη Ἰησοῦς καὶ**
 not is true. Answered Jesus and
εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
 said to them; Even if I testify concerning myself,
ἀληθῆς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, ποθεν
 true is the testimony of me; because I know, whence
ἦλθον, καὶ πού ὑπάγω· ὑμεῖς δε οὐκ οἰδατε,
 I came, and where I go; you but not know,
ποθεν ἐρχομαι, ἢ πού ὑπάγω. ¹⁵ **Ἦμεῖς κατα**
 whence I came, or where I go. You according to

τὴν σάρκα κρινετε, ἐγὼ οὐ κρινῶ οὐδενα. ¹⁶ **Καὶ**
 the flesh judge, I not judge no one. Even
ἐὰν κρινῶ δε ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθῆς ἐστίν·
 if judge but I, the judgment the my true is;
ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με
 because alone not I am, but I and the having sent me
πατήρ. ¹⁷ **Καὶ ἐν τῷ νόμῳ δε 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
ἀληθῆς ἐστίν.” ¹⁸ **Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ**
 true is.” I am he testifying concerning
ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με
 myself, and testifies concerning me the having sent me
πατήρ. ¹⁹ **Ἐλέγον οὖν αὐτῷ· πού ἐστὶν ὁ πατήρ**
 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 Rabbins denominated the Supreme Being *the light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of *light*. See Isa. lx. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to “the feast of the tabernacles,” is a solemn day likewise, and is cal.ed. “the feast of joy for the law;” because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Psa. cxix. 106. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, “I am the light of the world.”

† 11. Luke ix. 56; xii. 14; John iii. 17. † 11. John v. 14. † 12. John i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 46. † 13. John v. 31. † 15. John vii. 24. † 16. John iii. 17; xii. 47; xviii. 26. † 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 23.

σου; Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε
of thee? Answered Jesus; Neither me you know, nor
τον πατερα μου. Ει εμε ηδεδετε, και τον πατερα
the father of me. If me you knew, also the father
μου ηδειτε αυ. 20 Ταυτα τα ρηματα ελαλησεν
of me you would know. These the words he spoke
εν τῷ γαζοφυλακιῳ, διδασκων εν τῷ ἱερῷ· και
in the treasury, teaching in the temple; and
ουδεις εκιασεν αυτον, οτι ουπω εληλυθει ἡ ὥρα
no one seized him, because not yet had come the hour
αυτου.
of him.

21 Ειπεν ουν καινι αυτοις ὁ Ιησους· Εγω
Said therefore again to them the Jesus;
ὕπαγω, και ζητησετε με. και εν τῇ ἀμαρτια
go away, and you will seek me, and in the sin
ὕμων αποθανεισθε· ὅπου εγω ὑπαγω, ὑμεις ου
of you you will die; where I go, you not
δυνασθε ελθειν. 22 Ελεγον ουν οἱ Ιουδαιοι·
are able to come. Said then the Jews;

Μητι αποκτενει ἑαυτον, οτι λεγει· Ὅπου εγω
Not will he kill himself, because he says; Where
ὕπαγω, ὑμεις ου δυνασθε ελθειν; 23 Και ειπεν
go, you not are able to come? And he said

αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των
to them; You from the beneath are, I from the
ανω εμι· ὑμεις εκ του κοσμου τουτου εστε,
above am; you from the world this are,
εγω ουκ εμι εκ του κοσμου τουτου. 24 Ειπον
I not am from the world this. I said

ουν ὑμιν, οτι αποθανεισθε εν ταις ἀμαρτιαις
therefore to you, that you will die in the sins
ὕμων· εαν γαρ μη πιστευσητε, οτι εγω εμι,
of you; if for not you may believe, that I am,

αποθανεισθε εν ταις ἀμαρτιαις ὑμων. 25 Ελεγον
you will die in the sins of you. They said
ουν αυτω· Σὺ τις εἰ; Και ειπεν αυτοις ὁ
therefore to him; Thou who art? And said to them the
Ιησους· Την αρχην ὁ, τι και λαλω ὑμιν.
Jesus; The beginning what, what even I say to you.

26 Πολλα εχω περι ὑμων λαλειν, και κρινειν·
Many things I have about you to say, and to judge;
αλλ' ὁ πεμφας με αληθης εστι· καγω ἠκουσα
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] ὁ Ιησους· Ὅταν ὑψωσητε τον υἱον
[to them] the Jesus; When you may lift up the son
του ανθρωπου, τοτε γνωσεσθε οτι εγω εμι· και
of the man, then you will know that I am; and
απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με
from myself I do nothing, but as taught me
ὁ πατηρ μου ταυτα λαλω· 29 και ὁ πεμφας με,
the father of me these things I say; and he having sent me,
μετ' εμου εστιν· ουκ αφηκε με μονον ὁ πατηρ,
with me is; not left me alone the father,

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, Be-
cause his HOUR had not yet
come.

21 Then * he said to them
again, † "I am going away,
and you will seek me, and
will die in your SIN; where
I go, you cannot come."

22 The JEWS therefore
said, "Will he kill himself,
that he says, Where I go,
you cannot come?"

23 And he said to them,
"You are from BELOW; I
am from ABOVE. † You
are of THIS WORLD; I am
not of this WORLD."

24 Therefore I said to
you, That you will die in
your SINS; for if you be-
lieve not That I am he, you
will die in your SINS."

25 Then they said to him,
"Who art thou?" * JESUS
says to them, Even what I
said to you at the BEGIN-
NING.

26 I have many things
to say and to judge concern-
ing you; but HE who SENT
me is true; † and what I
heard from him, These
things I say to the WORLD."

27 They knew not That
he spoke to them of the
FATHER.

28 Jesus therefore said,
† "When you shall lift up
the SON of MAN, then you
will know That I am he;
and I do nothing of myself;
but as my FATHER taught
me, I say These things."

29 And HE who SENT me
is with me; * he has not
left me alone; † Because I

* VATICAN MANUSCRIPT.—21. he said. 23. of This world. 25. Jesus says.
28. to them—omit. 29. he has not left me.
† 20. Mark xii. 41. † 21. John vii. 34; xiii. 33. † 23. John xv. 19; xvii. 10;
1 John iv. 5. † 26. John iii. 32; xv. 15. † 28. John xii. 32. † 29. John iv.
34; v. 30; vi. 28.

διτι εγω τα αρεστα αυτω ποιω παντοτε.

30 Ταυτα αυτου λαλουντος, πολλοι επιστευσαν

εις αυτον.

31 Ελεγεν ουν ο Ιησους προς τους πεπιστευ-
κotas αυτω Ιουδαιους· Εαν υμεις μεινητε εν τω

λογω τω εμω, αληθως μαθηται μου εστε, 32 και
γνωσεσθε την αληθειαν, και η αληθεια ελευθε-

ρωσει υμας. 33 Απεκριθησαν αυτω· Σπέρμα

Αβρααμ εσμεν, και ουδενι δεδουλευκαμεν πο-
ποτε· πως συ λεγεις· 'Οτι ελευθεροι γενησεσθε;

34 Απεκριθη αυτοις ο Ιησους· Αμην αμην λεγω

υμιν, οτι πας ο ποιων την αμαρτιαν, δουλος
εστι της αμαρτίας. 35 'Ο δε δουλος ου μενει εν

τη οικια εις τον αιωνα· ο υιος μενει εις τον αιωνα.

36 Εαν ουν ο υιος υμας ελευθερωση, οντως ελευ-

θεροι εσεσθε. 37 Οιδα, οτι σπέρμα Αβρααμ εστε·

αλλα ζητειτε με αποκτειναι, οτι ο λογος ο εμος

ου χωρει εν υμιν. 38 Εγω ο εωρακα παρα τω

πατρι μου, λαλω· και υμεις ουν ο εωρακατε

παρα τω πατρι υμων, ποιειτε. 39 Απεριθησαν

και ειπον αυτω· 'Ο πατηρ υμων Αβρααμ εστι.

Λεγει αυτοις ο Ιησους· Ει τεκνα του Αβρααμ

εστε, τα εργα, του Αβρααμ εποιειτε· 40 Νυν δε

ζητειτε με αποκτειναι, ανθρωπον, ος την αλη-

θειαν υμιν λελαληκα, ην ηκουσα παρα του θεου·

τουτο Αβρααμ ουκ εποιησεν. 'Υμεις ποιειτε τα

εργα του πατρος υμων. 41 Ειπον ουν αυτω·

επειδ ουκ εγνωκαμεν σου πατερα, πως λεγεις οτι υμεις υμιν λελαληκα, ην ηκουσα παρα του θεου·

always do the things pleas-
ing to him."

30 As he was speaking
Thesethings, many believed
into him.

31 Jesus therefore said
to the Jews who had be-
LIEVED him, "If you abide
in MY WORD, you are cer-
tainly my Disciples.

32 And you shall know
the TRUTH, and † the
TRUTH shall make you
free."

33 They answered him,
"We are Abraham's Off-
spring, and have never
been in slavery to any one.
How dost thou say, 'You
shall become free?'"

34 * Jesus answered
them, "Indeed, I assure
you, † that EVERY ONE
DOING SIN is a Slave of
SIN.

35 † But the SLAVE does
not abide in the HOUSE to
the AGE; the son abides to
the AGE

36 If, therefore, the son
make you free, you will in-
deed be free.

37 I know That you are
ABRAHAM'S Offspring; but
you are seeking to kill Me,
Because MY WORD has no
place in you.

38 † I speak what I
have seen with my FA-
THER; and you, therefore,
do what you have * heard
from your FATHER."

39 They answered and
said to him, "OUR FATHER
is Abraham." JESUS says
to them, † "If you were
Children of ABRAHAM, you
would do the WORKS of
ABRAHAM.

40 But now you are
seeking to kill Me, a Man
who has spoken to you the
TRUTH, which I heard from
GOD; This Abraham did
not.

41 You do the WORKS
of your FATHER." * They
said to him, "We have not

* VATICAN MANUSCRIPT.—34. Jesus.
said to him.

38. heard from your FATHER.

41. They

† 33 Rom. vi. 14, 18, 23; viii. 2; Gal. v. 1; James i. 25; ii. 12. 34 Rom. vi. 16, 20;
† 34 Rom. vi. 16, 20; † 35 Gal. iv. 30. † 38. John iii. 32; v. 10, 30; xiv. 10, 24.
† 39 Rom. ii. 28; ix. 7; Gal. iii. 7, 29.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημεθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. ⁴² Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἀν ἐμὲ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἦκα· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπέστειλε.

⁴³ Διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε· Ὅτι οὐ δύνασθε ἀκοεῖν τὸν λόγον τοῦ ἐμοῦ.

⁴⁴ Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν· Ἐκεῖνος ἀνθρωποκτονος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψευστῆς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.

⁴⁵ Ἐγὼ δὲ ὅτι τὴν ἀληθειαν λέγω, οὐ πιστεύετε μοι.

⁴⁶ Τίς ἐξ ὑμῶν ἐλεγεῖ με περὶ ἁμαρτίας· εἰ ἀληθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

⁴⁷ Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκοεῖ· διὰ τοῦτο ὑμεῖς οὐκ ἀκοετέ, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

⁴⁸ Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λεγομεν ἡμεῖς, ὅτι Σαμαριτῆς εἶ σὺ, καὶ δαιμονιον ἔχεις;

⁴⁹ Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάτε με.

⁵⁰ Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρινῶν.

⁵¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ τις τὸν λόγον τοῦ ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν, ὅτι δαιμονιον ἔχεις· Ἀβραὰμ ἀπε-

been born of Fornication; we have One Father, God."

42 * Jesus said to them, † "If God were your * FATHER, you would love me; for I came forth from God, and am come; for I am not even come of myself, but he sent Me.

43 Why do you not know MY SPEECH? Because you can not hear MY WORD.

44 † You are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a Liar.

45 But because I speak the TRUTH, you do not believe me.

46 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

47 † HE who is from God hears the WORDS of God; on this account you hear not, because you are not from God."

48 The JEWS answered and said to him, "Do we not say well That thou art a Samaritan, and † hast a Demon?"

49 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.

50 But † I seek not my GLORY; there is ONE who SEEKS it, and judges.

51 Indeed, I assure you, † If any one keep * MY Word, he will by no means see Death to the AGE "

52 * The JEWS said to him, "Now we know That thou hast a Demon. † Abra-

* VATICAN MANUSCRIPT.—42. Jesus. 42. FATHER. 51. MY Word. 52. The Jews said.

† 42. John v. 48; vii. 28, 29. † 44. 1 John iii. 8. † 47. John x. 20, 27; 1 John xi. 26. † 48. John vii. 20; x. 20. † 50. John v. 41; vii. 18. † 51. John v. 24; xi. 26. † 52. Zech. i. 5; Heb. xi. 13.

θανε και οι προφηται, και συ λεγεις· Εαν τις
and the prophets, and thou sayest, If anyone

τον λογον μου τηρηση, ου μη γευσηται θανατου
the word of me may keep, not not may taste of death
εις τον αιωνα. ⁵³ Μη συ μειζων ει του πατρος
to the age. Not thou greater art of the father

ημων Αβρααμ, οστις απεθανε; και οι προφηται
of us Abraham, who died? and the prophets
απεθανον· τινα σεαυτον ποιεις: ⁵⁴ Απεκριθη
died; whom thyself makest thou? Answered

Ιησους· Εαν εγω δοξαζω εμαυτον, η δοξα μου
Jesus: If I glorify myself, the glory of me
ουδεν εστιν. Εστιν ο πατηρ μου ο δοξαζων με,
nothing is. He is the father of me he glorifying me,

ον υμεις λεγετε, οτι θεος υμων εστι, ⁵⁵ και ουκ
whom you say, that a God of you he is, and not
εγνωκατε αυτον· εγω δε οίδα αυτον. Και εαν
you know him; I but know him. And if

ειπω, οτι ουκ οίδα αυτον, εσομαι ομοιος υμων,
I say, that not I know him, I shall be like you,
ψευστης. Αλλ' οίδα αυτον, και τον λογον
a liar. But I know him, and the word

αυτου τηρω. ⁵⁶ Αβρααμ ο πατηρ υμων ηγαλλι-
of him I keep. Abraham the father of you ardently
ασατο, ινα ιδη την ημεραν την εμην· και ειδε,
desired, that he might see the day the my; and he saw,

και εχαρη. ⁵⁷ Εικον ουν οι Ιουδαιοι προς
and was glad. Said then the Jews to
αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
him; Fifty years not yet thou art, and Abraham

εωρακας: ⁵⁸ Ειπεν αυτοις ο Ιησους· Αμην αμην
hast thou seen? Said to them the Jesus, Indeed indeed
λεγω υμιν, πριν Αβρααμ γενεσθαι, εγω εμι.
I say to you, before Abraham to have been born, I am.

⁵⁹ Ηραν ουν λιθους, ινα βαλωσιν επ' αυτον·
They took up therefore stones, that they might cast on him;
Ιησους * [δε] εκρυβη, και εξηλθεν εκ του ιερου.
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. θ'. 9.

¹ Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from
γενετης. ² Και ηρωτησαν αυτον οι μαθηται
birth. And asked him the disciples

αυτου, λεγοντες· Ραββι, τις ημαρτεν; ουτος,
of him, saying; Rabbi, who sinned? this,
η οι γονεις αυτου, ινα τυφλος γεννηθη; ³ Απεκ-
or the parents of him, that blind he should be born? An-

κριθη Ιησους· Ουτε ουτος ημαρτεν; ουτε οι
answered Jesus; Neither this sinned; nor the
γονεις αυτου· αλλ' ινα φανερωθη τα εργα του
parents of him; but that may be manifested the works of the

θεου εν αυτω. ⁴ Εμε δει εργαζεσθαι τα εργα
God in him. Me it behoves to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my word, he will by no means * see Death to the AGE.

⁵³ Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost * thou make thyself? "

⁵⁴ Jesus answered, " If * I should glorify myself, my GLORY is nothing? I HE who GLORIFIES me is my FATHER, of whom you say, That he is your God.

⁵⁵ And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his WORD.

⁵⁶ Abraham, your FATHER, ardently desired that he might see MY DAY; and I he saw, and was glad."

⁵⁷ Then the Jews said to him, " Thou art not yet fifty Years old, and hast thou seen Abraham? "

⁵⁸ * Jesus said to them, " Indeed, I assure you, Before Abraham was born, I am he."

⁵⁹ † Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

¹ And passing along, he saw a Man blind from Birth.

² And his DISCIPLES asked him, saying, " Rabbi, † who sinned, he, or his PARENTS, so that he was born blind? "

³ Jesus answered, " Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

⁴ † * I must perform the

* VATICAN MANUSCRIPT.—52. see Death to the Age. 54. I should glorify. 53. Jesus. 59. but—omit. 4. We must. † 54. John v. 41; xvi. 14; xvii. 1; Acts iii. 13; 2 Pet. i. 17. † 59. John x. 81, 39; xi. 8. † 2. ver. 34. † 4. John iv. 34; v. 19, 36; xi. 9; xii. 35; xvii. 4. † 50. Heb. xi. 13.

του πεμψατος με, εως ημερα εστιν ερχεται
of the sending me, while day it is; comes
νυξ, οτε ουδεις δυναται εργαζεσθαι. ⁵ Οταν εν
night, when no one is able to work. While in
τω κοσμω ω, φως ειμι του κοσμου. ⁶ Ταυτα
the world I may be, light I am of the world. These things
ειπων, εκτυσε χαμαι, και εποιησε πηλον εκ του
saying, he spit on the ground, and made clay of the
πτυσματος, και εκεχρισε τον πηλον επι τους
spittle, and rubbed the clay on the
οφθαλμους του τυφλου, ⁷ και ειπεν αυτω·
eyes of the blind, and said to him;
"Υπαγε, νιψαι εις την κολυμβηθραν του Σιλωαμ·
Go, wash thyself in the pool of the Siloam;
(ο ερμηνευεται, απεσταλμενος.) Απηλθεν
(which is interpreted, having been sent.) He went away
* [ουν, και ενιψατο, και ηλθε] βλεπων. ⁸ Οι
[therefore, and washed himself, and came] seeing. The
ουν γειτονες, και οι θεωρουντες αυτον το προ-
then neighbors, and those seeing him the
τερον, οτι προσαιτης ην, ελεγον· Ουχ ουτος
fore, because a beggar he was, said; Not this
εστιν ο καθήμενος και προσαιτων; ⁹ Αλλοι
is he sitting and begging? Others
ελεγον· 'Οτι ουτος εστιν. Αλλοι δε· 'Οτι
said, That this is, Others but That
ομοιος αυτω εστιν· Εκεινος ελεγεν· 'Οτι εγω
like him it is; He said; That I
ειμι. ¹⁰ Ελεγον ουν αυτω· Πως ανεφχθησαν
am. They said them to him; How were opened
σου οι οφθαλμοι. ¹¹ Απεκριθη εκεινος * [κει
of thee the eyes? Answered he [an
ειπεν·] Ανθρωπος, λεγομενος Ιησους, πηλον
said,] A man, being named Jesus, clay
εποιησε, και εκεχρισε μου τους οφθαλμους, και
made, and rubbed of me the eyes, and
ειπε μοι· 'Υπαγε εις τον Σιλωαμ, και νιψαι.
said to me; Go into the Siloam, and wash thyself.
Απελθων δε και νιψαμενος, ανεβλεψα. ¹² Ειπον
Going and washing myself, I obtained sight. They said
ουν αυτω· Που εστιν εκεινος; Λεγει· Ουκ οίδα.
them to him; Where is he; He says; Not I know.
¹³ Αγουσιν αυτον προς τους Φαρισαιους, τον
They bring him to the Pharisees, that
ποτε τυφλον. ¹⁴ Ην δε σαββατον, οτε τον
once blind. It was and a sabbath, when the
πηλον εποιησεν ο Ιησους, και ανεφξεν αυτον
clay made the Jesus, and opened of him
τους οφθαλμους. ¹⁵ Παλιν ουν ηρωτων αυτον
the eyes. Again therefore asked him
και οι Φαρισαιοι, πως ανεβλεψεν. 'Ο δε ειπεν
also the Pharisees, how he obtained sight. He and said
αυτοις· Πηλον εθεθηκε μου επι τους οφθαλμους,
to them; Clay he put of me on the eyes.

WORKS OF HIM WHO SENT me while it is Day; Night comes, when no one can work.

⁵ While I am in the WORLD, † I am the Light of the WORLD."

⁶ Saying these things. † he spit on the Ground, and made Clay of the SPITTLE, and * he put the CLAY on his EYES,

⁷ and said to him, "Go wash thyself in † the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

⁸ Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not this HE who was SITTING and begging?"

⁹ Some said, "This is he;" "others * said, "No; but he 's like him," he said, "I am he."

¹⁰ They then said to him, "How were Thine EYES opened?"

¹¹ He answered, * "The MAN called Jesus made Clay, and rubbed my EYES, and said to me, "Go to the SILOAM, and wash thyself;" * I went, therefore, and washed myself, and obtained sight.

¹² * And they said to him, "Where is he?" He says, "I do not know."

¹³ They bring HIM that was formerly BLIND to the PHARISEES.

¹⁴ And it was a * Sabbath when JESUS made the CLAY, and opened His EYES.

¹⁵ Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—omit. 9 said; "No; but he is." 11. and said—omit. 11. The MAN called. 11. I went therefore and. 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. 35, 46.

‡ 6. Mark vii. 33; viii. 23.

και ενιψαμην, και βλεπω. ¹⁶ Ελεγον ουν εκ
and I washed myself, and see. Said therefore of
των Φαρισαιων τινες· Ουτος ο ανθρωπος ουκ
the Pharisees some; This the man not
εστι παρα του θεου, οτι το σαββατον ου τηρει.
is from the God, because the sabbath not he keeps.
Αλλοι ελεγον· Πως δυναται ανθρωπος αμαρ-
Others said; How is able a man a
τωλος τοιαυτα σημεια ποιειν; Και σχισμα ην
sinner such signs to do? And a division was
εν αυτοις. ¹⁷ Λεγουσι τω τυφλω παλιν· Συ τι
among them. They say to the blind again; Thou what
λεγεις περι αυτου, οτι ηνοιξε σου τους οφθαλ-
sayest concerning him, seeing that he opened of thee the eyes?
μους; Ο δε ειπεν· Οτι προφητης εστιν. ¹⁸ Ουκ
He and said; That a prophet he is. Not
επιστευσαν ουν οι Ιουδαιοι περι αυτου, οτι τυφ-
believed therefore the Jews concerning him, that blind
λος ην, και ανεβλεψεν, εως οτου εφωνησαν
he was, and obtained sight, till when they called
τους γονεις αυτου του αναβλεψαντος. ¹⁹ Και
the parents of him the having obtained sight. And
ηρωτησαν αυτους, λεγοντες· Ουτος εστιν ο υιος
they asked them, saying; This is the son
υμων, ον υμεις λεγετε, οτι τυφλος εγεννηθη;
of you, whom you say, that blind he was born?
πως ουν αρτι βλεπει; ²⁰ Απεκριθησαν * [αυτοις]
how then now he sees? Answered [them]
οι γονεις αυτου και ειπον· Οιδαμεν, οτι ουτος
the parents of him and said; We know, that this
εστιν ο υιος ημων, και οτι τυφλος εγεννηθη;
is the son of us, and that blind he was born;
²¹ πως δε νυν βλεπει, ουκ οιδαμεν η τις ηνοιξεν
how but now he sees, not we know; or who opened
αυτου τους οφθαλμους, ημεις ουκ οιδαμεν,
of him the eyes, we not know.
αυτος ηλικιαν εχει, αυτον ερωτησατε· αυτος
he full age has, him ask you; he
περι αυτου λαλησει. ²² Ταυτα ειπον οι
concerning himself shall speak. These things said the
γονεις αυτου, οτι εφοβουντο τους Ιουδαιοις.
parents of him, because they feared the Jews.
Ηδη γαρ συνετεθειντο οι Ιουδαιοι, ινα εαν τις
Already for had agreed the Jews, that if any one
αυτον ομολογησιν Χριστον, αποσυραγωγος
him should confess Anointed, from a synagogue
γενηται. ²³ Δια τουτο οι γονεις αυτου ειπον·
should be. Through this the parents of him said;
Οτι ηλικιαν εχει, αυτον ερωτησατε. ²⁴ Εφω-
That full age he has, him ask you. They
νησαν ουν εκ δευτερου τον ανθρωπον, ος ην
called therefore a second time the man, who was
τυφλος, και ειπον αυτω· Δος δοξαν τω θεω·
blind, and said to him; Give glory to the God;
ημεις οιδαμεν, οτι ο ανθρωπος ουτος αμαρταλος
we know, that the man this a sinner

16 Then some of the PHARISEES said, "This MAN is not from * God, Because he keeps not the SABBATH." Others said, † "How can a sinful Man perform such Signs?" And there was † a Division among them.

17 * 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."

18 The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

19 And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

20 * Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

21 but how he now sees, we know not; or who opened His EYES, we know not; * ask Him, he is of mature Age; he will speak concerning himself."

22 His PARENTS said this, † Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, † he should be expelled from the synagogue.

23 On this account his PARENTS said, "He is of mature Age, ask him."

24 They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to GOD; we know * That This Man is a Sinner."

* VATICAN MANUSCRIPT.—10. 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. 83; John iii. 2. † 10. John vii. 13, 45; x. 19. † 17. John iv. 19. vi. 14. † 22. John vii. 13; xii. 42; xix. 33; Acts v. 13. † 23. ver. 84; John xvi. 2.

εστιν. ²⁵ Απεκριθη ουν εκεινος * [και ειπεν.]
 is. Answered then he [and said.]
 Ει αμαρτωλος εστιν, ουκ οίδα· εν οίδα, οτι
 If a sinner he is, not I know, one I know, that
 τυφλος ων, αρτι βλεπω. ²⁶ Ειπον δε αυτοι
 blind being, now I see. They said and to him
 * [παλιν.] Τι εκοιησε σοι; πως ηνοιξε σου
 [again:] What did he do to thee? how opened of thee
 τους οφθαλμους; Απεκριθη αυτοις· Ειπον υμιν
 the eyes; He answered them; I said to you
 ηδη, και ουκ ηκουσατε· τι παλιν θελετε
 already, and not you did hear; why again do you wish
 ακουειν; μη και υμεις θελετε αυτου μαθηται
 to hear? not also you wish of him disciples
 γενεσθαι; ²⁸ Ελοιδωρησαν αυτον, και ειπον· Συ
 to be? They reviled him, and said; Thou
 ει μαθητης εκεινου· ημεις δε του Μωση εσμεν
 a disciple of him; we but of the Moses are
 μαθηται. ²⁹ Ημεις οιδαμεν, οτι Μωση λελα-
 disciples. We know, that to Moses has
 ληκεν ο θεος· τουτου δε ουκ οιδαμεν ποθεν
 spoken the God; this but not we know whence
 εστιν. ³⁰ Απεκριθη ο ανθρωπος και ειπεν
 is. Answered the man and said
 αυτοις· Εν γαρ τουτω θαυμαστον εστιν, οτι
 to them: In for this a wonder is, that
 υμεις ουκ οιδατε ποθεν εστι, και ανεωξε μου
 you not know whence he is, and he has opened of me
 τους οφθαλμους. ³¹ Οιδαμεν * [δε,] οτι αμαρ-
 the eyes. We know [but,] that sin-
 τωλων ο θεος ουκ ακουει· αλλ' εαν τις θεοσε-
 the God not hears; but if any one a worshipper
 βης η, και το θελημα αυτου ποιη, τουτου
 of God may be, and the will of him may do, this
 ακουει. ³² Εκ του αιωνος ουκ ηκουσθη, οτι
 he hears. From the age not it was heard, that
 ηνοιξε τις οφθαλμους τυφλου γεγεννημενου.
 opened any one eyes of blind having been born.
³³ Ει μη ην ουτος παρα θεου, ουκ ηδυνατο ποιειν
 If not was this from God, not were able to do
 ουδεν. ³⁴ Απεκριθησαν και ειπον αυτω· Εν
 nothing. They answered and said to him; In
 αμαρτιας συ εγεννηθης ολος· και συ διδασκεις
 sins thou wast born wholly; and thou teachest
 ημας; Και εξβαλον αυτον εξω. ³⁵ Ηκουσεν ο
 us? And they cast him out. Heard the
 Ιησους, οτι εξεβαλον αυτον εξω· και ευρων
 Jesus, that they cast him out; and having found
 αυτον, ειπεν * [αυτω.] Συ πιστευεις εις τον
 him, said [to him:] Thou believest into the
 υιον του θεου; ³⁶ Απεκριθη εκεινος και ειπε-
 son of the God? Answered he and said;
 Και τις εστι, κυριε, ινα πιστεωσω εις αυτον;
 And who is he, O sir, that I may believe into him?
³⁷ Ειπε * [δε] αυτω ο Ιησους· Και εωρακας
 Said [and] to him the Jesus; Even thou hast seen

²⁵ Then he answered,
 "If he is a Sinner, I know not, One thing I do know, That having been blind, now I see."
²⁶ And they said to him,
 "What did he do to thee? How did he open Thine EYES?"
²⁷ He answered them
 "I told you just now, and did you not hear? * Why then do you wish to hear again? are you also willing to become His Disciples?"
²⁸ * And they reviled him, and said, "Thou art his Disciple; but we are Disciples of MOSES."
²⁹ They know That God has spoken to Moses; but This person,—we † know not whence he is."
³⁰ The MAN answered and said to them, "Why, in this is a wonder, That you know not whence he is, and he opened My EYES!"
³¹ We know † That God does not hear Sinners; but if any one be a Worshipper of God, and performs his WILL, him he hears.
³² From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.
³³ If he were not from God, he could do nothing."
³⁴ They answered and said to him, "Thou wast entirely born in Sins, and dost thou teach us?" And they cast him out.
³⁵ JESUS heard That they had cast him out; and having found him, he said to him, "Dost thou believe into † the * SON of GOD?"
³⁶ He answered and said, "Who is he, Sir, that I may believe into him?"
³⁷ JESUS said to him: "Thou hast even seen him."

* VATICAN MANUSCRIPT.—25. and said—omit. 26. again—omit. 27. Why then do you wish. 28. and they reviled. 31. But—omit. 35. to him—omit.
 35. SON OF MAN? and he said, Who. 37. and—omit.

† 29. John viii. 14. † 30. John iii. 10. † 31. Job xxvii. 9; Psa. lxxvi. 13; Prov. xv. 8, 29; xxviii. 9. † 33. Matt. xvi. 16; 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
 αυτη. 39 Και ειπεν ο Ιησους· Εις κριμα εγω εις
 to him. And said the Jesus; For judgment I into
 τον κοσμον τουτον ηλθον, ινα οι μη βλεποντες
 the world this came, that those not seeing
 βλεπωσι, και οι βλεποντες τυφλοι γενωνται.
 might see, and those seeing blind might become.
 40 * [Και] ηκουσαν εκ των Φαρισαιων ταυτα οι
 [And] heard of the Pharisees these things those
 οντες μετ' αυτου, και ειπον αυτη· 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 αμαρτια· 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 αλλαχθεν, 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 Τουτη ο
 door, a shepherd is of the sheep. To him the
 θυρωρος ανοιγει· και τα προβατα της φωνης
 doorkeeper opens: and the sheep the voice
 αυτου ακουει· και τα ιδια προβατα καλει κατ'
 of him hears; and the own sheep he calls by
 ονομα, και εξαγει αυτα. 4 * [Και] οταν τα ιδια
 name, and he leads out them. [And] when the own
 προβατα εκβαλη, εμπροσθεν αυτων πορευεται·
 sheep he puts forth, before them he goes;
 και τα προβατα αυτη ακολουθει, οτι οιδασι την
 and the sheep him follows, because they know the
 φωνη αυτου. 6 Αλλοτριω δε ου μη ακολου-
 voice of him. A stranger but not they may
 θησωσιν, αλλα φευξονται απ' αυτου· οτι ουκ
 follow, but will flee from him; because not
 οιδασι των αλλοτριων την φωνη. 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 †
 into this WORLD; † so that
 THOSE NOT SEEING may
 see, and THOSE SEEING
 may become blind."

40 THOSE of the PHARI-
 SEES 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 fol-
 low 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.

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 Psa'm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Bonar.

† 39. John v. 23, 27. See John iii. 17; xii. 47.

† 30. Matt. xiii. 13.

† 40. Rom. ii. 19.

† 41. John xv. 22, 24.

την παροιμιαν ειπεν αυτοις ο Ιησους· εκεινοι
 the parable said to them the Jesus; they
 δε ουκ εγνωσαν, τινα ην, α ελαλε αυτοις.
 but not knew, what was, which he spoke to them.

7 Ειπεν 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 any one

εισελθη, σωθησεται, και εισελευσεται και
 may come in, he shall be saved, and shall come in and
 εξελευσεται, 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
 περισσουν 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 αφιησι τα προβατα,
 the wolf coming, and leaves the sheep,

και φευγει· και ο λυκος αρκαζει 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, καγω 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 Rob-
 bers; 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 abun-
 dance.

11 † I am the GOOD
 SHEPHERD; the GOOD
 SHEPHERD lays down his
 LIFE in behalf of the
 SHEEP.

12 But the HIRED SER-
 VANT, not being a Shepher-
 d, 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. 12. 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 πολλοι, 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. 13. † 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4. † 14. 2 Tim. ii. 10. † 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 μοιμην. 17 Δια τουτο
 there will be one flock, one shepherd. Through this
 ο πατηρ με αγαπα, οτι εγω τιθημι την ψυχη
 the father me loves, because I lay down the life
 μου, ινα παλιν λαβω αυτην. 18 ουδεις αιρει αυτην
 of 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 * [ουν]
 ceived from the father of me. A division [then]
 παλιν εγενετο εν . . . Ιουδαϊοις 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 μαινεται 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 δαιμονιον δυναται τυφλων
 of one being demonized; not a demon is able blind
 οφθαλμους 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 Σολομονος. 24 Εκυκ-
 in the temple, in the porch of Solomon. Sur-
 λωσαν ουν αυτον οι Ιουδαιοι, και ελεγον αυτω
 rounded 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 μαρτυρει περι εμου. 26 Αλλ' υμεις ου πισ-
 these testify concerning me. But you not be-
 τευετε· ου γαρ εστε εκ των προβατων των εμων.
 lieve; 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 και ω ζωην αιωνιον διδωμι
 they follow me; and I life ago-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; and the WORKS which I do in my FATHER'S NAME, thrg 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 aionian Life; † and they shall by no means perish: to the

* VATICAN MANUSCRIPT.—19. then—omit. CATION AT JERUSALEM; it was Winter.

22. It was then the FEAST OF DEDI- 23. Jesus. 26. As I said to you—omit.

† 16. Ezek. xxxvii. 23; Eph. ii. 14. † 17. Isa. liii. 7, 8, 13; Heb. ii. 0. † 18. John vi. 38; xv. 10; Acts ii. 24, 32. † 19. John vii. 43; ix. 16. † 20. John vi. 29; viii. 48, 52. † 23. Acts iii. 11; v. 12. † 26. John viii. 47; 1 John iv. 6. † 28. John vi. 27; xvii. 11, 13

οὐχ ἀρπασει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ο
 not willwrest any one them out of the hand of me. The
 πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν·
 father of me, who has given to me, greater of all is:
 καὶ οὐδεὶς δυνατὸς ἀρπάζειν ἐκ τῆς χειρὸς
 and no one is able to wrest out of the hand
 τοῦ πατρὸς μου. ³⁰ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
 of the father of me; I and the father one are.
³¹ Ἐβαστάσαν οὖν καλὴν λίθους οἱ Ἰουδαῖοι, ἵνα
 Took up them again stones the Jews, that
 λιθασωσιν αὐτὸν. ³² Ἀπεκριθὴ αὐτοῖς ὁ Ἰησοῦς·
 they might stone him. Answered them the Jesus;
 Πολλὰ καλὰ ἔργα εἰδείξα ὑμῖν ἐκ τοῦ πατρὸς
 Many good works I showed you from the father
 μου· διὰ ποῖον αὐτῶν ἔργων λιθαζετε με·
 of me: because of which of them work do you stone me?
³³ Ἀπεκριθῆσαν 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 συ, ἀνθρώπος ὢν,
 concerning blasphemy, and that thou, a man being,
 ποιεῖς, σεαυτὸν θεόν. ³⁴ Ἀπεκριθὴ αὐτοῖς ὁ
 maketh 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;” ³⁵ 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. ³⁶ ὃν ὁ πατὴρ
 and not is able to be broken the writing; whom the father
 ἤγιασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς
 set apart, and sent into the world, you
 λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ
 say That thou blasphemest, because I said, a son of the
 θεοῦ εἰμι; ³⁷ εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς
 God I am? If not I do the works of the father
 μου, μὴ πιστεύετε μοι. ³⁸ εἰ δὲ ποίω, καὶ ἐμοὶ
 of me, not you believe me. If but I do, and if me
 μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
 not you believe, the works believe you; that
 γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,
 you may know and you may believe, that in me the father,
 κατὰ ἐν αὐτῷ. ³⁹ Ἐζητούν οὖν καλὴν αὐτὸν
 and I in him. They sought therefore again him
 πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
 to seize: and he went forth out of the hand of them.
⁴⁰ Καὶ ἀπῆλθε καλὴν πέραν τοῦ Ἰορδάνου, εἰς τὸν
 And he went again beyond the Jordan. to the

AGN, and no one shall wrest them out of my HAND.
 29 † My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of * the FATHER'S HAND.
 30 † I and the FATHER are One.”
 31 Then the JEWS took up Stones again, that they might stone him.
 32 JESUS said to them, “Many * good Works did I show you from * the FATHER; on account of which of these Works do you stone * Me?”
 33 The JEWS answered him, “We do not stone thee for a Good Work, but for Blasphemy; and Because thou, being a Man, makest thyself God.”
 34 * Jesus answered them, † “Is it not written in your LAW, ‘I said, You are Gods?’”
 35 If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken,
 36 of him whom the FATHER set apart and sent into the WORLD, do you say, ‘Thou blasphemest:’ Because I said, ‘I am a Son of God?’
 37 If I do not the WORKS of my FATHER, believe me not.
 38 But if I do, and if you believe not me, believe the WORKS, so that you may know and * believe; † That the FATHER is in me, and * I am in the FATHER.”
 39 Therefore, they were seeking again to seize Him: but he went forth out of their HAND.
 40 And he went away again beyond the JORDAN, into the PLACE where

* VATICAN MANUSCRIPT.—29 the FATHER'S HAND. 32. good Works. 33 the FATHER 32. Me. 33. saying—omit. 34. Jesus 33. understand, That.
 38. I am in the FATHER.
 † 29. John xiv 28. † 30. John xvii. 11. 32. † 31. Ps lxxxii 6. † 38. John xiv. 10. 11: xvii. 21.

τοπον, οπου ην Ιωαννης το πρωτον βαπτιζων·
 place where was John the first dipping;
 και εμεινεν εκει. ⁴¹ Και πολλοι ηλθον προς
 and he abode there. And many came to
 αυτον, και ελεγον· 'Οτι Ιωαννης μεν σημειον
 him, and said; That John indeed a sign
 εποιησεν ουδεν· παντα δε οσα ειπεν Ιωαννης
 did not one; all but what things said John
 περι τουτου, αληθη ην. ⁴² Και επιστευσαν
 concerning this, true was. And believed
 πολλοι εκει εις αυτον.
 many there into him.

ΚΕΦ. ια'. 11.

¹ Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,
 Was and a certain sick one, Lazarus, from Bethany,
 εκ της κομης Μαρίας και Μαρθας της αδελφης
 out of the village of Mary and Martha the sister
 αυτης. ² (Ην δε Μαρια η αλειψασα του κυριου
 (Was and Mary the having anointed the lord
 μυρω, και εκμαξασα τους ποδας αυτου ταις
 with balsam, and wiped the feet of him with the
 θριξιν αυτης· ης ο αδελφος Λαζαρος ησθε-
 of her, of whom the brother Lazarus was
 ναι.) ³ Απεστειλαν ουν αι αδελφαι προς αυτον,
 sick.) Sent therefore the sisters to him,
 λεγουσαι· Κυριε, ιδε, ον φιλεις, ασθενει.
 saying: O lord, lo, whom thou lovest, is sick.
⁴ Ακουσας δε ο Ιησους ειπεν· Αυτη η ασθενεια
 Having heard and the Jesus said: This the sickness
 ουκ εστι προς θανατον, αλλ' υπερ της δοξης
 not is to death, but on account of the glory
 του θεου, ινα δοξασθη ο υιος του θεου δι' αυτης.
 of the God, that may be glorified the son of the God through her.
⁵ Ηγαπα δε ο Ιησους την Μαρθαν, και την
 Loved now, the Jesus the Martha, and the
 αδελφην αυτης, και τον Λαζαρον. ⁶ 'Ως ουν
 sister of her, and the Lazarus. When then
 ηκουσεν, οτι ασθενει, τοτε μεν εμεινεν εν φ
 he heard, that he was sick, then indeed he abode in which
 ην τοπη δυο ημερας. ⁷ Επειτα μετα τουτου
 he was place two days. Then after this
 λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν
 he says to the disciples; Let us go into the Judea
 παλιν. ⁸ Λεγουσιν αυτω οι μαθηται· 'Ραββι,
 again. Say to him the disciples; Rabbi,
 νυν εζητουν σε λιθασαι οι Ιουδαιοι, και παλιν
 now sought thee to stone the Jews, and again
 υπαγεις εκει; ⁹ Απεκριθη Ιησους· Ουχι δωδεκα
 goest thou there? Answered Jesus; Not twelve
 εισιν ωραι της ημερας; εαν τις περιπατη εν τη
 are hours of the day? if any one may walk in the
 ημερα, ου προσκοπται, οτι το φως του κοσμου
 day, not he stumbles, because the light of the world
 τουτου βλεπει· ¹⁰ εαν δε τις περιπατη εν τη
 this he sees? if but any one may walk in the
 νυκτι, 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.

⁴¹ And many came to him, and said, "John, indeed, performed no Sign; † but Whatever John said concerning him was true."

⁴² And many believed into him there.

CHAPTER XI.

¹ Now there was a certain sick man, Lazarus of Bethany, from the village of † Mary, and Martha, her sister.

² († It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

³ The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

⁴ But JESUS, having heard, said, "This SICKNESS is not to Death, † but for the GLORY of GOD, that the SON of GOD may be glorified by it."

⁵ Now JESUS loved MARTHA, and her sister, and LAZARUS.

⁶ When, therefore, he heard THAT he was sick, then, indeed, † he abode in the Place where he was Two Days.

⁷ Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

⁸ The DISCIPLES say to him, "Rabbi, † the JEWS recently sought to stone thee; and art thou going there again?"

⁹ Jesus answered, "Are there not Twelve Hours of the DAY? † If any one walk in the 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. 23.
 † 2 John ix. 4.

† 1. Luke x. 38, 39.
 † 4. John ix. 3; ver. 40.

† 2. Matt. xxv. 7; Mark xiv. 3; John
 † 6. John x. 40. † 8. John x. 21.

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 εξπνισω 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;
 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 ευρεν αυτον τεσ-
 him. Coming therefore the Jesus found him four
 σαρας ημερας ηδη εχοντα εν τω μνημειω. ¹⁸ Ην
 days already having been in the tomb. Was
 δε η Βηθανια εγγυς των Ιεροσολυμων, ως απο
 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 Μαριαν, ινα παραμυ-
 to those about Martha and Mary, that they might
 θησωνται αυτας περι του αδελφου αυτων. ²⁰ Η
 comfort them concerning the brother of them. The
 ουν Μαρθα ως ηκουσεν, οτι Ιησους ερχεται,
 then Martha when she heard, that Jesus was coming,
 υπηνητησεν αυτω. Μαρια δε εν τω οικω εκαθε-
 met him; Mary but in the house was sit-
 ζετο. ²¹ Ειπεν ουν η Μαρθα προς τον Ιησουν
 ting. Said then the Martha to the Jesus;
 Κυριε, ει ης ωδε, ο αδελφος μου ουκ αν
 O lord, if thou hadst been here, the brother of me not would
 ετεθνηκει. ²² αλλα και νυν οίδα, οτι οσα
 have died; But and now I know, that whatever things
 αν αιτηση τον θεον, δωσει και ο θεος. ²³ Λεγει
 thou mayst ask the God, will give to thee the God. Says
 αυτη ο Ιησους. Αναστησεται ο αδελφος σου.
 to her the Jesus; Will rise again the brother of thee.
²⁴ Λεγει αυτω Μαρθα. Οίδα, οτι αναστησεται,
 Says to him Martha; I know, that he will rise again,

¹¹ These things he said; and after this he says to them, † "Lazarus, our FRIEND, has fallen asleep; but I am going, that I may awake him."
¹² * The DISCIPLES, therefore, said to him, "Lord, if he has fallen asleep, he will recover."
¹³ But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.
¹⁴ Then, therefore, JESUS said plainly, "Lazarus is dead;
¹⁵ and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."
¹⁶ Then THAT THOMAS, who is CALLED Ddymus, 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 BROTHER.
²⁰ MARTHA, therefore, when she heard That * JESUS was coming, went to meet him; but Mary was sitting in the HOUSE.
²¹ Then MARTHA said to * JESUS, "Lord, if thou hadst been here, my BROTHER would not have died."
²² * And even now I know, † That whatever things thou wilt ask of GOD, GOD will give thee."
²³ JESUS said to her, "Thy BROTHER will rise again."
²⁴ * MARTHA said to him, † "I know that he will

* VATICAN MANUSCRIPT.—12. The DISCIPLES, therefore, said to him. 20. Jesus, 21. Jesus. 22. And. 24. MARTHA. † 11. Deut. xxxi. 16; Dan. xii. 9; Matt. ix. 24; Acts 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. ²⁵ ΕΙΠΕΝ
 in the resurrection in the last day. Said
 αυτη ο Ιησους· Εγω ειμι η αναστασις και η
 to her the Jesus; I am the resurrection and the
 ζωη· ο πιστευων εις εμε, καν αποθανη, ζησεται·
 life; he believing into me, even if he may die, he shall live:
²⁶ και πας ο ζων και πιστευων εις εμε, ου μη
 and all the living and believing into me, not not
 αποθανη εις τον αιωνα. Πιστευεις τουτο;
 may die into the age. Believest thou this?
²⁷ Λεγει αυτω· Ναι, κυριε· εγω πεπιστευκα, οτι
 She says to him; Yes, O lord; I have believed, that
 συ ει ο Χριστος, ο υιος του θεου, ο εις τον κοσ-
 thou art the Anointed, the son of the God, he into the world
 μον ερχομενος. ²⁸ Και ταυτα ειπουσα, απηλθε,
 coming. And these things saying, she went,
 και εφωνησε Μαριαν την αδελφην αυτης λαθρα,
 and called Mary the sister of her privately,
 ειπουσα· Ο διδασκαλος παρести, και φωνει σε.
 saying; The teacher is present, and calls thee.
²⁹ Εκεινη ως ηκουσεν, εγειρεται ταχυ, και ερχε-
 She when she heard, rises up quickly, and comes
 ται προς αυτον. ³⁰ (Ουτω δε εληλυθει ο Ιη-
 to him. (Not yet now had come the Je-
 σους εις την κωμην· αλλ' ην εν τω τοπω, όπου
 sus into the village; but was in the place, where
 υπηνητησεν αυτη η Μαρθα.) ³¹ ΟΙ ουν Ιουδαιοι,
 met him the Martha.) The therefore Jews,
 οί οντος μετ' αυτης εν τη οικια και παραμυθου-
 those being with her in the house and were comfort-
 μενοι αυτην, ιδοντες την Μαρριαν, οτι ταχεως
 ing her, seeing the Mary, that quickly
 ανεστη και εξηλθεν, ηκολουθησαν αυτη, λεγων-
 she rose up and went out, followed her, saying:
 τες· Οτι υπαγει εις το μνημειον, ινα κλαυση
 That she goes into the tomb, that she may weep
 εκει. ³² Η ουν Μαρια ως ηλθεν όπου ην ο Ιη-
 there. 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. ³³ 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 Ιουδαιους κλαιοντας, ενεβριμησατο τω
 with her Jews weeping, he was agitated in the
 πνευματι, και εταραξεν εαυτον, ³⁴ και ειπε·
 spirit, and troubled himself, and said;
 Που τεθεικατε αυτον; Λεγουσιν αυτω· Κυριε,
 Where have you laid him? They say to him; O lord,
 ερχου, και ιδε. ³⁵ Εδακρυσεν ο Ιησους.
 come, and see. Wept the Jesus.

rise again, in the RESUR-
 RECTION, in the LAST day."
²⁵ JESUS said to her, "I
 am † the RESURRECTION,
 and † the LIFE; HE BE-
 LIEVING into me, even
 though he die, shall live;
²⁶ and no one LIVING
 and believing into me, shall
 die to the AGE. Dost thou
 believe this?"
²⁷ She says to him, "Yes,
 Lord, † I have believed that
 ihou art the MESSIAH,
 THAT SON OF GOD COMING
 into the WORLD."
²⁸ And saying these
 things, she went and called
 Mary, her SISTER, pri-
 vately, saying, "The TEA-
 CHER is come, and calls
 thee."
²⁹ *And she, when she
 heard, rose up quickly, and
 came to him.
³⁰ Now JESUS had not
 yet come into the VIL-
 LAGE, but was *still in the
 PLACE where Martha met
 him.
³¹ THOSE JEWS, there-
 fore, who WERE with her
 in the HOUSE, and were
 consoling her, seeing MA-
 RY, That she rose up sud-
 denly and went out, fol-
 lowed her, * saying, "She
 is going to the TOMB, that
 she may weep there."
³² MARY, therefore, when
 she came where * Jesus
 was, seeing him, fell at his
 FEET, saying to him, "Lord,
 if thou hadst been here,
 MY BROTHER would not
 have died."
³³ When Jesus, there-
 fore, saw her weeping, and
 the JEWS having come with
 her weeping, he was greatly
 agitated in his SPIRIT, and
 affected,
³⁴ and said, "Where
 have you laid him?" They
 say to him, "Lord, come
 and see"
³⁵ † Jesus wept.

* VATICAN MANUSCRIPT.—20. 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. 6; Col. iii. 4; 1 John i. 1, 2: v. 11. † 27. Matt. xvi. 10; John i. 49; iv. 42; vl. 14, 60. † 35. Luke xix. 41.

36 **Ελεγον ουν οι Ιουδαιοι·** *Ide, 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,
he having opened the eyes of the blind to have caused,

ινα και ουτος μη αποθνηη; 38 **Ιησους ουν παλιν**
that even this not should die? Jesus therefore again

εμβριμωμενος εν εαυτω, ερχεται εις το μνη-
being agitated in himself, comes to the tomb-

κειον. **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 τεθνηκotos, 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 know, that always me

ακουεις· **αλλα δια τον οχλον τον περιεστωτα**
thou hearest; but on account of the crowd that standing-by

ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας.
I spoke, so that they may believe, that thou me hast sent.

43 **Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.**
And these things saying, with a voice loud he cried out.

Λαζαρε, δευρο εξω. 44 **Εξηλθεν ο τεθνηκως,**
O Lazarus, come out. Came out he having been dead,

δεδεμενος τους ποδας και τας χειρας κειριαις,
having been bound the feet and the hands with bandages,

και η οψις αυτου σουδαριω περιεδεδετο. **Λεγει**
and the face of him with a napkin bound about. Says

αυτοις ο Ιησους· *Λυσατε αυτον, και αφερε οπα-*
to them the Jesus; Loose you him, and allow

γειν. 45 **Πολλοι ουν εκ των Ιουδαιων, οι**
go. Many therefore of the Jews, these

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 αρχιερις 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 him-

self, comes to the TOMB. Now it was a Cave, and a

Stone was lying upon it.

39 Jesus said, "Take away the STONE." Martha,

the SISTER of HIM who † had died, says to him,

"Lord, he smells now; for it is the fourth day."

40 Jesus says to her, "Did I not tell thee, That if thou wouldst believe,

thou shalt † see the GLORY of God!"

41 Then they took away the STONE. And Jesus

lifted his EYES above, and said, "Father, I give thanks

to thee That thou didst hear me.

42 And † I knew That thou hearest Me always; † but

on account of THAT CROWD STANDING BY I spoke, so

that they may believe That † thou didst send Me."

43 And having said these words, he cried out with a

loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having

his HANDS and FEET bound with Bandages, and † his

FACE bound about with a Napkin. * Jesus says to

them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to

MARY, † and beheld * that which he had done, believed

into him.

46 But some of them went to the PHARISEES, and told them what things

JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

* VATICAN MANUSCRIPT.—30. had died, says. had done, believed.

44. Jesus.

45. that which he

† 37. John ix. 0. † 40. ver. 4. 23.

‡ 42. John xii. 30.

‡ 44. John xx. 7.

‡ 43. 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. ⁴⁸ 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
 τον τοπον και το εθνος. ⁴⁹ 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· Τμεις ουκ οιδατε ουδεν. ⁵⁰ Ουδε
 said to them; You not know nothing. Neither
 διαλογιζεσθε, οτι συμφερει ημιν, ινα εις ανθρω-
 do you consider, that it is better for us, that one man
 ποσ αποθανη υπερ του λαου, και μη ολον το
 should die in behalf of the people, and not whole the
 εθνος αποληται. ⁵¹ Τουτο δε αφ' εαυτου ουκ
 nation should perish. This but from himself not
 ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,
 he said, but high-priest being of the year that,
 προεφητευσεν, οτι εμελλεν Ιησους αποθνησκειν
 he prophesied, that was about Jesus to die
 υπερ του εθνους. ⁵² και ουχ υπερ του εθνους
 in behalf of the nation; and not in behalf of the nation
 μονον, αλλ' ινα και τα τεκνα του θεου τα
 alone, but that also the children of the God those
 διεσκορπισμενα συναγαγη εις εν.
 having been scattered he should gather into one.
⁵³ Απ' εκεινης ουν της ημερας συνεβουλευ-
 From that therefore the day they took counsel
 σαντο, ινα αποκτεινωσιν αυτον. ⁵⁴ Ιησους ουν
 together, that they might kill him. Jesus therefore
 ουκετι παρθησια περιεπατει εν τοις Ιουδαιοις,
 no longer publicly walked among the Jews,
 αλλα απηλθεν εκειθεν εις την χωραν εγγυς της
 but went away thence into the country near the
 ερημου, εις Εφραιμ λεγομενην πολιν· κκειει
 desert, into Ephraim being called a city; and there
 διετριβε μετα των μαθητων αυτου. ⁵⁵ Ην δε
 remained with the disciples of himself. Was and
 εγγυς το πασχα των Ιουδαιων· και ανεβησαν
 near the passover of the Jews; and went up
 πολλοι εις Ιερουσολυμα εκ της χωρας προ του
 many into Jerusalem out of the country before the
 πασχα, ινα αγγισωσιν εαυτους. ⁵⁶ Εζητουν ουν
 passover, that they might purify themselves. They sought then

SEES convened the Sanhe-
 drim, 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 noth-
 ing;

50 † neither do you con-
 sider That it is expedient
 for us that One Man should
 die in behalf of the PEOP-
 LE, than that the Whole
 NATION should perish."

51 But he said this not
 from himself; but being
 High-priest that YEAR, he
 predicted That Jesus was
 about to die in behalf of
 the NATION;

52 and not only in be-
 half of the NATION, † but
 that he should also assem-
 ble into one, THOSE CHILD-
 REN of GOD who have been
 SCATTERED ABROAD.

53 Therefore from That
 DAY, * they took coun-
 sel that they might 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 † Eph-
 raim, and there * abode
 with the DISCIPLES.

55 † And the PASSOVER
 of the JEWS was near; and
 many went up to Jerusalem
 out of the COUNTRY, before
 the PASSOVER, that they
 might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—53. they took counsel.

54. JESUS.

55. abode with

the DISCIPLES.
 † 49. By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and whom they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years—Clarke.
 † 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

† 47. John xii. 19; Acts iv. 16. † 49. Luke iii. 3; John xviii. 14; Acts iv. 6. † 50. John xviii. 14. † 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. † 54. John iv. 1, 3; viii. 1. † 55. John ii. 12; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τω
 the Jesus, and said with each other in the
 ιερω εστηκοτες· Τι δοκει υμιν: οτι ου μη
 temple standing; What think you? that not 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 γνωσκει 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, όπου ην Λαζαρος * [δ 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 δεικνον εκει, και η Μαρθα διηκουει· ο δε
 him a supper there, and the Martha served; the but
 Λαζαρος εις ην των ανακειμενων συν αυτω.
 Lazarus one was of those reclining with him.
³ Η ουν Μαρια λαβουσα λιτραν μυρου ναρδου
 The then Mary having taken a pound of balsam of spikenard
 πιστικης πολυτιμου, ηλειψε τους ποδας του
 genuine of great price, anointed the feet of the
 Ιησου, και εξεμαξε ταις θριξιν αυτης τους ποδας
 Jesus, and wiped with the hairs of herself the feet
 αυτου· η δε οικια επληρωθη εκ της οσμης του
 of him; the and house was filled with the odor of the
 μυρου. ⁴ Λεγει ουν εις εκ των μαθητων αυτου,
 balsam. Says therefore one of the disciples of him,
 Ιουδας Σιμωνος Ισκαριωτης, ο μελλων αυτον
 Judas of Simon Iscariot, he being about him
 παραδιδουαι· ⁵ Διατι τουτο το μυρον ουκ επραθη
 to deliver up; Why this the balsam not sold
 τριακοσιαν δηναριων, και εδοθη πτωχοις; ⁶ Ειπε
 three hundred denarii, and given to poor ones? He said
 δε τουτο, ουχ οτι περι των πτωχων εμελεν
 now this, not because about the poor it concerned
 αυτω, αλλ' οτι κλεπτης ην, και τα γλωσσοκο-
 him, but because a thief he was, and the box
 μων 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 τετηρηκεν αυτο.
 day of the embalming of me she has kept it.
⁸ Τους πτωχους γαρ παντοτε εχετε μεθ' εαυ-
 The poor for always you have with your-
 των, εμε δε ου παντοτε εχετε. ⁹ Εγνω ουν
 selves, me but not always you have. Knew therefore
 οχλος πολυς εκ των Ιουδαιων, οτι εκει εστι·
 a crowd great of the Jews, that there he is,

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

57 NOW THE HIGH-PRIESTS and the PHARISEES had given * a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 THEN JESUS SIX DAYS before the PASSOVER came to Bethany, † where THAT LAZARUS was whom * Jesus raised from the Dead.

2 † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

3 THEN † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of * Jesus, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOUR 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. 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.

57. both—omit. 1. he

† 1. John xi. 1, 43. † 2. Matt. xxvi. 6; Mark xiv. 3. John xiii. 29. † 3. Matt. xxvi. 11; Mark xiv. 7.

† 2. John xi. 2. † 3.

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον
Took counsel but the high-priests, that also the
Λαζαρον αποκτεινωσιν· 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευον εις τον Ιη-
went away of the Jews, and believed into the Je-
σουν.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την
On the morrow a crowd great, who having come to the
εορτην, ακουσαντες, οτι ερχεται Ιησους εις
feast, having heard that was coming Jesus into
Ιεροσολυμα, 13 ελαβον τα βαια των φοινικων,
Jerusalem, they took the branches of the palm-trees,

και εξηλθον εις υπαντησιν αυτω, και εκραζον·
and went out to a meeting with him, and cried out;

Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι
Hosanna, worthy of blessing he coming in name

κυριου, ο βασιλευς του Ισραηλ. 14 Εδρων δε ο
of Lord, the king of the Israel. Finding and the

Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι
Jesus a young ass, he sat on it, as it is

γεγραμμενον· 15 "Μη φοβου, θυγατερ Σιων·
having been written: "Not fear, O daughter of Sion·

ιδου, ο βασιλευς σου ερχεται καθημενος επι
lo, the king of thee comes sitting on

πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι
a foal of an ass." These things now not knew the

μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη
disciples of him the first; but when was glorified

ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην επ'
the Jesus, then they remembered, that these things was about

αυτω γεγραμμενα, και ταυτα εποιησαν αυτω.
him having been written, and these things they did to him.

17 Εμαρτυρει ουν ο οχλος, ο αν μετ' αυτου, οτι
Testified then the crowd, that being with him, that

τον Λαζαρον εφωνησεν εκ του μνημειου, και
the Lazarus he called out of the tomb, and

ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και
raised him out of dead ones. On account of this also

υπηνησεν αυτω ο οχλος, οτι ηκουσαν τουτο
met him the crowd, because they heard this

αυτον πεποιηκεναι το σημειον. 19 Οι ουν Φαρι-
him to have done the sign. The then Phari-

σαιοι ειπον προς εαυτους· Θεωρειτε οτι ουκ
ees said to themselves; You see that not

ωφελειτε ουδεν· ιδε, ο κοσμος οπισω αυτου
you gain nothing; see, the world after him

απηλθεν.
is going away.

20 Ησαν δε τινες Έλληνες εκ των αναβαινον-
Were and some Greeks of those going

των, ινα προσκυνησωσιν εν τη εορτη. 21 Ουτοι
ap, that they might worship in the feast. These

came, not on account of
JESUS only, but also that
they might see LAZARUS,
whom he raised from the
DEAD.

10 † * And even the
HIGH-PRIESTS took coun-
sel, that they might kill
LAZARUS also;

11 † Because, on account
of him, many of the JEWS
went away, and believed
into JESUS.

12 † THE NEXT DAY, a
great CROWD HAVING COME
to the FEAST, having heard
That JESUS was coming to
Jerusalem,

13 TOOK BRANCHES OF
PALM-TREES, and went out
to meet him, and cried out,
† "Hosanna, Blessed is HE
who COMES in the Name
of Jehovah, the KING OF
ISRAEL!"

14 And JESUS having
found a Young ass, sat on
it, as it has been written,

15 † "Fear not, * daugh-
"ter of Zion; behold, thy
"KING comes, sitting on
"the Colt of an Ass."

16 Now these things his
DISCIPLES knew not at
FIRST; but when JESUS
was glorified, † then they
remembered That These
things had been written
about him, and they did
these things to him.

17 Then THAT CROWD
which was with him, testi-
fied that he called LAZARUS
out of the TOMB, and raised
him from the dead.

18 On this account also
the CROWD met him, Be-
cause they heard that he
had done This SIGN.

19 Therefore the PHARI-
SEES, said among them-
selves, † "You see that you
are gaining nothing; be-
hold, the WORLD is gone
away after him."

20 And there were † some
Greeks of THOSE HAVING
GONE UP, that they might
worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

15. DAUGHTER of Zion.

† 10. Luke xvi. 51.

† 11. John xi. 45.

† 12. Matt. xxi. 8; Mark xi. 8; Luke

xix. 35, &c.

† 13. Psa. cxviii. 25, 26.

† 15. Zech. ix. 9.

† 19. John xi. 67, 68.

† 20. Acts xvii. 4.

† 16. John xiv. 26.

ουν προσηλθον Φιλιππῶ, τῷ ἀπο Βηθσαιδα τῆς
therefore came to Philip, that from Bethsaida of the
Γαλιλαιας, και πρωτων αυτου, λεγοντες· Κυριε,
Galilee, and were asking him, saying; O sir,
θελομεν τον Ιησουν ιδειν. 22 Ερχεται Φιλιπ-
we wish the Jesus to see. Comes Philip,
πος, και λεγει τῷ Ανδρεῶ· * [και παλιν] Αν-
and says to the Andrew; [and again] An-
δρεας και Φιλιππος λεγουσι τῷ Ιησου. 23 Ὁ δε
drew and Philip say to the Jesus. The but
Ιησους απεκριπαι αυτοις, λεγων· Εληλυθεν ἡ
Jesus answered them, saying; Has come the
ῥα, ινα δοξασθῃ ὁ υἱος του ανθρωπου. 24 Αμην
hour, that may be glorified the son of the man. Indeed
αυην λεγω υμιν, εαν μη ὁ κοκκος του σιτου
indeed I say to you, if not the grain of the wheat
πεσων εις την γην αποθανῃ, αυτος μονος μενει·
falling into the ground should die, he alone abides;
εαν δε αποθανῃ, πολυν καρπον φερει. 25 Ὁ
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
ὁ μισων την ψυχην αυτου εν τῷ κοσμῳ τούτῳ,
he hating the life of himself in the world this,
εις ζωην αιωνιων φυλαξει αυτην.
into life age-lasting shall keep her.
26 Εαν εμοι διακονη τις, εμοι ακολουθειτω·
If me may serve any one, me let him follow;
και ὅπου εμι εγω, εκει και ὁ διακονος ὁ εμος
and where am I, there also the servant the mine
εσται· εαν τις εμοι διακονη, τιμησει αυτον ὁ
shall be; if any one me may serve, will serve him the
πατηρ. 27 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 τουτου ηλθον εις την ῥαν ταυτην.
But on account of this I came to the hour this.
28 Πατερ, δοξασον σου το ονομα. Ηλθεν ουν
O father, glorify of thee the name. Came then
φωνη εκ του ουρανου· “Και εδοξασα, και
a voice out of the heaven: “Both I glorified, and
παλιν δοξασω.” 29 Ὁ * [ουν] οχλος ὁ ἕστας
again will glorify.” The [therefore] crowd that standing
και ακουσας, ελεγε βροντην γεγονεναι. Αλλοι
and hearing, said thunder to have been. Others
ελεγον· Αγγελος αυτω λελαληκεν. 30 Απεκριθη
said; A messenger to him has spoken. Answered
ὁ 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. 31 Νυν κρισις εστι
had come, but on account of you. Now a judgment is
του κοσμου τουτου· νυν ὁ αρχων του κοσμου
the world this; now the ruler of the world
τουτου· νυν ὁ αρχων του κοσμου τουτου εκβλη-
this; now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

22 * PHILIP comes and tells ANDREW; Andrew and Philip * come and tell JESUS.

23 And JESUS * answers them, saying, † “THE HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, † if the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears Much Fruit.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify * Thy NAME.” † Then a Voice came from HEAVEN, “I both glorified and will glorify again.”

29 THAT CROWD STAND-ING and hearing, said, “It was Thunder;” others said, “An Angel has spoken to him.”

30 * Jesus answered and said, “This voice has not come on account of me, but on your account.

31 There is now a Judgment of this WORLD; † the RULER of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—omit. 23. come and tell. 23. answers. 28. My NAME. 29. therefore—omit. 30. Jesus. † 23. John xlii. 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. 34; 1 Thess. iv. 17. † 27. Matt. xvi. 33, 39; Luke xii. 50; John xlii. 21. † 28. Matt. iii. 17. † 31. John xiv. 30; xvi. 11.

θησεται εξω. ³² Καγω εαν υψωθω εκ της
 east out. And I if I should be lifted up from the
 γης, παντας ελκυσω προς εμαυτον. ³³ Τουτο
 earth, all will draw to myself. This

δε ελεγε, σημαινων ποιω θανατω ημελλον απο-
 but he said, signifying by what death he was about to
 θνησκειν. ³⁴ Απεκριθη αυτω ο οχλος· 'Ημεις
 die. Answered him the crowd; We

ηκουσαμεν εκ του νομου, οτι ο Χριστος μεν ει-
 heard out of the law, that the Anointed abides
 εις τον αιωνα· και πως συ λεγεις, οτι δει
 into the age; and how thou sayest, that it behoves
 υψωθηναι τον υιον του ανθρωπου; τις εστιν
 to be lifted up the son of the man? who is

ουτος ο υιος του ανθρωπου; ³⁵ Ειπεν ουν αυτοις
 this the son of the man? Said then to them
 ο Ιησους· Ετι μικρον χρονον το φως εν υμιν
 the Jesus; Yet a little time the light among you
 εστι. Περιπατετε, εως το φως εχετε, ινα μη
 is. Walk you, while the light you have, that not

σκοτια υμας καταλαβη· και ο περιπατων εν τη
 darkness you may overtake; and he walking in the
 σκοτια ουκ οιδε που υπαγει. ³⁶ 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
 γνησθε. Ταυτα ελαλησεν ο Ιησους, και
 you may become. These things spoke the Jesus, and
 απελθων εκρυβη απ' αυτων.
 going away he was hid from them.

³⁷ Τοσαυτα δε αυτου σημεια πεποιηκotos
 So many but of him signs having been done

εμπροσθεν αυτων ουκ επιστευον εις αυτον· ³⁸ Ινα
 in presence of them not they did believe into him; that
 ο λογος Ησαιου του προφητου πληρωθη, ον
 the word of 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 βραχιον κυριου τινη απεκαλυφθη;" ³⁹ Δια
 and the arm of lord to whom was it revealed? On account of

τουτο ουκ ηδυναντο πιστευειν· οτι καλιν ειπεν
 this not they were able to believe; because again said
 Ησαιας· ⁴⁰ "Τετυφλωκεν αυτων τους οφθαλ-
 Esaias; He has blinded of them the eyes,
 μους, και πεπωρωκεν αυτων την καρδιαν ινα
 and has hardened of them the heart; so that
 μη ιδωσι τοις οφθαλμοις, και νοησωσι τη
 not they might see with the eyes, and understand with the
 καρδια, και επιστραφωσι, και ιασωμαι αυτους."
 heart, and should turn back, and I should heal them."

⁴¹ Ταυτα ειπεν Ησαιας, οτι ειδε την δοξαν
 These things said Esaias, because he saw the glory
 αυτου, και ελαλησε περι αυτου. ⁴² Ομως
 of him, and spoke concerning him. Nevertheless

³² And I, † if I be raised
 on high from the EARTH,
 will draw All to myself."

³³ † Now this he said,
 signifying by What Death
 he was about to die.

³⁴ * Then the CROWD
 answered him, † "We
 heard out of the LAW, That
 the MESSIAH continues to
 the AGE; and how sayest
 thou, 'That the SON OF MAN
 must be raised on high?'
 Who is This SON OF MAN?"

³⁵ Jesus, therefore said
 to them, † "Yet a Little
 Time the LIGHT is among
 you. Walk while you have
 the LIGHT, so that Dark-
 ness may not overtake You;
 and † HE who WALKS in
 DARKNESS knows not
 where he is going.

³⁶ While you have the
 LIGHT, believe into the
 LIGHT, that you may be-
 come † the SONS OF LIGHT.*
 These things spoke *Jesus,
 and going away he was
 concealed from them.

³⁷ But though he had
 performed so Many Signs
 in their presence, they did
 not believe into him;

³⁸ that the word of
 Isaiah, the PROPHET, might
 be verified, which he said,
 † "Lord, who believed our
 † REPORT? and the ARM of
 "the Lord, to whom was it
 "revealed?"

³⁹ On account of this
 they could not believe, Be-
 cause Isaiah said again,

⁴⁰ † "He has blinded
 "Their EYES, and hardened
 "Their HEART, so that they
 "should not see with the
 "EYES, and understand
 "with the HEART, and
 "should turn, and I should
 "heal them."

⁴¹ Isaiah said these
 things, because he saw his
 † GLORY, and spoke of him.

⁴² Nevertheless, many

* VATICAN MANUSCRIPT.—34. Then the crowd.

36. Jesus.

† 32. John iii. 14; viii. 28.

† 33. John xviii. 22.

Isa. ix. 7, &c.

† 35. John i. 9; viii. 12; ix. 5; ver. 46.

† 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9—11.

† 40. Isa. vi. 9, 10; Matt. xiii. 14.

† 41. Isa. vi. 1.

† 34. Psa. lxxxix. 36, 37; cx. 4.

† 35. John xi. 10; 1 John ii. 11.

† 38. Isa. liii. 1; Rom. x. 13.

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 alight 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 μειρη. 47 Και εαν τις μου ακουση των
not may abide. And if any one of me may hear the
ρηματων, και μη πιστευση, εγω ου κρινω αυτον·
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα
(out for I came, that I might judge the world, but that
σωσω τον κοσμον) 48 ο αθετων εμε, και
I might save the world; he rejecting me, and
μη λαμβανων τα ρηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ο λογος ον ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ
him in the last day. Because I from
εμαυτου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ
myself not spoke; but the having sent me father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
λαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη
I should speak; and I know, that the commandment of him life
αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-
age-lasting is. What therefore say I, as have pro-
κε μοι ο πατηρ, οτω 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 δειπνου γενο-
an end he loved them. And supper being

of the RULERS also believed into him, † but because of the PHARISEES they did not confess him, so that they might not be put out of the synagogues.

43 † For they loved the GLORY of MEN more than the GLORY of GOD.

44 But Jesus cried out and said, † "HE BELIEVING into me, believes not into me, but into HIM who SENT me;

45 and † HE BEHOLDING me, beholds HIM who SENT me.

46 † I have come a Light into the WORLD, so that * HE BELIEVING into me may not abide in DARKNESS.

47 And if any one hear, and * keep not MY WORDS, † I do not judge him; † for I came not that I might judge the WORLD, but that I might save the WORLD;

48 HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; † the WORD which I spoke, that will judge him in the LAST DAY.

49 Because † I spoke not from myself; but the FATHER who SENT me, he * has given me a COMMANDMENT, what I should enjoin, and what I should speak;

50 And I know That his COMMANDMENT is aionian Life. What things † I speak, therefore, as the FATHER has told me, so I speak."

CHAPTER XIII.

1 Now JESUS knowing before the FEAST of the PASSOVER, That His HOUR was come, that he should depart out of this WORLD to the FATHER, having loved THOSE his OWN who were in the WORLD, he loved them to the End.

2 And as Supper was pre-

* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

49. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 44. † 44. Mark ix. 37; 1 Pet. I. 21. † 45. John xiv. 9. † 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. † 47. John iii. 17. † 48. Deut. xviii. 19; Mark xvi. 16. † 49. John viii. 38; xiv. 10.

μενου, (του διαβολου ηδη βεβληκοτος εις την
done, (the accuser already having put into the
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, Ινα αυτον
heart Judas of Simon Iscariot, that him
παραδω,) ³ ειδως ο Ιησους, οτι παντα δεδωκεν
he might betray,) knowing the Jesus, that allthings had given
αυτω ο πατηρ εις τας χειρας, και οτι απο θεου
him the father into the hands, and that from God
εξηλθε, και προς τον θεον υπαγει. ⁴ εγειρεται
he came out, and to the God he goes; ⁴ rises
εκ του δειπνου, και τιθησι τα ιματια, και λα-
from the supper, and puts off the mantles, and having
βων λευτων, διεζωσεν εαυτον. ⁵ Ειτα βαλλει
taken a towel, girded himself. Afterward he puts
υδωρ εις τον νιπτηρα, και ηρξατο νικτειν τους
water into the wash-basin, and began to wash the
ποδας των μαθητων, και εκμασσειν τω λευτω
feet of the disciples, and to wipe with the towel
φην διεζωσμενος. ⁶ Ερχεται ουν προς
with which he was having been girded. He comes then to
Σιμωνα Πετρον και λεγει αυτω κεινος· Κυριε,
Simon Peter; and says to him he; O lord,
συ μου νικτεις τους ποδας; ⁷ Απεκριθη Ιησους
thou of me wastest the feet? Answered Jesus
και ειπεν αυτω. Ο εγω ποιω, συ ουκ οιδας
and said to him. What I do, thou not knowest
αρτι, γνωση δε μετα ταυτα. ⁸ Λεγει αυτω
now, thou shalt know but after these things. Says to him
Πετρος. Ου μη νιψης τους ποδας μου εις
Peter. Not not thou mayest wash the feet of me into
τον αιωνα. Απεκριθη αυτω ο Ιησους· Εαν μη
the age. Answered him the Jesus; If not
νιψω σε, ουκ εχεις μερος μετ' εμου. ⁹ Λεγει
I may wash thee, not thou hast a part with me. Says
αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μου
to him Simon Peter; O lord, not the feet of me
μονον, αλλα και τας χειρας, και την κεφαλην.
alone, but also the hands, and the head.
¹⁰ Δεγει αυτω ο Ιησους· Ο λελουμενος ου
Says to him the Jesus; He having been bathed not
χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι
need has than the feet to wash, but is
καθαρος ολος· και υμεις καθαροι εστε, αλλ'
clean wholly; and you clean are, but
ουχι παντες. ¹¹ Ηδει γαρ τον παραδιδοντα
not all. He knew for the betraying
αυτων· δια τουτο ειπεν· Ουχι παντες καθαροι
him; on account of this he said; Not all clean
εστε.
you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

³ * he knowing † That the FATHER had given him All things into his HANDS, and That he came out † from God, and was going to GOD,

⁴ rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

⁵ † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

⁶ Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"

⁷ Jesus answered and said to him, "What † am doing, thou knowest not now, but † after this thou wilt know."

⁸ Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."

⁹ Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

¹⁰ * Jesus says to him, † "HE who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and † you are clean, but not all."

¹¹ For † he knew WHO was BETRAYING him; on this account he said, "You are not all clean."

* VATICAN MANUSCRIPT.—3. he knowing. 10. Jesus.

6. he says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a *servant*, to wash the feet of the *servants* of my lord.” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

† 8. Matt. xl. 27; xxviii. 18; John iii. 25; xvii. 2. † 3. John xiii. 42; xvi. 28. † 7. ver. 12—17. † 10. John xv. 3. † 11. John vi. 64.

12 Ὅτε οὖν ἐνίψη τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπέσων πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; 13 Ὑμεῖς φωνεῖτε με· Ὁ διδασκαλὸς καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμι γὰρ. 14 Εἰ οὖν ἐγὼ ἐνίψα

ὕμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδασκαλὸς, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. 15 Ὑποδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.

16 Ἀμην ἀμην λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστολὸς μείζων τοῦ πεμψάντος αὐτοῦ. 17 Εἰ ταῦτα οἰδατε, μακαριοὶ

εἰστέ, εἰ ποιεῖτε αὐτά. 18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην· ἀλλ', ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

19 Ἀπ' ἀρτί λέγω ὑμῖν, πρὸ τοῦ γενεσθαι, ἵνα ὅταν γενηταί, πιστευσήτε, ὅτι ἐγὼ εἰμι.

20 Ἀμην ἀμην λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τίνα πεμψῶ, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πεμψάντα με.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὴ τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμην ἀμην λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

22 Ἐβλεπόν [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακειμένος

ἰng about whom he was speaking. Was now reclining:

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, "Do you know what I have done to you?"

13 † You call me THE TEACHER, and THE LORD; and you say well; for I am.

14 If † then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For † I have given you an Example, that, as † I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; † I know * whom I chose; but that the SCRIPTURE may be fulfilled, † HE that EATS * MY BREAD, lifted up his * KEEL 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. 46; 1 Cor. viii. 6; xii. 8; Phil. ii. 11. † 15. Matt. xi. 29; 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; xxv. 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 τούτω
Jesus, whom loved the Jesus. Nods then to him

Σιμων Πητρος, πυθεται τις αν ειη περι ου
Simon Peter, to ask who it might be concerning of whom

λεγει. 25 Επιπεσων δε εκεινος επι το στήθος
he speaks. Falling and he on the breast

του Ιησου, λεγει αυτω· Κυριε, τις εστιν;
of the Jesus, he says to him; O lord, who is it?

26 Αποκρινεται ο Ιησους· Εκεινος εστιν, ω
Answers the Jesus; He it is, to whom

εγω βαψα το ψωμιον επιδωσω. Και εμβαψα
I having dipped the little piece shall give. And having dipped

το ψωμιον, διδωσιν Ιουδα Σιμωνος Ισκαριου.
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

γον ο σατανας. Λεγει ουν αυτω ο Ιησους· Ο
the adversary. Says then to him the Jesus; What

ποιεις, ποιησον ταχιστα. 28 Τουτο * [δε] ουδεις
than 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 εδοκου, 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

ρασων ων χρειαυ 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 ευθυς
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

εμων 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 DISCIPLES, 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 answers, "He it is, * for whom I shall dip a LITTLE PIECE and give it to him." Then having dipped the LITTLE PIECE, he took and gave it to * Judas, the son of Simon Iscariot.

27 † And after the LITTLE PIECE, then the ADVERSARY entered into him. * Jesus, therefore, says to him "What thou doest, do quickly."

28 No one of THOSE RECLINING knew for what he said this to him.

29 For some thought, seeing † that * Judas had the BOX, That * Jesus said to him, "Buy what things we need for the FEAST;" or, that he should give something to the POOR.

30 ¶ He, therefore, having taken the LITTLE PIECE, immediately went out. And it was Night.

31 When, therefore, he went out, * Jesus says, † "Just now was the SON of MAN glorified, and † GOD was glorified by him.

32 * † [If GOD be glorified by him,] GOD will also glorify him by himself, and he will immediately glorify him.

33 My Children, yet a little while I am with you. You will seek me, and † as I said to the Jews, ' That where I 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 Then Jesus. 28. 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. 30. Jesus says to him. 31. Jesus. 32. If God be glorified by him.—omit.

† 23. John xix. 26; xx. 2; xxi. 7. 24. 26. † 27. Luke xxii. 3; John vi. 70. † 28. John xii. 6. † 31. John xii. 23. † 32. John xiv. 13; 1 Pet. iv. 11. † 33. John xvii. 1. 2—6. † 33. John vii. 34; viii. 21.

δυνασθε ελθειν· και υμιν λεγω αρτι. ³⁴ Ερτο-
 are able to come; even to you I say now. A com-
 λην και την διδωμι υμιν, ινα αγαπατε αλλη-
 mandment new I give to you, that you may love each
 λους· κωθως ηγαπησα υμας, ινα και υμεις
 other: as I loved you, that also you
 αγαπατε αλληλους. ³⁵ Εν τωτφ γνωσονται
 might love each other. By this will know
 παντες, οτι εμοι μαθηται εστε, εαν αγαπην
 all, that to me disciples you are, if love
 εχητε εν αλληλοις. ³⁶ Λεγει αυτω Σιμων Πε-
 you have in each other. Says to him Simon Pe-
 τρος· Κυριε, που υπαγεις; Απεκριθη * [αυτω] ο
 ter; O lord, where goest thou? Answered [him] the
 Ιησους· Οπου υπαγω, ου δυνασαι μοι νυν ακο-
 Jesus; Where I go, not thou art able me now to
 λουθησαι· υστερον δε ακολουθησεις * [μοι.]
 follow; afterwards but thou shalt follow [me.]
³⁷ Λεγει αυτω Πετρος· Κυριε, διατι ου δυναμαι
 Says to him Peter; O lord, why not I am able
 σοι ακολουθησαι αρτι; την ψυχην μου υπερ
 thee to follow now? the life of me in behalf
 σου θησω. ³⁸ Απεκριθη αυτω ο Ιησους· Την
 of thee I will lay down. Answered him the Jesus; The
 ψυχην σου υπερ εμου θησεις; Αμην αμην λεγω
 life of thee in behalf of me wilt thou lay down? indeed indeed I say
 σοι ου μη αλεκτωρ φωνησει, εως οδ ακαρηση
 to thee not not a cock will crow, till not thou wilt deny
 με τρις.
 me thrice.

ΚΕΦ. ιδ'. 14.

¹ Μη ταρασσεισθω υμων η καρδια· πιστευετε
 Not let be troubled of you the heart; believe you
 εις τον θεον, και εις εμε πιστευετε. ² Εν τη
 into the God, and into me believe you. In the
 οικια του πατρος μου μοναι πολλαι εισιν· ει δε
 house of the father of me dwellings many are; if but
 μη, ειπον αν υμιν. Πορευομαι ετοιμασαι
 not, I would have told you. I am going to prepare
 τοπον υμιν· ³ και εαν πορευθω, και ετοιμασω
 a place for you; and if I should go, and should prepare
 υμιν τοπον, παλιν ερχομαι, και παραληψομαι
 for you a place, again I am coming, and will receive
 υμας προς εμαυτον· ινα οπου ειμι εγω, και
 you to myself; so that where am I, also
 υμεις ητε. ⁴ Και οπου εγω υπαγω οιδατε,
 you may be. And where I am going you know,
 * [και] την οδον † οιδατε· ⁵ Λεγει αυτω Θω-
 [and] the way you know. Says to him Tho-
 mas· Κυριε, ουκ οιδαμεν που υπαγεις; * [και]
 mas; O lord, not we know where thou art going? [and]

cannot come,' I now also say to you.

³⁴ † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

³⁵ † By this, all will know That you are My Disciples, if you have Love for each other."

³⁶ Simon Peter says to him, "Lord, where art thou going?" * Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

³⁷ Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

³⁸ * Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee. † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

¹ † Let not your HEART be troubled; believe into GOD, and believe into Me.

² In my FATHER'S HOUSE are many DWELLINGS; but if not, I would have told * you; Because I am going to prepare a PLACE for you.

³ And if I go and prepare a PLACE for you, † I am coming again, and will receive you to myself, so that † where I am you also may be.

⁴ And where I am going you know the WAY."

⁵ Thomas says to him, "Lord, we know not where thou art going; * how do we know the WAY?"

* VATICAN MANUSCRIPT.—38. Jesus. 38. him—omit. 38. how do
 JESUS ANSWERS. 2. you; Because I. 4. and—omit. 5. and—omit. 5. how do
 we know the WAY.

† 38. See Note on Matt. xvi. 34. † 4. Tischendorf omits the second οιδατε, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21. † 35. 1 John ii. 5; iv. 20. † 36. John xxi. 18; 2 Pet. i. 14. † 37. Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 23, 34. † 1. ver. 27. † 3. ver. 13, 28; 13. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδειναι; ⁶ 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
εμου. ⁷ Ει εγνωκειτε με, και τον πατερα μου
me. If you had known me, also the father of me

εγνωκειτε αν· * [και] απ' αρτι γινωσκετε
you would have known; [and] from now you know
αυτον, και εωρακατε αυτον. ⁸ Λεγει αυτω
him, and have seen him. Says to him

Φιλιππος· Κυριε, δειξον ημιν τον πατερα, και
Philip; O lord, show to us the father, and
αρκει ημιν. ⁹ Λεγει αυτω δ Ιησους· Τωσπουτον
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· Δειξον ημιν τον πατερα;
[and] how thou sayest; Show to us the father?

¹⁰ Ου πιστευεις, οτι εγω εν τω πατρι, και ο
Not believest thou, that I in the father, and the
πατηρ εν εμοι εστι; Τα ρηματα α εγω λαλω
father in me is? The words which I speak
υμιν, απ' εμαυτου ου λαλω· ο δε πατηρ, ο εν
to you, from myself, not I speak; the but father, he in
εμοι μενων, αυτος ποιει τα εργα. ¹¹ Πιστευετε
me abiding, he does the works. You believe

μοι, οτι εγω εν τω πατρι, και ο πατηρ εν εμοι,
me, because I in the father, and the father in me,
ει δε μη, δια τα εργα αυτα πιστευετε μοι.
if but not; on account of the works themselves believe me.

¹² Αμην αμην λεγω υμιν, ο πιστευων εις εμε,
Indeed indeed I speak to you, he believing into me,
τα εργα α εγω ποιω, και κεινος 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, ¹³ 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 υιω. ¹⁴ Εαν τι αιτη
may be glorified the father in the son. If anything you

σητε εν τω ονοματι μου, εγω ποιησω. ¹⁵ Εαν
may ask in the name of me, I will do. If

αγαπατε με, τας εντολας τας εμας τηρησατε·
you love me, the commandments the mine Keep you;

¹⁶ και εγω ερωτησω τον πατερα, και αλλον
and I will ask the father, and another

⁶ JESUS says to him,
"I am † the WAY, and
† the TRUTH, and † the
LIFE. No one comes to
the FATHER, except by
me.

⁷ If you had known me,
you would have known my
FATHER; and from this
time you know him, and
have seen him."

⁸ Philip says to him,
"Lord, show us the FA-
THER, and it is enough for
us."

⁹ JESUS says to him,
"So long a Time am I with
you, and dost thou not
know me, Philip? HE
HAVING SEEN me has seen
the FATHER; how sayest
thou, Show us the FA-
THER?"

¹⁰ Dost thou not believe
That I am in the FATHER,
and the FATHER is in me?
The words which I speak
to you, † I speak not from
myself; and THAT FATHER
* abiding in me, he does
the WORKS.

¹¹ Believe me, because
I am in the FATHER, and
the FATHER in me; but if
not, on account of * his
WORKS believe me.

¹² † Indeed, I assure
you, HE BELIEVING into
me, the WORKS which I
do shall he do also; and
greater than these shall
he do, Because I am
going to * the FATHER;

¹³ † and whatever you
may ask in my NAME, this
I will do; so that the FA-
THER may be glorified in
the SON.

¹⁴ If you ask * anything
in my name, this I will do.

¹⁵ † If you love me, * you
will keep MY COMMAND-
MENTS;

¹⁶ and I will ask the
FATHER, and † he will give

* VATICAN MANUSCRIPT.—7. and—omit.
15. you will keep.

† 6. Heb. ix. 8. † 6. John i. 17; viii. 32.
19; vii. 10; viii. 23; xii. 40. † 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. † 13. Matt.
vil. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7, 10; xvi. 23, 24; James i. 5; 1 John iii.
22; v. 14. † 15. ver. 21, 23; xv. 10, 14; 1 John v. 3.

9. and—omit.

12. the FATHER.

14. ask me anything in my name, this I will do.

10. dwells in me, does
his works.

16. and I will ask the
FATHER, and † he will give

10. dwells in me, does
his works.

† 10. John v.
17. † 13. Matt.
1 John iii.
26; xvi. 7;

παρακλητον δωσει υμιν, ινα μενη μεθ' υμων
 helper he will give to you, that he may abide with you
 εις τον αιωνα. 17 το πνευμα της αληθειας, ο ο
 into the age; the spirit of the truth, which the
 κοσμος ου δυναται λαβειν, οτι ου θεωρει αυτο,
 world not is able to receive, because not it beholds it,
 ουδε γινωσκει αυτο. υμεις * [δε] γινωσκετε αυτο,
 nor knows it; you [but] know it,
 οτι παρ' υμιν μενει, και εν υμιν εσται.
 because with you it abides, and in you it will be.

18 Ουκ αφησω υμας ορφανους. ερχομαι προς
 Not I will leave you orphans; I am coming to

υμας. 19 Ετι μικρον, και ο κοσμος με ουκει
 you. Yet a little, and the world me no more

θεωρει. υμεις δε θεωρειτε με. οτι εγω ζω, και
 beholds; you but behold me; because I live, also

υμεις ζησεσθε. 20 Εν εκεινη τη ημερα γινωσσεσθε
 you shall live. In that the day shall know

υμεις, οτι εγω εν τη πατρι μου, και υμεις εν
 you, because I in the father of me, and you in

εμοι, καγω εν υμιν. 21 Ο εχων τας εντολας
 me, and I in you. He having the commandments

μου, και τηρων αυτας, εκεινος εστιν ο αγαπων
 of me, and keeping them, that is he loving

με. ο δε αγαπων με, αγαπηθησεται υπο του
 me; he and loving me, shall beloved by the

πατρος μου; και εγω αγαπησω αυτον, και
 father of me; and I will love him, and

εμφανισω αυτω εμαυτον.
 will manifest to him myself.

22 Λεγει αυτω Ιουδας (ουκ ο Ισκαριωτης).
 Says to him Judas (not the Iscariot;)

Κυριε, και τι γεγονεν, οτι ημιν μελλεις εμφα-
 O lord, and how has it happened, that to us thou art about to mani-

νιζειν σεαυτον, και ουχι τη κοσμο; 23 Απεκριθη
 feet thyself, and not to the world? Answered

Ιησους και ειπεν αυτω. Εαν τις αγαπα με,
 Jesus and said to him; If any one love me,

τον λογον μου τηρησει. και ο πατηρ μου
 the word of me he will keep; and the father of me

αγαπησει αυτον, και προς αυτον ελευσομεθα,
 will love him, and to him we will come,

και μονην παρ' αυτω ποιησομεν. 24 Ο μη
 and a dwelling with him we will make. He not

αγαπων με, τους λογους μου ου τηρει. και ο
 loving me, the words of me not will keep; and the

λογος ον ακουετε, ουκ εστιν εμος, αλλα του
 word which you hear, not is mine, but of the

πεμφαντος με πατρος. 25 Ταυτα λελαληκα
 sending me father. These things I have spoken

υμιν, παρ' υμιν μενων. 26 ο δε παρακλητος, το
 to you, with you abiding; the but helper, the

πνευμα το αγιον, ο πεμψει ο πατηρ εν τη
 spirit the holy, which will send the father in the

you. Another Helper, that he may * be with you to the AGE;

17 the SPIRIT of TRUTH, † which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, ‡ and * will be in you.

18 I will not leave you Orphans; I am coming to you.

19 Yet a little while, and the WORLD beholds me no more? but you behold me; † Because I live you also shall live.

20 In That DAY you shall know That I am in my FATHER, and you in me, and I in you.

21 † HE who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and I will love him, and will manifest myself to him."

22 Judas says to him, (not the ISCARIOT,) "Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD?"

23 Jesus answered and said to him, † "If any one love me, he will observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him.

24 HE who LOVES me not, observes not my WORDS; and † the WORD which you hear is not mine, but that of the FATHER who sent me.

25 These things I have spoken to you, while abiding with you.

26 But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

* VATICAN MANUSCRIPT.—10. be with you. 17. but—omif. 17. is in you.
 † 17. John xv. 26; xvi. 13; 1 John iv. 6. † 17. 1 Cor. ii. 14. † 19. 1 Cor. xv. 26.
 † 21. ver. 15, 23; 1 John ii. 5; v. 3. † 23. 1 John ii. 24; Rev. iii. 20. † 24. ver. 10;
 John v. 10, 38; vii. 10; viii. 28; xii. 40. † 26. ver. 16; Luke xxiv. 40; John xv. 26; xvi. 7.
 † 26. John ii. 22; xii. 16; xvi. 13; 1 John ii. 30, 27.

ὀνοματι μου, εκεινος υμας διδαξει παντα, και
name of me, that you will teach all things, and
 υπομνησει υμας παντα α ειπον υμιν.
will remind you all things which I told you.

27 Ειρηνην αφημι υμιν, ειρηνην την εμην
Peace I leave to you, peace the mine
 διδωμι υμιν· ου καθωσ ο κοσμος διδωσιν, εγω
I give to you; not as the world gives, I
 διδωμι υμιν. Μη ταρασσεσθω υμων η καρδια
give to you. Not let be troubled of you the heart
 μηδε δειλιατω. 28 Ηκουσατε, οτι εγω ειπον
nor let it be afraid. You heard, that I said
 υμιν· ἴπαγω, και ερχομαι προς υμας. Ει
to you; I am going away, and I am coming to you. If
 ηγαπατε με, εχαρητε αν, οτι πορευομαι προς
you loved me, you would rejoice, that I am going to
 τον πατερα· οτι ο πατηρ μου μειζων μου εστι.
the father; because the father of me greater of me is.

29 Και νυν ειρηκα υμιν πριν γενεσθαι, ινα οταν
And now I have told you before it happens, so that when
 γενηται, πιστευσητε. 30 Ουκετι πολλα λαλησω
it happens, you may believe. No more much I will speak
 μεθ υμων. Ερχεται γαρ ο του κοσμου αρχων,
with you. Is coming for he of the world ruling,
 και εν εμοι ουκ εχει ουδεν. 31 Αλλ' ινα γνω
and in me not has nothing. But that may know
 ο κοσμος, οτι αγαπω τον πατερα, και καθωσ
the world, that I love the father, and as
 ενετειλατο μοι ο πατηρ, οτω ποιω·
commanded me the father, so I do;

εγειρεσθε, αγωμεν εντευθεν. ΚΕΦ. ιε'. 15.
arise you, let us go from this place.

1 Εγω ειμι η αμπελος η αληθινη, και ο πατηρ μου
I am the vine the true, and the father of me
 ο γεωργος εστι. 2 Παν κλημα εν εμοι μη
the vine-dresser is. Every branch in me not
 φερον καρπον, αιρει αυτο· και παν το καρπον
bearing fruit, he takes away it; and every one the fruit
 φερον, καθαيري αυτο, ινα πλειονα καρπον φερη.
bearing, he cleanses it, that more fruit it may bear.
 3 Ηδη υμεις καθαροι εστε, δια τον λογον, ον
Already you clean are, through the word, which
 λελαληκα υμιν. 4 Μεινατε εν εμοι, καιγω 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.
 5 Εγω ειμι η αμπελος, υμεις τα κληματα. Ο
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

27 Peace * I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not YOUR HEART be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because I MY FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; † for the † RULER of the WORLD is coming, and has nothing in me.

31 But that the WORLD may know That I love the FATHER, and that as † the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing FRUIT, he takes away; and every one bearing FRUIT, he prunes it, that it may bear MORE FRUIT.

3 † You are already clean through the word which I have spoken to you.

4 † Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. He

* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xli. 30, and xvi. 11.) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

† 28. John v. 18; x. 30; Phil. ii. 6. † 30. John xii. 30; xvi. 11. † 31. John x. 18; Phil. ii. 8; Heb. v. 8. † 3. John xiii. 10; xvii. 17; Eph. v. 20; 1 Pet. i. 23. † 4. Col. i. 23; 1 John ii. 6.

μενω εν εμοι, καγω εν αυτω, ουτος φερει καρ-
 abiding in me, and I in him, this bears fruit
 πον πολυν· οτι χωρις εμου ου δυνασθε ποιειν
 much; because apart from me not you are able to do

ουθεν. 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 † αιτησεσθει, και
 you may abide, whatever you may wish you shall ask, and
 γενησεται υμιν. ⁸ Εν τωτω 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
 εμοι μαθηται. ⁹ Καθως ηγαπησε με ο πατηρ,
 to me disciples. As loved me the father,

καγω ηγαπησα υμας· μεινατε εν τη αγαπη τη
 and 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 εχει, ινα τις την ψυχην αυτου
 love no one has, that any one the life of himself
 θη υπερ των φιλων αυτου. ¹⁴ † υμεις
 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-
 λωμαι υμιν. ¹⁵ Ουκετι υμας λεγω δουλους·
 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 ABIDES in me, and † in him, he † bears much Fruit; Because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the BRANCH, and is withered; and such are gathered, and cast into a Fire, and are burned.

7 † If you abide in me, and my WORDS abide in you, ask whatever you wish, and it shall be given you.

8 † In this is my FATHER glorified, that you bear much Fruit, and you shall be My Disciples.

9 As the FATHER loved me, and † loved you, abide in MY LOVE.

10 † If you observe my COMMANDMENTS, you shall abide in my LOVE; as † have observed * the FATHER'S COMMANDMENTS, and abide in His LOVE.

11 These things I have spoken to you, that MY JOY * may be in you, and † your JOY may be completed.

12 † This is MY COMMANDMENT, That you love each other, as I loved you.

13 † No one has greater Love than this, that one should lay down his LIFE in behalf of his FRIENDS.

14 † You are my Friends if you do what things † command you.

15 No more † 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 † chose you, and

* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. be in you.

† 7. Griesbach favors the reading, *aiteeasathe* instead of *aiteeseethe*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 10; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4. † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. † 13. John x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 16, 23; Matt. xii. 20.

ὕμας, και εθηκα ὑμας, ινα ὑμεις ὑπαγητε και
 you, and appointed you, that you might go and
 καρπον φερητε, και ο καρπος ὑμων μενη ινα
 fruit might bear, and the fruit of you might abide; so that
 δ, τι αν αιτησητε τον πατερα εν τῳ ονοματι
 whatever you may ask the father in the name
 μου, δεφ ὑμιν.
 of me, he may give to you.

17 Ταυτα εντελλομαι ὑμιν, ινα αγαπατε
 These things I command you, that you may love
 αλληλους. 18 Ει ο κοσμος ὑμας μισει, γενωσ-
 each other. If the world you hates, you

κετε, οτι εμε πρωτον ὑμων μεμισηκεν. 19 Ει
 know, that me before you it has hated. If
 εκ του κοσμου ητε, ο κοσμος αν το ιδιον επι-
 of the world you were, the world would the own kiss,
 λει· οτι δε εκ του κοσμου ουκ εστε, αλλ' εγω
 because but of the world not you are, but I

εξελεξαμην ὑμας εκ του κοσμου, δια τουτο
 chose you out of the world, on account of this
 μισει ὑμας ο κοσμος. 20 Μνημενετε του
 hates you the world. Remember you the

λογου, οδ εγω ειπον ὑμιν· Ουκ εστι δο-
 word, of which I said to you; Not is above
 μειζων του κυριου αυτου. Ει εμε εδιωξαν, και
 greater of the lord of himself. If me they persecuted, also

ὑμας διωξουσιν· ει τον λογον μου ετηρησαν,
 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 ὑμιν· δια το ονομα μου,
 all they will do to you on account of the name of me,
 οτι ουκ οιδασιν τον πεμφαντα με. 22 Ει μη
 because not they know him sending me. If not

ηλθον και ελαλησα αυτοις, αμαρτιαν ουκ ειχον·
 I had came and spoken to them, sin not they had;
 νυν δε προφασιν ουκ εχουσι περι της αμαρτιας
 now but an excuse not they have about the sin

αυτων. 23 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, αμαρτιαν ουκ ειχον·
 no one other has done, sin not they had;
 νυν δε και εωρακασι, και μεμισηκασι και εμε
 now but even they have seen, and have hated both me
 και τον πατερα μου. 25 Αλλ', ινα πληρωθη ο
 and that father of me. But, that may be fulfilled the

λογος ο γεγραμμενος εν τῳ 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 ο παρακλητος, ον εγω
 When but may come the helper, whom I
 πεμψω ὑμιν παρα του πατρος, (το πνευμα της
 will send to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever * you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 † If the WORLD hate You, you know That it has hated Me before you.

19 † If you were of the WORLD, the WORLD would love its OWN; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you:

20 Remember the WORD which I said to you, † 'A Servant is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 HE who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, † 'They hated me without cause.'

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

* VATICAN MANUSCRIPT.—10. you ask.

† 18. 1 John iii. 1, 13. † 19. John iv. 5; xvii. 14. † 20. Matt. x. 24; Luke vi. 40; John xiii. 16. † 21. Matt. x. 23; xxiv. 9; John xvi. 8. † 24. John iii. 2; vii. 51; ix. 32. † 25. Psa. xxxv. 19. † 26. Luke xxiv. 40; John xiv. 17, 20; xvi. 7, 13; Acts ii. 83.

αληθειας, ὃ παρα τοῦ πατρος εκπορευετα.,)
truth, which from the father shall come out.)

εκεινος μαρτυρησει περι εμου. 27 Καὶ ὑμεῖς δε
that will testify concerning me. Also you and

μαρτυρεῖτε, ὅτι ἀπ' αρχης μετ' εμου εστε.
shall testify, because from a beginning with me you are.

ΚΕΦ. 15'. 16. 1 Ταῦτα λελαληκα ὑμῖν, ἵνα μὴ
These things I have spoken to you, that not

σκανδαλισθητε. 2 Αποσυναγωγους ποιησουσιν
you may be ensnared. From synagogues they will put

υμας· ἀλλ' ερχεται ὥρα, ἵνα πᾶς ὁ αποκτεινας
you; but comes an hour, that every one the killing

υμας, δοξῃ λατρειαν προσφερειν τῷ θεῷ.
you, may think a service to offer to the God.

3 Καὶ ταῦτα ποιησουσιν, ὅτι οὐκ εγνωσαν τοῦ
And these things they will do, because not they know the

πατερα, οὐδε εμε. 4 Ἀλλὰ ταῦτα λελαληκα
father, nor me. But these things I have spoken

υμῖν, ἵνα ὅταν ελθῃ ἡ ὥρα, μνημονευητε
to you, that when may come the hour, you may remember

αυτων, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δε ὑμῖν ἐξ
them, that I said to you. These things but to you from

αρχης οὐκ εἶπον, ὅτι μεθ' ὑμων ἦμην. 5 Νῦν
a beginning not I said, because with you I was. Now

δε ὑπαγω προς τον πεμφσαντα με, και οὐδεὶς ἐξ
but I go to him having sent me, and no one of of

υμων ερωτα με· Που ὑπαγεῖς; 6 Ἀλλ' ὅτι
you asks me; Where goest thou? But because

ταῦτα λελαληκα ὑμῖν, ἡ λυπη πεπληρωκεν
these things I have spoken to you, the sorrow has filled

υμων την καρδιαν. 7 Ἀλλ' ἐγὼ την αληθειαν
of you the heart. But I the truth

λεγω ὑμῖν· συμφερεῖ ὑμῖν, ἵνα ἐγὼ ἀπελθω.
say to you; it is better for you, that I should go away.

Εαν γαρ μὴ ἀπελθω, ὁ παρακλητος οὐκ ελευ-
If for not I should go away, the helper not will

γεται προς υμας· εαν δε πορευθω, πεμψω αυτον
come to you; if but I go, I will send him

προς υμας. 8 Καὶ ελθων εκεινος ελεγξει τον
to you. And having come he will convict the

κοσμον περι ἁμαρτιας, και περι δικαιοσυνης,
world concerning sin, and concerning righteousness,

και περι κρισεως. 9 Περι ἁμαρτιας μεν, ὅτι
and concerning judgment. Concerning sin indeed, because

οὐ πιστευουσιν εἰς εμε· 10 περι δικαιοσυνης δε,
not they believe into me; concerning righteousness but,

ὅτι προς τον πατερα μου ὑπαγω, και οὐκετι
because to the father of me I go away, and no more

θεωρεῖτε με· 11 περι δε κρισεως, ὅτι ὁ αρχων
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

27 And † you also will testify, Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 † They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to GOD.

3 And † these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when * their HOUR comes you may remember them, That † I told you. And these things I said not to you from the Beginning, Because I was with you.

5 And now † I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But † I tell you the TRUTH; It is better for you That † I should go away; for if I go not away; † the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judg-

* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 30; xiii. 31; 1 Pet. v. 1; 2 Pet. i. 16. † 2. John ix. 23, 24; xii. 42; viii. 1; ix. 1; xxvi. 9—11. † 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. † 5. ver. 10, 16; John vii. 33; xiii. 8; xiv. 22. † 7. John vii. 89; xiv. 16, 26; xv. 26.

του κοσμου τουτου κερταται. ¹² 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.

¹³ Οταν δε ελθη εκεινος, το πνευμα της
When but may come he, the spirit of the

αληθειας, οδηγησει υμας εις πασαν την αλη-
truth, he will lead you into all the truth.

θειαν. Ου γαρ λελησει αφ' εαυτου, αλλ' οσα αν
Not for he will speak from himself, but whatever

ακουση, λαλησει, και τα ερχομενα αναγγελει
he may hear, he will speak, and the things coming he will declare

υμιν. ¹⁴ Εκεινος εμε δαξασει, οτι εκ του εμου
to you. He me will glorify, because out of the mine

ληφεται, και αναγγελει υμιν. ¹⁵ Παντα οσα
he will take, and will declare to you. All things what

εχει ο πατηρ, εμα εστι. Δια τουτο ειπον, οτι
has the father, mine is. On account of this I said, that

εκ του εμου λαμβανει, και αναγγελει υμιν.
out of the mine he takes, and declares to you.

¹⁶ Μικρον, και ου θεωρειτε με· και παλιν μικρον,
A little while, and not you see me; and again a little while,

και οψεσθε με, * [οτι υπαγω προς τον πατερα.]
and you shall see me, [because I am going to the father.]

¹⁷ Ειπον ουν εκ των μαθητων αυτου προς
Said then of the disciples of him to

αλληλους· Τι εστι τουτο ο λεγει ημιν· Μικρον,
each other; What is this which he says to us; A little while,

και ου θεωρειτε με· και παλιν μικρον, και
and not you see me; and again a little while, and

οψεσθε με· και· Οτι εγω υπαγω προς τον
you shall see me; and; Because I am going to the

πατερα; ¹⁸ Ελεγον ουν· Τουτο τι εστιν ο
father? They said therefore; This what is which

λεγει, το μικρον; Ουκ οιδαμεν * [τι λαλει.]
he says, the little while? Not we know [what he says.]

¹⁹ Εγνω ο Ιησους, οτι ηθελον αυτον ερωταν,
Knew the Jesus, that they wished him to ask,

και ειπεν αυτοις· Περι τουτου ζητειτε μετ'
and said to them; Concerning this inquire you with

αλληλων, οτι ειπον· Μικρον, και ου θεωρειτε
each other, because I said; A little while, and not you see

με· και παλιν μικρον, και οψεσθε με; ²⁰ Αμην
me; and again a little while, and you shall see me? Indeed

αμην λεγω υμιν, οτι κλαυσετε και θρηνησετε
indeed I say to you, that will weep and will lament

υμεις, ο δε κοσμος 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. ²¹ Η γυνη οταν τικτη, λυπην εχει,
shall become. The woman when she may bear, sorrow has,

ment, Because † the RULER of this WORLD has been judged.

¹³ I have yet Many things to tell you, † but you cannot bear them now.

¹³ But when he may come, † the SPIRIT of TRUTH, he will lead you into * all the TRUTH; for he will not speak from himself; he will speak whatever he may hear; and declare to you the COMING THINGS.

¹⁴ He will glorify Me; Because he will take of MINE, and declare to you.

¹⁵ † All things that the FATHER has are mine; on account of this I said, That out of MINE he takes, and will declare to you.

¹⁶ † A little while, and you see me * no more, and again a little while, and you will see me."

¹⁷ Then some of his DISCIPLES said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the FATHER?'"

¹⁸ They said, therefore, "What is this that he is saying, 'A * little while?' We know not."

¹⁹ * Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'"

²⁰ Indeed, I assure you, That you will weep and lament, but the WORLD will rejoice; you will be sorrowful, but your SORROW shall become Joy.

²¹ † The WOMAN when she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—13. all the TRUTH. going to the FATHER—omit. 18. little while. 20. and—omit.

16. no more. 16. Because I am 13. what he says—omit. 19. Jesus.

† 11. See Note on chap. xiv. 20.

† 12. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12. † 13. John xiv. 17, 26; xv. 26; 1 John ii. 20, 27. † 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10. † 16. ver. 10; John vii. 33; xii. 33; xiv. 10. † 21. Isa. xxvi. 17.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησθῆ
 because has come the hour of her; when but she may have borne
 τὸ παιδίον, οὐκετι μνημονεῖται τῆς θλίψεως,
 the child, no more she remembers of the distress,
 διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
 on account of the joy, that was born a man into
 τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν λυπῆν μὲν νῦν
 the world. And you therefore sorrow indeed now
 ἐχετε· καλὴν δὲ ὀφθαλμῶν 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. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε
 takes from you; and in that the day me
 οὐκ ἐρωτᾶτε οὐδὲν· Ἀμὴν ἀμὴν 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. 24 Ἔως ἄρτι 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 ᾖ πεπληρωμένη.
 so that the joy of you may be completed.

23 Ταῦτα ἐν παροιμίαις λέλαληκα ὑμῖν·
 These things in figures I have spoken to you;
 ἐρχεται ὥρα, ὅτε οὐκετι ἐν παροιμίαις λαλήσω
 comes an hour, when no more in figures I will speak
 ὑμῖν, ἀλλὰ παρήσια περὶ τοῦ πατρὸς ἀναγ-
 to you, but plainly concerning the father I will
 γέλω ὑμῖν. 26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνο-
 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· 27 αὐτὸς γὰρ
 will entreat the father concerning you; himself for
 ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε φιλήκατε,
 the father loves you, because you me have loved,
 καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ
 and have believed, that I from the God
 ἐξῆλθον. 28 Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ
 came out. I came out from the father, and
 κληθῆναι εἰς τὸν κόσμον· καλὴν ἀφήμι τὸν
 have come into the world; again I leave the
 κόσμον, καὶ πορευομαι πρὸς τὸν πατέρα.
 world, and am going to the father.

29 Λεγονσὶν * [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,
 Say [to him] the disciples of him; Lo,
 νῦν παρήσια λαλεῖς, καὶ παροιμίαν οὐδεμίαν
 now plainly thou speakest, and a figure not one
 λέγεις. 30 Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ
 thou sayest. Now we know, that thou knowest all things, and
 οὐ χρειαὶ ἔχεις, ἵνα τις σε ἐρωτᾷ ἐν τούτῳ
 no need has, that any one should ask; in this
 πιστεύομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. 31 Ἀπεκ-
 we believe, that from God thou didst come out. An-

Because her TIME has come; but when she has borne the CHILD, she remembers the DISTRESS no more, on account of the JOY. That a Man was born into WORLD.

23 And you, therefore, now indeed have Sorrow; but I will see you again, and † Your HEART shall rejoice; and your JOY no one takes from you.

23 And in That DAY you will ask Me nothing. † Indeed, I assure you, Whatever you may ask the FATHER in my NAME, he will give you.

24 Till now you asked nothing in my NAME; ask, and you shall receive, so † that your JOY may be completed.

25 These things I have spoken to you in Figures; an Hour is coming, when I will no more speak to you in Figures, but I will tell you plainly about the FATHER.

26 In That DAY you will ask in my NAME, and I do not say to you, That I will entreat the FATHER for you;

27 † for the FATHER himself loves you, Because you have loved me, and I have believed that I came out from * GOD.

28 † I came out from the FATHER, and have come into the WORLD; again I leave the WORLD, and am going to my FATHER."

29 His DISCIPLES said to him, "Behold, now thou art speaking plainly, and without a Figure.

30 Now we know That thou knowest all things, and hast no need that any one should ask Thee; by this we believe That thou didst come out from God."

31 * Jesus answered,

* VATICAN MANUSCRIPT.—27. the FATHER.

29. to him—omit.

31. Jesus.

† 23. Luke xxiv. 41, 53; John xx. 30.
 John xv. 11. † 27. John xiv. 21, 23.

† 23. Matt. vii. 7; John xiv. 13; xv. 16.
 † 27. ver. 30; John iii. 13; xvii. 8.

† 24.
 † 28.

ριθη αυτοις ο Ιησους· Αρτι πιστευετε· ³² ιδου, answered them the Jesus. Now do you believe; Lo, ερχεται ωρα, και νυν εληλυθεν, ινα σκορπισθητε comes an hour, and now is come, that you will bescattered εκαστος εις τα ιδια, και εμε μονον αφητε· και everyone to the own, and me alone you may leave; and ουκ ειμι μονος, οτι ο πατηρ μετ' εμου εστι. not I am alone, because the father with me is. ³³ Ταυτα λελαληκα υμιν, ινα εν εμοι ειρηνην These things I have spoken to you, that in me peace εχητε. Εν τω κοσμω θλιψιν εχετε· αλλα θαρ- you may have. In the world affliction you have; but be you of σειτε, εγω νενικηκα τον κοσμον. good courage, I have overcome the world.

ΚΕΦ. ιζ'. 17.

¹ Ταυτα ελαλησεν ο Ιησους, και εκηρε τους These things spoke the Jesus, and lifted up the οφθαλμους αυτου εις τον ουρανον, και ειπε· eyes of him to the heaven, and said; Πατερ, εληλυθεν η ωρα· δοξασον σου τον υιον, O father, is come the hour; glory of thee the son, ινα * [και] ο υιος σου δοξασθη σε· ² καθως εδω- that [also] the son of thee may glorify thee; as thou κας αυτω εξουσιαν πασης σαρκος, ινα παν ο gavest to him authority over all flesh, so that all which δεδωκας αυτω, δωση αυτοις ζωην αιωνιον. thou hast given to him, he may give to them life age-lasting. ³ Αυτη δε εστιν η αιωνιος ζωη, ινα γενωσκεισιν This and is the age-lasting life, that they might know σε τον μονον αληθινον θεον, και ον απεστειλας thee the only true God, and whom thou hast sent Ιησουν Χριστον. ⁴ Εγω σε εδοξασα επι της Jesus Christ. I thee glorified on the γης το εργον ετελειωσα, ο δεδωκας μοι, ινα earth; the work I finished, which thou hast given me, that ποιησω. ⁵ Και νυν δοξασον με, συ πατερ, παρα I might do. And now glorify me, thou O father, with σεαυτω, τη δοξη, η ειχον, προ του του thyself, with the glory, which I had, before of the the κοσμον ειναι, παρα σοι. ⁶ Εφανερωσα σου το world to be, with thee. I manifested of thee the ονομα τοις ανθρωποις, ους δεδωκας μοι εκ του name to the men, whom thou hast given to me out of the κοσμου· σοι εσαν, και εμοι αυτους δεδωκας· world; thine they were, and to me them thou hast given; και τον λογον σου τετηρηκασι. ⁷ Νυν εγνω- and the word of thee they have kept. Now they καν, οτι παντα οσα δεδωκας μοι, παρα σου know, that all things whatever thou hast given me, from thee

them, "Do you now believe?" ³² Behold, an Hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, Because the FATHER is with me. ³³ These things I have spoken to you, that in me you may have Peace. † In the WORLD you have Affliction; but be of good courage; † I have conquered the WORLD."

CHAPTER XVII.

¹ Jesus spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that * the SON may glorify thee; ² † as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aionian Life. ³ And this is the AIONIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ. ⁴ † I glorified thee on the EARTH, † * having finished the WORK which thou hast given me, that I might do it. ⁵ And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD WAS. ⁶ I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD. ⁷ Now they know that all things whatever thou gavest me are from thee.

* VATICAN MANUSCRIPT.—1. the son.

1. also—omit.

4. having finished.

† 33. John xv. 19—21; 2 Tim. iii. 12.
† 2. Matt. xi. 27; xxviii. 18; John iii. 25; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10.
iv. 34; v. 30; ix. 3; xix. 30.

† 33. Rom. viii. 37; 1 John iv. 4; v. 4.
† 4. John

εστιν⁸ ὅτι τα ῥήματα ἃ δεδωκας μοι, δεδωκα
 is; because the words which thou hast given me, I have given
 αυτοις· και αυτοι ελαβον, και εγνωσαν αληθως,
 to them; and they received, and knew truly,
 ὅτι παρα σου εξηλθον, και επιστευσαν, ὅτι συ
 that from thee I came out, and believed that thou
 με απεστειλας. ⁹ Εγω περι αυτων ερωτω· ου
 me didst send. I concerning them ask; not
 περι του κοσμου ερωτω, αλλα περι ὧν
 concerning the world I ask, but concerning whom
 δεδωκας μοι, ὅτι σοι εισι· ¹⁰ και τα εμα παντα
 thou hast given me, because thine they are; and the mine all
 σα εστι, και τα σα εμε, και δεδοξασμα ειν
 thine is, and the thine mine, and I have been glorified in
 αυτοις. ¹¹ Και ουκετι ειμι εν τῷ κοσμῳ, και
 them. And no more I am in the world, and
 οντοι εν τῷ κοσμῳ εισι, και εγω προς σε ερχο-
 these in the world are, and I to thee am
 μαι. Πατερ αγιε, τηρησον αυτους εν τῷ ονο-
 coming. O father holy, keep them in the name
 ματι σου, ὧ δεδωκας μοι· ἵνα ὡσιν ἓν,
 of thee, by which thou hast given to me; that they may be one,
 καθως ἡμεις. ¹² Ὅτε ημην μετ' αυτων * [εν τῷ
 as we. When I was with them [in the
 κοσμῳ,] εγω ετηρουν αυτους εν τῷ ονοματι
 world,] I kept them in the name
 σου· οὐς δεδωκας μοι εφυλαξα, και ουδεις εξ
 of thee, whom thou hast given to me I guarded, and no one of
 αυτων απωλετο, ει μη ὁ υἱος της απωλειας, ἵνα
 them was destroyed, if not the son of the destruction, that
 ἡ γραφη πληρωθη. ¹³ Νυν δε προς σε ερχομαι,
 the writing may be fulfilled. Now and to thee I am coming,
 και ταυτα λαλω εν τῷ κοσμῳ, ἵνα εχῶσι την
 and these things I say in the world, that they may have the
 χαραν την εμην πεπληρωμενην εν αυτοις.
 joy the mine fulfilled in them.
¹⁴ Εγω δεδωκα αυτοις τον λογον σου· και ὁ
 I have given to them the word of thee; and the
 κοσμος εμισησεν αυτους, ὅτι ουκ εισιν εκ του
 world hated them, because not they are of the
 κοσμου, καθως εγω ουκ ειμι εκ του κοσμου.
 world, as I not am of the world.
² Ουκ ερωτω, ἵνα ἀρῃς αυτους εκ του κοσ-
 Not I ask, that thou wouldst take them out of the world,
 μου, αλλ' ἵνα τηρησῃς αυτους εκ του πονηρου.
 but that thou wouldst keep them from the evil one.
¹⁶ Εκ του κοσμου ουκ εισι, καθως εγω εκ του
 Of the world not they are, as I of the
 κοσμου ουκ ειμι. ¹⁷ Αγιασον αυτους εν τῇ
 world not am. Sanctify them in the

8 Because I have given to them the WORDS which † thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me.
 9 I entreat for them; not for the WORLD I entreat, but for those whom thou hast given me; Because they are thine.
 10 And all MINE are thine, and † THINE are mine; and I have been glorified in them.
 11 And I am no more in the WORLD, but they are in the WORLD, and † I am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as we * also are.
 12 When I was with them, † I kept them in thy * NAME, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the † SON of DESTRUCTION; † that the SCRIPTURE might be verified.
 13 But now I am coming to thee; and These things I speak in the WORLD, that they may have MY JOY completed in them.
 14 I have given thy WORD to them, † and the WORLD hated them; Because they are not of the WORLD, as I am not of the WORLD.
 15 I entreat not that thou wouldst take them out of the WORLD, but † that thou wouldst keep them from EVIL.
 16 They are not of the WORLD, as I am not of the WORLD.
 17 † Sanctify them in

* VATICAN MANUSCRIPT.—11. also. 12. in the WORLD—omit. 13. NAME, by which thou hast given them me; and I guarded them.
 † 8. John viii. 26; xii. 40; xiv. 10. † 10. John xvi. 15. † 12. John vi. 70; xiii. 18.
 † 12. Psa. cix. 8; Acts i. 20. † 14. John xv. 18, 19; 1 John iii. 13. † 15. Matt. vii. 13; † Thess. iii. 3; 1 John v. 18. † 17. John xv. 3; Acts xv. 9; Eph. v. 20; 1 Pet. i. 22

πληθεια 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 αυτους 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 τωτων δε
sanctified in truth. Not concerning these and

ερωτω μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning these 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 δεδωκα μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;

ινα ωσιν εν, καθως ημεις εν εσμεν· 23 (εγω εν
that they may be one, as we one are; (I in

αυτοις, και συ εν εμοι·) ινα ωσι τετελειωμε-
them, and thou in me;) that they may be perfected

νοι εις εν, * [και] ινα γινωσκη ὁ κοσμος, ὅτι συ
into one, [and] that may know the world, that thou

με απεστειλας, και ηγαπησας αυτους, 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 εμι εγω, κκεινοι ωσι 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 ᾗ, 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 † sent them into the WORLD;

19 † and in their behalf † sanctify myself, so that † they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 † so that all may be one; as † thou, Father, art in me, and † 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 † 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—omit.

† 17. 2 Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40. † 18. John xx. 31. † 19. 1 Cor. i. 30; Heb. x. 10. † 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 23. † 21. John x. 38; xiv. 11. † 22. John xiv. 20; 1 John i. 3; iii. 24. † 24. John xii. 28; xiv. 8; 1 Thess. iv. 17. † 26. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταυτα ειπων ο Ιησους εξηλθε συν τοις
 These things saying the Jesus went out with the
 μαθηταις αυτου περαν του χειμαρρου του
 disciples of himself beyond the brook of the
 Κεδρων, οπου ην κηπος, εις ον εισηλθεν αυτος
 Kedron, where was a garden, into which entered himself
 και οι μαθηται αυτου. 2 Ηδει δε και Ιουδας, ο
 and the disciples of him. Knew and also Judas, he
 παραδιδους αυτον, τον τοπον οτι πολλακις
 delivering up him, the place; because often
 συνηχθη ο Ιησους εκει μετα των μαθητων
 met the Jesus there with the disciples
 αυτου. 3 Ο ουν Ιουδας λαβων την σπειραν,
 of himself. The then Judas having taken the band,
 και εκ των αρχιερων και Φαρισαιων υπηρετας,
 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-
 tag on him, going out said to them; Whom seek
 τειτε; 5 Απεκριθησαν αυτω Ιησουν τον Να-
 you; They answered him; Jesus the Na-
 ζωραιου. Λεγει αυτοις ο Ιησους: Εγω ειμι.
 zarene. 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 επεσον
 I am; they went into the behind, and fell
 χαμαι. 7 Παλι ουν αυτους επρωτηησε: Τινα
 on the ground. Again then them he asked; Whom
 ζητειτε; Οι δε ειπον: Ιησουν 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 ουν 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 Πετρος εχων μαχαιραν, 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 τω δουλω Μαλχος. 11 Ειπεν ουν ο Ιη-
 a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII

1 * Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.
 2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because * JESUS often met there with his DISCIPLES.
 3 † Then JUDAS, having obtained the BAND and OFFICERS from the HIGH-PRIESTS and * PHARISEES, comes there with Torches, and Lamps, and Weapons.
 4 JESUS, therefore, knowing ALL THINGS that were COMING upon him, going out, * says to them, "Whom do you seek?"
 5 They answered him, "JESUS the NAZARENE."
 * He says to them, † I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.
 6 When therefore, he said to them, "† I am he," they went back, and fell on the Ground.
 7 Then he asked them again, "Whom do you seek?" And THEY said, "JESUS, the NAZARENE."
 8 Jesus answered, "I told you That † I am he; if, therefore, you seek Me, permit these to go."
 9 THAT the WORD might be fulfilled which he said, † "Of those whom thou hast given me, I lost no one."
 10 † Then SIMON PETER having a SWORD, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT * EAR-TIP. NOW the SERVANT'S Name was Malchus.
 11 JESUS, therefore,

* VATICAN MANUSCRIPT.—1. Jesus. 2. Jesus. 3. 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.

† 1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39. † 3. Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; Acts i. 16. † 9. John xvii. 12. † 10. Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 60.

σουσ τῷ Πητρῷ· Βαλε την μαχαιραν εις την
 was to the Peter; Put up the sword into the
 θηκην· το ποτηριον ὁ δεδωκε μοι ὁ πατηρ, ου
 sheath; the cup which has given to me the father, not
 μη πιω αυτο;
 not should I drink it?

12 Ἡ οὖν σπειρα και οἱ χιλιαρχος και οἱ ὑπη-
 The then band and the commander and the off-
 ρεται των Ιουδαιων συλαβον τον Ιησουν, και
 cern of the Jews apprehended the Jesus, and
 εδσαν αυτον, 13 και απηγαγον αυτον προς
 bound him, and led him to

Αννας πρωτον· ην γαρ πενθερος του Καιαφα,
 Annas first; he was for father-in-law of the Caiaphas,
 ὃς ην αρχιερευσ του ενιαυτου εκεινου. 14 Ην
 who was high-priest of the year that. Was
 δε Καιαφας ὁ συμβουλευσας τοις Ιουδαιοις, ὅτι
 now Caiaphas he having advised the Jews, that

συμφερει ενα ανθρωπον απολεσθαι ὑπερ του
 it is better one man to be destroyed in behalf of the
 λαου. 15 Ηκολουθει δε τῷ Ιησου Σιμων Πητροσ,
 people. Followed and the Jesus Simon Peter,

και ὁ ὀλλοσ μαθητησ. Ὁ δε μαθητησ εκεινουσ
 and the other disciple. The and disciple that

ην γνωστος τῷ αρχιερει, και συνεισηλθε τῷ
 was known to the high-priest, and went in with the
 Ιησου εις την αυλην του αρχιερευσ. 16 Ὁ δε
 Jesus into the palace of the high-priest. The but

Πητροσ εἰστηκει προς τη θυρη εξω. Εξηλθεν
 Peter stood at the door without. Went out

οὖν ὁ μαθητησ ὁ ἄλλοσ, ὃς ην γνωστος τῷ
 therefore the disciple the other, who was known to the
 αρχιερει, και ειπε τη θυρωρῷ, και εισηγαγε τον
 high-priest, and spoke to the door-keeper, and brought in the
 Πητρον. 17 Λεγει οὖν ἡ παιδισκη ἡ θυρωροσ
 Peter. Says then the female-servant the door-keeper

τῷ Πητρῷ· Μη και συ εκ των μαθητων ει του
 to the Peter; Not also thou of the disciples art thou
 ανθρωπου τουτου; Λεγει εκεινοσ· Ουκ ειμι.
 man this? Says he; Not I am.

18 Εἰστηκεισαν δε οἱ δουλοι και οἱ ὑπηρεται αν-
 stood and the slaves and the officers a

θρακιαν πεποιηκοτεσ, ὅτι ψυχοσ ην, και εθερ-
 coal fire having made, because cold it was, and warmed
 μαινοντο· ην δε μετ' αυτων ὁ Πητροσ εστωσ
 themselves; was and with them the Peter standing

και θερμαινομενοσ. 19 Ὁ οὖν αρχιερευσ ηρωσ
 and warming himself. Therefore high-priest asked

τησε τον Ιησουν περι των μαθητων αυτου,
 the Jesus concerning the disciples of him,
 και περι της διδαχησ αυτου. 20 Απεκριθη
 and concerning the teaching of him. Answered

αυτῷ ὁ Ιησουσ· Εγω παρρησια ελαλησα τῷ
 him the Jesus; I publicly spoke to the

said 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 DOORKEEPER, 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. 80, 43. † 14. John xi. 50. † 15. Matt. xxvi. 58; Mark xiv. 64; Luke xxii. 54. † 16. Matt. xxvi. 60; Mark xiv. 66; Luke xxii. 54.

κοσμῷ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ
 world; I always taught in a synagogue and
 ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-
 in the temple, where all the Jews come together;
 ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 Τί με

ἐπερωτᾷς; ἐπερωτήσων τοὺς ἀκηροῦστας, τί
 dost thou ask? ask those having heard, what
 ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἰδασίν ἃ εἶπον
 I said to them; lo, they know what things I said

ἐγὼ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν
 I. These things and of him having said, one of the
 ὑπηρέτων παρεστήκως ἔδωκε ρακίσμα τῷ
 officers having stood by gave a blow to the

Ἰησοῦ, εἰπών· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ·
 Jesus, saying; Thus dost thou answer the high-priest?

23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλη-
 Answered him the Jesus; If evil I spoke,
 σα, ματυρήσων περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,
 testify concerning the evil; if but well;

τί με ἔβρεις;
 why me dost thou beat?

24 Ἀπέστειλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς
 Sent him the Annas having been bound to

Καϊάφαν τὸν ἀρχιερεᾶ. 25 Ἦν δὲ Σίμων Πέτρος
 Caiaphas the high-priest. Was and Simon Peter

ἑστῶς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ·
 standing and warming himself. They said therefore to him;

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἥρη-
 Not also thou of the disciples of him thou art? Denied
 σατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. 26 Λέγει·
 he, and said; Not I am. Says

εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν
 one of the slaves of the high-priest, a relative being
 οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε
 of whom cut off Peter the ear; Not I thee

εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 Πάλιν οὖν
 saw in the garden with him? Again therefore

ἠρῆσατο ὁ Πέτρος· καὶ εὐθὺς ἀλεκτῶρ ἐφω-
 denied the Peter; and immediately a cock crew.
 ρησεν.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπο τοῦ Καϊάφα
 They lead then the Jesus from of the Caiaphas

εἰς τὸ πραιτώριον· ἦν δὲ πρῶμα. Καὶ αὐτοὶ
 into the judgment hall; it was and morning. And they

οὐκ εἰσηλθόντες εἰς τὸ πραιτώριον, ἵνα μὴ μίαν-
 not went into the judgment hall, that not they might
 θωσιν, ἀλλ' ἵνα φαγῶσι τὸ πάσχα. 29 Ἐξῆλ-
 be defiled, but that they might eat the passover. Went

θεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα
 went therefore the Pilate to them, and said; What

to the world; I always taught in a Synagogue and in the temple, where All the Jews come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said."

22 And he having said these things, one of the OFFICERS standing by gave JESUS a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

23 *Jesus answered him, "If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?"

24 † (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

25 And Simon Peter was standing and warming himself. † Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

26 One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whom SAID Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

27 Then *Peter again denied, † and immediately † a Cock crew.

28 † Then they lead JESUS from CAIAPHAS into the † PRETORIUM. It was now morning; and they went not into the PRETORIUM 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. 8, seems to require it to be eaten at the time when Jesus ate it.

† 23. Jer. xx. 9; 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. 33. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 15.

κατηγοριαν φερετε κατα του ανθρωπου τουτου;

²⁹ Απεκριθησαν και ειπον αυτω· Ει μη ην ουτος
They answered and said to him; If not was this
κακαποιος, ουκ αν σοι παρεδωκαμεν αυτον.
an evil-doer, not would to thee we delivered up him.

³¹ Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον
Said then to them the Pilate; Take him
ιμεις, και κατα τον νομον υμων κρινετε 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 ουδεναν. ³² Ινα ο λογος του
it is lawful to kill no one. So that the word of the

Ιησου κρηρωθη, ον ειπε, σημαιων ποιφ θανα-
Jesus might be fulfilled, which he said, pointing out by what death
τω ημελλεν αποθνησκειν.
he was about to die.

³³ Εισηλθεν ουν εις το πραιτωριον παλιν ο
Went then into the judgment-hall again the
Πιλατος, και εφωνησε τον Ιησουν, και ειπεν
Pilate, and called the Jesus, and said

αυτω· Συ ει ο βασιλευς των Ιουδαιων; ³⁴ Απεκ-
to him; Thou art the king of the Jews? An-
κριθη * [αυτω] ο Ιησους· Αφ' εαυτου συ τουτου
swered [him] the Jesus; From thyself thou this

λεγεις, η αλλοι σοι ειπον περι εμου; ³⁵ Απεκ-
sayest, or others to thee told concerning me? An-
κριθη ο Πιλατος· Μητι εγω Ιουδαιος ειμι; το
swered the Pilate; Not I a Jew am? the

εθνος το σον και οι αρχιεριεις 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;
ει εκ του κοσμου τουτου η βασιλεια η εμη,
if of the world this was the kingdom the mine,

οι υπηρεται αν οι εμοι ηγωνιζοντο, ινα μη
the officers would those for me contend, that not
παραδοθω τοις Ιουδαιοις, νυν δε η
I might be delivered up to the Jews, now but the
βασιλεια η εμη ουκ εστιν εντευθεν. ³⁷ Ειπεν
kingdom the mine not is from this place. Said

ουν αυτω ο Πιλατος· Ουκουν βασιλευς ει συ;
then to him the Pilate; Not then a king art thou?
Απεκριθη ο Ιησους· Συ λεγεις· οτι βασιλευς
Answered the Jesus; Thou sayest; that a king

ειμι εγω. Εγω εις τουτου γεγεννημαι, και
am I. I for this have been born, and
εις τουτο εληλυθα εις τον κοσμον, ινα μαρτυ-
for this I have come into the world, that I may tes-
ρησω τη αληθεια. Πας οων εκ της αλη-
tify to the truth. Every one who being of the truth,

θειας, ακουει μου της φωνης. ³⁸ Λεγει αυτω
hears of me the voice. Says to him
ο Πιλατος· Τι εστιν αληθεια; Και τουτο ειπων,
the Pilate; What is truth? And this saying,

do you bring * against this
MAN?"

³⁰ They answered and
said to him, "If he was not
* one who does evil, we
would not have delivered
him up to thee."

³¹ Then * Pilate said to
them, "Take you him, and
judge him according to
your LAW." The Jews
said to him, "It is not law-
ful for us to kill any one;"

³² † that the word of
Jesus might be verified,
which he spoke, intima-
ting by What Death he
was about to die.

³³ † PILATE, therefore,
went into the PRÆTORIUM
again, and called Jesus,
and said to him, "Art thou
the KING of the Jews?"

³⁴ Jesus answered,
"Dost thou say this from
thyself, or did others tell
thee concerning me?"

³⁵ PILATE answered,
"Am I a Jew? THINE
OWN NATION, even the
HIGH-PRIESTS have de-
livered thee to me. What
didst thou do?"

³⁶ † Jesus answered,
"My KINGDOM is not of
this world. If MY KING-
DOM were of this world,
MY OFFICERS would fight,
so that I might not be de-
livered 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 an-
swered, "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. 30. one who does evil, we would.
31. Pilate. 31. therefore—omit. 34. him—omit. 37. I am.
† 32. Matt. xx. 19; John xii. 32, 33. † 33. Matt. xxvii. 11. † 36. 1 Tim. vi. 13.
† 37. John viii. 47; 1 John iii. 19; iv. 6. † 38. Matt. xxvii. 24; Luke xliii. 4; John
xix. 4, 6.

παλιν εξηλθε προς τους Ιουδαιους, και λεγει
again he went out to the Jews, and says
αυτοις· Εγω ουδεμιαν αιτιαν ευρισκω εν αυτω.
to them; I not one fault and in him.

³⁹ Εστι δε συνθηθεια υμιν, ινα ενα υμιν απολυσω
It is but a custom for you, that one to you I release
εν τω πασχα· βουλεσθε ουν, υμιν απολυσω
in the passover; are you willing therefore, to you I release
τον βασιλευ των Ιουδαιων; ⁴⁰ Εκραυγασαν ουν
the king of the Jews? They cried out then
παλιν * [παντες,] λεγοντες· Μη τουτου, αλλα
again [all,] saying; Not this, but
τον Βαραββαν. Ην δε ο Βαραββας ληστης.
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ιβ'. 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 ιματιον πορφυρου περιεβαλον αυτον,
and a mantle purple threw about him,

³ και ελεγον· Χαιρε ο βασιλευ των Ιουδαιων·
and said; Hail the king of the Jews;
και εδιδουν αυτω ραπισματα. ⁴ Εξηλθεν παλιν
and they gave him blows. Went again

εξω ο Πιλατος, και λεγει αυτοις· Ιδε, αγω υμιν
out the Pilate, and says to them; Lo, I bring to you
αυτον εξω, ινα γνωτε, οτι εν αυτω ουδεμιαν
him out, that you may know, that in him not one
αιτιαν ευρισκω. ⁵ (Εξηλθεν ουν ο Ιησους εξω,
fault I had. (Came then the Jesus out,

φορων τον ακανθινον στεφανον, και το πορφυ-
wearing the thorny crown, and the purple
ρου ιματιον.) Και λεγει αυτοις· Ιδε, ο ανθρω-
mantle.) And he says to them; See, the man.

πος. ⁶ Οτε ουν ειδον αυτον οι αρχιερεις και οι
When therefore saw him the high-priest and the
υπηρεται, εκραυγασαν λεγοντες· Σταυρωσον,
officers, they cried out saying; Crucify,

σταυρωσον αυτον. Λεγει αυτοις ο Πιλατος·
crucify him. Says to them the Pilate;
Λαβετε αυτον υμεις, και σταυρωσατε· εγω γαρ
Take him you, and crucify; I for

ουχ ευρισκω 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 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 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.

4. And

† 39. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17. xliii. 19.

† 1. Matt. xx. 19; xviii. 26; Mark xv. 15; Luke xviii. 33.

† 40. Acts iii. 14.

† 40. Luke

xviii. 38; ver. 6.

† 6. Acts iii. 12.

† 7. Lev. xxiv. 10.

† 4. John

65; John v. 18; x. 33.

εφοβηθη· ⁹ και εισηλθεν εις το πραιτωριον καιλιν, he was afraid; and went into the judgment-hall again, και λεγει τῷ Ἰησοῦ· Ποθεν εἰ συ; Ὁ δε Ἰη- and says to the Jesus; Whence art thou? The but Je- σουσους ἀποκρισιν οὐκ ἐδωκεν αὐτῷ. ¹⁰ Λεγει οὖν sus an answer not gave to him. Says then αὐτῷ ὁ Πιλατος· Ἐμοι οὐ λαλεῖς; οὐκ οἶδας, to him the Pilate; To me not thou dost speak? not knowest thou, ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, και ἐξουσίαν that authority I have to crucify thee, and authority ἔχω ἀπολῦσαι σε; ¹¹ Ἀπεκριθη Ἰησοῦς· Οὐκ I have to release thee? Answered Jesus; Not εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμου, εἰ μὴ thou couldst have authority not any against me, if not ἦν σοι δεδομενον ἀνωθεν· δια τοῦτο ὁ it wasto thee having been given from above; on account of this he παραδίδους με σοι, μείζονα ἁμαρτιαν ἔχει. ¹² Ἐκ delivering up me to thee, greater sin has. From τούτου ἐζητεῖ ὁ Πιλατος ἀπολῦσαι αὐτον. Οἱ this seeks the Pilate to release him. The δε Ἰουδαῖοι ἐκραζον, λεγοντες· Ἐαν τούτον but Jews cried out, saying; If this ἀπολῦσης, οὐκ εἰ φίλος του Καίσαρος· πας ὁ thou release, not thou art a friend of the Cesar; every one the βασιλεῖα ἑαυτον ποιων, ἀντιλεγει τῷ Καίσαρι. king himself making, speaks against the Cesar. ¹³ Ὁ οὖν Πιλατος ἀκουσας τούτον τον λογον, Therefore Pilate having heard this the word, ἤγαγεν ἐξω τον Ἰησουν, και ἐκαθισεν ἐπι του brought out the Jesus, and sat down on the βηματος εἰς τοπον λεγομενον Λιθοστρωτον, tribunal into a place being called Pavement, Ἑβραϊστι δε Γαββαθα· ¹⁴ (ἦν δε παρασκευη του in Hebrew but Gabbatha; (it was and a preparation of the πασχα, ὡρα δε ἄσει ἐκτη·) και λεγει τοις Ιου- passover, hour and about sixth;) and he says to the Jews; δαιοις· Ἴδε ὁ βασιλευς ὑμων. ¹⁵ Οἱ δε ἐκραυγα- See the king of you. They but cried out; σαν· Ἀρον, αρον· σταυρωσον αὐτον. Λεγει Away, away; crucify him. Says αὐτοις ὁ Πιλατος· Τον βασιλεα ὑμων σταυρωσω; to them the Pilate; The king of you shall I crucify? Ἀπεκριθησαν οἱ ἀρχιερις· Οὐκ ἐχομεν βασιλεα Answered the high-priests; Not we have a king, εἰ μὴ Καίσαρα. if not Cesar. ¹⁶ Τοτε οὖν παρεδωκεν αὐτον αὐτοις, ἵνα Then therefore he delivered up him to them, that

⁹ and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" † But JESUS gave him no Answer.

¹⁰ PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

¹¹ * Jesus answered him, † "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

¹² From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † EVERY ONE who MAKES Himself a King speaks against CESAR."

¹³ PILATE, therefore, having heard * these WORDS, brought JESUS out, and sat down on † the * Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

¹⁴ † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Behold your KING!"

¹⁵ * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" THE HIGH-PRIESTS answered, † "We have no king, except Cesar."

¹⁶ † Then, therefore, he delivered him to them that he might be crucified.

* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—Pearce. † 13. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

† 9. Isa. llii. 7; Matt. xxvii, 13, 14. † 11. Luke xxii. 53; John vii. 20. † 12. Luke xxiii. 2. † 13. Acts xvii. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlix. 10. † 16. Matt. xxvii. 26, 51; Mark xv. 15; Luke xxiii. 24

σταυρωθῆ. Παραλαβον δε τον Ιησουν * [και ηγαγον.] ¹⁷ Και βασταζων τον σταυρον αυτου, εξηλθεν εις τον λεγομενον κраниου τοπον, ος λεγεται Εβραϊστι Γολγοθα. ¹⁸ Οπου αυτου εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευθεν και εντευθεν, μεσον δε τον Ιησουν. ¹⁹ Εγραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του σταυρου. Ην δε γεγραμμενον: "Ιησους ο Ναζωραιος, ο βασιλευς των Ιουδαιων." ²⁰ Τουτου τον τιτλον πολλοι ανεγνωσαν των Ιουδαιων, οτι εγγυς ην ο τοπος της πολεως, οπου εσταυρωθη ο Ιησους: και ην γεγραμμενον Εβραϊστι Ελληνιστι, Ρωμαιστι. ²¹ Ελεγον ουν τῷ Πιλατῷ οἱ αρχιερεις των Ιουδαιων: Μη γραφε: Ο βασιλευς των Ιουδαιων: αλλ' οτι εκεινος ειπε: Βασιλευς εμι των Ιουδαιων. ²² Απεκριθη ο Πιλατος: Ο γεγραφα, γεγραφα. ²³ Οἱ ουν στρατιωται, οτε εσταυρωσαν τον Ιησουν, ελαβον τα ιματια αυτου, (και εποιησαν τεσσαρα μερη, εκαστω στρατιωτη μερος,) και τον χιτωνα. Ην δε ο χιτωνας αρραφος, εκ των ανθεν υφαντος δι' όλου. ²⁴ Ουκ ουν προς αλληλους: Μη σχισωμεν αυτον, αλλα λαχωμεν περι αυτου, τινος εσται. "Ινα η γραφη πληρωθη * [η λεγουσα:] " Διεμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον."
 Οἱ μεν ουν στρατιωται ταυτα εποιησαν.

17 † * Then they took JESUS, and putting the CROSS on him, he went out into WHAT IS CALLED A Place of a Skull, which signifies 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 having 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 JESUS was crucified; and it had been written in Hebrew, * 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 JESUS 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 divided my GARMENTS among themselves, and upon my RAIMENT they cast a lot." The SOLDIERS, therefore, did these things.

* VATICAN MANUSCRIPT.—16. And led—omit. 17. Then they took JESUS, and putting the cross on him. 20. Latin and Greek. 24. that saying—omit.
 † 17. Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xxiii. 26, 33. † 19. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 34. † 24. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34. † 24. Isa. xlii. 19.

25 **Εἰστήκεισαν** δε παρα τῷ σταυρῷ τοῦ Ἰησοῦ ἢ
 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,
Μαρια ἡ τοῦ Κλωπα, καὶ Μαρια 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-
τὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρι
 ple standing by, whom he loved, he says to the mother
αὐτοῦ· Γυναί, 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' 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 τούτου εἰδὼς 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·

Διψῶ. 29 **Σκευὸς * [οὖν] ἐκεῖτο ὄξους μέστον·**
 I thirst. A vessel [therefore] stood of vinegar full;

οἱ δὲ πλησαντες σπογγὸν ὄξους, καὶ ὑσσώ-
 they and filling a sponge of vinegar, and to a hyssop stalk
πῶ περιέντες, προσήνεγκαν αὐτοῦ τῷ στοματί.
 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·
Τετέλεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-
 It has been finished; and having inclined the head, he gave

ῶκε 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

παρασκευὴν ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνου
 a preparation it was; was for great the day that
τοῦ σαββατοῦ) ἠρώτησαν τὸν Πίλατον, ἵνα
 of the sabbath) asked the Pilate, that

κατασχίσιν αὐτῶν τὰ σκέλη, καὶ ἄρθω-
 might be broken of them the legs, and they might be taken
σιν. 32 **Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν**
 away. Came therefore the soldiers, and of the indeed

πρωτοῦ, κατέαξαν τὰ σκέλη, 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 Je-

25 † And there were standing by the cross of JESUS, his MOTHER, and his MOTHER'S SISTER, † Mary, the MOTHER of † CLOPAS, and Mary of MAGDALA.

26 Jesus, therefore, seeing his MOTHER, and † the DISCIPLE whom he loved standing near, says to his MOTHER, "Woman, behold thy SON!"

27 He then says to the DISCIPLE, "Behold thy MOTHER!" And from that HOUR the DISCIPLE took her to his OWN [house.]

28 After this, * Jesus knowing That all things had already been finished, † that the SCRIPTURE might be fully 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 Sponges 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 *thief*. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—*Sharp*

‡ 25. Matt. xxvii. 55; Mark xv. 40; Luke xxlii. 40. ‡ 25. Luke xxiv. 18. ‡ 26. John xliii. 23. xx. 9; xxi. 7, 30, 24. ‡ 28. Psa. lxi. 21. ‡ 29. Matt. xxvii. 48. ‡ 31. Deut. xli. 23.

σουν ελθοντες, ως ειδον αυτον ηδη τεθνηκοτα,
 see having come, when they saw him already having died,
 ου καταεξαν αυτου τα σκελη· ³⁴ αλλ' εις των
 not they broke of him the legs; but one of the
 στρατιωτων λοχηρ αυτου την πλευραν ενυξε,
 soldiers with a spear of him the side pierced,
 και ευθυσ εξηλθεν αιμα και υδωρ. ³⁵ Και
 and immediately came out blood and water. And
 ο εωρακος 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. ³⁵ Εγενετο
 he says, so that also you may believe. Occurred
 γαρ ταυτα, ινα η γραφη πληρωθη· “ Οσπου
 for these things, that the writing might be fulfilled; “ A bone
 ου συντριβησεται αυτου.” ³⁷ Και καινι 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.”

³⁶ Μετα δε ταυτα ηρωτησε τον Πιλατον ο
 After and these things asked the Pilate the
 Ιωσηφ ο απο 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. ³⁹ Ηλθε δε και
 took away the body of the Jesus. Came and also

Νικοδημος, (ο ελθων προς τον Ιησουν νυκτος
 Nicodemus, (behaving come to the Jesus by night
 το πρωτον,) φερων μιγμα σμυρνης και αλοης
 the first,) bringing a mixture of myrrh and aloes
 ως λιτρας εκατον. ⁴⁰ 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 εντα-
 spices, as customary it is with the Jews to
 φιαζειν. ⁴¹ Ην δε εν τω τοκφ, οπου εσταυρωθη,
 embalm. Was and in the place, where he was crucified,
 κηπος, και εν τω κηφω μνημιον καινον, εν ω
 a garden, and in the garden a tomb new, in which
 ουδεπω ουδεις ετεθη. ⁴² 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,

³⁴ but one of the SOLDIERS pierced His SIDE with a Spear, and immediately there came out Blood and Water.

³⁵ And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows that he is saying true things, so that you also may believe.

³⁶ For these things occurred, that the SCRIPTURE might be verified, † “ A Bone of him shall not be broken.”

³⁷ And again Another SCRIPTURE says, † “ They shall look on him whom they pierced.”

³⁸ † And after these things, * Joseph, from Arimathea, (being a Disciple of * Jesus, but a concealed one through FEAR of the JEWS,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away * his Body.

³⁹ And † Nicodemus came also, (he having come to * him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

⁴⁰ Then they took the BODY of JESUS, and † bound it with Linen cloths, with the AROMATICS, as it is a Custom with the JEWS to embalm.

⁴¹ And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

⁴² There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—38. Joseph. by Night.

38. Jesus.

38. his Body.

38. him.

† 36. Exod. xii. 46; Num. ix. 13; Psa. xxiv. 20. Rev. i. 7.

† 37. Psa. xxii. 16; Zech. xii. 6.

† 38. Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 50.

† 39. John iii. 1.

2; vii. 50.

† 40. Acts v. 6.

ΚΕΦ. κ'. 20.

1 Τῇ δε μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-
The and first of the week Mary the Magda-
 ληνῆ ἐρχεται πρῶτι, σκοτίας ἐτι οὐσης, εἰς το-
lene comes early, dark yet being, into the
 μνημεῖον· καὶ βλέπει τοῦ λίθου ἤρμενον
tomb; and sees the stone having been taken away
 ἐκ τοῦ μνημείου, 2 τρέχει οὖν καὶ ἐρχεται
out of the tomb, she runs therefore and comes
 πρὸς Σιμῶνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-
to Simon Peter, and to the other disci-
 τήν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·
ple, whom loved the Jesus, and says to them;
 Ἦραν τὸν κυρίου ἐκ τοῦ μνημείου, καὶ οὐκ
They took away the lord out of the tomb, and not
 οὐδαμὲν, ποῦ ἐθήκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ
we know, where they laid him. Went out then the
 Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς
Peter and the other disciple, and they came into
 τὸ μνημεῖον. 4 Ἐτρέχον δε οἱ δύο ὁμῶν· 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· 5 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. 6 Ἐρχεται οὖν Σιμῶν Πέτρος ἀκολουθεῖν
in. Comes then Simon Peter following
 αὐτῷ, καὶ εἰσηλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
him, and entered into the tomb, and sees
 τὰ ὀθονία καιμένα, 7 καὶ τὸ σουδαρίον ὃ ἦν ἐπι-
the linen cloths lying, and the napkin which was on
 τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-
the head of him, not with the linen cloths ly-
 μενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα
ing, but apart having been folded up into one
 τόπον. 8 Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-
place. Then therefore went in also the other disci-
 τῆς, ὁ ἔλθων πρῶτος εἰς τὸ μνημεῖον, καὶ
ple, he coming first into the tomb, and
 εἶδε, καὶ ἐπίστευσεν. 9 Οὐδέπω γὰρ ᾔδεισαν
saw, and believed. Not yet for they knew
 τὴν γραφὴν, ὅτι δεῖ αὐτόν ἐκ νεκρῶν ἀνασ-
the writing, that it behoved him out of dead ones to have
 τῆναι. 10 Ἀπηλθόν οὖν πάλιν πρὸς ἑαυτοὺς οἱ
been raised. Went then again to themselves the
 μαθηταί.
disciples.

CHAPTER XX.

1 † And on the first of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.

7 and † the NAFKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

9 For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

† 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. † 2. John xiii. 23; xix. 20; xxii. 7. 20, 24. † 3. Luke xxiv. 12. † 4. John xix. 40. † 5. John xi. 44. † 6. John xi. 44. † 7. John xi. 44. † 8. Psa. xvi. 10; Acts ii. 25-31; xiii. 34, 35. † 9.

11 *Μαρια δε εισηκει προς τω μνημειω κλαιουσα εξω.* *Ως ουν εκλαιε, παρεκυψεν εις το μνημειον,* *12 και θεωρει δυο αγγελους εν λευκοις καθεζομενους, ενα προς τη κεφαλη, και ενα προς τοις ποσιν, όπου εκειτο το σωμα του Ιησου.* *13 Και λεγουσι αυτη εκεινοι Γυναι, τι κλαιεις; Λεγει αυτοις: 'Οτι ηραν τον κυριον μου, και ουκ οίδα που εθηκαν αυτον.* *14 Ταυτα ειπουσα, εστραφη εις τα οπισω, και θεωρει τον Ιησουν εστητα και ουκ ηδει, οτι Ιησους εστι.* *15 Λεγει αυτη ο Ιησους: Γυναι, τι κλαιεις; τινα ζητεις; Εκεινη, δοκουσα οτι ο κηπουρος εστι, λεγει αυτω: Κυριε, ει συ εβαστανισα αυτον, ειπε μοι που εθηκας αυτον, και εγω αυτον αρω.* *16 Λεγει αυτη ο Ιησους: Μαρια. Στραφεισα εκεινη λεγει αυτω: 'Ραββουνι, ο λεγεται, διδασκαλε.* *17 Λεγει αυτη ο Ιησους: Μη μου απτου ουτω γαρ αναβεβηκα προς τον πατερα μου πορευου δε προς τους αδελφους μου, και ειπε αυτοις: Αναβαινω προς τον πατερα μου και πατερα υμων, και θεον μου και θεον υμων.* *18 Ερχεται Μαρια η Μαγδαληνη απαγγελλουσα τοις μαθηταις, οτι εωρακε τον κυριον, και ταυτα ειπεν αυτη.*

19 *Ουσης ουν οψιας τη ημερα εκεινη τη μια του σαββατων, και των θυρων κεκλεισμενων, όπου ησαν οι μαθηται * [συννηγμενοι,] δια τον φοβον των Ιουδαιων, ηλθεν ο Ιησους, και εστη*

11 But Mary was standing near the tomb outside, weeping. As she was weeping, 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 backward, 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, "Rabboni!" which signifies, Teacher.

17 * Jesus says to her, "Touch me not; for I have not yet ascended to my Father; but go to my Brethren, and tell them, I ascend to my Father, and your Father; even my God, and your God."

18 † Mary of Magdala comes, telling the Disciples That she had seen the Lord, and he said: These things to her.

19 † Then being Evening of that Day, the first of the * Week, and the doors having been closed where the Disciples were, through Fear of the Jews, Jesus came into the midst,

* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in Hebrew, Rabboni. 17. Jesus. 19. Week. 19. having been assembled—said.

† 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 16, 21; John xxi. 4. † 17. Psa. xxii. 22; Matt. xxviii. 10; Rom. viii. 20; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xiv. 10.

† 19. Mark xvi. 14; Luke xxiv. 30; 1 Cor. xv. 5.

εις το μεσον, και λεγει αυτοις· Ειρηνη υμιν.
into the midst, and says to them; Peace to you.

20 Και τουτο ειπων, εδειξεν αυτοις τας χειρας

και την πλευραν αυτου. Εχαρησαν ουν οι

μαθηται, ιδοντες τον κυριον. 21 Ειπεν ουν

αυτοις ο Ιησους παλιν· Ειρηνη υμιν· καθως

απεσταλκε με ο πατηρ, και ου πεμπω υμας.

22 Και τουτο ειπων, ενεφυσησε, και λεγει

αυτοις· Λαβετε πνευμα αγιον. 23 Αν τινων

αφητε τας αμαρτιας, αφιενται αυτοις· αν

τινων κρατητε, κεκρατηται.

24 Θωμας δε, εις εκ των δεδωκα, ο λεγομενος

Διδυμος, ουκ ην μετ' αυτων οτε ηλθεν ο Ιη-

σους. 25 Ελεγον ουν αυτω οι αλλοι μαθηται·

Εωρακαμεν τον κυριον. Ο δε ειπεν αυτοις·

Εαν μη ιδω εν ταις χειρσιν αυτου τον τυπον

των ηλων, και βαλω τον δακτυλον μου εις τον

τυπον των ηλων, και βαλω την χειρα μου εις

την πλευραν αυτου, ου μη πιστευσω.

26 Και μεθ' ημερας οκτω παλιν ησαν εσω οι

μαθηται αυτου, και Θωμας μετ' αυτων. Ερχε-

ται ο Ιησους, των θυρων κεκλεισμενων, και

εστη εις το μεσον, και ειπεν· Ειρηνη υμιν.

27 Ειτα λεγει τω Θωμα· Φερε τον δακτυλον σου

ωδε, και ιδε τας χειρας μου, και φερε την

χειρα σου, και βαλε εις την πλευραν μου· και

μη γινου απιστος, αλλα πιστος. 28 Απεκριθη

Θωμας και ειπεν αυτω· Ο κυριος μου και ο θεος

μου. 29 Λεγει αυτω ο Ιησους· Οτι εωρακας με,

and stood, and says to them, "Peace be with you!"

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 thy HANDS, and † reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 JESUS says to him, "Because thou hast seen

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE. 21. JESUS. 23. My HAND.

23. of any one.

† 20. John xvi. 22.

‡ 21. Matt xxviii. 18; John xvii. 17—20.

‡ 23. Matt. x. 10;

John xii. 19.

† 22. John xi. 10.

‡ 27. 1 John i. 1.

πεπιστευκας· μακαριοι οί μη ιδοντες, και πισ-
 thou hast believed; blessed they not having seen, and having
 τευσαντες. 30 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.
 31 Ταυτα δε γεγραπται, ινα πιστευσητε, οτι
 These things but have been written, that you may believe, that
 Ιησους εστιν ο Χριστος, ο υιος του θεου, και
 Jesus is the Anointed, the son of the God, and
 ινα πιστευοντες ζωην εχητε εν τω ονοματι
 that believing life you may have in the name
 αυτου.
 of him.

ΚΕΦ. κα'. 21.

1 Μετα ταυτα εφανερωσε εαυτον παλιw ο
 After these things manifested himself again the
 Ιησους τοις μαθηταις επι της θαλασσης της
 Jesus to the disciples on the sea of the
 Τιβεριαδος. Εφανηρωσε δε ουτως. 2 Ησαν
 Tiberias. He manifested and thus. Were
 ομου Σιμων Πετρος, και Θωμας ο λεγομενος
 together Simon Peter, and Thomas he being called
 Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-
 atwia, and Nathanael as from Cana of the Gal-
 λαιας, και οι του Ζεβεδαιου, και αλλοι εκ των
 lee, and they of the Zebedee, and others of the
 μαθητων αυτου δυο. 3 Λεγει αυτοις Σιμων Πε-
 disciples of him two. Says to them Simon Pe-
 τρος· Ύπαγω αλιευειν. Λεγουσιν αυτω· Ερ-
 ter; I am going to fish. They say to him; Are
 χομεθα και ημεις συν σοι. Εξηλθον, και ενε-
 going also we with thee. They went out, and en-
 βησαν εις το πλοιον * [ευθως,] και εν εκεινη
 tered into the ship [immediately,] and in that
 τη νυκτι ετιασαν ουδεν. 4 Πρωιας δε ηδη
 the night they caught nothing. Morning but now
 γενομενης, εστη ο Ιησους εις τον αιγιαλον· ου
 being come, stood the Jesus on the shore; not
 μεντοι ηδεισαν οι μαθηται, οτι Ιησους εστι.
 however knew the disciples, that Jesus it is.
 5 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.
 6 Ο δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη
 He and said to them; Cast you into the right parts
 του πλοιου το δικτυον, και ευρησετε. Εβαλον
 of the ship the net, and you will find. They cast
 ουν, και ουκετι αυτο ελκυσαι ισχυσαν απο του
 then, and no longer it to draw were able from the
 πληθους των ιχθυων. 7 Λεγει ουν ο μαθητης
 multitude of the fishes. Says therefore the disciple
 εκεινος ον ηγαπα ο Ιησους, τω Πητροw· Ο
 that whom loved the Jesus, to the Peter; The

me, thou hast believed ;
 † happy those who see not
 and believe !"
 · 30 † Then, indeed, many
 Other Signs JESUS per-
 formed in the presence of
 * the DISCIPLES, which
 have not been written in
 this BOOK.
 31 † But these have been
 written, that you may be-
 lieve That JESUS is the
 MESSIAH, the SON OF GOD;
 and that, believing, you may
 have Life in his NAME.

CHAPTER XXI.

1 After these things
 * Jesus manifested himself
 again to the DISCIPLES, at
 the LAKE of TIBERIAS ;
 and in this manner he ap-
 peared.
 2 Simon Peter, and
 THAT Thomas CALLED
 Didymus, and † THAT Na-
 thanael of Cana in GALI-
 LEE, and † the SONS of
 Zebedee, and two others of
 his DISCIPLES, were to-
 gether.
 3 Simon Peter says to
 them, " I am going a fish-
 ing." They say to him,
 " Come also go with thee."
 They went out, and entered
 into the BOAT, and during
 That NIGHT they caught
 nothing.
 4 But now Morning be-
 ing come, * Jesus stood on
 the SHORE. The DISCI-
 PLES, however, † knew not
 That it was Jesus.
 5 Then † * Jesus says to
 them, " Children, have you
 any food?" They answered
 him, " No."
 6 And HE said to them,
 † " Throw the NET on the
 RIGHT side of the BOAT,
 and you will find." Then
 they threw it, and were no
 longer able to draw it, from
 the MULTITUDE of FISHES.
 7 † That DISCIPLE there-
 fore, whom Jesus loved,
 says to PETER, " It is the

* VATICAN MANUSCRIPT.—30. the DISCIPLES. 1. Jesus. 2. immediately—omit-
 & Jesus. 5. Jesus.
 † 20. 3 Cor. v. 7; 1 Pet. 1. 8. † 30. John xxi. 25. † 31. Luke i. 4. † 31. John
 iii. 15, 16; v. 24; 1 Pet. 1. 9. † 2. John i. 45. † 3. Matt. iv. 21. † 4. John xx. 14
 † 5. Luke xxiv. 41. † 6. Luke v. 4, 6, 7. † 7. John xii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πετρος, ακουσας οτι ο lord it is, Simon then Peter, having heard that the
 κυριος εστι, τον απενδυτην διεζωσατο· ην γαρ lord it is, the upper garment he girded; he was for
 γυμνος· και εβαλεν εαυτον εις την θαλασσαν naked; and threw himself into the sea.
 8 Οι δε αλλοι μαθηται τω πλοιαριω ηλθον (ου The but other disciples by the little ship came (not
 γαρ ησαν μακραν απο της γης, αλλ' ως απο for they were far from the land, but about from
 περτων διακοσμων,) συροντες το δικτυον των cubits two hundred,) dragging the net of the
 ιχθυων. 9 Ως ουν απεβησαν εις την γην, βλε- fishes. When therefore they went up to the land, they
 πουσιν 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. Says to them the Jesus;
 Ήνεγκατε απο των οψαριων, ων οπισασατε νυν. Bring you from the fishes, which you caught just now.
 11 Ανεβη Σιμων Πετρος, και ειλκυσε το δικτυον Went up Simon Peter, and drew the net
 εις της γης, μεστον ιχθυων μεγαλων εκατον to the land, full of fishes great a hundred
 πεντηκοντατριων· και τοσωντων οντων, ουκ fifty-three; and so many being, not
 εσχισθη το δικτυον. 12 Λεγει αυτοις ο Ιησους· was torn the net. Says to them the Jesus;
 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. Comes the Je-
 σους, και λαμβανει τον αρτον, και διδωσιν sus, and takes the bread, and gives
 αυτοις, και το οψαριον ομοιως. 14 Τουτο ηδη to them, and the fish in like manner. This already
 τριτον εφανερωθη ο Ιησους τοις μαθηταις αυτου, third was manifested the Jesus to the disciples of himself,
 εγερθεισ εκ νεκρων. having been raised out of dead ones.
 15 Οτε ουν ηριστησαν, λεγει τω Σιμωνι When therefore they had breakfasted, says to the Simon
 Πετροω ο Ιησους· Σιμων Ιωνα, ακαπας με πλειον Peter the Jesus; Simon of Jona, lovest thou me more
 τούτων; Λεγει αυτω· Ναι, κυριε, συ οιδας, οτι of these? He says to him; Yes, O lord, thou knowest, that
 φιλω σε. Λεγει αυτω· Βοσκε τα αρνια μου. I dearly love thee. He says to him; Feed the lambs of me.
 16 Λεγει αυτω καλιν 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

LORD." Then Simon Peter having heard that it was the LORD, girded on the 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 man er.

14 This † third time now was * Jesus manifested to * the DISCIPLES, having been raised from the Dead.

15 When, therefore, they had breakfasted, Jesus says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."

16 He says to him again, a second time, "Simon, son of Jonas, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

* VATICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus. 12. and—omit. 13. Jesus. 14. Jesus. 16. the DISCIPLES.
 † 7. So the Jews called those who were clothed in their under garments only.—Newcome.
 12. Acts x: 41. 14. See John xx. 19, 26.

βατα μου. ¹⁷ Λεγει αυτω το τριτον Σιμων
of me. He says to him the third; Simon

Ιωνα, φιλεις με; Ελυκηθη ο Πετρος, οτι
of Jona, dearly loveth thou me? Was grieved the Peter, because
ειπεν αυτω το τριτον, Φιλεις με; και ειπεν
he said to him the third, Dearly loveth thou me? and he said

*[αυτω.] Κυριε, συ παντα οιδασ· συ γινωσκεις,
[to him:] O lord, thou all things knowest; thou knowest,

οτι φιλω σε· Λεγει αυτω ο Ιησους· Βοσκει
that I dearly love thee; Says to him the Jesus; Feed

τα προβατα μου. ¹⁸ Αμην αμην λεγω σοι, οτε
the sheep of me. Indeed indeed I say to thee, when

ης νεωτερος, εξωννυε σεαυτον, και περιεπατει
thou wast younger, thou didst gird thyself, and didst walk

οπου ηθελες· οταν δε γηρασης, εκτενει
where thou didst wish; when but thou art old, thou wilt stretch out

τας χειρας σου, και αλλος σε ζωσει, και
the hands of thee, and another thee will gird, and

οισει οπου ου θελεις. ¹⁹ Τουτου δε ειπε, ση-
will carry where not thou wishest. This now he said, sig-

μαινων, ποιω θανατω δοξασει τον θεον. Και
nifying, by what death he will glorify the God. And

τουτο ειπων, λεγει αυτω· Ακολουθει μοι.
this having said, he says to him; Follow 120.

²⁰ Επιστραφεις * [δε] ο Πετρος βλεπει τον
Having turned about [and] the Peter sees the

μαθητην, ον ηγαπα ο Ιησους, ακολουθουντα·
disciple, whom loved the Jesus, following;

(ος και ανεκεισεν εν τω δειπνω επι το σθηθος
(who also reclined at the supper on the breast

αυτου, και ειπε· Κυριε, τις εστιν ο παραδιδους
of him, and said; O lord, who is he betraying

σε;) ²¹ Τουτου ιδων ο Πετρος λεγει τω Ιησου·
thee?) Him seeing the Peter says to the Jesus;

Κυριε, ουτε δε τι; ²² Λεγει αυτω ο Ιησους·
O lord, this and what? Says to him the Jesus;

Εαν αυτον θελω μενει εως ερχομαι, τι προς
If him I wish to abide till I come, what to

σε; συ ακολουθει μοι. ²³ Εξηλθεν ουν ο λογος
thee? thou follow me. Went out therefore the word

ουτος εις τους αδελφους, οτι ο μαθητης εκεινος
this among the brethren, that the disciple that

ουκ αποθνησκει. Και ουκ ειπεν αυτω ο Ιησους,
not dies. And not said to him the Jesus,

οτι ουκ αποθνησκει· αλλ· Εαν αυτον θελω
that not he dies; but; If him I wish

μενει εως ερχομαι, τι προς σε; ²⁴ Ουτος εστιν
to abide till I come, what to thee? This is

He says to him, † Tend my SHEEP.

¹⁷ He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was

grieved, Because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord,

thou knowest All things; † thou knowest That I affectionately love thee." * Jesus says to him, "Feed my SHEEP.

¹⁸ † Indeed, I truly say to thee, When thou wast younger, thou didst gird

thyself, and walk where thou didst wish; but when, thou art old, † thou wilt

extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish."

¹⁹ Now this he said, intimating † by † What Death he would glorify God. And having said this, he

says to him, "Follow me." ²⁰ PETER, having turned about sees the DISCIPLE,

following, † whom JESUS loved; (who also reclined at the SUPPER on his BREST, and said, "Lord, who is HE BETRAYING thee?")

²¹ * PETER, therefore, seeing him, says to JESUS, "Lord, and what of this man?" ²² JESUS says to him,

"If I wish him to abide † till I come, what is it to thee? follow thou me."

²³ * This REPORT, therefore, went out among the 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 hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke.

† 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

‡ 16. Acts xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. † 17. John ii. 24, 25; xvi. 30.
‡ 18. John xlii. 26; Acts xii. 8, 4. † 19. 2 Pet. i. 14. † 20. John xiii. 23, 24; xi. 2.
‡ 22. Matt. xvi. 27, 28; xiv. 81; 1 Cor. iv. 8; xl. 28; Rev. ii. 25; il. 11; xlii. 7, 20.

ὁ μαθητής, ὁ μαρτυρῶν περὶ τούτων, καὶ
 the disciple, he testifying concerning these things, and
 γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς
 having written these things; and we know, that true
 ἐστὶν ἡ μαρτυρία αὐτοῦ. ²⁴ Ἔστι δὲ καὶ ἄλλα
 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 καὶ ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
 be written every one, not even him I suppose the world
 χωρησαὶ τὰ γραφόμενα βιβλία.
 to contain the being written books.

24 This is THAT DISCI-
 PLE, who *both TESTIFIES
 of these things and WROTE
 these things; and †we
 know That *His TESTI-
 MONY is true.

25 †And there are many
 other things which JESUS
 performed, which, if they
 should be written, every
 one, †I suppose that not
 even the WORLD itself
 would contain the WRIT-
 TEN BOOKS.

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—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. xlii. 23, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven," in Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

‡ 24. John xix. 35; 8 John 12.

‡ 25. John xx. 30.

* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

1 Τον μεν πρωτον λογον εποιησαμεν περι
 The indeed first account I made concerning
 παντων, ω Θεοφιλε, ων ηρξατο ο Ιησους
 all things, O Theophilus, which began the Jesus
 ποιειν τε και διδασκειν, ² αρχι ης ημερας, εν-
 to do and also to teach, even to which day, hav-
 τειλαμενος τοις αποστολοις, δια πνευματος
 ing given charge to the apostles, through spirit
 αγιου ους εξελεξατο, ανεληφθη. ³ Οις και
 holy whom he chose, he was taken up. To whom also
 παρεστησεν εαυτον ζωντα μετα το παθειν
 he presented himself living after the to suffer
 αυτον, εν πολλοις τεκμηριοις, δι' ημερων τεσ-
 him, in many clear proofs, through days. forty
 σαρακοντα οκτανομενος αυτοις, και λεγων τα
 being seen by them, and saying the things
 περι της βασιλειας του θεου. ⁴ Και συναλι-
 concerning the kingdom of the God. And assem-
 ζομενος παρηγγειλεν αυτοις, απο Ιεροσολυμων
 bling them he commanded them, from Jerusalem
 μη χωριζεσθαι, αλλα περιμενειν την επαγγελιαν
 not to depart, but to wait for the promise
 του πατρος, ην ηκουσατε μου. ⁵ οτι Ιωαννης
 of the father, which you heard from me; that John
 μεν εβαπτισεν υδατι, υμεις δε βαπτισθησεσθε
 indeed dipped in water, you but shall be dipped
 εν πνευματι αγιω, ου μετα πολλας ταυτας ημε-
 in spirit holy, not after many these days.
 ρας. ⁶ Οι μεν ουν συνελθοντες επηρωτων
 They indeed therefore having come together, asked
 αυτον λεγοντες· Κυριε, ει εν τω χρονω τούτω
 him; saying; O lord, if in the time this
 αποκαθιστανεις την βασιλειαν τω Ισραηλ;
 thou restorest the kingdom to the Israel?
⁷ Ειπε δε προς αυτοις· Ουχ υμων εστι γνωναι
 He said and to them; Not for you it is to know
 χρονους η καιρους, ους ο πατηρ εθετο εν τη
 times or seasons, which the father placed in the
 ιδια εξουσια. ⁸ Αλλα ληψεσθε δυναμιν επελ-
 owa authority. But you shall receive power hav-
 θοντες του αγιου πνευματος εφ' υμας· και
 ing come the holy spirit upon you; and
 εσεσθε μοι μαρτυρες εν τε Ιερουσαλημ, και
 you shall be to me witnesses in both Jerusalem, and
 εν πατη τη Ιουδαια και Σαμαρεια, και εως εσχα-
 in all the Judea and in Samaria, and even to the farthest

CHAPTER I.

1 The FORMER History I compiled, † O Theophilus, concerning all things which * Jesus began both to do and to teach,

‡ † even to the Day in which, † having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

‡ † 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.

‡ † 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;

‡ † 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. ‡ 2. Matt. xxviii. 10; Mark xvi. 15; John xx. 21; Acts x. 41, 42. ‡ 3. Mark xvi. 14; Luke xxiv. 30; John xx. 10, 20; xxi. 1, 14; 1 Cor. xv. 5. ‡ 4. Luke xxiv. 43, 49. ‡ 4. Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 33. ‡ 5. Matt. iii. 11; Acts xi. 16; xix. 4. ‡ 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. ‡ 8. Luke xxiv. 48; John xv. 27; Acts ii. 32.

του της γης. ⁹ Και ταυτα ειπων, βλεποντων
part of the land. And these things having said, beholding
αυτων εκηρθη και νεφελη υπελαβεν αυτον απο
of them he was lifted up; and a cloud withdrew him from
των οφθαλμων αυτων. ¹⁰ 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 παρειστηκεσαν αυτοις εν εσθη
lo, men two were standing by them in rai-

τι λευκη, ¹¹ οι και ειπον Ανδρες Γαλιλαιοι, τι
ment white, they and said; Men of Galilee, why
εστηκατε εμβλεποντες εις τον ουρανον; 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, οτως ελευσεται, ον τροπον εθεασασθε
thus will come, which manner you saw

αυτον πορευομενον εις τον ουρανον. ¹² Τότε
him going into the heaven. Then
υπεστρεψαν εις Ιερουσαλημ απο ορους του
they returned into Jerusalem from a mountain that

καλουμενου Ελαιωνος, δ εστιν εγγυς Ιερουσα-
being called of olive trees, which is near Jerusalem.
λημ, σαββατου εχον οδον. ¹³ Και οτε εισηλ-
a sabbath being distant journey. And when they came

θον, ανεβησαν εις το υπερφον, ου ησαν κατα-
into, they went up into the upper room, where were
μενοντες, δ, τε Πητρος και Ιακωβος, και Ιωαν-
the, both Peter and James, and John

νης και Ανδρεας, Φιλιππος και Θωμας,
and Andrew, Philip and Thomas,

Βαρθολομαιος και Ματθαιος, Ιακωβου Αλφαι-
Bartholomew and Matthew, James of Alpha-
ου και Σιμων δ (ηλωτης και Ιουδα Ιακωβου.
us also Simon the sealot and Judas of James.

¹⁴ Ουτοι παντες ησαν προσκαρτεροντες ομοθυ-
These all were being constantly engaged with one
μαζον τη προσευχη, συν γυναιξι, και Μαρια τη
mind in the prayer, with women, and Mary the

μητρι του Ιησου, και συν τοις αδελφοις αυτου.
mother of the Jesus, and with the brother of him.

¹⁵ Και εν ταις ημεραις ταυταις αναστας Πε-
And in the days these having stood up Pe-
τρος εν μεσω των μαθητων, ειπεν (ην τε
ter in middle of the disciples, he said; (was and

οχλος ονοματων, επι το αυτο ως εκατον εικοσιν)
a crowd of names, in the same about a hundred twenty;)

¹⁶ Ανδρες αδελφοι, εδει πληρωθηναι την
Men brethren, it was necessary to be fulfilled the
γραφην ταυτην, ην προειπε το πνευμα το αγιον
writing this, which spoke before the spirit the holy

δια στοματος Δαυιδ, περι Ιουδα του γενομενου
through mouth of David, about Judas that having become

remotest parts of the EARTH."

⁹ And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight.

¹⁰ And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

¹¹ who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, shall so come in the manner in which you saw him go into the HEAVENS."

¹² † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

¹³ And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and * John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of ALPHEUS, and Simon the FALOT, and Judas the brother of James.

¹⁴ All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of * Jesus, and with his BROTHERS.

¹⁵ And in these DAYS, Peter standing up in the midst of the * BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

¹⁶ "Brethren, it was necessary for * the SCRIPTURE to be fulfilled, † which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas † who BECAME a Guide

* VATICAN MANUSCRIPT.—13. John, and James and Andrew. 14. Jesus. 15. BRETHREN, said. 16. The SCRIPTURE.
† 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 8; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7. † 12. Luke xxiv. 62. † 16. Psal. xli. 9; John xiii. 18. † 16. Luke xxii. 47; John xviii. 3.

ὁδηγοῦ τοῖς συλλαβουσι τοῦ Ἰησοῦ· 17 ὅτι
 a guide to those having seized the Jesus; because
 καθηριθμημένος ἦν ἐν ἡμῖν, καὶ εἶλαχε τὸν
 having been numbered he was among us, and obtained the
 κληρὸν τῆς κιακονίας 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 κρηνὴς γενομένης, ἐλακῆσε μέσος, καὶ ἐξε-
 an 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 ἐγένετο πᾶσι 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-
 λεκτῶ αὐτῶν, Ἀκελδαμα, τούτ' ἐστὶ, χωρίον
 gauge of them, Aceldama, this is, a field
 αἵματος. 20 Γεγρακται γὰρ ἐν βιβλῶ ψαλμῶν·
 of blood. It is written for in book of Psalms;
 Γενηθήτω ἡ ἐκαυλις αὐτοῦ ἐρημος, καὶ μὴ ἐστὼ
 Let be the dwelling of him desolate, and not let be
 ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ
 the dwelling in her; and; The charge of him
 λαβοῖ ἕτερος. 21 Δεῖ οὖν τῶν συνελθόν-
 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 ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,
 in and went out among us the lord Jesus,
 22 ἀρξαμένου 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 ἓνα 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 Barsabbas, who was surnamed Justus, and
 Μαθθίαν. 24 Καὶ προσευξάμενοι εἶπον· Σὺ,
 Mat. thias. And praying they said; Thou,
 κυριε, καρδιογνώστα πάντων, ἀναδείξον ὃν ἐξε-
 O lord, heart-knower of all, show which thou
 λῆξω ἐκ τούτων τῶν δυο ἓνα, 25 λαβεῖν τὸν
 didst select out of these the two one, to take the
 κληρὸν τῆς διακονίας ταύτης καὶ ἀποστολῆς,
 lot of the service this and apostleship,
 εἰς ἧς παρεβῆ Ἰουδᾶς, πορευθῆναι εἰς τὸν τόπον
 from which he stepped aside Judas, to go into the place
 τὸν ἰδίον. 26 Καὶ ἔδωκαν 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, * Aceldama-
 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 Apost-
 leship, from which Judas
 stepped aside, to go into
 his OWN PLACE."
 26 And they gave * the
 Lots to them; and the LOT

* VATICAN MANUSCRIPT.—10. Jesus. 19. Aceldamach. 23. Barsabbas. 25.
 the PLACE of this. 26. the Lots to them; and.
 † 17. Matt. x. 4; Luke vi. 10. † 18. Matt. xvii. 5, 7, 8. † 20. Psa. lxxx. 25.
 † 20. Psa. cix. 8. † 21. John iv. 37; ver. 8; Acts iv. 23. † 23. Acts xv. 22. † 24.
 † Sam. xvi. 7; † Chron. xxviii. 9; xxix. 17; Jer. xl. 20; xvii. 10. Acts xv. 8; Rev. ii. 23.

επεσεν ὁ κληρος ἐπὶ Μαθθίαν, καὶ συγκατεψη-
fell the lot on Matthias, and he was counted
φισθὴ μετὰ τῶν ἑνδεκά ἀποστόλων.
with the eleven apostles.

ΚΕΦ. β'. 2.

¹ Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς
And in the to be fully come the day of the
πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ
Pentecost, were all with one mind in the

αὐτό. ² Καὶ ἐγένετο ἀφ' οὐρανόθεν ἡμερῶν
same. And were suddenly from the heaven

ἡχοῦ ὡς περ φορομένης πρὸς βίαιας, καὶ ἐπλη-
a sound as of a rushing wind violent, and it

ρώσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·
filled whole the house, where they were sitting;

³ καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
and they saw with them being divided tongues

ὡσεὶ πυρός· ἐκάθισε τε ἐφ' ἓνα ἕκαστον αὐτῶν,
like fire; sat and on one each one of them,

⁴ καὶ ἐπλησθησαν ἅπαντες πνεύματος ἁγίου,
and they were filled all spirit holy,

καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς
and they began to speak with other tongues, as

τὸ πνεῦμα εἰδοῦ αὐτοῖς ἀποφθεγγεσθαι. ⁵ Ἦσαν
the spirit gave to them to speak. Were

δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἀνδρες
now in Jerusalem dwelling Jews, men

εὐλαβεῖς, ἀποκατὸς ἐθνῶν τῶν ὑπο τοῦ οὐρανοῦ.
pious, from every nation of those under the heaven.

⁶ Γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ
Having happened and the sound this, came together the

πλῆθος, καὶ συνεχύθη ὅτι ἤκουον εἰς ἕκαστον
multitude, and were perplexed, because heard one each

τῆ ἰδίᾳ διαλεκτῷ λαλοῦντων αὐτῶν. ⁷ Ἐξίσ-
in the own language speaking of them. Were as-

ταυτοῦ δὲ * [παντες] καὶ ἐθαύμαζον, λέγοντες
tonished and [all] and wondered, saying

* [πρὸς ἀλλήλους·] Οὐκ ἰδοῦ παντες οὗτοι
[to each other·] Not is all these

εἰσὶν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ Καὶ πῶς ἡμεῖς
are who are speaking Galileans? And how we

ἀκουομεν ἕκαστος τῆ ἰδίᾳ διαλεκτῷ ἡμῶν, ἐν ᾗ
hear each one in the own language of us, in which

ἐγεννηθημεν, ⁹ Παρθοὶ καὶ Μηδοὶ καὶ Ἐλαμίται,
we were born, Parthians and Medes and Elamites,

καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν,
and those dwelling the Mesopotamia, Judea,

τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
both and Cappadocia, Pontus and the Asia,

¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
Phrygia both and Pamphylia, Egypt and the

μερῆ τῆς Λιβύης τῆς κατὰ Κυρηνήν, καὶ οἱ
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, "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.

† 6. 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 supernatural "rushing sound," which is indicated here.

† 9. Pearce renders Judea as an adjective, thus: "DWELLERS in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text, changing Idoumion, Idumea, to Ioudian, Judea.

† 1. Lev. xliii. 15; Deut. xvi. 9; Acts xx. 16. † 1. Acts i. 14. † 4. Acts i. 4.
† 4. Mark xvi. 17; Acts x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2. † 7. Acts i. 11.

ἐπιδημουντες Ῥωμαιοι, Ιουδαιοι τε και προση-
sojourning Romans, Jews both and prose-
 λυτοι, ¹¹ Κρητες και Αραβες, ακουομεν λαλου-
lytes, Cretans and Arabians, we hear speaking
 των αυτων ταις ημεταις γλωσσαις τα μεγα-
them in the our tongues the great
 λεια του θεου; ¹² Εξισταντο δε παντες και διη-
things of the God? Were astonished and all and
 ρουρου, αλλος προς αλλον λεγοντες· Τι αν-
plexed, one to another saying: What
 θελοι τουτο ειναι; ¹³ Ετεροι δε διαχλευαζοντες
will this to be? Others but deriding
 ελεγον· Ὅτι γλευκουσ μεμεστωμενοι εισι.
said: That sweet wine having been filled they are.
¹⁴ Σταθεις δε Πητρος συν τοις ενδεκα, επηρε
Standing up but Peter with the eleven, lifted up
 την φωνη αυτου, και απεφθεγατο αυτοις.
the voice of himself, and said to them.
 Ανδρες Ιουδαιοι, και οι κατοικουντες Ἱερουσα-
Men Jews, and those dwelling in Jerusa-
 λημ ἅπαντες, τουτο υμιν γνωστον εστω, και
lem all, this to you known let be, and
 ενωτισασθε τα ρηματα μου. ¹⁵ Ου γαρ, ως
listen you the words of me. Not for, as
 υμεις υπολαμβανετε, ουτοι μεθυουσιν· εστι γαρ
you suppose, these are drunk; it is for
 ωρα τριτη της ημερας· ¹⁶ αλλα τουτο εστι το
hour third of the day; but this is the:
 ειρημενον δια του προφητου Ιωηλ· ¹⁷ κ·
having been spoken through the prophet Joel; and
 εσται εν ταις εσχαις 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
 σαρκ· και προφητευσουσιν οι υιοι υμων και αι
flesh; and shall prophesy the sons of you and the
 θυγατερες υμων, και οι νεανισκοι υμων δρασειν
daughters of you, and the young men of you visions
 οψονται, και οι πρεσβυτεροι υμων ενυπνιοις
shall see, and the old men of you dreams
 ενυπνιασθησονται· ¹⁸ και γε επι τους δουλους μου
shall dream; and even on the male-slaves of me
 και επι τας δουλας μου εν ταις ημεραις εκειναις
and on the female-slaves 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
 τευποσι. ¹⁹ Και δωσι 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· ²⁰ 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 the great and
 επιφανη. ²¹ 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 xxi. 4, 9, 10; 1 Cor. xii. 10
 28; xvi. 1. † 20. Matt. xxiv. 29; Mark xxi. 24; Luke xxi. 25. † 21. Rom. x. 13.

22 Άνδρες Ισραηλιται, ακουσατε τους λογους
Men Israelites, hear you the words
 τούτους· Ιησουν τον Ναζωραιου, ανδρα απο του
these; Jesus the Nazarene, a man from the
 θεου αποδεδειγμενον εις υμας δυναμεσι και
God having been pointed out to you by mighty works and
 τερασι και σημειοις, (οις εποιησε δι' αυτου ο
prodigies and signs, (which did through him the
 θεος εν μεσω υμων, καθως * [και] αυτοι οιδατε,)
God in midst of you, as [also] yourselves you know,)
23 τούτον τη ωρισμενη βουλη και προγνωσει
this by the having been fixed purpose and foreknowledge
 του θεου εκδοτον λαβοντες, δια χειρων ανο-
of the God given up having been taken, by hands of law-
 μων προσπηξαντες ανειλατε. **24** Ου δ θεος
less ones having affixed to you killed. Whom the God
 ανεστησε· λυσας τας ωδινας του θανατου,
raised up; having loosed the pains of the death,
 καθοτι ουκ ην δυνατον κρατεισθαι αυτου υπ'
inasmuch as not was possible to be held him under
 αυτου.
it.

25 Λαυιδ γαρ λεγει εις αυτον· Προωρωμην
David for says concerning him; I saw
 τον κυριον ενωπιον μου διαπαντα, οτι εκ δεξιων
the lord in presence of me always, because at right hand
 μου εστιν, ινα μη σαλευθω. **26** Δια τουτο
of me he is, so that not I may be shaken. Through this
 ευφρανθη η καρδια μου, και ηγαλλιασατο η
rejoiced the heart of me, and exulted the
 γλωσσα μου· ετι δε και η σαρξ μου κατασκη-
tongue of me; moreover and also the flesh of me will repose
 νησει εκ' ελπιδι· **27** οτι ουκ εγκαταλειψει
in hope; because not thou wilt abandon
 την ψυχην μου εις αδου, ουδε θωσεις
the life of me to invisibility, nor thou wilt abandon
 τον οσιον σου ιδειν διαφθοραν. **28** Εγνωρισας
the holy one of thee to see corruption. Thou didst make known
 μοι οδους ζωης· πληρωσεις με ευφροσυνης μετα
to me ways of life; thou wilt fill me of joy with
 του προσωπου σου.
the face of thee.

29 Άνδρες αδελφοι, εξον ειπειν μετα παρη-
Men brethren, it is lawful to speak with freedom
 σιας προς υμας περι του πατριάρχου Δαυιδ,
to you concerning the patriarch David,
 οτι και ετελευτησε και εταφη, και το μνημα
that both he died and was buried, and the tomb
 αυτου εστιν εν ημιν αχρι της ημερας ταυτης.
of him is among us till of the day this.
30 Προφητης ουν υπαρχων, και ειδως οτι ορκω
A prophet therefore being, and knowing that with an oath
 ωμοσεν αυτω ο θεος, εκ καρπου της οσφυος
swore to him the God, out of fruit of the loins
 αυτου καθισαι επι του θρονου αυτου. **31** Προ-
of him to cause to sit on the throne of him. foresee-

22 Israelites! hear these words. Jesus, the NAZARENE, a Man from you † by Miracles, and Prodigies, and Signs, which God wrought through him in the Midst of you, as you yourselves know;

23 † given up by the FIXED Counsel and Foreknowledge of God, * by the Hand of Lawless ones, † you nailed to the cross, and killed;

24 † whom God raised up, having loosed the PAINS OF DEATH; as it was impossible to hold him under it.

25 For David says concerning him, † 'I saw the 'LORD always before me, 'Because he is at my Right 'hand, so that I may not 'be moved.

26 'On account of this * 'My heart rejoiced, and 'my TONGUE exulted; and 'moreover, my FLESH also '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

called to the cross and killed.

26. My HEART.

† 22. John iii. 2; xiv. 10, 11; Acts i. 88. ; 23. Matt. xxvi. 24; Luke xxii. 22; xlv. 44; Acts iii. 18; iv. 28. ; 23. Acts v. 30. ; 24. ver. 32. ; 25. Psa. xvi. 8. ; 30. 2 Sam. vii. 12, 13; Psa. cxxxii. 11; Luke i. 32, 39; Rom. i. 8; 2 Tim. ii. 8.

δὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ἰδὼν 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. 31 Τούτων τοῦ Ἰησοῦν of him saw corruption. This the Jesus

ἀνέστησεν ὁ θεός, οὓς πάντες ἡμεῖς ἐσμεν raised up the God, of which - all we are μαρτυρες. 33 Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψω- witnesses. To the right hand there'ore of the God having been

θεῖς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος exalted, the and promise of the holy spirit

λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τούτου, ὁ having received from the father, he poured out this, which ὑμεῖς βλέπετε καὶ ἀκούετε. 34 Οὐ γὰρ Δαυὶδ you see and hear. Not for David

ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ascended into the heavens; he says but himself; Said

ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, the lord to the lord of me; Sit thou at right hand of me,

ἕως ἀνθῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν till I may place the enemies of thee a footstool for the ποδῶν σου. 35 Ἀσφαλῶς οὖν γινώσκεται πᾶς feet of thee. Certainly therefore let know all

οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν house of Israel, that both lord him and Anointed

ὁ θεὸς ἐποίησε, τούτων τοῦ Ἰησοῦν, ὃν ὑμεῖς the God made, this the Jesus, whom you

ἐσταυρώσατε. 37 Ἀκούσαντες δὲ κατενυγήσαν crucified. Having heard and they were pierced

τῇ καρδίᾳ, εἰπὼν τε πρὸς τὸν Πέτρον καὶ τοὺς to the heart, said and to the Peter and the

λοιποὺς ἀποστόλους· Τι ποιήσομεν, ἄνδρες other apostles; What shall we do, men

ἀδελφοί; 33 Πέτρος δὲ * [εἶπεν] πρὸς αὐτοὺς· 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 ἀφεσὶν ἁμαρ- in the name of Jesus Anointed, for forgiveness of

τιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνευ- sins, and you shall receive the gift of the holy spirit.

ματος. 33 Ὑμῖν 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 ἀνὰ προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν. as many as may call lord the God of us.

40 Ἐτέροις τε λόγοις πλείοσι διεμαρτυρετο, Other and words with many he testified,

καὶ παρεκαλεῖ, λέγων· Σωθήτε ἀπὸ τῆς γενεᾶς and exhorted, saying; Be saved from the generation

τῆς σκολίας ταύτης. 41 Οἱ μὲν οὖν * [ἀσμενῶς] of the perverse. this. They indeed therefore [gladly]

31 foreseeing he spoke concerning the RESURREC- TION of the MESSIAH, 'that he was NOT left in 'Hades, nor did his FLESH 'see Corruption.'

32 GOD raised up this JESUS, † of which we all are Witnesses.

33 Having been, there- fore, exalted to the RIGHT HAND of God, † and hav- ing received from the FA- THER the PROMISE of the * HOLY SPIRIT, † he poured out this which you * both see and hear.

34 For David ascended not to HEAVEN, but he says himself, † 'JEHOVAH 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine EN- EMIES underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, † God made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; † "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness * of your SINS; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is to you and † to your CHILDREN, and † to ALL who are far off, as many as the Lord our God may call."

40 And with many Oth- er Words he testified and * exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 33. both sec. 33. said—omif.

32. of the sins. 40. exhorted them, saying. † 32. Acts i. 8. † 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. † 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4, 5. † 34. Psa. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—23; Heb. i. 13; x. 12, 13. † 36. Acts v. 31. † 38. Luke xxiv. 47; Acts iii. 16. † 40. Acts iii. 25. † 39. Acts x. 45; xi. 16, 18; xiv. 27; xv. 8, 14; Eph. ii. 13, 17.

αποδεξαμενοι τον λογον αυτον, βαπτισθησαν
 having received the word of him, were dipped;
 και προσετεθησαν τη ημερα εκεινη ψυχαι ωσει
 and were added the day that souls about
 τρισχιλιαι. ⁴² Ησαν δε προσκατερουντες τη
 three thousand. Were and constantly attending to the
 διδαχη των αποστολων, και τη κοινωνια, * [και]
 teaching of the apostles, and to the distribution, [and]
 τη κλασει του αρτου, και ταις προσευχαις.
 to the breaking of the loaf, and to the prayers.
⁴³ Εγεγετο 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
 νητο. ⁴⁴ Παντες δε οι πιστευοντες ησαν επι-
 doer. All and those believing were in
 το αυτο, και ειχον απαντα κοινα, ⁴⁵ και τα
 the same, and had all things common, and the
 κτηματα και τας υπαρξεις επιπρασκον, και διε-
 possessions and the goods they were selling, and they
 μεριζον αυτα πασι, καθοτι αν τις χρειαν ειχε.
 were dividing them to all, as any one need had.
⁴⁶ Καθ' ημεραν τε προσκατερουντες δημοθυμαδον
 Every day and constantly attending with one mind
 εν τω ιερω, κλωντες τε κατ' οικον αρτου, μετε-
 in the temple, breaking and at home bread, they
 λαμβανον τροφης εν αγαλλιασει και αφελοτητι
 were partaking of food in gladness and singleness
 καρδιας, ⁴⁷ αινοντες τον θεον, και εχοντες
 of heart, praising the God, and having
 χαριν προς ολον τον λαον. Ο δε κυριος προσε-
 favor with whole the people. The and lord was
 τιθει τους σωζομενους καθ' ημεραν * [τη εκκλη-
 adding those being saved every day [to the congrega-
 tion.]

CEIVED HIS WORDS WERE immersed; and on that DAY about three thousand Souls were added.

⁴³ † 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 Prodiges 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.

ΚΕΦ. γ'. 3.

¹ Επι το αυτο δε Πετρος και Ιωαννης ανεβαι-
 in the same now Peter and John were going
 ρον εις το ιερον επι την ωραν της προσευχης
 up into the temple at the hour of the prayer
 την εννατην. ² Και τις ανηρ χωλος εκ κοι-
 the ninth. And a certain man lame from womb
 λιας μητρος αυτου υπαρχων, εβασταζετο· ον
 of mother of himself being, was being carried; whom
 ετιθων 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 these entering into the temple. Who

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.

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 folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

† 42. Heb. x. 25.

† 43. Mark xvi. 17; Acts iv. 33; v. 13.

† 44. Acts iv. 32.

† 40. Luke xxiv. 53; Acts v. 42.

† 47. Acts v. 14; xi. 24.

ιδων Πέτρον και Ιωαννην μελλοντας εισιεναι
 seeing Peter and John being about to go
 εις το Ιερον, ηρωτα ελεημοσυνη λαβειν. ⁴ 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. ⁵ Ο δε εκειχεν αυτοις, προσ-
 Look on us. He and gave heed to them, ex-
 δοκων τι παρ' αυτων λαβειν. ⁶ Ειπε δε Πε-
 pecting something from them to receive. Said and Pe-
 τρος· Αργυριον και χρυσιον ουχ επαρχει μοι·
 ter; Silver and gold not are possessed by me;
 ο δε εχω, τουτο σοι διδωμι· Εν τω ονοματι
 what but I have, this to thee I give; In the name
 Ιησου Χριστου του Ναζωραιου * [εγειραι και]
 of Jesus Anointed the Nazarene [do thou arise and]
 περιπατει. ⁷ Και πιασας αυτον της δεξι-
 walk. And having taken him the right
 χειρος ηγειρε· παραχρημα δε εσπυρωθησαν
 hand he rose up, immediately and were strengthened
 αυτου αι βασεις και τα σφυρα. ⁸ Και εξαλλο-
 of him the feet and the ankle-bones. And leaping
 μενος, εστη, και περιεπατει· και εισηλθε συν
 up, he stood, and walked; and entered with
 αυτοις εις το Ιερον, περιπατων και αλλομενος,
 them into the temple, walking and leaping,
 και αιων τον θεον. ⁹ Και ειδεν αυτον πας ο
 and praising the God. And saw him all the
 λαος περιπατουντα και αιουντα τον θεον·
 people walking and praising the God;
¹⁰ επεγνωσκον τε αυτον, οτι ουτος ην ο προς
 they knew and him, that he was who for
 την ελεημοσυνην καθημενος επι τη ωραια πυλη
 the alms sitting at the beautiful gate
 του Ιερου· και εκλησθησαν θαμβους και εκτα-
 of the temple; and they were filled with wonder and amaze-
 σεως επι τω συμβεβηκοτι αυτω. ¹¹ 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 καλου-
 to them all the people to the porch that being
 μενη Σολομωνος, εκθαμβοι. ¹² Ιδων δε Πέτρος
 called of Solomon, awe-struck. Seeing and Peter
 απεκρινατο προς τον λαον· Ανδρες Ισραηλιται,
 answered to the people; Men Israelites,
 τι θαυμαζετε επι τουτω; η ημιν τι ατενιζετε,
 why do you wonder at this? or to us why look you earnestly,
 ως ιδια δυναμει η ευσεβεια πεποιηκοσι του
 as by own power or piety having been made of the
 περιπατειν αυτον; ¹³ 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 to receive Something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; † in the NAME of Jesus Christ, the NAZARENK, 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, the GOD of our FATHERS, glorified his SERVANT Jesus, whom you

VATICAN MANUSCRIPT.—6. rise up and—omit. PETER.

7. him.

7. his FEET.

12.

† 6. Acts iv. 10. Acts v. 20.

† 9. Acts iv. 16, 21.

† 11. John x. 23; Acts v. 12.

† 13.

κατε, και ηρησασθε * [αυτον] κατα προσωπον
 and denied [him] in face
 Πιλατου, κριναντος εκεινου απολευειν. 14 ¶ υμεις
 of Pilate, having judged he to release. You
 δε τον αγιον και δικαιον ηρησασθε, και ητη-
 but the holy and righteous denied, and asked
 σασθε ανδρα φονεα καρισθηαι υμιν, 15 τον δε
 a man a murderer to be granted to you, the and
 αρχηγον της ζωης απεκτεινατε· ου 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
 ου 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 to him
 την ολοκληριαν ταυτην απεναντι παντων υμων.
 the perfect soundness this in presence of all of you.
 17 Και νυν, αδελφοι, οίδα οτι κατα ανιμιαν
 And now, brethren, I know that in ignorance
 επραξετε, ωσπερ και οι αρχοντες υμων. 18 ¶ Ο
 you did, as also the rulers of you. The
 δε θεος ο προκατηγγειλε δια στοματος παντων
 he God what he foretold through mouth of all
 των προφητων αυτου, παθειν τον Χριστον,
 of the prophets of himself, to suffer the Anointed,
 εκπληρωσεν ουτω. 19 Μετανοησατε ουν και
 he fulfilled thus. Reform you therefore and
 επιστρεψατε, εις το εξαλειφθαι υμων τας
 turn you, in order that the to be wiped out of you the
 αμαρτίας, οπως αν ελθωσι καιροι αναψυξεως 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 ου
 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
 ρος. 22 Μωυσης μεν * [προς τους πατερας]
 age. Moses indeed [to the fathers]
 ειπεν· 'Οτι προφητη 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, †his NAME
 strengthened This Man,
 whom you behold and
 know; and THAT FAITH,
 through him, gave him
 this PERFECT SOUNDNESS
 in the presence of you all.

17 And now, Brethren,
 I know That in †igno-
 rance you did it, as also
 your RULERS.

18 But God thus fulfil-
 led †what he †ordained by
 the Mouth of All *the
 PROPHETS, †that his AN-
 OINTED should suffer.

19 †Reform, therefore,
 and turn, that Your SINS
 may be BLOTTED OUT; so
 that Seasons of Refresh-
 ment may come from the
 Presence of the LORD,

20 and he may send him
 HAVING BEEN BEFORE
 DESTINED for you, Jesus
 Christ;

21 whom, indeed, Hea-
 ven must retain till the
 Times of Restoration of all
 things which GOD spoke
 by the Mouth of HIS HOLY
 Prophets, from of Old.

22 Moses indeed said,
 †'The Lord your God shall
 †raise up to you, from your
 'BRETHREN, a Prophet,
 'like me; Him you shall
 'hear in all things which
 'he may speak to you;

23 'and it shall be, Ev-
 'ery Soul which may not
 'hear that PROPHET, shall
 'be destroyed from among
 'the PEOPLE.'

* VATICAN MANUSCRIPT.—13. him—omit. of HIS HOLY.

13. the PROPHETS his ANOINTED. 21.

† 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts xiii. 28. † 16. Acts iv. 10. † 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 15. † 18. Luke xxiv. 41; Acts xxvi. 22. † 18. Psa. xxii.; Isa. liii.; Dan. ix. 26; 1 Pet. i. 10, 11. † 19. Acts ii. 23. † 22. Deut. xviii. 15, 18, 19; Acts vii. 37.

ται εκ του λαου. ²⁴ Και παντες δε οι προφη-
out of the people. Also all and the prophets
 ται απο Σαμουηλ και των κηρυξων όσοι ελαλη-
from Samuel and those succeeding as many as spoke,
 σαν, και καταγγειλαν τας ημερας ταυτας.
also told of the days these.
²⁵ 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 Abraham; And in the seed
 σου ευελογηθησονται πασαι αι πατριαι της
of thee shall be blessed all the families of the
 γης. ²⁶ Υμιν πρωτον ο θεος, αναστησας τον
earth. To you first the God, having raised up the
 παιδα αυτου, απεστειλεν αυτον ευλογουντα
servant of himself, sent him blessing
 υμας, εν τω αποστρεφειν εκαστον απο των
you, in the to turn each one from the
 πονηριων * [υμων.]
evil deeds [of you.]

²⁴ And also All the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

²⁵ You are * Sons of the PROPHETS, and of the COVENANT which GOD ratified with our FATHERS, saying to Abraham, † And 'in thy SEED shall all the 'FAMILIES of the EARTH 'be blessed.'

²⁶ GOD having raised up his SERVANT, sent him † first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

1 And while they were speaking to the PEOPLE, the * HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

² † being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

³ And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

⁴ But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

⁵ And it occurred on the NEXT DAY, that Their RULERS, and * the ELDERS; and the SCRIBES, assembled at Jerusalem;

⁶ and † Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priesthood;

⁷ and having placed them in the Midst, they asked, † "By What Power, or in What Name, have you done this?"

ΚΕΦ. Δ'. 4.

¹ Λαλουντων δε αυτων προς τον λαον, και
Speaking and of them to the people, and
 επεστησαν αυτοις οι ιερεις και ο στρατηγος του
came upon them the priests and the captain of the
 ιερου και οι Σαδδουκαιοι, ² διακονουμενοι 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 αναστασιν την εκ νεκρων.
in the Jesus the resurrection that out of dead ones.
³ Και εκεβαλον 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.
⁴ Πολλοι δε των ακουσαντων τον λογον επισ-
Many but of those having heard the word be-
 τευσαν. και εγενηθη ο αριθμος των ανδρων ωσει
lieved; and became the number of the men about
 χιλιαδες πεντε. ⁵ Εγενετο δε επι την αυριον συν-
thousand five. It happened and on the morrow to be
 αχθηναι αυτων τους αρχοντας και πρεσβυτερους
assembled of them the rulers and elders
 και γραμματεις εις Ιερουσαλημ. ⁶ και Ανναν τον
and scribes at Jerusalem; also Annas the
 αρχιερα, και Καιαφαν και Ιωαννην και Αλεξαν-
high-priest, and Caiaphas and John and Alexan-
 δρον, και όσοι ησαν εκ γενους αρχιερατικου.
der, and as many as were of a family of highpriesthood.
⁷ Και στησαντες αυτους εν μεσφ, εκυνθανοντο.
And having placed them in middle, they asked;
 Εν ποια δυναμει, η εν ποιω ονοματι εποιησατε
By what power, or in what name did

* VATICAN MANUSCRIPT.—25. the Sons of. 26. of you—omit. 1. HIGH-PRIESTS and. 5. and the ELDERS and the SCRIBES.

† 25. Acts ii. 30; Rom. ix. 4, 8; xv. 8. † 25. Gen. xii. 8; xxii. 18; Gal. iii. 8. † 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 43. † 2. Matt. xxii. 23; Acts xlii. 8. † 6. Luke iii. 2; John xi. 40; xviii. 13. † 7. Matt. xxi. 23.

τούτο ὑμεις· ⁸ Τότε Πέτρος πλησθεὶς πνευμα-
this you? Then Peter being filled with spirit
 τος ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ
holy, said to them; Rulers of the
 λαοῦ, καὶ πρεσβύτεροι * [τοῦ Ἰσραὴλ,] ⁹ εἰ ἡμεῖς
people, and elders [of the Israel,] if we
 σημερὸν ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου
to-day be examined to for kindness a man
 ἀσθενούς, ἐν τίνι σὸτος σέσωσται· ¹⁰ Γνωστὸν
sick, by what he has been saved. Known
 ἐστὼ κασὶν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι
be it all to you and to all the people of Israel, that
 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
in the name of Jesus Anointed the Nazarene,
 ἃν ὑμεῖς ἐσταυρώσατε ἃν ὁ Θεὸς ἤγειρεν ἐκ
whom you crucified whom the God raised out of
 νεκρῶν, ἐν τούτῳ οὗτος παρεστήκει ἐνώπιον
dead ones, by him this has stood in presence
 ὑμῶν ὕγις. ¹¹ Οὗτος ἐστὶν ὁ λίθος ὃς ἐξουθενή-
of you sound. This is the stone that having been
 θεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-
despised by you the builders, the having been
 νος εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἐστὶν ἐν
made into a head of a corner. And not is in
 ἀλλῷ οὐδενὶ ἢ σωτηρίᾳ· οὐδὲ γὰρ ὄνομα ἐστὶν
another to any one the salvation; not even for a name is
 ἕτερον ὑπὸ τοῦ οὐρανοῦ, τὸν δεδομένον ἐν
another under the heaven, that having been given among
 ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
men, in which must to be saved us.

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν
Seeing and the of the Peter boldness
 καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἀνθρώποι
and of John, and having perceived, that men
 ἀγράμματοι εἰσὶ καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγι-
unlearned they are and ungifted, they wondered, they
 νωσκον τε αὐτοὺς, ὅτι συν τῷ Ἰησοῦ ἦσαν·
knew and them, that with the Jesus they were;
¹⁴ τὸν δὲ ἀνθρώπον βλέποντες συν αὐτοῖς ἐστῶ-
the and man beholding with them stand-
 ῖν τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντιπεῖν.
ing that having been healed, nothing they had to say against.
¹⁵ Κελευσάντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου
Having ordered and them outside of the high-council
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, ¹⁶ 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 γνωστὸν σημεῖον γέγονε δι' αὐτῶν,
indeed for known a sign has been done by them,
 πασὶν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ
to all those dwelling in Jerusalem manifest, and
 οὐ δύναμεθα ἀρνησασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπι-
not we were able to deny. But that not to
 πλεῖον διανεμηθῇ εἰς τὸν λαόν, * [ἀπειλῆ] ἀπει-
more; it may spread among the people, [with a threat] let us

8 † Then Peter being filled with holy Spirit, said to them, "Rulers of the PEOPLE, and Elders of ISRAEL!

9 if we are to-day examined about a Good Deed conferred on the sick Man, by what means he has been cured;

10 Be it known to you all, and to All the PEOPLE of Israel, † That by the NAME of Jesus Christ, the NAZARENNE, whom you crucified, † whom GOD raised from the Dead, by him has this man stood before you whole.

11 † This is 'THAT STONE' which HAS BEEN REJECTED by You, the 'BUILDERS, THAT WHICH HAS BECOME the Head of 'the Corner.'

12 And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved.

13 And seeing the BOLDNESS of PETER and John, † and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JESUS.

14 And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

15 But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

16 saying, † "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

17 But that it may spread no further among the PEOPLE, let us threat-

VATICAN MANUSCRIPT.—8. of ISRAEL—omit.

17. with a threat—omit.

† 8. Luke xii. 11, 12.

† 10. Acts iii. 6. 16.

† 10. Acts ii. 24.

† 11. Psa.

xxviii. 23; Isa. xxviii. 16; Matt. xxi. 42.

† 13. Matt. xi. 23; 1 Cor. i. 27.

† 16.

John xi. 47.

λησωμεθα αυτοις, μηκετι λαλειν επι τῷ ὀνοματι
 Arrested them, no longer to speak in the name
 τουτῷ 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 τῷ ὀνοματι του
 to speak nor to teach in the name of the
 Ἰησου. ¹⁹ Ο δε Πητρος και Ιωαννης αποκριθεν-
 Jesus. The but Peter and John answer-
 tes 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 προσπειλη-
 heard, not to speak. They and having again threat-
 σαμενοι απελυσαν αυτους, μηδεν ευρισκοντες
 ened 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 τῷ γεγονοτι.
 all glorified the God on account of that having been done.
²² Ετων γαρ ην πλειονων τεσσαρακοντα ο ανθρω-
 Years for was more forty the man,
 πος, εφ' ον ετεργονει 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,
 δημοθυμαδον 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 εφραξεν nationes,
 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 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 together, against the LORD, and against his ANOINTED.'
 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. 23. † 21. Matt. xxi. 26;
 Luke xx. 8, 19; xxii. 2; Acts v. 26. † 23. Ps. li. 1.

σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πόν-
of thee Jesus, whom thou didst anoint, Herod both and Pón-
 τιος Πίλατος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ,
tius Pilate, with Gentiles and peoples of Israel,
²³ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή * [σου]
to do what things the hand of thee and the will [of thee]
 προῦρισε γενέσθαι. ²⁹ Καὶ ταῦν, κυριε, ἐπίδε
before marked out to be done. And now, O lord, look thou
 ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δός τοῖς δούλοις
upon the threats of them, and grant to the slaves
 σου μετὰ παρρησίας πασῆς λαλεῖν τὸν λόγον
of thee with freedom all to speak the word
 σου, ³⁰ ἐν τῷ τὴν χεῖρα σου ἐκτεινεῖν σε εἰς
of thee, in the the hand of thee to stretch out thee for
 ἰασίν, καὶ σημεῖα καὶ τεράτα γίνεσθαι διὰ τοῦ
healing, and signs and prodigies to do through the
 ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. ³¹ Καὶ
name of the holy child of thee Jesus. And
 δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν
having prayed of them was shaken the place, in which they were
 συνηγμένοι, καὶ ἐπλησθησαν ἅπαντες πνευμα-
assembled; and they were filled all of a spirit
 τὸς ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ
holy, and spoke the word of the God with
 παρρησίας.

³² Τὸν δὲ πλῆθος τῶν πιστευσάντων ἦν ἡ
Of the and multitude of those having believed was the
 καρδία καὶ ἡ ψυχή μίαν· καὶ οὐδε εἰς τι τῶν
heart and the soul one; and not even one any of the
 ὑπάρχοντων αὐτῷ ἐλέγεν ἰδίον εἶναι, ἀλλ' ἦν
possessions to him said his own to be, but was
 αὐτοῖς ἅπαντα κοινά. ³³ Καὶ μεγάλη δύναμις
to them all things common. And with great power
 ἀπεδίδουν τὸ μαρτυρίον οἱ ἀποστολοὶ τῆς ἀνασ-
gave the testimony the apostles of the resur-
 ताπῶς τοῦ κυρίου Ἰησοῦ· χάρις τε μετ' αὐτῶν ἦν
rection of the lord Jesus; favor and great was
 ἐπὶ πάντας αὐτούς. ³⁴ Οὐδε γὰρ ἐνδεὴς τις
on all them. Not even for poor any one
 ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων
was among them; such as for owners of lands
 ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἐφέρον τὰς τιμὰς
or houses were, were selling bringing the prices
 τῶν πωρασκομένων, ³⁵ καὶ ἐτίθουν παρα τοὺς
of those being sold, and were placing at the
 πόδας τῶν ἀποστόλων· διεδίδото δὲ ἕκαστῳ,
feet of the apostles; it was divided and to each one,
 καθότι ἂν τις χρεῖαν εἶχεν. ³⁶ Ἰωσῆς δὲ, ὁ
according as might one need have. Josēs and, he
 ἐπικληθεὶς Βαρναβᾶς ὑπὸ τῶν ἀποστόλων, (ὁ
being surnamed Barnabas by the apostles, which
 ἐστὶ μεθ' ὀμνηνευόμενον, υἱὸς παρακλήσεως,)
is being translated, a son of exhortation,)
 Λευίτης, Κυπρίος τῷ γενεῖ, ³⁷ ὑπάρχοντος αὐτῷ

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-
 TUDE 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 Josēs, 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.
 Power.

31. the HOLY Spirit.

33. great

† 28. Acts ii. 23; iii. 18.

† 30. Acts ii. 43; v. 12.

† 31. Acts ii. 2, 4; xvi. 26.

† 31. ver. 29.

† 33. Acts v. 12; Rom. xv. 5, 6; 2 Cor. xiii. 11; Phil. i. 27; ii. 3·1 Pet

iii. 8.

† 32. Acts ii. 44.

† 34. Acts ii. 46.

ἀργού, 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'. δ.

¹ Ἀνηρ δε τις Ἀνανιας ὀνοματι, συν Σαπφει-
A man but certain Ananias by name, with Sapphira
ρη τη γυναικι αὐτου, ἐπωλησε κτημα· ² και
the wife of himself, sold a possession; and
κυοσφισατο ἀπο της τιμης, συνειδυιας και της
kept back from the price, being privy also the
γυναικος αὐτου· και ἐνεγκας μερος τι, παρα
wife of him; and having brought a part certain, at
τους ποδας των αποστολων εθηκεν. ³ Εἶπε δε
the feet of the apostles placed. Said and

Πετρος· Ἀνανια, ἵατι ἐκλήρωσεν ὁ 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 ἀπο της τιμης του χω-
holy, and to keep back from the price of the land?

ριου; ⁴ Ουχι μενον, σοι εμενε, και πρα-
Not remaining, to thee it remained, and having been

θεν, εν τη ση εξουσια ὑπερχει; τι ὅτι
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 θεω.
not thou hast lied to men, but to the God.

⁵ Ἀκουων δε ὁ Ἀνανιας τους λογους τουτους,
Having heard and the Ananias the words these,

πεσων εξεψυξε. και εγενετο φοβος μεγας ἐπι
falling down breathed out. And came a fear great on

παντας τους ακουοντας ταυτα. ⁶ Ἀνασταντες δε
all these having heard these. Having arisen and

οἱ νεωτεροι συνεστειλαν αὐτου, και εξενεγκαν-
the younger ones wrapped up him, and having carried

τες εθαψαν. ⁷ Εγενετο δε ὡς ὥρων τριων δια-
out they buried. It happened and about hours three apart,

στημα, και ἡ γυνη αὐτου μη ειδυια το γεγο-
and the wife of him not having known that having

νος εισηλθεν. ⁸ Ἀπεκριθη δε αὐτη ὁ Πετρος;
been done came in. Answered and to her the Peter;

Εἶπε μοι, εἰ τοσούτου το χωριον ἀπεδοσθε; Ἡ
Tell me, if for so much the land you sold? She

δε εἶπε· Ναι τοσούτου. ⁹ Ὁ δε Πετρος εἶπε
and said; Yes for so much. The and Peter said

προς αὐτην· Τι ὅτι συνεφωνηθη ὑμιν πειρασαι
to her; Why that it has been agreed upon by you to tempt

το πνευμα κυριου; Ἴδου οἱ ποδες των θαψαντων
the spirit of lord? Lo the feet of those having buried

τον ἀνδρα σου, ἐπὶ τη θυρα, και ἐξοισουσι 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. xxiii. 21; Eccl. v. 4.

8. 5. ver. 10, 11.

‡ 6. Judges xix. 40.

‡ 9. Matt. iv. 7.

1 3. Luke xxii.

10 **Ἐπεσε δε παραρημα παρα τους ποδας αυτου,**
 She fell and immediately at the feet of him,
και εξεψυξεν· εισελθοντες δε οι νεανισκοι ευρον
 and breathed out; having come in and the younger ones found
αυτην νεκραν, και εξενεγκαντας εθαψαν προς
 her dead, and having carried out they buried with
τον ανδρα αυτης. 11 **Και εγενετο φοβος μεγας**
 the husband of her. And came a fear great
εφ' ολην την εκκλησιαν, και επι παντας τους
 on whole the assembly, and on all those
ακουοντας ταυτα.
 having heard these things.

12 **Δια δε των χειρων των αποστολων 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
εμοθυμαδον 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' εμεγαλυνεν αυτους ο λαος·**
 to them. But magnified them the people;

14 **(μαλλον δε προσετιθεντο πιστευοντες τω**
 (more and were added believing to the
κυριω πληθη ανδρων τε και γυναικων·) 15 **Οστε**
 Lord multitudes of men both and women;) so that

κατα τας πλατειας εκφερειν τους ασθενεις, και
 in the open squares to bring out the sick ones, and
τιθενει επι κλινων και κραββατων, ινα ερχομενου
 to place on 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 πλεθος των περιξ πολ-**
 Came together and also the multitude from the surrounding cities
ων εις Ιερουσαλημ, φεροντες ασθενεις και
 into Jerusalem, bringing sick ones and

οχλουμενους υπο πνευματων ακαθαρτων· οιτινες
 those being troubled by spirits impure; whom
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 * [αβτων] 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 δις 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 the LORD, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 “Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE.”

* VATICAN MANUSCRIPT.—15. even into.

18. of them—omit.

† 11. Acts ii. 43; xiv. 17.

† 12. Acts xiv. 3; xix. 11; Rom. xv. 10; 2 Cor. xii. 12;

Heb. ii. 4.

† 13. Acts ii. 47; iv. 21.

† 14. Acts xii. 7; xvi. 20.

21 Ἀκουσάστας δε εἰσηλθόν ὑπό τόν ὄρθρον εἰς τό
Having heard and they entered at the dawn into the
ἱερόν, καί ἐδίδασκόν.
temple, and taught.

Παραγενομένοι δε ὁ ἀρχιερεὺς καὶ οἱ συν
Having come and the high-priest and those with
αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν
him, they called together the high council even all the
γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἐπέστειλαν εἰς
senate of the sons of Israel, and sent into
τὸ δεσμωτήριον, ἀχθῆναι αὐτοῖς. **22** Οἱ δε ὑπη-
the prison, to have brought them. The but om-

ρεται παραγενομένοι οὐχ εὗρον αὐτοὺς ἐν τῇ
era having gone not found them in the
φυλακῇ· ἀναστρέψαντες δε ἀπήγγειλαν, **23** λέ-
prison; having returned and reported, say-

όντες· Ὅτι τὸ * [μεν] δεσμωτήριον εὗρομεν κλει-
ing; That the [indeed] prison we found hav-
κλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φυλα-
lag been closed with all safety, and the guards
κας ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δε, εἶπα
standing before the doors; having opened but, within

οὐδενὰ εὗρομεν. **24** Ὡς δε ἤκουσαν τοὺς λόγους
no one we found. When and they heard the words
τούτους * [ὁ, τε ἱερεὺς καὶ] ὁ στρατηγὸς τοῦ
these [he, both priest and] the commander of the

ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί
temple and the high-priests, they doubted concerning them, what
ἀνγενοῖτο τούτου. **25** Παραγενομένοι δε τῆς ἀπη-
might be this. Having come but one told
γγειλεν αὐτοῖς· Ὅτι ἰδοὺ, οἱ ἄνδρες οὓς ἐθεσθε
them; That lo, the men whom you put

ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ
in the prison, are in the temple standing and
διδασκόντες τὸν λαόν. **26** Τότε ἀελθὼν ὁ
teaching the people. Then having gone the

στρατηγὸς συν τοῖς ὑπηρεταῖς, ἤγαγεν αὐτοὺς,
commander with the officers, they brought them,
οὐ μετὰ βίας· ἐφοβούντο γὰρ τὸν λαόν, ἵνα μὴ
not with violence; they feared for the people, that not
λίθασθωσιν. **27** Ἀγαγόντες δε αὐτοὺς ἐστήσαν ἐν
they might be stoned. Having brought and them they stood in
τῷ συνέδριῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιε-
the sanhedrim. And asked them the high-

ρεὺς, **28** λέγων· Οὐ παρηγγελία παρηγγειλάμεν
priest, saying; Not with a charge we charged
ὑμῖν, μὴ διδάσκειν ἐπὶ τῷ ὀνοματι τούτῳ; καὶ
you, not to teach in the name this? and
ἰδοὺ, πεπληρωκατέ τὴν Ἱερουσαλήμ τῆς διδα-
lo, you have filled the Jerusalem of the teach-

χῆς ὑμῶν, καὶ βουλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
ing of you, and you wish to bring on us the
αἷμα τοῦ ἀνθρώπου τούτου. **29** Ἀποκριθεὶς δε ὁ
blood of the man this. Answering and the

Πέτρος καὶ οἱ ἀποστόλοι, εἶπον· Πειθαρχεῖν
Peter and the apostles, said; To obey
δε θεῷ μᾶλλον ἢ ἀνθρώποις. **30** Ὁ θεός
[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.

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."

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* VATICAN MANUSCRIPT.—23. indeed—omit. 23. at the doors. 24. both the PRIEST, and—omit. 23. We charged you strictly not. † 21. Acts iv. 5, 6. † 24. Luke xxii. 4; Acts iv. 1. † 20. Matt. xxi. 26. † 23. Acts iv. 18. † 23, Acts ii. 23, 26; iii. 15; vii. 52. † 20. Acts iv. 19.

των πατερων ημων ηγειρεν Ιησουν, ον υμεις
of the fathers of us raised up Jesus, whom you
διεχειρισασθε, κρεμασαντες επι ξυλου³¹ τουτου
laid violent hands upon, having hanged on a cross: him

ο θεος αρχηγον και σωτηρα υψωσε τη δεξια
the God a prince and a savior has lifted up to the right hand
αυτου, δουναι μετανοιαν τη Ισραηλ, και αφεσιν
of himself, to give reformation to the Israel, and forgiveness
αμαρτιων.³² Και ημεις εσμεν αυτου μαρτυρες
of sins. And we are of him witnesses

των ρηματων τουτων, και το πνευμα δε το
of the matters these, and the spirit also the
αγιον, ο εδωκεν ο θεος τοις πειθαρχουσιν αυτω.
holy, which gave the God to those submitting to him.

³³ Οι δε ακουσαντες διεπριοντο, και εβουλευοντο
They and having heard were sawn through, and took counsel
αυλων αυτους.
to kill them.

³⁴ Αναστας δε τις εν τη συνεδριω Φαρισαιος,
Having arisen and one in the high council a Pharisee,
ονοματι Γαμαλιηλ 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.³⁵ 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.

³⁶ Προ γαρ τουτων των ημερων ανεστη Θεudas,
Before for these the days stood up Theudas,
λεγων ειναι τιρα εαυτον, οψ προσεκολληθη
saying to be some one himself, to whom adhered
αριθμος ανδρων ωσει τετρακοσιων ος ανηρθη,
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.³⁷ Μετα τουτου 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 registra-
γραφης, και απεστησε λαον * [ικανον] οπισω
tering, and drew away people [much] behind
αυτου· κακεινος απωλετο, και παντες οσοι κει-
himself; and he was destroyed, and all as many as li-
θησονται αυτω, διεσκορπισθησαν.³⁸ Και τανυ
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 ατη η το εργον τουτο, καταλυ-
the counsel this or the work this, it will be

θησεται.³⁹ ει δε εκ θεου εστιν, ου δυνασθε
overthrown; if but from God it is, not you are able
καταλυσαι αυτους, μηποτε και θεομαχοι ευρε-
to overthrow them, not and fighters against God you

30 † The God of our FATHERS raised up * JESUS, 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 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 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. 34. the MEN. 37. much—om. †.

† 30. Acts iii. 13, 15; xvii. 14. † 31. Luke xxiv. 47; Acts iii. 26; xiii. 33. † 32. Acts ii. 4; x. 44. † 33. Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13.

θητε. 40 **Επεισθησαν δε αυτω και προσκα-**
 leasameνοι. They were persuaded and by him; and having
 λεισασμενοι 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. 41 **Οι μεν ουν επορευοντο**
 released them. They indeed therefore went
χαιρωντες απο 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.
 42 **Πασαν τε ημεραν εν τω Ιερου και κατ' οικον**
 Every and day in the temple and at home
ουκ επανοντο διδασκοντες και ευαγγελιζομενοι
 not they ceased teaching and announcing glad tidings of
Ιησουν τον Χριστον.
 Jesus the Anointed.

ΚΕΦ. 5'. 6.

1 **Εν δε ταϊς ημεραις ταυταις πληθυνοντων**
 In and the days those increasing
των μαθητων, εγενετο γογγυσμος των Έλλη-
 the disciples, came a murmuring of the Helle-
νιστων προς τους Έβραιους, οτι παρεθεωρουντο
 nists to the Hebrews, because were overlooked
εν τη διακονια τη καθημερινη αι χηραι αυτων.
 in the service the daily the widows of them.
 2 **Προσκαλεσαμενοι δε οι δωδεκα το πληθος**
 Having called and the twelve the multitude
των μαθητων, ειπον· Ουκ αρεστον εστιν ημας
 of the disciples, said; Not proper it is us
καταλειψαντας τον λογον του θεου, διακονειν
 having left the word of the God, to serve
τραπεζαις. 3 **Επισκεψασθε ουν, αδελφοι,**
 tables. Look you out therefore, brethren,
ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις
 men from of you being attested seven, full
πνευματος και σοφιας, ους καταστησομεν επι
 of spirit and wisdom, whom we will appoint to
της χρειας ταυτης· 4 ημεϊς δε τη προσευχη και
 the need this; we but to the prayer and
τη διακονια του λογου προσκαρτερησομεν.
 to the service of the word will constantly attend.
 5 **Και ηρεσεν ο λογος ενωπιον παντος του πλη-**
 And pleased the word in presence of all of the multi-
θους· και εξελεξαντο Στεφανον, ανδρα πληρη
 tude; and they choose Stephen, a man full
πιστεως και πνευματος αγιου, και Φιλιππον,
 of faith and spirit holy, and Philip,
και Προχορον, και Νικανορα, και Τιμωνα, και
 and Prochorus, and Nicanor, and Timon, and
Παρμεναν, και Νικολαον 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 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 Nicolaus,
 a Proselyte of Antioch;

* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus.
 look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

† 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.

† 41. Matt. v. 12; Rom. v. 8; James i. 2;

1 Pet. iv. 13, 16.

† 42. Acts ii. 40.

† 1. Acts ix. 22.

† 5. Acts viii. 5, 26; xxi. 8.

† 1. Acts iv. 23.

6 οὓς ἐστήσαν ἐνώπιον τῶν ἀποστόλων· καὶ ἔχοντες προσευξαμένοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤρξαντο, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾶ πολὺν τε ὄχλον τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 Στεφάνος δὲ πλήθους χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

9 Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Καλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·

10 καὶ οὐκ ἴσχυον ἀντιστηναὶ τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

11 Τότε ὑπέβαλον ἄνδρας, λέγοντας· Ὅτι ἀκηκοάμεν αὐτοῦ λαλοῦντος ῥήματα βλασφημία εἰς Μωσῆν καὶ τὸν θεόν.

12 Συνέκινησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπίσταντες συνέρρασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον,

13 ἐστήσαν τε μαρτυρᾶς ψευδεῖς, λέγοντας· Ὁ ἀνθρώπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τοκοῦ τοῦ ἁγίου καὶ τοῦ νομοῦ.

14 Ἀκηκοάμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τοκοῦν τούτον, καὶ ἀλλάξει τὰ ἔθη, ἃ παρέδωκεν ἡμῖν Μωσῆς.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθήμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον 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 STEPHEN;

10 and † they were not able to resist the WISDOM and the SPIRIT with which he spoke.

11 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and GOD."

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

14 † for we have heard him say, That this JESUS, the NAZARENE, † will destroy this PLACE, and will change the CUSTOMS which Moses delivered to us."

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the Face of an Angel.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 30—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.
xii. 24.
xix. 20.
ix. 30: Matt. xxii. 7.

† 6. Acts xiii. 3; 1 Tim. iv. 14; v. 22; † 7. Acts i. 6.
† 10. Luke xxi. 16; v. 30. † 14. Acts xiv. 8.

† 7. Acts
† 14. Dan

ΚΕΦ. Ζ'. 7.

1 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ * [ἀρα] ταῦτα οὕτως
 Said and the high-priest, If [then] these things thus
 εἶχε; 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 ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ
 of us Abraham being in the Mesopotamia, before
 κατοικῆσαι αὐτὸν ἐν Χαρρὰν· 3 καὶ εἶπε πρὸς
 to dwell him in Charraan; 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 ἐγὼ σοὶ
 kindred of thee, and come into a land, which to thee
 δεῖξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατοικῆ-
 I may show. Then going out from land of Chaldeans, he dwelt
 κησεν ἐν Χαρρὰν· κἀκειθεν, μετὰ τὸ ἀποθανεῖν
 in Charraan; and thence, after the to have died
 τοῦ πατέρα αὐτοῦ, μετέκτισεν αὐτὸν εἰς τὴν
 the father of him, he caused to remove him into the
 γῆν ταύτην, εἰς ἣν ὄμειν 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 πῶδος· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς
 a foot-breadth; and he promised to him to give for,
 κατασχέσθαι 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
 παρὶκόν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωσούσιν
 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, ἐφ' ἣν ἐὰν δουλευσῶσι, κρινῶ ἐγώ, εἶπεν
 nation, to which they may be enslaved, will judge I, said
 ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ
 the God; and after these things they shall come out, and
 λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ
 shall render service to me in the place this. (And
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
 he gave to him a covenant of circumcision; and this
 ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτοῦ τῇ
 he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"
 2 And HE said, † "Brethren and Fathers, hearken! The GLORIOUS GOD appeared † to our FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,
 3 and said to him, † "Depart from thy COUNTRY, and from thy 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—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. 81; 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 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.

† 1. 2. Acts xxii. 1. † 3. Gen. xii. 1. † 4. Gen. xi. 81; xii. 4, 5. † 5. Heb. xi. 13. † 5. Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 8; xxvi. 8; 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.

ἡμερα τη ογδοη· και ο Ισαακ τον Ιακωβ, και ο day the eighth; and the Isaac the Jacob, and the Ιακωβ τους δωδεκα πατριαρχεις. 9 Και οι Jacob the twelve patriarchs. And the πατριαρχεις ζηλωσαντες τον Ιωσηφ απεδοντο patriarchs envying the Joseph sold εις Αιγυπτον· και ην ο θεος μετ' αυτου, 10 και into Egypt; and was the God with him, and εξειλετο αυτον εκ πασων των θλιψεων αυτου, delivered him out of all of the afflictions of him, και εδωκεν αυτω χαριν και σοφιαν εναντιων and gave to him favor and wisdom in presence Φαραω βασιλευς Αιγυπτου, και κατεστησεν of Pharaoh king of Egypt, and placed αυτον ηγουμενον επ' Αιγυπτον και ολον τον him ruling over Egypt and whole the οικον αυτου. house of himself.

11 Ηλθε δε λιμος επ' ολην την γην Αιγυπτου Came and a famine on whole the land of Egypt και Χανααν, και θλιψις μεγαλη· και ουκ εδρισκον and Canaan, and affliction great; and not found χορτασματα οι πατερες ημων. 12 Ακουσας δε provisions the fathers of us. Having heard and Ιακωβ οντα σιτα εν Αιγυπτω, εξαπεστειλε τους Jacob being grain in Egypt, he sent the πατερας ημων πρωτον. 13 Και εν τω δευτερω fathers of us first. And in the second ανεγνωρισθη Ιωσηφ τοις αδελφοις αυτου, και was made known Joseph to the brothers of himself, and φανερον εγενετο τω Φαραω το γενοσ του Ιωσηφ. shown became to the Pharaoh the family of the Joseph. 14 Αποστειλασ δε Ιωσηφ μετεκαλεσατο τον Having sent and Joseph called for the πατερα αυτου Ιακωβ, και πασαν την συγγενειαν, father of himself Jacob, and all the kindred, εν ψυχαισ εβδομηκοντα πεντε. 15 Κατεβη δε in souls seventy five. Went down and Ιακωβ * [εις Αιγυπτον,] και ετελευτησεν αυτος Jacob [into Egypt,] and die he και οι πατερες ημων. 16 Και μετετεθησαν εις and the fathers of us. And they were carried into Συχημ, και ετεθησαν εν τω μνηματι, ω ωνη- Sychem, and were placed in the tomb, which bought σατο Αβρααμ τιμησ αργυριου παρα των υιων Αbraam for a price of silver from the sons Εμμορ του Συχημ.) 17 Καθωσ δε ηγγιζεν ο of Emmor of the Sychem.) When but drew near the χρονου της επαγγελιασ, ησ ωμοσ ο θεοσ τω time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

9 † And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but God was with him,

10 and delivered him from All his AFFLICTIONS, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his HOUSE.

11 † And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

12 † But Jacob, having heard that there was Grain * in Egypt, sent our FATHERS the first time;

13 † and at the SECOND time, Joseph was made known to his BROTHERS; and * Joseph's FAMILY was shown to PHARAOH.

14 † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDRED, † seventy-five Souls.

15 And Jacob went down into Egypt, and died, he, and our FATHERS;

16 and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the SONS of Hamor * in SHECHEM.

17 But when † the TIME of the PROMISE drew near, which God † * solemnly

* VATICAN MANUSCRIPT.—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 was 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. † 6. Gen. xxxix. 2, 21, 27. † 10. Gen. xli. 37; xlii. 6.
 † 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xiv. 4, 16. † 14. Gen. xlv. 6, 27.
 † 14. Gen. xli. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod. i. 7—9

Αβρααμ, ηξησεν ο λαος και επληθυνθη εν
 Abraham, grew the people and were multiplied in
 Αιγυπτω. ¹⁸ αχρις ου ανεστη βασιλευς ετερος,
 Egypt: till for whom stood up a king another,
 ος ουκ ηδει τον Ιωσηφ. ¹⁹ Οστος 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. ²⁰ Εν ω καιρω εγεννη-
 that not they might be preserved. In which season was born
 θη Μουσης, και ην αστειος τω θεω· ος ανετρα-
 Moses, and was beautiful to the God; who was nursed
 φη μηνας τρεις εν τω οικω του πατροσ.
 months three in the house of the father.
²¹ Εκθευτα δε αυτον, ανειλετο αυτον η θυγα-
 Having exposed and him, took up him the daugh-
 τηρ Φαραω, και ανεθρεψατο αυτον εαυτη εις υιον.
 ter of Pharaoh, and nursed him herself for a son.
²² Και εκαιδευθη Μωυσης παση σοφια Αιγυπ-
 And was taught Moses in all wisdom of Egyptians;
 τιωσ ην δε δυνατος εν λογοισ και εν εργοισ
 and was powerful in words and in works
 αυτου. ²³ Ωσ δε επληρουτο αυτω τεσσαρακον-
 of himself. When but was completed to him forty
 ταετησ χρονοσ, ανεβη επι την καρδιαν αυτου
 years of time, it came up in the heart of him
 επισκεψασθαι τους αδελφουσ αυτου, τουσ υιουσ
 to visit the brethren of himself, the sons
 Ισραηλ. ²⁴ Και ιδωντινα αδικουμενω, ημυνατο,
 of Israel. And seeing one being wronged, he defended,
 και εποιησεν εκδικησιω τω καταπονουμενω,
 and did justice to him being oppressed,
 παταξασ τον Αιγυπτιω. ²⁵ Ενομιζε δε συνηεναι
 having smitten the Egyptian. He thought and to understand
 τουσ αδελφουσ αυτου, οτι ο θεοσ δια χειρωσ
 the brethren of himself, that the God by hands
 αυτου διδωσιw αυτοισ σωτηριαw· οι δε ου συνη-
 of him gives to them salvation; they but not under-
 καν. ²⁶ Τη δε επιουση ημερα ωφθη αυτοισ
 stood, In the but next day he appeared to those
 μαχομενοισ, και συνηλασεν αυτοουσ εις ειρηνηw,
 contending, and urged them to peace,
 ειπωw· Ανδρεσ, αδελφοι, εστε υμεισ· ινατι
 saying; Men, brethren, are you; why
 αδικειτε αλληλουσ; ²⁷ Ο δε αδικωw τον πλησιω,
 wrong you each other? He but wronging the neighbor,
 απωστω αυτον, ειπωw· Τισ σε κατεστησεν
 thrust away him, saying; Who thee has appointed
 αρχοντα και δικαστηw εφ' ημασ; ²⁸ Μη ανελειw
 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 BROTHERN, the
 Sons of Israel.
 24 And observing one
 wronged, he defended and
 executed judgment for HIM
 who was OPPRESSED, smit-
 ting the EGYPTIAN.
 25 Now he thought that
 his BROTHERN 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.
 20. you are.

13. 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.

† 20. Exod. ii. 2.

† 20. Heb. xi. 23.

† 21. Exod. ii. 8—10.

† 22. Luke

ii. 19.

† 23. Exod. ii. 11, 12.

† 26. Exod. ii. 13.

† 27. See Luke xii. 14:

Acts iv. 7.

με συ θελεις, *in* *which* *manner* *thou* *didst* *kill* *yesterday* *the* *Αιγυπτιον*; ²⁹ *Εφυγε δε Μωυσης εν τη λογω*
Egyptian? *Fled* *and* *Moses* *at* *the* *word*
τουτου, και εγενετο παροικος εν γη Μαδιαμ, 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;]* ³² *εγω δ*
*θεος των πατερων σου, ο θεος Αβρααμ, και * [ο*
God *of* *the* *fathers* *of* *thee,* *the* *God* *of* *Abraam,* *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· Λυσον το υποδημα*
said *and* *to* *him* *the* *Lord;* *Loose* *the* *sandals*
των ποδων σου· ο γαρ τοπος εν 'φ εστηκες,
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* *peop.* *o* *mine* *of* *that* *in* *Egypt,* *and* *the* *groaning*
μου αυτων ηκουσα, και κατεβην εξελεσθαι
of *them* *I* *have* *heard,* *and* *am* *come* *down* *to* *deliver*
αυτους· και νυν δευρο, αποστειλω σε εις Αιγυπ-
them: *and* *now* *come,* *I* *will* *send* *thee* *into* *Egypt.*
τον.

³⁵ *Τουτου του Μωυσην ον ηρνησατο, ειπον-*
This *the* *Moses* *whom* *they* *denied,* *saying-*
τες· Τις σε κατεστησεν αρχοντα και δικαστην;
say? *Who* *thee* *appointed* *a* *ruler* *and* *a* *judge?*
τουτου 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. 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 ανατιησει
to *the* *sons* *of* *Israel;* *A* *prophet* *for* *you* *will* *raise* *up*

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 † And Moses fled at that saying, and became a Sojourner in the Land of Midian, where he begot two Sons.

30 † And forty Years being completed, there appeared to him in the DESERT of MOUNT Sinai, an Angel in a Flame of Fire, in a Bush.

31 And MOSES having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying,

32 † 'I am the GOD of thy FATHERS,—the GOD of Abraham, and Isaac, and Jacob.' And Moses being afraid dared not look at it.

33 † And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.'

34 † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

35 This is the MOSES whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him GOD sent to be a Ruler and a Redeemer, * with the Hand of † THAT Angel which appeared to him in the BUSH.

36 † He led them out, having † performed Prodigies and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

37 This is THAT MOSES, who SAID to the SONS of Israel, † 'A Prophet will GOD raise up for you from

* VATICAN MANUSCRIPT.—30. of the Lord—omit. 31. to him—omit. 32. the GOD—omit. 33. the GOD—omit. 33. Thy FEET. 35. even. 35. with the Hand.

† 29. Exod. ii. 15, 22; iv. 20; xviii. 3, 4. † 30. Exod. iii. 2. † 32. Matt. xxii. 23; Heb. xi. 10. † 33. Exod. iii. 5; Josh. v. 15. † 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. Deut. xvi. 15.

*[κύριος] ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμεῖ
[Lord] the God from of the brethren of you, like me;

*[αὐτοῦ ἀκουσεσθε.] ³³ Οὗτος ἐστὶν ὁ γενομέ-
[him you shall hear.] This is he being,

νος, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημῷ, μετὰ τοῦ
in the congregation in the desert, with the
ἄγγελου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σίνα
messenger that speaking to him in the mountain Sinai,

καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα
and of the fathers of us, who received oracles living
δοῦναι ἡμῖν· ²⁾ ὧ οὐκ ἠθελήσαν ὑπήκοοι γενεσ-
to give to us; to whom not were willing obedient to become
θαὶ οἱ πατέρες ἡμῶν, ἀλλ' ἀπόσαντο, καὶ ἐστρά-
the fathers of us, but thrust away, and turned
φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
back in the hearts of them into Egypt,

⁴⁰ εἰπόντες τῷ Ααρών· Ποίησον ἡμῖν θεοὺς, οἱ
saying to the Aaron; Make for us gods, who
προπορεύονται ἡμῶν· ὁ γὰρ Μωυσῆς οὗτος ὃς
shall go before us; the for Moses this who
ἐξηγάγεν ἡμᾶς ἐκ γῆς Αἴγυπτου, οὐκ οἶδαμεν
led out us from land Egypt, not we know

τι γέγονεν αὐτῷ. ⁴¹ Καὶ ἐμοσχοποίησαν ἐν
what has happened to him. And they made a calf in
ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνέγαγον θύσιαν τῷ
the days those, and offered a sacrifice to the
εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν
idol, and rejoiced in the works of the
χειρῶν αὐτῶν. ⁴² Ἐστρέψε δὲ ὁ θεός, καὶ
hands of them. Turned and the God, and

παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιά τῆ
gave up them to serve the host of the
οὐρανοῦ· καθὼς γεγραπταὶ ἐν βιβλῷ τῶν προ-
heaven; as it is written in book of the pro-
φητῶν· Μὴ σφᾶγια καὶ θυσίας προσηνεγάτε
phets; Not victims and sacrifices did you offer

μοι ἐπὶ τεσσαράκοντα ἐν τῇ ἐρημῷ, οἶκος
to me years forty in the desert, house
Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tabernacle of the

Μολοχ καὶ ἀστρον τοῦ θεοῦ ὄμων Ῥεμφαν, τοὺς
Moloch and star of the god of you Remphan, the
τυποὺς, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ
images, which you made to worship them; and
μετοικίω ὑμᾶς ἐπέκεινα Βαβυλωνος. ⁴⁴ Ἡ
I will cause to remove you beyond Babylon.

σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσι ἡμῶν
tabernacle of the testimony was with the fathers of us
ἐν τῇ ἐρημῷ, καθὼς διεταξάτο ὁ λαλῶν τῷ Μω-
in the desert, as directed he speaking to the Mo-
υσῆ, ποιησαὶ αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·
ses, to make her according to the form which he had seen;

among your BRETHREN, like me.

³³ † This is HE who WAS in the CONGREGATION in the DESERT, with † THAT ANGEL who SPOKE to him on MOUNT SINAI, and with our FATHERS; † who received the living † Oracles to give to us;

³⁹ to whom our FATHERS would not become obedient, but thrust away, and in their HEARTS turned back into Egypt,

⁴⁰ † saying to AARON, 'Make us GODS to go before us; for THIS MOSES, who led us out of the Land of Egypt, we know not what has happened to him.'

⁴¹ † And they made a Calf in those DAYS, and offered a Sacrifice to the IDOL, and rejoiced in the WORKS of their own HANDS.

⁴² † But GOD turned, and gave them up to serve † the HOST of HEAVEN; as it is written in the Book of the PROPHETS, † 'Did you not offer Victims and Sacrifices to me forty Years in the DESERT, O House of Israel?'

⁴³ And yet you took up the TABERNACLE of MOLOCH, and the STAR of the GOD † Remphan, the FIGURES which you made to worship them; I will even cause you to remove beyond † Babylon.'

⁴⁴ OUR FATHERS had the TABERNACLE of the TESTIMONY in the DESERT, as HE who SPOKE to MOSES directed him † to make it according to the PAT-TERN which he had seen;

* VATICAN MANUSCRIPT.—37. Lord—omit. 37. him you shall hear—omit. 43. the GOD.

† 43. Remphan or Raiphan was the name of the same idol in Egypt, which was called Chinn in Syria, and represented the planet Saturn. † 43. Deut. 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. 8, 17. ‡ 38. Isa. lxiii. 9; Gal. iii. 10; Heb. ii. 2. ‡ 38. Exod. xxi. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17. ‡ 38. Rom. ii. 3. ‡ 40. Exod. xxxii. 1.
‡ 41. Deut. ix. 16; Psa. cvi. 19. ‡ 42. Psa. lxxxi. 12; Ezek. xx. 25, 39; Rom. i. 24; 2 Thess. ii. 11-17. ‡ 42. Deut. iv. 10; xvii. 3; 2 Kings xvii. 16; xxi. 8; Jer. xix. 13. ‡ 42. Amos v. 25, 26. ‡ 44. Exod. xxv. 40; xxvi. 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,
 ὃν εξωσεν ὁ θεος απο προσωπου των πατερων
 which drove out the God from face of the fathers
 ἡμων, ἕως των ἡμερων Δαυιδ. 45 ὃς εὔρε χارين
 of us, till the days of David; who found favor
 ενωπιον του θεου, και ητησατο εὔρειν σκηνωμα
 in presence of the God, and asked to find a dwelling
 τῷ θεῷ Ιακωβ. 47 Σολομων δε οικοδομησεν
 for the God of Jacob. Solomon but built
 αὐτῷ οικον. 43 ΑΛΛ' ουχ 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 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· ἡ τις τοπος της κατακαυσεως
 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 αει τῷ πνευματι τῷ ἁγίῳ
 and the ears; you always the spirit the holy
 ἀντικιττετε, ὡς οἱ πατερες ὑμων και ὑμεις.
 fight against; like the fathers of you also you.
 52 Τίνα των προφητων ουκ εδιωξαν οἱ πατερες
 Which of the prophets not persecuted the fathers
 ὑμων; και απεκτειναν τους προκαταγγελλοντας
 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 φονεις γεγενησθε. 53 οἱτινες ελα-
 betrayers and murderers have become; who re-
 βετε τον νομον εις διαταγας αγγελων, και ουκ
 ceived the law by injunctions of messengers, and not
 εφυλαξατε. 54 Ακουοντες δε ταυτα, διεκρινον
 you kept. Having heard and these things, they were seen
 το ταις καρδιας αὐτων, και εβρυχον τους οδον-
 through the hearts of them, and gashed the teeth
 τας ἐπ' αυτον. 55 Ἐπαρχων 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 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.

† 43. Josh. iii. 14. † 45. Neh. ix. 24; Psa. xlv. 2; lxxviii. 55; Acts xiii. 19.
 † 44. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 23. † 46. 1 Kings viii. 17; 1 Chron. xxii.
 7; Psa. cxxxiii. 4, 5. † 47. 1 Kings vi. 1; viii. 20. † 48. 1 Kings viii. 27; Acts
 xvii. 24. † 49. Matt. v. 34, 35. † 52. Matt. xxi. 28; xxiii. 34, 37. † 53. Exod.
 xi. 1; Gal. iii. 19; Heb. ii. 2.

56 και ειπεν· Ιδου, θεωρω τους ουρανους ανεωγ-
 and said; Lo, I see the heavens having been
 μενους, και τον υιον του ανθρωπου εκ δεξιων
 opened, and the son of the man at right
 εστωτα του θεου. 57 Κραζαντες 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
 δημοθυμαδον επ' αυτον. 58 και εκβαλοντες εξω
 with one mind on him; and having cast outside
 της πολεως, ελιθοβολουν. Και οι μαρτυρες
 the city, they stoned. And the witnesses
 απεθεντο τα ιματια αυτων παρα τους ποδας
 laid down the mantles of them at the feet
 νεανιου καλουμενου 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 ανααιρεσει
 Saul and was consenting to the death
 αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος
 of him. Was and in that the day a persecution
 μηγας επι την εκκλησιαν την εν Ιεροσολυμοις·
 great against the congregation that in Jerusalem;
 παντες τε 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 εκοιησαντο κοπετον μεγαν επ' αυτην.
 and they made lamentation great for him.
 3 Σαυλος δε ελυμαινετο την εκκλησιαν, κατα
 Saul but was outraging the congregation, into
 τους οικους εισπορευομενος, συρων τε ανδρας
 the houses entering, dragging and men
 και γυναικας, παρεδιδου εις φυλακην· 4 οι μεν
 and women, was delivering up into prison; they indeed
 ουν διασπαρηντες 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. *Desai* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist* me to suffer."

† 58. Ezek. i. 1; Matt. iii. 16; Acts x. 11. † 58. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. † 58. Deut. xliii. 9, 10; xvii. 7. † 59. Luke xxiii. 46. † 60. Matt. v. 44; Luke vi. 28; xxiii. 34. † 1. Acts vii. 58; xxii. 20. † 1. Acts xi. 19. † 8. Acts vii. 58; ix. 1, 18, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 18; Phil. iii. 6; 1 Tim. i. 13.

6 Προσειχον τε οι οχλοι τοις λεγομενοις υπο
 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 εκοιει. **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.
 great in the city that.

9 Ανηρ δε τις, ονοματι Σιμων, προυπηρχεν
 A man but certain, by name Simon, formerly
 εν τη πολει, μαγευων, και εξισταω τον εθνος
 in the city, practising magic, and amazing the nation
 της Σαμαρειας, λεγων ειναι τινα εαυτον μεγα-
 of the Samaria, saying to besomebody himself great;
10· ω προσειχον παντες απο μικρου εως μεγα-
 to whom they assented all from least to great-
 λου, λεγοντες· Ουτος εστιν η δυναμις του θεου
 est, saying; This is the power of the God
 η καλουμεινη μεγαλη. **11** Προσειχον δε αυτην,
 which is being called great. They attended and to him,
 δια το ικανω χρονω ταις μαγειαις εξεστακεναι
 because that for a long time with the magic arts to have amazed
 αυτους. **12**· Οτε δε επιστευσαν τω Φιλιππω
 them. When but they believed the Philip

ευαγγελιζομενη * [τα] περι της βασιλειας
 announcing glad tidings [the thin a] concerning the kingdom
 του θεου και του ονοματος Ιησου Χριστου,
 of the God and the name of Jesus Anointed,
 εβαπτισοντο ανδρες τε και γυναικες. **13**· Ο δε
 they were dipped men both and women. The and
 Σιμων και αυτος επιστευσε, και βαπτισθεισ ην
 Simon and himself believed, and having been dipped he was
 προσκαρτερων τω Φιλιππω· θεωρων τε δυναμεις
 constantly attending to the Philip; beholding and miracles
 και σημεια μεγαλα γινομενα, εξιστατο.
 and signs great being done, he was amazed.

14 Ακουσαντες δε οι εν Ιεροσολυμοις 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 καταβαιντες προσηυξαντο περι
 who having gone down offered prayer concerning
 αυτων, οπως λαβωσι πνευμα αγιον. **16** (Ουπη
 them, so that they might receive spirit holy. (Not yet
 γαρ ην επ ουδενι αυτων επιπεπτωκος, 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. 32. † 12. Acts i. 3.
 † 13. Acts xix. 2. † 16. Matt. xxviii. 19; Acts ii. 38.

δε βαπτισμενοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) 17 Τότε ἐπέθιβον τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάβανον πνεῦμα ἅγιον.

18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων διδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρῆματα, 19 λέγων· Δότε καμοὶ τὴν ἐξουσίαν ταυτήν, ἵνα ἕνδεκα ἐπιθῶ τὰς χεῖρας, λαμβανῆ πνεῦμα ἅγιον.

20 Πέτρος δὲ εἶπε πρὸς αὐτὸν· Τὸ ἀργυρίον σου σὺν σοὶ εἴη εἰς ἀπώλειαν· ὅτι τὴν δωρεάν σου θεοῦ ἐνομίσα δια χρῆματων κτασθαι.

21 Οὐκ ἐστὶ σοὶ μέρος οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ· ἢ γὰρ καρδία σου οὐκ ἐστὶν εὐθεῖα ἐναντὶ τοῦ θεοῦ.

22 Μετανοήσον οὖν ἀπο τῆς κακίας σου ταυτῆς, καὶ δεηθῆτι τοῦ θεοῦ, εἰ ἀρα ἀφεθήσεται σοὶ ἡ ἐπινοία τῆς καρδίας σου.

23 Εἰς γὰρ χολὴν πικρίας καὶ συνδεσμὸν ἀδικίας ὄρω σε οὐτα.

24 Ἀποκρίθεις δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μὴδὲν ἐκείθῃ ἐπ' ἐμὲ ὦν εἰρηκατέ.

25 Οἱ μὲν οὖν διαμαρτυραμένοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγέλιζαντο.

26 Ἀγγελοῦ δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀναστήθι, καὶ πορευοῦ κατα μεσημβριαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημὸς.

27 Καὶ ἀναστὰς ἐπορευεθῆ· καὶ ἰδοὺ, ἀνὴρ Αἰθιοπῶν

merged 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. 8. † 17. Acts xix. 8. † 20. Acts x. 45; xi. 17. † 24.
 ὁψ. xii. 15. † 24. Gen. xx. 7, 17; Gen. viii. 8; Num. xxi. 7; 1 Kings xiii. 6.

ευνουχος, δυναστης Κανδακης της βασιλισσης
 a eunuch, a grandee of Candace of the queen
 Αιθιοπων, ὅς ἦν ἐπι πασης της γαζης αυτης· ὅς
 of Ethiopians, who was over all the treasure of her; who
 εληλυθει προσκυνησων εἰς Ἱερουσαλημ, 28 ἦν
 had come worshipping to Jerusalem, was
 ὄπισθεν ὑποστρεφων και καθήμενος ἐπι του ἄρματος
 and returning and sitting in the chariot
 αὐτου, και ἀνεγινωσκε τον προφητην Ἱσσαιαν.
 of himself, and was reading the prophet Isaiah.
 29 Εἶπε δε το πνευμα τῷ Φιλιπῷ· Προσελθε,
 Said and the spirit to the Philip; Go thou near,
 και κολληθητι τῷ ἄρματι τούτῳ. 30 Προσδρα-
 and be joined to the chariot this. Running
 μων δε ὁ Φιλιππος ηκουσεν αυτου ἀναγινωσκον-
 to and the Philip heard him reading
 τος τον προφητην Ἱσσαιαν, και εἶπεν· Ἀραγε
 the prophet Isaiah, and said; Truly
 γινωσκεις, ἃ ἀναγινωκεις; 31 Ὁ δε εἶπε· Πως
 understandest thou, what thou readest? He but said; How
 γαρ ἂν δυναίμην, εἰ μὴ τις ὀδηγήσῃ με;
 for should I be able, if not someone should guide me?
 Παρεκαλεσε τε τον Φιλιππον, ἀναβαντα καθι-
 He called and the Philip, having gone up to sit
 σαι συν αυτῷ. 32 Ἡ δε περιοχῷ της γραφης,
 with him. The and portion of the writing,
 ἣν ἀνεγινωσκειν, ἦν αὕτη· Ὡς προβατον ἐκ
 which he was reading, was this; As a sheep to
 σφαγην ηχθη, και ὡς ἀμνος ἐναντιον του κει-
 slaughter was led, and as a lamb before the one
 ροντος αυτον ἀφωνος, οὕτως οὐκ ανοιγει το
 shearing him is dumb, so not he opens the
 στομα αὐτου. 33 Ἐν τη ταπεινωσει αυτου ἡ
 mouth of himself. In the low estate of him the
 κρισις αὐτου ηρθη· την δε γενεαν αυτου τις
 judgment of himself was taken away; the and generation of him who
 διηγησεται; ὅτι αἰρεται ἀπο της γης ἡ ζωη
 shall declare? because is taken away from the earth the life
 αυτου. 34 Ἀπεκριθεις δε ὁ ευνουχος τῷ Φιλιπ-
 of him. Answering but the eunuch to the Philip
 πῷ εἶπε· Δεομαι σου, περι τινος ὁ προφητης
 said; I beseech thee, concerning whom the prophet
 λεγει τουτο; περι εαυτου, η περι ἑτερου
 says this? concerning himself, or concerning another
 τινος; 35 Ἀνοιξας δε ὁ Φιλιππος το στομα
 one? Having opened and the Philip the mouth
 αὐτου, και ἀρξαμενος ἀπο της γραφης ταυτης,
 of himself, and having begun from the writing this,
 εὐηγγελισατο αυτῷ τον Ἰησουν. 36 Ὡς δε ἐπο-
 announced glad tidings to him the Jesus. As and they
 ρευοντο κατα την ὁδον, ηλθον ἐπι τι ὕδωρ· και
 were going in the way, they came to a certain water; and
 φησιν ὁ ευνουχος· Ἰδου ὕδωρ· τι κωλυει με
 said the eunuch; Lo water; what hinders me

dec of Candace, * Queen of the Ethiopians, who was over All her TREASURE, and who had come to worship at Jerusalem, 28 was returning, and sitting in his CHARIOT he was reading the PROPHELT 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 PROPHELT, and he said, "Dost thou indeed understand what thou art reading?"
 31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him,
 32 Now the PORTION of the SCRIPTURE which he was reading was this, † "As a Sheep he was led to Slaughter, and like a Lamb before the 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 PROPHELT 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 PROPHELT, 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, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

‡ 32. Isa. lili. 7. 8.

‡ 35. Luke xxiv. 27; Acts xviii. 23.

‡ 33. Acts x. 47.

Βαπτισθῆναι; ³⁸ **Και ἐκέλευσε στήναι τὸ ἄρμα·**
to be dipped? And he ordered to stand the chariot;
καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ ὃ, τε
and they went down both into the water the, both
Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτὸν.
Philip and the eunuch; and he dipped him.

³⁹ **Ὅτε δὲ ἀνεβήσαν ἐκ τοῦ ὕδατος, πνεῦμα**
When and they came up out of the water, spirit
κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν
of lord seized the Philip; and not saw
αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορευέτο γὰρ ἰνῆν
him no longer the eunuch; he went for the
ὁδὸν αὐτοῦ χαίρων. ⁴⁰ **Φίλιππος δὲ εὑρέθη εἰς**
way of himself rejoicing. Philip but was found into

Ἀζωτὸν· καὶ διερχομένους εὐηγγελίζετο τὰς
Azotus; and passing through he announced glad tidings the
πόλεις πάσας, ἕως τοῦ ελθεῖν αὐτοῦ εἰς Καισα-
cities all, till of the to come him into Ces-
ρείαν.
rea.

ΚΕΦ. Θ'. 9.

¹ **Ὁ δὲ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ**
The and Saul still breathing of threatening and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν
slaughter towards the disciples of the Lord, coming
τῷ ἀρχιερεῖ, ἠήτησατο παρ' αὐτοῦ ἐπιστολάς
to the high-priest, he desired from him letters
εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ἵτως εἴαν
to Damascus to the synagogues, that if
τινας εὔρη τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ
any he might find of the way being, men both and
γυναίκας, δεδεμένους ἀγαγῆν εἰς Ἱερουσαλήμ.
women, having been bound he might lead into Jerusalem.

³ **Ἐν δὲ τῷ πορευεσθαι, ἐγενέτο αὐτὸν ἐγγίζειν**
in and the to go, came him to draw near
τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν
to the Damascus; and suddenly flashed around him
φῶς ἀπο τοῦ οὐρανοῦ· ⁴ **καὶ πεσὼν ἐπὶ τὴν γῆν,**
alight from the heaven; and having fallen to the earth.
ἤκουσε φωνῆν λεγούσαν αὐτῷ· Σαῦλε, Σαῦλε!
he heard a voice saying to him; Saul, Saul!

τί με διώκεις; ⁵ **εἶπε δὲ· τίς εἶ, κύριε;** **Ὁ**
why me dost thou persecute? he said and, who art thou, O lord? **The**
δὲ κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώ-
and Lord said; I am Jesus whom thou persecu-
κεις· ⁶ **ἀλλὰ ἀναστήθι καὶ εἰσλθε εἰς τὴν πόλιν,**
test; but stand thou up and enter into the city,
καὶ λαληθήσεται σοὶ τι σε δεῖ ποιεῖν.
and it shall be told to thee what thee it is necessary to do.

⁷ **Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-**
The and men those traveling with him, stood
σαν ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα
dumb, hearing indeed the voice, no one
δὲ θεωροῦντες. ⁸ **Ἦγερθη δὲ ὁ Σαῦλος ἀπο τῆς**
but seeing. Arose and the Saul from the
γῆς· ἀνεφωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ,
earth; having been opened and the eyes of him,

³⁸ And he ordered the CHARIOT to stop; and they both went down into the WATER, both PHILIP and the EUNUCH, and he immersed him.

³⁹ And when they came up out of the WATER, † the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more, for he was * His way rejoicing.

⁴⁰ Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the CITIES, till he came to Cesarea.

CHAPTER IX.

¹ And † Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

² asked from him Letters to the SYNAGOGUES at Damascus, that if he should find Any of † that RELIGION, whether Men or Women, he might bring them bound to Jerusalem.

³ † And as he was GOING ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him.

⁴ and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou † persecute Me?"

⁵ And he said, "Who art thou, Sir?" And * he said, "I am Jesus whom thou persecutest."

⁶ But arise, and go into the CITY, and it shall be told thee what thou must do."

⁷ † And THOSE MEN traveling with him, stood speechless, hearing indeed the VOICE, but seeing no one.

⁸ And Saul arose from the EARTH; and his EYES having been opened, he

* VATICAN MANUSCRIPT.—39. HIS WAY. 5. HE.

† 20. 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, 22. † 3. Acts xxii. 6; xxvi. 12. † 4. Mark
xv. 40. † 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

οὐδενα εβλεπε· χειραγωγουντες δε αυτον ειση-
 no one he saw; leading by the hand and him they
 γαγον εις Δαμασκον·⁹ και ην ημερας τρεις μη
 into Damascus; and he was days three not
 βλεπων· και ουκ εφαγεν, ουδε επιεν.
 seeing; and not a'te, nor drank.

¹⁰ Ην δε τις μαθητης εν Δαμασκω ονοματι
 Was and a certain disciple in Damascus by name
 Ανανιας, και ειπε προς αυτον ο κυριος εν ορα-
 Ananias, and said to him the Lord in a
 ματι· Ανανια. 'Ο δε ειπεν· Ιδου εγω, κυριε.
 vision; Ananias. He and said; Lo I, O lord.

¹¹ 'Ο δε κυριος προς αυτον· Αναστας πορευθητι
 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 Σαυλο ονοματι, Ταρ-
 seek for in house of Judas Saul by name, of Tar-
 σεα· ιδου γαρ προσευχεται,¹² 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
 επιθετα αυτω χειρα, οπως ανεβλεψη.¹³ Απεκ-
 having placed to him a hand, that he might receive sight. An-
 ριθη δε Ανανιας· Κυριε, ακηκοα απο πολλων
 s'wered and Ananias; O lord, I have heard from many

περι του ανδρος τουτου, οσα κακα εκοιη-
 concerning the man this, what things bad he did
 σε τοις αγιοις σου εν Ιερουσαλημ.¹⁴ Και εδωκε
 to the saints of thee in Jerusalem. And here

εχει εξουσιαν παρα των αρχιερων, δησαι παν-
 he has authority from the high-priests, to bind all
 τας τους επικαλουμενους το ονομα σου.¹⁵ Ειπε
 those calling upon the name of thee. Said

δε προς αυτον ο κυριος· Πορευου, οτι σκευος
 and to him the Lord; Go thou, because a vessel
 εκλογης μοι εστιν ουτος, του βαστασαι το ονο-
 chosen to me is this, of thee to bear the name
 μα μου ενωπιον εθνων, και βασιλεων, υιων τε
 of me before nations, and kings, sons and
 Ισραηλ.¹⁶ Εγω γαρ υποδειξω αυτω, οσα
 of Israel. I for will point out to him, what things

δει αυτον υπερ του ονοματος μου παθειν.
 I behove him in behalf of the name of me to suffer.

¹⁷ Απηλθε δε Ανανιας και εισηλθεν εις την
 Went away and Ananias and entered into the
 οικιαν· και επιθεις επ' αυτον τας χειρας, ειπε·
 house; and having placed on him the hands, he said;
 Σουλ αδελφε, ο κυριος απεσταλκε με, (Ιησους
 Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they con-
 ducted him to Damascus.

⁹ And he was three
 Days without sight, and
 neither ate nor drank.

¹⁰ Now there was in
 Damascus a certain Dis-
 ciple, † named Ananias;
 and the Lord said to him
 in a Vision, "Ananias."
 And he said, "Behold, I
 am here, Lord."

¹¹ And the Lord said
 to him, "Arise, and go
 into † THAT STREET which
 is CALLED Straight, and
 inquire in the house of
 Judas, for † a man of
 † Tarsus, named Saul; for
 behold, he is praying,

¹² and has seen in a
 Vision a Man, named An-
 anias, entering, and laying
 his * HANDS on him, that
 he might recover his
 sight."

¹³ And Ananias an-
 swered, "Lord, I have
 heard from many concern-
 ing this MAN, how much
 Evil he has done to thy
 SAINTS in Jerusalem;

¹⁴ and here, he has Au-
 thority from the HIGH-
 PRIESTS to bind ALL who
 † INVOKE thy NAME."

¹⁵ But the Lord said
 to him, "Go; Because he
 is to me † a chosen Vessel,
 to BEAR my NAME before
 Nations, and * Kings, and
 Sons of Israel;

¹⁶ for † I will point out
 to him what things he
 must suffer in behalf of my
 NAME."

¹⁷ And Ananias de-
 parted, and entered the
 HOUSE, and placing his
 HANDS on him, said, "Bro-
 ther 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 *Tarasso*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Cesar, were endowed with all the privileges of Roman citizens.

‡ 10. Acts xvii. 12. † 11. Acts xxi. 29; xvii. 2. † 14. Acts vii. 50; verse 21; xxi. 10; 1 Cor. i. 2; † Tim. ii. 22. † 15. Acts xiii. 2; xvii. 21; xxvi. 17; Rom. i. 1; Eph. iii. 7, 8. † 16. † Cor. xi. 23.

ὁ ὄφθεισ σοι ἐν τῇ ὁδῷ ἣ ἤρῃ σου, ὅπως ἀνα-
 he having appeared to thee in the way in which thou camest, that
 βλεψῆς, καὶ πλησθῆς πνεύματος ἁγίου. 18 Καὶ
 mayest receive sight, and mayest be filled of spirit holy. And
 οὐθὼς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ
 immediately fell from the eyes of him
 ὡσεὶ λεπίδες, ἀνεβλεψε τε· καὶ ἀναστὰς ἐβαπ-
 as it were scales, he recovered sight and; and having arisen he was
 τισθῆ. 19 Καὶ λαβὼν τροφὴν ἐνισχυτέν. Ἐγεν-
 dipped. And having taken food he was strengthened. He
 ἔτο δε μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
 was and with the in Damascus disciples days
 τινάς. 20 Καὶ ἐυθὺς ἐν ταῖς συναγωγαῖς
 several. And immediately in the synagogues
 ἐκήρυξε τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς
 he proclaimed the Jesus, that this is the son
 τοῦ θεοῦ. 21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,
 of the God. Were amazed and all those having heard,
 καὶ ἔλεγον· Οὐχ οὗτος ἐστὶν ὁ πορθησας ἐν
 and said; Not this is the one having wasted in
 Ἱερουσαλὴμ τοὺς ἐπικαλοῦμενους τὸ ὄνομα
 Jerusalem those calling upon the name
 τούτου; καὶ ὧδε εἰς τούτου ἐληλυθεῖ, ἵνα δεδε-
 this? and here for this had come, that having
 μένους αὐτοὺς ἀγαγῆ ἐπὶ τοὺς ἀρχιερεῖς.
 bound them he might lead to the high-priests.
 22 Σαυλὸς δὲ μᾶλλον ἐνεδυναμῶτο, καὶ συνε-
 Saul but more was strengthened, and perplexed
 χυνε τοὺς Ἰουδαίους τοῦ κατοικοῦντας ἐν Δα-
 the Jews those dwelling in Da-
 μασκῷ, συμβιβάζων, ὅτι οὗτος ἐστὶν ὁ Χριστός.
 mascus, proving, that this is the Anointed.
 23 Ὡς δὲ ἐπληρῶντο ἡμέραι ἱκαναί, συνεβου-
 When and were fulfilled days many, consulted
 λεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 24 ἐγνωσθῆ
 together the Jews to kill him; was made known
 δὲ τῷ Σαυλῷ ἡ ἐπιβουλὴ αὐτῶν· παρατηροῦν
 but to the Saul the plot of them; they were watching
 τε τὰς πυλάς ἡμέρας τε καὶ νυκτός, ὅπως αὐτόν
 and the gates day both and night, that him
 ἀνελάσῃ. 25 Λαβόντες δὲ αὐτόν οἱ μαθηταὶ
 they might kill. Having taken but him the disciples
 νυκτός, κατήκταν διὰ τοῦ τειχοῦς, χαλασάντες
 by night, they let down through the wall, lowering
 ἐν σπυριδί. 26 Παραγόμενος δὲ εἰς Ἱερουσα-
 in a basket. Having come and into Jerusalem,
 λῆ, ἐπειράτο κολλασθαι τοῖς μαθηταῖς· καὶ
 he tried to unite himself to the disciples; and
 πάντες ἐφοβῶντο αὐτόν, μὴ πιστεύοντες ὅτι
 all feared him, not believing that
 ἐστὶ μαθητῆς. 27 Βαρναβᾶς δὲ ἐπιλαβομένου
 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 DISCI-
 PLES 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,
 24. also watched the GATES,

22. perplexed THOSE JEWS DWELLING.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21. Acts viii. 3: verse 1; Gal. i. 13, 23. † 22. Acts xviii. 28. † 23. Acts xxiii. 12; xxv. 3; 2 Cor. xi. 26. † 25. Josh. ii. 15; 1 Sam. xix. 13; 2 Cor. xi. 23. † 26. Acts xxii. 17; Gal. i. 17, 19.

αυτον, ηγαγε προς τους αποστολους, και διη-
 him, brought to the apostles, and re-
 γησατο αυτοις, πως εν τη οδω ειδε τον κυριον,
 said to them, how in the way he saw the Lord,
 και οτι ελαλησεν αυτω, και πως εν Δαμασκη
 and that he spoke to him, and how in Damascus
 επαρησιασατο εν τω ονοματι του Ιησου. 28 Και
 he spoke boldly in the name of the Jesus. And
 ην μετ' αυτων εισπορευομενος και εκπορευομενος
 he was with them coming in and going out
 εν Ιερουσαλημ, * [και] παρησιαζομενος εν τω
 in Jerusalem, [and] speaking boldly in the
 ονοματι του κυριου * [Ιησου.] 29 Ελαλει τε
 name of the Lord [Jesus.] He spoke and
 και συνεζητει προς τους 'Ελληνιστας' οι δε
 and contended with the Hellenists; they but
 επεχειρουσαν αυτον ανελειν. 30 Επιγοντες 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
 εζαπεστειλαν αυτον εις Ταρσον. 31 Αι μεν ουν
 sent away him into Tarsus. The indeed then
 εκκλησιαι καθ' ολης της Ιουδαιας και Γαλιλαιας
 congregations in whole of the Judea and Galilee
 και Σαμαρειας ειχον ειρηνην, οικοδομουμεναι
 and Samaria had peace, being built up
 και πορευομεναι τω φοβω του κυριου και τη
 and proceeding in the fear of the Lord and the
 παρακλησει του αγιου πνευματος, επληθυνοντο.
 consolation of the holy spirit, were multiplied.
 32 Εγενετο δε Πητρον, διερχομενον δια ταυ-
 It happened and Peter, passing through all
 των, καταθειν και προς τους αγιους τους
 to have gone down also to the saints those
 κατοικοιοντας Λυδδαν. 33 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.
 34 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. 35 Και ειδον αυτον
 thyself. And immediately he arose. And saw him
 παντες οι κατοικουντες Λυδδαν και του Σαρωνα,
 all those dwelling Lydda and the Sharon,
 οιτινες επεστρεψαν επι τον κυριον. 35 Εν Ιορ-
 who turned to the Lord. In Jop-
 πη δε τις ην μαθητρι ονοματι Ταβιθα, η διερ-
 pa and certain was a female disciple by name Tabitha, which being
 μνηυομενη 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 Damas-
 cUS 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 Helle-
 nists; † they however un-
 dertook to kill him.
 30 But the BROTHEREN
 having been informed of
 it, conducted him to Cesa-
 rea, and sent him to Tar-
 sus.
 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 admoni-
 tion of the HOLY Spirit,
 was increased.*
 32 And Peter, passing
 through all places, hap-
 pened to go down also to
 those SAINTS DWELLING
 at Lydda.
 33 And he found a cer-
 tain Man named Eneas,
 who, being palsied, had
 lain on a bed for eight
 Years.
 34 And PETER said to
 him, "Eneas, † Jesus the
 MESSIAH, restores thee;
 arise, and make the bed
 for thyself." And he in-
 stantly arose.
 35 And ALL THOSE
 DWELLING in Lydda and
 SHARON saw him; † and
 they turned to the LORD.
 36 And there was in Jop-
 pa a Certain female Disciple
 named † Tabitha, (which
 being translated signifi-
 es 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.
 † 33. Tabitha, is a Syria word, and Dorcas a Greek word, both signifying an antelope. The name here is expressive of beauty; as "antelopes are particularly remarkable for their beautiful eyes." See Parkhurst.
 † 27. verso 20; 23. † 28. Gal. i. 18. † 29. verso 23; † 2 Cor. xi. 26. † 34.
 Acts iii. 6, 16; iv. 10. † 35. Acts xi. 21.

37 **Εγεγερτο 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 υπερρω. 33 **Εγγυς δε ουσης Λυδδης**
 they laid in an upper room. Near and being Lydda
τη Ιοπη, οι μαθηται ακουσαντες οτι Πητρος
 to the Joppa, the disciples having heard that Peter
εστιν εν αυτη, απεστειλεν δυο ανδρας προς
 is in her, sent two men to
αυτον, παρακαλουντες μη οκνησαι διελθειν εως
 him, entreating not to delay to come over to
αυτων. 33 **Αναστας δε Πητρος συνηλθεν αυτοις·**
 them. Having arisen and Peter came with them;
ον παραγενομενον αηγαγον εις το υπερρων,
 whom having come they led into the upper room,
και παρεστησαν αυτω πασαι αι χηραι κλαιου-
 and stood beside him all the widows weeping,
σαι, και επιδεικνυμεναι χιτωνας και ιματια,
 and showing tunics and mantles,
οσα εκοιει μετ' αυτων ουσα η Δορκας.
 as many as she made with them being the Dorcas.
 40 **Εκβαλων δε εξω παντας ο Πητρος, θει**
 Having put and out all the Peter, having placed
τα γονατα προσηυξατο· και επιστρεψας προς
 the knees he prayed; and having turned to
το σωμα, ειπε· Ταβιθα, αναστηθι. 'Η δε
 the body, said; Tabitha, do thou arise. She and
ηνοιξε τους οφθαλμους αυτης· και ιδουσα τον
 opened the eyes of herself; and seeing the
Πητρον, ανεκαθισε. 41 **Δους δε αυτη χειρα,**
 Peter, sat up. Having given and to her a hand,
ανεστησεν αυτην· φωνησας δε τους αγιους και
 he raised her; having called and the saints and
τας χηρας, παρεστησεν αυτην ζωσαν. 41 **Γνωσ-**
 the widows, he presented her living. Known
τον δε εγεγερτο καθ' ολης της Ιοπη· και
 and it became in whole of the Joppa; and
πολλοι επιστευσαν επι του κυριου. 43 **Εγεγερτο**
 many believed in the Lord. It happened
δε ημερας ικανας μειναι αυτον εν Ιοπη, παρα
 and days many to remain him in Joppa, with
τινι Σιμωνι βυρσει.
 one Simon a tanner.

ΚΕΦ. ι'. 10.

1 **Ανθρωπος δε τις εν Καισαρεια, ονοματι Κορνη-**
 A man and certain in Caesarea, by name Corne-
λιος, εκατονταρχης εκ σπειρης της καλουμενης
 lius, a centurion of a cohort that being called
Ιταλικης, 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.

42. Joppa. 2. and—omit. 3. as if about.

33. Do not delay to come over to us.

† 40. Matt. ix. 23.

† 40. Mark v. 41, 42; John xi. 43.

† 42. John xi. 43; xii. 11.

† 43. Acts x. 4.

† 2. verse 22.

† 3. verse 30; xi. 13.

ώραν εννατην της ημερας, αγγελον του θεου
 hour ninth of the day, a messenger of the God
 εισελθοντα προς αυτον, και εικοντα αυτω
 having come to him, and saying to him;
 Κορνηλιε. 4 'Ο δε ατενισας αυτω και
 O Cornelius. He and having looked steadily to him and
 εμφοβος γενομενος, ειπε· Τι εστι, κυριε ;
 afraid becoming, he said; What is it, O sir ?
 Ειπε δε αυτω· Αι προσευχαι σου και αι ελεη-
 He said and to him; The prayers of thee and the alms
 μουσυναι σου ανεβησαν εις μηροσυνον ενωπιον
 of thee went up for a memorial before
 του θεου. 5 Και νυν πεμψον εις Ιοπηνη ανδρας,
 the God. And now send into Joppa men,
 και μεταπεμψαι Σιμωνα, ος επικαλειται Πετρος·
 and send after Simon, who is surnamed Peter;
 6 ουτος ξενιζεται παρα τινι Σιμωνι θυρσει, φ
 he lodges with one Simon a tanner, to whom
 εστιν οικια παρα θαλασσαν. 7 'Ως δε απηλθεν
 is a house by sea. When and went away
 ο αγγελος, ο λαλων αυτω, φωνησας δυο των
 the messenger, that speaking to him, having called two of the
 οικητων αυτου, και στρατιωτην ευσεβη των
 home servants of himself, and a soldier pious of those
 προσκαρτερουντων αυτω, 8 και εξηγησαμενος
 constantly attending him, and having related
 αυτοις απαντα, απεστειλεν αυτοις εις την
 to them all things, he sent them into the
 Ιοπηνη. 9 Τη δε εκαυριον, οδοιπορουντων
 Joppa. On the and morrow, pursuing the journey
 εκεινων, και τη πολει εγγιζοντων, ανεβη Πετ-
 of them, and to the city drawing near, went up Pe-
 ρος επι το δωμα προσευξασθαι, περι ωραν
 ter to the roof to pray, about hour
 εκτην. 10 Εγενετο δε προσκεινος, και ηθελε
 sixth. He became and very hungry, and wished
 γευσασθαι παρασκευαζοντων δε εκεινων, επε-
 to eat; making ready and of them, fell
 πεσεν επ' αυτον εκστασις, 11 και θεωρει τον ουρα-
 on him a trance, and he beholds the heaven
 νον ανεωγμενον, και καταβαινον σκενος τι ως
 having been opened, and coming down a vessel certain like
 οθονη μεγαλην, τεσσαρσιν αρχαις δεδεμενον,
 a sheet great, four ends having been bound,
 και καθιεμενον επι της γης. 12 εν φ υπηρχε
 and being lowered down to the earth; in which were
 παντα τα τετραποδα της γης και τα θηρια και
 all the four-footed beasts of the earth and the wild beasts and
 τα ερπετα και τα πετεινα του ουρανου· 13 και
 the creeping things and the birds of the heaven; and
 εγενετο φωνη προς αυτον Αναστας, Πιετρε,
 came a voice to him; Having arisen, O Peter,
 θυπον και φαγε. 14 'Ο 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 ANGEL which SPOKE to him was gone away, he called two of * the HOUSE SERVANTS, and a pious Soldier of THOSE who ATTENDED constantly on him;
 8 and having related to them all things, he sent them to JOPPA.
 9 And on the NEXT DAY, † while they were pursuing their journey, and drawing near to the CITY, † Peter went upon † the roof to pray, about the sixth Hour.
 10 And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,
 11 and he beheld † HEAVEN opened, and a certain Vessel like a great Sheet descending, * being let down by the Four Ends to the EARTH;
 12 in which were * All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.
 13 And a Voice came to him, "Rise, Peter, kill and eat."
 14 But PETER said, "By no means, Lord;

* 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 Caesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon on the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, conversed, meditated and prayed.

† 6. Acts ix. 43. † 9. Acts xi. 5. † 11. Acts vii. 56.

μωσ, κυριε· οτι ουδεποτε εφαγον παν κοινον η ακαθαρτον. ¹⁶ Και φωνη παλιν εκ δευτερου προς αυτον. 'Α δ θεος εκαθαρισε, συ μη κοινω. ¹⁶ Τουτο δε εγενετο επι τρις· και παλιν ανεληφθη το σκευος εις τον ουρανον. ¹⁷ Ως δε εν εαυτω διηπορει ο Πητροσ, τι αν ειη το δραμα ο ειδε, και ιδου, οι ανδρες οι απεσταλμενοι απο του Κορνηλιου, διερωτησαντες την οικιαν του Σιμων, επεστησαν επι τον πυλωνα· ¹⁸ και φωνησαντες εκυθανοντο, ει Σιμων ο επικαλουμενος Πητροσ ενθαδε ξενιζεται. ¹⁹ Τον δε Πητρον διενθυμουμενου περι του δραματος, ειπεν * [αυτω] το πνευμα· Ιδου, ανδρες τρεις ζητουσι σε· ²⁰ αλλα αναστας καταβηθι, και πορευου συν αυτοις, μηδεν διακρινομενος οτι εγω απεσταλκα αυτους. ²¹ Καταβας δε Πητροσ προς τους ανδρας, ειπεν· Ιδου, εγω ειμι, ον ζητειτε· τις η αιτια, δι' ην παρεστε; ²² Οι δε ειπον· Κορνηλιος εκατονταρχης, ανηρ δικαιος και φοβουμενος τον θεον, μαρτυρουμενος τε υπο ολου του εθνους των Ιουδαιων, εχρηματισθη υπο αγγελου αγιου, μεταπεμψασθαι σε εις τον οικον αυτου, και ακουσαι ρηματα παρα σου. ²³ Εισκαλεσαμενος ουν αυτους εξενιτε. Τη δε επαυριον αναστας εξηλθε συν αυτοις, και τινες των αδελφων, των απο Ιοππησ, συνηλθον αυτω. ²⁴ Και τη επαυ-

† 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, I am he whom you seek; what is * the Cause of your coming?" ²² And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing GOD, † and esteemed by all the NATION of the JEWS, was divinely instructed by a holy Angel to send after thee to his HOUSE, and to hear WORDS from thee." ²³ Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BROTHERN from Joppa accompanied him. ²⁴ And on the DAY FOL-

* VATICAN MANUSCRIPT.—16. immediately the vessel. 17. SIMON. 19. to him—omit. 19. two Men. † 14. Lev. xl. 4; xx. 25; Deut. xiv. 3, 7; Ezek. iv. 14. xl. 12. † 20. Acts xv. 7. † 22. verses 1, 2.

17. by CORNELIUS. 21. the Cause. † 15. verse 28. † 19. Acts † 23. Acts xxiii. 13.

ἔβη εἰσηλθόν εἰς τὴν Καισαρείαν. Ὁ δὲ Κορ-
 νηλῖος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος
 τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους
 φίλους. ²⁵ Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τοῦ
 Πέτρου, συναγῆσθας αὐτῷ ὁ Κορνηλῖος, πεσὼν
 ἐπὶ τοὺς πόδας, προσεκύνησεν. ²⁶ Ὁ δὲ Πέτρος
 αὐτὸν ἤγειρε, λέγων· Ἀναστῆθι· κῶψα αὐτὸς
 ἀνθρώπος εἰμι. ²⁶ Καὶ συνομιλῶν αὐτῷ, εἰσηλθε,
 καὶ εὐρίσκει συνελθυθὸς πολλοὺς. ²⁸ Ἐφῆ
 τε πρὸς αὐτοὺς· Ὑμεῖς ἐπίστασθε, ὡς ἀνεμίτον
 ἐστὶν ἀνδρὶ Ἰουδαίῳ, κολλασθαι ἢ προσερχεσθαι
 ἀλλοφυλῶν καὶ ἐμοὶ ὁ θεὸς ἐδείξε, μὴδενα
 κοινὸν ἢ ἀκαθάρτον λεγέειν ἀνθρώπων. ²⁹ Διὸ
 καὶ ἀνατιρήσας ἦλθον μεταπεμψθεῖς. Πυνθα-
 νομαι οὖν, τινὶ λόγῳ μετεπεμψάσθε με;
³⁰ Καὶ ὁ Κορνηλῖος ἐφῆ· Ἀπὸ τεταρτῆς ἡμέρας
 μέχρι ταύτης τῆς ὥρας, ἦμην νηστεύων, καὶ
 τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ
 μου· καὶ ἰδοὺ, ἀνὴρ, ἐστὶ ἐνώπιόν μου ἐν ἐσθη-
 τὶ λαμπρᾷ, ³¹ καὶ φησὶ· Κορνηλίε, εἰσηκούσθη
 σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνησ-
 θῆσαν ἐνώπιον τοῦ θεοῦ. ³² Πέμψον οὖν εἰς
 Ἰοππὴν, καὶ μετακαλεῖται Σίμωνα ὃς ἐπικαλεῖται
 Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος θυρ-
 σεως παρὰ θαλάσσαν· * [ὃς παραγενομένου
 λαλήσει σοι.] ³³ Ἐξαυτῆς οὖν ἐπέμψα πρὸς
 σε· σὺ τε καλῶς ἐποίησας παραγενομένου.
 Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρεσ-
 μεν, ἀκουσαι πάντα τὰ προσταγμένα σοὶ ὅτι

LOWING they entered CE-
 SAREA. And CORNELIUS
 WAS expecting them, having
 assembled his RELATIVES
 AND INTIMATE Friends.

25 AND AS PETER WAS
 COMING IN, CORNELIUS
 MET him, and falling down
 AT his FEET he worshipped
 him.

26 BUT PETER raised
 him up, saying, † "Arise;
 I also am a Man."

27 AND conversing with
 him, he went in, and found
 many gathered together.

28 AND he said to them,
 † "You know that it is
 unlawful for a Jew to as-
 sociate with a Foreigner;
 † but GOD has showed Me
 not to call any man com-
 mon or impure.

29 THEREFORE, being sent
 for, I also came without
 hesitation. I ask, there-
 fore, for what reason you
 sent for me?"

30 AND CORNELIUS said,
 "Four days ago * I was
 fasting till THIS HOUR;
 and at the NINTH Hour I
 WAS praying in my HOUSE,
 and behold, † a Man stood
 before me in †splendid
 Clothing,

31 and said, 'Cornelius!
 thy PRAYER is heard, and
 thine ALMS are remem-
 bered before GOD.

32 Send therefore to
 Joppa, and invite Simon,
 whose surname is Peter;
 he lodges in the HOUSE of
 Simon, a Tanner, by the
 Sea; who, when he is
 come, will speak to thee.'

33 Immediately, there-
 fore I sent to thee, and
 thou hast done well in hav-
 ing come. Now therefore
 we are all present before
 God to hear ALL THINGS
 which * the LORD has
 COMMANDED thee."

* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my house. 33. the LORD.

† 26. Acts xiv. 14, 15; Rev. xix. 10; xxii. 6. † 28. Josh. iv. 9; xviii. 28; Acts xi. 8;
 Gal. ii. 12, 14. † 29. Acts xv. 8; Eph. iii. 6. † 30. Acts i. 10. † 30. Mat.

του θεου. ³⁴ Ανοίξας δε Πέτρος το στομα, ειπεν
 the God. Having opened and Peter the mouth, said;
 Βρ' αληθείας καταλαμβάνομαι, ότι ουκ εστι
 in truth I perceive, that not is
 προσωποληπτης ο θεος; ³⁵ αλλ' εν παντι εθνει
 a respecter of persons the God; but in every nation
 ο φοβουμενος αυτον, και εργαζομενος δικαιο-
 he fearing him, and working righteous-
 συνην, δεκτος αυτω εστι. ³⁵ Τον λογον ον
 near, acceptable to him is. The word which
 απεστειλε τοις υιοις Ισραηλ, ευαγγελιζομενος
 sent to the sons of Israel, proclaiming glad tidings of
 ειρηνην δια Ιησου Χριστου· ουτος εστι παντων
 peace through Jesus Anointed; this is of all
 κυριος. ³⁷ Τρεις οιδετε το γενομενον ρημα
 a lord. You know that having been as spoken word
 καθ' ολης της Ιουδαιας αρχαμενον απο της Γαλι-
 in whole of the Judea beginning from the Gali-
 λαιας, μετα το βαπτισμα ο εκηρυξεν Ιωαννης·
 ea, after the dipping which was preached of John;
³⁸ Ιησουν τον απο Ναζαρετ, ως εχρισεν αυτον ο
 Jesus that from Nazareth, how anointed him the
 θεος πνευματι αγιω και δυναμει, ος διηλθεν ευερ-
 God with spirit holy and power, who went about doing
 γετων και ιωμενος παντας τους καταδυναστευ-
 goa and curing all these being oppressed
 ομενους υπο του διαβολου, ότι ο θεος ην μετ'
 by the accuser, because the God was with
 αυτου· ³⁹ και ημεις μαρτυρες παντων, ον εποιη-
 him, and we witnesses of all, which he did
 σεν εν τε τη χωρα των Ιουδαιων και εν Ιερου-
 in both the country of the Jews and in Jerusa-
 σαλημ· ον και ανεilon κρεμασαντες επι ξυλου.
 lem; whom also they killed having hangud on a cross.
⁴⁰ Τουτου ο θεος ηγειρε τη τριτη ημερα, και
 This the God raised up the third day, and
 εδωκεν αυτον εμφανη γενεσθαι, ⁴¹ ου παντι τω
 gave him manifest to become, not to all the
 λαω, αλλα μαρτυσι τοις προκεχειροτονημενοις
 people, but to witnesses to those having been chosen before
 υπο του θεου, ημιν, οιτινες συνεφαγομεν και
 by the God, to us, who ate with and
 συνεπιομεν αυτω μετα το αναπτηναι αυτον εκ
 drank with him after that to have raised him out of
 νεκρων. ⁴² Και παρηγγειλεν ημιν, κηρυξαι τω
 dead ones. And he commanded us, to publish so the
 λαω και διαμαρτυρασθαι, ότι αυτος εστιν ο
 people and to fully testify, that he is the
 ωρισμενος υπο του θεου κριτης ζωντων και
 having been appointed by the God a judge of living ones and
 νεκρων. ⁴³ Τουτω παντες οι προφηται μαρτυ-
 dead ones. To him all the prophets bear testi-

³⁴ And Peter opening his MOUTH, said, † "I perceive in Truth That GOD is not a Respector of persons,
³⁵ but in Every Nation, he who FEARS him and works Righteousness is acceptable to him.
³⁶ *He sent the word to the SONS of Israel, † announcing glad tidings of Peace, through Jesus Christ—he is Lord of all—
³⁷ (* you know that word which was SPOKEN through All JUDEA, † beginning from GALILEE, after the IMMERSION which John preached,)
³⁸ even THAT Jesus from Nazareth, how † GOD anointed him with Holy Spirit and Power; who went about doing good, and curing ALL who were OPPRESSED by the ENEMY; † Because GOD was with him.
³⁹ And we are Witnesses of all things which he did, both in the COUNTRY of the Jews, and in Jerusalem; whom also, having hanged on a Cross, they killed.
⁴⁰ Him GOD raised up the THIRD Day, and permitted him to become manifest,
⁴¹ not to All the PEOPLE, but to THOSE Witnesses PREVIOUSLY CHOSEN by GOD, to us, † who did eat and drink with him after he ROSE from the Dead.
⁴² And † he commanded us to proclaim to the PEOPLE, and to fully testify * That this is HE † who has been APPOINTED by GOD the Judge of the Living and the Dead.
⁴³ To him All the PRO-

* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel. 37. You know. 43. That this is he.

† 34. Deut. x. 17; 2 Chron. xix. 7; Job xxiv. 10; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. † 35. Matt. xxviii. 18; Rom. x. 13; 1 Cor. xv. 27; Eph. i. 20—22; 1 Pet. iii. 22; Rev. xvii. 14; xix. 16. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts ii. 22; iv. 27; Heb. i. 9. † 38. John iii. 8. † 41. Luke xxiv. 30, 43; John xxi. 13. † 42. Matt. xxviii. 19, 20; Acts i. 8. † 42. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 2 Cor. v. 10; 2 Tim. iv. 11; 1 Pet. iv. 5.

ρουσιν, αφεσιν αμαρτιων λαβειν δια του ονοματος αυτου παντα τον πιστευοντα εις αυτον.

44 **Ετι λαλουντος του Πητρου τα ρηματα ταυτα, επεπεσε το πνευμα το αγιον επι παντας τους ακουοντας τον λογον.** 45 **Και εξεστησαν οι εκ**

περιτομης πιστοι οσοι συηλθον τω Πητρω, οτι και επι τα εθνη η δωρεα του αγιου πνευματος εκκεχυται.

46 **ηκουον γαρ αυτων λαλουντων ψαλσσαις, και μεγαλυνωντων τον θεον. Τότε απεκριθη ο Πητρος·** 47 **μητι το υδωρ κωλυσαι δυναται τις, του μη βαπτισθηναι τούτους,**

οιτινες το πνευμα το αγιον ελαβον καθως και ημεις;

48 **Προσταξε τε αυτους βαπτισθηναι εν τω ονοματι του κυριου. Τότε ηρωτησαν αυτον επιμειναι ημερας τινας.**

to remain days some.

ΚΕΦ. ια'. 11.

1 **ηκουσαν δε οι αποστολοι και οι αδελφοι οι οντες κατα την Ιουδαιαν, οτι και τα εθνη εδεξευαντο τον λογον του θεου.** 2 **Και οτε ανεβη Πητρος εις Ιερουσαλημα, διεκρινοντο προς αυτον οι εκ περιτομης,** 3 **λεγοντες·** 'Οτι προς ανδρας ακροβυστιαν εχοντας εισηλθες, και συνεφαγες αυτοις.

4 **Αρξαμενος δε ο Πητρος εξετιθετο αυτοις καθεξης, λεγων·** 5 **εγω ημην εν πολει Ιοππη προσευχομενος· και ειδον εν εκστασει οραμα, καταβαινον σκευος τι ως οθονην μεγαλην, τεσσαρσιν αρχαις καθιεμενη εκ του ουρα-**

four ends being lowered out of the hea-

von, αφεσιν αμαρτιων λαβειν δια του ονοματος αυτου παντα τον πιστευοντα εις αυτον.

44 **Ετι λαλουντος του Πητρου τα ρηματα ταυτα, επεπεσε το πνευμα το αγιον επι παντας τους ακουοντας τον λογον.** 45 **Και εξεστησαν οι εκ περιτομης πιστοι οσοι συηλθον τω Πητρω, οτι και επι τα εθνη η δωρεα του αγιου πνευματος εκκεχυται.** 46 **ηκουον γαρ αυτων λαλουντων ψαλσσαις, και μεγαλυνωντων τον θεον. Τότε απεκριθη ο Πητρος·** 47 **μητι το υδωρ κωλυσαι δυναται τις, του μη βαπτισθηναι τούτους, οιτινες το πνευμα το αγιον ελαβον καθως και ημεις;** 48 **Προσταξε τε αυτους βαπτισθηναι εν τω ονοματι του κυριου. Τότε ηρωτησαν αυτον επιμειναι ημερας τινας.**

to remain days some.

PHETS bear testimony; and EVERY ONE BELIEVING into him shall receive Forgiveness of Sins, through his NAME.

44 While PETER was yet speaking these WORDS, † the HOLY SPIRIT fell on all THOSE HAVING HEARD the WORD.

45 And THOSE 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, even as we did?"

48 † And he ordered them to be immersed in the name of * the LORD. Then they desired him to remain some Days.

CHAPTER XI.

1 And the APOSTLES and THOSE BRETHREN who WERE in JUDEA heard That the Gentiles also had received the WORD of GOD.

2 And when Peter went up to Jerusalem, THOSE of the Circumcision 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. went in to Men uncircumcised, and did eat with them.

48. Jesus Christ. 4. Peter.

3. That he

† 44. Acts ii. 2; xi. 15. † 45. Acts xi. 18; Gal. iii. 14. † 2. Acts x. 23. † 5. Acts x. 9, &c.

‡ 48. Acts ii. 23; viii. 13.

νου, και ηλθεν αρχις εμου· ⁶ εις ην ατεμισας
 ven, and came as far as me; into which having looked
 κατενοουν 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. ⁷ Ηκουσα δε φωνης λεγουσης μοι·
 ven. I heard and a voice saying to me;
 Αναστας, Πητρε, θυσον και φαγε. ⁸ Ειπον δε
 Having arisen, O Peter, sacrifice and eat. I said but;
 Μηδामωz, κυριε· οτε κοινον η ακαθαρτον ουδε-
 By no means, Lord; because common or unclean never
 ποτε εισηλθεν εις το στομα μου. ⁹ Απεκριθη
 entered into the mouth of me. Answered
 δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α δ
 but to me a voice a second time out of the heaven; What the
 θεος εκαθαρισε, συ μη κοινου. ¹⁰ Τουτο δε
 God cleansed, thou not pollute. This and
 εγενετο επι τρις· και παλιη ανεσπασθη απαν-
 was done forthreetimes; and again was drawn up all
 τα εις τον ουρανον. ¹¹ 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. ¹² 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-
 κριωμενον· ηλθον δε συν εμοι και οι εξ αδελ-
 ing; went and with me also the six breth-
 φοι ουτοι, και εισηλθομεν εις τον οικον του
 ren these, and we entered into the house of the
 ανδρος. ¹³ 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 Ιορπην, και μετα-
 [to him;] Send into Joppa, and send
 πεμψαι Σιμωνα τον επικαλουμενον Πητρον·
 after Simon that having been surnamed Peter;
¹⁴ ος λαλησαι ρηματα προς σε, εν οις σωθησθ
 who will speak words to thee, by which mayest be saved
 συ και παz ο οικος σου. ¹⁵ Εν δε τω αρχαθθαι
 thou and all the house of thee. In and the to have begun
 με λαλειν, επεπεσε το πνευμα το αγιον εν·
 me to speak, fell the spirit the holy on
 αυτοις, ωσπερ και εφ' ημαz εν αρχη. ¹⁶ Εμ-
 them, as also on us in beginning. I
 νησθην δε του ρηματος του κυριου, ωz ελεγειν·
 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
 θησεσθε εν πνευματι αγιω. ¹⁷ Ει ουν την
 dipped in spirit holy. If then the
 ισην δωρεαν εδωκεν αυτοις ο θεος ωz και ημιν,
 like gift gave to them the God as even to us,
 πιστευσασιν επι τον κυριον Ιησουον Χριστον,
 having believed on the Lord Jesus Anointed,

6 And looking atten-
 tively into it, I observed
 and saw QUADRUPEDS of
 the EARTH and WILD
 BEASTS, and REPTILES,
 and BIRDS of HEAVEN.
 7 And * I also heard a
 Voice saying to me, 'Arise,
 kill and eat.'
 8 But I said, 'By no
 means, Lord; For a com-
 mon or impure thing never
 entered into my MOUTH.'
 9 And a Voice answered
 me a second time from
 HEAVEN, 'What GOD has
 cleansed, do not thou re-
 gard as common.'
 10 And this was done
 three times; and again all
 were drawn up into HEA-
 VEN.
 11 And behold, immedi-
 ately Three Men stood at
 the HOUSE in which I was,
 having been sent to me
 from Caesarea.
 12 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.
 13 † 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;
 14 who will speak Words
 to thee, by which thou
 mayest be saved, and All
 thy HOUSE.
 15 And as I BEGAN to
 speak, the HOLY SPIRIT
 fell on them, † even as on
 us in the Beginning.
 16 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.'
 17 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. 19; xv. 7. † 12. Acts x. 23. † 13. Acts x. 20.
 ‡ 13. Acts ii. 2; x. 44, 47. ‡ 13. Matt. iii. 11; John i. 26, 28; Acts i. 5; xix. 4.

13 **εγω δε τις ημην, δυνατος κωλυσαι τον θεον;**
 I and who was, having power to restrain the God?
13 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-
 Having heard and these, they were silent, and glor-
ζον τον θεον, λεγοντες. Αραγε και τοις εθνεσιν
 sed the God, saying: Then also to the gentiles
ο θεος την μετανοιαν εδωκεν εις ζωην. 19 **Οι**
 the God the reformation gave into life. These
μεν ουν διασπαρευτες απο της θλιψεως της
 indeed therefore having been scattered from the affliction that
γενομενης επι Στεφανω, διηλθον εως Φοινικης
 having happened about Stephen, went through to Phenicia
και Κυπρου και Αντιοχειας, μηδενι λαλουντες
 and Cyprus and Antioch, not speaking
των λογων ει μη μονοι Ιουδαιois. 20 **Ησαν δε**
 the word if not alone to Jews. Were and
τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
 some of them men Cyprians and Cyprianians,
οιτινες, ελθοντες εις Αντιοχειαν ελαλουν προς
 who, having come into Antioch spoke to
τους Έλληνας, ευαγγελιζομενοι τον κυριον
 the Greeks, announcing glad tidings of the Lord
Ιησου. 21 **Και ην χειρ κυριου μετ' αυτων,**
 Jesus. And was hand of Lord with them,
πολυ τε αριθμος πιστευσας επεστρεψεν επι
 great and number having believed turned to
τον κυριον. 22 **Ηκουσθη δε ο λογος εις τα ωτα**
 the Lord. Was reported and the word into the ears
της εκκλησιας της εν Ιεροσολυμοis περι αυτων
 of the congregation that in Jerusalem concerning them;
και εξαπεστειλαν Βαρναβαν διελθειν εως Αντι-
 and they sent out Barnabas to go through to Anti-
χειας. 23 **Ος παραγενομενος και ιδων την**
 who having come and having seen the
χαριν του θεου, εχαρη, και παρεκαλει παντας,
 favor of the God, rejoiced, and called on all,
τη προθεσει της καρδιας προσμενειν τω κυριω
 with the purpose of the heart to adhere to the Lord;
24 οτι ην ανηρ αγαθος, και πληρης πνευματος
 for he was a man good, and full of spirit
αγιου και πιστεως. Και προσετεθη οχλος ικα-
 holy and faith. And was added a crowd great
ρος τω κυριω. 25 **Εηλθε δε εις Ταρσον ***[ο
 to the Lord. Went out and into Tarsus * [the
Βαρναβας.] αναζητησαι Σαυλον και ευρον
 Barnabas,] to seek Saul; and having found
*** [αυτον,] ηγαγεν * [αυτον] εις Αντιοχειαν.**
 [him,] he brought [him] to Antioch.
26 Εγενετο δε αυτους ενιαυτον ολον συναχθηναι
 It happened and them a year whole to assemble
εν τη εκκλησια, και διδασκει οχλον ικανον,
 in the congregation, and to teach a crowd great,

even to us, who was E, that I should be able to restrain 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 Cyprianians, 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. 21. and THAT Great Number.
 22. THAT CONGREGATION which WAS. 23. THAT FAVOR. 23. continue in the LORD.
 25. Barnabas—omit. 25. him—omit. 25. him—omit.
 † 18. Rom. x. 12; xv. 9, 16. † 19. Acts viii. 1. † 21. Acts ix. 35. † 25. Acts ix. 36.

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-
 to have been styled and first in Antioch the disci-
 τας Χριστιανους.
 ples Christians.

27 Εν ταυταις δε ταις ημεραις καθηλθον απο
 In these and the days came down from
 Ιερουσαλυμων προφηται εις Αντιοχειαν. 28 Ανασ-
 Jerusalem prophets into Antioch. Having
 τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε
 and one of them, by name Agabus, signified
 δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
 through the spirit, a famine great about is going
 θαι επι ολην την οικουμενην* οστις και εγενετο
 to be over whole the habitable? which also occurred
 επι Κλαυδιου. 29 των δε μαθητων καθως ηνω-
 under Claudius. The and disciples as was
 ρειτο τις, ωρισαν εκαστος αυτων εις διακονιαν
 each, determined each one of them for a relief
 πεμψαι τοις κατοικοουσιν εν τη Ιουδαια αδελφοις·
 to send to the dwelling in the Judea brethren;
 30 ο και εποιησαν, αποστειλαντες προς τους
 which also they did, sending to the
 πρεσβυτερουσ δια χειροσ Βαρναβα και Σαυλου.
 elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
 In that and the season put forth Herod
 ο βασιλευσ τασ χειρασ, κακωσαι τινασ των απο
 the king the hands, to afflict some of the from
 τησ εκκλησιασ, 2 ανειλε δε Ιακωβον, τον αδελ-
 of the congregation, he killed and James, the bro-
 φον Ιωαννου, μαχαιρα. 3 Και ιδων, οτι αρεστον
 ther of John, with a sword. And having seen, that pleasing
 εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
 it is to the Jews, he proceeded to take also
 Πετρον· (ησαν δε αι ημεραι των αζυμων). 4 ον
 Peter; (they were and the days of the unleavened cakes); whom
 και πιασασ εθετο εις φυλακην, παραδουσ τεσ-
 also having seized he placed into a prison, having delivered to
 σαρσι τετραδιοις στρατιωτων φυλλασειν αυτον,
 four sets of four soldiers to watch him,
 βουλομενοσ μετα το πασχα αναγαγειν αυτον
 intending after the passover to lead out him
 τω λαω. 5 Ο μεν ουν Πετροσ ετηρειτο εν τη
 to the people. The indeed therefore Peter was watched by the
 φυλακη· προσευχη δε ην εκτενης γινομενη υπο
 guard; prayer but was earnest was made by
 της εκκλησιασ * [προς τον θεον] υπερ αυτου.
 the congregation [to the God] in behalf of him.
 6 Οτε δε εμελλεν αυτον προαγειν ο Ηρωδης,
 When but was about him to bring before the Herod,

great Crowd. And the DIS-
 CIPLES were styled † Chris-
 tians first in Antioch.

27 And in Those DAYS
 † Prophets came down
 from Jerusalem to Anti-
 och;

28 And one of them,
 named † Agabus, standing
 up signified by the SPIRIT
 that a great Famine was
 about to come on the
 Whole HABITABLE; which
 also happened under Clau-
 dius.

29 And the DISCIPLES,
 according to the ability of
 each, determined to send
 † Relief to the BRETHREN
 DWELLING IN JUDEA;

30 † which also they did,
 sending to the ELDERS by
 the Hand of Barnabas and
 Saul.

CHAPTER XII.

1 Now at That TIME
 Herod the KING put forth
 his HANDS to injure SOME
 of the CHURCH.

2 And he killed † James
 the BROTHER of John with
 the Sword.

3 And seeing that it
 pleased the JEWS, he pro-
 ceeded to arrest Peter also;
 (and it was during the
 DAYS of UNLEAVENED
 BREAD;)

4 and having seized he
 put him in Prison, deliver-
 ing him to Four Quarter-
 nions of Soldiers to guard
 him, intending after the
 PASSOVER to lead him out
 to the PEOPLE.

5 Therefore, indeed, PE-
 TER was watched by the
 GUARD; † but earnest
 Prayer was made. * in his
 behalf by the CHURCH.

6 But when HEROD was
 about to bring him forward,

* VATICAN MANUSCRIPT.—5. to God—omit.

5. concerning him.

+ 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it: some think that it was a term of reproach applied to the followers of Christ, by their enemies: while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grandson of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. † 28. Acts xxi. 16.
 † 30. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. † 30. Acts xii. 23. † 2. Math. iv. 24;
 xx. 29. † 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τη νυκτι εκεινη ην δ Πητρος κοιμωμενος μεταξυ
 In the night that was the Peter sleeping between
 δυο στρατιωτων, δεδεμενος αλυσεισι δυσι,
 two soldiers, having been bound with chains two,
 φυλακας 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 λαμψεν εν τρι οικηματι παταξας δε την
 lights 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 δ αγγελος προς
 from the hands. Said the messenger to
 αυτον Περιζωσαι, και υποδησαι τα σανδαλια
 him; Gird thyself, and bind under the sandals
 σου. Εποησε δε ούτω. Και λεγει αυτω
 of thee. He did and so, And he says to him;
 Περιβαλου το ιματιον σου, και ακολουθει μοι.
 Throw around the mantle of thee, and follow me.
 † 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 δ
 went forward street one, and immediately stood the
 αγγελος απ' αυτου. † Και δ Πητρος γενομενος
 messenger from him. And the Peter having come
 εν εαυτωι, ειπε· Νυν οίδα αληθως, οτι εξαπε-
 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 χειρου Ηρωδου, και πασης της προσ-
 me out of hand of Herod, and all the expect-
 δοκιας του λαου των Ιουδαιων. † Συνιδων τε
 tation of the people of the Jews. Considering and
 ηλθεν επι την οικιαν Μαριας της μητρος Ιωαν-
 he came to the house of Mary the mother of John,
 νου, του επικαλουμενου Μαρκον, ου ησαν ικα-
 that being surnamed Mark, where were many
 νοι συνθηροισμενοι και προσευχομενοι. † Κρυ-
 assembled and were praying. Having
 σαντος δε αυτου την θυραν του πυλωνας, προσ-
 knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR, were watching the PRISON.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE by the ANGEL was real, but thought † he saw a Vision.

10 And having passed through the first and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL, and † delivered me from the Hand of Herod, and ALL the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were pray- ing.

13 And as he was knock- ing at the DOOR of the

* VATICAN MANUSCRIPT.—O. him—omit.

† O. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 10. † 9. Acts x. 3, 17; xi. 5. † 10. Acts xvii. 23. † 11. Psa. xxxiv. 7; Dan. iii. 23; vi. 23; Heb. i. 14. † 11. Job v. 10; Psa. xxxiii. 18, 10; xxxiv. 22; xli. 2; xcvi. 10; 2 Cor. i. 10; 2 Pet. ii. 9. † 12. Acts iv. 23. † 12. Acts xv. 37.

ἦλθε παιδίσκη ὑπακουσαι, ονοματι Ῥοδη. ¹⁴ 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, εσταται τον Πητρον προ του πυλω-
told, to have stood the Peter before the gate.
 νος. ¹⁵ Οί δε προς αυτην ειπον· Μαινη. Ἡ δε
The but to her said; Thou art mad. She but

διασυριζετο οὕτως εχειν. ¹⁶ Οί δε ελεγον· Ὁ
confidently affirmed thus to be. They and said; The
 αγγελος αυτου εστιν. Ὁ δε Πητρος επεμενε
messenger of him it is. The but Peter continued
 κρουων· ανοιξαντες δε ειδον αυτον, και εξεστη-
knocking; having opened and they saw him, and were amazed.
 σαν. ¹⁷ Κατασεισας δε αυτοις τη χειρι σιγαν,
Having waved but to them the hand to be silent,

διηγησατο αυτοις, πως ο κυριος αυτον εξηγαγεν
he related to them, how the Lord him led
 εκ της φυλακης. Ειπε δε· Απαγγειλατε Ιακωβ
out of the prison. Said and; Report you to James
 βρο και τοις αδελφοις ταυτα. Και εξελθων
and to the brethren these things. And going out
 επορευθη εις ετερον τοπον.
he went into another place.

¹⁵ Γενομενης δε ημερας, ην παραχος ουκ ολι-
Having become and day, was a stir not small
 γος εν τοις στρατιωταις, τι αρα ο Πητρος εγε-
among the soldiers, what then the Peter was

νετο. ¹⁹ Ηρωδης δε επιζητησας αυτον, και μη
become. Herod and having sought him, and not
 ευρον, ανακρινας τους φυλακας, εκελευσεν
having found, having examined the guards, commanded
 απαχθηναι· και καταλθων απο της Ιουδαιας εις
to be led off; and going down from the Judea into
 την Καισαρειαν διετριβεν. ²⁰ Ην δε θυμομαχων
the Caesarea he remained. He was and being enraged

Τυριοις και Σιδωνιοις· ομοθυμαδον δε παρησαν
with Tyrians and Sidonians; with one mind but was present
 προς αυτον, και πεισαντες Βλαστον, τον επι-
with him, and having persuaded Blastus, that over
 του κοιτωπος του βασιλεως, ητουντο ειρηνην·
the bed-chamber of the king, desired peace;

δια το τρεφεσθαι αυτων την χωραν απο της
because that to be nourished of them the country from of the
 βασιλικης. ²¹ Τακτη δε ημερα ο Ηρωδης 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. ²² 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 displeas'd 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, 3.

‡ 17. Acts xii 10; xix. 13: xxi 40.

§ 20. 1 Kings v. 9, 11.

δημος επεφωνει· Θεου φωνη, και ουκ ανθρωπου.

22 Παραρημα δε επαταξεν αυτον αγγελος

κυριου, ανθ' ων ουκ εδωκε δοξαν τω Θεω· και

γεγομενος σκωληκοβρωτος, εξεψυξεν. 24 Ο δε

λογος του θεου ηξαγε και εκληθυστο. 25 Βαρ-

ναβας δε και Σαυλος υπεστρεψαν εξ Ιερουσα-

λημ, πληρωσαντες την διακονιαν, συμπαραλα-

βοντες και Ιωαννην τον επικληθεντα Μαρκον.

ΚΕΦ. ιγ'. 13.

1 Ησαν δε * [τινες] εν Αντιοχεια κατα την

ουσαν εκκλησιαν προφηται και διδασκαλοι, ο

τε Βαρναβας και Σιμων ο καλουμενος Νιγερ,

και Λουκιος ο Κυρηναιος, Μαναη τε, Ηρωδου

του τετραρχου συντροφος, και Σαυλος. 2 Αει-

τουργουντων δε αυτων τω κυριω και νηστευ-

των, ειπε το πνευμα το αγιον· Αφορισατε δη

μοι τον Βαρναβαν και * [τον] Σαυλον εις το

εργον, ο προσκεκλημαι αυτους. 3 Τοτε νηστευ-

σαντες και προσευξαμενοι, και επιθεντες τας

χειρας αυτοις, απελευσαν. 4 Ουτοι μεν ουν

εκπεμφθεντες υπο του πνευματος του αγιου,

κατηλθον εις την Σελευκειαν, εκειθεν τε απε-

πλευσαν εις την Κυπρον. 5 Και γενομενοι εν

Σαλαμι, καταγγελον τον λογον του θεου εν

ταις συναγωγαίς των Ιουδαιων· ειχον δε και

Ιωαννην υπηρετην. 6 Διελθοντες δε ολην την

νησον χωρι Παφου, εδρον τινα μαγον, ψευδο-

προφητην Ιουδαιον, ω ονομα Βαριησους, 7 ος

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to GOD; and being eaten with worms, he expired.

24 But the WORD of GOD grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, † taking with them also THAT John who WAS SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT SIMEON CALLED NIGER, and Lucius, the CYRENIAN, and Manaen, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the WORK to which I called them."

3 Then † having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † * a Certain Magian, a False-prophet, a Jew, whose Name was Bar-Jesus,

* VATICAN MANUSCRIPT.—24. the LORD grew. 1. some—omit. 2. the—omit. 4. Holy Spirit. 4. Seleucia. 4. Cyprus. 6. a Certain Man, a Magian, a False-Prophet.

‡ 25. Acts xlii. 5, 13; xv. 37. † 3. Acts vi. 6. † 6. Acts viii. 6.

ην *συν τῷ ἀνθυπατῷ Σεργίῳ Παύλῳ, ἀνδρὶ*
 was with the proconsul Sergius Paulus, a man
συνετῷ. Οὗτος προσκαλεσαμενος Βαρναβαν καὶ
 intelligent. This having summoned Barnabas and
Σαυλον, ἐπέζητησεν ἀκουσαι τον λογον του
 Saul, desired to hear the word of the
θεου. ⁸ *Ἀνθιστατο δε αυτοις Ἐλυμας ὁ μαγος,*
 God. Stood against but them Elymas the magian,
(ὅτῳ γαρ μεθερμηνευεται το ονομα αυτου,)
 (thus for is translated the name of him,)
ζητων διαστρεφαι τον ανθυπατον απο της πισ-
 seeking to turn away the proconsul from the faith.
τεως. ⁹ *Σαυλος δε. (ὁ και Παυλος) πλησθεισ*
 Saul but (he also Paul) being filled
*πνευματος ἁγιου, * [και] ατενισας εις αυτον,*
 of spirit holy, [and] having looked earnestly on him,
¹⁰ *ειπεν· Ὁ πληρης παντος δουλου και πασης*
 said; O full of all deceit and of all
ραδιουργιας, υιε διαβολου, εχθρε πασης δικαιοσυ-
 ready working. O son of an accuser, enemy of all righteous-
νης, ου πανση διαστρεφων τας οδους κυριου τας
 ness, not wilt thou cease perverting the ways of Lord the
ευθειας; ¹¹ Και νυν ιδου, χειρ κυριου επι σε,
 straight? And now lo, a hand of Lord on thee,
και εση τυφλος, μη βλεπων τον ἡλιον αχρι
 and thou shalt be blind, not seeing the sun till
καιρου. Παραρημα δε εκπεσεν εκ' αυτον
 a season. Immediately and fell on him
αχλυσ και σκοτος· και περιαγων εζητει χειρα-
 a mist and darkness; and going about he sought guides.
γωγους. ¹² *Τοτε ιδων ὁ ανθυπατος το γεγονος,*
 Then seeing the proconsul that having been done,
επιστευσεν, εκπλησσομενος επι τη διδαχη του
 believed, being astonished at the teaching of the
κυριου.
 Lord.
¹³ *Ἀναχθεντες δε απο της Παφου οἱ περι τον*
 Having set sail and from the Paphos those about the
Παυλον, ηλθον εις Περγην της Παμφυλιας.
 Paul, came into Perga of the Pamphylia.
Ἰωαννης δε, αποχωρησας απ' αυτων, ὑπεστρε-
 John but, having gone away from them, returned
ψεν εις Ἱεροσολυμα. ¹⁴ *Αυτοι δε διελθοντες*
 into Jerusalem. They and having passed through
απο της Περγης παρεγενοντο εις Ἀντιοχεια
 from the Perga went to Antioch
της Πισιδιας, και εισελθοντες εις την συναγω-
 of the Pisidia, and having entered into the synagogue
γην τη ημερα των σαββατων, εκαθισαν. ¹⁵ *Μετα*
 in the day of the sabbaths, they sat down. After
δε την αναγνωσιν του νομου και των προφητων,
 and the reading of the law and the prophets,
απεστειλαν οἱ αρχισυναγωγοι προς αυτους,
 sent the synagogue-rulers to them,
λεγοντες· Ἄνδρες αδελφοι, εἰ εστι λογος εν
 saying; Men brethren, if is a word in
υμιν παρακλησεως προς τον λαον, λεγετε-
 you of consolation to the people, say you.

7 who was with the PROCONSUL, Sergius Paulus, an intelligent Man. This man having called for Barnabas and Saul desired to hear the word of God.

8 But Elymas, the MAGIAN, (for so his NAME is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.

9 Then THAT Saul, also called Paul, being filled with holy Spirit, looking intently on him, said,

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 immediately a Mist and darkness fell * on him, and going about he sought Guides.

12 Then the PROCONSUL seeing THAT HAVING BEEN DONE, believed, being astonished at the TEACHING of the LORD.

13 And sailing from PAPHOS, THOSE with * Paul came to Perga in Pamphylia; † but John having withdrawn from them, returned to Jerusalem.

14 And these, having passed through from PERGA, came to Antioch in PISIDIA, and † went into the SYNAGOGUE on the DAY of the SABBATHS, and sat down.

15 And † after the READING of the LAW and the PROPHETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if * any one among you have a Word of Exhortation for the PEOPLE, speak."

* VATICAN MANUSCRIPT.—0, and—omit. 15. any one among you have a Word of.

11. on him—omit.

13. Paul.

† 13. Acts xv. 38. er. 27.

† 14. Acts xvi. 13; xvii. 2; xviii. 4.

† 15. Luke iv. 10;

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
του Θεου, 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 Αιγυπτου,
 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 πενηκοντα
 these things about years four hundred and fifty
εδωκε κριτας, εως Σαμουηλ του προφητου.
 He gave judges, till Samuel the prophet.
 21 **Εκαθειεν ητησαντο βασιλεα, και εδωκεν**
 And then they asked for a King, and gave
αυτοις ο θεος του Σαουλ υιον Κις, ανδρα εκ
 to them the God the Saul son of Kis, a man of
φυλης Βενιαμιν, ετη τεσσαρακοντα. 22 **Και**
 tribe of Benjamin, years forty. And
μεταστησας αυτον, ηγειρεν αυτοις τον Δαυιδ
 having removed him, he raised up to them the David
εις βασιλεα, ω και ειπε μαρτυρησας· Ευρον
 for a king, to whom also he said having testified; I found
Δαυιδ, τον του Ιεσσα, * [ανδρα] κατα την
 David, that of the Jesse, [a man] according to the
καρδιαν μου, ος ποιησει παντα τα θεληματα
 heart of me, who will do all the will
μου. 23 **Τουτου ο θεος απο του σπερματος κατ'**
 of me. This the God from the seed according to
επαγγελιας ηγαγε τη Ισραηλ σωτηρα Ιησουν,
 promise brought forth to the Israel a Savior Jesus,
 24 **προκηρυξαντες Ιωαννου προ προσωπου της**
 having announced before of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and you who fear God, listen!"

17 The God of the PEOPLE of ISRAEL † chose our FATHERS, and elevated the PEOPLE † during their EXILE in the Land of Egypt, † and brought them out of it with an uplifted Arm.

18 And † for a period of Forty Years he nourished them in the DESERT;

19 and † having cast out seven Nations in the Land of Canaan, † he distributed their LAND to them by Lot.

20 And after these things, † he gave Judges about † four hundred and fifty years, † till Samuel the PROPHET.

21 † And then they asked for a King; and God gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And † having removed him, † he raised up to them DAVID for a King; to whom also giving testimony, he said, † 'I have † found David, the son of † JESSE, † a Man according † to my HEART, who will † perform All my WILL.'

23 † From This man's POSTERITY, † according to Promise, God brought forth to ISRAEL † a Savior, Jesus;

24 † John having previously proclaimed, before his APPEARANCE, an Im-

* VATICAN MANUSCRIPT.—17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave them LAND for an inheritance, about four hundred and fifty years. And after that he gave them Judges till Samuel the Prophet. 22. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (ד) for *kay* (כ) which is very similar in f. r. m. 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. 36. † 19. Deut. vii. 1. † 19. Jesh. xiv. 1, 2; Psa. lxxviii. 55. † 20. Judges ii. 16. † 20. 1 Sam. iii. 20. † 21. 1 Sam. vii. 6; x. 1. † 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Hosea xiii. 11. † 22. 1 Sam. xvi. 13; 1 Sam. ii. 4; v. 8. † 22. Psa. lxxxix. 20. † 22. 1 Sam. xiii. 14; Acts vii. 40.
 † 23. Isa. xl. 1; Luke i. 32, 69; Acts ii. 30; Rom. i. 3. † 23. 2 Sam. vii. 12; Psa. cxxiii. 11. † 23. Matt. i. 21. † 24. Matt. iii. 1; Luke iii. 2.

εισοδου αυτου βαπτισμα μετανοιας παντι τω λαω Ισραηλ. 25 Ὡς δε ἐπληρωθὲ Ἰωάννης τὸν δρομον, ελεγε· τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγὼ, ἀλλ' ἰδὼν, ἐρχεται μετ' ἐμε, οὗ οὐκ εἰμι ἀξίος τὸ ὑποδεῖμα τῶν ποδῶν λυσοῦν.

entrance of him a dipping of reformation to all the people Israel. As and was fulfilling the John the voice, he said; Who me do you suppose to be? not am I, but lo, comes after me, of whom not I am worthy the sandal of the foot to loose.

25 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. 27 Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλῆμ, καὶ οἱ ἀρχόντες αὐτῶν, τούτου ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σαββατοῦ ἀναγιγνωσκόμενας, κρίναντες ἐπλήρωσαν.

Men brethren, sons race of Abraham, and those among you fearing the God, to you the word of the salvation this is sent. Those for dwelling in Jerusalem, and the rulers of them, him not knowing, and the voices of the prophets those in every sabbath being read, judging fulfilled. And no

δεμίαν αἰτίαν θανάτου εὑρόντες, ᾗτησαντο Πιλάτου ἀναيرهθῆναι αὐτόν. 29 Ὡς δε ἐτελέσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπο τοῦ ξυλοῦ, ἐθήκαν εἰς μνημεῖον.

one cause of death having found, they asked Pilate to kill him. When and they finished all the things concerning him having been written, having taken down from the cross, they placed in a tomb. The

δε θεὸς ᾗγειρεν αὐτόν ἐκ νεκρῶν, 31 ὃς ὡφθῆ ἐπὶ ἡμέρας πλείους τοῖς συναβάσασιν αὐτοῦ ἀπο τῆς Γαλιλαίας εἰς Ἱερουσαλῆμ, οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀνάστηθας Ἰησοῦν.

but God raised him out of dead ones, who appeared for several Days many to those having gone up with him from of the Galilee into Jerusalem, who are witnesses of him to the people. And we you address with glad tidings that to the fathers promise having been made, that this the God has fulfilled to the children of them to us, having raised up Jesus;

33 ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γεγραπταὶ· Ἰῶς μου εἶ σύ, ἐγὼ σήμερον 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.

† 25. Matt. iii. 11; Mark I. 7; Luke iii. 16; John I. 20, 27. † 26. Matt. x. 6; Luke xxiv. 47; Acts iii. 20; ver. 40. † 27. Luke xxiii. 34; Acts iii. 17; 1 Cor. ii. 8. † 32. Acts xv. 21. † 27. Luke xxiv. 20, 44; Acts xxviii. 23. † 28. Matt. xxviii. 22, &c.; Acts i. 13, 14. † 29. Matt. xxvii. 50, &c. † 30. Matt. xxviii. 6; Acts i. 3; ii. 34; iii. 13, 15, 20; v. 30. † 31. Acts I. 3; 1 Cor. xv. 3-7. † 32. Gen. xii. 8; xxii. 13; Acts xvi. 6; Gal. iii. 10. † 33. Psa. ii. 7; Heb. I. 5; v. 5.

σε. ³⁴ Ὅτι δε ανεστησεν αυτον εκ νεκρων,
 thca. 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 ὁσια Δαυιδ
 thus he said; That I will give to you the holy things of David

τα πιστα. ³⁵ Διο και εν ετερω λεγει· Ου
 the faithful. Therefore also in another he says; Not

δωσεις τον ὁσιον σου ιδειν διαφθοραν.
 thou wilt permit the holy one of thee to see corruption.

³⁵ 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 fall asleep, and was laid with

τους πατερας αυτου και ειδε διαφθοραν· ³⁷ ον δε
 the fathers of himself and saw corruption; whom but

δ θεος ηγειρεν, ουκ ειδε διαφθοραν. ³⁸ Γνωσ-
 the God raised up, not saw corruption. Known

ταυ ουν εστω υμιν, ανδρες αδελφοι, οτι δια
 therefore let it be to you, men brethren, that through

τουτου υμιν αφεσις αμαρτιων καταγγελλεται·
 this to you forgiveness of sins is announced;

³⁹ και απο παντων, ον ουκ ηδυνηθητε εν τω
 and from all things, which not you are able by the

νομω Μωσewe δικαιοθηναι, εν τουτω πας δ
 law of Moses to be justified, in him every one the

πιστευων δικαιουται. ⁴⁰ Βλεπετε ουν, μη
 believing is justified. See then, not

επελθη εφ' υμας το ειρημενον εν τοις προφη-
 may come upon you that having been spoken by the prophets;

ταις· ⁴¹ ιδετε 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, οφ ου μη πιστευ-
 the days of you, a work, which not not you would

σητε, εαν τις εκδηγηται υμιν. ⁴² Εξιοντων δε
 believe, if one should narrate to you. Having gone out and

αυτων, παρεκαλουν εις το μεταξυ σαββατων
 of them, they assured on the next sabbath

λαληθηναι αυτοις τα ρηματα ταυτα. ⁴³ Λυθει-
 to be spoken to them the words these. Being broken

σης δε της συναγωγης, ηκολουθησαν πολλοι
 up and the synagogue, followed many

των Ιουδαιων και των σεβωμενων προσηλυτων
 of the Jews and of the worshipping proselytes

την Παυλω και την Βαρναβα· οιτινες προσλα-
 the Paul and the Barnabas; who speaking

λουντες αυτοις, επειθον αυτοις προσμενειν τη
 to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you 'the SURE MERCIES of David.' †

35 Therefore also in another place he says, † 'Thou wilt not permit 'thy HOLY ONE to see Corruption.'

36 For David, indeed, having in his Own Generation served the WILL of GOD, † fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom GOD raised up saw not Corruption.

38 Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

39 † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;

41 Behold, DESPISERS, and wonder, and dis-appear; For † I perform a Work in your DAYS, a Work which you will by 'no means believe, though 'one should declare it to 'you.'

42 And they having gone out, * it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.

43 And when the SYNAGOGUE was broken up, many of the JEWS and RELIGIOUS PROSELYTES followed PAUL and BARNABAS, who, speaking to them, persuaded them to

* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken.
 † 34. Isa. lv. 3. † 35. Psa. xvi. 10; Acts ii. 31. † 36. 1 Kings ii. 10; Acts ii. 29.
 † 38. Luke xxiv. 47. † 39. Rom. iii. 23; viii. 3; † John ii. 12. † 40. Isa. xxix. 14; Hab. i. 8.

ἡχαριτι του θεου. 44 Τῷ τε εχομενω σαββατῷ
favor of the God. On the and coming sabbath,
 σχεδον πασα ἡ πολις συνηχθη ακουσαι τον
almost all the city came together to hear the
 λογον του θεου. 45 Ἰδοντες δε οἱ 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 ὑπο του Παυλου λεγομενοις. * [αντιλε-
the things by the Paul being spoken, [contra-
 γοντες και] βλασφημουντες. 45 Παρρησιασα-
dicling and] blaspheming. Speaking
 μενοι δε ο Παυλος και ο Βαρναβας ειπων
freely and the Paul and the Barnabas said;
 "Τιμν 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. 47 Ουτω
life, lo, we turn to the gentiles. Thus
 γαρ εντεταλται ημιν ο κυριος. Τεθεικα σε εις
for has commanded us the Lord. I have set thee for
 φως εθνων, του ειναι σε εις σωτηριαν εως εσχα-
a light of nations, the to be thee for salvation to end
 του της γης. 48 Ακουοντα δε τα εθνη εχαιρον,
of the earth. Having heard and the gentiles rejoiced,
 και εδοξαζον τον λογον του κυριου· και επισ-
and glorified the word of the Lord; and be-
 τευσαν ὅσοι ησαν τεταγμενοι εις ζωνν αιωνιον.
lived as many as were having been disposed for life age-lasting.
 49 Διεφερετω δε ο λογος του κυριου δι' ὅλης
Was published and the word of the Lord through whole
 της χωρας. 50 Οἱ 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 διαγωγμον
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 ὄριων αυτων. 51 Οἱ δε εκτινα-
threw them from the borders of them. They but having
 ζαμενοι τον κονιορτον των ποδων αυτων επ'
shaken off the dust of the feet of them against
 αυτους, ηλθον εις Ικονιον.
them, came into Iconium.
 52 Οἱ δε μαθηται επληρουντο χαρας και πνευ-
The and disciples were filled joy and spirit
 ματος ἁγιου. ΚΕΦ. ΙΔ'. 14. 1 Εγενετο δε εν
holy. It happened and in
 Ικονιω, κατα το αυτο εισελθειν αυτοις εις την
Iconium, at the same to enter them into 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 at away from you, and judge yourselves unworthy of AIQNIAN 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 aiqnian 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 Icqnum.

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.

45. contradicting and—omit. 50. Barnabas.

50. the words. 51. the text. † 40. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 10. † 40. Matt. xxi. 43; Rom. x. 19. † 40. Acts xviii. 6; xxviii. 28. † 47. Isa. xlii. 6; xlix. 6; Luke xi. 32. † 51. Matt. x. 14; Mark vi. 11; Luke ix. 5; 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 Ἰουδαίους τε καὶ Ἑλλήνων πολὺν
that to believe of Jews and also Greeks a great

πλῆθος. ² Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγεῖ-
multitude. The but unbelieving Jews stirred up

ραν καὶ ἐκακῶσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ
and embittered the souls of the Gentiles against the

τῶν ἀδελφῶν. ³ Ἰκανόν μὲν οὖν χρόνον διέτρι-
the brethren. Considerable indeed then time they re-

ψαν παρήσιαζομενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-
mained speaking freely about the Lord, that testifying

ρῶντι 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. ⁴ 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. ⁵ Ὡς δὲ ἐγενετο ὄρημα
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, ὕβρισαι καὶ λιθοβολῆσαι αὐτούς,
of them, to insult and to stone them,

⁶ συνιδόντες κατεφυγόν εἰς τὰς πόλεις τῆς
seeing they fled into the city of the

Λυκαονίας, Λύστραν καὶ Δερβην, καὶ τὴν
Lycaonia, Lystra and Derbe, and the

περιχώρον. ⁷ κακεῖ ἦσαν εὐαγγελιζόμενοι.
surrounding country; and there they were preaching glad tidings.

⁸ Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς
And a certain man in Lystra unable in the

ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ,
feet was sitting, lame from womb of mother of himself,

ὃς οὐδεποτε περιεπατάκει. ⁹ Οὗτος ἤκουε
who never had walked about. This heard

τοῦ Παύλου λαλούντος· ὃς ἀτενίσας αὐτῷ,
the Paul speaking; who having looked intently to him,

καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰ εἶπε
and seeing that faith he has of the to be saved, said

μεγάλῃ τῇ φωνῇ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου
loud with the voice; Do thou stand upon the feet of these

ὄρθος. Καὶ ἤλατο, καὶ περιεπάτει. ¹¹ Οἱ δὲ
erect. And he leaped up, and walked about. The and

ὄχλοι, ἰδόντες δὲ ἐκοίησεν ὁ Παῦλος, ἐφῆραν
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

ἡμᾶς. ¹² Ἐκάλουν τε τὸν μὲν Βαρναβᾶν, Δία·
us. They called and the indeed Barnabas, Jupiter;

gogue of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

3 For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodiges to be performed by their HANDS.

4 But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and JEWS, with their RULERS, ‡ to wantonly disgrace and stone them,

6 knowing it, † they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 † And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his BIRTH, who had never walked.

9 This man heard PAUL speaking; who, looking intently on him, and ‡ seeing That he had Faith to be RESTORED,

10 said with a * Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the crowds seeing what PAUL did, they lifted up their VOICE in the Lycaonian language, saying, † "The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter;

* VATICAN MANUSCRIPT.—10. Loud Voice.

† 3. Mark xvi. 20; Heb. ii. 4.

‡ 5. 2 Tim. iii. 11.

* 6. Matt. x. 23.

† 8. Acts

ii. 2. † 9. Mate. viii. 10; x. 23, 20.

‡ 11. Acts viii. 10; xxviii. 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 εμεγκας, συν σοις
 lands to the gates having brought, with the,
 οχλοις ηθελε θυειν. ¹⁴ Ακουσαντες δε οι αποσ-
 crowds wished to sacrifice. Having heard and the apostles
 τολοι Βαρναβας και Παυλος, διαρρηξαντες τα
 Barnabas and Paul, having rent the
 ιματια αυτων, εξεπηδησαν εις τον οχλον, κρα-
 mantles of them, rushed out into the crowd; crying
 ζοντες ¹⁵ και λεγοντες· Ανδρες, τι ταυτα πορ-
 out and saying; Men, why these things do
 ειτε; και ημεις ομοιοπαθεις εσμεν υμιν ανθρω-
 you? also we being like are to you men,
 ποι, ευαγγελιζομενοι υμας απο 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 παρφημεναις γενεαις εισεε παντα τα
 the having gone by generations permitted all the
 εβη πορευεσθαι ταις 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 διδουσι 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?
 † We are also Men, sub-
 ject to frailty with you,
 proclaiming glad tidings
 to turn you from These
 VANITIES to the LIVING
 GOD, † who made the HEA-
 VEN, and the EARTH, and
 the SEA, and all THINGS
 in them;

¹⁶ † who, in PRECED-
 ING Generations permitted
 All the GENTILES to walk
 in their own ways;

¹⁷ † though indeed he
 left not himself without
 testimony, doing good,
 † giving you Rains from
 heaven, and fruitful Sea-
 sons, and filling your
 HEARTS with Food and
 Gladness."

¹⁸ And saying These
 things, they with difficulty
 restrained the CROWDS
 from SACRIFICING to
 them.

¹⁹ But † Jews came from
 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.

1 15. James v. 17; Rev. xix. No.

† 15. 1 Thess. 1. 9.

† 16. Psa. lxxxl. 12; Acts

xvii. 30; 1 Pet. iv. 8.

† 17. Acts xvii. 27; Rom. x. 20.

† 17. Lev. xxvi. 4; Dent.

xl. 14; xxviii. 12; Job v. 10; Psa. lxxv. 10; Ixviii. 9; cxlvii. 8; Jer. xiv. 23; Matt. v. 45. † 18.

Acts xiii. 43

† 19. 2 Cor. xi. 25; 2 Tim. iii. 11.

γελισαμενοι τε την πολιν εκεινην, και μαθη-
 preached glad tidings and the city that, and having
 πρσβατες ικανους, υπεστρεψαν εις την λυστρα
 made disciples many, they returned to the Lystra
 και ικονιον και αντιοχειαν· 22 επιστηριζοντες
 and Iconium and Antioch; confirming

τας ψυχαστων μαθητων, παρακαλονντες ημμενειν
 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 πρεσβυτερου; 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-
 commended them to the Lord, into whom they had believed.

24 Και διελθοντες την Πισιδιαν, ηλθον
 And having passed through the Pisidia, they came to
 εις Παμφυλιαν· 25 και λαλησαντες εν Περγη
 into Pamphylia; and having spoken in Perga
 του 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,
 ο ε πληρωσαν. 27 Παραγενομενοι δε και συνα-
 which they fulfilled. Having arrived and and having

γαγοντες την εκκλησιαν, ανηγγειλαν οσα
 assembled the congregation, they related what things
 εποιησεν ο θεος μετ' αυτων, και οτι ηνοιξε τοις
 did the God with them, and that he opened to the
 εθνεσι θυραν πιστεως. 28 Διετριβον δε χρονον
 Gentiles a door of faith. They remained and a time

ουκ ολιγον σιν τοις μαθηταις. ΚΕΦ. ιε'. 15.
 not a little with the disciples.

1 Και τινες καταλθοντες απο της Ιουδαιας,
 And some having come down from the Judea,
 εδιδασκον τους αδελφους· Οτι εαν μη περιτεμ-
 were teaching the brethren; That if not you are cir-
 νησθε τω εθει Μωυσεως, ου δυνασθε σωθηναι.
 censored 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 not
 ολιγης τω Παυλω και τω Βαρναβη 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

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 JUDAEA taught the BRETHREN, "If you are not circumcised according to the custom of *Moses, you cannot be saved."

2 There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided to send up Paul and Barnabas, and some

* VATICAN MANUSCRIPT.—24. PAMPHYLIA. 1. MOSES.
 1 21. Matt. xxviii. 10. 2 22. Acts xi. 23; xiii. 43. 3 23. Matt. x. 28; xvi. 24;
 Luke xxii. 28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12, iii. 12. 4 23. Titus i. 5. 5 20.
 Acts xiii. 1, 8. 6 26. Acts xv. 40. 7 27. Acts xv. 4, 13; xxi. 10. 8 27. 1 Cor.
 xvi. 9; 2 Cor. ii. 12; Col. iv. 8; Rev. iii. 4. 9 1. Gal. ii. 12. 10 1. John vii. 24;
 11 1. Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 10. 12 2. Gal. ii. 1.

τινας άλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
some others of them to the apostles
 καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ
and elders at Jerusalem, about the
 ζητήματος τούτου. ³ Οἱ μὲν οὖν προπεμφθέν-
question this. They indeed therefore having been sent
 τες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινι-
forward by the congregation, passed through the Phoeni-
 κὴν καὶ Σαμαρείαν, ἐκδιηγούμενοι τὴν ἐπιστρο-
cia and Samaria, narrating the turning
 φὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην
of the Gentiles; and caused joy great
 παντὶ τοῖς ἀδελφοῖς. ⁴ Παραγενόμενοι δὲ εἰς
to all the brethren. Having come and into
 Ἱερουσαλὴμ, ἀπεδεχθῆσαν ὑπὸ τῆς ἐκκλησίας
Jerusalem, they were received by the congregation
 καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀηγ-
and the apostles and the elders, they
 γείλαν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν.
related and what things the God did with them.
⁵ 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, παραγγέλλειν τε
it is necessary to circumcise them, to command and
 τηρεῖν τὸν νόμον Μωσέως. ⁶ Συνήχθησαν δὲ
to keep the law of Moses. Assembled and
 οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ
the apostles and the elders to see concerning the
 λόγου τούτου. ⁷ 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 ἡμ-
Men brethren, you know, that from days
 ῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ
former the God among us chose through the
 στόματος μου ἀκουσαὶ τὰ εἰρη τῶν λόγων τοῦ
mouth of me to hear the Gentiles the word of the
 εὐαγγελίου, καὶ πιστεῦσαι. ⁸ Καὶ ὁ καρδιογ-
glad tidings, and to believe. And the heart-
 νωστής θεὸς ἐμαρτύρησεν αὐτοῖς, δὸς αὐτοῖς
knowing God testified to them, giving to them
 τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· ⁹ 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. ¹⁰ Νῦν
faith having purified the hearts of them. Now
 οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγόν
therefore why do you tempt the God, to place a yoke
 ἐπὶ τὸν τραχήλου τῶν μαθητῶν, ὃν οὔτε οἱ
on the neck of the disciples, which neither the
 πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;
fathers of us nor we were able to bear?
¹¹ Ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πῆ-
But through the favor of the Lord Jesus we ha-

others of them, to the
 APOSTLES and ELDERS at
 Jerusalem, about this
 QUESTION.

3 THEY, therefore, hav-
 ing been sent forward by
 the CONGREGATION, went
 through PHENICIA and
 Samaria, † relating the
 CONVERSION of the GEN-
 TILES, and caused great
 Joy to All the BRETHREN.

4 And having arrived
 at Jerusalem, they were
 received by the CONGRE-
 GATION, and the APOS-
 TLES, and the ELDERS, and
 † related what things God
 performed with them.

5 But SOME of those
 having BELIEVED, from
 the SECT of the PHARI-
 SEES, stood up, saying,
 "It is necessary to cir-
 cumcise them, and to com-
 mand them to keep the
 LAW of Moses."

6 And the APOSTLES
 and ELDERS were gathered
 together to see about this
 MATTER.

7 And there being much
 Debate, Peter arising said
 to them, † "Brethren, you
 know That in former Days
 God chose among us, that
 by my MOUTH the GEN-
 TILES should hear the
 WORD of the GLAD TID-
 DINGS, and believe."

8 And God, the HEART-
 SEARCHER, testified to
 them, † giving to them the
 HOLY SPIRIT, even as to
 us;

9 † And made no dis-
 tinction between us and
 them, † having purified
 their HEARTS through the
 FAITH.

10 Now, therefore, why
 do you try GOD, † to put a
 Yoke on the NECK of the
 DISCIPLES, which neither
 our FATHERS nor we were
 able to bear?

11 But through the
 FAVOR of the Lord Jesus

* VATICAN MANUSCRIPT.—8. to them—omit.

† 3. Acts xiv. 27. † 4. ver. 12; xxi. 10. † 7. Acts x. 20: xi. 12. † 8.
 Acts x. 45. † 9. Rom. x. 11. † 10. Acts x. 15, 28, 43; 1 Cor. i. 2; † 1 Pet. i. 22.
 † 10. Mat. xxiii. 4; Gal. v. 4.

τενομεν σωθηναι, καθ' ον τροπον κακεινοι. ¹² *to be saved, in which manner also they.*

Ἐσιγησε δε παν το πληθος, και ηκουον Βαρναβα και Παυλου εξηγουμενων, οσα εποιησεν *was silent and all the multitude, and heard Barnabas and Paul narrating, what did*

ο θεος σημεια και τερατα εν τοις εθνεσι δι' αυτων. ¹³ Μετα δε το σιγησαι αυτους, απεκριθη. *the God signs and prodigies among the Gentiles through them. After and the to be silent them, answered*

Ιακωβος, λεγων Ανδρες αδελφοι, ακουσατε *James, saying; Men brethren, hear you*

μου. ¹⁴ Σιμεων εξηγησατο, καθως πρωτον ο θεος επισκεψατο λαβειν εξ εθνων λαον επι τω ονοματι αυτου. *of me. Simeon related, how first the God looked to take out of Gentiles a people for the name of himself. And with this harmonize the*

λογοι των προφητων, καθως γεγραπται. ¹⁵ μετα ταυτα αναστρεψω και ανοικοδομησω την σκηνην *words of the prophets, as it is written; after these things I will return and I will build again the tabernacle of David that having fallen down; and the ruins*

Δαυιδ την πετωκυιαν και τα κατεσκαμμενα αυτης ανοικοδομησω, και ανορθωσω αυτην. *of her I will build again, and I will set up her;*

¹⁷ οπως αν εκζητησωσιν οι καταλοιποι των ανθρωπων τον κυριον, και παντα τα εθνη, εφ' *so that may seek the rest of the men the Lord, and all the nations, on*

οις επικεκληται το ονομα μου εκ αυτους, ¹⁸ λεγει κυριος * [δ] ποιων ταυτα γνωστα απ' αιωνος. *whom has been called the name of me over them, says the Lord [he] doing these things known from an age.*

¹⁹ Λι ο εγω κρινω μη παρενοχλειν τοις απο των εθνων επιστρεφουσιν επι τον θεον. *Therefore I judge not to trouble those from the Gentiles turning to the God; but*

επιστειλαι αυτοις του απεχεσθαι απο των αλισγηματων των ειδωλων και της πορνειας και του πικτου και του αιματος. ²¹ Μωυσης γαρ *to send word to them the to abstain from the pollutions of the idols and the fornication and the strangled and the blood. Moses for*

εκ γενεων αρχαιων κατα πολιν τους κηρυσσοντας αυτον εχει, εν ταις συναγωγαίς κατα παν σαββατον αναγινωσκομενος. ²² Τότε εδοξε *from generations of old in every city those preaching him has, in the synagogues in every sabbath being read. Then it seemed good*

τοις αποστολοις και τοις πρεσβυτεροις συν ολη τη εκκλησια, εκλεξαμενους ανδρας εξ αυτων *to the apostles and the elders with whole the congregation, having chosen men out of themselves.*

we trust to be saved; in like manner they also.

12 And All the MULTITUDE was silent, and heard Barnabas and Paul relate What Signs and Prodigies God performed among the GENTILES through them.

13 And after they were silent, James answered, saying, "Brethren, hear me!

14 Simon has related how GOD first looked to take out of the Gentiles a People for his NAME.

15 And with this the WORDS of the PROPHETS harmonize; as it is written,

16 After these things I will return; and I will rebuild THAT TABERNACLE 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 TURNING to GOD;

20 but write to them to ABSTAIN from the POLLUTED OFFERINGS to IDOLS, and FORNICATION, and THAT which is STRANGLED, and BLOOD.

21 For from ancient Generations Moses has, in every City, THOSE who PREACH him, being read in the SYNAGOGUES Every Sabbath."

22 Then it seemed good to the APOSTLES and ELDERS, with the Whole CONGREGATION, 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. 2; Acts xxi. 25; 1 Cor. viii. 1; Rev. 11. 14, 20. † 20. 1 Cor. viii. 15; Gal. v. 19; Eph. iv. 3. Col. 11. 5; 1 Thess. 1v. 3; 1 Pet. 1v. 2. † 20. Gen. ix. 69 Lev. 11. 17; Deut. xii. 10, 23.

πεμφαι εις Αντιοχειαν συν τω Παυλω και Βαρ-
 ναβα, 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 Συρια
 και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν.

24 Επειδη ηκουσαμεν, οτι τινες εξ ημων * [εξελ-
 θοντες] εταραξαν υμας λογοις, ανασκευαζοντες
 τας ψυχας υμων, * [λεγοντες περιτεμεσθαι

και τηρειν τον νομον,] οις ου διεστειλαμεθα·
 and to keep the law,] to whom not we gave commands,

25 εδοξε ημιν γενομενοις ομοθυμαδον, εκλεξα-
 μενουσ ανδρας πεμφαι προς υμας, συν τοις αγα-
 πητοις ημων Βαρναβα και Παυλω, 26 ανθρωποις

παραδεδωκοσι τας ψυχας αυτων υπερ του ονο-
 ματος του κυριου ημιν Ιησουν Χριστου. 27 Απεσ-
 ταλκαμεν ουν Ιουδαν και Σιλαν, και αυτους

δια λογου απαγγελουσ τα αυτα. 28 Εδοξε
 γαρ τω αγιω πνευματι και ημιν, μηδεν πλεον
 επιτιθεσθαι υμιν βαρος, πλην των εναγκαμης

τουτων, 29 απεχεσθαι ειδωλοθυτων και αιματων
 και κνικτου και πορνειας· εξ ων διατηρουντες
 εαυτους, ευ πραξετε. Εφρασθε. 30 Οι μεν

ουν απολυθητες ηλθον εις Αντιοχειαν· και
 συναγαγοντες το πληθος, επεδωκαν την επισ-
 τολην. 31 Αναγοντες δε, εχαρησαν επι τη

παρακλησει. 32 Ιουδας τε και Σιλας, και αυτοι

επιτιθεσθαι υμιν βαρος, πλην των εναγκαμης
 τουτων, 29 απεχεσθαι ειδωλοθυτων και αιματων
 και κνικτου και πορνειας· εξ ων διατηρουντες
 εαυτους, ευ πραξετε. Εφρασθε. 30 Οι μεν
 ουν απολυθητες ηλθον εις Αντιοχειαν· και
 συναγαγοντες το πληθος, επεδωκαν την επισ-
 τολην. 31 Αναγοντες δε, εχαρησαν επι τη

παρακλησει. 32 Ιουδας τε και Σιλας, και αυτοι

επιτιθεσθαι υμιν βαρος, πλην των εναγκαμης
 τουτων, 29 απεχεσθαι ειδωλοθυτων και αιματων
 και κνικτου και πορνειας· εξ ων διατηρουντες
 εαυτους, ευ πραξετε. Εφρασθε. 30 Οι μεν
 ουν απολυθητες ηλθον εις Αντιοχειαν· και
 συναγαγοντες το πληθος, επεδωκαν την επισ-
 τολην. 31 Αναγοντες δε, εχαρησαν επι τη

παρακλησει. 32 Ιουδας τε και Σιλας, και αυτοι

chosen from among them-
 selves to Antioch with
 PAUL and Barnabas;—
 THAT Judas * being called
 Barsabbas, and Silas, lead-
 ing Men among the BRETH-
 REN;

23 Having written by
 their Hand, thus:—“The
 APOSTLES and * ELDES
 and BETHREN, to THOSE
 BETHREN IN ANTIOCH
 and Syria and Cilicia, who
 are of the Gentiles, greet-
 ing.

24 Since we have heard
 That † some having gone
 out from us troubled you
 with Words, unsettling
 your MINDS, to whom we
 gave no commands;

25 it seemed good to us,
 being of one mind, to chose
 out men to send to you,
 with your BELOVED Bar-
 nabas and Paul,

26 † Men who have
 given up their LIVES in be-
 half of the NAME of our
 LORD Jesus-Christ.

27 We have therefore
 sent Judas and Silas, who
 will also tell you the SAME
 things by Word.

28 For it seemed good
 to the * HOLY SPIRIT, and
 to us, to lay on you no Ad-
 ditional Burden besides
 * THESE NECESSARY things;

29 To abstain from
 things offered to Idols, and
 Blood, and That which is
 Strangled, and Fornica-
 tion; from which if you
 keep yourselves you will
 do well. Farewell.”

30 THEY, therefore, be-
 ing dismissed, * went down
 to Antioch, and having as-
 sembled the MULTITUDE,
 delivered the LETTER.

31 And when they had
 read it, they rejoiced at
 the EXHORTATION.

32 And Judas and Silas,
 also themselves being ready.

* VATICAN MANUSCRIPT.—23. being called Barsabbas. 23. this—omit. 23.
 ELDER BETHREN. 24. having gone out—omit. 24. saying, to be circumcised,
 and to keep the LAW—omit. 28. HOLY SPIRIT. 28. These. 30. went down.
 † 24. ver. 1; Gal. ii. 4, 5, 13; Titus i. 10, 11. † 26. Acts xiii. 50; tiv. 10; 1 Cor. xv
 80; 2 Cor. xi. 23, 26.

προφῆται ὄντες, δια λόγου πολλοῦ παρεκάλει-
prophets being, through a word great exhorted
σαν τοὺς ἀδελφούς, καὶ ἐπέστησαν. 33 Ποιή-
the brethren, and confirmed. Having

σαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης
spent and a time, they were dismissed with peace
ἀπο τῶν ἀδελφῶν πρὸς τοὺς ἀποστειλάντας
from the brethren to those having sent

αὐτοῦ. 34 * [Ἐδοξε δὲ τῷ Σίλα ἐπιμείναι
them. [It seemed good but to the Silas to remain
αὐτοῦ.] 35 Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον
[there.] Paul but and Barnabas remained

ἐν Ἀντιοχείᾳ, διδασκόντες καὶ ἐνταγγέλιζομενοι.
in Antioch, teaching and announcing glad tidings,
μετὰ καὶ ἑτέρων πολλῶν, τοῦ λόγον τοῦ κυρίου.
with also others many, the word of the Lord.

35 Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρ-
After and some days said Paul to Bar-
νάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς
nabas; Having returned indeed we may visit the

ἀδελφούς κατα πάσαν πόλιν, ἐν αἷς κατηγγει-
brethren in every city, in which we have
λάμεν τὸν λόγον τοῦ κυρίου, πῶς ἐχούσι.
preached the word of the Lord, how they are.

37 Βαρναβᾶς δὲ ἐβουλεύσατο συμπαραλαβεῖν καὶ
Barnabas and counselled to take with also
Ἰωάννην τὸν καλούμενον Μάρκον. 38 Παῦλος
John that being called Mark, Paul

δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπο
out deemed fitting, the having gone away from them from
Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ
Pamphylia, and not having gone with them to the

ἔργον, μὴ συμπαραλαβεῖν τούτου. 39 Ἐγένετο
work, not to take him. Occurred
οὐν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοῦ
therefore sharp contention, so as to separate them

ἀπ' ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα
from one another, the and Barnabas having taken
τὸν Μάρκον ἐκπευσαι εἰς Κύπρον.
the Mark sailed to Cyprus.

40 Παῦλος δὲ ἐπιλεξαμένος Σίλαν ἐξῆλθε,
Paul but having selected Silas went out,
παραδοθεὶς τῇ χάριτι τοῦ θεοῦ ὑπὸ τῶν
having been commended to the favor of the God by the

ἀδελφῶν. 41 Διήρχετο δὲ τὴν Συρίαν καὶ Κιλι-
brethren. He passed through and the Syria and Cil-
κίαν, ἐπιστηρίζων τὰς ἐκκλησίας. ΚΕΦ. 15.
cia, confirming the congregations.

16. 1 Κατηγνῆσε δὲ εἰς Δερβην καὶ Λύστραν·
He came and to Derbe and Lystra;
καὶ ἰδὼν, μαθητὴς τις ἦν ἐκεῖ, ὀνοματι Τιμο-
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the
BRETHREN in a long Dis-
course and confirmed them.

33 And having spent
some time, they were dis-
missed with Peace from
the BRETHREN to those
HAVING SENT them.

34 * † [But it seemed
good to SILAS to remain
there.]

35 † And Paul and Bar-
nabas remained at An-
tioch, teaching and pro-
claiming the glad tidings
of the WORD of the LORD,
with many others also.

36 And after Some Days
Paul said to Barnabas,
“Let us return and visit
the BRETHREN in *Every
City in which we pro-
claimed the WORD of the
LORD, and see how they
are.”

37 And Barnabas wished
to take also with them
[THAT] John, who was
SURNAMED Mark.

38 But Paul deemed it
improper to take HIM with
them, † who DESENTED
them from Pamphylia, and
did not go with them to
the WORK.

39 A sharp Contention
therefore ensued, so as to
separate them from each
other; and BARNABAS
having taken MARK sailed
to Cyprus.

40 But Paul having se-
lected Silas, departed, † be-
ing commended to the FA-
vor of * the Lord by the
BRETHREN.

41 And he went through
SYRIA and Cilicia, † estab-
lishing the CONGREGA-
tions.

CHAPTER XVI.

1 And he came * both to
† Derbe and to Lystra. And
behold a certain Disciple
was there, † named Timo-

* VATICAN MANUSCRIPT.—34. omit. both to Derbe and to Lystra. † 34. This sentence is omitted by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged. † 35. Acts xiii. 1. † 30. 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. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

θεος, υἱός γυναικος Ἰουδαίας πιστῆς, πατὴρ δὲ
 thy, a son of a woman Jew believing, father but
 Ἑλλήνος. ² ὃς ἐμαρτυρεῖτο ὑπο τῶν ἐν Λυ-
 a Greek: who was testified to by those in Ly-
 τροις καὶ Ἰκονίῳ ἀδελφῶν. ³ Τοῦτον ᾗθελησεν
 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-
 ἐτεμεν αὐτον, δια τοὺς Ἰουδαίους τοὺς οὐτάς
 emicised him, on account of the Jews those being
 ἐν τοῖς τοποῖς ἐκείνοις· ᾗδῃσαν γὰρ ἅπαντες
 in the places those; they knew for all
 τὸν πατέρα αὐτου, ὅτι Ἕλλην ὑπῆρχην. ⁴ Ὡς
 the father of him, that a Greek he was. As
 δὲ διεπορευοντο τὰς πόλεις, παρέδιδον αὐτοῖς
 and they went through the cities, they delivered to them
 φυλασσειν τὰ δογματά, τὰ κερκίμενα ὑπο
 to keep the decrees, those having been determined by
 τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν
 the apostles and the elders those in
 Ἱερουσαλῆμ. ⁵ Αἱ μὲν οὖν ἐκκλησῖαι ἐστερ-
 Jerusalem. The indeed then congregations were es-
 εοντο τῆ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ
 tablished in the faith, and were increased in the number
 καθ' ἡμέραν. ⁶ Διελθόντες δὲ τὴν Φρυγίαν καὶ
 every day. Going through and the Phrygia and
 τὴν Γαλατικὴν χώραν, καλυθεντες ὑπο 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,
⁷ ἐλθόντες κατὰ τὴν Μυσίαν, ἐπιραζόν ἐἰς τὴν
 coming by the Mysia, they attempted into the
 Βιθυνίαν πορευέσθαι· καὶ οὐκ εἰσῆσαν αὐτοὺς τὸ
 Bithynia to go; and not permitted them the
 πνεῦμα Ἰησοῦ. ⁸ Παρελθόντες δὲ τὴν Μυσίαν,
 spirit of Jesus. Having passed by and the Mysia,
 κατεβῆσαν εἰς Τρωάδα. ⁹ Καὶ δρᾶμα διὰ τῆς
 they came down to Troas. And a vision in the
 νυκτὸς ὠφθῆ τῷ Παύλῳ· ἄνθρωπός τις ἦν Μακε-
 night was seen by the Paul: a man certain was of Mace-
 δῶν ἐστῶς, παρακαλῶν αὐτον, καὶ λεγῶν· Δια-
 donia had been standing, beseeching him, and saying: Having
 ζᾶς εἰς Μακεδονίαν, βοήθησον ἡμῖν. ¹⁰ Ὡς δὲ
 passed over into Macedonia, help thou us. When and
 τὸ δρᾶμα εἶδεν, εὐθεὺς ἐζήτησαμεν ἐξελθεῖν εἰς
 the vision . . . de saw, immediately we sought to go out into
 τὴν Μακεδονίαν, συμβαζόντες, ὅτι προσκεκ-
 the Macedonia, interring, that had called
 ληται ἡμᾶς ὁ κύριος εὐαγγελισασθαι αὐτοὺς.
 to us the Lord to announce glad tidings to them.
¹¹ Ἀναχθεῖτες οὖν ἀπο τῆς Τρωάδος, εὐθυδρο-
 Having sailed therefrom from the Troas, we run a

thy, (a) Son of a believing
 Jewess, but of a Greek
 Father;)
² to whom the BRETH-
 REN in Lystra and Ico-
 nium, gave †good testi-
 mony.
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 obser-
 vance 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, be-
 ing forbidden by the HOLY
 Spirit to speak the WORD
 in ASIA:
⁷ and coming by MYRIA,
 they attempted to go into
 BITHYNIA; and the SPIRIT
 of Jesus did not permit
 them.
⁸ And having passed
 by MYRIA, † they came
 down to Troas.
⁹ 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."
¹⁰ And when he saw
 the VISION, we immedi-
 ately sought to go † into
 MACEDONIA, interring
 that * the LORD had called
 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.

6. And they went 10. God called us.

1. 2. 3. Tim. 1. 5. 1. 2. Acts vi. 5. 1. 3. 1. Cor. ix. 10; Gal. ii. 2. 1. 4. Acts xv. 22, 29. 1. 5. Acts xv. 41. 1. 8. 2. Cor. ii. 12; 2. 1. sm. iv. 18. 1. 9. Acts x. 30. 1. 10. 2. Cor. ii. 13.

μησαμην εἰς Σαμοθρακην, τη τε ἐπιουση εἰς
 direct course to Samothracia, the and succeeding to
 Νεαπολιν. 12 ἐκείθεν τε εἰς Φιλιππους, ἧτις ἐστὶ
 Neapolis; thence and to Philippi, which is
 πρώτη της μεριδος της Μακεδονιας πολις, κο-
 1st of the part that Macedonia city, a
 λωνια. Ἦμεν δε εν ταυτη τη πολει διατριβου-
 colony. We were and in this the city abiding
 τες ἡμερας τινας. 13 Τη τε ἡμερα των σαββα-
 days some. On the and day of the sab-
 των ἐξηλθομεν ἐξω της πολεως παρα ποταμον,
 baths we went out of the city by a river,
 οὐ ἐνομιζετο προσευχη εἶναι, και καθισαντες
 where was allowed a place of prayer to be, and having sat down
 ἐλαλουμεν ταις συνελθουσαις 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,
 1st of a city of Thyatira worshipping the God,
 ηκουεν ἡς ο κυριος διηνοιξε την καρδιαν,
 heard; for whom the Lord opened the heart,
 προσεχειν τοις λαλουμενοις ὑπο του Παυλου.
 to attend to those being spoken by the Paul.

15 Ὡς δε εβαπτισθη, και ο οίκος αυτης, παρε-
 When and she was dipped, and the house of her, she en-
 καλεσε, λεγουσα· Ει κερικατε με πιστην τη
 treated us, saying; If you have judged me faithful to the
 κυριω εἶναι, εἰσελθοντες εἰς τον οικον μου,
 Lord to be, having entered into the house of me,
 μεινατε. Και παρεβιασατο ἡμας. 16 Ἐγενετο
 abide you. And she forced us. It happened

δε πορευομενων ἡμων εἰς προσευχην, παιδισκην
 and going of us to a place of prayer, a female-servant
 τινα εχουσαν πνευμα πυθωνος απαντησαι ἡμιν,
 certain having a spirit of Python to meet us,
 ἣτις 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 ἡμιν, εκραζε λεγουσα· Ουτοι οἱ
 the Paul and us, cried saying; These the
 ανθρωποι δουλοι του θεου του ὑψιστου εἰσιν,
 men bond-servants of the God the most high are,
 οἱ τιμες καταγγελλουσιν ἡμιν ὁδον σωτηριας.
 who are proclaiming to us a way of salvation.

18 Τοντο δε εποιει ἐπι πολλας ἡμερας. 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;

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 FAMIL-
 IY, 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. 13. GATE. 14. Paul. 10. ora-
 TORY. 17. Paul. 18. Name.

† 13. A place of prayer. See Note on Luke vi. 12. † 16. Or of Apollo. Pytho was,
 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.
 † 13. Phl. i. 1. † 14. Luke xlii. 45. † 15. Luke xxiv. 29; Heb. xiii. 2.
 † 15. 1 Sam. xxviii. 7.

σου Χριστου, ¹⁹ εβηλθεν απ' αυτης. ²⁰ Και
 εβηλθεν αυτη τη ωρα. ²¹ Ιδοντες δε οι κυριοι
 αυτης, οτι εβηλθεν η ελπις της εργασιαις
 αυτων, επιλαβομενοι τον Παυλον και τον
 Σιλα, ειλκυσαν εις την αγοραν επι τους
 αρχοντας. ²² και προσαγαγοντες αυτους
 τοις στρατηγοις, ειπον· Ουτοι οι ανθρωποι
 εκταρασσουν ημων την πολιν, Ιουδαιοι υπαρ-
 χοντες, ²³ και καταγγελλουσιν εθη, α ουκ
 εστιν ημιν παραδεχεται, ουδε ποιειν, Ρω-
 μαιοις ουσι. ²⁴ Και συνεκεστη ο οχλος κατ'
 αυτων, και οι στρατηγοι περιβηξαντες αυτων
 τα ιματια, εκελευον βαβδιζειν. ²⁵ πολλας τε
 επιθεντες αυτοις πληγας, εβαλον εις φυλακην,
 παραγγειλαντες τη δεσμοφυλακι, ασφαλωσ
 τηρειν αυτους. ²⁶ ος παραγγελιαν τοιουτην
 ειληφωσ, εβαλην αυτους εις την εσωτεραν
 φυλακην, και τους ποδας αυτων ησφαλισατο
 εις το ζυλον.

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 Pri-
 son, charging the jailor to
 keep them safely;
 24 who, having received
 such a Charge, cast them
 into the INNER prison, and
 made their FEET fast in
 the STOCKS.
 25 And at MIDNIGHT,
 Paul and Silas praying,
 sung a hymn to GOD; and
 the PRISONERS listened to
 them.
 26 † And suddenly there
 was a great Concussion,
 so as to shake the FOUN-
 DATIONS of the PRISON;
 and † all the DOORS were
 opened, and the KETTERS
 of All were loosed.
 27 And the JAILOR,
 awaking from sleep, and
 seeing the DOORS of the
 PRISON opened, drew a
 SWORD, and was about to
 kill Himself, supposing
 that the PRISONERS had
 escaped.
 28 But PAUL cried with

* VATICAN MANUSCRIPT.—26. immediately—omit.

1 13. Mark xvi. 17. 1 10. 2 Cor. vi. 5. 1 19. Matt. x. 18. 1 20. Acts
 xvi. 6. 1 21. 2 Cor. vi. 9; xii. 23, 25; 1 Thess. ii. 7. 1 23. Acts iv. 21. 1 24.

φωνη μεγαλη ο Παυλος, λεγων· Μηθεν πραξαις
with a loud voice said the Paul, saying; Not thou mayest do
 εσεαυτω κακον, απαντες γαρ εσμεν εινθαδε.
to thyself harm, all for we are here.
 29 Αιτησας δε φωτα εισεκηδησε, 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 δει 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
 σωθησθι συ και ο οικος 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
 αλγων και εβαπτισθη αυτος και οι αυτου
stripes; and was dipped he and those of him
 παντες παραχρημα. 34 Αναγαγων τε αυτους εις
All immediately. Having led up and them into
 τον οικον αυτου, παρεθηκε τραπεζαν, και ηγαλ-
his house of himself, he set a table, and re-
 διασατα πασαις πεπιστευκως τω θεω.
joiced 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
manders the rod bearers, saying; Release thou
 τους ανθρωπους εκεινους. 36 Απηγγειλε δε ο
the men those. Told and the
 δεσμοφυλαξ τους λογους τούτους 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 Ρωμαιοις 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 Ανηγγειλαν 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 imme-
 diately immersed, he and
 all HIS.
 34 And having brought
 them into * his HOUSE,
 † he set a Table, and re-
 joiced with all his house-
 hold, 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 Ro-
 mans.
 39 And they came and

* VATICAN MANUSCRIPT.—29. Silas. 32. God, with ALL that were. 34. the house. 35. the words. † 30. Luke iii. 10, Acts ii. 37; ix. 6. † 31. John iii. 16, 26; vi. 47; 1 John v. 10; † 32. Luke v. 29; xix. 6. † 37. Acts xxii. 26.

σαν αυτους, και εξαγαγοντες ηρωτων εξηλθειν
 them, and having led out they asked to go out
 της πολεις. ⁴⁰ Εξελοοντες 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. ¹ Διοδευσαντες δε την Αμφι-
 Having passed through and the Amphi-

πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
 polis and Apollonia, they came into Thessalonica,
 κην, οπου ην η συναγωγη των Ιουδαιων.
 where was the synagogue of the Jews.

² Κατα δε το ειωθος τω Παυλω εισηλθε προς
 According to and the custom the Paul went in to
 αυτους, και επι σαββατα τρια διελεγετο αυ-
 them, and for sabbaths three reasoned with

τοις απο των γραφων. ³ Διανοιγων και παρατι-
 them from the writings; opening and setting
 θεμενος, οτι τον Χριστον εδει παθειν και
 forth, that the Anointed it was necessary to have suffered and

αναστηναι εκ νεκρων, και οτι οθτος εστιν ο
 to have been raised out of dead ones, and that this is the
 Χριστος Ιησους, ον εγω καταγγελλω υμιν.
 Anointed Jesus, whom I announce to you.

⁴ Και τινες εξ αυτων 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.

⁵ Προσλαβομενοι δε οι Ιουδαιοι των αγοραιων
 Having taken to themselves and the Jews of the market-loungers
 τινας ανδρας πονηρους, και οχλοκοιτησαντες,
 some men of evil, and having gathered a crowd,

εθоруβουη την πολιν επισταντες τε τη οικια
 they disturbed the city; having assailed and the house
 Ιασονος, εζητουν αυτους αγαγειν εις τον δημον.
 of Jason, they sought them to lead out into the people;

⁶ μη ευροντες δε αυτους, εσυρον τον Ιασονα
 not having found and them, they dragged the Jason
 και τινας αδελφους επι τους πολιταρχης, βοων-
 and some brethren to the city-rulers, crying;

πες: 'Οτι οι την οικουμενην αναστατωσαντες,
 That they the habitable having disturbed,
 ουτοι και ενθαδε παρσισην. ⁷ ους υποδεδεκται
 these also here are present; whom has received

Ιασων και ουτοι παντες απεναντι των δεγμα-
 Jason, and these all against the decrees

entreated them; and con-
 ducting them out, asked
 them to depart from the
 CITY.

⁴⁰ And going out of
 the PRISON, they entered
 into the house of LYDIA,
 and having seen the
 BRETHREN, they exhorted
 them, and departed.

CHAPTER XVII.

¹ And traveling through
 Amphipolis and Apollonia
 they came to *THESSA-
 LONICA, where was *a
 Synagogue of the Jews.

² And according to his
 custom, PAUL went in
 to them, and on three Sab-
 baths reasoned with them
 from the SCRIPTURES,

³ opening and setting
 forth, that the MESSIAH
 ought to suffer and to rise
 from the dead, and that
 "This is the ANOINTED Je-
 sus whom I announce to
 you."

⁴ And some of them
 believed and adhered to
 PAUL and *Silas, and of
 the pious Greeks a *great
 Multitude, and of the
 CHIEF Women not a few.

⁵ But the Jews taking
 some evil-disposed Men
 from the MARKET-LOUNG-
 ERS, and gathering a
 crowd, alarmed the CITY;
 and having assailed the
 HOUSE of Jason sought
 to bring them *forth into
 the assembly of the PEOP-
 LE;

⁶ but not finding them,
 they dragged *Jason and
 some of the Brethren to
 the RULERS of the CITY,
 crying out, "THESE men
 who have disturbed the
 EMPIRE, are come here
 also;

⁷ whom Jason has re-
 ceived; and all these op-
 pose the DECRETES of Ce-

* VATICAN MANUSCRIPT.—30. from the CITY.
 1. THESALONICA. 1. a Syna-
 gogue of. 4. Silas. 4. great Multitude. 5. forth to the PEOPLE. 6.

† 39. Matt. viii. 21. † 40. ver. 14. † 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 12;
 xix. 8. † 3. Luke xxiv. 23, 45; Acts xviii. 23; Gal. iiii. 1. † 4. Acts xviii. 24.
 † 4. Acts xv. 23, 27, 32, 40. † 5. Rom. xvi. 21. † 6. Acts xvi. 20. † 7. Luke
 xvii. 2; John xix. 12.

των Καισαρος πραττουσι, βασιλεα λεγοντες
 of Cesar do, a king saying
 ετερον ειναι, Ιησουν. ⁸ Εταραξεν δε του οχλου
 another to be, Jesus. Troubled and the crowd
 και τους πολιταρχας ακουοντας ταυτα. ⁹ 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, απελυσαν αυτους ¹⁰ 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 Berea; who hav-
 γενομενοι, εις την συναγωγην των Ιουδαιων
 ing arrived, into the synagogue of the Jews
 απρεσαν. ¹¹ 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
 κοντες τας γραφας, ει εχοι ταυτα ουτως.
 scrutinizing the writings, if was these things thus.
¹² Πολλοι μεν ουν εξ αυτων επιστευσαν, και
 Many indeed therefore out of them believed, and
 των Ελληνιδων γυναικων των ευσχημων και
 of the Greek women of the honorable and
 ανδρων ουκ ολιγοι. ¹³ Ως δε εγνωσαν οι απο
 men not a few. When but knew those from
 της Θεσσαλονικης Ιουδαιοι, οτι και εν τη Βεροια
 the Thessalonica Jews, that also in the Berea
 καταγγελη υπο του Παυλου ο λογος του θεου,
 was preached by the Paul the word of the God,
 ηλθον κακει σαλευοντες τους οχλους. ¹⁴ 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. ¹⁵ Οι δε καθισ-
 the, both Silas and the Timothy there. They but conduct-
 τωντες τον Παυλον ηγαγαν * [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 ταχιιστα ελθωσι προς αυτον,
 Timothy, that as soon as possible they should come to him,
 εξησαν. ¹⁶ Εν δε ταις Αθηναις εκδεχομενον
 they departed. In and the Athens waiting
 αυτους του Παυλου, παρεξυνητο 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 BRETHERN 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—ομη.

15. ΤΙΜΟΘΗ.

13. and troubling the crowds.

15-

† 16. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where there were almost without number." Bib. Sac. Vol. vi. p. 339.

‡ 10. Acts ix. 25; ver. 14.

‡ 11. Luke xvi. 29; John v. 39.

‡ 14. Matt. x. 23.

‡ 15. 1 Pet. ii. 8.

την πολιν. ¹⁷ Διελεγετο μεν ουν εν τη συνα-
the city. He reasoned indeed then in the syna-

γωγη τοις Ιουδαιοις και τοις σεβομενοις, και
gogue with the Jews and with those being pious, and
εν τη αγορα κατα πασαν ημεραν προς τους
in the market during every day with those

παράτυγχανοντας. ¹⁸ Τιμες δε των Επικουρειων
happening to meet. Some but of the Epicureans

και των Στωικων φιλοσοφων συνεβαλλον αυτω
and of the Stoics philosophers encountered him;

και τιμες ελεγον· Τι αν θελοι ο σπερμολογος
and some said; What may intend the seed-picker

οστος λεγειν· Οι δε Ξενων δαιμονιων δοκει
this to say? They and; Of strange demons he seems

καταγγελευς ειναι· οτι τον Ιησουν και την
a proclaimer to be; because the Jesus and the

αναστασιν * [αυτοις] ευηγγελιζετο. ¹⁹ Επιλα-
resurrection [to them] he announced glad tidings. Having

βομενοι τε αυτου, επι τον Αρειον παγον ηγα-
taken hold and of him, to the Mars hill they

γον, λεγοντες· Δυναμεθα γινωαι, τις η καινη
led, saying; Are we able to know, what the new

αυτη η υπο σου λαλουμενη διδαχη· ²⁰ Ξενιζον-
this that by thee being spoken teaching? Strange things

τα γαρ τινα εισφερεις εις τας ακοας ημων.
for certain thou bringest to the ears of us.

Βουλομεθα ουν γινωαι, τι αν θελοι ταυτα
We desire therefore to know, what may intend these things

ειναι. ²¹ Αθηναιοι δε παντες και οι επιδημου-
to be. Athenians and all and the sojourning

τες ξενοι, εις ουδεν ετερον ευκαιρουν, η λεγειν
strangers, in nothing else spend leisure, than to tell

τι και ακουειν καινοτερον.
something and to hear newer.

²² 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· ²³ διερ-
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, εβρον και βωμον, εν φ επεγεγραπτο·
of you, I found also an altar, in which had been written;

Αγνωστω θεω· Ον ουν αγνοουντες ευσεβειτε,
To an unknown God. Whom therefore not knowing you worship,

τουτον εγω καταγγελλω υμιν. ²⁴ Ο θεος ο
this I announce to you. The God that

ποιησας τον κοσμον και παντα τα εν αυτω,
having made the world and all the things in it,

17 He reasoned there-
fore in the SYNAGOGUE
with the JEWS, and with
the PIOUS persons; and
in the MARKET every Day
with THOSE he happened
to MEET.

18 But some of the EPI-
CUREAN and * STOIC
PHILOSOPHERS encoun-
tered him. And some
said, "What does this
† BABBLER wish to say?"
And OTHERS, "He seems
to be a Proclaimer of
Strange Demons;" Because
he announced glad tidings
concerning JESUS and the
RESURRECTION.

19 And laying hold of
him, they led him to
the † AREOPAGUS, saying,
"Can we know what this
NEW Doctrine is, which is
spoken by thee?"

20 For thou bringest
certain strange things to
our EARS; we desire,
therefore, to know what
these things mean."

21 Now all the Athe-
nians, and the RESIDENT
STRANGERS among them,
spent their time in noth-
ing else but to tell and
hear something new.

22 And PAUL standing
in the midst of the AREOPA-
GUS, said, "Athenians, I
perceive that in all things
you are † extremely devoted
to the worship of Demons.

23 For as I passed
through, and beheld the
OBJECTS of your worship,
I found also an Altar on
which was an inscription.
'To an Unknown God.'
* What therefore you wor-
ship without knowing,
This † I announce to you.

24 That † God who
made the WORLD and ALL
THINGS in it, he being

* VATICAN MANUSCRIPT.—18. Stoics.

18. to them—omit,

23. What therefore

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Owen. † 19. The supreme court of Athens. † 21.

† 24. Acts xiv. 15.

οὗτος οὐρανον και γης κυριος ὑπαρχων, ουκ
 this of heaven and earth Lord being, not
 εν χειροποιητοις ναοις κατοικει, 25 ουδε υπο
 in hand-made temples dwells, nor by
 χειρων ανθρωπων θεραπευεται, προσδεομενος
 hands of men is served, wanting
 τινος, αυτος διδους και ζωην και πνοην και
 anything, he giving to all life and breath and
 τα παντα. 26 εκοιησε τε εξ ενος * [αιματος]
 the things all, made and out of one [blood]
 πιν εθνος ανθρωπων κατοικειν επι παν το προ-
 every nation of men to dwell on: all the face
 σωπον της γης, δρισας προστεταγμενους και-
 of the earth, having fixed having been appointed sea-
 ρους και τας οροθεσιας της κατοικιας αυτων.
 sons and the fixed limits of the habitation of them;
 27 ζητειν τον θεον, ει αραγε ψλαφησειν αυτον
 to seek the God, if indeed they might feel him
 και εροισεν, καιτοιγε ου μακραν απο ενος εκασ-
 and might find, and indeed not far from one each
 του ημων ὑπαρχοντα. 28 Εν αυτω γαρ ζωμεν
 of us being, in him for we live
 και κινουμεθα και εσμεν* ως και τιτες των καθ'
 and are moved and we are; as also some of those with
 υμας ποιητων ειρηκασι. Του γαρ και γενος
 you poets have said; Of the for also offspring
 εσμεν. 29 Γενος ουν ὑπαρχοντες του θεου,
 we are. Offspring therefore being of the God,
 ουκ οφειλομεν νομιζειν, χρυσο η αργυρο η
 not we are bound to suppose, gold or silver or
 λιθο, χαραγματι τεχνης και ενδυμησεως ανθρω-
 stone, a sculpture of art and device of man,
 που, το θειον ειναι ομοιον. 30 Τουσ μεν ουν
 the Deity to be like. The indeed therefore
 χρονους της αγνοιας ὑπεριδων ο θεος, τανυν
 times of the ignorance overlooking the God, now
 παραγγελλει τοις ανθρωποις πασι πανταχου
 he commands to the men all in all places
 μετανοειν; 31 διοτι εστησεν ημεραν, εν η
 to reform; because he established a day, in which
 μελλει κριειν την οικουμενην εν δικαιοσυνη.
 he is about to judge the habitable in righteousness,
 εν ανδρι η ωρισε, πιστιν παρασχων πασιν,
 by a man whom he appointed, a guarantee having furnished to all,
 αναστησας αυτον εκ νεκρων. . . . 32 Ακουσαν-
 having raised him out of dead ones. Having heard
 τες δε αναστασιν νεκρων, οι μεν εχλευαζον
 and a resurrection of dead ones, these indeed mocked;
 οι δε ειπον. Ακουσομεθα σου παλιν περι του-
 those but said; We will hear thee again about this.

‡ Lord of Heaven and Earth, ‡ dwells not in Temples made with hands; 25 nor is he served by the HANDS of MEN, ‡ as needing anything; ‡ he having given to all Life, and Breath, and all things; 26 and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and ‡ the FIXED LIMITS of their HABITATION; 27 ‡ to seek God, if perhaps they might feel after and find him; ‡ and indeed he is not far from every one of us; 28 for in him we live, and move, and exist; as even some of ‡ YOUR OWN Poets have said, 'For also we HIS Offspring are.' 29 Being, therefore, the Offspring of God, ‡ we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY. 30 Therefore, indeed, overlooking ‡ the TIMES of IGNORANCE, GOD ‡ now commands all MEN, in every place, to reform; 31 because he has established a DAY ‡ in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by ‡ raising him from the Dead." 32 And when they heard of the Resurrection of the Dead, SOME derided; but OTHERS said, "We will hear thee * again about this.

* VATICAN MANUSCRIPT.—26. Blood—omit. 26. The Whole Face of. 23. also again.

† 23. The *Phaenomena* of Aratus, and *Cleanthes'* Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

‡ 24. Matt. xi. 25. ‡ 24. Acts vii. 48. ‡ 25. Psa. i. 8. ‡ 25. Gen. ii. 7; Num. xvi. 22; Job xii. 10; xxvii. 3; xxxiii. 4; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 26. Deut. xxxii. 8. ‡ 27. Rom. i. 20. ‡ 27. Acts xiv. 17. ‡ 29. Isa. xl. 15. ‡ 30. Acts xiv. 16; Rom. iii. 25. ‡ 30. Luke xlv. 47; Titus ii. 11, 12; 1 Pet. i. 16; iv. 2. ‡ 31. Acts x. 42; Rom. ii. 16; xiv. 10. ‡ 31. Acts ii. 24.

του. ³³ Και οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.
 And thus the Paul went out from midst of them.

³⁴ Τίνας δὲ ἀνδρες κολληθέντες αὐτῷ, ἐπιστεύσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνοματι Δαμαρίς, καὶ ἕτεροι σὺν αὐτοῖς. ΚΕΦ. ιη'. 13. ¹ Μετὰ δὲ ταῦτα

χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κορινθόν.
 Having withdrawn the Paul from the Athens, came into Corinth.

Καὶ εὗρων τινὰ Ἰουδαίου ὀνοματι Ἀκυλάν, Πορτικόν τῷ γενεῖ, πρόσφατος ἐληλυθότα ἀπο τῆς Ἰταλίας, καὶ Πρισκίλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαυδίον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,) προσῆλθεν αὐτοῖς.
 And having found a certain Jew by name Aquila, Pontus by the race, recently having come from Italy, and Priscilla, wife of him, (because the to have commanded Claudius to withdraw from Rome,) he went to them;

καὶ διὰ τὸ ὁμοτεχνόν εἶναι, ἐμενε παρ' αὐτοῖς· καὶ ἐργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.
 and because the same trade to be, he remained with them; and worked; they were for tent-makers the trade.

Ἐ διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σαββάτον, ἐπειθε τε τοὺς Ἰουδαίους καὶ Ἕλληνας.
 He reasoned and in the synagogue during every sabbath, persuaded and Jews and Greeks.

Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνέιχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.
 When but came down from the Macedonia the, both Silas and the Timothy, earnestly testifying to the Jews the Anointed Jesus.

Ἀντιτάσσοντων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς· Το αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρος ἐγώ, ἀπο τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.
 Resisting but them and blaspheming, having shakes the mantles, he said to them; The blood of you on the head of you, pure I, from the now to the Gentiles I will go.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινος ὀνοματι Ἰουστου, σεβομένου τοῦ Θεοῦ, οὗ ἡ οἰκία ἦν συνᾶρροῦσα τῇ συναγωγῇ.
 And having removed thence, he went into a house of one by name Justus, worshipping the God, of whom the house was adjoining to the synagogue.

Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσε τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούσαντες αὐτοῦ.

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 conformed to the word, earnestly testifying to the Jews the ANOINTED Jesus.

6 But when they resisted and blasphemed, shaking his CLOTHES, he said to them, "Your BLOOD be upon your head! I am pure; from this TIME I will go to the GENTILES."

7 And having removed thence he went into the House of one named Justus, a worshipper of GOD, Whose house was adjoining the SYNAGOGUE.

8 And Crispus, the RULER of the SYNAGOGUE, believed in the LORD, with All his HOUSE; and many of the CORINTHIANS heard.

* VATICAN MANUSCRIPT.—34. Areopagite. 1. he departed from. 2. All Jews were commanded to withdraw from Rome. 3. they labored. 1. 2. Rom. xvi. 3; 1 Cor. xvi. 12; 2 Tim. iv. 19. 1. 3. Acts xx. 24; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. 2. 5. Acts xvii. 14, 15. 2. 6. Acts xxii. 25, 26, xxviii. 28. 3. 8. 1 Cor. i. 14.

οἷτες εἰσῆτεον, και εβαπτιζοντο 9 εἰπε δε ο
 ing believed, and were dipped; said and the

κυριος δι' ὄραματος εν νυκτι τῷ Παυλῷ· Μη
 Lord through a vision by night to the Paul; Not

φοβου, αλλα λαλει και μη σιωπησης· 10 διοτι
 fear, but speak and no be silent; because

εγω εἰμι μετα σου, και ουδεις επιθησεται σοι
 I am with thee, and no one shall attack thee

του κακῶσαι σε· διοτι λαος εστι μοι πολυς εν
 of the to hurt thee; because people is for me much in

τη πολει ταυτη. 11 Εκαθισε τε ενιαυτον και
 the city this. He continued and a year and

μηνας ἕξ, διδασκων εν αυτοις τον λογον του
 months six, teaching among them the word of the

θεου.
 God.

12 Γαλλιος δε ανθυπατευωντες της Αχαιας,
 Gallio and being proconsul of the Achaia,

κατεπεστησαν ὁμοθυμαδον οἱ Ιουδαιοι τῷ Παυ-
 rushed with one mind the Jews to the Paul,

λῳ, και ηγαγον αυτον επι το βημα, 13 λεγοντες·
 and led him to the tribunal, saying;

Ἵτι παρα τον νομον ουτος ἀπακτειθει τους
 That from the law this persuades the

ανθρωπους σεβεσθαι τον θεον. 14 Μελλοντος
 men to worship the God. Being about

δε τον Παυλου ανοιγειν τε στομα, εἰπεν ο
 but the Paul to open the mouth, said the

Γαλλιο προς τους Ιουδαιους· Εἰ μὲν οὐ ην
 Gallio to the Jews; If indeed therefore it was

αδικημα τι, η βραδιουργημα πονηρον, ο Ιου-
 injustice any, or reckless evil, O Jews!

δαιοι, κατα λογον αν ηνσεχομην ὑμων· 15 εἰ
 according to reason I would bear with you; if

δε ζήτημα εστι περι λογον και ονοματων και
 but a question it is about a word and names and

νομον τον καθ' ὑμας, οψεσθε αυτοι κριτης
 of a law of that with you, you will see yourselves; a judge

* [γαρ] εγω τούτων ου βουλομα ειναι. 16 Και
 [for] of these not choose to be. And

απηλασεν αυτους απο τον βηματος. 17 Επιλα-
 he drove them from the tribunal. Having

βομενοι δε παντες * [οι Ἕλληνες] Σωσθηνης
 taken hold and all [the Greeks] of Sothenes

τον αρχισυναγωγον, ετυπτον εμπροσθεν του
 the synagogue-ruler, they struck before the

βηματος· και ουδεν τούτων τῷ Γαλλιω εμε-
 tribunal, and nothing of these the Gallio cared.

λεν. 18 Ὁ δε Παυλος ετι προσμεινας ἡμερας
 The and Paul yet having remained days

ικανας, τοις αδελφοις αποταξμενος, εξεπλει
 many, to the brethren having bid farewell, sailed out

εις την Συριαν, και συν αυτῷ Πρισκιλλα και
 into the Syria, and with him Priscilla and

Ακυλας, κειραμενος την κεφαλην εν Κεγχραις·
 Aquila, having shaved the head in Cenchrea; for

ειχε γαρ ευχην. 19 Κατητησε δε εις Εφεσον,
 he had for a vow. He came and to Ephesus,

ing, believed, and were im-
 mersed.

9 † And the Lord said
 to PAUL, in a Vision by

Night, "Fear not, but
 speak, and be not si-

lent;

10 † for I am with thee;

and no one shall attack
 thee; for there are many People for
 me in this city.

11 And he remained
 there a Year and six
 Months, teaching among
 them the word of GOD.

12 But when Gallio was
 Proconsul of ACHAIA,
 the JEWS with one mind
 assaulted PAUL, and
 brought him to the TRIBU-

NAL,

13 saying, "This man
 persuades MEN to worship
 GOD contrary to the
 LAW."

14 And PAUL being
 about to SPEAK, GALLIO
 said to the JEWS, † "If
 indeed it was an act of In-

justice or reckless Evil, O
 Jews! according to Rea-

son I would bear with
 you;

15 but if it be a Ques-

tion concerning Doctrine,
 and Names, and THAT Law
 which is among you, see

you to it, for I will not be
 a Judge of these things."

16 And he drove them
 from the TRIBUNAL.

17 And they ALL took
 † Sothenes, the RULER of
 the SYNAGOGUE, and beat
 him before the TRIBUNAL.

But GALLIO cared for
 none of these things.

18 And PAUL having re-

mained yet many Days,
 bidding farewell to the
 BRETHREN, sailed thence
 for SYRIA, in company
 with Priscilla and Aquila;

† having shaved his HEAD
 in † Cenchrea, for he had a
 Vow.

19 And he came to

Ephesus,

* VATICAN MANUSCRIPT.—15. for—omit.

17. the GREEKS—omit.

† 9. Acts xxiii. 11.

† 10. Jer. i. 18, 19; Matt. xxviii. 20.

† 14. Acts xxiii. 29;

xxv. 11, 19.

† 17. 1 Cor. i. 1.

† 18. Num. vi. 19; Acts xxi. 24.

† 18. Rom. xvi. 4

κακεινους καταλιπεν αυτου· αυτος δε ειρηλα-
 θων εις την συναγωγην· διελεχθη· τοις
 Iouδαιοις. ²⁰ Ερωτωντων δε αυτων επι πλειονα
 χρονου μειναι * [παρ' αυτοις,] ουκ επερευσην·
²¹ αλλ' απεταξατο * [αυτοις,] ειπων· * [Δει με
 παντως την εορτην την ερχομενην ποιησαι εις
 'Ιεροσολυμα·] παλιν * [δε] ανακαμφω προς
 υμας, του θεου θελοντος. * [Και] ενηχθη απο
 της Εφεσου· ²² και καταβων εις Καισαρειαν,
 αναβας, και ασπασαμενος την εκκλησιαν,
 κατεβη εις Αντιοχειαν. ²³ Και ποιησας χρονον
 τινα, εξηλθε, διερχομενος καθεξης, την Γαλα-
 τικην χωραν και Φρυγιαν, επιστηριζων παντας
 τους μαθητας. ²⁴ Ιουδαιοις δε τις Απολλωσ
 ονοματι, Αλεξανδρευσ τω γενει, ανηρ λογιος,
 κατηντησεν εις Εφεσον δυνατος ων εν ταις
 γραφαις. ²⁵ Ουτος ην κατηχημενος την οδον
 του κυριου· και ζων τω πνευματι, ελαλει και
 εδιδασκεν ακριβως τα περι του κυριου,
 επισταμενος μονον το βαπτισμα Ιωαννου.
²⁶ Ουτος τε ηρξατο παρησιαζεσθαι εν τη συνα-
 γωγη· Ακουσαρτες δε αυτου Ακυλας και
 Πρισκιλλα, προσελαβοντο αυτον, και ακριβεσ-
 τερων αυτω εξεθεντο την του θεου οδον. ²⁷ Βου-
 λομενου δε αυτου διελθειν εις την Αχαιαν, προ-
 τρεψαμενοι οι αδελφοι εγραψαν τοις μαθηταις
 αποδεξασθαι αυτον· ος παραγενομενος, συνε-
 βαλετο πολυ τοις πεπιστευκοσι δια της χρι-

Ephesus; and left them there; as he entered into the SYNAGOGUE, and reason-
 soned 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 Ephesus;

22 and coming down to Cesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of † GALATIA and Phrygia, in order, † establishing All the DISCIPLES.

24 † And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the WAY of the LORD, and being fervent in SPIRIT, he spoke and * also taught accurately the THINGS * concerning JESUS, † being acquainted only with the IMMERSION of JOHN.

26 And he began to speak boldly in the SYNAGOGUE. And * Aquila and Priscilla explained to him more accurately the WAY of GOD.

27 And when he was wishing to pass over into ACHAEA, the BROTHERS wrote exhorting the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

* VATICAN MANUSCRIPT.—20. with them—omit. behaves me to keep the coming feast in Jerusalem—omit.—omit. 25. also taught. 25. concerning JEWS.

21. to them—omit. 21. but—omit. 21. And. 20. Priscilla and Aquila.

† 21. 1 Cor. iv. 10; Heb. vi. 3; James iv. 15. † 23. Gal. i. 2; iv. 14. † 23. Acts xiv. 22; xv. 32, 41. † 24. 1 Cor. i. 12; iii. 6, 8; iv. 6; Titus iii. 13. † 25. Acts xix. 3. † 27. 1 Cor. xiii. 5.

τοῦ. ²³ **Ευτὼνως γὰρ τοῖς Ἰουδαίοις διακατη-**
 Sreuously for with the Jews he was discus-
λεῖτο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν,
 ings publicly, proving by the writings,
εἶναι τοῦ Χριστοῦ Ἰησοῦ.
 to be the Anointed Jesus.

ΚΕΦ. 19. 10.

¹ **Ἐγένετο δὲ ἐν τῷ τοῦ Ἀπολλῶ εἶναι ἐν**
 It happened and in the the Apollos to be in
Κορινθῷ, Πάυλον διελθόντα τὰ ἀνωτέρικα μέρη,
 Corinth, Paul having passed through the upper parts,
ελθεῖν εἰς Ἐφεσον. Καὶ εὗρων τινὰς μαθητάς,
 to come to Ephesus. And having found some disciples,
² **εἶπε πρὸς αὐτοὺς· Ἐἰ πνεῦμα ἅγιον ἐλάβετε**
 he said to them; If a spirit holy you received
πιστεύσατες; Οἱ δὲ εἶπον πρὸς αὐτὸν· Ἀλλ'
 having believed; They and said to him; But
οὐδὲ εἰ πνεῦμα ἅγιον ἔστιν, ἤκουσαμεν. ³ **Ἔειπε**
 not even if a spirit holy is, we have heard. He said
τὸ * [πρὸς αὐτοὺς·] Ἐἰς τι οὖν ἐβαπτισθήτε;
 and [to them.] Into what then were you dipped?
Οἱ δὲ εἶπον· Ἐἰς τὸ Ἰωάννου βαπτισμα. ⁴ **Ἔειπε**
 They and said, Into the of John dipping. Said
δὲ Παῦλος· Ἰωάννης ἐβάπτισε βαπτισμα μετα-
 and Paul, John dipped a dipping of refer-
νοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχομενὸν μετ'
 nation, to the people saying, into him coming after-
αὐτὸν ἵνα πιστευσῶσι· τούτ' ἐστίν, εἰς τὸν
 him that they should believe; that is, into the
Ἰησοῦ. ⁵ **Ἀκούσαντες δὲ ἐβαπτισθήσαν εἰς τὸ**
 Jews. Having heard and they were dipped into the
ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ **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
προεφθέτουν. ⁷ **Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ**
 prophesied. Were and the all men about
δεκάδυο. ⁸ **Ἐἰσελθὼν δὲ εἰς τὴν συναγωγὴν,**
 twelve. Having entered and into the synagogue,
ἐπαρρησιαζέτο, ἐπὶ μῆνας τρεῖς διαλεγόμενος
 he spoke freely, for months three reasoning
καὶ πειθών· * [τὰ] περὶ τῆς βασιλείας τοῦ
 and persuading [the things] concerning the kingdom of the
θεοῦ. ⁹ **Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπει-**
 God. When and some were hardened and disbe-
δον, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ
 liered, speaking evil of the way in presence of the

28 for he strenuously discussed with the Jews in public, † proving by the SCRIPTURES that Jesus is the MESSIAH.

CHAPTER XIX.

1 And it happened, while † APOLLOS was in Corinth, Paul, having passed through the UPPER Parts, came to * Ephesus; and having found Some Disci- ples,

2 he said to them, "Have you received the holy Spirit since you 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 Je- sus."

5 And having heard this, they were immersed † into the NAME of the LORD Jesus.

6 And Paul † putting his * HANDS on them, the HOLY SPIRIT came on them, and † they spoke with Tongues and pro- phesied.

7 And ALL the Men were about twelve.

8 And having entered the SYNAGOGUE, he spoke boldly for three Months, reasoning and persuading † about the KINGDOM of GOD.

9 But when some were hardened, and disbelieved, speaking evil of the WAY

* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them. 3. to them—omit. 6. Hands. 8. the things—omit.

† 23. Acts ix. 22; xvii. 8; ver. 5. † 1. 1 Cor. i. 12; iii. 5, 6. † 2. Acts viii. 16. † 3. Acts xviii. 25. † 4. Matt. iii. 11; John i. 25, 27, 30; Acts i. 5; xi. 16; xiii. 24, 28. † 5. Acts viii. 16. † 6. Acts vi. 6; viii. 17. † 6. Acts ii. 4; x. 46. † 8. Acts xvii. 2; xviii. 4. † 8. Acts i. 3; xviii. 23.

πληθους, αποστας απ' αυτων, αφωρισε τους
 multitude, having departed from them, he separated the
 μαθητας, καθ' ημεραν διαλεγομενος εν τη
 disciples, every day reasoning in the
 σχολη Τυραννου * [τινος.] ¹⁰ Τουτο δε εγενετο
 school of Tyrannus [one] This and was done
 επι ετη δυο, ωστε παντας τους κατοικουντες
 for years two, so that all the dwellers
 την Ασιαν ακουσαι τον λογον του κυριου, Ιου-
 the Asia to hear the word of the Lord, Jews
 δαιους τε και Έλληνας. ¹¹ Δυναμεις τε ου τας
 both and Greeks. Miracles and not the
 τυχουσας εποιει ο θεος δια των χειρων
 common ones did the God through the hands
 Παυλου. ¹² ωστε και επι τους ασθενοντας
 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 ακαλλασσεσθη απ' αυτων τας
 aprons, and to be set free from them the
 νοσους, τα τε πνευματα τα πονηρα εκπορευε-
 diseases, the and spirits the evil to be cast
 θαι.

¹³ Επεχειρησαν δε τινες απο των περιερχο-
 Took in hand and some from of those going
 μενων Ιουδαιων εξορκιστων οναμαζειν επι τους
 about Jews exorcists to name on those
 εχοντας τα πνευματα τα πονηρα το ονομα του
 having the spirits the evil the name of the
 κυριου Ιησου, λεγοντες: 'Ορκιζω υμας τον
 Lord Jesus, saying; I adjure you the
 Ιησουν, ον ο Παυλος κηρυσσει. ¹⁴ Ησαν δε
 Jesus, whom the Paul preaches. Were and
 τινες υιοι Σεβα Ιουδαιου αρχιερεως επτα, οι
 some sons of Seeva a Jew a high-priest seven, who
 τουτο ποιουντες. ¹⁵ Αποκριθεν δε το πνευμα το
 this were doing. Answering and the spirit the
 πονηρον ειπε: Τον Ιησουν γινωσκω, και τον
 evil said; The Jesus I know, and the
 Παυλον επισταμαι υμεις δε τινες εστε; ¹⁶ και
 Paul I am acquainted with; you but who are? and
 εφαλλομενος εκ' αυτους ο ανθρωπος, εν ω ην
 leaping on them the man, in which was
 το πνευμα το πονηρον, και κατακυριευσας
 the spirit the evil, and having overcome
 αυτων, ισχυσε κατ' αυτων, ωστε κυμνους και
 them, prevailed against them, so that naked and
 τετραυματισμενους εκφυγειν εκ του οικου
 having been wounded to have fled out of the house
 εκεινου. ¹⁷ Τουτο δε εγενετο γνωστον πασιν
 that. This and became known to all
 Ιουδαιois τε και Έλλησι τοis κατοικουσι την
 Jews both and Greeks those dwelling the
 Εφεσον· και επεπεσε φοβος επι παντας αυτους,
 Ephesus; and fell a fear on all them,

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

¹⁰ † And this was done for two Years, so that All the INHABITANTS of ASIA, heard the WORD of the LORD, both Jews and Grecks.

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 Seeva, a Jewish High-priest, who did so.

¹⁵ But the EVIL SPIRIT answering, * said to them, "Jesus indeed I know, and Paul I know, and 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. one—omit. said to them, Jesus indeed I know, and. 14. Seven Sons of One Seeva. 15. them both, and prevailed. 16.
 † 10. Acts xx. 31. † 11. Mark xvi. 20; Acts xiv. 8. † 12. Acts v. 15; See 9 Kings iv. 20. † 13. Matt. xii. 27. † 13. See Matt. ix. 28; Luke ix. 40. † 17. Luke i. 65; vii. 18; Acts ii. 43; v. 5, 11.

και εμεγαλυνεται το ονομα του κυριου Ιησου.
and was magnified the name of the Lord Jesus.

18 Πολλοι τε των πεπιστευκοτων ηρχοντο εφο-
Many and of those having believed came con-

μολογουμενοι και αναγγελλοντες τας πραξεις
feasting and declaring the deeds

αυτων. 19 Ικαροι δε των τα περιεργα πραξαν-
of them. Many and of those the magical arts practis-

των, συνενεγκαντες τας βιβλους, κατεκαιον
ing, having brought together the books, burnt

ενωπιον παντων και συνεψηφισαν τας τιμας
in presence of all; and they computed the prices

αυτων, και εβρον 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

ηξανε και ισχυεν. 21 Ως δε επληρωθη 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 this to be come me

εκει, δει με και Ρωμην ιδειν. 22 Αποστειλας
there, it behoves me also Rome to see. Having sent

δε εις την Μακεδονιαν δυο των διακονουντων
and into the Macedonia two of those ministering

αυτω, Τιμοθεον και Εραστον, αυτος επεσχε
to him, Timothy and Erastus, he remained

χρονον εις την Ασιαν. 23 Εγενετο δε κατα τον
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,

ποιων ναυς * [αργυρου] Αρτεμιδος, παρειχeto
making temples [of silver] for Diana, brought

τοις τεχνιταις εργασιαν ουκ ολιγην. 25 Ους
to the workmen gain not a little. Whom

συναθροισας, και τους περι τα τοιαυτα εργα-
having brought together, and those about the such like work-

τας, ειπεν· Ανδρες, επιστασθε, οτι εκ ταυ-
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 Εφεσου,
you see and you hear, that not only of Ephesus,

on them all, and the NAME of the LORD Jesus was magnified.

18 And MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 And many of THOSE PRACTISING MAGICAL ARTS, having brought together their BOOKS, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of * the LORD powerfully increased and prevailed.

21 † And when these things were accomplished, † PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have BEEN there, † I must also see Rome."

22 And having sent two of † THOSE who MINISTERED to him, Timothy and Erastus, into Macedonia, he remained for a Time in ASIA.

23 And † there occurred during that PERIOD, no small Tumult concerning † that WAY.

24 For a certain man, named Demetrius, a Silversmith, making † silver Temples of Diana afforded † no * Small Gain to the WORKMEN.

25 whom he having assembled, with THOSE employed about the LIKE BUSINESS, said; "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus

* VATICAN MANUSCRIPT.—20. the LORD.

24. silver—omit.

24. Small Gain.

† 24. Portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 223 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—28. † 22. Acts xiii. 5. † 23. 2 Cor. i. 8. † 23. See Acts ix. 2.

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 εισι θεοι οι δια χειρων γινόμενοι. 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 λογισθησαι,
 goddess Diana temple into nothing to be despised,
 μελλειν τε και καθαιρεισθαι την μεγαλειότητα
 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, συναφ-
 they rushed and with one mind into the theatre, having

πασαντες Γαιον και Αρισταρχον Μακεδονας,
 seized Galus and Aristarchus Macedonians,
 συνεκδημους Παυλου. 30 Του δε Παυλου βου-
 fellow-travelers of Paul. The and Paul wish-

λομενου εισελθειν εις τον δημον, ουκ ειων
 ing to enter into the assembly of the people, not suffered
 αυτον οι μαθηται. 31 Τινες δε και των Ασιαρ-
 him the disciples. Some and even of the rulers of

χων ουτες αυτω φιλοι, πεμψαντες προς αυτον,
 Asia being to him friends, having sent to him,
 παρεκαλουν 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, τιнос ενεκεν συνεληλυθεισαν. 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-
 ing forward him the Jews; the and Alexan-
 δρος κατασεισας την χειρα, ηθελεν απολογεισθαι
 der having waved the hand, wished to defend himself

θαι 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 GRANDEUR destroyed, whom ALL ASIA and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and tried out; saying. "Great is the DIAFA of the Ephesians."

29 And the CITY was filled with Confusion; and having seized † Gaius and † Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And * PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the † ASIARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the CROWD, the JEWS thrusting him forward. And † ALEXANDER † having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that he

* VATICAN MANUSCRIPT.—29. Whole—omit. 30. Paul.

† 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

‡ 26. 1st Pa. cxv. 4; 1st Jaa. xlv. 10—20; Jer. x. 5. Acts xx. 4; xxvii. 2; Col. iv. 10; Phil. mon 24. † 29. † 33. 1st Tim. i. 20. 2nd Tim. iv. 14.

δαιος εστι, φωνη εγενετο μια εκ παντων, ως
Jew he is, voice came one from all, about
επι ωρας δυο κραζοντων· Μεγαλη η Αρτεμις
for hours two crying; Great the Diana

Εφεσιων. ³⁵ Καταστειλας δε ο γραμματευσ τον
of Ephesians. Having stilled and the scribe the

οχλον, φησιν· Ανδρες Εφεσιοι, τις γαρ εστιν
crowd, he said; Men Ephesians, what for is

ανθρωπος, ος ου γινωσκει την Εφεσιων πολιν
man, who not knows the Ephesians city

νεωκορον ουσαν της μεγαλης Αρτεμιδος και
temple-keeper being of the great Diana and

του Διοπετους; ³⁶ 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 προπετες πραττειν.
to be, and nothing rashly to do.

³⁷ Ηγαγετε γαρ τους ανδρας τουτους, ουτε
You brought for the men these, neither

ιεροσυλους, ουτε βλασφημουντας την θεον
temple-robbers, nor blasphemers the goddess

υμων· ³⁸ Ει μεν ουν Δημητριος και οι συν
of you; If indeed therefore Demetrius and those with

αυτω τεχνιται εχουσι προς τινα λογον, αγοραι
him workmen have against any a word, courts

αγονται, και ανθρωποι εισιν· εγκαλειτωσαν
are held, and proconsuls are; let them accuse

αλληλους. ³⁹ Ει δε τι περι ετερων επιζη-
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.

⁴⁰ Και γαρ κινδυνευομεν εγκαλεισθαι στασεως
Even for we are in danger to be accused of tumult

περι της σημερον, μηδενος αιτιου υπαρχον-
concerning the day, not one cause being,

της, περι ου δυνασομεθα αποδουναι λογον της
about which we are able to give a reason for the

συστροφης ταυτης. ⁴¹ Και ταυτα ειπων, απε-
gathering this. And these having said, he dis-

λυσε την εκκλησιαν.
missed the assembly.

ΚΕΦ. κ'. 20.

¹ Μετα δε το παυσασθαι τον θορυβον, προσ-
After and the to be restrained the tumult, having

καλεσαμενος ο Παυλος τους μαθητας, και ασπα-
called to the Paul the disciples, and having

σαμενος, εξηλθε πορευθηαι εις την Μακεδονιαν.
embraced, he went out to go into the Macedonia.

² Διελθων δε τα μερη εκεινα, και παρακα-
Having passed through and the parts those, and having ex-

λεσας αυτους λογω πολλω, ηλθεν εις την
horted them with a word great, he went into the

was a Jew, one Voice came from all for about two hours, crying, "Great is the DIANA of the * Ephesians?"

³⁵ And the RECORDER having quieted the CROWD, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

³⁶ These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

³⁷ for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

³⁸ If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

³⁹ But if you seek anything * further, it shall be settled in the LAWFUL Assembly.

⁴⁰ For we are even in danger of being accused about the Tumult of TODAY; there being no cause by which we can excuse this CONCOURSE."

⁴¹ And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

¹ Now after the TUMULT was allayed, PAUL, * having summoned the DISCIPLES, and embracing them, † departed to go into MACEDONIA.

² And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And, the. † further, it shall be. 1. sent for the DISCIPLES, and exhorting and embracing them, he departed for.
‡ 1. 1 Cor. xvi. 5; 1 Tim. 3.3

Ἑλλάδα· ³ ποιήσας τε μῆνας τρεῖς, 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, ἐγένετο γνῶμη τοῦ
 to sail into the Syria, came a resolution of the
 ὑποστρεφείν δια Μακεδονίας. ⁴ Συνεΐπετο δὲ
 to return through Macedonia. Went with and
 αὐτῷ * [ἀχρι τῆς Ἀσίας] Σωπάτρος Πυρρῶν Βε-
 him [as far as the Asia] Sopater of Pyrrhus a Be-
 ροισίαιος. Θεσσαλονικῶν δὲ, Ἀριστάρχος καὶ
 rean. Of Thessalonians and, Aristarchus and
 Σέκουνδος, καὶ Γάιος Δερβίαιος καὶ Τιμόθεος·
 Secundus, and Gaius of Derbe and Timothy;
 Ἀσιανοὶ δὲ, Τυχικός καὶ Τροφίμος. ⁵ Οὗτοι
 Asiatics and, Tychicus and Trophimus. These
 πρὸςελθόντες ἐμενον ἡμᾶς ἐν Τρωαδί. ⁶ ἡμεῖς δὲ
 going before awaited us in Troas; we but
 ἐξελευσάμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων
 sailed out after the days of the unleavened cakes
 ἀπὸ Φιλιππῶν, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν
 from Philippi, and came to them into the
 Τρωάδα ἀχρὶς ἡμερῶν πέντε, οὐ διετριψάμεν
 Troas in days five, where we remained
 ἡμέρας ἑπτά. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,
 days seven. In and the first of the sabbaths,
 συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος
 having been assembled of us to break bread, the Paul
 διελέγχετο αὐτοῖς, μελλῶν ἐξίεναι τῇ ἑπαύριον·
 discoursed to them, being about to depart on the morrow;
 παρέτεινε τε τὸν λόγον μεχρὶ μεσονυκτιοῦ.
 continued and the discourse till midnight.
⁸ Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερφῶ, οὐ
 Were and lamps many in the upper room, where
 ἦμεν συνηγμένοι. ⁹ Καθήμενος δὲ τις νεανίας,
 we were assembled. Was sitting and a certain youth,
 ὀνοματι Εὐτυχός, ἐπὶ τῆς θυρίδος, καταφέρο-
 by name Eutychus, in the window, being over-
 μῶς ὑπὸν βαθεῖ, διαλεγόμενου τοῦ Παύλου
 powered with sleep deep, discoursing the Paul
 ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπέπεν
 for a longer time, having been overcome from the sleep, fell
 ἀπὸ τοῦ τρίστου κατῶ, καὶ ἦρθη νεκρός.
 from the third story down, and was taken up dead.
¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ
 Having gone down and the Paul fell upon him, and
 συμπεριλαβὼν εἶπε· Μὴ θορυβησθε· ἡ γὰρ
 having embraced said; Not be you troubled; the for
 ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ Ἀναβὰς δὲ, καὶ
 life of him in him is. Having come up and, and
 κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανὸν γὰρ
 having broken bread and having tasted, for alongertime 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 con-

* VATICAN MANUSCRIPT.—4. as far as ASIA—omit. 5. And these going. 11. BREAD.

† 3. Acts ix. 21; xxiii. 12; xiv. 3; 2 Cor. xi. 20. † 4. Acts xix. 23; 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. 23; 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. 9; Rev. i. 10. † 7. 1 Cor. iii. 42; 1 Cor. x. 10; xi. 20. † 8. Acts i. 73. † 10. 1 Kings xvii. 21; 2 Kings iv. 34. † 10. Matt. ix. 24

ὄμιλησας ἀχρὶς αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἡ γὰρ
 having conversed till day-break, so he departed. They
 γοῦν δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ
 brought and the youth living, and were comforted not
 μετριῶς. ¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
 a little. We but going before to the
 πλοῖον, ἀνηχθόμεν εἰς τὸ Ἀσσοῦν, ἐκεῖθεν μελ-
 ship, sailed to the Assos, there in-
 λόντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν
 tending to take in again the Paul; so for it was
 διατεταγμένους, μελλῶν αὐτὸς πεζεῦειν. ¹⁴ Ὡς
 having been arranged, being about himself to go on foot. When
 δὲ συνεβάλεν ἡμῖν εἰς τὴν Ἀσσοῦν, ἀναλαβόντες
 and he met with us at the Assos, having again received
 αὐτὸν ἤλθομεν εἰς Μιτυλήνην. ¹⁵ κακεῖθεν ἀπο-
 him we came to Mitylene; and thence hav-
 κλευσαντες, τῆ ἐπιουσῇ κατηντήσαμεν ἀντικρυ
 ing sailed away, on the morrow we came opposite
 χίου. Τῆ δὲ ἕτερα παρεβαλομεν εἰς Σάμον.
 Chios. In the and another we touched at Samos;
 * [καὶ μείναντες ἐν Τρωγυλλίῳ,] τῆ ἐχομενῆ
 [and having remained in Trogyllium,] in the following
 ἤλθομεν εἰς Μίλητον. ¹⁶ Κεκρικεὶ γὰρ ὁ Παῦ-
 we came to Miletus. Had determined for the Paul
 λος παραπλευσαὶ τὴν Ἐφεσον, ὅπως μὴ γενηται
 to sail by the Ephesus, so that not it might be
 αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδε γὰρ,
 for him to spend time in the Asia; he was hastening for,
 εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστ-
 if possible it was for him, the day of the pentecost
 τῆς γενεσθαι εἰς Ἱεροσόλυμα. ¹⁷ Ἀπο δὲ τῆς
 to be in Jerusalem. From and the
 Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλεσατο
 Miletus having sent to Ephesus, he called for
 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸ Ὡς δὲ
 the elders of the congregation. When and
 παρεγενοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς
 they were come to him, he said to them; You
 ἐπιστάσθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπεβῆν
 know, from first day in which I entered
 εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πᾶντα χρόνον
 into the Asia, how with you the whole time
 ἐγενομην, ¹⁹ δουλεύων τῷ κυρίῳ μετὰ πάσης
 I was, serving the Lord with all
 ταπεινοφροσύνης καὶ δακρυῶν καὶ πειρασμῶν,
 lowliness and tears and temptations,
 τῶν συμβαντῶν μοι ἐν ταῖς ἐπιβουλαῖς τῶν
 of those having happened to me by the plots of the
 Ἰουδαίων· ²⁰ ὡς οὐδὲν ὑπέστειλαμην τῶν συμ-
 Jews, how nothing I kept back of that being
 φερῶντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι
 profitable, the not to declare to you and to teach
 ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους· ²¹ διαμαρτυρομε-
 you publicly and in houses; earnestly testifying

versed for a long time, even till Day-break, he so departed.

13 And they brought the youth alive, and were not a little comforted.

14 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.

15 And when he met us at Assos, we received him, and came to Mitylene.

16 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.

17 For PAUL had determined to sail by EPHEBUS, 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.

18 But sending from MILETUS to Ephesus, he called to him the ELDERS of the CONGREGATION.

19 And when they were come to him, he said to them, "You know, † from the First Day in which I came into ASIA, how I was the WHOLE Time with you,

19 serving the LORD with all humility, and with Tears, and THOSE Trials which happened to me † by the PLOTS of the JEWS;

20 how † I kept back NOTHING that was PROFITABLE; neglecting not to declare to you and to teach you publicly, and at your Houses;

21 earnestly testifying

* VATICAN MANUSCRIPT.—15. in the EVENING we arrived. Trogyllium—omit.

† 10. Acts xviii. 21; xix. 21; xxi. 4, 12.

‡ 10. Acts xxiv. 17.

‡ 10. Acts ii. 1;

1. Cor. xvi. 8.

‡ 18. Acts xviii. 19; xix. 1, 10.

‡ 10. verse 3.

‡ 20. verse 27.

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 ἡμων
reformation, and faith that towards the Lord of us
 Ιησουν Χριστον. ²² 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.
²³ πλην οτι το πνευμα το αγιον κατα πολιν
except that the spirit the holy every city
 διαμαρτυρεται μοι, λεγον, οτι δεσμα με και
witnesses to me, saying, that bonds me and
 θλιψεις μενουσιν. ²⁴ Αλλ' ουδενος λογον ποιου-
afflictions await. But of no account I make-
 μαι, ουδε εχω την ψυχην μου τιμιαν εμαυτω,
nor I the life of me valuable to myself,
 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. ²⁵ 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 δηληθον κηρυσσων την βασιλειαν
among whom I have gone about proclaiming the kingdom
 * [του θεου.] ²⁵ Διο μαρτυρομαι υμιν εν τη
[of the God.] Therefore I testify to you in the
 σημερον ημερα, οτι καθαρος εγω απο του
this day, that clean I from the
 αιματος παντων. ²⁷ ου γαρ υπεστειλαμην του
blood of all; not for I kept back of the
 μη αναγγειλαι υμιν πασαν την βουλην του
not to declare to you all the will of the
 θεου. ²⁸ Προσεχετε * [ουν] εαυτοις και παντι
God. Take heed [therefore] to yourselves and to all
 τω ποιμνιω, εν ω υμας το πνευμα το αγιον
the flock, in which you the spirit the holy
 εθετο επισκοπους, ποιμαινειν την εκκλησιαν
placed overseers, to feed the congregation
 του κυριου, ην περιποιησατο δια του αιματος
of the Lord, which he purchased through the blood
 του ιδιου. ²⁹ Εγω γαρ οίδα * [τουτο,] οτι εισ-
of the own. I for know [this,] that shall

both to Jews and Greeks,
 of REFORMATION towards
 God, and THAT Faith
 which is towards our LORD
 Jesus Christ.

22 And now behold, † be-
 ing constrained by the
 SPIRIT, † go to Jerusalem,
 not knowing the things
 which will happen to me
 there;

23 except That † the
 HOLY SPIRIT testifies to
 me in every City, saying
 That Bonds and Afflictions
 await Me.

24 † But * of No Ac-
 count make I LIFE pre-
 cious to myself, so that I
 may finish my COURSE,
 even the SERVICE which
 I received from the LORD
 Jesus, earnestly to declare
 the GLAD TIDINGS of the
 FAVOR of GOD.

25 And now, behold, † †
 know That you all, among
 whom I have gone pro-
 claiming the KINGDOM of
 GOD, will see my FACE no
 more.

26 Therefore I testify to
 you THIS Day, That * I am
 pure from the BLOOD of
 All;

27 for I kept not back
 from announcing * All the
 WILL of GOD to you.

28 † Take heed to your-
 selves, therefore, and to
 All the FLOCK among
 whom the HOLY SPIRIT
 made you Overseers, to
 feed † the CHURCH of GOD,
 † which he acquired by the
 BLOOD of his OWN.

29 For † I know, That

* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24.
 with Joy—omit. 25. of God—omit. 26. I am pure. 27. All the WILL of
 God to you. 28. therefore—omit. 28. the church of God. 29. this—omit.
 † 23. The Common Version and Vatican MS. have been followed in the above rendering.
 Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia*
for Kyriou nowhere occurs in the New Testament, while *ecclesia tou theou* occurs about ten
 times in Paul's epistles. There are no less than six different readings of this phrase in the
 MSS., which have probably arisen from a presumed difficulty in understanding it in con-
 nection with the latter part of the sentence—"purchased with his own blood." But read it
 as it stands in the original, and it still makes good sense, without rejecting the reading of
 the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can sup-
 ply the critical 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. 28. † 22. Acts xix. 21. † 23. Acts xxi. 4, 11; 1
 Thess. iii. 2. † 24. Acts xxi. 13; Rom viii. 35; 2 Cor. iv. 16. † 25. ver. 28; Rom.
 xv. 23. † 28. 1 Pet. v. 2. † 28. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19;
 Rev. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις
 enter after the departure of me wolves rapacious
 εις υμας, μη φειδομενοι του ποιμνιου* 30 και
 among you, not sparing the flock; and
 εξ υμων αυτων αναστησονται ανδρες λαλουν-
 from yourselves will arise men speaking
 τες διαστραμμενα, του αποσταν τους μαθητας
 perverse things, the to draw away the disciples
 οπισω αυτων. 31 Διο γρηγορειτε, μημνευ-
 after them. Therefore watch you, remember-
 οντες, οτι τριετιαν νυκτα και ημεραν ουκ επαυ-
 ing, that three years night and day not I
 σαμην μετα δακρυων νουθετων ενα εκαστον.
 ceased with tears admonishing one each.
 32 Και 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 οικοδομησαι, και δουναι υμιν κληρονο-
 able to build up, and to give you an inheri-
 μιαν εν τοις ηγιασμενοις πασιν. 33 Αργυριου η
 tance among those having been sanctified all. Silver or
 χρυσιου η ιματισμου ουδενος επεθυμησα*
 gold or raiment of no one I coveted;
 34 αυτοι γινωσκετε, οτι ταις χρεiais μου και
 yourselves you know, that the necessities of me and
 τοις ουσι μετ' εμου υπηρητησαν οι χειρες αυται.
 those being with me supplied the hands these.
 35 Παντα υπεδειξα υμιν, οτι ουτω κοπιωντας
 All things I pointed out to you, that so laboring
 δει αντιλαμβανεσθαι των ασθενουντων,
 it is necessary to ass those being weak,
 μημνευειν τε των λογων του κυριου Ιησου,
 to remember and the words of the Lord Jesus,
 οτι αυτος ειπε: Μακαριον εστι μαλλον διδοναι,
 that he said; Blessed it is more to give,
 η λαμβανειν. 36 Και ταυτα ειπων, θειis
 than to receive. And these things having said, having placed
 τα γονατα αυτου, συν πασιν αυτοις προσηξατο.
 the knees of himself, with all those he prayed.
 37 Ίκανος δε εγενετο κλαυθμος παντων* και
 Much and was weeping of all; and
 επικεσοντες επι τον τραχηλον του Παυλου,
 having fallen on the neck of the Paul,
 κατεφιλου αυτον 38 οδυνωμενοι μαλιστα
 they affectionately kissed him; sorrowing most of all
 επι τω λογω ο ε ειρηκει, οτι ουκετι, μελλουσι
 for the word which he spoke, that no more, they are about
 το προσωπον αυτου θεωρειν. Προεωμπον 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 HANDS have served my NECESSITIES, and THOSE who WERE with me.

35 I have showed you in All things, † That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the LORD Jesus, That he said, 'It is more blessed to give than to receive.'

36 And having said these WORDS, he kneeled, and prayed with them all.

37 And there was much weeping among them all; and falling on PAUL'S NECK, they affectionately kissed him,

38 grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

* VATICAN MANUSCRIPT.—30. of you will men arise. }
 to the LORD, and to THAT WORD.

32. brethren—omit. 32.

† 20. Matt. vii. 15; 2 Pet. ii. 1. } † 30. 1 Tim. i. 20; 1 John ii. 10. } † 32. Acts
 xvii. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. } † 34. Acts xviii. 8; 1
 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. } † 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9.
 12; xii. 18; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

CHAPTER XXI.

1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθεν-
When and it happened to have sailed us having separated
 τας ἀπ' αὐτῶν, εὐθυδρομησαντες ἤλθομεν εἰς
from them, having run a straight course we came to
 τὴν Κω, τῆ δὲ ἐξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς
the Coos, the and next to the Rhodes, and thence to
 Πάταρα. 2 Καὶ εὗροντες πλοῖον διαπερῶν εἰς
Patara. And having found a ship passing over to
 Φοινικὴν, ἐπιβάντες ἀνηχθίμεν. 3 Ἀναφανεν-
Phoenicia, going on board we set sail. Having come in
 τες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν
view and the Cyprus, and having left behind her
 εὐωνυμῶν, ἐπλεομεν εἰς Συρίαν, καὶ κατηχηθη-
on the left, we sailed into Syria, and were brought
 μέν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-
to Tyre; there for was the ship un-
 φορτιζόμενον τὸν γομῶν. 4 Καὶ ἀνευρόντες
loading the freight. And having found
 τοὺς μαθητὰς, ἐμεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ·
the disciples, we remained there days seven;
 οἵτινες τῷ Παύλῳ ἐλέγον διὰ τοῦ πνευμάτος,
these to the Paul said through the spirit,
 μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. 5 Ὅτε δὲ ἐγε-
not to go up to Jerusalem. When and it
 νετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες
happened us to have completed the days, having gone out
 ἐπορευομεθα, προκεκοντων ἡμᾶς πάντων συν-
we went our way, accompanying us all with
 γυναιξὶ καὶ τέκνοις, ἕως ἐξω τῆς πόλεως· καὶ
wives and children, till outside of the city; and
 θέντες τὸ γόνατα ἐπὶ τὸν ἀγιάλιον, προση-
having placed the knees on the shore, we prayed.
 ξαμεθα. 6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπεβη-
And having embraced each other, en-
 μέν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
tered into the ship; they and returned into
 τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλοῦν διανυσάτες,
the own. We and the voyage having finished,
 ἀπὸ Τύρου κατηγήσαμεν εἰς Πτολεμαῖδα· καὶ
from Tyre we came down to Ptolemais; and
 ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν
having embraced the brethren, we remained day
 μίαν παρ' αὐτοῖς. 8 Τῆ δὲ ἐπαύριον ἐξελθόντες
one with them. On the and morrow having gone out
 ἤλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς
we came into Caesarea; and having entered into
 τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, οὗτος
the house of Philip the Evangelist, being
 ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτοῦ. 9 Τοῦτο γ'
from of the seven, we remained with him. To this
 δὲ ἦσαν θυγατέρες παρθενοὶ τεσσαρὲς προφη-
and were daughters virgins four being
 τενοῦσαι. 10 Ἐπιμένοντων δὲ ἡμῶν ἡμέρας
gifted with prophecy. Continuing and of us

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 Phoenicia, going on board we sailed.

3 And arriving in view of CYPRUS, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

4 And having found the DISCIPLES we remained there seven Days; †and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

5 And it happened when we had completed the DAYS, we went our way; they all accompanying us with Wives and Children, till out of the CITY; and †knecpling 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 BRETHREN, 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 Virgins Daughters. †who prophesied.

10 And as we continued there many Days, a Cer-

1 4. ver. 12; Acts xx. 23. iv 11; 2 Tim. iv. 5.

1 5. Acts xx. 20. 1 8. Acts vi. 5; viii. 20, 40.

1 6. John i. 11.

1 8. Ebb.

1 9. Joel ii. 23; Acts ii. 17.

πλειους, κατηλθε τις απο της Ιουδαιας προφη-
many, came down a certain from the Judea a pro-
 της ονοματι Αγαβος· ¹¹ και ελθων προς ημας,
rhet by name Agabus; and having come to us,
 και αρας την ζωνην του Παυλου, δεσας τε
and having taken the girdle of the Paul, having bound and
 αυτου τας χειρας και τους ποδας, ειπε· Ταδε
of himself the hands and the feet, said; Thus
 λεγει το πνευμα το αγιον· Τον ανδρα, ου
says the spirit the holy; The man, of whom
 εστιν η ζωνη αυτη, ουτω δεσουσιν εν Ιερουσα-
is the girdle this, so shall bind in Jerusa-
 λημ οι Ιουδαιοι, και παραδωσουσιν εις χειρας
tem the Jews, and deliver into hands
 εθνων. ¹² 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
 βαινειν αυτον εις Ιερουσαλημ. ¹³ Απεκριθη δε
go up him to Jerusalem. Answered and
 ο Παυλος· Τι ποιειτε, κλαιοντες και συνθρυπ-
the Paul; What do you, weeping and breaking
 τοντες μου την καρδιαν; εγω γαρ ου μονον
of me the heart? I for not only
 δεσθηναι, αλλα και αποθανειν εις Ιερουσαλημ
to be bound, but also to die in Jerusalem
 ετοιμως εχω υπερ του ονοματος του κυριου
in readiness I in behalf of the name of the Lord
 Ιησου. ¹⁴ Μη πειθομενου δε αυτου, ησυχασα-
Jesus. Not being persuaded and of him, we were silent,
 μεν, ειποντες· Το θελημα του κυριου γενεσθω.
saying; The will of the Lord let it be done.
¹⁵ Μετα δε τας ημερας ταυτας αποσκευασα-
After and the days these packing up bag-
 μενοι ανεβαινομεν εις Ιερουσαλημ. ¹⁶ Συνηλ-
gage we went up to Jerusalem. Went with
 θον δε και των μαθητων απο Καισαρειας συν
and also of the disciples from Caesarea with
 ημιν, αγοντες παρ' ω ξενισθωμεν, Μνασωνι
us, leading with whom we might lodge, to Mnason
 τιρι Κυπριω, αρχαιω μαθητη. ¹⁷ Γενομενων δε
one a Cyprian, an old disciple. Having arrived and
 ημων εις Ιερουσαλυμα, ασμενως εδεξατο ημας
of us to Jerusalem, gladly received us
 οι αδελφοι. ¹⁸ Τη δε εκπουση 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. ¹⁹ Και ασπασαμενος αυτους,
the elders. And having saluted them,
 εξηγγειτο καθ' εν εκαστον, ων ποιησεν ο θεος
he related one by one, which did the God
 εν τοις εθνεσι δια της διακονιας αυτου. ²⁰ Οι
among the Gentiles through the service of him. They

tain Prophet, named † Agabus, came down from JU-
 DEA.

11 And coming to us, taking PAUL'S GIRDLE and having bound his * FEET and HANDS, he said, "Thus says the HOLY SPIRIT, † So will the JEWS at Jerusalem bind the MAN who owns this GIR-
 DLE, and deliver him into the Hands of the Gen-
 tiles."

12 And when we heard these things, both we and THOSE of that place, con-
 treated him not to go up to Jerusalem.

13 But PAUL answered, † "What do you, weeping and breaking My HEART? for † I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Je-
 sus."

14 And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

15 And after these DAYS, packing up our bag-
 gage, we went up to Jeru-
 salem.

16 And some of the DISCIPLES also from Ce-
 sarea accompanied us, con-
 ducting us to one Mnason,
 a Cyprian, an Old Disci-
 ple, with whom we might
 lodge.

17 † And on our arriv-
 ing at Jerusalem, the
 BRETHREN received us
 gladly.

18 And on the FOLLOW-
 ING day, PAUL went in
 with us to † James; and
 all the ELDERS were pre-
 sent.

19 And having saluted
 them, † he particularly re-
 lated what things GOD did
 among the GENTILES by
 † his MINISTRY.

* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

† 10. Acts xi. 23. † 11. ver. 33; Acts xx. 23. † 13. Acts xx. 24. † 14. Mat. vi. 10; xxv. 42; Luke xi. 2; xxii. 42. † 17. Acts xv. 4. † 18. Acts xv. 13; Gal. i. 19; ii. 9. † 19. Acts xv. 4, 12; Rom. xv. 13, 19. † 19. Acts xx. 24.

δε ακουσαντες εδοξαζον τον θεον ειπον τε and having heard glorified the God; they said and αυτην. **Θεωρεις, αδελφε, ποσαι μυριαδας εισιν** to him; Thou seest, O brother, how many myriads are **Ιουδαιων των πεπιστευκωτων και παντες ζηλω-** of Jews of those having believed; and all zealots **ται του νομου υπαρχουσι.** ²¹ **Κατηχηθησαν δε** of the law being. They were informed and

περι σου, οτι αποστασιαν διδασκεις απο concerning thee, that 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 εθεσι περιπατειν.** ²² **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. ²³ **Τουτο 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

ιχοντες εφ' εαυτων. ²⁴ **Τουτους παραλαβων,** having upon themselves. These having taken,

αγιτισθητι συν αυτοις, και δαπανησον επ 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

πονται παντες, οτι ον κατηχηνηται περι know all, that the things they have been informed concerning

σου ουδεν εστιν, αλλα στοιχεις και αυτος τον thee nothing is, but walkest orderly also himself the

νομον φυλασσων. ²⁵ **Περι δε των πεπιστευκο-** law keeping. Concerning but those having be-

των εθνων ημεις επεστελαμεν, κριναντες liered of Gentiles we sent word, judging

*[μηδεν τοιουτου τρειν αυτοους, ει μη] φυ- [nothing such like to observe them, if not] fu-

λασσεσθαι αυτοους το, τε ειδωλοθυτον και το keep themselves the, both things offered to idols and to

αιμα και πνικτον και πορνειαν. blood and strangled and fornication.

²⁶ **Τοτε ο Παυλος παραλαβων τους ανδρας,** Then the Paul having taken the men,

τη εχομενη ημερα συν αυτοις αγιτισθεισ εισηει on the following day with them being purified entered

εις το ιερον, διαγγελλων την εκπληρωσιν των into the temple, announcing the completion of the

ημερων του αγιτισμου, εως ου προσηνεχθη days of the purification, till of which they offered

υπερ ενος εκαστου αυτων η προσφορα. ²⁷ **Ως** in behalf of one of each of them the offering. When

δε εμελλον αι επτα ημεραι συντελεισθαι, οι απο and were about the seven days to be completed, those from

της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τω ιερω, the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified GOD, and said to him, "Thou seest, brother, how Many Myriads * there are, among the JEWS, of THOSE who BELIEVE, and all are † Zealots for the LAW.

21 And they have been informed concerning thee, That thou teachest ALL the JEWS among the GENTILES to apostatize from Moses, telling them not to circumcise their CHILDREN, ncr 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.—30. there are among the JEWS, of THOSE who BELIEVE. 22. the Multitude must assemble—omit. 22. for—omit. 23. that they observe no such thing, except—omit.

† 20. Acts xiii. 3; Rom. x. 2; Gal. i. 14. † 25. Acts xv. 20, 20.

‡ 25. Acts xxiv. 18.

‡ 24. Num. vi. 2, 12, 16; Acts xviii. 18. ‡ 26. Num. vi. 12.

συνεχεον παντα τον οχλον, και επεβαλον επ' αυτον τας χειρας, ²³ κραζοντες· 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 τοπον τουτου. ²² (Ησαν γαρ προεωρακοτες Τροφιμον τον Εφεσιον εν τη πολει συν αυτω, ον ενομιζον οτι εις το ιερον εισηγαγεν ο Παυλος.) ³⁰ Εκινήθη τε η πολις ολη, και εγενετο ανδρομη του λαου και επιλαβομενοι του Παυλου, ειλικον αυτον εξω του ιερου και ευθεως εκλεισθησαν αι θυραι. ³¹ Ζητουντων δε αυτον αποκτειναι, ανεβη φασις τω χιλιαρχω της σπειρης, οτι ολη συγκεχυται 'Ιερουσαλημ· ²³ ος εξ αυτης παραλαβων στρατιωτας και εκατονταρχους, κατεδραμεν επ' αυτους. Οι δε ιδοντες τον χιλιαρχον και τους στρατιωτας, εκαυταντες τυκτοντες τον Παυλον. ³² Τότε εγγισας ο χιλιαρχος επελαβετο αυτου, και εκελευσε δεθναι αλυσει δυσι· και εκυνθανετο, τις αν ειη, και τι εστι πεποιηκωσ· ²⁴ Αλλοι δε αλλο τι εβωνεν εν τω οχλω· Μη δυναμενος δε γνωνα το ασφαλές δια τον θορυβον, εκελευσεν αγεσθαι αυτον εις την παρεμβολην. ³⁵ Οτε δε εγενετο επι τους αναβαθμους, συνεβη βαπταζεσθαι αυτον υπο των στραιωτων δια την βιαν του οχλου· ³⁶ ηκολουθει γαρ

TEMPLE, stirred up All the CROWD, and laid HANDS on him,

28 exclaiming, "Israelites, help! This is THAT MAN † who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought Greeks into the TEMPLE, and made this HOLY Place common."

29 (For they had previously seen † Trophimus the EPHESIAN, in the CITY with him, whom they imagined That PAUL had brought into the TEMPLE.)

30 † And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were instantly closed.

31 And while they were seeking to kill Him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 † who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL.

33 Then the COMMANDER coming near, seized him, and † ordered him to be bound with two CHAINS; and inquired who he was, and what he has done.

34 And some among the CROWD shouted one thing, and some another; and not being able to ascertain the TRUTH on account of the TUMULT, he ordered him to be led into the CASTLE.

35 But when he was upon the STEPS, it happened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

† 27. Acts xxvi. 21.

† 23. Acts xxiv. 5, 6.

† 29. Acts xx. 4.

† 30. Acts

xxvi. 21.

† 32. Acts xxiii. 27; xxiv. 7.

† 33. ver. 11; Acts 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 δ
 Being about and to be led into the castle the

Παυλος, λεγει τῷ χιλιαρῶν· **Εἰ εξεστι μοι**
 Paul, he says to the commander; If it is permitted for me

ειπειν τι προς σε; **Ο δε εφη· Ἑλληνιστι**
 to say anything to thee? He and said; Greek

γνωσκεις; **38** Ουκ αρα συ ει δ Αιγυπτιος, δ
 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 δ Παυλος· 39** εγω
 men of the Sicarii? Said and the Paul; I

ανθρωπος μεν εἰμι Ιουδαιος Ταρσευς, της Κιλι-
 a man indeed am a Jew of Tarsus, of the Cil-

κιας ουκ ασημου πολεως 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 αυτου, δ Παυλος εστως επι
 Having permitted and him, the Paul having been set on

των αναβαθμων κατεσεισε τη χειρι τῷ λαῶν·
 the steps waved with the hand to the people;

πολλης δε σιγης γενομενης, προσεφωνησε τη
 great and silence occurring, he spoke in the

Ἑβραϊδι διαλεκτῶ, 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 διαλεκτῶ προσεφωνει αυτοις,
 and that in the Hebrew dialect he was speaking to them,

μαλλον παρεσχον ησυχιαν. **Και φησιν· 3** εγω
 more they kept silence. And he said; I

μεν εἰμι ανηρ Ιουδαιος, γεγεννημενος εν Ταρσῶ
 indeed am a man a Jew, having been born in Tarsus

της Κιλικιας; αναθετραμενος δε εν τη παλει
 of the Cilicia? having been brought up and in the city

ταυτη, παρα τους ποδας Γαμαλιηλ πεπαιδευμε-
 this, at the feet of Gamaliel having been taught;

νος κατα ακριβειαν του πατρωου νομου, ζηλω-
 with accuracy the ancestral law, a sea-

της ὑπαρχων του θεου, καθως παντες υμεις εστε
 lot 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 Tarsus, 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,

† 38. Josephus mentions this Egyptian as having raised a mob of 80,000 men, (or as some think it originally read 4,000,) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 39. The Sicarii were a body of rebels mentioned by Josephus, Wars b. vii, c. 10, † 1.

1 30. Luke xxiii. 18; John xix. 15; xxii. 22. 1. Acts vii. 2. † 33. Acts xxi. 39; Gal. i. 14. 1 31 Acts ix. 11; xxii. 7. † 40. Acts xii. 17. † 3. Acts v. 34. † 2. Rom. x. 2.

θανατον, δεσμευων και παραδιδους εις φυλακας
 death, binding and delivering into prisons
 ιαδρας τε και γυναικας, ⁵ 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 εκορευομην, αξων και
 ren, to Damascus I went, going to lead and
 τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,
 those there being, having been bound into Jerusalem,
 ινα τιμωρηθωσιν. ⁶ Εγενετο δε μοι πορευομενη
 that they might be punished. It happened and to me traveling
 και εγγιζοντι τη Δαμασκω, περι μεσημβριαν
 and drawing near to the Damascus, about noon
 εξαιφνης εκ του ουρανου περιστοψαι φως ικα-
 suddenly out of the heaven to shine round a light great
 νον περι εμε. ⁷ 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; ⁸ Εγω δε απεκριθην· Τις εις,
 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. ⁹ Οι δε συν εμοι
 Nazarene, whom thou persecutest. Those and with me
 οντες το μεν φως εθεαπαντο, * [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. ¹⁰ 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. ¹¹ Ως δε
 all things, which have been appointed for thee to do. As and
 ουκ ενεβλεπον απο της δοξης του φωτος κκει-
 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.
¹² 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, ¹³ 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 BROTHEREN, 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. 60; Acts iv. 5. xxi. 12, 18. † 12. 1 Tim. iii 7.

‡ 5. Acts ix. 2; xxvi. 10, 12. † 12. Acts ix. 17.

‡ 6. Acts ix. 8; † 12. Acts x. 22.

Καγω αυτη τη ωρα ανεβλεψα εις αυτον. 14 'Ο
 And I in this the hour looked on him. 14
 δε ειπεν· 'Ο θεος των πατερων ημων προεχειρι-
 and said; The God of the fathers of us destined
 σατο σε γνωσαι το θελημα αυτου, και ιδειν τον
 thee to know the will of himself, and to see the
 δικαιον, και ακουσαι φωνην εκ του στοματος
 righteous one, and to hear a voice out of the mouth
 αυτου· 15 οτι εση μαρτυς αυτω προς παντας
 of him; because thou shalt be a witness for him to all
 ανθρωπων ων εωρακας και ηκουσας. 16 Και
 men of whatthou hast seen and thou hast heard. And
 νυν τι μελλεις; αναστας βαπτισαι, και απο-
 now why dost thou delay? having arisen be thou dipped, and wash
 λουσαι τας αμαρτίας σου, επικαλουμενος το
 thyself from the sins of thee, having invoked the
 ονομα αυτου. 17 Εγενετο δε μοι υποστρεψατι
 name of him. It happened and to me having returned
 εις Ιερουσαλημ, και προσευχομενον μου εν τω
 to Jerusalem, and praying of me in the
 ιερω, γενεσθαι με εν εκστασει, 18 και ιδειν
 temple, to have been me in an ecstasy, and to see
 αυτον λεγοντα μοι· Ξπευσον, και εξελθε εν
 him saying to me; Do thou haste, and come-out with
 ταχει εξ Ιερουσαλημ· διοτι ου παραδεχονται
 speed from Jerusalem; because not they will receive
 σου την μαρτυριαν περι εμου. 19 Καγω ειπον·
 of thee the testimony concerning me. And I said;
 Κυριε, αυτοι επιστανται, οτι εγω ημην φυλα-
 O Lord, they know, that I was impris-
 κισων και δερων κατα τας συναγωγας τους πισ-
 oning and beating in the synagogues those be-
 τευοντας επι σε· 20 και οτε εξεχειτο το αιμα
 lieving on thee; and when was poured out the blood
 Στεφανου του μαρτυρος σου, και αυτος ημην
 of Stephen the martyr of thee, and myself was
 εφαστας, και συνευδοκων, και φυλασσων τα
 having been standing, and approving, and keeping the
 ιματια των αναιρουτων αυτον. 21 Και ειπε
 mantles of those killing him. And he said
 προς με· Πορευου· οτι εγω εις εθνη μακραν
 to me; Go thou; for I to nations at distance
 εξαποστελω σε. . . . 22 Ηκουον δε αυτου αχρι
 will send thee. They heard and him till
 τουτου του λογου, και εκηραν την φωνην
 this the word, and they raised the voice
 αυτων, λεγοντες· Αιρε απο της γης τον τοιου-
 of them, saying; Lift up from the earth the such a
 τον ου γαρ καθηκεν αυτον ζην. 23 Κραυγα-
 person; not for it is fit him to live. Crying
 ζοντων δε αυτων και ριπτουντων τα ιματια, και
 out and of them and tossing up the mantles, and
 κοινοιορτον βαλλοντων εις τον αερα, 24 εκελευσεν
 dust throwing into the air, ordered

And in That hour I looked upon him.
 14 And he said, † 'The GOD of our FATHERS † appointed thee to know his WILL, and to † see that † RIGHTEOUS ONE, and † to hear a Voice from his MOUTH;
 15 † for thou shalt be a Witness for him to All Men of † what thou hast seen and heard.
 16 And now, why dost thou delay? Arising, be immersed, † and wash thyself from thy SINS, † having invoked his NAME.'
 17 † And it happened, when I returned to Jerusalem, and was praying in the TEMPLE, I was in a Trance,
 18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive * Thy TESTIMONY concerning me.'
 19 And † I said, 'Lord, they know That † I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;
 20 † and when the BLOOD of Stephen, thy WITNESS, was poured out, † I also was standing by and consenting, and having in charge the MANTLES of THOSE who KILLED him.'
 21 And he said to me, † 'Go; for † I will send thee to NATIONS far away.'
 22 And they heard him to This WORD, and then raised their VOICE, saying, † "Take away SUCH a man from the EARTH, for it is not fit that he should live."
 23 And as they were crying out, and tossing up 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; xvi. 16. † 14. 1 Cor. ix. 1; xv. 9.
 † 14. Acts iii. 14; vii. 53. † 14. 1 Cor. xi. 23; Gal. i. 12. † 15. Acts xviii. 11.
 † 15. Acts iv. 20; xxvi. 10. † 10. Acts ii. 38; Titus iii. 6; Heb. x. 22. † 16. Acts
 ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22. † 17. Acts ix. 20; 1 Cor. xii. 2. † 20.
 Acts. vii. 58. † 21. Acts ix. 15; xlii. 2, 46, 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xvi
 16; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 22. Acts xxi. 26;
 xxv. 34.

ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἰπὼν μαστιξέειν ἀνεταξέσθαι αὐτὸν ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. ²⁵ Ὡς δὲ προτειναν αὐτὸν τοῖς ἰμμοσίν, εἶπε πρὸς τὸν ἑστῶτα ἑκατοντάρχου ὁ Παῦλος· εἰ ἀνθρώπου Ῥωμαίου καὶ ἀκατακρίτου ἐξεστὶν ὑμῖν μαστιξέειν; ²⁶ Ἀκούσας δὲ ὁ ἑκατοντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλε, λέγων· τί μέλλεις ποιεῖν; ὄχι γὰρ ἀνθρώπου οὗτος Ῥωμαῖος ἐστὶ. ²⁷ Προσελθὼν δὲ ὁ

χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος εἶ; Ὁ δὲ εἶπε· Ναί. ²⁸ Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησαμην. Ὁ δὲ Παῦλος εἶπε· Ἐγὼ δὲ καὶ γεγεννημαι. ²⁹ Εὐθεὺς οὖν ἀπεστῆσαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνεταξέειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖος ἐστὶ, καὶ ὅτι ἦν αὐτὸν δεδεκώς. ³⁰ Τῇ δὲ ἐπαύριον βουλομενος γινῶναι τὸ ἀσφαλές, τὸ τι κατηγορεῖται παρα τῶν Ἰουδαίων, ἐλύσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον, ἔστησεν εἰς αὐτούς.

κεφ. κγ'. 23.
¹ Ἀτενίσας δὲ ὁ Παῦλος τῷ συνέδριῳ, εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πάσῃ συνείδησει ἀγαθῇ πεπολιτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. . . . ² Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέειπεν·

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. 18. † 1. Acts xxiv. 16; 1 Cor. iv. 6; 2 Cor. i. 12; iv. 2; 1 Tim. i. 8;

ταξε τοις παρεστωσιν αυτω, τυπτειν αυτου
 a charge to those having been standing by him, to strike of him
 το στομα. ³ Τότε δ̄ 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; ⁴ Οι δε
 violating the law thou orderest me to be struck? Those and
 παρεστωτες ειπον· Τον αρχιερα του θεου
 having been standing by said; The high-priest of the God

λοιδορεις; ⁵ Εφη τε ο Παυλος· Ουκ ηδειν,
 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.

⁶ Γινους δε ο Παυλος, οτι το εν μέρος εστι Σαδ-
 knowing and the Paul, that the one part is of Sad-
 δουκαιων, το δε ετερον Φαρισαιων, εκραυεν εν
 ducees, the and other of Pharisees, he cried out in

τω συνεδριω· Ανδρες αδελφοι, εγω Φαρισαιος
 the sanhedrim; Andres brethren, I a Pharisee
 ειμι, υιος Φαρισαιου· περι ελπιδος και ανασ-
 am, a son of a Pharisee; concerning hope and a resur-
 τασεως νεκρων εγω κρινομαι. ⁷ Τουτο δε αυτου
 rection of dead ones I being judged. This and of him

λαλησαντος, εγενετο στασις των Φαρισαιων
 having spoken, was a dispute of the Pharisees

και των Σαδδουκαιων, και εσχισθη το πληθος.
 and the Sadducees, and was divided the multitude.

⁸ Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστα-
 Sadducees indeed for say not to be a resurrec-

σιν, μηδε αγγελον μητε πνευμα· Φαρισαιοι δε
 tion, nor a messenger nor a spirit; Pharisees but
 ομολογουσι τα αμφοτερα. ⁹ Εγενετο δε κραυγη
 confess the both. Was and an outcry

μεγαλη· και ανασταντες οι γραμματαις του
 great; and having arisen the scribes of the

μερους των Φαρισαιων διεμαχοντο, λεγοντες·
 party of the Pharisees contended, saying;

Ουδεν κακον ευρισκομεν εν τω ανθρωπω τουτω·
 Nothing evil we find in the man this;

ει δε πνευμα ελαλησεν αυτω, η αγγελος. . . .
 if but a spirit spoke to him, or a messenger.

¹⁰ Πολλης δε γενομενης στασεως, ευλαβηθεις ο
 Great and becoming dispute, fearing the

χιλιαρχος μη διασπασθη ο Παυλος υπ' αυτων,
 commander lest would be torn to pieces the Paul by them,

εκελευσε το στρατευμα καταβαν αρπασαι αυτον
 he ordered the armed force having gone down to take him

STANDING BY him, † to strike him on the MOUTH.

3 Then PAUL said to him, "GOD is about to strike thee, O whitened Wall! and dost thou sit judging me according to the LAW, † and yet, 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 writtch, †: '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 PHARISERS arising contended, saying, † "We find no Evil in this MAN; † and what if a Spirit can Angel spoke to him?".....

10 And the Dispute becoming vehement, the COMMANDER, fearing that PAUL would be torn in picces by them, ordered the Troops to go down and take him by force from the

* VATICAN MANUSCRIPT.—O. OF PHARISEENS. OF THE SCRIBES.

6. I am being judged.

9. some

† O. Or, a Disciple of the Pharisees.

† 2. 1 Kings xxii. 24; Jer. xx. 3; John xviii. 22.
 1, 2; John vii. 51. † 5. Exod. xxi. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8.
 xxvi. 5; Phil. iii. 5. † 6. Acts xxiv. 15, 21; xxvi. 6; xxviii. 20. † 8. Matt. xxii. 23; Mark xii. 15; Luke xx. 27.

† 6. Acts xxv. 25, 31.

† 3. Lev. xix. 35; Deut. xxv.
 † 6. Acts
 † 8. Matt. xxii.
 † 9. Acts xiii. 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 αυτω ο κυριος
On the and next night having stood by him the Lord
 ειπε· Θαρσει· ως γαρ διεμαρτυρω τα περι
said: Take courage: for as thou didst testify the things concerning
 εμου εις Ιερουσαλημ, ουτω σε δει και εις Ρω-
me in Jerusalem, so thee it behoves also in Rome
 μην μαρτυρησαι.
to testify.

12 Γερομενης δε ημερας, ποιησαντες συστρο-
Becoming and day, having formed a conspir-
 φην οι Ιουδαιοι, ανεθεματισαν εαυτους, λεγου-
acy the Jews, they bound with a curse themselves, saying
 τες μητε φαγειν μητε πικειν εως ου αποκτεινωσι
neither to eat nor drink till they might kill

τον Παυλον· 13 ησαν δε πλειους τεσσαρακοντα
the Paul; were and more forty
 οι ταυτην την συνωμοσιαν πεποιηκοτες· 14 οιτι-
those this the conspiracy having been engaged; who
 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

γαγη προς υμας, ως μελλοντας διαγωνισκειν
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 σμεν 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, παραγενομενος και 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-
 τουταρχων, εφη· Τον νεανιαν τουτον απαγαγε
turions, he said; The young man this lead thou

προς τον χιλιαρχον· εχει γαρ τι απαγγειλαι
to the commander; he has for something to relate
 αυτω· 18 Ο μιν ουν παραλαβων αυτον ηγαγε
to him. He indeed then having taken him led
 προς τον χιλιαρχον, και φησιν· Ο δεσμιος
to the commander, and said; The prisoner

Παυλος προσκαλεσαμενος με, ηρωτησε 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
 σαι σοι· 19 Επιλαβομενος δε της χειρος αυτου
to thee. Having taken and the hand of him

midst of them, and to lead him into the CASTLE.

11 † And on the following Night the LORD standing by him, said, "Take courage; for as thou didst testify the things concerning me in Jerusalem, so thou must also testify at Rome."

12 And when it was Day, † the Jews, forming a Conspiracy, bound themselves with a Curse, declaring that they would neither eat nor drink till they had killed Paul.

13 And THOSE HAVING FORMED This CONSPIRACY, were more than forty;

14 who having come to the HIGH-PRIESTS and the ELDERS, said, "We have cursed ourselves with a Curse to taste nothing till we have killed PAUL."

15 Now therefore, do you, with the SANHEDRIM, intimate to the COMMANDER, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and we, before he COMES NEAR, are ready to KILL him."

16 But the SON of PAUL's SISTER having heard the PLOT, came up, and going into the CASTLE, told PAUL.

17 And PAUL, having called one of the CENTURIONS to him, said, "Conduct This YOUNG MAN to the COMMANDER, for he has something to tell him."

18 Then HE took him and led him to the COMMANDER, and said, "Paul the PRISONER calling me to him, asked me to conduct This YOUNG MAN to thee, who has something to tell thee."

19 And the COMMANDER, taking him by the

* VATICAN MANUSCRIPT.—10. and—omit.

‡ 11. Acts xviii. 9; xxvii. 23, 24. † 12. ver. 21, 30; xxv. 2.

ὁ χιλιάρχος, και ἀναχωρήσας κατ' ἑαυτὸν, ἐπυν-
 the commander, and having retired by one's self, he in-
 θανέτο· Τι ἐστὶν ὃ εἶχει ἀπαγγεῖλαι μοι;
 quired; What is it which thou hast to relate to me?
 20 εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρω-
 he said and; That the Jews agreed together of to ask
 τησαί σε, ὅπως αὐριοῦ εἰς τὸ συνέδριον καταγα-
 thee, that to-morrow into the sanhedrim thou mayest lead
 γῆς τὸν Παῦλον, ὡς μέλλοντες τι ἀκριβεστε-
 down the Paul, as being about something more accu-
 ρον πυθναεσθαί περὶ αὐτοῦ. 21 Σὺ οὖν μὴ
 rately to investigate concerning him. Thou therefore not
 κείσθῃς αὐτοῖς· ἐνεδρευουσί γὰρ αὐτὸν ἐξ
 shouldst be persuaded by them; lie in wait for him of
 αὐτῶν ἄνδρες πλείους τεσσαρκοντα, οἵτινες ἀνε-
 them men more forty, who bound
 θεματίσαν ἑαυτοῦς, μὴτε φαγεῖν μὴτε πιεῖν
 with a curse themselves, neither to eat nor to drink
 ἕως οὗ ἀνελώσιν αὐτὸν· και νῦν ἑτοιμοὶ εἰσι
 till they killed him; and now ready they are
 προσδεχομενοὶ τῆ ἀπο σου ἐπαγγελίαν.
 looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεα-
 The indeed then commander dismissed the young
 νιαν, παραγγείλας μηδὲν ἐκλαλεῖν, ὅτι ταῦτα
 man, having charged to no one to speak out; that these things
 ἐνεφανίσας πρὸς με. 23 Καὶ προσκαλεσάμενος
 thou didst report to me. And having summoned
 δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν· Ἔτοιμα-
 two certain of the centurions, he said; Make
 σατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
 ready soldiers two hundred, that they may go
 εἰς Καισαρείαν, και ἰππεῖς ἑβδομηκοντα, και
 to Caesarea, and horsemen seventy, and
 δεξιολαβοῦς διακοσίους, ἀπο τριτῆς ὥρας τῆς
 spearmen two hundred, from third hour of the
 νυκτὸς. 24 κτήνη τε παραστήσαι, ἵνα ἐπιβίβα-
 night; animals and to have provided, that having
 σαντες τὸν Παῦλον διασωσῶσι πρὸς Φηλῖκα
 mounted the Paul they might convey safely to Felix
 τὸν ἡγεμόνα· 25 γραφῆς ἐπιστολὴν περιεχούσαν
 the governor; having written a letter containing
 τὸν τύπον τούτου· 26 Κλαυδίου Λυσίας τῷ
 the form this; Claudius Lysias to the
 κρατιστῷ ἡγεμονί Φηλῖκι χαιρεῖν. 27 Τοῦ
 most excellent governor Felix health. The
 ἀνδρα τούτου συλληφθέντα ὑπὸ τῶν Ἰουδαίων,
 man this having been seized by the Jews,
 και μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπισ-
 and being about to be killed by them, having come
 τας συν τῷ στρατευματι ἐξείλομην * [αὐτὸν,]
 suddenly with the armed force I rescued [him,]
 μαθὼν ὅτι Ῥωμαῖος ἐστὶ. 28 Βουλομενος δε
 having learned that a Roman he is. Wishing and

PAND, 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.

‡ 20. ver. 12.

‡ 27. Acts xxi. 33; xxiv. 7.

γνῶναι τὴν αἰτίαν δι' ἣν ἐρακαλοῦν αὐτῶν, to know the cause on account of which they were accusing him, **κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν.** 29 ὅν I led down him into the sabbatum of them; whom

εἶδρον ἐγκαλουμένων περὶ ζητημάτων τοῦ νομοῦ I found being accused concerning questions of the law **αὐτῶν, μὴδὲν δὲ ἀξίον θανάτου ἢ δεσμῶν ἐγκλη-** of them, nothing but worthy of death or bonds an **μα ἐχόντα.** 30 **Μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς** notice having. Having been disclosed but to me a plot against

τὸν ἀνδρᾶ μέλλειν εἰσεσθαι ὑπό των Ἰουδαίων, the man to be about to be by the Jews,

εξαυτῆς ἐπέμψα πρὸς σε, παραγγείλας καὶ τοῖς instantly I sent to thee, having commanded also the **κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.** accusers to say the things against him before thee.

* [Ἐρῶσθ.] 31 **Οἱ μὲν οὖν στρατιῶται, κατὰ** [Farewell.] The indeed therefore soldiers, according to

τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν that having been commanded them, having taken the

Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντι- Paul, they led through the night into the Anti- **πατρίδα.** 32 **Τῇ δὲ ἐκαυρίῳ ἐσάσαντες τοὺς ἰπ-** patria. On the and morrow having left the home- **πεις πορευέσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν** men to go with him, they returned to the

παρεμβολὴν. 33 **Οἵτινες εἰσελθόντες εἰς τὴν** castle. Who having come into the

Καίσαρειαν, καὶ ἀνάδοντες τὴν ἐπιστολὴν τῷ Caesarea, and having delivered the letter to the

ἡγεμόνι, παρέστησάν καὶ τὸν Παῦλον αὐτῷ. governor, presented also the Paul to him.

34 **Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρ-** Having read and, and having asked from what province

χίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας· he is, and having understood that from Cilicia;

35 **διακουσομαι σοῦ, εἶπε, ὅταν καὶ οἱ κατηγοροὶ** I will fully hear thee, he said, when also the accusers

σοῦ παραγενῶνται. Ἐκέλευσε τε αὐτὸν ἐν τῷ of thee may arrive. He commanded and him in the

κραιτῶριῳ τοῦ Ἡρώδου φυλασσεσθαι. judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

1 **Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς** After and five days went down the high-priest

Ἀναβίας μετὰ των πρεσβυτέρων καὶ βήτορος Ananias with the elders and an orator

Τερτυλλοῦ τίνος, οἵτινες ἐνεφάνισαν τῷ ἡγε- Tertullus certain, who appeared before the gov- **μόνι κατὰ τοῦ Παυλοῦ.** 2 **Κληθέντος δὲ αὐτοῦ,** ernor against the Paul. Having been called and of him,

ἤρξατο κατηγορεῖν ὁ Τερτυλλος, λέγων· 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- HEDRIM;

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 ACCUSEES 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 ACCUSEES are also come." And he commanded him to be kept in † HEROD'S PRETORIUM.

CHAPTER XXIV.

1 And after † Five Days the HIGH-PRIEST, † Ananias, went down with * the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to accuse him, saying;

* VATICAN MANUSCRIPT.—30. to speak against him before thee. 20. Farewell—omit. 31. Night. 1. certain Elders.

† 28. Acts xxii. 30. † 29. Acts xviii. 15; xxv. 19. † 29. Acts xxvi. 31. † 30. ver. 20. † 30. Acts xxiv. 8; xxv. 6. † 34. Acts xxi. 39. † 35. Acts xxiv. 1, 10; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 27. † 1. Acts xxiii. 2, 30, 35; xxv. 2.

λης ειρηνης τυγχανοντες δια σου, και κατορ-
peace enjoying through thee, and worthy
 θωματων γινομενων τω εθνη τουτω δια της σης
deeds being done to the nation this through of the thy
 προνοιας, παντη τε και πανταχου αποδεχομεθα,
fore-sight, in every thing and everywhere we accept,
 κρατιστε Φηλιξ, μετα πασης ευχαριστιας.
O most excellent Felix, with all thankfulness.

4 Ίνα δε μη επι πλειον σε εγκοπτω, παρακαλω
That and not to longer thee I may detain, I beseech
 ακουσαι σε ημων συντομως τη ση επιεικεια.
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 ὅς και το ιερον εκειρασε

βεβηλωσαι, ὃν και εκρατησαμεν, * [και κατα
to profane; whom also we apprehended, [and according to
 τον ημετερον νομον ηθελησαμεν κρινειν. 7 Παρ-
the our law we wished to judge. Having

ελθων δε Λυσιας ὁ χιλιαρχος, μετα πολλης
come but Lysias the commander, with a great
 βιας εκ των χειρων 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, ὧν ημεις κατα-
all of these things to have knowledge, of which we ac-
 γορουμεν αυτου. 9 Συνεπεθεντο δε και οι Ιου-
cuse him. United in impeaching and also the Jews,

δαιοι, φασκοντες ταυτα οτως εχειν. 10 Απεκ-
asserting these things thus to be. Answered
 ριθη δε ὁ 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 these
 γνωαι, ὅτι ου πλειους εισι μοι ημεραι δεκαδυο,
to 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 ευρον με προς τινα δια-
And neither in the temple they found me with any one dis-
 λεγομενον, η επισυστασιν ποιουντα οχλου,
putting, or a tumult making of a crowd,

3 " Having obtained Great Peace through thee, and * worthy Deeds being done for this NATION by THY Forethought, and in every thing and every-where, we accept it, Most excellent Felix, with all Thankfulness.

4 But that I may not further detain thee, I beseech thee to hear us briefly, with THY usual Candor.

5 † For we found this MAN a Pestilence, and exciting * Seditions among ALL THOSE JEWS throughout the EMPIRE, and a Chief of the SECT of the NAZARENES;

6 † who even attempted to profane the TEMPLE, and whom we apprehended, * [and wished † to judge according to OUR Law;

7 † but Lysias, the COM-MAN-DEER, having come with a Great Force, took him away out of our HANDS,

8 † commanding his AC-CUSERS to come to thee;] from whom thou wilt be able to learn for thyself, on examination, of all these things of which we accuse him."

9 And the JEWS also jointly impeached him, 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. † 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15. † 6. Acts xxi. 28. † 7. Acts xxi. 28. † 8. Acts xxiii. 30. † 11. ver. 17; Acts xxi. 20. † 12. Acts xiv. 8; xxviii. 17.

οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·
nor in the synagogues, nor in the city;

13 οὔτε παραστήσαι δύνανται, περὶ ὧν νῦν
nor to prove are they able, concerning which now
κατηγοροῦσι μου. 14 Ὁμολογῶ δὲ τοῦτο σοί,
they accuse me. I confess but this to thee,

ὅτι κατὰ τὴν ὁδόν, ἣν λεγουσὶν αἵρεσιν, οὕτω
that according to the way, which they called a sect, so

λατρεῶ τῷ πατριάρχῳ θεῷ, πιστευὼν πᾶσι τοῖς
I serve the patriarchal God, believing all things those

κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις
according to the law and those in the prophets

γεγραμμένοις· 15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν
having been written; a hope having in the God, which

καὶ αὐτοὶ οὕτοι προσδεχονται, ἀναστάσιν μελ-
even they themselves are looking for, a resurrection about

λειν ἐσσεσθαι * [νεκρῶν,] δίκαιων τε καὶ ἀδι-
to be [of dead ones,] of just ones and also unjust

κῶν. 16 Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοποῦν
ones. In this and myself I exercise, a clear

συνείδησεν εἶναι πρὸς τὸν θεόν καὶ τοὺς ἀνθρώ-
conscience to have towards the God and the men

πους διαπαντός. 17 Δι' ἐτῶν δὲ πλείωνων
always. In the course of years and many

παρεγενομένη ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος
I cause alms bringing to the nation

μου, καὶ προσφοράς. 18 Ἐν οἷς εὗρον με ἡγ-
of me, and offerings. In which they found me having

ρισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ
been purified in the temple, not with a crowd, nor with

θορυβῶν. Τινες δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,
a tumult. Some and from the Asia Jews,

19 οὓς εἶδει ἐπὶ σοῦ παρῆναι, καὶ κατηγορεῖν εἰ
who ought before thee to be present, and to accuse if

τι ἔχοιεν πρὸς με. 20 Ἡ αὐτοὶ οὕτοι εἰπα-
anything they may have against me. Or these themselves let

τῶσαν, τι εὗρον ἐν ἐμοὶ ἀδικημα, σταντός
them say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου· 21 ἢ περὶ μίας ταυ-
of me before the sanhedrim; or concerning one this

τῆς φωνῆς, ἣς ἐκράξα ἕστως ἐν αὐτοῖς· Ὅτι
voice, which I cried out standing among them; That

περὶ ἀναστάσεως νεκρῶν ἐγὼ κρινομαι σημε-
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμῶν. 22 Ἀνεβαλετο δὲ αὐτοὺς ὁ Φηλιξ,
by you. Put off but them the Felix,

ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
more accurately knowing the things concerning the way,

εἰπών· Ὅταν Λυσίας ὁ χιλιάρχος κατηβῆ,
saying; When Lysias the commander may come down, I

the Crowd, either in the
SYNAGOGUES, or in the
CITY;

13 nor are they able to
prove the things concern-
ing which they now 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 exercise
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, net er with a
Crowd, nor with Tumult.
‡ But there are some Jews
from ASIA,

19 † who ought to be
present before thee, and to
accuse, if they may have
anything against me.

20 Or let these them-
selves say, What Crime
they found in me while I
stood before the SANHE-
DRIM;

21 unless it be for This
One Declaration which I
made while I was standing
among them,—‡ That con-
cerning the Resurrection
of the Dead † am judged
by you This day."

22 But FELIX knowing
more accurately about that
WAY, put them off, saying,
"When Lysias, the COM-
MANDER, comes down, I

* VATICAN MANUSCRIPT.—14. the THINGS according to Law. 15. of the dead—omit.
† 15. Dan. xii. 2; John v. 28, 29. † 16. Acts xxiii. 1. † 17. Acts xi. 29, 30;
xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. † 18. Acts xxi. 26, 27; xxvi. 21. † 19.
Acts xiii. 30; xxv. 16. † 21. Acts xxiii. 6; xxviii. 20.

διαγνωσομαι τα καθ' ὅμας. ²³ Διαταξαμενος
I will inquire into the things about you. Having given orders

τε τῷ ἑκατονταρχῇ τηρεισθαι αὐτον, εχειν τε
and to the centurion to keep him, to have and
ανεσιν, και μηδενα κωλυειν των ιδιων αὐτου
liberty, and no one to forbid of the own friends of him
ὑπηρετειν, * [η προσερχεσθαι] αὐτῳ.
to assist, [or to come] to him.

²⁴ Μετα δε ἡμερας τινας παραγενομενος ὁ Φη-
After and days some having come the Fe-
λιξ συν Δρουσιλλῃ τη γυναικι, ουσῃ Ιουδαια,
lix with Drusilla the wife, being a Jewess,
μετεπεμψατο τον Παυλον, και ηκουσεν αὐτου
he sent for the Paul, and heard him

περι της εις Χριστον πιστεως. ²⁵ Διαλεγο-
concerning the into Anointed faith. Discours-
μενου δε αὐτου 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-
δος γενομενος ὁ Φηλιξ απεκριθη Το νυν εχον
sed being the Felix answered; The present being

πορευον· καιρον δε μεταλαβων μετακαλεσθαι
go thou; a season and having found I will call
σε. ²⁶ Αμα και ελπίζων, ὅτι χρηματα δοθη-
thee. At the same time also hoping, that money will be
σεται * [αὐτῷ] ὑπο του Παυλου, * [ὅπως λυθη
given [to him] by the Paul, [so that he might loose
αὐτον·] διο και πυκνοτερον αὐτον μεταπεμ-
him;] therefore and oftener his sending
πομενος ὁμιλει αὐτῷ. ²⁷ Διειτίας 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 Ιουδαιοις 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. κέ. 25.

¹ Φηστος ουν επιβας τη επαρχια, μετα
Festus therefore having entered upon the prefecture, after
treis ἡμερας ανεβη εις Ιεροσολυμα απο Καισα-
three days went up to Jerusalem from Cesa-
ρειας. ² Ενεφανισαν δε αὐτῷ ὁ αρχιερευς και
rea. Appeared before and him the high-priest and
οι πρωτοι των Ιουδαιων κατα του Παυλου, και
the chiefs of the Jews against the Paul, and
παρεκαλουν αὐτον, ³ αιτουμενοι χαριν κατ'
untreated him, asking a favor against
αὐτον, ὅπως μεταπεμψηται αὐτον εις Ιερουσα-
him, that he would send for him to Jerusa-
λημ· ενεδραν ποιουντες ανελειν αὐτον κατα
lem; an ambush forming to kill him in

will inquire about your MATTERS."

²³ And he commanded the CENTURION to keep him, and let him have Liberty, † and to forbid none of his FRIENDS to assist him.

²⁴ And after some Days, FELIX coming with † Drusilla, * his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in * Christ Jesus.

²⁵ And as he was discoursing concerning Justice, Self-government, and THAT JUDGMENT about to COME, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

²⁶ At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

²⁷ But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, † wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

¹ Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Cæsarea 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. 28. 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. 8; xxv. 6, 14. † 2. Acts xxiv. 21. ver. 15. † 3. Acts xxiii. 12, 15.

την ὁδον. 4 Ὁ μὲν οὖν Φηστος ἀπεκρίθη,
 the way. The indeed then Festus answered,
 τηρεῖσθαι τὸν Παυλὸν ἐν Καισαρείᾳ, ἑαυτὸν δὲ
 to be kept the Paul in Caesarea. himself but
 μελλεῖν ἐν ταχείᾳ ἐκπορευέσθαι. 5 Οἱ οὖν ἐν
 to be about with speed to go out. Those therefore among
 ὑμῖν, φησι, δυνατοὶ, συγκαταβαίντες, εἰ τι
 you, he says, being able, having gone down with, if anything
 ἐστὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ.
 is in the man, let them accuse him.
 6 Διατριψάς δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτώ
 Having remained and among them days not more eight
 ἢ δέκα, καταβὰς εἰς Καισαρείαν, τῇ ἐπαύριον
 or ten, having gone down into Caesarea, on the morrow
 καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν
 having sat down on the judgment-seat, he commanded the
 Παυλὸν ἀχθῆναι. 7 Παραγενόμενον δὲ αὐτοῦ,
 Paul to be led forth. Having approached and of him,
 περιεστῆσαν οἱ ἀπὸ Ἱεροσολυμῶν καταβεβηκοῦ-
 stood around the from Jerusalem having been come
 τες Ἰουδαῖοι, πολλὰ καὶ βάρεια αἰτιαμὰ φερόν-
 down Jews, many and heavy accusations bring-
 τες* [κατὰ τοῦ Παυλοῦ,] ἃ οὐκ ἰσχυρὸν ἀποδείξαι·
 ing [against the Paul,] which not they were able to point out;
 8 ἀπολογούμενον αὐτοῦ· Ὅτι οὐτε εἰς τὸν νόμον
 saying in defence of him; That neither against the law
 τῶν Ἰουδαίων, οὐτε εἰς τὸ ἱερόν, οὐτε εἰς Καί-
 of the Jews, nor against the temple, nor against Ce-
 σάρᾳ τι ἠμάρτον. 9 Ὁ Φηστος δὲ, τοῖς Ἰουδαί-
 sar anything did I wrong. The Festus but, with the Jew
 οῖς θέλων χάριν καταθεσθαι, ἀποκρίθεις τῷ
 wishing a favor to lay up for himself answering to the
 Παυλῷ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβᾶς,
 Paul said; Art thou willing to Jerusalem having gone up,
 ἐκεῖ περὶ τούτων κρινέσθαι ἐπ' ἐμοῦ; 10 Εἶπε
 there concerning these things to be judged before me? Said
 δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστῶς
 but the Paul; At the judgment-seat of Caesar standing
 εἰμι, οὐ μὲν δει κρινέσθαι. Ἰουδαίους οὐδὲν
 I am, where me it behoves to be judged. Jews nothing
 ἠδίκησα, ὡς καὶ σὺ καλλίον ἐπιγίνωσκεις.
 I have done wrong, as also thou full well hast ascertained.
 11 Εἰ μὲν γὰρ ἀδίκῳ, καὶ ἀξίῳ θανάτου πέτρα-
 If indeed for I am unjust, and worthy of death I have
 χα τι, οὐ παραιτούμαι τὸ ἀπόθάνειν· εἰ δὲ
 done anything, not I refuse the to die; if but
 οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσι μου, οὐδεὶς
 nothing is of which these accuse me, no one
 μὲ δυνατὸν ἀνοῖς χάρισσάσθαι· Καίσαρα ἐπι-
 me is able to them to give as a favor. Caesar I call
 καλοῦμαι. 12 Τότε δὲ Φηστος συλλαλήσας μετὰ
 upon. Then the Festus having conferred with

4 But FESTUS answered, that PAUL should be kept at Caesara, and that he himself would go down there shortly.

5 "Therefore," said he, "let THOSE among you who are ABLE go down with me, † and * if there is anything amiss in the MAN, accuse him.

6 And having continued among them eight or ten Days, he went down to Caesara; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

7 And he having come, the JEWS who had come down from Jerusalem stood * round him, † bringing down Many and Heavy Accusations, which they were not able to prove,

8 * while PAUL maintained in his defence, † "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Cesar, have I sinned in anything."

9 But FESTUS, † wishing to gratify the JEWS, answering PAUL, said, † "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And PAUL said, "I am standing at Cesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the JEWS, as thou also very well knowest.

11 † * For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give Me up to gratify them." † I appeal to Cesar."

12 Then FESTUS, having conferred with the

* VATICAN MANUSCRIPT.—5. if there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—omit. 8. PAUL answering. 11. If, then, indeed.

† 5. Acts xviii. 13; ver. 18.

† 8. Acts vi. 18; xxiv. 12; xxviii. 17.

ver. 25; Acts xviii. 14; xxiii. 29; xxvi. 31.

† 7. Mark xv. 3; Luke xxiii. 2, 10; Acts xxiv. 5, 13.

† 9. Acts xxiv. 27.

† 9. ver. 20. c. † 11.

† 11. Acts xxvi. 32; xxviii. 19.

του συμβουλίου, απεκριθη· Καισαρα επικεκλη-
the council, answered; Cesar thou hast called
 σαι· επι Καισαρα πορευση.
upon; to Cesar thou shalt go.

13 Ημερων δε διαγενομενων τινων, Αгриππας
Drys and having intervened some, Agrippa
 δ βασιλευς και Βερνικη κατηντησαν εις Καισα-
the king and Bernice came down to Caesarea,
 ρειαν, ασπασομενοι του Φηστου. 14 Ὡς δε
paying their respects to the Festus. When and

πλειους ημερας διετριβον εκει, ο Φηστος τω
many days they remained there, the Festus to the
 βασιλει ανεθετο τα κατα τον Παυλον, λεγων·
king submitted the things against the Paul, saying;

Ανη τις εστι καταλειμμενος υπο Φηλικος
A man certain is having been left behind by Felix
 δεσμιος· 15 περι ου, γενομενου μου εις Ἱερο-
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 κατα αυτου
of the Jews, asking against him

δικην. 16 Προς ους απεκριθη, οτι ουκ εστιν
a judgment. To whom I answered, that not it is
 εθος Ῥωμαιοι χαριζεσθαι τινα ανθρωπον, πριν η
a custom for Romans to give as a favor any man, before
 ο κατηγορουμενος κατα προσωπων εχει τους
he being accused face to face may have the
 κατηγορους, τοπον τε απολογιας λαβοι περι
accusers, an opportunity and of defence he may take concerning

του εγκληματος. 17 Συνελθοντων ουν * [αυτων]
the accusation. Having come therefore [of them]

ενθαδε, αναβολην μηδεμιαν ποιησαμενος, τη
here, delay none having made, on the
 εξης καθισας επι του βηματος, εκελευσα αχ-
next day having sat down on the judgment-seat, I commanded to be
 θηναι τον ανδρα. 18 Περι ου σταθεντες οι
brought the man. Concerning whom having stood up the

κατηγοροι ουδεμιαν αιτιαν εφεφερον, ων υπε-
accusers no one accusation brought, of things sup-

νουουν εγω· 19 ζητηματα δε τινα περι της
posed I; questions but certain concerning of the
 ιδιας δεισιδαιμονιας ειχον προς αυτον, και
own religion they had with him, and

περι τινος Ιησου τεθνηκοτος, ον εφασκεν ο
concerning one Jesus having been dead, whom affirmed the
 Παυλος ζην. 20 Απορουμενος δε εγω εις την
Paul to be alive. Being in doubt but I on that

περι τουτου ζητησιν, ελεγον, ει βουλοιτο
concerning this question, I said, if he would bewilling
 πορευεσθαι εις Ἱερουσαλημ, κκει κρινεσθαι
to go to Jerusalem, and there to be judged

περι τουτων. 21 Του δε Παυλου επικαλεσα-
concerning these things. The but Paul having appealed

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13 And after some Days, † Agrippa the KING and Bernice came down to Caesarea, to pay their respects to FESTUS.

14 And when they had spent Many Days there, FESTUS submitted PAUL'S CASE to the KING, saying, † "There is a certain Man left a Prisoner by Felix;

15 ‡ concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS * appeared; asking a Sentence of judgment against him;

16 † to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCUSERS Face to Face, and an Opportunity is allowed for defence concerning the ACCUSATION.

17 Therefore, when they arrived here, ‡ making no Delay, the NEXT DAY, sitting down on the TRIBUNAL, I commanded the MAN to be brought;

18 concerning whom the ACCUSERS having stood up, brought No Charge of * such Evil things as I supposed;

19 † but had certain Questions with him about their OWN Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

20 And † being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But PAUL having ap-

* VATICAN MANUSCRIPT.—15. appeared, asking a Sentence of judgment. of them—omit. 18. such Evil things.

17. of

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

‡ 14. Acts xxiv. 27. Acts xiii. 15; xiii. 20.

‡ 15. ver. 2, 3.

‡ 16. ver. 4, 5.

‡ 17. ver. 6.

‡ 19.

μενου τηρηθῆναι αὐτον εις την του Σεβαστου
 to be kept himself for the of the Augustus
 διαγνωσιν, εκελευσα τηρεισθαι αυτον, εως ου
 decision, I commanded to be kept him, till
 πεμψω αυτον προς Καισαρα. ²² Αγριππας 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. ²³ Τη ουν επαυριον
 he said, thou shalt hear him. On the therefore morrow
 ελθοντος του Αγριππα και της Βερνικης μετα
 having come the Agrippa and the Bernice with
 πολλης 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. ²⁴ Και
 ing commanded the Festus, was brought the Paul. And
 φησιν ο Φηστος· Αγριππα βασιλευ, και παντες
 said the Festus; Agrippa O king, and all
 οι συμπαραντες ημιν ανδρες, θεωρειτε τουτον,
 those being present with us men, you see this,
 περι ου παν το πληθος των Ιουδαιων ενευ-
 concerning whom all the multitude of the Jews applied
 χον μοι εν τε Ιεροσολυμοις και ενθαδε, επι-
 to me in both Jerusalem and here, cry-
 βωντες μη δειν ζην αυτον μηκει. ²⁵ Εγω
 ing out not to be right to live him longer.
 δε καταλαβομενος μηδεν αξιον θανατου αυτον
 but having detected nothing worthy of death him
 πεπραχεναι, και αυτου δε τουτου επικαλεσα-
 to have done, also of him and of this having appealed
 μενον του Σεβαστου, εκριμα πεμπειν * [αυτον.]
 to the Augustus, I resolved to send [him.]
²⁶ Περι ου ασφαλές τι γραψαι τω κυριφ
 Concerning whom certain anything to write to the Lord
 ουκ εχω, διο προηγαγον αυτον εφ' υμων, και
 not I have, therefore I led forth him before you, and
 μαλιστα επι σου, βασιλευ Αγριππα, οπως της
 especially before thee, O king Agrippa, so that the
 ανακρισεως γενομενης σχω τι γραψαι.
 examination having taken place I may have something to write.
²⁷ Αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη
 Absurd for to me it seems sending a prisoner, not
 και τας κατ' αυτου αιτιας σημαναι.
 and the against him charges to signify.

pealed to be kept for the
 DECISION of † AUGUSTUS,
 I ordered him to be kept
 till I could send him * to
 Cesar.
²² And Agrippa said to
 FESTUS, "I myself also
 desire to hear this MAN."
 And he said, "To-morrow,
 thou shalt hear him."
²³ On the NEXT DAY,
 therefore, AGRIPPA and
 BERNICE having arrived
 with Great Pomp, and hav-
 ing entered into the PLACE
 OF HEARING, with the
 * Commanders and THOSE
 MEN who were of Distinction
 in the CITY, at the
 COMMAND OF FESTUS,
 PAUL was brought.
²⁴ And FESTUS said,
 "King Agrippa, and All
 the MEN PRESENT with
 us! you see this man,
 about whom † All the 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.
²⁵ But when I detected
 Nothing which † he had
 done deserving Death,
 † and he also having ap-
 pealed to † AUGUSTUS, I
 determined to send him;
²⁶ concerning whom I
 have nothing definite to
 write to the † SOVEREIGN.
 Therefore I have brought
 him before you, and espe-
 cially before thee, King
 Agrippa! that on EXAMI-
 NATION, I may have some-
 thing to write.
²⁷ For it appears to Me
 unreasonable to send a
 Prisoner, and not to sig-
 nify the CHARGES alleged
 against him."

* VATICAN MANUSCRIPT.—21. up to Cesar. 22. said—omit. 23. Commanders and. 23. being—omit. 25. him—omit.

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the *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 *Kurios, 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. 3, 7. § 24. Acts xxii. 22. § 25. Acts xxiii. 9, 29; xxvi. 31. § 26. ver. 11, 12.

ΚΕΦ. κς'. 26.

CHAPTER XXVI.

1 **Αγριππας δε προς τον Παυλον εφη** *Επι-
Agrippa and to the Paul said; It is*
τρεπεται σοι υπερ σεαυτου λεγειν. *Τοτε ο*
permitted for thee in behalf of thyself to speak. Then the
Παυλος απελογειτο, εκτεινας την χειρα.
Paul made a defence, having stretched out the hand;
2 **περι παντων ων εγκαλουμαι υπο Ιου-
concerning all things of which I am accused by Jews,**
**δαιων, βασιλευ Αγριππα, ηγημαι εμαυτον μακα-
O king Agrippa, I esteem myself happy.**
ριον, επι σου μελλων σημερον απολογεισθαι.
before thee being about to-day to make a defence;
3 **μαλιστα γνωστην οντα σε παντων των κατα
especially acquainted being thee of all of the among**
Ιουδαιους εθων τε και ζητηματων. *Διο δεο-*
Jews customs and also questions. Therefore I en-
μαι * [σου,] μακροθυμως ακουσαι μου. *4 Την*
treat [these,] patiently to hear of me. The
μεν ουν βιωσιν μου την εκ νεότητος, την
indeed therefore mode of life of me that from youth, that
**απ' αρχης γενομενην εν τω εθνε μου εν Ιερο-
from beginning being among the nation of me in Jeru-**
σολυμοις, ισασι παντες οι Ιουδαιοι. *6 προγνωσ-*
salem, know all the Jews; previously know-
κοντες με ανωθεν, (εαν θελωσι μαρτυρειν,) οτι
ing me from the first, (if they would be willing to testify,) that
**κατα την ακριβεστατην αιρεσιν της ημετε-
according to the most rigid sect of the our**
ρας θρησκειας εξησα Φαρισαιοι. *6 Και νυν εκ'*
religion I lived a Pharisee. And now for
**ελπιδι της προς τους πατερας επαγγελιας γενο-
hope of that to the fathers promise being**
μενης υπο του θεου, εστηκα κρινομενος. *7 εις*
made by the God, I have stood being judged;
ην το δωδεκαφυλον ημων, εν εκτενεια νυκτα
which the twelve tribes of us, in intently night
και ημεραν λατρευον, ελπιζει καταντησαι.
and day serving, hopes to attain;
περι ης ελπιδος εγκαλουμαι, βασιλευ
concerning which hope I am accused, O king
*** [Αγριππα,] υπο Ιουδαιων.** *8 Τι; απιστον*
[Agrippa,] by Jews. What? incredible
κρινεται παρ' υμιν, ει ο θεος νεκρους εγειρει;
is it judged by you, if the God dead ones raises?
9 **Εγω * [μεν] ουν εδοξα εμαυτω προς το**
[indeed] therefore thought in myself to the
ονομα Ιησου του Ναζωραιου δειν πολλα ενασθια
name of Jesus the Nazarene ought many things against
πραξαι. *10 Ο και εποιησα εν Ιεροσολυμοις*
to practise. Which also I did in Jerusalem;
και πολλους των αγιων εγω εν φυλακαις κατε-
and many of the saints I in prisons shut
κλεισα, την παρα των αρχιερων εξουσιαν 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 ‡ shut up in Prisons, having received AUTHORITY ‡ from the

* VATICAN MANUSCRIPT.—3. thee—omit. 4. and in Jerusalem. 4. the Jews.
7. Agrippa—omit. 9. Indeed—omit. 10. Therefore also I did.
‡ 5. Acts xii. 3; xiii. 6; xxiv. 15, 22; Phil. iii. 5. ‡ 6. Gen. xii. 3; xxii. 18; xxi. 4; Ps. cxxii. 11. ‡ 7. James i. 1. ‡ 9. 1 Tim. i. 13. ‡ 10. Gal. i. 3. L. 10.

βων· αναιρουμενων τε αυτων, κατηνεγκα ψηφον·
 received; being killed and of them, I brought against a vote;
 11 και κατα πασας τας συναγωγας πολλακις τι-
 and in all the synagogues often pun-
 μωρων αυτους, ηναγκαζον βλασφημειν· περισ-
 ishing them. I was compelling to blaspheme; exceed-
 σως * [τε] εμμαιομενος αυτοις, εδιωκον εως
 sagly [and] being furious towards them, I pursued till
 και εις τας εξω πολεις. 12 Εν οϊς * [και] πορευ-
 even into the foreign cities. In which [also] going
 ομενος εις την Δαμασκον μετ' εξουσιας και επι-
 to the Damascus with authority and a com-
 τροπης της * [παρα] των αρχιερων; 13 ημερας
 mission of that [from] the high-priests, of a day
 μεσης, κατα την οδον ειδον, βασιλευ, ουρανο-
 middle, in the way I saw, O king, from heaven
 οεν, υπερ την λαμπροτητα του ηλιου,
 above the brightness of the sun,
 περιλαμψαν με φως και τους συν εμοι πορευο-
 having thouse round me a light and those with me going.
 μενους. 14 Παντων δε καταπεσοντων * [ημων] εις
 All and having fallen down [of us] on
 την γην, ηκουσα φωνην λαλουσαν προς με,
 the earth, I heard a voice speaking to me,
 * [και λεγουσαν] τη 'Εβραϊδι διαλεκτω· Σαουλ,
 [and saying] in the Hebrew dialect; Saul,
 Σαουλ, τι με διωκει; σκληρον σοι προς
 Saul, why me persecutest thou? hard for thee against
 κεντρα λακτιζειν. 15 Εγω δε ειπον· Τις ει,
 sharp points to kick. I and said; Who art thou,
 κυριε; 'Ο δε ειπεν· Εγω ειμι Ιησους, ον συ
 O sir? He and said; I am Jesus, whom thou
 διωκει. 16 Αλλα αναστηθι, και στηθι επι
 persecutest. But arise thou, and stand up on
 τους ποδας σου· εις τουτο γαρ ωφθην σοι,
 the feet of thee; for this for I appeared to thee,
 προχειρισασθαι σε υπηρετην και μαρτυρα, ων
 to constitute thee a minister and a witness, of what
 τε ειδες, ων τε οφθησομαι σοι. 17 εξαιρου-
 both thou didst see, of what and I will appear to thee; deliver.
 μενος σε εξ του λαου και των εθνων, εις ους
 ing thee from the people and the Gentiles, to whom
 εγω σε αποσπελλω, 18 ανοιξει οφθαλμους αυτων,
 I thee send, to open eyes of them,
 του επιστρεψαι απο σκοτους εις φως, και της
 of the to have turned from darkness to light, and of the
 εξουσιας του σατανα επι τον θεον, του λαβειν
 authority of the adversary to the God, of the to receive
 αυτους αφεσιν αμαρτιων, και κληρον εν τοις
 them forgiveness of sins, and inheritance among those
 ηγιασμενοις, πιστει τη εις εμε. 19 'Οθεν, βασι-
 having been sanctified, faith by the into me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 † And punishing them often in ALL the SYNAGOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN CITIES.

12 † At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goads.'

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 Dark-ness to Light, and from the DOMINION of the AD-VERSARY to GOD; † that they may RECEIVE For-giveness of Sins, and an Inheritance among THOSE HAVING BEEN † SANCTI-FIED through THAT Faith which leads into me.

* VATICAN MANUSCRIPT.—11. and—omit.
 14. of us—omit. 14. and saying—omit.
 thou hast seen me, and of those things.

13. also—omit.
 15. the LORD said.

12. from—omit.
 16. in the which

† 11. Acts xxii. 19.
 Acts xxii. 21.
 Eph. i. 11; Col. i. 12.

† 12. Acts ix. 8; xxii. 6.
 † 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 23; 1 Pet. ii. 7, 25.
 † 18. Acts xx. 32.

† 16. Acts xxii. 15.
 † 18

† 17.
 † 18

λευ Αγριππα, ουκ εγενομην απειθης τη ουρανω
Agrippa, not I was disobedient to the heavenly
 οπτασια· ²⁰ αλλα τοις εν Δαμασκω πρωτον και
vision; but to those in Damascus first and
 Ιερουσαλμοις, 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-
 νοσιν, και επιστρεφειν επι του θεου, αξια της
form, and to turn to the God, worthy of the
 μετανοιας εργα πρασσοντας. ²¹ Ενεκα τούτων
reformation works doing. On account of these
 με οι Ιουδαιοι συλλαβουμενοι εν τω ιερω εκει-
me the Jews having seized in the temple ek-
 ρωντο διαχειρισασθαι. ²² Επικουριας ουν τυ-
tempted with violent hands to have killed. Help therefore hav-
 χων της παρα του θεου, αχρι της ημερας
ing obtained of that from of the God, till the day
 ταυτης εστηκα, μαρτυρουμενος μικρω τε και
this I have stood, testifying to small both and
 μεγαλω, ουδεν εκτος λεγων, ων τ³ οι προφηται
to great, nothing beyond saying, of what both the prophets
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·
spoke being about to take place, and Moses;
²³ ει παθτος ο Χριστος, ει πρωτος εξ αναστα-
that liable to suffer the Anointed, that first from a resurrec-
 σεως νεκρων φως μελλει καταγγελλειν τω
tion of dead ones a light he is about to announce to the
 λαω και τοις εθνεσι.
people and to the Gentiles.
²⁴ Ταυτα δε αυτου απολογουμενου, ο Φηστος
These things and of him saying in defence, the Festus
 μεγαλη τη φωνη εφη· Μαινη, Παυλε· τα πολ-
loud with the voice said; Thou art mad, O Paul; the much
 λα σε γραμματα εις μανιαν περιτρεπει. ²⁵ Ο
the learning into madness turns about. He
 ξε· Ου μαινομαι, φησι, κρατιστε φηστε, αλλ'
But; Not I am mad, he says, O most noble Festus, but
 ελθεισας και σωφροσυνης ρηματα αποφθεγγο-
of truth and of sanity words I utter.
 μαι. ²⁶ Επισταται γαρ περι τούτων ο βασι-
Is acquainted for concerning these things the king,
 λευς, προς ον * [και] παρρησιαζομενος λαλω·
to whom [also] being confident I may speak;
 λαμβανειν γαρ αυτον τι τούτων ου πειθο-
unobserved by for him any of these things not I am
 μι ουδεν· ου γαρ εστιν εν γωνια πεπραγμε-
persuaded nothing; not for it is in a corner having been
 νου τουτο. ²⁷ Πιστευεις, βασιλευ Αγριππα,
done this. Believest thou, O king Agrippa,
 τοις προφηταις; Ουδα, οτι πιστευεις. ²⁸ Ο δε
in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobedient to the HEAVENLY Vision;
 20 but † declared first to THOSE * in Damascus and in All the COUNTRY OF JUDEA, and to the GENTILES, that they should reform, and turn to GOD, performing † Works worthy of REFORMATION.
 21 On account of these things, † the JEWS, having seized Me in the TEMPLE, attempted with violent hands to kill me.
 22 Having obtained, therefore, THAT Assistance which is from GOD, I have continued to this DAY, testifying both to small and great, saying nothing beyond what † the 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 PROPHEETS? I know That thou believest."

* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the country of JUDAEA. 23. Light both to the PEOPLE. 25. Paul. 26. also—omit.

† 20. Acts ix. 20; xii. 29; xi. 20; xiii. ; xiv. ; xvi.—xvi. † 20. Matt. iii. 8. † 21. Acts xli. 30, 31. † 22. Luke xxiv. 27, 44; Acts xxiv. 14; xviii. 24; Rom. iii. 21. † 23. John v. 42. † 23. Luke xxiv. 26, 46. † 28. 1 Cor. v. 20; Col. i. 14; Rom. i. 5. † 24. 2 Kings ix. 11; John x. 20; 1 Cor. ii. 23; ii. 13, 14; iv. 10.

Αγριππας προς τον Παυλον * [εφη.] Εν ολιγω
 Agrippa to the Paul [said:] Within a little
 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 τωτων. 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 αναχωρησεντες ελαλουν προς
 them; and having retired they spoke to
 αλληλους, λεγοντες. 'Οτι ουδεν θανατου αξιου
 each other, saying; That nothing of death worthy
 η δεσμων πρσσει ο ανθρωπος οτος. 32 Αγριπ-
 or of bonds does the man this. Agrippa
 πας δε τω Φηστω εφη. Απολελυσθαι εδυνατο ο
 and to the Festus said; To have been released might the
 ανθρωπος οτος, ει μη επεκεκλητο Καισαρα.
 man this, if not he had called on Cesar.

ΚΕΦ. κζ'. 27.

1 'Ος δε εκριθη του αποκλειν ημας εις την
 When and it was determined of the to sail us 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,
 λια, σπειρης Σεβαστησ. 2 Επιβαντες δε πλοιοσ
 of a cohort of Augustus. Having gone on board and a ship
 Αδραμυττηνησ, μελλοντες κλειν τουσ κατα την
 Adramyttium, being about to sail the in the
 Ασιασ τοπουσ, ανηχθημεν, οντοσ συν ημιν
 Asia places, we were put to sea, being with us
 Αρισταρχουσ Μακεδονουσ Θεσσαλονικεωσ. 3 Τη
 Aristarchus a Macedonian of Thessalonica. On the
 τε ετερα κληθημεν εις Σιδωνα. φιλανθρωπωσ
 and next day we were brought to Sidon; humanely
 τε ο Ιουλιουσ 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 under
 μεν την Κυπρου, δια το τουσ ανεμουσ εινα
 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, κλη-
 Cilicia and Pamphylia having sailed through, we came
 θεμεν εις Μυρα της Λυκιασ. 6 Κακει ευρων 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 Ail who HEAR me This day, were both almost and altogether such as I am, except these CHAINS."

30 And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

31 and having retired, they spoke to each other, saying, † "This Man does nothing deserving Death or Bonds."

32 And Agrippa said to FESTUS, "This MAN might have been released, † if he had not appealed to Cesar."

CHAPTER XXVII.

1 And when it was determined for us to SAIL to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named Julius,

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, † Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS † treating PAUL with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CILICIA and Pamphylia, we came to * Myrrha, of LYCIA.

6 And there the CENTU-

* VATICAN MANUSCRIPT.—28. said—omit. Me a Christian.

29. said—omit.

5. Myrrha.

28. Almost thou persuadest to make

† 29. 1 Cor. vii. 7. Acts. xiv. 20.

† 31. Acts xxiii. 9, 20; xiv. 5. Acts xiv. 23; xviii. 16.

‡ 32. Acts xiv. 11. † 2.

ἐκατονταρχος πλοιον Αλεξανδρινον πλεον εις
centurion a ship Alexandrian sailing for
 την Ιταλιαν, ενεβιβασεν ημας εις αυτο. 7 Εν
the Italy, put us into it. In
 ικαναις δε ημεραις βραδυπλουντες, και μολις
many and days sailing slowly, and scarcely
 γενομενοι κατα την Κνιδον, μη προσεωντος
being by the Cnidus, not permitting an approach
 ημας του ανεμου, υπεπλευσαμεν την Κρητην
us of the wind, we sailed under the Crete
 κατα Σαλμωνην. 8 μολις τε παραλεγομενοι αυ-
by Salomone; with difficulty and sailing by her,
 την, ηλθομεν εις τοπον τινα καλουμενον Καλους
we came to a place certain being called Fair
 λιμενας, η εγγυς ην πολις Λασαια. 9 Ικανου
havens, to which near was a city Lasea. A long
 δε χρονου διαγενομενου, και οντος ηδη επισφα-
and time having elapsed, and being already hazard
 λους του πλους, δια το και την νηστειαν ηδη
ous of the sailing, because the even the fast already
 παρεληλυθεναι, παρηνει ο Παυλος, 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 μελλειν
ship but also of the lives of us to be about
 εσεσθαι τον πλου. 11 Ο δε εκατονταρχης τω
to be the voyage. The but centurion by the
 κυβερνητη και τω ναυκληρω επειθετο μαλλον,
pilot and by the owner of the ship was persuaded rather,
 η τοις υπο του Παυλου λεγομενοις. 12 Ανευθε-
than by those by the Paul being spoken. Inconve-
 του δε του λιμενος υπαρχοντος προς παραχειμα-
nient and of the harbor being to winter in,
 σιαν, οι πλειους εθεντο βουλην αναχθηναι
the greater part placed a wish to be led out
 κακειθεν, ειπως δυναιντο κατανησαντες εις
from thence also, if possibly they might be able, having come to
 Φρονικα παραχειμασαι, λιμενα της Κρητης βλε-
Phenice to winter, a harbor of the Crete look-
 ποντα κατα Λιβα και κατα Χωρον. 13 Τπο-
ing towards south-west and towards north-west. Hav-
 πνευσαντος δε Νοτου, δοξαντες της προθεσεως
ing blown gently and South wind, supposing the purpose
 κεκρατηκεναι, αραντες, αστον παρελεγοντο
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
cydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by Cnidus, the WIND not permitting us, we sailed under CRETE, by Salomone;

8 and with difficulty passing by it, we came to a certain Place called Fair Havens, near which is the City Lasea.

9 But Much Time having been spent, and SAILING being now hazardous, because even the 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 100 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. Lasea, a city lying between the harbor and the cape, a short distance inland.

+ 9. The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμένου αντοφθαλμειν τω ανεμω, επιδοντες
 not being able to bear up against the wind, having given up
 εφερομεθα. 16 Νησιον δε τι υποδραμοντες
 we were driven. A small island and certain having run under

καλυμενον Κλαυδην, μολις ισχυσαμεν περι-
 being called Clauda, scarcely we were able man-
 κραταις γενεσθαι της σκαφης. 17 ην αραντες,
 ters to become of the boat; which having taken up,
 βοηθειαις εχρωτον, υποζωννυτες το πλοιον*
 helps they used, undergirding the ship;

φοβουμενοι τε μη εις την Συρτιν εκπεσωσι,
 fearing and lest into the quicksand they should fall,
 χαλασαντες το σκευος, 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
 εκβολην εκποιουντο. 19 και τη τριτη αυτοχειρες
 a throwing out they began; and on the third with their own hands

την σκευην του πλοιου ερριψαν. 20 Μητε δε
 the furniture of the ship they threw out. Neither and
 ηλιου, μητε αστρων επιφαινοντων επι κλειονας
 sun, nor stars appearing for many

ημερας, χειμωνος τε ουκ ολιγου επικειμενου,
 days, a tempest and not small pressing,
 λοιπον περιηρειτο πασα ελπις του σωζεσθαι
 remaining was taken away all hope of the to be saved

ημασ. 21 Πολλης δε αστιας υπαρχουσης, τοτε
 us. Long but abstinence existing, then
 σταθεισ ο Παυλος εν μεσω αυτων, ειπεν. Εδει
 standing the Paul in midst of them, said; It was proper

μεν, ω ανδρες, κειθαρχησαντας μοι μη αναγεσ-
 indeed, O men, having taken advice to me not to have
 θαι απο της Κρητης, κερδησαι τε την υβριν
 loosed from the Crete, to have gained and the damage
 ταυτην και την ζημιαν. 22 Και ταυτην παραινω
 this and the loss. And now I exhort

υμασ ευθυμειν. αποβολη γαρ φυχης ουδεμια
 you to take courage; loss for of a life not one
 εσται εξ υμων, πλην του πλοιου. 23 Παρεστη
 shall be from of you, except the ship. Stood by

γαρ μοι ταυτη τη νυκτι αγγελος του θεου, ου
 for me this the night a messenger of the God, of whom
 ειμι ω και λατρευω, 24 λεγων Μη φοβου,
 I am to whom also I offer service, saying; Not fear,

Παυλε. Καισαρι σε δει παραστηναι και ιδου,
 O Paul; To Cesar thou behoves to be presented; and lo,
 κεχαρισται σοι ο θεος παντας τους πλεοντας
 has graciously given to thee the God all those smiling

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 Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIRD day † they threw out with their own hands the FURNITURE of the SHIP.

20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, *all remaining Hope of our being saved was taken away.

21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

22 And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

23 † For there stood by me This NIGHT, an Angel of the GOD whose I am, and † whom I serve,

24 saying, 'Fear not, Paul; thou must be presented to Cesar; and behold, GOD has graciously given thee ALL THOSE SAILING with thee.'

25 Therefore, take courage, Men; † for I believe GOD, That it will be so, even as it was told me;

* VATICAN MANUSCRIPT.—16. Clauda. 20. all Hope.

† 17. Dr. Schmitz says, "the *υποδραμονατα* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

† 19. Jonah i. 5. † 23. Acts xxiii. 11. † 23. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 8.
 † 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12.

λελαληται μοι. ²⁵ Εἰς νησον δε τινα ^δει
 it has been told to me. On an island but certain it is necessary
 ἡμας εκπεσειν.
 us to be cast.

26 but we must be cast upon † a certain Island."

27 Ως δε τεσσαρσκαϊδεκατη 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 ὑπενοουσι οἱ ναυται προσαιγειν τινα
 of the night suspected the sailors to draw near some

27 And on the Fourteenth Night, when we were driven along in the † ADRIATIC, about MIDNIGHT, the SAILORS suspected † that Some Country drew near to them;

αἰτοις χωραν. ²⁸ και βολισαντες, εὑρον οργυιας
 to them country; and having heaved the lead, they found fathoms
 εικοσι βραχου δε διαστησαντες, και παλιν
 twenty; a little and having intervened, and again
 βολισαντες, εὑρον οργυιας δεκαπεντε. ²⁹ φο-
 having heaved the lead, they found fathoms fifteen; fear-

28 and having sounded, they found twenty Fathoms; and a short space having intervened, and sounding again, they found fifteen Fathoms;

βουμενοι τε, μηπως εις τραχεις τοπους εκπε-
 iag 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. ³⁰ Των δε
 they were wishing day to be. The and

29 and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

ναυτων ζητουτων φυγειν εκ του πλοιου, και
 sailors seeking to flee out of the ship, and
 χαλασαντων την σκαφην εις την θαλασσαν,
 having lowered the boat into the sea,
 προφασαι ὡς εκ πρωρας μελλουτων αγκυρας
 for an excuse as out of prow being about anchors
 εκτεινειν, ³¹ ειπεν ο Παυλος τῷ ἑκατονταρχῃ
 to let down, said the Paul to the centurion

30 And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the SEA, under Pretence of being about to carry forth Anchors from the Bow,

και τοις στρατιωταις. Εαν μη οὔτοι μεινωσιν
 and to the soldiers; If not these remain
 εν τῷ πλοιῳ, ὑμεις σωθηναι ου δυνασθε.
 in the ship, you to be saved not are able.

31 PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

³² Τότε οἱ στρατιωται ἀπεκοψαν τα σχοινια της
 Then the soldiers cut off the ropes of the
 σκαφης, και εισιν αυτην εκπεσειν. ³³ Αχρι δε
 boat, and allowed her to fall. Till and

32 Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

ου εμελλεν ἡμερα γινεσθαι, παρεκαλει ο Παυ-
 while about day to be, called upon the Paul
 λος ἀπαντας μεταλαβειν τροφης, λεγων. Τεσ-
 all to partake of food, saying; Four-
 σαρσκαϊδεκατην σημερον ἡμεραν προσδοκων-
 teenth to-day day looking for,

33 And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

τες, ασιτοι διατελειτε, μηδεν προσλαβομενοι.
 without food you continue, nothing having taken.

34 Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; † for † not a Hair shall perish from the HEAD of any one of you."

⁸⁴ Διο παρακαλω ὑμας μεταλαβειν τροφης.
 Therefore I entreat you to partake of food;

τουτο γαρ προς της ὑμετερας σωτηριας ὑπαρχει.
 this for to the your salvation is;
 ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-
 of not one for of you a hair from of the head will
 λειται. ⁸⁵ Ειπων δε ταυτα, και λαβων αρτον,
 perish. Having said and these, and having taken bread,

35 And having said these words, he took Bread, † and

+ 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. † 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield. † 84. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.
 † 26. Acts xviii. 1. † 84. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 53; Matt. x. 30; Luko xii. 7; xxi. 18. † 25. Matt. xv. 36; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.

ευχαριστησε τω θεω ενωπιον παντων, και κλα-
 he gave thanks to the God in presence of all, and having
 σας ηρξατο εσθειν. ³⁵ Ευθυμοι δε γενομενοι
 broken began to eat. Encouraged and becoming
 παντες, και αυτοι προσελαβοντο τροφης.
 all also they received food.
³⁷ Ημεν δε εν τω πλοιω αι πασαι ψυχαι, * [δια-
 We were and in the ship the all souls, [two
 κοσβιαι] εβδομηκοντα εξ. ³⁸ Κορεσθεντες δε
 hundred] seventy six. Being satisfied and
 τροφης, εκουφισον το πλοιον, εκβαλλομενοι τον
 of food, they lightened the ship, throwing the
 σιτον εις την θαλασσαν. ³⁹ Οτε δε ημερα
 wheat into the sea. When and day
 εγενετο, την γην ουκ επεγνωσκον· κολπον δε
 it was, the land not they knew; a bay but
 τινα κατενοουν εχοντα αιγιαλον, εις ου εβου-
 they perceived having a shore, into which they
 λευσαντο, ει δυναιντο, εξωσαι το πλοιον. ⁴⁰ Και
 wished, if they were able, to force the ship. And
 τας αγκυρας περιελοντες ειων εις την θαλασσαν,
 the anchors having cut off left in the sea,
 αμα ανευτες τας ζευκτηριας των πηδα-
 at the same time having loosed the bands of the rudd-
 λιων· και εκαραντες τον αρτεμονα τη πνεουση,
 ders; and having hoisted the foresail to the wind,
 κατειχον εις τον αιγιαλον. ⁴¹ Περιπεσοντος δε
 they pressed towards the shore. Having fallen and
 εις τοπον διθαλασπον, επωκειλαν την ναυν·
 into a place with a sea on both sides, they ran aground the vessel;
 και η μεν πρωρα ερεισασα εμεινεν ασαλευτος,
 and the indeed prow having stuck fast remained immovable,
 η δε πρυμνα ελυετο υπο της βιας * [των κυμ-
 the but stern was broken by the violence [of the waves.]
 ατων.] ⁴² των δε στρατιωτων βουλη εγενετο,
 The and soldiers design was,
 ινα τους δεσμωτας αποκτεινωσι, μη τις εκκολυμ-
 that the prisoners they should kill, lest any one having
 ησας διαφυγη. ⁴³ Ο δε εκατονταρχος βουλο-
 swum.out should escape. The but centurion wishing
 μενος διασωσαι τον Παυλον, εκωλυσεν αυτους
 to save the Paul, restrained them
 του βουληματος, εκελευσε τε τους δυναμενους
 from the purpose, ordered and those being able
 κολυμβαν, απορριψαντας πρωτους επι την γην
 to swim, having thrown off first to the land
 εξιεναι· ⁴⁴ και τους λοιπους, ους μεν επι σανι-
 to go out; and the remaining ones, some indeed on boards,
 σιν, ους δε επι τινων των απο του πλοιου·
 some and on things of the from of the ship.
 Και ουτως εγενετο παντας διασωθηναι επι την
 And thus it happened all to be safely on the

gave thanks to GOD in the presence of all; and having broken, he began to eat.
 36 And being encouraged, they also received Food.
 37 And ALL the Souls in the SHIP were two hundred and seventy-six.
 38 And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.
 39 And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.
 40 And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the † BANDS of the RUD- DERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.
 41 But having fallen into a Place with two currents, they ran the ves- SEL aground; and the BOW sticking fast, remain- ed immovable, but the STERN was broken by the VIOLENCE.
 42 Now it was the De- sign of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.
 43 But the CENTURION wishing to save PAUL, re- strained them from their PURPOSE, and ordered THOSE ABLE * to swim out to plunge in first, and get to LAND;
 44 and the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

* VATICAN MANUSCRIPT.—37. two hundred—omit. 41. of the WAVES—omit. 43. to swim out.

† 42. 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 ζευκτηρια were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. † 43. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Osw.

γην. ΚΕΦ. κη'. 28. ¹ Και διασωθεντες, τοτε land. And having safely escaped, then
 επεγνωσαν οτι Μελιτη η νησος καλειται. they knew that Melita η island is called.
² Οι δε βαρβαροι παρειχον ου την τυχουσαν The and barbarians rendered not the ordinary
 φιλανθρωπιας ημιν αναφαντες γαρ πυραν, kindness to us; having kindled for a fire,
 προσελαβοντο παντας ημας, δια τον θετον τον they brought to all of us, because of the rain that
 εφ' οστωτα, και δια το ψυχος. ³ Συστρε- having been present, and because of the cold. Having
 φαντος δε του Παυλου φρυγανων πληθος, και gathered and the Paul of sticks a bundle, and
 επιθεντος επι την πυραν, εκχιδνα εκ της θερμης having placed on the fire, a viper from the heat
 εξελθουσα κατηψε της χειρος αυτου. ⁴ Ως δε having come out fastened on the hand of him. When and
 ειδον οι βαρβαροι κρεμαμενον το θηριον εκ της saw the barbarians hanging the wild beast from the
 χειρος αυτου, ελεγον προς αλληλους· Παντως hand of him, they said to each other; Certainly
 φονευσ εστιν ο ανθρωπος ουτος, ον διασωθεντα a murderer is the man this, whom having been saved
 εκ της θαλασσης η Δικη ζην ουκ εισαεν. ^b Ο from the sea the Justice to live not permitted. He
 μεν ουν αποτιναξας το θηριον εις το πυρ, επα- indeed then having shaken off the wild beast into the fire, suf-
 θεν ουδεν κακον. ⁶ οι δε προσεδωκων αυτον fered nothing bad; they but were expecting him
 μελλειν κιμπρασθαι, η καταπιπτειν αφνω νεκ- to be about to swell, or to fall down suddenly dead.
 ρον. Επι πολυ δε αυτων, προσδοκωντων, και For along and of them, expecting, and
 θεωρουντων μηδεν αποπον εις αυτον γινομενον, seeing nothing out of place to him happeniug,
 μεταβαλλομενοι ελεγον, θεον αυτον ειπαι. ⁷ Εν changing their minds they said, a god him to be. In
 δε τοις περι τον τοπον εκεινον υπηρχε χωρια and to those about the place that were farms
 τω πρωτω της νησου, ονοματι Ποπλιω· ος ανα- to the chief of the island, by name Poplius; who having
 δεξαμενος ημας, τρεις ημερας φιλοφρονως εξε- received us, three days kindly enter-
 νισεν. ⁸ Εγενετο δε τον πατερα του Ποπλιου tained. It happened and the father of the Poplius
 πυρετοις και δυσεντερια συνεχομενον κατακεισ- with fevers and desentery being seized was lying
 θαι· προς ον ο Παυλος εισελθων, και προσευ- down; to whom the Paul going in, and having

CHAPTER XXVIII.

1 And having safely es-
 caped, * we then ascer-
 tained † That the ISLAND
 was called † Melita.

2 And the †† BARBA-
 RIANS treated us with no
 ORDINARY Philanthropy;
 for having kindled a Fire,
 they brought us all to it,
 on account of the FALLING
 RAIN, and the COLD.

3 And as PAUL was col-
 lecting a Bundle of Sticks,
 and placing them on the
 FIRE, a Viper having come
 out from the HEAT, faste-
 ned on his HAND.

4 And when the BAR-
 BARIANS saw the SER-
 PENT hanging from his
 HAND, they said, to each
 other, "This MAN is cer-
 tainly a Murderer, whom,
 though saved from the
 SEA, † JUSTICE has not
 permitted to live."

5 Then, indeed, he shook
 off the SERPENT into the
 FIRE, and ‡ suffered no in-
 jury.

6 But THEY were expect-
 ing him about to swell up,
 or to fall down suddenly
 dead; and waiting a long
 time, and seeing nothing
 extraordinary happen to
 him, changing their minds
 † they said, "He is a
 God."

7 And in the VICINITY
 of that PLACE were the
 LANDS of the CHIEF of the
 ISLAND, whose Name was
 † Poplius; who having re-
 ceived us, for * three Days
 benevolently entertained
 us.

8 Now it happened, that
 the FATHER of POPLIUS,
 being seized with Fevers
 and Dysentery, was lying
 in bed; to whom PAUL
 having entered † and

* VATICAN MANUSCRIPT.—1. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See *Biblioth. Sacra*. † 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

† 4. *Hee Dikee* was the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. † 8. Poplius is thought to have been the deputy of the prætor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prætor.

† 1. Acts xvii. 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.

ζαμενος, επιθειστας χειρας αυτου, ιασατο αυτον.
 prayed, having placed the hand to him, healed him.

9 ΤΟΥΤΟΥ ΟΥΝ ΓΕΝΟΜΕΝΟΥ, και οι λοιποι οι εχον-
 This therefore being done, and the others those hav-
 τες ασθενειας εν τη νησφ, προσηρχοντο, και
 ing sicknesses in the island, came, and
 εθεραπευοντο. 10 οι και πολλαις τιμαις ετιμησαν
 were healed; who also with many rewards rewarded
 ημας, και αναγομενοις εκεθεντο τα προς την
 us, and leading out they placed on the things for the
 χρειαυ.
 need.

11 Μετα δε τρεις μηνιας ανηθημεν εν πλοιω
 After and three months we sailed in a ship
 παρακεχειμακοτι εν τη νησφ, Αλεξανδρινη,
 having been wintered in the island, Alexandrian,

παρασημη Διοσκοουρις. 12 Και καταχθευτες εις
 with an ensiga Dioscuri. And having been led down to
 Συρακουσας, επεμειναμεν ημερας τρεις. 13 οθεν
 Syracuse, we remained days three; whence

περιελθοντες καταητησαμεν εις Ρηγιον και
 having gone round we came to Rhegium; and

μετα μιαν ημεραν επιγενομενου Νοτου, δευτε-
 after one day having sprung up a south wind, second

ραιιοι ηλθομεν εις Ποτιολου. 14 ου ευροντες
 day we came to Puteoli; where having found

αδελφους παρεκληθημεν επ' αυτοις επιμειναι
 brethren we were invited by them to remain

ημερας επτα και ουτως εις την Ρωμην ηλθο-
 days seven; and thus towards the Rome we

μεν. 15 Κακειθεν οι αδελφοι ακουσαντες τα
 went. And thence the brethren having heard the things

περι ημων, εξηλθον εις απαντην ημιν αχρις
 concerning us, came out to a meeting with us as far as

Αππιου φορου, και Τριων ταβερνων ους ιδων ο
 Appii forum, and Three taverns; whom seeing the

Παυλος, ευχαριστησας τω θεφ, ελαβε θαρσοο.
 Paul, having given thanks to the God, he took courage.

16 Οτε δε ηλθομεν εις Ρωμην, * [ο εκατονταρ-
 When and we came to Rome, [the centurion

χοο παρεδωκε τους δεσμιοιοις τω στρατοπεδαρ-
 delivered the prisoners to the prefect of the Preto-

ρη] τω * [δε] Παυλω επετραπη μενειν καθ'
 rium camp;] the [but] Paul was permitted to abide by

εαυτου, συν τω φυλασσοντι αυτον στρατιω-
 himself, with the watching him soldier.

prayed, †put his HANDS on him, and cured him.

9 This, therefore, hav- ing been done, the OTHERS also in the ISLAND, HAV- ING 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 directly in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. † 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 5. Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. † 10. Matt. xv. 6; 1 Tim. v. 17. † 16. Acts xxiv. 25; xxvii. 3.

τη. ¹⁷ Εγενετο δε μετα ημερας τρεις συγκαλε-
It happened and after days three to have-called
 σασθαι αυτον τους οντας των Ιουδαιων πρωτους.
together to him those being of the Jews chiefs.
 Συνελθοντων δε αυτων, ελεγε προς αυτους·
Having come together and of them, he said to them;
 Ανδρες αδελφοι, εγω ουδεν εναντιον ποιησας
Kiev brethren, I nothing against having done
 τω λαω η τοις θεσι τοις πατροις, δεσμιος
to the people or to the customs those paternal, a prisoner
 εξ Ιερουσαλυμων παρεδοθην εις τας χειρας των
from Jerusalem I was delivered into the hands of the
 Ρωμαιων· ¹⁸ οτινες ανακριναντες με εβουλοντο
Romans; who having examined me wished
 απολυσαι, δια το μηδεμιαν αιτιαν θανατου
to release, because that no one cause of death
 υπαρχειν εν εμοι. ¹⁹ Αντιλεγοντων δε των
to be in me. Speaking against and the
 Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα·
Jews, I was forced to call upon Cesar;
 ουχ ως του εθνους μου εχων τι κατηγορησαι.
not as of the nation of me having anything to accuse.
²⁰ Δια ταυτην ουν την αιτιαν παρεκαλεσα
Because of this therefore the cause I called
 υμας ιδειν και προσλαλησαι· ενεκεν γαρ της
you to see and to speak with; on account for of the
 ελπιδος του Ισραηλ την αλυσιν ταυτην περι-
hope of the Israel the chain this I wear
 κειμαι. ²¹ Οι δε προς αυτον ειπον· Ημεις ουτε
around. They and to him said; We neither
 γραμματα περι σου εδεξαμεθα απο της Ιου-
letters concerning thee received from the Ju-
 δαιας, ουτε παραγενομενος τις των αδελφων
dea, neither having come any one of the brethren
 απηγγειλεν η ελαλησε τι περι σου πονηρον.
related or spoken anything concerning thee evil.
²² Αξιουμεν δε παρα σου ακουσαι, α φρονεις·
We deem proper but from thee to hear, what thou thinkest;
 περι μεν γαρ της αιρεσεως ταυτης γνωστων
concerning indeed for of the sect this known
 εστιν ημιν, οτι πανταχου αντιλεγεται. ²³ Τα-
is to us, that everywhere it is spoken against. Hav-
 ξαμενοι δε αυτω ημεραν, ηκον προς αυτον εις
ing appointed and to him a day, came to him to
 την ξενιαν πλειονες· οις εξετιθετο διαμαρτυρο-
the lodging many; to whom he set forth testifying earnestly
 μενος την βασιλειαν του θεου, πειθων τε
the kingdom of the God, persuading and
 αυτους * [τα] περι του Ιησου, απο τε του
them [the things] concerning the Jesus, from both the
 νομου Μωυσεως και των προφητων, απο πρωι
law of Moses and of the prophets, from morning
 εως εσπερας. ²⁴ Και οι μεν επειθοντο τοις
till evening. And these indeed were persuaded by the
 λεγομενοις, οι δε ηπιστουν. ²⁵ Ασυμφωνοι δε
words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the JEWS. And they having convened, he said to them, "Brethren, † though ‡ I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet † I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS;
 † who, † having examined me, wished to release me, because there was No Cause of Death in me.
 † But the JEWS speaking against it, † I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.
 † 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."
 † And THEY said to him, "We neither received Letters from JUDEA about thee, nor did any one of the BROTHERN who came relate or speak Any Evil concerning thee.
 † 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."
 † And having appointed him a Day, many came to him into his LODGING; † to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of Moses and the PROPHEETS, from Morning till Evening.
 † And † some were persuaded by the WORDS BEING SPOKEN; but some believed not.

† 17. Acts xxiv. 12, 14; xiv. 8. † 17. Acts xxi. 33. † 18. Acts xxii. 24; xxiv. 10; xv. 8; xxvi. 31. † 19. Acts xv. 11. † 20. Acts xxvi. 6, 7. † 20. Acts xxvi. 20; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 10; ii. 9; Philemon 10, 13. † 22. Acts xxiv. 5, 14; 1 Pet. ii. 12; iv. 14. † 23. Luke xxiv. 27; Acts xvii. 3; xix. 8. † 24. Acts xiv. 4; xvii. 4; xix. 0.

οντες προς αλληλους, απελυοντο, ειποντος του
 Being with each other, they were dismissed, saying of the
 Παυλου ρημα εν· 'Οτι καλως το πνευμα το
 Paul word one; That well the- spirit the
 ἅγιον ελαλησε δια 'Ησαιου του προφητου προς
 holy spoke through Esaias the prophet to:
 τους πατερας ἡμων, ²⁶ λεγων· Πορευθητι προς
 the fathers of us, saying; Go thou to
 τον λαον τουτον, και ειπον· Ακοη ακουσετε,
 the people this, and say thou; With ears you will hear,
 και ου μη συνητε· και βλέποντες βλέπετε,
 and not not you may understand; and seeing you will see,
 και ου μη ιδητε. ²⁷ Επαχυνθη γαρ ἡ καρδια
 and not not you may perceive. Unfeeling for the heart
 του λαου τουτου, και τοις ωσι βαρεως ηκουσαν,
 of the people this, and with the ears heavily they hear,
 και τους οφθαλμους 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 επισι-
 should hear, and with the heart they should understand, and should
 τρεψωσι, και ιασωμαι αυτους. ²⁸ Γνωστον ουν
 return, and I should heal them. Known therefore
 εστω υμιν, 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. ²⁹ * [Και
 tion of the God; they and will hear. [And
 ταυτα αυτου ειποντος, απηλθον οι Ιουδαιοι,
 these things of him saying, went the Jews,
 πολλην εχοντες εν ἑαυτοις συζητησιν.] ³⁰ Εμει-
 much having among themselves discussion.] He abode
 νε δε διεστιαν ὄλην εν ιδιῳ μισθωματι· και απε-
 and two years whole in own hired dwelling; and received
 δεχετο παντας τους εισπορευομενους προς
 all those coming in to
 αυταν, ³¹ κηρυσσων την βασιλειαν του θεου,
 him, publishing the kingdom of the God,
 και διδασκων τα περι του κυριου Ιησου
 and teaching the things concerning the Lord Jesus
 Χριστου μετα πασης παρησιας, ακωλυτως.
 Ambiated 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 PROPHEET to OUR FATHERS,
 26 saying, † 'Go to this 'PEOPLE, and say, Hear- ing you will hear, though 'you may not understand; 'and seeing, you will see, 'though you may not per- ceive.
 27 'For the HEART of 'this PEOPLE is stupified; 'they hear heavily with 'their EARS, and their 'EYES they have closed; 'lest at any time they 'should see with their 'EYES, and hear with their 'EARS, and understand 'with their HEART, and 'should retrace their steps, 'and I should heal them.'
 28 Be it known to you, therefore, That * This SAL- VATION of GOD is sent † to the GENTILES, and they will hear it."
 29 * [And when he said these things, the JEWS departed, having Much Discussion among them- selves.]
 30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;
 31 † proclaiming the KINGDOM of GOD, and teaching the THINGS con- cerning the LORD Jesus Christ, with Entire Free- dom of speech, and without restraint.

* ACTS OF APOSTLES.

* VATICAN MANUSCRIPT.—28. This SALVATION. 29. omit. Subscription—Acts OF APOSTLES.
 † 26. Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xlii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8.
 † 28. Matt. xxi. 41, 43; Acts xliii. 26, 27; xviii. 6; xxii. 21; xxvi. 17, 18; Rom. xi. 11. † 31. Acts iv. 31; Eph. vi. 12.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΟΜΑΙΟΥΣ.
OF PAUL AN EPISTLE TO ROMANS.
* TO THE ROMANS.

ΚΕΦ. α'. 1.

1 Παυλος, δουλός Ιησού Χριστού, κλητός
Paul, a servant of Jesus Anointed, called
αποστολός, αφωρισμένος εις ευαγγέλιον θεού,
an apostle, having been set apart for glad tidings of God,
(2^ο προεπηγγελάτο 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
σαρκα 4 του δρισθεντος υίου θεου εν
flesh; that having been distinctly set forth a son of God in
δυναμει, κατα πνευμα άγιωσύνης, εξ ανασ-
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, 5 (δι' ου ελαβομεν χαριν και αποστο-
of us, through whom we received favor and apostle-
λην εις ύπακοην πιστεως εν πασι τοις εθνεσιν,
ship for obedience of faith in all the nations,
ύπερ του ονοματος αυτου 6 εν οίς εστε και
in behalf of the name of him; among whom are also
ύμεις, κλητοι Ιησού Χριστού) 7 πασι τοις
you, called ones of Jesus Anointed;) to all those
ουσιν εν Ρωμη αγαπητοις θεου, κλητοις άγίοις
who are in Rome beloved ones of God, called saints;
χαρις ύμιν και ειρηνη απο θεου πατρος ήμων,
favor to you and peace from God father of us,
και κυριου Ιησού Χριστού. 8 Πρωτον μεν
and lord Jesus Anointed. First indeed
ευχαριστω τω θεω μου δια Ιησού Χριστού
I give thanks to the God of me through Jesus Anointed
ύπερ παντων ύμων, ότι ή πιστις ύμων καταγ-
on account of all of you, because the faith of you is cele-
γελλεται εν όλω τω κοσμω. 9 Μαρτυς γαρ μου
brated in whole the world. A witness for of me
εστιν ο θεος, 10 ψ λατρευω εν τω πνευματι
is the God, to whom I am a servant in the spirit
μου εν τω ευαγγελιω του υίου αυτου, ως αδια-
of me in the glad tidings of the son of him, how unces-
λειπτως μνησιν ύμων ποιουμαι, 10 παντοτε επι
sagily remembrance of you I make, always in
των προσευχων μου δεομενος, ειπως ηδη ποτε
the prayers of me again, if possibly now at length
ευδωθησομαι εν τω θεληματι του θεου
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of Christ Jesus, † a Constituted Apostle, ‡ set apart for the Glad Tidings of God,—

2 (‡ which was previously announced † through his PROPHETS in the holy Scriptures.)—

3 concerning THAT SON of his; † who was born of the Posterity of David as to the Flesh;

4 who was ‡ designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our LORD;

5 through whom we received Favor and Apostolic office, in order to the Obedience of Faith among All the NATIONS, on account of his NAME;

6 among whom you are also the Invited ones of Jesus Christ;—

7 to ALL who ARE in Rome, the BELOVED of God, Constituted Holy ones; Favor and Peace to you from God our Father, and the Lord Jesus Christ.

8 And first, † I give thanks to my GOD through Jesus Christ * concerning you all, Because your FAITH is celebrated in the Whole WORLD.

9 For † GOD is my Witness, whom I reverently serve with my SPIRIT in the GLAD TIDINGS of his SON, how incessantly I make mention of you;

10 † always asking in my PRAYERS, that if by any means, now at length, I may have a prosperous journey, † by the WILL of GOD, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS, concerning you all.

1. Christ Jesus.

8. con-

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. † 1. Acts ix. 15; xiii. 2; Gal. i. 15. † 2. Gen. xxii. 18; Deut. xv. 15; 2 Sam. vii. 13; Isa. ix. 6, 7; Jer. xxiii. 6, 8; xxviii. 14—16; 1 zek. xxiv. 23; Dan. ix. 24. † 2. Acts iii. 21. † 3. Matt. i. 6, 10; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8. † 4. Acts xiii. 33. † 9. Rom. xi. 1; 3 Cor. i. 25; Phil. i. 8; 1 Thess. ii. 6. † 10. Rom. xv. 23, 33; 1 Thess. iii. 10.

ελθειν προς υμας. ¹¹ Επιποθω γαρ ιδειν υμας, to come to you. I long for to see you, ινα τι μεταδω χαρισμα υμιν πνευματικον, εις that some I may impart gift to you spiritual, for το στηριχθηναι υμας. ¹² τουτο δε εστι, συμ- the to be established you; this and is, to be παρακληθησαι, εν υμιν δια της εν αλληλοις comforted together, among you through the in each other πιστεωσ, υμων τε και εμου. ¹³ Ου θελω δε faith, of you and also of me. Not I wish but υμας αγνοειν, αδελφοι, οτι πολλακις προθεμην you to be ignorant, brethren, that many times I purposed ελθειν προς υμας, (και εκωλυθην αχρι του δευ- to come to you, (and was hindered till the pres- ρο,) ινα τινα καρπον σχω και εν υμιν, καθωσ ent.) that some fruit I might have also among you, as και εν τοις λοιποις εθνεσιν. ¹⁴ Ελλησιτε και even among the other nations. To Greeks both and

11 For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

13 But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

14 † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING to my ability, I am eager to announce glad tidings among YOU also in Rome.

16 † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

17 † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

18 † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, suppress the TRUTH.

19 Because the KNOWLEDGE of GOD is apparent among them; for GOD disclosed it to Them;

20 for † his INVISIBLE things, even HIS ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

βαρβαροις, σοφοις τε και ανοητοις οφειλετης to barbarians, to wise ones both and to simple ones a debtor

ειμι. ¹⁵ ουτω, το κατ' εμε, προθυμον και υμιν I am; thus, that according to me, I am eager even to you

τοις εν Ρωμη ευαγγελισασθαι. ¹⁶ Ου γαρ to those in Rome to announce glad tidings. Not for

επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου I am ashamed the glad tidings; power for of God

εστιν εις σωτηριαν παντι τω πιστευοντι, Ιου- is for salvation to all to the believing, to

δαιψ τε * [πρωκον] και Ελληνι. ¹⁷ Δικαιοσυνη Jew both [first] and to Greek. Righteousness

γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεωσ for of God in it is revealed from faith

εις πιστιν, καθωσ γεγραπται. Ο δε δικαιος εκ in order to faith, as it has been written; The and just by

πιστεωσ, ζησεται. faith, shall live.

¹⁸ Αποκαλυπτεται γαρ οργη θεου απ' ουρανου Is revealed besides wrath of God from heaven

επι πασαν ασεβειαν και αδικιαν ανθρωπων, on all impiety and injustice of men,

των την αληθειαν εν αδικια κατεχοντων. of those the truth by injustice holding down.

¹⁹ Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among

αυτοις; ο θεος γαρ αυτοις εφανερωσε. ²⁰ (τα them; the God for to them showed; (the things

γαρ αορατα αυτου απο κτισεωσ κοσμου, τοις for unseen of him from creation of the world, in the

ποιηματι νοουμενα καθαροται, η τε αιδιος things made being perceived is clearly seen, the both eternal

αυτου δυναμις και θειοτης;) εις το ειναι αυτοις of him power and deity;) in order that to be them

* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 29. † 13. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 10. Psa. xl. 9. † 10. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 17. Hab. ii. 4; John iii. 30; Gal. iii. 11; Phil. iii. 9; Heb. x. 33. † 13. Acts xvii. 30; Eph. v. 6; Col. iii. 6. † 20. Psa. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. ²¹ Διοτι γνωτες τον θεον, inexcusable. Because having known the God, ουχ ως θεον εδοξασαν η ηυχαιριστησαν· αλλ' not as God they glorified or they gave thanks; but εματαιωθησαν εν τοις διαλογισμοις αυτων, και were vain in the reasonings of them, and εσκοτισθη η ασυνετος αυτων καρδια· ²² φασ- was darkened the perverse of them heart; κοντες ειναi σοφοι, εμωρανθησαν, ²³ και ηλλα- ing to be wise ones, they were foolish, and changed ζαν 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. ²⁴ Διο * [και] of four-footed beasts and creeping things. Therefore [also] παρεδωκεν αυτοις 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· ²⁵ 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. ²⁶ Δια τουτο παρεδωκεν αυτοις ages; so be it. On account of this delivered them ο θεος εις παθη ατιμιας. Αι τε γαρ θελειαι the God to passions of infamy. The even for females αυτων μετηλλαξαν την φυσικην χρηση εις την of them changed the natural use into that παρα φυσιν· ²⁷ ομοιωσ τε και οι αρβενες in violation of nature; in like manner and also the males αφεντες 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, αρσενες εν αρσεσι 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.

²⁸ Και καθως ουκ εδοκιμασαν τον θεον εχειν εν And as not they did try the God to have in επιγνωσει, παρεδωκεν αυτοις ο θεος εις αδοκι- knowledge, delivered them the God to a worth- μον νουν, ποιειν τα μη καθηκοντα· ²⁹ πεπλη- less mind, to do the things not fitting; having been ρωμενους 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 GLORY of the INCORRUPTIBLE † God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

²⁴ † Therefore GOD delivered them over, through the LUSTS of their HEARTS for Impurity, † to DISHONOR their BODIES among themselves;

²⁵ † who exchanged the TRUTH concerning GOD for a FALSE religion, and 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 infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

²⁷ and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their EXOR 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 IMPROPER 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. 13, 20; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 29. 22. 23. Deut. iv. 16; Psa. cvl. 20; 24. Psa. lxxxv. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. 25. Jer. x. 14; Jonah ii. 8; Hab. ii. 18.

23. Deut. iv. 16; Psa. cvl. 20; 24. Psa. lxxxv. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. 25. Jer. x. 14; Jonah ii. 8; Hab. ii. 18.

κακα̅̅̅ μιστους φθονου, φθονου, εριδος, δολου, malignity; full of envy, murder, strife, deceit, κακοθηειας, ψιθυριστας· ³⁰ καταλαλους, θεοσ- bad disposition, whisperers; revilers, God- τυγεις, υβριστας, υπερηφανους, αλαζηνας, haters, insolent ones, proud ones, boasters, εφευρετας κακων, γονευσιν απειθεις, ³¹ απυνε- inventors of evils, to parents disobedient, obstinate τους, ασυνητους, αστοργους, * [ασπονδους,] ones, covenant-breakers, unaffectionate ones, [implacable ones, ανελεημονας· ³² οιτινες το δικαιωμα του θεου unmerciful ones; who the ordinance of the God επιγοντες, (οτι οι τα τοιαυτα πρασσοντες having known, (that those the things such doing αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν· worthy of death are,) not only them they do; αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ. but even are well pleased with those doing.

β'. 2. ¹ Διο αναπολογητος ει, ω ανθρωπε Wherefore inexcusable thou art, O man πας ο κρινων. Εν 'ω γαρ κρινεις τον ετερον, every one who art judging. In which for thou judgest the οστανον κατακρινεις· τα γαρ αυτα πρασ- thyself thou condemnest; the things for same thou σεις ο κρινων. ² Οιδαμεν δε, οτι το κριμα του dost who art judging. We know but, that the sentence of the θεου εστι κατα αληθειαν επι τους τα τοι- God is according to truth upon those the things such αυτα πρασσοντας. ³ Λογιζη δε τουτο, ω αν- doing. Thinkest thou and this, O man θρωπε ο κρινων τους τα τοιαυτα πρασσοντας, who art judging those the things such doing, και ποιων αυτα, οτι συ εκφευξη το κριμα του and art doing them, that thou shalt escape the sentence of the θεου; ⁴ Η του πλουτου της 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; ⁵ Κατα δε την σκληρο- reformation thee leads? According to but the hardness τητα σου και αμετανοητον καρδιαν, θησαυριζεις of thee and unchanged heart, thou treasurest σεαυτω οργην εν ημερα οργης και αποκαλυψεως to thyself wrath in a day of wrath and of a revelation δικαιοκρισιας του θεου, ⁶ ος αποδωσει εκαστω of righteous judgment of the God, who will render to each

nity; full of Envy, Mur- der, Strife, Deceit, Bad Habits; Secret Slanderers, 30 Revilers, God-haters, Insolent, Proud, Boasters, Devisers of Evil things, Disobedient to Parents, 31 Obstinate, Covenant-breakers, destitute of Natural Affection, without Pity; 32 who, though they know the ORDINANCE of GOD, (That THOSE who PRACTISE SUCH things are †deserving of Death.) not only * are doing Them, but even are approving those who practise them.

CHAPTER II.

1 Therefore thou art in- excusable. O Man! THOU who JUDGEST all; † for in what thou judgest ANO- THER, thou condemnst Thyself; since THOU, the JUDGE, † dost practise the SAME things. 2 But we know That the SENTENCE of GOD is ac- cording to TRUTH upon those who PRACTISE SUCH things. 3 And dost thou think this, O Man! THOU who JUDGEST THOSE PRACTIS- ING SUCH things, and yet art doing the same, That thou shalt escape the SEN- TENCE of GOD? 4 Or dost thou despise the † ABUNDANCE of his GOODNESS and FORBEAR- ANCE and PATIENCE, † be- ing ignorant That this GOODNESS of GOD crites thee to a Reformation? 5 According to thy HARDNESS and unchanged Heart, † thou art treasureing up Wrath for thyself in a Day of Wrath and Revela- tion of God's Righteous judgment; 6 † who will award to

* VATICAN MANUSCRIPT.—31. Implacable—omit. 33. are doing them, but even are approving those who.
 † 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it ap- pears that the Jews were guilty of most of the crimes enumerated in the first chapter.
 † 32. Rom. vi. 21. † 1. 2 Sam. xii. 5—7; Matt. vii. 1; 2 John 8, 0. † 4. Rom. ix. 23; Eph. i. 7; il. 4, 7. † 4. Isa. xxx. 13; 2 Pet. iii. 0, 15. † 5 James v. 4. † 6. Job xxxiv. 11; Psa. lxvii. 13; Prov. xxiv. 13; Jer. xvii. 10; xxxii. 10; Matt. xvi. 27; Rom. xiv. 13; 1 Cor. iii. 8; 1 Psa. lxvii. 13; 2 Cor. v. 10; Rev. ii. 23; xk. 12; xxii. 12.

κατα τα εργα αυτου· ⁷ τοις μεν καθ' υπομο-
 according to the works of him; to those indeed by perse-
 νην εργου 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
 as, και απειθουσι μεν τη αληθεια, πειθομενοις
 spirit, and disobeying indeed the truth, obeying
 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 man
 κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
 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 προσωπο-
 first and to Greek. Not for is respect of
 ληψια παρα τω θεω.
 persons with the God.

¹² Όσοι γαρ ανομως ημαρτον, ανομως και
 As many as for without law sinned, without law also
 απολουνται· και όσοι 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 Όταν γαρ εβη
 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, ούτοι 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, συμμαρ-
 law written in the hearts of them, testify-
 τυρουσης αυτων της συνειδησεως, και μεταξυ
 ing with them the conscience, and between
 αλληλων των λογισμων κατηγορουντων, η και
 each other of the reasonings accusing, or even
 απολογουμενων.) 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 Perse-
 verance in Good Works, are SEEKING for Glory and Honor and Incorruptibili-
 ty;

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. *Phusei*, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 26; and Jer. xxxi. 31—35 with 11rb. viii. 6—13; x. 10; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, † 1: "Having heard of your name much beloved of God, which you have attained by your righteous disposition. (*Phusei*), according to the faith and love which is in Jesus Christ our Savior." See Parkhurst on the word. † 15. Matter or substance of the law, or by a *pleonasm*, the law itself.

† 8. 1 Tim. vi. 3, 4. † 8. 2 Thess. i. 8. † 10. 1 Pet. i. 7. † 11. Deut. x. 17; 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. † 12. James i. 22, 23.

ευαγγελιον μου, δια Ιησου Χριστου. 17 **ΕΙ ΔΕ**
 glad tidings of me, through Jesus Anointed. If but

συ Ιουδαιος επονομασθη, και επαναπαυη τω
 thou a Jew art named, and dost rest in the

νομω, και καυχασαι εν θεω, 18 και γνωσκεις το
 law, and dost boast in God, and knowest the

Θελημα, και δοκιμαζεις τα διαφοροντα,
 will, and discernest the things differing,

κατηχουμενος εκ του νομου. 19 **ΚΕΠΟΙΘΑΣ ΤΕ**
 being instructed out of the law; hast believed and

σεαυτον οδηγον ειναι τυφλων, φως των εν
 thyself a guide to be of blind ones, a light of those in

σκοτει, 20 παιδευτην αφρωνων, διδασκαλον
 darkness, an instructor of simple ones, a teacher

νηπιων, εχοντα την μορφωσιν της γνωσεως
 of babes, having the form of the knowledge

και της αληθειας εν 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 preach-

μη κλεπτειν, κλεπτεις; 22 **Ο ΛΕΓΩΝ ΜΗ ΜΟΙΧΕΥ-**
 not to steal, dost thou steal? who art saying not to commit

ειν, μοιχευεις; ο βδελυσσομενος τα
 adultery. dost thou commit adultery? who art detesting the

ειδωλα, ιεροσυλεις; 23 **ΟΣ ΕΝ ΝΟΜΩ ΚΑΥΧΑΣΑΙ,**
 idols, dost thou rob temples? who in a law boastest,

δια της παραβασεως του νομου του θεου
 through the violation of the law of 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 γεγραπται.
 is blasphemed among the nations, even as it has been written.

25 **ΠΕΡΙΤΟΜΗ ΜΕΝ ΓΑΡ ΩΦΕΛΕΙ, ΕΑΝ ΝΟΜΗΝ ΠΡΑ-**
 Circumcision indeed for profits, if law thou

σσης; εαν δε παραβατης νομου ης, η περι-
 practisest. if but a violator of law thou mayest be, the cir-

τομη σου ακροβυστια γεγονεν. 26 **ΕΑΝ ΟΥΝ Η**
 cumcision of thee uncircumcision has become. If therefore the

ακροβυστια τα δικαιωματα του νομου φυλασση,
 uncircumcision the ordinances of the law may keep,

ουχι η ακροβυστια αυτου εις περιτομην λογισ-
 not the uncircumcision of him for circumcision will be

θησεται; 27 **ΚΑΙ ΚΡΙΝΕΙ Η ΕΚ ΦΥΣΕΩΣ ΑΚΡΟΒΥ-**
 counted? and will judge the from nature uncircum-

INGS, God will judge the
 † HIDDEN things of MEN,
 through * Christ Jesus.

17 But if thou † art
 named a Jew, and dost
 rest in Law, and boast in
 God,

18 and knowest † his
 WILL, and dost † discern
 SUPERIOR THINGS, being
 instructed out of the LAW;

19 and hast believed
 thyself to be a Guide of
 the Blind, a Light of
 THOSE in Darkness,

20 an Instructor of the
 Simple, a Teacher of Ba-
 bes; having the † FORM
 of KNOWLEDGE and of
 TRUTH in the LAW;—

21 † dost † THOU, then,
 who art TEACHING ano-
 ther, not instruct Thyself?
 THOU who art PREACH-
 ING, "Do not steal," dost
 thou steal?

22 THOU who art say-
 ing, "Do not commit adul-
 tery!" dost thou commit
 adultery? THOU who AB-
 HORREST IDOLS, dost thou
 rob temples?

23 Thou who dost boast
 in a Law, through the
 VIOLATION of the LAW
 dost thou dishonor GOD?

24 For, even as it has
 been written, † "THE NAME
 of GOD is blasphemed on
 your account among the
 NATIONS."

25 Now Circumcision
 indeed profits, if thou dost
 practise Law: but if thou
 art a Violator of Law, thy
 CIRCUMCISION has become
 Uncircumcision.

26 If therefore the † UN-
 CIRCUMCISION observe
 the ORDINANCES of the
 LAW, will not his 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. 10, 20. † 18. Phil. i. 10.
 † 20. 2 Tim. ii. 13; iii. 5. † 21. Matt. xxiii. 3. † 24. Isa. lii. 5; Ezek. xxxvi. 20, 23.
 † 25. Gal. v. 3. † 26. Acts x. 34, 35.

τια, τον νομον τελουσα, σε τον δια γραμμα-
 cision, the law perfecting, thee who through letter
 τος και περιτομης παραβατην νομου; ²³ Ου γαρ
 and circumcision a violator of law? Not for
 δ εν τῷ φανερω, Ιουδαιος εστιν, ουδε η εν τῷ
 he in the outward appearance, a Jew is, nor that in the
 φανερω, εν σαρκι, περιτομη. ²⁹ αλλ' ο εν τῷ
 outward appearance, in flesh, circumcision; but he in the
 κρυπτῷ Ιουδαιος, και περιτομη καρδιας, εν
 hidden a Jew, even circumcision of heart, in
 πνευματι, ου γραμματι· ου δ επαυος ουκ εξ
 spirit, not letter; of whom the praise not from
 ανθρωπων, αλλ' εκ του θεου.
 men, but from the God.

ΚΕΦ. γ'. 3.

¹ Τι ουν το περισσον του Ιουδαιου; η τις η
 What then the pre-eminence of the Jew? or what the
 ωφελεια της περιτομης; ² Πολυ, κατα παν-
 profit of the circumcision? Much, according to every
 τα τροπον. Πρωτον μεν γαρ, οτι επιστευθη-
 mode. First indeed for, because they were en-
 σαν τα λογια του θεου. ³ Τι γαρ; ει πισ-
 treated with the oracles of the God. What for? if believed
 τησαν τινες, μη η ακιστια αυτων την πιστιν
 not some, not the unbelief of them the faith
 του θεου καταργησει; ⁴ Μη γενοιτο· γινεσθω
 of the God will make void? Not let it be; let be
 δε ο θεος αληθης, πας δε ανθρωπος ψευστης,
 but the God true, every but man aliar,
 καθως γεγραπται· 'Οπως αν δικαιωθης εν τοις
 even as it has been written; That thou mayest be justified in the
 λογοις σου, και νικησθης εν τῷ κρινεσθαι σε.
 words of thee, and mayest conquer in the to be judged thee.
⁵ Ει δε η αδικια ημων θεου δικαιοσυνην συ-
 If but the unrighteousness of us of God righteousness es-
 νιστησι, τι ερωμεν; μη αδικος ο θεος ο επι-
 establishes, what shall we say? not unrighteous the God that in-
 φερων την οργην; (κατα ανθρωπον λεγω.)
 flicting the wrath? (according to man I speak.)
⁶ Μη γενοιτο· επει πως κρινει ο θεος τον κοσμον;
 Not let it be; otherwise how will judge the God the world?
⁷ Ει γαρ η αληθεια του θεου εν τῷ εμῷ 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
 κγω ως αμαρτωλος κρινομαι; ⁸ Και μη (καθως
 also I as a sinner am judged? And not (as
 βλασφημουμεθα, * [και] καθως φασι τινες ημας
 we are falsely accused, [and] as affirm some of us

cision, from a state of nature, perfecting the LAW, will † condemn THEE, who with the Written law and Circumcision art a Violator of Law.

²⁸ For not † THAT which is EXTERNAL makes the Jew, nor that which is EXTERNAL in the Flesh CIRCUMCISION;

²⁹ but the Jew is HIDDEN within, even † Circumcision of the Heart,—Spiritual, not Literal;—Whose PRAISE comes not from Men, but from GOD.

CHAPTER III.

¹ What then is the SUPERIORITY of the JEW, or What the PROFIT of the CIRCUMCISION?

² Much in every Respect; but first, indeed, † Because they were entrusted with the ORACLES of God.

³ For what † if some did not believe? will their UNBELIEF annul the FIDELITY of God?

⁴ By no means! but let GOD be true, though Every Man be False; even as it has been written, † "That thou mayest be justified "in thy WORDS, and may- "est overcome in thy "JUDGMENT."

⁵ 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.)

⁶ By no means! other- wise, † how will GOD judge the WORLD?

⁷ For if the TRUTH of GOD abounded by MY Falsehood to HIS GLORY, why am I also yet judged as a Sinner?

⁸ And not, (as we are falsely accused, and as

* VATICAN MANUSCRIPT.—3. and—omit.

† 27. Matt. xii. 41. 42. † 28. Matt. iii. 9; John viii. 30; Rom. ix. 6, 7; Gal. vi. 15.
 † 29. Col. ii. 11; Phil. iii. 3. † 2. Psa. cxlvii. 19, 20; Rom. ix. 4. † 3. Itin. x.
 16; Heb. iv. 2. † Psa. li. 4. † 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17. † 8.

λεγειν,) **ὅτι ποιησωμεν τα κακα, ἵνα ελθῃ τα**
 to say,) that we may do the evil things, so that may come the
αγαθα; ὧν το κριμα ενδικον εστι. 9 Τι ουν;
 good things? of whom the judgment just is. What then?
προεχομεθα; Ου παντως προητιασαμεθα γαρ,
 do we excel? Not at all; we before convicted for,
Ιουδαιους τε και Ἑλληνας παντας ὑφ' αμαρ-
 Jews both and Greeks all under
τιαν ειναι. 10 καθως γεγραπται Ὅτι ουκ εστι
 to be; even as it has been written; That not is
δικαιος ουδε εις. 11 ουκ εστιν ὁ συνιων, ουκ εσ-
 just not even one; not is he understanding, not is
τιν ὁ εκζητων του θεου. 12 παντες εξεκλιναν,
 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. 13 Ταφος ανεφωγμε-
 [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 ὄθο τα χειλη αυτων,
 they deceived. Venom of asps under the lips of them,
14 Ὃν το στομα αρas και πικριας γεμει.
 Of whom the mouth of cursing and of bitterness is full.
15 Οξεισ οί ποδες αυτων εκχεαι αιμα. 16 συντριμ-
 Swift the feet of them to pour out blood; ruin
μα και τολαιπωρια εν ταις ὁδοις αυτων. 17 και
 and misery in the ways of them; and
ὁδον ειρηνης ουκ εγνωσαν. 18 Ουκ εστι φοβος
 a way of peace not they knew. Not is fear
θεου απεναντι των οφθαλμων αυτων. 19 Οιδα-
 of God before the eyes of them. We know
μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοις εν τω
 and, that what things the law says, to those under the
νομῳ λαλει' ἵνα παν στομα φραγῃ, και ὑποδι-
 law it speaks; that every mouth may be stopped, and liable to
κος γενηται πας ὁ κοσμος τῷ θεῳ. 20 Διοτι εἰ
 penalty may become all the world to the God. Therefore from
εργων νομου ου δικαιωθησεται πασα σαρξ ενω-
 works of law not shall be justified all flesh before
πιον αυτου' δια γαρ νομου επιγνωσις αμαρτιας.
 him; through for law an acknowledgement of sin.

some affirm that we say,)
 † That we may do EVIL, so
 that GOOD may come;
 Whose CONDEMNATION is
 just.

9 What then? Do we
 excel? Not at all; for we
 before convicted both
 Jews and Greeks to be all
 under Sin;

10 even as it has been
 written, † "There is none
 "righteous, not even one;

11 There is *none that
 "understands, there is
 "none that seeks God.

12 "They all have
 "turned aside; they are
 "altogether worthless;
 "there is none that does
 "Good, there is not even
 "one.

13 † † "An opened
 "Tomb is their THROAT;
 "with their TONGUES they
 "deceive; † the Poison of
 "Asps is under their LIPS.

14 † "Their MOUTH is
 "full of Cursing and Bit-
 "terness."

15 † "Their FEET are
 "swift to shed Blood;

16 "Ruin and Misery
 "are in their PATHS,

17 "and a Peaceful
 "Road they have not
 "known.

18 † "There is no Fear
 "of God before their EYES."

19 But we know That
 whatever things † the LAW
 says, it speaks to THOSE
 under the LAW; so that
 Every Mouth may be
 stopped, and that All the
 WORLD may become ame-
 nable to God.

20 Therefore by Works
 of Law No Human being
 shall be justified in his
 presence; † for through
 Law there is an Acknow-
 ledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.
 12. not is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the *Septua-*
gint. but not in the *Hebrew* text; and it is most evident that it was from this Version that
 the apostle quoted, as the verses cannot be found in any other place with so near an ap-
 proximation to the apostle's meaning and words.—*Clarke.* Some contend, however, that
 the Apostle quoted from different parts of Scripture.

‡ 10. Psa. xiv. 1—3. ‡ 13. Psa. v. 5; Jer. v. 16. ‡ 14. Psa. cxl. 8. ‡ 14.
 Psa. x. 7. ‡ 15. Prov. i. 10; Isa. lix. 7, 8. ‡ 18. Psa. xxxvi. 1. ‡ 19. John
 v. 23; xv. 25. ‡ 20. Rom. vii. 7; Gal. ii. 16.

21 **Νυνι δε χωρις νομου δικαιοσυνη θεου πεφα-
 Now but without law righteousness of God has been
 νερωται, μαρτυρουμενη υπο του νομου και των
 made manifest, being attested by the law and the
 προφητων.** 22 **δικαιοσυνη δε θεου δια πιστεως**
 prophets; a righteousness even of God through faith.

* [Ιησου] **Χριστου, εις παντας** * [και επι παν-
 [of Jesus] Anointed, to all [and upon all]
 τας] **τους πιστευοντας· ου γαρ εστι διαστολη.**
 the believing; not for is a distinction.

23 **Παντες γαρ ημαρτον, και υστερουνται της
 All for sinned; and come short of the
 δοξης του θεου,** 24 **δικαιουμενοι δωρεαν, τη
 glory of the God, being justified freely, by the**

**αυτου χαριτι, δια της απολυτρωσεως της εν
 of him favor, through the redemption that in
 Χριστω Ιησου.** 25 **ον προεθετο ο θεος ιλαστηριον**
 Anointed Jesus; whom set forth the God a mercy-seat

**δια της πιστεως εν τω αυτου αιματι, εις ενδει-
 through the faith by the of him blood, for a point-
 ξιν της δικαιοσυνης αυτου, δια την παρεσιν
 ing out of the righteousness of himself, through the passing by
 των προγεγονοτων αμαρτηματων εν τη ανοχη**
 of the formerly committed sins in the forbearance

του θεου. 26 **προς ενδειξιν της δικαιοσυνης
 of the God; to a pointing out of the righteousness
 αυτου εν τω νυν καιρω, εις το ειναι αυτον
 of himself in the present time, in order that to be him
 δικαιον, και δικαιουντα τον εκ πιστεως Ιησου.**
 righteous, and justifying him of faith of Jesus.

27 **Που ουν η καυχησις; εκκλεισθη. Δια ποιου
 Where then the boasting? It is shut out. Through what kind
 νομου; των εργαων; ουχι, αλλα δια νομου
 of law? of the works? no, but through a law
 πιστεως.** 28 **λογιζομεθα γαρ, δικαιουσθαι πιστει
 of faith; we reckon for, to be justified by faith
 ανθρωπον, χωρις εργαων νομου.** 29 **Η Ιουδαιων ο
 a man, without works of law. Or of Jews the
 θεος μονον; ουχι και εθνων; ναι και εθνων.**
 God alone? not and of gentiles? yes also of gentiles.

30 **Επειπερ εις ο θεος, ος δικαιωσει περιτομην εκ
 Since one the God, who will justify circumcision from
 πιστεως, και ακροβυστιαν δια της πιστεως.**
 faith, and uncircumcision through the faith.

31 **Νομον ουν καταργουμεν δια της πιστεως; Μη
 Law then do we nullify through the faith? Not
 γηνοιτο· αλλα νομον ιστωμεν.**
 let it be; but law we establish.

21 † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS;

22 even God's Righteousness, † through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction,

23 for † all have sinned, and come short of the GLORY of GOD;—

24 being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus;

25 whom GOD has set forth to be † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of HIS RIGHTEOUSNESS † in PASSING BY the SINS FORMERLY committed, during the FORBEARANCE of GOD;

26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus.

27 Where then is BOASTING? It is shut out. Through What Law? Of WORKS? No, but by the Law of Faith;

28 for we reckon that Man is justified by Faith, apart from Works of Law.

29 Or is he the GOD of the Jews alone? and not of the Gentiles? Yes, of the the Gentiles also;

30 since it is † the One God who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.

31 Do we then nullify Law through the FAITH? By no means; but, we establish Law.

* VATICAN MANUSCRIPT.—22. Jesus—omit.

22. and on all—omit.

† 25. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shekinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 8, 9; Lev. xvii. 2; Heb. ix. 5.—*Im. Ver. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 21. John v. 46; Acts xxvi. 22. † 22. Rom. iv. 1. 25. ver. 9; Rom. xi. 32; Gal. iii. 21. † 24. Math. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. † 25. Heb. ix. 5. † 25. Acts x. i. 23, 20; 1 Tim. i. 15. † 30. Rom. x. 12, 13; Gal. iii. 8, 20; 28.

ΚΕΦ. Δ'. 4.

CHAPTER IV.

¹ Τι ουν ερωμεν Αβρααμ τον πατερα ημων
 What then shall we say Abraam the father of us
 * [ευρηκεναι] κατα σαρκα; ² Ει γαρ Αβρααμ εξ
 [to have found] according to flesh? If for Abraam from
 εργαων εδικαιωθη, εχει καυχημα, αλλ' ου προς
 works was justified, he has boasting, but not towards
 τον θεον. ³ Τι γαρ η γραφη λεγει; Επιστευσε
 the God. What for the writing says? Believed
 δε Αβρααμ τω θεω, και ελογισθη αυτω εις δι-
 and Abraam the God, and it was counted to him for right-
 καιουσυνην. ⁴ Τω δε εργαζομενω δ μισθος ου
 eousness. To him but working the reward not
 λογιζεται κατα χαριν, αλλα κατα οφειλημα;
 is counted according to favor, but according to debt;
⁵ τω δε μη εργαζομενω, πιστευοντι δε επι τον
 to him but not working, believing but on the
 δικαιουντα τον ασεβη, λογιζεται η πιστις
 one justifying the ungodly, is counted the faith
 αυτου εις δικαιοσυνην. ⁶ καθαπερ και Δαυιδ
 of himself for righteousness; even as also David
 λεγει τον μακαρισμον του ανθρωπου, 'φ δ θεος
 speaks the blessedness of the man, to whom the God
 λογιζεται δικαιοσυνην χωρις εργαων. ⁷ μακαριοι,
 counts righteousness without works; blessed ones,
 ων αφεθησαν αι ανομιαι, και ων επεκαλυφθη-
 of whom are forgiven the iniquities, and of whom are covered over
 σαν αι αμαρτιαι. ⁸ μακαριος ανηρ, 'φ ου μη
 the sins; blessed man, to whom not
 λογισηται κυριος αμαρτιαν. ⁹ Ο μακαρισμος ουν
 may count Lord sin. The blessedness then
 ουτος, επι την περιτομην η και επι την ακρο-
 this, on the circumcision or also on the uncir-
 βυστιαν; Λεγομεν γαρ, * [οτι] ελογισθη τω
 cumcision? We say for, [that] was counted to the
 Αβρααμ η πιστις εις δικαιοσυνην. ¹⁰ Πως ουν
 Abraam the faith for righteousness. How then
 ελογισθη; εν περιτομη οντι, η εν ακροβυστια;
 was it counted? in circumcision being, or in uncircumcision?
 Ουκ εν περιτομη, αλλ' εν ακροβυστια. ¹¹ και
 Not in circumcision, but in uncircumcision; and
 σημειον ελαβε περιτομης, σφραγιδα της δικαιο-
 a sign he received of circumcision, a seal of the righteous-
 σνης της πιστεως της εν τη ακροβυστια. εις
 ness of the faith of that in the uncircumcision; in order
 το ειναι αυτον πατερα παντων των πιστευον-
 that to be him a father of all of those believing

1 What, then, shall we say of † Abraham, our * FOREFATHER according to the Flesh?
 2 For if Abraham was † justified by Works, he has a ground of boasting; but not before God;
 3 For what says the SCRIPTURE? † "And Abraham believed God, and "it was accounted to him "for Righteousness."
 4 † Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;
 5 but to HIM who does NOT WORK, but who believes on HIM who JUSTIFIES † the UNGODLY, his FAITH is accounted for Righteousness.
 6 Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,
 7 saying, † "Happy are "they Whose INIQUITIES "are forgiven, and Whose "sins are covered;
 8 "happy is the Man "to whom the Lord will "not account Sin."
 9 Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.
 10 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.
 11 And † he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircumi-

* VATICAN MANUSCRIPT.—1. FOREFATHER. 1. to have found—omit. 9. That —omit.
 † 1. Isa. 11. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22. † 2. Rom. iii. 20, 27, 28.
 † 3. Gen. xv. 9; Gal. iii. 6; James ii. 23. † 4. Rom. xi. 6. † 5. Josh. xiv. 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,) ¹² και πατερα περιτο- to them the righteousness,) and a father of circum- μης, τοις ουκ εκ περιτομης μονον, αλλα και cision, to those not from circumcision alone; but also

τοις στοιχουσι τοις ιχνεσι της εν ακροβυστια to those treading in the footsteps of the in uncircumcision πιστεως του πατρος ημων Αβρααμ. ¹³ 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 ειναι κοσμον, of him, that a possessor him to be of a world,

αλλα δια δικαιοσυνης πιστεως. ¹⁴ Ει γαρ οι εκ but through a righteousness of faith. If for those of

νομου, κληρονομοι, κεκωνωται η πιστις, και law, possessors, has been made void the faith, and κατηγορηται η επαγγελια. ¹⁵ ο γαρ νομος has been multiplied the promise; the for law

οργην κατεργαζεται· ου γαρ ουκ εστι νομος, wrath works out; where for not is law,

ουδε παραβασις. ¹⁶ Δια τουτο εκ πιστεως, neither transgression. On account of this from faith,

ιθα 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 Abraham

ος εστι πατηρ παντων ημων· ¹⁷ (καθως γεγραπ- who is a father of all of us; (even as it has been

ται· 'Οτι πατερα πολλων εθνων τεθεικα σε') written; That a father of many nations I have placed thee;)

καταναντι 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. ¹⁸ 'Ος παρ' ελπιδα επ' ελπιδι επιστευ- being. Who contrary to hope in hope believed,

σεν, εις το γενεσθαι αυτον πατερα πολλων in order that to have become him a father of many

εθνων, (κατα το ειρημενον· Ουτως εσται το nations, according to that having been spoken; Thus shall be the

σπερμα σου) ¹⁹ και μη ασθησας 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., Gen. i. 11, 20. † 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, 19; 1 John iii. 4. † 16. Rom. i. 24. † 10. Gal. i. 22. † 16. Isa. li. 2; Rom. ix. 8. † 17. Gen. xvii. 5. † 17. Rom. viii. 11; E. h. ii. 1, 5. † 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. † 18. Gen. xv. 5. † 18.

*[ου] κατενόησε το έαυτου σωμα * [ηδη] νεκρω-
 [not] he regarded the of himself body [already] having
 κρωμενον, εκατονταετης που υπαρχων, και την
 been deadened, an hundred years old thereabouts being, and the
 νεκρωσιν της μητρας Σαρρας. ²⁰ εις δε την
 deadness of the womb of Sarah; against and the
 απαγγελιαν του θεου ου διεκριθη τη ακιστια,
 promise of the God not he disputed in the unbelief,
 αλλ' ενεδυναμωθη τη πιστει, δους δοξαν τω
 but was made strong in the faith, giving glory to God;
 θεω, ²¹ και πληροφορηθεις, οτι ο επηγγελται,
 God, and having been fully assured, that what has been promised,
 δυνατος εστι και ποιησαι. ²² Διο * [και] ελο-
 able he is also to do. Wherefore [also] it was
 γισθη αυτω εις δικαιοσυνην. ²³ Ουκ εγραφη δε
 counted to him for righteousness. Not it was written but
 δι' αυτον μονον, οτι ελογισθη αυτω. ²⁴ αλλα
 on account of him alone, that it was counted to him; but
 και δι' ημας, οis μελλει λογιζεσθαι, τοis
 also on account of us, to whom it is about to be counted, to those
 πιστευουσιν επι τον χειραντα Ιησουν τον
 believing on the one having raised up Jesus the
 κυριον ημων εκ νεκρων. ²⁵ ος παρεδοθη δια
 Lord of us out of dead ones; who was delivered up on account of
 τα παραπτωματα ημων, και εγερθη δια την
 the offences of us, and was raised up on account of the
 δικαιοσιν ημων.
 justification of us.

ΚΕΦ. ε'. 5.

¹ Δικαιοθεντες ουν εκ πιστεως, ειρηνην
 Having been justified therefore by faith, peace
 εχομεν προς τον θεον δια του κυριου ημων
 we have with the God through the Lord of us
 Ιησου Χριστου. ² δι' ου και την προσαγωγην
 Jesus Anointed; through whom also the introduction
 εσχηκαμην * [τη πιστει] εις την χαριν ταυ-
 we have [by the faith] into the favor this,
 την, εν η εστηκαμεν και καυχωμεθα επ'
 in which we have stood; and we boast in
 ελπιδι της δοξης του θεου. ³ Ου μονον δε,
 hope of the glory of the God. Not alone and,
 αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδοτες
 but also we boast in the afflictions, knowing
 οτι η θλιψις υπομονην κατεργαζεται, ⁴ η δε
 that the affliction endurance works out, the and
 υπομονη δοκιμην, η δε δοκιμη ελπιδα, ⁵ η δε
 endurance approbation, the and approbation hope, the and
 ελπις ου καταισχυνει, οτι η αγαπη του θεου
 hope not is put to shame, because the love of the God

though he regarded his
 own Body as deadened,
 being somewhere about a
 Hundred years old, and the
 DEADNESS of Sarah's
 WOMB;

20 he did not dispute
 against the PROMISE of
 GOD, by UNBELIEF, but
 was made strong in the
 FAITH, giving Glory to
 GOD;

21 having been fully as-
 sured, that what has been
 promised, † he is able also
 to perform.

22 Therefore, it was ac-
 counted to him for Righte-
 ousness.

23 But † it was not writ-
 ten for him alone, That it
 was accounted to him,

24 but also for us, to
 whom it is about to be ac-
 counted, even to THOSE
 who BELIEVE in HIM
 who RAISED UP Jesus our
 LORD from the Dead;

25 † who was delivered
 up on account of our OF-
 FENCES, † and raised for
 OUR JUSTIFICATION.

CHAPTER V.

1 Having been justified,
 therefore, by Faith, we
 have † Peace with GOD,
 through our LORD Jesus
 Christ;

2 through whom, also
 we have been INTRO-
 DUCED into this FAVOR in
 which we stand; † and we
 boast in Hope of the
 GLORY of GOD.

3 And not only so, but
 † we triumph also in AF-
 FLICTIONS, † knowing That
 AFFLICTION works out
 Endurance;

4 † and ENDURANCE,
 Approval; and APPROVAL,
 Hope;

5 † and this HOPE is
 not put to shame, because

* VATICAN MANUSCRIPT.—19. not—omit.
 2. in the FAITH—omit.

19. already—omit.

22 also—omit.

‡ 21. Psa. cxxv. 3; Luke i. 37, 45; Heb. xi. 19. † 23. Rom. xv. 4; 1 Cor. x. 8, 11.
 † 24. Acts ii. 24; xiii. 30. † 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. Mat. v. 11; Acts v. 41; 3 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. † J. J. James
 i. 3. † 4. James i. 12. † 5. Phil. i. 20.

εκκεχυται εν ταις καρδιαις ημων δια πνευμα-
has been poured out in the hearts of us through spirit
τος αγιου του δοθεντος ημιν. 6 * [Ετι] γαρ
holy of that having been given to us. 6 * [Yet] for

Χριστος, οντων ημων ασθενων ετι, κατα και-
an Anointed one, being of us without strength still, according to a
ρον υπερ ασεβων απεθανε. 7 Μολις γαρ
season in behalf of impious ones he died. Scarcely for

υπερ δικαιου τις αποθανειται· υπερ γαρ
in behalf of a just person any one will die; in behalf of though
του αγαθου ταχα τις και τολμα αποθανειν·
the good possibly some one even might dare to die;

8 συνιστησι δε την εαυτου αγαπην εις ημας ο
recommends that 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 καταλ-
death of the son of him, by much more having been
λαγηντες 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 οντως εις παντας ανθρωπους ο θανατος
and thus to all men the death

διηλθεν, εφ' ω παντες ημαρτον. 13 Αχιρ γαρ
passed through, in which all sinned. Till for
νομου αμαρτια ην εν κοσμω· αμαρτια δε ουκ
law sin was in world; sin but not

ελλογειται μη οντος νομου. 14 Αλλ' εβασιλευ-
is counted not being law. But reigned
σεν ο θανατος απο Αδαμ μεχρι Μωυσεως και
the death from Adam till Moses and

επι τους μη αμαρτησαντας επι τω ομοιωματι
over those not having sinned in the likeness
της παραβασεως Αδαμ· ος εστι τυπος του μελ-
of the transgression of Adam; who is a type of the one

† the LOVE of GOD has been
diffused in our HEARTS,
through THAT holy Spirit
which has been GIVEN to
us.

6 * Besides we being yet
helpless, Christ at the proper
Time, died in behalf of
the Ungodly.

7 Now scarcely on 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.
† 8. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. † 8. John xv. 13; 1 Pet. iii. 13; 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. 20; xiv. 19; 2 Cor. iv. 10, 11.
† 12. Gen. iii. 6; 1 Cor. xv. 21. † 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. † 12.
Rom. iv. 15; 1 John iii. 4. † 14. 1 Cor. xv. 21, 22, 43.

ΛΟΝΤΕΣ. ¹⁵ ΑΛΛ' ΟΥΧ ΩΣ ΤΟ ΠΑΡΑΠΤΩΜΑ ΟΥΤΩ
 being about to come. But not as the fall, so
 * [και] το χαρισμα. Ει γαρ τῷ του ἐνος
 [also] the gracious gift. If for by the of one one
 παραπτωματι οἱ πολλοι απεθανον, πολλῳ μαλ-
 fall the many died, by much more
 λον ἢ χαρις του θεου και ἡ δωρεα εν χαριτι τη
 the favor of the God and the gift by favor by that
 του ἐνος ανθρωπου Ιησου Χριστου εις τους πολ-
 of the one man Jesus Anointed to the many
 λους ἐπερισσευσε. ¹⁶ Και ουχ ὡς δι' ἐνος

ἀμαρτησαντος, το δωρημα. Το μεν γαρ κριμα,
 having sinned, the free gift. The indeed for sentence,
 ἐξ ἐνος εις κατακριμα· το δε χαρισμα, εκ
 from one to condemnation; the but gracious gift, from
 πολλων παραπτωματων εις δικαιομα. ¹⁷ Ει γαρ

τῷ του ἐνος παραπτωματι ὁ θανατος εβασι-
 by the of the one fall the death reigned
 λευσε δια του ἐνος, πολλῳ μαλλον οἱ τη
 through the one, by much more those the
 περισσεύειν της χαριτος και * [της δωρεας] της
 abundance of the favor and [of the gift] of the
 δικαιοσυνης λαμβανοντες, εν (ῶν βασιλευσω-
 righteousness having received, in life shall reign

σι δια του ἐνος Ιησου Χριστου. ¹⁸ Ἀρα ουν
 through the one Jesus Anointed. Indeed then
 ὡς δι' ἐνος παραπτωματος, εις παντας ανθρω-
 as through one offence, on all men

πους εις κατακριμα· οὕτω και δι' ἐνος δικαιο-
 to condemnation; so also through one righteous-
 ματος, εις παντας ανθρωπους εις δικαιοσιν
 nes, on all men so a justification

ζωης. ¹⁹ Ὅσπερ γαρ δια της παρακοης του
 of life. As for through the disobedience of the
 ἐνος ανθρωπου ἀμαρτωλοι καταεσταθησαν οἱ
 one man sinners were constituted the
 πολλοι· οὕτω και δια της ὑπακοης του ἐνος
 many; so also through the obedience of the one

δικαιοι καταεσταθησονται οἱ πολλοι.
 righteous persons shall be constituted the many.

²⁰ Νομος δε παρεισηθεν, ινα πλεοναση το
 Law but supervened, so that might abound the
 παραπτωμα· οὐ δε ἐπλεονασεν ἡ ἀμαρτια,
 offence; where but abounded the sin,
 ὑπερεπερισσευσεν ἡ χάρις· ²¹ ινα ὡσπερ εβασι-

λευσεν ἡ ἀμαρτια εν τῷ θανατῷ, οὕτω και ἡ
 the sin in the death, so also the
 χαρις βασιλευσῃ δια δικαιοσυνης εις ζωνν αιω-
 favor might reign through righteousness into life age-
 νικων, δια Ιησου Χριστου του κυριου ἡμων.
 lasting, through Jesus Anointed the Lord of us.

ΚΕΦ. 6. ¹ Τι ουν ερωμεν; επιμενωμεν
 What then shall we say? ought we to continue
 τη ἀμαρτια, ινα ἡ χάρις πλεοναση; ² 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 GIFT—omit. 17. Christ Jesus. 21. Christ Jesus our LORD. † 15. Isa. lli. 11; Matt. xx. 28; xxvi. 28. † 18. John xii. 32; Heb. ii. 9. † 20. John xv. 22; Rom. lli. 20; iv. 15; vii. 8; Gal. iii. 10, 23. † 20. Luke vii. 47; 1 Tim. i. 14.

γενοίτο. Οίτινες απεθανομεν τη ἁμαρτία, πως
let it be. Who we died by the sin, how

ετι ζήσομεν εν ζυτη; ² Η αγνοείτε, ότι όσοι
still shall we live in it? Or are you ignorant, that as many as

εβαπτισθημεν εις Χριστον * [Ιησουν], εις τον
were dipped into Anointed * [Jesus,] into the

θανατον αυτου εβαπτισθημεν; ⁴ Συνεταφημεν
death of him were dipped? We were buried together

ουν αυτω δια του βαπτισματος εις τον θανα-
therefore with him through the dipping into the death,

τον, ινα ὡσπερ ηγερθη Χριστος εκ νεκρων
that as was raised up Anointed out of dead ones

δια της δοξης του πατρος, οὕτω και ἡμεις εν
through the glory of the father, so also we in

καινοτητι ζωης περιπατησωμεν. ⁵ Ει γαρ συμ-
newness of life should walk. If for planted

φυτοι γεγοναμεν τῷ ὁμοιωματι του θανατου
together we have become in the likeness of the death

αυτου, αλλα και της αναστασεως εσομεθα
of him, certainly also of the resurrection we shall be;

⁶ τουτο γινωσκοντες, ότι ὁ καλαιος ἡμων ανθρω-
this knowing, that the old of us man

πος συνεσταυρωθη, ινα καταργηθη το
was crucified with, that might be rendered powerless the

σωμα της αμαρτίας, του μηκετι δουλευειν ἡμας
body of the sin, of the no longer to be enlaved us

τη ἁμαρτια. ⁷ ὁ γαρ αποθανων δεδικαιωται απο
in the sin; he for having died has been justified from

της αμαρτίας. ⁸ Ει δε απεθανομεν συν Χριστω,
the sin. If but we died with Anointed,

πιστευομεν, ότι και συζησομεν αυτω, ⁹ ειδοτες,
we believe, that also we shall live with him, knowing,

ὅτι Χριστος εγερθεισ εκ νεκρων, ουκετι αποθ-
that Anointed having been raised out of dead ones, no longer dies;

νησκει θανατος αυτου ουκετι κυριευει. ¹⁰ Ὅ
death of him no longer lords over. Which

γαρ απεθανε, τη αμαρτια απεθανεν εφ'απαξ.
for he died, by the sin he died once for all;

ὁ δε ζῆ, ζῆ τῷ θεῷ. ¹¹ Οὕτω και ὑμεις
which but he lives, believes by the God. So also you

λογιζεσθε εαυτους νεκρους μεν τη αμαρτια,
count yourselves dead ones indeed by the sin,

ζωντας δε τῷ θεῷ, εν Χριστῷ Ιησου.
living ones but by the God, in Anointed Jesus.

¹² Μη ουν βασιλευτω ἡ αμαρτια εν τῷ
Not therefore let reign the sin, in * the

θνητῷ ὑμων σωματι, εις το ὑπακουειν. ¹³ μηδε
mortal of you body, in order that to obey; nor

2 By no means. How shall we, who have †died by SIN, live any longer in it?

3 Or are you ignorant, that †as many as have been immersed into Christ, have been immersed into his DEATH?

4 We have therefore been †entombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the †GLORY of the FATHER, so also we should walk in a New Life.

5 †For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

6 * knowing this, That †our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be EN-SLAVED to SIN;

7 for †HE who DIED has been justified from SIN.

8 †And if we diea with Christ, we believe That we shall also live with him;

9 knowing that †Christ, having been raised from the Dead, dies no more; Death no longer lords †it over him.

10 For [the death] which he died, †he died by SIN once; but [the life] which he lives, he lives by GOD.

11 Thus also do you account yourselves dead †indeed by SIN, †but living by GOD in the * Anointed Jesus.

12 †Let not SIN, therefore, reign in your MOR-TAL Body, in order * to OBEY its DESIRES;

13 nor present your

* VATICAN MANUSCRIPT.—3. Jesus—omit.

11. Christ Jesus.

12. to obey its

DESIRES.
† 2. ver. 11; Rom. vii. 4; Gal. ii. 10; vi. 14.
Col. ii. 12. † 4. John ii. 11; xi. 40.
24; vi. 14; Eph. iv. 22; Col. iii. 5, 9.
† 9. Rev. i. 18. † 10. Heb. ix. 27, 28.
cix. 133.

† 3. Col. iii. 8; 1 Pet. ii. 24. † 4.
† 5. Phil. iii. 10, 11. † 6. Gal. ii. 20; 7.
† 7. 1 Pet. iv. 1. † 8. 2 Tim. ii. 21.
† 11. Gal. ii. 19. † 12. Psa. xix. 13;

παριστανετε τα μελη υμων οπλα αδικιας
present you the members of you weapons of unrighteousness
 τη αμαρτια· αλλα παραστησατε εαυτους τω
to the sin; but present you yourselves to the
 θεω, ως εκ νεκρων ζωντας, και τα μελη υμων
God, as out of dead ones living, and the members of you
 οπλα δικαιοσυνης τω θεω. 14 Αμαρτια γαρ
weapons of righteousness to the God. Sin for
 υμων ου κυριευσει· ου γαρ εστε υπο νομον,
of you not shall lord over; not for you are under law,
 αλλ' υπο χαριν. 15 Τι ουν; αμαρτησομεν, οτι
but under favor. What then? shall we sin, because
 ουκ εσμεν υπο νομον, αλλ' υπο χαριν; Μη γε-
not we are under law, but under favor? Not let
 νοιτο. 16 Ουκ οιδατε, οτι εφ παριστανετε
it be. Not you know, that to whom you present
 εαυτους δουλους εις υπακοην, δουλοι εστε εφ
yourselves slaves for obedience, slaves you are to whom
 υπακουετε, ητοι αμαρτιας εις θανατον, ην
you are obedient, whether of sin to death, or
 υπακοης εις δικαιοσυνην; 17 Χαρις δε τω θεω,
of obedience to righteousness? Thanks but to the God,
 οτι ητε δουλοι της αμαρτιας, υπηκουσατε δε
that you were slaves of the sin, you obeyed yet
 εκ καρδιας εις ον παρεδοθητε τυπον διδαχης.
from heart into which you were delivered a form of teaching.
 18 Ελευθερωθεντες δε απο της αμαρτιας, εδου-
Having been freed and from the sin, you were
 λωθητε τη δικαιοσυνη. 19 (Ανθρωπινον λεγω,
enslaved to the righteousness. (According to man I speak,
 δια την ασθενειαν της σαρκος υμων.) Ωσ-
on account of the weakness of the flesh of you.) As
 περ γαρ παρεστησατε τα μελη υμων δουλα τη
for you presented the members of you slaves to the
 ακαθαρσια και τη ανομια * [εις την ανομιαν]
uncleaness and to the iniquity [for the iniquity;]
 οδτω νυν παραστησατε τα μελη υμων δουλα τη
so now present you the members of you slaves to the
 δικαιοσυνη εις αγιασμον. 20 Οτε γαρ δουλοι
righteousness for sanctification. When for slaves
 ητε της αμαρτιας, ελευθεροι ητε τη δικαιοσυ-
you were of the sin, free you were to the righteous-
 νη. 21 Τινα ουν καρπον ειχετε τοτε; εφ' οϊς
ness. What therefore fruit had you then? in the things
 νυν επαισχυνεσθε· το γαρ τελος εκεινων, θανα-
now you are ashamed; the for end of those, death.
 τος. 22 Νυνι δε ελευθερωθεντες απο της αμαρ-
Now but having been freed from the sin,
 τιας, δουλωθεντες δε τω θεω, εχετε τον καρ-
having been enslaved and to the God, you have the fruit

† MEMBERS to SIN, as Instruments of Iniquity; but † present yourselves to GOD, * as if alive from the Dead, and your * Members to GOD, as Instruments of Righteousness.

14 For † Sin shall not lord it over You; for you are not under Law, but under Favor.

15 What then? * Should we sin, † Because we are not under Law, but under Favor? By no means.

16 Do you not know, That † to whom you present yourselves Slaves for Obedience, his Slaves you are to whom you are obedient, whether of Sin to Death, or of Obedience to Righteousness?

17 But thanks to GOD, That though you were Slaves of SIN, yet you obeyed from the Heart † that Mould of Instruction into which you were delivered;

18 and, † having been emancipated from SIN, you became subservient to RIGHTEOUSNESS.

19 (I speak humanly, because of the WEAKNESS of your FLESH;) for as you presented your MEMBERS enslaved to IMPURITY and INIQUITY, so now present your MEMBERS bound to RIGHTEOUSNESS for Sanctification.

20 For when you were Slaves of SIN, you were free as to RIGHTEOUSNESS.

21 What Fruit, therefore, had you at that time in things of which you are now ashamed? † 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. 10. FOR THE INIQUITY—omit.

13. Members.

15. Should we sin.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.
 † 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18.
 John viii. 34; 2 Pet. ii. 19.
 Gal. v. 1; 1 Pet. ii. 16.

† 13. 1 Cor. ix. 21.

† 17. 2 Tim. i. 12.
 † 21. Rom. i. 32.

† 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.
 † 16. Matt. vi. 24;
 † 18. John viii. 22; 2 Cor. vii. 23;

των ἡμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωῆς αἰωνίου.
 of you in sanctification; the and end, life age-
 νιον. ²³ Τα γὰρ ὡφώνια τῆς ἁμαρτίας, θάνατος·
 lasting. The for wages of the sin, death;
 τὸ δὲ χάρισμα τοῦ θεοῦ, ζωῆς αἰωνίου ἐν Χριστῷ
 the but gracious gift of the God, life age-lasting in an Anointed
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.
 Jesus the Lord of us.

ΚΕΦ. ζ'. 7.

¹ Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ
 Or are you ignorant, brethren, (to those knowing for
 νομον λαλῶ,) ὅτι ὁ νομος κυριεῖ τοῦ ἀνθρώ-
 law I speak,) that the law lords over the man,
 που, ἐφ' ὅσον χρόνον ζῆ; ² Ἡ γὰρ ὑπανδρὸς
 for as long as a time he lives? The for bound to a man
 γυνὴ τῷ ζῶντι ἀνδρὶ δεδεταί νομῷ· εἰ δὲ ἀπο-
 woman to the living husband is bound by law; if but may
 θανῇ ὁ ἀνὴρ, καθήργηται ἀπὸ τοῦ νομοῦ τοῦ
 die the husband, she is freed from the law of the
 ἀνδρός. ³ Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρη-
 husband. So then living the husband an adulteress she will
 ματισεῖ, εἰ γυνήτῃ ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀποθα-
 be called, if she should be to a man another; if but should
 νῇ ὁ ἀνὴρ, ἐλευθερά ἐστιν ἀπὸ νομοῦ, τοῦ μὴ
 die the husband, free she is from law, of the not
 εἶναι αὐτῆν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.
 to be her an adulteress, having become to a man another.
⁴ Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
 Therefore, brethren of me, also you were put to death
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ
 by the law through the body of the Anointed, in order that
 γενεσθῆτε ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι
 to become you to another, to him out of dead ones having been
 τι, ἵνα καρποφορήσωμεν τῷ θεῷ. ⁵ Ὅτε γὰρ
 raised, so that we should bring forth fruit to the God. When for
 ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν,
 we were in the flesh, the passions of the sins,
 τα διὰ τοῦ νομοῦ, ἐνηργεῖτο ἐν τοῖς μέλεσιν
 those through the law, worked in the members
 ἡμῶν, εἰς τὸ καρποφορήσαι τῷ θανάτῳ. ⁶ Νῦν
 of us, in order that to bring forth fruit to the death. Now
 δὲ καθήργηται ἀπὸ τοῦ νομοῦ, ἀποθανόντες,
 but we were freed from the law, having died,
 ἐν ᾗ κατεῖχομεθα· ὥστε δουλεύειν ἡμᾶς ἐν
 in which we were held; so that to serve us in
 καινοτητί πνεύματος, καὶ οὐ παλαιότητι γραμ-
 newness of spirit, and not in oldness of let-
 ματος. ⁷ Τί οὖν εἰπούμεν; ὁ νόμος ἁμαρτία;
 ter. What then shall we say? the law sin?

YOUR FRUIT in Sanctifica-
 tion, and the END aionian
 Life.
²³ For †the WAGES of
 SIN is Death; †but the
 GRACIOUS GIFT of GOD is
 aionian 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

† 28. Gen. ii. 17; Rom. v. 12; James i. 15. † 28. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4
 † 3. 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. 12. † 5. Rom. vi. 21; Gal. v. 19;
 James i. 15. † 6. Rom. ii. 20; 3 Cor. iii. 6.

Μη γενωιτο· 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.

8 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. 9 Εγω δε
apart from for law sin dead. I and

εζων χωρις νομου ποτε· ελθουσης δε της
was alive apart from law then; having come but the
εντολης, η αμαρτια ανεζησεν, εγω δε απεθα-
commandment, the sin lived again, I and died;
νον. 10 και ευρεθη μοι η εντολη η εις ζωην,
and was found by me the commandment that for life,

αυτη εις θανατον. 11 Η γαρ αμαρτια αφορμην
same for death. The for sin opportunity
λαβουσα, δια της εντολης εξηπατησε με,
having taken, through the commandment deceived me,
και δι' αυτης απεκτεινεν. 12 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. 13 Το ουν αγαθον, εμοι γεγονε θανατος;
good. That then good thing, to me has become death?
Μη γενωιτο· αλλα η αμαρτια· ινα φανη
Not let it be; but the sin; so that it might appear

αμαρτια, δια του αγαθου μοι κατεργασομενη
sin, through the good to me working out
θανατον, ινα γενηται καθ' υπερβολην αμαρτω-
death, so that might become in excess a sinner
λος η αμαρτια δια της εντολης. 14 Οιδουμεν
the sin through the commandment. We know

γαρ, οτι ο νομος πνευματικος εστιν· εγω δε
for, that the law spiritual is; I but
σαρκικος ειμι, πεπραμενος υπο την αμαρτιαν.
fleshly am, having been sold under the sin.

15 Ο γαρ κατεργασομαι, 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. 16 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. 17 Νυνι δε ουκετι
sent to the law, that excellent. Now but no longer
εγω κατεργασομαι αυτο, αλλ' η οικουσα εν
I work out it, but the dwelling in

no means. Indeed, † I did not know SIN except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died; 10 and THAT COMMANDMENT intended † for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the † LAW indeed is holy, and the COMMANDMENT holy, and just, and good. 13 That GOOD thing, then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that GOOD thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN * DWELLING in me.

* VATICAN MANUSCRIPT.—17. INDWELLETH in me.

† 7. Rom. iii. 20. † 7. Exod. xx. 17, Deut. v. 21; Acts xx. 33; Rom. xiii. 9.
† 8. 1 Cor. xv. 56. † 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. † 12. Psa.
xix. 8; exix. 33, 17; 1 Tim. i. 8. † 14. 1 Kings xxi. 30, 25; 2 Kings xvii. 17, † 15.
Gal. v. 17

εμοι ἁμαρτια. ¹⁸ Οἶδα γαρ, ὅτι οὐκ οἰκει ἐν
 me sin. I know for, that not dwells in
 εμοι, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθὸν το
 me, this is in the flesh of me, a good thing; the
 γαρ θελεῖν παρακεῖται μοι, το δε κατεργαζεσθαι
 for to will is present with me, the but to work out
 το καλον, οὐχ εὔρισκω. ¹⁹ Οὐ γαρ ὁ θελω,
 the excellent, not I know. Not for what I wish,
 ποιω ἀγαθόν· ἀλλ' ὁ οὐ θελω κακόν, τούτο
 I do a good thing; but what not I wish an evil thing, this
 πρᾶσσω. ²⁰ Εἰ δε ὁ οὐ θελω * [ἐγώ,] τούτο
 I practise. If but what not wish [I,] this
 ποιω, οὐκετι ἐγώ κατεργάζομαι αὐτο, ἀλλ' ἡ
 I do, no longer I work out it, but the
 οἰκουσα ἐν εμοι ἁμαρτια. ²¹ Εὐρισκῶ ἀρα τὸν
 dwelling in me sin. I find therefore the
 νομὸν τῷ θελοντὶ ἐμοὶ ποιεῖν το καλον, ὅτι
 law in the wishing to me to do the excellent, because
 εμοι το κακὸν παρακεῖται. ²² Συναηδομαι 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;
²³ βλεπῶ δε ἕτερον νόμον ἐν τοῖς μέλεσι μου
 I see but another law in the members of me
 ἀντιστρατευομενον τῷ νόμῳ τοῦ νοῦ μου, καὶ
 warring against the law of the mind of me, and
 αἰχμαλωτίζοντα με τῷ νόμῳ τῆς ἁμαρτίας τῷ
 making a captive me to the law of the sin to that
 οντι ἐν τοῖς μέλεσι μου. ²⁴ Ταλαιπῶρος ἐγώ
 existing in the members of me. Wretched I
 ἀνθρώπος· τις με ῥυσαται ἐκ τοῦ σώματος τοῦ
 man; who me will rescue from the body of the
 θανάτου τούτου; ²⁵ Ευχαριστῶ τῷ θεῷ διὰ
 death this? I thank the God by means of
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν
 Jesus Anointed of the Lord of us. So then
 αὐτος ἐγώ τῷ μὲν νοὶ δουλεύω νόμῳ θεοῦ
 myself I with the indeed mind am in servitude to a law of God;
 τῇ δε σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. ἡ'. 8.
 with the but flesh, to a law of sin.

18 For I know That in me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT what is EXCELLENT I find not.

19 For I do not the good which I desire, but the evil which I desire not, this I practise.

20 But 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 according † to the INWARD Man;

23 but † I perceive Another LAW in † my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

24 Wretched Man that I am! who will rescue Me from † this BODY of DEATH?

25 † * Thanks to GOD, by means of Jesus Christ, our LORD. Consequently, then, indeed, † 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 Condemnation now to THOSE in the Anointed Jesus;

2 for † the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated * me from the LAW of SIN and of DEATH.

¹ Οὐδεν ἀρα νυν κατακριμα τοῖς ἐν Χριστῷ
 No therefore now condemnation to those in an Anointed
 Ἰησοῦ. ² Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
 Jesus. The for law of the spirit of the life
 ἐν Χριστῷ Ἰησοῦ, ἠλευθερωσε με ἀπο τοῦ
 by an Anointed Jesus, freed me from the
 νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Το γὰρ
 law of the sin and of the death. The for

* VATICAN MANUSCRIPT.—20. I—omit.
 2. thee.

22. the MIND.

25. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

† 18. Gen. vi. 5; viii. 21.

† 22. 2 Cor. 17. 10; Eph. iii. 16; Col. iii. 9, 10.

† 23.

Gal. v. 17. † 24. Rom. vi. 13, 19

† 25. 1 Cor. xv. 57.

† 2. John viii. 26;

Rom. vi. 18, 22; Gal. ii. 19; y. l.

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 αμαρτιας, και περι αμαρτιας,
of flesh of sin, and on account of sin,
 κατακρινε την αμαρτιαν εν τη σαρκι. ⁴ ἵνα το
condemned the sin in the flesh; so that the
 δικαιομα του νομου πληρωθη εν ἡμιν, τοις μη
righteousness of the law might be fulfilled by us, by those not
 κατα σαρκα περιπατουσιν, αλλα κατα
according to flesh walking, but according to
 πνευμα. ⁵ Οἱ γαρ κατα σαρκα οντες, τα
spirit. Those for according to flesh being, the things
 της σαρκος φρονουσιν· οἱ δε κατα πνευμα,
of the flesh are minding; those but according to spirit,
 τα του πνευματος. ⁶ Το γαρ φρονημα της
the things of the spirit. The for mind of the
 σαρκος, θανατος· το δε φρονημα του πνευμα-
flesh, death; the but mind of the spirit,
 τος, ζωη και ειρηνη. ⁷ Διοτι το φρονημα της
life and peace. Because the mind of the
 σαρκος, εχθρα εις θεον· τῷ γαρ νομῷ του θεου
flesh, enmity to God; to the for law of the God
 ουχ ὑποτασσεται, ουδε γαρ δυναται. ⁸ οἱ δε εν
not it is subject, neither for it is able; those and in
 σαρκι οντες, θεῷ αρεσαι ου δυνανται. ⁹ Ὑμεῖς
flesh being, to God to displeasing not they are able. You
 δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, εἰπερ
but not are in flesh, but in spirit, if indeed
 πνευμα θεου οικει εν ὑμιν. Εἰ δε τις πνευμα
spirit of God dwells in you. It and any one spirit
 Χριστου ουκ εχει, ουτος ουκ εστιν αυτου.
of an Anointed one not has, he not is of him.
¹⁰ Εἰ δε Χριστος εν ὑμιν, το μεν σωμα νεκρον
if but an Anointed in you. the indeed body dead
 δι' αμαρτιαν· το δε πνευμα ζωη δια
with respect to sin; the but spirit life with respect to
 δικαιοσυνην. ¹¹ Εἰ δε το πνευμα του εγειραν-
righteousness. If but the spirit of him having raised
 τος Ιησου εκ 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.
spirit in you.

3 For what was IM-
 POSSIBLE for the LAW, in
 that it was weak through
 the FLESH, † GOD, having
 sent his own Son in a
 Form of the Flesh of Sin,
 even [by an offering] for
 SIN, condemned SIN in the
 FLESH;

4 so that the RIGHTE-
 OUSNESS of the LAW may
 be fulfilled by us, who are
 WALKING, not according
 to Flesh, but according to
 Spirit.

5 For † THOSE who
 LIVE according to Flesh,
 are minding the THINGS
 of the FLESH; but THOSE
 who live according to
 Spirit, † the THINGS of the
 SPIRIT.

6 † For the MIND of the
 FLESH is Death; but the
 MIND of the SPIRIT is Life
 and Peace.

7 Because the MIND of
 the FLESH is † Enmity to
 God; for to the LAW of
 God it is not subject;
 † nor, indeed, can it be.

8 THOSE, then, who
 ARE in a Sensual state, are
 unable to please God.

9 But you are not Sen-
 sual, but Spiritual, because
 † the Spirit of God dwells
 in you. But if any one
 possess not † the Spirit of
 Christ, he is not of him.

10 And if Christ be in
 you, the BODY indeed is
 dead as to Sin; but the
 SPIRIT is Life as to Right-
 eousness.

11 And if the SPIRIT 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.

¹² Αρα ουν, αδελφοι, οφειλεται εσμεν ου τη
So then, brethren, debtors we are not to the
 σαρκι, του κατα σαρκα ζην. ¹³ Εἰ γαρ
flesh, of the according to flesh to live. If for

* VATICAN MANUSCRIPT.—11. Christ.
 † 3. Acts xiii. 30; Rom. iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14.
 † 3. Gal. iii. 13; 9
 Cor. v. 21. † 5. John iii. 6; 1 Cor. ii. 14. † 5. Gal. v. 22, 23; † 6. Rom. vi.
 21; ver. 13; Gal. vi. 8. † 7. James iv. 4. † 7. 1 Cor. ii. 14. † 9. 1 Cor. iii.
 16; vi. 19. † 8. Gal. iv. 6. Phil. i. 19. † 11. Acts ii. 24. † 11. Rom. vi. 4.
 5; 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. ii. 5. † 12. Rom. vi. 8; 14.

κατα **σαρκα** ζητε, μελλετε αποθνησκειν· ει
 according to flesh you live, you are about to die; if
 δε **πνευματι** τας **πραξεις** του **σωματος** θανα-
 but by spirit the practices of the body you put
 τουτε, **ζησεσθε**. 14 'Οσοι **γαρ** **πνευματι** **θεου**
 to death, you shall live. As many as for by spirit of God
αγονται, ουτοι **εισιν** υιοι **θεου**. 15 **Ου** **γαρ** **ελα-**
 are led, these are sons of God. Not for you
βετε **πνευμα** **δουλειας** **καλιν** εις **φοβον**, **αλλ'**
 received a spirit of bondage back to fear, but
ελαβετε **πνευμα** **υιοθεσιας**, **εν** 'ω **κραζομεν**·
 you received a spirit of sonship, by which we cry;
Αββα, ο **πατηρ**. 16 **Αυτο** το **πνευμα** **συμμαρτυ-**
 Abba, the father. Itself the spirit testifies toge-
ρει τω **πνευματι** ημων, **οτι** **εσμεν** **τεκνα** **θεου**.
 ther with the spirit of us, that we are children of God.
 17 **Ει** δε **τεκνα**, και **κληρονομοι**· **κληρονομοι** **μεν**
 If and children, also heirs; heirs indeed
θεου, **συγκληρονομοι** δε **Χριστου**· **ειπερ** **συμ-**
 of God, joint-heirs and of an Anointed; if indeed we suf-
πασχομεν, **ινα** και **συνδοξασθωμεν**. 18 **Λογιζο-**
 fer with. so that also we may be glorified with. I reckon
μαι **γαρ**, **οτι** **ουκ** **αξια** **τα** **παθηματα** **του** **νυν**
 for, that not comparable the sufferings of the now
καιρου **προς** **την** **μελλουσαν** **δοξαν** **αποκαλυφθη-**
 season with the being about glory to be revealed
ναι **εις** ημας. 19 'Η **γαρ** **αποκαραδοκια** **της** **κτι-**
 in us. The for earnest desire of the crea-
σεως **την** **αποκαλυψιν** **των** **υιων** **του** **θεου** **απεκ-**
 tion the revelation of the sons of the God looks
δεχεται. 20 **Τη** **γαρ** **ματαιοτητι** η **κτισις**
 for. To the for vanity the creation
υπεταγη, (**ουχ** **εκουσα**, **αλλα** **δια** **τον** **υποτα-**
 was placed under, (not voluntarily, but through him having
ξαντα.) **επ'** **ελπιδι**, 21 **οτι** **και** **αυτη** η **κτισις**
 placed under,) in hope, that even itself the creation
ελευθερθησεται **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** **συσ-**
 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 ac-
 cording to the Flesh, you
 are about to die; but if,
 by the Spirit, you put to
 death the DEEDS of the
 BODY, you shall live;
 14 because † as many as
 are guided by God's Spirit,
 these are Sons of God.
 15 † For you did not re-
 ceive a Slavish Spirit back
 again for † fear; but you
 received † a Spirit of Son-
 ship, by which we cry,
 † "Abba! FATHER!"
 16 † The SPIRIT itself
 testifies together with our
 SPIRIT, that we are Chil-
 dren of God.
 17 And if Children, also
 Heirs; † Heirs, indeed, of
 God, and Joint-heirs with
 Christ; † if indeed, we suf-
 fer together, so that we
 may be also glorified toge-
 ther.
 18 For I consider That
 † the SUFFERINGS of the
 PRESENT TIME, as un-
 worthy of Comparison with
 the FUTURE GLORY to be
 revealed in us.
 19 Indeed, † the FAR-
 NEST EXPECTATION of the
 † CREATION longs for the
 REVELATION of the SONS
 of God.
 20 For † the CREATION
 was made subject to
 FRAILTY, (not voluntarily,
 but by HIM who PLACED
 it UNDER;)
 21 in Hope That even
 the CREATION itself will
 be emancipated from the
 SLAVERY of CORRUPTION,
 into the FREEDOM of the
 GLORY of the CHILDREN
 of GOD.
 22 For We know That
 the Whole CREATION
 groans together and trav-
 ails in pain together till the
 PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15; "Pro-
 claim the GLAD TIDINGS to the Whole CREATION," that is, all mankind; and also Col. i. 23,
 where a similar phrase occurs. That the brute and inanimate creation is not here spoken
 of, but mankind, is evident from the hope of emancipation from the "SLAVERY of 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. ; 15. Eph. iv. 22; Col. iii. 5. ; 14. Gal. v. 18. ; 15. 1
 Cor. ii. 13; Heb. ii. 15. ; 15. 2 Tim. i. 7; 1 John iv. 18. ; 15. Gal. iv. 5, 6.
 † 15. Mark xiv. 26. ; 10. 2 Cor. i. 22; v. 6; Eph. i. 13; iv. 30. ; 17. Gal. iii. 29;
 iv. 7. ; 17. Acts xiv. 22; Phil. i. 29; 2 Tim. ii. 11, 12. ; 18. 2 Cor. iv. 7; 1 Pet.
 i. 6, 7; iv. 13. ; 19. 1 John iii. 2. ; 20. Gen. iii. 19.

δε, αλλα και αυτοι την απαρχην του πνευματος
and, but also ourselves the first-fruit of the spirit
εχοντες, και * [ημεις] αυτοι εν εαυτοις στενα-
having, and [we] ourselves in ourselves groan,
ζομεν, υιοθεσιαν απεκδεχομενοι, την απολυτρω-
a sonship looking for, the redemption
σιν του σωματος ημων. 24 Τη γαρ ελπιδι εσω-
of the body of us. By the for hope we

θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις.
were saved. A hope but being seen, not is a hope;
δ γαρ βλεπει τις, τι * [και] ελπιζει; 25 Ει δε
what for sees one, why [also] hopes? If but
δ ου βλεπομεν, ελπιζομεν, δι' υπομονης
what not we see, we hope, with patience
απεκδεχομεθα. 26 Ὡσαυτως δε και το πνευμα
we wait. In like manner and also the spirit

συναντιλαμβανεται ταις ασθενειαις ημων· το
helps the weaknesses of us; the

γαρ τι προσευξωμεθα καθο δει, ουκ οιδαμεν,
for what we should pray as it behoves, not we know,

αλλ' αυτο το πνευμα υπερεντυχαιει * [υπερ
but itself the spirit intercedes [ou behalf

ημων] στεναγμαις αλαητοις. 27 Ὁ δε ερευ-
of us] with groans unspoken. He but search-

νων τας καρδιας, οιδε τι το φρονημα του
ing the hearts, knows what the mind of the

πνευματος, οτι κατα θεον εντυχαιει υπερ
spirit, because according to God it intercedes on behalf

αγιων.
of holy ones.

23 Οιδαμεν δε, οτι τοις αγαπωσι τον θεον
We know and, that to those who love the God

παντα συνεργει εις αγαθον, τοις κατα προ-
all things work together for good, to those according to a pur-

θεσιν κλητοις ουσιν. 23 Ὅτι οὗς προεγνω, και
pose called being. Because whom he foreknew, also

προωρισε συμμορφους της εικονος του υιου
be 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 Οὗς δε προωρισε, τουτους
brethren. Whom and he before marked out, those

και εκαλεσε· και οὗς εκαλεσε, τουτους και
also he called; and whom he called, those also

εδικαιωσεν οὗς δε εδικαιωσε, τουτους και
he justified; whom and he justified, those also

εδοξασε. 31 Τι ουν ερωμεν προς ταυτα; Ει
he glorified. What then shall we say to these things? If

δ θεος υπερ ημων, τις καθ' ημων; 32 Ὡσγε
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. God works all things together for good.

† 23. 2 Cor. v. 5; Eph. i. 14. † 23. 2 Cor. v. 2, 4. † 27. Luke xx. 26. † 23. Luke xli. 23; Eph. iv. 30. † 24. 2 Cor. v. 7; Heb. xi. 1. † 23. Eph. vi. 18. † 27. 1 John v. 14. † 20. Col. i. 15, 18; Heb. i. 6; Rev. j. 5. † 23. Rom. iv. 25.

παντων παρεδωκεν αυτον πως ουχι και συν
all delivered up him; how not also with

αυτω 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] εγερθεις; ος και
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; ος και εντυγχανει
is on right of the God? who and intercedes

υπερ ημων; ³⁵ Τις ημας χωρισει απο της
on behalf of us? Who us will separate from the

αγαπης του Χριστου; Θλιψις; η στενοχωρια;
love of the Anointed? Affliction? or distress?

η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;
or persecution? or famine? or nakedness? or peril?

η μαχαιρα; ³⁵ (καθως γεγραπται. 'Οτι ενεκεν
or sword? (as it has been written; That on account

σου θανατουμεθα ολην την ημεραν ελογισθη
of thee we are put to death whole the day; we were ac-

μενω ως προβατα σφαγης.) ³⁷ Αλλ' εν τούτοις
counted as sheep of slaughter.) But in these

καπιυ 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.

Ο. Θ. ¹ Αληθειαν λεγω, εν Χριστω ου ψευδο-
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως
falseness, (bearing testimony together to me the conscience

μου,) εν πνευματι αγιω ² οτι λυπη μοι εστι
of me,) in aspirant holy; that grief to me it is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.
great, and unceasing anguish in the heart of me

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

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,

nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

¹ I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

² that I have great Grief and Unceasing Anguish in my HEART,

* VAT. MANUSCRIPT.—³⁴ also—omit. ³⁵ THAT LOVE of GOD which is in Christ Jesus; † ³⁴ Heb. vii. 25; ix. 24; 1 John ii. 1. † ³⁵ Psa. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11. † ³⁷ 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † † Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

³ *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· ⁴οιτινες 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 the religious service, and the

επαγγελιαι, ⁵ων οι πατερες, και εξ ων ο
promises, of whom the fathers, and from whom the

Χριστος το κατα σαρκα, ο ων επι παντων
Anointed that according to flesh, he being over all

θεος ευλογητος εις του αιωνας. Αμην.
God worthy of praise into the ages. So be it.

⁶ *Ουχ οιον δε, οτι εκπετωκεν 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. ⁷Ουδ' οτι ειναι σπερμα Αβρααμ, παντες
el. Nor because they are seed of Abraam, all

τεκνα, αλλ' εν Ισαακ κληθησεται σοι σπερμα,
children, but in Isaac shall be called to thee a seed,

⁸ *τουτ' εστιν, ου τα τεκνα της σαρκος, ταυτα*
this is, not the children of the flesh, these

τεκνα του θεου· αλλα τα τεκνα της απαγγελιας
children of the God; but the children of the promise

λογιζεται εις σπερμα. ⁹Επαγγελιας 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. ¹⁰Ου μονον
come, and shall be to the Sarah a son. Not only

δε, αλλα και Ρεβекκα, εξ ενος κοιτην εχουσα
and, but also Rebecca, from one conception having

Ισαακ του πατρος ημων. ¹¹Μηπω 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 εργα, αλλ' εκ του καλουντος,) ¹²ερθη
not from works, but from the one calling,) it was

θη αυτη· Οτι ο μειζων δουλευσει τω ελασσονι·
said to her; That the greater shall be subject to the lesser :

3 on account of my BRETHREN, my KINSMEN according to the Flesh; († for † myself was wishing to be accursed from the ANOINTED one;)

4 who are Israelites; to whom belong † the SONSHIP, and the GLORY, and * the † COVENANTS; and the LAW-GIVING, and the rites of SERVICE, and † the PROMISES;—

5 whose are the FATHERS, and † from whom is THAT ANOINTED one, according to the Flesh; 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, as to an Election, might abide,—not from Works, but from HIM who CALLS;)

12 it was said to her, † "The SUPERIOR shall "be subject to the INFERIOR;"

* VATICAN MANUSCRIPT.—4. the COVENANT.

† 3. Exod. xxxiii. 8. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Acts 11. 25. † 4. Acts xxvi. 6. † 5. Luke iii. 23. † 6. John viii. 89; Rom. ii. 28, 29; iv. 12, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 18. † 8. Gal. iv. 28. † 9. Gen. xviii. 10, 14. † 10. Gen. xxv. 21. † 12. Gen. xiv. 23.

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-
κια παρα τω θεω; Μη γενοιτο. 15 **Τω γαρ**
 tice with the God? Not let it be. To the for-
Μωυση λεγει· Ελεσω 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 ruining, but of the pity-
ουντος θεου. 17 **Λεγει γαρ η γραφη τω Φαραω;**
 ing God. Says for the writing to the Pharaoh;
‘Οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξω-
 That for same this I raised up thee, that I might
μαι εν σοι την δυναμιν μου, και οπως 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. So then whom
θελει, ελεει· ον δε θελει, σκληρυνει. 19 **Ερεις**
 he wills, he pities; whom and he wills, he hardens. Thou wilt say
ουν μοι· Τι επι μεμφεται; τω * [γαρ] βουλη-
 then to me; Why still does he find fault? to the [for] will
ματι αυτου τις ανθεστηκε; 20 Μενουγγε, 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 we
εποιησας ουτως; 21 Η ουκ εχει εξουσιαν ο κερα-
 madest thou thus? Or not has authority the potter
μευς του πηλου, εκ του αυτου φυραματος ποιη-
 of the, clay, out of the same mixture to make
σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;
 this indeed for honor a vessel, that and for dishonor?
22 Ει δε θελων ο θεος ενδειξασθαι την οργην,
 If but wishing the God to show the wrath,
και γνωρισαι το δυνατον αυτου, ηνεγκεν εν
 and make known the power of himself, bore in
πολλη μακροθυμια σκευη οργης καταρτισμενα
 much long-suffering vessels of wrath having been fitted
εις απωλειαν· 23 και ινα γνωριση τον πλου-
 for destruction; and that he might make known the wealth
τον της δοξης αυτου επι σκευη ελεους, ο
 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 OPPOSING 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 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.

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 19. † 20. Isa. xxix. 16; xlv. 9; lxiv. 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 οὓς και εκαλεσεν
were previously prepared for glory; whom even he called

ἡμας, ου μονον εξ Ιουδαιων, αλλα και εξ εθνων·
us, not only from of Jews, but also from of Gentiles;

²⁵ ὡς και εν τῷ Ὡσηε λεγει· Καλεσω τον ου
as also in the Hosea he says; I will call that not

λαον μου, λαον μου· και την ουκ ηγαπημενην,
a people of me, a people of me; and her not beloved,

ηγαπημενην. ²⁶ Και εσται, εν τῷ τοπω οὗ 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 Ησαιαs δε κρα-
shall be called sons of God living. *Isaia*s but cries

ζει ὑπερ του Ισραηλ· Εαν ἡ ὀ αριθμοσ των
on behalf of the Israel; If should be the number of the

υιον Ισραηλ ὡσ ἡ 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· ὅτι λογον
ing and cutting short in righteousness; because an account

συντετμημενον ποιησει κυριος επι της γης.
having been cut short will make a Lord on the earth.

²⁹ Και καθωσ προειρηκεν Ησαιαs· Ει μη κυριος
And as before said *Isaia*s; If not Lord

σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡσ Σοδομα
of hosts left to us a seed, as Sodom

αν εγενηθημεν, και ὡσ Γομορρα αν ὠμοιωθη-
we should have become, and as Gomorrah we should have been

μεν. ³⁰ Τι ουν ερουμεν; Ὅτι εθνη τα μη
made like. What then shall we say? That Gentiles those not

διωκορτα 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; Ὅτι ουκ εκ
righteousness not attained. Why? Because not from

πιστεωσ, αλλ' ὡσ εξ εργων * [νομου.] Προσ-
faith, but as it were from works [of law.] They

εκοψαν γαρ τῷ λιθῷ του προσκομματοσ· ³³ κα-
struck against for the stone of the stumbling; even

‡ previously prepared for
Glory;

²⁴ even us, whom he
called, not only from the
Jews, but also from the
Gentiles;

²⁵ as also he says by
HOSEA. † "I will call
"THAT which was not my
"People, 'my People,' and
"HER who was not be-
"loved, 'beloved,'

²⁶ † "and it shall be, in
"the PLACE where it was
"said, 'You are not my
"People, there they shall
"be called Sons of the div-
"ing God."

²⁷ But *Isaiah* cries on
behalf of ISRAEL, † "If the
"NUMBER of the sons of
"Israel should be as the
"SAND of the SEA, † the
"REMNANT only shall be
"saved.

²⁸ "For * he is finish-
"ing and cutting short his
"Account in Righteous-
"ness; † Because the Lord
"will perform a brief Work
"upon the LAND."

²⁹ And, as *Isaiah* previ-
ously said, † "If the
"Lord of Hosts had not
"left us a Seed, † we
"should have become as
"Sodom, and should have
"resembled Gomorrah."

³⁰ What then shall we
say? That THOSE Gentiles
not PURSUING Righteous-
ness, laid hold on Righte-
ousness; † EVEN THAT Right-
eousness 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.—25. to them—omit. 28. finishing and cutting short, the Lord will make a Reckoning on the PARTS. 31. of Righteousness—omit. 32. of Law—omit.

† 25. Rom. viii. 28—30. † 25. Hosea ii. 23; 1 Pet. ii. 16. † 26. Hosea i. 10.
† 27. Isa. x. 23, 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. 28.

ὅως γεγραπται· Ἰδου, τιθημι εν Σιων λιθον
 as it has been written; Lo, I place in Sion a stone
 προσκομματος, και πετραν σκανδαλου· και πας
 of stumbling, and a rock of offence; and every one
 δ πιστευων επ' αυτη, ου καταισχυνησεται.
 the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. ¹ Αδελφοι, η̄ μεν ευδοκια της
 Brethren, the indeed good-will of the
 εμης καρδιας, και η̄ δεησις * [η̄] προς τον θεον,
 my heart, and the prayer [that] to the God,
 υπερ αυτων εις σωτηριαν. ² Μαρτυρω γαρ
 on behalf of them for salvation. I testify for
 αυτοις, οτι ζηλον θεου εχουσιν, αλλ' ου κατ'
 to them, that a zeal for God they have, but not according to
 επιγνωσιν. ³ Αγνωουντες γαρ την του θεου δι-
 knowledge. Being ignorant for the of the God right-
 καιουσνην, και την ιδιαν ζητουντες στησαι, τη
 eousness, and the own seeking to establish, to the
 δικαιοσυνη του θεου ουχ υπεταγησαν.
 righteousness of the God not they were brought under.

⁴ Τελος γαρ νομου Χριστος, εις δικαιοσυνην
 An end for of law Anointed, for righteousness
 παντι τω πιστευοντι. ⁵ Μωυσης γαρ γραφει
 to every one to the believing. Moses for writes
 την δικαιοσυνην την εκ του νομου· 'Οτι δ ποιη-
 the righteousness that from the law; That the having
 σασ αυτα ανθρωπος, ζησεται εν αυτοις. ⁶ 'Η
 done these things man, shall live in them. The
 δε εκ πιστεως δικαιοσυνη οὕτω λεγει· Μη
 but from faith righteousness thus speaks; Not
 ειπης εν τη καρδια σου· Τις αναβησεται
 thou mayest say in the heart of thee; Who shall ascend
 εις τον ουρανον; τούτ' εστι, Χριστον καταγαγειν.
 into the heaven? this is, Anointed to lead down.

⁷ Η· Τις καταβησεται εις την αβυσσον; τούτ'
 Or; Who shall go down into the abyss? this
 εστι, Χριστον εκ νεκρων αναγαγειν. ⁸ Αλλα
 is, Anointed out of dead ones to lead back. But
 τι λεγει; Εγγυς σου το ρημα εστιν, εν τω
 what says it? Near thee the word is, in the
 στοματι σου, και εν τη καρδια σου· τούτ' εστι,
 mouth of thee, and in the heart of thee; this is,
 το ρημα της πιστεως ο κηρυσσομεν· ⁹ οτι, εαν
 the word of the faith which we publish; that, if
 ομολογησης εν τω στοματι σου κυριον Ιησουν,
 thou wilt confess with the mouth of thee Lord Jesus,
 και πιστευσης εν τη καρδια σου, οτι ο θεος αυ-
 and thou wilt believe in the heart of thee, that the God him
 τον ηγειρεν εκ νεκρων, σωθησθι. ¹⁰ (Καρδια
 raised out of dead ones, thou shalt be saved. (In heart

† "Behold, I place in Zion,
 "a Stone of stumbling,
 "and a Rock of Offence;
 "and yet no one RELY-
 "ING on it shall be dis-
 "appointed."

CHAPTER X.

1 Indeed, Brethren, the
 GOOD DESIRE of MY Heart,
 and THAT PRAYER I offer
 to God on their behalf is,
 for their Salvation.

2 For I testify to them,
 That they possess † a Zeal
 for God, but not 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, † Whos 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. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 42; 1 Pot. ii. 6—8. † 33. Rom.
 x. 11. † 2. Acts xxi. 20; xii. 3; Gal. i. 14; iv. 17. † 8. Rom. i. 17; ix. 20.
 † 3. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xviii. 5; Neh. ix. 29;
 Ezek. xx. 11; xlii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xxx. 13.
 † 8. Deut. xxx. 14. † 9. Matt. x. 33; Luke xii. 8.

γὰρ πιστεύεται εἰς δικαιοσύνην· στόματι δὲ
for it is believed for righteousness; with mouth and
ὁμολογείται εἰς σωτηρίαν.) ¹¹ Λέγει γὰρ ἡ

γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταίσ-
writing; Every one the believing on him, not shall be
χυνθήσεται. ¹² Οὐ γὰρ ἐστὶ διαστολή Ἰουδαί-
ashamed. Not for is a distinction of Jew

οὐ τε καὶ Ἑλληνοσ· ὁ γὰρ αὐτος κύριος πάν-
both and of Greek; the for same Lord of
των, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
all, being rich towards all those calling upon

αὐτὸν. ¹³ Πᾶς γὰρ ὅς αὐ ἐπικαλεσθῆται τὸ ὄνο-
him. Every one for who may call on the name
μα κυρίου, σωθήσεται. ¹⁴ Πῶς οὖν ἐπικαλεσο-
of Lord, shall be saved. How then shall they call on,

ται, εἰς ὃν οὐκ ἐπίστευσαν· πῶς δὲ πιστεύ-
into whom not they believed? how and shall they
σουσιν, οὐ οὐκ ἤκουσαν· πῶς δὲ ἀκουσοῦσι
believe, where not they heard? how and shall they hear

χωρὶς κηρυσσοῦτος· ¹⁵ Πῶς δὲ κηρυσσοῦσιν, εἰ
without one proclaiming? How and shall they proclaim, if
μὴ ἀποσταλάσι· καθὼς γεγραπταί· Ὡς ὠραίοι
not they should be sent? as it has been written; How beautiful

οἱ πόδες τῶν εὐαγγελιζομένων * [εἰρηνῆν, τῶν
the feet of those announcing glad tidings [of peace, of those
εὐαγγελιζομένων τα] ἀγαθα. ¹⁶ Ἄλλ' οὐ
announcing glad tidings the things] good. But not

πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ
all obeyed the glad tidings. Isaiah for
λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν·
says: O Lord, who believed the hearing of us?

¹⁷ (Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοῇ δια ῥήμα-
(Then the faith from hearing; the and hearing through a word
τος θεοῦ.) ¹⁸ Ἄλλα λέγω· Μὴ οὐκ ἤκουσαν;
of God.) But I say, Not not they heard?

Μενούργε εἰς πᾶσαν τὴν γῆν ἐξελθεν ὁ φθογγὸς
Yes indeed into all the earth went out the sound
αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ
of them, and into the ends of the inhabited earth the

ῥήματα αὐτῶν. ¹⁹ Ἄλλα λέγω· Μὴ Ἰσραὴλ οὐκ
words of them. But I say; Not Israel not
ἐγνώ· Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώ-
knew? First Moses says; I will provoke to jealousy

σῶ ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνετηῷ
you by not a nation, by a nation unenlightened
παροργίω ὑμᾶς. ²⁰ Ἡσαίας δὲ ἀποτολμα,
I will provoke to anger you. Isaiah but is very bold,

10 For with the Jews 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 PROCLAIMING GLAD TIDINGS of Good things!"

16 But all did not obey the GLAD TIDINGS; for Isaiah says, † "Lord, who believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the WORD of God.

18 But I say, Did they not hear? Yes, indeed; † "their SOUND went out into all the LAND, and their WORDS to the EXTREMITIES of the HABITABLE."

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 anger."

* VATICAN MANUSCRIPT.—15. even as. 15. of Peace, of THOSE ANNOUNCING GLAD TIDINGS—omit. 17. Christ. † 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 33. † 12. Acts xv. 9; Rom. iiii. 22; Gal. iii. 28. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14. † 15. Isa. liii. 7; Nahum i. 15. † 16. Rom. iii. 3; Heb. iv. 2. † 18. Isa. lxxxv. 1; John xii. 38. † 19. Psa. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23. † 19. Deut. xxxii. 21; Rom. xi. 11.

και λεγει· Εύρεθην τοις εμε μη ζητουςιν, εμ-
and says; I was found by those me not seeking, mani-

φανης εγενομεν τοις εμε μη επερωτωσι.
fact (became to those me not asking.

21 Προς· δε τον Ισραηλ λεγει· Όλην την ήμε-
In respect to but the Israel he says; Whole the day

ραν εξεκετασα τας χειρας μου προς λαον απει-
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 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. 2 Ουκ απω-
of Abraham, 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

θυσιασθηρια σου κατεσκαψεν· καγω υπελειφθη
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

επτாகισχιλιους ανδρας, οιτινες ουκ εκαμψαν
seven thousand men, who not bent

γονυ τη Βααλ. 5 Ουτως ουν και εν τω νυν και-
a knee to the Baal. Thus then even in the present sea-

ρη λειμμα κατ' εκλογην χαριτος γεγονεν.
con 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 dis-"obedient and contradict-"ing People."

CHAPTER XI.

1 I say then, † Did GOD put away his own PEOP-LE? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 † "O Lord, they killed "thy PROPHETS; they "dug down thy ALTARS; "and I was left alone; "and they are seeking my "LIFE."

4 But what says the DIVINE ORACLE to him? † "I reserved for myself "Seven thousand Men, "who bent not a Knee to "BAAL."

5 † And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 * But † if by Favor, no longer from Works; otherwise the FAVOR is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 3. and—omit. 6. But if by FAVOR, no longer from Works; otherwise FAVOR is made no longer FAVOR. But if from Works, no longer FAVOR; otherwise WORK is no longer FAVOR.

† 20. Isa. lxxv. 1; Rom. ix. 30. † 21. Isa. lxxv. 2. † 1. 1 Sam. xii. 23; Jer. xxxi. 37. † 1. 2 Cor. xi. 13; 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. 8.

τυχεῖν· οἱ δὲ λοιποὶ ἐπωροθῆσαν, ⁸ (καθὼς ταινῆ; the and remaining ones were hardened, (as

γεγραπταί· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατα- it has been written; Gave to them the God a spirit of deep

νυξέως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα sleep, eyes of the not to see, and ears

τοῦ μὴ ἀκουεῖν,) ἕως τῆς σημερον ἡμέρας. of the not to hear,) till the to-day day.

⁹ Καὶ Δαυὶδ λέγει· Γενθηθῆτω ἡ τραπέζα αὐτῶν And David says; Let be made the table of them

εἰς παγίδα, καὶ εἰς θηραν καὶ εἰς σκανδαλον, καὶ into a snare, and into a trap and into a stumbling-block, and

εἰς ἀνταπόδομα αὐτοῖς· ¹⁰ σκοτισθητῶσαν οἱ into a recompense to them; let be darkened the

ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν ὠ- eyes of them, of the not to see; and the back

τοῦ αὐτῶν διαπαντος συγκαμψόν. ¹¹ Λέγω οὖν· of them always bow down. I say then;

Μὴ ἐπταῖσαν, ἵνα κέκωσι; Μὴ γένοιτο· ἀλλὰ Not did they stumble, so that they might fall? Not let it be; but

τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, by the of them fall the salvation to the nations,

εἰς τὸ παραζηλωσαὶ αὐτοὺς. ¹² Εἰ δὲ τὸ in order that to excite to emulation them. If but the

παραπτώμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ fall of them wealth of a world, and the

ἡττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῃ μάλλον failure of them wealth of nations; how much more

τὸ πληρωμα αὐτῶν· the full acceptance of them?

¹³ Ὅτι γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν To you for I speak the Gentiles; in as much indeed

εἰμι· ἐγὼ ἔθνος ἀποστόλος, τὴν διακονίαν μου am I of Gentiles an apostle, the service of me

δοξάζω. ¹⁴ εἴπως παραζηλωσῶ μου τὴν σάρκα, I shall glorify, if possibly I may excite to emulation of me the flesh,

καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵ Εἰ γὰρ ἡ ἀπο- and I may save some from of them. If for the casting

βολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἡ προσ- of them a reconciliation of a world; what the receiv-

λῆψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ Εἰ δὲ ἡ ἀπαρχὴ ing, if not life out of dead ones? If and the first-fruit

ἅγια, καὶ τὸ φυτόμα· καὶ εἰ ἡ ῥίζα ἅγια, καὶ οἱ holy, also the mixture; and if the root holy, also the

κλάδοι. ¹⁷ Εἰ δὲ τινες τῶν κλάδων ἐξεκλασθη- branches. If but some of the branches were broken

σαν, σὺ δὲ ἀγριελαιῶν ὡν ἐνεκεντρισθῆς ἐν of, thou and a wild olive being wast ingrafted instead of

αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥιζῆς καὶ τῆς κιο- them, and a partaker of the root and of the fat-

it, and the REST were blinded;—

⁸ as it has been written, † "GOD gave to them "a Spirit of Stupor, Eyes "that they should not SEE, "and Ears that they "should not HEAR,"— till THIS very Day.

⁹ and David says, † "Let "their TABLE become a "Snare, and a Trap, and "a Stumbling-block, and "a Recompense to them;

¹⁰ "let their EYES be "darkened so as not to "SEE, and bow down their "BACK continually"

¹¹ I say then, Did they stumble that they might fall? By no means; but † by THEIR Fall the NATIONS have SALVATION in order to excite them to EMULATION.

¹² But if their FALL is the Wealth of the World, and their FAILURE the Wealth of the Gentiles, how much more will their full acceptance be?

¹³ * And I speak to You, GENTILES; (therefore, indeed, inasmuch as † I am † an Apostle of the Gentiles, I shall honor my MINISTRY;)

¹⁴ if possibly I may excite My KINDRED to emulation, and † may save some from among them.

¹⁵ For if their REJECTION be the Reconciliation of the World, what is their RECEPTION, if not Life from the Dead?

¹⁶ And if † the FIRST-FRUIT be holy, so also the MASS; and if the ROOT be holy, so also the BRANCHES.

¹⁷ But if † some of the BRANCHES were broken off, † and thou being a Wild olive wast ingrafted instead of them, and didst become a Partaker of the

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inasmuch.

† 8. Isa. xlix. 10. † 9. Psa. lxxix. 23, 23. † 11. Acts xlii. 49; xviii. 0; xxi. 18-21; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 2; xxi. 21; Rom. xv. 10; Gal. i. 10; ii. 9, 7-9; Eph. iii. 8; † Tim. ii. 7; 9 Tim. i. 11. † 14. 1 Cor. vii. 10; ix. 23; 1 Tim. iv. 10; James v. 20. † 16. Lev. xxiii. 10; Num. xv. 18-21. † 17. Jer. xl. 16. † 17. Acts ii. 30.

τητος της ελαιας εγενου, ¹³ 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 βασταξεις αλλ' η ριζα σε. ¹⁹ Ερεις ουν·
 root sustainest but the root thee. Thou wilt say then:
 Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.
 Were broken off branches, so that I might be grafted in.

¹⁰ Καλως· τη απιστια εκεκλασθησαν, συ δε
 True; by the unbelief they were broken off, thou and
 τη πιστει επτηκας· μη υψηλοφρονει, αλλα
 by the faith hast been standing; not be high-minded, but
 φοβου. ²¹ Ει γαρ ο θεος των κατα φυσιν
 fear. If for the God those according to nature

κλαδων ουκ εφεισατο, μηπως ουδε σου φεισε-
 branches not spared, perhaps not even thee will he
 ται. ²² Ιδε ουν χρηστοτητα και 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· εκει και συ εκκοπησθ. ²³ Κακεινοι
 ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-
 shall be cut off, if not they should remain in the unbelief,
 θησονται· δυνατος γαρ εστιν ο θεος παλιν
 ingrafted; able for is the God again

εγκεντρισαι αυτους. ²⁴ Ει γαρ συ εκ της
 to graft them. If for thou out of the
 κατα φυσιν εκεκοπησ 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,

ποσ'υ μαλλον ουτοι οι κατα φυσιν, εγκεν-
 by how much more these who according to nature, shall be
 τρισθησονται τη ιδια ελαια. ²⁵ Ου γαρ θελω
 ingrafted in the own olive. Not for I wish

υμασ αγνοειν, αδελφοι, το μυστηριαν τουτου,
 you to be ignorant, brethren, the secret this,
 (ινα μη ητε παρ εαυτοις φρονημοι,) οτι παρω-
 (that not you may be with yourselves wise,) that hard-
 σις απο μερουσ τω Ισραηλ γεγονεν, αχρισ οδ το
 ness from a part to the Israel has happened, till the
 πληρωμα των εθνων εισελθη· ²⁶ 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;

18 I do not boast against the BRANCHES; but if thou dost exult ever them, thou dost not sustain the root, but the ROOT THEE.

19 Thou wilt say then, "The Branches were broken off, so that I might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. † Be not haughty, but † fear; 21 for if GOD spared not the NATURAL Branches, * he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, * but the Kindness of God towards thee, † if thou continue in that KINDNESS; for otherwise † thou even shalt be cut off.

23 But they also, † if they continue not in UNBELIEF, shall be grafted in; for God is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be † conceited with yourselves, I wish you not to be ignorant of this SECRET, That † Hardness in some Measure has happened to ISRAEL † till the FULNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been

* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that KINDNESS.

22. but the Kindness

† 20. Rom. xii. 16.

† 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12.

‡ 22. 1 Cor.

xv. 2; Heb. iii. 6, 14.

† 21. John xv. 2.

† 21. 2 Cor. i. 16.

‡ 25. Rom. xii

16.

† 25. ver. 7; 2 Cor. iii. 14.

‡ 25. Luke xii. 34; Rev. vii. 9.

εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας
out of Sion the deliverer, and shall turn away ungodliness

απο Ιακωβ. 27 Και αὕτη αυτοις ἡ παρ' εμου
from Jacob. And this with them the from me

διαθηκη, οταν αφελωμαι τας ἁμαρτιαις αυτων.
covenant, when I may take away the sins of them.

23 Κατα μεν το ευαγγελιον, εχθροι δι' υμας
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 Ὅσπερ γαρ υμεις
and the calling of the God. As for you

ποτε ηκειθησατε τῷ θεῷ, νυν δε ηληθητε τῷ
once disobeyed the God, now but obtained mercy by the

τουτων απειθειαι. 31 οὕτω και οὔτοι νυν ηκειθη-
of these disobediances; thus also these now disobeyed,

σαν, τῷ υμετερω ελεει ινα και αυτοι εληθωσι.
in the your mercy that also they may obtain mercy.

32 Συνεκλεισε γαρ ὁ θεος τους παντας εις
Shut up for the God the all for

απειθειαν, ινα τους παντας ελεση. 33 Ὁ βα-
disobedience, so that the all he might compassionate. O depth

θος πλουτου και σοφιας και γνωσεως θεου. Ὁς
-of wealth and of wisdom and of knowledge of God. How

ανεξερευνητα τα κριματα αυτου, και ανεξιχ-
unsearchable the judgments of him, and untrace-

ριαστοι αι ὁδοι αυτου. 34 Τις γαρ εγνω νουν
able the ways of him. Who for knew mind

κυριου; η τις συμβουλος αυτου εγενετο; 35 η
of Lord? or who a counsellor of him became? or

τις 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 εις
to him? Because out of him, and through him, and for

αυτου τα παντα αυτω ἡ δοξα εις τους αιωνας.
him the things all, to him the glory for the ages.

Αμην.
So be it.

ΚΕΦ. ΙΒ'. 12.

1 Παρακαλω ουν υμας, αδελφοι, δια των
I entreat therefore you, brethren, through the

οικτιριμων του θεου, παραστησαι τα σωματα
tender compassions of the God, to present the bodies

υμων 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 they
*may obtain mercy by
YOUR Mercy.

32 For † GOD shut up
together ALL for Disobe-
dience, that he might have
mercy on ALL.

33 O the Depth of the
Riches and Wisdom and
Knowledge of God! † How
unsearchable his JUDG-
MENTS, and † untraceable
his WAYS!

34 † For who knew the
Mind of the Lord? or
who was his Counsellor?

35 or † who first gave to
him, and it shall be given
to him again?

36 † Because out of him,
and through him, and for
him, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS of
GOD, to present your † BO-
DIES a living Sacrifice,
holy, well-pleasing to GOD

* VATICAN MANUSCRIPT.—31. may now obtain mercy.
† 26. Isa. lix. 20. See Psa. xiv. 7. † 27. Isa. xxvii. 0; Jer. xxxi. 31—34; Heb. viii.
8; x. 10. † 28. Deut. vii. 8; 1x. 5; x. 15. † 29. Num. xxiii. 19. † 30. Eph.
ii. 2; Col. iii. 7. † 32. Rom. iii. 9; Gal. iii. 22. † 33. Psa. xxxvi. 6. † 33. Job
xl. 7; Psa. xcii. 5. † 34. Job xv. 8; Isa. xl. 15; Jer. xxiii. 18; 1 Cor. ii. 16. † 35
Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † x. Rom. vi. 12, 10, 10.

της της ελαιας εγενου, ¹³ 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 βασταξεις αλλ' η ριζα σε. ¹⁹ Ερεις ουν·
root sustainest but the root thee. Thou wilt say then;

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.
Were broken off branches, so that I might be grafted in.

²⁰ Καλως· τη απιστια εκεκλασθησαν, συ δε
True; by the unbelief they were broken off, thou and

τη πιστει εστηκας· μη υψηλοφρονει, αλλα
by the faith hast been standing; not be high-minded, but

φοβου. ²¹ Ει γαρ ο θεος των κατα φυσιν
fear. If for the God those according to nature

κλαδων ουκ εφεισατο, μηπως ουδε σου φεισε-
branches not spared, perhaps not even thee will he

ται. ²² Ιδε ουν χρηστοτητα και 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 επιμεινεις τη χρησ-
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπησθ. ²³ Κακεινοι
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ο θεος καινι
ingrafted; able for is the God again

εγκεντρισαι αυτους. ²⁴ Ει γαρ συ εκ της
to graft them. If for thou out of the

κατα φυσιν εκεκοπης εγριελαιου, και
according to nature wast cut off wild olive, and

παρα φυτιν ενεκεντρισθης εις καλλιελαιου,
in violation of nature thou wast grafted 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. ²⁵ Ου γαρ θελω
ingrafted in the own olive. Not for I wish

υμας αγνοειν, αδελφοι, το μυστηριαν τουτου,
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 οδ το
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθη. ²⁶ και οδτω 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;

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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;

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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.

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εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας
out of Zion the deliverer, and shall turn away ungodliness
απο Ιακωβ. 27 Και αὐτη αυτοις ἡ παρ' εμου
from Jacob. And this with them the from me

διαθηκη, οταν αφελωμαι τας ἀμαρτιζς αυτων.
covenant, when I may take away the sins of them.

28 Κατα μεν το ευαγγελιον, εχθροι δι' υμας.
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 Ὅσπερ γαρ υμεις
and the calling of the God. As for you

ποτε ηπειθησατε τῷ θεῷ, νυν δε ηλεθητε τῷ
once disobeyed the God, now but obtained mercy by the

τουτων απειθειαι. 31 οὕτω και οὔτοι νυν ηπειθη-
of these disobediences; thus also these now disobeyed,

σαν, τῷ υμετερω ελεει ινα και αυτοι ελεθηωσι.
in the your mercy that also they may obtain mercy.

32 Συνεκλεισε γαρ ὁ θεος τους παντας εις
Shut up for the God the all for

απειθειαν, ινα τους παντας ελεση. 33 Ω βα-
disobedience, so that the all he might compassionate. O depth

θος κλουτου και σοφιας και γνωσεως θεου. Ὅς
-of wealth and of wisdom and of knowledge of God. How

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unsearchable the judgments of him, and untrace-

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κυριου; η τις συμβουλος αυτου εγενετο; 35 η
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to him? Because out of him, and through him, and for

αυτον τα παντα· αυτω ἡ δοξα εις τους αιωνας.
him the things all, to him the glory for the ages.

Αμην.
So be it.

ΚΕΦ. ΙΒ'. 12.

1 Παρακαλω ουν υμας, αδελφοι, δια των
I entreat therefore you, brethren, through the

οικτιριμων του θεου, παραστησαι τα σωματα
tender compassions of the God, to present the bodies

υμων 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
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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-
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of GOD are † not things
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30 Besides, as you
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now obtained mercy by
their Disobedience;

31 so also, now, these
disobeyed, so that they
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your Mercy.

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dience, that he might have
mercy on ALL.

33 O the Depth of the
Riches and Wisdom and
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Mind of the Lord? or
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and through him, and for
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CHAPTER XII.

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TENDER COMPASSIONS of
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¹¹ τῆ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζῶντες·
 in the industry not idle ones; in the spirit being fervent;
 τῷ καιρῷ δουλεύοντες· ¹² τῇ ἐλπίδι χαίροντες·
 in the season serving; in the hope rejoicing;
 τῇ θλίψει ὑπομεινόντες· τῇ προσευχῇ προσκαρ-
 in the affliction being patient; in the prayer constantly
 τερουντες· ¹³ ταῖς χρεαῖαις τῶν ἁγίων κοινωνου-
 attending; to the wants of the holy ones contributing;
 τες· τὴν φιλοξενίαν διώκοντες. ¹⁴ Εὐλογεῖτε
 the kindness to strangers following. Bless you

τοὺς διώκοντας * [ὑμᾶς·] εὐλογεῖτε, καὶ μὴ
 those persecuting [you;] bless you, and not
 καταρασθε. ¹⁵ Χαίρειν μετὰ χαίροντων, καὶ
 curse you. To rejoice with rejoicing ones, and

κλαίειν μετὰ κλαιόντων. ¹⁶ Το αὐτο εἰς ἀλλη-
 to weep with weeping ones. The same for each other

λους φρονούτες· μὴ τὰ ὑψηλά φρονούτες,
 minding; not the things high minding.

ἀλλὰ τοῖς ταπεινοῖς συναπαγομενοί. Μὴ
 but to the low ones conform yourselves. Not

γίνεσθε φρονίμοι παρ' ἑαυτοῖς. ¹⁷ Μὴ δένη κακὸν
 become you wise with yourselves. To no one evil

ἀντὶ κακοῦ ἀποδίδοντες· προνοοῦμενοί κα-
 in return for evil giving back; providing honorable

λα ἐνώπιον πάντων ἀνθρώπων· ¹⁸ εἰ δυνατόν
 things in presence of all men; if able

το εἰς ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύου-
 that from of you, with all men being at peace;

τες· ¹⁹ μὴ ἑαυτοὺς ἐκδικούτες, ἀγαπητοί· ἀλλὰ
 not yourselves avenging, beloved ones, but

δοτε τόπον τῇ ὀργῇ· γεγραπταί γάρ· Ἐμοί
 give you a place to the wrath; it has been written for; To me

ἐκδικήσις· ἐγὼ ἀνταποδώσω, λέγει κύριος.
 vengeance, I will repay, says Lord.

²⁰ Ἐὰν οὖν κείνη δ ἐχθρὸς σου, ψωμίξε αὐτόν·
 If therefore may hunger the enemy of thee, do thou feed him;

εἰάν διψᾷ, ποτίξε αὐτόν. Τοῦτο γὰρ
 if he may thirst, give drink to him. This for

ποιῶν, ἀνθρακᾶς πυρὸς σφουρῶσεις ἐπὶ τὴν κεφα-
 doing, coals of fire thou wilt pile on the head

λῆν αὐτοῦ. ²¹ Μὴ νικᾷ ὑπὸ τοῦ κακοῦ, ἀλλὰ
 of him. Not be overcome by the evil, but

νικᾷ ἐν τῷ ἀγαθῷ τοῦ κακοῦ.
 overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

¹ Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσῆς ὑποτάσσ-
 Every soul to authorities being above let be sub-
 σεσθῶ. Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπο θεοῦ·
 submitive. Not for is authority if not from God;

¹¹ In DUTY be not sloth-
 ful. In the SPIRIT be fer-
 vent, * serving the LORD.

¹² † In the HOPE be
 joyful; † in AFFLICTION
 patient; † in PRAYER per-
 severing.

¹³ † Contributing to the
 WANTS of the SAINTS —
 † pursuing HOSPITALITY.

¹⁴ † Bless THOSE who
 PERSECUTE you; bless
 and curse not.

¹⁵ † Rejoice with the
 joyful, and weep with the
 sorrowful.

¹⁶ † Be of the SAME
 Disposition towards each
 other. Regard not HIGH
 things, but conform your-
 selves to the lowly. † Do
 not become wise in your
 own estimation.

¹⁷ † To no one return
 Evil for Evil. † Provide
 honorable things in the
 presence of All Men.

¹⁸ If possible, on YOUR
 part, † live peaceably with
 All Men;

¹⁹ † not avenging Your
 selves, Beloved, but give
 Place to the WRATH [of
 God;] for it has been writ-
 ten, † "Vengeance belongs
 "to me; † 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.

† 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. 16; 1 John iii. 17. † 13. Heb.
 xiii. 2. † 14. Matt. v. 44; 1 Pet. ii. 23; iii. 9. † 15. 1 Cor. xii. 26. † 16. Rom.
 xv. 15. † 16. Prov. iii. 7. † 17. Matt. v. 39; 1 Thess. v. 15. † 17. 2 Cor.
 viii. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 29. † 19. Deut. xxxii. 35.
 † 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 2. Dan. ii. 21; iv. 32; John xix. 11.

αἱ δὲ οὐσαι, ὑπο θεοῦ τεταγμεναι εἰσιν. ² Ὅσ-
 thousand being, under God having been arranged are. So
 το ὁ ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ τοῦ
 the one setting himself in opposition to the authority, to the of the
 θεοῦ διαταγῇ ἀνθεστηκεν· οἱ δὲ ἀνθεστηκο-
 God institution has been opposed; they but having been set in
 τες, ἑαυτοῖς κριμα ληφονται. ³ Οἱ γὰρ ἀρ-
 opposition, to themselves judgment will receive. The for rul-
 χοντες οὐκ εἰσι φοβος των αγαθων εργαων, αλλα
 are not are a terror of the good works, but
 των κακων. Θελεις δε μη φοβεισθαι τὴν ἐξου-
 of the evil ones. Wistest thou and not to fear the autho-
 σιαν; το αγαθον ποιει· και ἐξεις επαυον ἐξ
 rity? the good do thou; and thou wilt have praise from
 αυτης· ⁴ θεου γαρ διακονος εστι, σοι εἰς το
 her; of God for a servant he is, to thee for the
 αγαθον. Εαν δε το κακον ποιησ, φοβου· ου
 good. If but the evil thou shouldst do, fear thou; not
 γαρ εικη τὴν μαχαιραν φορει· θεου γαρ διακο-
 for in vain the sword he bears; of God for a servant
 νος εστιν, εκδικος εἰς οργην τῷ το κακον πρασ-
 he is, an avenger for wrath to him the evil practi-
 σοντι. ⁵ Διο αναγκη ὑποτασσεσθαι, ου
 ing. Wherefore necessity to be submissive, not
 μονον δια τὴν οργην, αλλα και δια τὴν συ-
 only on account of the wrath, but also on account of the con-
 νειδησιν. ⁶ Δια τουτο γαρ και φορους τελει-
 science. On account of this for also taxes pay
 τε· λειτουργοι γαρ θεου εἰσιν, εἰς αυτο τουτο
 you; public ministers for of God they are, to same this
 προσκαρτερουτες. ⁷ Αποδοτε * [ουν] πασι
 constantly attending. Render [therefore] to all
 τας οφειλας· τῷ τον φορον, τον φορον· τῷ
 the dues; to him the tax, the tax; to him
 το τελος, το τελος· τῷ τον φοβον, τον φοβον·
 the custom, the custom; to him the fear, the fear;
 τῷ τὴν τιμην, τὴν τιμην. ⁸ Μηδενι μηδεν
 to him the honor, the honor. To no one nothing
 οφειλετε, εἰ μη το αλληλους αγαπᾶν· δ γαρ
 owe you, if not that each other you should love; the for
 αγαπων τον ἕτερον, νομον πεπληρωκε. ⁹ Το
 loving the other, a law has fulfilled. That
 γαρ· ου μοιχευσεις· ου φονευσεις·
 for; Not thou shalt commit adultery; Not thou shalt commit murder;
 ου κλεψεις· ουκ επιθυμησεις· και εἰ τις
 Not thou shalt steal; Not thou shalt covet; and if any
 ἕτερα εντολη, εν τούτῳ τῷ λογῷ ανακεφαλαι-
 other commandment, in this the word it is brought under

EXISTING have been an
 ranged under GOD;
 2 so that he who sett
 himself in opposition to
 the AUTHORITY, opposes
 the INSTITUTION of GOD;
 and the OPPONENTS will
 procure Punishment for
 themselves.
 3 For RULERS are not
 a terror * to a GOOD Work,
 but to an EVIL. And dost
 thou wish not to be afraid
 of the AUTHORITY? † DO
 GOOD, and thou shalt have
 Praise, from it;
 4 for he is God's Ser-
 vant for thy * Good. But
 if thou do EVIL, be afraid;
 for he bears the sword
 not in vain; since he is
 God's avenging Servant
 for Wrath on him doing
 EVIL.

5 Wherefore it is neces-
 sary to be subordinate,
 not only on account of the
 WRATH, † but also on ac-
 count of CONSCIENCE.

6 For on this account
 also you pay Taxes; be-
 cause they are God's pub-
 lic Ministers, constantly
 attending to this very
 thing.

7 † Render, therefore,
 to all their DUES; to
 WHOM TAX IS due, TAX;
 to WHOM CUSTOM, CUS-
 TOM; to WHOM FEAR,
 FEAR; to WHOM HONOR,
 HONOR.

8 Owe Nothing to any
 one—unless LOVE to each
 other; for † HE who
 LOVES ANOTHER has ful-
 filled the Law.

9 For this, † "Thou
 shalt not commit 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,

* VAR. MANUSCRIPT.—3. a GOOD Work, but to an EVIL. 4. Go. d. 7. therefore—on. i.
 † 3. 1 Pet. ii. 16; iii. 18. † 5. 1 Pet. ii. 19. † 7. Matt. xxii. 21; Mark xii. 17
 Luke xx. 25. † 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. † 9. Exod.
 xx. 13; Deut. v. 17; Matt. xix. 18.

οὐται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
 one head, in this; Thou shalt love the neighbor of thee as
 ἑαυτοῦ. ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
 thyself. The love to the neighbor evil set
 ἐργάζεται· πληρῶμα οὐν νομοῦ ἡ ἀγάπη. ¹¹ Καὶ
 works; a fulfilling then of law the love. And
 τοῦτο, εἰδοτες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη
 this, knowing the season, that an hour us already
 ἐξ ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν
 out of sleep to be aroused; (now for nearer of us
 ἡ σωτηρία, ἣ ὅτε ἐπίστευσάμεν· ¹² ἡ νύξ προ-
 the salvation, than when we believed; the night is far
 κοῦσεν, ἡ δὲ ἡμέρα ἤγγικεν·) ἀποθώμεθα οὐν
 advanced, the and day has approached;) we should put off therefore
 τὰ ἔργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὄπλα
 the works of the darkness, and should put on the weapons
 τοῦ φωτός. ¹³ Ὡς ἐν ἡμέρᾳ, εὐσχημονῶς περι-
 of the light. As in day, decently we
 πατήσωμεν, μὴ κωμοῖς καὶ μεθαις, μὴ κοιταῖς
 should walk, not in revellings and in drinkings, not in whoredoms
 καὶ ἀσελγείαις, μὴ ἐριδί καὶ ζήλῳ· ¹⁴ ἀλλ'
 and in debaucheries, not in strife and in rage; but
 ἐνδύσασθε τὸν κυρίον Ἰησοῦν Χριστόν, καὶ τῆς
 put you on the Lord Jesus Anointed, and of the
 σαρκὸς προνοίαν μὴ ποιήσθε εἰς ἐπιθυμίας.
 flesh provision not make you for lusts.

ΚΕΦ. ιδ'. 14.

¹ Τὸν δὲ ἀσθενοντα τῇ πίστει, προσλαμβα-
 The but weak in the faith, take to your-
 νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ² Ὅς
 selves, not for differences of reasonings. Who
 μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθενῶν
 indeed believes to eat all things; the but one being weak
 λαχάνα ἐσθίει. ³ Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα
 herbs eats. The one eating, the not one eating
 μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα
 not despise; and the not eating, the one eating
 μὴ κρίντω· ὁ θεὸς γὰρ αὐτὸν προσελα-
 not judge; the God for him received to
 βετο. ⁴ Σὺ τις εἶ ὁ κρίνων ἀλλοτρίων οἰκε-
 himself. Thou who art the judging belonging to another household
 τῆν; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθῆ-
 servant? to the own lord he stands or he falls; he shall be
 σεται· δεῖ δυνατὸς γὰρ ἐστὶν ὁ θεὸς στήσαι
 made to stand and; able for is the God to make stand

† "Thou shalt love thy
 "NEIGHBOR as thyself."

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 Debaucheries;
 not in * Strifes and Envy-
 ings;

14 but † put you on the
 * ANOINTED Jesus, and
 † make no Provision for
 the LUSTS of the FLESH.

CHAPTER XIV.

1 Now † receive to 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.

† 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8.
 † 10. Matt. xxii. 40. † 11. 1 Cor. xv. 24; Eph. v. 14; 1 Thess. v. 5, 6.
 † 12. Eph. v. 11; Col. † 13. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.
 † 14. Gal. v. 16; 1 Pet. ii. 12.
 † 13. 1 Pet. iv. 3. † 14. Eph. iv. 24; Col. iii. 10.
 † 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; ix. 22.

αυτον. ⁵ Ὅς μεν κρινει ἡμεραν παρ' ἡμεραν,
him. One indeed esteems a day from a day,

ὃς δε κρινει πασαν ἡμεραν ἕκαστος εν τῷ
another but esteems every day; each in the

ιδιω νοι πληροφορεισθω. ⁶ Ὁ φρονων την
own mind let be fully assured. He minding the

ἡμεραν, κυριω φρονει. * [και δ μη φρονων την
day, to Lord minds; [and he not minding the

ἡμεραν, κυριω ου φρονει.] Και δ εσθιων, κυριω
day, to Lord not miada.] And he eating, to Lord

εσθιει, ευχαριστηει γαρ τῷ θεῷ και δ μη εσ-
eats, he gives thanks for to the God; and he not eat-

θιων, κυριω ουκ εσθιει, και ευχαριστηει τῷ θεῷ.
ing, to Lord not eats, and he gives thanks to the God.

⁷ Ουδεις γαρ ἡμων εαυτω ζῃ, και ουδεις εαυτω
No one for of you to himself lives, and no one to himself

αποθνησκει. ⁸ Εαν τε γαρ ζωμεν, τῷ κυριω
dies. If both for we live, to the Lord

ζωμεν· εαν τε αποθνησκωμεν, τῷ κυριω αποθ-
we live; if and we die, to the Lord we

νησκομεν. Εαν τε ουν ζωμεν, εαν τε αποθνησ-
die. If both therefore we live, if and we die,

κωμεν, του κυριου εσμεν. ⁹ Εις τουτο γαρ
of the Lord we are. To this for

Χριστος * [και] απεθανε και εζησεν, ινα και
Anointed [both] died and lived, so that both

νεκρων και ζωντων κυριευση. ¹⁰ Συ δε, τι κρι-
of dead ones and living he might be lord. Thou but, why judgest

νεις τον αδελφον σου; η και συ, τι εξουθενεις
the brother of thee? or also thou, why settest at nought

τον αδελφον σου; παντες γαρ παραπτησομεθα
the brother of these? all for shall stand before

τῷ βηματι του Χριστου. ¹¹ Γεγρακται γαρ
the judgment-seat of the Anointed. It has been written for;

Ζω εγω, λεγει κυριος, οτι εμοι καμψει παν
Live I, says Lord, because to me shall bend every

γονυ, και πασα γλωσσα εξομολογησεται τῷ
knee, and every tongue shall confess to the

Θεῷ. ¹² Αρα * [ουν] ἕκαστος ἡμων περι εαυ-
God. So [then] each one of us concerning him-

του λογον δωσει σῷ θεῷ. ¹³ Μηκετι ουν
an account shall give to the God. No longer therefore

αλληλους κρινωμεν· αλλα τουτο κρινετε μαλ-
each other we should judge; but this judge you rather,

λον, το μη τιθεναι προσκομμα τῷ αδελφῷ * [η
that not to place a stumbling-block to the brother [or

σκανδαλον.] ¹⁴ Οἶδα, και πεπεισμαι εν κυριῳ
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. 13. render an Account. 15. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 10. † 6. 1 Cor. x. 31; 1 Tim. iv. 8. † 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 9. 2 Cor. v. 15. † 9. Acts x. 56. † 10. Matt. xxv. 31, 32; Acts x. 42; xviii. 31; 2 Cor. v. 10; Jude 14, 15. † 11. Isa. xlv. 25; Phil. ii. 10. † 12. Matt. xli. 30; Gal. vi. 5; 1 Pet. iv. 5. — † 13. 1 Cor. viii. 9, 13; x. 32.

Ιησου, ὅτι οὐδεν κοινον δι' αὐτου, εἰ μη τῷ
 Jesus, that nothing common through itself, if not to him

λογιζομενω τι κοινον ειναι, εκεινω κοινον;
 regarding anything common to be, to him common;

15 Εἰ δε δια βρωμα ὁ ἀδελφος σου λυκεται,
 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 evilspoken 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 τωτῷ
 and joy in spirit holy; he for in this

δουλευων τῷ Χριστῷ, ευαρεστος 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 ενεκεν βρωματος καταλυε
 for each other. Not on account of food demolish

το εργον του θεου. Παντα μεν καθαρα· αλλα
 the work of the God. All things indeed pure; but

κακον τῷ ανθρωπῳ τῷ δια προσκομματος εσ-
 evil for the man for that through a stumbling-block eat-

θιοντι. 21 Καλον το μη φαγειν κρεα, μηδε πικρι-
 ing. Good the not to eat flesh, nor to drink

ινον, μηδε εν ᾧ ὁ ἀδελφος σου προσκοπτει,
 wine, nor by which the brother of thee stumbles,

η σκανδαλιζεται, η ασθενει. 22 Σὺ πιστιν
 or is ensnared, or is weakened. Thou faith

εχεις· κατα σεαυτον εχε ενωπιον του θεου.
 hast; according to thyself hold it in presence of the God.

Μακαριος ὁ 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
 demned, because not from faith; every thing and which not from

πιστεως, ἁμαρτια εστιν. †
 faith, sin is.

Jesus, † That nothing is common of itself; yet † to HIM who REGARDS anything to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. † Do not, with thy FOOD, ruin him on whose behalf Christ died.

16 Let not, then, Your GOOD be evil spoken of.

17 For the KINGDOM of GOD is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to GOD, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the work of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 * Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. † Happy is HE who does not CONDEMN himself in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthie, Knatchbull and Clarke approve of its insertion here: while on the other hand, Kennep, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

‡ 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. † 14. 1 Cor. viii. 7, 10. † 15. 1 Cor. viii. 11. † 19. Psa. xxiv. 14; xii. 18. † 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11. † 21. 1 Cor. viii. 18. † 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

¹ *Οφειλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνατῶν βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρεσκεῖν·* ² *ἕκαστος ἡμῶν τῶ πλησίων ἀρεσκετω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν.* ³ *Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρεσεν, ἀλλὰ, καθὼς γεγραπταί·* *Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε, ἐπεπεσοῦν ἐπ' ἐμέ.* ⁴ *Ὅσα γὰρ * [πρὸ] ἐ- γραφῆ, εἰς τὴν ἡμετέραν διδασκαλίαν * [πρὸ] ἐ- γραφῆ· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν κλῖδα ἐχωμεν.* ⁵ *Ὁ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν·* ⁶ *ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* ⁷ *Διὸ προσλαμβανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελαβέτο ὑμᾶς εἰς δόξαν θεοῦ.* ⁸ *Λέγω δε, * [Ἰησοῦν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς, ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιώσαι τὰς ἐπαγγελίας τῶν πατέρων·* ⁹ *τὰ δε ἐθνη ὑπὲρ ἐλεους δοξάζαι τὸν θεόν, καθὼς γεγραπταί·* *Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσι,*

CHAPTER XV.

¹ Now *we*, the *STRONG*, are bound to bear the *INFIRMITIES* of the *WEAK*, and not to seek to please *Ourselves*.
² † Let each one of us please his *NEIGHBOR*, so far as is *GOOD* for Edification;
³ ‡ for even the *ANOINTED* one sought not to please Himself, but, as it has been written, † "The *REPROACHES* of those *who REPROACHED* thee *"FELL* on me."
⁴ † For * what things were before written for our *INSTRUCTION*, were written that we through the *PATIENCE* and * the *CONSOLATION* of the *SCRIPTURES* might possess the *HOPE*.
⁵ † And may the *GOD* of that *PATIENCE* and that *CONSOLATION* give you the *SAME DISPOSITION* towards each other, according to the *ANointed* *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 receive each other, even as the *ANointed* one also kindly received * you, to the *GLORY* of *God*.
⁸ * For I affirm, that *Jesus* † *Christ* became a *Servant* of the *Circumcision*, on account of the *TRUTH* of *God*, in order to *CONFIRM* the *PROMISES* of the *FATHERS*;
⁹ and that the *GEN- TILES* should glorify *GOD* on account of *Mercy*; as it has been written, † "Be- cause of this I will confess to thee among the

* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore-omit.
 4. fore-omit. 4. through CONSOLATION of the SCRIPTURES might have the HOPE of CONSOLATION. 7. us. 8. For. 8. Jesus-omit.
 † 1. Gal. vi. 1. † 1. Rom. xiv. 1. † 2. 1 Cor. ix. 19, 22; x. 34, 33; xiii. 5; Phil. ii. 4, 5. † 3. Matt. xxvi. 29; John v. 20; vi. 28. † 3. Psa. lxxix. 9. † 4. Rom. iv. 23, 24; 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 10; Phil. i. 16. † 8. Matt. xv. 24; John i. 11; Acts iii. 23, 26; xiii. 40. † 9. Psa. xviii. 42.

και τῷ ὀνόματι σου ψαλῶ. ¹⁰ Και παλιν λεγει·
and to the name of thee sing praises. And again it says;

Εὐφρανθήτε ἐθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ Και
Rejoice you nations, with the people of him. And

παλιν· Αἰνεῖτε τὸν κυρίον πάντα τὰ ἔθνη, και
again; Praise you the Lord all the nations, and

ἐπαινεσατε αὐτὸν πάντες οἱ λαοί. ¹² Και παλιν
extol you him all the peoples. And again

Ἡσαίας λεγει· Ἐσται ἡ ῥίζα τοῦ Ἰεσσαί, και ὁ
Isaiah says; Shall be the root of the Jesse, and he

ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπὶ-
standing up to rule nations, on him nations shall

οῦσιν. ¹³ Ὁ δε θεος τῆς ἐλπίδος πληρωσαί
hope. The and God of the hope to all

ὑμᾶς πάσης χάρας και 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

δυναμει πνεύματος ἁγίου. ¹⁴ Πειπεισμαι δε,
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, και αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι
brethren of me, and myself I concerning you, that

και αὐτοὶ μεστοὶ ἐστε ἀγαθῶσυνης, πεπληρω-
also yourselves full you are of goodness, having been

μενοὶ πάσης γνώσεως, δυναμεροὶ και ἀλλήλους
filled all of knowledge, being able also each other

νοουθετεῖν. ¹⁵ Τολμηροτερον δε ἐγραψα ὑμῖν,
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπο μερῶν, ὡς ἐπαναμνησκῶν ὑμᾶς,
brethren, from of a part, as reminding you,

δια τὴν χάριν τὴν δοθεῖσαν μοι ὑπο τοῦ θεοῦ,
through the favor that having been given to me by the God,

¹⁶ εἰς τὸ εἶναι με λειτουργῶν Ἰησοῦ Χριστοῦ
in order that to be me a public servant of Jesus Anointed

*[εἰς τὰ ἔθνη,] ἱεουργοῦντα τὸ εὐαγγελίον
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενηται ἡ προσφορά τῶν ἐθνῶν
of the God, so that may be the oblation of the nations

εὐπροσδεκτος, ἡγιασμενη ἐν πνεύματι ἁγίῳ.
well-pleasing, having been sanctified by a spirit holy.

¹⁷ Ἐχω οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τα
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· ¹⁸ οὐ γὰρ τολμησῶ λαλεῖν τι ὧν
to God; not for I will dare to speak any of those things

οὐ κατεργασατο Χριστὸς δι' ἐμοῦ, εἰς ὑπά-
not worked out Anointed through me, for obe-

" Nations, and sing to thy
" NAME."

¹⁰ And again it says,
" Rejoice, you NATIONS,
" with his PEOPLE."

¹¹ And again, " Praise
" the LORD, All NATIONS ;
" and * extol him, All PEOPLES."

¹² And again Isaiah
says, " There shall be
" a ROOT of JESSE, even
" HE who shall STAND UP
" to rule Nations; in him
" shall Nations hope."

¹³ And may the God of
that HOPE * fully establish
you with † All Joy and
Peace in BELIEVING, in
order that you may A-
BOUND in that HOPE, by
the Energy of the holy
Spirit.

¹⁴ And I am assured,
my Brethren, † even ‡ my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with * All KNOWLEDGE,
being able also to admon-
ish each other.

¹⁵ * But I have written
to you, with more free-
dom, partly as reminding
you, † through THAT FA-
VOR which has been IM-
PARTED to me * from GOD,

¹⁶ in order to my BE-
ING † a public Servant of
the * Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of GOD,
that the OBLATION of the
GENTILES * might become
acceptable, having been
sanctified by the holy
Spirit.

¹⁷ I have, therefore,
* cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to GOD.

¹⁸ For I will not pre-
sume to speak anything of
‡ what Christ did not work

* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish you with All Joy. 13. that you may ABOUND—omit. 14. All KNOWLEDGE. 15. But I have written. 15. from God. 16. Anointed Jesus. 16. to the GENTILES—omit. 16. might become acceptable. 17. CAUSE OF BOASTING.

† 10. Deut. xxxii. 43. † 11. Psa. cxvii. 1. † 12. Isa. xi. 1, 10; Rev. v. 5: xxii. 16. † 13. Rom. xii. 12; xiv. 17. † 14. 2 Pet. i. 12; 2 John ii. 21. † 15. Rom. i. 5: xii. 3; Gal. i. 15; Eph. iii. 7, 8. † 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil. ii. 17. † 18. Acts xxi. 19; Gal. ii. 8.

κοινῶν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων

and of nations, in word and work, by power of signs

καὶ τερατῶν, ¹⁹ ἐν δυνάμει πνεύματος * [ἁγίου]

and of wonders, by power of spirit [holyl;]

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ

so that me from Jerusalem and in a circuit, even to the

Ἰλλυρικῶν, πεπληρωκεναὶ τὸ εὐαγγελίον τοῦ

Illyricum, to have fully set forth the glad tidings of the

Χριστοῦ. ²⁰ οὕτω δὲ φιλοτιμουμένον εὐαγγελι-

Anointed; thus and being ambitious to announce

ζεσθαί, οὐχ ὅπου ὠνομασθῆ Χριστός, ἵνα μὴ

glad tidings, not where was named Anointed, so that not

ἐπ' ἄλλοτριῶν θεμελίῳ οἰκοδομῶ. ²¹ ἀλλὰ,

on another foundation I should build; but,

καθὼς γεγραπταί· Οἷς οὐκ ἀνηγγελη περὶ

as it has been written; To those not it was told concerning

αὐτοῦ, ὁψονται· καὶ οἱ οὐκ ἀκηκοασί, ἀνησού-

him, shall see; and those not had heard, shall under-

σι. ²² Διὸ καὶ ἐνεκωπτομένη τὰ πολλὰ

stand. Wherefore also I was hindered the things many

τοῦ ελθεῖν πρὸς ὑμᾶς. ²³ Νυνὶ δὲ μὴκετὶ τόπον

of the to come to you. Now but no longer a place

ἔχων ἐν τοῖς κριμασί τούτοις, ἐπιποθίαν δὲ

having in the regions these, a great desire and

ἔχων τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·

having of the to come to you from many years;

²⁴ ὡς εἰάν πορευομαι εἰς τὴν Σπανίαν, ἐλπίζω

whenever I may go to the Spain, I hope

διαφορευομένος θεασασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν

passing through to see you, and by you

προπεμφθῆναι ἐκεῖ, εἰάν ὑμῶν πρῶτον ἀπο μεροῦς

to be sent on my way there, if of you first from a part

ἐμπλησθῶ.

I should be filled.

²⁵ Νυνὶ δὲ πορευομαι εἰς Ἱερουσαλὴμ, διακο-

Now but I am going to Jerusalem, minis-

τεροῦν τοῖς ἁγίοις. ²⁶ Εὐδοκῆσαν γὰρ Μακεδονία

ting to the saints. Were pleased for Macedonia

καὶ Ἀχαιοὶ κοινῶν τινα ποιήσασθαι εἰς τοὺς

and Achaia contribution some to make for the

πτῶχους τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

poor ones of the saints of those in Jerusalem.

²⁷ Εὐδοκῆσαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν.

They were pleased for, and debtors of them they are.

Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν

If for in the spiritual things of them became sharers

τὰ ἐθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λει-

the Gentile, they are bound also in the fleshly things to ren-

* through me, † for the Obedience of the Gentiles, by Word and by Work; † by the Power of Signs and Prodigies;

19 by the Energy of the Spirit; so that, from 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 where Christ was not named, † so that I might not build on Another's Foundation;

21 but as it has been written, † "They shall see "to whom nothing was "told concerning him; and "those who had not heard "shall understand."

22 Wherefore, also, † I was * frequently hindered from COMING to you.

23 But now having no longer a Place in these REGIONS, and having for Many Years a Strong 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 GENTILES have † participated in their SPIRITUAL things, † they are obligated also to serve them in things pertaining to the FLESH.

* VATICAN MANUSCRIPT.—13. by my Word. hindered.

19. holy—omit.

22. frequently

† 18. Rom. i. 5; xvi. 26.

† 19. Acts xix. 11; 2 Cor. xii. 12.

† 20. 2 Cor. x. 13, 15,

xv. 1.

† 21. 1st. Tim. iii. 15.

† 22. Rom. i. 13; 1 Thess. ii. 17, 18.

† 23. Acts xv. 2.

† 25. Acts xix. 21; xx. 22; xxiv. 17.

† 26. 1 Cor. xvi. 1, 2;

2 Cor. viii. 1; ix. 2, 12.

† 27. Rom. xi. 17.

† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρρησαι αυτοις. ²⁸ Τούτο ουν επιτελεσας,
do service to them. This then having finished,

και σφραγισαμενος * [αυτοις] τον καρπον του-
and having sealed [to them] the fruit this,
 τον, απελυσομαι δι' υμων εις την Σπανιαν.
I will go through of you into the Spain.

²⁹ Οίδα δε, οτι ερχομενος προς υμας, εν πληρω-
I know and, that coming to you, in fullness

ματι ευλογιας Χριστον ελευσομαι.
of blessing of Anointed I will come.

³⁰ Παρακαλω δε υμας, * [αδελφοι,] δια του
I entreat and you, [brethren,] by the

κυριου ημου 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. ³¹ ινα
prayers on behalf of me to the God; that

δυσθω απο των απειθουντων εν τη Ιουδαια,
may be delivered from those being disobedient in the Judaea,

και ινα η διακονια μου, η εις Ιερουσαλημ, ευ-
and that the service of me, that for Jerusalem, well-

προσδεκτος γενηται τοις αγιοις. ³² ινα εν χαρη
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.] ³³ Ο δε θεος της ειρη-
may take rest together with you.] The and God of the peace

νης μετα παντων υμων. Αμην. ΚΕΦ. 15'. 16.
with all of you. So be it.

¹ Συνιστημι δε υμιν Φοιβην, την αδελφην ημων,
I recommend and to you Phebe, the sister of us,

ουσαν διακονου της εκκλησιας της εν Κεγχρε-
being a servant of the congregation of that in Cenchrea;

αις. ² ινα αυτην προσδεξησθε εν κυριω αξιως
that her you may receive in Lord worthily

των αγιων, και παραστητε αυτη εν 'φ αν υμων
of the saints, and you may assist her in which of you

χρηση πραγματι: και γαρ αυτη προστασις
she may need business; also for she patroness

πολλων εγενηθη, και αυτου εμου. ³ Ασπασα-
of many became, and myself of me. Salute you

θε Πρισκαν και Ακυλαν, τους συνεργους μου εν
Prisca and Aquila, the fellow-workers of me in

²⁸ Having, then, com-
 pleted this, and having se-
 cured to them this FRUIT,
 I will go through your
 country into * Spain;

²⁹ † and I know that
 when I come to you, I
 shall come with the Full-
 ness of the Blessing of
 Christ.

³⁰ And I entreat you,
 Brethren, by our LORD
 Jesus Christ, and by the
 LOVE of the SPIRIT, † to
 strive together with me in
 your PRAYERS to God on
 my behalf;

³¹ † that I may be de-
 livered from THOSE that
 OBEY NOT IN JUDEA; and
 that * THAT GIFT-BEAR-
 ING of mine may be ac-
 ceptable to the SAINTS in
 Jerusalem;

³² so that with Joy I
 may come to you † through
 the will of * God, and be
 refreshed together with
 you.

³³ And † the God of
 PEACE be with you all.
 Amen.

CHAPTER XVI.

¹ I now recommend to
 you Phebe, our SISTER, be-
 ing * also a Servant of the
 CONGREGATION in †† Cen-
 chrea,

² † that you may receive
 her in the Lord, in a man-
 ner worthy of the SAINTS,
 and assist her in the Busi-
 ness in which she may
 have need of you; for she
 also has been an Assist-
 ant of Many, and especially
 of me.

³ Salute † Priscilla and
 Aquila my FELLOW-LABO-
 RERS in the Anointed Je-
 sus.

* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit.
 31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.
 the Lord Jesus. And. 32. and may take rest together with you—omit. 1 also
 a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and
 situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was
 on the west side of the same isthmus, here about six miles wide. It was between these two
 ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

‡ 29. Rom. i. 11. † 30. 2 Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. † 32.
 Acts xviii. 21; 1 Cor. iv. 10; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor.
 xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. † 1. Acts xviii. 18;
 † 2. Phil. ii. 29; 3 John 5, 6. † 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 10.

Χριστῷ Ἰησοῦ· (οἵτινες ὑπὲρ τῆς ψυχῆς μου
Anointed Jesus; (who on behalf of the life of me
τον ἑαυτῶν τραχηλὸν ὑπέθηκαν· οἷς οὐκ ἐγὼ
the of them selves neck they placed under; to whom not I
μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
alone give thanks, but also all the congregations
των ἐθνῶν·) ὁ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-
of the Gentiles;) also the in house of them congrega-
σιαν. Ἀσπασαθε Ἐπεινετον, τὸν ἀγαπητὸν
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.

Ἐσπασαθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν
Salute you Mary, who much labored

εἰς ἡμᾶς. Ἐσπασαθε Ἀνδρονικὸν καὶ Ἰουνιαν,
for us. Salute you Andronicus and Junias,

τοὺς συγγενεῖς μου καὶ συναϊχμαλωτοὺς μου,
the relatives of me and fellow-prisoners of me.

οἵτινες εἰσὶν ἐπισήμοι ἐν τοῖς ἀποστόλοις, οἵ
who are noted among the apostles, who

καὶ πρό ἐμου γεγονασὶν ἐν Χριστῷ. Ἐσπασαθε Ἀμπλιαν,
and before me have been in Anointed. Salute you

Ἐσπασαθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν
you Amplias, the beloved one of me in Lord.

Χριστῷ, καὶ Σταχύν, τὸν ἀγαπητὸν μου.
Anointed, and Stachys, the beloved one of me.

Ἐσπασαθε Ἀπελλῆν, τὸν δοκιμὸν ἐν Χριστῷ.
Salute you Apelles, the approved one in Anointed.

Ἐσπασαθε τοὺς ἐκ τῶν Ἀριστοβούλου. Ἐσπασαθε
Salute you those from of the Aristobulus. Salute

Ἐσπασαθε Ἡρωδιῶνα, τὸν συγγενὴ μου. Ἐσπασαθε
Salute you Herodian, the relative of me. Salute

τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν
Salute you those from of the Narcissus, those being in

κυρίῳ. Ἐσπασαθε Τρυφαιαν καὶ Τρυφῶσαν,
Lord. Salute you Tryphæa and Tryphosa,

τας κοπιώσας ἐν κυρίῳ. Ἐσπασαθε Περ-
those laboring in Lord. Salute you Persis,

σιδα, τὴν ἀγαπήτην, ἥτις πολλὰ ἐκοπίασεν ἐν
the beloved one, who much labored in

κυρίῳ. Ἐσπασαθε Ῥουφόν, τὸν ἐκλεκτόν
Lord. Salute you Rufus, the chosen

ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμῶν.
in Lord, and the mother of him and of me.

Ἐσπασαθε Ἀσυγκρίτον, Φλεγόντα, Ἑρμᾶν,
Salute you Asyncritus, Phlegon, Hermes,

Πατροβᾶν, Ἑρμῆν, καὶ τοὺς μετὰ αὐτοῖς ἀδελ-
Patrobas, Hermes, and the with them brethren.

4 These persons on be- half of my LIFE, laid down their OWN Neck; to whom not I alone give thanks, but also ALL the 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, Hermes, Patrobas, Hermes, and the BRETHREN with them.

* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

1 5. 1 Cor. xvi. 10, Col. iv. 15; Philemon 2. 1 5. 1 Cor. xvi. 13. 1 7. Gal. i. 22. 1 13. 2 John 1.

φους. ¹⁵ Ασπασασθε Φιλολογον και Ιουλιαν, Salute you Philologos and Julia, Νηρεα και την αδελφην αυτου, και Ολυμπαν, Nereus and the sister of him, and Olympas, και τους συν αυτοις παντας αγιους. ¹⁶ Ασπασασθε αλληλους εν φιληματι αγιω. Ασπασου- and the with them all saints. Salute you each other with a kiss holy. Salute ται υμας αι εκκλησiai πασαι του Χριστου. you the congregations all of the Anointed.

¹⁷ Παρακαλω δε υμας, αδελφοι, σκοπειν τους I entreat now you, brethren, to watch those τας διχοστασιας και τα σκανδαλα, παρα την the separations and the stumbling-blocks, contrary to the διδαχην ην υμεις εμαθετε, ποιουντας και εκ- teaching which you learned, are making; and turn κλινατε απ' αυτων. ¹⁸ Οι γαρ τοιοιτοι τω away from them. They for such like ones to the κυριω ημων Χριστω ου δουλευουσιν, αλλα τη Lord of us Anointed not are in subjection, but to the ξαυτων κοιλια και δια της χρηστολογιας και of themselves belly; and through the fair speaking and εμλογιας εξαπατωσι τας καρδιας των ακακων. good speaking they deceive the hearts of the simple ones.

¹⁹ Η γαρ υμων υπακοη εις παντας αφικετο. The for of you obedience for all went abroad. Χαρω 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. ²⁰ Ο δε θεος της ειρηνης but in respect to the evil. The and God of the peace

συντριψει τον σαταναν υπο τους ποδας υμων εν will crush the adversary under the feet of you in ταχει. Η χαρις του κυριου ημων Ιησου a short time. The favor of the Lord of us Jesus

* [Χριστου] μεθ' υμων. ²¹ Ασπασονται υμας [Anointed] with you. Salute you Τιμοθεος, ο συνεργος μου, και Λουκιος και Timothy, the fellow-worker of me, and Lucius and Ιασων και Σωσιπατρος, οι συγγενεις μου. ²² Ασ- Jason and Sosipater, the relatives of me. Sa- πασμαι υμας εγω Τερτιος, ο γραψας την lute you I Tertius, the one having written the επιστολην, εν κυριω. ²³ Ασπάζεται υμας letter, in Lord. Salutes you

Γαιος, ο ξενος μου και της εκκλησιας ολης. Gaius, the host of me and of the congregation whole.

Ασπάζεται υμας Εραστος, ο οικονομος της Salutes you Erastus, the treasurer of the πολεως, και Κουαρτος ο αδελφος. * [24] Η city, and Quartus the brother. [The

¹⁵ Salute Philologos and Julia, Nereus and his sister, and Olympas, and ALL the SAINTS with them.

¹⁶ † Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

¹⁷ Now I entreat you, Brethren, to watch THOSE who are † MAKING FAC-TIONS and laying SNARES, contrary to the TEACH-ING which you have learned, and † turn away from them.

¹⁸ For SUCH LIKE ones as THEY are not in subjec-tion to our ANOINTED LORD, but to their OWN † Appetite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

¹⁹ YOUR Obedience, in-deed, is reported to all. Therefore, I rejoice on your account; but I wish you to be † wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

²⁰ And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD Jesus Christ be with you.

²¹ † Timothy, my FEL-Low-LABORER, and † Lu-cius, and † Jason, and † Sosipater, my BELA-TIVES, salute you.

²² †, Tertius, who WROTE this LETTER, sa-lute you in the Lord.

²³ † Gaius, the HOSPI-TABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

* VATICAN MANUSCRIPT.—10. that—omit. 10. indeed—omit. 20. Anointed—omit. 24. omit. † 10. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5, 24; 1 Tim. iv. 3. † 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2 John 10. † 18. Phil. iii. 19; 1 Tim. vi. 5. † 19. Matt. x. 16; 1 Cor. xiv. 20. † 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. † 21. Acts xiii. 1. † 21. Acts xvii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts xix. 22; 2 Tim. iv. 20.

χαρις του κυριου ημων Ιησου Χριστου μετα
 favor of the Lord of us Jesus Anointed with
 παντων υμων. Αμην.] 25 Τω δε δυναμενω
 all of us. So be it.] To him now being able
 υμας στηριξει κατα το ευαγγελιον μου και
 you to establish according to the glad tidings of me and
 το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-
 the proclaiming of Jesus Anointed, according to a revelation
 ψιν μυστηριου χρονις αιωνιοις σεσιγημενου
 of a secret in times of ages has been concealed;
 26 φανερωθεντος δε νυν, δια τε γραφων προφη-
 having been manifested but now, through and writings 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. 27 μονω σοφω θεω, δια Ιησου Χριστου,
 made known; to only wise God, through Jesus Anointed,
 ω η δοξα 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. 3; Jude 25. † 23. Eph. i. 6;
 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. 13. † 27.
 1 Tim. i. 17; vi. 16; Jude 25.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

¹ Πάυλος, κλητός ἀποστόλος Ἰησοῦ Χριστοῦ,
 Paul, called an apostle of Jesus Anointed,
 διὰ θελήματος θεοῦ, καὶ Σωσθένους ὁ ἀδελφός,
 through will of God, and Sosthenes the brother,
² τῇ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὐσῆ ἐν Κορίνθῳ,
 to the congregation of the God to that being in Corinth,
 ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις
 having been sanctified in Anointed Jesus, called saints
 σὺν πανσὶ τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ
 with all those calling upon the name of the
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ,
 Lord of us Jesus Anointed in every place,
 αὐτῶν * [τε] καὶ ἡμῶν ³ χάρις ὑμῖν καὶ εἰρήνη
 of them [both] and of us; favor to you and peace
 ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.
 from God father of us, and Lord Jesus Anointed.
 του. ⁴ Εὐχαριστῶ τῷ θεῷ * [μου] πάντοτε
 I give thanks to the God [of me] always
 περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῆ δο-
 concerning you, for the favor of the God for that hav-
 θεισῆ ὑμῖν ἐν Χριστῷ Ἰησοῦ. ⁵ ὅτι ἐν παντὶ
 ing been given to you in Anointed Jesus; that in everything
 ἐπλουτισθῆτε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ
 you were enriched in him, in every word and
 πάσῃ γνῶσει, ⁶ (καθὼς τὸ μαρτυρίον τοῦ Χριστοῦ
 all knowledge, (when the testimony of the Anointed
 του εὐβεβαιώθη ἐν ὑμῖν.) ⁷ ὥστε ὑμᾶς μὴ ὄστε
 was confirmed among you;) so that you not to be
 ρεῖσθαι ἐν μηδενὶ χαρισματι, ἀπεκδεχομένου
 inferior in any one gracious gift, waiting for
 τὴν ἀποκαλύψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 the revelation of the Lord of us Jesus Anointed;
 του. ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τελοῦς ἀνε-
 who also will confirm you to an end in-
 κλητοῦ ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
 preachable ones in the day of the Lord of us Jesus
 Χριστοῦ. ⁹ Πιστὸς ὁ θεός, δι' οὗ ἐκληθῆτε
 Anointed. Faithful the God, through whom you were called
 εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,
 into fellowship of the son of him Jesus Anointed,
 του κυρίου ἡμῶν. ¹⁰ Παρακαλῶ δε ὑμᾶς, ἀδελ-
 the Lord of us. I entreat and you, brethren,
 φοι, διὰ τοῦ ὀνοματός του κυρίου ἡμῶν Ἰησοῦ
 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 CONGREGATION of GOD which is in Corinth, having been sanctified in the Anointed Jesus, Constituted Holy ones, with ALL THOSE † INVOKING the NAME of our LORD Jesus Christ in Every Place,—theirs and ours;

3 † Favor and Peace be with you from God our Father, and the Lord Jesus Christ.

4 † I give thanks to GOD always concerning you, for THAT FAVOR of God which has been 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- preachable 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—omis. 4. of me—omis.

1. Anointed Jesus.

† 1. Rom. i. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xvii. 16; † 2 Tim. ii. 22.
 † 3. Rom. i. 7; † 3 Cor. i. 2; Eph. i. 2; † 1 Pet. i. 2. † 4. Rom. i. 8. † 5. 1 Cor. xii. 8; †
 Cor. viii. 7. † 6. Heb. ii. 3, 4. † 7. Phil. iii. 20; Titus ii. 13; † 2 Pet. iii. 12.
 † 9. 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 something you speak all, and not

η εν υμιν σχισματα, ητε δε κατηρτισμενοι
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 εστι. 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 Apollos; 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 same

Παυλου εβαπτισθητε; 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

Γαιου· 15 ινα μη τις ειρη, οτι εις το εμον
Gaius; so that not any one may say, that into 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 μαρια 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 αβατησω. 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 † Apollos, 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.—†: 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. † 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 12. John i. 43. † 14. Acts xviii. 8. † 14. Rom. xvi. 23. † 10. 1 Cor. xvi. 15, 17. † 17. 1 Cor. ii. 1, 4, 18; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 13. Acts ii. 47. † 18. Rom. i. 16, & 19. Isa. xxix. 14.

που γραμματεus; που συζητητης του αιωνος
where a scribe? where a disputer of the age

τουτο; Ουχι εμωρανε δ θεος την σοφια του
this? Not did make foolish the God the wisdom of the

κοσμου * [τουτο;] 21 Επειδη γαρ εν τη σοφια
world [this?] When for in the wisdom

του θεου ουκ εγνω δ κοσμος δια της σοφιας
of the God not knew the world through the wisdom

του θεου, ευδοκησεν δ θεος, δια της μαριας 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

σοφιας ζητουσιν. 23 ημεις δε κηρυσσομεν Χρισ-
wisdom are seeking; we yet proclaim an

του εσταυρωμενον, Ιουδαιοις μεν σκανδαλον,
Anointed having been crucified, to Jews indeed a stumbling-block,

εθνεσι δε μαριαν 24 αυτοις δε τοις κλητοις,
to Gentiles and foolishness; to those but to the called ones,

Ιουδαιοις τε και 'Ελλησι, Χριστον θεου δυναμιν
Jews 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,

σοφιοτερον 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 δ 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 δ θεος, ινα κατασχυνη 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 δ 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 FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although † Jews are demanding Signs, and Greeks are seeking Wisdom;

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 DESPISED, 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, 23. † 22. Matt. xii. 28; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 49. † 23. Isa. viii. 14; Matt. xi. 6; xiii. 67; Luke ii. 34; Rom. ix. 22; Gal. v. 11; 1 Pet. ii. 8. † 24. Rom. i. 4, 16. † 24. Col. ii. 3. † 24. John vii. 43. † 27. Matt. xi. 25; James ii. 5. † 28. Rom. iv. 17. † 29. 1 Cor. ii. 7.

πασα σαρκ̄ ενωπιον̄ του θεου. ³⁰ Εξ̄ αυτοῡ δε
 all flesh in presence of the God. Out of him but
 ῡμεις̄ εστε̄ εν̄ Χριστω̄ Ἰησοῡ, ὃς̄ εγενηθη̄ ἡμιν̄
 you are in Anointed Jesus, who became to us
 σοφιᾱ απο̄ θεοῡ, δικαιοσυνη̄ τε̄ καῑ ἁγιασμος̄
 wisdom from God, righteousness also and sanctification
 καῑ απολυτρωσις̄. ³¹ ἵνα, καθὼς̄ γεγραπταῑ Ὁ
 and redemption; so that, even as it has been written; He
 καυχωμενος̄, εν̄ κυριῳ̄ καυχασθω̄.
 boasting, in Lord let him boast.

ΚΕΦ. Β'. 2.

¹ Καγω̄ ελθων̄ προς̄ ῡμας, αδελφοῑ, η̄λθον̄ οῡ
 And I having come to you, brethren, came not
 καθ̄ ὑπεροχην̄ λογοῡ η̄ σοφιας, καταγγελλων̄
 according to excellency of speech or of wisdom, declaring
 ὑμιν̄ το μαρτυριον̄ του θεου. ² Οῡ γαρ̄ εκρινα
 to you the testimony of the God Not for I determined
 τῑ ειδεσθαῑ εν̄ ῡμιν̄, εῑ μη̄ Ἰησουν̄ Χριστον̄,
 anything to make known among you, if not Jesus Anointed,
 καῑ τουτοῡ εσταυρωμενον̄. ³ Καῑ εγω̄ εν̄ ασθε-
 and him having been crucified. And I in weak-
 νειᾳ, καῑ εν̄ φοβῳ̄ καῑ εν̄ τρομφῳ̄ πολλῳ̄ εγενο-
 ness, and in fear and in trembling much was
 μην̄ προς̄ ῡμας. ⁴ καῑ ὁ̄ λογος̄ μοῡ καῑ το̄ κηρυγ-
 with you; and the speech of me and the preach-
 μᾱ μοῡ ουκ̄ εν̄ πειθοις̄ σοφιας̄ λογοις, ἀλλ̄ εν̄
 ing of me not in persuasive wisdom of words, but in
 αποδειξεῑ πνευματος̄ καῑ δυναμεως̄. ⁵ ἵνα ἡ̄ πισ-
 a display of spirit and of power; so that the faith
 τις̄ ῡμων̄ μη̄ ἦ εν̄ σοφιᾱ ανθρωπων̄, ἀλλ̄ εν̄
 of you not may be in wisdom of men, but in
 δυναμεῑ θεου. ⁶ Σοφιαν̄ δε̄ λαλουμεν̄ εν̄ τοις̄
 power of God. Wisdom but we speak among the
 τελειοις̄ σοφιαν̄ δε̄ οῡ τοῡ αιωνος̄ τουτοῡ, ουδε̄
 perfect ones; wisdom but not of the age this, nor
 των̄ αρχωντων̄ τοῡ αιωνος̄ τουτοῡ, των̄ καταρ-
 of the rulers of the age this, of those coming to
 γουμενων̄. ⁷ ἀλλὰ λαλουμεν̄ θεοῡ σοφιαν̄ εν̄
 an end; but we speak of God wisdom in
 μυστηριῳ̄, την̄ αποκεκρυμμενην̄, η̄ν̄ προωρι-
 a mystery, that having been hidden, which previously mar-
 σεν̄ ὁ̄ θεος̄ προ̄ των̄ αιωνων̄, εις̄ δοξαν̄ ἡμων̄.
 ked out the God before the ages, for glory of us;
⁸ ἣν̄ ουδεις̄ των̄ αρχοντων̄ τοῡ αιωνος̄ τουτοῡ
 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.

³⁰ But from him you are in the Anointed Jesus, who became * our † Wisdom from God, † Righteousness also and † Sanctification, and † Redemption;

³¹ that, as it has been written, † "Let him who "BOASTS, boast in the "Lord."

CHAPTER II.

¹ And when I came to you, Brethren, † I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of GOD;

² for I determined to make known Nothing among you, † except Jesus Christ, and him crucified.

³ † And I, in † Weakness, and in Fear, and in much Trembling, was with you.

⁴ And my DISCOURSE and my PROCLAMATION † were not in Persuasive Words of Wisdom, † but with a Demonstration of Spirit and of Power;

⁵ so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

⁶ 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;

⁷ but we speak the Wisdom of God, which was HIDDEN in a Mystery, and † which GOD previously designed, before the AGES, for our Glory;

⁸ † 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. xliii. 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. hi. 8. † 3. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 16; 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. 35, 26; Eph. iii. 5, 9; Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. † 8. Luke xliii. 24; Acts iii. 17.

της δόξης εσταυρωσας·) ⁹ 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,

ἡ 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. ¹¹ 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

him, 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. ¹² 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· ¹³ α και λαλοουμεν, ουκ εν

ciously given to us; which things also we speak, not by

διδαστοις ανθρωπινης σοφιας λογοις, αλλ' εν

teachings of human wisdom in words, but by

διδαστοις πνευματος, πνευματικοις πνευματικα

teachings of spirit, to spiritual ones spiritual things

συγκρινοντες. ¹⁴ Ψυχικος δε ανθρωπος ου δε-

explaining. An animal but man not re-

χεται τα του πνευματος του θεου· μαρια

ceives the things of the spirit of the God; foolishness

γαρ αυτω εστι, και ου δυναται γνωσαι· ὅτι

for to him it is, and not he is able to know; because

πνευματικως ανακρινεται. ¹⁵ Ὁ 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. ¹⁶ Τις γαρ εγνω νουν κυριου, ὃς

is examined. Who for knew mind of Lord, who

συμβιβασει αυτου, 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 received, not the SPIRIT of the WORLD, †but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;

13 †and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; *unfolding spiritual things to spiritual persons.

14 †Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, †for they are Foolishness to him; and he is †not able to understand, Because they are spiritually examined.

15 †But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.

16 †For who has known the Mind of the Lord? who will teach it? But we possess the Mind of *Christ.

* VATICAN MANUSCRIPT.—10. of himself—omit. spiritually. 16, the Lord.

18. unfolding spiritual things

† 9. Isa. l. xiv. 4. † 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 15; 1 John ii. 27. † 11. Prov. xx. 27; xvii. 10; Jer. xvii. 9. † 11. Rom. xi. 23, 24. † 12. Rom. viii. 15. † 13. 2 Pet. i. 16. † 14. Matt. xvi. 23. † 14. 1 Cor. i. 18, 23. † 14. Rom. viii. 6-7; Jude 19. † 15. 1 John iv. 1. † 16. Rom. xi. 24.

ΚΕΦ. γ'. 3.

CHAPTER III.

¹ Καγω, αδελφοι, ουκ ηδυνηθην λαλησαι υμιν
And I, brethren, not was able to speak to you
ως πνευματικοις, αλλ' ως σαρκικοις, ως νηπιοις
as to spiritual ones, but as to fleshly ones, even as to babes
εν Χριστω. ² Γαλα υμας εποτισα, ου βρωμα
in Anointed. Milk you I gave to drink, not solid food;
ουπω γαρ εδυνασθε. Αλλ' ουδε * [ετι] νυν
not yet for were you able. But not even [yet] now
δυνασθε. ³ 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 σαρκικοι εστε, και κατα ανθρωπον περι-
not fleshly ones are you, and according to man walk
πατειτε; ⁴ 'Οταν γαρ λεγη τις. Εγω μεν ειμι
you? When for may say any one; I indeed am
Παυλου. ετερος δε. Εγω, Απολλω. ουχι σαρ-
of Paul; another and; I, of Apollos; not fleshly
κικοι εστε; ⁵ Τις ουν εστι Παυλος, τις δε
ones are you? Who then is Paul, who and
Απολλω; Διακονοι, δι' ων επιστευσατε, και
Apollos? Servants, through whom you believed, and
ακαστω ως ο κυριος εδωκεν. ⁶ Εγω εφυτευσα,
to each as the Lord gave. I planted,
Απολλωσ εποτισεν, αλλ' ο θεος ηξεναν. ⁷ ωστε
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. ⁸ 'Ο φυτευων δε και ο ποτι-
he causing to grow God. He planting but and he watering
ζων εν εισιν. εκαστος δε του ιδιου μισθου λη-
one are; each and the own reward will
ψεται κατα τον ιδιον κοπον. ⁹ 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. ¹⁰ 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 εποικοδομει. εκαστος δε
I have laid; another but builds up; each one but
βλεπετω, πως εποικοδομει. ¹¹ 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 when as 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. 3. and Divisions—omit. 4. Men.
1 2. Heb. v. 12, 13; 1 Pet. ii. 2. † 4. 1 Cor. i. 12. † 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. † 6. Acts xviii. 24, 27; xix. 1. † 6. 1 Cor. xv. 10. † 7. 2 Cor. xii. 11; Gal. vi. 8. † 8. 1 Cor. iv. 4, 5; Gal. vi. 4, 5; 1 Pet. ii. 23. † 9. 2 Cor. vi. 1. † 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 4, 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 εποικοκο-
who is Jesus Anointed. If but any one builds

δομει επι τον θεμελιον * [τουτον,] χρυσον,
on the foundation [this,] gold,

αργυρον, λιθους τιμιους, ξυλα, χορτον, καλα-
silver, stones costly, wood, hay, straw,

μην· 13 εκαστου το εργον φανερον γενησεται· η
of each one the work manifest shall become; η

γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε-
for day will show, because in fire it is revealed;

ται· και εκαστου 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 δ επακο-
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 οιδετε,
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 des-

ρει, φθερει τουτον ο θεος· ο γαρ ναος του θεου
troys, 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 τη 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 τη θεω εστι· γεγραπται
this, foolishness with the God is; it has been written

γαρ· Ο δρασσομενος τους σοφους εν τη παν-
sof. 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 Ουτε 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 CRAFT-
"INESS."

20 And again, † "The
"Lord knows the REASON-
"INGS 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. 19; 2 Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20. † 12.
1 Cor. iv. 5. † 13. 1 Pet. i. 7; iv. 12. † 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.
22; Heb. iii. 6; 1 Pet. ii. 6. † 19. 1 Cor. i. 20; ii. 6. † 19. Job v. 13. † 20.
Psa. cxiv. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 15.

ΕΙΤΕ ΘΑΝΑΤΟΣ, ΕΙΤΕ ΕΝΕΣΤΩΤΑ, ΕΙΤΕ ΜΕΛΛΟΝΤΑ·
or death, or present things, or being about to be;

ΠΑΝΤΑ ὧμων * [ΕΣΤΙΝ] ²³ ὕμεις δε, Χριστου·
all things of you [is:] you and, of Anointed;

Χριστος δε, θεου. ΚΕΦ. 8'. 4. ¹ Οὕτως ἡμας
Anointed and, of God. Thus us

λογιζεσθω ανθρωπος, ὡς ὑπηρετας Χριστου,
let regard a man, as assistants of Anointed,

και οικονομους μυστηριων θεου. ² Ὁ δε λοι-
and stewards of mysteries of God. What but re-

πον, ζητειται εν τοις οικονομοις, ινα πιστος τις
maintaining, it is required in the stewards, that faithful one

εδρεθη. ³ Εμοι δε εις ελαχιστον εστιν, ινα ὑφ'
should be found. To me but for least thing it is, that by

ὧμων ανακριθω, η ὑπο ανθρωπινης ἡμεραδ·
you I should be condemned, or by a human day;

αλλ' ουδε εμαυτον ανακρινω· ⁴ (ουδεν γαρ εμαυ-
but not even myself do I condemn; (nothing for in my-

τω συνοιδα, αλλ' ουκ εν τούτῳ δεδικαιωμαι·) ὁ
self I am conscious, but not in this I have been justified;) he

δε ανακρινω με, κυριος εστιν. ⁵ Ὡστε μη προ
but condemning me, Lord is. Therefore not before

καιρου τι κρινετε, ἕως αν ελθη 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 τότε
will make manifest the purposes of the hearts; and then

ὁ επαινος γενησεται ἕκαστῳ απο του θεου.
the praise shall be to each one from the God.

⁶ Ταυτα δε, αδελφοι, μετεσχηματισα εις εμαυ-
These things and, brethren, I figuratively applied to myself

νον και Απολλω δι' ὕμας, ινα εν ἡμιν μαθητε
and Apollos on account of you, that by us you may learn

το μη ὑπερ ὁ γεγραπται φρονειν, ινα 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.

⁷ Τις γαρ σε διακρινει; τι δε εχεις, ὁ ουκ
Who for thee distinguishes? what and hast thou, which not

ελαβες; ει δε και ελαβες, τι καυχασαι
thou didst receive? if and also thou didst receive, why dost thou boast

ὡς μη λαβων; ⁸ Ἡδη κεκορεσμενοι εστε, ἤδη
as not having received? Already having been filled you are, already

επλουτησατε, χωρις ἡμων εβασιλευσατε· και
you were rich, without us you reigned; and

Death; whether Things present, or Things future; —all are yours; ²³ and you are Christ's, and Christ is God's.

CHAPTER IV.

¹ Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

² But, moreover, it is required in STEWARDS, that every one should be found faithful.

³ Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

⁴ (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who JUDGES me is the Lord.

⁵ † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS; and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from GOD.

⁶ Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

⁷ For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

⁸ You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20.
† 4; Col. i. 25. † 5. Matt. vii. 1; Rom. ii. 1, 10; xiv. 4, 10, 13; Rev. xx. 12.
† 5. Rom. iii. 13. † 5: Rom. ii. 19; 2 Cor. v. 10. † 6. 1 Cor. i. 13; iii. 4. † 6.
Rom. xii. 3. † 7. John i. 17; 1 Pet. iv. 10.

† 1. 1 Cor. iii. 5; ix. 17; 2 Cor. i. 10; xiv. 4, 10, 13; Rev. xx. 12.
† 6. 1 Cor. i. 13; iii. 4. † 6.

οφελον γε εβασιλευσατε, ινα και ημεις υμιν
I wish indeed you did reign, so that also we with you
συμβασιλευσωμεν. * Δοκω γαρ, *[δτι] 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
κοσμη και αγγελοις και ανθρωποις. 10 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 απθενης, υμεις δε ισχυροι υμεις
we weak ones, you but strong ones; you

ενδοξοι, ημεις δε ατιμοι. 11 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, 12 και
and we are beaten, and we are homeless, and

κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λαιδο-
we labor working with the own hands; being

ρουμενοι, ευλογουμεν· διωκομενοι, ανεχομεθα·
reviled, we bless; being persecuted, we endure;

13 βλασφημουμενοι, παρακαλουμεν· ως περικα-
being blasphemed, we exhort; as purgations

θαρματα του κοσμου εγενηθημεν, παντων περι-
of the world we became, of all things

ψημα εως αρτι. 14 Ουκ εντροπων υμας γραφω
scrapings till now. Not shaming you I write

ταυτα, αλλ' ως τεκνα μου αγαπητα ρουθετω.
these things, but as children of me beloved I admonish.

15 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.

16 Παρακαλω ουν υμας, μιμηται μου γινεσθε.
I exhort therefore you, imitators of me become you.

17 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.

9 For I think God exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the WORLD, both to Angels and to Men.

10 † We are † Fools on account of Christ, but you are wise in Christ; † we are weak, but you are strong; you are honorable, but we are † disgraced.

11 † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

12 and † we labor, working with our own Hands. † Being reviled, we bless; being persecuted, we endure;

13 being calumniated, we expostulate; † we are become as † the Purgations of the WORLD, the Refuse of all things till now.

14 I do not write these things to shame you, but as my beloved Children I admonish you.

15 For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † I begot you through the GLAD TIDINGS.

16 Therefore; I exhort you, to become † Imitators of me.

17 On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

* VATICAN MANUSCRIPT.—9. 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 *atimos* 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; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. † 10. Heb. x. 30. † 10. 1 Cor. ii. 8. † 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. 8; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xliii. 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. 9. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 10.

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 ὑμας, εφυσι-
 As not coming but of me to you, were puffed
 ωθησαν τινες. 19 Ἐλευσομαι δε ταχεως προς
 up some. I will come but quickly to

ὑμας, εαν ὁ κυριος θελησῃ, και γνωσομαι ου
 you, if the Lord should will, and I will know not
 τον λογον των πεφυσιαμενων, 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 βαβδω ελθω
 but in power. What do you wish? with a rod I should come

προς ὑμας, η εν αγαπη πνευματι τε πραοτητος;
 to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὡτως ακουεται εν ὑμιν 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 ὑμεις
 as a wife one of the father to have. And you

πεφυσιαμενοι εστε; και ουχι μαλλον επενθη-
 having been puffed up are? and not rather lamented,
 σατε, ινα αρθη εκ μεσου ὑμων ὁ το εργον
 so that might be removed from midst of you he 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 κεκρικα
 in the body, being present but in the spirit, already have judged

ὡς παρων, του ουτω τουτο 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 ὑμων 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 παραδουναι τον τοιουτον τω σατανα 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 the WORD but the POWER of THOSE who are PUFFED UP.

20 † For the KINGDOM of GOD is not in WORD, but in POWER.

21 What do you wish? † that I come to you with a Rod, or in Love, and in a Spirit of Meekness.

CHAPTER V.

1 Incest is certainly heard of among you, and Such Incest as is not even among the GENTILES, † that one has his FATHER'S Wife.

2 And you have been puffed up, and did not rather lament, 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 assembled, and MY Spirit, † with the POWER of our LORD Jesus,

5 † to deliver up THAT PERSON to the ADVERSARY, for the † Destruction of the FLESH, that the SPIRIT may be saved in the DAY of the LORD.

* VATICAN MANUSCRIPT.—3. as—omit.

4. Anointed—omit twice.

5. Jesus—omit.

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts v. 1—11: xiii. 9—11; 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

† 17. 1 Cor. xiv. 25. † 19. Acts xviii. 21; Rom. xv. 32; 1leb. vi. 3; James iv. 12. † 20. 1 Cor. ii. 4; 1 Thess. i. 5. † 21. 2 Cor. x. 2; xiii. 10. † 1. Lev. xviii. 8; Dent. xxii. 30; xxvii. 20. † 2. Col. iii. 5. † 4. Matt. xvi. 19; xviii. 18; John xx. 23; 2 Cor. xiii. 2, 10. † 5. Job ii. 9; Psa. cix. 6; 1 Tim. i. 10.

καυχῆμα ὑμῶν. Οὐκ οἰδατε, ὅτι μικρὰ ζυμη
boasting of you. Not know you, that a little leaven

ὅλου το φουραμα ζυμοι; Ἰεκκαθαρατε την
whole the mass leavenus? Cleanse out the

παλαιαν ζυμην, ἵνα ητε νεον φουραμα, 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. Ὁσπερ εἰς τας ἑορταζωμεν,
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, ἀλλ' εν αζυμοις ειλικρινειας και αλη-
wickedness, but with unleavened things of sincerity and of

θειας. Ἐγραψα 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 ἀρπαξιν, η ειδωλολατραις· επει οφει-
ones, or extortioners, or idolaters; since you are

λετε αρα εκ του κοσμου εξελθειν. 11 Νυνι δε
bound indeed from the world to come out. Now but

εγραψα ὑμιν, μη συναναμιγνυσθαι, εαν τις,
I wrote to you, not to be associated, if any one.

αδελφος ονομαζομενος, η πορνος, η πλεονεκ-
a brother being named, may be a fornicator, or a covetous per-

της, η ειδωλολατρης, η λοιδορος, η μεθυσος, η
son, or an idolater, or a reviler, or a drunkard, or a

ἀρπαξ· 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 to me [also] these 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; Εξαρτε τον πονηρον εξ ὑμων αυτων.
judge? Put out the evil one from of yourselves.

ΚΕΦ. 5'. 6.

ἴ Τολμῃ τις ὑμων, πραγμα εχων προς τον
Dare any one of you, a matter having with the

ἄτερον, 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 PASCHAL 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 UNBRIGHTeous, and not by the SAINTS?

* VATICAN MANUSCRIPT.—7. on our behalf—omit. 10. And—omit. 10. and Extortioners. 12. also—omit.

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which scours 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. 19; James iv. 10. † 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17.
† 7. Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6, 12. † 8. Exod. xii. 15; xiii. 6.
† 8. Luke xii. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii, 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. † 13. Deut. xii. 5; xvii. 7; xxi. 22; xxii. 21, 22, 24.

των αγιων; ² Η ουκ οιδατε, οτι οι αγιοι του
 the saints? Or not know you, that the saints the
 κοσμου κρινουσι; και ει εν υμιν κρινεται ο
 world will judge? and if by you is judged the
 κοσμος, αναξιοι εστε κριτηριων ελαχιστων;
 world, inadequate are you for tribunals smallest?
³ ουκ οιδατε, οτι αγγελους κρινουμεν; μητιγε
 not know you, that messengers we shall judge? much more then
 βιωτικα; ⁴ Βιωτικα μεν ουν κριτηρια εαν
 things of this life? Things of this life indeed then judgments if
 εχητε, τους εξουθενημενους εν τη εκκλησια,
 you may have, those having been of no account in the congregation,
 τουτους καθιζετε; ⁵ Προς εντροπην υμιν λεγω
 those do you cause to sit? For shame to you I speak;
 ουτως ουκ εινι εν υμιν σοφος * [ουδε εις,] ος
 thus not one among you wise [not even one,] who
 δυνασεται διακριναι ανα μεσον του αδελφου
 shall be able to decide between the brethren
 αυτου; ⁶ αλλα αδελφος μετα αδελφου κρινεται,
 of himself? but a brother with brother is judged,
 και τουτο επι επιστων; ⁷ Ηδη μεν ουν ολωσ ητ-
 and this by unbelievers? Already indeed then certainly a
 τημα υμιν εστιν, οτι κριματα εχετε μεθ' εαυτων.
 fault to you it is, that law-suits you have with yourselves.
 Διατι ουχι μαλλον αδικεισθε; διατι ουχι μαλ-
 Why not rather suffer injustice? why not rather
 λον αποστερεισθε; ⁸ Αλλα υμεις αδικειτε, και
 be defrauded? But you injure, and
 αποστερειτε, και ταυτα αδελφους. ⁹ Η ουκ
 defraud, and these things brethren. Or not
 οιδατε, οτι αδικοι θεου βασιλειαν ου κληρονο-
 know you, that unjust ones of God a kingdom not shall in-
 μησουσι; Μη πλανασθε ουτε πορνοι, ουτε
 herit? Not be deceived; neither fornicators, nor
 ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι,
 idolaters, nor adulterers, nor effeminate,
 ουτε αρσενοκοιται, ¹⁰ ουτε κλεπται, ουτε πλεον-
 nor sodomites, nor thieves, nor covetous
 εκται, ουτε μεθυσοι, ου λοιδωροι, ουχ' αρπαγες,
 persons, nor drunkards, not revilers, not extortioners,
 βασιλειαν θεου ου κληρονομησουσι. ¹¹ Και
 a kingdom of God not shall inherit. And
 ταυτα τινες ητε· αλλα απελουσασθε, αλλα
 these things some you were; but you washed yourselves, but

² Do you not know
 † That the SAINTS shall
 judge the WORLD? And
 if by you the WORLD is
 judged, are you inadequate
 to decide trivial Causes?
³ Do you not know
 That we shall judge An-
 gels? Why not 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 BRETHREN?
⁶ but Brother with
 Brother is judged, and
 this by Unbelievers?
⁷ Therefore, indeed, it
 is now a great Fault in
 you, Because you have
 Law-suits with each other.
 Why not rather † suffer in-
 justice? why not rather
 be defrauded?
⁸ But you injure and
 defraud—even these things
 you do to Brethren.
⁹ Do you not know,
 That Unrighteous persons
 shall not inherit God's
 Kingdom? Be not de-
 ceived; neither † Fornicators,
 nor Idolaters, nor
 Adulterers, nor Effeminate,
 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. 50; Rev. ii. 26; iii. 21; xx. 4.
 † 7. Prov. xx. 22; Matt. v. 30, 40; Luke vi. 20; Rom. xii. 17, 19; 1 Thess. v. 15. † 9.
 † 1 Cor. xv. 50; Gal. v. 21; Eph. v. 6; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xvii. 15. † 11.
 † 1 Cor. xii. 2; Eph. ii. 3; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. † 11. 1 Cor. i. 30; Heb.
 x. 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. ¹² 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

ἐξουσιασθησομαι ὑπο τίνος. ¹³ Τα βρώματα
will be brought into subjection by any one. The foods

τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν ὁ δε
for the belly, and the belly for the foods, the but

θεὸς καὶ ταυτὴν καὶ ταῦτα καταργησεῖ. Το
God both this and these will make useless. The

δε σῶμα οὐ τῆ πορνεία, ἀλλὰ τῷ κυρίῳ, καὶ ὁ
and body not for the fornication, but for the Lord, and the

κύριος τῷ σῶματι. ¹⁴ ὁ δε θεὸς καὶ τὸν κύριον
Lord for the body; the and God both the Lord

ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ δια τῆς δυνάμεως
raised up, and us will raise up through the power

αὐτοῦ. ¹⁵ Οὐκ οἰδατε, ὅτι τὰ σῶματα ὑμῶν
of himself. Not know you, that the bodies of you

μέλη Χριστοῦ ἐστίν; ἀρὰς οὐν τὰ μέλη
members of Anointed is? Having taken away then the members

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γένοι-
of the Anointed, shall I make of an harlot members? Not let it

το. ¹⁶ Ἡ οὐκ οἰδατε, ὅτι ὁ κολλῶμενος τῆ
be. Or not know you, that the one being joined to the

πορνῆ, ἐν σῶμα ἐστίν; (ἐσονται γὰρ, φησὶν,
harlot, one body is? (they shall be for, it says,

οἱ δύο εἰς σάρκα μίαν) ¹⁷ ὁ δε κολλῶμενος τῷ
the two for flesh one;) the but one being joined to the

κυρίῳ, ἐν πνεῦμα ἐστίν; ¹⁸ Φεῦγετε τὴν πορ-
Lord, one spirit is; Flee you the for-

νείαν. Πᾶν ἁμαρτήμα ὃ εἰς ποίησιν ἀνθρώπος,
nication. All sins which if may do a man,

ἐκτος τοῦ σώματος ἐστίν ὁ δε πορνεύων
outside of the body is; he but committing fornication

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ¹⁹ Ἡ οὐκ οἰδατε,
against the own body sins. Or not know you,

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνευ-
that the body of you a temple of the in you holy spirit

ματος ἐστίν, οὐ ἔχετε ἀπο 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.

¹² † "All things are
allowed to me;"—but all
things are not proper.
"All things are allowed to
me;"—but I will not be
brought into subjection by
any one.

¹³ † "ALIMENTS for
the STOMACH, and the
STOMACH for ALIMENTS;"
—but GOD will put an
end both to it and them.
Now the BODY is not for
FORNICATION, but for the
LORD; † and the LORD
for the BODY.

¹⁴ And GOD both
raised the LORD, and
* will raise up Us by his
POWER.

¹⁵ Do you not know
† That your BODIES are
Members of Christ? Hav-
ing taken away, then,
the MEMBERS of CHRIST,
shall I make them mem-
bers of an Harlot? By no
means!

¹⁶ What! do you not
know That he who adheres
to the HARLOT is One
Body; (for † "the TWO,"
it says, "shall be for one
Flesh;")

¹⁷ † but that HE who
ADHERES to the LORD is
One Spirit?

¹⁸ † Flee from FORNICA-
TION! Every Crime which
a Man may commit is ex-
terior to the BODY; but
the FORNICATOR sins
within his OWN Body.

¹⁹ What! † do you not
know That your BODY is a
Temple of that * holy
Spirit in you, which you
have from God? † Be-
sides, you are not your
own;

²⁰ † for you were bought

* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ,
holy Spirit.

14. raised up Us.

19-

† 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 15. Eph. v. 23.
† 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. † 16. Gen. ii. 24; Matt. xix.
5; Eph. v. 3. † 17. John xvii. 21—25; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13;
Heb. xiii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 19. 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. 2.

ξαυτων; ²⁰ Ηγορασθητε γαρ τιμης· δοξασατε
 of yourselves? You were bought for a price; glorify you
 δη τον θεον εν τω σωματι υμων.
 therefore the God in the body of you.

ΚΕΦ. ζ'. 7.

¹ Περι δε ων εγραψατε * [μοι,] καλον αν-
 Concerning but what things you wrote [to me,] good for
 θρωπω γυναικος μη απτεσθαι· ² δια δε τας
 a man a woman not to touch; on account of but the
 πορνειας εκαστος την εαυτου γυναικα εχετω,
 fornications each man the of himself wife let have,
 και εκαστη τον ιδιον ανδρα εχετω. ³ Τη γυν-
 and each woman the own husband let have. To the wife
 ναικι ο ανηρ την οφειλην αποδιδτω· ομοιως δε
 the husband the debt let render; in like manner and
 και η γυνη τω ανδρι. ⁴ Η γυνη του ιδιου
 also the wife to the husband. The wife of the own
 σωματος ουκ εξουσιαζει, αλλ' ο ανηρ· ομοιως
 body not controls, but the husband; in like manner
 δε και ο ανηρ του ιδιου σωματος ουκ εξουσιαζει,
 and also the husband the own body not controls,
 αλλ' η γυνη. ⁵ Μη αποστερειτε αλληλους,
 but the wife. Not do you deprive each other,
 ει μητι αν εκ συμφωνου προς καιρον, ινα
 if not from agreement for a season, so that
 σχολασητε τη προσευχη· και παλιν επι το
 you may be at leisure for the prayer; and again to the
 αυτο ητε, ινα μη πειραζη υμας ο σατανας
 same you may be, so that not may tempt you the adversary
 δια την ακρασιαν * [υμων.] ⁶ Τουτο δε λεγω
 through the incontinence [of you.] This but I say
 κατα συγγνωμεν, ου κατ' επιταγην. ⁷ Θελω
 as a concession, not as an injunction. I wish
 γαρ παντας ανθρωπους ειναι ως και εμαυτον·
 for all men to be as even myself;
 αλλ' εκαστος ιδιον εχει χαρισμα εκ θεου, ος
 but each own has gift from God, one
 μεν οτως, ος δε οτως. ⁸ Λεγω δε τοις αγα-
 indeed so, another and so. I say but to the un-
 μοις και ταις χηραις· καλον αυτοις, εαν μεινω-
 married to the widows; good for them, if they should
 σιν ως κγω· ⁹ ει δε ουκ εγκρατευονται,
 remain as even I; if but not they possess self-control,
 γαμησατωσαν· κρεισσον γαρ επι γαμησαι, η
 let them marry; better for it is to have married, then
 πυρουσθαι. ¹⁰ Τοις δε γεγακηκοσι παραγγελ-
 to be inflamed. To those but having been married I charge,
 λω, ουκ εγω, αλλ' ο κυριος, γυναικα απο
 not I, but the Lord, a wife from
 ανδρος μη χωρισθηναι, ¹¹ (εαν δε και χωρισ-
 an husband not to be separated, (if but even she should be

with a Price; glorify God, then, in your BODY.

CHAPTER VII.

¹ Now concerning the things of which you wrote; — It is well for a Man not to touch a Woman.

² But on account of FORNICATIONS, let each man have a Wife of his own, and let each woman have her OWN Husband.

³ † Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.

⁴ The WIFE controls not her OWN Body, but the HUSBAND; and in like manner also, the HUSBAND controls not his OWN Body, but the WIFE.

⁵ † Do not deprive each other, unless by agreement for a Season, that you may have leisure for PRAYER; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.

⁶ But this I say as a Concession—not as an Injunction.

⁷ For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

⁸ To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as I do;

⁹ † but if they do not possess self control, let them marry; for it is better to have married, than to be inflamed.

¹⁰ And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—

¹¹ but, if she should

* VATICAN MANUSCRIPT.—1. to me—omit.

5. of you—omit.

† 1. ver. 8, 26.

† 3. Exod. xxi. 10; 1 Pet. iii. 7.

† 5. Joel ii. 16; Zech. vii. 3.

See Exod. xix. 15; 1 Sam. xxi. 4, 5.

† 9. 1 Tim. v. 14.

θη. μενετω αγαμος, η τω ανδρι καταλλα-
separated, let her remain unmarried, or to the husband let her re-

γητω) και ανδρα γυναικα μη αφιεναι. 12 Τοις
reconciled;) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, ουχ ο κυριος* ει τις
but remaining things I speak, not the Lord, if any

αδελφος γυναικα εχει απιστου, και αυτη συνευ-
brother a wife has an unbeliever, and she thinks

δοκει οικειν μετ' αυτον, μη αφιεντω αυτην*
well to dwell with him, not let him dismiss her;

13 και γυνη ητις εχει ανδρα απιστου, και αυτος
and a wife who has a husband an unbeliever, and he

συνευδοκει οικειν μετ' αυτης, μη αφιεντω αυτον.
thinks well to dwell with her, not let her dismiss him.

14 Ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναι-
Has been sanctified for the husband the unbelieving in the wife,

κι, και ηγιασται η γυνη η απιστος εν τω
and has been sanctified the wife the unbelieving in the

ανδρι* επει αρα τα τεκνα υμων ακαθαρτα
husband; otherwise indeed the children of you unclean

εστι, νυν δε αγια εστιν. 15 Ει δε ο απιστος
is, now but holy is. If but the unbelieving

χωριζεται, χωριζεσθω ου δεδουλωται ο αδελ-
withdraws, let him withdraw; not is enslaved the brother

η η αδελφη εν τοις τοιουτοις. Εν δε ειρηνη
or the sister with the such like. In but peace

κεκληκεν ημας ο θεος. 16 Τι γαρ οιδας, γυναι,
has called us the God. How for knowest thou, O wife,

ει τον ανδρα σωσεις: η τι οιδας, ανερ, ει
if the husband thou shalt save? or how knowest thou, O husband, if

την γυναικα σωσεις. 17 Ει μη εκαστω ως
the wife thou shalt save. If not to each as

εμερισεν ο κυριος, εκαστον ως κεκληκεν ο θεος
distributed the Lord, each one even as has called the God

ουτω περιπατειτω. Και ουτως εν ταις εκκλη-
so let him walk. And thus in the congregations

σiais πασαις διατασσομαι. 18 Περιτετμημενος
gations all I appoint. Having been circumcised

τις εκληθη, μη επισπασθω εν ακρο-
any one was called, not let him be uncircumcised; in uncircum-

βυστια τις εκληθη, μη περιτεμεσθω. 19 Η
cision any one was called, not let him be circumcised. The

be separated, let her re-
main unmarried, or let her
be reconciled to her HUSBAND;—and that a HUSBAND do not dismiss his Wife.

12 But to the REMAINING matters I speak, the LORD does not;—If any Brother have a Wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her;

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss* the Husband.

14 For the UNBELIEVING HUSBAND is sanctified in the believing WIFE, and the UNBELIEVING WIFE is sanctified in the BROTHER; otherwise, indeed † your CHILDREN were impure, but now they are holy.

15 But if the UNBELIEVER withdraw, let him withdraw; the BROTHER or the SISTER is not enslaved in such cases,—but ‡ in Peace GOD has called us;—

16 for how knowest thou, O Wife, whether thou shalt save thy HUSBAND? or how knowest thou, O Husband, whether † thou shalt save thy WIFE?

17 If not, as the LORD has apportioned to each one, even as GOD has called each one, so let him walk. And † thus in all the CONGREGATIONS I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in Uncircumcision* has any one been called? † let him not be circumcised.

* VATICAN MANUSCRIPT.—13. the Husband. one been called.

14. BROTHER.

15. has any

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

‡ 14. Mal. ii. 15. † 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. † 16. 1 Pet. iii. 1. † 17. 1 Cor. iv. 17; 2 Cor. xi. 28. † 18. Acts xv. 1, 5, 10, 24, 28; Gal. v. 2.

περιτομη ουδεν εστι, και η ακροβυστια ουδεν
circumcisura' nothing is. and the uncircumcision nothing
εστι, αλλα τηρησις εντολων θεου. 20 'Εκασ-
is. but keeping of commandments of God. Each

τος εν τη κλησει η εκληθη, εν ταυτη μανετω.
one in the calling in which he was called, in this let him remain.

21 Δουλος εκληθης, μη σοι μηλετω* αλλ' ει
A slave wast thou called, not to thee let it be care; but if

και δυνασαι ελευθερος γενεσθαι, μαλλον χρη-
also thou art able free to become, rather use

22 'Ο γαρ εν κυριω κληθεις δουλος, απε-
He for in Lord being called a slave, a

λευθερος κυριου εστιν ομοιος* [και] δελευθερος
freeman of Lord is in like manner [also] the freeman

κληθεις, δουλος εστι Χριστου. 23 Τιμης ηγο-
being called, a slave is of Anointed. For a price you

ρασθητε· μη γινεσθε δουλοι ανθρωπων.
were bought; not become you slaves of men.

24 'Εκαστος εν 'ω εκληθη, αδελφοι, εν τωτ'ω
Each one in which he was called, brethren, in this

μανετω παρα θεω.
let him remain with God.

25 Περι δε των παρθενων, επιταγην κυριου
Concerning and the virgins, a commandment of Lord

ουκ εχω· γνωμην δε διδωμι, ως ηλημενος
not I have; a judgment but I give, as having obtained mercy

υπο κυριου πιστος ειναι. 26 Νομιζω ουν, τωτο
from Lord faithful to be. I declare then, this

καλον υπαρχειν δια την ενεστωσαν αναγκην,
well to be because of the having been present distress,

οτι καλον ανθρωπω το ουτως ειναι. 27 Δεδε-
that well for a man the thus to be. Art thou hav-

σαι γυναικι, μη ζητει λυσιν· λελυσαι
is been bound to a wife, not seek thou a release; hast thou been loosed

απο γυναικος, μη ζητει γυναικα. 28 Εαν δε
from a wife, not seek thou a wife. If but

και γημης, ουχ ημαρτες· και εαν
even thou shouldst have married, not thou didst sin; and if

γημη η παρθενος, ουχ ημαρτε· θλιψιν
shouldst have married the virgin, not she sinned; affliction

δε τη σαρκι εξουσιον οι τοιουτοι· εγω δε υμων
but in the flesh shall have those such like; I but you

φειδομαι. 29 Τωτο δε φημι, αδελφοι, ο καιρος
spare. This but I say, brethren, the season

συνεσταλμενος το λοιπον εστιν· ινα και οι
having been shortened the remainder is; that both those

19 †CIRCUMCISION is nothing, and UNCIRCUM-
CISION is nothing; †but Keeping God's Command-
ments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 for the Slave BEING CALLED by the Lord, is †the Lord's freedman; in like manner the FREEMAN being called is †Christ's Bond-servant.

23 †Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, †let each one remain with God in that vocation in which he was called.

25 And concerning the †VIRGINS, I have not †a Commandment of the Lord, but I give my Judgment, as †having received mercy from the Lord †to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin, and if * a Virgin should marry, she does not sin; but Affliction in the FLESH such will have;— however, † spare you.

29 But this I say, Brethren, †the TIME being shortened, it remains,

* VATICAN MANUSCRIPT.—22. also—omit. 28. a Virgin.

† 23. So rendered interrogatively by Whitty, Wakefield, and Turnbull. † 25. The word παρθενος, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32—34, and Rev. xiv. 4. † 25. See Note on verse 12.

‡ 13. Gal. v. 6; vi. 15. ‡ 19. John xv. 14; 1 John ii. 8; iii. 24. ‡ 23. John viii. 30; Rom. vi. 13, 23; Philemon 16. ‡ 23. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 10, 11, 12, 13. ‡ 25. ver. 21. ‡ 25. verse 10; ‡ Cor. viii. 8. ‡ 25. 1 Tim. i. 12. ‡ 29. Matt. xiv. 23; Rom. xiii. 11; 1 Pet. iv. 7.

ΕΧΟΝΤΕΣ γυναϊκας, ὡς μὴ ἐχόντες ὡσεὶ ³⁰ καὶ
 having wives, as not having should be; and

οἱ κλαίουτες, ὡς μὴ κλαίουτες· καὶ οἱ χαίρον-
 those weeping, as not weeping; and those rejoicing,

τες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοραζόντες, ὡς
 as not rejoicing; and those buying, as

μὴ κατεχόντες· ³¹ καὶ οἱ χρῶμενοι τῷ κόσμῳ
 not possessing; and those using the world

τούτῳ, ὡς μὴ καταχρῶμενοι. Παραγεῖ γὰρ
 this, as not abusing. Passes by for

τὸ σχῆμα τοῦ κόσμου τούτου. ³² Θέλω δὲ
 the form of the world this. I wish but

ὑμᾶς ἀμεριμνοὺς εἶναι. Ὁ ἀγαμὸς μεριμνᾷ τα
 you free from anxieties to be. The unmarried cares for the things

τοῦ κυρίου, πῶς ἀρεσεὶ τῷ κυρίῳ· ³³ ὁ δὲ γὰρ
 of the Lord, how he shall please the Lord; he but having

μῆσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρεσεὶ
 married cares for the things of the world, how he shall please

τῇ γυναϊκῇ. ³⁴ Μεμεριστάι ἡ γυνὴ καὶ ἡ παρ-
 the wife. Has been divided the wife and the virgin,

θενός· ἡ ἀγαμὸς μεριμνᾷ τὰ τοῦ κυρίου, ἵνα
 the unmarried cares for the things of the Lord, so that

ἡ ἅγια καὶ σωματὶ καὶ πνευματὶ· ἡ δὲ γὰρ
 may be holy both in body and in spirit; the but one

μῆσασα μεριμνᾷ * [τὰ τοῦ κόσμου,] πῶς
 having married cares for [the things of the world,] how

ἀρεσεὶ τῷ ἀνδρὶ. ³⁵ Τοῦτο δὲ πρὸς τὸ ὑμῶν
 she shall please the husband. This and for the of you

αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχόν ὑμῖν
 yourselves benefit I say; not that a snare to you

ἐπιβάλω, ἀλλὰ πρὸς τὰ εὐσχημον καὶ εὐπαρε-
 I may throw, but for the decorum and devoted

δρον τῷ κυρίῳ ἐπερίσπαστws. ³⁶ Εἰ δὲ τις
 ness to the Lord without solicitude. If but any one

ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομιζεῖ,
 to behave indecently toward the virgin of himself thinks,

εἰαν ἢ ὑπερακμὸς, καὶ οὕτως ὀφείλει γίνεσθαι·
 if she may be beyond age, and so it is fitting to be;

ὅσαι δὲ θέλει ποιεῖτω, οὐχ ἁμαρτανεῖ· γαμεῖτω-
 what he wishes let him do, not hesitates; let them

that both THOSE HAVING WIVES, should be as not having them;

30 AND THOSE who are WEEPING, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 AND THOSE who are USING this world, as not using it; † for the † SCENE of this world is passing away.

32 But I wish you to be without anxiety. † The UNMARRIED man is concerned for the THINGS of the LORD, how * he may please the LORD;

33 but HE HAVING MARRIED is anxious about the THINGS of the world, how * he may please his WIFE,—and is divided.

34 And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in * BODY and in MIND; but SHE HAVING MARRIED is anxious how * she may please her HUSBAND.

35 But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

36 But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

* VATICAN MANUSCRIPT.—32. he may please. 33. he may please his wife,—and is divided. And the UNMARRIED WOMAN, even the VIRGIN, is concerned. 34. BODY and in MIND. 34. the THINGS of the WORLD—omit. 34. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. † 35. An allusion to a small casting net, something like the *lasso* of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † 36. *Parthenos*, commonly translated *virgin*, has been rendered as meaning also a state of *virginity* or *celibacy*. † 36 Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called *virgins*; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

· † 31. 1 John ii. 17. † 32. 1 Tim. v. 6.

σαν. 37 Ὅς δε ἑστήκεν ἑδραῖος ἐν τῇ καρδίᾳ,
 marry. Who but he has stood settled in the heart,

μη εχων αναγκην, εξουσιαν δε εχει περι του
 not having necessity, control but has concerning the

ιδιου θεληματος, και τουτο κεκρικεν ἐν τῇ καρ-
 own will, and this has resolved in the heart

δια αυτου του τηρειν την ἑαυτου παρβενον,
 of himself the to keep the of himself virgin,

καλως ποιει. 38 Ὡστε και ὁ ἐγαμιζων, καλως
 well does. So that even he giving in marriage, well

ποιει· και ὁ μη γαμιζων, κρεισσον ποιει.
 does; and he not marrying, better does.

33 Γυνη δεδετα εφ' ὅσον χρονον ζῆ ὁ ἀνηρ
 A wife is bound for so long a time may live the husband

αυτης· εαν δε κοιμηθη ὁ ἀνηρ αυτης, ελευ-
 of her; if but should fall asleep the husband of her, free

θερα εστιν ὡ θελει γαμηθῆναι, μονον ἐν
 she is to whom she wills to be married, only in

κυριῳ. 40 Μακαριωτερα δε εστιν, εαν οὕτω
 Lord. Happier but she is, if thus

μεινη, κατα την ἐμην γνωμην· δοκω
 she should remain according to the my judgment; I think

δε καγω πνευμα θεου εχειν.
 and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περι δε των ειδωλοθυτων, οιδαμεν· (ὅτι
 Concerning and the things offered to idols, we know; (because

παυτες γνωσιν εχομεν· ἡ γνωσις φυσιοι, ἡ δε
 all knowledge we have; the knowledge pass up, the but

αγαπη οικοδομει· 2 εἰ * [δε] τις δοκει εἰδῆναι
 love builds up; if [but] anyone thinks to have known

τι, ουδετω ουδεν εγνωκε καθως δεῖ γνω-
 something, not yet nothing he has known as it behoves to have

ναι· 3 εἰ δε τις αγαπη τον θεον, οὗτος εγνωσ-
 known; if but any one should love the God, this has been

ται ὑπ' αυτου·) 4 περι της βρωσεως ουν
 acknowledged by him;) concerning the eating therefore

των ειδωλοθυτων, οιδαμεν, ὅτι ουδεν ειδωλον
 of the things offered to idols, we know, that nothing an idol

ἐν κοσμῳ, και ὅτι ουεις θεος ἑτερος, εἰ μη εἰς.
 in world, and that no one God other, if not one.

5 Και γαρ εἴπερ εἰσι λεγομενοι θεοι, εἴτε ἐν
 Indeed for though they are being called gods, whether in

ουρανῳ, εἴτε ἐπι γῆς· (ὥστε εἰσι θεοι πολλοι,
 heaven, or on earth; (as they are Gods many,

και κυριου πολλοι·) 6 * [αλλ'] ἡμῖν εἰς θεος ὁ
 and lords many;) [but] to us one God the

37 But he who stands firm in his HEART, not having Necessity, but has Control over his OWN Will, and has determined this in his HEART, to maintain HIS Celibacy, * does well.

38 so that even HE who * MARRIES, does well; but HE who * MARRIES NOT, does better.

39 † A Wife is bound as long as her HUSBAND lives; but if * her HUSBAND be deceased, she is free to be married to whom she pleases;—† only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; * and I am certain that even † I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the † IDOL-SACRIFICES, "we know," (Because † we all have Knowledge. KNOWLEDGE puffs up, but LOVE builds up.

2 † If any one is confident of knowing anything, he knows it * not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, we know,) That an † Image is nothing in the World, † and That * no one is God but one.

5 For though there are, indeed, † Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

* VATICAN MANUSCRIPT.—37. shall do well. we'll; and he who MARRIES not, shall do better.

am. 2. But—omit.

3. not yet as.

4. no one is God but one.

33. MARRIES his VIRGIN shall do. 33. the HUSBAND. 40. for I.

6. but—omit.

† 32. Rom. vii. 2. † 1. Rom. xiv. 14, 21. xii. 24; † 1 Cor. x. 10. iv. G. † 1 Tim. ii. 5.

† 30. 2 Cor. vi. 14. † 2. 1 Cor. xiii. 8, 9, 13; Gal. vi. 3; † 4. Deut. iv. 30; vi. 4; Isa. xlv. 8; Matt. xii. 29; versé 6; Eph. † 5. John x. 34.

† 1. Acts xv. 20, 23. † 1 Cor. x. 19. † 1 Tim. vi. 4. † 4. Isa. † 1. Isa.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτόν·
father, out of whom the all things, and we for him;

καὶ εἰς κύριος, Ἰησοῦς Χριστός, δι' οὗ τα
and one Lord, Jesus Anointed, through whom the

πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ἘΛΛ' ΟΥΚ ΕΝ
all things, and we through him. But not in

πασὶν ἢ γνῶσις· τινες δὲ τῆ συνειδήσει του
all the knowledge; some but in the conscience of the

εἰδῶλου ἕως ἀρτί ὡς εἰδωλοθύτου ἐσθίουσι, καὶ
idol till now as offered to an idol they eat, and

ἡ συνείδησις αὐτῶν, ἀσθενὴς οὖσα, μολυνεταί.
the conscience of them, weak being, is defiled.

Ἐβρῶμα δὲ ἡμᾶς οὐ παριστῆσι τῷ θεῷ· οὐτε
Food but us not brings near to the God; neither

*[γὰρ] εἰς φαγῶμεν, περισσευομεν· οὐτε εἰς
[for] if we should eat, do we abound; nor if

μὴ φαγῶμεν, ὑστερομεθα. Ὡς βλέπετε δὲ, μὴ
not we should eat, are we deficient. Look you but, lest

πῶς ἢ ἐξουσία ὑμῶν αὕτη προσκομμα γενήται
in any way the liberty of you this a stumbling-block may become

τοῖς ἀσθενούσιν. Ἐάν γὰρ τις ἰδῆ σε, τὸν
to those being weak. If for any one may see thee, the

ἐχόντα γνῶσιν, ἐν εἰδωλείῳ κατακειμένον, οὐχ
one having knowledge, in an idol-temple reclining, not

ἡ συνείδησις αὐτοῦ, ἀσθενὸς ὄντος, οἰκοδομη-
the conscience of him, weak being, will be built

θησεται εἰς τὸ τα εἰδωλοθύτα ἐσθίειν; καὶ
up in order that the things offered to idols to eat? and

ἀπολείται ὁ ἀσθενὴς ἀδελφός ἐπὶ τῆ σῆ γνῶσει
will be destroyed the being weak brother by the thy knowledge

δι' οὗ Χριστός ἀπέθανεν. Οὕτως δὲ
on account of whom Anointed died. Thus but

ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυκτόντες
sinning against the brethren and smiting

αὐτῶν τὴν συνείδησιν ἀσθενῶσαν, εἰς Χριστόν
of them the conscience being weak, against Anointed

ἁμαρτανετέ. Ἐποὶερ εἰ βρῶμα σκανδαλίζει
you sin. Wherefore if food ensnares

τὸν ἀδελφόν μου, οὐ μὴ φαγῶ κρεα εἰς τὸν
the brother of me, not not I may eat flesh to the

αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
age, so that not the brother of me I may ensnare.

ΚΕΦ. θ'. 9.

Ἄ Οὐκ εἰμι ἐλευθερός; οὐκ εἰμι ἀποστόλος;
Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦς * [Χριστόν] τὸν κύριον ἡμῶν ἔω-
Not Jesus [Anointed] the Lord of us have

‡ One God, the FATHER, ‡ out of whom ARE ALL things, and 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 CONSCIOUSNESS 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 Stumbling-block to THOSE BEING 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 strengthened for the EATING OF THE IDOL-SACRIFICES?

11 * And will not the WEAK Brother, on account of whom Christ died, perish by this THY Knowledge?

12 And thus sinning against the BRETHREN, and smiting Their weak CONSCIENCE, † you sin against Christ.

13 Wherefore † if Food ensnare my BROTHER, I will NEVER eat FLESH, lest I should ensnare my BROTHER.

CHAPTER IX.

1 Am I not a Freeman? † Am I not an Apostle? † Have I not seen Jesus Christ our LORD? Are

* 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. BY WHOM CHRIST DIED. 11. FOR BY THE KNOWLEDGE OF THE WEAK BROTHER PERISHES, ON ACCOUNT OF WHOM CHRIST DIED. 1. Anointed—omit. † 6. Mal. ii. 10; Eph. iv. 6. † 6. Acts xvii. 28; Rom. xi. 30. † 6. John xiii. 13; Ac's ii. 36; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11. † 6. Col. i. 10; Heb. i. 2. † 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 21. † 8. Rom. xiv. 17. † 9. Gal. v. 13. † 9. Rom. xiv. 13, 20. † 10. 1 Cor. x. 28, 32. † 12. Matt. xiv. 40, 45. † 13. Rom. xiv. 21; 2 Cor. xi. 26. † 1. Acts ix. 15; xiii. 2, &c. † 1. Acts ix. 3, 17, &c.

ρακα; ου το εργον μου υμεις εστε εν κυριω; seen? not the work of me you are in - Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε υμιν If to others not I am an apostle, at all events to you

ειμι; η γαρ σφραγισ της εμης αποστολης υμεις I am; the for seal of the my apostleship you

εστε εν κυριω. ³ Η εμη απολογία τοις εμε are in Lord. The my defence to those me

ανακρινουσιν, αυτη εστι. ⁴ Μη ουκ εχομεν condemning, this is. Not not have we

εξουσιαν φαγειν και πιειν; ⁵ Μη ουκ εχομεν a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ως και οι a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οι αδελφοι του κυριου, others apostles, and the brothers of the Lord,

και Κηφας; ⁶ Η μονος εγω και Βαρναβας ουκ and Cephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; ⁷ Τις have we a right of the not to work? Who

στρατευεται ιδιοις σφωνιοις ποτε; τις φυτευει serves in war with his own wages any time? who plants

αμπελωνα, και * [εκ] του καρπου αυτου ουκ a vineyard, and [from] of the fruit of it not

εσθιει; η τις ποιμινει ποιμνην, και εκ του eats? or who tends a flock, and does not eat of the MILK

γαλακτος της ποιμνης ουκ εσθιει; ⁸ Μη milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και according to man these things I speak? or not also

δ νομος ταυτα λεγει; ⁹ Εν γαρ τω Μωυσεως the law these things says? In for the Moses

νομου γεγραπται· Ου φιμωσεις βων αλων- law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βων μελει τω θεω; ¹⁰ η δι' Not for the ox cares the God? or on account of

ημας παντως λεγει; Δι' ημας γαρ εργα- us altogether he says? On account of us for it was

φη, οτι επ' ελπιδι οφειλει δ αροτριων αρο- written, because in hope it is right he plowing to

τριαν και δ αλων, επ' ελπιδι του μετεχειν. plow; and he threshing, in hope of that to partake.

¹¹ Ει ημεις υμιν τα πνευματικα εσπειραμεν, If we to you the spiritual things sowed,

μεγα, ει ημεις υμων τα σαρκικα θεριτομεν; a great thing, if we of you the fleshly things shall reap?

¹² Ει αλλοι της υμων εξουσιας μετεχουσιν, ου If others of the of you right partake, not

not you my work in the Lord?

² If to others I am not an Apostle, yet certainly I am to you; for you are the SEAL of * My APOSTLESHIP in the Lord.

³ MY Defence to THOSE who CONDEMN Me is this;—

⁴ † Have we not a Right to eat and to drink?

⁵ Have we not a Right to lead about a 'Sister— a Wife, as the OTHER Apostles, and † the BROTHERS of the LORD, and † Cephas?

⁶ Or I and Barnabas, † have we alone no Right † to abstain from labor?

⁷ † Who serves in war at his Own Expense at any time? Who † plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

⁸ Do I speak These things according to Man? or does not the LAW also say these things?

⁹ For in the LAW of MOSES it has been written, † "Thou shalt not muzzle † the Ox threshing?" Is GOD concerned for OXEN?

¹⁰ or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the † PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

¹¹ † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

¹² If others are partaking of this Right over

* VATICAN MANUSCRIPT.—3. My APOSTLESHIP. from—omit.

0. to abstain from labor.

7.

† 2. 2 Cor. iii. 2; xii. 15. † 4. verso 14; 1 Thess. ii. 6; 2 Thess. iii. 9. † 5. Matt. xlii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 10. † 6. Matt. viii. 14. † 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 15; 2 Tim. ii. 3; iv. 7. † 7. Deut. xi. 6; Prov. xxvii. 18; 1 Cor. iii. 6—8. † 9. Deut. xxv. 4; 1 Tim. v. 13. † 10. 2 Tim. ii. 6. † 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἡμεῖς; ΑΛΛ' ουκ εχρησαμεθα τη εξου-
 rather we? But not we did use the right
 σιζ ταυτη' αλλα παντα στεγομεν, ινα μη
 this, but all things we endure, so that not
 εγκοπιη τινα δωμεν τῳ 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 τῳ θυσιασ-
 from of the temple eat? those to the altar,
 τηριῳ προσεδρευοντες, τῳ θυσιαστηριῳ συμ-
 attending, with the altar are
 μεριζονται; 14 Οδτω και ο κυριος διαταξε τοις
 partakers? These also the Lord has appointed for those
 το ευαγγελιον καταγγελλουσιν, εκ του ευαγ-
 the glad tidings proclaiming, from of the glad
 γελιου ζην. 15 Εγω δε ου κεχρημαι ουδενι
 tidings to live. I but not have used not one
 τούτων. Ουκ εγραψα δε ταυτα, ινα οδτω
 of these things. Not I did write and these things, that these
 γηνηται 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 κενωσῃ.
 die, that the boasting of me that any one should make void.
 16 Εαν γαρ ευαγγελιζομαι, ουκ εστι μοι
 If for I may announce glad tidings, not it is to me
 καυχημα· αναγκη γαρ μοι ετικειται· ουαι
 a cause of boasting; necessity for to me lies on; woe
 γαρ μοι εστιν, εαν μη ευαγγελιζομαι. 17 Ει
 for to me is, if not I should preach glad tidings. If
 γαρ ἔκων τουτο πρωςω, 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
 αδακων οθσω 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 τῳ ευαγγελιω. 19 Ελευθερος γαρ ὦν
 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 ANOINTEd.

13 † Do you not know That THOSE who PERFORM the TEMPLE SERVICES, eat from the TEMPLE?—that THOSE ATTENDING to the ALTAR are partakers with the ALTAR?

14 Thus, also, † the LORD has appointed to THOSE who PUBLISH the GLAD TIDINGS, † to live by the GLAD TIDINGS.

15 † But I have not used any of these things; and I did not write these things 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 xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. † 12. 2 Cor. xi. 13. † 13. Lev. vi. 10, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. † 14. Mat. x. 10; Luke x. 7. † 14. Gal. vi. 6; 1 Tim. v. 17. † 15. Acts xviii. 3; xx. 24; 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 15. 2 Cor. xi. 10. † 16. Rom. i. 14. † 17. 1 Cor. iii. 8, 14. † 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i. 23. † 13. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. † 20. Acts xvi. 8; xviii. 18; xxi. 23.

οἰς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω· τοῖς
 as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μη ὡν αὐτος ὑπο
 under law as under law, (not being myself under
 νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω· 21 τοῖς
 law,) that those under law I might gain; to those

ἀνομοῖς ὡς ἀνομος, (μη ὡν ἀνομος θεοῦ, ἀλλ'
 without law as without law, (not being without law to God, but

ἐννομος Χριστοῦ,) ἵνα κερδήσω ἀνομους·
 within law to Anointed,) that I might gain lawless ones;

22 ἐγενόμην τοῖς ἀσθενεσιν * [ὡς] ἀσθενής, ἵνα
 I became to the weak [as] weak, that

τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γεγόνα 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 δια τὸ εὐαγγέλιον, ἵνα συγκοινωνός
 I do on account of the glad tidings, that a co-partner

αὐτοῦ γενώμαι. 24 Οὐκ οἰδατε, ὅτι οἱ ἐν στα-
 ef it I may become. Not know you, that those in a race.

δίῳ τρεχόντες, πάντες μὲν τρεχούσιν, εἰς δὲ
 course running, all indeed run, one but

λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα
 receives the prize? Thus run you, that

καταλάβητε. 25 Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα
 you may obtain. Every one but the contending, all things

ἐγκρατεῖται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν
 possesses self-control; they indeed therefore, that a perishable

στεφανὸν λαβῶσιν· ἡμεῖς δὲ, ἀφθαρτὸν. 26 Ἐγὼ
 wealth they may receive; we but, an imperishable. I

τοῖνυν οὕτως τρέχω, ὡς οὐκ ἀδηλῶς· οὕτως
 therefore thus run, as not uncertainly, thus

πυκτεῶ, ὡς οὐκ ἀερα δερῶν· 27 ἀλλ' ὑπωπιάζω
 I box, as not air beating; but I brow-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἀλλοίς
 of me the body and lead it captive, lest possibly to others

κηρυξᾶς, αὐτὸς ἀδοκίμος 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, (yes 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;—thrg, indeed, that they may receive † a Perishable Crown; but we, † one Imperishable.

26 † therefore so run, as not uncertainly; I so strike, as not beating the Air;

27 † but I severely discipline My BODY, † and make it subservient; lest possibly, having proclaimed to Others, I myself should † become one unapproved.

* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law that I might gain THOSE WITHOUT LAW. 22. as—omit. 23. All things. 23. all things.

† 22. Some important MSS, read *pantas*, all, instead of *tinās*, some, which reading is adopted by *Pearce* and *Wakefield* as agreeing better with chap. x. 31. † 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, their restraint of the passions, the kind of exercise, &c. † 26. 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. 7; Phil. ii. 10; iii. 14, 2 Tim. iv. 7; Heb. xii. 1. † 25. 3 Tim. ii. 5. † 26. 2 Tim. iv. 7; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. † 27. Rom. viii. 13; Col. iii. 5. † 27. Rom. vi. 13, 12, 27. Jer. vi. 30; 2 Cor. xiii. 5, 6.

ΚΕΦ. ι'. 10.

¹ Οὐ θελω γαρ ὑμας αγνοειν, αδελφοι, οτι οι
 Not I wish for you to be ignorant, brethren, that the
 πατερις ἡμων παντες ὑπο την νεφελην ησαν,
 fathers of us all under the cloud were,
 και παντες δια της θαλασσης διηλθον, ² και
 and all through the sea passed, and
 παντες εις τον Μωυσην εβαπτισαντο εν τη
 all into the Moses were dipped in the
 νεφαλη και εν τη θαλασση, ³ και παντες το
 cloud and in the sea, and all the
 αυτο βρωμα πνευματικον εφαγον, ⁴ και παντες
 same food spiritual did eat, and all
 το αυτο πομα πνευματικον επιον· (επιον
 the same drink spiritual did drink; (they drank
 γαρ εκ πνευματικης ακολουθουσης πετρας· η
 for from spiritual following a rock; the
 δε πετρα ην ο Χριστος·) ⁵ αλλ' ουκ εν τοις
 but rock was the Anointed;) but not with the
 πλειοσιν αυτων ευδοκησεν ο θεος· κατεστρωθη
 greater number of them was well-pleased the God; they were laid pro-
 στρα γαρ εν τη ερημω. ⁶ Ταυτα δε τυποι ἡμων
 unto for in the desert. These things but types of us
 εγενηθησαν, εις το μη ειναι ἡμας επιθυμητας
 were made, in order that not to be us lusters
 κακων, καθως κακεινοι επεθυμησαν. ⁷ Μηδε
 of evil things, as even they lusted. Nor
 ειδωλατραι γινεσθε, καθως τινες αυτων ὡς
 image-worshippers become you, as some of them; as
 γεγραπται· Εκαθισεν ο λαος φαγειν και πιειν,
 it has been written; sat down the people to eat and to drink,
 και ανεστησαν παιζειν. ⁸ Μηδε πορνεωμεν,
 and stood up to sport. Nor should we fornicate,
 καθως τινες αυτων επορευσαν, και επεσον εν
 as some of them fornicated, and fell in
 μια ἡμερα εικοσιτρεις χιλιαδες. ⁹ Μηδε εκπει-
 one day twenty-three thousands. Nor should
 ραζωμεν τον Χριστον, καθως * [και] τινες
 we tempt the Anointed, as [also] some
 αυτων επειρασαν, και ὑπο των οφειων απω-
 of them tempted, and by the serpents were
 λοντο. ¹⁰ Μηδε γογγυσετε, καθως * [και] τινες
 destroyed. Nor murmur you, as [also] some
 αυτων εγογγυσαν, και απωλοντο ὑπο του ολο-
 of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren, That our FATHERS were all under † the CLOUD, and all passed through † the SEA;
 2 and that all were immersed into MOSSES 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.—9. the LORD. 9. also—omit. 10. also—omit.

† 3. Or perhaps to be used in the sense of typical. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—Macknight.

† 1. Exod. xiii. 21; xl. 34—38 &c. † 1. Exod. xiv. 22; Num. xxxiii. 8, &c. † 3. Exod. xvi. 15, 35. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psa. cvi. 20; Heb. iii. 17; Jude 5. † 6. Num. xi. 4, 33, 34; Psa. cvi. 14. † 7. Exod. xxii. 6. † 8. Num. xxv. 1, 9; Psa. cvi. 29. † 9. Exod. xvii. 2, 7; Num. xxi. 4—6. † 10. Exod. xvi. 7; xvii. 2; Num. xiv. 2, 29; xvi. 41. † 10. Num. xiv. 37; xvi. 49.

θρευτου. 11 Ταυτα δε παντα τυκοι συνεβαι-
troyer. These things and all types happened

νον εκεινοις· εγραφη δε προς νουθεσιαν ημων
to them; was written and for admonition of us,

εις ους τα τελη των αιωνων κατηντησεν.
on whom she ends of the ages met.

12· Οστε ο δοκων εστανει, βλεπετω μη
So that the one thinking to have stood, let him take care lest

πεση. 13 Πειρασμος υμας ουκ ειληφεν ει μη
he should fall. A temptation you not has taken if not

ανθρωπινοσ· πιστοσ δε ο θεοσ, οσ ουκ εασει
belonging to man; faithful but the God, who not will permit

υμασ πειρασθηναι υπερ ο δυνασθε, αλλα ποιη-
you to be tempted above what you are able, but will

σει συν τω πειρασμω και τη εκβασι, του
make with the temptation also the way out, that

δυνασθαι υπερεγκειν.
you may be able to bear up under.

14· Διοπερ, αγαπητοι μου, φευγετε απο της
Wherefore, beloved ones of me, flee you from the

ειδωλολατρειασ. 15· Οσ φρονιμοισ λεγω, κρι-
image-worship. As to wise men I speak, judge

νατε υμεισ ο φημι. 16· Το ποτηριον της ευλογιασ
you what I say. The cup of the blessing

ο ευλογουμεν, ουχι κοινωρια του αιματοσ του
which we bless, not a participation of the blood of the

Χριστου εστι; του αρτου ον κλωμεν, ουχι κοι-
Anointed is it? the loaf which we break, not a par-

νωρια του σωματοσ του Χριστου εστιν;
ticipation of the body of the Anointed is it?

17· Οτι εισ αρτοσ, εν σωμα οι πολλοι εσμεν· οι
Because one loaf, one body the many we are; these

γαρ παντεσ εκ του ενοσ αρτου μετεχομεν.
for all from of the one loaf partake.

18· Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οι
See you the Israel according to flesh; not those

εσθιοντεσ τασ θυσιασ κοινωνοι του θυσιαστη-
eating the sacrifices partakers of the altar

ριου εισι; 19· Τι ουν φημι; οτι ειδωλον τι
are? Why then do I say? because an idol anything

εστιν; η οτι ειδωλοθυτον τι εστιν; 20· Αλλ',
is? or because an idol sacrifice anything is? But,

οτι α θυει τα εθνη, δαιμονιοισ θυει, και ου
because what sacrifice the Gentiles, to demons they sacrifice, and not

θεω· ου θελω δε υμασ κοινωνοουσ των δαιμονιον
to God; not I wish and you partake of the demons

to God; not I wish and you partake 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, † let him who is THINKING that he has stood, take care lest he fall.

13 No Trial has assailed You except what belongs to Man; and GOD is faithful, † who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

14 Wherefore, my Be- loved, † flee away from IMAGE-WORSHIP.

15 I am speaking as to wise men; judge you what I say.

16 † The CUP of BLESS- ING, for which we bless God,—is it not a Partici- pation of the BLOOD of the ANOINTED one? † The LOAF which we break,— is it not a Participation of the BODY of the ANOINTED one?

17 Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE LOAF.

18 Look at ISRAEL ac- cording to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

19 Why then do I affirm this? Because * what is sacrificed to an image is anything, or Because † an Image is anything?

20 No; but Because what * they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become ASSOCIATES of the DEMONS.

* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they. 11.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9. † 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 16. Matt. xxvi. 26—28. † 18. Acts ii. 42; 1 Cor. xi. 23, 24. † 17. Rom. xii. 5; 1 Cor. xii. 27. † 19. Lev. iii. 8; vii. 15. † 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37.

γινεσθαι. ²¹ Ου δυνασθε ποτηριον κυριου πινειν
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονιων ου δυνασθε τραπεζης
and a cup of demons; not you are able a table

κυριου μετεχειν και τραπεζης δαιμονιων. ²² Η
of Lord to partake and a table of demons. Or

παραζηλουμεν τον κυριον; μη ισχυροτεροι
do we provoke to jealousy the Lord? not stronger

αυτου εσμεν; ²³ Παντα εξεστιν, αλλ ου παντα
of him we are? All things it is lawful, but not all things

συμφερει παντα εξεστιν, αλλ ου παντα οικο-
are beneficial; all things it is lawful but not all things builds

δομει. ²⁴ Μηδεις το εαυτου ζητειτω, αλλα το
up. No one that of himself let him seek, but that

του ετερου. ²⁵ Παν το εν μακελλα πωλουμε-
of the other. Every thing that in market is being sold

νον εσθiete, μηδεν ανακρινοντες, δια την
eat you, not asking questions, on account of the

συνειδησιν ²⁶ του γαρ κυριου η γη και το πλη-
conscience; of the for Lord the earth and the fulness

ρωμα αυτης. ²⁷ Ει * [δε] τις καλει υμας των
other. If [but] any one invites you the

απιστων, και θελετε πορευεσθαι, παν το
unbelieving, and you wish to go, everything that

παρatiθεμενον υμιν εσθiete, μηδεν ανακρινον-
is being presented to you eat you, not asking questions,

τες, δια την συνειδησιν. ²⁸ Εαν δε τις υμιν
on account of the conscience. If but anyone to you

ε-ρη Τουτο ειδωλοθυτον εστι μη εσθiete,
should say, This an idol-sacrifice is; not eat you,

δι εκεινον τον μηνυσαντα, και την συνει-
on account of him the one having disclosed, and the con-

δησιν. ²⁹ Συνειδησιν δε λεγω, ουχι την εαυ-
science. Conscience now I say, not that of thy

του, αλλα την του ετερου. Ινατι γαρ η ελευ-
self but that of the other. Why for the free-

θηρια μου κρινεται υπο αλλης συνειδησεως;
dom of me is judged by another conscience?

* Ει εγω χαριτι μετεχω, τι βλασφημουμαι
If I by favor partake, why am I blamed

υπερ ου εγω ευχαριστω; ³¹ Ειτε ουν εσθιε-
on account of which I give thanks? Whether then you

τε, ειτε πινετε, ειτε τι ποιειτε, παντα εις
eat, or you drink, or anything you do, all things for

²¹ † You cannot drink the Lord's Cup, and † the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

²² Do we provoke the LORD to jealousy? Are we stronger than he?

²³ † "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

²⁴ † Let no one seek HIS OWN, but that of ANOTHER.

²⁵ † Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

²⁶ for † "the EARTH is "the LORD'S, and the FULLNESS of it."

²⁷ If any UNBELIEVER invite you, and you wish to go, † eat EVERYTHING which is PRESENTED to you, asking NO questions on account of CONSCIENCE.

²⁸ But if any one should say to you, "This is *an IDOL-SACRIFICE;" do not eat, † on account of HIM who INFORMED you, and CONSCIENCE.

²⁹ Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. † "But why is my FREEDOM judged by the Conscience of Another?"

³⁰ If I partake with Gratitude, why am I defamed on account of that † for which I give thanks?"

³¹ † Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

* VATICAN MANUSCRIPT.—28. offered in sacrifice.

† 21. 2 Cor. vi. 15, 16. † 21. Deut. xxxii. 38. † 23. 1 Cor. vi. 12. † 24. Rom. xv. 1, 2; v. 33; 1 Cor. xiii. 5; Phil. ii. 4, 21. † 25. 1 Tim. iv. 4. † 26. Exod. xix. 8; Deut. x. 14; Psa. xxiv. 1; 1 Th. † 27. Luke x. 7. † 28. 1 Cor. viii. 10, 12. † 29. Rom. xiv. 16. † 30. Rom. xiv. 6; 1 Tim. iv. 8, 4. iv. 11. † 31. Col. iii. 17; 1 Pet.

δοξαν Θεου ποιεите. ³² Απροσκοποι γινεσθε και
 glory of God do you. Not causes of stumbling become you both
 Ιουδαιοις και Έλλησι και τη εκκλησιᾳ του
 to Jews and Greeks and to the congregation of the
 Θεου. ³³ καθως και γω παντα πασιν αρεσκω, μη
 God; even as also I all things all men please, not
 ζητων το εμαυτου συμφερον, αλλα το των πολ-
 seeking that of myself being profitable, but that of the many,
 λων, ινα σωθωσι.
 that they may be saved.

ΚΕΦ. ια'. 11.

¹ Μιμηται μου γινεσθε, καθως και γω Χριστου.
 Imitators of me become you, even as also I of Anointed.

² Επαινω δε υμας, * [αδελφοι,] οτι παντα μου
 I praise and you, [brethren,] because all things of me
 μεμνησθε, και καθως παρεδωκα υμιν τας
 you have remembered, and as I delivered to you the
 παραδοσεις κατεχετε. ³ Θελω δε υμας ειδει-
 traditions you retain. I wish but you to have know-

ναι, οτι παντος ανδρος η κεφαλη ο Χριστος
 ledge, that of every man the head the Anointed
 εστι κεφαλη δε γυναικος, ο ανηρ κεφαλη δε
 is; head but of woman, the man; head but
 Χριστου, ο θεος. ⁴ Πας ανηρ προσευχομενος η
 of Anointed, the God. Every man praying or

προφητευων κατα κεφαλης εχων, καταισχυνει
 prophesying upon head having, disgraces
 την κεφαλην αυτου. ⁵ Πασα δε γυνη προσευ-
 the head of himself. Every but woman praying

χομενη η προφητευουσα ανατακαλυπτω τη
 or prophesying uncovered with the
 κεφαλη, καταισχυνει την κεφαλην εαυτης εν
 head, disgraces the head of herself; one

γαρ εστι και το αυτο τη εξυρημενη. ⁶ 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. ⁷ Ανηρ μεν γαρ ουκ οφειλει
 let her be covered. A man indeed for not it is sitting

κατακαλυπτεσθαι την κεφαλην, εικων και δοξα
 to be covered the head, a likeness and glory

Θεου υπαρχων γυνη δε δοξα ανδρος εστιν
 of God being; a woman but glory of a man is;

⁸ ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ
 not for is man from woman, but woman from

³² † Be you inoffensive both to Jews and Greeks, and † to the CHURCH of GOD;

³³ even as † I also please all men in all things, not seeking MY OWN Advantage, but THAT of the MANY, so that they may be saved.

CHAPTER XI.

¹ Become † Imitators of me, even as I also am of Christ.

² And, Brethren, I praise you, † Because you have remembered all My [instructions,] and retain the OBSERVANCES as I delivered them to you.

³ But I wish you to know, † That the ANOIN- TED is HEAD of Every Man; and the † Head of Woman, the MAN; and † the Head of the Anointed, GOD.

⁴ Every Man praying or prophesying, having his Head covered, dis- graces his HEAD;

⁵ but Every Woman praying or prophesying with her HEAD uncovered, disgraces her HEAD; for it is just the same as if it were SHAVEN.

⁶ For if a Woman be unveiled, * let her hair also be cut off or shaven; but if it is † Disgraceful to a Woman to have her HAIR CUT OFF, or to be shaven, let her be veiled.

⁷ Now a Man, indeed, ought not to cover the HEAD, he being God's Glorious Likeness; but Woman is Man's Glory;

⁸ † 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

† 33. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. † 32. Acts xx. 28; 1 Cor. xi. 22; † 53. Rom. xv. 2; 1 Cor. ix. 19, 22. † 1. 1 Cor. iv. 10; Eph. v. 1; Phil. ii. 17; 1 Thess. i. 6; 2 Thess. iii. 6. † 2. 1 Cor. iv. 17. † 3. Eph. v. 23. † 8. Gen. iii. 16; 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. † 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 29; Phil. ii. 7—9. † 6. Num. v. 13; Deut. xxii. 5. † 8. Gen. ii. 21, 22.

ανδρος· ⁹ και γαρ ουκ εκτισθη ανηρ δια την
man; even for not was created man on account of the

γυναικα, αλλα γυνη· δια τον ανδρα· ¹⁰ Δια
woman, but woman on account of the man. On account of

τουτο οπειλει η γυνη εξουσιαν εχειν επι της
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους· ¹¹ Πλην
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-
neither woman without man, nor man without woman,

κος, εν κυριω· ¹² Ωσπερ γαρ η γυνη εκ του
in Lord. As for the woman from the

ανδρος, ουτω και ο ανηρ δια της γυναικος· τα
man, so also the man through the woman; the

δε παντα εκ του θεου· ¹³ Εν υμιν αυτοις κρι-
but all things out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτων τω
you; becoming is it a woman uncovered to the

θεω προσευχεσθαι; ¹⁴ Η ουδε αυτη η φυσικη
God to pray? Or not even herself the nature

διδασκει υμας, οτι ανηρ μεν εαν κομα,
teaches you, that a man indeed if he should wear long hair,

ατιμια αυτω εστι; ¹⁵ Γυνη δε εαν κομα,
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου
a glory to her it is? because the hair instead of a covering

δεδοται αυτη· ¹⁶ Ει δε τις δοκει φιλονεικος
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνηθειαν ουκ εχομεν,
to be, we such like custom not have,

ουδε αι εκκλησιαι του θεου· ¹⁷ Τουτο δε
nor the congregations of the God. This but

παραγγελλων ουκ επαينو, οτι ουκ εις το κριετ-
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συverχεσθε· ¹⁸ Πρωτον
but for the worse you come together. First

μεν γαρ, συverχομενον υμων εν εκκλησιω,
indeed for, being come together of you in an assembly,

ακουω σχισματα εν υμιν υπαρχειν και μεροσ
I hear divisions among you to be; and of a part

τι πιστευω· ¹⁹ Δει γαρ και αιρεσεις εν
certain I believe; it is necessary for also heresies among

9 † for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought † to have † Authority on the HEAD, on account of the ANGELS.

11 However, † neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; † but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, † any one is disposed to be contentious, † we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 † for it is necessary that there should be Fac-tions among you, † so that

† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*Macknight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. ii. 18, 21, 22. † 10. Gen. xxiv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36. † 16. 1 Tim. vi. 4. † 16. 1 Cor. vii. 17; xiv. 33. † 19. Matt. xviii. 4; Luk. xvii. 1; 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 γινῶνται ἐν
 you to be, so that the approved ones manifest may become among
 ὅμιν. ²⁰ Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,

you. ²⁰ Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,
 Coming together therefore of you to the same,
 οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν. ²¹ Ἐκαστὸς

not it is Lord's supper to eat; each one
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,
 for the own supper takes before in the to eat,

καὶ ὅς μὲν πειρᾷ, ὅς δὲ μεθεῖ. ²² Μὴ γὰρ
 and one indeed is hungry, one but is filled. Not for
 οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθῆν 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

καταίσχυνετε τοὺς μὴ ἔχοντας; Τι ὅμιν εἰπῶ;
 shun you those not having? What to you may I say?
 ἐπαίνωσθε ὕμᾱς; Ἐν τούτῳ οὐκ ἐπαίνο. ²³ Ἐγὼ

shall I praise you? In this not I praise. ²³ Ἐγὼ
 γὰρ παρελάβον ἀπο τοῦ κυρίου, ὃ καὶ παρεδῶκα
 for received from the Lord, what also I delivered

ὅμιν, ὅτι ὁ κύριος * [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ
 to you, that the Lord [Jesus] in the night in which
 παρεδίδοτο, ἐλάβεν ἄρτον, ²⁴ καὶ εὐχαριστήσας

he was delivered up, took a loaf, and having given thanks
 ἐκλάσε, καὶ εἶπε· Τούτῳ μου 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. ²⁵ Ὅσαυτὼς καὶ τὸ

the my remembrance. In like manner also the
 ποτήριον, μετὰ τὸ δεῖπνησαι, λέγων· Τούτῳ 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 πίνητε, εἰς

blood; this do you, as often as you may drink, for
 τῆν ἐμὴν ἀναμνησιν. ²⁶ Ὅσας γὰρ ἀν ἐσθίη-
 the my remembrance. As often as for you may eat,

τε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον * [τούτου]
 the loaf this, and the cup [this]

πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλε-
 you may drink, the death of the Lord you announce

τε ἀχρις οὗ ἐλθῆ. ²⁷ Ὅστε ὅς ἀν ἐσθίη τὸν
 till of whom may come. So that who may eat the

ἄρτον, ἢ πίνῃ 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. ²⁸ Δοκιμάζτω δὲ ἄνθρωπος ἑαυ-
 of the Lord. Let examine but a man him-
 τον, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ
 self, and thus from of the loaf let him eat, and from

the APPROVED may be ap-
 parent among you.

²⁰ Then, again, your
 coming together to the
 same place, is not to
 eat the Lord's Supper;

²¹ for each one takes
 first his own Supper at
 the table; and one, in-
 deed, is hungry, and ano-
 ther is satisfied.

²² 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.

²³ 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,

²⁴ 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.

²⁵ 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."

²⁶ For as often as you
 may eat this BREAD, and
 drink this CUP, you de-
 clare the DEATH of the
 LORD, till he come.

²⁷ 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.

²⁸ 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. O, is filled to the full; for the word methuein does not necessarily mean drunken. See Note on John ii. 10.

‡ 23. James ii. 4. § 23. 1 Cor. xv. 8; Gal. i. 1, 11, 13. ¶ 23. Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19. † 26. John xiv. 8; xxi. 23; Acts i. 11; 1 Cor. iv. 5; xv. 21; 1 Thess. iv. 16; 2 Thess. i. 10; Rev. i. 7. ‡ 27. John vi. 61, 63, 64; xiii. 27; 1 Cor. x. 21. § 23. 2 Cor. xiii. 5; Gal. vi. 4.

του ποτηριου πινετω· ²⁹ ὁ γὰρ ἐσθίων καὶ πινὼν
of the cup let him drink; the for one eating and drinking

*[ἀναξίως,] κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ
[unworthily,] judgment to himself eats and drinks, not

διακρινῶν τὸ σῶμα *[τοῦ κυρίου.] ³⁰ Διὰ
discerning the body [of the Lord.] Through

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι,
this among you many weak ones and sickly ones,

καὶ κοιμῶνται ἱκανοί. ³¹ Εἰ γὰρ ἑαυτοὺς διε-
and are asleep some. If for ourselves we

κρινόμεν, οὐκ ἀν ἐκρινόμεθα· ³² κρινόμενοι δὲ
examined, not we should be judged; being judged but

ὑπὸ κυρίου, παιδεύομεθα, ἵνα μὴ συν τῷ κόσμῳ
by Lord, we are corrected, so that not with the world

κατακριθῶμεν. ³³ Ὅστε, ἀδελφοὶ μου, συνερ-
we should be condemned. Therefore, brethren of me, being

χόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε.
come together for the to eat, each other you receive from.

³⁴ Εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθίετω ἵνα μὴ
If any one should be hungry, in a house let him eat; that not

εἰς κρίμα συνερχῆσθε. Τα δὲ λοιπὰ, ὡς ἀν
for judgment you may come together. The but other things, when

ἐλθῶ, διατάξομαι.
I may come, I will arrange.

ΚΕΦ. ΙΒ'. 12.

¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θελω
Concerning and the spirituals, brethren, not I wish

ὑμᾶς ἀγνοεῖν. ² Οἴδατε, ὅτι ἐβή η̅τε, πρὸς τὰ
you to be ignorant. You know, that Gentiles you were, to the

εἰδῶλα τὰ ἀφῶνα, ὡς ἀν ἠγεσθε, ἀπαγομῆνοι·
idols those speechless, even as you might be led, being hurried away;

³ διὸ γινώριζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι
wherefore I declare to you, that no one by spirit

θεοῦ λάλων, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς
of God speaking, says a curse Jesus; and no one

δυνατὶ εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι
is able to say Lord Jesus, if not by a spirit

ἁγίου. ⁴ Διαίρεσις δὲ χάρισματων εἰσὶ, τὸ δὲ
holy. Varieties and of gracious gifts are, the but

αὐτοῦ πνεύματος· ⁵ καὶ διαίρεσις διακονιῶν εἰσὶ,
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 OR 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 Vari-
eties of Gracious gifts,
but the SAME Spirit;

5 † and there are Vari-
eties of Services, and the
SAME Lord.

* VATICAN MANUSCRIPT.—29. unworthily—omit.
But if.

29. of the LORD—omit.

31.

† 31. Psa. xxxii. 5; 1 John i. 9. † 32. Psa. xciv. 12, 13; Heb. xii. 5—11. † 34.
verse 22. † 34. 1 Cor. iv. 19. † 1. 1 Cor. xiv. 37. † 3. Psa. cxv. 5. † 3.
Mark ix. 39; 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 ο αυτος κυριος· ⁶ και διαιρεσεις ενεργημα-
and the same Lord; and varieties of workings
των εισιν, ο δε αυτος θεος, ο ενεργων τα παντα
are, the but same God, who is working the all things
εν πασιν. ⁷ Ἐκαστῷ δε διδοται ἡ φανερωσις
in all. To each one but is given the manifestation
του πνευματος προς το συμφερον· ⁸ ὡ μὲν γὰρ
of the spirit for the benefit; to one indeed for
δια του πνευματος διδοται λογος σοφιας,
through the spirit is given a word of wisdom,
αλλῳ δε λογος γνωσεως, κατα το αυτο πνευ-
to another and a word of knowledge, according to the same spirit;
μα· ⁹ ἑτερω δε πιστις, εν τῳ αυτῳ πνευματι·
to another and faith, by the same spirit;
αλλῳ δε χαρισματα ιαματων, εν τῳ αυτῳ πνευ-
to another and gracious gifts of cures, by the same spirit;
ματι· ¹⁰ αλλῳ δε ενεργηματα δυναμεων, αλλῳ
to another and workings of powers, to another
εἰ προφητεια, αλλῳ δε διακρισεις πνευματων,
and prophecy, to another and discernings of spirits,
ἑτερω δε γενη γλωσσων, * [αλλῳ δε ἑρμη-
to another and kinds of tongues, [to another and an inter-pretation
νεια γλωσσων.] ¹¹ Παντα δε ταυτα ενεργει
tion of tongues.] All but these things works
το εν και το αυτο πνευμα, διαιρουν ιδια εκασ-
that one and the same spirit, distributing particularly to each
τῳ καθως βουλεται. ¹² Καθαπερ γαρ το σωμα
one as it will. Just as for the body
εν εστι, και μελη εχει πολλα, παντα δε τα
one is, and members has many, all but the
μελη του σωματος * [του ενος,] πολλα οντα,
members of the body [of the one,] many being,
εν εστι σωμα· ουτω και ο Χριστος. ¹³ 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· εἴτε Ιουδαιοι, εἴτε Ἕλληνας,
were dipped; whether Jews, or Greeks,
εἴτε δουλοι, εἴτε ελευθεροι· και παντες * [εις]
whether slaves, or freemen; and all [into]
εν πνευμα εποτισθημεν. ¹⁴ Και γαρ το σωμα
one spirit were made to drink. Also for the body
οὐκ εστιν εν μελος, αλλα πολλα. ¹⁵ Εαν ειπῷ
not is one member, but many. If should say

6 and there are Varieties of Workings, † and
* the SAME God; 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 ROOT should

* VATICAN MANUSCRIPT.—6. and the same God is HE.
and to another, Interpretation of Languages—omit.

9. the ONE Spirit.
12. of the one—omit.

10.
14.

† 0. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 20; Eph. iv. 7; 1 Pet. iv. 10, 11.
† 8. 1 Cor. i. 13, 7. † 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. † 9. 2 Cor. xiii. 2.
† 0. Μα κ. 13. † 10. verse 23; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 20.
† 12. Act. ii. 4; x. 40; xiv. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 16. † 13. Rom. vi. 4, 5.
† 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—39.

ὁ ποὺς· Ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώ-
body; not from this not is it from of the body?

ματος; ¹⁶ Καὶ εἰάν τις πηρὶ τοῦσ'· Ὅτι οὐκ εἰμι
And if should say the ear; Because not I am

ὀφθαλμὸς, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ
an eye, not I am from of the body; not from

τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος; ¹⁷ Εἰ
this not is it from of the body? 17

ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἢ ἀκοή; εἰ ὅλον
whole the body an eye, where the hearing? if whole

ἀκοή, ποῦ ἢ ἀσφῆρσις; ¹⁸ Νυνὶ δὲ ὁ θεὸς ἐθετο
hearing, where the smell? Now but the God placed

τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῇ σωματί,
the members, one each of them in the body,

καθὼς ἠθέλησεν. ¹⁹ Εἰ δὲ ἦν τὰ πάντα ἐν μέ-
as he would. If but was the all one mem-

λος, ποῦ τὸ σῶμα; ²⁰ Νυνὶ δὲ πολλὰ μὲν μέλη,
ber, where the body? Now but many indeed members,

ἐν δὲ σῶμα. ²¹ Οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν
one but body. Not is able the eye to say

τῇ χειρὶ· Χρειαὶ σου οὐκ ἔχω· ἢ καλὴν ἢ
to the hand; Need of thee not I have; or again 'he

κεφαλῇ τοῖς ποσὶ· Χρειαὶ ὑμῶν οὐκ ἔχω.
head to the feet; Need of you not I have.

²² 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;

²³ καὶ ἃ δοκούμεν ἀτιμότερα εἶναι τοῦ σώματος,
and those we think less honorable to be of the body,

τούτοις τιμὴν περισσότεραν περιτίθεμεν· καὶ τὰ
to these honor more abundant we place around; and the

ἀσχημονα ἡμῶν εὐσχημοσύνην περισσότεραν
uncomely parts of us comeliness more abundant

ἔχει· ²⁴ τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρειαὶ ἔχει.
has; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνέκρασε τὸ σῶμα, τῷ ὑστεροῦν-
But the God combined the body, to the part being in-

τι περισσότεραν δούς τιμὴν, ²⁵ ἵνα μὴ ἢ
feetior more abundant having given honor, so that not may be

σχίσμα ἐν τῇ σωματί, ἀλλὰ τὸ αὐτὸ ὑπερ
division in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τὰ μέλη. ²⁵ 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?

¹⁶ And if the EAR should say, "Because I am not an EYE, I am not of the BODY,"—is it for this not of the BODY?

¹⁷ If the WHOLE BODY were an EYE, where is the HEARING? If the WHOLE were HEARING, where is the SMELL?

¹⁸ But now, † GOD has placed the MEMBERS, each One of them in the BODY, † as he would.

¹⁹ And if the WHOLE were One Member, where is the BODY?

²⁰ But now, indeed, there are Many Members, but One Body.

²¹ The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FOOT, "I have no need of you."

²² But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

²³ and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

²⁴ but our COMELY parts have no Need. GOD, however, put together the BODY, having given * somewhat more abundantly to THAT part which was LACKING,

²⁵ so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

²⁵ and whether One

* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which was LACK-
ING.

: 13. verse 25.

: 18. Rom. xii. 8; 1 Cor. iii. 5; verse 11.

πασχει ἐν μελος, συμπασχει παντα τα μελη·
 suffers one member, suffers with all the members;
 εἴτε δοξάζεται ἐν μελος, συγχαίρει παντα τα
 or is glorified one member, rejoices with all the
 μελη. ²⁷ Ἦμεῖς δε εἰστε σωμα Χριστου, και
 members. You but are a body of Anointed, and
 μελη εκ μερους. ²⁸ Και οὐς μεν εθετο ὁ θεος
 members from parts. And these indeed placed the God
 ἐν τη εκκλησια πρωτον αποστολους, δευτερον
 in the congregation first apostles, second
 προφητας, τριτον διδασκαλους, επειτα δυνα-
 prophets, third teachers, after that pow-
 μεῖς, εἴτα χαρισματα ἰαματων, αντιληψεις,
 ers, then gracious gifts of cures, helpers,
 κυβερνησεις, κινδη γλωσσων. ²⁹ Μη παντες,
 directors, kinds of tongues. Not all,
 αποστολοι: μη παντες, προφηται; μη παντες,
 apostles? not all, prophets? not all,
 διδασκαλοι: Μη παντες, δυναμεις; ³⁰ Μη παν-
 teachers? Not all, powers? Not all,
 τες, χαρισματα εχουσιν ἰαματων; μη παντες,
 gracious gifts have of cures? not all,
 γλωσσαις λαλουσι; μη παντες διερμηνευουσι;
 with tongues speak? not all interpret?

³¹ Ζηλουτε δε τα χαρισματα τα κρειττονα.
 You earnestly desire but the gracious gifts those better.
 Και ετι καθ' ὑπερβολην ὁδον ὑμιν δεικνυμι.
 And yet a more excellent way to you I point out.
 ΚΕΦ. ιγ'. 13. ¹ Εαν ταις γλωσσαις των
 If with the tongues of the

ανθρωπων λαλω και των αγγελων, αγαπην δε
 men I speak and of the messengers, love but
 μη εχω, γεγωνα χαλκος ηχων η κυμβαλον
 not I have, I have become brass sounding or a cymbal
 αλαλαζον. ² Και εαν εχω προφητειαν, και
 noisy. And if I have prophecy, and
 ειδω τα μυστηρια παντα και πασαν την γνωσιν,
 I know the secrets all and all the knowledge,
 και εαν εχω πασαν την πιστιν, ὡστε ὀρη
 and if I have all the faith, so that mountains
 μεθιστανειν, αγαπην δε μη εχω, ουδεν εμι.
 to remove, love but not have, nothing I am.

³ Και εαν ψωμισω παντα τα ὑπαρχοντα μου,
 And if I bestow all the possessions of me,
 και εαν παραδω το σωμα μου ἵνα κατησωμαι,
 and if I should give the body of me so that it should be burned,
 αγαπην δε μη εχω, ουδεν ωφελουμαι. ⁴ Ἡ
 love but not have, nothing I am profited. The
 αγαπη μακροθυμει, χρηστευεται· ἡ αγαπη ου
 love suffers long, is gentle, the love not
 ζηλοῖ· * [ἡ αγαπη] ου κερπερευεται, ου φυσι-
 envies; [the love] not is boastful, ou is puffed

Member suffer, All the
 MEMBERS sympathize;
 or, whether *One Mem-
 ber is glorified, All the
 MEMBERS rejoice with it.
²⁷ Now † you are a
 Body of Christ, † and
 Members in part.
²⁸ And those whom
 † God placed in the CON-
 GREGATION, are first
 † Apostles; second, † Pro-
 phets; third, Teachers;
 next, † Powers; then,
 † Gifts of Cures; † Assist-
 ants; † Directors; differ-
 ent Languages.

²⁹ All are not Apostles;
 all are not Prophets; all
 are not Teachers; all are
 not Powers;
³⁰ all have not Gifts of
 Cures; all do not speak in
 different Languages; all
 do not interpret.
³¹ † But you earnestly
 desire the * MORE EX-
 NENT GIFTS; and yet a
 much more Excellent Way
 I point out to you.

CHAPTER XIII.
¹ If I should speak in
 the LANGUAGES of MEN
 and of ANGELS, but have
 not Love, I have become
 sounding Brass or a noisy
 Cymbal.

² And if I have † Prophe-
 cy, and know all SECRETS
 and All KNOWLEDGE, and
 if I have All Faith, so as
 to remove Mountains, but
 have not Love, I am noth-
 ing.

³ † 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.

⁴ † LOVE suffers long
 and is kind. LOVE does
 not envy. LOVE is not
 boastful; is not puffed up;

* VAT. MANUSCRIPT.—28. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omit.
 † 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 28.
 Eph. iv. 11. † 28. Eph. ii. 30; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6. † 28.
 verse 10. † 28. verse 9. † 28. Num. xi. 17. † 28. Rom. xii. 8; 1 Tim. v. 17;
 Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 30. † 3. 1 Cor. xii. 8—10, 23; xiv. 1, &c. See
 Matt. vii. 22. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

ουται, ⁵ ουκ ασχημονει, ου ζητει τα εαυτης, ου
 not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, ου λογιζεται το κακον, ⁶ ου χαιρει
 is provoked to anger not imputes the evil, not rejoices

επι τη αδικια, συχαιρει δε τη αληθεια, ⁷ παν-
 in the iniquity, rejoices with but the truth, all things

τα στεγει, παντα πιστευει, παντα ελπιζει,
 covers, all things believes, all things hopes,

παντα υπομενει· ⁸ η αγαπη ουδεποτε εκπιπτει·
 all things endures; the love not at any time falls off;

ειτε δε προφητειαι, καταργηθησονται· ειτε
 whether but prophecies, they will be done away; whether

γλωσσαι, κausονται· ειτε γνωσις, καταργηθη-
 tongues, they will cease; whether knowledge, it will be done

σεται. ⁹ Εκ μερους γαρ γινωσκομεν, και εκ
 away. From parts for we know, and from

μερους προφητευομεν· ¹⁰ όταν δε ελθι το
 parts we prophecy; when but may come the

τελειον, * [τοτε] το εκ μερους καταργηθησεται.
 perfect, [then] that from parts will be done away.

¹¹ 'Οτε ημην νηπιος, ως νηπιος ελαλου, 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] γεγωνα ανηρ, καταργηκα τα του νηπιου.
 [but] I have become a man, I have put away the things of the babe.

¹² Βλεπομεν γαρ αρτι δι' εσοπτρου εν αιγυματι,
 We see for now through a glass in an enigma,

τοτε δε προσωπον προς προσωπον· αρτι γινωσ-
 then but face to see; now I know

κω εκ μερους, τοτε δε επιγνωσομαι καθως και
 from parts, then but I shall know fully even as also

επεγνωσθην. ¹³ Νυνι δε μενει πιστις, ελπις,
 I am fully known. Now but abides faith hope,

αγαπη, τα τρια ταυτα· μειζων δε τούτων η
 love, the three these; greater but of these the

αγαπη. ΚΕΦ. ΙΔ'. ¹⁴ Διωκετε την αγα-
 love. Pursue you the love;

πην· ζηλουτε δε τα πνευματικα, μαλλον δε
 earnestly desire but the spirituale, rather but

ινα προφητευητε. ² '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 fails not at any
 time; but if there be
 "Prophecies," they will
 be done away; or if,
 "Languages," they will
 cease; or if, "Knowledge,"
 it will be made useless.

⁹ For Partitively we
 know, and Partitively we
 prophesy;
¹⁰ but when the PER-
 FECT thing comes, THAT
 which is PARTITIVE will be
 done away.

¹¹ When I was a Child,
 as a Child I talked; as a
 Child I thought; as a
 Child I reasoned; but
 when I became a Man, I
 put away the MANNERS OF
 the CHILD.

¹² For † now we see
 through a † [dim] Glass
 obscurely; but then we
 shall see Face to Face.
 Now, I know Partitively,
 but then I shall know
 fully, even as also I have
 been fully known.

¹³ But now these
 THREE remain,—Faith,
 Hope, Love;—but of these
 the greatest is LOVE.

CHAPTER XIV.

¹ Ardently pursue LOVE,
 and † be emulous of the
 SPIRITUAL gifts; † but
 rather that you may pro-
 phesy.

² FOR HE who is SPEAK-
 ING in a foreign Language,

* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN.
 11. but—omit.

10. then—omit.

† 13. The εσοπτρον 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. Ps. x. 3; Rom. i. 82. † 6. 2 John 4.
 † 12. 2 Cor. iiii. 18; v. 7; Phil. iiii. 12. † 1. 1 Cor. xii. 81. † 1. Num. xi. 25, 29.

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ
not to men speak, but to the God; no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ³ ὁ δὲ
hears, in spirit but he speaks mysteries; the but

προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
one prophesying, to men speaks edification and

παρακλήσιν καὶ παραμυθίαν. ⁴ Ὁ λαλῶν
exhortation and consolation. The one speaking

γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
with a tongue, himself builds up; the but one prophesying,

ἐκκλησίαν οἰκοδομεῖ. ⁵ Θέλω δὲ πάντας ὑμᾶς
a congregation builds up. I wish and all you

λαλεῖν γλῶσσαις, μᾶλλον δὲ ἵνα προφη-
to speak with tongues, rather but that you may

τευγῆτε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν
prophecy; greater for the one prophesying than the one speaking

γλῶσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλη-
with tongues, unless if not he should interpret, so that the congrega-

σία οἰκοδομὴν λαβῇ. ⁶ Νυνὶ δὲ, ἀδελφοί, εἰ
tion edification may receive. Now but, brethren, if

ἔλθω πρὸς ὑμᾶς γλῶσσαις λαλῶν, τί ὑμᾶς
I should come to you with tongues speaking, what you

ὠφελήσω, εἰ μὴ ὑμῖν λαλήσω ἢ ἐναποκαλυ-
shall I profit, if not to you I shall speak either in a revelation,

ψεῖ, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδασχῇ;
or in knowledge, or in a prophecy, or in teaching?

⁷ Ὅμως τὰ ἀψυχα φωνῆν δίδοντα, εἴτε ἀν-
in like manner the things without life a sound giving, whether a

λὸς, εἴτε κίθαρα, εἰ μὴ διαστολῆν τοῖς φθογγοῖς μὴ
flute, or a harp, if a difference to the notes not

δοῦν, πῶς γνωσθήσεται τὸ αὐλουμένον ἢ
they should give, how shall be known that being played on flute or

τὸ κιθαριζόμενον; ⁸ Καὶ γὰρ εἰ ἀδηλὸν φωνῆν
that being played on harp? Also for if an uncertain sound

σαλπιγῆ δοῦν, τίς παρασκευασεῖται εἰς πολε-
a trumpet should give, who will prepare himself for battle?

μόν; ⁹ Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰ
So also you through the tongue if

μὴ εὐσημὸν λόγον δοῦτε, πῶς γνωσθήσεται τὸ
not a well-marked word you give, how shall be known that

λαλουμένον; ἐσεσθε γὰρ εἰς ἀέρα λαλοῦντες.
having been spoken? you will be for into air speaking.

¹⁰ Τόσαυτα, εἰ τυχοῖ, γένη φωνῶν ἐστὶν ἐν κόσ-
So many, if it may be, kinds of voices is in world,

μῶ, καὶ οὐδὲν * [αὐτῶν] ἀφώνον. ¹¹ Ἐάν οὖν
and no one [of them] unmeaning. If then

is not speaking to Men, but to * God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

³ HE who is PROPHECYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

⁴ THE SPEAKER in a foreign Language edifies Himself; but HE who PROPHECIES edifies the Congregation.

⁵ I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHECIES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

⁶ And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by † a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

⁷ In like manner, INANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no

* Difference of Sound, how will the TUNE on the FLUTE or HARP be known?

⁸ For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

⁹ So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is SPOKEN? For you will be speaking to the Air.

¹⁰ It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

* VATICAN MANUSCRIPT.—2. God. 1 & ver. 26.

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. ¹² Ουτω και υμεις, επει ζηλωται εστε
barbarian. So also you, since zealots you are

πνευματων, προς την οικαδομην της εκκλησιας
for spirits, for the building up of the congregation

ζητετε ινα περισσευητε. ¹³ Διοπερ ο λαλων
seek you that you may abound. Wherefore the one speaking

γλωσση, προσευχεσθω ινα διερμηνευ. ¹⁴ Εαν
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. ¹⁵ Τι
prays, the but mind of me unfruitful is. What

ουν εστι; Προσευξομαι τω πνευματι, προσευ-
then is it? I will pray with the spirit, I will

ξυμαι δε και τω νοι· ψαλω τω
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω * [δε] και τω νοι.
spirit I will sing praise [but] also with the understanding.

¹⁶ Επει, εαν ευλογησης τη πνευματι, ο αναπλη-
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των 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. ¹⁷ Συ μεν γαρ καλως ευχαριστεις· αλλ'
he knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομειται.
the other not is built up.

¹⁸ Ευχαριστω τω θεω, παντων υμων μαλλον
I give thanks to the God, all of you more

γλωσσαις, λαλων· ¹⁹ αλλ' εν εκκλησια θελω
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοου μου λαλησαι, ινα
five words through the understanding of me to have spoken, that

και αλλους κατηχησω, η μυριους λογους εν
also others I may instruct, than a myriad words in

γλωσση. ²⁰ Αδελφοι, μη παιδια γινεσθε ταις
a tongue. Brethren, not children become you in the

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 ye, 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. † 20. Psa. cxxvi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xv. 13; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.

φρεσι τελειοι γινεσθε. ²¹ Εν τῷ νόμῳ γε-
 minds perfect ones become you. In the law it has
 ραπται· ὅτι ἐν ἑτερογλωσσοῖς καὶ ἐν χειλεσιν
 been written; That by other tongues and by lips
 ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
 others I will speak to the people this, and not even so
 εἰσακουσονται μου, λέγει κύριος. ²² Ὅστε αἱ
 will they listen to me, says Lord. So that the

γλωσσᾶι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευού-
 tongues for a sign are, not to those believing.
 σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ
 but to the unbeliever; the but prophesying not
 τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστευούσιν. ²³ Ἐὰν
 to the unbelieving, but to those believing. If

οὐκ ^{*}[συν]έλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ
 therefore should come [together] the congregation whole to the
 αὐτό, καὶ πάντες γλωσσαις λαλήσωσιν, εἰσελθῶσι
 same, and all with tongues should speak, should come in
 δε ἰδιῶται, ^{*}[ἡ ἀπιστοί,] οὐκ ἐροῦσιν, ὅτι
 and unlearned ones, [or unbelievers,] not will they say, that
 μαινέσθε; ²⁴ Ἐὰν δὲ πάντες προφητεύωσιν,
 you are mad? If but all should prophesy,

εἰτελεθῇ δε τις ἀπιστος, ἢ ἰδιώτης, ἐλεγχεται
 should come in and any one unbelieving, or unlearned, he is convinced
 ὑπὸ πάντων, ἀνακρινεται ὑπὸ πάντων, ²⁵ τὰ
 by all, he is examined by all, the

κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ
 secrets of the heart of him manifest become; and
 οὕτω πέσω ἐπὶ πρόσωπον προσκυνήσει τῷ
 so falling on a face he will worship the
 θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς οὐτως ἐν ὑμῖν
 God, announcing, that the God really among you
 ἐστὶ. ²⁶ Τί οὐκ ἐστὶν, ἀδελφοί; Ὅταν συνερ-
 is. Why then is it, brethren? When you may

χῆσθε, ἕκαστος ^{*}[ὑμῶν] ψαλμὸν ἔχει, διδα-
 come together, each one [of you] a psalm has, teach-
 χῆν ἔχει, γλωσσαν ἔχει, ἀποκαλύψιν ἔχει,
 ing has, a tongue has, a revelation has,
 ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γίνεσ-
 an interpretation has; all things for building up let be

θῶ. ²⁷ εἴτα γλωσσῇ τις λαλεῖ, κατὰ δύο, ἢ
 done. If with a tongue any one speaks, by two, or
 τὸ πλεῖστον τρεῖς, καὶ ἀνα μερὸς· καὶ εἰς διερ-
 the most three, and in succession; and one let
 μνηνεύτω. ²⁸ Ἐὰν δὲ μὴ ἦ διερμηνευτής,
 interpret. If but not may be an interpreter,

σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ
 let him be silent in congregation; to himself but let him speak and

21 In the LAW it has been written, † "With Other Languages, and with the Lips of others, I will speak to this PEOPLE; and neither so will 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 PROPHECYING, 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.

* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26. of you—omit. 26. has a Revelation, has a Language, has an Interpretation.
 † 21. Isa. xxviii. 11, 12. † 23. Acts ii. 18. † 25. Isa. xlv. 14; Zech. viii. 23.
 † 26. 1 Cor. xii. 9—10; verse 5. † 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12.

τω θεῷ. ²⁹ Προφῆται δε δυο η τρεις λαλει-
to the God. Prophets but two or three let

τωσαν, και οι αλλοι διακρινωσαν. ³⁰ εαν δε
speak, and the others discern; if but

αλλω αποκαλυφθη καθημενω, ο πρωτος σιγα-
to another may be revealed sitting by, the first let be

τω. ³¹ Δυνασθε γαρ καθ' ενα παντες προφητευ-
silent. You are able for one by one all to prophesy,

ειν, ινα παντες μανθανωσι, και παντες παρακα-
that all may learn, and all may be

λωνται. ³² και πνευματα προφητων προφηταις
comforted; and spirits of prophets to prophets

υποτασσεται. ³³ ου γαρ εστιν ακαταστασιας ο
are subject; not for is of confusion the

θεος, αλλ' ειρηνης. ³⁴ Ως εν πασαις ταις εκκλη-
God, but of peace. As in all the congre-

σαις των αγιων, ³⁴ αι γυναικες * [υμων] εν
gations of the saints, the women * [of you] in

ταις εκκλησαις σιγατωσαν. ου γαρ επιτετραπ-
the congregations let be silent; not for it has been

ται αυταις λαλειν, αλλ' υποτασσεσθαι, καθως
permitted to them to speak, but to be submissive, as

και ο νομος λεγει. ³⁵ Ει δε τι μαθειν θελου-
even the law says. If and anything to learn they

σιν, εν οικω τους ιδιους ανδρας επρωτατωσαν.
wish, in a house the own husbands let them ask;

αισχρον γαρ εστι γυναιξιν εν εκκλησια λα-
an indecent thing for it is women in a congregation to

λειν. ³⁶ Η αφ' υμων ο λογος του θεου εξηλθεν;
speak. Or from you the word of the God went out?

η εις υμας μονου κατητησεν; ³⁷ Ει τις δοκει
or to you alone did it come? If any one thinks

προφητης ειναι η πνευματικος, επιγινωσκετω
a prophet to be or spiritual, let him acknowledge

α γραφω υμιν, οτι κυριου ειπιν εντο-
the things I write to you, because of Lord they are command-

λαι. ³⁸ ει δε τις αγνοει, αγνοειτω. ³⁹ Ωστε,
ments; if but any one is ignorant, let him be ignorant. So that,

αδελφοι, ζηλουτε το προφητευειν, και το
brethren, be you zealous that to prophesy, and that

λαλειν γλωσσαις μη κωλυετε. ⁴⁰ παντα δε
to speak with tongues not hinder you; all things but

ευσχημονως και κατα ταξιν γινεσθω.
in a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and † let the OTHERS judge;

30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.

31 For you can all prophesy one by one, so that all may learn, and all may be comforted.

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for God is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,

34 † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but * let them be submissive; † even as the LAW also says;

35 and if they wish to learn anything, let them ask their OWN Husbands at Home; for it is an indecent thing for * a Woman to speak in the Assembly.

36 Did the WORD of God go out from you, or did it only extend to you?

37 † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, * That they are Commandments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, † earnestly desire to PROPHECY; and forbid not to * SPEAK in foreign Languages;

40 † but let all things be done in a becoming manner, and according to Order.

* VATICAN MANUSCRIPT.—34. your—omit. 34. let them be submissive. 35. a Woman to speak. 37. That it is a Commandment of the Lord. 38. speak. † 29. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 34. 1 Cor. xi. 8; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x, 7; 1 John iv. 6. † 39. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

ΚΕΦ. ιε'. 15.

¹ Γνωρίζω δε ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον
I declare but to you, brethren, the glad tidings

ὃ εὐηγγελισαμην ὑμῖν, ὃ καὶ παραλαβετε,
which I announced as glad tidings to you, which also you received,

ἐν ᾧ καὶ ἐστήκατε, ² δι' οὗ καὶ σωζεσθε·
in which also you have stood, through which also you are being saved;

(τινὶ λόγῳ εὐηγγελισαμεν ὑμῖν εἰ κατεχετε·)
(by a certain word I announced as glad tidings to you if you retain;)

ἐκτος εἰ μὴ εἰκῆ ἐπιστευσάτε. ³ Παρέδωκα
except if not inconsiderately you believed. I delivered

γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παραλαβόν· ὅτι
for to you among first things what also I received; that

Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,
Anointed died on behalf of the sins of us,

κατὰ τὰς γραφάς· ⁴ καὶ ὅτι ἐτάφη, καὶ ὅτι
according to the writings; and that he was buried, and that

ἐγηγέρται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·
he was raised the third day, according to the writings;

⁵ καὶ ὅτι ὠφθῆ Κηφᾶ, εἶτα τοῖς δώδεκα. ⁶ Ἐπει-
and that he was seen by Cephas, then by the twelve. After that

τα ὠφθῆ ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,
he was seen above by five hundred brethren at once,

ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δὲ
out of whom the greater number remain till now, some but

καὶ ἐκοιμήθησαν. ⁷ Ἐπειτα ὠφθῆ Ἰακώβῳ· εἶτα
also have fallen asleep. After that he was seen by James; then

τοῖς ἀποστόλοις πᾶσιν. ⁸ Ἐσχάτον δὲ πάντων,
by the apostles all. Last and of all,

ὡς περὶ τῷ ἐκτρωματι, ὠφθῆ καμοί. ⁹ (Ἐγώ
just as if by the abortion, he was seen also by me. I)

γὰρ εἰμι ὁ ἐλαχίστος τῶν ἀποστόλων· ὃς οὐκ
for am the least of the apostles; who not

εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα
am fit to be called an apostle, because I persecuted

τὴν ἐκκλησίαν τοῦ θεοῦ. ¹⁰ Χαρὶτι δὲ θεοῦ εἰμι
the congregation of the God. By favor but of God I am

ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ
what I am; and the favor of him that to me, not vain

ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων
was made, but more abundantly of them all

ἐκοπίασα· οὐκ ἐγώ δε, ἀλλ' ἡ χάρις τοῦ θεοῦ
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS † which I evangelized to you, and which you received; in which also you have stood,

2 and through which you are being saved, if you retain a certain Word I evangelized to you; † unless, indeed, you believed inconsiderately.

3 For I delivered to you among the chief things, † what also I received, That Christ died on behalf of our sins † according to the SCRIPTURES;

4 and That he was buried; and That he was raised the THIRD DAY † according to the SCRIPTURES;

5 and That he was seen † by Cephas; then † by the TWELVE;

6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep.

7 After that, he was seen by James; then, † by all the APOSTLES;

8 and, † last of all, he was seen by me also, as if by the ONE PREMATURELY BORN;

9 for I am † the LEAST of the APOSTLES, who am not worthy to be called an Apostle, † because I persecuted the CHURCH of GOD.

10 But what I am † I am by the FAVOR of God; and THAT FAVOR of his towards me was not fruitless; † for I labored more abundantly than all of them; † yet not I, * but the FAVOR of GOD with me.

* VATICAN MANUSCRIPT.—10. but the FAVOR of God.

† 1. Gal. i. 11. † 2. Rom. i. 10; 1 Cor. i. 21. † 3. Gal. i. 12. † 4. Psa. xlii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 43; Acts iii. 18; xxvi. 23; 1 Pet. i. 11; ii. 24. † 5. Psa. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 43; Acts ii. 25—31; xiii. 33—35; xxvi. 22, 23; 1 Pet. i. 11. † 6. Luke xxiv. 34. † 7. Matt. xviii. 17; Mark xvi. 14; Luke xxiv. 30; John x. 12, 26; Acts x. 41. † 8. Acts ix. 4, 17; xii. 14, 18; 1 Cor. ix. 1. † 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. † 10. Eph. ii. 7, 8. † 11. 2 Cor. xi. 23; xii. 11. † 12. Matt. x. 20; Rom. xv. 13, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.

ἢ σὺν ἐμοί.) ¹¹ Εἴτε οὖν ἐγὼ, εἴτε ἐκείνοι,
that with me.) Whether therefore I, or they,

οὕτω κηρυσσομεν, καὶ οὕτως ἐπιστευτάτε.
thus we proclaim, and thus you believed.

¹² Εἰ δὲ Χριστὸς κηρυσσεται, ὅτι ἐκ νεκρῶν
If but Anointed is proclaimed, that out of dead ones

εἰσηγέρται, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι
has been raised, how say some among you, that

ἀναστάσις νεκρῶν οὐκ ἐστίν; ¹³ Εἰ δὲ ἀναστα-
a resurrection of dead ones not is? If but a resurrec-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς εἰσηγέρται.
tion of dead ones not is, not even Anointed has been raised,

¹⁴ εἰ δὲ Χριστὸς οὐκ εἰσηγέρται, κενὸν ἀρα τὸ
if but Anointed not has been raised, void then the

κηρυγμὰ ἡμῶν, κενὴ * [δὲ] καὶ ἡ πίστις ὑμῶν.
preaching of us, void [and] also the faith of you.

¹⁵ Ἐυρισκομεθα δὲ καὶ ψευδομαρτυρῶντες τοῦ θεοῦ.
We are found and even false witnesses of the God;

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἤγειρε
because we testified concerning the God, that he raised up

τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἀρα νεκροὶ
the Anointed, whom not he raised up, if indeed dead ones

οὐκ εἰσέρχονται. ¹⁶ Εἰ γὰρ νεκροὶ οὐκ εἰσέρχονται,
not are raised up. If for dead ones not are raised

καὶ, οὐδὲ Χριστὸς εἰσηγέρται. ¹⁷ εἰ δὲ Χριστὸς
up, not even Anointed has been raised; if but Anointed

οὐκ εἰσηγέρται, μάταια ἡ πίστις ὑμῶν ἐτι ἐστέ
not has been raised, deceptive the faith of you; still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. ¹⁸ ἀρα καὶ οἱ κοιμηθέντες
in the sins of you; then also those having fallen

ἐν Χριστῷ, ἀπώλοντο. ¹⁹ Εἰ ἐν τῇ ζωῇ
asleep in Anointed, perished. If in the life

ταύτῃ ἠλπίκατοτες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-
this having been hoping we are in Anointed alone, more

εινότεροι πάντων ἀνθρώπων ἐσμεν. ²⁰ Νῦν δὲ
pitiable of all men we are. Now but

Χριστὸς εἰσηγέρται ἐκ νεκρῶν, ἀπαρχὴ τῶν
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.
having fallen asleep.

²¹ Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ
Since for through a man the death, also

δι' ἀνθρώπου ἀναστάσις νεκρῶν. ²² 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.

¹¹ Whether I, then, or they, thus we preach, and thus you believed.

¹² But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

¹³ But if there is not a Resurrection of the Dead, neither has Christ been raised;

¹⁴ and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

¹⁵ 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.

¹⁶ For if Dead persons are not raised up, neither has Christ been raised;

¹⁷ and if Christ has not been raised, your FAITH * is deceptive; † you are still in your SINS;

¹⁸ then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

¹⁹ † If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

²⁰ But now † Christ has been raised † from the Dead, † a First-fruit of THOSE HAVING FALLEN ASLEEP.

²¹ For † since through a Man, there is * Death, † through a Man, also, there is a Resurrection of the Dead;

²² for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

* VATICAN MANUSCRIPT.—14. and—omit. 17. is deceptive. 21. Death.

† 13. 1 Thess. iv. 14. † 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30. † 17. Rom. iv. 24
† 19. 2 Tim. iii. 12. † 20. 1 Pet. i. 3. † 21. John xi. 25; Rom. vi. 23.
Rev. i. 5. † 21. Rom. v. 12, 17. † 21. John xi. 25; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ἰδίῳ ταγματι[†] ἀπαρχῆ
 Each one and in the own band; a first-fruit
 Χριστος, εἰπειτα οἱ του Χριστου, εν τη παρου-
 Anointed, after that those of the Anointed, in the presence
 σια αυτου. 24 εἰτα το τελος, ὅταν παρα-
 of him; then the end, when he should have de-
 δῳ την βασιλειαν τῷ θεῷ και πατρι, ὅταν
 livered up the kingdom to the God and father, when
 καταργησῃ πασαν ἀρχην και πασαν ἐξου-
 he should have abrogated all government and all autho-
 σιαν και δυναμιν. 25 Δει γαρ αυτον βασιλευ-
 rity and power. It behoves for him to reign,
 ειν, ἀχρις οὔ αν θῆ παντας τους εχθρους
 till he may have placed all the enemies
 ὑπο τους ποδας αυτου. 26 Ἐσχατος εχθρος
 under the feet of him. Last enemy
 καταργεῖται ὁ θανατος. 27 παντα γαρ ὑπετα-
 is rendered powerless the death; all things for he subjected
 ξεν ὑπο τους ποδας αυτου. Ὅταν δε εἰρη,
 under the feet of him. When but it may be said,
 ὅτι παντα ὑποτετακται, δηλον, ὅτι εκτος του
 that all things have been subjected, it is evident, that is excepted the
 ὑποταξαντος αυτῷ τα παντα. 28 Ὅταν δε ὑπο-
 one having subjected to him the all things. When but may be
 ταγη αυτῷ τα παντα, τότε * [και] αυτος ὁ υἱος
 subjected to him the all things, then [also] himself the son
 ὑποταγησεται τῷ ὑποταξαντι αυτῷ τα παντα,
 will be subject to the one having subjected to him the all things,
 ἵνα ἡ ὁ θεος * [τα] παντα εν πασιν. 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 those being dipped on behalf of the dead
 ρων, εἰ ὅλως νεκροι ουκ εγειρονται; 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
 δινευσομεν καταν ὥραν; 31 Καθ' ἡμεραν αποθ-
 danger every hour? Every day I
 νησκω, νη την ὑμετεραν καυχῆσιν, ἣν εχω εν
 die, by the your boasting, which I have in
 Χριστῷ Ἰησου τῷ κυριῷ ἡμων. 32 Εἰ κατα
 Anointed Jesus the Lord of us. If according to

23 But † each one is
 his own rank; Christ †
 First-fruit; afterwards,
 those who are CHRIST'S at
 his APPEARING.
 24 (Then, the END,
 when he shall give up the
 KINGDOM to the GOD and
 Father; when he shall
 have abrogated All Gov-
 ernment and All Authority
 and Power.
 25 For he must reign
 † till he has placed All EN-
 EMIES 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 SUB-
 JECTED 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 be-
 half of the DEAD? If the
 Dead are not raised at
 all, why then are they im-
 mersed on their behalf?
 30 and † why are we in
 danger Every Hour?
 31 I solemnly declare,
 † by * the BOASTING con-
 cerning you, Brethren,
 which I have in Christ Je-
 sus our LORD, † † that I
 am dying daily.

* VATICAN MANUSCRIPT.—28. also—omit. 28. the—omit. 31. YOUR BOASTING.

† 29. Clarke, after saying that this is the most difficult passage in the New Testament and quoting Matt. xx. 22, 23; Mark x. 39; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15—17. † 25. Psa. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 12. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psa. viii. 6; Heb. ii. 8. † 28. Phil. iii. 21. † 28. 1 Cor. iii. 23; xi. 2. † 29. 2 Cor. x. 26; Gal. v. 11. † 31. 1 Thess. ii. 19. † 31. Rom. viii. 36; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xi. 23.

ἄνθρωπον ἐθηριομαχῆσα ἐν Ἐφέσῳ, τί μοι τό
 man I fought with a wild beast in Ephesus, what to me the
 ὀφελός; εἰ νεκροὶ οὐκ ἐγείρονται, φαγώμεν καὶ
 profit? if dead ones not are raised up, we may eat and
 πῶμεν· αὐριοὺν γὰρ ἀποθνήσκομεν. ³³ Μὴ πλά-
 we may drink; to-morrow for we die. Not be you

νάσθε. Φθειροῦσιν ἦθη χρηστὰ ὀμιλία κακάι.
 led astray. Corrupt habits virtuous companionships evil.

³⁴ Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτανετέ· ἄγνω-
 Awake you as it is fit, and not sin you; igno-

σταν γὰρ θεοῦ τινες ἐχουσί· πρὸς ἐντροπήν
 rance for of God some have; for shame

ὑμῖν λέγω. ³⁵ Ἄλλ' εἶρε τίς· πῶς ἐγείρονται
 to you I speak. But will say some one; How are raised up

οἱ νεκροί; ποίῳ δὲ σωματι ἐρχονται; ³⁶ Ἀφ-
 the dead ones? in what and body do they come? O fool.

ρον· σὺ δὲ σπείρεις, οὐ ζῶσσοιοεῖται, εἰ μὴ
 ish one; thou what sowest, not is made alive, if not

ἀποθάνῃ. ³⁷ καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γένη-
 it should die; and what thou sowest, not that body that going

σομενον σπείρεις, ἀλλὰ γυμνον κοκκόν, εἰ
 to be born thou sowest, but a naked grain, if

τύχοι, σίτου, ἢ τίνος τῶν λοιπῶν. ³⁸ ὁ δὲ θεός
 it may happen, of wheat, or some of the others; the but God

αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἕκαστῳ
 to it gives a body as he willed, and to each

τῶν σπερμάτων * [τὸ] ἰδίον σῶμα. ³⁹ Οὐ πᾶσα
 of the seeds [the] own body. Not all

σαρξ, ἢ αὐτὴ σὰρξ· ἀλλὰ ἀλλῆ μὲν ἀνθρώπων,
 flesh, the same flesh; but one indeed of men,

ἀλλῆ δὲ σὰρξ κτηνῶν, ἀλλῆ δὲ ἰχθύων, ἀλλῆ
 another and flesh of cattle, another and of fishes, another

δὲ πτηνῶν. ⁴⁰ Καὶ σῶματα ἐπουρανια, καὶ
 and of birds. And bodies heavenly, and

σῶματα ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-
 bodies earthly; but one indeed that of the heaven-

νίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. ⁴¹ Ἄλλη
 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 ἀστερος διαφέρει ἐν
 glory of stars; a star for from a star differs in

δόξῃ. ⁴² Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.
 glory. Thus and the resurrection of the dead ones.

Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
 It is sown in corruption, it is raised in incorruption;

⁴³ σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί-
 it is sown in dishonor, it is raised in glory; it is

ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·
 sown in weakness, it is raised in power;

³² If, as men do, † I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, † Let us eat and drink, for to-morrow we die.

³³ Be not led astray; † vicious intercourse corrupts virtuous Habits.

³⁴ † Awake to sobriety, as it is fit, and sin not; † for some are Ignorant of God; † for Shame to you I say it.

³⁵ But some one will say, "How are the Dead raised up? and in What Body do they come?"

³⁶ O senseless man! † what thou sowest is not made alive unless it die;

³⁷ and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

³⁸ but GOD gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

³⁹ All Flesh is not the SAME Flesh; but there is One, indeed, of Men; and Another Flesh of Cattle; and Another * of Birds, and Another of Fishes.

⁴⁰ and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

⁴¹ There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

⁴² † And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

⁴³ † 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. † 32. Isa. xlii. 13; lvi. 12; Eccl. ii. 24; Luke xli. 19. † 33. 1 Cor. v. 6. † 34. Rom. xlii. 11; Eph. v. 14. † 34. 1 Thoss. iv. 5. † 34. 1 Cor. vi. 5. † 35. John xii. 34. † 43. Dan. xii. 2; Matt. xlii. 47. † 43. Phil. iii. 21.

44 σπειρεται σωμα ψυχικον, εγειρεται σωμα
 it is sown a body ψυχικον, it is raised a body
 πνευματικον. Εστι σωμα ψυχικον, και εστι
 spiritual. Is a body ψυχικον, and is
 * [σωμα] πνευματικον. 45 Ουτω και γεγραπται·
 [a body] spiritual. So and it has been written;
 Εγενετο ο πρωτος * [ανθρωπος] Αδαμ εις ψυχην
 Was made the first [man] Adam into a soul
 ζωσαν· ο εσχατος Αδαμ εις πνευμα ζωοποιουον.
 living; the last Adam into a spirit life-giving.
 46 Αλλ' ου πρωτον το πνευματικον, αλλα το
 But not first the spiritual, but the
 ψυχικον· επειτα το πνευματικον. 47 Ο πρωτος
 ψυχικον; afterwards the spiritual. The first
 ανθρωπος, εκ γης χοικος· ο δευτερος ανθρωπος,
 man, from earth earthy; the second man,
 * [ο κυριος] εξ ουρανον. 48 Οιος ο χοικος, τοι-
 [the Lord] from heaven. Of what kind the earthy, such
 οντοι και οι χοικοι· και οιος ο εκουρανοι,
 like also the earthy ones; and of what kind the heavenly,
 τοιουτοι και οι εκουρανοι: 49 και καθως εφορεσ-
 such like also the heavenly ones; and even as we bore
 αμεν την εικονα του χοικου, φορεσμεν και την
 the image of the earthy, we shall bear also the
 εικονα του εκουρανιου. 50 Τουτο δε φημι,
 image of the heavenly. This and I say,
 αδελφοι, οτι σαρχ και αιμα βασιλειαν θεου
 brethren, that flesh and blood a kingdom of God
 κληρονομησαι ου δυναται, ουδε η φθορα την
 to inherit not are able, nor the corruption the
 αφθαρσιαν κληρονομει. 51 Ιδου, μυστηριον
 incorruption shall inherit. Lo, a mystery
 υμιν λεγω· Παντες μεν ου κοιμηθησομεθα·
 to you I speak; All indeed not we shall be asleep;
 παντες δε αλλαγησομεθα, 52 εν ατομω, εν ρι-
 all but we shall be changed, in a moment, in a twink-
 πη οφθαλμου, εν τη εσχατη σαλπγγι. (Σαλ-
 ling of an eye, in the last trumpet. (It shall
 πισει γαρ, και οι νεκροι εγερθησονται αφθαρ-
 sound for, and the dead ones shall be raised incor-
 τοι, και ημεις αλλαγησομεθα.) 53 Δει γαρ
 ruptible, and we shall be changed.) It is necessary for
 το φθαρτον τουτο ενδυσασθαι αφθαρσιαν, και
 the corruptible this to be clothed with incorruption, and
 το θνητον τουτο ενδυσασθαι αθανασιαν.
 the mortal this to be clothed with immortality.
 54 Όταν δε το φθαρτον τουτου ενδυσηται αφθαρ-
 When but the corruptible this shall be clothed with incor-
 ρσιαν, και το θνητον τουτου ενδυσηται αθανασιαν,
 rption, 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. 53, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 51. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 40. Phil. iii. 21; 1 John iii. 2. † 50. John iii. 3, 5. † 51. 1 Thess. iv. 15—17. † 53. Matt. xiv. 31; John v. 31; 1 Thess. iv. 14. † 53. 2 Cor. v. 4.

τοτε γενησεται ο λογος ο γεγραμμενος· Κατε-
 then will happen the word that having been written: Was
 ποτη ο θανατος εις νικος. ⁵⁵ Που σου, θανα-
 swallowed up the death into victory. Where of thee, O death,
 τε, το κεντρον; που σου, 'αδη, το νικος;
 the sting? where of thee, O where, the victory?
⁵⁶ Το δε κεντρον του θανατου, η αμαρτια· η δε
 The but sting of the death, the sin; the and
 δυναμις της αμαρτιας, ο νομος. ⁵⁷ 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. ⁵⁸ 'Οστε, αβελ-
 Lord of us Jesus Anointed. Wherefore, breth-
 φοι μου αγαπητοι, εδραιωι γινεσθε, αμετακινη-
 ren of me beloved, steadfast be you, unmovable,
 τω, 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.

¹ Περι δε της λογιας της εις τους αγιους,
 Concerning and the collection that for the saints,
 ωσπερ διαταξα ταις εκκλησιαις της Γαλατιας,
 as I appointed to the congregations of the Galatia,
 οτω και υμεις ποιησατε. ² Κατα μιαν σαββα-
 so also you do. Every first of week
 των εκαστος υμων παρ' εαυτω τιθετω, θησαυ-
 each one of you by itself let him place, treasure-
 ριζων, ο.τι αν ευοδωται· ινα μη οταν
 ing up, what thing he may be prospered; so that not when
 ελθω, τοτε λογιαι γινωνται. ³ '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 απενεγκειν την χαριν
 ters these I will send to carry the gift
 υμων εις 'Ιερουσαλημ· ⁴ εαν δε η αξιον του
 of you to Jerusalem; if but it may be worthy of the
 καμε πορευεσθαι, συν εμοι πορευονται.
 even me to go, with me they shall go.
⁵ Ελευσσομαι 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;)
⁶ προς υμας δε τυχον παραμενω, η και παρα-
 with you and it may happen I will remain, or even I shall

clothed with Immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, † "DEATH WAS SWALLOWED UP IN VICTORY!"

⁵⁵ Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

⁵⁶ The STING of DEATH is SIN, and the † POWER of SIN is the LAW;

⁵⁷ † but Thanks to THAT GOD, who GIVES us † the VICTORY, through our LORD, Jesus Christ.

⁵⁸ † Wherefore, my beloved Brethren, be you settled, unmoved, abounding in the WORK of the LORD at all times, knowing That your LABOR is not in vain in the LORD.

CHAPTER XVI.

¹ And concerning † the COLLECTION which is for the SAINTS;—as I directed the CONGREGATIONS of GALATIA, so also do you.

² † Every † First day of the Week, let each of you lay something by itself, depositing as he may be prospered, so that when I come Collections may not then be made.

³ And when I arrive, † the persons whom you may authorize by Letters, I will send to convey your GIFT to Jerusalem;

⁴ † and if it be proper that even I should go, they shall go with me.

⁵ And I will come to you, † when I have passed through Macedonia; for I am coming by Macedonia;

⁶ and, perhaps, I shall remain with You, or even

† 2. As *kata politin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata miam sabbaton* signifies the first day of every week.—*Macknight*.

† 54. Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14. † 56. Rom. iv. 15; v. 15; vii. 5, 13.
 † 57. Rom. vii. 25. † 57. 1 John v. 4, 5. † 58. 2 Pet. iii. 14. † 1. Acts xi.
 29; xiii. 17; Rom. xv. 28; 2 Cor. vii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 7.
 † 3. 2 Cor. viii. 19. † 4. 2 Cor. viii. 4, 19. † 5. Acts xix. 31; 2 Cor. i. 16.

χειμασω, ινα υμεις με προπεμψητε οδ εαν πορω-
winter, so that you me may send before where if I may

ευωμαι. 7 Ου θελω γαρ υμας αρτι εν παρο-
go. Not I wish for you now in passing

δω ιδειν· ελπιζω γαρ χρονον τινα επιμειναι
by to see; I hope for time some to remain

προς υμας, εαν ο κυριος επιτρεπη. 8 Επιμεινω
with you, if the Lord should permit. I shall remain

δε εν Εφεσω εως της πεντηκοστης· 9 θυρα γαρ
but in Ephesus till the pentecost; a door for

μοι ανεφυγε μεγαλη και ενεργης, και αντικειμε-
to me has been opened great and effective, and opposers

νοι πολλοι. 10 Εαν δε ελθη Τιμοθεος, βλε-
many. If and should have come Timothy, see

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 ουν αυτου εξουθενησθ. Προπεμψατε δε
any one therefore him may despise. Send on before and

αυτον εν ειρηνη, ινα ελθη προς με· εκδεχομαι
him in peace, so that he may come to me; I expect

γαρ αυτον * [μετα των αδελφων.] 12 Περι δε
for him [with the brethren] Concerning and

Απολλω του αδελφου, πολλα παρεκαλεσα
Apollon the brother, much I entreated

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

γυριτε, 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 Αχαια,
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 υποτασσησθε τοις τοιουτοις,
that also you should be submissive to the such like persons,

pass the winter, that you may send Me forward wherever I may go.

7 For I do not wish to see you now in passing, since I hope to remain some Time with you, † if the LORD permit.

8 But I will remain at Ephesus till the PENTECOST;

9 For † a great and effective Door has been opened to Me; yet there are many † Opposers.

10 Now, † if Timothy should have come, take care that he may be among you without fear; for † he performs the work of the Lord, even as also I do.

11 † Let no one, therefore, despise him; but send him forward † in Peace, that he may come to me; for I am expecting him with the BROTHERN.

12 But concerning † Apollos, the BROTHER, I entreated him repeatedly that he would come to you with the BROTHERN; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

13 † Watch you! † Stand firm in the FAITH! Be manly! † Be strong!

14 † Let all your deeds be done in Love.

15 And I entreat you, Brethren, as you know the † FAMILY of Stephanas, That it is † a First-fruit of ACHAIJA, and that they have devoted themselves to † Service for the SAINTS;

16 † that you also be submissive to SUCH, and to Every one who CO-OPERATES and labors.

* VATICAN MANUSCRIPT.—10. even—omit. 11. with the BROTHERN—omit.
† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. † 9. Acts xix. 9. † 10. Acts xix. 24; 1 Cor. iv. 17. † 10. Rom. xvi. 21; Phil. ii. 20, 23; 1 Thess. iii. 2. † 11. 1 Tim. iv. 12. † 11. Acts xv. 23. † 12. 1 Cor. i. 12; iii. 5. † 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8. † 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. † 13. Eph. vi. 10; Col. i. 11. † 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. † 15. 1 Cor. i. 16. † 15. Rom. xvi. 5. † 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. † 16. Heb. xiii. 17.

και παντι τω συνεργουντι και κοπιωντι. 17 Χα-
and to every one to the one working with and laboring with. I rejoice
ρω δε επι τη παρουσια Στεφανα και Φουρτουνα-
but on the presence of Stephanas and Fortunatus
του και Αχαικου, οτι το υμων υστερημα ουτοι
and Achaicus, because the of you want
ανεπληρωσαν. 18 ανεπαισαν γαρ το εμον πνευ-
supplied: they refreshed for the my spirit
μα και το υμων. Επιγινωσκετε ουν τους τοι-
and that of you. Acknowledge therefore the such
ουτους. 19 Ασπαζονται υμας αι 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 τη κατ' οικον
Aquila and Priscilla, with the in house
αυτων εκκλησια. 20 Ασπαζονται υμας οι αδελ-
of them congregation. Salute you the breth-
φοι παντες. Ασπασασθε αλληλους εν φιλη-
ren all. Salute you each other with a kiss
ματι αγιω. 21 'Ο ασπασμος τη εμη χειρι Παν-
holy. The salutation with the my hand of Paul.
λου. 22 Ει τις ου φιλει τον κυριον * [Ιησουν
If any one not has affection for the Lord [Jesus
Χριστον,] ητω αναθεμα μαραν αθα. 23 'Η
Anointed,] let him be accursed; the Lord comes. The
χαρις του κυριου Ιησου * [Χριστου] μεθ' υμων.
favor of the Lord Jesus [Anointed] with you.
24 'Η αγαπη μου μετα παντων υμων εν Χριστω
The love of me with all of you in Anointed
Ιησου. * [Αμην.]
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these brethren supplied the Want of you;

18 † for they have refreshed MY Spirit and YOURS. † Acknowledge, therefore, SUCH brethren.

19 THE CONGREGATIONS of ASIA salute you. Aquila and * Priscilla, † together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. † Salute each other with a holy Kiss.

21 † This is the SALVATION 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. † 18. 1 Thess. v. 12; Phil. ii. 20. † 19. Rom. xvi. 5, 15; Philo. 9.
† 20. Rom. xvi. 16. † 21. Col. iv. 18; † Thess. iii. 17. † 22. Eph. vi. 24
† 23. Gal. i. 8, 9. † 23. Jude 14, 15. † 23. Rom. xvi. 20.

*[ΠΑΤΑΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.
[OF PAUL AN EPISTLE] TO CORINTHIANS SECOND.
SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

1 **Παυλος, αποστολος** Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
Θεου, και Τιμοθεος δ 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 ουσι 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 δ θεος
and Lord Jesus Anointed. 3 Worthy of praise the God
και πατηρ του κυριου ημων Ιησου Χριστου, δ
and father of the Lord of us Jesus Anointed, the
πατηρ των οικτιρων, και θεος πασης παρα-
father of the mercies, and God of all com-
κλησεως, 4 δ 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
περισσευει τα παθηματα του Χριστου εις ημας,
abounds the sufferings of the Anointed in us,
ουτω δια του Χριστου περισσευει και η παρα-
so by means of the Anointed abounds also the com-
κλησις ημων. 6 Ειτε δε θλιβομεθα, 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 we suffer; (and the
ελπις ημων βεβαια υπερ υμων·) 7 ειδοτες, οτι
hope of us steadfast on behalf of you;) knowing, that
ωσπερ κοινωνοι εστε των παθηματων, οτω 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
be ignorant, brethren, concerning the affliction of us of that

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. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Phil. 3.
 † 3. 1 Cor. 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 ἐβάρηθημεν ὑπὲρ δύναμιν, ἕστε ἐξα-
 we were pressed above strength, so that to be
 πορηθῆναι ἡμᾶς καὶ τοῦ (ἡμῶν) ἀλλὰ αὐτοὶ ἐν
 in despair us even of the life; but ourselves in
 ἑαυτοῖς τὸ ἀποκρίμα τοῦ θανάτου ἐσχηκαμεν,
 ourselves the sentence of the death we have,
 ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπι-
 so that not having trusted we should in ourselves, but in
 τῷ θεῷ τῷ ἐγειροῦντι τοὺς νεκρούς. 10 ὃς ἐκ
 the God that one raising up the dead ones; who from
 τηλικούτου θανάτου ἐρύσατο ἡμᾶς, καὶ ἰσχυροῦ-
 so great a death rescued us, and does rescue;
 εἰς ὃν ἠελπίκαμεν, ὅτι καὶ ἐτι ῥυσεται, 11 συνυ-
 in whom we have hoped, that even still he will rescue, co-
 πουργοῦντων καὶ ἡμῶν ὑπὲρ ἡμῶν τῷ 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 εὐχαριστήσῃ ὑπὲρ ἡμῶν. 12 Ἡ
 through many might be given thanks on behalf of us. The

γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ μαρτυρίον τῆς
 for boasting of us this is, the testimony of the
 συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητι καὶ εἰλικρι-
 conscience of us, that in simplicity and sincerity
 νειᾷ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρι-
 of God, (not in wisdom fleshly, but in favor
 τι θεοῦ) ἀνεστραφημεν ἐν τῷ κόσμῳ, περισσο-
 of God) we conducted in the world, more abun-
 τερῶς δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἀλλὰ γραφομεν
 dantly but to you. Not for other things we write
 ὑμῖν, ἀλλ' ἢ ἀναγινώσκετε, * [ἢ ἀναγινώσκ-
 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
 γνώσεσθε, 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπο-
 will acknowledge, as also you acknowledged us from
 πύρου· ὅτι καυχῆμα ὑμῶν ἐσμεν, καθάπερ καὶ
 part. because a boasting of you we are. even as also
 ὑμῶν ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.
 part of us, in the day of the Lord Jesus.

15 Καὶ ταυτὴ τῇ πεποιθήσει ἐβουλόμην πρὸς
 And in this the confidence I wished to
 ὑμᾶς ελθεῖν πρότερον, ἵνα δευτέραν χάριν
 you to come before, so that a second favor
 εχητέ· 16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-
 you may have; and through you to pass through into Macedo-
 νίαν, καὶ καλιν ἀπο 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;

9 but we had the SENTENCE of DEATH in ourselves, so that we might ‡ not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 ‡ who rescued us from so Great a Death, and * is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, ‡ co-operating by PRAYER on our behalf, so that from Many ‡ Mouths thanks may be given by Many on our behalf, ‡ for Our GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with * the greatest Simplicity and ‡ Sincerity, ‡ not with fleshly Wisdom, but by the Favor of GOD, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us, ‡ That we are your Boast, ‡ as you also will be ours in the DAY of * the LORD Jesus.

15 And in this CONFIDENCE ‡ I was purposing; to come to you at first; so that you might have ‡ a * Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia ‡ to come again to you, and by

* VATICAN MANUSCRIPT.—8. to us—omit.

8. excessively above strength we were pressed. 10. will rescue. 13. Purity and godly Sincerity. 15. or what you acknowledge—omit. 15. Second Joy.

† 11. Προσωπον, 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."—Scharpe.

‡ 8. Acts xix. 23; 1 Cor. xv. 33; xvi. 9. ‡ 9. Jer. xvii. 5, 7. ‡ 10. 2 Pet. ii. 9. ‡ 11. Rom. xv. 30; Phil. i. 19; Philemon 22. ‡ 11. 2 Cor. iv. 15. ‡ 12. 2 Cor. ii. 17; iv. 2. ‡ 13. 2 Cor. ii. 4, 13. ‡ 14. 2 Cor. v. 12. ‡ 14. Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20. ‡ 15. 1 Cor. iv. 9. ‡ 15. Rom. i. 11. ‡ 16. 1 Cor. xvi. 5, 6.

ὑμας, και ὑφ' ὑμων προπεμφθηται εις την Ιου-
 you, and by you to be sent forward into the Ju-
 δαιαν. 17 Τουτου ουν βουλευομενος, μητι αρα
 This therefore wishing, not certainly
 τη ελαφρια εχρησαμην; η α βουλευομαι,
 in the lightness did I use? or the things I purpose,
 κατα σαρκα βουλευομαι, ινα η παρ' εμοι το
 according to flesh do I purpose, that may be with me :the
 ναι ναι, και το ου ου: 18 Πιστος δε ο θεος,
 yes yes, and the no no? Faithful but the God,
 οτι ο λογος ἡμων ο προς υμας ουκ εγενετο
 that the word ο'ra's that to you not was
 ναι και ου. 19 Ο γαρ του θεου υιος Ιησους
 yes and no. The for of the God son Jesus
 Χριστος, ο εν υμιν δι' ἡμων κηρυχθεισ,
 Anointed, that among you by means of us having been preached,
 (δι' εμου και Σιλουανου και Τιμοθεου,) ουκ
 (by means of me and Silvanus and Timothy,) not
 εγενετο ναι και ου, αλλα ναι εν αυτω γεγονεν,
 became yes and no, but yes in him has become,
 20 (δσαι γαρ επαγγελιαι θεου, εν αυτω το ναι,
 (as many for promises of God, in him the yes,
 και εν αυτω το αμην,) τω θεω προς δοξαν δι'
 and in him the so be it,) to the God for glory on account
 ὑμων. 21 Ο δε βεβαιων ἡμας συν υμιν εις
 of us. The but one establishing us with you for
 Χριστον, και χριστας ἡμας, θεος. 22 ο και σφρα-
 Anointed, and having anointed us, God; he and having
 γισαμενος ἡμας, και δους τον αρραβωνα του
 sealed us, and having given the pledge of the
 πνευματος εν ταις καρδιαις ἡμων. 23 Εγω δε
 spirit in the hearts of us. I but
 μαρτυρα τον θεον επικαλουμαι επι την εμην
 a witness the God call upon to the my
 ψυχην, οτι φειδομενος ὑμων ουκετι ηλθον εις
 soul, that sparing you not yet I came to
 Κορινθον. 24 ουχ οτι κυριευομεν ὑμων της πισ-
 Corinth; not because we lord it over you of the faith,
 τews, αλλα συνεργοι εσμεν της χαρας ὑμων. τη
 but fellow-workers we are of the joy of you; in the
 γαρ πιστει εστηκατε. ΚΕΦ. β'. 2. 1 Εκρινα
 for faith you have stood. I decided
 δε εμαυτω τουτο, το μη 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 come. If for I grieve you, indeed who
 * [εστιν] δευφραινων με, ει μη ο λυπουμενος εξ
 [is] the one gladening me, if not the one being grieved from

You to be sent forward into JUDEA.

17 This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed according to the Flesh, that there should be with me both the YES, yes, and the NO, no?

18 † But GOD is witness, That THAT WORD of ours which was toward you * is not yes and no;

19 for that son of GOD, Jesus Christ, who was PROCLAIMED to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

20 † For whatever be the Promises of God, they are in him YES, * and in him † AMEN, to the Glory of God through us.

21 NOW HE ESTABLISHING us with you in Christ, and † having anointed us, is THAT God.

22 who also † has SEAL'D us, and † given the PLEDGE of the SPIRIT in our HEARTS.

23 But † I invoke GOD as a Witness to MY Soul, † That, sparing you, I have not yet come to Corinth;

24 not † Because we domineer over You through the FAITH, but because we are Associates of your Joy; for † in the FAITH you have stood firm.

CHAPTER II.

1 But I decided this with myself, † not to COME again to you, in Grief.

2 For if † I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

* VATICAN MANUSCRIPT.—18. is not yes and no. 2. 18—omit.

20. wherefore also by him AMEN.

† 18. The original phrase, *πιστος ho theos*, is the same form of an oath with *The Eternal liveth!* that is, "As certainly as the Eternal God liveth." † 20. *Nai*, yes, was the word used by the Greeks for affirming anything; *Amen* was the word used by the Hebrews for the same purpose.—*Macknight*.

† 17. 2 Cor. x. 2. † 20. Rom. xv. 8. 0. † 21. 1 John ii. 20, 27. † 22. Eph. i. 13; 1v. 30; 2 Tim. ii. 10; Rev. ii. 17. † 23. 2 Cor. v. 5; Eph. i. 14. † 23. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. † 23. 1 Cor. iv. 21; 2 Cor. ii. 3; v. 11; 20; xiii. 2, 10. † 24. 1 Cor. iii. 5; 1 Pet. v. 8. † 24. 1 Cor. xv. 1. † 1. 1 Cor. i. 13; xii. 20, 21; xiii. 10.

εμου; ³ Και εγραψα * [υμιν] τουτο αυτο, ινα
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

χαιρειν; πεποιθως επι παντας υμας, οτι η εμη
to rejoice; having confided in all you, that the my

χαρα παντων υμων εστιν. ⁴ Εκ γαρ πολλης
joy of all of you it is. Out of for much

θλιψεως και συνοχης καρδιας εγραψα υμιν δια
affliction and anguish of heart I wrote to you through

πολλων δακρων, ουχ ινα λυπηθητε, αλλα την
many tears, not that you might be grieved, but the

αγαπην ινα γνωτε, ην εχω περισσοτερος
love that you might know, which I have more abundantly

εις υμας. ⁵ Ει δε τις λελυπηκεν, ουκ εμε λελυ-
towards you. If but any one has been grieved, not me he has

πηκεν, αλλ' απο μερους, ινα μη επιβαρω,
grieved, but from parts, that not I may bear hard upon,

παντας υμας. ⁶ Ικανον τω τοιουτω η επιτιμια
all you. Sufficient to the each one the censure

αυτη η υπο των πλειονων ⁷ 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 καταποθη ο τοι-
lest by the more abundant grief should be swallowed the such

ουτος. ⁸ Διο παρακαλω υμας κυρωσαι εις
one. Wherefore I entreat you to publicly confirm to

αυτον αγαπην. ⁹ Εις τουτο γαρ και εγραψα,
him love. In order to this for also I wrote,

ινα γνω την δοκιμην υμων, ει εις παντα
so that I might know the proof of you, if to all things

υπηκτοι εστε. ¹⁰ Οι δε τι χαριζεσθε, και
obedient you are. To whom but anything you freely forgive, also

εγω και γαρ εγω ο κεχαρισμαι, ει τι κεχα-
I; even for I what have freely forgiven, if anything I have

ρισμαι, δι' υμας, εν προσωπω Χριστου
freely forgiven, on account of you, in presence of Anointed;

¹¹ ινα μη πλεονεκτηθωμεν υπο του σατανα· ου
that not we should be overreached by the adversary; not

γαρ αυτου το νοηματα αγνοουμεν.
for of him the devices we are ignorant.

¹² Ελθων δε εις την Τρωαδα εις το ευαγγελιον
Having come but to the Troas for the glad tidings

του Χριστου, και θυρας μοι 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.
 † 5. 1 Cor. v. 1.
 † 1. 1. † 0. 2 Cor. vii. 15; x. 6.
 † 12. 2 Cor. vii. 5, 6.

‡ 3. 2 Cor. vii. 10; viii. 22; Gal. v. 10.
 † 5. Gal. iv. 12.
 † 6. 1 Cor. v. 4, 5; 1 Tim. v. 20.
 † 12. Acts xvi. 8; xx. 6.

‡ 4. 2 Cor. vii. 8, 9, 12.
 † 7. Gal.
 † 12. 1 Cor. xvi. 8.

μη ευρειν με ΤΙΤΟΥ ΤΟΥ ΑΔΕΛΦΟΥ ΜΟΥ¹³ ΑΛΛΑ
 not to come me Titus the brother of me; but

ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ, ΕΞΗΛΘΟΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ.
 having bade farewell to them, I went out into Macedonia.

14 ΤΩ ΔΕ ΘΕΩ ΧΑΡΙΣ ΤΩ ΠΑΝΤΟΤΕ ΟΡΙΑΜΒΕΥΟΝΤΙ
 To the but God thanks to that always leading to triumph

ἡΜΑΣ ΕΝ ΤΩ ΧΡΙΣΤΩ, ΚΑΙ ΤΗΝ ΟΣΜΗΝ ΤΗΣ ΓΝΩΣΕΩΣ
 us in the Anointed, and the odor of the knowledge
 αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντί τόπῳ.
 of himself is manifesting through us in every place.

15 ὍΤΙ ΧΡΙΣΤΟΥ ΕΥΩΔΙΑ ΕΣΜΕΝ ΤΩ ΘΕΩ ΕΝ ΤΟΙΣ
 That of Anointed a sweet odor we are to the God in those

σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·¹⁶ οἷς
 being saved and in those perishing; to these

μὲν, ὀσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ
 indeed, an odor of death into death; to those but, an odor

ζωῆς εἰς ζωὴν. Καὶ πρὸς ταῦτα τίς ἰκανός;
 of life into life. And for these things who sufficient?

17 Οὐ γὰρ ἐσμεν ὡς οἱ πολλοί, καπηλευόντες
 Not for we are like the many, adulterating

τὸν λόγον τοῦ θεοῦ· ἀλλ' ὡς ἐξ εὐκρινείας, ἀλλ'
 the word of the God; but as from sincerity, but

ὡς ἐκ θεοῦ, κατενώπιον * [τοῦ] θεοῦ, ἐν Χρισ-
 as from God, in presence [of the] God, in Anointed

τῷ λαλοῦμεν. ΚΕΦ. γ'. 3. Ἄρχομεθα πάλιν
 we speak. Do we begin again

ἐαυτοῦς συνίστασθαι; ἢ μὴ χρῆζομένη, ὡς τινες,
 ourselves to commend? or not we need, as some,

συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν
 of recommendation letters to you, or from you.

* [συστατικῶν;] ἡ ἐπιστολὴ ἡμῶν ὑμῖν
 [of recommendation?] The letter of us you

εἶστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,
 are, having been written in the hearts of you,

γινωσκόμενη καὶ ἀναγινωκόμενη ὑπὸ πάντων
 being known and being read by all

ἀνθρώπων· ὁ φανερούμενος, ὅτι εἶστε ἐπιστολὴ
 men; being manifest, that you are a letter

Χριστοῦ διακονήσασα ὑφ' ἡμῶν, ἐγγεγραμμένη
 of Anointed having been ministered by us, having been written

οὐ μελανί, ἀλλὰ πνεύματι θεοῦ ζώντος, οὐκ ἐν
 not with ink, but by spirit of God living, not on

FOUND not Titus my BRO-
 THER;

13 but having bid them
 farewell, I went forth into
 Macedonia.

14 Now, thanks be to
 THAT GOD, who always
 † LEADS us forth to TRI-
 UMPH with the ANOINTED
 one, and who diffuses by
 us the FRAGRANCE of the
 KNOWLEDGE of him, in
 Every Place.

15 Because we are a
 Sweet odor of Christ to
 GOD, † among THOSE who
 are BRING SAVED, and
 † among THOSE who ARE
 PERISHING;

16 † to these, indeed, an
 Odor of Death to Death,
 and to those, an Odor of
 Life to Life; and † for
 these things who is quali-
 fied?

17 For we are not like
 the MANY, † trafficking
 the WORD of GOD; but
 really † from sincerity,
 and as from God, in the
 presence of God, we speak
 concerning Christ.

CHAPTER III.

1 † Are we beginning
 again to recommend Our-
 selves? or do we require,
 as some, † recommenda-
 tory Letters to you, or from
 you?

2 † You are our LETTER,
 (written on our HEARTS,)
 known and being read by
 All Men;

3 it being plainly de-
 clared that you are a Let-
 ter of Christ † delivered by
 us, * and written not with
 ink, but with the Spirit of
 the living God, † not on
 Stone-tablets, but † on

* VATICAN MANUSCRIPT.—17. of the—omit. 1. of recommendation—omit. 3. and written.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewn with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or sophisticating the word of God; referring to the practice of visitors, who adulterate their wines. Dr. Bentley paraphrases it thus,—“which adulterates and negotiates the word of God for their own lucre and advantage.”

† 15. 1 Cor. i. 13. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8. † 17. 2 Cor. xv. 10; 2 Cor. iii. 6, 6. † 17. 2 Cor. iv. 9; xl. 13; 2 Pet. ii. 3. † 17. 2 Cor. i. 13; iv. 2. † 1. 2 Cor. v. 13; x. 8, 13; xii. 11. † 1. Acts xviii. 27. † 2. 1 Cor. ix. 2. † 3. 1 Cor. iii. 5. † 3. Exod. xiv. 13; xxxiv. 1. † 3. Psa. xl. 9; Jer. xxxi. 33; Ezek. xl. 10; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.
 tablets of stones, but on tablets of hearts fleshly.

⁴ Πειποθησιν δε τοιαυτην εχομεν δια του Χριστου
 Confidence but such we have through the Anointed

του προς τον θεου· ⁵ ουχ οτι ικανοι εσμεν αφ'
 towards the God; not because sufficient we are from

εαυτων, λογισασθαι τι, ως εξ εαυτων, αλλ'
 ourselves, to reason anything, as from ourselves, but

η ικανοτης ημων εκ του θεου· ⁶ ος και ικανωσεν
 the sufficiency of us from of the God; who also qualified

ημας διακονους καινης διαθηκης, ου γραμματος,
 as servants of a new covenant, not of letter,

αλλα πνευματος· το γαρ γραμμα αποκτενει,
 but of spirit; the for letter kills,

το δε πνευμα ζωοποιει. ⁷ Ει δε η διακονια του
 the but spirit gives life. If but the service of the

θανατου εν γραμμασιν, εντετυπωμενη * [εν]
 death in letters, having been engraved [in]

λιθοις, εγενηθη εν δοξη, ωστε μη δυνασθαι
 stones, was made in glory, so that not to be able

ατεινισαι 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· ⁸ πως ουχι μαλλον η δια-
 that passing away; how not rather the ser-

κονια του πνευματος εσται εν δοξη; ⁹ Ει γαρ η
 vice of the spirit shall be in glory? If for the

διακονια της κατακρισεως, δοξα· πολλω μαλλον
 service of the condemnation, glory; much more

περιτσειει η διακονια της δικαιοσυνης εν δοξη.
 abounds the service of the righteousness in glory.

¹⁰ Και γαρ ου δεδοξασται το δεδοξασμενον εν
 Even for not has been glorified that having been glorified in

τουτω τω μερει, ενεκεν της υπερβαλλουσης
 this the respect, on account of the surpassing

δοξης. ¹¹ Ει γαρ το καταργουμενον, δια
 glory. If for that is being annulled, through

δοξης· πολλω μαλλον το μενον, εν δοξη.
 glory; by much more that remaining, in glory.

¹² Εχοντες ουν τοιαυτην ελπιδα, πολλη παρ-
 Having therefore such a hope, much free-

ρησια χρωμεθα· ¹³ και ου, καθαπερ Μωυσεως
 dom we use; and not, as Moses

ετιθει καλυμμα επι το προσωπον εαυτου, προς
 placed a veil on the face of himself, for

το μη ατεινισαι τους υιους Ισραηλ εις το τελος
 the not to gaze intently the sons of Israel to the end

του καταργουμενου. ¹⁴ (Αλλ' επωρωθη τα
 of that passing away. (But were blinded the

fleshly Tablets of the heart.

4 And such Confidence towards God we have through the ANOINTED;

5 †not That we are qualified of ourselves to reason any thing as from our selves, but †our QUALIFICATION is from GOD;

6 who also qualified us to be † Servants of a † New Covenant; not † of the Letter, but of the Spirit; for † the LETTER kills, † but the SPIRIT makes alive.

7 Now, if † the DISPENSATION OF DEATH, † engraved in Letters on Stones, was attended with Glory, † so that the sons of Israel were unable to look steadily into the FACE OF MOSES, because of THE BRIGHTNESS of his COUNTEenance;—which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the † DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY † of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT IS BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

12 Having therefore such a Persuasion, † we exercise much Confidence;

13 and are not like Moses, † who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to † the END of THAT BEING ABOLISHED.

14 (But were blinded the

* VATICAN MANUSCRIPT.—7. in—omit.

† 5. John xv. 5; 2 Cor. ii. 16.
 5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11.
 21; Matt. xxvi. 28; Heb. viii. 6, 8.
 20; iv. 15; vii. 9—11; Gal. iii. 10.
 10.
 iii. 5.
 xxiv. 23, 25.

† 5. 1 Cor. xv. 10; Phil. ii. 10.
 1 Tim. i. 11, 12; 2 Tim. i. 11.
 † 6. Rom. ii. 27, 29; vii. 6.
 † 6. John vi. 63; Rom. vii. 2.
 † 7. Exod. xxxiv. 20, 30, 35.
 † 7. Exod. xxxiv. 20, 30, 35.
 † 12. 2 Cor. vii. 4; Eph. vi. 10.
 † 13. Rom. x. 4; Gal. iii. 23.

† 6. 1 Cor. iii.
 † 6. Jer. xxxi.
 † 6. Rom. iii.
 † 7. Rom. vii.
 † 8. Gal.
 † 13. Exod.

νοήματα αὐτῶν ἀχρι γαρ τῆς σημερον το αὐτο
 minds of them; till for the to-day the same
 καλυμμα ἐπι τῇ ἀναγνώσει τῆς παλαιας διαθη-
 veil on the reading of the old covenant,
 κης, μὲνει, μὴ ἀνακαλυπτομεν, ὅτι ἐν Χριστῷ
 remains, not being discovered, because by Anointed
 καταργεῖται. ¹⁵ ἀλλ' ἕως σημερον, ἡνικα ἀνα-
 it is taken away; but till to-day, when is
 γινωσκεται Μωσῆς, καλυμμα ἐπι τὴν καρδιαν
 read Moses, a veil on the heart
 αὐτῶν κεῖται. ¹⁶ Ἦνικα δ' ἀν ἐπιστρέψῃ πρὸς
 of them lies. When but it may turn to
 κυριον, περιαιρεῖται το καλυμμα. ¹⁷ Ὁ δε κυριος
 Lord, is taken from around the veil. The but Lord
 το πνευμα εστιν οὐ δε το πνευμα κυριου
 the spirit is; where and the spirit of Lord
 * [ἐκεῖ] ελευθερια.) ¹⁸ Ἡμεῖς δε παντες ἀνα-
 [there] freedom.) We but all having
 κευκαλυμμενῶ προσωπῷ τὴν δοξαν κυριου κατο-
 been unveiled in a face the glory of Lord behold-
 ῶ. μίζομενοι, τὴν αὐτὴν εἰκὼνα μεταμορφουμεθα
 ing as in a mirror, the same image we are transformed
 ἀπο δόξης εἰς δόξαν, καθάπερ ἀπο κυριου πνευ-
 from glory to glory, even as from Lord of
 ματος ΚΕΦ. δ'. 4. ¹ Διὰ τοῦτο εχούστε τὴν
 spirit. On account of this having the
 διακομιαν ταυτην, καθως ἐλεθημεν, οὐκ ἐκκα-
 service this, even as we received mercy, not we
 κουμεν. ² ἀλλ' ἀπειπαμεθα τὰ κρυπτα τῆς αἰσ-
 faint; but we refused the secrets of the shame,
 χυνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδε
 not walking in craftiness, nor
 δολοῦντες τὸν λόγον τοῦ θεου, ἀλλὰ τὴ φανε-
 falsifying the word of the God, but by the manifes-
 ρῶσει τῆς ἀληθείας συνηστῶντες ἑαυτοὺς πρὸς
 tion of the truth recommending ourselves to
 πᾶσαν συνειδησιν ἀνθρώπων, ἐνωπιον τοῦ θεο ὡς
 every conscience of men, in presence of the God.
³ Εἰ δε καὶ ἐστὶ κεκλυμμενον το εὐαγγελιον
 If but even it is having been veiled the glad tidings
 ἡμῶν, ἐν τοῖς ἀπολλυμενοῖς ἐστὶ κεκαλυμμε-
 of us, among those being destroyed it is having been
 νον. ⁴ ἐν οἷς ὁ θεος τοῦ αἰῶνος τούτου ἐτυφ-
 veiled; in whom the God of the age this blinded
 λωσε τὰ νοήματα τῶν ἀπιστῶν, εἰς το μὴ
 the minds of the unbelieving ones, in order that not
 ἀνασαι τὸν φωτισμον τοῦ εὐαγγελιου τῆς
 to see distinctly the effulgence of the glad tidings of the
 δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ 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; † 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 PERISHING; † 4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, † who is the Likeness of God.)

* VATICAN MANUSCRIPT.—17. there—omit.

1. 11. Isa. vi. 10; Matt. xii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. 1. 10. Exod. xxxiv. 34; Rom. xi. 23, 23. 1. 13. 2 Cor. iv. 4, 6; 1 Tim. i. 11. 1. 13. Rom. xiii. 7. 1. 17. ver. 4; Col. i. 10. 1. 1. 2 Cor. i. 10. 1. 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. 1. 2. 2 Cor. v. 11; vi. 4. 1. 1. 1 Cor. i. 13; 2 Cor. ii. 15; 2 Thess. ii. 10. 1. 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

5 Ου γαρ **ἐ**αυτοὺς κηρυσσομεν, ἀλλὰ Χριστὸν
 Not for ourselves we proclaim, but Anointed
Ἰησοῦν κυρίον· **ἐ**αυτοὺς δὲ, δούλους ὑμῶν διὰ
 Jesus a Lord; ourselves and, slaves of you through
Ἰησοῦν. **6** Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτοῦς
 Jesus. Because the God that commanding out of darkness

φως λαμψαί, ὁς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν,
 light to shine, who shone in the hearts of us,
πρὸς φωτισμὸν τῆς γνῶσεως τῆς δόξης τοῦ θεοῦ
 for illumination of the knowledge of the glory of the God
ἐν προσώπῳ * [Ἰησοῦ] Χριστοῦ. **7** Ἐχομεν δὲ
 in a face [of Jesus] Anointed. We have but

τὸν θησαυρὸν τούτων ἐν οὐρακίνοις σκευαῖσιν,
 the treasure this in earthen vessels,
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ,
 so that the superabounding of the power may be of the God,
καὶ μὴ ἐξ ἡμῶν· **8** ἐν παντὶ θλιβομενοί, ἀλλ' οὐ
 and not out of us; in everything being afflicted, but not

στενοχωροῦμενοί· ἀπορούμενοί, ἀλλ' οὐκ ἐξα-
 being straitened; being perplexed, but not being
πορούμενοί· **9** διωκόμενοι, ἀλλ' οὐκ εγκαταλεί-
 in despair; being persecuted, but not being forsaken;
πομενοί· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλυμέ-
 being cast down, but not being des-

νοί· **10** πάντοτε τὴν νεκρῶσιν τοῦ Ἰησοῦ ἐν τῷ
 troied; always the putting to death of the Jesus in the
σώματι περιφέροντες, 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 are 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 θνητῇ 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

τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
 but the same spirit of the faith, according to that
γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ
 having been written; I believed, therefore I spoke; and
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· **14** εἰδο-

τες, ὅτι ὁ ἐγειρας τὸν * [κύριον] Ἰησοῦν, καὶ
 also, that the one raising up the [Lord] Jesus, also
ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, 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 t'he
 Anointed Jesus, as Lord;
 and ourselves † your Bond-
 servants on account of
 Jesus.

6 Because THAT GOD
 † who COMMANDED the
 LIGHT to shine out of
 Darkness, † shone into our
 HEARTS for illuminating
 with the KNOWLEDGE of
 the GLORY of GOD in the
 face of Jesus Christ.

7 But we have this
 TREASURE in † Earthen
 Vessels, in order † that
 the EXCELLENCE of the
 POWER may be of GOD,
 and not from us;

8 † being afflicted in
 every thing, but not dis-
 tressed; being perplexed,
 but not in despair;

9 being persecuted, but
 not deserted; being thrown
 down, but not destroyed;

10 † always carrying
 about in the BODY, the
 dying state of JESUS,
 † that the LIFE of JESUS
 may also be manifested
 in our BODY.

11 For we who are LIV-
 ING are always delivered
 up to Death † on account
 of JESUS; in order that the
 LIFE of JESUS also may be
 manifested in our MORTAL
 Flesh;

12 so that DEATH is
 working in us, but LIFE in
 you.

13 But having † the
 SAME Spirit of FAITH, ac-
 cording to that HAVING
 BEEN WRITTEN; † "I be-
 lieved, therefore I spoke;"
 we also believe, and there-
 fore we speak;

14 knowing That † he
 who RAISED UP JESUS,
 will also raise Us up * with
 Jesus, and will present us
 with you.

15 For † ALL these things
 are on your account, † that

* VATICAN MANUSCRIPT.—0. Jesus—omit. 14. LORD—omit. 14. with.

† 5. 1 Cor. i. 13, 23; x. 33. † 5. 1 Cor. ix. 10; 2 Cor. i. 24. † 6. Gen. i. 8.
 † 6. 2 Pet. i. 10. † 7. 2 Cor. v. 1. † 7. 1 Cor. ii. 5; 2 Cor. xii. 9. † 8. 2 Cor.
 vii. 5. † 10. 1 Cor. xv. 31; 2 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10. † 10. Rom. viii.
 17; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. † 11. Rom. viii. 36. † 13. Rom. i. 12; 2 Pet. i. 7
 † 14. Ps. cxvii. 10. † 14. Rom. viii. 11; 1 Cor. vi. 14. † 15. Col. i. 24; 2 Tim. ii. 10
 † 15. 2 Cor. i. 11; viii. 19; ix. 11, 12.

πλεονασσα δια των πλειονων, την ευχαριστιαν
having abounded through the many, the thanksgiving

περιπλουση εις την δοξαν του θεου. 16 Διο
might superabound to the glory of the God. Wherefore

οικ εκκακουμεν· αλλ' ει και ο εξω ημων ανθρω-
not we faint; but if even the outward of us man

πος διαφθειρεται, αλλ' ο εσωθεν ανακαινυται
is wasted, yet the inward is renewed

ημερα και ημερα. 17 Το γαρ παραυτικα ελαφ-
by day and by day. The for momentary light-

ρον της θλιψεως * [ημων.] καθ' υπερβολην εις
ness of the affliction [of us,] according to an exceeding on

υπερβολην αιωνιον βαρος δοξης καταργαζεται
an exceeding age-lasting weight of glory works out

ημιν· 18 μη σκοπουτων ημων τα βλεπομενα,
for us; not looking of us the things being seen,

αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,
but the things not being seen, the things for being seen,

προσκαιρα· τα δε μη βλεπομενα, αιωνια.
transient things; the things but not being seen, age-lasting things.

ΚΕΦ. ε'. β. 1 Οιδουμεν γαρ, οτι, εαν η επι-
We know you, that, if the earthly

γειος ημων οικια του σκηρους καταλυθη, οικο-
of us house of the tent should be taken down, a build-

δομη εκ θεου εχομεν, οικιαν αχειροποιητον,
ing from God we have, a house not made by hands,

αιωνιον, εν τοις ουρανοις. 2 Και γαρ εν τουτω
age-lasting, in the heavens. Even for in this

στεναζομεν, το οικητηριον ημων το εξ ουρανω
we groan, the abode of us that from heaven

επενδυσασθαι επιποθουτες. 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

η οντες εν τω σκηρει στεναζομεν βαρουμενοι·
those being in the tent groan being oppressed;

εφ' ο ου θελομεν εκδυσασθαι, αλλ' επενδυ-
in which not we wish to be und clothed, but to be in-

σασθαι, ινα καταποθη το θνητον υπο της
vested, that may be swallowed up the mortal by the

ζωης. 5 Ο δε καταργασαμενος ημας εις αυτο
life. The and one having worked out us for same

τουτο, θεος· ο * [και] δους ημιν τον αρραβωνα
this, God; that [also] having given to us the pledge

του πνευματος. 6 Θαρρουντες ου παντοτε, και
of the spirit. Being confident therefore always, and

ειδοτες, οτι ενδημουντες εν τω 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 aonian 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 aonian.

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, aonian, 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 PRODUCKED 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. viii. 13; 1 Pet. i. 2, 6; v. 10. † 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1. † 1. Job. iv. 13; 2 Cor. iv. 7; 2 Pet. i. 13, 14. † 2. Rom. viii. 23. † 4. 1 Cor. xv. 53, 54.

μουμεν απο του κυριου· ⁷(δια πιστεως γαρ
from home from the Lord; (by means of faith for

περιπατουμεν, ου δια ειδους·) ⁸ θαρρουμεν
we are walking, not by means of sight;) ⁸ we are confident

δε, και ευδοκουμεν μαλλον εκδημησαι εκ του
but, also we are well-pleased rather to be from home out of the

σωματος, και ενδημησαι προς τον κυριον· ⁹ διο
body, and to be at home with the Lord, wherefore

και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε
also we are very ambitious, whether being at home, or

εκδημουντες, ευαρεστοι αυτω ειμαι. ¹⁰ τους
being from home, well-pleasing to him to be. The

γαρ παντας ημας φανερωθηναι δει εμπροσ-
for all us to appear it is necessary before

θεν του βηματος του Χριστου, ινα κοιμηται
of the Tribunal of the Anointed, that may receive

δκαπτης τα δια του σωματος, προς α επ-
-mons one the things through the body, according to what was

ραξεν, ειτε αγαθον, ειτε κακον.
practised, whether good, or bad.

¹¹ Ξιδοτες ουν του φοβου του κυριου, ανθρω-
Knowing therefore the fear of the Lord, mea-

πους πειθομεν, θεω δε πεφανερωμεθα· ελιψω
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 συνισταομεν υμιν,
Not [for] again ourselves do we recommend to you,

αλλα αφορμην διδοτες υμιν καυχηματος υπερ
but opportunity giving to you of boasting on

ημων· ινα εχητε προς τους εν προσωπα· 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,

οεω· ειτε σωφρονουμεν, υμιν. ¹⁴ Η γαρ αγα-
-to God; and if we are of sound mind, to you. The for love

πη του Χριστου συνεχει ημας, ¹⁵ κριναντας
of the Anointed constrains us, having judged

τουτο, οτι ει εις υπερ παντων απεθανεν ara
this, that if one on behalf of all died, then

οι παντες απεθανον· και υπερ παντων απεθα-
they all died; and on behalf of all he died,

νεν, ινα οι ζωντες μηκει εαυτοις ζωσιν, αλλα
that the living no longer to themselves should live, but

τω υπερ αυτων αποθανοντι και εγερθεντι.
to him on behalf of them having died and having been raised up.

home, away from the LORD;

⁷ (for † we are walking by Faith, not by Sight;)

⁸ but we are confident, and † well-pleased rather to be separated from the BODY, and to be at home with the LORD.

⁹ And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him

¹⁰ † For we must ALL appear before the TRIBUNAL of the ANOINTED, † so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

¹¹ Knowing therefore the † TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

¹² We are not † recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

¹³ For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

¹⁴ For the LOVE of the ANOINTED one constrains us,

¹⁵ judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

* VATICAN MANUSCRIPT.—12. For—omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18. † 8. Phil. i. 23. † 10. Rom. xiv. 10.
† 10. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xii. 12. † 11. Job xxxi.
23; Heb. x. 21; Jude 23. † 11. 2 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom.
v. 12. † 12. Rom. vi. 11, 13; xiv. 7, 8; 1 Cor. vi. 10; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

15 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδενα οἶδαμεν κατὰ
So that we from the now no one know according to
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
flesh; if and even we knew according to flesh
Χριστὸν, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17 Ὅσ-

Ἄνοητοῦ, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17 Ὅσ-
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 old
παρηλθεν, ἰδοὺ, γέγονε καινὰ * [τὰ πάντα.]
passed away, lo, has become new [the all things.]

18 Τα δε πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλαξάμενος
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 Ὅσ-

ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὅσ-
to us the service of the reconciliation. Namely
διὸ θεὸς ἦν ἐν Χριστῷ κόσμον καταλλατῶν
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 Ὑπερ Χριστοῦ οὐν πρεσβεύ-

οῦ, ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν
sadors, as if the God beseeching through us;
δεόμεθα ὑπερ Χριστοῦ, καταλλαγήτε τῷ θεῷ.
we pray on behalf of Anointed, be you reconciled to the God.

21 Τοῦ * [γαρ] μὴ γνοῦντα ἁμαρτίαν, ὑπερ ἡμῶν
Him [for] not having known sin, on behalf of us
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-

σύνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 5'. 6. 1 Συνεργ-

οῦντες δε καὶ παρακαλοῦμεν, μὴ εἰς κενόν
together but also we exhort, not in vain

τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει
the favor of the God to receive you; (he says

γαρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρᾳ
for; In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοι. Ἰδοὺ, νῦν καιρὸς ἐν-

16 So that we, from this time, respect! No one on account of τ Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one be in Christ, he is † a New Creation; † the old things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † God was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambassadors; as if God were inviting through us, we entreat, on behalf of Christ, —be you reconciled to God!

21 For † HIM who KNEW no Sin, he made † a Sin-offering on our behalf, † that we might become God's Righteousness in him.

CHAPTER VI.

1 And being also co-laborers, we exhort you not to receive the FAVOR of God in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

* VATICAN MANUSCRIPT.—17. all things—omit.

18. Jesus—omit.

21. For—

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *scall*. 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. 5. † 18. Rom. v. 10; Eph. ii. 10; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isa. liii. 6, v. 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; x. 2. † 2. Isa. xlix. 8.

προσδεκτος, ιδου, νυν ημερα σωτηριας.)
 accepted, lo, now a day of salvation.)

2 **Μηδεμιαν εν μηδενι δικοντες προσκοπην, ινα**
 No one in anything giving offense, so that

μη μωμηθη η διακονια· 4 **αλλ' εν παντι**
 not may be blamed the service; but in every thing

συνιστωντες εαυτους ως θεου διακονοι, εν υπο-

μονη πολλη εν θλιψεσιν, εν αναγκαις, εν στε-

νοχωριας, 5 **εν πληγαις, εν φυλακαις; εν ακα-**

ταστασιαις, εν κοποις, εν αγρυπναις, εν

νηστειαις· 6 **εν αγνοτητι, εν γνωσει, εν μακρο-**

θυμια, εν χρηστοτητι, εν πνευματι αγιω, εν

αγαπη ανυποκριτω, 7 **εν λογω αληθειας, εν**

δυναμει θεου· δια των οπλων της δικαιοσυνης

των δεξιων και αριστερων, 8 **δια δοξης και ατι-**

μιας, δια δυσφημιας και ευφημιας· ως πλανοι

και αληθεις· 9 **ως αγνοουμενοι, και επιγνωσκο-**

μενοι· ως αποθησκοντες, και ιδου ζωμεν· ως

καιδευομενοι, και μη θανατουμενοι· 10 **ως λυπου-**

μενοι, αι δε χαιροντες· ως πτωχοι, πολλους

δε πλουτιζοντες· ως μηδεν εχοντες, και παντα

κατεχοντες. 11 **Το στομα ημων ανεωγε προς**

υμας, Κορινθιοι, η καρδια ημων πεπλατυνται.

12 **Ου στενοχωρεισθε εν ημιν· στενοχωρεισθε δε**

εν τοις σκαγχουσι υμων. 13 **Την δε αυτην αντι-**

μισθιαν, (ως τεκνοις λεγω,) πλατυνητε και

υμεις.

14 **Μη γινεσθε ετεροζυγουντες απιστοις· τις**

γαρ μετοχη δικαιοσυνη και ανομια; τις δε

well-accepted Season; be- hold! now is a Day of Sal- vation;)

3 † giving No Offence in any thing, that the MINIS- TRATION may not be blamed;

4 but in every thing es- tablishing ourselves † as God's Servants, by much patient endurance in Afflictions, in Necessities, in Distresses;

5 † in Stripes, in Pris- ons, in Tumults; in La- bors, in Watchings, in Fastings;

6 by Purity, by Know- ledge, by Forbearance; by Kindness, by a holy Spirit, by Love undissembled,

7 † by the Word of Truth, by the Power of God; † through ΠΙΟΣΕ ΑΡΜΕΣ of Righteousness, on the RIGHT hand and Left;

8 through Glory and Disgrace; through Bad fame and Good fame; as Deceivers, and yet true;

9 † as being ignorant, yet being duly appre- ciated; † as dying, yet be- hold! we live; as chas- tised, yet not put to death;

10 as grieving, but al- ways rejoicing; as poor, but enriching many; as having Nothing, yet pos- sessing All things.

11 Our MOUTH is opened toward you, O Corinthi- ans! our HEART has been enlarged.

12 You are not strait- ened in us, † but you are contracted in your own TENDER AFFECTIONS.

13 But as a re-pay- ment for the SAME, († I speak as to Children,) be you also enlarged.

14 † Be not un- equally yoked with Unbelievers; for † What Participation has Righteousness with Iniquity? * or what Com-

* VATICAN MANUSCRIPT.—14. or what.
 † 3. 1 Cor. x. 32. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 7. 2 Cor. iv. 2.
 † 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9;
 † 2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix.
 10; Deut. vii. 2, 3; 1 Cor. v. 9; vii. 39. † 14. 1 Kings xviii. 21; 1 Cor. x. 21; Eph. v. 7, 11.

κοινωνία φωτι προς σκοτος; ¹⁵ Τις δε συμφωνη-
 fellowship light with darkness? What and agreement
 σις Χριστου προς Βελιαρ; η τις μερις πιστου
 of an Anointed with Beliar? or what portion to a believer
 μετα απιστου; ¹⁶ Τις δε συγκαταθεσις ναο θεου
 with an unbeliever? what and connection a temple of God
 μετα ειδωλων; Τρεις 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 εμπερικατησω· και εσομαι αυτων
 them, and will walk about in; and I will be to them
 θεος, και αυτοι εσονται μοι λαοσ. ¹⁷ Διο εξελ-
 a God, and they shall be to me a people. Wherefore come
 θετε εκ μεσου αυτων και αφορισθητε, λεγει
 you out from midst of them and be you separated, says
 κυριος, και ακαθαρτου μη απτεσθε· καγω εισδε-
 Lord, and of an unclean thing not touch you; and I will re-
 ξμαι υμασ, ¹⁸ και εσομαι υμιν εισ πατερα, και
 cease you, and I will be to you for a father, and
 υμεισ εσεσθε μοι εισ υιουσ και θυγατερασ, λεγει
 you shall be to me for sons and daughters, says
 κυριου παντοκρατωρ. ΚΕΦ. ζ'. 7. ¹ Ταυτασ
 Lord Almighty. These
 ουν εχοντεσ τασ επαγγελιασ, αγαπητοι, καθα-
 therefore having the promises, beloved ones, let us
 ρισωμεν εαυτουσ απο παντοσ μολυσμου σαρκοσ
 cleanse ourselves from all pollution of flesh
 και πνευματοσ, επιτελουντεσ αγιωσυνην εν
 and spirit, perfecting holiness in
 φοβη θεου. ² Χωρησατε ημασ· ουδενα ηδικη-
 fear of God. Receive you us; no one we in-
 σαμεν, ουδενα εφθειραμεν, ουδενα επλεονεκτη-
 jured, no one we corrupted, no one we defraud-
 σαμεν. ³ Ου προς κατακρισιν λεγω· προειρηκα
 Not for condemnation I speak; before I said
 γαρ, οτι εν ταισ καρδιαισ ημων εστε εισ το
 for, that in the hearts of us you are in order that
 συναποθανειν και συζην. ⁴ Πολλη μοι παρηγ-
 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, υπερπερισσευομαι
 I have been filled with the consolation, I am overflowing
 τη χαρη επι παση τη θλιψει ημων. ⁵ Και γαρ
 with the joy in all the affliction of us. Indeed for

Communion has Light with Darkness?

15 And What Accordance has Christ with † Beliar? or What Portion has a Believer with an Unbeliever?

16 And What Connection has God's Temple with Idols? † They are a Temple of the living God; as God said, † "I will dwell among them, and walk among them; and I will be Their God, and they shall be to Me a People."

17 Wherefore, † "depart from the Midst of them, and be separated," says the Lord, "and touch not the impure; and I will receive you,

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, Beloved, let us purify ourselves from all Pollution of Flesh and Spirit, perfecting Holiness in the Fear of God.

2 Receive us; † we have injured No one; we have corrupted No one; we have defrauded No one.

3 I speak not for Condemnation; † for I previously said, That it is in our HEARTS to DIE TOGETHER, and to live together.

4 † Great is my Confidence in regard to you; † great is My Boasting on your behalf; † I have been filled with CONSOLATION; I am overflowing with JOY in ALL OUR AFFLICTION.

* VATICAN MANUSCRIPT.—10. WE ARE.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writings. Beliar is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peshito-Syriac, by the word *Natan*.

† 16. 1 Cor. iii. 16; vi. 10; Eph. ii. 21, 22; Heb. iii. 6.

† 17. Jer. xxi. 33; Ezek. xxxvi. 28; Zech. viii. 8.

† 18. 1. 9.

† 1. 1 John iii. 3.

† 2. Acts xx. 33; 3 Cor. xi. 17.

† 10. Exod. xxix. 45; Lev. i. 17.

† 11. Isa. iii. 11.

† 18. Jer. xxi. 17.

† 3. 2 Cor. v. 11, 12.

† 4. 2 Cor. iii. 12.

† 4. 1 Cor. i. 4; 2 Cor. i. 11.

† 4. Phil. ii. 17; Col. i. 24.

ελθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχη-
 having come of us into Macedonia, not had
 κεν ἀνεσίην ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντί ὀλιβο-
 rest the flesh of us, but in everything being dis-
 μένοι· ἐξῶθεν μάχαι, ἐσωθεν φόβοι. ⁶ Ἀλλ'
 treased; without fights, within fears. But
 ὁ παρακαλῶν τοὺς ταπεινοὺς, παρακαλεσεν ἡμᾶς
 the one comforting the lowly ones, comforted us
 ὁ θεὸς ἐν τῇ παρουσίᾳ Τιτου· ⁷ οὐ μόνον δὲ ἐν
 the God by the presence of Titus; not only and by
 τῇ παρουσίᾳ 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 ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμον, τὸν
 the of you earnest desire, the of you lamentation, the
 ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μάλλον
 of you zeal on behalf of me; so that me more
 χαρῆναι. ⁸ Ὅτι εἰ καὶ ἐλυπηθῆσα ὑμᾶς ἐν τῇ
 to have rejoiced. Because if even I grieved you by the
 ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελομένην
 letter, not I do repent, if indeed I did repent;
 βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
 I see for that the letter that, if even for
 ὥραν, ἐλυπησεν ὑμᾶς. ⁹ 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 θεοῦ, ἵνα ἐν μηδενί
 you were grieved for according to God, so that in nothing
 ζημιωθῆτε ἐξ ἡμῶν. ¹⁰ Ἡ γὰρ κατὰ θεοῦ
 you might suffer loss from us. The for according to God
 λυγὴ μετανοίαν εἰς σωτηρίαν ἀμεταμέλητον
 sorrow reformation for salvation not to be repented of
 κατεργάζεται· ἡ δὲ τοῦ κόσμου λυγὴ θάνατον
 works out; the but of the world sorrow death
 κατεργάζεται. ¹¹ Ἴδου γὰρ αὐτὸ τοῦτο τὸ
 works out. Lo for same this the thing
 κατὰ θεοῦ 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
 ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
 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. ¹² Ἄρα εἰ καὶ ἐγράψα ὑμῖν οὐχ εἰνεκεν
 ter. Therefore if indeed I wrote to you not on account
 τοῦ ἀδικησαντος, οὐδὲ εἰνεκεν τοῦ ἀδικηθέν-
 of the one having been wronged, nor on account of the one having done

5 For, indeed, † we hav-
 ing come into Macedonia,
 or 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.
 † 8. 2 Cor. ii. 13. † 5. 2 Cor. iv. 8. † 6. 2 Cor. i. 4. † 6. See 2 Cor. ii. 13.
 † 10. 2 Sam. xii. 13; Matt. xlvii. 73. † 10. Prov. xvii. 23. † 12. 2 Cor. ii. 4.

τος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
 wrong; but on account of the to have been manifested the diligence
 ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ
 of us that on behalf of you toward you, in presence of the
 Θεοῦ. ¹³ Δια τοῦτο παρακεκλημέθα ἐπὶ τῆ παρα-
 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-
 μέν ἐπὶ τῆ χαρᾷ Τίτου, ὅτι ἀναπεπνῆται τὸ
 joyed in the joy of Titus, because has been refreshed the
 πνεῦμα αὐτοῦ ἀπο πάντων ὑμῶν. ¹⁴ ὅτι εἰ τι
 spirit of him from all of you; because if anything
 αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατρώχυνθη·
 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. ¹⁵ καὶ τὰ σπλάγχνα αὐτοῦ περισσο-
 became; and the bowels of him more abun-
 τέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν
 dantly for you is, remembering the
 πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρο-
 of all of you obedience, as with fear and trem-
 μου ἐδέξασθε αὐτόν. ¹⁵ Χαίρω, ὅτι ἐν παντί
 bling you received him. I rejoice, that in every thing
 θαρῶ ἐν ὑμῖν.
 I have confidence in you.

ΚΕΦ. η'. 8.

¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
 We make known but to you, O brethren, the favor
 τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
 of the God that having been given by the congregations of the
 Μακεδονίας· ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ
 Macedonia; that in much trial of affliction the
 περισσεῖα τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βα-
 abundance of the joy of them, and the in deep
 θούς πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν
 poverty of them, abounded to the
 πλοῦτον τῆς ἀπλοτητος αὐτῶν· ³ ὅτι κατὰ
 wealth of the liberality of them; because according to
 δυνάμιν (μαρτυρῶ) καὶ ὑπὲρ δυνάμιν αὐθαιρετοί,
 power (I testify) and beyond power of their own accord,
⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν
 with much earnest entreaty asking of us the
 χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
 favor even the participation of the service of that for
 τοὺς ἁγίους. ⁵ Καὶ οὐ καθὼς ἠλπισαμεν, ἀλλ'
 the saints. And not as we expected, but

in order that THAT DILIG-
 GENCE of ours which we
 have on your behalf might
 be MANIFESTED toward
 you in the presence of
 GOD.

¹³ On this account *we
 were comforted; and in
 our COMFORT, we rejoiced
 more abundantly at the
 JOY of Titus, Because his
 SPIRIT † was refreshed by
 you all.

¹⁴ Because if I have
 boasted in any thing to
 Him on your behalf, I
 was not ashamed; but as
 we spoke All things to
 you in Truth, * thus also
 our BOASTING before Titus
 became a Truth.

¹⁵ And his TENDER AF-
 FECTIONS are overflowing
 toward you, remembering
 † the OBEDIENCE of you
 all, how with Fear and
 Trembling you received
 him.

¹⁶ I rejoice That in
 every thing † I have con-
 fidence in you.

CHAPTER VIII.

¹ Now, Brethren, we
 make you acquainted with
 THAT GIFT FOR GOD which
 has been GIVEN by the
 CONGREGATIONS of MA-
 CEDONIA;

² 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;

³ Because That accord-
 ing to their Ability, I tes-
 tify, and even beyond their
 Ability, voluntarily.

⁴ with Much Entreaty
 asking us to accept the
 GIFT, even the † JOINT
 PARTICIPATION of THAT
 SERVICE which is for the
 SAINTS;

⁵ and not as we ex-

* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.

† 11. Rom. xv. 32. † 15. 2 Cor. ii. 9; Phil. ii. 12. † 16. 2 Thess. iii. 4; Philemon 8, 2. † 2. Mark xii. 44. † 4. Acts xi. 29; xiv. 17; Rom. xv. 25, 26; 1 Cor. xv. 1, 2, 3; 3 Cor. iv. 1.

ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια
 themselves they gave first to the Lord, and to us, through
 θελήματος θεοῦ. ⁶ εἰς τὸ παρακαλεσαι ἡμᾶς
 will of God; in order that to intreat us

τίτου, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-
 Titus, that as he before began, so also he would
 λῆσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ⁷ Ἄλλ’
 perfect among you also the gift this. But

ἥσπερ ἐν παντί περισσεύετε, (πιστεὶ καὶ λόγῳ
 as in everything you abound, (in faith and in word

καὶ γνῶσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν
 and in knowledge and in all diligence, and in the from of you to
 ἡμῖν ἀγαπῇ,) ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισ-
 us love,) that also in this the favor you may

σεύητε. ⁸ οὐ κατ’ ἐπιταγὴν λέγω, ἀλλὰ δια
 abound; not according to a command I speak, but through

τῆς ἑτέρων σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-
 of the of others diligence, and that of the your love

πῆς γνησίων δοκιμαζῶν. ⁹ (γινώσκετε γὰρ τὴν
 reality am proving; (you know for the

χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ,] ὅτι
 favor of the Lord of us Jesus [Anointed,] that

δι’ ὑμᾶς ἐπτώχευσεν πλουσίος ὢν, ἵνα ὑμεῖς
 on account of you he became poor rich being, so that you

τῇ σκεῖνι πτωχεῖα πλουτήσητε. ¹⁰ καὶ γνῶ-
 by the of him poverty might become rich;) and an opin-
 μῆν ἐν τούτῳ δίδωμι. Τούτο γὰρ ὑμῖν συμφε-
 ion in this I give. This for to you is profit-

ρεῖ, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ
 able, who not alone the to do, but also the

θελεῖν προενηρξάσθε ἀπο περυσί. ¹¹ νῦν δὲ καὶ
 to will before began from last year; now but also

τὸ ποιῆσαι ἐπιτελεσατέ, ὅπως καθάπερ ἡ προ-
 to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεσαι ἐκ
 ness of the to will, so also the to finish out of

τοῦ ἔχειν. ¹² εἰ γὰρ ἡ προθυμία προκεῖται,
 the to have. If for the promptness is placed first,

καθὼς εἰς τὸ εἶναι * [τις,] εὐπροσδεκτός, οὐ
 according to what may have [any one,] acceptable, not

καθὼς οὐκ ἔχει. ¹³ οὐ γὰρ, ἵνα ἀλλοῖς
 according to what not he has. Not for, that to others

ἀνείη, ὑμῖν δὲ θλίψις, ἀλλ’ ἐξ ἰσότητος ἐν τῷ
 rest, to you but affliction, but out of an equality; in the

νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων
 present season the to you abundance for the of them

ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περισσεύμα
 want, so that also the of them abundance

γενῆται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γενῆται
 may be for the of you want, so that may be

pected, but they gave themselves first to the LORD, and to us, through the Will of God;

6 so that † we DESIRED Titus, that as he had previously begun so also he would finish this GIFT among you.

7 But as † you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in 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 † 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. viii. 20; Luke i. 53; Phil. ii. 6, 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2. † 12. Mark xii. 43, 44; Luke xxi. 3.

ισοτης· ¹⁵ καθως γεγραπται· Ὁ το πολυ, ουκ
 in equality; even as it has been written; He the much, not
 επλεονασε· και ο το ολιγο, ουκ ηλαττονησε.
 had over; and he the little, not had lack.

¹⁵ Χαρις δε τη θεω τη διδοντι την αυτην σκου-
 Thanks but to the God to that having given the same earnest-

δην υπερ υμων εν τη καρδια Τιτου· ¹⁷ οτι την
 ness on behalf of you in the heart of Titus; because the

μεν παρακλησιν εδεξατο· σπουδαιοτερος δε
 in deed exhortation he received; more earnest but

υπορχων, αυθαιρετος εξηελθε προς υμας.
 being, of his own accord he went out to you.

¹⁸ Συνεπεμψαμεν δε μετ' αυτου τον αδελφον,
 We sent together and with him the brother,

ος δ επαινος εν τω ευαγγελιω δια πασων
 of whom the praise in the glad tidings through all

των εκκλησιων· ¹⁹ ου μόνον δε, αλλα και χει-
 of the congregations; not only and, but also having

ροτηθηθεις υπο των εκκλησιων πυνεκδημος
 been voted by the congregations a fellow-traveler

ημων συν τη χαριτι ταυτη, τη διακονουμενη
 of us with the gift this, that being administered

υφ' ημων προς την * [αυτου] του κυριου
 by us for the [same] the Lord

δοξαν και προθυμιαν ημων· ²⁰ στελλομενοι
 glory and readiness of mind of us; avoiding

τουτο, μη τις ημας μωμησηται εν τη αβουδαντη
 this, not any one us should blame in the abundance

ταυτη τη διακονουμενη υφ' ημων· ²¹ προνοουμε-
 this the being served by us; we are purpos-

νοι ναρ καλα ου μόνον ενωπιον κυριου, αλλα
 ing of good things not only in presence of Lord, but

και ενωπιον ανθρωπων· ²² Συνεπεμψαμεν δε
 also in presence of men. Went together and

αυτοις τον αδελφον ημων, ον εδοκιμασαμεν εν
 with them the brother of us, whom we proved in

πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ
 many things many times diligent being, now but much

σπουδαιοτερον, πεποιθησει πολλη τη εις υμας.
 more diligent, confidence great in that for you.

²³ Ειτε υπερ Τιτου, κοινωνος εμος και εις υμας
 And if on behalf of Titus, partner my and for you

συνεργος· ειτε αδελφοι ημων, αποστολοι εκ-
 a fellow-laborer; and if brethren of us, apostles of

κλησιων, δοξα Χριστου· ²⁴ Την ουν ενδειξιν
 congregations, glory of Anointed. The therefore proof

της αγαπης υμων, και ημων καυχησησεως υπερ
 of the love of you, and of us boasting on behalf

υμων, εις αυτους ενδειξασθε εις προσωπον των
 of you, for them point you out in face of the

εκκλησιων.
 congregations.

15 even as it has been written, † "HE who had "MUCH, had no surplus; "and HE who had LITTLE, "had no deficiency."

16 But Thanks be to THAT GOD who has PUT into the HEART of Titus, the Same Earnestness on your behalf;

17 † because he received, indeed, the EXHORTATION; but being very earnest, he went away of his own accord to you.

18 And we sent with him † the BROTHER, whose PRAISE by the GLAD TIDINGS is throughout all of the CONGREGATIONS;

19 and not only so, but † also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for † the Glory of the LORD, and of our Earnestness;

20 avoiding this, that no one should blame Us in this ABUNDANCE which is BEING DISPENSED by us.

21 † for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our BROTHER, (whom we have often found diligent in many things, but now much more diligent) because of THAT great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the CONGREGATIONS, and the † Glory of Christ.

24 Show, therefore, to them the PROOF of your LOVE, and of Our † Boasting on your behalf, before the CONGREGATIONS.

* VATICAN MANUSCRIPT.—19. Same—omit.

† 15. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 19. 1 Cor. xvi. 8, 4. † 19. 3 Cor. iv. 15. † 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. † 23. Phil. ii. 25. † 24. 3 Cor. vii. 14; ix. 2.

ΚΕΦ. Θ'. 9.

¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
Concerning indeed for the service of that for the
ἀγίους περισσὸν μοι ἐστὶ τὸ γραφεῖν ὑμῖν.
saints superfluous for me it is the to write to you.
² Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
I know for the readiness of mind of you, which on behalf of you
καυχώμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευασ-
I am boasting to Macedonians, because Achaia has been prepared
ται ἀπο περσῶν· καὶ ὁ ἐξ ὑμῶν ζήλος πρεθίσε
from last year; and the from of you zeal stirred up
τοὺς πλείονας. ³ 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 μέρει τούτῳ· ἵνα, καθὼς ἐλέγον, περσκευ-
the respect this; so that, as I said, having been
ασμένοι ἦτε· ⁴ μήπως εἰάν ἐλθῶσι σὺν ἐμοὶ
prepared may be; lest perhaps if should come with me
Μακεδόνας, καὶ εὐρωσὶν ὑμᾶς ἀπαρασκευαστοὺς,
Macedonians, and and you unprepared,
κατασχυνθώμεν ἡμεῖς (ἵνα μὴ λεγώμεν ὑμῖς)
should be ashamed we (that not we may say you)
ἐν τῇ ὑπόστασι ταύτῃ. ⁵ Ἀναγκαῖον οὖν
in the confident expectation this. Necessary therefore
ἠγησάμεν παρακαλεῖσαι τοὺς ἀδελφούς, ἵνα προ-
I thought to exhort the brethren, that they
εὐρωσὶν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν
will go before to you, and would make ready before the
προκατηγγελεμένην εὐλογίαν ὑμῶν, ταύτην
pre-announced blessing of you, this
ἑτοιμῆ εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς
ready to be thus as a blessing, and not as
πλεονεξίαν. ⁶ Τοῦτο δὲ, ὁ σπειρῶν φειδομένου,
an exaction. This but, the one sowing sparingly,
φειδομένως καὶ θερίσει· καὶ ὁ σπειρῶν ἐκ-
sparingly also shall reap; and the one sowing in
εὐλογίαις, ἐκ' εὐλογίαις καὶ θερίσει. ⁷ Ἐκάσ-
blessings, in blessings also shall reap. Each
τος καθὼς προαίρεται τῇ καρδίᾳ· μὴ ἐκ λύπης,
one as he purposes in the heart; not from grief,
ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δοτὴν ἀγάπᾳ ὁ θεός.
or from necessity; a cheerful for giver loves the God.
⁸ Δύνατος δὲ ὁ θεὸς πᾶσαν χάριν περισσεύου-
Powerful but the God every favor to make abound
εἰς ὑμᾶς, ἵνα ἐν παντοτε πᾶσαν αὐταρκειαν
to you, that in every thing always all-sufficiency
ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·
having, you may abound in every work good;
⁹ καθὼς γεγραπταί· Ἐσκορπίσεν, ἔδωκε τοῖς
even as it has been written; He has dispersed, he gave to the
πενήσιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰ-
poor ones; the righteousness of him abides for the age.

CHAPTER IX.

¹ For, indeed, concern-
ing † THAT SERVICE which
is for the SAINTS it is su-
perfluous for me to WRITE
to you;
² for I know † your
PROMPTITUDE, † of which
I am boasting on your
behalf to the Macedonians,
That † Achaia was pre-
pared last Year, and YOUR
Zeal has excited MANY.
³ † But I sent the BRE-
THREN, lest THAT BOAST-
ING of ours on your behalf
should be vain in this
RESPECT; in order that
you may be prepared;
⁴ lest, perhaps, if the
Macedonians should come
with me, and find you un-
prepared, we, not to say
you, should be ashamed
in this CONFIDENT EX-
PECTATION.
⁵ I thought it necessary,
therefore, to exhort the
BRETHREN, to go on be-
fore to you, and to first
make ready this PREVI-
OUSLY ANNOUNCED GIFT
of yours, that thus it may
be ready as a Gift, and not
as an Extortion.
⁶ But this I say, † HE
who sows sparingly, will
also reap sparingly; and
HE who sows bountifully,
will reap also bountifully;
⁷ even as each one pur-
poses in his HEART, † not
from Grief, or from Necess-
ity; for † GOD loves a
Cheerful Giver.
⁸ † And GOD is able to
make Every Favor abound
to you, so that always hav-
ing All Sufficiency in every
thing, you may abound in
Every good Work.
⁹ as it has been written,
† "He has dispersed, he
"has given to the POOR;
"his RIGHTEOUSNESS re-
"mains for the AGE."

1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2. 2 Cor. viii. 10. † 2. 2 Cor. viii. 17, 18, 22.
1. 2. 2 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 3. 2 Cor. viii. 6, 17, 18, 22.
1. 6. 1. Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9. † 7. Deut. xv. 7. † 7. Exod. xxv.
2; xxxv. 5; 1. Prov. xi. 25; Rom. xii. 8; 2 Cor. viii. 12. † 8. 1. Prov. xi. 24, 25; xxviii. 27;
Phil. iv. 19. † 9. Psa. xi. 2, 9.

να. ¹⁰ Ὁ δε επιχορηγων σπερμα τῷ σκει-
 ροντι και αρτον εις βρωσιν, χορηγησει και
 πληθυνει τον σπορον ὑμων, και αυξησει τα
 γεννηματα της δικαιοσυνης ὑμων. ¹¹ εν παντι
 πλουτιζομενοι εις πασαν απλοτηα, ητις κατερ-
 γαζεται δι' ἡμων ευχαριστιαν τῷ θεῷ. ¹² οτι
 η διακονια της λειτουργιας ταυτης ου μονον
 εστι προσαναπληρουσα τα ὑστερηματα των
 ἁγιων, αλλα και περισσεουσα δια πολλων
 ευχαριστιων τῷ θεῷ. ¹³ δια της δοκιμης της
 διακονιας ταυτης δοξαζοντες τον θεον επι τη
 ὑποταγη της ὁμολογιας ὑμων εις το ευαγγελιον
 του Χριστου, και απλοτητι της κοινωνιας εις
 αυτους και εις παντας, ¹⁴ και αυτων δεησει
 ὑπερ ὑμων, επιποθουντων ὑμας, δια την ὑπερ-
 βαλλουσαν χαριν του θεου εφ' ὑμιν. ¹⁵ Χαρις
 * [δε] τῷ θεῷ επι τη ανεκδιηγητῳ αυτου
 δωρεα.

ΚΕΦ. ι'. 10.

¹ Αυτος δε εγω Παυλος παρακαλω ὑμας δια
 της πραοτητος και εκεικειας του Χριστου, ος
 κατα προσωπον μεν ταπεινος εν ὑμιν, απων
 δε θαρρω εις ὑμας. ² δεομαι δε, το μη παρων
 θαρρησαι τη πεκοιθησει, η λογιζομαι τολμη-
 σαι επι τινας τους λογιζομενους ἡμας ὡς κατα
 σαρκα περιπατουντας. ³ Εν σαρκι γαρ περιπα-
 σω.

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 † BRIGHT-
 OUSNESS;
 11 you being enriched
 in everything for All Liber-
 ality, † which produces
 through us Thanksgiving
 * to GOD;
 12 because the DISTRIB-
 UTING 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
 MEEKNESS 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. 13. to the ANOINTED. 15. but—omit,
 1. on account of you. † 10. Hosea x. 12; Matt. vi. 1. † 11. 2 Cor. i. 11; iv. 13.
 † 12. 2 Cor. viii. 14. † 13. Matt. v. 16. † 13. Heb. xiii. 16. † 14. 2 Cor.
 viii. 1. † 15. James i. 17. † 1. Rom. xii. 1. † 1. verse 10; 2 Cor. xii. 6, 7, 9.
 † 2. 1 Cor. iv. 21; 2 Cor. xiii. 2, 10.

τούτες, ου κατα σαρκα στρατευομεθα, ⁴ (τα
 ing not according to flesh warring, (the
 γαρ όπλα της στρατειας ήμων ου σαρκικα, αλλα
 for arms of the warfare of us not fleshly, but
 δυνατα τω θεω προς καθειρεσιν οχυρωματων,)
 powerful in the God for a casting down of fortresses.)
⁵ λογισμους καθαιρουντες και παν ύψωμα εβαι-
 reasoning 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 νσημα εις την ύπακοην του
 ing captive every mind into the obedience of the
 Χριστου, ⁶ και εν ετοιμα εχοντες εκδικησαι
 Anointed, and in preparation having to punish
 πασαν παρακοην, όταν πληρωθι ύμων ή ύπα-
 every disobedience, when may be fulfilled of you the obe-
 κοην. ⁷ Τα κατα προσωπον βλεπετε; Ει τις
 things according to face do you see? Many one
 πεποιθεν εαυτω Χριστου ειναι, τουτο λογιζεσθω
 has persuaded himself of Anointed to be, this let him consider
 παλιν αφ' εαυτου ότι καθως αυτος Χριστου,
 again from himself that even as he of Anointed,
 αυτω και ήμεις. ⁸ Εαν τε γαρ και περισσοτερον
 so also we. If indeed for even more abundantly
 τι καυχησωμαι περι της εξουσιας
 somewhat I should boast concerning the authority
 ήμων, ης εδωκεν ο κυριος * [ήμιν,] εις οικοδο-
 of us, which gave the Lord [to us,] for building
 μην και ουκ εις καθειρεσιν υμων, ουκ αισχυνη-
 up and not for casting down of you, not I shall be
 θησομαι. ⁹ Ίνα μη δοξω ως αν εκφοβειν υμας
 ashamed. So that not I may seem as I would terrify you
 δια των επιστολων ¹⁰ (ότι αι μεν επιστολαι,
 by means of the letters; (because the indeed letters,
 φησι, βαρειαι και ισχυραι· ή δε παρουσία του
 he says, weighty and powerful; the but presence of the
 σωματος ασθενη, και ο λογος εξουθετημενος.)
 body weak, and the word having been despised.)
¹¹ τουτο λογιζεσθω ή τοιοντος, ότι οίαι εσμεν
 this let consider the such an one, that such ones we are
 τω λογω δι' επιστολων αποντες, τοιουτοι και
 by the word through letters being absent, such like ones also
 παροντες τω εργω. ¹² Ου γαρ τολμωμεν εγκρι-
 being present in the work. Not for we dare to rank
 ναι η συγκριναι εαυτους τισι των εαυτους αυ-
 or to compare ourselves with some of those themselves com-

walking in the Flesh, we
 are not warring according
 to the Flesh.
⁴ † since the ARMS † of
 our WARRIAGE are not of
 Flesh, but † DIVINELY
 powerful for the Demoli-
 tion of Fortresses;
⁵ † demolishing Reason-
 ings, and Every Height
 rearing itself up against
 the KNOWLEDGE of God,
 and leading captive Every
 Mind to the OBEEDIENCE
 of the ANOINTED ONE;
⁶ † and † being prepared
 to punish All Disobe-
 dience, when † Your OBE-
 DIENCE may be completed.
⁷ † Do you look on
 THINGS according to Ap-
 pearance? † If any one
 † seems to trust in himself
 That he is of Christ, let
 him consider this again
 from himself, That as he is
 of Christ, so also are we.
⁸ † For if indeed I should
 boast somewhat more
 abundantly † of our AU-
 THORITY, which the LORD
 gave for your Building up,
 and not for your over-
 throwing, † I shall not be
 ashamed;
⁹ so that I may not
 seem as if I would terrify
 you by LETTERS;
¹⁰ because "the LET-
 TERS," says he, "are
 weighty and powerful;
 but † the BODILY PRES-
 ENCE is weak, and
 † SPEECH contemptible."
¹¹ Let SUCH a one con-
 sider this, That such as we
 are in WORD through Let-
 ters, being absent, such
 also will we be in WORK,
 being present.
¹² † For * we dare not
 rank or compare ourselves
 with SOME of those who
 COMMEND Themselves;

* VATICAN MANUSCRIPT.—7. seems to trust in himself. 8. to us—omit. 12.
 I dare not.

† 4. Eph. vi. 13; 1 Thess. v. 8.	† 4. 1 Tim. i. 18; 2 Tim. ii. 3.	† 4. Acts vii.
23; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 2, 4.	† 5. 1 Cor. i. 10; iii. 10.	† 6. 2 Cor. xiii. 2.
10. † 6. 2 Cor. ii. 9; vii. 15.	† 7. John vii. 24; 2 Cor. v. 12; xi. 18.	† 7. 1 Cor.
xiv. 27; 1 John iv. 6.	† 8. 2 Cor. vii. 14; xii. 6.	† 10.
† 8. 2 Cor. xiii. 10.	† 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor.	
1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 12.		
xi. 6. † 12. 2 Cor. iii. 1; v. 12.		

μιστρωμένων· αλλά αυτοί εν έαυτοίς έαυτούς
 mending; but they by themselves themselves
μετρουντες, και συγκρινοντες έαυτούς έαυτοίς,
 measuring, and comparing themselveswiththemselves,
ου συνιουσιν. 13 **Ημείς δε ουχι εις τα αμε-**
 not are intelligent. We and not for the things un-
τρα καυχώσμεθα, αλλά κατα το μετρον του
 measured we will boast, but according to the measure of the
κανονος, ού εμερισεν ήμιν ο θεος μετρον, επι-
 rule, of which distributed to us the God of measure, to
κείσθαι αχρι και ύμων. 14 **Ου γάρ, ώς μη επικ-**
 reach to even you. Not for, as not reach-
ρουμενοι εις ύμας, ύπερεκτεινομεν έαυτούς·
 ing to you, we overstretch ourselves;
(αχρι γαρ και ύμων εφθασαμεν εν τω ευαγγελιω
 to for even you we came in the glad tidings
του Χριστου.) 15 **ουκ εις τα αμετρα καυχώμε-**
 of the Anointed,) not for the things unmeasured boasting
και εν αλλοτριόις κοποις, ελπίδα· δε έχοντες,
 in others labor, a hope; but having,
αυξαναμενης της πιστεως ύμων, εν ύμιν μεγα-
 being increased of the faith of you, by you to be
λυθηναι κατα τον κανονα ήμων εις περισ-
 enlarged according to the rule you into superabun-
σειαν, 16 **εις τα ύπερεκεινα ύμων ευαγγελισασ-**
 dance, to the parts beyond of you to announce glad
θαι· ουκ εν αλλοτριω κανονι εις τα έτοιμα
 tidings; not by another rule for the things ready
καυχήσασθαι. 17 **Ο δε καυχώμενος, εν κυριω**
 to boast. The but one boasting, in Lord
καυχασθω. 18 **Ου γαρ ο έαυτον συνιστων,**
 let him boast. Not for he himself commending,
εκείνος εστι δοκιμος, αλλ' ον ο κυριος συνιστη-
 he is approved, but whom the Lord com-
σιν.
 mends.

ΚΕΦ. ΙΑ'. 11.

1 **Οφελον ανειχεσθε μου μικρον τη αφροσυνη·**
 I wish you would bear with me a little in the foolishness;
αλλα και ανεχεσθε μου. 2 **Ζελω γαρ ύμας θεου**
 but even you do bear with me. I am zealous for you of God
ζηλω· ήρμοπαμην γαρ ύμας ένι ανδρι, παρθενον
 with a zeal; I espoused for you to one husband, a virgin
άγνην παραστησαι τω Χριστω· 3 **φοβουμαι δε,**
 pure to present to the Anointed; I fear but,
μην ως ο οφίς Ευαν εξηπατησεν εν τη παν-
 lest as the serpent Eve deceived by the craft
ουργια αυτου, * [ούτω] 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.* same little in
 † my FOOLISHNESS; and
 indeed you do bear with
 me.

2 For I am ardently de-
 voted to you with a godly
 Zeal; † because I betrothed
 you for one Husband.—a
 chaste Virgin †; to present
 to the ANOINTED;

3 but I am afraid, lest,
 as † the SERPENT deceived
 EVE by his CRAFT, your
 MINDS † may be corrupted

* VATICAN MANUSCRIPT.—1. some little in my foolishness.

3. so—omit.

† 13. verse 15. † 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. † 15. Rom. xv. 20. † 17.
 Isa. lxx. 16; Jer. ix. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 18. Rom. ii. 29;
 1 Cor. iv. 5. † 1. verse 16; 2 Cor. v. 13. † 2. 1 Cor. iv. 13. † 2. Col. i. 28.
 † 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^d Cor. iii. 17.

ὡμων ἀπο τῆς ἀπλοῦτος τῆς εἰς τὸν Χριστὸν.
of you from the simplicity of that into the Anointed.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει·
If indeed for the one coming another Jesus proclaims

οἱ δὲ οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἔλαβετε, ἢ εὐαγγέλιον ἕτερον ὃ

οὐκ ἐδεξάσθε, καλῶς ἀνείχεσθε. ⁵ Λογίζομαι

γὰρ μὴδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστόλων.
for nothing to have been behind those in the highest degree apostles.

⁶ Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πάσιν εἰς ὑμᾶς.

⁷ Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν, ἵνα ὑμεῖς ὑψώθητε; ὅτι δωρεὰν τοῦ θεοῦ εὐαγγέλιον ἐηγγελίσασθην ὑμῖν;

⁸ Ἄλλας ἐκκλησίας ἐσূলησα, λαβὼν σφώντων ἄλλων ἐκκλησιῶν ἵνα ὑμεῖς ὑψώθητε; ὅτι δωρεὰν τοῦ θεοῦ εὐαγγέλιον ἐηγγελίσασθην ὑμῖν;

⁹ Ἔτι γὰρ ὑστερημα μου προσανεπλήρωσαν οἱ ἀδελφοί ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντί ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ

τήρησω. ¹⁰ Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καυχῆσις αὐτὴ οὐ φραγῆσεται εἰς ἐμεῖν τοῖς κλιμασὶ τῆς Ἀχαιῶν.

¹¹ Διατί; * [ὅτι] οὐκ ἀγαπῶ ὑμᾶς; Ὁ θεὸς οἶδεν. ¹² Ὁ δὲ ποίω, καὶ ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοῦντων ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

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ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

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 I 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 I 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, which they may be found even as I.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the ANOINTEd. 5. And I reckon. 11. because—omit.

1 & Gal. i. 7, 8. 1 & 2 Cor. xii. 11; Gal. ii. 6. † 1 Cor. i. 17; ii. 1, 13; 2 Cor. x. 10. † 6. Eph. iii. 4. † 6. 2 Cor. iv. 2; v. 11; xii. 12. † 7. Acts xviii. 3; 1 Cor. ii. 6, 12; 2 Cor. x. 1. † 8. Acts xx. 23; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. † 9. Phil. iv. 10, 15, 16. † 9. 2 Cor. xii. 14, 15. † 10. Rom. ix. 1. † 10. 1 Cor. ix. 15. † 11. 2 Cor. vi. 11; vii. 3; xii. 15. † 12. 1 Cor. ix. 13.

καθως και ημεις. ¹³ Οἱ γὰρ τοιοῦτοι ψευδαποστο-
 τοι εργαται δολιοι, μετασχηματιζομενοι εις
 αποστολους. Χριστου. ¹⁴ Καὶ οὐ θαυμαστον
 αὐτος γὰρ ὁ σατανας μετασχηματιζεται εις
 αγγελον φωτος. ¹⁵ οὐ μεγα ουν, εἰ καὶ οἱ διακονοι
 αὐτου μετασχηματιζονται ὡς διακονοι δικαιοσυνης· ὡν τὸ τέλος εἶναι κατὰ τὰ εργα
 αὐτων.

¹⁶ Πάλιν λέγω, μὴ τις με δοξῆ ἀφρονα
 εἶναι· εἰ δὲ μήγε, καὶ ὡς ἀφρονα δεξασθε
 με, ἵνα καὶ γὰρ μικρὸν τι καυχῶμαι. ¹⁷ Ὅ
 λαλῶ, οὐ λαλῶ κατὰ κυριον, ἀλλ' ὡς ἐν ἀφ-
 ρισυνη, ἐν ταυτῇ τῇ ὑποστάσει τῆς καυχῆ-
 σεως. ¹⁸ Ἐπεὶ πολλοὶ καυχονται κατὰ τὴν
 σαρκά, καὶ γὰρ καυχῶμαι. ¹⁹ Ἡδῶς γὰρ ἀνε-
 χεσθε τῶν ἀφρονῶν, φρονιμοὶ ὄντες· ²⁰ ἀνεχεσ-
 θε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατεσ-
 θει, εἰ τις λαμβανεῖ, εἰ τις ἐπαιρεται, εἰ τις
 ὑμᾶς εἰς πρόσωπον δερεῖ. ²¹ Κατὰ ἀτιμίαν
 λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν ἐν ᾧ δ' ἀν-
 τις τολμᾷ, (ἐν ἀφροσυνη λέγω,) τολμῶ
 καγῶ. ²² Ἑβραῖοι εἰσι; καγῶ· Ἰσραηλιταὶ
 εἰσι; καγῶ· σπέρμα Ἀβραὰμ εἰσι; καγῶ·
 ὄπισθεν Χριστοῦ εἰσι; (παρὰ φρονῶν λαλῶ,) ὄπισθεν
 ἐγὼ ἐν κοπιᾷ περισσοτέρως, ἐν πληγαῖς

13 For such † False apostles, † deceitful Workmen, are transforming themselves into Apostles of Christ.

14 And it is not surprising, for the ADVERSARY himself transforms himself into an Angel of Light.

15 It is therefore no great wonder, if his SERVANTS also transform themselves as † Servants of Righteousness; † Whose END will be according to their WORKS.

16 Again † I say, Let no one think Me a Simpleton; but if otherwise, then receive me as a Simpleton, so that † I also may boast a little.

17 What I speak † in This CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

18 † Since many boast according to the Flesh, † I also will boast.

19 † For being wise yourselves, you readily bear with the UNWISE.

20 For you endure † if one enslave you; if one eat you up; if one take from you; if one smite himself up; if one beats You in the Face.

21 As concerning Reproach, I say † That we were weak; yet † in what any one is daring, (I speak foolishly,) † I also am daring.

22 Are they Hebrews? † so am I. Are they Israelites? so am I. Are they the Seed of Abraham? so am I.

23 Are they Servants of Christ? (I speak as being beside myself,) I am superior; † in Labors exceedingly abundant, in

13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; v. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. 14. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. 15. Phil. iii. 19. 16. verse 1; 2 Cor. xii. 6, 11. 17. 2 Cor. ix. 4. 18. Phil. iii. 5, 4. 19. 1 Cor. iv. 10. 20. Gal. ii. 4; iv. 9. 21. 2 Cor. x. 16. 22. Acts xii. 8; Rom. xi. 1; Phil. iii. 8. 23. 1 Cor. xv. 10.

ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν
a-ove measure, in prisons more frequently, in
 θανάτοις πολλακίς· ²⁴ (ὑπο Ἰουδαίων πεντακίς
deaths often; (by Jews five times
 τεσσαρακοντα παρα μίαν ελαβον, ²⁵ τρις ἐρραβ-
forty except one I received, thrice I was
 δισθην, ἀπαξ ἐλιθασθην, τρις ἐναυαγησα,
beaten with rods, once I was stoned, thrice I was shipwrecked,
 ψυχθημερον ἐν τῷ βυθῷ πεποιηκα·) ²⁶ ὀδοιπο-
a night and day in the deep I have passed,) in jour-
 ριαῖς πολλακίς· κινδυνοῖς ποταμῶν, κινδυνοῖς
often; in dangers of rivers, in dangers
 ἀπὸ ληστῶν, κινδυνοῖς ἐκ γένου, κινδυνοῖς ἐξ ἐθ-
of robbers, in dangers from kindred, in dangers from Gen-
 νῶν, κινδυνοῖς ἐν πόλει, κινδυνοῖς ἐν ἐρημίᾳ,
tiles, in dangers in city, in dangers in desert,
 κινδυνοῖς ἐν θαλάσῃ, κινδυνοῖς ἐν ψευδαδελ-
in dangers at sea, in dangers among false-breth-
 φοῖς· ²⁷ * [ἐν] κοπῇ καὶ μοχθῷ, ἐν ἀγρυπνιαῖς
ren; [in] labor and toil, in watchings
 πολλακίς, ἐν λιμῇ καὶ δίψει, ἐν νηστειαῖς πολ-
often, in hunger and thirst, in fastings often,
 λακίς, ἐν ψυχῇ καὶ γυμνοτητί. ²⁸ Χωρὶς τῶν
in cold and nakedness. Besides the
 παρεκτός, ἢ ἐπισυστάσις μου ἢ καθ' ἡμέραν, ἢ
outward things, the crowding of me that every day, the
 μεριμνα πασῶν τῶν ἐκκλησιῶν. ²⁹ Τίς ἀσθενεῖ,
care of all of the congregations. Who is weak,
 καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
and not I am weak? who is made to stumble, and not
 ἐγὼ πυρούμαι; ³⁰ εἰ κευχασθαι δεῖ, τὰ
burn? If to boast is necessary, the things
 τῆς ἀσθενείας * [μου] κευχόσμαι. ³¹ Ὁ θεὸς
of the weakness [of me] I will boast. The God
 καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ]
and father of the Lord of us Jesus [Anointed]
 οἶδεν, ὃ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
knows, he being blessed for the ages, that not
 ψευδομαι· ³² ἐν Δαμασκῷ ὁ ἐθναρχῆς Ἀρετα τοῦ
I utter falsehood; in Damascus the ethnarch Aretas of the
 βασιλεως ἐφρουρεῖ τὴν Δαμασκήνων πόλιν,
king guarded the Damascus city,
 πιασαί με * [θελῶν]. ³³ καὶ διὰ θυρίδος ἐν σαρ-
to seize me [wishing;] and through an opening in a rope
 γῶν ἐχαλασθῆν διὰ τοῦ τεύχους, καὶ ἐξεφυ-
basket I was lowered through the wall, and escaped
 γον τὰς χεῖρας αὐτοῦ. ΚΕΦ. β'. 12. ¹ Καυ-
the hands of him. To

* Prisons frequently, † in Scourges to excess, † in Deaths often.
 24 Five times I received, by the Jews, † forty stripes less one;
 25 three times I was † beaten with rods; † once I was stoned; three times † I was shipwrecked; a night and day I have spent in the DEEP.
 26 During frequent Journeys, in Dangers from Rivers; in Dangers from Robbers; † in Dangers from Kindred; † in Dangers from Gentiles; in Dangers in Cities; in Dangers in the Desert; in Dangers at Sea; in 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 † 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.—23. Prisons frequently, in Scourges to excess, in Deaths often. 30. of me—omit. 31. Anointed—omit. 32. wishing—omit.
 † 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. † 25. 1 Cor. xv. 30—32; 2 Cor. i. 9, 10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 23. † 25. Acts xiv. 10.
 † 25. Acts xxvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 8; xxi. 31; xxiii. 10, 17; xxv. 3. † 26. Acts xiv. 5; xix. 23. † 27. Acts ix. 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. i. 8; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 6. † 31. Rom. ix. 5. † 32. Acts ix. 24, 25.

χασθαι δη ου συμφερει * [μοι.] ελευσομαι
boast indeed not is profitable [for me:] I will come
γαρ εις οπτασιαις και αποκλυψεις κυριου.
for to visions and revelations of Lord.
2 Οιδα ανθρωπον εν Χριστω, προ ετων δεκαεσ-
I know a man in Anointed, above years fourteen,
σαρων, (ειτε εν σωματι, ουκ οίδα· ειτε εκτος
(whether with a body, not I know; or without
* [του] σωματος, ουκ οίδα· ο θεος οιδεν·) αρπα-
[the] body, not I know; the God knows;) having
γεντα τον τοιουτον εως τριτου ουρανου.
been snatched away the such a one to third heaven.
3 Και οίδα τον τοιουτον ανθρωπον, (ειτε εν
And I know the such a man, (whether in
σωματι, ειτε εκτος του σωματος, ουκ οίδα· ο
body, or without the body, not I know; the
θεος οιδεν·) 4 οτι ηρπαγη εις τον παραδει-
God knows,) that he was snatched away into the paradise,
σον, και ηκουσεν αρρητα ρηματα, α ουκ
and heard indescribable things spoked, which not
εξον ανθρωπων λαλησαι. 5 Ὑπερ του τοι-
being possible for a man to speak. Concerning the such
ουτου καυχησομαι· ὑπερ δε εμαυτου ου καυχη-
a one I will boast; on behalf but of myself not I will
σομαι, ει μη εν ταις ασθενειαις * [μου.] 6 Εαν
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 ὑπερ ο βλεπει με, η ακουει τι
me should impute beyond what he sees me, or hears anything
εξ εμου. 7 Και τη υπερβολη των αποκαλυψεων
from of me. And by the transcendancy of the revelations
ινα μη υπεραιρωμαι, εδοθη μοι σκολοψ τη
that not I should be over-elated, was given to me a thorn in the
σαρκι, αγγελος σαταν, ινα με κολαφιζη, ινα μη
flesh, a messenger adversary, that me it might buffet, that not
υπεραιρωμαι. 8 Ὑπερ τουτου τρις τον κυριον
I might be over-elated. Concerning this thrice the Lord
παρεκαλεσα, ινα αποστη απ' εμου· 9 και
I entreated, that it might be removed from me; and
ειρηκε μοι· Αρκει σοι η χαρις μου· η γαρ δυνα-
he said to me, Is enough for thee the favor of me; the for power,
μις * [μου] εν ασθενειαις 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 επισκηνωση 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—† 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.

—omit. 5. of me—omit. 9. of me—omit. 9. of me—omit.

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22.

† 4. Luke xxiii. 43. † 5. 2 Cor. xi. 20.

† v. 12, 14. † 7. Job ii. 7. † Luke xiii. 16.

† 2. Acts xiii. 17. See Acts xiv. 10, 20.

† 6. 2 Cor. x. 8; xi. 16.

† 8. See Deut. iii. 22—27; Matt. xxvi. 24.

Χριστου. ¹⁰ Διο ευδοκω εν ασθενειαις, εν
Anointed. Wherefore I am well-pleas'd with weaknesses, with
υβρεσιν, εν αναγκαις, εν διαγωμοις, εν στενω-
insults, with necessities, with persecutions, with distress-
χωρiais υπερ Χριστου· οταν γαρ ασθενω, τότε
on behalf of Anointed; when for I may be weak, then
δυνατος ειμι. ¹¹ Γεγονα αφρων· υμεις με ηγα-
strong I am. I have become unwise; you me have
κατατε. Εγω γαρ ωφειλον υφ' υμων συνιστασ-
constrained. I for ought by you to be com-
θαι· ουδεν γαρ υστερησα των υπερλιαν αποσ-
mended; nothing for I was behind those in highest degree apos-
τολων, ει και ουδεν ειμι. ¹² Τα μεν σημεια του
ties, if even nothing I am. The indeed signs of the
αποστολου κατειργασθη εν υμιν εν παση υπο-
apostle were worked out among you in all pa-
μονη, εν σημειοις και τερασι και δυναμεσι.
tience, in signs and prodigies and powers.
¹³ Τι γαρ εστιν ο ηττηθητε υπερ τας λοικας
What for is it which you were inferior beyond the other
εκκλησιας, ει μη οτι αυτος εγω ου κατεναρη-
congregations, if not that myself I not was burden-
σα υμων· Χαρισαθε μοι την αδικιαν ταυτην.
some to you? Forgive to me the injustice this.
¹⁴ Ιδου, τριτον τουτο ετοιμως εχω ελθει προς
Lo, a third time this in readiness I am to come to
υμας, και ου καταναρησω * [υμων·] ου γαρ
you, and not I will burden [you,] not for
ζητω τα υμων, αλλ' υμας. Ου γαρ οφειλει
I seek the things of you, but you. Not for it is fitting
τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οι γο-
the children for the parents to treasure up, but the par-
νεις τοις τεκνοις. ¹⁵ Εγω δε ηδιστα δαπανησω
ents for the children. I but most gladly will spend
και εκδαπανηθησομαι υπερ των ψυχων υμων
and will be utterly spent on behalf of the souls of you;
ει και περισσοτερωσ υμας αγαπων, ηττω αγα-
if even more abundantly you loving, less I am
πωμαι. ¹⁶ Εστω δε· εγω ου κατεβαρησα υμας·
loved. Let it be so but; I not did burden you;
αλλ' υπαρχων πανουργος, δολω υμας ελαβον-
but being crafty, with guile you I took.
¹⁷ Μη τινα ων απεσταλκα προς υμας, δι' αυτου
Not any one of whom I have sent to you, through him
επλεονεκτησα υμας; ¹⁸ Παρεκαλεσα Τιτον, και
I overreached you? I exhorted Titus, and
συναπεστειλα τον αδελφον· μητι εκλεονεκτη-
I sent with the brother; not overreached
σαν υμας Τιτος; ου τω αυτω πνευματι περιε-
you Titus? not in the same spirit we
πατησαμεν; ου τοις αυτοις ιχθεσι; ¹⁹ Παλιν
walked? not in the same steps? Again

¹⁰ Wherefore, † I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; † since when I am weak, then I am strong.

¹¹ Have I become † a Simpleton? You have constrained Me; for I ought to be commended by You; † for in nothing I was inferior to those VERY EMINENT Apostles—even if I am nobody.

¹² † The signs of the APOSTLE, surely, were performed among you with All Patience, by Signs and Prodigies and Powers.

¹³ † For in what is it that you were inferior to the OTHER Congregations, unless That † I myself was not a burden to you? Forgive me this INJUSTICE!

¹⁴ † Behold, this third time I hold myself ready to come to you, and I will not be burdensome; † because I seek not YOUR Property, but you; † for the CHILDREN are not obliged to treasure up for the PARENTS, but the PARENTS for the CHILDREN.

¹⁵ And † I most gladly will spend and be utterly spent † on behalf of your SOULS; even if the more abundantly loving You, the less I be loved.

¹⁶ Be it so then, † I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

¹⁷ † Did I defraud you by any of those whom I sent to you?

¹⁸ † I requested Titus, and I sent † the BROTHER with him. Did Titus defraud you? Did we not walk in the SAME Spirit,—in the very SAME Steps?

* VATICAN MANUSCRIPT.—14, you—omit.

† 10. Rom. v. 3; 2 Cor. vii. 4. † 10. 2 Cor. xiii. 4. † 11. 2 Cor. xi. 1, 14, 17.
 † 11. 2 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. 2 Cor. xiii. 1. † 14. Acts xx. 33; 1 Cor. x. 33. † 14. 1 Cor. iv. 14, 15. † 15. 1 Thess. ii. 8; Phil. ii. 17.
 † 15. 1 John x. 21; 2 Cor. i. 8; Col. i. 24; 2 Tim. ii. 10. † 16. 2 Cor. xi. 6. † 17. 2 Cor. vii. 2. † 18. 2 Cor. viii. 6, 10, 12. † 19. 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογουμένα; Κατεκωπιῶν
do you think, that to you we apologize? In presence
τοῦ θεοῦ, ἐν Χριστῷ, λαλοῦμεν
of the God, in Anointed, we speak

ταδε πάντα, ἀγαπητοί, ὑπερ τῆς ὑμῶν οἰκοδομῆς. ²⁰ Φοβουμαι γαρ, μήπως ελθων οὐχ
but all things, beloved ones, on behalf of the you build-
I am afraid for, lest perhaps having come not

οἷους θελω εὑρω ὑμας, καγω εὔρεθω ὑμῖν
such ones I wish I should find you, and I should find by you

οἷον οὐ θελετε· μήπως ερεῖς, ζῆλοι, θυμοί,
such a one not you wish; lest perhaps strifes, jealousies, angers,

ἐριθειαι, καταλαλῆαι, ψιθυρισμοί, φυσιώσεις,
contentions, evil-speaking, whisperings, puffings up,

ἀκαταστασίαι· ²¹ μή καλῖν ελθοντα με ταπει-
disturbances; lest again having come me should

νωσῆ ὁ θεός μου πρὸς ἡμας, καὶ κενθῆσω πολ-
humble 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

τῶν ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,
in respect to the impurity and fornication and lewdness,

ἣ ἐπραξαν. ΚΕΦ. ιγ'. 13. ¹ Τρίτον· τούτο
which they practiced. Third time this

ἐρχομαι πρὸς ὑμας· ἐπὶ στόματος δύο μαρτυ-
I come to you; in mouth of two wit-
ρῶν καὶ τριῶν σταθῆσεται πᾶν ῥῆμα. ² 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 ἀπών νῦν,) τοῖς προημαρτηκόσι καὶ
time, (and being absent now,) to those having previously sinned and

τοῖς λοιποῖς πασίν, ὅτι εἰς ελθῶ εἰς τὸ
to the others to all, that if I should come to the

καλῖν, οὐ φείσομαι. ³ Ἐπεὶ δοκιμὴν ζητεῖτε
again, not I will spare. Since a proof you seek

τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὅς εἰς ὑμας
of the in me speaking Anointed, (who towards you

οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· ⁴ καὶ γὰρ εἰ
not I weak, but is powerful in you; even for if

ἐσταυρωθῆ ἐξ ἀσθενείας, ἀλλὰ (ἦ) ἐκ δυνα-
he was crucified from weakness, yet he lives from power

μῆως θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ,
of God; also for we are weak with him,

ἀλλὰ (ἡ) ἡσσομεθα σὺν αὐτῷ ἐκ δυναμῆως θεοῦ
but we shall live with him from power of God

***[εἰς ὑμας·]** ⁵ αὐτοῦς 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 I.dification.

20 For I am afraid, lest
perhaps, having come, I
may find you such as I do
not wish; and † I may be
found by you such as you
do not wish;—lest there be
Strifes, * Jealousies, angry
Feuds, Contentions, Evil-
speaking, secret Slanders,
proud Swellings, 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.

I † This third time I
come to you; † by the
Mouth of Two Witnesses,
or three, Every Fact shall
be established.

2 † I have said before,
and I say beforehand, (as
when present the SECOND
time, though now absent,)
to THOSE † who had PRE-
VIOUSLY SINNED, and to
all the OTHERS, That if I
come AGAIN, † I will not
spare.

3 Since you seek a Proof
of the ANOINTED † SPEAK-
ING by me; (he is not weak
towards You, but is power-
ful among you;

4 † for though, indeed,
he was crucified from
Weakness, yet he lives from
God's Power; and though
we are weak with him, yet
we shall live with him from
God's Power.)

5 † try yourselves,

* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 19. 2 Cor. v. 12. † 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 20.
1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. ii. 1, 4. † 21. 2 Cor. xiii. 2.
† 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxxv. 30; Deut. xvii. 6; Matt.
xviii. 16; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2.
2 Cor. i. 28. † 2. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7, 8; 1 Pet. iii. 18.
† 5. 1 Cor. xii. 28.

τη πιστει· εαυτους δοκιμαζετε. Η ουκ εωγγι-
 the faith; yourselves prove you. Or not do you
 γασκετε 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 γνωσσεσθε, 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 Χαι-
 the truth, but on behalf of the truth. 9 Χαί-
 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 απων
 of you restoration. On account of this these things being absent
 γραφω, ινα παρων μη αποτομως χρησωμαι,
 I write, so that being present not severity I may use,
 κατα την εξουσιαν, ην εδωκε μοι ο κυριος
 according to the authority, which gave to me the Lord
 εις οικοδομην, και ουκ εις καθαιρεσιν. 11 Λοιπον,
 for building up, and not for pulling down. 11 Λοιπον,
 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. 12 Ασπα-
 σασθε αλληλους εν αγιφ φιληματι· ασπασονται
 you each other with a holy kiss; salute
 υμας οι αγιοι παντες. 13 Η χαρις του κυριου
 you the saints all. 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 Yourself. Or do you not know your- selves, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And * I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good, † though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, † when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 † On this account, being absent, I write these things, so that, being present, † I may not use Severity, † according to the AUTHORITY which the LORD gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; † mind the SAME thing; cultivate peace; and the GOD of LOVE and † Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The † FAVOR of the LORD Jesus, and the LOVE of GOD, and † the JOINT PARTICIPATION of the HOLY Spirit be with you all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

* VATICAN MANUSCRIPT.—5. is—omit. 7. we wish. 9. but—omit. 14. Anointed—omit. Subscriptio—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

† 5. Rom. viii. 10; Gal. iv. 10. † 7. 2 Cor. vi. 9. † 9. 1 Cor. iv. 10; 2 Cor. x. 30; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 20, 21. † 10. Titus i. 13. † 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 10; 1 Pet. iii. 8. † 11. Rom. xv. 33. † 12. Rom. xvi. 10; 1 Cor. xvi. 20; 1 Thess. v. 26; 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.

¹ 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;

² και οι συν εμοι παντες αδελφοι, ταις εκκλησιαις της Γαλατιας· ³ χαρις υμιν και ειρηνη απο θεου πατρος, και κυριου ημων Ιησου Χριστου, του, 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, ⁵ ω η δοξα εις τους αιωνας των father of us, to whom the glory for the ages of the αιωνων· αμην. ⁶ Θαυμαζω, οτι ουτω ταχεως ages; so be it. 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· ⁷ δ ουκ favor of Anointed to other glad tidings, which not εστιν αλλο· ει μη τινες 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. ⁸ 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. ⁹ 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. ¹⁰ Αρτι γαρ ανθρωπους πειθω, 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 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. 0; xxii. 20, 21; xxvi. 16; Titus i. 8. † 1. Acts ii. 24. † 2. Phil. ii. 23; iv. 21. † 2. 1 Cor. xvi. 1. † 3. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; &c. † 4. Matt. xx. 23; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. † 4. John xvii. 14, 15. † 7. 2 Cor. ix. 4. † 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal. v. 10, 12. † 8. 1 Cor. xvi. 22.

η του θεου; η ζητω ανθρωποις αρεσκειν; ει
 or the God? or do I seek men to please? if
 * [γαρ] ετι ανθρωποις ηρεσκον, Χριστου δουλος
 [for] still men I pleased, of Anointed a slave
 ουκ αν ημην. ¹¹ Γνωριζω δε υμιν, αδελφοι, το
 not I should be. I make known but to you, brethren, the
 ευαγγελιον το ευαγγελισθεν υπ' εμου, οτι
 glad tidings the having been announced by me, that
 ουκ εστι κατα ανθρωπον. ¹² ουδε γαρ εγω
 not is according to man; neither for I
 παρα ανθρωπου παρελαβον ουτε επιδασχην,
 from man received it nor was I taught,
 αλλα δι' αποκαλυψεως Ιησου Χριστου. ¹³ Ηκου-
 but through a revelation of Jesus Anointed. You
 σατε γαρ την εμην αναστροφην ωτε εν τω
 heard for the my conduct formerly when in the
 Ιουδαισμο, οτι καθ' υπερβολην εδιωκον την
 Jewish religion, that exceedingly I persecuted the
 εκκλησιαν του θεου, και επορθουν αυτην. ¹⁴ και
 congregation of the God, and ravaged her; and
 προκοπτον εν τω Ιουδαισμο υπερ πολλους
 made progress in the Jewish religion beyond many
 συνηλικιωτας εν τω γενει μου, περισσοτερω
 of the same age among the race of me, more earnestly
 ζηλωτης υπαρχων των πατρικων μου παραδο-
 a zealot being of the fathers of me traditions.
 σεων. ¹⁵ 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, ¹⁶ αποκαλυψαι τον υιον
 through the favor of himself, to reveal the son
 αυτου εν εμοι, ινα ευαγγελιζωμαι 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, ¹⁷ ουδε ανηλθον εις Ιεροσολυμα
 and blood, nor I went up to Jerusalem
 προς τους προ εμου αποστολους, αλλ' ανηλθον
 to those before me apostles, but I went
 εις Αραβιαν, και παλιν υπεστρεψα εις Δαμασκον.
 into Arabia, and again returned to Damascus.
¹⁸ Επειτα μετα ετη τρια ανηλθον εις Ιεροσολυ-
 Then after years three I went up to Jerusalem,
 μα, ιστορησαι Πητρον, και εκεμεινα προς αυτον
 to visit Peter, and I remained with him
 ημερας δεκαεπτε. ¹⁹ ετερον δε των αποστολων
 days fifteen; other but of the apostles
 ουκ ειδον, ει μη Ιακωβον τον αδελφον του
 not I saw, if not James the brother of the
 κυριου. ²⁰ (Α δε γραφω υμιν, ιδου ενωπιον
 Lord. (What now I write to you, lo in presence

I seek to please Men? for
 if I still pleased Men, I
 should not be a Servant of
 Christ.

11 But I make known
 to you, Brethren, That
 those glad tidings
 which were announced
 by me, that they are not
 according to Man;

12 for I neither recei-
 ved nor learned them
 from a Man, † but through
 a Revelation from Jesus
 Christ.

13 For you heard of MY
 Conduct formerly in JUDA-
 ISM, † That I Exceedingly
 persecuted the CONGREGA-
 TION of GOD, and † laid it
 waste;

14 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.

15 But when it pleased
 THAT GOD who SET ME
 APART from my Birth, and
 CALLED me by HIS FAVOR,

16 to reveal his SON to
 me, † that I might an-
 nounce him to the NA-
 TIONS, I did not imme-
 diately consult with † Flesh
 and Blood;

17 nor did I go up to
 Jerusalem to those who
 were APOSTLES before me,
 but I went away into
 Arabia, and returned again
 to Damascus.

18 Then, after three
 Years, † I went up to Jeru-
 salem to visit * Cephas,
 and remained with him
 fifteen Days;

19 and I saw no other
 of the APOSTLES except
 † † James, the BROTHER of
 the LORD.

20 (Now, the things I

* VATICAN MANUSCRIPT.—10. For.—omit.

15. the God—omit.

18. Cephas.

† 19. The Hebrews called all near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*Macknight*.

† 10. 2 Thess. ii. 4; James iv. 4. † 12. 1 Cor. xv. 3. † 12. Eph. iii. 8. † 18. Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13. † 13. Acts viii. 3. † 14. Acts xxii. 8, 9; Phil. iii. 6. † 14. Matt. xv. 2; Mark vi. 5. † 16. Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8. † 16. Matt. xvi. 17; 1 Cor. xv. 60; Eph. vi. 12. † 18. Acts ix. 20. † 10. Matt. xiii. 53; Mark vi. 3.

του θεου, ότι ου ψευδομαι.) ²¹ Επειτα ηλθον
of the God, that not I am speaking falsely.) Then I went

εις τα κλιματα της Συριας και της Κιλικιας·
into the regions of the Syria and of the Cilicia;

²² Ημην δε αγνοουμενος τω προσωπω ταις εκ-
I was but being unknown by the face to the com-

κλησιαις της Ιουδαιας ταις εν Χριστω· ²³ μονον
gregations of the Judaea those in Anointed; only

δε ακουοντες ησαν· Ὅτι ὁ διωκων ἡμας ποτε,
but hearing they were; That the one persecuting us once,

νυν ευαγγελιζεται την πιστιν ἣν ποτε ἐπορ-
now proclaims as glad tidings the faith which once he was laying

θει· ²⁴ και εδοξαζον εν εμοι τον θεον. ΚΕΦ. Β΄.
waste; and they were glorifying in me the God.

2. ¹ Επειτα δια δεκατεσσαρων ετων παλιν ανε-
Then through fourteen years again I went

βην εις Ἱεροσόλυμα μετα Βαρναβα, συμπαρα-
up to Jerusalem with Barnabas, having taken as

λαβων και Τιτον. ² Ανεβην δε κατα αποκαλυ-
a companion also Titus. I went up but according to a revela-

ψιν, και ανεθεμην αυτοις το ευαγγελιον ὁ κη-
tion, and submitted to them the glad tidings which I

ρυσσω εν τοις εθνεσι· κατ' ιδιαν δε τοις δοκου-
publish among the Gentiles; by one's self but to those appearing

σι, μηπως εις κενον τρεχω, η εδραμον.
somewhat, lest for a vain thing I should run, or had run.

³ Αλλ' ουδε Τιτος ὁ συν εμοι, Ἕλλην ὄν,
But not even Titus he with me, a Greek being;

ηναγκασθη περιτμηθηται. ⁴ Δια δε τους
was under a necessity to be circumcised. On account of but the

παρεισιακτους ψευδαδελφους· (οιτινες παρεισ-
secretly introduced false brethren; who stole,

ηλθον κατασκοπησαι την ελευθεριαν ἡμων ἣν
in to have spied out the freedom of us which

εχομεν εν Χριστω Ιησου, ινα ἡμας καταδου-
we hold in Anointed Jesus, so that us they might

λωσωνται·) ⁵ οἰς ουδε προς ὥραν εἴξαμεν τη
enslave;) to whom not even for an hour we yielded by the

ὑποταγη, ινα ἡ αληθεια του ευαγγελιου δια-
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, † I do not falsely affirm.

²¹ After that I went into the † REGIONS of SYRIA and of CILICIA;

²² but I was unknown personally to THOSE CONGREGATIONS of JUDEA which are in Christ;

²³ they only having heard, That "HE who was once PERSECUTING US, is now announcing as glad tidings the FAITH which he formerly laid waste."

²⁴ And they glorified GOD on my account.

CHAPTER II.

1. Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3. * But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4. on account even of † the FALSE 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. 37, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judaea, but this would not allow sufficient time for the fourteen years mentioned.

‡ 19. Rom. ix. 1. ‡ 21. Acts ix. 30. ‡ 4. Acts xv. 1, 24; ‡ 1 Cor. xi. 26. ‡ 4. Gal. v. 1, 23. ‡ 4. 2 Cor. xi. 20; Gal. iv. 8, 9. ‡ 5. verse 15.

μεινῆ *pros* υμᾶς. ⁶ Ἀπο δὲ τῶν δοκούντων
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

μοὶ διαφέρει· (προσώπων θεοῦ ἀνθρώπου οὐ
to me it brings; (a face God of a man not

λαμβάνει·) ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν
accepts,) to me for those appearing somewhat nothing

προσάνθεντο, ⁷ ἀλλὰ τὸναντίον, ἰδόντες, ὅτι
communicated, but on the contrary, seeing, that

κεκρίστευμαι *to* εὐαγγελίον τῆς ἀκροβυσ-
I have been entrusted with the glad tidings of the uncircum-

τίας, καθὼς Πέτρος τῆς περιτομῆς, ⁸ ὁ γὰρ
cision, even as Peter of the circumcision, he for

ἐμάρτυρας Πέτρω εἰς ἀποστολὴν τῆς
having inwardly wrought in Peter for an apostleship of the

περιτομῆς, ἐμάρτυρας καὶ ἐμοὶ εἰς τὰ ἔθνη,
circumcision, inwardly wrought also in me for the gentiles.)

⁹ καὶ γνόντες τὴν χάριν τὴν δοθεῖσαν μοι,
and having perceived the favor that having been given to me,

Ἰακώβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκούντες
James and Cephas and John, those seeming

στῦλοι εἶναι, δεξίας ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ
pillars to be, right hands they gave to me and Barnabas

κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ
of fellowship, that we indeed for the gentiles, they but

εἰς τὴν περιτομὴν· ¹⁰ μόνον τῶν πτωχῶν ἵνα
for the circumcision; only of the poor ones that

μνημονεύωμεν· ὁ καὶ ἐσπουδάσα αὐτοῦ τούτου
we should be mindful; which also I strove earnestly same thing this

ποιῆσαι. ¹¹ Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιο-
to have done. When but came Peter to Antioch,

χέϊαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
before face to him I opposed, because

κατεγνώσμενος ἦν. ¹² Πρὸ τοῦ γὰρ ελθεῖν
having been blamed he was. Before of the for to have come

τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνησθίεν·
some from James, with the Gentiles he was eating;

ὅτε δὲ ἦλθον, ὑπέστειλε καὶ ἀφώριζεν ἑαυ-
when but they came, he was withdrawing and was separating him-

τόν, φοβούμενος τοὺς ἐκ περιτομῆς. ¹³ Καὶ
self, fearing those of circumcision. And

συνπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι·
dissembled with him also the other Jews;

ὥστε καὶ Βαρναβᾶς συνακλήχθη αὐτῶν τῇ ὑποκ-
so that even Barnabas was led astray of them by the hypoc-

ρῖσει. ¹⁴ Ἀλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι
racy. But when I saw, that not they walk straight

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; (‡ God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—‡ perceiving That I † was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, † operated in me also for the GENTILES;)

9 ‡ and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that for should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the POOR,— ‡ which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain PERSONS CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

* VATICAN MANUSCRIPT.—11. Cephas.

† 6. Acts x. 34; Rom. ii. 11. † 7. Acts xiii. 40; Rom. i. 5; xi. 15; 1 Tim. ii. 7; 2 Tim. i. 11. † 7. 1 Thess. ii. 4. † 8. Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Gal. i. 16; 1 Cor. i. 29. † 9. Rom. i. 5; xii. 8, 9; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. † 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον
with respect to the truth of the glad tidings, I said

τω Πιτρω 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

φυσει 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

δικαιωθητετα πασα σαρξ. 17 Ει δε ζητουντες
will be justified all flesh. If but seeking

δικαιωθηναι εν Χριστω εδρεθημεν 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

παλιν οικοδομω, παραβατην εμαυτον συνισ-
again I build, a transgressor myself I con-

τανω. 19 Εγω γαρ δια νομου νομω απεθανον
stittute. 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 νομου δικαιοσυνη, αρα
of the God; if for through law justification, then

Χριστος δωρεαν απεθανεν. ΚΕΦ. γ'. 3. 1 Ω
Anointed without cause died.

with respect to the TRUTH of the GLAD TID-
INGS, 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 justi-
fied."

17 But if seeking to be
justified by Christ, even
we ourselves are found
Sinners, is Christ then a
Servant of Sin? By no
means.

18 For if I rebuild those
very things I pulled down,
I constitute Myself a
Transgressor.

19 Besides, † through
Law † died by Law, so that
I might † live by God.

20 I have been † cruci-
fied together with Christ;
still I live, yet no longer
‡, but Christ lives in me;
for that life which I now
live in the Flesh, † I am liv-
ing * by THAT Faith of the
SON of GOD, † who LOVED
me even to delivering him-
self up on my behalf.

21 I do not set aside the
FAVOR of GOD; † for if
through Law I have Right-
eousness, then Christ died
unnecessarily.

CHAPTER III.

1 O Thoughtless Gala-

* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 10. 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. 3. † 15. Matt.
ix. 11; Eph. ii. 5, 12. † 16. Acts xi. 38, 39. † 16. Rom. i. 17; iii. 22, 23; vii. 3;
Gal. iii. 24; Heb. vii. 18, 13. † 10. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. † 19.
Rom. viii. 2. † 19. Rom. vi. 14; vii. 4, 6. † 19. Rom. vii. 11; 2 Cor. v. 15; 1 Thess.
v. 10; Heb. ix. 14; 1 Pet. iv. 2. † 20. Rom. vi. 9; Gal. v. 24; vi. 14. † 20. 3 Cor.
v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. † 20. Eph. v. 2; 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 Anointed was before set forth
 * [εν υμιν] εσταυρωμενος. ² Τουτο μονον θελω
 [among you] having been crucified. This thing only I wish
 μαθειν αφ' υμων· εξ εργαων νομου το πνευ-
 to have learned from you; on account of works of law the spirit
 μα ελαβετε, η εξ ακοης πιστεως ; ³ Ου-
 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 εκαθετε
 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. He then supply-
 ρηγων υμιν το πνευμα, και ενεργων δυναμεις εν
 ing to you the spirit, and working miracles among
 υμιν, εξ εργαων 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 αυτω εις δικαιοσυνην. ⁷ Γινωσ-
 and it was counted to him for righteousness. Know you
 κετε αρα, οτι οι εκ πιστεως, αυτοι 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, προεπηγγелиσато
 justifies the nations the God, before announced glad tidings
 τω Αβρααμ· 'Οτι ευελογηθησονται εν σοι
 to the Abraham; That shall be blessed in thee
 παντα τα εθνη. ⁹ Ωστε οι εκ πιστεως, ευλο-
 all the nations. So that those of faith, are
 γονται συν τω πιστω Αβρααμ. ¹⁰ Οσοι γαρ
 blessed with the believing Abraham. As many as for
 εξ εργαων νομου εισιν, υπο καταραν εισιν· γεγ-
 of works of law are, under a curse they are; it has
 ρακται γαρ· 'Οτι επικαταρατος πας ος ουκ εμ-
 been written for; That accursed every one who not com-
 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
 νομω 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 previous-
 ly represented as having
 been crucified.
² This only I desire to
 learn from you;—; Did you
 receive the SPIRIT on ac-
 count of Works of Law,
 or on account of Obedience
 of Faith?
³ Are you so thought-
 less! †having begun in
 Spirit, are you now being
 made perfect in flesh?
⁴ Have you suffered so
 Much for nothing? if in-
 deed it is for nothing.
⁵ †He then SUPPLYING
 to you the SPIRIT, and per-
 forming Miracles among
 you, does he these on ac-
 count of Works of Law, or
 on account of Obedience of
 Faith?
⁶ even as Abraham †"be-
 lieved GOD, and it was
 "counted to him for Right-
 "eousness;"
⁷ Know you, certainly,
 † That THOSE of Faith,
 these are Sons of Abraham.
⁸ And the SCRIPTURE,
 having foreseen That GOD
 would justify the NATIONS
 by Faith, previously an-
 nounced glad tidings to
 ABRAHAM, That †"In thee
 "shall All the NATIONS be
 "blessed."
⁹ THOSE of Faith, there-
 fore, are blessed with BEL-
 LIEVING Abraham.
¹⁰ For as many as are
 of Works of Law are under
 a Curse; for it has been
 written, † "Accursed is
 "every one who continues
 "not in All those THINGS
 "HAVING BEEN WRITTEN
 "in the BOOK of the LAW
 "to do them."
¹¹ Besides, That no one
 † is justified by Law be-
 fore GOD is clear; Be-
 cause, † "The RIGHTEOUS
 "by Faith, shall live."

* VATICAN MANUSCRIPT.—1. among you—omit.

1 1. Gal. v. 7. 1 2. Acts viii. 15; Eph. i. 13. 1 3. Gal. iv. 9. 1 4. 2 Cor.
 iii. 8. 1 5. Gen. xv. 6; Rom. iv. 3, 9, 21, 23; James ii. 23. 1 6. 7. John. viii. 39;
 Rom. iv. 11, 12, 16. 1 8. Gen. xii. 3; xviii. 18; Acts iii. 35. 1 9. 10. Deut.
 xvii. 23; Jer. xi. 3. 1 11. Gal. ii. 16. 1 12. Hab. ii. 4; Rom. i. 17; Heb. x. 38.

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας
law not is of faith; but the one having done
αυτα, ζησεται εν αυτοις. 13 Χριστος ημας
these things, shall live by them. Anointed us

εξηγορασεν εκ της καταρας του νομου, γενομε-
bought off from the curse of the law, having be-
νος υπερ ημων καταρα· (γεγραπται γαρ· Επι-
some on behalf of us a curse; (it has been written for; Ac-
καταρατος πας δ κρεμαμενος επι ξυλου·)
cursed every one he being hung on a tree;)

14 ινα εις τα εθνη η ευλογια του Αβρααμ γενη-
so that for the nations the blessing of the Abraham 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 ανθρωπον
according to man I speak; though of a man

κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-
having been ratified a covenant no one sets aside or superadds.
σεται. 16 Τω δε Αβρααμ ερρηθησαν αι επαγγε-
To the now Abraham were spoken the promi-

λαι, και τω σπερματι αυτου. Ου λεγει· Και
ses, even for the seed of him. Not he says, And
τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'
to the seeds, as concerning many, but as concerning
ενο· Και τω σπερματι σου· ος εστι Χριστος.
one; And to the seed of thee; who is Anointed.

17 Τουτο δε λεγω· διαθηκην προκεκυρωμενην
This but I say; a covenant previously ratified

υπο του θεου * [εις Χριστον,] ο μετα τετρακο-
by the God [concerning Anointed,] that after four hun-
σια και τριακοντα ετη γεγονωσ νομος ουκ ακυ-
dred and thirty years having become a law not an-
ροι, εις το καταργησαι την επαγγελιαν. 18 ει
nuls, so as the to have canceled the promise; if

γαρ εκ νομου η κληρονομια, ουκετι εξ επαγγε-
for by law the inheritance, no longer by promise;

λιας· τω δε Αβρααμ δι' επαγγελιας κεχαρισ-
to the but Abraham through promise has freely

ται ο θεος. 19 Τι ουν ο νομος; Των παραβρο-
given the God. Why then the law? The transgres-

σεων χαριν ετεθη, (αχρισ ου ελθη
sions on account of it was appointed, (to which time should have come

το σπερμα, φ επηγγελται,) διαταγεις
the seed, to whom it has been promised,) having been instituted

δι' αγγελων, εν χειρι μεσιτου. 20 Ο δε
by means of messengers, in hand of a mediator. The but

μεσιτης ενος ουκ εστιν· ο δε θεος εις εστιν.
mediator of one not he is; the but God one is.

19 Now the LAW is not of Faith; but † "HE HAV-
"ING DONE these things
"shall live by them."

13 † Christ has redeemed Us from the CURSE of the LAW, having become a Curse on our behalf; (for it has been written, † "EVERY ONE who is † "HANGED on a Tree is ac-
"cursed;")

14 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 ABRAHAM were the PROMISES spoken, even for his SEED. He does not say, "And to the SEEDS," as concerning many, but as concerning one; † "And to thy "SEED,"—who is Christ.

17 Now this I affirm, that a Covenant-engage-ment previously ratified by GOD, the LAW, † issued Four hundred and Thirty Years afterwards does not annul, † so as to INVALIDATE the PROMISE;

18 for if the INHERIT-ANCE be by LAW, † it is no longer by Promise; but GOD graciously gave it to ABRAHAM by Promise.

19 Why then the LAW? It was appointed on 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, how- ever, he is not the MEDIA- TOR; † but GOD is one.

* VATICAN MANUSCRIPT.—concerning Anointed—omit.;

† 12. Lev. xviii. 5; Neh. ix. 20; Ezek. xx. 11; Rom. x. 5. † 13. Rom. viii. 3; † Cor. v. 21; Gal. iv. 5. † 13. Deut. xxi. 23. † 14. Rom. iv. 9, 10. † 15. Heb. ix. 17. † 16. Gen. xii. 7. † 17. Exod. xii. 40, 41. † 17. Rom. iv. 13; verse 21. † 18. Rom. iv. 14. † 19. verse 16. † 19. Acts vii. 53; Heb. ii. 2. † 19. Exod. xx. 28, 31, 22; Deut. v. 5, 22, 23, 27, 31. † 20. Rom. iii. 29, 30.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν * [τοῦ
The then law contrary to the promises [of the

θεοῦ;] Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ
God? Not let it be. If for was given a law that

δυναμενος ζῶκοιησαι, ὠντως ἀν ἐκ νόμου ἦν ἡ
being able to have made alive, truly by law was the

δικαιοσύνη 22 ἀλλὰ συνκλείσεν 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 δοθῆι 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

ἐφρουρουμεθα συγκεκλεισμενοι 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 δε τῆς πίσ-
faith we might be justified; having come but the faith,

τεως, οὐκετι ὑπο παιδαγωγῶν ἐσμεν. 26 Πάν-
no longer under a child-leader we are. All

τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν
for some 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 ἐνεδύσαθε. 28 Οὐκ ἐνὶ Ἰου-
dipped, Anointed you were clothed. Not there is a

δαῖος, οὐδε Ἕλληνα· οὐκ ἐνὶ δούλος, οὐδε ἐλευ-
Jew, nor a Greek; not there is a slave, nor a

θέρων· οὐκ ἐνὶ ἀρσεν καὶ θηλυ· πάντες γὰρ
freeman, not there is male and female; all for

ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δε ὑμεῖς
you one are in Anointed Jesus; if but you

Χριστοῦ, ἀρα 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 δε, ἐφ' ὅσον χρόνον ὁ κληρονόμος
I say now, for as long as a time the heir

νήπιος ἐστί, οὐδὲν διαφέρει δούλου, κύριος
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, cer-
tainly RIGHTEOUSNESS
would come from that
Law;

22 but the SCRIPTURE
has shut up together ALL
under Sin, † in order that
the PROMISE by Faith of
Jesus Christ might be
given to the BELIEVERS.

23 And before the COM-
ING of that FAITH, we were
guarded under Law, being
shut up together for the
FAITH BEING ABOUT to be
revealed.

24 So that the LAW has
become our † Pedagogue
to lead to Christ, ‡ that we
might be justified by Faith.

25 But the FAITH hav-
ing come, we are no longer
under a Pedagogue;

26 since you are all
‡ Sons of God, through the
FAITH, by Christ Jesus.

27 Besides, † as many of
you as were immersed into
Christ, were clothed with
Christ.

28 † In him there is not
Jew nor Greek; there is
not a Slave nor a Free-
man; there is not Male
and Female; for you all
are † one in Christ Jesus;

29 and if you belong to
Christ, certainly you are
ABRAHAM'S Seed, † and
Heirs according to Prom-
ise.

CHAPTER IV.

1 Now I say, for as long
a Time as the HEIR is a
Child, he differs in nothing
from a Slave, Lord of all
though he be;

* VATICAN MANUSCRIPT.—21. of God—omit. 20. and—omit.

† 21. "Paidagogos, from pais, a child, and agogos, 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 (agize) him to and from school, and the place of exercise. These paidagogoi were generally slaves, imperious and severe, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—Parkhurst.
‡ 22. Rom. iii. 9, 19, 23; xi. 32. † 24. Acts xiii. 37; Gal. ii. 16. † 26. John i. 13; 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. viii. 17;

παντων ων² αλλα υπο επιτροπουσ εστι και ει-
of all being; but under guardians it is and stew-
κονομουσ, αχρι της προθεσμιασ του πατροσ.
ards, till the before-appointed of the father.

2 Ουτω και ημεισ, ετε ημεν νηπιοι, υπο τα
So also we, when we were children, under the
στοιχεια του κοσμου ημεν δεδουλωμενοι. 4 δε
rudiments of the world we were having been enslaved; when

δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν
but came the fullness of the time, sent forth

δ θεοσ τον υιον αυτου, γενομενον εκ γυναικοσ,
the God the son of himself, having been born from a woman,

γενομενον υπο νομου. 5 ινα τουσ υπο νομου
having been born under law, in order that those under law

εξαγοραση, ινα την υιοθεσιαν απολαβωμεν.
he might buy us, that the sonship we might receive.

6 Οτι δε εστε υιοι, εξαπεστειλεν * [δ 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, δ πατηρ. 7 Οστε ουκετι ει
crying; Abba, the father. So that no longer thou art

δουλοσ, αλλ' υιοσ· ει δε υιοσ, και κληρονομοσ
a slave, but a son; if but a son, also an heir

θεου * [δια Χριστου.] 8 Αλλα τοτε μεν, ουκ
of God [through Anointed.] But then indeed, not

ειδοτεσ θεου, εδουλευσατε τοισ φυσει μη ουσι
knowing God, you were enslaved to those by nature not being

θεοισ· 9 νυν δε, γνοντεσ 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

δουλευειν θελετε; 10 Ημερασ παρατηρεισθε;
be in subjection you wish? Days you watch narrowly?

και μηνασ και καιρουσ και ενιαυτουσ; 11 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.

12 Γινεσθε ωσ εγω, οτι καγω ωσ υμεισ· αδελ-
become you as I, for even I as you; brethren,

φοι, δεομαι υμων· ουδεν με ηδικησατε. 13 Οι-
ren, I entreat you; nothing me you wronged. You

δατε δε, οτι δι' ασθενιαν της σαρκοσ ευαγγε-
know but, that through weakness of the flesh I announced

2 but is under Guar-
dians and Stewards, till
* THAT PERIOD PREDETER-
MINED OF THE FATHER.

3 Thus we also, when
we were Children, † were
enslaved under the RUDI-
MENTS OF THE WORLD.

4 But † when the COM-
PLETION OF THE TIME ar-
rived, GOD sent forth his
SON, † having been pro-
duced from a Woman,
† born under Law,

5 In order that he might
redeem THOSE under Law,
† that we might receive the
SONSHIP.

6 And Because you are
Sons, he sent forth † the
SPIRIT OF HIS SON into
OUR HEARTS, exclaiming;
Abba! Father!

7 So that thou art no-
longer a Slave, but a Son;
† and if a Son, also an
Heir * of God.

8 But at that time, in-
deed, not knowing God,
† you were enslaved to
THOSE by Nature who ARE
not Gods;

9 now, however, having
acknowledged God, (or
rather having been ac-
knowledged by God,) † how
is it you are returning
again to † the WEAK and
Poor Rudiments, to which
again, as at first, you wish
to be in subjection?

10 † Are you observing
Days, and Moons, and
Seasons, and Years?

11 I am afraid for you,
lest † perhaps I may have
labored for you in vain.

12 Brethren, I entreat
you to be as I am, for I
am as you were; you in-
jured Me in nothing;

13 And you know † That
through Weakness of the
FLESH I ORIGINALLY an-

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER. 7. † rough Anointed—omit.

Q. GOD—omit.

† 3. 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. 18; 1 Pet. i. 18, 19. † 5. John i. 12; Gal. iii. 26; Eph. i. 5. † 6. Rom. viii. 15. † 7. Rom. viii. 10, 17; Gal. iii. 20. † 8. Rom. i. 25; 1 Cor. xii. 2. † 9. Gal. iii. 8; Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom. xiv. 5; Col. ii. 16. † 11. Gal. ii. 9; v. 2, 4; 1 Thess. iii. 5. † 13. 1 Cor. ii. 8; 2 Cor. xi. 30; xii. 7, 9.

λίσσασθαι ὑμῖν τὸ πρότερον, ¹⁴ καὶ τὸν πειρασμὸν
glad tidings to you the formerly, and the temptation

μου τὸν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενησατέ οὐδὲ
of me that in the flesh of me not you despised nor

ἐξεπτυσάτε· ἀλλ' ὡς ἀγγέλου θεοῦ εἰσαχθε
did you spit out; but as a messenger of God you received

με, ὡς Χριστοῦ Ἰησοῦν. ¹⁵ Τίς οὖν ἦν ὁ μακα-
me, even as Anointed Jesus. What then was the benediction

ρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνα-
tion of you? I testify for to you, that, if able,

τοῦ, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἀν εἰδω-
the eyes of you having dug out would you

κάτε μοι. ¹⁶ Ὅστε ἐχθρὸς ὑμῶν γέγονα ἀλη-
give to me. So that an enemy of you have I become speak-

θεῶν ὑμῖν; ¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς·
ing truth to you? They show affection towards you not honorably;

ἀλλὰ ἐκκλεῖσαι ὑμᾶς θελοῦσιν, ἵνα αὐτοὺς ζη-
but to have shut out you they wish, so that them you

λοῦτε. ¹⁸ Καλὸν δὲ * [το] ζηλοῦσθαι ἐν
may ardently love. Honorable but [the] to be ardently devoted in

καλῶ πάντοτε, καὶ μὴ μόνον ἐν τῷ παροῦντι
a good thing at all times, and not only in the to be present

με πρὸς ὑμᾶς. ¹⁹ Τεκνία μου, οὓς πάλιν ὠκίζω,
me with you. O little children of me, whom again I am bearing,

ἀχρὶς οὐ μορφώθη Χριστὸς ἐν ὑμῖν· ²⁰ ἠθελῶν
till may have been formed Anointed in you; I could wish

δε παροῦσαι πρὸς ὑμᾶς ἀρτί, καὶ ἀλλάξαι τὴν
but to be present with you now, and to change the

φωνὴν μου· ὅτι ἀποροῦμαι ἐν ὑμῖν. ²¹ Λέγετε
tone of me; because I am perplexed with you. Speak you

μοι, οἱ ὑπὸ νόμον θελοντές εἶναι, τὸν νόμον
to me, those under law desiring to be, the law

οὐκ ἀκούετε; ²² Γεγραπταὶ γὰρ, ὅτι Ἀβραὰμ
not do you hear? It has been written for, that Abraham

δύο υἱοὺς εἶσεν· ἓνα ἐκ τῆς παιδίσκης, καὶ
two sons had; one from the bond-woman, and

ἓνα ἐκ τῆς ἐλευθέρης. ²³ Ἀλλ' ὁ * [μεν] ἐκ τῆς
one from the free-woman. But that [indeed] from the

παιδίσκης, κατὰ σὰρκα γεγενῆται· ὁ δὲ ἐκ
bond-woman, according to flesh has been born; that but from

τῆς ἐλευθέρης, διὰ τῆς ἐπαγγελίας. ²⁴ Ἄτινα
the free-woman, through the promise. Which things

ἐστὶν ἀλληγορούμενα· αὗται γὰρ εἰσὶ δύο
is being adapted to another meaning; these for are two

διαθηκαί· μία μὲν ἀπο ὄρους Σινι, εἰς δουλείαν
covenants; one indeed from mount Sinai, for servitude

nounced glad tidings to you;

14 and * THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me as a Messenger of God, even as Christ Jesus.

15 * What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

16 So that I have become your Enemy, by telling you the truth!

17 They love you ardently, not honorably; but they desire * to exclude us, so that you may love Them ardently.

18 Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,

19 O my Little children! whom I am bearing again, till Christ be formed in you;

20 and I could wish to be present with you now, and to change my TONE; because I am perplexed concerning you.

21 Tell me, YOU who are DESIRING to be under LAW, do you not hear the LAW?

22 For it has been written, That Abraham had TWO SONS; † one from the BOND-WOMAN, and † one from the FREE-WOMAN.

23 Now, † the one from the BOND-WOMAN was naturally produced; † but the other from the FREE-WOMAN was through the PROMISE.

24 Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

* VATICAN MANUSCRIPT.—14. YOUR TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. indeed—omit.
† 14. 2. Sam. xix. 37; Mal. ii. 7. † 14. John xiii. 20. † 16. Gal. ii. 5, 14.
‡ 17. 1 Cor. iv. 15; Philimon 10; James i. 18. † 22. Gen. xvi. 15. † 23. Gen. xxi.
‡ 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xii. 1, 2; Heb. xi. 11.

γεννωσα, ἣτις ἐστιν Ἀγαρ· ²⁵ το γαρ Ἀγαρ, bringing forth, which is Agar; the for Agar.

Σινα ορος ἐστιν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῆ Sinai a mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλημ, δουλεῖ γαρ μετὰ τῶν τεκ- present Jerusalem, she is in bondage for with the children

νων αὐτῆς· ²⁶ ἢ δὲ ἀνω Ἱερουσαλημ, ἐλευθερα of herself; the but above Jerusalem, a free-woman

ἐστιν, ἣτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γεγραπται γαρ· is, who is a mother of us; it has been written for;

Ευφρανθητι στεῖρα ἢ οὐ τικτοῦσα, βῆξον καὶ Be thou made glad O barren who not is bearing, burst thou forth and

βοησον ἢ οὐκ ὠδινουσα· ὅτι πολλὰ τὰ τέκνα shout thou who not is bringing to birth; because many the children

τῆς ἐρημου μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρα. of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαακ, ἐπαγγελίας We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. ²⁹ Ἀλλ' ὡσπερ τότε ὁ κατὰ σάρκα children are. But just as then according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ being born persecuted him according to spirit, so also

νυν. ³⁰ Ἄλλα τι λέγει ἡ γραφή; Ἐκβάλε τὴν now. But what says the writing? Cast out the

παιδίσκην καὶ τοῦ υἱοῦ αὐτῆς· οὐ γὰρ μὴ κλη- bond-woman and the son of her; not for not should

ρονομησῆ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ inherit the son of the bond-woman with the son

τῆς ἐλευθερας. ³¹ Ἄρα, ἀδελφοὶ, οὐκ ἐσμεν of the free-woman. Then, brethren, not we are

παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθερας. ΚΕΦ. of bond-woman children, but of the free-woman.

ε'. β. ¹ Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς In the freedom with which us Anointed

ἠλευθερώσε, στήκετε, καὶ μὴ καλὴν ζυγῶ δου- made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. ² Ἴδε, ἐγὼ, Παῦλος λέγω ὑμῖν, bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser- vitude;—that is Hagar.

²⁵ Now † HAGAR signi- fies Sinai—(a Mountain in ARABIA),—and it corres- ponds to the PRESENT 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 LABOR; For many more are the CHILDREN OF THE DESER- TED one, than of HER having the HUSBAND."

²⁸ Now *you, Brethren, like Isaac, are † Children of a Promise.

²⁹ But just as then, † the one BORN according to Flesh, persecuted HIM born according to Spirit; so also now.

³⁰ But what says † the SCRIPTURE? † "Cast out the BOND-WOMAN and her SON; for † the SON of the BOND-WOMAN should not be an heir with the SON of the FREE- WOMAN."

³¹ * Wherefore, Breth- ren, we are not Children of a Bond-woman, † but of the FREE-WOMAN.

CHAPTER V.

¹ † In the FREEDOM with which Christ made Us free, therefore, stand you firm, and do not again be held fast in † a Yoke of Servitude.

² Behold! † Paul say to

* VATICAN MANUSCRIPT.—28. Now YOU Brethren. are not.

31. Wherefore, Brethren, we

† 25. Grotius says, Sinai is called Hagar or Agar synecdochically, because in that moun- tain there was a city which bore Hagar's name. By *Phny*, it is called Agar; and by *Deo*, Agara; and its inhabitants were called Hagarenes. *Psa.* lxxxiii. 6. The later Greek writ- ers likewise call them Agareni. *Waddington* thinks the allusion is taken from the meaning of *hagar*, which in the Hebrew language signifies a rock; for so Sinai is sometimes called. *Exod.* xxxiii. 22.—*Macknight*. In Arabic it means a rock, or rocky mountain, and as Sinai is remarkably such, it might be called *to agar*, the rock.—*Bloomfield*.

† 27. *Isa.* liv. 1. † 28. *Acts* iii. 25; *Rom.* ix. 8; *Gal.* iii. 29. † 29. *Gen.* xxi. 9. † 30. *Gal.* iii. 8, 22. † 30. *Gen.* xxi. 10, 12. † 30. *Johm* viii. 25. † 31. *Johm* † 1. *John* viii. 32; *Rom.* vi. 18; † 3 *Pet.* ii. 14. † 1. *Acts* xv.

ὅτι εἰαν περιτεμνησθε, Χριστος ὑμᾶς οὐδὲν ὠφε-
that if circumcised you should be, Anointed you nothing will

λησεί· ³ μαρτυρομαι δε παλιν παντι ανθρωπω
profit; I testify but again to every man

περιτεμνομενω, ὅτι οφειλετης εστιν ὁλον του
being circumcised, that a debtor he is whole the

νομου ποιησαι. ⁴ Κατηρηθητε απο * [του]
law to have done. You are set free from [the]

Χριστου οἵτινες εν νομω δικαιουσθε· της
Anointed whoever by law are justifying yourselves; of the

χαριτος εξεπεσατε. ⁵ Ἡμεις γαρ πνευματι εκ
favor you fell off. We for in spirit from

πιστews ελπιδα δικαιουσινw απεκδεχομεθα.
faith a hope of righteousness we wait for.

⁶ Εν γαρ Χριστω * [Ἰησου] 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. ⁷ Ετρεχετε καλωσ· τις ὑμας
strongly working. You were running well; who you

ενεκοψε * [τη] αληθεια μη πειθεσθαι. ⁸ Ἡ
hindered [in the] truth not to persuade. The

πεισμονη ουκ εκ του καλουντος ὑμας. ⁹ Μικρα
persuasion not from the one calling you. A little

ζυμη ὁλον το φυραμα ζυμοι. ¹⁰ Εγω πεποιθα
leaven whole the mass it leavens. I have confidence

εις ὑμας * [εν κυριω,] ὅτι ουδεν αλλο φρο-
respecting you [in Lord,] that no one other thing you

νησετε· ὁ δε ταρασων ὑμας βαστασει το κρι-
will mind; the but one troubling you shall bear the judg-

μη, ὅστις αν η. ¹¹ Εγω δε, αδελφοι, ει περι-
ment, whoever he may be. I but, brethren, if circum-

τομην ετι κηρυσσω, τι ετι διωκομαι; ara
omou sub. I publish, why still am I persecuted? then

κατηρηται το σκανδαλον του σταυρου.
has been abolished the stumbling-block of the cross.

¹ † Ὀφελον και αποκοπονται οἱ αναστατουντες
I wish even they shall be cut off those overturning

ὑμας. ¹³ Ὑμεις γαρ εκ' 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.

³ And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

⁴ † Whoever of you are justifying yourselves by Law, are separated from Christ; † you are fallen off from the FAVOR.

⁵ WE, however, are waiting, in Spirit, for a † Hope of Righteousness from Faith.

⁶ For, † in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

⁷ You were running well; who hindered You from confiding in the Truth?

⁸ This PERSUASION is not from † HIM INVITING you.

⁹ † A Little Leaven ferments the Whole MASS.

¹⁰ † I have confidence respecting you, That you will not regard any other thing; but † HE who TROUBLES you, whoever he be, † shall bear the JUDGMENT.

¹¹ † And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the CROSS been removed?

¹³ † I wish it was;— but THOSE who are SUBVERTING you shall be cut off.

¹³ Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

* VATICAN MSS.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of *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 uncouthness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle *kai* before *apokopontai*." Bengelius in Gnomon, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

† 2. Acts xv. 1. † 3. Gal. iii. 10. † 4. Rom. ix. 31, 32; Gal. ii. 21. † 4. Heb. xii. 15. † 5. Rom. viii. 24, 25; 2 Tim. iv. 8. † 6. 1 Cor. vii. 10; Gal. iii. 28; vi. 15; Col. iii. 11. † 6. 1 Thess. i. 3; James ii. 18, 20, 22. † 8. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 31. † 10. 2 Cor. ii. 8; viii. 22. † 10. Gal. i. 7. † 10. 1 Cor. i. 6. † 11. Gal. vi. 12. † 11. 1 Cor. i. 23. † 12. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4.

τη σαρκι, αλλα δια της αγαπης δουλευετε αλ-
 the flesh, but through the love be you subservient to
 ληλοις. 14 'Ο γαρ πας νομος εν ενι λογω πλη-
 each other. The for the whole law in one word is fully

ρουται, εν τω· Αγαπησεις τον πλησιον σου ως
 set forth, in this; Thou shalt love the neighbor of thee as
 ισεαυτον. 15 Ει δε αλληλους δακνυτε και
 thyself. If but each other you bite and

κατεσθιετε, βλεπετε, μη υπο αλληλων αναλω-
 you devour, take you care, lest by each other you may be
 θητε.
 consumed.

15 Λεγω δε· πνευματι περιπατειτε, και επιθυ-
 I say but; by spirit walk you, and a desire
 μιν σαρκος ου μη τελεσητε. 17 'Η γαρ γαρξ
 of flesh not not you should fulfil. The for flesh

επιθυμει κατα του πνευματος, το δε πνευμα
 desires against the spirit, of the and spirit
 κατα της σαρκος· ταυτα δε αλληλοις αντικει-
 against the flesh; these and to each other are opposed,

ται, ινα μη, α αν θελητε, ταυτα ποιητε.
 so that not, the things you would wish, these you should do.

18 Ει δε πνευματι αγεσθε, ουκ εστε υπο νομου,
 If but by spirit ye be led, not you are under law,
 19 Φανερα δε εστι τα εργα της σαρκος· ατινα
 Manifest but it is the works of the flesh; which things

εστι πορνεια, ακαθαρσια, ασελγια, 20 ειδωλολα-
 it is fornication, impurity, debauchery, idolatry,
 τρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι,
 sorcery, enmities, quarrels, jealousies, resentments,

εριθειαι, διχοστασιαι, αιρεσεις, 21 φθονοι, * [φο-
 brawlings, factions, sects, envyings, [mur-
 νοι,] μεθαι, κωμοι, και τα ομοια τουτοις·
 ders,] drunkennesses, revellings, and the things like to them;

α προλεγω υμιν, καθως * [και] προειπον,
 which things I tell before to you, even as [also] I said before,
 οτι οί τα τοιαυτα πρασσοντες βασιλειαν Θεου
 that they the these things practising a kingdom of God

ου κληρονομησουσιν. 22 'Ο δε καρπος του πνευ-
 not shall inherit. The but fruit of the spirit
 ματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια,
 is love, joy, peace, forbearance,

χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγ-
 kindness, goodness, fidelity, meekness, self-
 κρατεια· 23 κατα των τοιουτων ουκ εστι νομος.
 control; against the such like not is a law.

24 Οί δε του Χριστου, την σαρκα εσταυρωσαν
 Those but of the Anointed, the flesh crucified

casion for the FLESH; but
 † through LOVE be you
 subservient to each other.

14 For † the WHOEVER
 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 de-
 sires 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, Im-
 purity, Debauchery,

20 Idolatry, Sorcery, Em-
 ities, Quarrels, * Jealous-
 ies, Resentments, Alterca-
 tions, Factions, Sects,

21 Envyings, Inebrieties,
 Revellings, and THINGS
 SIMILAR to these; respect-
 ing 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, † Kind-
 ness, † Goodness, Fidelity,
 Meekness, Self-control;

23 † against SUCH LIKE
 THINGS there is no Law.

24 And THOSE who be-
 long to * Christ Jesus,
 have crucified the FLESH,

* VATICAN MANUSCRIPT.—17. for these. 20. Jealousy. 21. murder—omit.
 21. also—omit. 24. Christ Jesus. 17. 1 Cor. ix. 19; Gal. vi. 2. 18. Matt. vii. 12; xxii. 40; James ii. 8. 19. Lev. xix. 19; Matt. xxii. 39; Rom. xiii. 8, 9. 20. Rom. vi. 12; viii. 1, 4, 12; xiii. 14f. verse 25; 1 Pet. ii. 11. 21. Rom. vii. 23; viii. 6, 7. 22. Rom. vii. 15, 19. 23. Rom. vi. 14; viii. 2. 24. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. 25. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. 26. John xv. 2; Eph. v. 3. 27. Col. iii. 12; James iii. 17. 28. Rom. xv. 14. 29. 1 Tim. i. 9.

συν τοις παθημασι και ταις επιθυμiais· ²⁵ ει
with the passions and the desires; if

ζωμεν πνευματι, πνευματι και στοιχωμεν.
we live by spirit, by spirit also we should walk.

²⁶ Μη γινωμεθα κενοδοξοι, αλληλους προκα-
Not we should become vain-glorious, each other provoking.

λουμενοι, αλληλοις φθονουντες. ΚΕΦ. 5'. 6.
with each other envying.

¹ Αδελφοι, εαν, και προληφθη ανθρωπος εν
Brethren, if, even should be surprised a man in

τινι παραπτωματι, υμεις οι πνευματικοι καταρ-
any fault, you the spiritual ones do you

τιζετε τον τοιουτον εν πνευματι πραστητος·
reinstatate the such like with a spirit of meekness;

σκοπων σεαυτον, μη και συ πειρασθης. ² Αλλη-
watching thyself, lest also thou shouldst be tempted. Of each

λων τα βαρη βασταζετε, και ουτως ανακληρω-
other the burdens bear you, and thus fulfil you

σατε τον νομον του Χριστου. ³ Ει γαρ δοκει
the law of the Anointed. If for thinks

τις ειναι τι, μηδεν ων, εαυτον φρεναπατα
any one to be something, nothing being, himself he deceives

⁴ το δε εργον εαυτου δοκιμαζετω * [εκαστος,]
the but work of himself let him try [each one.]

και τοτε εις εαυτον μονον το καυχημα εξει, και
and then in himself alone the boasting he will have, and

ουκ εις τον ετερον· ⁵ εκαστος γαρ το ιδιον φορ-
not in the other; each one for the his own bur-

τιον βαστασει. ⁶ Κοινωνειτω δε ο καθηχου-
den will bear. Let him communicate but the one being

μενος του λογον, τω καθηχοντι, εν πατιν
taught the word, to the one teaching, in all

αγαθοις. ⁷ Μη πλανασθε· θεοσ ου μυκτηριζεται.
good things. Not do you mistake; God not is to be mocked at.

⁸ Ο γαρ εαν σπειρη ανθρωπος, τουτο και θερισει·
That for if may sow a man, this also he will reap;

⁸ οτι ο σπειρων εις την σαρκα εαυτου, εκ της
because the one sowing for the flesh of himself, from the

σαρκος θερισει φθοραν· ο δε σπειρων εις το
flesh he will reap corruption; the but one sowing for the

πνευμα, εκ του πνευματος θερισει ζων αιωνιον.
spirit, from of the spirit he will reap life age-lasting.

⁹ Το δε καλον ποιουντες μη εκκακωμεν· καιρω
The but good doing not we should flag; in season

γαρ ιδιω θερισσομεν, μη εκλυομενοι. ¹⁰ Αρα
for its own we shall reap, not fainting. So

δυν, ως καιρον εχομεν, εργαζωμεθα το αγαθον
then, as opportunity we have, we should work the good

with the PASSIONS and DESIRES.

²⁵ If we live by Spirit, we should also walk by Spirit.

²⁶ † We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, † if a Man should be surprised by some Fault, do YOU, the SPIRITUAL, reinstatate SUCH person with a Spirit of Meekness; † watching thyself, lest thou also shouldst be tempted.

2 † Bear you each other's BURDENS, and thus fulfil † the LAW of the ANOINTED one.

3 For † if any one think he is something, being nothing, he deceives himself;

4 but † let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

5 for † each one shall bear his OWN Burden.

6 † Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

7 Do not mistake; † God is not to be derided. † For whatever a Man may sow, this also he will reap;

8 † because the one SOWING for his FLESH, will from the FLESH reap Corruption; but the one SOWING for the SPIRIT, will from the SPIRIT reap aionian Life.

9 Therefore, † we should not flag in Doing WELL; for we shall reap, at the proper season, † if we do not relax.

10 So then, as we have Opportunity, † we should

* VATICAN MANUSCRIPT.—4. each one—omit.

† 25. Rom. vii. 4, 5; verse 16. † 20. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.
† 1. 1 Cor. x. 13. † 2. Rom. xv. 1. † 2. John xiii. 14, 15, 34; 1 John iv. 21.
† 3. Rom. xii. 3. † 4. 2 Cor. xiii. 5. † 5. 1 Cor. iii. 3. † 6. Rom. xv. 27.
† 1 Cor. ix. 11, 14. † 7. Job xlii. 9. † 7. Luko xvi. 25; Rom. ii. 6; 3 Cor. ix. 6.
† 8. Job. iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 13; Rom. viii. 13; James iii. 18.
† 9. 2 Thess. iii. 13; 1 Cor. xv. 53. † 8. Heb. x. 39; Rev. ii. 10. † 10. 1 Thess. v. 15.

προς παντας, μαλιστα δε προς τους οικειους
 to all, especially but to the family-members
 της πιστεως. 11 *Ιδετε, πληλικοις υμιν γραμμαξιν*
 [the faith. You see, how many things to you in letters
εγραψα τη ειμη χειρι. 12 **Οσοι θελουσιν ευ-*
προσωπησαι εν σαρκι, ουτοι αναγκοζουσιν
 appear fair in flesh, these constrain
υμας περιτεμνεσθαι μονον, ινα μη τω σταυρω
 you to be circumcised; only, that not for the cross
του Χριστου διωκωνται. 13 *Ουδε γαρ οι περι-*
 of the Anointed they should be persecuted. Not even for those being
τεμνομενοι αυτοι νομον φυλασσουσιν· αλλα
 circumcised themselves a law do they keep; but
θελουσιν υμας περιτεμνεσθαι, ινα εν τη υμε-
 they wish you to be circumcised, so that in the your
τερα σαρκι καυχησωνται. 14 *Εμοι δε μη γενοι-*
 flesh they might boast. For me but not it may be
τω καυχασθαι, ει μη εν τω σταυρω του κυριου
 to boast, if not in the cross of the Lord
ημων Ιησου Χριστου δι' ου εμοι κοσμος
 of us Jesus Anointed; through which to me a world
*εσταυρωται, κγω * [τω] κοσμο.* 15 * *[Εν]*
 has been crucified, and I [to the] world. [In]
*γαρ * [Χριστου Ιησου] ουτε περιτομη τι εστιν,*
 for [Anointed Jesus] neither circumcision anything is,
ουτε ακροβυστια, αλλα καινη κτισις. 16 *Και*
 neither uncircumcision, but a new creation. And
οσοι τω κανονι τουτω στοιχησουσιν, ειρηνη
 as many as by the rule this will walk, peace
επ' αυτους και ελεος, και επι τον Ισραηλ του
 on them and mercy, and on the Israel of the
Θεου. 17 *Του λοιπου, κοπους μοι μηδεις παρε-*
 G. 1. Of the remaining, troubles to me no one let
*γεται· εγω γαρ τα στιγματα του * [κυριου] Ιη-*
 furnish; I for the brand-marks of the [Lord] Je-
σου εν τω σωματι μου βασταζω. 18 *Η χαρις*
 sus in the body of me bear. The favor
του κυριου ημων Ιησου Χριστου μετα 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, †
 that they may boast in
 your Flesh.
 14 † But it is not for Me
 to boast, except in the
 CROSS of our LORD Jesus
 Christ, through which the
 World has been † crucified
 to Me, and † to the World.
 15 † For neither is Cir-
 cumcision anything, nor
 Uncircumcision, † but a
 New Creation.
 16 And as many as will
 walk † by this RULE, Peace
 and Mercy be on them,
 † and on the Israel of GOD.
 17 FINALLY, let no one
 cause me Trouble; † for I
 bear in my BODY the
 † BRAND-MARKS of JESUS.
 18 † The FAVOR of our
 LORD Jesus Christ be with
 your SPIRIT, Brethren.
 Amen.

* TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the ANOINTED JESUS. 14. to the—omit. 15. in
 —omit. 15. Anointed JESUS—omit. 17. Lord—omit. Subscription—TO THE
 GALATIANS. WRITTEN FROM ROME.

† 17. The apostle calls the scars he received from stripes, chains, etc., in the service of
 Christ, (compare 2 Cor. xi. 23, etc.,) the marks of the Lord Jesus, by a beautiful allusion to the
 stigmata with which servants and soldiers were sometimes marked to show to whom they
 belonged. See *Raphelius, Wolfus, and Wetstein*, on the place, *Dauberg and Firinga* on Rev.
 vii. 3; xiii. 10, 17, and *Louth* on Isa. xlv. 5.—*Parkhurst*.

† 10. Eph. ii. 10. † 13. 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. † 15. Phil.
 iii. 10. † 16. Rom. ii. 29; iv. 12; 1x. 6—4; Gal. iii. 7, 9, 29; Phil. iii. 3. † 17. 2 Cor
 i. 5; iv. 10; xi. 23; Col. i. 24. † 19. 2 Tim. iv. 22; Philomen 25.

* TO THE EPHESIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παῦλος, ἀποστόλος Ἰησοῦ Χριστοῦ δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, τοῖς ἁγίοις τοῖς οὐσιν ἐν Ἐφε-
will of God, to the saints to those being in Ephesus,
σῶ και πιστοῖς ἐν Χριστῷ Ἰησοῦ. ² χάρις ὑμῖν
and even to believers in Anointed Jesus; favor to you
καὶ εἰρήνη ἀπο θεοῦ πατρὸς ἡμῶν, και κυρίου
and peace from God a father of us, and Lord
Ἰησοῦ Χριστοῦ. ³ Εὐλογητός ὁ θεός * [και
Jesus Anointed. Worthy of praise the God [and
πατὴρ] του κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
father] of the Lord of us Jesus Anointed, he
εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
having blessed us with every blessing spiritual
ἐν τοῖς οὐρανοῖς ἐν Χριστῷ. ⁴ καθὼς ἐξελέ-
in the heavens in Anointed; even as he chose
αὐτὸ ἡμᾶς ἐν αὐτῷ προ καταβολῆς κόσμου, εἶναι
us in him before a casting down of a world, to have
ἡμᾶς ἁγίους και ἀμώμους κατενώπιον αὐτοῦ
us holy ones and blameless ones in sight of him;
⁵ ἐν ἀγάπῃ προορισας ἡμᾶς εἰς υἱοθεσίαν δια
in love having previously marked out us for sonship through
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατα την εὐδοκίαν
Jesus Anointed for himself, according to the good pleasure
του θεληματος αὐτοῦ, ⁶ εἰς ἐπαινον δόξης της
of the will of himself, for a praise of glory of the
χάριτος αὐτοῦ, ἐν ἧ ἐχαρίτωσεν ἡμᾶς ἐν τῷ
favor of himself, with which he favored us in the
ἡγιασμένῳ, ⁷ ἐν ᾧ ἔχομεν την ἀπολυτῶσιν
sanctified, by whom we have the redemption
δια του αἵματος αὐτοῦ, την ἀφεσιν των παραπ-
through the blood of him, the forgiveness of the faults,
τωμάτων, κατα τον πλοῦτον της χάριτος αὐτοῦ,
according to the wealth of the favor of him,
⁸ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ και
which he caused to abound towards us in all wisdom and
φρονήσει, ⁹ γνωρισας ἡμῖν το μυστήριον του
intelligence, having made known to us the secret of the
θεληματος αὐτοῦ κατα την εὐδοκίαν αὐτοῦ, ἣν
will of himself according to the good pleasure of himself, which
προέθετο ἐν αὐτῷ, ¹⁰ εἰς οἰκονομίαν του πλη-
he before purposed in himself, for an administration of the ful-

1 Paul, an Apostle of
* Christ Jesus, through
God's Will, to those
saints who are in Ephesus,
even to Believers in
Christ Jesus;

2 † Favor to you, and
Peace from God our Father,
and from the Lord
Jesus Christ.

3 † Blessed be THAT
GOD of our LORD Jesus
Christ, who has BLESSED
us with Every spiritual
Blessing in the 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 OFFENSE—
according to the OPULENCE
of his FAVOR,

8 which he caused to
overflow towards us, †
All Wisdom and Intell-
gence,

9 † having made known
to us the SECRET of his
WILL, according to his
OWN BENEVOLENT DE-
SIGN, which he previously
purposed in himself,

10 in regard to an Ad-
ministration of the FUL-

* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS.
father—omit. 5. Christ Jesus.

1. 2 Cor. i. 1. 2. Gal. i. 3; Titus i. 4. 3. 2 Cor. i. 3; 1 Pet. i. 3. 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. iii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. 8. Rom. xvi. 25; Eph. iii. 4. 9.

ρωματος 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, ¹¹ εν ω και εκ-
 the things on the earth, in him, by whom also we
 ληρωθημεν, προορισθεντες κατα προ-
 obtained a portion, having been previously marked out according to a
 θεσιν του τα παντα ενεργουντος κατα την
 design of the things all operating according to the
 βουλην του θεληματος αυτου. ¹² εις το ειναι
 counsel of the will of himself, in order that to be
 ημιας εις επαυον * [της] δοξης αυτου, τους προ-
 us for a praise [of the] glory of him, those having
 ηλτικωτας εν τω Χριστω. ¹³ εν α και υμεις
 been before hope in the Anointed; in whom also you
 (ηκουσαντες 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, ¹⁴ 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. ¹⁵ Δια τουτο
 for a praise of the glory of him. On account of this
 κηρω 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, ¹⁶ ου πανομαι ευχαριστων υπερ υμων,
 holy ones, not I cease giving thanks on behalf of you,
 μνηριαν * [υμων] ποιουμενος επι των προσευ-
 a remembrance [of you] making in the prayers
 χων μου. ¹⁷ ινα ο θεος του κυριου ημων Ιησου
 of me; that the God of the Lord of us Jesus
 Χριστου, ο πατηρ της δοξης, δωη υμιν πνευμα
 Anointed, the father of the glory, may give to you a spirit
 σοφιας και αποκαλυψεως εν επιγνωσει αυτου
 of wisdom and of revelation in full knowledge of him;
¹⁸ Πεφωτισμενος 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

MESS 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,
 † by whom also we
 obtained an inheritance,
 having been previously
 marked out according to
 a design of HIM who is
 OPERATING ALL things
 agreeably to the COUNSEL
 of his OWN WILL;
 † in order that we
 might BE for a Praise of
 his Glory, WE who had a
 prior hope in the ANOINT-
 ED one;
 † 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,—
 † which is a Pledge
 of our INHERITANCE IN
 † a Redemption of the
 PURCHASE, to the Praise
 of his GLORY.
 † On this account, †,
 indeed, † having heard of
 YOUR Faith in the LORD
 Jesus, and THAT LOVE
 which you have for ALL the
 SAINTS,
 † do not omit giving
 thanks on your behalf,
 making a Remembrance of
 you in my PRAYERS;
 † 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,
 † the EYES of your
 HEART having been en-
 lightened, that you may
 KNOW what is † the HOPE
 of his INVITATION, what
 the GLORIOUS WEALTH of

* VATICAN MANUSCRIPT.—12. of the—omit. 15. of you—omit. 18. and—omit.
 † 10. John xi. 52; Eph. ii. 14—17. † 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24;
 Titus iii. 7; James ii. 5; 1 Pet. i. 4. † 12. verse 9, 14. † 13. Acts xix. 4—7. † 14.
 † Cor. i. 23; v. 6. † 14. Eph. iv. 30. † 15. Col. i. 4; Philimon. 5. † 15. 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 holiness,
 19 και τι το ὑπερβαλλον μεγαθος της δυναμειος
 and what the surpassing greatness of the power
 αυτου εις ἡμας, τους πιστευοντας κατα την
 of him towards us, those believing according to the
 ενεργειαν του κρατους της ισχυος αυτου, 20 ἣν
 operation of the strength of the might of him, which
 ειηργησεν εν τῷ Χριστῷ, εγειρας αυτον εκ
 he exerted in the Anointed, having raised up him out of
 νεκρων και εκαθισεν εν δεξια αυτου εν τοις
 dead ones; and seated at right of himself in the
 επουρανιοις, 21 ὑπερανω πασης αρχης και εξου-
 heavens, far above every government and author-
 σιας και δυναμειος και κυριοτητος, και παντος
 ity and power and lordship, and every
 ονοματος ονομαζομενου ου μονον εν τῷ αιωνι
 name being named not only in the age
 τωτῷ, 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 dead ones in the faults
 και τοις ἁμαρτιαις· 2 (εν αἰς ποτε περιεπατη-
 and the sins; (in which once you walked
 σατε κατα τον αιωνα του κοσμου τωτου, 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 ανεστρα-
 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
 διανοιων, και ημεν τεκνα φυσει οργης, ὡς και
 thoughts, and we were children by nature of wrath, as also
 οἱ λοιποι· 4 ὁ δε θεος, πλουσιος ὡν εν ελεει,
 the others; the but God, rich being in mercy,
 δια την πολλην αγαπην αυτου, ἣν ηγαπησεν
 through the much love of himself, with which he loved

his † INHERITANCE among
 the SAINTS,

19 and what the sur-
 PASSING Greatness of his
 POWER towards us who
 BELIEVE, † according to the
 ENERGY of his MIGHTY
 STRENGTH,

20 which he exerted in
 the ANOINTED one; † hav-
 ing raised him from the
 Dead, and * having † sent
 ed him at his own Right
 hand in the HEAVENS;

21 † far above Every
 Authority, and Govern-
 ment, and Power, and
 Lordship, and Every Name
 being named, not only in
 this, but also in the FU-
 TURE AGE;

22 and † subjected All
 things under his FEET;
 and constituted Him † a
 Head over all things for
 that CONGREGATION,

23 † which is his BODY,
 † the FULFILLMENT
 of HIM who is FILLING
 ALL things with all.

CHAPTER II.

1 And you, † being dead
 in OFFENCES and * SINS,

2 (in which you † once
 walked according to the
 AGE of this WORLD, ac-
 cording to the † RULES
 of the AUTHORITY of the AIR,
 of THAT SPIRIT now oper-
 ating in the SONS of DIS-
 OBEEDIENCE,

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. † 10. Eph. iii. 7; Col. i. 23; ii. 12. † 20. Acts ii. 24, 33.
 † 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. † 21. Phil. ii. 9, 10; Col.
 ii. 10; Heb. i. 4. † 22. Psa. viii. 6; Matt. xviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 22.
 Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. † 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Ep. iv. 12;
 v. 23, 30; Col. i. 18, 24. † 23. Col. ii. 10. † 1. verse 5. † 2. Eph. iv. 21;
 Col. iii. 7. † 2. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 3. † 3. Gal. v. 16.
 † 4. Rom. x. 12; Gal. j. 7.

ἡμας,) ⁵ καὶ ὄντας ἡμας νεκρῶν τοῖς παραπτώμασι,
 us,) and being us dead ones in the faults
 μασι, συνεζωοποίησε τῷ Χριστῷ (χαριτι
 he quickened together with the Anointed; (by favor
 εἶτε σεσωσμένοι.) ⁶ καὶ συνηγειρε, καὶ συνε-
 you are having been saved;) and raised up together, and seated
 καθίσε ἐν τοῖς οὐρανοῖς ἐν Χριστῷ Ἰησοῦ.
 together in the heav'nlies by Anointed Jesus;
⁷ ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις
 that he may point out in the ages those coming
 τὸν ὑπερβαλλόντα πλοῦτον τῆς χάριτος αὐτοῦ,
 the surpassing wealth of the favor of himself,
 ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
 by kindness towards us in Anointed Jesus.

⁸ Τῇ γὰρ χάριτι ἐστε σεσωσμένοι διὰ * [τῆς]
 By the for favor you are having been saved through [the]

πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ
 faith; and this not from you; of God the
 δῶρον, ⁹ οὐκ ἐξ ἔργων· ἵνα μὴ τις καυχῆσθαι.
 gift, not from works; so that not anyone should boast.

¹⁰ Αὐτοῦ γὰρ ἐσμεν ποιήματα κτισθέντες ἐν Χρισ-
 Of him for we are a work having been formed in Anointed
 τῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοιμασεν
 Jesus for works good, in which before prepared

ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. ¹¹ Διὸ
 the God that in them we should walk. Therefore
 μνημονεῦετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί,
 remember, that you once the gentiles in flesh,

(οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
 (those being called uncircumcision by that being called
 περιτομῆς ἐν σαρκὶ χειροποιήτου,) ¹² ὅτι ἤτε
 circumcision in flesh done by hand,) that you were

¹³ [ἐν] τῷ καιρῷ ἐκεῖνῳ, χωρὶς Χριστοῦ, ἀπηλ-
 [in] the season that, without Anointed, having
 λωτριώμενοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ
 been aliens from the commonwealth of the Israel, and
 ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
 strangers from the covenants of the promise, a hope

μὴ ἔχοντες, καὶ ἀθεοὶ, ἐν τῷ κόσμῳ· ¹³ νῦν δέ,
 not having, and godless ones, in the world; now but,
 ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν,
 in Anointed Jesus, you those once being far off,

ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.
 near were made by the blood of the Anointed.

¹⁴ Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὃ ποιήσας
 He for is the peace of us, the one having made

⁵ † we also being dead
 * in OFFENCES, ‡ he made
 alive together by the
 ANOINTED one—(by fa-
 vor you have been saved)—

⁶ and raised us up to-
 gether, and seated us to-
 gether in the HEAVENLIES,
 by Christ Jesus,

⁷ in order that he might
 exhibit, in THOSE AGES
 which are APPROACHING,
 the SURPASSING Wealth
 of his FAVOR, by ‡ Kind-
 ness towards us in Christ
 Jesus.

⁸ ‡ By that FAVOR, in-
 deed, you have been saved,
 through the FAITH; and
 this is not from you; † it
 is God's GIFT;

⁹ † not from Works, so
 that no one may boast;

¹⁰ For we are † His
 Work, having been formed
 in Christ Jesus for good
 Works, for which GOD
 before prepared us, that
 we might walk in them.

¹¹ Therefore, ‡ remem-
 ber, that you, once GEN-
 TILES in flesh, (BEING
 CALLED the Uncircumci-
 sion by THAT which is
 TERMED † the Circumci-
 sion done by the hand in
 the flesh;)

¹² † That you were, at
 that TIME, without an
 Anointed one, Aliens from
 the POLITY of ISRAEL, and
 Strangers from ‡ the COV-
 ENANTS of the PROMISE;
 not possessing a Hope,
 and † Godless in the
 WORLD.

¹³ But now, in Christ
 Jesus, you, who formerly
 WERE † far off, are made
 near by the BLOOD of the
 ANOINTED one.

¹⁴ For ‡ he is our PEACE,
 † he HAVING MADE BOTH

* VATICAN MANUSCRIPT.—5. in OFFENCES and LUSTS, he made alive together in the ANOINTED one. 8. the—omit. 13. in—omit.

† 5. Rom. v. 6, 8, 10; verse 1. † 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus iii. 4. † 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. † 8. John iii. 15, 16; Rom. x. 14, 15, 17. † 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 29—31. † 10. 2 Cor. v. 8, 17; Eph. iv. 24. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph. iv. 18. † 12. Rom. ix. 4, 8. † 12. Gal. iv. 8; 1 Thess. iv. 5. † 13. Acts. ii. 20. † 14. Micah v. 3; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 16.

τα αμφοτερα εν, και το μεσοτοιχον του
the things both one, and the middle wall of the
φραγμου λυσας, ¹⁵ την εχθραν εν τη σαρκι
fence having broken up, the enmity; by the flesh

αυτου του νομου των εντολην εν δογμασι
of himself the law of the commandments in ordinances

καταργησας· ινα τους δυο κτιση εν εαυτω
having made powerless; so that the two he might form in himself

εις ενα καινον ανθρωπον, ποιων ειρηνην· ¹⁶ και
into one new man, making peace; and

αποκαταλλαξη τους αμφοτερου εν εни σωματι
he might reconcile the both in one body

τη θεω δια του σταυρου, αποκτεινας την
to the God through the cross, having killed the

εχθραν εν αυτω. ¹⁷ Και ελθων ευηγγελι-
enmity by it. And having come he announced as glad

σατο ειρηνην υμιν τοις μακραν και τοις εγγυς,
tidings peace to you to those far off and to those near,

¹⁸ οτι δι' αυτου εχομεν την προσαγωγην οι
because through him we have the access the

αμφοτεροι εν εни πνευματι προς τον πατερα.
both with one spirit to the father.

¹⁹ Αρα ουν ουκετι εστε ξενοι και παροικοι, αλλα
So then no longer you are strangers and sojourners, but

συμπολιται των αγιων και οικειοι του θεου,
fellow-citizens of the holy ones and family-members of the God,

²⁰ εποικοδομηθεντες επι τω θεμελιω των απο-
having been built on the foundation of the apos-

τολων και προφητων, οντος ακρογωνιαιου αυτου
tles and prophets, being a corner-foundation of it

Ιησου Χριστου· ²¹ εν φ πασα * [η] οικοδομη
Jesus Anointed; on which all [the] building

συναρμολογουμενη αυξει εις ναον αγιον εν
being fitly compacted together grows up into a temple holy in

κυριω· ²² εν φ και υμεις συναικοδομεισθε, εις
Lord; on which also you are built up together, for

κατοικητηριον του θεου εν πνευματι. ΚΕΦ.
a habitation of the God in spirit.

γ'. 3. ¹ Τουτου χαριν εγω Παυλος, ο δεσμιος
For this cause I Paul, the prisoner

του Χριστου Ιησου υπερ υμων των εθνων·
of the Anointed Jesus because of you of the Gentiles;

² ειγε ηκουσατε την οικονομιαν της χαριτος
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

¹⁵ Having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the TWO in himself into † One New Man,—making Peace;

¹⁶ and might † reconcile BOTH in One Body to God, through the CROSS, † having destroyed the ENMITY by it.

¹⁷ And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

¹⁸ Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

¹⁹ So then you are no longer Strangers and Sojourners, but * you are † Fellow-citizens with the SAINTS, and of the † Family of GOD;

²⁰ having been built on the FOUNDATION of † the APOSTLES and Prophets, * Christ Jesus being † a Foundation corner-stone of it;

²¹ on which All the BUILDING being fitly compacted together, increases into † a holy Temple for the Lord;

²² † on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

¹ For This Cause E, Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

² (since indeed, you heard † the ADMINISTRA-

* VATICAN MANUSCRIPT.—17. Peace to the NEAR. 22. the ANOINTED.

19. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 15. † 3 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 10. Col. i. 20—23.
† 16. Rom. vi. 6; viii. 3; Gal. ii. 14. † 13. Eph. iii. 13. † 10. Phil. iii. 20; Hebs
xii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 13. † 20. Isa. xxviii. 16
† 21. 1 Cor. iii. 17; vi. 13; 2 Cor. vi. 16. † 22. 1 Pet. ii. 5. † 1. Acts xxviii. 17.
20; Eph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i. 25.

την θεου της δωσεισης μοι εις υμας, ³* [οτι] 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 ολιγοις, ⁴ προς δε νυν (as I wrote before in brief, ⁴ by which you

νασθε αναγιγνωσκοτες νοησαι την συνεσιν μου are able reading to perceive the intelligence of me

εν τη μυστηριω του Χριστου) ⁵ 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 ⁶ ειναι τα of him and prophets by spirit, to be the

εθνη συγκληρονομα και συσσωμα και θεμετο- Gentiles joint-heirs and a joint-body and joint-partakers

χα της επαγγελιας * [αυτου] εν * [τω] Χριστω, of the promise [of him] in [the] Anointed,

δια του ευαγγελιου ⁷ ου εγενομην διακονος through the glad tidings; of which I became a servant

κατα την δωρεαν της χαριτος του θεου, της according to the gift of the favor of the God, of that

δωσεισης μοι κατα την ενεργειαν της δυνα- having been given to me according to the operation of the power

μωσ αυτου. ⁸ εμοι τω ελαχιστοτερω παντων of him; to me the far inferior of all

αγιων εδοθη η χαρις αυτη, εν τοις εθνεσιν holy ones was given the favor this, among the nations

ευαγγελισασθαι τον ανεξιχνιαστον πλουτον to announce glad tidings the unsearchable wealth

του Χριστου, ⁹ και φωτισαι παντας, τις η οικο- of the Anointed, and to enlighten all, what the adminis-

τρακια του μυστηριου του αποκεκρυμμενου απο tration of the secret of that having been hidden from

των αιωνων εν τω θεω, τω τα παντα κτισαν- the ages in the God, in that the all things having

τι. ¹⁰ ινα γνωριαθη νυν ταισ αρχαισ και created; so that might be made known now to the governments and

ταισ εξουσιαις εν τοις επουρανοις, δια της to the authorities in the heavencles, through the

εκκλησιας, η πολυποικιλος σοφια του θεου congregation, the manifold wisdom of the God;

¹¹ κατα προθεσιν των αιωνων, η εποιησεν εν according to a plan of the ages, which he formed in

TION of THAT FAVOR of GOD having been GIVEN me for you;

³ That † by Revelation † he made known to me the SECRET,—as I wrote briefly before,

⁴ by reading which, you can perceive my INTELLIGENCE in † the SECRET of the ANOINTEd one,—

⁵ † which in Other Generations was not made known to the SONS of MEN, † as it has now been revealed to his HOLY Apostles and Prophets by the Spirit;

⁶ that the GENTILES are † Fellow-heirs, and † a Joint-body, and † Co-partners of * the PROMISE in Christ Jesus, through the GLAD TIDINGS;

⁷ † of which I became a Servant, † according to THAT GRACIOUS GIFT of GOD, which WAS IMPARTED to me by the ENERGY of his POWER;

⁸ to me, † the VERY LOWEST of All Saints, was this FAVOR given, † to announce among the NATIONS the glad tidings, the BOUNDLESS WEALTH of the ANOINTEd one;

⁹ even to enlighten All as to what is the ADMINISTRATION of † THAT SECRET, which has been CONCEALED from the AGES, by THAT GOD who CREATED ALL things;

¹⁰ † in order that now † may be made known to the GOVERNMENTS and the AUTHORITIES in the HEAVENLIES, through the CONGREGATION, the MUCH-DIVERSIFIED Wisdom of GOD,

¹¹ according to a Plan of the AGES, which he

* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. of him—omit. 6. the—omit. 6. the PROMISE in Christ Jesus through the GLAD TIDINGS.

† 3. Gal. i. 12. † 3. Rom. xvi. 25; Col. i. 20, 27. † 4. 1 Cor. iv. 1; Eph. vi. 10.
 † 5. Acts x. 28; verse 9. † 5. Eph. ii. 20. † 6. Gal. iii. 28, 29; Eph. ii. 14.
 † 6. Eph. ii. 13, 16. † 6. Gal. iii. 14. † 7. Rom. xv. 10; Gal. 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. 28; Eph. i. 21; Col. i. 10; 1 Pet. iii. 22.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ¹² ἐν ᾧ ἐχομεν
Anointed Jesus the Lord of us; by whom we have

τὴν παρρησίαν καὶ τὴν προσάγωγὴν ἐν πεποι-
the freedom of speech and the access with confi-
θήσει, δια τῆς πίστεως αὐτοῦ. ¹³ Διό αἰτούμαι
dence, through the faith of him. Therefore I ask

μὴ ἐκκακεῖν ἐν ταῖς ὀλιψέσι μου ὑπὲρ ὕμων,
not to faint in the afflictions of me on behalf of you,

ἥτις ἐστὶ δόξα ὑμῶν. ¹⁴ Τοῦτου χάριν καμπῶ
which is glory of you. For this cause I bend

τὰ γόνατά μου πρὸς τὸν πατέρα * [τοῦ κυρίου
the knees of me to the father [of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ,] ¹⁵ ἐξ οὗ πᾶσα πατρία ἐν
of us Jesus Anointed,] from whom whole family in

οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζέται, ¹⁶ ἵνα δῶῃ
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

μει κραταιωθῆναι δια τοῦ πνεύματος αὐτοῦ,
power to be strengthened through the spirit of himself,

εἰς τὸν ἐσω ἀνθρώπον. ¹⁷ κατοικήσαι τὸν Χρισ-
in the within man; to have dwelt the Anointed

τὸν δια τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ¹⁸ ἐν
through the faith in the hearts of you, in

ἀγαπῇ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισ-
love having been rooted and having been founded so that you

χυσητε καταλαβεσθαι 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

ὑψὺς, ¹⁹ γνῶναι τε τὴν ὑπερβαλλούσαν τῆς
height, to have known even the surpassing of the

γνώσεως ἀγαπῆν τοῦ Χριστοῦ ἵνα πληρωθῆτε
knowledge love of the Anointed; that you may be filled up

εἰς πᾶν τὸ πληρῶμα τοῦ θεοῦ. ²⁰ Τῷ δὲ δυνα-
to all the fulness of the God. To the now one be-

μενῶ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ
ing powerful above all to have done far exceeding

ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-
what things we ask or we think, according to the power

μὴ τὴν ενεργουμένην ἐν ἡμῖν, ²¹ αὐτῷ ἢ δόξα
that operating in us, to him the glory

ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς
in the congregation by Anointed Jesus, to all the

γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. Ἀμήν.
generations of the age of the ages; So be it.

formed for * the ANOINTED Jesus our LORD;

¹² by whom we have † this FREEDOM OF SPEECH and * Access with Confidence, through the FAITH of him.

¹³ † Therefore, I ask that I may not faint in these my AFFLICTIONS on your behalf, † which are your Glory.)

¹⁴ For This Cause, I bend my KNEES to the FATHER,

¹⁵ from whom † the Whole Family in the Heavens and on Earth is named,

¹⁶ that he may give you † according to his GLOIOUS WEALTH, † to be Powerfully strengthened through his SPIRIT in † the INNER Man;

¹⁷ † that the ANOINTED one, through the FAITH, may dwell in your HEARTS; that † being rooted in Love and well-established,

¹⁸ you † may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and * Depth and Height,

¹⁹ to know even that which SURPASSES KNOWLEDGE.—the LOVE of the ANOINTED one; so that * you may be filled † with All the FULNESS of God.

²⁰ † Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, † according to THAT POWER OPERATING in us,

²¹ † to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS of the AGE of the AGES. Amen.

* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD. 12. of our LORD Jesus Christ—omit. 13. and Height and Depth. 12. All the fulness of God might be fulfilled. † 12. Eph. ii. 18; Heb. iv. 10. † 13. Acts xiv. 22; Phil. i. 14. † 13. 2 Cor. i. 6. † 15. Eph. i. 10; Phil. ii. 9—11. † 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 13; Col. i. 27. † 16. Eph. vi. 10; Col. i. 11. † 10. Rom. vii. 23; 2 Cor. iv. 10. † 17. John xiv. 23; Eph. ii. 22. † 17. Col. i. 23; ii. 7. † 18. Eph. i. 18. † 19. John i. 16; Eph. i. 23; Col. ii. 9, 10. † 20. Rom. xvi. 26; Jude 24. † 20. verse 7; Col. i. 22. † 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

ΚΕΦ. Δ'. 4.

¹ Παρακαλω ουν υμας, εγω δ δεσμιος εν
I exhort therefore you, I the prisoner in
κυριω, αξιως περιπατησαι της κλησεως ης
Lord, worthily to walk of the calling with which
εκληθητε, ² μετα πασης ταπεινοφροσυνης και
you were called, with all humility and
πραοτητος, μετα μακροθυμιας ανεχομενοι
gentleness, with patience; bearing with
αλληλων εν αγαπη, ³ σπουδαζοντες τηρειν την
each other in love, using diligence to keep the
ινοτητα του πνευματος εν τη συνδεσμο της
oneness of the spirit by the uniting bond of the
ειρηνης. ⁴ Εν σωμα και εν πνευμα, καθως και
peace. One body and one spirit, even as also
εκληθητε εν μια ελπιδι της κλησεως υμων
you were called in one hope of the calling of you;
⁵ εις κυριος, μια πιστις, εν βαπτισμα, ⁶ εις θεος
one Lord, one faith, one dipping, one God
και πατηρ παντων, ο επι παντων και δια παν-
and father of all, he over all and through all
των και εν πασιν * [ημιν.] ⁷ Ενι δε εκαστη
and in all [to us.] To one but each one
ημων εδωθη * [η] χαρις κατα το μετρον της
of us was given [the] favor according to the measure of the
δωρεας του Χριστου. ⁸ (Διο λεγει Αναβας
free gift of the Anointed. (Therefore it says; Having ascended
εις υψος ηχημαλωτευσεν αιχημαλωσιαν, και
on high he captivated captivity, and
εδωκε δοματα τοις ανθρωποις. ⁹ Το δε, ανεβη, and
he gave gifts to the men. This but, he ascended,
τι εστιν, ει μη οτι και κατεβη εις τα κατω-
what is it, if not that also he descended into the lower
τερα μερη της γης; ¹⁰ Ο καταβας, αυτος
parts of the earth? The one having descended, he
εστι και ο αναβας υπερανω παντων των
is also the one having ascended far above all of the
ουρανων, ινα πληρωση τα παντα.) ¹¹ Και αυτος
heavens, so that he might fill the all things.) And he
εδωκε τους μεν αποστολους, τους δε προφητας,
gave the indeed apostles, the and prophets,
τους δε ευαγγελιστας, τους δε ποιμενας και
the and evangelists, the and shepherds and
διδασκαλους, ¹² προς τον καταρτισμον των
teachers, for the complete qualification of the

CHAPTER IV.

1 I exhort you, therefore,
I, the PRISONER for the
Lord, to walk worthily
of the CALLING with which
you were called,
2 with All Humility
and Gentleness; with 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 ANOINT-
ED ONE.
8 Therefore it is said,
Having ascended on
"high, he fled a multi-
tude of Captives, and
"gave Gifts to MEN."
9 (But THIS, HE
ASCENDED," what is it,
unless That he also *des-
cended 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. 10;
Gal. v. 22, 23; Col. iii. 13, 15. † 3. Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii. 12, 13;
Eph. ii. 10. † 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. 15, 16; Gal. iii. 27. † 6.
Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xi. 26. † 7. Rom. xii. 3, 5; 1 Cor. xii. 11.
† 8. Psa. lxxviii. 13. † 8. Judges v. 13; Col. ii. 15. † 9. John iii. 13; vi. 53, 62.
† 10. Acts i. 0, 11. † 10. Acts ii. 83. † 11. 1 Cor. xii. 28. † 12. 1 Cor. xii. 7.

ἀγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ ἁγίου σώματος τοῦ Χριστοῦ. ¹² ἕως καταντήσωμεν

οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἀνδρα τε-

λειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ. ¹³ ἵνα μὴ κέτι ὡμεν βηβία, κλυθῶνι-

ζόμενοι καὶ περιφερόμενοι παντὶ ἀνεμῷ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν

πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης. ¹⁴ ἀληθεύοντες δὲ ἐν ἀγαπῇ, αὐξησώμεν εἰς

αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, * [ὁ] Χριστός. ¹⁶ ἐξ οὗ πάν το σώμα, (συναρμολο-

γούμενον καὶ συμβιβάζομενον δια πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐργεσίαν,) ἐν μέτρῳ

ἑνὸς ἑκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.

¹⁷ Τοῦτο οὖν λέγω, καὶ μαρτυροῦμαι ἐν κυρίῳ, μὴ κέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ * [λοιπὰ]

ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ¹⁸ ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτρι-

μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὐσαν ἐν αὐτοῖς, διὰ τὴν πωρωσίν τῆς καρδίας

αὐτῶν. ¹⁹ οἵτινες ἀπηληγότες, ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας

πάσης ἐν πλεονεξίᾳ. ²⁰ Ὅμως δὲ οὐχ οὕτως ἐμαθετε τοῦ Χριστοῦ, ²¹ 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;

¹³ till we ALL attain to the UNITY of the FAITH, and of † the KNOWLEDGE of the SON of GOD, to † a full grown Man, to the Measure of the full Stature of the ANOINTED ONE;

¹⁴ so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, † by Cunning craftiness in SYSTEMATIC DECEPTION;

¹⁵ but being truthful in Love, † we may grow up in ALL things into him, † who is the HEAD,—the ANOINTED ONE;

¹⁶ † from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

¹⁷ This, therefore, I say, and testify in the Lord, that you no longer walk, * even as the GENTILES walk, in † the Vanity of their MIND,

¹⁸ † having been darkened in the UNDERSTANDING, † being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

¹⁹ who, being without feeling, † gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

²⁰ But you have not thus learned the ANOINTED ONE;

²¹ † if indeed you heard

* VATICAN MANUSCRIPT.—15. the—omit.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 20. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 23. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21. † 18. Acts xxvi. 13. † 18. Gal. iv. 8; Eph. ii. 13; 1 Thess. iv. 5. † 19. 1 Pet. iv. 2. † 21. Eph. i. 13.

και εν αυτω εδιδεχθητε, καθως εστιν αληθεια
 and by him were taught, as is truth
 εν τω Ιησου· ²² αποθεσθαι υμας, κατα την
 in the Jesus: to put from you, according to the
 προτεραν ανωστροφην, τον παλαιον ανθρωπον,
 former course of life, the old man,
 τον φθειρομενον κατα τας επιθυμιας της
 that being corrupt according to the inordinate desires of the
 απατης· ²³ ανανεουσθαι δε τω πνευματι του νοου
 deceit, to be renewed and in the spirit of the mind
 υμων, ²⁴ και ενδυσασθαι τον καινον ανθρωπον,
 of you, and be you clothed with the new man,
 τον κατα θεον κτισθεντα εν δικαιοσυνη και
 that according to God having been created in righteousness and
 δσιοτητι της αληθειας. ²⁵ Διο αποθεμενοι το
 holiness of the truth. Therefore putting away the
 ψευδος, λαλειτε αληθειαν, εκαστος μετα του
 falsehood, speak you truth, each one with the
 πλησιων αυτου· οτι εσμεν αλληλων μελη·
 neighbor of himself; because we are of each other members,
²⁶ Οργιζεσθε και μη αμαρτανετε· ο ηλιος μη
 Be you angry and not do you sin; the sun not
 επιδενετω επι * [τη] παροργισμα υμων· ²⁷ μητε
 let it set on [the] wrath of you; not even
 διδοτε τοπον τω διαβολω. ²⁸ Ο κλεπτων μη
 give you a place for the accuser. The one stealing no
 κети κλεπτετω, μαλλον δε κοπιατω εργαζομενος
 let him steal, rather but let him toil working
 το αγαθον ταις χερσιν, ινα εχη μεταδιδουαι
 the good thing with the hands, so that he may have to give
 τω χρειαν εχοντι. ²⁹ Πας λογος σαπρος εκ
 to the one want having. Every word rotted 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
 δω χارين τοις ακουουσι· ³⁰ και μη λυκειτε
 it may give benefit to those hearing; and not grieve you
 το πνευμα το αγιον του θεου, εν ω εσφραγισ-
 the spirit the holy of the God, by which you were
 θητε εις ημεραν απολυτρωσεως. ³¹ Πασα πικ-
 sealed for a day of redemption. All bit-
 ρια και θυμος και οργη και κραυγη και βλασ-
 terness and anger and wrath and clamor and evil-
 φημια αρθετω αφ' υμων, συν παση κακια·
 speaking let be taken from you, with all malice;
³² γινεσθε * [δε] εις αλληλους χρηττοι, ευσ-
 become you [and] towards each other kind ones, tender
 πλαγχνοι, χαριζομενοι εαυτοις, καθως και ο
 hearted ones, showing favor to others, even as also the
 θεος εν Χριστω εχαρισατο υμιν. ΚΕΦ. ε'. β.

Him, and were taught by him, as the Truth is in Jesus;
 22 to be put off, according to the former Course of life, THAT OLD Man, CORRUPTED BY DECEPTIVE DESIRES;
 23 and to be renewed in the SPIRIT of your MIND;
 24 and be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.
 25 Therefore, leaving off FALSEHOOD, I speak you Truth each one with his NEIGHBOR, Because we are Members of each other.
 26 When angry, do not sin; let not the sun set on your Wrath;
 27 nor give an Opportunity for the ACCUSER.
 28 Let the THIEF steal no more; but rather let him toil, working THAT which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.
 29 Let No corrupt Word proceed from your MOUTH, but rather what is good for the use of Building up, so that it may confer a Benefit on the HEARERS;
 30 and grieve not the HOLY SPIRIT of GOD, by which you were sealed, for a Day of Redemption.
 31 Let All Bitterness, and Anger, and Wrath, and Clamor, and Evil-speaking, be taken away from you, together with All Malice;
 32 and be kind towards each other, compassionate, showing favor to others, even as GOD by Christ showed favor to you.

* VATICAN MANUSCRIPT.—26. the—omit. 32. and—omit. 32. us.
 † 27. Col. ii. 11. † 22. Eph. ii. 2, 3. † 22. Rom. vi. 6. † 23. Rom. xii. 2;
 Col. iii. 10. † 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. † 25. Col. iii. 9.
 † 26. Psa. xxxvii. 8. † 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. † 20.
 Matt. xii. 36; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 29; Rom.
 viii. 23. † 31. Col. iii. 8, 19. † 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1.
 † 32. 2 Cor. ii. 10; Col. iii. 12, 13. † 32. Matt. vi. 14; Mark xi. 25.

¹ **Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγα-**
 Become you therefore imitators of the God, as children be-
πητᾶ. ² **καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ**
 loved; and walk you in love, even as also
ὁ Χριστὸς ἠγαπήσεν ἡμᾶς, καὶ παρέδωκεν ἑαυ-
 the Anointed loved us, and delivered up him-
τὸν ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν, τῷ Θεῷ
 self on behalf of us an offering and a sacrifice, to the God
εἰς οσμῆς εὐωδίας. ³ **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 lust not even let it be named among you,
(καθὼς πρέκει ἁγίοις,) ⁴ **καὶ αἰσχροτήs, καὶ**
 (as it becomes holy ones,) also indecency, and
μωρολογία ἢ εὐτραπέλια, τὰ οὐκ ἀνηκόντα·
 foolish talking or loosejesting, the things not becoming;
ἀλλὰ μᾶλλον εὐχαριστία. ⁵ **Τοῦτο γὰρ ἴστε**
 but rather thanksgiving. This for ye know
γινώσκοντες, ὅτι πᾶς πορνὸς ἢ ἀκαθάρτος ἢ
 knowing, that every fornicator or impure person or
πλεονεκτήs, ὃs 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. ⁶ **Μὴδεὶς 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 τῆs ἀπειθείας. ⁷ **Μὴ οὖν γίνεσθε**
 on the sons of the disobedience. Not therefore become you
συμμετοχοὶ αὐτῶν. ⁸ **Ἦτε γὰρ ποτὲ σκοτός,**
 associates of them. You were indeed once darkness,
νῦν δὲ φῶς ἐν κυρίῳ ὡs τέκνα φωτός περιπα-
 now but light in Lord; as children of light walk
τεῖτε· ⁹ **(ὃ γὰρ καρπὸς τοῦ φωτός ἐν πᾶσιν ἀγα-**
 you; (the for fruit of the light in all good-
θησύνῃ καὶ ἀληθείᾳ.) ¹⁰ **δοκιμαζόντες τι ἐστὶν**
 ness and truth;) searching out what is
εὐαρεστον τῷ κυρίῳ· ¹¹ **καὶ μὴ συγκοινωνεῖτε**
 well-pleasing to the Lord; and not be you joint-partakers
τοῖs ἐργοῖs τοῖs ἀκαρποῖs τοῦ σκοτούs, μᾶλλον
 with the works with those unfruitful of the darkness, rather

CHAPTER V.

1 Become therefore
 † Imitators of God, as
 beloved Children;
 2 and † walk in Love,
 even as † the ANOINTEd
 one loved us, and delivered
 himself up on * our behalf,
 an Offering and a Sacrifice
 to God for an † Odor of a
 Sweet smell.
 3 Now let not † Fornica-
 tion, and All Impurity,
 or unbridled Lust, be even
 named among you, (as be-
 comes Holy persons;)
 4 also † Indecency, and
 Foolish talking or loose
 Jestings; THINGS NOT CON-
 SISTENT; but what is
 more becoming, Thanks-
 giving.
 5 For This you know,
 † That no Fornicator, or
 Impure person, or man of
 unbridled Lust, who is an
 Idolater, has an Inheritance
 in the KINGDOM of
 the ANOINTEd, and of God.
 6 Let no one deceive
 you with empty Words;
 for on account of these
 things † the WRATH of GOD
 comes on the SONS of DIS-
 OBEEDIENCE.
 7 Therefore, do not be-
 come their Associates.
 8 You were, indeed,
 † formerly Darkness, but
 you are now † Light in the
 Lord; walk as † Children
 of Light;
 9 (since the FRUIT of
 the LIGHT is in All Good-
 ness, and Righteousness,
 and Truth;)
 10 † searching out what
 is well-pleasing to the
 Lord.
 11 And do not be † co-
 partners with the UN-
 FRUITFUL WORKS of DARK-

* VATICAN MANUSCRIPT.—2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*Macknight.*

1. 1. Matt. v. 43, 43. Luke vi. 26. : 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John iii. 11, 21; iv. 21. : 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. : 4. Matt. xii. 35; Eph. iv. 29. : 5. 1 Cor. vi. 10; Gal. v. 19—21; Rom. xii. 15. : 6. Rom. i. 13. : 7. Acts xxvi. 18. : 8. John viii. 12. : 9. Luke xvi. 8; John xii. 30. : 10. Rom. xii. 3; Phil. i. 10; 1 Thess. v. 21. : 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 3 Thess. iii. 6, 14.

δε και ελεγχετε. ¹² Τα γαρ κρυφη γινομενα
but even do you reprove. The things for in secret being done
υπ' αυτων, αισχρον εστι και λεγειν. ¹³ Τα δε
by them, indecent it is even to say. The but

παντα, ελεγχομενα υπο του φωτος, φανερωται·
all things, being exposed by the light, are manifested;
παν γαρ το φανερουμενον, φως εστι. ¹⁴ Διο
everything for that is being manifested, light is. Therefore
λεγει· Εγειρε ο καθευδων, και αναστα εκ
it says; Awake thou the one sleeping, and arise thou out of
των νεκρων, και επιφανεισαι ο Χριστος.
the dead ones, and will shine on thee the Anointed.

¹⁵ Βλεπετε ουν, πως ακριβως περιπατειτε·
See you then, how accurately you walk;

μη ως ασοφοι, αλλ' ως σοφοι· ¹⁶ εξαγοραζομενοι
not as unwise ones, but as wise ones; buying for yourselves
τον καιρον, οτι αι ημεραι πονηραι εισι. ¹⁷ Δια
the season, because the days evil are. Because of

τουτο μη γινεσθε αφρονες, αλλα συριεντες τι
this not become you simple ones, but understanding what
το θελημα του κυριου. ¹⁸ Και μη μεθυσκεσθε
the will of the Lord. And not be you drunk

οινω, εν ω εστιν σωτια, αλλα πληρουσθε
with wine, in which is profigacy, but be you filled

εν πνευματι, ¹⁹ λαλουντες εαυτοις ψαλμοις και
with spirit, speaking to others in psalms and

υμνοις και ωδαις * [πνευματικαις,] αδοντες και
hymns and songs [spiritual,] singing and

ψαλλοντες εν τη καρδια υμων τω κυριω· ²⁰ ευ-
making music in the heart of you to the Lord; giv-

χαριστουντες παντοτε υπερ παντων, εν ονοματι
giving 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· ²¹ υποτασσομενοι αλληλοις εν φοβω
father; submitting yourselves to each other in fear

Χριστου· ²² αι γυναικες τοις ιδιοις ανδρασιν
of Anointed; the wives to the own husbands

* [υποτασσεσθε,] ως τω κυριω· ²³ 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. ²⁴ Αλλ' * [ωσπερ] η εκκλησια υποτασσεται
But [even as] the congregation is subjected

NESS, but rather even re-
prove them.

¹² † For the THINGS
BEING DONE by them in
secret, it is indecent even
to mention.

¹³ † But ALL things be-
ing reprov'd are manifest-
ed by the LIGHT; for it
is Light which makes
every thing manifest.

¹⁴ Therefore it says,
† "Awake, O SLEEPER!
and arise from the DEAD,
and the ANOINTED one
will shine upon thee."

¹⁵ † Therefore, take
heed diligently how you
walk, not like Ignorant
persons, but as Wise men;

¹⁶ securing the SEASON
for yourselves, Because the
DAYS are evil.

¹⁷ † Therefore be not
inconsiderate, but * under-
stand what is the WILL
of the LORD.

¹⁸ And † be not drunk
with Wine, by which
comes Debauchery; but
be filled with Spirit;

¹⁹ speaking to one
another, † in Psalms and
Hymns and Spiritual
Songs, singing and making
music in your HEART to
the LORD;

²⁰ † giving thanks at all
times on account of all
things, to the GOD and
Father † in the Name of
our LORD * Jesus Christ.

²¹ † Be submissive to
each other in the fear of
Christ.

²² † WIVES, be submis-
sive to your OWN Hus-
bands, as to the LORD;

²³ for a † Husband is the
WIFE'S Head, even as † the
ANOINTED one is Head of
the CONGREGATION; he is
a Preserver of the BODY.

²⁴ But even as the
CONGREGATION is sub-

* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. 17. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. Is—omit. 24. even as—omit.

† 12 Rom. i. 24, 26. † 13. John iii. 20, 21. † 14. Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 24; 1 Thess. v. 6. † 15. Col. iv. 6. † 17. Rom. xii. 2; 1 Thess. iv. 5; v. 18. † 18. Prov. xx. 1; xiii. 20. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18. † 20. Heb. xiii. 15. † 21. Phil. ii. 3; 1 Pet. v. 5. † 22. Gen. iii. 10; 1 Cor. xiv. 34; Col. iii. 18. † 23. 1 Cor. xi. 3. † 23. Eph. i. 23; iv. 15; Col. i. 18.

τῷ Χριστῷ, οὕτω και αἱ γυναῖκες τοῖς * [ιδίοις] to the Anointed, thus also the wives to the [own] ἀνδρασιν ἐν παντί. 25 Οἱ ἄνδρες, ἀγαπάτε τὰς husbands in everything. The husbands, love you the γυναῖκας * [ἑαυτῶν,] καθὼς και ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, και ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν ἁγιάσῃ, καθάρισας ἐν τῷ λουτρῷ τοῦ ὕδατος ἐν ῥηματί. 27 ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἐνδοξὸν τῆς ἐκκλησίας, μὴ ἔχουσαν σπιλὸν ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἅγια και ἀμώμος. 28 Οὕτως οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει και θάλπει αὐτήν καθὼς και ὁ Χριστὸς τὴν ἐκκλησίαν. 30 ὅτι μέλη ἐσμεν τοῦ σώματος αὐτοῦ, * [ἐκ τῆς σαρκὸς αὐτοῦ, και ἐκ τῶν ὀστέων αὐτοῦ.] 31 Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ και τὴν μητέρα, και προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, και ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Το μυστηριῶν τούτου μέγα ἐστίν· ἐγὼ δε λέγω εἰς Χριστὸν, και εἰς τὴν ἐκκλησίαν. 23 Πλὴν και ὑμεῖς ἵ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτὸν· ἡ δε γυνὴ ἵνα φοβηται τὸν ἄνδρα. ΚΕΦ. 5. 6. 1 Τα τέκνα, ὑπακούετε τοῖς γονευσιν ὑμῶν * [ἐν κυρίῳ] τούτο

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.

25 † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

26 so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

27 † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or ANY SUCH THING, but that she might be holy and blameless.

28 Thus * also ought the HUSBANDS to love THEIR OWN WIVES, as THEIR OWN BODIES. He who LOVES HIS OWN Wife loves Himself;

29 for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

30 because † we are Members of his BODY.

31 † "On this account "shall a Man leave "Father "and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."

32 This is a great SECRET; but † am speaking concerning Christ and the CONGREGATION.

33 But, indeed, let each each one of YOU, INDIVIDUALLY, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

CHAPTER VI.

1 CHILDREN, † obey your PARENTS; for this is a just precept,—

* VATICAN MANUSCRIPT.—24. OWN—omit. 25. of yourselves—omit. 28. also. 30. of his FLESH, and of his BONES—omit. 31. Father and Mother. 1. in the Lord—omit.

† 25. Col. iii. 19; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; ii. 20. † 26. John iii. 5; Titus iii. 5. † 26. John xv. 3; xvii. 17. † 27. 2 Cor. xi. 2; Col. i. 23. † 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. † 31. Gen. ii. 24; Matt. xix. 5; Mark x. 7, 8. † 31. 1 Cor. vi. 15. † 33. 1 Pet. iii. 6. † 1. Prov. xliii. 22; Col. iii. 20.

γαρ εστι δικαιον. ² Τιμα τον πατερα σου και
for is just. Honor the father of thee and

την μητερα (ητις ^{*}[εστιν] εντολη πρωτη,
the mother; (which [is] a commandment first,

εν επαγγελια) ³ ινα ευ σοι γενηται, και
with a promise;) that well with thee it may be, and

εση μακροχρονιος επι της γης. ⁴ και οι
thou mayest be long-lived on the land; and the

πατερες, μη παροργιζετε τα τεκνα υμων, αλλ'
fathers, not irritate you the children of you, but

εκτρεφετε αυτα εν παιδεια και νοουθεσια κυριου.
bring you up them in discipline and instruction of Lord.

⁵ Οι δουλοι, υπακουετε τοις κυριοις κατα σαρκα,
The slaves, be you submissive to the lords according to flesh,

μετα φοβον και τρομου, εν απλοτητι της καρ-
with fear and trembling, in simplicity of the heart

διας υμων, ως τω Χριστω. ⁶ μη κατ' οφθαλμο-
of you, as to the Anointed; not by eye-service

δουλειαν ως ανθρωπαρεσκοι, αλλ' ως δουλοι
as men-pleasers, but as slaves

^{*}[του] Χριστου, ποιουντες το θελημα του θεου
[of the] Anointed, doing the will of the God

εκ ψυχης, ⁷ μετ' ευνοιας δουλευοντες, ως τω
from soul, with good-will serving, as to the

κυριω και ουκ ανθρωποις. ⁸ ειδοτες, οτι ο εαν
Lord and not to men; knowing, that whatever

τι εκαστος ποιηση αγαθον, τουτο κομειται
any each one may do good thing, this he will receive

παρα κυριου, ειτε δουλος, ειτε ελευθερος. ⁹ και
from Lord, whether a slave, or a freeman. And

οι κυριοι, το αυτα ποιειτε προς αυτους, ανιεντες
the lords, the same things do you to them, omitting

την οπειλην. ειδοτες, οτι και υμων αυτων ο
the threat; knowing, that also of you of them the

κυριος εστιν εν ουρανοις, και προσωποληψια
lord is in heavens, and respect of persons

ουκ εστι παρ' αυτω.
not is with him.

¹⁰ Το λοιπον, ^{*}[αδελφοι μου,] ενδυναμουσθε
The rest, [brethren of me,] strengthen yourselves,

εν κυριω και εν τω κρατει της ισχυος αυτου.
in Lord and in the power of the might of him.

¹¹ Ενδυσασθε την πανοπλιαν του θεου, προς το
Put you on the complete armor of the God, for that

δυνασθαι υμας στηναι προς τας μεθοδευιας του
to enable you to stand against the crafty ways of the

διαβολου. ¹² οτι ουκ εστιν ημιν η καλη προς
accuser; because not is to us the contest with

αιμα και σαρκα, αλλα προς τας αρχας, προς τας
blood and flesh, but with the governments, with the

εξουσιας, προς τους κοσμοκρατορας του σκο-
authorities, with the world-rulers of the dark-

ness

² † "Honor thy FATHER
"and MOTHER," (which is
the first Commandment
with a Promise.)

³ "with thee, and that thou
"mayest be long lived in
"the LAND."

⁴ And, † FATHERS, do
not irritate your CHILD-
REN, but † bring them
up in the Discipline and
Instruction of the Lord.

⁵ † BOND-SERVANTS,
be subject to your MAST-
ERS, according to the
Flesh, with Fear and Trem-
bling, in the Integrity of
your HEART, as to the
ANOINTED;

⁶ not with Eye-service
as Men-pleasers, but as
Bond-servants of Christ,
doing the WILL of GOD
from the Soul,

⁷ doing service with
Good-will, as if to the
LORD, and not to * Men;

⁸ † knowing That what-
ever good any one may do,
this he will receive from
the Lord,—whether a
Slave or a Freeman.

⁹ And, † MASTERS, do
the SAME things to them,
† forbearing to THREATEN;
knowing That * both Their
and † Your MASTER is in
the Heavens; and † there
is no Partiality of persons
with him.

¹⁰ FINALLY, strengthen
yourselves in the Lord,
and † in his MIGHTY
POWER.

¹¹ † Put on the COM-
PLETE ARMOR of GOD,
that you may be ABLE to
stand against the CRAFTY
WAYS of the ENEMY;

¹² because our CON-
FLICT is not with † Blood
and Flesh, but with † the
GOVERNMENTS, with † the
AUTHORITIES, with † the

* VATICAN MANUSCRIPT.—2. is—omit. 6. of the—omit. 7. Man. 9.
both Their and Your MASTERS is in the Heavens. 10. My Brethren—omit.
‡ 2. Exod. xx. 12; Deut. v. 16. † 4. Gen. xviii. 10; Deut. iv. 10; vi. 7, 30; xi. 10; Prov. xix. 13; xii. 26; xix. 17. † 5. Col. iii. 23; 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. † 9. Lev. xxv. 48. † 9. John xiii. 13; 1 Cor. vii. 22. † 9. Rom. ii. 11; Col. iii. 25. † 10. Eph. i. 10; iii. 10; Col. i. 11. † 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8. † 12. Matt. xvi. 17; 1 Cor. xv. 50. † 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15. † 12. Luke xxii. 68; John xiii. 31; xiv. 30; Col. i. 13.

ρους τουτου, προς τα πνευματικα της πονηριας, sens of this, with the spiritual things of the evil one,
 εν τοις ουρανοις. ¹³ Δια τουτο αναλαβετε in the heav'nies. Because of this take you up

την πανοπλιαν του θεου, ινα δυναθητε ανιστη- the complete armor of the God, so that you may be able to stand
 ναι εν τη ημερα τη πονηρα, και ακατα κατα- against in the day the evil, and all things having
 γασαμενοι στηναι. ¹⁴ Στητε ουν περιζωσαμενοι worked out to stand. Stand you therefore having girded

την οσφυν υμων εν αληθεια, και ενδυσαμενοι the loins of you with truth, and having put on
 τον θωρακα της δικαιοσυνης, ¹⁵ και υποδησαμε- the breastplate of the righteousness, and having shod
 νοι τους ποδας εν ετοιμασια του ευαγγελιου the feet with a preparation of the glad tidings

της ειρηνης. ¹⁶ επι πασιν αναλαβοντες τον of the peace; besides all having taken up the
 θυρεον της πιστewς, εν ω δυνασεσθε παντα shield of the faith, by which you will be able all

τα βελη του πανηρου * [τα] πεκυρωμενα σβεσαι. the darts of the evil one. [the] having been kindled to quench;
 και την περικεφαλαιαν του σωτηριου δεξασθε, also the helmet of the salvation take you,

και την μαχαιραν του πνευματος, ο εστι ρημα and the sword of the spirit, which is a word
 θεου. ¹⁸ εν παντη καιρω προσευχεσθε και δεηθησθε of God; by means of every prayer and supplication

προσευχομενοι εν παντι καιρω εν πνευματι και praying in every season in spirit; and
 εις αυτο * [τουτο] αγρυκνουντες εν παση προσ- for it [this] watching with all per-
 καρτερησει και δεησει περι παντων των αγιων, severance and supplication for all of the holy ones,

και υπερ εμου, ινα μοι δοθη λογος εν ανοι- and on behalf of me, that to me may be given a word in open-
 ξει του στοματος μου, εν παρρησια γνωρισαι ing of the mouth of me, with boldness to make known the
 μυστηριον * [του ευαγγελιου,] ²⁰ υπερ ου secret [of the glad tidings,] on account of which

προσβευω εν αλυσει, ινα * [εν] αυτω παρρη- I am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK-
 NNESS, WITH THE SPIRITUAL
 THINGS of WICKEDNESS IN
 the HEAVENLYS.

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

* VATICAN MANUSCRIPT.—16. the—omit. 18. this—omit.

13. this—omit.

19. of the GLAD

TIDINGS—omit. 20. in—omit.
 † 13. The Grecian armor consisted of two sorts,—Defensive and Offensive armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breast-plate* 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.

1. 2 Cor. x. 4. † 14. Isa. xi. 5; Luke xii. 25; 1 Pet. i. 13. † 14. Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8. † 15. Isa. lii. 7; Rom. x. 15. † 16. 1 John v. 4; 17. Isa. lix. 17; 1 Thess. v. 8. † 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15. † 18. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. † 18. Matt. xxvi. 41; Mark xiii. 23. † 14. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. † 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1. † 20. 2 Cor. v. 20. † 20. Acts xxvi. 29; xxviii. 20; Phil. i. 7, 13, 14. † 20. Acts xviii. 21.

σιασφραι, ὡς δεῖ με λαλῆσαι. 21 ἵνα δε εἰδη-
boldly, as it behoves me to speak. That but may

τε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πρᾶσσω, 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

πίστος διακόνος ἐν κυρίῳ. 22 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.

23 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.

24 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.

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 † sincerely 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.

¹ 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;
² χαρις υμιν και ειρηνη απο θεου πατρος ἡμων,
favor to you and peace from God a father of us,
και κυριου Ιησου Χριστου. ³ Ευχαριστω τω
and Lord Jesus Anointed. I give thanks to the
θεω μου επι παση τη μνησιν υμων, ⁴ παντοτε
God of me on every the remembrance of you, always
εν παση δεσην μου υπερ παντων υμων, μετα
in every prayer of me on behalf of all of you, with
χαρης την δεσην ποιουμενος ⁵ 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 ⁶ πεποιθας 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 ἡμερας Ιησου Χριστου. ⁷ 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 απολογια 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. ⁸ μαρτυς γαρ μου
free gift all of you being; a witness for of me
*[εστιν] ο θεος, ως επιποθω παντας υμας εν
[is] the God, how I long after all of you in
σπλαγχνοις Χριστου Ιησου. ⁹ Και τουτο προσ-
bowels of Anointed Jesus. And this I
ευχομαι, ινα η αγαπη υμων ετι μαλλον και
pray, that the love of you yet more and
μαλλον περισσευη εν επιγνωσει και παση
more may abound in knowledge and in all
αισθησει. ¹⁰ εις το δοκιμαζειν υμας τα δια-
perception; for the to examine you the things dif-

1 Paul and Timothy
Bondmen of * Christ Jesus,
to all THOSE SAINTS † in
Christ Jesus, who ARE at
Philippi, with the Over-
seers and Assistants;
2 † Favor to you, and
Peace from God our
Father, and our Lord Jesus
Christ.
3 † I give thanks to my
GOD on Every REMEM-
BRANCE of you,
4 (always, in Every
Prayer of mine, making
SUPPLICATION on behalf
of you all with Joy.)
5 † on account of your
PARTICIPATION in the
GLAD TIDINGS, from *the
FIRST Day till now;
6 having this same con-
fidence, That HE who
COMMENCED † a good
Work among you, will
continue to complete it
till the Day of * Christ
Jesus;
7 as it is right for me to
think This respecting you
all, Because you HAD me
in your HEART, both in
† my BONDS, and in the
DEFENCE and CONFIRMA-
TION of the GLAD TID-
INGS, you all being joint-
contributors to me of the
GIFT.
8 For † God is my Wit-
ness how I long after you
all with the tender Sympa-
thies of Christ Jesus.
9 And This I pray,
† that your LOVE may yet
abound more and more in
Knowledge, and in all Per-
ception,
10 in order that you
may EXAMINE the DIF-
FERENCES of THINGS;
and that you † may be

* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS.
the FIRST Day. 6. Christ Jesus. 8. is—omit.

‡ 1. 1 Cor. i. 2. † 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2. † 3. Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 3. † 5. Rom. xii. 13; xv. 20; 2 Cor. viii. 2; Phil. iv. 14, 15. † 6. 1 Thess. i. 3. † 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. † 8. Rom. i. 9; ix. 1; Gal. i. 30; 1 Thess. ii. 5. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 10;

1. Christ Jesus. 5.

φεροντα, ¹⁰ *ινα ητε ειλικρινεις και απροσκοποι*
 being, so that you may be sincere ones and inoffensive ones

εις ημεραν Χριστου, ¹¹ *πεπληρωμενοι καρπον*
 for a day of Anointed, having been filled fruit

δικαιοσυνης **[του]* *δια Ιησου Χριστου,* ¹² *εις*
 of righteousness [that] through Jesus Anointed, to

δοξαν και επαυον Θεου. ¹³ *Γινωσκειν δε υμας*
 glory and praise of God. To know but you

βουλομαι, αδελφοι, *οτι τα κατ' εμε μαλ-*
 I wish, brethren, that the things relating to me rather

λον εις προκοπην του ευαγγελιου εληλυθεν.
 for advancement of the glad tidings happened;

¹³ *ωστε τους δεσμους μου πανερους εν Χριστω*
 so that the bonds of me appear in Anointed

γενεσθαι εν ολη τω πραιτωριω και τοις λοιποις
 to have become before all in the judgment hall and to the others

πασι, ¹⁴ *και τους πλειονας των αδελφων εν*
 to all, and the greater number of the brethren in

κυριω, *πεποιθοτας τοις δεσμοις μου, περισσο-*
 Lord, having been assured by the bonds of me, more abun-

τερως *τολμων αφοβως τον λογον λαλειν.*
 dantly are bold fearlessly the word to speak.

¹⁵ *Τιτες μεν και δια φθονον και εριν, τιτες δε*
 Some indeed even through envy and strife, some and

και δι' ευδοκίαν του Χριστου κηρυσσουσιν.
 also through good-will the Anointed they openly proclaim.

¹⁶ *Οι μεν εξ αγαπης, ειδοτες, οτι εις απολογίαν*
 These indeed from love, knowing, that for a defence

του ευαγγελιου κειμαι. ¹⁷ *οι δε εξ εριθειας,*
 of the glad tidings I am placed; those but from strife.

**[του]* *Χριστου καταγγελλουσιν ουχ αγνως,*
 [the] Anointed are announcing not purely,

οιομενοι θλιψιν επιφερειν τοις δεσμοις μου.
 thinking affliction to superadd to the bonds of me.

¹⁸ *Τι γαρ; πλην παντι τροπω, ειτε προφασει*
 What then? Still in every way, whether in pretence

ειτε αληθεια, *Χριστος καταγγελλεται και εν*
 or in truth, Anointed is announced; and in

τουτω χαιρω, αλλα και χαρησομαι. ¹⁹ *Οιδα*
 this I rejoice, but also I will rejoice. I know

γιν, *οτι τουτο μοι αποβησεται εις σωτηριαν*
 for, that this to me will result for deliverance

δια της υμων, δεησεως, και επιχορηγιας του
 through the of you, entreaty, and a supply of the

πνευματος Ιησου Χριστου, ²⁰ *κατα την αποκα-*
 spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

11 having been filled with † the Fruit of Righteousness through Jesus Christ, † to the Glory and Praise of God.

12 Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

13 so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

14 and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the *WORD of God without fear.

15 Some, indeed, proclaim the ANOINTED one even through Envy and † Strife, and some also through Good-will.

16 THESE, indeed, out of Love, knowing That I am placed for † the Defence of the GLAD TIDINGS;

17 but THOSE out of Contention are announcing Christ, not purely, thinking * to superadd Affliction to my BONDS.

18 What then? * Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

19 * And I know That this will result in My Deliverance, † through YOUR Entreaty, and the Supply of the SPIRIT of Jesus Christ,

20 according to my EARNEST EXPECTATION

* VATICAN MANUSCRIPT.—11. the—omit. 14. word of God. 17. to raise up Affliction. 18. Because in Every Way. 19. And I know.

† 11. C., in all the Pretorium Camp. It was either within or near to this fortress that the Anointed 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. 14.—*Sharpe*.

‡ 11. John xv. 4, 6; Eph. ii. 10; Col. i. 6. † 11. John xv. 8; Eph. i. 12, 14. ‡ 18. Phil. ii. 5. † 19. verse 7. † 19. 2 Cor. i. 11.

ραδοκιαν και ελπιδα μου, οτι εν ουδενι αισχυνη-
 expectation and hope of me, that in nothing I shall be
 ησσομαι, αλλ' εν παση παρηρησια, 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 to live, Anointed, and the to die, gain.

δος. 22 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· 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 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· 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

πεπειθως οίδα, οτι 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· 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

αξιος του ευαγγελιου του Χριστου πολιτευεσθε,
 worthy of the glad tidings of the Anointed act you as citizens,

ινα, ειτε ελθω και ιδων υμας, ειτε απων,
 so that, whether having come and having seen you, or being absent,

ακουσω τα περι υμων, οτι στηκετε εν ενι
 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, 28 και μη πτυρομενοι εν μηδενι
 of the glad tidings, and not being terrified in anything

δπο των αντικειμενων· ητις εστιν αυτοις ενδει-
 by these opposing; which is to them a token

and Hope, † That in nothing I shall be ashamed; but † with All Confidence, as at all times, also now Christ will be magnified in my BODY, whether by Life or by Death.

21 Therefore, for Me to LIVE is for Christ, and to DIE, Gain.

22 But if to LIVE in the Flesh, this is to me a Fruit of Labor; and what I should choose I do not exactly know.

23 I am indeed, hard pressed by the two things; —(I have an EARNEST DESIRE for † the RETURNING, and † being with Christ, since it is very much to be preferred;)—

24 but to REMAIN in the FLESH is more requisite on your account.

25 † And fully believing this, I know That I shall remain and continue with you all, for YOUR Progress and Joy in the FAITH;

26 that your BOASTING may abound, by Christ Jesus, in me, through MY Presence with you again.

27 Only † behave yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you † stand firm in One Spirit, with One Soul † vigorously co-operating for the FAITH of the GLAD TIDINGS;

28 and not being terrified in anything by the OPPOSERS; † which is to them a clear Indication of

† 23. To *analyasai*, the loosing again or the returning, being what Paul earnestly desired, could not be *death* or *dissolution*, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for the *analyasai*, which was a *third* thing, and very much to be preferred to either of the other two things alluded to. The word *analyasai* occurs in Luke xii. 30, and is there rendered *return*;—"Be you like men waiting for their master, when he will return," &c. Jesus had taught his disciples that he would come again, or *return*, John iv. 3, 13; thus, also, the angels said to Cleopatra 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. 13, 17, when his mortal body would put on immortality, and so he would "ever be with the Lord."

† 20. Rom. v. 5. † 21. Luke xii. 26. † 22. 1 Thess. iv. 10, 17. † 23. Phil. ii. 4. † 24. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 13; iv. 1. † 25. Phil. iv. 1. † 26. 2 Thess. i. 5.

ζεις απωλειας, υμιν δε σωτηριας· και τουτο απο
 of destruction, to you but of salvation; and this from
 θεου· ²⁹ οτι υμιν εχαρισθη το υπερ Χριστου, ου
 God; because to you it was given that on behalf of Anointed, not
 μονον το εις αυτον πιστευειν, αλλα και το
 only that into him to believe, but also that
 υπερ αυτου πασχειν· ³⁰ του αυτου αγωνα
 on behalf of him to suffer; the same conflict
 εχοντες, οιον ιδετε εν εμοι, και νυν ακουετε εν
 having, alike thing you saw in me, and now you hear in
 εμοι. ΚΕΦ. β'. 2. ¹ Ει τις ουν παρακλησις
 me. If any therefore comfort
 εν Χριστω, ει τι παραμυθιον αγαπης, ει τις
 in Anointed, if any soothing of love, if any
 κοινωνια πνευματος, ει τις σπλαγχνα και οικ-
 fellowship of spirit, if any bowels and com-
 τирμοι· ² πληρωσατε μου την χαραν, ινα το
 passions; fulfil you of me the joy, so that the
 αυτο φρονητε, την αυτην αγαπην εχοντες,
 same thing you may think, the same love having,
 συμφυχοι, το εν φρονουντες· ³ 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 ηγουμενοι υπερεχοντας εαυτων· ⁴ μη
 others esteeming exceeding yourselves; not
 τα εαυτων εκαστος σκοπουρτες, αλλα και
 the things of yourselves each one regarding, but also
 τα ετερων εκαστοι· ⁵ Τουτο * [γαρ] φρο-
 the things of others every one. This [for] be
 νεισθω εν υμιν ο και εν Χριστω Ιησου, ⁶ ος εν
 desired by you which also in Anointed Jesus, who in
 μορφη θεου υπαρχων, ουχ αρπαγμα ο ηγησατο
 a form of God being, not a usurpation meditated
 το ειναι ισα θεου, ⁷ 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 likeness of men
 γομενος, ⁸ και σχηματι εδρεβεισ ως ανθρωπος·
 having been formed, and in condition being found as a man;
 εταπεινωσεν εαυτον, γενομενος υπηκοος μεχρι
 humbled himself, having become obedient; till
 θανατου, θανατου δε σταυρου. ⁹ Διο και ο
 death, of a death even of a cross. Therefore also the

Destruction, but to you 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 complete My Joy,
 † that you may think the
 SAME thing, having the
 SAME Love, united in soul,
 minding the ONE thing;

3 † doing nothing from
 Party-spirit, or Vain-glory;
 but in † HUMILITY esteem-
 ing others as excelling
 yourselves;

4 not each one regarding
 HIS OWN interests, but
 each one also those of
 OTHERS.

5 † Let this disposition
 be in * you, which was also
 in Christ Jesus,

6 who, though being in
 God's Form, yet did not
 meditate † a Usurpation
 to BE like God,

7 but divested Himself,
 † taking a Bondman's
 Form, † having been made
 in the Likeness of Men;

8 and being in condition
 as a Man, he humbled him-
 self, † becoming obedient
 unto Death, even the Death
 of the Cross.

9 And therefore God

* VATICAN MANUSCRIPT.—5. for—omit. 5. us.

† 6. *Harpagmon* being a word of very rare occurrence, a great variety of translations
 have been given. The following may serve as examples:—"Who—did not think it a
 matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not
 think of eagerly retaining."—*Wakefield*. "Did not regard—as an object of solicitous
 desire."—*Stuart*. "Thought not—as a thing to be seized."—*Sharp*. "Did not eagerly
 grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpa-
 tion."—*Turnbull*.

† 28. Rom. viii. 17; † Tim. ii. 11. † 30. Acts xvi. 19. † 1. Col. iii. 12. † 2.
 Rom. xii. 16; xv. 5; Phil. iii. 16. † 3. Gal. v. 26; James iii. 14. † 8. Rom. xii. 10.
 † 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. † 7. Matt. xx. 28. † 7. Gal. iv. 6.
 Heb. ii. 14. 17. † 8. Matt. xxvi. 30, 43; John x. 18; Heb. v. 8; xii. 2.

θεος αυτον υπερηψωσε, και εχαρισατο αυτον
 God him supremely exalted, and freely granted to him
 ονομα το υπερ παν ονομα· ¹⁰ ινα εν τω 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 heavens and of earthies
 και καταχθονιων, ¹¹ 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.

¹² Ωστε, αγαπητοι μου, καθως παντοτε υπη-
 So that, beloved ones of me, as always you
 κουςατε, μη ος 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
 καταργησεθε· ¹³ ο θεος γαρ εστιν ο ενεργων εν
 work you out; the God for it is the one working in
 υμιν και το θελειν και το ενεργειν, υπερ της ευ-
 you both the to will and the to work, on account of the good
 δοκιας. ¹⁴ Παντα ποιειτε χωρις γογγυσμων και
 pleasure. All things do you without murmurings and
 διαλογισμων· ¹⁵ ινα γενησθε αμεμπτοι και ακε-
 disputings; that you may be blameless ones and harm-
 ραιοι, τεκνα θεου αμωμητα εν μεσφ γενεας σκο-
 ones, children of God irreproachable in midst of a generation per-
 λιας και διεστραμμενης· εν οis φαινεσθε ως φωσ-
 vers and having been misguided; to which you appear as lumi-
 τηρες εν κοσμφ, ¹⁶ 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. ¹⁷ 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 συχαιρω πασιν
 of the faith of you, I am glad and I rejoice with all
 υμιν· ¹⁸ το δ' αυτο και υμεις χαιρετε, και συχαι-
 you; the and same also you be you glad, and rejoice
 ρετε μοι. ¹⁹ Ελπιζω δε εν κυρι· 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;

10 ‡in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those beneath;

11 and ‡Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

12 So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling;

13 for ‡GOD is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVOLENCE.

14 Do All things without Murmurings and Disputings;

15 that you may be blameless and inoffensive, irreproachable † Children of God, in the Midst of a crooked and misguided Generation, among whom ‡you appear as †Luminaries in the World;

16 exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

17 But even ‡if I †be poured a libation on the SACRIFICE and public Service of your FAITH, I am glad, and rejoice with you all;

18 and for THIS be YOU also glad, and rejoice with me.

19 But I hope in the Lord Jesus to send Tim-

† 15. Phosteres is the name given to the sun and moon in the Septuagint. Gen. i. 16.
 † 17. An allusion to the wine and oil poured on the meat-offerings to render them acceptable to God, Exod. xxix. 40, 41. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles, (Rom. xv. 16,) to render it more firm, and of consequence more pleasing to the Deity.

‡ 9. Acts ii. 33; Heb. ii. 9. † 9. Eph. i. 20; Heb. i. 4. † 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 12. † 11. Acts ii. 26; 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. 6.
 † 17. † Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,
 shortly to send to you, that also I may be animated,
 γνους τα περι υμων. ²⁰ Ουδενα γαρ
 having ascertained the things concerning you. No one for
 εχω ισοψυχον, οστις γνησιως τα περι υμων
 I have like-souled, who really the things concerning you
 μεριμνησει. ²¹ οι παντες γαρ τα εαυτων ζη-
 will care; the all for the things of themselves are
 τουσιν, ου τα Ιησου Χριστου. ²² Την δε
 seeking, not the things of Jesus Anointed. The but
 δοκιμην αυτου γινωσκετε, οτι, ως πατρι τεκνον,
 proof of him you know, that, as with a father a child,
 συν εμοι εδουλευσεν εις το ευαγγελιον. ²³ Του-
 with me he served for the glad tidings. Him
 τον μεν ουν ελπιζω πεμψαι, ως αν απιδω
 indeed therefore I hope to send, as I would view attentively
 τα περι εμε, εξαντης. ²⁴ πεποιθα δε εν
 the things concerning me, immediately; having confidence and in
 κυριω, οτι και αυτος ταχεως ελευσομαι.
 Lord, that even myself shortly will come.
²⁵ Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον
 Necessary but I esteemed, Epaphroditus the
 αδελφον και συνεργον και συστρατιωτην μου,
 brother and fellow-worker and fellow-soldier of me,
 υμων δε αποστολον, και λειτουργον της χρειας
 of you but an apostle, and public servant of the want
 μου, πεμψαι προς υμας. ²⁶ επειδη επιποθων
 of me, to have sent to you; since longing after
 ην παντας υμας, και αδημονων, διοτι ηκουσατε
 he was all you, and being depressed, because you heard
 οτι ησθενησε. ²⁷ Και γαρ ησθενησε παραπλη-
 that he was sick. Indeed for he was sick near
 σιον θανατου· αλλ' ο θεος αυτον ηλεησεν· ουκ
 to death; but the God him pitied; not
 αυτον δε μονον, αλλα και εμε, ινα μη λυπην
 him and only, but also me, so that not sorrow
 επι λυπην σχω. ²⁸ Σπουδαιοτερωσ ουν επεμψα
 on sorrow I should have. More speedily therefore I sent
 αυτον, ινα ιδοντες αυτον παλιν, χαρητε, καγω
 him that seeing him again, you may rejoice, and I
 αλυποτερος ω. ²⁹ Προσδεχεσθε ουν αυτον εν
 less sorrowful may be. Receive you therefore him in
 κυριω μετα πασης χαρας, και τους τοιουτους
 Lord with all joy, and the such like ones
 εντιμους εχετε· ³⁰ οτι δια το εργον * [του]
 in honor hold you; because on account of the work [of the]
 Χριστου μεχρι θανατου ηγγισε, παραβολευσα-
 Anointed even to death he was near, having risked

only to you shortly, that I also may be animated when I ascertain how THINGS are with you.
²⁰ For I have No one like disposed, who will really care about your AFFAIRS;
²¹ for ALL I are seeking THEIR OWN things, not the THINGS of * Christ Jesus.
²² But of him you know the PROOF, † That as a Child with a Father, he served with me for the GLAD TIDINGS.
²³ Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;
²⁴ and † having confidence in the Lord, That I also myself will come shortly.
²⁵ I esteemed it necessary, however, to send to you † Epaphroditus, the BROTHER, and my fellow-worker and fellow-soldier, but † Your Apostle, and † a Minister for my NEED;
²⁶ † since he was longing after you all, and was much depressed because you heard that he was sick.
²⁷ For indeed he was sick, near to Death; but God pitied him; and not him only, but me also, so that I might not have Sorrow upon Sorrow.
²⁸ I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.
²⁹ Receive him, then, in the Lord, with All Joy, and † hold SUCH LIKE persons in honor.
³⁰ Because on account of the WORK of Christ he was near to Death, having

* VATICAN MANUSCRIPT.—21. Christ Jesus. 30. of the—omit.
 1. 21. 1 Cor. x. 24, 31; xiii. 5; 2 Tim. iv. 10, 16. † 22. 1 Cor. iv. 17; 1 Tim. i. 2; † Tim. i. 2.
 : 25. Phil. i. 25; Philemon 22. : 25. Phil. iv. 18. † 25. 2 Cor. viii. 73.
 : 25. 2 Cor. xi. 0. : 26. Phil. i. 3. † 28. 1 Cor. xvi. 13; 1 Thess. v. 12; 1 Tim. vi. 17.

μενος τη ψυχη, ινα ανακληρωση το υμων υστε-
the life, so that he might fill up the of you des-

ρημα της προς με λειτουργιας. ΚΕΦ. γ'. 3.
ciency of the towards me public service.

1 Το λοιπον, αδελφοι μου χαιρετε εν κυριω
The thing remaining, brethren of me rejoice you in Lord;

τα αυτα γραφειν υμιν, εμοι μεν ουκοκνηρον,
the things same to write to you, to me indeed not tedious,

υμιν δε ασφαλεις. 2 Βλεπετε τους κυνας, βλε-
for you but safe. See you the dogs, see

πετε τους κανους εργατας, βλεπετε την κατα-
you the evil workers, see you the enei-

τομην. 3 Ημεις γαρ εσμεν η περιτομη, ο
sion. We for we are the circumcision, who

πνευματι θεου λατρευοντες, και καυχωμενοι εν
in spirit God are serving, and boasting in

Χριστω Ιησου, και ουκ εν σαρκι πεποιθotes.
Anointed Jesus, and not in flesh having been trusting;

4 καιτερ εγω εχων πεποιθησιν και εν σαρκι. Ει
though I having confidence also in flesh. If

τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλ-
any thinks other to have confidence in flesh, I more;

λον. 5 περιτομη οκταημερος, εκ γενους Ισραηλ,
with a circumcision eighth-day, from race of Israel,

φυλης Βενιαμιν Έβραιος εκ Έβραιων, κατα
of tribe of Benjamin a Hebrew from Hebrews, according to

νομον Φαρισαιος, 6 κατα ζηλον διωκων την
law a Pharisee, according to zeal persecuting the

εκκλησιαν, κατα δικαιοσυνην την εν νομω
congregation, according to righteousness that by law

γενομενος αμεμπτος. 7 Αλλ' ατινα ην μοι
having come blameless. But what things was to me

κερδη, ταυτα ηγημαι δια τον Χριστον
gain, these things I have esteemed on account of the Anointed

ζημιαν. 8 Αλλα μεν ουν και ηγουμαι παντα
loss. But indeed then even I esteem all things

ζημιαν ειραι δια το υπερεχον της γνωσεως
a loss to be on account of the excellency of the knowledge

Χριστου Ιησου του κυριου μου, (δι' ου τα
of Anointed Jesus the Lord of me, (on account of whom the

παντα εξημιωθη, και ηγουμαι σκυβαλα ειραι,
all things I suffered loss, and I esteem worthless things to be,

ινα Χριστον κερδησω, 9 και ευρεθω εν αυτω, μη
so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that
‡ he might fill up the re-
mainder of YOUR MINIS-
TRATION to Me.

CHAPTER III.

1 FINALLY, my Breth-
ren, †rejoice in the Lord.
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 CIRCUM-
CISION, † we who are
SERVING God in Spirit,
and †boasting in Christ
Jesus, but who have no
confidence in Flesh.

4 Though indeed † we
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-
sec;

6 with respect to zeal,
‡ a persecutor of the CON-
GREGATION; as to THAT
Righteousness which came
by Law, I was irreproach-
able.

7 But whatever things
were Gain to me, These I
have, on account of the
ANOINTED one, esteemed
as a Loss.

8 But then, indeed, I
even esteem all things to
be a Loss, on account of
the † EXCELLENCY of the
KNOWLEDGE of * the
ANOINTED Jesus my
LORD; (on whose account
I suffered the loss of ALL
things, and consider them
to be vile refuse, so that I
may gain Christ,

9 and may be found in

* VATICAN MANUSCRIPT.—8. the ANOINTED.

† 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 10.
‡ 2. Rom. ii. 23; Gal. v. 2.
‡ 3. Gal. vi. 14.
‡ 4. 2 Cor. xi. 11, 21. † 6. Acts viii. 3; ix. 1. † 2. John xvii. 3; 1 Cor. ii. 7;
Col. ii. 2.

εχων εμην δικαιοσυνην την εκ νομου, αλλα την holding my righteousness that from law, but that
 δια πιστεως Χριστου, την εκ θεου δικαιοσυνην through faith of Anointed, that from God a righteousness

επι τη πιστει.)¹⁰ του γνωναι αυτον, και την on account of the faith;) of the to know him, and the

δυναμιν της αναστασεως αυτου, και την κοινω- power of the resurrection of him, and the fellow-
 νιαν των παθηματων αυτου, συμμορφουμενος ship of the sufferings of him, being conformed

τω θανατω αυτου, ¹¹ ειπως καταντησω εις την to the death of himself, if possibly I may attain to the

εξαναστασιν των νεκρων. ¹² Ουχ οτι ηδη ελα- resurrection out of the dead ones. Not that already I re-

βον, η ηδη τετελειωμαι· διωκω δε, ει και κατα- ceived, or already have been perfected; I pursue but, if indeed I may

λαβω, εφ' ω και κατεληφθην υπο Χριστου. by hold, in respect to which also I was laid hold of by Anointed.

¹³ Αδελφοι, εγω εμαυτον αυ λογιζομαι κατειλη- Brethren, I myself not reckon to have laid

φεναι ¹⁴ εν δε, τα μεν οπισω επιλανθανομε- hold; one but, the things even behind forgetting,

νος, τοις δε εμπροσθεν 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. ¹⁵ Οσοι ουν ing of the God in Anointed Jesus. As many as then

—λοι, τουτο φρονωμεν· και ει τι ετερος —one ones, this should mind; and if in anything differently

φρονειτε, και τουτο ο θεος υμιν αποκαλυψει· You think, even this thing the God to you will reveal;

¹⁶ πλην εις ο εφθασαμεν, τω αυτω στοιχειν. but to what we attained, by the same to walk in line.

¹⁷ Συμμιμηται μου γινεσθε, αδελφοι, και σκο- Joint-imitators of me become you, brethren, and watch

πειτε τους ουτω περιπατουντας, καθως εχετε you those thus walking, as you have

τυπον ημας. ¹⁸ Πολλοι γαρ περιπατουσιν, 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· ¹⁹ ων the enemies of the cross of the Anointed; of whom

το τελος απωλεια, ων ο θεος η κολια, και η the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of † Mine own, which is from Law, † but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;)

¹⁰ to KNOW him, and the POWER of his RESURRECTION, and the † FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH;

¹¹ if possibly I may attain to the RESURRECTION from among the DEAD.

¹² Not that I have already † received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

¹³ Brethren, I do not reckon Myself to have attained it; but one thing I do;—† even forgetting the THINGS = BEHIND, † and stretching forth towards the THINGS BEFORE,

¹⁴ † I press along the Line, towards the PRIZE of the HIGH Calling of GOD by Christ Jesus.

¹⁵ As many, therefore, as are † perfect, should be of this mind; and if in any thing you think differently, GOD will also reveal This to you.

¹⁶ But to what we have attained, † let us walk by the SAME line.

¹⁷ Brethren, † become Joint-Imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern.

¹⁸ (For often I told you, and now even weeping I say, many walk as † the ENEMIES of the CROSS of ANOINTED one;

¹⁹ † whose END will be DESTRUCTION, † whose GOD is the STOMACH, and

† 9. Rom. x. 3, 5. † 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16. † 10. Rom. vi. 8-6; 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. † 13. 1 Cor. ix. 24, 26; 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. 13; Phil. i. 15, 16. † 19. 2 Cor. xi. 15; 2 Pet. ii. 1. † 19. Rom. xvi. 18; 1 Tim. vi. 5.

δοξα εν τη αισχυνη αυτων, οι τα επιγεια φρο-
 glory in the shame of them, who the things on earth are
 γουντες. ²⁰ Ημων γαρ το πολιτευμα εν ουρα-
 minding. 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, ²¹ ος μετασχηματισει
 Lord Jesus Anointed, who will transform
 το σωμα της ταπεινωσεως ημων συμμορφον τη
 the body of the humiliation of us of like form with the
 σωματι της δοξης αυτου, κατα την ενεργειαν
 body of the glory of him, according to the operation
 του δυνασθαι αυτον και υποταξαι εαυτω τα
 of the to be able him even to place under himself the things
 παντα. ΚΕΦ. Δ'. 4. ¹ Οστε, αδελφοι μου
 all. Therefore, brethren of me

αγαπητοι και επιποθητοι, χαρα και στεφανος
 beloved ones and enlonged for, joy and crown
 μου, οκτω στηκετε εν κυριω, αγαπητοι. ² Ευ-
 of me, thus stand you firm in Lord; O beloved ones. Exhort
 οδιαν παρακαλω, και Συντυχην παρακαλω, το
 dia I exhort, and Syntyche I exhort, the
 αυτο φρονειν εν κυριω. ³ ναρ ερωτω και σε,
 same thing desired in Lord; you I ask also thee
 αυξηγε γνησιω, συλλαμβανου αυταις, αιτινες εν
 yoke-fellow O true, help thou these women, who in
 τη ευαγγελιω συνηθησαν μοι, μετα και Κλη-
 the glad tidings co-operated earnestly with me, with and Cle-
 μεντος και των λοιπων συνεργων μου, ων τα
 mentos and the remaining fellow-workers of me, of whom the
 ονοματα εν βιβλω ζωης.
 names in book of life.

⁴ Χαίρετε εν κυριω παντοτε· παλιnew, χαίρετε.
 Rejoice you in Lord always· again I say, rejoice you.
⁵ Το εκεικες υμων γνωσθητω πασιν ανθρωποις.
 The gentleness of you let be known to all men.
 Ο κυριος εγγυσ· ⁶ 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 γνωριζεσθω προς τον θεον,
 the requests of you let be made known to the God;
⁷ και η ειρηνη του θεου η υπερχουσα παντα νοον,
 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. ⁸ Το λοιπον, αδελφοι,
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-
 grossed with EARTHLY things.)
²⁰ For † Our POLITY be-
 gins in the Heavens, † from
 whence also † we are ex-
 pecting a Savior, the Lord
 Jesus Christ;
²¹ † who will transform
 the BODY of our HUMILIA-
 TION into a conformity
 with his GLORIOUS BODY,
 according to the ENERGY
 by which he IS ABLE † even
 to subject ALL things to
 himself.

CHAPTER IV.

1 So then, Brethren, my
 beloved and much desired,
 † my Joy and Crown, stand
 you thus firm in the Lord,
 O my beloved!
² I exhort Euodia, and
 I exhort Syntyche, to be of
 the SAME mind in the
 Lord.
³ And I entreat thee
 also, * True Yoke-fellow,
 assist those women, † who
 earnestly co-operated with
 me in the GLAD TIDINGS,
 and with Clement, and my
 OTHER Co-laborers, Whose
 NAMES are in † the Book
 of Life.
⁴ † Be joyful in the Lord
 at all times; I say again,
 Be joyful!
⁵ Let your GENTLENESS
 be known to All Men.
 † The LORD is near.
⁶ † Be not anxious about
 Anything; but in every-
 thing let your PETITIONS
 be made known to GOD, by
 PRAYER and SUPPLICA-
 TION with Thanksgiving;
⁷ and † THAT PEACE of
 GOD which surpasses All
 Conception, shall guard
 your HEARTS and your
 MINDS by Christ Jesus.
⁸ FINALLY, Brethren

* VATICAN MANUSCRIPT.—S. True Yoke-fellow.

† 10. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 10; Col. iii. 1, 3. † 20. Acts i. 11
 † 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 Johr
 iii. 2. † 21. 1 Cor. xv. 20, 27. † 1. 2 Cor. i. 14; 1 Thess. ii. 10, 20. † 3. Rom
 xvi. 3. † 8. Exod. xxxii. 33; Psa. lxxix. 23; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8
 xx. 12; xxi. 27. † 4. Rom. xii. 12. † 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7
 2 Pet. iii. 8, 9. See 2 Thess. ii. 2. † 6. Matt. vi. 25; Luke xii. 22. † 7. Johs
 iiv. 27; Rom. v. 1; Col. iii. 15.

ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνα, ὅσα δίκαια,
 what things is true, what things honorable, what things just,

ὅσα ἀγνα, ὅσα προσφιλή, ὅσα εὐφήμα, εἰ
 what things pure, what things amiable, what things of good report, if

τις ἀρετῆ καὶ εἰ τις ἐπαινος, ταῦτα λογίζεσθε·
 any virtue and if any praise, these things attentively consider;

9 ἅ καὶ ἐμαθετε καὶ παρελαβετε, 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 Ἐχαρῆν δὲ ἐν κυρίῳ μεγαλῶς, ὅτι ἤδη ποτε
 I rejoiced and in Lord greatly, because now at length

ἀνεθαλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
 you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἡκαίρεισθε δὲ. 11 Οὐχ ὅτι
 you were thinking, were without opportunity but. Not because

καθ' ὑστερησίν λέγω· ἐγὼ γὰρ ἐμαθόν, ἐν
 respecting want I speak; I for learned, in

οἷς εἰμι, αὐταρκῆς εἶναι. 12 Οἶδα καὶ ταπει-
 what things I am, contented to be. I know both to be

νοῦσθαι, οἶδα καὶ περισσευεῖν· ἐν παντί καὶ
 brought low, I know and to abound; in everything and

ἐν πᾶσι μεμνημαί, καὶ χορταζεσθαι καὶ πει-
 in all things I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσευεῖν 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

ἐποίησατε, συγκοινωνήσαντες μοι τῇ θλίψει.
 you did, having jointly sympathized with me in the affliction.

15 Οἰδατε δὲ καὶ ὑμεῖς, Φιλιππησιοί, ὅτι ἐν ἀρ-
 You know and also you, O Philippians, that in a begin-

χῆ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-
 ning of the glad tidings, when I went out from Macedo-

νιας, οὐδεμία μοι ἐκκλησία κοινώνησεν εἰς
 nia, no one with me congregation communicated in

λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·
 an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς
 that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπεμψάτε. 17 Οὐχ ὅτι ἐπιζη-
 the need to me you sent. Not because I earnestly

τῷ τὸ δῶμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τοῦ
 seek the gift, but I earnestly seek the fruit that

whatever things are true·
 whatever things are hon-
 orable, whatever things
 are just, whatever things
 are pure, whatever things
 are amiable, † whatever
 things are reputable, if
 there be Any Virtue, and if
 Any Praise, attentively
 consider These things;

9 and † what you learned
 and received, and heard
 and saw in me, these
 things practise; and † the
 GOD OF PEACE will be with
 you.

10 But I rejoiced in the
 Lord greatly, Because now
 at length your REWARD
 has revived on My behalf;
 for whom indeed you did
 have regard, but had no
 opportunity.

11 Not That I speak
 concerning Want; for I
 have learned in whatever
 condition † I am to be con-
 tented.

12 † I know both what
 it is to be abased, and I
 know what it is to abound;
 in every place and in all
 conditions, I have been
 disciplined, both to be well-
 fed and to suffer hunger,
 both to abound and to be
 destitute.

13 I am strong to en-
 dure All things with † HIM
 who STRENGTHENS me.

14 You did well, how-
 ever, † in sympathizing
 with My AFFLICTION.

15 And you know also,
 O Philippians, That in the
 Beginning of the GLAD
 TIDINGS, when I departed
 from Macedonia, † No Con-
 gregation communicated
 with Me in the Matter of
 Giving and Receiving, ex-
 cept you alone;

16 and that to Thessa-
 lonica, you sent once, and
 a second time also, for my
 NEED;

17 not Because I car-
 nestly seek the GIFT, but
 I earnestly seek † THAT

† 8. 1 Thess. v. 22. † 9. Phill. iii. 17. † 10. Rom. xv. 33; xvi. 30; 1 Cor. xiv. 33;
 2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. † 11. 1 Tim. vi. 6, 8. † 12. 1 Cor. iv.
 11; 2 Cor. vi. 10; xl. 27. † 13. John xv. 5; 2 Cor. xii. 0. † 14. Phill. i. 7.
 † 15. 2 Cor. xi. 8, 9. † 17. Rom. xv. 23; Titus iii. 14.

πλεονάζοντα εις λογον ὑμων. ¹⁸ Απεχω δε

increasing for an account of you. I have in full but

παντα, και περισσευω· πεπληρωμαι, δεξαμενος

all things, and abound; I am filled, having received

παρα Επαφροδιτου τα παρ' ὑμων, οσμην ευω-

dias, θυσιαν δεκτην, ευαρεστον τῷ θεῷ. ¹⁹ Ο

odor, a sacrifice acceptable, well-pleasing to the God. The

δε θεος μου πληρωσει πασαν χρεian ὑμων κατα

and God of me will fill up every want of you according to

τον πλουτον αὐτου εν δοξη, εν Χριστῳ Ἰησου

the wealth of himself in glory, in Anointed Jesus

τῷ θεῳ και πατρι ἡμων ἡ δοξα εις τους

To the new God and father of us the glory for the

αιωνας των αιωνων. Αμην. ²¹ Ασπασασθε

ages of the ages. So be it. Salute you

παντα ἁγιον εν Χριστῳ Ἰησου. Ασπασονται

every holy one in Anointed Jesus. Salute

ὑμας οἱ συν εμοι αδελφοι· ²² ασπάζονται ὑμας

you those with me brethren; Salute you

παντες οἱ ἅγιοι, μαλιστα δε οἱ εκ της Καισα-

all the holy ones, especially but those from of the Cesar's

ρος οικιας. ²³ Ἡ χαρις του κυριου * [ἡμων]

household. The favor of the Lord [of us]

Ἰησου Χριστου μετα παντων ὑμων. * [Αμην.]

Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUND to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received † from Epaphroditus your PRESENTS,— † a Fragrant Odor, † an acceptable Sacrifice, well-pleasing to God.

19 And my God † will fully supply All your Need, † according to his Glorious WEALTH by Christ Jesus.

20 † Now to our God and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN † who are with Me salute you.

22 All the SAINTS salute you, but especially those from CESAR'S Household.

23 † The FAVOR of the LORD Jesus Christ be with you all.

* TO THE PHILIPPIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—23. of us—omit. TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 18. Phil. ii. 25.
† 19. Cor. ix. 8.
† 23. Rom. xvi. 24.

† 18. Heb. xiii. 16.
† 19. Eph. i. 7; iii. 16.

23. So be it—omit.
† 18. † Cor. ix. 12.
† 20. Rom. xvi. 27.

Subscription—
† 10. Psa. xxiii.
† 21. Gal. i. 2.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

[OF PAUL AN APOSTLE] TO COLOSSIANS.

* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παυλος, αποστολος Ιησου Χριστου δια Paul, an apostle of Jesus Anointed through θεληματος θεου, και Τιμοθεος ο αδελφος, ² τοις will of God, and Timothy the brother, to those εν Κολοσσαϊς αγιοις και πιστοις αδελφοις εν in Colosse to holy ones and to faithful ones, brethren in Χριστω· χαρις υμιν και ειρηνη απο θεου πατρος Anointed; favor to you and peace from God a father ημων. ³ Ευχαριστουμεν τω θεω * [και] πατρι of us. We give thanks to the God [and] father του κυριου ημων Ιησου * [Χριστου] παντοτε, of the Lord of us Jesus [Anointed] always, περι υμων προσευχομενοι, ⁴ ακουσαντες την concerning you praying, having heard the πιστιν υμων εν Χριστω Ιησου, και την αγαπην faith of you in Anointed Jesus, and the love την εις παντας τους αγιους, ⁵ δια την ελπιδα that for all the holy ones, through the hope την αποκειμενην υμιν εν τοις ουρανοις; 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, ⁶ 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 χαριν του day you heard and acknowledged the favor of the θεου εν αληθεια· ⁷ καθως * [και] εμαθετε απο God in truth; as [even] you learned from Επαφρα του αγαπητου συνδουλου ημων, ος εσ- Epaphras the beloved fellow-servant of us, who is τι πιστος υπερ υμων διακονος του Χριστου· faithful on behalf of you a servant of the Anointed· ⁸ ο και δηλωσας ημιν την υμων αγαπην εν πνευ- who also having related to us the of you love in spirit. ματι. ⁹ Δια τουτο και ημεις, αφ' ης ημερας Because of this also we, from which day ηκουσαμεν, ου πανομεθα υπερ υμων προσευχο- we heard, not we cease on behalf of you praying, μενοι, * [και αιτουμενοι,] ινα πληρωθητε την [and asking,] that you may be filled the επιγνωσιν του θεληματος αυτου εν παση σοφια exact knowledge of the will of him in all wisdom και συνεσει πνευματικη· ¹⁰ περιπατησαι αξιως and understanding spiritual; to walk worthily

¹ Paul, †an Apostle of * Christ Jesus, by the Will of God, and Timothy, the BROTHER, ² to the †HOLY and Faithful Brethren in Christ at Colosse; †Favor and Peace to you from God our Father. ³ † Having heard of your FAITH in Christ Jesus, and † THAT LOVE which you have for all the SAINTS. ⁴ † We give thanks to God, the Father of our LORD Jesus Christ, at all times, when we pray for you; ⁵ on account of THAT HOPE which is † BEING PRESERVED for you in the HEAVENS; of which you previously heard in the WORD of the TRUTH of those GLAD TIDINGS, ⁶ which are PRESENT among you; † as also in All the WORLD; and are bringing forth fruit and increasing; even as among you, from the Day you heard and acknowledged the FAVOR of GOD in Truth; ⁷ as you learned from † Epaphras, our BELOVED Fellow-servant, who is on your behalf a faithful Servant of the ANOINTED one; ⁸ who also RELATED to us YOUR † Love in Spirit. ⁹ Because of this also, for, from the Day we heard it, do not cease praying on your behalf, † that you may be filled, † as to the EXACT KNOWLEDGE of his WILL, with All Spiritual Wisdom and Understanding; ¹⁰ † to walk worthily of

* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS. and—omit. 3. Anointed—omit. 7. even—omit. 1. Christ Jesus. 3. 2. Gal. i. 3. 1. Eph. i. 1. 2. 1 Cor. iv. 17; Eph. vi. 21. 3. Eph. i. 15; Philimon 5. 4. 1 Cor. i. 4; Eph. i. 10; Phil. i. 3; iv. 6. 5. 2 Tim. iv. 8; 1 Pet. i. 4. 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; verse 28. 7. Col. iv. 12; Philimon 23. 8. Rom. xv. 20. 9. Rom. xii. 2; Eph. v. 10, 17. 10. Eph. i. 8. 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω
of the Lord to all pleasing, in every work
αγαθω καρποφορουντες και αυξανομενοι τη
good bringing forth fruit and growing in the
επιγνωσει του θεου· ¹¹ εν παση δυναμει δυνα-
exact knowledge of the God; with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις πασαν υπομονην και μακροθυμιαν μετα
for all patience and endurance with
χαρας·
joy.

¹² ευχαριστουντες τω πατρι τω ικανωσanti
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 θρονοι, 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 have been placed together; and
αυτος εστιν η κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congr-
σιας· ος εστιν αρχη, πρωτοτοκος εκ των νεκ-
gation; who is a beginning, first-born out of the dead
ρων, οια γενηται εν πασιν αυτος πρωτευου-
ones, 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 POW- ER, 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 FOR- GIVENNESS 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 IN- VISIBLE, whether Thrones, or Lordships, or Govern- ments, 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 perma- nently placed.

¹⁸ † He is also the HEAD of the BODY of the CON- GREGATION; who is the Beginning, † the First-born from the Dead, that he might become Pre-emi- nent among all.

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; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 10; vi. 10.
† 12. Eph. v. 20; Col. iii. 15. † 13. Acts xvi. 18; Eph. i. 11. † 15. Eph. vi. 12;
† 1 Pet. ii. 9. † 13. 1 Thess. ii. 13; 2 Pet. i. 11. † 14. Eph. i. 7. † 15. 2 Cor.
iv. 4; Heb. i. 3. † 15. Rev. iii. 14. † 16. John i. 8; 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, ²⁰ και δι' αυτου αποκαταλλαξαι τα
 habit, and by means of him to reconcile the things
 παντα εις αυτον, ειρηνοποιησας δια του αιμα-
 all to him, having made peace by means of the blood
 τος του σταυρου αυτου, * [δι' αυτου,] ειτε
 of the cross of him, [by means of him,] whether
 τα επι της γης, ειτε τα εν τοις ουρανοις.
 the things on the earth, or the things in the heavens.

²¹ Και υμας, ποτε οντας απηλλοτριωμενους και
 Even you, once being aliens and
 εχθρους τη διανοια εν τοις εργοις τοις πονηροις,
 enemies in the mind by the works those wicked,

νυνι δε αποκατηλλαξεν ²² εν τω σωματι της
 now indeed he reconciled in the body of the
 σαρκος αυτου δια του θανατου, παραστησαι
 flesh of himself by means of the death, to present

υμας αγιους και αμωμους και ανεγκλητους κατε-
 you holy ones and blameless ones and irreproachable ones in pres-
 ρωπιον αυτου ²³ ειγε εκιμενετε τη πιστει τεθε-
 ence of him; if indeed you continue in the faith having

μελιωμενοι και εδραιοι, και μη μετακινουμενοι
 been grounded and settled ones, and not being moved away
 απο της ελπιδος του ευαγγελιου ου ηκουσατε,
 from the hope of the glad tidings of which you heard,

του κηρυχθεντος εν παση * [τη] κτισει τη
 of that having been published in all [the] creation that
 υπο του ουρανου ου εγενομην εγω Παυλος
 under the heavens; of which became I Paul

διακονος. ²⁴ 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. ²⁵ 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, ²⁶ το μυστηριον
 to fully set forth the word of the God, the secret
 το αποκεκρυμμενον απο των αιωνων και απο των
 that having been hid from the ages and from the

γενεων, νυνι δε εφανερωθη τοις αγιοις αυτου
 generations, now but was manifested to the holy ones of him;

²⁷ οις ηθελησεν ο θεος γνωρισαι, τις ο πλουτος
 to whom wished the God to make known, what the wealth
 της δοξης του μυστηριου τουτου εν τοις εθνε-
 of the glory of the secret of this among the na-

σιν, ος εστι Χριστος εν υμιν, η ελπις της δοξης
 tion, who is Anointed in you, the hope of the glory;

²⁰ and through Him to reconcile † ALL things for him, †having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

²¹ And You, †formerly being Aliens and Enemies in MIND by WICKED WORKS, * he has even now reconciled

²² † in the BODY of his FLESH, through DEATH, † to present you holy, and blameless, and irreproachable before him;

²³ † if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED † to EVERY Creature under HEAVEN, and of which † † Paul became a Servant-

²⁴ † I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

²⁵ of which I became a Servant, according to † THAT STEWARDSHIP of GOD which was given to me for you, fully to declare the WORD of GOD,—

²⁶ † the SECRET which was CONCEALED from AGES and from GENERATIONS, † but now is manifested to his SAINTS;

²⁷ to whom GOD wished to make known, what is † the GLORIOUS WEALTH of this SECRET among the NATIONS, which is Christ in you, the HOPE of GLORY;

* VATICAN MANUSCRIPT.—20. by means of him—omit. 21. but now are you reconciled in the BODY of his FLESH through death, that you should be presented holy. 23. the—omit.

† 20. Eph. i. 10. † 20. Eph. U. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13.
 † 22. Eph. ii. 15, 16. † 23. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24.
 † 23. Rom. x. 13. † 23. 1 Tim. ii. 7. † 24. Rom. v. 3; 2 Cor. vii. 4. † 25.
 1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 26; 1 Cor. ii. 7; Eph. iii. 9. † 27.
 Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

28 ὃν ἡμεῖς καταγγελλομεν, κηρύττοντες πάντα
whom we announce, admonishing every
ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν
man, and teaching every man with
πᾶσι σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρω-
all wisdom, so that we may present every man
πον τέλειον ἐν Χριστῷ. ²⁹ εἰς ὃ καὶ κενώω,
perfect in Anointed; for which also I labor,
ἀγωνιζόμενος κατὰ τὴν ἐνεργίαν αὐτοῦ τὴν
ardently contending according to the strong working of him that
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. β'. 2.
working strongly in me in power.

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to THAT ENERGY of his which OPERATES in me with Power.

CHAPTER II.

1 For I wish you 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 in Him;

rooted and built up in him, and established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to the TRADITION of MEN, according to the ELEMENTS

1 Θέλω γὰρ ὑμᾶς εἰδέναι, ὅσον 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
οὐκ ἔωρακασιν τὸ πρόσωπον μου ἐν σαρκί· ² ἵνα
not have seen the face of me in flesh; so that
παρὰ κληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέν-
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

ροφίας τῆς συνέσεως, εἰς ἐπιγνώσιν τοῦ
conviction of the understanding, in order to an exact knowledge of the
μυστηρίου τοῦ θεοῦ· ³ ἐν ᾧ εἰσι πάντες οἱ θη-
secret of the God; in which are all the treasures

σαυροὶ τῆς σοφίας καὶ * [τῆς] γνῶσεως ἀποκ-
ures of the wisdom and [of the] knowledge stored
ρυφοὶ. ⁴ Τοῦτο * [δέ] λέγω, ἵνα μὴ τις ὑμᾶς
up. This [but] I say, that not any one you

παράλογιζῆται ἐν πιθανολογίᾳ. ⁵ Εἰ γὰρ καὶ
may deceive with plausible speech. If for even
τῇ σαρκὶ ἀπέμει, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν
in the flesh I am absent, still in the spirit with you

εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ
I am, rejoicing and beholding of you the order, and
τὸ στερῶμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
the stability of the in Anointed faith of you.

⁶ Ὡς οὖν παρέλαβετε τὸν Χριστὸν Ἰησοῦν
As therefore you received the Anointed Jesus

τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, ἰερριζώμενοι
the Lord, in him walk you, having been rooted
καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι
and being built up in him, and being established

* [ἐν] τῇ πίστει, καθὼς ἐδιδάχθητε, 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 εἶσθαι ὁ σὺλαγωγῶν διὰ τῆς φιλο-
any one you shall be the making a prey by means of the philo-
σοφίας καὶ κενῆς ἀπατης, 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,

* VATICAN MANUSCRIPT.—2. the secret of the God Christ; in whom are hid. 3. of the—omit. 4. but—omit. 7. in—omit.

† 23. 2 Cor. xi. 2; Eph. v. 27; verse 23. † 20. Eph. i. 10; iii. 7, 20. † 1. Phil i. 30; 1 Thess. ii. 2. † 2. Phil. iii. 8; Col. i. 0. † 2. 2 Cor. ii. 6, 7. † 4. Rom xvi. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6. † 5. 1 Thess. ii. 17. † 5. 1 Cor. xiv. 40 † 6. 1 Thess. iv. 1. † 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. † 8. Matt. xv. 2; Gal. i. 14

και ου κατα Χριστον. ⁹ ὅτι εν αυτω κατοικει
and not according to Anointed. Because in him dwells
παν το πληρωμα της θεοτητος σωματικως,
all the fulness of the Deity bodily,
¹⁰ και εστε εν αυτω πεπληρωμενοι· ὃς εστιν ἡ
and you are by him having been filled; who is the
κεφαλη πασης αρχης και εξουσιας· ¹¹ εν ᾧ και
head of all government and authority; in whom also
περιετιθηθητε 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, ¹² συνταφεντες αυτω εν
circumcision of the Anointed, having been buried with him by
τω βαπτισματι· εν ᾧ και συνηργηθητε δια
the dipping; in which also you were raised by means of
της πιστεως της ενεργειας του θεου του εγει-
the faith of the strong working of the God of that one
ραντος αυτου εκ νεκρων· ¹³ και υμας, νεκρους
having raised him out of dead ones; and you, dead
αυτας * [εν] τοις παραπτωμασι και τη ακροβυσ-
being [in] the faults and by the uncircumci-
τια της σαρκος υμων, συνεζωοποιησε αυν αυτω,
sion of the flesh of you, he made alive together with him,
χαρισμενος ἡμιν παντα τα παραπτωματα·
having freely forgiven us all the faults;
¹⁴ εξαλειψας το καθ' ἡμων χειρογραφον τοις
having blotted out that against us written by hand in the
δογμασιν, ὃ ην ὑπεναντιον ἡμιν, και αυτο ηρ-
ordinances, which was contrary to us, and it he has re-
κεν εκ του μεσου, προσηλωσας αυτο τῷ
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
κρινετω εν βρωσει η εν ποσει, η εν μερει ἑορ-
let judge in food or in drink, or in respect of a
της, η νομηνιας, η σαββατων· ¹⁷ ἃ εστι σκια
feast, or of a new moon, or of sabbaths; which are a shadow
των μελλοντων, το δε σωμα Χριστου. ¹⁸ Μη-
of the things about coming, the but body of Anointed. No
δεις υμας καταβραβευετω, θελων εν ταπεινοφ-
one you let deprive of the prize, wishing by humility of
ροσυνη και θρησκεια των αγγελων, ἃ * [μη]
mind 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 fulness 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. 29; Phil. iii. 3. † 12. Rom. vi. 4. † 12.
Eph. i. 19; iii. 7. † 13. Eph. ii. i. 5, 6, 11. † 14. Eph. ii. 15, 16. † 15. Psa.
lxviii. 18; Eph. iv. 8. † 16. Rom. xiv. 5; x. 13. † 17. Heb. viii. 5; ix. 9; x. 1.
† 18. verse 4.

ἐώρακεν ἐμβατευων, εικη φυσιουμενος ὅπο
 he has seen prying into, without cause being puffed up by
 του νοος της σαρκος αὐτου, ¹⁹ και ου κρατων
 the mind of the flesh of himself, and not holding firmly
 την κεφαλην, εξ οὗ παν το σωμα, δια των
 the head, from whom all the body, by means of the
 ἄφων και συνδεσμων επιχορηγουμενον και συμ-
 joints and ligaments being served and being
 βιβαζομενον, αυζει την αυξησιν του θεου. ²⁰ Ει
 compacted, grows the growth of the God. If
 απεθατετε συν Χριστω απο των στοιχειων του
 you died with Anointed from the elements of the
 κοσμου, τι ὡς ζωντες εν κοσμω δογματι-
 world, why as living in world do you impose on your-
 ζεσθε. ²¹ μη ἀψη, μηδε γευ-
 selves ordinances; not then shouldst have touched, nor thou shouldst
 ση, μηδε θιγης; ²² ἄ εστι
 have tasted, nor thou shouldst have handled? which things is
 παντα εις φθοραν τη αποχρησει,) κατα τα
 all for corruption in the using,) according to the
 ενταλματα και διδασκαλιας των ανθρωπων.
 commands and teachings of the men;
²³ ἅτινα εστι λογον μεν εχοντα σοφιας εν
 which things is a wordy show indeed having of wisdom in
 εθελοθρησκεια και ταπεινοφροσυνη * [και] αφει-
 self-devised worship and humility [and] non-indul-
 δια σωματος, ουκ εν τιμη τινη, προς πλησμονην
 ge of body, not in honor any, for a filling up
 της σαρκος.
 of the flesh.

ΚΕΦ. γ. 3.

¹ Ει ουν συνηρθητε τη Χριστω, τα ανω
 If then you were raised with the Anointed, the things above
 ζητειτε, οὐ ὁ Χριστος εστιν εν δεξια του θεου
 seek you, where the Anointed is at right of the God
 καθημενος. ² τα ανω φρονειτε, μη τα επι
 sitting; the things above mind you, not the things on
 της γης. ³ Απεθατετε γαρ, και ἡ ζωη ὑμων
 the earth. You died for, and the life of you
 κερυκται συν τη Χριστω εν τη θεω. ⁴ ὅταν
 has been hidden with the Anointed by the God; when
 ὁ Χριστος φανερωθη, ἡ ζωη ἡμων, τότε και
 the Anointed may appear, the life of us, then also
 ὑμεις συν αυτω φανερωθησεσθε εν δοξη. ⁵ Νεκ-
 you with him shall appear in glory. Put you
 ρωσατε ουν τα μελη * [ὑμων,] τα επι της γης,
 to death therefore the members [of you,] those on the earth,
 πορνειαν, ακαθαρτιαν, παθος, επιθυμιαν κακην,
 fornication, impurity, passion, desire evil,

not seen, being without cause puffed up by the MIND of his FLESH;

¹⁹ and not holding firmly † the HEAD, from whom the Whole BODY, being supplied and compacted together by means of the JOINTS and Ligaments, grows with the INCREASE of GOD.

²⁰ If † you died with Christ from the ELEMENTS of the WORLD, † why, as living in the World, do you subject yourselves to ordinances;—

²¹ † (“Eat not,” “taste not,” “handle not;”—

²² all which things are consumed in the USING;) † according to the COMMANDMENTS and Teachings of men?

²³ † which ordinances, having a Wordy show of Wisdom in Self-devised worship and Humility, by a Non-indulgence of the Body, not in any Honor, are only for a Gratification of the FLESH.

CHAPTER III.

¹ If, then, † you were raised with the ANOINTED one, seek the THINGS above, where † the ANOINTED one is sitting at the Right hand of God.

² Mind the THINGS above, not the THINGS on the EARTH.

³ † For you died, and † your LIFE has been hidden with the ANOINTED one by GOD.

⁴ † When the ANOINTED one, † our LIFE, shall be manifested; then you also will be manifested † with Him in Glory.

⁵ † Put to death, therefore, THOSE MEMBERS on the EARTH; Fornication, Impurity, Passion, evil De-

* VATICAN MANUSCRIPT.—23. and—omit.

5. of you—omit.

† 19. Eph. iv. 15, 16.

† 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 13; Eph. ii. 15.

† 21. Gal. iv. 3, 6.

† 21. 1 Tim. iv. 3.

† 23. 1 Tim. iv. 8.

† 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12.

Eph. i. 20.

† 3. Rom. vi. 2.

† 3. 2 Cor. v. 7.

† 4. 1 John iii. 3.

† 4. John xi. 26;

xiv. 6.

† 4. 1 Cor. xv. 43; Phil. iii. 21.

† 5. Rom. viii. 13; Gal. v. 24.

και την πλεονεξίαν, ἣτις ἐστὶν εἰδωλατρεια·
 and the covetousness, which is idol-worship;
 6 δι' ἃ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ * [ἐπι
 because of which things comes the wrath of the God [on
 τοὺς υἱοὺς τῆς ἀπειθείας.] 7 ἐν οἷς καὶ ὑμεῖς
 the sons of the disobedience;] in which things also you
 περιπατήσατε ποτε, ὅτε ἐζητε ἐν αὐτοῖς·
 walked once, when you were living among them;
 8 νυνὶ δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,
 now but put off also you the things all, anger,
 θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία ἐκ
 wrath, malice, evil-speaking, filthy words out of
 τοῦ στόματος ὑμῶν· 9 μὴ ψευδεσθε εἰς
 the mouth of you; not speak you falsely to
 ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἀνθρώ-
 each other; having stripped off the old man
 πον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι
 with the practices of him, and having put on
 τὸν νέον, τὸν ἀνακαινισμένον εἰς ἐπίγνωσιν
 the new, that being renewed by exact knowledge
 κατ' εἰκόνα τοῦ κτιστῆτος αὐτοῦ· 11 ὅπου
 according to an image of the one having created him; where
 οὐκ ἐστὶ Ἕλληνας καὶ Ἰουδαίος· περιτομὴ καὶ ἀκρο-
 not exists Greek and Jew; circumcision and uncir-
 βυστία· βαρβάρους, Σκυθῆς· δούλος, ἐλευθερός·
 cumcision; barbarian, Scythian; slave, freeman;
 ἀλλὰ τὰ πάντα καὶ ἐν πανί Χριστός. 12 Ἐν-
 but the things all and in all Anointed. Be
 δυσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι
 you clothed therefore, as chosen ones of the God holy ones
 * [καὶ] ἠγαπημένοι, σπλαγχνὰ οἰκτιρῶντος,
 [and] beloved ones, bowels of mercy,
 χρηστοτήτα, ταπεινοφροσύνην, πραότητα,
 kindness, humility, meekness,
 μακροθυμίαν· 13 (ἀνεχομένοι ἀλλήλων, καὶ
 patient endurance; (bearing with each other, and
 χαρίζομενοι ἑαυτοῖς, ἕαν τις πρὸς τίνα ἐχρή-
 freely forgiving each other, if any one for some things should have
 μουφῆν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο
 a cause of complaint; as even the Anointed freely forgave
 ὑμῖν, ὡς ἡμεῖς·) 14 ἐπι πανί δε τούτοις
 you, so also you;) besides all and these
 τὴν ἀγάπην, ἣτις ἐστὶ συνδεσμός τῆς τελειο-
 the love, which is a bond of the complete-
 τῆτος· 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύεται
 ness; and the peace of the Anointed one let preside
 ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκληθήτε ἐν
 in the hearts of you, for which also you were called in
 * [ἐν] σωματί· καὶ εὐχαριστοὶ γίνεσθε.
 [one] body; and thankful ones become you.
 16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν
 The word of the Anointed let dwell in you
 πλουσίως· ἐν πάσῃ σοφίᾳ διδασκόντες, καὶ
 richly; in all wisdom teaching, and

sire, and INORDINATE
 LUST, which is Idol-wor-
 ship;
 6 † on account of which
 things the WRATH of God
 is coming.
 7 † In which also you
 formerly walked, when
 you lived in these things.
 8 † But now do you put
 off also ALL these; Ang-
 er, Wrath, Malice, Evil
 speaking, Vile words out
 of your MOUTH.
 9 † Do not speak falsely
 to each other, having put
 off the OLD Man with his
 PRACTICES;
 10 and having put on
 that NEW one, † BEING RE-
 NEWED by Knowledge, ac-
 cording to a Likeness of
 HIM who CREATED him.
 11 In which state there
 are not † Greek and Jew,
 Circumcision and Uncir-
 cumcision; Barbarian, Scy-
 thian, bondman, freeman;
 but Christ is ALL things,
 and in all.
 12 Be clothed, therefore,
 as Chosen ones of God, be-
 loved Saints, with † Bowels
 of Mercy, Kindness, Hu-
 mility, Meekness, Patien-
 tience;
 13 † bearing with each
 other, and freely forgiving
 each other, if any one for
 some things may have a
 Cause of complaint; even
 as the * LORD forgave you,
 so also do you forgive.
 14 And besides all these
 things, put on † LOVE; * it
 is the BOND of the COM-
 PLETENESS.
 15 And † let the PEACE
 of the ANOINTED preside
 in your HEARTS, for which
 you were also called in
 One Body; and be thankful.
 16 Let the WORD of the
 ANOINTED dwell in you
 richly; teaching and ad-
 monishing each other in

* VATICAN MANUSCRIPT.—6. on the sons of DISOBEDIENCE—omit. 12. and—omit.
 13. LORD. 14. it is the BOND. 15. one—omit.
 † 6. Rom. i. 18; Eph. v. 6. † 7. Rom. vi. 10, 20; Titus iii. 3. † 8. 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. 9, 32. † 14. John xiii. 34; Rom. xii.
 8; 1 Cor. xiii; Eph. v. 2. † 15. Rom. xiv. 17; Phil. iv. 7.

νοουθετοῦντες ἑαυτοὺς ψαλμοῖς * [καὶ] ὕμνοις
admonishing each other in psalms [and] in hymns
 * [καὶ] ᾠδαῖς πνευματικαῖς, ἐν χάριτι ἀδούτου
[and] in songs spiritual, with favor singing
 ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ. ¹⁷ καὶ παν ὅ,
in the hearts of you to the God; and every thing,
 τι ἂν ποιῆτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν
whatever you may do, in word or in work, all in
 ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ
name of Lord Jesus, giving thanks to the God
 * [καὶ] πατρὶ δι' αὐτοῦ. ¹⁸ Αἱ γυναῖκες, ὑπο-
[and] father through him. The wives, sub-
 τασσέσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
mit yourselves to the husbands, as it has been proper in Lord.
¹⁹ Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ
The husbands, love you the wives, and not
 πικραίνεσθε πρὸς αὐτάς. ²⁰ Τα τέκνα, ὑπακού-
be you embittered against them. The children, be you
 ετε τοῖς γονεῦσι κατὰ πάντα· τὸντο γὰρ ἐστὶν
subject to the parents in all things; this for is
 εὐαρεστον ἐν κυρίῳ. ²¹ Οἱ πατέρες, μὴ ἐρεθί-
well-pleasing in Lord. The fathers, not do you
 ζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. ²² Οἱ
provokes the children of you, so that not they may be discouraged. The
 δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα
slaves, be you subject in all things to the according to flesh
 κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὡς ἀνθρώπα-
lords, not with service of eyes, as men-pleas-
 ρεσκοί, ἀλλ' ἐν ἀπλοτητῇ καρδίας, φοβουμένοι
ers, but in sincerity of heart, fearing
 τὸν κυρίον. ²³ * [καὶ παν ὅ,] τι ἂν ποιῆτε,
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. ²⁴ Εἰδότες, ὅτι ἀπο κυρίου ἀπολη-
to men. Knowing, that from Lord you will
 ψεθε τὴν ἀνταποδοσίαν τῆς κληρονομίας, τῷ
receive the recompense of the inheritance, the
 * [γὰρ] κυρίῳ Χριστῷ δουλεύετε. ²⁵ Ὁ δε
[for] Lord Anointed you serve. He but
 ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἐστὶ
doing wrong will receive back what he did wrong; and not is
 προσωπολήψια. ΚΕΦ. Δ'. 4. ¹ Οἱ κυριοί, το
respect of persons. The lords, the
 δικαίον καὶ τὴν ἰσότητα τοῖς δούλοις παρε-
just and the equal to the slaves render
 χεσθε, εἰδότες, ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν
you, knowing, that also you have a Lord in
 οὐρανοῖς.
heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with * GRATITUDE in your HEARTS to GOD.
¹⁷ † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to GOD the Father through him.
¹⁸ † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.
¹⁹ † HUSBANDS, love your WIVES, and do not behave harshly to them.
²⁰ † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.
²¹ † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.
²² † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.
²³ † Whatever you may do, work it from the soul, as for the LORD, and not for Men;
²⁴ † knowing that from the Lord you will receive the RECOMPENSE of the INHERITANCE; for † you serve Christ the LORD.
²⁵ * For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.
 CHAPTER IV.
¹ MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

* VATICAN MANUSCRIPT.—16. and—omit twice. 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. 15. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 25, 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 5; 1 Tim. vi. 1; Titus ii. 9; 1 Pet. ii. 18. † 23. Eph. vi. 4, 7. † 24. Eph. vi. 8. † 24. 1 Cor. vii. 23.
 † 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.

² Τη προσευχη προσκαρτερεите, γρηγορου-
 To the prayer attend you constantly, watching
 τες εν αυτη, εν ευχαριστια· ³ προσευχομενοι
 in it, with thankfulness; praying

αμα και περι ημων, ινα ο θεος ανοιξη
 at the same time also for us, that the God may open
 ημιν θυραν του λογου, λαλησαι το μυστηριον
 to us a door for the word, to speak the secret
 του Χριστου, δι' ο και δεδεμαι· ⁴ ινα
 of the Anointed, on account of which even I have been bound; so that
 φανερωσω αυτο, ως δει με λαλησαι. ⁵ Εν
 I may make manifest it, as it behoves me to speak. In

σοφια περιπατεите προς τους εξω, τον καιρον
 wisdom walk you towards those outside, the season
 εξαγοραζομενοι. ⁶ Ο λογος υμων παντατε εν
 buying for yourselves. The word of you always with

χαριτι, αλατι ηρτυμεκος, ειδεναι πως δει
 favor, with salt having been seasoned, to have known how it behoves
 υμας ενι εκαστω αποκρινεσθαι. ⁷ Τα κατ'
 you one each to answer. The things concerning

εμε παντα γνωρισει υμιν Τυχικος ο αγαπητος
 me all will make known to you Tychicus the beloved
 αδελφος και πιστος διακονος και συνδουλος εν
 brother and faithful servant and fellow-slave in

κυριω· ⁸ ον επεμψα προς υμας εις αυτο τουτο,
 Lord, whom I sent to you for it this thing
 ινα γνω τα περι υμων, και παρακα-
 that he may know the things concerning you, and may com-

λεση τας καρδιας υμων· ⁹ ουν Ονησιμω τω
 fort the hearts of you; with Onesimus the
 πιστω και αγαπητω αδελφω, ος εστιν εξ υμων
 faithful and beloved brother, who is from you;

παντα υμιν γνωριουσι τα ωδε. ¹⁰ Ασ-
 all to you they will make known the things here. Sa-
 παζεται υμας Αρισταρχος ο συναιχμαλωτος
 lutes you Aristarchus the fellow-captive

μου, και Μαρκος ο ανεψιός Βαρναβα, περι ου
 of me, and Mark the nephew of Barnabas, concerning whom
 ελαβετε εντολας· (εαν ελθη προς υμας,
 you received commands; (if he should come to you, receive

δεξασθε αυτον)· ¹¹ και Ιησους ο λεγομενος Ιουσ-
 receive him; and Jesus he being called Jus-
 τος· οι οντες εκ περιτομης· ουτοι μονοι συγγε-
 tus; they being of circumcision; these alone fellow-

γοι εις την βασιλειαν του θεου, οιτινες εγενη-
 workers for the kingdom of the God, who were
 θησαν μοι παρηγορια. ¹² Ασπαζεται υμας Επαφ-
 to me a comfort. Salutes you Εραφ.

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 to-wards 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 BE-LOVED 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 † ΕΡΑΦΡΑΣ,

* VATICAN MANUSCRIPT.—3. whom.

8. you might know our AFFAIRS.

† 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. † 3. Eph. vi. 10; 2 Thess. iii. 1. † 4. 1 Cor. xvi. 0; 2 Cor. ii. 12. † 5. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. i. 20; 11. 2. † 6. Eph. v. 15; 1 Thess. iv. 12. † 7. 1 Pet. i. 15. † 8. Eph. vi. 22. † 9. Phi. cmon 10. † 10. Acts xix. 29; xx. 4; xxvii. 2; Philemon 24. † 11. Acts xv. 37; 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
 βελημηματί του θεου. 13 Μαρτυρῶ γὰρ αὐτῷ,
 will of the God. I testify for to him,
 ὅτι ἔχει 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. 14 Ἀσπάζε-
 Laodicea, and for those in Hieropolis. Salutes
 ται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ
 you Luke the physician the beloved, and
 Δημᾶς. 15 Ἀσπασάσθε τοὺς ἐν Λαοδικείᾳ ἀδελ-
 Demas. Salute you those in Laodicea brethren.
 φούς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ
 ras, and Nymphas, and the in house of him
 ἐκκλησίαν. 16 Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν
 congregation. And when may have been read among you
 * [ἡ ἐπιστολή,] 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 ἀναγνῶτε. 17 Καὶ εἰπατε
 ceas that also you may read. And say you
 Ἀρχιππῷ· Βλέπε τὴν διακονίαν ἣν παρέλαβες
 to Archippus; See the service which thou didst receive
 ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμός
 in Lord, that her thou mayest fulfil. The salutation
 τῇ ἐμῇ χεὶρὶ Παύλου. Μνημονεύετε μου τῶν
 in the my hand of Paul. Remember you of me the
 δεσμῶν. Ἡ χάρις μετ' 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 † Demias.

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.

12. be established perfect. 15. Subscription—To THE COLOSSIANS. WRIT-

† 13. Rom. xv. 30. † 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.
 † 14. † Tim. iv. 11. † 14. † 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; 3 Thess. iii. 17. † 18. Heb. xiii. 3.

* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Πάυλος και Σιλβανός και Τιμόθεος, τῆ
 Paul and Silvanus and Timothy, to the
 ἐκκλησία Θεσσαλονικῶν 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
 * [ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ
 [from God a father of us, and Lord Jesus
 Χριστοῦ.] ² Εὐχαριστοῦμεν 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, ³ ἀδιαλείπτως μνη-
 in the prayers of us, unceasingly recol-
 μονεῦμοντες ὑμῶν τοῦ ἐργοῦ τῆς πίστεως, καὶ
 lecting of you of the work of the faith, and
 τοῦ κόπου τῆς ἀγαπῆς, 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 ⁴ εἰδότες,
 presence of the God and father of us; knowing,
 ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν
 brethren beloved by God, the election
 ὑμῶν ⁵ ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη
 of you; because the glad tidings of us not came
 εἰς ὑμᾶς 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 οἰδατε οἷοι ἐγενήθημεν ἐν ὑμῖν
 much; as you know what we were among you
 δι' ὑμᾶς. ⁶ Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγε-
 on account of you. And you imitators of us be-
 νηθητε καὶ τοῦ κυρίου, δεξαμένοι τὸν λόγον ἐν
 came and of the Lord, having received the word in
 θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου
 affliction much with joy of spirit holy;
 ὥστε γενεσθαι ὑμᾶς τυποῦς πᾶσι τοῖς πιστεύ-
 so that to have become you patterns to all to those believ-
 οῦσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ. ⁸ Ἀφ' ἧς
 ing in the Macedonia and in the Achaia. From
 ὑμῶν γὰρ ἐξήχηται 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 παντὶ τόπῳ ἧ πίστις ὑμῶν ἢ πρὸς τὸν θεόν
 in every place the faith of you that towards the God
 ἐξεληλυθεν· ὥστε μὴ χρειᾶν ἡμᾶς εἶχειν λαλεῖν
 has gone forth; so that not necessary us to have to speak

1 Paul, and † Silvanus, and Timothy, to the CONGREGATION of Thessalonians in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 † We give thanks to GOD at all times respecting you all, making a Remembrance of you in our PRAYERS;

3 † never forgetting in the Presence of our GOD and Father, Your † OPERATIVE FAITH, and † LABORIOUS LOVE, and PATIENT HOPE of our LORD Jesus Christ;

4 knowing, Brethren beloved by GOD, your † ELECTION;

5 because † our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And † you became Imitators of us, and of the LORD, having embraced the WORD in much Affliction, with Joy of holy Spirit;

7 so that you became * a Pattern to ALL the BELIEVERS in MACEDONIA and ACHAEA.

8 Indeed, not only has the WORD of the LORD been sounded forth from you through MACEDONIA and Achaia; but † in Every Place THAT FAITH of yours towards GOD has gone forth, so that it is unnecessary for us to say anything.

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONIANS. our Father, and the Lord Jesus Christ—omit. 5. with—omit. 8. also—omit.

1. from God 7. a Pattern.

† 1. 2 Cor. i. 10; 2 Thess. i. 1; 1 Pet. v. 12. † 2. Rom. i. 8; Eph. i. 10; Philemon 4.
 † 3. 1 Thess. ii. 15. † 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. 10; xi. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. † 8. Rom. i. 8; 2 Thess. i. 4.

τι. ⁹ Αυτοι γαρ περι ημων απαγγελλου-
 anything. Themselves for concerning us declare,
 σιν, ¹⁰ 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, ¹⁰ και
 to serve God living and true, and
 αναμενειν τον υιον αυτου εκ των ουρανων, ον
 to wait for the son of him from the heavens, whom
 ηγειρεν εκ των νεκρων, Ιησουν, τον βυομενον
 heralded out of the dead ones, Jesus, the one delivering
 ημας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.

¹ 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;

² αλλα προπαθοντες και ³ υβρισθεντες,
 but having previously suffered and having been injuriously treated,
 καθως οιδατε, εν Φιλιπποις, επαρρησιασασαμεθα
 as you know, in Philippi, we were emboldened
 εν τω θεω ημων λαλησαι προς υμας το ευαγγελ-
 by the God of us to speak to you the glad tid-
 λιον του θεου εν πολλω αγωνι. ³ Η γαρ παρα-
 ings of the God with much striving. The for exhor-

κλησις ημων ουκ εκ πλανης, ουδε εξ ακαθαρ-
 tation of us not from error, nor from impurity,
 τιας, ουτε εν δολω. ⁴ αλλα καθως δεδοκιμασασαμεθα
 nor in deceit, but as we have been approved

υπο του θεου πιστευθηναι το ευαγγελιον, οτω
 by the God to be entrusted with the glad tidings, so
 λαλουμεν, ουχ ως ανθρωποι αρεσκοντες, αλλα
 we speak, not as men pleasing, but

*[τω] θεω τω δοκιμαζοντι τας καρδιας ημων.
 [the] God that one trying the hearts of us.

⁵ Ουτε γαρ ποτε εν λογω κολακειας εγενθημεν,
 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. ⁶ 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;)
⁷ αλλ' εγενθημεν ηπιοι εν μεσω υμων. Ως
 but we were gentle in midst of you. As

αν τροφης θαληη τα εαυτης τεκνα, ⁸ οτωτας,
 would cherish a nursing-mother the of herself children, so,

⁹ For they themselves declare concerning ¹⁰ 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- DUCION of ours which we had to you, That it was not in vain;

² 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;

³ † For our ΕΚΗΘΕΤΑ- TION was not from Error, nor from Impurity, nor in Deceit;

⁴ but as we have been approved by GOD † to be entrusted with the GLAD TIDINGS, so we speak; † not as pleasing Men, but THAT GOD who TRIES OUR HEARTS.

⁵ † For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

⁶ † nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

⁷ but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Chil- dren.

* VATICAN MANUSCRIPT.—0. you. 4. the—omit.

† 1 Cor. xii. 2; Gal. iv. 8. † 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16; 2 Thess. i. 7; Titus ii. 13. † 1. 1 Thess. i. 5, 9. † 2. Acts xv. 22. † 2. Acts xvii. 2. † 3. 2 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 4. Gal. i. 10. † 5. Acts xx. 33; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 44; xii. 43; 1 Tim. v. 17.

δμειρομενοι υμων, ευδοκουμεν μεταδουσαι υμιν
 being very desirous of you, we were well-pleas'd to have imparted to you
 ου μονον το ευαγγελιον του θεου, αλλα και τας
 not only the glad tidings of the God, but also the
 εαυτων ψυχας, διοτι αγαπητοι ημιν γεγενησθε.
 of yourselves lives, because beloved ones to us you have become.
 9 Μνημονευετε γαρ, αδελφοι, τον κοπον ημων
 You remember for, brethren, the labor of us
 και τον μοχθον νυκτος και ημερας εργαζομενοι
 and the toil; night and day working
 προς το μη επιβαρησαι τινα υμων, εκηρυξαμεν
 for the not to burden any one of you, we published
 εις υμας το ευαγγελιον του θεου. 10 *Υμεις
 to you the glad tidings of the God. You
 μαρτυρες και ο θεος, ως οσιως και δικαιως και
 witnesses and the God, how piously and justly and
 αμεμπτως υμιν τοις πιστευουσιν εγενηθημεν.
 blamelessly with you the believers we were;
 11 καθαπερ οιδατε, ως ενα εκαστον υμων, ως
 as also you know, how one each of you, as
 πατηρ τεκνα εαυτου, παρακαλουντες υμας και
 a father children of himself, exhorting you and
 παραμυθουμενοι, 12 και μαρτυρουμενοι εις το
 consoling, and testifying in order that
 περιπατησαι υμας αξιως του θεου, του καλονου-
 to walk you worthily of the God, of the one call-
 τος υμας εις την εαυτου βασιλεια και δοξαν.
 ing you for the of himself kingdom and glory.
 13 Δια τουτο και ημεις ευχαριστουμεν τω
 On account of this also we give thanks to the
 θεω αδιαλειπτως, οτι παραλαβοντες λογον
 God unceasingly, because receiving a word
 ακοης παρ' ημων του θεου, εδεξασθε, ου λογον
 of hearing from us of the God, you received, not a word
 ανθρωπων, αλλα, καθως εστιν αληθως, λογον
 of men, but, as it is truly, a word
 θεου, ος και ενεργειται εν υμιν τοις πιστευου-
 of God, which also in works in you the believing
 σιν. 14 *Υμεις γαρ μιμηται εγενηθητε, αδελ-
 ones. You for imitators became, brethren,
 φoi, των εκκλησιων του θεου των ουσων εν τη
 of, of the congregations of the God of those being in the
 Ιουδαια εν Χριστω Ιησου, οτι τα αυτα επα-
 Judea in Anointed Jesus, because the things same you
 θετε και υμεις υπο των ιδιων συμφυλετων,
 suffered also you by the own countrymen,
 καθως και αυτοι υπο των Ιουδαιων. 15 των και
 as also they by the Jews; of those also
 τον κυριον αποκτειναντων Ιησουν και τους προ-
 the Lord having killed Jesus and the proph-
 φητας, και ημας εκδιωξαντων, και θεω μη αρσε-
 ets, and us persecuted, and God not pleas-
 κωτων, και πασιν ανθρωποις εναντιων. 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 THOSE CONGREGATIONS of GOD which ARE in JUDAEA in Christ Jesus; Because † you also suffered from the Same things from your OWN Countrymen, † even as they did from THOSE JEWS,
 15 who also † KILLED the LORD Jesus and the PROPHETS, and persecuted Us; and who please not God, and are hostile to All Men;

* VATICAN MANUSCRIPT.—13. And on this account.

† 8. Rom. i. 11; xv. 29. † 8. 2 Cor. xii. 15. † v. Acts xx. 34; 1 Cor. iv. 12;
 † Cor. xi. 9; † Thess. iii. 8. † 9. 2 Cor. xii. 15, 14. † 10. 2 Cor. vii. 2, 2 Thess. iii. 7;
 † 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. † 12. 1 Cor. i. 9; 1 Thess. v. 24;
 † Thess. ii. 14; † Tim. i. 9. † 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2. † 14. Acts
 xvii. 8, 13. † 14. Heb. x. 35, 34. † 15. Acts ii. 25; vii. 52.

λυοῦντων ἡμᾶς τοῖς ἐθνεσὶ λαλῆσαι ἵνα σωθῶ-
 bidding us to the Gentiles to speak that they might
 σιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας
 be saved, in order that to have filled up of themselves the
 πᾶντοτε. Ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
 always. Has come but on them the wrath for

τέλος. 17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες
 an end. We but, brethren, having been bereaved

ἀπ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρ-
 from you for a season an hour, in face, not

διὰ, περισσοτέρως ἐσπουδασάμεν τὸ προσώπῳ
 heart, more earnestly we endeavored the face

ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ᾗθελῆ-
 of you to see with much desire. Therefore we wished

σάμεν ελθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Πάυλος,)
 to come to you, (I indeed Paul,)

καὶ ἅπαξ καὶ δις· καὶ ἐνεκοψεν ἡμᾶς ὁ σατανας.
 even once and twice; and thwarted us the adversary.

19 Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στεφανὸς καυ-
 What for of us hope or joy or crown of

χρήσεως, 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 μῆκετι στεγόντες, εὐδο-
 Wherefore no longer holding out,

κήσαμεν καταλειφθῆναι ἐν Ἀθῆναις μόνοι, 2 καὶ
 thought well to be left in Athens alone, and

επεμψάμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ
 we sent Timothy, the brother of us and

συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χρι-
 fellow-worker of the God in the glad tidings of the Anointed,

τον, εἰς τὸ στηριξάει ὑμᾶς καὶ παρακαλεῖσθαι
 in order that to confirm you and to exhort

* [ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, 2 τῷ μῆ-
 [you] in behalf of the faith of you, that no

δυνα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ
 one to be shaken by the afflictions these; (yourself,

γὰρ οἰδατε, ὅτι εἰς τοῦτο κεῖμεθα· 4 καὶ γὰρ
 for you know, that for this we are placed; indeed for

ὄτε πρὸς ὑμᾶς μὲν, προελεγόμεν ὑμῖν, ὅτι μελ-
 when with you we were, we previously said to you, that we

λομεν θλιβεσθαι, καθὼς καὶ ἐγένετο καὶ οἰδατέ·)
 are about to be afflicted, even as also it happened and you know;)

5 διὰ τοῦτο καγὼ μῆκετι στεγῶν, ἐπεμψα
 on account of this also I no longer holding out, I sent:

εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπει-
 in order that to know the faith of you, lest perhaps tempt-

ρασεν ὑμᾶς ὁ πειραζών, καὶ εἰς κενὸν γένηται
 ed: you the tempter, and in vain should occur

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 fare 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 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, I lest perhaps the TEMPTER had tempted you, and our TOIL

* VATICAN MANUSCRIPT.—19. Anointed—omit. 2. you—omit. 5. Your FAITH.
 † 16. Acts xvii. 5, 13; xviii. 12; xix. 9. † 16. Matt. xxiii. 32. † 16. Matt. xxiv. 6, 14.
 † 17. 1 Thess. iii. 10. † 18. Rom. i. 13; xv. 22. † 19. 2 Cor. i. 14;
 Phil. ii. 16; iv. 1. † 1. Acts xvii. 15. † 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 16.
 † 3. Eph. iii. 12. † 3. Acts ix. 10; xiv. 22; xx. 28; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12;
 1 Pet. ii. 21. † 4. Acts xx. 24. † 5. 1 Cor. vii. 5; 2 Cor. xi. 6.

ὁ κόπος ἡμῶν. ⁶ Ἄρτι δε, ἐλθούτος Τιμοθεου
 the toil of us. Just now but, having come Timothy
 προς ἡμᾶς ἀφ' ὑμῶν, και εὐαγγελισαμενον
 to us from you, and having brought glad tidings
 ἡμῖν την πιστιν και την αγαπην ὑμῶν, και οτι
 to us the faith and the love of you, and because
 εχετε μνειαν ἡμῶν αγαπην παντοτε, επιπο-
 you have remembrance of us good always, long-
 θουντες ἡμᾶς ιδειν, καθαπερ και ἡμεῖς ὑμᾶς.
 us to see, even as also we you.
⁷ δια τουτου παρεκληθημεν, αδελφοι, εφ' ὑμῖν
 through this we were comforted, brethren, / over you
 επι παση τη θλιψει και αναγκη ἡμῶν, δια
 in all the affliction and distress of us, on account
 της ὑμῶν πιστεως. ⁸ οτι νυν ζωμεν, εαν ὑμεῖς
 of the of you faith; because now we live, if you
 στηκητε εν κυριῳ. ⁹ Τινα γαρ ευχαριστιαν
 stand firm in Lord. ⁹ Τινα γαρ ευχαριστιαν
 δυναμεθα τῷ θεῷ ανταποδουναι περι ὑμῶν, επι
 are we able to the God to return concerning you to:
 παση τη χαρᾷ ἣ χαιρομεν δι' ὑμᾶς
 all the joy with which we rejoice on account of you
 εμπροσθεν του θεου ἡμῶν; ¹⁰ νυκτος και ἡμερας
 in presence of the God of us? night and day
 ὑπερκεπερισσου δεομενοι ει το ιδειν ὑμῶν το
 more exceedingly entreating for the to see of or the
 προσωπον, και καταρτισαι τα ὑστερηματα της
 face, and to supply the things wanting of the
 πιστεως ὑμῶν. ¹¹ Αυτος δε ὁ θεος και πατηρ
 faith of you. Himself but the God even father
 ἡμῶν, και ὁ κυριος ἡμῶν Ἰησους * [Χριστος]
 of us, and the Lord of us Jesus [Anointed]
 κατευθυναι την ὁδον ἡμῶν προς ὑμᾶς. ¹² Ὑμᾶς
 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 ἀλληλους και εις παντας, καθαπερ και
 to each other and to all, even as also
 ἡμεῖς εις ὑμᾶς. ¹³ εις το στηριξαι ὑμῶν τας
 we to you; in order that to be established of you the
 καρδιας αμεμπτους εν ἀγιωσυνη εμπροσθεν του
 hearts blameless in holiness in presence of the
 θεου και πατρος ἡμῶν, εν τη παρουσιᾳ του
 God even a father of us, at the coming of the
 κυριου ἡμῶν Ἰησου * [Χριστου] μετα παντων
 Lord of us Jesus [Anointed] with all
 των ἁγιων αυτου.
 of the holy ones of himself.

ΚΕΦ. Δ'. 4.

¹ Λοιπον * [ουν,] αδελφοι, ερωτωμεν ὑμᾶς
 Finally [therefore,] brethren, we entreat you
 και παρακαλουμεν εν κυριῳ Ἰησου, καθως παρε-
 and we exhort in Lord Jesus, as you re-

should have become in vain.

⁶ † But just now, Timoth-y having come to us from you, and having brought us glad tidings of your FAITH and LOVE, and † That you have always a kind Remembrance of us, longing to see Us, † even as we also You;

⁷ / on this account, Breth- ren, † we were comforted over you. In All our * DIS- TRESS and Affliction, by means of your Faith.

⁹ Because we now live, since you † stand firm in the Lord.

⁹ For † What Gratitude can we return to God concerning you, for All the JOY with which we rejoice on your account in the presence of our God;

¹⁰ Night and Day most abundantly † entreating to see Your FACE, and † to supply the DEFICIENCIES of your FAITH?

¹¹ But may GOD Him- self, even our Father, and our LORD JESUS, direct our WAY to you;

¹² and may the LORD † cause you to be full and to overflow with LOVE to each other, and to all, even as we also to you.

¹³ so as to † establish your hearts blameless in holiness before GOD, even our Father, at the COMING of our LORD JESUS, † with All his SAINTS.

CHAPTER IV.

¹ * FINALLY, Brethren, we entreat you, and we exhort in the Lord Jesus, * that as you received from

* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction. 11. Anointed—omit.
 12. Anointed—omit. 1. FINALLY. 1. therefore—omit. 1. that as you re-
 ceived from us now it behoves you to walk and please God, even as also you walk, you may
 abound more. † 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. 2. † 10. Rom. 1. 10, 11; xv. 32. † 10. 2 Cor. xiii. 9 11;
 Col. iv. 12. † 12. 1 Thess. iv. 10. † 13. 1 Thess. iv. 9; 2 Pet. 1. 7. † 15. 1 Cor.
 1. 8; Phil. 1. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21.
 Jude 14. † 12. Zech. xiv. 5;

λαβετε παρ' ημων το πως δει υμας περιπατειν
 ceived from us the how it behoves you to walk
 και αρσεκειν θεου, ινα περισσευητε μαλλον
 and to please God, so that you may abound more;
 2 οιδατε γαρ, τινας παραγγελιας εδωκαμεν υμιν
 you know for, what commands we gave to you
 δια του κυριου Ιησου. 3 Τουτο γαρ εστι θελη-
 by the Lord Jesus. This for is
 μα του θεου, ο αγιασμος υμων· απεχεσθαι υμας
 of the God, the sanctification of you; to abstain you
 απο της πορνειας· 4 ειδεναι εκαστον υμων το
 from the fornication; to have known each one of you the
 εαυτου σκευος κτασθαι εν αγιασμω και τιμη,
 of himself vessel to possess in sanctification and honor,
 5 μη εν παθει επιθυμιας, καθαπερ και τα εθνη
 not in passion of inordinate desire, as even the Gentiles
 τα μη ειδοτα τον θεον· 6 το μη υπερβαιρειν
 those not knowing the God; that not to overstep
 και πλεονεκτειν εν τω πραγματι του αδελφου
 and to cheat in the matter the brother
 αυτου· διοτι εκδικος * [δ] κυριος περι παντων
 of himself; because an avenger [the] Lord concerning all
 τούτων, καθως και προειπομεν υμιν και διε-
 these things, as also we before said to you and fully
 μαρτυραμεθα. 7 ου γαρ εκαλεσεν ημας ο θεος
 testified. Not for did call us the God
 επι ακαθαρσια, αλλ' εν αγιασμω. 8 τοιγαρων
 for impurity, but in sanctification. Therefore
 ο αθετων, ουκ ανθρωπον αθετει, αλλα τον
 the one setting aside, not man sets aside, but the
 θεον, τον και δοντα το πνευμα αυτου το αγιον
 God, that also having given the spirit of himself the holy
 εις ημας. 9 περι δε της φιλαδελφιας, ου χρειαι
 to us. Concerning but the brotherly love, no need
 εχετε γραφειν υμιν· αυτοι γαρ υμεις θεοδιδακ-
 you have to write to you; yourselves for you God-taught
 τοι εστε εις το αγαπην αλληλους· 10 και γαρ
 are into the to love each other; also for
 ποιεите αυτο εις παντας τους αδελφους τους εν
 you do it to all the brethren those in
 ολη τη μακεδονια. Παρακαλουμεν δε υμας,
 whole the Macedonia. We exhort but you,
 αδελφοι, περισσευειν μαλλον· 11 και φιλοτι-
 brethren, to abound more; and to strive
 μεσθαι ησυχασειν, και πρασσειν τα ιδια, και
 earnestly to be quiet, and to do the things your own, and
 εργαζεσθαι ταις * [ιδιαις] χερσιν υμων, καθως
 to work with the own hands of you, as
 υμιν παρηγγειλαμεν· 12 ινα περιπατητε ευσχη-
 to you we commanded, so that you may walk becom-

us; how it behoves you to walk and to please God, so that you may abound more.
 2 For you know what Commands we gave you by the Lord Jesus.
 3 For this is God's Will, your SANCTIFICATION; that you abstain from FORNICATION;
 4 that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;
 5 not in Passion of Lust, even as THOSE GENTILES who KNOW NOT God;
 6 that none OVERSTEP the bounds and cheat his BROTHER by the PRACTICE; because the Lord is an Avenger for all these things, as we before said to you, and fully testified.
 7 For God did not call us for Impurity, but in Sanctification.
 8 Therefore, HE who REJECTS, rejects not Man, but THAT GOD; who also imparted his HOLY SPIRIT for you.
 9 But concerning BROTHERLY LOVE, we have no Need to write to you, for you yourselves are divinely instructed to LOVE each other;
 10 for you also do it even towards ALL THOSE BROTHERN 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. write to you.

8. you. 11. own—omit.

9. we have no Need to

1. Phil. i. 27; Col. ii. 6. 1. Eph. v. 27. 1. 3. Rom. xii. 2; Eph. v. 17.
 2. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5. 1. 4. Rom. vi. 19; 1 Cor. vi. 15, 18. 1. 5.
 Eph. iv. 17. 6. 1 Cor. vi. 8. 1. 6. 2 Thess. i. 8. 1. 7. 1 Cor. i. 2; Heb. xii.
 11; 1 Pet. i. 4, 15. 1. 8. Luke x. 16. 1. 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.
 1. 9. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. 1. 10. 1 Thessa.
 i. 7. 1. 10. 1 Thessa. iii. 12. 1. 11. Eph. iv. 28; 2 Thessa. iii. 7, 8, 12. 1. 12. Rom.
 xiii. 13; 1 Cor. viii. 31; 1 Pet. ii. 12.

μῶν πρὸς τοὺς ἐξω, καὶ μηδενὸς χρεια-
 ingly towards those outside, and of nothing need
 ἐχῆτε. ¹³ Οὐ θελομεν δεῦμας ἀγνοεῖν, ἀδελ-

φοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπησθε,
 ren, concerning those having fallen asleep, so that not you may grieve,
 καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. ¹⁴ Εἰ
 as even the others those not having a hope. If

γὰρ πιστευομεν, ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέσ-
 for we believe, that Jesus died and arose,
 τη, οὕτω καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ
 so also the God those having slept through the

Ἰησοῦ, ἀξεί σὺν αὐτῷ. ¹⁵ Τοῦτο γὰρ ὑμῖν λεγο-
 Jesus, will lead out with him. This for you we may
 μεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ
 say by word of Lord, that we the living ones those

περιλειπομενοὶ εἰς τὴν παρουσίαν τοῦ κυρίου,
 being left over to the coming of the Lord,
 οὐ μὴ φθασῶμεν τοὺς κοιμηθέντας. ¹⁶ Ὅτι
 not not may precede those having slept. Because

αὐτὸς ὁ κύριος ἐν κελευσμάτι, ἐν φωνῇ ἀρχαγ-
 himself the Lord with a command, with a voice of a chief
 γελῶ, καὶ ἐν σαλπικῇ θεοῦ καταβησεται ἀπ'
 messenger, and with a trumpet of God will come down from

οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται
 heaven, and the dead ones in Anointed will be raised
 πρῶτον. ¹⁷ Ἐπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπο-
 first; afterwards we the living ones those being left

μενοὶ, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέ-
 over, at the same time with them shall be caught away in clouds
 λαις εἰς ἀπαντήσιν τοῦ κυρίου εἰς ἀέρα· καὶ
 for a meeting of the Lord into air; and

οὕτω πάντοτε σὺν κυρίῳ ἐσομεθα. ¹⁸ Ὅτι
 so always with Lord shall we be. Therefore
 παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
 comfort you each other in the words these.

ΚΕΦ. ε'. 5. ¹ Περὶ δε τῶν χρόνων καὶ τῶν
 Concerning but the times and the
 καιρῶν, ἀδελφοί, οὐ χρεια ἔχετε ὑμῖν γραφεῖσ-
 seasons, brethren, no need you have to you to be writ-

θαι. ² αὐτοὶ γὰρ ἀκριβῶς οἰδατε, ὅτι * [ἡ] ἡμέρα
 ten; yourselves for accurately you know, that [the] day
 κυρίου, ὡς κλεψτῆς ἐν νυκτί, οὕτως ἐρχεται.
 of Lord, as a thief in night, so comes.

³ Ὅταν λεγῶσιν· Εἰρήνη καὶ ἀσφάλεια· τότε
 When they may say; Peace and safety; then
 αἰφνιδίως αὐτοῖς ἐφίσταται ὀλεθρὸς, ὡσπερ ἡ
 sudden to them is at hand destruction, just as the

ὄδιον τῆ ἐν γαστρὶ ἐχούσῃ· καὶ οὐ μὴ ἐκφυγῶ-
 birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may have Need of nothing.

¹³ And we do not wish you to be ignorant, Brethren, concerning THOSE HAVING FALLEN ASLEEP, so that not you may grieve as THOSE OTHERS † who HAVE not a Hope.

¹⁴ For † since we believe That Jesus died and arose; so also [we believe] that God, through JESUS, † will lead forth with him THOSE who fell ASLEEP.

¹⁵ For this we affirm to you, by the Lord's Word, † That we, the LIVING, who are LEFT OVER to the COMING of the * LORD, will by no means precede THOSE who fell ASLEEP.

¹⁶ Because † the LORD himself will come down from Heaven with a Shout, with an Archangel's Voice, and with † God's Trumpet; and † the DEAD in Christ will be raised first;

¹⁷ then we, the LIVING, † who are LEFT OVER, shall at the same time with them, be caught away in Clouds, for a Meeting of the LORD in the Air; and † so we shall be always * with the Lord.

¹⁸ Therefore, comfort each other with these WORDS.

CHAPTER V.

¹ But concerning † the TIMES and the SEASONS, Brethren, you do not need to be written to;

² for you yourselves know accurately, † That the Lord's Day is coming like a Thief at Night.

³ When they may say, "Peace and Safety," then † sudden Destruction impends over them, just as LABOR-PANGS on HER who is pregnant, and they shall by no means escape.

* VATICAN MANUSCRIPT.—15. JESUS. 17. in the Lord. 2. the—omit.

† 13. Eph. ii. 12. † 14. 1 Cor. xv. 13. † 14. 1 Cor. xv. 23. † 15. 1 Cor. xv. 51.
 † 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. † 16. 1 Cor. xv. 52. † 16. 1 Cor.
 xv. 23, 52. † 17. 1 Cor. xv. 51. † 17. John xii. 26; xiv. 3; xvii. 24. † 1. Matt.
 xiv. 3, 52; Acts i. 7. † 2. Matt. xxiv. 43, 44; xiv. 13; Luke xii. 32, 40. † 2. Luke
 xvi. 27-29; xxi. 24, 25; 2 Thess. i. 9.

σιν. ⁴ ἤμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκοτει, cape. You but, brethren, not are in darkness, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλεπτης καταλαβῆ· that the day you as a thief should come upon;

⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμεν νυκτός, οὐδὲ σκοτούς. ⁶ Ἄρα of day; not we are of night, nor of darkness. So

οὐν μὴ καθευδόμεν, ὡς * [καὶ] οἱ λοιποὶ, ἀλλὰ them not we may sleep, as [even] the others, but γρηγοροῦμεν καὶ νηφόμεν. ⁷ οἱ γὰρ καθευδόν- we should watch and we should not drink; those for sleeping

τες, νυκτός καθευδουσι· καὶ οἱ μεθυσκομενοὶ, of night they sleep; and those getting drunk, νυκτός μεθουοῦσιν. ⁸ 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 περικεφαλαίαν, ἐλπίδα σωτηρίας· love, and a helmet, a hope of salvation;

⁹ 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,] ¹⁰ τοῦ ἀποθανόντος ὑπὲρ Jesus [Assisted,] 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,

ἀμα συν αὐτῷ ζήσωμεν. ¹¹ 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. ¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, even you do. We entreat but you, brethren, εἰ ζῆναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστάμε- to know those toiling among you, and presiding

νοὺς ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, over you in Lord, and admonishing you, ¹³ καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶ ἐν ἀγα- and to esteem them superabundantly in love,

πῆ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεῦτε ἐν ἑα- on account of the work of them; be you at peace among your- τοῖς. ¹⁴ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου- selves. We exhort but you, brethren, ac-

θετεῖτε τοὺς ἀτακτοὺς, παραμυθεῖσθε τοὺς ολι- monish you the disorderly ones, encourage you the des- γοψυχοὺς, ἀντεχεσθε τῶν ἀσθενῶν, μακροθυ- pending ones, hold you on to the feeble ones, be you long-

μεῖτε πρὸς πάντας. ¹⁵ 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 for, 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, bc † forbearing towards all.

15 † See that no one

* VATICAN MANUSCRIPT.—6. even—omit. 9. Anointed—omit.
 † 4. Rom. xiii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 6. Matt. xxiv. 42; xxv. 13; Rom. xiii. 11—13; 1 Pet. v. 8. † 7. Luke xxi. 34, 36; Rom. xiii. 13; 1 Cor. xv. 34; Eph. v. 14. † 8. Acts ii. 15. † 8. Eph. vi. 14, 16, 17. † 9. Rom. ix. 23; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. † 9. 2 Thess. ii. 13, 14. † 10. Rom. xiv. 8, 9; 2 Cor. v. 16. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17. † 14. 2 Thess. iii. 11, 12. † 14. Heb. xii. 12. † 14. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. † 14. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 15. Lev. xix. 18; Prov. xx. 23; xxiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

αυτι κακου τινι αποδω' αλλα παντοτε το
 in place of evil to anyone should render; but always the
αγαθον διωκετε και εις αλληλους και εις παν-
 good pursue you both towards each other and towards all.
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 **πονηρου** απεχεσθε.
 you fast; from every form of evil do you abstain.
 23 **Αυτος** δε ο **θεος** της **ειρηνης** **αγιασαι** υμας
 Himself but the God of the peace may sanctify you
ολοτελει: και **ολοκληρον** υμων το **πνευμα** και
 entirely; and whole of you the spirit and
η ψυχη και το **σωμα** **αμεμπτως** εν τη **παρουσια**
 the life and the body blameless in the presence
του κυριου ημων **Ιησου** **Χριστου** τηρηθειη.
 of the Lord of us Jesus Anointed may be preserved.
 24 **Πιστος** ο **καλων** υμας, **ος** και **κοιησει.** 25 **Αδελ-**
 Faithful the one calling you, who also will perform. Breth-
φοι, **προσευχασθε** περι ημων. 26 **Ασπασασθε**
 ren, pray you for us. Salute you
τους αδελφους παντας εν **φιληματι** **αγιω.**
 the brethren all with a kiss holy.
 27 **Ορκιζω** υμας τον **κυριον,** **αγαγνωσθηαι** 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
 BRETHREN with a holy
 Kiss.
 27 I adjure you by the
 LORD, † to read the LET-
 TER to All the BRETHREN.
 28 † The FAVOR of our
 LORD Jesus Christ be with
 you. * †

* VATICAN MANUSCRIPT.—26. also. 27. holy—omit. TO THE THESSALONICANS. WRITTEN FROM ATHENS.

28. Subscription—FIRST

† 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 postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51.—Macknight.

† 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 26; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 29; Col. iii. 17. † 19. Eph. iv. 20.
 † 20. 1 Cor. xiv. 1, 29. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 23. 1 Cor. i. 8. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 3; 2 Thess. iii. 1.
 † 26. Rom. xvi. 5. † 27. Col. iv. 13; 2 Thess. iii. 4. † 28. Rom. xvi. 20, 24; 2 Thess. iii. 13.

* SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

¹ Παυλος και Σιλουανος και Τιμοθεος, τη εκ-
 Paul and Silvanus and Timothy, to the con-
 κλησια Θεσσαλονικεων εν θεω πατρι ἡμων και
 gregation of Thessalonians in God a father of us and
 κυριῳ Ἰησου Χριστῷ· ² χαρις ὑμιν και ειρηνη
 Lord Jesus Anointed; favor to you and peace
 απο θεου πατρος * [ἡμων,] και κυριου Ἰησου
 from God a father [of us,] and Lord Jesus
 Χριστου. ³ Ευχαριστην οφειλομεν τῷ θεῷ
 Anointed. To give thanks we are bound to the God
 παντοτε περι ὑμων, αδελφοι, καθως αξιον
 always concerning you, brethren, as proper
 εστιν, οτι υπεραιξανε ἡ φηκτις ὑμων, και πλεον-
 it is, because is growing fast the faith of you, and abounds
 αζει ἡ αγαπη ἑνος ἕκαστου παντων ὑμων εις
 the love of one of each of all of you for
 αλληλους· ⁴ ὥστε ἡμας αυτους εν ὑμιν καυχασ-
 each other; so that us ourselves in you to boast
 θαι εν ταις εκκλησιαις του θεου, υπερ της
 among the congregations of the God, on account of the
 ὑπομονης ὑμων και πιστεως, εν πασι τοις διωγ-
 patience of you and of faith, in all the perse-
 μοις ὑμων και ταις θλιψεσιν, αις ανεχεσθε-
 cutions of you and the afflictions, which you endure;
⁵ ενδειγμα της δικαιας κρισεως του θεου, εις το
 a token of the righteous judgment of the God, for that
 καταξιωθηναι ὑμας της βασιλειας του θεου,
 to be deemed worthy you of the kingdom of the God,
 υπερ ἧς και πασχετε. ⁶ Ειπερ δικαιον παρα
 an behalf of which also you suffer. If indeed a just thing with
 θεῳ, ανταποδουναι τοις θλιβοουσιν ὑμας θλιψιν,
 God, to give in return to those afflicting you affliction,
⁷ και ὑμιν τοις θλιβομενοις ανεσιν μεθ' ἡμων, εν
 and to you to those being afflicted a relaxation with us, at
 τη αποκαλυψει του κυριου Ἰησου απ' ουρανου,
 the revelation of the Lord Jesus from heaven,
 μετ' αγγελων δυναμειωσ αυτου, ⁸ εν πυρι φλο-
 with messengers of power of himself, in a fire of
 γος, διδοτος εκδικησιν τοις μη ειδοσι θεον,
 flame, executing retributive justice those not knowing God,
 και τοις μη ὑπακουουσι τῷ ευαγγελιῳ του
 and to those not being obedient to the glad tidings of the
 κυριου ἡμων Ἰησου * [Χριστου]· ⁹ οἱτινες δικην
 Lord of us Jesus [Anointed,] who a just penalty

CHAPTER I.

1 Paul, and † Sylvanus, and Timothy, to the CONGREGATION of Thessalonians; in God our Father and the Lord Jesus Christ;

2 † Favor to you and Peace, from God the Father and the Lord Jesus Christ.

3 † We are bound to give thanks to God always concerning you, Brethren, as it is proper, Because your FAITH is growing exceedingly, and the LOVE of each One of you All is abounding towards each other;

4 so that † we ourselves boast in You among the CONGREGATIONS of GOD, † on account of your PATIENCE and Faith, † in All your PERSECUTIONS and the AFFLICTIONS which you endure;

5 † a Token of the RIGHTEOUS Judgment of GOD, for you to be DEEMED WORTHY of the KINGDOM of GOD, on account of which also you suffer.

6 † If indeed it is just with God to repay Affliction to THOSE who AFFLICT you,

7 so also to YOU the AFFLICTED, † a Rest together with us, at † the REVELATION of the LORD JESUS from Heaven with the Angels of his Power,

8 † 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;

9 † who shall pay a just

* VATICAN MANUSCRIPT.— Title—SECOND TO THE THESSALONICANS. 2. of us—omit. 8. Anointed—omit.

† 1. 2 Cor. i. 10. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 8. † 3. 1 Thess. i. 2, 3; iii. 6, 9; 2 Thess. ii. 13. † 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19, 20. † 4. 1 Thess. i. 8. † 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. 29. † 8. 1 Thess. iv. 5. † 8. Rom. ii. 8. † 9. Phil. iii. 19; 2 Pet. iii. 7.

τισουσιν, δλεθρον αιωνιον, απο προσωπου του
 shall pay, destruction age-lasting, from face of the
 κυριου και απο της δοξης 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 was believed the testimony of us to
 υμας,) εν τη ημερα εκεινη. 11 **Εις ο και προσ-**
 you,) in the day that. For which also we
 ευχομεθα παντοτε περι υμων, ινα υμας αξιω-
 pray always concerning you, that you may be
 ση της κλησεως ο θεος ημων, και
 counted worthy of the calling the God of us, and
 πληρωση πασαν ευδοκιαν αγαθωσυνης και
 may fill up every good intention of goodness and
 εργων πιστewς 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.

Ερωτωμεν δε υμας, αδελφοι, υπερ της
 We entreat and you, brethren, concerning the
 παρουσιας του κυριου * [ημων] Ιησου Χριστου,
 presence of the Lord [of us] Jesus Anointed,
 και ημων επισυναγωγης επ' αυτον, 2 **εις το μη**
 and of us assembling to him, in order that not
 ταχewς σαλευθηναι υμας απο του νοου, μητε
 quickly to be shaken you from the mind, nor
 ορεισθαι μητε δια πνευματος, μητε δια λογου,
 to be alarmed neither by a spirit, nor by a word,
 μητε δι' επιστολης ως δι' ημων, ως οτι
 nor by a letter as by means of us, as that
 ενεστηκεν η ημερα του κυριου. 3 **Μη τις υμας**
 has come close the day of the Lord. No one you
 εξαπατηση κατα μηδενα τροπον, οτι, εαν μη
 should delude by any turn; because, if not
 ελθη η αποστασια πρωτον, και αποκαλυφθη
 may come the falling away first, and may be revealed
 ο ανθρωπος της αμαρτιας, ο υιος της απωλειας,
 the man of the sin, the son of the destruction,
 4 **ο αντικειμενος και υπεραιρομενος επι παντα**
 he opposing and lifting up himself above all
 λεγομενον θεον η σεβασμα, ωστε αυτον εις του
 being called a god or an august object, so that him into the
 ναον του θεου καθισαι, αποδεικνυντα εαυτον,
 temple of the God to be seated, openly showing himself,
 οτι εστι θεος. 5 **Ου μνημονευετε, οτι ετι**
 that he is a god. Not remember you, that still

penalty,—aionion Destruction from the Face of the Lord, and from the GLORY of his STRENGTH;

10 † when he shall come to be glorified in his SAINTS, and † to be admired in All THOSE who BELIEVE, in that DAY; Because our TESTIMONY to you was believed.

11 For which also we pray always concerning you, that our GOD may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and † Work of Faith with Power;

12 † so that the NAME of our LORD Jesus may be glorified in you, and you in him, according to the FAVOR of our GOD, and Lord Jesus Christ.

CHAPTER II.

1 But we entreat you, Brethren, concerning † the COMING of the LORD Jesus Christ, and Our † Assembling to him,

2 that you be not quickly AGITATED in MIND; nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

3 † Let no one delude You by any means, Because † the APOSTACY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember.

* VATICAN MANUSCRIPT.—12. Anointed—omit. 2. of us—omit.
 † 10. Psa. lxxxix. 7. † 10. Psa. lxxviii. 25. † 11. 1 Thess. i. 3. † 12. 1 Pet. i. 7; iv. 14. † 1. 1 Thess. iv. 16. † 1. Matt. xxiv. 81; Mark xiii. 27; 1 Thess. iv. 17. † 2. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. † 2. 1 Tim. iv. 1. † 3. Dan. vii. 25; † 3. Dan. vii. 25; 1 John ii. 18; Rev. xiii. 11. † 4. Dan. vii. 25; xi. 26; Rev. xiii. 6.

ὢν πρὸς ὑμᾶς, ταῦτα εἶπεν ὑμῖν; ⁶ καὶ νῦν
 being with you, these things I said to you? and now
 τὸ κατεχὼν οἴδατε, εἰς τὸ ἀποκαλυφθῆναι
 the restraining thing you know, in order that to be revealed
 αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. ⁷ Τὸ γὰρ μυστήριον
 him in the of himself season. The for secret thing
 ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον δὲ κατεχὼν
 already works of the lawlessness, only the one restraining
 ἀρτὶ ἕως ἐκ μεσοῦ γενήται. ⁸ καὶ τότε ἀποκα-
 now till out of midst it may be; and then will be re-
 λυφθῆσεται ὁ ἀνομος· ὃν δὲ κύριος * [Ἰησοῦς]
 revealed the lawless one; whom the Lord [Jesus]
 ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ,
 will consume with the breath of the mouth of himself,
 καὶ καταργήσει τὴν ἐπιφάνειαν τῆς παρουσίας
 and will make powerless by the appearing of the presence
 αὐτοῦ· ⁹ οὐ ἐστὶν ἡ παρουσία, κατ' ἐνεργεῖαν
 of himself; of whom is the presence, according to an energy
 τοῦ σατανα, ἐν πάσῃ δυνάμει. καὶ σημείοις καὶ
 of the adversary, with all power and signs and
 τέρασι ψευδούς, ¹⁰ καὶ ἐν πάσῃ ἀπατῇ * [τῆς]
 wonders of falsehood, and with every deception [of the]
 ἀδικίας, * [ἐν] τοῖς ἀπολλυμένοις· ἀπὸ ὧν τὴν
 iniquity, [in] those perishing; because as the
 ἀγάπην τῆς ἀληθείας οὐκ ἔδεξαντο εἰς τὸ
 love of the truth not they received in order that
 σωθῆναι αὐτούς. ¹¹ Καὶ διὰ τοῦτο πέμψει
 to be saved them. And because of this will send
 αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης, εἰς τὸ πιστεῦ-
 to them the God a strong working of deceit, in order that to believe
 σαι αὐτούς τῷ ψεύδει. ¹² ἵνα κριθῶσι πάντες οἱ
 them the falsehood; so that may be judged all these
 ἀπὸ πιστευσάντες τὴν ἀληθείαν, ἀλλ' εὐδοκῆσαν-
 not having believed the truth, but having delighted
 τες * [ἐν] τῇ ἀδικίᾳ. ¹³ Ἡμεῖς δὲ ὀφειλομέν
 [in] the iniquity. We but are bound
 εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν,
 to give thanks to the God always concerning you,
 ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἰλάτο
 brethren being beloved by Lord, because chose
 ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγί-
 you the God from a beginning for salvation in sancti-
 σμῶν πνεύματος καὶ πιστεῖ ἀληθείας. ¹⁴ εἰς ὃ
 Section of spirit and belief of truth; into which
 ἐκάλεσεν ὑμᾶς διὰ τὸν εὐαγγελίου ἡμῶν, εἰς
 he called you by means of the glad tidings of us, for
 περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ
 obtaining glory of the Lord of us Jesus
 Χριστοῦ.

¹⁵ Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε
 So then, brethren, stand you, and hold you fast

That while I was with you,
 I said these things to you?

⁶ and now you know
 WHAT RESTRAINS, in order
 to his BEING REVEAL-
 ED in his OWN SEASON.

⁷ For †the SECRET of
 LAWLESSNESS is already
 working, till only the ONE
 RESTRAINING for the pres-
 ent shall be out of the way;

⁸ and then will be re-
 vealed the LAWLESS ONE;
 (†whom the LORD Jesus
 will consume with †the
 BREATH of his MOUTH,
 and annihilate by the AP-
 PEARING of his FREE-
 APPEARING;)

⁹ Whose COMING is ac-
 cording to the Energy of
 the ADVERSARY, with All
 Power, and †Signs, and
 Wonders of Falsehood,

¹⁰ and with Every De-
 ception of Iniquity to
 †THOSE who are PERISH-
 ING, because they admitted
 not the LOVE of the TRUTH
 in order that they might
 be saved.

¹¹ †And on this account
 GOD * will send to them an
 Energy of Delusion, †to
 their BELIEVING the
 FALSEHOOD;

¹² in order that All
 THOSE may be judged who
 BELIEVED not the TRUTH,
 †but approved the INI-
 QUITY.

¹³ But †we are bound
 to give thanks to GOD al-
 ways for you, Brethren be-
 loved by the Lord, Because
 †GOD * chose you a First-
 fruit for Salvation, †in
 Sanctification of Spirit and
 Belief of Truth;

¹⁴ to which he called
 you by our GLAD TIDINGS,
 for the obtaining of †the
 Glory of our LORD Jesus
 Christ.

¹⁵ So then, Brethren,
 †stand firm, and retain

* VATICAN MANUSCRIPT.—8. Jesus—omit. 10. of the—omit. 10. in—omit.
 11. sends them. 12. in—omit. 13. chose you a First-fruit.
 † 7. 1 John ii. 18; iv. 3. † 8. Dan. vii. 10, 11. † 8. Isa. xi. 4; Rev. ii. 16.
 † 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. † 10. 2 Cor. ii. 15; iv. 5. † 11. Rom.
 i. 24. † 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. † 12. Rom. i. 32. † 13. 2 Thess.
 i. 3. † 13. 1 Thess. i. 4. † 13. 1 Pet. i. 2. † 14. John xvii. 22; 1 Thess. ii.
 13; 1 Pet. v. 10. † 14. 1 Cor. xvi. 13; Phil. iv. 1.

τας παραδοσεις, ^{as} ^{εδιδαχθητε,} ^{ειτε} ^{δια}
 the traditions, which you were taught, whether through
 λογου ^{ειτε} ^{δι'} ^{επιστολης} ^{ημων.} ¹⁶ Αυτος ^{δε}
 a word or by a letter of us. Himself but
 ο ^{κυριος} ^{ημων} ^{Ιησους} ^{Χριστος,} ^{και} ^ο ^{θεος}
 the Lord of us Jesus Anointed, and the God
 * [και] ^{πατηρ} ^{ημων} ^ο ^{αγαπησας} ^{ημας} ^{και} ^{δους}
 [and] father of us he having loved us and having given
 παρακλησιν ^{αιωνιαν} ^{και} ^{ελπιδα} ^{αγαθην} ^{εν} ^{χω-}
 a consolation age-lasting and a hope good by fa-
 ριτι, ¹⁷ ^{παρακαλεσαι} ^{ημων} ^{τας} ^{καρδιας,} ^{και} ^{στη-}
 vor, may comfort of you the hearts, and may
 ριζαι * [ημας] ^{εν} ^{παντι} ^{λογω} ^{και} ^{εργω} ^{αγαθω.}
 establish [you] in every word and work good.

ΚΕΦ. γ. 3.

¹ Το λοιπον, ^{προσευχεσθε,} ^{αδελφοι,} ^{περι}
 The remainder, pray you, brethren, for
 ημων, ^{ινα} ^ο ^{λογος} ^{του} ^{κυριου} ^{τρεχη} ^{και} ^{δοξα-}
 of us, that the word of the Lord may run and may be
 ζηται, ^{καθως} ^{και} ^{προς} ^{ημας,} ² ^{και} ^{ινα} ^{βυσθα-}
 glorified, as even among you, and that we may be de-
 μεν ^{απο} ^{των} ^{ατοπων} ^{και} ^{πονηρων} ^{ανθρωπων.} ^{ου}
 livered from the out of place and evil men; not
 γαρ ^{παντων} ^η ^{πιστις.} ³ ^{Πιστος} ^{δε} ^{εστιν} ^ο
 for of all the faith. Faithful but is the
 κυριος, ^{ος} ^{στηριξει} ^{ημας} ^{και} ^{φυλαξει} ^{απο} ^{του}
 Lord, who will establish you and will guard from the
 πονηρου. ⁴ ^{Πεποιθαμεν} ^{δε} ^{εν} ^{κυριω} ^{εφ'} ^{ημας,}
 evil one. We have confidence but in Lord concerning you,
 οτι ^α ^{παραγγελλομεν} * [ημιν,] ^{και} ^{ποι-}
 because the things we announce [to you,] both you
 ειτε ^{και} ^{ποιησετε.} ⁵ ^Ο ^{δε} ^{κυριος} ^{κατευθυναι}
 do and will do. * The but Lord may direct
 ημων ^{τας} ^{καρδιας} ^{εις} ^{την} ^{αγαπην} ^{του} ^{θεου,} ^{και} ^{εις}
 of you the hearts into the love of the God, and into
 την ^{υπομονην} ^{του} ^{Χριστου.} ⁶ ^{Παραγγελλομεν} ^{δε}
 the patience of the Anointed. We give orders but
 ημιν, ^{αδελφοι,} ^{εν} ^{ονοματι} ^{του} ^{κυριου} * [ημων]
 to you, brethren, in name of the Lord [of us]
 Ιησου ^{Χριστου,} ^{στελλεσθαι} ^{ημας} ^{απο} ^{παντος}
 of Jesus Anointed, to withdraw you from every
 αδελφου ^{ατακτως} ^{περικατουντος,} ^{και} ^{μη} ^{κατα}
 brother disorderly walking, and not according to
 την ^{παραδοσιν,} ^{ην} ^{παρελαβουσαν} ^{παρ'} ^{ημων.}
 the tradition, which they received from us.
⁷ Αυτοι ^{γαρ} ^{οιδατε,} ^{πως} ^{δει} ^{μιμεισθαι} ^{ημας.}
 Yourselves for know, how it behoves to imitate us;
 οτι ^{ουκ} ^{ητακτησαμεν} ^{εν} ^{ημιν,} ⁸ ^{ουδε} ^{δωρεαν}
 because not we were disorderly among you, neither gratuitously
 αρτον ^{εφαγομεν} ^{παρα} ^{τινος,} ^{αλλ'} ^{εν} ^{κοπω} ^{και}
 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, aionian 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 New we charge you, Brethren, in the Name of the LORD Jesus Christ, † to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which * you received from us.
 7 For you yourselves know † how you ought to imitate us; Because we were not disorderly among you,
 8 nor did we eat Bread for nothing from any one, but in Toil and Weariness,

* VATICAN MANUSCRIPT.—10. Christ Jesus. 16. and—omit. 17. you—omit.
 17. Work and Word. 4. to you—omit. 4. you both did, and are doing, and will do.
 6. of us—omit. 6. you received.
 † 15. 1 Cor. xi. 2; 2 Thess. iii. 6. † 10. 1 John iv. 10; Rev. i. 5. † 10. 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. 16; Gal. v. 10. † 6. Rom. xvi. 17; 1 Tim. vi. 6; 2 John 10. † 7. 1 Cor.
 iv. 16; xi. 1; 1 T. csa. i. 6, 7.

μοχθῶν, νυκτε και ἡμεραν εργαζόμενοι, προς το
weariness, night and day working, in order that
μη επιβρῆσαι τινα ὑμων. 9 Ουχ ὅτι οὐκ
not to burden any of you. Not because not
εχομεν εξουσιαν, ἀλλ' ἵνα ἑαυτοὺς τυτῶν δω-
we have authority, but that ourselves ap. t. in we might
μεν ὑμιν εἰς το μιμεῖσθαι ἡμας. 10 Καὶ γὰρ,
give to you for the to imitate us. Indeed for,
ὄτε ἡμεν προς ὑμας, τούτο παραγγελλομεν
when we were with you, this we announced
ὑμιν, ὅτι εἰ τις οὐ θελει εργαζεσθαι, μηδε
to you, that if any one not wishes to work, neither
εσθιετω. 11 Ακουομεν γαρ τινας περιπατουστας
let him eat. We hear for some are walking
εν ὑμιν ατακτῶς, μηδεν εργαζομενους, ἀλλα
among you out of order, nothing working, but
περιεργαζομενους. 12 Τοις δε τοκουτοις παραγ-
being above work. To the now such like we com-
γελλομεν και παρακαλομεν δια του κυριου
mand and we exhort through the Lord
* [ἡμων] Ἰησου Χριστου, ἵνα μετα ἡσυχιας
[of us] Jesus Anointed, that with quietness
εργαζομενοι, τον ἑαυτων αρτον εσθιωσιν.
working, the of themselves bread they may eat.
13 Ὑμεις δε, ἀδελφον, μη εκκακησητε καλοποι-
You but, brethren, not should be remiss doing
ουντες. 14 Εἰ δε τις οὐχ ὑπακουει τῷ λογῷ
well. If but any one not hearken to the word
ἡμων δια της επιστολης, τουτον σημειουσα-
of us by means of the letter, him point you
θε. * [και] μη συναναμιγνυσθε αυτω, ἵνα εντρα-
out; [and] not mix you together with him, so that he may
πη. 15 και μη ὡς εχθρον ἡγεισθε, ἀλλα νο-
be put to shame; and not as an enemy regard you, but ad-
θετειτε ὡς ἀδελφον. 16 Αυτος δε ὁ κυριος της
monish you as a brother. Himself but the Lord of the
ειρηνης δῶν ὑμιν την ειρηνην διαπαντος εν
peace may give to you the peace always in
παντι τροπῷ. ὁ κυριος μετα παντων ὑμων. 17 Ὁ
every way; the Lord with all of you. The
ασπασμος τη εμη χειρι Παυλου, ὁ εστι σημειον
salutation by the my hand of Paul, which is a sign
εν παση επιστολῃ. οὕτω γραφῶ. 18 ἡ χαρις του
in every letter; thus I write; the favor of the
κυριου ἡμων Ἰησου Χριστου μετα παντων ὑμων.
Lord of us Jesus Anointed with all of you.
* [Αμην.]
[So be it.]

‡ working Night and Day, so as not to BURDEN any of you;

9 † Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.

10 For also, when we were with you, This we commanded you, † That if any one is not willing to work, neither let him eat.

11 For we hear of some among you, † walking out of order, not working, but being above work.

12 Now such we charge and exhort * by the Lord Jesus Christ, † that, working with Quietness, they may eat THEIR OWN Bread.

13 But you, Brethren, † should not be remiss in doing well.

14 But if any one obey not our WORD by this LETTER, point him out, and † do not associate with him, so that he may be put to shame;

15 † and regard him not as an Enemy, † but admonish him as a Brother.

16 † Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.

17 † The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.

18 † The FAVOR of our LORD Jesus Christ be with you all. *

* VATICAN MANUSCRIPT.—12. of us—omit. 12. in the Lord Jesus Christ. 14. and—omit. 18. So be it—omit. Subscription—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 8. Acts xviii. 3; xx. 84; 2 Cor. xi. 9; 1 Thess. ii. 9. † 9. 1 Cor. ix. 6; 1 Thess. ii. 9.
† 10. Gen. iii. 19; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 28.
† 13. Gal. vi. 9. † 14. Matt. xviii. 17; 1 Cor. v. 9, 11. † 15. Lev. xix. 17; 1 Thess. v. 14.
† 15. Titus iii. 10. † 16. Rom. xv. 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.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
 [OF PAUL] TO TIMOTHY [AN EPISTLE] FIRST.
 * THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ 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, ² Τιμοθεω γνησιω
 Jesus, of the hope of us, to Timothy a genuine
 τεκνω εν πιστει· χαρις, ελεος, ειρηνη απο θεου
 child in faith; favor, mercy, peace from God
 πατρος * [ημων,] και Χριστου Ιησου του κυριου
 a father [of us,] and Anointed Jesus the Lord
 ημων.
 of us.

³ Καθως παρεκαλεσα σε προσμειναι εν Εφεσω,
 As I entreated thee to remain in Ephesus,
 πορευομενος εις Μακεδονιαν, ινα παραγγειλης
 departing for Macedonia, that thou mayest charge
 τισι μη ετεροδιδασκαλειν, ⁴ μηδε προσεχειν
 some not other to teach, nor to hold to
 μυθοις και γενεαλογιαις απεραντοις, αιτινες
 fables and genealogies endless, which
 ζητησεις παρεχουσι μαλλον η οικονομιαν θεου
 disputes occasion rather than an administration of God
 την εν πιστει· ⁵ (το δε τελος της παραγγελιας
 that by faith; (the now end of the commandment
 εστιν αγαπη εκ καθαρης καρδιας και συνειδη-
 is love out of a pure heart and conscience
 σεως αγαθης και πιστεως ανυποκριτου· ⁶ ον
 good and faith unfeigned; which
 τινες αστοχησαντες, εξετραπησαν εις ματαιο-
 some having missed, turned aside to foolish
 λογιαν, ⁷ θελοντες ειναι νομοδιδασκαλοι, μη
 talking, wishing to be law-teachers, not
 νοουντες μητε α λεγουσι, μητε περι
 understanding neither the things they say, nor concerning
 τινων διαβεβαιουνται. ⁸ Οιδαμεν δε, οτι
 certain things they positively affirm. We know but, that
 καλος ο νομος, εαν τις αυτω νομιμως χρηται,
 good the law, if one it lawfully may use,
⁹ ειδως τουτο, οτι δικαιω νομος ου κειται,
 knowing this, that for a just one a law not is laid down,
 ανομοις δε και ανυποτακτοις; ασεβει
 for lawless ones but and for unruly ones, for ungodly ones
 και αμαρτωλοις, ανοσιοις και βεβηλοις,
 and sinners, for impious ones and for profane ones,
 πατραλwai και μητραλwai, ανδροφονοις,
 for smiters of fathers and for smiters of mothers, for man-killers,
¹⁰ πορνοις, αρσενοκοιταις, ανδραποδισταις,
 for fornicators, for sodomites, for man-stealers,
 ψευσταις, επιορκοις, και ει τι ετερον τη υγια-
 for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

¹ Paul, an Apostle of Jesus Christ, † according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

² to † Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

³ Remain still in Ephesus, as I entreated thee, † when departing for Macedonia, so that thou mayest charge some not † to teach differently,

⁴ nor to hold to Fables and interminable Genealogies, † which occasion Disputes, rather than THAT * EDIFICATION of God by Faith.

⁵ (Now † the ΚΝΘ of the COMMANDMENT is Love, † from a Pure Heart, and a good Conscience, and an undissasembled 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 xx. 1, 3; Phil. ii. 24.
 † 5. Rom. xiii. 8—10; Gal. v. 14.
 Gal. iii. 10; v. 23.

† 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. v.
 † 3. Gal. i. 6, 7; 1 Tim. vi. 3, 10. † 4. 1 Tim. vi. 4, 30.
 † 5. 2 Tim. ii. 22. † 8. Rom. vii. 12.

νουση διδασκαλια αντικειται, ¹¹ κατα το ευαγγ-
 elion της δοξης του μακαριου θεου, δ επισ-
 τευθην εγω· ¹² * [και] χαριν εχω τω ενδυναμω-
 σαντι με Χριστω Ιησου τω κυριω ημων, οτι
 πιστον με ηγησατο, θεμενος εις διακονιαν,
¹³ του προτερον οντα βλασφημον και διωκτην
 και υβριστην· αλλ' ηλεθην, οτι αγνων
 εποιησα εν απιστια, ¹⁴ υπερεκλεονασε δε η
 χαρις του κυριου ημων μετα πιστεως και αγα-
 πης της εν Χριστω Ιησου. ¹⁵ Πιστος δ λογος,
 και πασης αποδοξης αξιος, οτι Χριστος Ιησους
 ηλθεν εις τον κοσμον αμαρταλους σωσαι, ων
 πρωτος εμι εγω· ¹⁶ αλλα δια τουτο ηλεθην,
 ινα εν εμοι πρωτω ενδειξηται Ιησους Χριστος
 την πασαν μακροθυμιαν, προς υποτυπωσιν των
 μελλοντων πιστευειν επ' αυτω εις ζων αιωνιον·
¹⁷ τω δε βασιλει των αιωνων, αφθαρτω, αορατω,
 μονω θεω, τιμη και δοξα εις τους αιωνας των
 αιωνων· αμην.)

¹⁸ Ταυτην την παραγγελιαν παρατιθεμαι σοι,
 τεκνον Τιμοθεε, κατα τας προαγουσας επι σε
 προφητειας ινα στρατευη εν αυταις την καλην
 στρατειαν, ¹⁹ εχων πιστιν και αγαθην συνειδη-
 σιν, ην τιμες απωσαμενοι, περι την πιστιν
 ενα, which some having thrust away, concerning the

† to the WHOLESOME Doc-
 trine;

¹¹ according to the
 GLAD TIDINGS of the
 GLORY of the BLESS'D
 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 I.

¹⁶ But on this account
 † I received mercy, that
 in me, first, * Christ Jesus
 might exhibit ALL For-
 bearing for an Example
 of THOSE BEING ABOUT to
 believe on him in order to
 aionian Life.

¹⁷ † Now to the KING of
 the AGES, the Incorrupti-
 ble, the Invisible, the Only
 God, be Honor and Glory
 for the AGES of the AGES.
 Amen.)

¹⁸ This CHARGE † I
 commit to thee, O Child
 Timothy, according to the
 PRECEDING PROPHECIES
 concerning thee, that by
 them thou mayest carry on
 † the GOOD Contest;

¹⁹ retaining Faith and a
 Good Conscience, which
 some having thrust away,
 concerning the FAITH
 * suffered Shipwreck;

* ALEXANDRIAN MANUSCRIPT.—12. And—omit.
 Shipwreck.

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 0; ii. 1.
 1. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3
 Col. i. 25. † 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 0.
 John ix. 30, 41; Acts iii. 17; xxi. 0. † 14. 1 Cor. xv. 10.
 ii. 17; Luke v. 32; xix. 10; Rom. v. 8; 1 Jo. iii. 5.
 1 Tim. vi. 15, 10. † 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2.
 2 Tim. ii. 8; iv. 7.

16. Christ Jesus. 19. suffered

† 11. 1 Cor. ix. 17; Gal. ii. 7; Col.
 † 12. 2 Cor. iii. 5, 6; iv. 1;
 † 13. Luke xxiii. 34;
 † 15. Matt. ix. 13; Mark
 † 16. 2 Cor. i. 1. † 17.
 † 18. 1 Tim. vi. 12

εναναγησαν ²⁰ ὃν ἐστὶν Ἵμμεναιος καὶ Ἀλεξ-
 were shipwreck; of whom is Hymenius and Alex-
 ανδρος, οὓς παρεδωκα τῷ σατανα, ἵνα παιδευ-
 ander, whom I delivered up to the adversary, so that they might
 θωσι μὴ βλασφημεῖν.
 be taught not to revile.

ΚΕΦ. β'. 2.

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
 I exhort therefore first of all to make
 δεήσεις, προσευχάς, ἐντευξεις, εὐχαριστίας
 supplications, prayers, intercessions, thanksgivings
 ὑπὲρ πάντων ἀνθρώπων· ² ὑπὲρ βασιλείων, καὶ
 in behalf of all men; in behalf of kings, and
 πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμον
 of all of those in high station being; so that a tranquil
 καὶ ἡσυχίον βίον διαγωμὲν ἐν πᾶσιν εὐσεβείᾳ
 and quiet life we may lead in all piety
 καὶ σεμνοτητί. ³ Τοῦτο * [γὰρ] καλὸν καὶ ἀπο-
 and seriousness. This [for] good and ac-
 δεκτὸν ἐνώπιον τοῦ σωτήρος ἡμῶν θεοῦ; ⁴ ὃς
 ceptable in presence of the preserver of us God, who
 πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπιγ-
 all men wishes to be saved, and into an exact
 γνώσιν ἀληθείας ελθεῖν. ⁵ Εἰς γὰρ θεός, εἰς καὶ
 knowledge of truth to come. One for God, one and
 μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς
 mediator of God and of men, a man Anointed
 Ἰησοῦς, ⁶ ὃ δούς ἑαυτὸν ἀντιλήτρον ὑπὲρ πάν-
 Jesus, he having given himself a ransom in behalf of
 τῶν· * [τὸ μαρτυρίον] καιροῖς ἰδίοις, ⁷ εἰς ὃ
 all; [the testimony] for seasons own, for which
 ἐτέθη ἐγὼ κηρυξ καὶ ἀποστόλος, (ἀληθείαν
 was placed I a herald and an apostle, (truth
 λέγω, οὐ ψευδομαι,) διδασκαλὸς ἐθνῶν ἐν πίσ-
 I speak, not I speak falsely,) a teacher of nations in faith
 τει καὶ ἀληθείᾳ.
 and in truth.

⁸ Βουλομαι οὖν προσευχεσθαι τοὺς ἀνδράς ἐν
 I direct therefore to pray the men in
 παντί τοπῷ, ἐπαιρόντας ὁσίους χεῖρας χωρὶς
 every place, lifting up holy hands without
 ὀργῆς καὶ διαλογισμοῦ. ⁹ Ὡσαύτως * [καὶ τὰς]
 wrath and disputing. In the same way [and the]
 γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδούς
 women in apparel becoming, with modesty
 καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλε-
 and soundness of mind, to adorn themselves, not with wreaths,
 μασίν, ἢ χρυσοῦ, ἢ μαργαριταῖς, ἢ ἱματισμῷ
 or gold, or pearls, or a garment
 πολυτελεῖ, ¹⁰ ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-
 expensive, but, (which is becoming for women under-

20 of whom are † Hyme-
 nius and Alexander; whom
 I † delivered up to the
 ADVERSARY, that they may
 be taught not to blas-
 pheme.

CHAPTER II

1 I exhort, therefore,
 first of all, to make Sup-
 plications, Prayers, Inter-
 cessions, and Thanksgiv-
 ings in behalf of All Men;
 2 † in behalf of Kings,
 and ALL who ARE in High
 station, so that we may
 lead a Tranquil and Quiet
 Life in All Piety and Ser-
 iousness.
 3 This is good and † ac-
 ceptable before God, our
 SAVIOR,
 4 † who desires All Men
 to be saved, † and to come
 to an accurate Knowledge
 of the Truth.
 5 † For God is One, and
 there is † One Mediator of
 God and Men, that Man,
 Christ Jesus,
 6 † who GAVE himself a
 Ransom in behalf of all,—
 the TESTIMONY in its own
 Seasons;—
 7 † for which I was ap-
 pointed a Herald and an
 Apostle, (I speak Truth, I
 do not falsify,) a Teacher
 of Nations in * Faith and
 Truth.
 8 I appoint, therefore,
 the MEN to pray in every
 place, lifting up Holy
 Hands without Wrath and
 Disputing.
 9 In like manner, the
 WOMEN, also, in † becom-
 ing Attire, with Modesty
 and soberness of mind, not
 decorating themselves with
 Wreaths, or Gold, or
 Pearls, or expensive Cloth-
 ing,
 10 but with good Works,
 which become Women un-

* ALEXANDRIAN MANUSCRIPT.—3. for—omit.
 Spirit and Truth.

‡ 6. the TESTIMONY—omit.

† 20. 2 Tim. ii. 17, 14.
 † 3. Rom. xii. 2; 1 Tim. v. 4.
 † 4. John xvii. 3; 2 Tim. ii. 25.
 † 5. Heb. viii. 6; 1x. 15.
 Eph. iii. 7, 8; 2 Tim. i. 11.

‡ 20. 1 Cor. v. 5.
 † 4. Ezek. xviii. 23; John
 † 5. Rom. iii. 29, 30; x. 12; Gal. iii. 20.
 † 6. Matt. xx. 28; Mark x. 45; Eph. i. 7; Titus ii. 14.
 † 9. 1 Pet. iii. 3, 4.

† 2. Ezra vi. 16; Rom. xiii. 1.
 † 3. Titus ii. 12; 2 Pet.
 † 5. Rom. iii. 29, 30; x. 12; Gal. iii. 20.
 † 6. Matt. xx. 28; Mark x. 45; Eph. i. 7; Titus ii. 14.
 † 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-
taking worship of God,) by means of works good.

θων. ¹¹ Γυνη εν ησυχια μαθανετω εν παση
A woman in quietness let learn with all

υποταγη. ¹² Γυναικι δε διδασκειν ουκ επιτρετω,
submission. A woman but to teach not I permit,

ουδε αυθεντειν ανδρος, αλλ' εινα εν ησυχια.
nor to assume authority over a man, but to be in alliance.

¹³ Αδαμ γαρ πρωτος επλασθη, ειτα Ευα. ¹⁴ Και
Adam for first was formed, then Eve. And

Αδαμ ουκ ηπατηθη· η δε γυνη απατηθεισα, εν
Adam not was deceived; the but woman having been deceived, in

παραβασει γεγωνα· ¹⁵ σωθησεται δε δια της
transgression became; she will be preserved but through the

τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη
child-bearing, if they abide in faith and love

και αγιασμου μετα σωφροσυνης.
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

¹ Πιστος ο λογος· ει τις επισκοπης ορεγεται,
True the word; If any one an oversight longs after,

καλου εργου επιθυμει. ² Δει ουν του επισκο-
one about a work he desires. It behoves then the overseer

που ανεπιληκτον εινα, μιας γυναικος ανδρα,
unblamable to be, of one wife a husband,

νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδασ-
vigilant, sedate, orderly, hospitable, fit to

τικον· ³ μη παροιον, μη πληκτην, αλλ' επιει-
teach; not a wine-drinker, not a striker, but gen-

κη, αμαχον, αφιλαργυρον· ⁴ του ιδιου οικου
th, not quarrelsome, not a lover of money; of the own house

καλως προϊσταμενον, τεκνα εχοντα εν υποταγη
well presiding, children having in subjection

μετα πασης σεμνοτητος· ⁵ (ει δε τις του ιδιου
with all dignity; (if but any one of the own

οικου προστηναι ουκ οιδε, πως εκκλησιας Θεου
house to preside not knows, how a congregation of God

επιμελησεται;) ⁶ μη νεοφυτον, ινα μη τυφω-
will he take care of?) not a new convert, so that not being

θεις εις κριμα εμπροση του διαβολου· ⁷ δει δε
puffed up into judgment he may fall of the accuser; it behoves but

αυτον και μαρτυριαν καλην εχειν απο των εξω-
him also a testimony good to have from those out-

θεν, ινα μη εις ονειδισμον εμπροση και παγιδια
side, so that not into reproach he may fall and a snare

του διαβολου.
of the accuser.

dertaking the worship of God.

¹¹ Let a Woman learn in Quietness with All Submission;

¹² for † I do not permit a Woman to teach, † or to assume authority over a Man, but to be quiet;

¹³ for † Adam was formed first, and then Eve.

¹⁴ And † Adam was not deceived; but the WOMAN having been * deceived, became a Transgressor;

¹⁵ but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

¹ This SAYING is True. If any one longs after an † Overseer's office, he desires an Excellent Work.

² † The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, † fit to teach;

³ † not a wine-drinker, no striker, but gentle, not quarrelsome, † not a lover of money;

⁴ presiding well over his own Family, † having the Children in Subjection with All Dignity;

⁵ (but if any one knows not how to preside over his OWN Family, how can he take care of a Congregation of God?)

⁶ Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

⁷ And he must even have a good Testimony † from THOSE WITHOUT, that he may not fall into reproach and † a Snare of the ENEMY.

* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

† 12. 1 Cor. xiv. 34. † 12. Eph. v. 24. † 13. Gen. i. 27; ii. 18, 23; 1 Cor. xi. 8, 9.
† 14. Gen. iii. 6; 2 Cor. xi. 3. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. i. 6, 9.
† 2. 2 Tim. ii. 24. † 3. Titus i. 7. † 8. 1 Pet. v. 2. † 4. Titus 6. † 7.
Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. † 7. 2 Tim. ii. 26.

⁸ Διακονους ὡσαυτως σεμνους, μη διλογους,
Servants in like manner dignified, not two-worded,
 μη οινω πολλω προπεχοντας, μη αισχροκερ-
not to wine much being addicted, not eager for base
 δεις, ⁹ εχοντας το μυστηριον της πιστεως εν
gain, holding the secret of the faith in
 καθαρα συνειδησει. ¹⁰ Και ουτοι δε δοκιμαζου-
a pure conscience. Also these but let be proved
 θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
first, then let serve, unblamable
 οντες. ¹¹ Γυναικας ὡσαυτως σεμνας, μη δια-
being. Women in like manner serious, not ac-
 βολουσ, νηφαλιους, πιστας εν πασι. ¹² Διακο-
ousers, vigilant, faithful in all things. Servants
 νοι εστωσαν μιας γυναικος ανδρες, τεκνων
let be of one wife a husband, children
 καλως προϊσταμενοι και των ιδιων οικων. ¹³ Οι
well presiding over and of the own houses. Those
 γαρ καλως διακονησαντες, θαβμον 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 to thee I
 φω, ελπιζων ελθειν προς σε ταχιον. ¹⁵ εαν δε
write, hoping to come to thee very soon; if but
 βραδυνω, ινα ειδης, πως δε εν οικω θεου
I should delay, that thou mayest know, how it behoves in a house of God
 αναστρεφεισθαι, η̄τις 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 a spirit, was seen by messengers, was proclaimed among
 εθνεσιν, επιστευθη εν κοσμω, 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 διδασκαλιαισ
having 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 PIETY; † * He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

¹ But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

* ALEX. MS.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ God?

† 10. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21; 22;
 † Tim. ii. 20. † 10. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thess. ii. 3;
 † Tim. iii. 7; † Pet. iii. 8. † 1. 2 Tim. iii. 13; † 2 Pet. ii. 1. † 1. Dan. xiv. 25, 27, 28;
 Rev. ix. 20.

δαιμονίων, ² εν υποκρισει ψευδολογων, κεκαυ-
of demons, by hypocrisy of false-speakers, having
τηριασμενων την ιδιαν συνειδησιν, ³ κωλυοντων
been cauterized the own conscience, forbidding
γαμειν, απεχεσθαι βρωματων, α δ θεος εκτι-
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. ⁴ Οτι παν
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 ⁵ αγιαζεται γαρ δια
thanksgiving being received; it is sanctified forthrough
λογου θεου και ερευξωσ. ⁶ Ταυτα υποτιθεμε
a word of God and of prayer. These things setting forth
νος τοις αδελφοις, καλος εση διακονος Ιησου
to the brethren, good thou wilt be a servant of Jesus
Χριστου, εντρεφομενος τοις λογοις της πιστεως
Anointed, being nourished with the words of the faith
και της καλης διδασκαλιας, η παρηκολουθη-
and of the good teaching, which thou hast closely
κας. ⁷ Τουσ δε βεβηλους και γραωδεισ μυθους
followed. The but profane and old women fables
παραιτου γυμναζε δε σεαυτον προς ευσεβειαν.
do thou avoid; discipline but thyself for piety.
⁸ Η γαρ σωματικη γυμνασια προς ολιγον εστιν
The for bodily discipline for a little it is
οφελιμος· η δε ευσεβεια προς παντα οφελιμος
profitable; the but piety for all things profitable
ιστιν, επαγγελιαν εχουσα ζωης της νυν και
it is, a promise having of life of the now and
της μελλουσης. ⁹ Πιστος δ λογος και πασης
of that about coming. True the word and of all
αποδοχης αξιος. ¹⁰ 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, ος εστι σωτηρ παντων ανθρωπων,
God living, who is a preserver of all men,
μαλιστα πιστων. ¹¹ Παραγγελλε ταυτα και
especially of believers. Do thou enjoin these things and
διδασκε. ¹² Μηδεισ σου της νεοτητος 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 αναστροφη, εν αγαπη, εν πιστει, εν αγνεια.
in conduct, in love, in faith, in purity.

2 [misled] by the † Hy-
pocrisy of false teachers;
whose OWN † Conscience
has been scared;
3 forbidding † marriage,
and † the use of foods
which GOD created in or-
der to be partaken of with
† Thanksgiving by the
BELIEVERS, even by those
who have recognized this
TRUTH;—
4 That † Everything
Created by God † is good,
and nothing is to be re-
jected, being received with
Thanksgiving;
5 since it is sanctified
through the Command of
God, and by Prayer.
6 Setting forth These
things before the BRETH-
REN, thou wilt be a Good
Servant of * Christ Jesus,
† imbued with the WORDS
of the FAITH, and the
GOOD Teaching which thou
hast closely followed.
7 But † avoid PROFANE
and Silly Fables, and train
thyself for Piety;
8 for BODILY Training
is profitable for a little;
† but PIETY is profitable
for all things, † having a
Promise of the PRESENT
Life, and of THAT which is
FUTURE.
9 This SAYING is True,
and worthy of All Recep-
tion.
10 For on this account,
we toil and * are re-
proached, Because we hope
in the living God, † who is
a Preserver of All Men, es-
pecially of Believers.
11 These things enjoin
and teach.
12 Let no one despise
Thy YOUTH; but † become
a Pattern of the BELIEV-
ERS, in Word, in Conduct,
in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—0. Christ Jesus. 10. also—omit. 10. earnestly strive.

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

† 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. † 3. Eph. iv. 19. † 3. Heb. xiii. 4.
† 3. Rom. xiv. 3. † 3. Rom. xiv. 6; 1 Cor. x. 30. † 4. Rom. xiv. 14, 20; 1 Cor. x. 31.
† 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 10, 23; iv. 6; Titus ii. 14.
† 8. 1 Tim. vi. 6. † 8. Psa. xxxvii. 4; lxxxiv. 11; cxli. 2, 3; cxlv. 19; Matt. vi. 23; xii. 22; Mark x. 30; Rom. viii. 23. † 10. Job vii. 30; Psa. xxvii. 6. † 13. Titus ii. 7.

13 Ἔως ἐρχομαι, προσεχε τῇ ἀναγνώσει, τῇ
Till I come, attend thou to the reading, to the
παράκλησει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεί
exhorting, to the teaching. Not bethou 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-
ecy, with laying on of the hands of the elder-
βυτερίου. 15 Ταῦτα μελέτα, ἐν τούτοις ἰσθί-
ship. These things do thou care for, in these things bethou;

ἵνα σοὺ ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν.
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 ποίω, καὶ σεαυτὸν σώσεις
in them; this for doing, both thyself thou wilt save
καὶ τοὺς ἀκούοντας σοῦ.
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακα-
An elderly man not thou mayest chide, but exhort
λεῖ ὡς πατέρα νεωτέρους, ὡς ἀδελφούς·
as a father; younger men, as brothers;

πρεσβυτέρας, ὡς μητέρας νεώτερας, ὡς ἀδελ-
elderly women, as mothers; younger women, as sis-

φας, ἐν πάσῃ ἀγνείᾳ. 3 Χῆρας τιμα, τὰς ὄντως
ten, in all purity: Widows honor, those really

χῆρας. 4 Εἰ δὲ τις χῆρα τέκνα ἢ ἐγγόνα ἔχει,
widows. If but any widow children or grandchildren has,

μυθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν,
let them be taught first the own house to be dutiful,

καὶ ἀμοιβὰς ἀποδίδουαι 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 χῆρα καὶ μεμονωμένη ἠλπίκει ἐπι τὸν
but really a widow and having been left alone he hoped in the

θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-
God, and continues in the supplications and in the pray-

ευχαῖς νυκτός καὶ ἡμέρας· 6 Ἡ δὲ σπαταλώσα,
ere night and day; she but luxuriously,

ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα
living has died. And these things enjoin, so that

ἀνεπιλήπτοι ὦσιν. 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 κροῦει, τὴν πίστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 ¶ Neglect not that KNOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 ¶ Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and ¶ THOSE who HEAR thee.

CHAPTER V.

1 Chide ¶ not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers; Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, ¶ and to render proper returns to their PROGENITORS; for this is acceptable in the sight of God.

5 ¶ Now SHE who is really a WIDOW, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But ¶ SHE, living in SELF-INDULGENCE, is dead.

7 ¶ And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his own relatives, ¶ and especially for * his Family, he has denied the

* ALEXANDRIAN MANUSCRIPT.—8. his Family.
: 14. 2 Tim. i. 6. : 16. Act. xv. 28. : 15. James v. 20. : 1. Lev. xix. 32.
: 4. Gen. xiv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. : 5. 1 Cor. vi. 32. : 6. James v. 4.
: 7. 1 Tim. i. 3; iv. 11; vi. 17. : 8. Isa. lviii. 7; Gal. vi. 10.

ἠρνηται, και εστιν ακιστου χειρων. ⁹ Χηρα
 as denied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττων ετων εξηκοντα γεγο-
 let be enrolled not less of years sixty having

νια, ενος ανδρος γυνη, ¹⁰ εν εργοις καλοισ μαρ-
 become, of one husband a wife, by works good being

τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-
 attended, if she reared a family, if she received

σεν, ει αγιων ποδας ενιψεν, ει θλιβομενοις
 strangers, if of holy ones feet she washed, if afflicted ones

επηρκεσεν, ει παντι εργω αγαθω επηκολουθησε.
 she relieved, if every work good she closely followed.

¹¹ Νεωτερας δε χηρας παραιτου· οταν γαρ κατασ-
 Younger but widows reject; when for they may

τηνιασωσι του Χριστου, γαμειν θελουσι·
 be wanton towards the Anointed, to marry they wish;

¹² εχουσαι κριμα, οτι την πρωτην πιστιν
 having condemnation, because the first fidelity

ηβηθησαν· ¹³ αμα δε και αργα 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 φλυαροι και περιεργοι, λαλουσαι τα
 but also praters and busybodies, speaking the things

μη δεοντα. ¹⁴ Βουλομαι ουν νεωτερας γαμειν,
 not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην
 to bear children, to keep house, no opportunity

διδουσι τω αντικειμενω λοιδωριας χαριν. ¹⁵ Ηδη
 to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του στανου. ¹⁶ Ει
 for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω
 any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω η εκκλησια, ινα ταις
 them, and not let burden the congregation, so that those

οτως χηραις επαρκεση. ¹⁷ Οι καλωσ πρεστω-
 really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·
 the elders double honor let be esteemed worthy;

μαλιστα οι κοπιωντες εν λογω και διδασκαλια.
 especially those toiling in word and teaching.

¹⁸ Λεγει γαρ η γραφη· Βουν αλωοντα ου φιμω-
 Says for the writing; An ox treading not thou shalt

σεις· και· αξιος ο εργατης του μισθου αυτου.
 muzzle; and; worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

⁹ Let not a Widow be enrolled less than sixty Years old, † having been a Wife of One Husband,

¹⁰ well reputed for good Works; whether she has reared a family, or † entertained strangers, or † washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

¹¹ But reject Younger Widows, for when they become wanton against the ANOINTED one, they wish to marry;

¹² incurring Condemnation, Because they have violated their FIRST Fidelity.

¹³ † And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IM-PROPER THINGS.

¹⁴ † I desire, therefore, the Younger Widows to marry to bear children, to keep house, † to give No Opportunity to the OPPONENT for reproach;

¹⁵ since some have already turned aside after the ADVERSARY.

¹⁶ If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve † THOSE who are REALLY Widows.

¹⁷ Let † the ELDERS who PRESIDE well † be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

¹⁸ For the SCRIPTURE says, † "Thou shalt not muzzle an Ox threshing;" and, † "The LABORER is worthy of his REWARD."

* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.
 † 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 5.
 † 13. 2 Thess. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 1; 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; Heb. xiii. 7, 17. † 17. Acts xxviii. 10. † 18. Deut. xxv. 4; 1 Cor. ix. 9.
 † 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

19 **Κατα πρεσβυτερου κατηγοριαν μη παραδε-**
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.

20 **Τους αμαρτανοντας, ενωπιον παντων ελεγχε,**
The sinning ones, in presence of all reprove thou,
ινα και οι λοιποι φοβον εχωσι.
so that also the remainder fear may have.

21 **Διαμαρτυρομαι ενωπιον του θεου και** * [κυ-
I solemnly enjoin in presence of the God and [Lord]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen mes-

λων, ινα ταυτα φυλαξης χωρις προκριματος
sengers, that these things thou mayest keep without prejudice
μηδεν ποιων κατα προσκλισην. 22 **Χειρας**
nothing doing by partiality. Hands

ταχεως μηδενι επιτιθει μηδε κοινωνει αμαρτιας
hastily to no one do thou put and notdo thou share in sins
αλλοτριας. Σεαυτον αγον τηρει. 23 **Μηκετι**
with others. Thyself pure do thou keep. No longer

υδροποτει, αλλ' οινω ολιγω χωρ 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 these] and the frequent of these
ασθενειας. 24 **Τινων ανθρωπων αι αμαρτιαι**
weaknesses. Of some the sins

προδηλοι εισι, προαγουσαι εις κρισιν' 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.
κρυβηται ου δυναται.
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 **Όσοι εισιν υπο ζυγον δουλοι, τους ιδιους**
As many as are under a yoke slaves, the own.

δεσποτας πασης τιμης αξιους ηγεισθωσαν, ινα
masters of all honor worthy let them esteem, that
μη το ονομα του θεου και η διδασκαλια βλασ-
not the name of the God and the teaching may be
φημηται. 2 **Οι δε πιστους εχοντες δεσποτας,**
reviled. Those and believing having masters,

μη καταφρονειτωσαν, οτι αδελφοι εισιν' αλλα
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, οτι πιστοι εισι και
rather let them serve, because believing ones they are and

αγαπητοι οι της ευεργεσιας 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 these—omit. 25. And so good deeds n'so.

‡ 20. Gal. ii. 11, 14; Titus i. 13. † 21. 1 Tim. vi. 13; † 3 Tim. ii. 14; iv. 1. † 22. Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. † 22. 2 John ii. † 24. Gal. v. 19. † 1. Eph. vi. 6; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18. † 1. Isa. lii. 6; Rom. ii. 24; Titus ii. 6, 8. † 2. Col. iv. 1. † 2. 1 Tim. iv. 11. † 3. 1 Tim. i. 3.

νοουσι λογοις τοις του κυριου ημων Ιησου
 sound in words in those of the Lord of us Jesus
 Χριστου, και τη κατ' ευσεβιαν διδασκαλια.
 Anointed, and to that according to piety teaching;
 4 τετυφωται, μηδεν επισταμενος, αλλα νοσων
 he is puffed up, nothing being versed in, but being sick
 περι ζητησεις και λογομαχιας, εξ ων γινεται
 about questions and strifes of words, out of which arises
 φθονος, ερις, βλασφημιαι, υπονοιαι πονηραι,
 envy, strife, evil-speakings, suspicions wicked,
 5 διαπαρτριβει διαφθαρμενων ανθρωπων τον
 wranglings having been corrupted of men the
 νουν, και απεστρημενων της αληθειας, νομιζον-
 mind, and having been devoid of the truth, suppos-
 των πορισμον ειναι την ευσεβιαν. * [Αφισ-
 ing gain to be the piety. [Withdraw
 τασο απο των τουτων.] 6 Εστι δε πορισμος
 thyself from of the such one.] It is but gain
 μεγας η ευσεβια μετα αυταρκειας. 7 Ουδεν
 great the piety with a competency. Nothing
 γαρ εισηνεγκαμεν εις τον κοσμον. * [δηλον,
 for we brought into the world; [evident,]
 οτι ουδε εξενεγκειν τι δυναμεθα. 8 Εχοντες δε
 that neither to carry out anything are we able. Having and
 διατροφας και σκεπασματα, τουτοις αρκεσθη-
 foods and coverings, with these things we shall be
 σομεθα. 9 Οι δε βουλομενοι πλουτειν, εμπι-
 satisfied. Those but wishing to be rich, fall
 τουσιν εις πειρασμον και παγίδα, και επιθυμιας
 into a temptation and a snare, and desires
 πολλας ανοητους και βλαβεραι, αιτινες βυθι-
 many foolish and hurtful, which sink
 ζουσι τον ανθρωπον εις ολεθρον και απωλειαν.
 deep the men into destruction and ruin.
 10 Ριζα γαρ παντων των κακων εστιν η φιλαρ-
 A root for of all of the evils is the love of
 γυρια· ης τινες ορεγομενοι απεπλανηθησαν απο
 money; which some longing after wandered from
 της πιστεως, και εαυτους περιεπειραν οδυμιας
 the faith, and themselves pierced around with sorrows
 πολλαις. 11 Συ δε, ω ανθρωπε * [του] θεου,
 many. Thou but, O man [of the] God,
 ταυτα φευγε· διωκε δε δικαιοσυνην, ευσε-
 these things see; pursue thou and righteousness, piety,
 βειαν, πιστιν, αγαπην, υπομονην, πραοτητα·
 faith, love, patience, meekness;
 12 αγωνιζου τον καλον αγωνα της πιστεως, επι-
 contend thou the good content of the faith, do thou
 λαβου της αιωνιου ζωης, εις ην εκληθης,
 lay hold of the age-lasting life, for which thou wast called out,
 και ωμολογησας την καλην ομολογιαν ενωπιον
 and thou didst confess the good confession in presence
 πολλων μαρτυρων. 13 Παραγγελλω σοι ενω-
 of many witnessess. I charge thee in
 πιον του θεου, του ζωοποιουτος τα παντα,
 presence of the God, of that making alive the things all,

THOSE Sound Words of
 our LORD Jesus Christ, and
 to that TEACHING which is
 according to Piety,

4 he is puffed up, being
 master of Nothing, but is
 distracted about † Ques-
 tions and Verbal conten-
 tions, out of which arise
 Envy, Strife, Revilinge,
 evil Suspicious,

5 Wranglings of Men
 corrupted in MIND, and
 destitute of the TRUTH,
 † supposing PIETY to be
 GAIN.

6 But † PIETY with a
 Competency is great Gain.

7 For we brought Noth-
 ing into the WORLD, and it
 is evident that we are not
 able to carry anything out;

8 and † having supplies
 of Food and Clothing, with
 These let us be satisfied.

9 But † THOSE WISHING
 to be rich fall into a Tempt-
 ation, and a Snare, and in-
 to many foolish and injuri-
 ous Desires, which sink
 Men into Destruction and
 utter Ruin;

10 † for a Root of All
 kinds of Evil is the LOVE
 OF MONEY; which some
 longing after, wandered
 from the FAITH, and pierc-
 ed Themselves around with
 many Sorrows.

11 † But thou, O Man of
 God! flee from these things,
 and pursue Righteousness,
 Piety, Faith, Patience,
 Love, Meekness.

12 † Maintain the GOOD
 Contest of the FAITH; †
 lay hold of AIGONIAN Life,
 for which thou wast called
 out, and didst confess the
 GOOD Confession in the
 presence of Many Wit-
 nesses.

13 I charge thee in the
 presence of THAT GOD who
 † makes alive ALL things,

* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit. 7. evident
 —omit. 11. of the—omit.

† 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. † 5. Titus i. 11; 2 Pet. ii. 3. † 6.
 Psa. xxxvii. 16; Prov. xv. 10. † 8. Heb. xlii. 5. † 9. Prov. xv. 27; Matt. xlii. 23;
 James v. 1. † 10. Exod. xliii. 8; Deut. xvi. 19. † 11. 2 Tim. ii. 22. † 12. 1 Cor.
 ix. 25, 26; 1 Tim. i. 18; 2 Tim. iv. 7. † 13. 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 ομολογιαν, 14 τη-
 Pontius Pilate the good confession, to
 ρησαι σε την εντολην ασπιλον, ανεπιληπτον,
 keep thee the commandment spotless, blameless,
 μεχρι της επιφανειας του κυριου ημων Ιησου
 till the appearance of the Lord of us Jesus
 Χριστου, 15 ην καιροισ ιδιοις δεξει δ 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 κυριενοντων, 16 ο μονος
 kings and Lord of those being lords, the only
 εχων αθανασιαν, φως οικων ακροσιτον, ον ειδεν
 one having deathlessness, light dwelling in inaccessible, whom saw
 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.

and THAT Christ Jesus, † who TESTIFIED to Pon-
 tius Pilate the GOOD Con-
 fession;
 14 that thou keep the
 COMMANDMENT, being
 spotless, blameless, † till
 the APPEARANCE of our
 LORD Jesus Christ;
 15 which in his own
 Season THAT BLESSED and
 only Potentate will exhibit,
 —† the KING of KINGS,
 and LORD of LORDS,—
 16 † the only one POS-
 sessing Immortality, in-
 habiting Light inaccessible;
 † whom no one of
 Men has seen, nor is able
 to see; to whom be Honor
 and Might aionian. Amen.

17 Τοις πλουσιοις εν τω νυν αιωνι, παρα-
 To those rich ones in the present age, do thou
 γελλε μη υψηλοφρονειν, μηδε ηλικικειν επι
 charge not to be high-minded, nor to have confidence in
 πλουτου αδηλοτητι, αλλ' εν τω θεω * [τω
 wealth uncertain, but in the God [the
 ζωντι,] τω παρεχοντι ημιν παντα πλουσιως εις
 living,] in that offering to us all things richly for
 απολαυσιν· 18 αγαθοεργειν, πλουτειν εν εργοις
 enjoyment; to work good, to be rich in works
 καλοισ, ευμεταδοτοις ειναι, κοινωνικουοις, 19 απο-
 good, liberal ones to be, communicative ones, treas-
 θησαυριζοντασ εαυτοις θεμελιον καλον εις το
 uing 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.

17 Charge THOSE RICH
 in the PRESENT Age, not to
 be high-minded, nor † to
 confide in Wealth † so un-
 certain, but in THAT GOD
 † who IMPARTS to us ALL
 things richly for Enjoy-
 ment;—

18 to do good, † to be
 rich in good Works, to be
 liberal, willing to bestow;
 19 † treasuring up for
 themselves a good Founda-
 tion for the FUTURE, that
 they may lay hold of that
 which is REALLY Life.

20 Ω Τιμοθεε, την παραθηκη φυλαξον, εκ-
 O Timothy, the trust guard thou, avoid-
 τρεπομενοσ τασ βεβηλουσ κενοφωνιασ και αντι-
 ing the profane empty sounds and oppo-
 θεσεισ της ψευδωνυμου γνωσσεισ· 21 ην τινεσ
 sitions of the falsely-named knowledge; which some
 επαγγελλομενοι, περι την πιστιν ηστοχησαν.
 having professed, concerning the faith missed the mark.

20 O Timothy! † guard
 THAT ENTRUSTED to thee,
 † turning away from the
 PROFANE, Empty Sounds,
 and Contradictions of that
 FALSELY-NAMED KNOW-
 LEDGE,

21 which some, having
 professed, † erred concern-
 ing the FAITH. FAVOR be
 with * thee.

* Η χαρισ μετα σου.
 The favor with thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—omit.
 —THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

21. you. Subscription

† 12. Matt. xvii. 11; John xviii. 27. † 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 22.
 † 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Exod. xxxiii. 20; John vi. 46.
 † 17. Job xxxi. 28; Psa. lii. 7; lxii. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxiii. 5.
 † 17. Acts xv. 17; xvii. 25. † 18. Luke xli. 21; James ii. 5. † 19. Matt. vi. 20;
 xix. 22; Luke xii. 33; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 2. † 20. 1 Tim.
 i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 18.

* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παυλος, ¹ αποστολος Ιησου Χριστου δια
 Paul, an apostle of Jesus Anointed through
 θεληματος θεου, κατ' επαγγελiam ζωης της εν
 will of God, according to a promise of life of that by
 Χριστω Ιησου, ² Τιμοθεω αγαπητω τεκνω· χα-
 Anointed Jesus, to Timothy beloved a child; fa-
 ρις, ελεος, ειρηνη απο θεου πατρος, και Χριστου
 tor. mercy, peace from God a father, and Anointed
 Ιησου του κυριου ημων.
 Jesus the Lord of us.

³ Χαριν εχω τω θεω, ος λατρευω απο προ-
 Gratitude I have to the God, to whom I offer homage from an-
 γωνων εν καθαρα συνειδησει, ως αδιαλειπτον
 cation with pure conscience, as unceasingly
 εχω τω περι σου μνηαν εν ταις δεησει μου
 I have the concerning thee remembrance in the prayers of me
 νυκτος και ημερας, ⁴ επιποθων σε ιδειν, μεμνη-
 night and day. longing thee to see, remem-
 μενος σου των δακρυων, ινα χαρα πληρωθω
 bering of thee the tears, so that joy I may be filled with:

⁵ υπομνησιν λαμβανω της εν σοι ανυποκριτου
 a remembrance taking of the in thee unfeigned
 πιστewς, ητις ενφκησε πρωτον εν τη μαμμη
 faith, which dwelt first in the grandmother
 σου Λωιδι, και τη μητρι σου Ευνικη· πεπεισμαι
 of thee Lois, and in the mother of thee Eunice; I have confidence

δε, οτι και εν σοι. ⁶ Δι' ην αιτιαν αναμιμ-
 end, that also in thee. Through which cause I remind
 νησκω σε αναλωπυρειν το χαρισμα του θεου, ο
 thee to kindle up the free gift of the God, which
 εστιν εν σοι δια της επιθεσεως των χειρων
 is in thee through the putting on of the hands

μου· ου γαρ εδωκεν ημιν ο θεος πνευμα δει-
 of me; not for gave to us the God a spirit of
 λιας, αλλα δυναμewς και αγαπης και σωφρονισ-
 timidly, but of power and of love and of a sound
 μου. ⁸ Μη ουν επαισχυνθης το μαρτυριον
 mind. Not therefore thou mayest be ashamed of the testimony

του κυριου ημων, μηδε εμε τον δεσμιον αυτου·
 of the Lord of us, nor me the prisoner of him;
 αλλα συγκακοπαθησον τω ευαγγελιω κατα
 but participate in suffering evil for the glad tidings according to
 δυναμιν θεου, ⁹ του σωσαντος ημας και καλε-
 power of God, of the one having saved us and having

σαντας κλησει αγα, ου κατα τα εργα ημων,
 called with a calling holy, not according to the works of us,

CHAPTER I

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT life which is by Christ Jesus,

2 † to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our LORD.

3 I am thankful to God, († whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of † the UNFEIGNED Faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in † thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I remind thee † to kindle up the FREE GIFT of * God, which is in thee, through the IMPOSITION of my HANDS.

7 For † GOD did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore † be not ashamed of † the TESTIMONY of our LORD, nor of me † his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 † who SAVED us, and † called us with a holy Invitation, † not according to our WORKS, but according

* ALEXANDRIAN MANUSCRIPT.—Title.—THE SECOND TO TIMOTHY. G. the ANOINTED.

1. 1. 2 Cor. 1. 1. 1. Eph. iii. 6; Titus 1. 2; Heb. ix. 15. 1. 2. 1 Tim. 1. 2.
 2. Acts xxii. 8; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. 1. 4. 3 Tim. iv. 9, 21.
 3. 1 Tim. 1. 5. 5. Acts xvi. 1. 6. 1 Tim. iv. 14. 7. Rom. viii. 13.
 8. Rom. 1. 16. 8. 1 Tim. ii. 6; Rev. i. 2. 8. Eph. iii. 1; Phil. i. 7. 9.
 1 Tim. 1. 1; Titus iii. 4. 9. 1 Thess. iv. 7; Heb. iii. 1. 9. Titus iii. 5.

αλλα κατ' ιδιαν προθεσιν και χαριν την
 but according to own purpose and favor that
 δοθεισαν ημιν εν Χριστω Ιησου προ χρονων
 having been given to us in Anointed Jesus before times
 αιωνιων, 10 φανερωθεισαν δε νυν δια της επι-
 age-lasting, having been manifested but now through the ap-
 φανειας του σωτηρος ημων Ιησου Χριστου,
 pearance of the savior of us Jesus Anointed,
 καταργησαντος μεν τον θανατον, φωτισαντος
 having rendered powerless indeed the death, having illuminated
 δε ζων και αφαρσιαν 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
 διδακταλος * [εθνων] 12 δι' ην αιτιαν και
 a teacher [of nations:] through which cause also
 ταυτα πασχω, αλλ' ουκ εμωσχυνομαι· οίδα
 these things I suffer, but not I am ashamed; I know
 γαρ ο πεπιστευκα, και πεπεισμαι, οτι δυνα-
 for in whom I have believed, and I have confided in, because power-
 τος εστι την παραθηκην μου φυλαξει εις εκεινην
 ful he is the trust of me to guard to that
 την ημεραν.
 the day.

13 Ὑποτυπωσιν εχε υγιανοντων λογων, ὧν
 An outline held thou of sound words, of which

καρ' 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 απεστραφησαν με παντες
 Thou knowest this, that turned away me all

οι εν τη Ασια, ὧν εστι Φυγελλος και Ἐρμο-
 those in the Asia, of whom is Phygellus and Hermo-
 γενης. 16 Αψη ελεος ο κυριος τω Ονησιφορου
 genes. May grant mercy the Lord to the of Onesiphorus

οικω· οτι πολλακις με ανεψυξε, και την αλυσιν
 house; because often me herefreshed, and the chain

μου ουκ εμωσχυνη, 17 αλλα γενομενος εν
 of me not he was ashamed, but having been in

Ῥωμη, σπουδαιοτερον εζητησε με, και εβρε·
 Rome, very diligently he sought me, and found,

18 (δωη αυτω ο κυριος ευρειν ελεος παρα κυριου
 may grant to him the Lord to find mercy from Lord
 εν εκεινη τη ημερα·) και οσα εν Εφεσω
 in that the day; and what things in Ephesus

διηκονησε, βελτιον συ γινωσκεις.
 he served, very well thou knowest.

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 † 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—amit.

† 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. † 10. Rom. xvi. 26; Eph. i. 9. † 10. 1 Cor. xv. 54, 55; Heb. ii. 14. † 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. † 12. Eph. iii. 1; 2 Tim. ii. 9. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15. 2 Tim. iv. 10, 16. † 16. 2 Tim. iv. 19. † 16. Acts xxviii. 20; Eph. vi. 20. † 18. Matt. xxv. 34—40.

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
 bear from me through many witnesses, these things
παραθου πιστοις ανθρωποις, οιτινες ικανοι εσον-
 entrust thou to faithful men, who competent shall
ται και ετερους διδασαι. 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 στρατευομενος εμπλεκεται ταις του**
 No one serving as a soldier involves himself with the of the
βιου πραγματειαις, ινα τω στρατολογησαντι
 life occupations, so that the one having enlisted
αρεση. ⁵ **Εαν δε * [και] αλλη τις, ου στα-**
 he may please. If but [also] may contend any one, not is
φανουται, εαν μη νομιμως αλληση. ⁶ **Τον κο-**
 crowned, if not lawfully he may have contended. The toil-
πιωντα γεωργον δεi πρωτον των καρπων μετα-
 ing husbandman it behooves first of the fruits to partake
λαμβανειν. ⁷ **Νοει, α λεγω· δφη γαρ**
 take. Consider thou, the things I say; may give for
σοι ο κυριος συνεσι εν πασι. ⁸ **Μη μνησθεις Ιη-**
 to thee the Lord understanding in all things. Do thou remember Je-
σουν Χριστον εγηγερμενον εκ νεκρων, εκ
 sue 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 φη κακοπαθω μεχρι δεσμων, 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 **Σου, 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 TOILING 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. 1 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.
 Acts ii. 30; xiii. 23. † 8. 1 Cor. xv. 1, 4, 20.
 † 9. Acts xviii. 31; Eph. vi. 10, 20; Phil. i. 13, 14.
 † 11. 2 Cor. iv. 8. † 12. Rom. viii. 17; 1 Pet. iv. 13.
 † 2. 1 Tim. iii. 2; Titus i. 9.
 † 8. Rom. i. 3, 4;
 † 9. Phil. i. 7; Col. iv. 3, 18
 † 10. Eph. iii. 13; Col. i. 24
 † 12. Matt. x. 33.

μεθα, κακεινος αρησεται ημας· ¹³ ει ακιστου-
deny, also he will deny us; if faithless,
μεν, εκεινος πιστος μενει· αρησασθαι εαυτον
he faithful remains; to deny himself
ου δυναται.
not he is able.

¹⁴ 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.

¹⁵ Σπουδασον σεαυτον δοκιμον παραστησαι τω
Be thou diligent thyself approved to present to the
θεω, εργατην ανεκαισχυντον, ορθοτομουντα
God, a workman unashamed, cutting straight
τον λογον της αληθειας. ¹⁶ Τας δε βεβηλους
the word of the truth. The but profane

κενοφωνιας περιστασο· επι πλειον γαρ προκο-
empty sounds do thou avoid; to more for they will
ψουσιν ασεβειας, ¹⁷ και ο λογος αυτων ως γαγ-
proceed impiety, and the word of them as a mor-

γραινα νομην εξει· ων εστιν Ήμεναιος και
ifying sore pasture will have; of whom is Hymeneus and
Φιλητος, ¹⁸ οιτινες περι την αληθειαν ηστο-
Philetas, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγоне-
the mark, saying the resurrection already to have hap-
ναι, και ανατρεκουσι την τιμων πιστιν. ¹⁹ 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· Εγνων κυριος τους
having the seal this; Knew Lord the
οντας αυτου· και· Αποστητω απο αδικιας πας
being of himself; and; Let depart from injustice every one

δ ονομαζων το ονομα κυριου. ²⁰ Εν μεγαλη δε
who is naming the name of Lord. In great but

οικια ουκ εστι μονον σκευη χρυσα και αργυρα,
a house not is only vessels golden and made of silver,

αλλα και ξυλινα και οστρακινα· και α μεν εις
but also wooden and earthen; and some indeed for
τιμην, α δε εις ατιμιαν. ²¹ Εαν ουν τις εκκα-
honor, some and for dishonor. If therefore any one should

θαρη εαυτον απο τούτων, εσται σκευος εις
well cleanse himself from these, he will be a vessel for

him, he also will disown
us;

¹³ † if we are faithless,
he remains faithful; * for
† he cannot deny himself.

¹⁴ Remind them of
These things, † solemnly
charging them in the pres-
ence of the LORD, † not to
contend about words for
Nothing Useful, to the
Subversion of the HEAR-
ERS.

¹⁵ Be diligent to pre-
sent Thyself to * GOD, an
approved Workman, irre-
proachable, rightly treat-
ing the WORD OF TRUTH.

¹⁶ † But PROFANE,
Empty Declamations re-
sist; for they will further
promote Impiety;

¹⁷ and the WORD of
those [men] will cat like a
Mortifying sore; of whom
are † Hymenius and Phile-
tus;

¹⁸ who † missed the
mark with respect to the
TRUTH, † saying that the
RESURRECTION has al-
ready happened; and they
are perverting the FAITH
of some.

¹⁹ However, the FIRM
Foundation of GOD stands,
having this † INSCRIPTION,
"THE LORD † KNOWS THOSE
WHO ARE HIS;" and, "Let
EVERY ONE who NAMES
the NAME of the Lord de-
part from Iniquity."

²⁰ But in a Great House
there are not only golden
and silver Vessels, but also
wooden and earthen ones;
† some for Honor, and
some for Dishonor.

²¹ If, then, any one en-
tirely purify himself from
these things, he will be a

* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

15. the ANOINTED one.

† 19. Literally, a Seal, on which inscriptions were frequently engraved. *Doddridge* re-
marks, "The expression is here used with peculiar propriety, in allusion to the custom of
engraving upon some stones laid in the foundations of buildings the names of the persons by
whom, and the purposes for which, the structure is raised; and nothing can have a greater
tendency to encourage the hope, and at the same time to engage the obedience of Christi-
ans, than this double inscription."

‡ 13. Rom. iii. 8; ix. 6. ‡ 13. Num. xxiii. 10. ‡ 14. 1 Tim. v. 21; vi. 13; 2 Tim.
iv. 1. ‡ 14. 1 Tim. i. 4; vi. 4; Titus iii. 2, 11. ‡ 16. 1 Tim. iv. 7; vi. 20; Titus i. 14.
‡ 17. 1 Tim. i. 20. ‡ 18. 1 Tim. vi. 21. ‡ 18. 1 Cor. xv. 12. ‡ 19. John x.
14, 27. See Num. xvi. 5. ‡ 20. Rom. ix. 21.

τιμην, ἡγιασμενον, * [και] ευχρηστον τῷ δεσ-
honor, having been cleansed, [and] of good use to the mas-
ποτη, εις παν εργον αγαθον ἡτοιμασμενον.
ter, for every work good having been prepared.

23 Τας δε νεωτερικας επιθυμιας φυγε· διωκε δε
The new youthful desires see thou; pursue thou but
δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των
righteousness, faith, love, peace with those
επικαλουμενων του κυριου εν καθαρας καρδιας.
calling on the Lord out of pure a heart.

23 Τας δε μωρας και ακαιδευτους ζητησεις πα-
Thy but foolish and unstructive questions do
ραιτου, ειδως, οτι γεννωσι μαχας· 24 δουλου δε
thou avoid, knowing, that they beget content; a bondman but
κυριου ου δει μαχεσθαι, αλλ' ηπιον ειναι προς
of Lord not it behooves to quarrel, but gentle to be to
παντας, διδακτικον, ανεξικακον, 25 εν πραοτητι
all, fit to teach, enduring evil, in meekness

παιδευοντα τους αντιδιατιθεμενους· μηποτε δο-
admonishing those being opposed; perhaps may give
αυτοις ο θεος μετανοιαν εις επιγνωσιν αληθειας,
to them the God a change of mind to a knowledge of truth,

26 και ανατηψωσιν εκ της του διαβολου παγι-
and they may be recovered from the of the accuser snare
δος εξωρημενοι ὑπ' αυτου εις το εκεινου θε-
having been taken alive by him. for the of him will

λημα.
λασμα.

ΚΕΦ. γ'. 3.

1 Τουτο δε γνωσκε, οτι εν εσχαταις ημεραις
This but know thou, that in latter days

εσθησονται καιροι χαλεποι. 2 Εσονται γαρ οί
will be present seasons trying. Will be for the

αυθρακοι φιλαυτοι, φιλαργυροι, αλαζονες,
men self-lovers, money-lovers, boasters,

δπερηφανοι, βλασφημοι, γονευσιν απειθεις,
haughty ones, revilers, to parents disobedient,

αχαριστοι, ανοσιοι, 3 αστοργοι, ασπονδοι,
unthankful ones, unholy ones, void of natural affection, implacable,

διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι,
accusers, without self-control, fierce ones, without love to good men,

4 προδοται, προπετεις, τετυφωμενοι, φιληδονοι
betrayers, rash ones, having been puffed up, pleasure-lovers

μαλλον η φιλοθεοι· 5 εχοντες μορφωσιν ευσε-
rather than God-lovers; having a form of

βειας, την δε δυναμιν αυτης ηρημενοι. Και
piety, the but power of her having denied. Also

τευτους αποτρεπου. 6 Εκ τωτων γαρ εισιν οί
these turn away from. Out of these for are those

ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες
entering into the houses and leading captive

Vessel for Honor, sancti-
fied, of good use to the
MASTER, † prepared for
Every good Work.

23 Now flee from
YOUTHFUL DESIRES; but
pursue Righteousness, Fi-
delity, Love, Peace, with
* All those who † invoke
the LORD from a Pure
Heart.

23 † Reject also fool-
ish and unstructive
Questions, knowing That
they produce Contentions;

24 and † a Servant of
the Lord must not be cen-
tentious, but be Gentle to-
wards all, fit to teach, pa-
tient under evil;

25 † in meekness cor-
recting the OPPOSERS;
perhaps GOD may give
them a change of mind in
order * to a Knowledge of
the Truth;

26 and that they may be
recovered † from the SNARE
of the ENEMY, who have
been entrapped by him for
HIS Pleasure.

CHAPTER III.

1 But * know This.
‡ That in latter Days try-
ing Seasons will come;

2 For the MEN will be
Self-lovers, Money-lovers,
Boasters, Haughty, Blas-
phemers, Disobedient to
Parents, Ungrateful, Un-
holy,

3 Without natural affec-
tion, Implacable, Accusers,
Without self-control, Fero-
cious Haters of good men,

4 Treacherous, Rash,
Self-conceited, Lovers of
pleasure rather than Lov-
ers of God;

5 having a Form of
Piety, † but having denied
its POWER; † from These
also turn away.

6 For † of these are
THOSE ENTERING THE
HOUSES, and leading cap-

* ALEXANDRIAN MANUSCRIPT.—21. and—omit.
1. Know you This.

25. to come to a Knowledge.

† 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 9.
† 24. 1 Tim. iii. 2, 3. † 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. † 26. 1 Tim. iii. 7.
† 1. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. † 5. 1 Tim. v. 8; Titus i. 16. † 5. 2 Thess.
iii. C; 1 Tim. vi. 5. † 6. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα αμαρτιας, αγομενα
little women having been laden with sins, being led away

επιθυμiais ποικιλiais, παντοτε μαθανοντα,
by inordinate desires various, always learning,

και μηδεποτε εις επιγνωσιν αληθειας ελθειν
and never into a knowledge of truth to come

δυναμενα. 8' Ον τροπον δε Ιαννης και Ιαμβρης
are able. Which way but Jannes and Jambres

αντεστησαν Μωυσει, ουτω και ουτοι ανθισταν-
opposed Moses, so also these are opposed

ται τη αληθεια, ανθρωποι κατεφθαρμενοι του
to the truth, men having corrupted the

νου, αδοκιμοι περι την πιστιν. 9 Αλλ' ου
mind, disapproved ones concerning the faith. But not

προκοψουσιν επι πλειον η γαρ ανοια αυτων εκ-
they shall proceed to more; the for folly of them very

δηλος εσται πασιν, ως και η εκεινων εγενετο.
plain shall be to all, as also that of those became.

10 Συ δε παρηκολουθηκας μου τη διδασκαλια,
Thou but hast closely followed of me the teaching,

τη αγωγη, τη προθεσει, τη πιστει, τη μακροθυ-
the conduct, the purpose, the fidelity, the forbear-

μια, * [τη αγαπη,] τη υπομονη, 11 τοις διωγ-
ance, [the love,] the patience, the persec-

μοις, τοις παθημασιν, οια μοι εγενετο εν
actions, the sufferings, what things to me happened in

Αντιοχεια, εν Ικονιω, εν Λυστροις οious διωγ-
Antioch, in Iconium, in Lystra; what perse-

μους υπηνεγκα, και εκ παντων με ερρυσατο ο
cutions I endured, and out of all me delivered the

κυριος. 12 Και παντες δε οι θελοντες ευσεβως
Lord. Indeed all but those wishing piously

ζην εν Χριστω Ιησου, διωχθησονται. 13 Πονη-
to live in Anointed Jesus, will be persecuted. Evil

ροι δε ανθρωποι και γοητες προκοψουσιν επι το
but men and jugglers will progress to the

χειρον, πλανωντες και πλανωμενοι. 14 Συ δε
worse, deceiving and being deceived. Thou but

μενε εν οis εμαθες και επιστωθης, ειδως,
abide in the things thou didst learn and wast convinced of, knowing,

παρα τινος εμαθες, 15 και οτι απο βρεφους
from whom thou didst learn, and that from a babe

τα ιερα γραμματα οιδας, τα δυναμενα σε σοφι-
the holy writings thou knowest, those being able thee to make

σαι εις σωτηριαν, δια πιστεως της εν Χριστω
wise for salvation, through faith of that in Anointed

Ιησου. 16 Πασα γραφη θεοπνευστος και ωφελι-
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate desires,

7 always learning, and never able † to come to a Knowledge of Truth.

8 Now in the manner that † Jannes and Jambres opposed Moses, so also are these opposed to the TRUTH; Men corrupted in MIND, disapproved concerning the FAITH.

9 But they shall not proceed further; for their * FOOLISHNESS shall be very plain to all, † as THEIRS also became.

10 † But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

11 my PERSECUTIONS, my SUFFERINGS; what happened to me † in Antioch, † in Iconium, † in Lystra; What Persecutions I endured; and yet from all † the LORD delivered Me.

12 And indeed † ALL who WISH to live piously in Christ Jesus will be persecuted.

13 † But Evil Men and Imposters will make progress for the worse, deceiving and being deceived.

14 But † do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

15 and That from a Child thou hast known † THOSE HOLY Scriptures, which are ABLE to make Thee wise for Salvation, through THAT Faith which is in Christ Jesus.

16 † All Scripture, divinely inspired, is indeed

* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDER-

STANDING.

10. LOVE—omit.

† 7. 1 Tim. ii. 4. † 8. Exod. vii. 11. † 9. Exod. vii. 12; viii. 18; ix. 11.
† 10. Phil. ii. 23; 1 Tim. iv. 6. † 11. Acts xiii. 45, 50. † 11. Acts xiv. 2, 5.
† 11. Acts xiv. 19. † 11. Psal. xxxiv. 19; 2 Cor. i. 10. † 12. Acts xiv. 22.
† 12. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. † 14. 2 Tim. i. 13; ii. 2. † 15.
John v. 30. † 16. 2 Pet. i. 20, 21.

μος προς διδασκαλιαν, προς ελεγχον, προς
 able for teaching, for proof, for
 επαπορθωσιν, προς παιδειαν την εν δικαιοσυνη.
 correction, for training up that in righteousness;
 Ὡνα αρτιος η̄ ο̄ του θεου ανθρωπος, προς παν
 so that complete may be the of the God man, for every
 εργον αγαθον εξηρητισμενος.
 work good having been thoroughly fitted.

ΚΕΦ. Δ'. 4.

1 Διαμαρτυρομαι ενωπιον του θεου, και Ιησου
 I solemnly charge in presence of the God, and Jesus
 Χριστου του μελλοντος κρινειν ζωντας και
 Associated of that one being about to judge living ones and
 νεκρους, και την επιφανειαν αυτου και την
 dead ones, and the appearing of himself and the
 βασιλειαν αυτου. 2 κηρυξον του 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 υγιαινουσης διδασ-
 Will be for a season, when of the wholesome teach-
 καλιας ουκ ανεξονται, 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,
 κνηθόμενοι την ακοην. 4 και απο μεν της αλη-
 tickling the ear; and from indeed of the truth
 θειας την ακοην αποστρεψουσιν, επι δε τους
 the hearing they will turn away, to but the
 μυθους εκτραπησονται. 5 Συ δε νηφε εν πα-
 fables they will be turned aside. Thou but be sober in all
 σι, κακοπαθησον, εργον ποιησον ευαγγελισ-
 thing, suffer thou evil; work do thou of a proclaimer of glad-
 του, την διακονιαν σου πληροφορησον. 6 Εγω
 tidings, the services of thee do thou fully perform.
 γαρ ηδη σπενδομαι, και ο καιρος της εμης
 for already am being poured out, and the season of the of my
 αναλυσεως εφেষτηκε. 7 τον αγωνα τον καλον
 dissolution has come near; the contest the good
 ηγωνισμαι, τον δρομον τετελεκα, την πιστιν
 I have contested, the race I have finished, the faith
 τητηρηκα. 8 λοιπον αποκειται μοι ο της δικαιο-
 I have guarded; remaining is laid up for me the of the righteous-
 σνης στεφανος, ον αποδωσει μοι ο κυριος εν
 ness crown, which will give to me the Lord in
 εκεινη τη ημερα, ο δικαιος κριτης, ου μονον δε
 that the day, the righteous judge, not only but
 εμοι, αλλα και πασι τοις ηγαπηκοσι την επι-
 to me, but also to all to those having loved the ap-
 φανειαν αυτου.
 pearance of him.

profitable for Teaching. for Conviction, for Correction, for THAT Discipline which is in Righteousness;

17 so that the MAN of GOD may be COMPLETE, † thoroughly fitted for 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, re-luke, exhort, with ALL Long-suffering and Teaching.

3 † For there will be a Time when they will not endure WHOLESOME In-struction, but will accum-ulate Teachers for Them-selves, according to their OWN Inordinate desires, tickling their EAR,

4 and they will indeed turn away from the HEAR-ING of the TRUTH, and † be turned aside to FABLES.

5 But be thou sober in all things; † suffer * bad treatment; perform † an Evangelist's Work; fully accomplish thy SERVICE.

6 For † I am already be-ING poured out, and the TIME of * my DISSOLUTION has come near.

7 † I have maintained * the GOOD CONTEST. I have guarded the FAITH;

8 it remains that there is laid up for me † the CROWN of RIGHTEOUSNESS which the LORD, the RIGHTEOUS Judge, will give me † in That DAY, and not only to me, but also to ALL THOSE who have LOVED his APPEAR-ANCE.

* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus. dier of Christ Jesus; perform.

5. bad treatment, as a Good Sol. 7. the good Contest.

† 17. 2 Tim. ii. 21. † 1. Acts x. 42. † 7. Titus i. 14. † 5. 2 Tim. i. 8; ii. 8. † 11. 17. † 7. 1 Cor. ix. 24, 25; Phil. iii. 14. † 8. 2 Tim. i. 12.

† 2. 2 Tim. iii. 1. † 4. 1 Tim. i. 4; iv. 8. Acts xxi. 8; Eph. iv. 11. † 6. Phil. † 8. James i. 12; 1 Pet. v. 4; Rev. ii. 10

⁹ Σπουδασον ελθειν προς με ταχεως. ¹⁰ Δη-
 Earnestly endeavor to come : to me soon. De-
 mas γαρ με εγκατελιπεν, αγαπησας τον νυν
 mas for me forsook, having loved the present
 αιωνα, και εκορευθη εις Θεσσαλονικην* Κρησ-
 age, and went to Thessalonica; Cres-
 κης εις Γαλατιαν, Τιτος εις Δαλματιαν* ¹¹ Λου-
 cess to Galatia, Titus to Dalmatia; Luke
 κας εστι μονος μετ' εμου. Μαρκον αναλαβων
 is alone with me; Mark having taken up
 αγε μετα σεαυτον* εστι γαρ μοι ευχρηστος
 do thou bring with thyself; he is for to me very useful
 εις διακονιαν. ¹² Τυχικον δε απεστειλα εις Εφε-
 for service. Tychicus but I sent to Ephes-
 σον. ¹³ Τον φελουην, ον απελικον εν Τρωαδι
 sus. The cloak, which I left in Troas
 παρα Καρκω, ερχομενος φερε, και τα βιβλια,
 with Carpus, coming bring thou, and the written rolls,
 μαλιστα τας μεμβρανας. ¹⁴ Αλεξανδρος ο χαλ-
 especially the parchments. Alexander the copper-
 κευς πολλα μοι κακα ενεδειξατο* αποδωη αυτω
 smith many to me evil things openly showed; may give to him
 ο κυριος κατα τα εργα αυτου. ¹⁵ 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. ¹⁶ Εν τη πρωτη μου απολογια ουδεις
 words. In the first of me defence no one
 μοι συμπαρεγενετο, αλλα παντες με εγκατελι-
 by me stood, but all me forsook;
 πον* (μη αυτοις λογισθειη*) ¹⁷ ο δε κυριος μοι
 (not to them may it be imputed,) the but Lord by me
 παρεστη, και ενεδυναμωσε με, ινα δι' εμου το
 stood, and strengthened me, so that through me the
 κηρυγμα πληροφηρηθη, και ακουση παντα τα
 proclamation might be fully established, and might hear all the
 εθνη* και ερρυσθη εκ στολατος λεοντος*
 nations; and I was delivered out of mouth of a lion;
¹⁸ * [και] ρυσεται με ο κυριος απο παντος εργου
 [and] will deliver me the Lord from every work
 ποιηρου, και σωσει εις την βασιλειαν αυτου
 evil, and will save for the kingdom of himself
 την εκουραυιον* οψ η δοξα εις τους αιωνας των
 the heavenly; to whom the glory for the ages of the
 αιωνων* αμην.
 ages; so be it.
¹⁹ Ασπασαι Πρισκαν και Ακυλαν, και τον
 Salutethou Prisca and Aquila, and the
 Ονησιφορου οικον. ²⁰ Εραστος εμεινεν εν Κορ-
 of Onesiphorus house Erastus remained in Cor-

⁹ Do thy best to come to me soon;
¹⁰ for † Demas forsook Me, † having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to * Dalmatia.
¹¹ Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.
¹² But I sent Tychicus to Ephesus.
¹³ When thou comest, bring the † BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.
¹⁴ † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD * will reward him according to his WORKS;
¹⁵ of whom do thou also beware, for he has very much opposed OUR Words.
¹⁶ In my FIRST Defence no one * came to Me, but all forsook me; († may it not be imputed to them!)
¹⁷ † but the LORD * was present, and strengthened me, † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.
¹⁸ The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to * whom be the GLORY for the AGES of the AGES. Amen.
¹⁹ Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.
²⁰ † Erastus remained at

* ALEXANDRIAN MANUSCRIPT.—10. Dernaia. 14. will reward. 16. came to Me. 17. was present, and. 18. and—omit. 13. to him.

† 13. Pheloneek 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.
 i. 20. † 14. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6.
 vil. 60. † 17. Matt. x. 19; Acts xxiii. 11; xvii. 23.
 18; Eph. iii. 8. † 17. Psa. xxii. 21; 2 Pet. ii. 9. † 17. Acts ix. 15; xxvi. 17.
 † 19. 2 Tim. i. 16. † 20. Acts xix. 22; Rom. xvi. 23. † 10. Acts xviii. 2; Rom. xvi. 3

ινθη· Τροφιμον δε απελπον εν Μιλητω ασθενε-
 ινθη; Trophimus but I left in Miletus being
 νουητα. 21 Σπουδασον προ χειμωνος ελθειν.
 sick. Earnestly endeavor before winter to come.
 Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος,
 Salutes thee Eubulus, and Pudens, and Linus,
 και Κλαυδια, και οι αδελφοι παντες. 22 Ο
 and Claudia, and the brethren all. The
 κυριος Ιησους * [Χριστος] μετα του πνευματος
 Lord Jesus [Anointed] with the spirit
 σου. Η χαρις μεθ' υμων.
 of thee. The favor with you.

Corinth, but I left † Tro-
 phimus sick at * Miletus.
 21 † Do thy best to come
 before Winter. Eubulus,
 and Pudens, and Linus,
 and Claudia, and all the
 BRETHREN salute thee.
 22 † The LORD Jesus be
 with thy SPIRIT. FAVOR
 be with thee. *

* ALEXANDRIAN MANUSCRIPT.—20. Melotus. 22. Anointed—omit. Subscrip-
 tion—SECOND TO TIMOTHY—WRITTEN FROM LAODICHA.
 † 20. Acts ix. 4; xli. 29. † 21. verse 9. † 22. Gal. vi. 18; Philemon 25.

* T O T I T U S .

ΚΕΦ. α'. 1.

¹ Παυλος δουλός θεού, ἀποστόλος δε Ἰησοῦ
Paul a bondman of God, an apostle but of Jesus
Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ
Anointed, according to faith of chosen ones of God and
ἐπιγνώσιν ἀληθείας τῆς κατ' εὐσεβείαν, ² ἐπ'
a knowledge of truth of that according to piety, in
ἐλπίδι (ὡς αἰώνιον, ἣν ἐπηγγεῖλατο ὁ ἀψευ-
hope of life age-lasting, which promised the not
δης θεός προ χρόνων αἰώνων, ³ ἐφάνερωσε δε
false God before times age-lasting, manifested but
καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρυγματι· ὁ
in seasons own the word of himself, by proclamation which
ἐπιστευθῆν ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος
was entrusted with I according to an appointment of the savior
ἡμῶν θεοῦ.) * Τίτῳ γνήσιῳ τέκνῳ κατὰ κοινὴν
of us God,) to Titus a genuine child according to common
πίστιν· χάρις, εὐλεος, εἰρήνη ἀπο θεοῦ πατρὸς, ὁ
faith; favor, mercy, peace from God a father,
καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
and Lord Jesus Anointed the savior of us.

⁵ Τουτοῦ χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα
Of this cause I left thee in Crete, so that
τὰ λειπόντα ἐπιδιόρθωσῃ, καὶ καταστή-
the things wanting thou mightest rectify, and thou mightest consti-
τησῇς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ
tute in each city elders, as I to thee
διεταξάμην· ⁶ εἰ τις ἐστὶν ἀνεγκλήτος, μίας
gave orders; if any one is irreproachable, of one
γυναίκου ἀνδρὸς, τέκνα ἐχὼν πιστὰ, μὴ ἐν
wife a husband, children having believing, not under
κατηγορίᾳ ἀσωτίας, ἢ ἀνυποτακτὰ. ⁷ Δεῖ γὰρ
an accusation of profligacy, or of insubordination. It behoves for
τοῦ ἐπισκοποῦ ἀνεγκλήτου εἶναι, ὡς θεοῦ οἰκον-
the overseer irreproachable to be, as of God a stew-
ομόν· μὴ αὐθαδέ, μὴ οργίλον, μὴ παροῖνον, μὴ
ard; not self-indulgent, not passionate, not a wine-drinker, not
πληκτῆν, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλοξενον,
a striker, not eager for base gains, but a friend to strangers,
φιλαγαθόν, σωφρόνα, δίκαιον, ὅσιον, ἐγκρατῆ,
a friend to goodness, prudent, just, holy, self-governed,
⁹ ἀντεχομένον τοῦ κατὰ τὴν διδασχὴν πιστοῦ
holding fast of the according to the teaching true
λόγου, ἵνα δυνατός ἢ καὶ παρακαλεῖν ἐν τῇ
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 † a Knowledge of THAT Truth which is according to Piety,

‡ in Hope of aionian Life, which God, † who is NEVER FALSE, announced † before aionian Times,

‡ 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.
Jesus our SAVIOR. 5. behind in Crete.
Any Affliction, and to confute the OFFENSES.

† 1. 2 Tim. ii. 25. † 2. 2 Tim. i. 1; iii. 7. † 2. Num. xxiii. 19; 1 Tim. ii. 13.
† 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. † 3. 2 Tim. i. 10. † 3. 1 Tim. i. 11.
† 4. Rom. i. 12; 3 Cor. iv. 13; 2 Pet. i. 1. † 5. 1 Cor. xi. 34. † 5. 2 Tim. ii. 2.
† 6. 1 Tim. iii. 2. † 7. Matt. xxiv. 45; 1 Cor. iv. 1, 2. † 7. Lev. x. 9; Eph. v. 18;
1 Tim. iii. 2, 8. † 7. 1 Pet. v. 2. † 9. 2 Thess. ii. 15; 2 Tim. i. 13.

διδασκαλία τῆ ὑγιαίνουσῃ καὶ τοὺς ἀντιλεγόν-
teaching by that sound and those speaking against
τας ἐλεγεῖν.
to confute.

to exhort } by the SOUND
INSTRUCTION, and to con-
fute the OPPOSERS.

10 Εἰσι γὰρ πολλοὶ * [καὶ] ἀνυποτάκτοι, μα-
Are for many [and] unruly ones, fool-
ταίολογοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περι-
ish talkers and deceivers, especially those of circum-
τομῆς, ἢ οὐδὲ δεῖ ἐπιστομίζειν· οἷτινες
cision, whom it is necessary to muzzle; who

10 For } there are Many
Unruly persons, Foolish
talkers and } Deceivers,
especially those of } the
Circumcision;

διόλου οἴκου ἀνατρεποῦσι, διδασκόντες ἅ μὴ
whole houses overturn, teaching the things not
δεῖ, ἀισχροῦ κέρδους χάριν. 12 Εἶπε τις ἐξ
proper, of base gain on account. Said one from

11 whom it is necessary
to silence; who overturn
Whole Families, teaching
} for Sordid Gain what is
not proper.

αὐτῶν ἰδίου αὐτῶν προφήτης· Κρήτες αἰεὶ
of them own of them prophet; Cretans always
ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. 13 Ἡ
liars, evil wild beasts, gluttons idle. The

12 One of them, a
} Prophet of their OWN,
said, "Cretans always
" Liars are, Savage Beasts,
" with craving Blaw."

μαρτυρία αὕτη ἐστὶν ἀληθῆς· δι' ἣν αἰτίαν
testimony this is true; for which cause
ἐλεγε αὐτοὺς ἀποτομῆς, ἵνα ὑγιαίνουσιν ἐν τῇ
reprove them } severely, so that they may be sound in the
πίστει; 14 μὴ προσηχόντες Ἰουδαίκοις μύθοις,
faith, & not } holding to Jewish fables,

13 This TESTIMONY is
true; } therefore reprove
them severely, so that they
may be sound in the
FAITH,

καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν
and commandments of men turning away from the
ἀληθειαν. 15 Πάντα μὲν καθάρᾳ τοῖς καθάροις·
truth. All things indeed pure to the pure ones;

14 } not holding to Jew-
ish Fables, and } Precepts
of Men who turn away
from the TRUTH.

τοῖς δὲ μεμιασμένοις καὶ ἀπιστοῖς οὐδὲν καθά-
to those but having been defiled and unfaithful own nothing pure,
ρον, ἀλλὰ μεμιανται αὐτῶν καὶ ὁ νους καὶ ἡ
but has been defiled of them both the mind and the

15 } All things, indeed,
are pure to those who are
PURE; but to THOSE who
are DEFILED and Unfaith-
ful, nothing is pure; but
both Their MIND and CON-
SCIENCE are defiled.

συνείδησις. 16 Θεὸν ὁμολογοῦσιν εἶδεναι, τοῖς
conscience. God they profess to have known, by the
δε ἐργοῖς ἀρνούνται, βδελυκοὶ ὄντες καὶ ἀπει-
but works they deny, abominable ones being and disre-
θεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκιμοί.
beliant ones, and as to every work good worthless ones.

16 They profess to have
known God, but } by their
WORKS they renounce him,
being abominable and disre-
spective, and as to Every
good Work worthless.

ΚΕΦ. Β'. 2.

1 Σὺ δὲ λαλεῖ ἅ πρὴν τῆ ὑγιαίνουσῃ
Then but speak the things becoming to the wholesome
διδασκαλίᾳ· 2 πρεσβυτάς κηφαλεούς εἶναι, σεμ-
teaching; aged men vigilant ones to be, serious

CHAPTER II.
1 But do thou inculcate
things proper for } WHOLE-
SOME INSTRUCTION;—
2 that Aged men be vi-
gilant, serious, prudent,
} sound in the faith, in
LOVE, in PATIENCE;

νοῦς, σωφρονας, ὑγιαίνοντας τῆ πίστει, τῆ ἀγα-
ones, prudent ones, sound ones in the faith, in the love,
πῆ, τῆ ὑπομονῇ· 3 πρεσβυτίδας ὡσαντίως ἐν κα-
in the patience; aged women in like manner in de-
ταστήματι ἱεροκρεπέις, μὴ διαβολοῦς, μὴ
partment becoming what is sacred, not accusers, not

3 } that Aged women, in
like manner, be in Depart-
ment as becomes Sacred
persons; not Accusers
persons; not Accusers
} not enslaved by much
Wine, Good instructors,

οἶνον πολλῶν, δεδουλωμένας, καλοδιδασκαλοῦς,
to wine much enslaved, good teachers,

* ALEXANDRIAN MANUSCRIPT.—10. and—omit. 3. and not.
† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was
reputed to have foretold future events.
‡ 0. 1 Tim. i. 10; vi. 3; 2 Tim. iv. 5; Titus ii. 1. † 10. 1 Tim. i. 6. † 10. Rom.
xvi. 18. † 10. Acts xv. 1. † 11. 1 Tim. vi. 6. † 12. 2 Cor. xiii. 10; 2 Tim.
iv. 2. † 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. † 14. Isa. xxix. 13; Matt. xv. 9;
Col. ii. 22. † 15. Luke xl. 30—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4.
† 16. 2 Tim. iii. 5. † 1. Titus i. 9. † 2. Titus i. 13.
iii. 11; 1 Pet. iii. 3, 4. † 3. 1 Tim. ii. 9, 10;

4 *ἵνα σωφρονίζωσι τὰς νεὰς, φιλανδρῶν*
 so that they may wisely influence the young women, husband-lovers
εἶναι, φιλοτεκνῶνς, 5 *σωφρονὰς, ἄγνας, οἰκου-*
 to be, children-lovers, prudent ones, pure ones, house-
ροῦς, 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 *Τῶν νεωτέρων ὡσαύτως παρακαλεῖ σωφρονεῖν.*
 The younger men in like manner do thou exhort to be prudent;

7 *περὶ πάντα σεαυτὸν παρεχόμενος τύπον κα-*
 concerning all things thyself exhibiting a pattern of
λῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμ-
 good works, in the teaching incorruptness, seri-
νοτητα, 8 *λόγον ὑγίην, ἀκαταγνώστον ἵνα ὁ ἐξ-*
 ousness, speech sound, not to be condemned, so that he from

ἐναντίας ἐντραπή, μὴδὲν ἐχὼν περὶ ἡμῶν λε-
 of opposition may be ashamed, nothing having concerning us to
γεῖν φαυλόν. 9 *Δουλοῦς, ἰδίοις δεσποταῖς ὑπο-*
 say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πασὶν εὐαρεστοὺς εἶναι, μὴ ἀντι-
 submissive, in all things well-pleasing to be, not contra-
λεγόντας, 10 *μὴ νοσφίζομένους, ἀλλὰ πιστὶν*
 dicting, not parloining, but fidelity

πάσαν ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασ-
 entire showing good; so that the teach.

καλίαν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμήσιν ἐν
 ing of the savior of us of God they may adorn in
πασὶν. 11 *Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ * [ἡ]*
 all things. Shone forth for the favor of the God [that]

σωτήριος πασὶν ἀνθρώποις, 12 *καίδενουσα 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 εὐ-
 desires, prudently and righteously and pi-

σεβῶς ζήσωμεν ἐν τῷ νῦν αἰωνί. 13 *προσδεχο-*
 ously we may live in the present age; waiting

μένοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφανείαν τῆς
 for the blessed hope and appearing of the

δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
 glory of the great God and savior of us

Ἰησοῦ Χριστοῦ. 14 *ὃς ἔδωκεν 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, ζῆλωτῶν
 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 IMPURITY 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. 23; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. † 9. Eph. v. 24. † 10. Matt. v. 16; Phil. ii. 15. † 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. † 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thesa. iv. 7. † 13. 1 Pet. iv. 3; 1 John ii. 16. † 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργαων. ¹⁵ Ταυτα λαλει και παρακαλει
of good works. These speak thou and exhort thou
και ελεγχε μετα πασης επιταγης μηδεις σου
and reprove thou with all strictness; no one of these
περιφρονειτω.
let disregard.

ΚΕΦ. γ'. 3.

¹ Υπομινησκει αυτοις αρχαις και εξουσιαις
Do thou remind them to governments and authorities
υποτασσεσθαι, πειθαρχειν, προς παν εργον
to be submissive, to obey rulers, as to every good
αγαθον ετοιμους ειναι, ² μηδενα βλασφημειν,
work ready to be, no one to speak evil of,
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους
not quarrelsome to be, gentle, all showing
πραοτητα προς παντας ανθρωπους. ³ Ημεν γαρ
mildness to all men. Were for

ποτε και ημεις ανσητοι, απειθεις, πλανωμενοι,
formerly also we senseless ones, disobedient ones, erring ones,
δουλευοντες επιθυμiais και ηδοναις ποικιλαις,
being enslaved to inordinate desires and pleasures various,

εν κακια και 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 εκεφανη του σωτηρος ημων
the love to man shone forth of the preserver of us
θεου, ⁵ ουκ εξ εργαων των εν δικαιοσυνη ων
of God, not from of works of those in righteousness which

εποιησαμεν ημεις, αλλα κατα τον αυτου ελεον
did we, but according to the of himself mercy
εσωσεν ημας, δια λουτρον καλιγγενειας, και
he saved us, through a bath of a new birth, and

ανακαινωσεως πνευματος αγιου, ⁶ ου εζεχειν
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 δικαιωθentes τη εκεινου
vior of us, so that having been justified by the of him

χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα
favor, heirs we might become according to a hope
ζωης αιωνιου. ⁸ Πιστος ο λογος και περι
of life ago-lasting. True the word; and respecting

τουτων βουλομαι σε διαβεβαιουσθαι, ινα φρον-
these things I wish thee to affirm strongly, so that they may
τιζωσι καλων εργαων προιστασθαι οι πεπιστευ-
be careful of good works to excel those having be-

κοτες * [τη] θεο. Ταυτα εστι τα καλα και
lived [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 revile No one, to be quarrelsome; to be mild, showing Entire Gentleness to All Men;

³ For we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

⁴ But when the GOODNESS and the PHILANTHROPY of God our SAVIOR, appeared,

⁵ he saved us, not on account of THOSE Works in Righteousness which we did, but according to HIS OWN Mercy, through * the BATH of Regeneration, and a Renovation of the Holy Spirit,

⁶ which he poured out on us richly through Jesus Christ our SAVIOR;

⁷ so that having been justified by His FAVOR, we might become Heirs according to a Hope of aionian Life.

⁸ This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful to excel in Good Works. These things are THOSE which are good and profitable to MEN.

* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—omit. 8. good and profitable.
 † 15. 1 Tim. iv. 13. † 1. Rom. xiii. 1; 1 Pet. ii. 13. † 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. † 2. Eph. iv. 31. † 2. 2 Tim. ii. 24, 25. † 2. Phil. iv. 5.
 † 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 8. † 4. Titus ii. 11. † 4.
 1 Tim. ii. 2. † 5. Rom. iii. 20; ix. 11; x. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9.
 † 5. John iii. 8, 5; Eph. v. 26; 1 Pet. iii. 21. † 6. Acts ii. 33; x. 43. † 7. Rom. iii. 24; Gal. ii. 16. † 7. Rom. viii. 23, 24. † 7. Titus i. 2. † 8. verses 1, 14.

ωφελμα τοις ανθρωποις·⁹ μωρας δε ζητησει
 profitable to the men; foolish but questions

και γενεαλογιας και ερεις και μαχας νομικας
 and genealogies and strifes and fightings about

περιστασο· εισι γαρ ανωφελεις και ματαιοι.
 law; they are for unprofitable and vain.

¹⁰ Αιρετικον ανθρωπον μετα μιαν και δευτεραν
 A factious man after a first and second

νουθεσιαν παραιτου·¹¹ ειδωσ, οτι εξεστραπται
 admonition do thou reject; knowing, that has been perverted

ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.
 thusuch a one, and sins, being self-condemned.

¹² Όταν πεμψω Αρτεμαν προς σε η Τυχικον,
 When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολι· εκει
 earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμασαι.¹³ 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 λειπρ.¹⁴ Μανθανετωσαν δε και οι
 ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προιστασθαι εις τας
 ours of good works to excel for the

αναγκαιας χρειας, ινα μη ωσιν ακαρποι.¹⁵ Ασ-
 pressing wants, so that not they may be unfruitful. Se-

παζονται σε οι μετ' εμου παντες· ασπασαι τους
 late thee those with me all; salute thou those

φιλοντας ημας εν πιστει. Η χαρις μετα
 loving us in faith The favor with

παντων υμων.
 all of you.

9 But avoid Foolish Questions, and †Genealogies, and Disputes, and Contentions about the Law; for they are †unprofitable and Vain.

10 †Reject a Factious Man, †after a First and Second Admonition;

11 knowing that such A ONE has been perverted, and sins, †being self-condemned.

12 When I shall send Artemas to thee, or †Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and †Apollos, with careful attention, so that they may not lack anything;

14 and let our [brethren] also learn †to stand foremost in Good Works for these PRESSING Occasions, †that they may not be unfruitful.

15 All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

* ALEXANDRIAN MANUSCRIPT.—Subscription—To TITUS—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 3 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. 19. † 12. Acts xviii. 24. † 14. verse 8. † 14. Rom. xv. 28; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

* ΤΟ ΦΙΛΗΜΟΝ.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ 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, ² και Αφφια τη αγαπητη, και Αρ-
worker of us, and to Apphia the beloved one, and Ar-
χιππη τω συστρατιωτη ημων, και τη κατ'
chippus the fellow-soldier of us, and to the in
οικον σου εκκλησια. ³ χαρις υμιν και ειρηνη
house of the congregation; favor to you and peace
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-
from God a father of us, and Lord Jesus Anointed.
του.

⁴ Ευχαριστω τω θεω μου παντοτε, μρειαν
I give thanks to the God of me always, a remembrance
σου ποιουμενος επι των προσευχων μου, ⁵ ακου-
of thee making in the prayers of me, hear-
ων σου την αγαπην και την πιστιν, ην εχεις
ing of thee the love and the faith, which thou hast
προς τον κυριον Ιησουν και εις παντας τους
to the Lord Jesus and for all the
αγιους. ⁶ οπως η κοινωνια της πιστεως σου
holy ones; that the fellowship of the faith of thee
ενεργης γενηται, εν επιγνωσει παντος αγαθου
active may become, by a knowledge of every good
του εν ημιν, εις Χριστον * [Ιησουν.] ⁷ Χαραν
of the in us, in regard to Anointed [Jesus.] Joy
γαρ εχομεν πολλην και παρακλησιν επι τη
for we have much and consolation in the
αγαπη σου, οτι τα σπλαγχνα των αγιων ανα-
love of thee, because the bowels of the holy ones has
πεπαυται δια σου, αδελφε. ⁸ Διο πολλην
been refreshed through thee, O brother. Therefore much
εν Χριστω παρησιαν εχων επιτασσειν σοι το
in Anointed boldness having to enjoin thee the
ανηκον, ⁹ δια την αγαπην μαλλον παρακαλω
becoming thing, through the love rather I beseech;
τοιουτου ον, ως Παυλος πρεσβυτης, νυνι δε και
such a one being, as Paul an old man, new but also
δεσμιος Ιησου Χριστου. ¹⁰ παρακαλω σε περι
a prisoner of Jesus Anointed; I beseech thee concerning

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 † Arch'ppus 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 TENDER SYMPATHIES of the SAINTS † have been refreshed through thee.

8 Therefore, † having much confidence in Christ to enjoin on thee WHAT IS BECOMING,

9 on account of * that LOVE I rather entreat; being such a one, as Paul † an old man, and now also † a Prisoner for * Christ Jesus,

10 I entreat thee res-

* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON. 2. the SISTER, and to. 6. Jesus—omit. 7. For I have. 9. NECESSITY I rather entreat. 9. Christ Jesus.

† 9. Benson following Theophylact says, that presbuteres, translated an old man in this place, has the signification of presbuteres, 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. 10; verse 20. † 8. 1 Thess. ii. 6. † 9. verse 1.

του εμου τεκνου, ον εγεννησα εν τοις δεσμοις

of the of me child, whom I begot in the bonds
* [μου,] Ονησιμου, 11 τον ποτε σοι αχρηστον,

[of me,] Onesimus, that formerly to thee unprofitable,
νυνι δε σοι και εμοι ευχρηστον, ον ανεπεμψα

now but to thee and to me profitable, whom I sent back;
12 συ δε αυτον, τουτ' εστι τα εμα σπλαγχνα,

thou but him, that is the my bowels,
προσλαβου. 13 Ον εγω εβουλομην προς εμαυ-

do thou receive. When I was wishing for my-
τον κατεχειν, ινα υπερ σου μοι διακονη εν

self to retain, so that on behalf of thee to me he might serve in
τοις δεσμοις του ευαγγελιου. 14 χωρις δε της

the bonds of the glad tidings; without but of the
σης γνωμης ουδεν ηθελησα ποιησαι, ινα μη ως

thy consent nothing I wished to do, so that not as
κατα αναγκην το αγαθον σου η, αλλα

according to constraint the good of thee might be, but
κατα εκουσιον. 15 Ταχα γαρ δια τουτο

according to willingness. Perhaps for on account of this
εχωρισθη προς ωραν, ινα αιωνιον αυτον απε-

he was separated for an hour, so that an age him thou might-
χης. 16 ουκετι ως δουλον, αλλ' υπερ δου-

est receive; no longer as a slave, but above a
λου, αδελφον αγαπητον, μαλιστα εμοι, ποσω

slave, a brother beloved, especially to me, by how much
δε μαλλον σοι, και εν σαρκι και εν κυριω. 17 Ει

but more to thee, both in flesh and in Lord. If
ουν με εχεις κοινωνον, προσλαβου αυτον ως

then me thou holdest a partner, receive thou him as
εμε. 18 Ει δε τι ηδικησε σε, η οφειλει, τουτο

me. If but anything he wronged thee, or owes, this
εμοι ελλογει. 19 Εγω Παυλος εργασα τη

to me put thou on account. I Paul wrote with the
εμη χειρι, εγω αποτισω ινα μη λεγω σοι,

my hand, I will pay off; so that not I may say to thee,
οτι και σεαυτον μοι προσοφειλεις. 20 Ναι,

that even thyself to me thou owest. Yes,
αδελφε, εγω σου οναιμην εν κυριω αναπαυ-

O brother, I of thee should be profited in Lord, refresh
σον μου τα σπλαγχνα εν Χριστω. 21 Πειποιθως

thou of me the bowels in Anointed. Having confidence
τη υπακοη σου εργασα σοι, ειδως, οτι και

in the obedience of thee I wrote to thee, knowing, that even
υπερ ο λεγω ποιησεις.

beyond what I may say thou wilt do.
22 Αμα δε και ετοιμαζε μοι ξενια. ελπιζω

At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, † whom I begot in my BONDS,

† that † Onesimus, † who formerly was UNPROFITABLE to Thee, but is now profitable to Thee and to Me;

‡ whom I have sent * back to thee; and do † thou receive Him, that is, MYSELF.

‡ Whom † I was wishing to retain for Myself, † so that on thy behalf he might serve me in these BONDS for the GLAD TIDINGS;

‡ but I desired to do Nothing without thy Consent, † that thy good deed might not be as from Constraint, but Voluntary.

‡ † For perhaps on this account he was separated for a little time, in order that thou mightest receive Him for an Age;

‡ no longer as a 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!

‡ If, then, thou regard-est Me as † a Partner, receive him as me.

‡ But if he injured thee in anything, or is indebted, place this to my account;

‡ († Paul write with MY OWN hand,) † I will pay it off; that I may not say to thee, That to me thou owest even thyself.

‡ Yes, Brother, may † I derive profit from Thee in the Lord; † refresh MY TENDER SYMPATHIES in Christ.

‡ † Having confidence in thy COMPLIANCE, I write to thee, being assured That thou wilt even do beyond what I request.

‡ But at the same time, also, prepare for me a

* ALEXANDRIAN MANUSCRIPT.—10. of me—omit. 12. again to thee. Receive Him, that is.

† 10. 1 Cor. iv. 15; Gal. iv. 19. † 10. Col. iv. 9. † 13. 1 Cor. xvi. 17; Phil. ii. 30.
‡ 12. † Cor. ix. 7. † 15. See Gen. xiv. 5, 8. † 16. Math. xxiii. 8; 1 Tim. vi. 2.
‡ 16. Col. iii. 23. † 17. † Cor. viii. 23. † 20. verse 7. † 21. † Cor. vii. 10.

γαρ, ὅτι δια τῶν προσευχῶν ὑμῶν χαρισθησο-
 for, that through the prayers of you I shall be im-
 μαι ὑμῖν. ²³ Ἀσπάζεται σε Ἐπαφρας, ὁ συναίχ-
 parted to you, Salutes thee Epaphras, the fellow-
 μαλωτος μου ἐν Χριστῷ Ἰησοῦ, ²⁴ Μαρκοῦ, Ἀρισ-
 captive of me in Anointed Jesus, Mark, Aris-
 ταρχος, Δημας, Λουκας, οἱ συνεργοὶ μου. ²⁵ Ἡ
 tarehus, 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 FELLOW-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.

‡ 22. Phil. i. 25; ii. 34.	‡ 22. 2 Cor. i. 11.	‡ 23. Col. i. 7; iv. 12.	‡ 24.
Acts xii. 12, 25.	‡ 24. Acts xix. 29; xxvii. 2; Col. iv. 10.		‡ 24. Col. iv. 14.
‡ 24. 2 Tim. iv. 11.	‡ 25. 2 Tim. iv. 22.		

* TO THE HEBREWS.

ΚΕΦ. α'. 1.

¹ Πολυμερως και πολυτροπως παλαι ο θεος
In many parts and in many ways long ago the God
λαλησας τοις πατрасιν εν τοις προφηταις, εκ'
having spoken to the fathers by the prophets, in
εσχατου των ημερων τουτων ελαλησεν ημιν εν
last of the days of these spoke to us by
υιου, ² ον εθηκε κληρονομον παντων, (δι'
a son, whom he appointed an heir of all things, (on account of
ου και τους αιωνας εποησεν,) ³ ος (ων απαυ-
whom also the ages he made,) ³ ος (whom being an fulfil-
γασμα της δοξης και χαρακτηρ της υποστασεως
gence of the glory and an exact impress of the substance
αυτου, φερων τε τα παντα τω ρηματι της
of him, sustaining and the things all by the word of the
δυναμεις αυτου,) * [δι' εαυτου] καθαρισμον
power of himself,) [through himself] a purification
ποιησαμενος των αμαρτιων * [ημων,] εκαθισεν εν
having made of the sins of us, sat down at
δεξια της μεγαλωσυνης εν υψηλοις. ⁴ τοσουτω
right of the majesty in high places; by so much
κρειττων γενομενος * [των] αγγελων, οσω δια-
greater having become of the] messengers, by so much more
φορωτερον παρ' αυτους κεκληρονομηκεν ονομα.
excellent beyond them he has inherited a name.
⁵ Τινι γαρ ειπε ποτε των αγγελων. Τιος μου ει
To which for did he say ever of the messengers; A son of me art
συ, εγω σημερον γεγεννηκα σε; και παλιν
thou, I to-day have begotten thee? and again;
Εγω εσομαι αυτω εις πατερα, και αυτος εσται
I will be to him for a father, and he shall be
μοι εις υιον; ⁶ οταν δε παλιν εισαγαγη τον
to me for a son? when but again he may lead in the
πρωτοτοκον εις την οικουμενην, λεγει. Και
first-born into the habitable, he says; And
προσκυνησατωσαν αυτω παντες αγγελοι θεου.
let worship him all messengers of God.
⁷ Και προς μεν τους αγγελους λεγει. 'Ο
And concerning indeed the messengers he says; He
ποιων τους αγγελους αυτου πνευματα,
making the messengers of himself spirits,
και τους λειτουργους αυτου πυρος φλογα
and the public servants of himself of fire a flame;
⁸ προς δε τον υιον. 'Ο θρονος σου ο θεος εις
concerning but the son; The throne of thee the God for

CHAPTER I.

1 God having anciently spoken, † in many portions and by various methods, to the FATHERS by the PROPHETS,
2 in the last of these DAYS, † spoke to us by a Son, † whom he appointed Heir of all things, on account of whom also he constituted the AGES;
3 † who, being an Effulgence of his GLORY, and an exact Impress of his SUBSTANCE, and * making manifest ALL things by the WORD of his POWER, † having made a Purification for SINS, † sat down at the Right hand of the MAJESTY in high places;
4 having become as much superior to Angels, † as he has inherited a more Excellent Name than they.
5 For to which of the ANGELS did he ever say, † "Thou art my Son, To-day I have begotten thee?" And again, † "I will be to him for a Father, and he shall be to me for a Son?"
6 And when again he shall introduce † the FIRST BORN into the HABITABLE, he says, † "And let All God's Angels worship him."
7 And with respect to the ANGELS, indeed he says, † "It is HE who MAKES his ANGELS Winds, and his MINISTERS SERVANTS a Flame of Fire."
8 But to the SON, † "Thy THRONE, O GOD,

* VATICAN MANUSCRIPT.—Title.—TO THE HEBREWS.
things by. 3. through himself—omit. 3. 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. 8. † 2. Psa. ii. 8; Matt. xxi. 38; John iii. 35; Rom. viii. 17. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 3. Heb. vii. 27; ix. 12, 14, 17. † 3. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. † 4. Eph. i. 21; Phil. ii. 9, 10. † 5. Psa. ii. 7; Acts xiii. 33; Heb. v. 5. † 5. 2 Sam. vii. 14; 1 Chron. xii. 10; xxviii. 6; Psa. lxxxix. 26, 27. † 6. Rom. viii. 29; Col. i. 13; Rev. i. 5. † 6. Psa. xxvii. 7. † 7. Psa. civ. 4. † 8. Psa. xlv. 6, 7. † 8.

τον αἰωνα * [του αἰωνος.] βαβδος ευθυτητος ἢ
 the age [of the age,] a sceptre of rectitude the
 βαβδος της βασιλειας σου. 9 Ηγαπησας δικαιο-

συννη, και εμισησας ανομιαν δια τουτο
 ceanness, and thou didst hate lawlessness; on account of this

εχρισε σε ο θεος σου, ελαιον αγαλλιασεως
 anointed thee the God of thee, oil of extreme joy

παρα τους μετοχους σου. 10 Και συ κατ'
 beyond the associates of thee. And; Thou in

αρχας, κυριε, την γην εθεμελιωσας, και εργα
 a beginning, O Lord, the earth didst form, and works

των χειρων σου εισιν οι ουρανοι. 11 Αυτοι απο-
 of the hands of thee are the heavens. They shall

λουνται, συ δε διαμενεις και παντες ως ιμα-
 perish, thou but remainest; and all as gar-

τησιον παλαιωθησονται, 12 και ωσει περιβολαιον
 ment shall become old, and like an upper garment

ελξεις αυτους, και αλλαγησονται συ δε ο
 thou wilt fold them, and they shall be changed; thou but the

αυτος ει, και τα ετη σου ουκ εκλειψουσι.
 same art, and the years of thee not will fail.

13 Προς τινα δε των αγγελων ειρηκε ποτε Κα-
 To which but of the messengers did he say ever; Du

θου εκ δεξιων μου, εως αν θω τους εχθρους
 thou sit a right of me, till I may place the enemies

σου υποποδιον των ποδων σου; 14 Ουχι παντες
 of thee forstolst for the feet of thee? Not all

εισι λειτουργικα πνευματα, εις διακονιαν αποσ-
 are public serving spirits, for service being

τελλομενα δια τους μελλοντας κληρονο-
 sent forth on account of those being about to inherit

μειν σωτηριαν; ΚΕΦ. β'. 2. 1 Δια τουτο
 salvation? On account of this

δει περισσοτερωσ ημασ προσεχειν τοις ακουσ-
 it behoves more earnestly us to attend to the things har-

θεισι, μηποτε παραρνωμεν. 2 Ει γαρ ο
 ing been heard, lest perhaps we should glide away, If for the

δι' αγγελων λαληθεις λογος εγενετο βεβαι-
 through messengers having been spoken word was firm

ος, και πασα παραβασις και παρακοη ελαβη
 and every deviation and imperfect hearing received

ενδικον μισθαποδοσιαν 3 πως ημεις εκφευθο-
 a just retribution; how we shall es-

"is for the AGE; * and
 "THE SCEPTRE 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, † "Εθου, O
 "Lord, at First didst lay
 "the foundation of the
 "EARTH; and the HEA-
 "VENS are Works of thy
 "HANDS;

11 † "they shall perish,
 "but thou remainest;
 "and they all shall be-
 "come old like a Gar-
 "ment;

12 † "and like a Mantle
 "thou wilt fold them up;
 " * like a Garment also
 "they shall be changed;
 "but thou art the SAME,
 "and thy YEARS shall not
 "fail."

13 But to which of the
 ANGELS did he ever say,
 † "Sit thou at my Right
 "hand, till I put thine
 "ENEMIES underneath thy
 "FEET?"

14 † Are they not all
 Ministering Spirits, sent
 forth for Service, on ac-
 count of † THOSE BEING
 ABOUT to inherit Salva-
 tion?

CHAPTER II.

1 On this account it be-
 hoves us to attend more
 earnestly to the THINGS
 HEARD, lest we should
 ever let them glide away.

2 For if the word
 † spoken through Angels
 was firm, and † Every De-
 viation and Disobedience
 received a Just retribu-
 tion;

3 † how shall we escape.

* VATICAN MANUSCRIPT.—8. of the AGE—omit.
 is the Sceptre of his KINGDOM.

8. and the SCEPTRE of RECTITUDE
 12. like a Garment also they shall be changed.

† 9. Isa. lxi. 1; Luke iv. 18; John x. 20; Acts iv. 27; x. 38.
 † 11. Isa. xxxiv. 4; 11. 6; Matt. xiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11.
 Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. † 14. Psa. xxiv. 7; xcl. 11; ciii. 20, 21.
 † 14. James ii. 5. † 2. Deut. xxxiii. 2; Acts vii. 53. † 2. Num. xv. 30, 31; Deut.
 v. 3; xvii. 2, 5, 19; xxvii. 26. † 3. Heb. x. 18, 29; xii. 25.

† 10. Psa. cii. 25.
 † 13. Isa. cx. 1;
 ciii. 20, 21.

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.
 6 Ου γαρ αγγελοις υπεταξε την οικουμενην την
 Not for to messengers he did subject the habitable that
 μελλουσαν, περι ης λαλουμεν. 6 Διεμαρτυ-
 about coming, concerning which we speak. Testified
 ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,
 but somewhere one, saying; What is man,
 οτι μιμησκη αυτου· η υιοσ ανθρωπου, οτι
 that thou dost remember him; or a son of man, that
 επισκεπη αυτον; 7 Ηλαττωσασ αυτον βραχυ
 thou dost observe him? Thou didst make less him a little while
 τι παρ' αγγελουσ· δοξη και τιμη εστεφανω-
 than messengers; with glory and with honor thou didst
 σασ αυτον· 8 παντα υπεταξασ 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-
 τον· νυν δε ουπω δρωμεν αυτω τα παντα
 ed; now but not yet we see to him the things all
 υποτεταγμενα. 9 Τον δε βραχυ τι παρ' αγγε-
 having been placed. 9 The but a short time than messen-
 λουσ ηλαττωμενον βλεπομεν Ιησουν δια το
 gers having been made less we see Jesus on account of the
 παθημα του θανατου δοξη και τιμη εστεφα-
 suffering of the death with glory and with honor having been
 νωμενον· οπως χαριτι θεου υπερ παντοσ γε-
 crowned; so that by favor of God on behalf of all he
 σηται θανατου. 10 Επρεπε 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
 υιουσ εις δοξαν αγαγοντα τον αρχηγον της
 sons into glory leading the prince of the
 σωτηριασ αυτων δια παθηματων τελειωσαι.
 salvation of them through sufferings to perfect.

having disregarded So
 great a Salvation? which
 † beginning to be spoken
 by the LORD, was † con-
 firmed for Us by THOSE
 who HEARD him;
 4 † GOD co-attesting
 † both by Signs and Won-
 ders and various Mighty
 works, and † Distributions
 of Holy Spirit, according
 to HIS Will?
 5 For to Angels he did
 not subject † the FUTURE
 HABITABLE, concerning
 which we speak.
 6 But one somewhere
 testified, saying, † "What
 "is a Man That thou dost
 "remember him? or a
 "Son of Man, That thou
 "dost regard him?
 7 "Thou didst make
 "him for a little while in-
 "ferior to Angels; thou
 "didst crown him with
 "Glory and Honor;
 8 "thou didst subject
 "All things under his
 "FEET;"—for in SUB-
 JECTING ALL THINGS, he
 left Nothing unsubjected
 to Him; but, at present,
 we do not see that ALL
 things have actually been
 placed under Him.
 9 But we behold JESUS,
 on account of the SUFFER-
 ING of DEATH † crowned
 with Glory and Honor,
 † HAVING BEEN MADE FOR
 a little while INFERIOR to
 Angels, so that, by God's
 Favor, † he might taste of
 Death on behalf of every
 one.
 10 For it was becoming
 him, † on account of whom
 are ALL things, and
 through whom are ALL
 things, in conducting
 Many Sons to Glory, † to
 perfect the † PRINCE of
 their SALVATION through
 Sufferings.

* VATICAN MANUSCRIPT.—8. to him—omit.

‡ 3. Matt. iv. 17; Mark i. 14. ‡ 3. Luke i. 2. ‡ 4. Mark xvi. 20; Acts xiv. 3;
 xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. ‡ 4. Acts ii. 22, 43. ‡ 4. 1 Cor. xii. 4, 7, 11.
 ‡ 5. Heb. vi. 6; ‡ Pet. iii. 13. ‡ G. Ps. viii. 4. ‡ 9. Acts ii. 33. ‡ 9. Phil.
 ii. 7-9. ‡ 9. Rom. v. 18; viii. 32; ‡ 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. ‡ 10.
 Rom. xi. 26. ‡ 10. Luke xiii. 32; Heb. v. 0. ‡ 10. Acts iii. 15; v. 31; Heb. xii. 2.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ
 He both for sanctifying and those being sanctified, out of
 ἔνοσ πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχυρεται
 one all; for which cause not he is ashamed
 ἀδελφούς αὐτοὺς καλεῖν, ¹² λέγων· Ἀπαγγεῶ
 brethren them to call, saying; I will announce
 τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μεσφ ἐκ-
 the name of thee to the brethren of me, in midst of a
 κλησίας ὑμῶν σέ. ¹³ Καὶ πάλιν· Ἐγὼ εσο-
 congregation I will praise thee. And again; I will
 μαί πεποιθὸς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ,
 be having trusted in him; and again; Lo I,
 καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ Θεός. ¹⁴ Ἐπει οὖν
 and the children which to me gave the God. Since then
 τὰ παῖδια κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ
 the children have been sharers of flesh and blood, also
 αὐτὸς παρακλησίως μετέσχε τῶν αὐτῶν, ἵνα
 he in like manner partook of the of them, so that
 δια τοῦ θανάτου καταργήσῃ τὸν τὸ
 by means of the death he might make powerless him the
 κράτος ἐχόντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν
 strength having of the death, that is the
 διαβολόν, ¹⁵ καὶ ἀπαλλάξῃ τοὺς ὅσοι φοβῶ
 accuser, and might set free them as many as by fear
 θανάτου δια παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-
 of death through all of the life held in were slav-
 λείας. ¹⁶ Οὐ γὰρ διηκου ἀγγέλων ἐπιλαμβάνε-
 cry. Not for in any manner of messengers he takes hold,
 ται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.
 but of seed of Abraam he takes hold.
 17 Ὅθεν ὠφείλε κατα πάντα τοῖς ἀδελφοῖς
 Hence he was obliged in all things to the brethren
 ὁμοιωθῆναι, ἵνα ἐλεημων γενῆται καὶ πιστὸς
 to be made like, so that merciful he might be and faithful
 ἀρχιερεὺς τα 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 πεπονθὲν
 the sins of the people. By what for he has suffered
 αὐτὸς πειρασθεῖς, δυνατὰ τοῖς πειραζομένοις
 himself having been tried, he is able to those being tried
 βοηθῆσαι.
 to reader aid.

ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλησῶς ἐπουρανίου
 Whence, brethren holy, of a calling heavenly
 μετοχοῖς κατανοήσατε τὸν ἀποστόλου καὶ ἀρ-
 partakers do you attentively regard the apostle and high-

11 For † both the SANCTIFIER and the SANCTIFIED are from one; for Which Cause he is not † ashamed to call Them Brethren;

12 saying, † "I will announce thy NAME to my BRETHREN; in the "Midst of the 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 common nature of * Blood and Flesh, he † also, in like manner, partook of these; † in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER OF DEATH— that is, the ENEMY—

15 and might liberate THOSE who, † by Fear of Death, were throughout their Whole LIFE held in Slavery.

16 † Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be † a Merciful and Faithful High priest as to things relating to GOD, in order to EXPIATE the SINS of the PEOPLE.

18 For by what he has suffered, having been tried, † he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly; † Calling, attentively regard Jesus, † the 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. 29. † 12. Psa. xlii. 22, 25. † 13. Psa. xviii. 2; Isa. xlii. 2. † 13. Isa. viii. 13. † 13. John x. 29; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14. 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. iv. 1; Phil. iii. 14; † Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc

χιερα της ὁμολογιας ἡμων, Ἰησουν· ² πιστιν
 priest of the profession of us, Jesus; faithful
 οντα τῷ ποιησαντι αὐτον, ὡς και Μωυσης εν
 being to the one having appointed him, as even Moses in
 * [ὅλω] τῷ οἰκῷ αὐτου. ³ Πλειονος γαρ οὗτος
 [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. ⁴ (Πας γαρ οἰκος 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.)
⁵ Και Μωυσης μεν πιστος εν ὅλω 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
 σομενων· ⁶ Χριστος δε, ὡς υἱος ἐπι τον οἰκον
 to be spoken; Anointed but, as a son over the house
 αὐτου· οὐ οἰκος εσμεν ἡμεις, εανπερ την παρ-
 of him; of whom a house are we, if indeed the com-
 ρησιαν και το καυχημα της ελπιδος * [μεχρι
 sidence and the boasting of the hope [all
 τελους βεβαιαν] κατασχωμεν. ⁷ Διο, καθως
 end 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, ⁸ μη σκληρυνητε τας
 voice of him you will hear, not you should harden the
 καρδιας ὑμων, ὡς εν τῷ παρακιρασμῳ, κατα
 hearts of you, as in the bitter provocation, in
 την ἡμεραν του πειρασμου εν τη ερημῳ, ⁹ ου
 the day of the temptation in the desert, nor
 επειρασαν * [με] οἱ πατερες ὑμων, εδοκιμασαν
 tempted [me] the fathers of you, proved
 * [με,] και ειδον τα εργα μου, τεσσαρακοντα
 [me,] and saw the works of me, forty
 ετη· ¹⁰ διο προσωχθισα τη γενεα εκεινη, και
 years; therefore I was provoked with the generation that, and
 ειπον· Αει πλανωνται τη καρδια· αυτοι δε ουκ
 said; Always they wander in the heart; they but not
 εγνωσαν τας ὁδους μου· ¹¹ ὡς ὠμοσα εν τη
 they acknowledged the ways of me; so I swore in the
 οργη μου· Εἰ εισελθουσι εἰς την καταουσιαν
 wrath of me; If they shall enter into the rest
 μου. ¹² Βλεπετε, αδελφοι, μηποτε εσται εν
 of me. Take you heed, brethren, lest ever shall be in
 τινι ὑμων καρδια πονηρα απιστίας, εν τῷ αποσ-
 any one of you a heart evil of unbelief; in the to fal-

TLE and High-priest of our
 CONFESSION;

2 who is Faithful to
 HIM who APPOINTED him,
 even as † Moses was in his
 HOUSE.

3 For he has been es-
 teemed worthy of More
 Glory than Moses, as much
 as the BUILDER has More
 Honor than the HOUSE it-
 self.

4 (For every House is
 built by some one; but
 † HE HAVING BUILT all
 things is God.)

5 And Moses, indeed,
 was faithful in his Whole
 HOUSE, as † a Servant,
 † for a Testimony of the
 THINGS to be SPOKEN;

6 but Christ as a Son
 over his HOUSE, † Whose
 House we are, if we should
 hold fast † the 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 APOS-
 TATIZING from the living
 God;

* VATICAN MANUSCRIPT.—2. Whole—omit. the End—omit.

9. inc—omit twice.

4. the things—omit.

10. this GENERATION.

6. Firm to

† 2. Num. xii. 7; verse 5.
 xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31.
 iii. 10; vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.
 Col. i. 23; Heb. x. 35.

† 4. Eph. ii. 10; iii. 9.
 † 5. Exod. xiv. 31; Num.
 † 6. 1 Cor.
 † 7. Psa. xciv. 7—11.

† 5. Exod. xiv. 31; Num.
 † 6. 1 Cor.
 † 6. Rom. v. 2;

τηναι απο θεου ζωντος· ¹³ αλλα παρακαλεϊτε
 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 εξ
 the to-day it is called, so that not may be hardened from
 υμων τις απατη της αμαρτιας. ¹⁴ Μετοχοι
 of you any one by a delusion of the sin. Partakers
 γαρ του Χριστου γεγοναμεν, εανερ την αρ-
 for of the Anointed we have become, if perhaps the begin-
 χην της υποστασεως μεχρι τελους βεβαιαν
 ning of the confidence till an end firm
 κατασχωμεν. ¹⁵ Εν τω λεγεσθαι· Σημερον,
 we hold fast. In respect to the to be said; To-day,
 εαν της φωνης αυτου ακουσητε· μη σκληρυνη-
 if the voice of him you may hear; not harden you
 τε τας καρδιας υμων, ως εν τω παρατικρασμω.
 the hearts of you, as in the bitter provocation.
¹⁶ Τις γαρ ακουσαντες παρεκικραναν; αλλ'
 Some for having heard did provoke? but
 ου παντες οι εξελθοντες εξ Αιγυπτου δια Μου-
 not all those having come out from Egypt by means of Mo-
 σεως; ¹⁷ Τις δε προσωχθισε τεσσαρακοντα
 am? With whom but was he vexed forty
 ετη; ουχι τοις αμαρτησασιν; ων τα κωλα
 years? not with those having sinned? of whom the members
 επεσεν εν τη ερημω. ¹⁸ Τις δε ωμοσε μη εισε-
 fell in the desert. To whom but did he swear not to en-
 λευσεσθαι εις την κατακαυσιν αυτου, ει μη
 ter into the rest of himself, if not
 τοις απειθησασιν; ¹⁹ Και βλεπομεν, οτι ουκ
 to those having disbelieved? And we see, that not
 ηδυνθησαν εισελθειν δι' απιστιας. ΚΕΦ.
 they were able to enter because of unbelief.
 δ'. 4. ¹ Φοβηθωμεν ουν, μηποτε, καταλειπο-
 We may fear then, lest ever, being
 μενης επαγγελιας εισελθειν εις την κατακαυ-
 left a promise to enter into the rest
 σιν αυτου, δοκη τις εξ υμων υστερηκεναι.
 of him, should seem any one from of you to have failed.
² Και γαρ εσμεν ευηγγελισμενοι, καθωπερ
 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. ³ Εισερχομεθα γαρ εις την
 in those hearing. We enter for into the
 κατακαυσιν οι πιστευσαντες, καθως ειρηκεν·
 rest those having believed, as he has said;
 'Ως ωμοσα εν τη οργη μου· Ει εισελευσονται
 So I swore in the wrath of me; If they shall enter
 εις την κατακαυσιν 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 ANOINTE-D, & if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—†“To-day, “if you should hear his “VOICE, harden not your “HEARTS, as in the BIT-“TER PROVOCATION;”—

16 †for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo-SES?

17 And with whom was he displeas'd Forty Years? Was it not with THOSE who SINNED?—‡Whose CORPSES fell in the DES-ERT?

18 And †to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 †And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, †we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEAR-ERS.

3 † We, however, HAV-ING BELIEVED, enter the REST; according as he has said, † “So I swore in my “INDIGNATION— If they “shall enter my REST;” namely, from the WORKS

† 14. verse 6. † 15. verse 7. † 16. Num. xiv. 3, 4, 11, 34, 30; Deut. 1. 34, 38, 38.
 † 17. Num. xiv. 22, 29, etc.; xvi. 65; Psa. cvi. 20; 1 Cor. x. 5; Jude 5. † 18. Num. xiv.
 30; Deut. 1. 34, 35. † 19. Heb. iv. 6. † 1. Heb. xii. 15. † 2. Heb. iii. 14.
 † 3. Psa. xc. 11; Heb. iii. 11.

καταβολης κοσμου γενθηεντων. ⁴ Ειρηκε γαρ
 a laying down of a world having been done. It has been spoken for
 που περι της εβδομης ούτω· 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· ⁵ και εν τούτω παλιν·
 of the works of himself; and in this again;
 Ει εισελευσονται εις την καταπαυσιν μου.
 If they shall enter into the rest of me.
⁶ Επει ουν απολεικεται 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· ⁷ παλιν τινα οριζει
 entered on account of unbelief; again certain he defines
 ημεραν, Σημερον, εν Δαυιδ, λεγων, μετα το-
 a day, To-day, by David, saying, after so
 σουτου χρονου· (καθως ειρηται) Σημερον, εαν
 long a time, (as it has been said;) To-day, if
 της φωνης αυτου ακουσητε, μη σκληρυνητε τας
 the voice of him you may hear, not harden you the
 καρδιας υμων. ⁸ Ει γαρ αυτους Ιησους κατε-
 hearts of you. If for them Jesus caused
 πωσεν, ουκ αν περι αλλης ελαλει μετα
 to rest, not would concerning another have spoken after
 ταυτα ημερας. ⁹ Αρα απολεικεται σαββατισ-
 this of a day. Therefore remains a keeping of a
 μος τω λαω του θεου. ¹⁰ Ο γαρ εισελθων
 sabbath for the people of the God. The for one having entered
 εις την καταπαυσιν αυτου, και αυτος κατεπαυ-
 into the rest of him, also himself caused to
 σεν απο των εργαων αυτου, ωσπερ απο των ιδιων
 rest from the works of himself, like as from the own
 ο θεος. ¹¹ Σπουδασωμεν ουν εισελθειν εις
 the God. We should earnestly endeavor therefore to enter into
 εκεινη την καταπαυσιν, ινα μη εν τω αυτω
 that the rest, so that not by the same
 τις υποδειγματι πεση της απειθειας. ¹² Ζων
 any one example may fall of the unbelief. Living
 γαρ ο λογος του θεου, και ενεργης, και τομωτε-
 for the word of the God, and energetic, and more cut-
 ρος υπερ πασαν μαχαιραν διστομον, και δικ-
 ting beyond every sword two-mouthed, even cut-
 νομενος αχρι μερισμου ψυχης * [τε] και πνευ-
 ving through to a division of life [both] and of
 ματος, αρμων τε και μυελων, και κριτικος ενθυ-
 breath, of joints both and of marrows, and able to judge of
 μησεων και εννοιων καρδιας· ¹³ και ουκ εστι
 thoughts and of intentions of heart; and not is
 κτισις αφανης ενωπιον αυτου, παντα δε γυμνα
 a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been some- where spoken concerning the SEVENTH day, thus, † "And GOD rested on the "SEVENTH day from all his "works."

5 And again, in this manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter, † and THOSE who formerly re- ceived glad tidings did not enter on account of Unbelief,—

7 he again defines a cer- tain Day, "To-day," say- ing by David, after So long a Time, (as *it has been said before,) † "To-day, "if you will hear his "VOICE, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath- rest remains for the PEOPLE OF GOD.

10 For HE HAVING EN- TERED his rest, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly en- deavor, therefore, to enter That REST, that no one may fall † by the SAME Ex- ample of UNBELIEF.

12 For the WORD of GOD is † living, and ener- getic, 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—swift.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. † 6. Heb. iii. 10. † 7. Psa. xcv. 7; Heb. iii. 7. † 11. Heb. iii. 12, 18, 19. † 12. Isa. xli. 9; Jer. xxiii. 29; 2 Cor. x. 4, 5; 1 Pet. i. 22. † 13. Prov. v. 4. † 12. Eph. vi. 17; Rev. i. 10; ii. 10. † 12. 1 Cor. xiv. 24, 25. † 13. Psa. cxxlii. 13, 14; xc. 8; cxxxix. 11, 12.

και τετραηλισμενα τοις οφθαλμοις αυτου, and having been laid open to the eyes of him, προς ον ημιν ο λογος. with whom for us the word.

14 ΕΧΟΝΤΕΣ ΟΥΝ ΑΡΧΙΕΡΕΑ ΜΕΓΑΛΗΝ, ΔΙΕΛΗΛΥΘΟΤΑ Having therefore a high-priest great, having passed through the HEAVENS, ΙΗΣΟΥ ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ, ΚΡΑΤΩΜΕΝ ΤΗΣ ΔΟΜΟΛΟΓΙΑΣ. 15 ΟΥ ΓΑΡ ΕΧΟΜΕΝ ΑΡΧΙΕΡΕΑ ΜΗ ΔΥΝΑΜΕΝΟΝ ΣΥΜΠΑΘΗΣΑΙ ΤΑΙΣ ΑΠΘΕΝΕΙΑΙΣ ΗΜΩΝ, ΠΕΠΕΙΡΑΣΜΕΝΟΝ ΔΕ ΚΑΤΑ ΠΑΝΤΑ

lay hold of the profession. Not for we have a high-priest not being able to suffer with the weaknesses of us, having been tempted but in all things κατ' ομοιοτητα, χωρις αμαρτίας. 16 Προσερχωμεθα ουν μετα παρρησιας τω θρονω της χαριτος, ινα λαβωμεν ελεον, και χαριν * [εδρωμεν] εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. β. 1 Πασ

according to a likeness, apart from sin. We should come therefore with confidence to the throne of favor, so that we may receive mercy, and favor [we may find] for reasonable help.

1 Πασ γαρ αρχιερευς εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken,

υπερ ανθρωπων καθισπαται τα προς τον θεον, ινα προσφερη δωρα τε και θυσιας υπερ αμαρτιων. 2 μετριοπαθειν δυναμενος τοις αγνοουσι και πλανωμενοις, επει και αυτος περικειται ασθενειαν. 3 και δια ταυτην οφειλει, καθως περι του λαου, ουτω και περι εαυτου προσφρειν υπερ αμαρτιων. 4 και ουχ εαυτοτις λαμβανει την τιμην, αλλα καλουμενος υπο του θεου, καθαπερ και Ααρων. 5 Ουτω και ο Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχιερα, αλλ' ο λαλησας προς αυτον Τιος μου ει συ, εγω σημερον γεγεννηκα σε. 6 καθως και εν ετερω λεγει Συ ιερευς εις τον αιωνα, κατα

on behalf of men is placed over the things relating to the God, so that he may offer gifts both and sacrifices on behalf of sins; to suffer in a measure being able with the ignorant ones and erring ones, since also himself surrounds weakness; and on account of this it is fitting, as concerning the people, so also concerning himself to offer on behalf of sins. And not to himself any one takes the honor, but he being called by the God, as even Aaron. Thus and the Anointed not himself did glorify to become a high-priest, but the one having spoken to him; A son of me art thou, I to-day have begotten thee; as also in 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 with the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, † that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

3 and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer * for Sins.

4 † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

5 † And thus the ANOINTED one did not glorify himself to become a High-priest; but he who SPOKE concerning him, † "Thou art my Son, † To-day have I begotten † thee."

6 as also in another place he says, † "Thou art a Priest for the AGE,

and † exposed to his EYES, whose word is addressed to us.

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* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxv. 6; xxxiv. 21; Prov. xv. 11.

† 14. Heb. iii. 1.

† 14. Heb. vii.

20; ix. 12, 24.

† 14. Heb. x. 23.

† 15. Heb. ii. 18.

† 15. Luke xxi. 58.

† 2 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 6.

† 16. Eph. ii. 18; iii. 12; Heb.

x. 19, 21, 22.

† 1. Heb. viii. 3, 4; ix. 9; x. 11.

† 8. Lev. iv. 3; ix. 7; xvi. 6, 15, 17;

vii. 27.

† 4. 2 Chron. xxv. 18; John iii. 27.

† 4. Exod. xxviii. 1; Num. xvi. 6,

40; 1 Chron. xxiii. 13.

† 5. John viii. 54.

† 5. Psa. ii. 7; Heb. i. 6.

† 6. 1 sa.

ex. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. ⁷ Ὃς ἐν ταῖς ἡμέραις
the order of Melchizedek. Who in the days

της σαρκος αὐτου, δεησεις τε και ἰκετηριας
of the flesh of himself, prayers both and supplications

προς τον δυναμενον σωζειν αυτον εκ θανατου,
to him being able to deliver him out of death,

μετα κραυγης ισχυρας και δακρυων προσενεγ-
with a cry strong and tears having offered,

κας, και εισακουσθεις απο της ευλαβειας, ⁸ (και-
and having been heard from the piety, (though

περ ων υιος,) εμαθεν, αφ' ων επαθε, την
being a son,) learned, from what things he suffered, the

υπακοην ⁹ και τελειωθεις εγενετο τοις υπα-
obedience; and having been perfected he became to those obey-

κουουσιν αυτω πασιν αιτιος σωτηριας αιωνιου,
ing him to all a cause of salvation age-lasting,

¹⁰ προσαγορευθεις υπο του θεου αρχιερευς κατα
having been declared by the God a high-priest according to

την ταξιν Μελχισεδεκ. ¹¹ Περι ου πολυς
the order of Melchizedek. Concerning whom great

ημιν ο λογος και δυσερμηνευτος λεγειν, επει
to us the word and hard to be explained to say, since

ωσθροι γεγονατε ταις ακοαις. ¹² Και γαρ οφει-
sluggish ones you have become in the hearing. Even for being

λοντες ειναι διδασκαλοι δια τον χρονον,
obligated to be teachers on account of the time,

παλιν χρειαν εχετε του διδασκειν υμας, τινα
again need you have of the to teach you, certain

τα στοιχεια της αρχης των λογιων του θεου
the elements of the beginning of the oracles of the God;

και γεγονατε χρειαν εχοντες γαλακτος, και ου
and you have become need having of milk, and not

στερεας τροφης. ¹³ 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 ¹⁴ τελειων δε εστι η στερεα τροφη, των
he is; for perfect ones but is the solid food, for those

δια την εξιν τα αισθητηρια γεγυμνασμενα
by the habit the perceptions having been exercised

εχοντων προς διακρισιν καλου τε και κακου.
having for a discrimination of good both and evil.

ΚΕΦ. 5'. 6. ¹ Διο αφεντες τον της αρχης
Therefore leaving the of the beginning

του Χριστου λογον, επι την τελειοτητα φερω
of the Anointed word, towards the perfection we should

μεθα μη παλιν θεμελιον καταβαλλομενοι μετα-
progress; not again a foundation laying down for re-

φοιαις απο νεκρων εργαων, και πιστεις επι θεον,
formation from dead works, and of faith in God,

"according to the ORDER
"of Melchizedek."

7 He (who in the DAYS
of his FLESH, having † offered
up both Prayers and
Supplications, † Crying a-
loud with Tears to HIM
who was ABLE to deliver
him out of Death, and was
heard for his DEVOTION.)

8 † though, being a Son,
learned † OBEEDIENCE from
what he suffered;

9 and † having been per-
fected, became a Cause of
aionian Salvation to all
THOSE who OBEY him;

10 having been declared
by GOD, a High-priest,
† according to the ORDER
of Melchizedek;

11 concerning whom in
Our DISCOURSE † we have
Much to say, and of diffi-
cult interpretation, since
you have become sluggish
HEARERS.

12 For even when you
ought, by this TIME, to be
Teachers, you again have
Need of one to TEACH you
certain † FIRST ELEMENTS
of the ORACLES of GOD;
and have become such as
have Need of † Milk, and
not of Solid Food.

13 EVERY ONE, how-
ever, PARTAKING of Milk,
is unskilled in the Word of
Righteousness; for he is
† an Infant;

14 but the SOLID Food
is for Adults—for THOSE
possessing FACULTIES HAB-
ITUALLY EXERCISED † for
the discrimination both of
Good and Evil.

CHAPTER VI.

1 Therefore, † leaving
the FIRST principles of the
DOCTRINE of the ANOINT-
ED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from † Works causing

† 7. Mat. xxvi. 30, 42, 44; Mark xiv. 30, 30; John xvii. 1.
xvii. 46, 50; Mark xv. 34, 37. † 8. Heb. iii. 6.
ii. 10; xi. 40. † 10. verse 6; 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. † 14. Isa. vii. 15; 1 Cor. ii. 14, 15.

† 7. Psa. cxli. 1; Matt.
† 8. Phil. ii. 8. † 9. Heb.
† 11. John xvi. 12; 2 Pet. iii. 10.
† 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;
† 1. Phil. iii. 12-14; Heb. v. 12.

² 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.

³ Και τουτο ποιησομεν, εανπερ επιτρεπη ο θεος.
And this we will do, if may permit the God.

⁴ Αδυνατον γαρ, τους απαξ φωτισθεντας, γε-
Impossible for, those once having been enlightened, hav-

σαμενους τε της δωρας της εκουρασιου, και
ing tasted and of the gift of the heavenly, and

μετοχους γενθηεντας πνευματος αγιου, ⁵ και
partakers having become of spirit holy, and

καλον γευσασμενους θεου ρημα, δυναμεις τε
good having tasted of God word, powers and

μελλοντος αιωνος, ⁶ και παρατεσοντας, παλιν
about coming of an age, and having fallen away, again

ανακαινιζειν εις μετανοιαν, ανασταυρωεντας
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. ⁷ Γη γαρ η ποιουσα τον εκ' αυτης
obscure. Earth for that having drank the on her

πολλακις ερχομενον υετον, και τικτουσα βοτα-
often coming rain, and producing her-

νην ευθετον εκεινοις, δι' ους και γεωργειται,
bage useful to them, for whom also it is tilled,

μεταλαμβάνει ευλογιας απο του θεου. ⁸ εκφε-
receives a blessing from the God, produ-

ρουσα δε ακανθας και τριβολους, αδοκιμος και
ing but thorns and thistles, re-jected and

καταρας εγγυς, ης το τελος εις καυσιν.
a curse near, of which the end for burning.

⁹ Πτεπεισμεθα δε περι υμων, αγαπητοι, τα
Having been persuaded but concerning you, beloved ones, the things

κρειττονα και εχομενα σωτηριας, ει και ουτω
better and being possessed of salvation, though even thus

λαλομεν. ¹⁰ 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. ¹¹ Επιθυμουμεν δε,
holy ones and are ministering. We desire but,

εκαστον υμων την αυτην ενδεικνυσθαι σπουδην
each of you the same to show diligence

προς την πληροφοριαν της ελπιδος αρχι τελους.
for the full assurance of the hope till an end;

Death, and of Faith in God;

² * of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the aionian Judgment.

³ And This we will do, † if GOD should permit.

⁴ For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

⁵ and having tasted the Good Word of God and the Powers of † the Coming Age,

⁶ and having fallen away, † it is impossible to renew again to Reformation, † they having re-crucified and are exposing to contempt the SON of GOD.

⁷ For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

⁸ † but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

⁹ But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

¹⁰ For GOD is not unjust, so as to be forgetful of † your WORK, and the LOVE which you manifested for his NAME, † having served the SAINTS and are serving.

¹¹ But we earnestly desire each one of you to show the SAME DILIGENCE † for the FULL COMPLETION of the HOPE to the End;

* VATICAN MANUSCRIPT.—2. of—omit.

‡ 2. Acts xix. 4, 5. ‡ 2. Acts viii. 14—17; xix. 6. ‡ 3. Acts xxiv. 26; Rom. ii. 16. ‡ 3. Acts xviii. 11; 1 Cor. iv. 10. ‡ 4. Heb. x. 33. ‡ 4. Gal. iii. 2, 5; Heb. ii. 4. ‡ 5. Heb. ii. 5. ‡ 6. Matt. xii. 31, 32; Heb. x. 26. ‡ 6. Pet. ii. 20, 21; 1 John v. 16. ‡ 6. Heb. x. 29. ‡ 8. Isa. v. 6. ‡ 10. 1 Thess. i. 8. ‡ 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 13; 2 Tim. i. 18. ‡ 11. Col. ii. 2.

12 *ἵνα μὴ νωθροὶ γενησθε, μιμηταὶ δὲ τῶν διαπιστῶν καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.* 13 *Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμε-*

νος ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος

ομοσῶν, ὡμοσε κατ' ἑαυτοῦ, 14 λέγων· Ἡ μὴν

εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ

σε. 15 Καὶ οὕτω μακροθυμίας ἐπετύχε τῆς

*ἐπαγγελίας. 16 Ἄνθρωποι * [μεν] γὰρ κατὰ*

τοῦ μείζονος ὀμνῶσιν, καὶ πάσης αὐτοῖς ἀντι-

λογίας περὶ εἰς βεβαίωσιν ὁ ὄρκος. 17 Ἐν ᾧ

περισσότερον βουλομένοις ὁ θεὸς ἐπιδειξάτω τοῖς

κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταβέβητον τῆς

βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκον, 18 ἵνα διὰ δύο

πραγμάτων ἀμεταβέβητων, ἐν οἷς ἀδύνατον ψευ-

σασθαι θεοῦ, ἰσχυρὰν παρακλήσιν ἐχόμεν οἱ

καταφυγόντες κρατῆσαι τῆς προκειμένης ἐπι-

δοσ· 19 ἣν ὡς ἀγκυρὰν ἐχομέν τῆς ψυχῆς ἀσφα-

λῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ

εσωτέρον τοῦ καταπετάσματος, 20 ὅπου προδρο-

μος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν

τάξιν Μελχισεδεκ ἀρχιερεὺς γενομένος εἰς τὸν

αἰῶνα. ΚΕΦ. Ζ'. 7. 1 Οὗτος γὰρ ὁ Μελχισεδ-

εκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίσ-

του, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπο

τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

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 WENT ABRAHAM returning from the DEFEAT of the KINGS, and blessed him,

* VATICAN MANUSCRIPT.—16. indeed—omit.

† 12. The word place is supplied. The Apostle evidently alludes to "the holy place within the vail." See Lev. xvi. 2.

‡ 13. Gen. xxii. 16, 17; Psa. cv. 0; Luke i. 73. † 16. Exod. xxii. 11. † 17. Heb. xi. 9.

‡ 17. Rom. xi. 29. † 18. Lev. xli. 2, 15; Heb. ix. 7. † 20. Heb. iv. 14; viii. 1; ix. 24. † 20. Heb. ix. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

2 ὧι και δεκατην απο παντων εμερισειν
 to whom also a tenth from of all divided
 Αβρααμ,) πρωτον μεν ερμηνευομενος βασιλευς
 Abraam,) 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 απατωρ, αμητωρ,
 is, a king of peace,) without a father, without a mother,
 αγενεαλογητος, μητε αρχην ημερων μητε ζωης
 without a genealogy. neither a beginning of days nor of life
 τελος εχων, αφωμοιωμενος δε τῷ υἱῷ του θεου,
 an end having, having been made like but to the son of the God,
 μενει ιερευς εις το διηνεκες. 4 Θεωρειτε δε,
 remains a priest for the continuance. Consider you but,
 πηλικος ουτος, φ και δεκατην Αβρααμ εδωκεν
 how great this, to whom even a tenth Abraam gave
 εκ των ακροθινιων, ο πατριαρχει. 5 Και οἱ
 out of the choice spoils, the patriarch. And those
 μεν εκ των υἱων Λευι την ιερατειαν λαμβαν-
 indeed from the sons of Levi the priesthood receive-
 νοντες, εντολην εχουσι αποδεκατου τον λαον
 ing, a commandment have to tithes the people
 κατα τον νομον, τουτ' εστι, τους αδελφους
 according to the law, this is, the brethren
 αυτων, καιπερ εξεληλυθοτες εκ της οσφυος
 of them, though having come out of the loins
 Αβρααμ* 6 ο δε μη γενεαλογουμενος εξ αυτων,
 of Abraam; he but not deriving an origin from them,
 δεδεκατωκε * [τον] Αβρααμ, και τον εχοντα τας
 has tithed [the] Abraham, and the one having the
 επαγγελιας ευλογηκε. 7 Χωρις δε πασης αντι-
 promise he has blessed. Without but all contra-
 λογιας, τον ελαττον υπο του κρειττονος ευλο-
 diction, the less by the greater is blessed.
 γειται. 8 Και ὡδε μεν δεκατας αποθνησκοντες
 And here indeed tithes dying
 ανθρωποι λαμβανουσιν* εκει δε, μαρτυρουμενος
 men receive; there but, being testified
 οτι ζη. 9 Και, ὡς επος ειπειν, δια Αβρααμ και
 that he lives. And, so a word to speak, through Abraham even
 Λευι ο δεκατας λαμβανων δεδεκατωται* 10 ετι
 Levi the tithes receiving has been tithed; yet
 γαρ εν τη οσφει του πατρος ην, οτε συνητησεν
 for in the loins of the father he was, when met
 αυτω ο Μελχισεδεκ. 11 Ει μεν ουν τελειωσις
 him the Melchizedek. If indeed then perfection
 δια της Λευιτικης ιερουσυνης ην* (ὁ λαος γαρ
 through the Levitical priesthood was, (the people for
 εκ* αυτη γενιμοθητο*) τισ ετι χρεια, κατα
 with her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all; being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the SON of GOD, remains a Priest PERPETUALLY.

4 But consider how great this person was, ‡ to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 AND indeed † THOSE of the SONS of LEVI, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, † and has blessed HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

* VATICAN MANUSCRIPT.—0. the—omit.

† 3. 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.

‡ 5. Num. xviii. 21, 26.

‡ 6. Gen. xiv. 19.

‡ 6. Rom.

iv. 13; Gal. Hi. 16.

‡ 11. Gal. ii. 21; verses 18, 10; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἕτερον ἀνιστασθαι ἱερεα, 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 ἱερωσυνης, εξ αναγ- Being changed for the priesthood, from necessity κης * [και νομου] μεταθεσις γινεται. 13 Εφ' ὃν [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' ἧς ουδεις προσεσχηκε τῷ θυσιαστηριῳ from which no one has attended to the altar;

14 προηλον γαρ, ὅτι ἐξ Ιουδα ανατεταλκαν ὁ evident for, that from Juda has sprung the

κυριος ἡμων, εἰς την φυλην ουδεν περι ἱερωσυ- Lord of us, respecting which tribe nothing concerning priest- hood Μωυσης ελαλησε. 15 Και περισσοτερον ἐτι hood Moses spoke. And more yet

καταδηλον ἐστιν, εἰ κατα * [την] ὁμοιοτητα evident it is, if according to [the] likeness

Μελχισεδεκ ἀνισταται ἱερευς ἕτερος, 16 ὅς ου of Melchizedek arises a priest another, who not

κατα νομον ἐντολης σαρκωτης γεγονεν, ἀλλα according to a law of a commandment fleshly has become, but

κατα δυναμιν ζωης ἀκαταλυτου. 17 Μαρτυρει according to a power of life enduring. It testifies

γαρ ὅτι συ ἱερευς εἰς τον αἰωνα 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 ἐντολης, δια το αυτης ἀσ- place of a preceding commandment, on account of the her weak-

θεγες και ἀνωφελεις· ness and unprofitableness;

19 (ουδεν γαρ ἐτελειωσεν ὁ νομος·) ἐπεισα- (nothing for perfected the law;) after in-

γωγη δε κρειττορος ἐλπιδος, δι' ἧς ἐγγιζο- introduction but of a better hope, through which we draw

μεν τῷ θεῳ. 20 Και καθ' ὃσον ου χωρις ὀρκωμο- near to the God. And in as much as not without swearing;

σιαι· (οἱ μεν γαρ χωρις ὀρκωμοσιαι ἐστιν ἱε- (they indeed for without swearing are priests,

ρεις γεγονοτες· 21 ὁ δε μετα ὀρκωμοσιαι, δια having become; he but with swearing, through

του λεγοντος προς αυτον ὦμοσε κυριος, και ου the one saying to him; Swore; a Lord, and not

μεταμεληθεσεται· Συ ἱερευς εἰς τον αἰωνα will change; Thou a priest for the age

* [κατα την ταξιν Μελχισεδεκ·]) 22 κατα [according to the order of Melchizedek,] by

τοσουτου κρειττονος διαθηκης γεγονεν ἐγγυος so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

14 for it is very plain That our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For *it is testified, + "Thou art a Priest for the AGE, according to "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 thy, 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; Luko iii. 35; Rom. i. 3; Rev. v. 5. † 17. Psa. cx. 4; Heb. v. 6, 10; vi. 20. † 18. Rom. viii. 3; Gal. iv. 0. † 19. Heb. vi. 18; viii. 0. † 21. Psa. cx. 4.

Ἰησους. ²³ Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες
 Jesus. And they indeed, many are having become

ἱερείς, διὰ το θανάτου κωλυεσθαι παραμένειν
 priests, on account of the death to be hindered to continue;

²⁴ ὁ δὲ, διὰ το μένειν αὐτὸν εἰς τὸν αἰῶνα,
 he but, on account of the to continue him for the age,

ἀπαράβατον ἔχει τὴν ἱερωσύνην. ²⁵ ὁθεν καὶ
 unchangeable he has the priesthood; hence and

σώζειν εἰς τὸ πάντελες δυνατὰ τοὺς προσερχο-
 to save for the completely is able those drawing

μένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν,
 near through him to the God, always living.

εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ²⁶ Τοιοῦτος
 in order to the interpose in behalf of them. Such

γὰρ ἡμῖν ἐκρεπεν ἀρχιερεὺς, ὁσίος, ἀκακός,
 for to me was proper a high-priest, holy, free from sin,

ἀμιατὸς, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν,
 unstained, having been separated from the sinners,

καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος. ²⁷ ὁ δὲ
 and more exalted of the heavens having become; who

οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὡσπερ οἱ ἀρχιε-
 not has every day necessity, as the high-

ρεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
 priests, first on behalf of the own sins sacrifices

ἀναφέρειν, εἰτα τῶν τοῦ λαοῦ. τούτο γὰρ
 to offer, then for those of the people; this for

ἐποίησεν εἰπαξ, ἑαυτὸν ἀνενεγκας. ²⁷ Ὁ νο-
 he did at once, himself having offered. The law

μὸς γὰρ ἀνθρώπων καθίστησιν ἀρχιερεῖς, ἔχον-
 for men appoints high-priests, having

τας ἀσθενίαν. ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς
 weakness; the word but of the swearing of that

μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τελειωμένον.
 after the law, ason for the age having both perfected.

ΚΕΦ. η'. 8. ¹Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
 A head thing but to those being spoken,

οἷοντες ἔχομεν ἀρχιερεῖα, ὅς ἐκάθισεν ἐν δεξιᾷ
 such we have a high-priest, who sat down at right

τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,
 of the throne of the majesty in the heavens,

² τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς
 of the holy things a public servant, and of the tabernacle of the

ἀληθείης, ἣν ἐπέθετο ὁ κύριος, * [καὶ] οὐκ
 true, which fixed the Lord, [and] not

ἀνθρώπος. ³ Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσ-
 man. Every for high-priest in order to the to

φέρειν δῶρα τε καὶ θυσίας καθίσταται. ὁθεν
 offer gifts both and sacrifices is appointed; hence

ἀναγκαῖον, εἶναι τι καὶ τούτου ὁ προσενεγ-
 necessary. to have something also this which he might offer.

23 And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

24 but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not; 25 and, hence, he is able to save COMPLETELY THOSE DRAWING NEAR to GOD through him, always living † to INTERPOSE on their behalf.

26 For such a High-priest * also was proper for us,—† holy, harmless, undefiled, separated from SINNERS, and having become † more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIESTS, † first, to offer Sacrifices for their OWN Sins, † then for THOSE of the PEOPLE; for † This he did once for all, having offered Himself.

28 For the LAW appoints † Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, † who has been perfected for the AGE.

CHAPTER VIII.

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, † who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

2 a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the LORD fixed, not Man.

3 For † Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence † it was necessary for this one also to have something which he might offer.

* VATICAN MANUSCRIPT.—26. also was proper. 2. and—omit.
 † 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. † 26. Heb. iv. 15. † 27
 Eph. i. 20; iv. 10; Heb. viii. 1. † 27. Lev. ix. 7; xvi. 6; Heb. v. 8; ix. 7. † 27
 Lev. xvi. 16. † 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. 8; x. 12; xii. 2. † 2
 Heb. ix. 8, 12, 24. † 2. Heb. ix. 11. † 3. Heb. v. 1. † 3. Eph. v. 2; Heb. ix. 14

κρ. ⁴ **Εἰ μὲν γὰρ ἦν ἐπιγῆς, οὐδ' ἀν ἦν ἱερεὺς,**
 If indeed for he was on earth, not even could he be a priest,
οὐτῶν * [τῶν ἱερέων] τῶν προσφεροντῶν κατὰ
 being [of the priests] those offering according to
τὸν νόμον τὰ δῶρα. ⁵ (οἵτινες ὑπέδειγματι καὶ
 the law the gifts; (who in an example and
σκία λατρουοῦσι τῶν ἐπουρανίων, καθὼς
 in a shadow serve of the heavens, even as
κεκρηματιστῆται Μωϋσῆς, μελλῶν ἐπιτελεῖν τὴν
 had been divinely warned Moses, being about to finish the
σκηνήν. Ὅρα γὰρ, φησὶ, ποιήσῃς πάντα
 tabernacle; See thou for, he says, thou mayest make all things
κατὰ τὸν τύπον τὸν δεχθέντα σοὶ ἐν τῷ
 according to the pattern that having been shown to thee in the
ὄρει.) ⁶ νῦν δὲ διαφορωτέρας τετεύχε λειτουρ-
 mount;) now but more excellent he has obtained a service
γίας, ὅσῳ καὶ κρείττονος ἐστὶ διαθήκης μεσι-
 by as much also of a better he is covenant a media-
τῆς, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενόμο-
 tor, which on better promises has been
θετήται. ⁷ Εἰ γὰρ ἡ πρώτη ἐκεῖνη ἦν ἀμειπ-
 instituted. If for the first that was faultless,
τος, οὐκ ἀν δευτέρας ἐζητεῖτο τόπος. ⁸ Μὲμ-
 not would a second be seeking a place. Find-
φομένος γὰρ αὐτοὶς λέγει· Ἰδοὺ, ἡμέραι ἐρχο-
 ing fault for to them he says; Lo, days are com-
ται, λέγει κύριος, καὶ συντελεσῶ ἐπὶ τοιοῦτον
 ing. says a Lord, and I will finish with the house
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν
 Israel and with the house of Judah a covenant new;
⁹ **οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέ-**
 not according to the covenant which I made with the fathers
ρσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς
 of them, in a day having laid hold of me of the
χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγυπ-
 hand of them, to lead out them, out of land of Egypt.
τοῦ ὅτι αὐτοὶ οὐκ ἐκρέμιναν ἐν τῇ διαθήκῃ
 because they not did abide in the covenant
μου, καὶ γὰρ ἠμελήσα αὐτῶν, λέγει κύριος.
 of me, and I cared not for them, says a Lord.
¹⁰ **Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ**
 For this the covenant which I will covenant with the house
Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος,
 of Israel after the days those, says Lord,
δίδους νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ
 giving laws of me into the mind of them, and
ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἐσομαι
 on hearts of them I will write them; and I will be
αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν.
 to them for a God, and they shall be to me for a people.

4 * If then, indeed, he were on Earth, he could not be a Priest, there being those who OFFER GIFTS according to the LAW;
 5 (who perform divine service for a Symbol and † Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See," says he, "that thou make "all things according to "THAT PATTERN shown to thee on the MOUNT;)"
 6 but now † he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.
 7 † For if that first one were faultless, a Place would not be sought for a Second.
 8 But finding fault, he says to them, † "Behold! "Days are coming, says "the Lord, when I will "complete a new Cove- "nant with the HOUSE of "Israel and the HOUSE of "Judah;
 9 "not according to the "COVENANT which I "made with their FATH- "ERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Be- "cause they did not abide "in my COVENANT, † "also slighted them, says "the Lord.
 10 "For † this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their "Heart will I inscribe "them; and † I will be "to them for a God, and "thy shall be to me for a "People.

* VATICAN MANUSCRIPT.—4 If then.

4. the PRIESTS—omit.

10. Heart.

† 5. Col. ii. 17; Heb. ix. 23; x. 1.
 † 6. 2 Cor. iii. 6, 8, 9;
 Jer. xxxi. 31—34.

† 7. Heb. vii. 21.
 † 8. 2 Cor. iii. 6, 8, 9;
 † 10. Heb. x. 16.

5. Excd. xxv. 40; xxvi. 30; xxvii. 8; Num. vii. 8.
 7. Heb. vii. 11, 13.
 8. Zech. viii. 8.

11 **Και ου μη διδασωσιν ἕκαστος τον πολιτην**
 And not not they may teach each one the fellow-citizen

αὐτου, και ἕκαστος τον αδελφον αὐτου, λεγων
 of himself, and each one the brother of himself, saying;

Γνωθι τον κυριον· οτι παντες ειδησουσι με,
 Know you the Lord; because all shall know me,

απο μικρου * [αυτων] εως μεγαλου αυτων.
 from least [of them] even to greatest of them.

12 **Οτι ιλεως εσομαι ταις αδικιαις αυτων, και**
 Because merciful I will be to the unrighteousnesses of them, and

των αμαρτιων αυτων * [και των ανομιων αυτων]
 of the sins of them [and of the iniquities of them]

ου μη μνησθω ετι. 13 Εν τω λεγειν καινην,
 not not I will remember more. By the to say new,

πεπαλαιωκε την πρωτην το δε παλαιουμενον
 he has declared old the first; that but becoming old

και γηρασκον, εγγυς αφανισμου. ΚΕΦ. θ'. 9.
 and advancing in age, near disappearing.

1 **Ειχε μεν ουν * [και] η̄ πρωτη δικαιωματα λα-**
 Had indeed then [both] the first ordinances of

τρειας, το, τε ἅγιον κοσμικον. 2 Σκηνη γαρ
 service, the, and holy furniture. A tabernacle for

κατεσκευασθη η̄ πρωτη, εν η̄ η̄ τε λυχνην
 was prepared the first, in which indeed both a lamp-stand

και η̄ τραπεζα και η̄ προθεσις των αρτων, η̄τις
 and the table and the setting forth of the loaves, which

λεγεται ἅγια· 3 μετα δε το δευτερον καταπε-
 is named holies; behind but the second veil

τασμα σκηνη, η̄ λεγομενη ἅγια ἅγιων, 4* [χρυ-
 a tabernacle, that belog named holies of holies, [a gold-

σουν] εχουσα * [θυμιατριον, και] την κιβωτον
 es] having [censer, and] the ark

της διαθηκης περικεκαλυμμενη παντοθεν χρυ-
 of the covenant having been covered on all sides with

σιω, εν η̄ σταμνος χρυση εχουσα το μαννα,
 gold, in which a pot golden having the manna,

και η̄ ραβδος Ααρων η̄ βλαστησασα, και αι
 and the rod of Aaron that having budded, and the

πλακες της διαθηκης· 5 ὑπερανω δε αυτης Χερ-
 tablets of the covenant; above but her cheru-

ουβιμ δοξης κατασκιαζοντα το ιλαστηριον·
 bim of glory overshadowing the mercy-seat;

περι ὧν ουκ εστι νυν λεγειν κατα μερος.
 concerning which things not it is now to speak in part.

11 "And †they shall
 "not teach each one his
 "FELLOW-CITIZEN, and
 "each one his BROTHER,
 "saying, 'Know you the
 "'LORD;' Because all
 "shall know me, from the
 "least even to the greatest
 "of them.

12 "For I will be merci-
 "ful to their UNRIGHTE-
 "OUSNESS, and †their
 "SINS will I remember no
 "more."

13 †By SAYING "New,"
 he has rendered the FIRST
 one old; now, THAT which
 is DECAYING and growing
 old is near vanishing away.

CHAPTER IX.

1 Then, indeed, the
 FIRST one had Ordinances
 of Worship, and †the
 SANCTUARY furnished;

2 †for a Tabernacle was
 prepared—the FIRST—† in
 which were both †the
 LAMP-STAND, and †the
 TABLE, and the LOAVES
 of the PRESENCE, * † and
 †the GOLDEN Altar of incense;
 this is named, "The
 HOLY place."

3 † And behind the SEC-
 OND Veil, THAT Taber-
 nacle which is NAMED,
 "THE HOLY of the HOL-
 LIES;"

4 having †the ARK of
 the COVENANT, covered on
 all sides with Gold, in
 which was † a golden Vase
 containing the MANNA, and
 † the ROD of Aaron which
 BLOSSOMED, and † the TAB-
 LETS of the COVENANT;

5 and † above it were the
 Cherubs of Glory, overshad-
 owing the MERCY-SEAT;
 concerning which things it
 is not necessary now to
 speak particularly.

* VATICAN MANUSCRIPT.—11. of them—omit. 12. and their INIQUITIES—omit.
 1. both—omit. 2. and the GOLDEN Altar of incense. 3. The HOLY of the HOLIES.
 4. and GOLDEN Censer—omit.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknow-
 ledged difficulty, and as perfectly harmonizing with the Mosaic account.
 † 11. Isa. liv. 13; John vi. 45; 1 John ii. 27. † 12. Rom. xi. 27; Heb. x. 17. † 13.
 2 Cor. v. 17. † 1. Exod. xxv. 8. † 2. Exod. xxvi. 1. † 2. Exod. xxvi. 35;
 xl. 4. † 2. Exod. xxv. 31. † 2. Exod. xxv. 23, 30; Lev. xxiv. 5, 6. † 2. Exod.
 xxx. 1—10. † 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 10. † 4. Exod. xxv. 10;
 xxvi. 33. † 4. Exod. xvi. 33, 34. † 4. Num. xvii. 10. † 4. Exod. xxv. 16, 21;
 xxxiv. 20; xl. 20; Deut. x. 2, 5; 1 Kings viii. 0, 21; 2 Chron. v. 10. † 5. Exod. xxv. 18,
 22; Lev. xvi. 2; 1 Kings viii. 0, 7.

6 **Τούτων δε οὕτω κατεσκευασμένων, εἰς μὲν τὴν**
 Of these now thus having been prepared, into indeed the
πρῶτην σκηνὴν διαπαντός εἰσίσσιν οἱ ἱερεῖς,
 first tabernacle always goes in the priests,
τὰς λατρείας ἐπιτελοῦντες· 7 **εἰς δὲ τὴν δευτε-**
 the services performing; into but the second
ραν ἀπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
 once of the year alone the high-priest, not
χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
 without blood, which he offers on behalf of himself and
τῶν τοῦ λαοῦ ἀγνοημάτων· 8 **τοῦτο δὲ φανερῶς**
 for the of the people ignorances; this showing
τοῦ πνεύματος τοῦ ἁγίου, μὴ ἔτι πεφανερῶσθαι
 of the spirit of the holy, not yet to have been manifested
τὴν τῶν ἁγίων ὁδόν, ἐτι τῆς πρώτης σκηνῆς
 the of the holies way, while of the first tabernacle
ἐχούσης στασίν· 9 **ἣτις παραβολὴ εἰς τὸν και-**
 having a standing; which a parable for the sea-
ρον τοῦ ἐνεσθηκότα, καθ' ὃν δῶρα τε καὶ σὺν
 son that having been present, according to which gifts both and
θυσιαὶ προσφέρονται μὴ δυναμεναὶ κατὰ
 sacrifices are offered not being able according to
συνείδησιν τελειῶσαι τὸν λατρευόντα, 10 **μόνον**
 consciences to perfect the one serving, only
ἐπι βρωμασί καὶ πομασί, καὶ διαφοροῖς βαπτισ-
 as to foods and drinks, and various dippings,
μοῖς, δικαιομασί σαρκος, μέχρι καιροῦ διορθώ-
 righteousnesses of flesh, till a season of correc-
σεως ἐπικείμενα.
 tion is being imposed.
 11 **Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν**
 Anointed but having come, a high-priest of the
μελλόντων αγαθῶν, διὰ τῆς μείζονος καὶ τε-
 future good things, by means of the greater and more
λειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'
 perfect tabernacle, not made by hand, (that
ἐστίν, οὐ ταύτης τῆς κτίσεως,) 12 **οὐδὲ δι'**
 is, not of this the creation,) not indeed by means of
αἵματος τραγῶν καὶ μοσχῶν, διὰ δὲ τοῦ
 blood of goats and young bullocks, by means of but of the
ἰδίου αἵματος, εἰσηλθὲν ἐφάπαξ εἰς τὰ ἅγια,
 own blood, entered once for all into the holies,
αἰώνιαν λυτρωσίν εὐραμενος. 13 **Εἰ γὰρ τὸ**
 age-lasting redemption having found. If for the
αἷμα ταυρῶν καὶ τραγῶν, καὶ ἀσπιδος 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 σαρκὸς καθαρότητα· 14 **πόσῳ μᾶλλον**
 the of the flesh purification; how much more

6 Now these things hav-
 ing been thus prepared,
 † the PRIESTS performing
 SERVICES enter the FIRST
 Tabernacle, at all times;

7 but into the SECOND,
 the HIGH-PRIEST alone,
 once † ANNUALLY,—not
 without Blood, which † he
 offers on behalf of himself,
 and the SINS OF IGNO-
 RANCE of the PEOPLE;

8 † the HOLY SPIRIT
 showing This, that the
 WAY into the HOLIES has
 not yet been brought to
 view, while the FIRST Tab-
 ernacle has a Standing;

9 (which was a Figura-
 tive representation for
 THAT SEASON which was
 then PRESENT;) according
 to which both Gifts and
 Sacrifices are offered,
 † which are not able to per-
 fect the WORSHIPPER as to
 the Conscience;

10 being imposed (to-
 gether with † Meats and
 Drinks and † Various Im-
 mersions,—* fleshly †Ordin-
 nances,) only till a Period
 of Emendation.

11 But Christ having
 become a High priest of
 † the FUTURE GOOD things,
 † by means of the GREATER
 and More perfect Taber-
 nacle, not made by hands,
 that is, not of This CREA-
 TION;

12 he entered, once for
 all, into the HOLY places,
 not indeed by means of
 † the Blood of Goats and
 of Bullocks, but † by
 means of his OWN Blood,
 † having found Aionian Re-
 demption.

13 For if † the BLOOD of
 * Goats and of Bulls, and
 † the ASHES of a Heifer,
 sprinkling the POLLUTED,
 cleanses for the PURIFICA-
 TION of the FLESH;

* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 6. Num. xxviii. 3; Dan. viii. 11. † 7. Heb. v. 8; vii. 27. † 8. Heb. x. 10, 20.
 † 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. † 10. Lev. xi. 2; Col. ii. 16. † 10. Num.
 xix. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. † 11. Heb. x. 1. † 11.
 Heb. viii. 2. † 12. Heb. x. 4. † 12. Acts xx. 28. † 12. Eph. i. 7; Col. i. 14;
 † Pet. i. 19. † 13. Lev. xvi. 14, 16. † 13. Num. xix. 2, 17.

το αίμα του Χριστου, δε δια πνευματος αιω-
the blood of the Anointed one, who by means of a spirit ago-

νιου εαυτον προσηνεγκεν αμωμον τω θεω, καθα-
fasting himself offered spotless to the God, shall

ρειε την συνειδησιν υμων απο νεκρων εργων,
cleanse the conscience of you from of death works,

εις το λατρευειν θεω ζωντι. 15 Και δια
for the to serve God living. And on account of,

τουτο διαθηκης καινης μεσιτης εστιν, οπως
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 unde-

τη πρωτη διαθηκη παραβασεων, την επαγγελ-
the first covenant transgressions, the promise

λιαν λαβωσιν οι κεκλημενοι της αιωνιου κλη-
might receive those having been called of the age-lasting inher-

ρονομιας. 16 Οπου γαρ διαθηκη, θανατον αναγα-
ance. Where for a covenant, death neces-

σary to be produced of that having been appointed; 17 διαθηκη γαρ
a covenant for

επι νεκροις βεβαια, εκει μηποτε ισχυει οτε ζη
ever dead ones firm, since never it is strong when lives

δ διαθεμενος. 18 Οθεν ουδ' η πρωτη χωρις
that having been appointed. Hence not even the first without

αιματος ηγεκαίνισται. 19 Λαληθεισης γαρ
blood has been dedicated. Having spoken for

πασης εντολης κατα νομον υπο Μωυσεως
every commandment according to law by Moses

παντι τω λαω, λαβων το αίμα των μοσχων
to all the people, having taken the blood of the young bullocks

και τραγων μετα υδατος και εριου μοκκινου και
and of goats with water and wool scarlet and

υσσωπου, αυτο τε το βιβλιον και παντα του
hysop, itself both the book and all the

λαου ερραντισε, 20 λεγων Τουτο το αίμα της
people he sprinkled, saying; This the blood of the

διαθηκης, ης εντειλατο προς υμας ο θεος.
covenant, which enjoined on you the God;

21 και την σκηνην δε και παντα τα σκευη της
also the tabernacle and and all the vessels of the

λειτουργιας τω αιματι ομοιωσ ερραντισε.
public service with the blood in like manner he sprinkled.

22 Και σχεδον εν αιματι 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, shall cleanse your con-
science from Works of
Death, for the SERVICE of
the living God? †

15 And on this account,
he is Mediator of a new
Covenant, so that Death
having taken place for a
redemption of the TRANS-
GRESSIONS against the
FIRST Covenant, those
having been INVITED
might receive the PROM-
ISE of the AIONIAN Inher-
itance.

16 For where a Cove-
nant exists, the Death of
that which has RATIFIED
it is necessary to be pro-
duced;

17 because † a Covenant
is firm over dead victims,
since it is never valid when
that which RATIFIES it is
alive.

18 † Hence not even the
FIRST has been instituted
without Blood.

19 For Every Command-
ment in * the LAW having
been spoken by Moses to
All the PEOPLE, taking the
BLOOD of † BULLOCKS and
of * GOATS, † with Water,
and scarlet Wool, and Hys-
sop, he sprinkled both the
BOOK itself, and All the
PEOPLE,

20 saying, † "This is the
"BLOOD of the COVENANT
"which GOD enjoined on
"you."

21 And he in like man-
ner † sprinkled with the
BLOOD, the TABERNACLE
also, and All the UTENSILS
of the PUBLIC SERVICE.

22 And, according to the
LAW, almost all things are

* ALEXANDRIAN MANUSCRIPT.—14. OUR.
10. GOATS.

14. and true God.

10. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various readings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

† 14. 1 Pet. i. 10; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14.
Heb. i. 3; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 6;
1 Pet. iii. 18. † 17. Gal. iii. 15. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 5,
6, 8; Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 6, 7, 49, 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 αιματεκχυσιας ου
according to the law, and without blood-shedding not

γινεται αφεσις. ²³ Αναγκη ουν τα μεν υπο-
takes place forgiveness. A necessity then the indeed copies

δειγματα των εν τοις ουρανοις, τουτοις καθα-
of those in the heavens, by these to be

ριζεσθαι· αυτα δε τα επουρανια κρειττοσι
cleansed; themselves but the things heavenly with better

θυσιαις παρα ταυτας. ²⁴ Ου γαρ εις χειροποιη-
sacrifices than these. Not for into made by hands

τα αγια εισηλθεν ο Χριστος, αντιτυπα των
holies entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-
true ones, but into itself the heaven, now to

φανισθηναι τῷ προσωπῳ του θεου ὑπερ ἡμων.
appear in the presence of the God on behalf of us.

²⁵ Ουδ', ινα πολλakis προσφερῃ ἑαυτον, ὡσπερ
Not indeed, that often he should offer himself, even as

ὁ αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-
the high-priest goes into the holies every year

τον εν αιματι αλλοτριῳ* ²⁶ (επει εδει αυτον
with blood other; (since it was necessary him

πολλakis παθειν απο καταβολης κοσμου') νυν
often to have suffered from a laying down of a world;) now

δε· απαξ επι συντελειᾳ των αιωνων, εις αθετη-
but once for all at an end of the ages, for a remo-

σιν αμαρτιας δια της θυσιας αὐτου πεφανα-
val of sin by means of the sacrifice of himself he has been

ρωται. ²⁷ Και καθ' ὃσον αποκειται τοις ανθρω-
manifested. And as it awaits the men

ποις απαξ αποθανειν, μετα δε τουτο κρισις*
once to die, after but this judgment;

²⁸ οὕτω και ο Χριστος απαξ προσενεχθεις εις το
so also the Anointed once for all having been offered for the

πολλας ανενεγκειν αμαρτιας, εκ δευτερου χω-
many to carry away sin, a second time with-

ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-
out sin will be seen, by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. ¹ Σκιαν
for salvation. A shadow

γαρ εχων ο νομος των μελλοντων αγαθων, ουκ
for having the law of the about coming good things, not

αυτην την εικονα των πραγματων, κατ' ενιαυ-
very the image of the things, every year

τον ταις αυταις θυσιαις ἃς προσφερουσιν εις
by the same sacrifices which they offer for

purified by Blood, and
without an Effusion of
Blood no Forgiveness takes
place.

²³ It was necessary
then, indeed, for † the
COPIES of the THINGS in
the HEAVENS to be cleans-
ed by These, but the
HEAVENLY things them-
selves with Better Sacri-
fices than these.

²⁴ For † the ANOINTED
one did not enter Holy
places made by hands, the
Antit-ypes of † the TRUK
ones, but into HEAVEN it-
self, † to appear now in the
PRESENCE of GOD on our
behalf.

²⁵ Not indeed that he
should present himself of-
ten, even as the HIGH-
PRIEST who enters the
HOLY places Annually with
Other Blood;

²⁶ (since, in that case,
he must have suffered of-
ten from the Foundation
of the World; but now
† once for all, at a † Com-
pletion of the AGES, he
has been manifested for a
Removal of * Sin by the
SACRIFICE of himself.

²⁷ † And as it awaits
MEN to die once, but after
this † a Judgment;

²⁸ so also the ANOINTED
one, having been once for
all offered for † the MANY,
to bear away Sin, will
appear a Second time with-
out a Sin-offering, to
THOSE who are † EXPECT-
ING Him, in order to * Sal-
vation.

CHAPTER X.

1 Moreover, the LAW
having † a Shadow of the
† FUTURE GOOD things,
not the VERY IMAGE of the
THINGS, is by † no means
able with the SAME Annual
Sacrifices which they offer

* ALEXANDRIAN MANUSCRIPT.—24. the—omit. 20. SIN. 23. Salvation by Faith.
 † 22. Lev. xvii. 11. † 23. Heb. viii. 5. † 24. Heb. vi. 20. † 24. Heb. viii. 2.
 † 24. Rom. viii. 24; Heb. vii. 25; 1 John ii. 1. † 26. Heb. vii. 27; verse 12;
 x. 10; 1 Pet. iii. 18. † 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. † 27. Gen. iii. 19;
 Eccl. iii. 20. † 27. 2 Cor. v. 10. † 28. Matt. xxvi. 28; Rom. v. 15. † 28. Titus
 ii. 13; 2 Pet. v. 12. † 1. Col. ii. 17; Heb. viii. 5; ix. 23. † 1. Heb. ix. 11. † 2.

το διηνεκες, ουδεποτε δυναται τους προσερχο-
the continuance, never is able the ones drawing

μενους τελειωσαι. ² Επει ουκ αν επαυσαντο
near to perfect. Otherwise not would they cease

προσφερομεναι, δια το μηδεμιαν εχειν επι
to be offered, because that no one to have longer

συνειδησιν αμαρτιων τους λατρευοντας, απαξ
a consciousness of sins those publicly serving, once

κεκαθαρμενους; ³ αλλ' εν αυταις αναμνησις
having been cleansed? but in these a remembrance

αμαρτιων κατ' ενιαυτον. ⁴ Αδυνατον γαρ αιμα
of sins every year. Impossible for blood

ταυρων και τραγων αφαιρειν αμαρτίας. ⁵ Διο
of bulls and of goats to take away sin. Therefore

εισερχομενος εις τον κοσμον, λεγει· Θυσιαν
coming into the world, he says; Sacrifice

και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-
and offering not thou didst desire, a body but thou didst

τισω μοι; ⁶ δλοκαυτωματα και περι αμαρτίας
provide for me; whole burnt offerings even for sin

ουκ ευδοκησας. ⁷ Τότε 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. ⁸ Ανωτε-
of the to do, the God, the will of thee. Above

ρον λεγων· 'Οτι θυσιαν και προσφοραν και δλο-
saying; That a sacrifice and offering and whole

καυτωματα και περι αμαρτίας 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;) ⁹ τότε 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. ¹⁰ Εν οφ 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 εφ'απαξ. ¹¹ 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 θυσιαι, αιτινες
the same often offering sacrifices, which

ουδεποτε δυναντι περιελειν αμαρτίας. ¹² Α-
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 cou-
"cerning me."

8 Having said above,
* "Sacrifice and Offering
"and Whole burnt offerings,
"even for Sin, thou didst
"not desire, nor didst de-
"light in," (which are of-
"fered according to Law;)

9 then he said, "Behold,
"I come to PERFORM thy
"WILL!" He takes away
the FIRST, that he may es-
tablish the SECOND;

10 † by Which Will we
have been sanctified
† through the OFFERING
of the BODY of Jesus
Christ once for all.

11 And indeed every
* Priest has † daily stood
publicly serving and offer-
ing frequently the SAME
Sacrifices, which are never
able to take away Sin;

12 but † he, having of-
fered ONE ENDURING Sac-
rifice on behalf of Sins, sat

* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and. 8. the—omit.
11. High-priest.
; 1. verse 14. ; 3. Lev. xvi. 21; Heb. ix. 7. ; 4. Micah vi. 4, 7; Heb. ix. 13;
verse 11. ; 5. Psa. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. ; 10. John
x. 1, 17; Heb. xiii. 12. ; 10. Heb. ix. 12. ; 11. Num. xxviii. 3; Heb. vii. 27.
; 1. Heb. i. 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 εως τεθωσιν οι thenceforth waiting till may be placed the

εχθροι αυτου υποποδιον των ποδων αυτου. enemies of him a footstool for the feet of him.

14 Μια γαρ προσφορα τετελειωκεν εις το διηνε- By one for offering he has perfected for the continu-

ance τους αγιαζομενους. 15 Μαρτυρει δε ημιν being sanctified. Testifies but to us

και το πνευμα το αγιον. Μετα γαρ το προει- also the spirit the holy. After γαρ το προει-

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 επι. 18 Οπου δε αφεσις τουτων, not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτίας. 19 Εχοντες no longer offering for sin. Having

ουν, αδελφοι, παρησιαν 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 flesh

αυτου,) 21 και ιερα μεγαν επι τον οικον του of himself,) and a priest great over the house of the

θεου. 22 προσερχομεθα μετα αληθινης καρδιας God; let us approach with a true heart

εν πληροφορια πιστεως, ερβαντισμενοι τας καρ- in a 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

δμολογια της ελπιδος ακλινη (πιστος γαρ ο confession of the hope without declining; (faithful for the

down at the Right hand of the God;

13 HENCEFORTH waiting † till his ENEMIES may be placed UNDERNEATH his FEET.

14 For by One Offering † he has PERMANENTLY perfected THOSE BEING SANCTIFIED.

15 Moreover, the HOLY SPIRIT also testifies [this] to us, for after it HAD * SAID,

16 † "This is the COVE- NANT which I will cove- nant with them; After "those DAYS, says the "Lord, I will put my "Laws in their Hearts, "and on their * MINDS "will I inscribe them;"

17 [it adds,] "and their "SINS and INIQUITIES I "will remember no more." 18 Now where there is a Forgiveness of these, an Offering for Sin is no longer needed.

19 Having, therefore, Brethren, † Confidence re- specting † the ENTRANCE of the HOLIES, by the BLOOD of Jesus,

20 which † Way he con- secrated for us, through the VAIL, (that is, his FLESH, recently killed and yet is living;)

21 and having † a great Priest over † the HOUSE of GOD;

22 † we should approach with a True Heart, † in Full conviction of Faith, our HEARTS having been sprinkled † from a Consci- ousness of evil.

23 † The BODY, also having been bathed in pure Water, † we should firmly hold the CONFESSION of the HOPE, without declin- ing; (for † HE is Faithful WHO PROMISED;)

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

† 13. Ps. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13. viii. 10, 12. † 10. Rom. v. 2; Eph. ii. 18. iii. 22. John x. 9; xiv. 6; Heb. ix. 8. † 21. Heb. iv. 14. Heb. iv. 14. † 22. Eph. iii. 12; James i. 6; 1 John iii. 21. † 23. Eph. v. 26; Titus iii. 5. † 23. Heb. iv. 14. v. 24; 3 Thess. iii. 3; Heb. xi. 11.

16. MIND.

† 16. Jer. xxxi. 33, 34; Heb. † 10. Heb. ix. 8, 12. † 20. † 21. 1 Tim. iii. 15. † 23. † 23. Heb. ix. 14. † 23. 1 Cor. i. 9; x. 13; 1 Thess.

επαγγελιαμενος) ²⁴ και κατανοωμεν αλληλους
 one having promised,) and we should bear in mind each other

εις παροξυσμον αγαπης και καλων εργαων, ²⁵ μη
 for an excitement of love and of good works, not

εγκαταλειποντες την εισυναγωγην εαυτων,
 leaving off the assembling together of ourselves,

καθως εθος τισιν, αλλα παρακαλουντες και
 as a custom with some, but exhorting; and

τοσουτω μαλλον, οσω βλεπετε εγγιζουσιν την
 by much more, by so much you see drawing near the

ημεραν. ²⁶ Εκουσιως γαρ αμαρτανοντων ημων
 day. Voluntarily for sinning of us

μετα το λαβειν την επιγνωσιν της αληθειας,
 after the to have received the knowledge of the truth,

ουκετι περι αμαρτιων απολειπεται θυσια· ²⁷ φο-
 no longer respecting sins is left a sacrifice; fear-

βερα δε τις εκδοχη κρισεως, και πυρος ζηλος,
 but some expectation of judgment, and of a fire of indignation,

εσθιειν μελλοντος τους υπεναντιους. ²⁸ Αβητη-
 to eat up being about the opponents. Having vio-

σας τις νομον Μωυσεως, χωρις οικτιριμων επι
 lated any one also of Moses, without mercies by

δυσιν η τρισι μαρτυσι αποθησκει· ²⁹ ποσω,
 two or three witnesses dies; by how much,

δοκειτε, χειρονος αξιωθησεται τιμωριας ο τον
 think you, worse will he be deserving punishment he the

νιον του θεου καταπατησας, και το αιμα της
 son of the God having trampled on, and the blood of the

διαθηκης κοινον ηγησαμενος,* [εν ο ηγιασ-
 covenant a common thing having esteemed, [by which he was sanc-

θη,] και το πνευμα της χαριτος ενυβρισας·
 tified,) and the spirit of the favor having insulted?

³⁰ Οιδαμεν γαρ τον ειποντα· Εμοι 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

εμπεσειν εις χειρας θεου ζωντος. ³² Αναμινηση-
 to fall into hands of God living. Remember you

κεσθη δε τας προτερον ημερας, εν αις φωτισ-
 but the former days, in which having been

θητες πολλην αθλησιν υπεμενισατε παθηματων·
 enlightened a great contest you endured of sufferings;

³³ τουτο μεν, ονειδισμοις τε και ολιψεσι βεατρι-
 this indeed, by reproaches both and by afflictions being made

ζομενοι· τουτο δε, κοινωνοι των ουτως αναστρε-
 a spectacle; this but, partners of those thus being over.

24 and we should bear each other in mind, for an 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 OPPONENTS.

28 † Any one having violated a Law of Moses dies without Mercy, † by Two or three Witnesses;

29 † how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED on the SON of GOD, † and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, † and insulted the SPIRIT of FAVOR?

30 For we know HIM who SAYS, † "Retribution is Mine; † I will repay," says the Lord. And again, † "The Lord will judge his "PEOPLE."

31 † It is a fearful thing to FALL into the HANDS of the living God.

32 But remember the FORMER Days, in which † having been enlightened, you sustained † a Great Contest of Sufferings;

33 partly, indeed, by being made † a public spectacle both to Reproaches and to Afflictions; and partly, by † having become Joint-participants with

* ALEXANDRIAN MANUSCRIPT.—20. by which he was sanctified—omit.

† 25. Acts ii. 43; Jude 19. † 26. 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. xli. 51, 52; Eph. iv. 30. † 30. Deut. xxxii. 38; Rom. xii. 19. † 30. Deut. xxxii. 36; Psal. l. 4; cxxxv. 14. † 31. Luke xii. 5.
 † 32. Heb. vi. 4. † 32. Phil. i. 29, 30; Col. ii. 1. † 32. 1 Cor. iv. 9. † 33. Phil. i. 5.
 † 33. iv. 14; 1 Thess. ii. 14.

φομενων γενηθεντες. ³⁴ Και γαρ τοις δεσμοις
 turned having become. And for with the prisoners
 συνεπαθησατε, και την αρπαγην των υπαρχον-
 you sympathized, and the seizure of the goods
 των υμων μετα χαρας προσεδεξασθε, γινωσκον-
 of you with joy you submitted to, knowing
 τες εχειν εαυτοις κρειττονα υπαρξιν * [εν ουρα-
 to have for yourselves better property [in heav-
 νοις] και μενουσαν. ³⁵ Μη αποβαλητε ουν την
 ens] and abiding. Not do you cast away therefore the
 παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-
 confidence of you, which has a reward great.
 λην. ³⁵ Υπομονης γαρ εχετε χρειαν ινα το
 Of patience for you have need; so that the
 θελημα του θεου ποιησαντες, κομισησθε την
 will of the God having done, you may receive the
 επαγγελιαν. ³⁷ Ετι γαρ μικρον οσον οσον, ο
 promise. Yet for a little while very very, the
 ερχομενος ηξει και ου χρονιει. ³³ Ο δε δι-
 the coming one will come and not will delay. The but just
 καιος εκ πιστεως ζησεται και εαν υποστειλη-
 one by faith shall live; and if he should draw
 ται, ουκ ευδοκει η ψυχη μου εν αυτω. ³⁹ Ημεις
 back, not delights the soul of me in him. We
 δε ουκ εσμεν υποστολης, εις απωλειαν αλλα
 but not are for shrinking back, to destruction; but
 πιστεως, εις περιποιησιν ψυχης.
 for faith, to a saving of life.

ΚΕΦ. ια'. 11.

¹ Εστι δε πιστις, ελπιζομενων υποστασις,
 Is but faith, of things being hoped for a basis,
 ραγματων ελεγχος ου βλεπομενων. ² Εν ταυ-
 of things a conviction not being seen. By this
 τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. ³ Πισ-
 for were attested the ancients. In
 τει νοουμεν καταρτισθαι τους αιωνας ρηματι
 faith we perceive to have been adjusted the ages by a word
 θεου, εις το μη εκ φαινομενων τα βλεπο-
 of God, in order that not out of things appearing the things being

those who are similarly treated.

³⁴ For indeed you sympathized with * the PRISONERS, † and submitted to the SEIZURE of your POSSESSIONS with Joy, knowing that you have for yourselves ‡ better and an enduring Possession.

³⁵ Therefore, cast not away your CONFIDENCE, † which has a Great Reward.

³⁶ For you have Need of Patience, so that having done the WILL of God, † you may receive the PROMISE.

³⁷ For † yet a very little while indeed, † the coming one will come and will not delay * "my † JUST

³⁹ but "one by Faith shall live; and if he should shrink back my SOUL does not delight in him."

³⁹ But we are not of those † shrinking back into destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

¹ But Faith is a Basis of things hoped for, a Conviction † of things unseen.

² For † by this the ANCIENTS were attested.

³ In Faith we perceive that the † AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST * the THINGS NOW SEEN have come to pass.

* ALEXANDRIAN MANUSCRIPT.—³⁴ me in my bonds. ³⁴ in Heavens—omit.
³⁸ my RIGHTEOUS ONE. ³ THAT which is SEEN did not arise.

† † 3. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *aiōnes*, properly signifies, *ages*, or *periods of time*, and as justly observed by *Wakefield, Sykes, Kneeland*, and *Improved Version*, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *world*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *aiōnes*, 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.
 ‡ 38. Rom. i. 17; Gal. iii. 11. ‡ 39. 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7. ‡ 2. verse 39.

μενα γεγονοται. ⁴ Πιστει πλειονα θυσιαν Αβελ
 seen to have happened. In faith more sacrifice Abel
 παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς εμαρ-
 than Cain offered to the God, through which he was
 τυρηθη ειναι δικαιος, μαρτυρουντος ἐπι τοῖς
 attested to be righteous, testifying on the
 δωροῖς αὐτου του θεου· και δι' αὐτης αποθα-
 gifts of him of the God; and through her having
 νων ἐτι λαλει. ⁵ Πιστει Ἐνωχ μετετεθη, του
 died yet speaks. In faith Enoch was translated, of the
 μη ἰδειν θανατον· και ουχ εὑρισκετο, διοτι
 not to see death; and not he was found, because
 μετεθηκεν αὐτον ὁ θεος· προ γαρ της μεταθε-
 translated him the God; before for the transla-
 σεως * [αὐτου] μεμαρτυρητα ενηρεστηκεναι τῷ
 tion [of him] he had obtained testimony to have well pleased the
 θεῷ. ⁶ Χωρις δε πιστεως αδυνατον εναρεστη-
 God. Without but faith impossible to have pleased;
 σαι· πιστευσαι γαρ δεῖ τον προσερχομενον
 to believe for it is necessary the one coming near

τῷ θεῷ, ὅτι ἐστι, και τοις ἐκζητοῦσιν αὐτον
 to the God, because he is, and to those seeking him
 μισθαποδοτης γινεται. ⁷ Πιστει χρηματισθεις
 a rewarder he becomes. In faith being divinely warned

Νοε περι των μηδεπω βλεπομενων, ευλαβη-
 Noe concerning the not yet things being seen, having been pi-
 οεις κατεσκευασε κιβωτον εἰς σωτηριαν του
 oualy afraid built an ark for a preservation of the
 οἴκου αὐτου· δι' ἧς κατεκρινε τον κοσμον,
 house of himself, through which he condemned the world,
 και της κατα πιστιν δικαιοσυνης εγενετο κλη-
 and of the according to faith righteousness became an
 ρονομος. ⁸ Πιστει καλουμενος Αβρααμ ὑπη-
 heir. In faith being called Abraam was

κουσεν εξελθειν εἰς τον τοπον, ὃν ημελλε λαμ-
 obedient to go forth into the place, which he was about to re-
 βανειν εἰς κληρονομιαν, και εξηλθε, μη επισ-
 ceive for an inheritance, and he went forth, not knowing
 ταμνος που ερχεται. ⁹ Πιστει παρφηκσεν εἰς
 where he was going. In faith he sojourned in

* [την] γην της επαγγελιας ὡς αλλοτριαν, ἐν
 [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 αὐτης·
 joint-heirs of the promise of the same;

¹⁰ ἐξεδεχето γαρ την τους θεμελιους εχουσαν
 was waiting for that the foundations having
 πολιν, ἧς τεχνιτης και δημιουργος ὁ θεος·
 city, of which a designer and architect the God.

¹¹ Πιστει και αὐτη Σαρρα δυναμιν εἰς καταβο-
 In faith also herself Sarah power for a laying

⁴ In Faith † Abel offered to GOD a Better Sacrifice than Cain, by means of which he was attested to be righteous, GOD testifying on his gifts; and through it, having died, † he still speaks.

⁵ In Faith † Enoch was translated so as not to see Death; and he was not found, because GOD translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to God.

⁶ But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to GOD to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

⁷ In Faith † Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTCOUSNESS 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. 6, HE BEING CALLED to go out in- to a Place. 9, the—omit.

† 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xviii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24, † 7. Gen. vi. 13, 22. † 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. 11, 14; 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.

12 Διο και αφ' ενος εγεννηθησαν, και ταυτα
Therefore even from one were born, and these things
νενεκαωμενον, 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. 13 Κατα πιστιν απε-
sea the innumerable. In faith died

θανον ουτοι παντες, μη λαβοντες τας επαγγε-
these all, not having received the promises,

λιας, αλλα κορβωθεν αυτας ιδοντες και ασπα-
but far distant them having seen and having

σαμενοι, και ομολογησαντες, οτι ξενοι και
saluted, and having confessed, that strangers and

παρεπιδημοι εισιν επι της γης. 14 Οι γαρ τοι-
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσιν οτι πατριδα επιζη-
things saying make known that a country they

τουσι. 15 Και ει μεν εκεινης εμνημονεουν 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;

16 γυν δε κρειττονος ορεγονται, τουτ' εστιν,
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυεται αυτους ο
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. 17 Πιστει προσενηροχεν Αβρααμ
for them a city. In faith offered up Abraham

τον Ισαακ πειραζομενος, και τον μονογενη
the Isaac being tried, and the only-begotten

προσφερεν ο τας επαγγελιας αναδεξαμενος,
was offering up he the promises having received,

18 προς ον ελαληθη· 'Οτι εν Ισαακ κληρησεται
to whom it was said; That in Isaac shall be called.

σοι σπερμα· 19 λογισαμενος, οτι και εκ νεκρων
to thee a seed; inferring, that even out of dead ones

εγερει δυνατος ο θεος· οθεν αυτον και εν παρ-
to raise up is able the God; whence him also in a sim-

αβολω εκομισατο. 20 Πιστει περι μελλον-
illitude he recovered. In faith concerning things being

των ευλογησεν Ισαακ τον Ιακωβ και τον
about to come blessed Isaac the Jacob and the

for Conception, even beyond the proper period of Life, since she regarded HIM † faithful who PROMISED.

12 Therefore also * were born from † one, who even as to these things had become lifeless, [a posterity] † like the STARS of HEAVEN for MULTITUDE, and like THAT SAND on the SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, † not having received the PROMISED blessings, but † having seen and saluted them from a Distance, and † having confessed That they were Strangers and Sojourners on the LAND.

14 For THOSE who SAY Such things † make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country.] Therefore God is not ashamed of them † to be called their God; for † he is preparing for them a City.

17 In Faith † Abraham, being tried, offered up ISAAC; and HE who had RECEIVED the PROMISES † was offering up his ONLY-BEGOTTEN,

18 to whom it was said, † "For in Isaac shall Thy "Seed be called;"

19 inferring that God † is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 * In Faith also concerning future things, † Isaac blessed Jacob and Esau.

* ALEXANDRIAN MANUSCRIPT.—12. were made. 20. In Faith also.
† 11. Rom. ix. 21; Heb. x. 23. † 13. Rom. iv. 10. † 19. Gen. xxii. 17; Rom. ix. 18;
‡ 13. ver. 39. † 18. John viii. 56. † 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xix-
15; cxix. 10; 1 Pet. i. 17; ii. 11. † 14. Heb. xiii. 14. † 16. Exod. iii. 6, 15; Matt-
xxii. 32; Acts vii. 32. † 10. Phil. iii. 30; Heb. xiii. 14. † 17. Gen. xxii. 1, 9.
† 17. James ii. 21. † 18. Gen. xxi. 12; Rom. ix. 7. † 10. Rom. iv. 17, 18, 21.
† 20. Gen. xxvii. 27, 29.

Ἦσαν. ²¹ Πιστεὶ Ἰακωβ ἀποθνήσκων ἕκαστον
Edm. In faith Jacob dying each
των υἱῶν Ἰωσήφ εὐλογήσει· καὶ προσεκύνησεν
of the sons of Joseph blessed; and bowed down
ἐπὶ τὸ ἄκρον τῆς ῥαβδῶν αὐτοῦ. ²² Πιστεὶ Ἰω-
on the top of the staff of himself. In faith Jo-
σήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν
seph ending concerning the going out of the sons
Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων
of Israel reminded, and concerning the bones
αὐτοῦ ἐνετείλατο. ²³ Πιστεὶ Μωϋσῆς γεννη-
of himself gave charge. In faith Moses being
θεὶς ἐκρυβή τριμήνην ὑπὸ τῶν πατέρων αὐτοῦ,
born was hidden three months by the parents of himself,
διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβή-
because they saw beautiful the babe; and not they did
θησαν τὸ διατάγμα τοῦ βασιλέως. ²⁴ Πιστεὶ
fear the mandate of the king. In faith
Μωϋσῆς μέγας γενόμενος ᾤρησατο λεγέσθαι
Moses great having become refused to be called
υἱὸς θυγατρὸς Φαραῶ, ²⁵ μᾶλλον ἐλομένους συγ-
a son of a daughter of Pharaoh, rather choosing to suf-
κακοῦχεισθαι τῷ λαῷ τοῦ θεοῦ, ἢ προσκαιρὸν
fer evil with the people of the God, than for a season
εἶναι ἁμαρτίας ἀπολαύσιν· ²⁶ μείζονα πλούτου
to have of sin enjoyment, greater wealth
ἠήσασμενος τῶν Αἰγυπτίου θησαυρῶν τὸν οὐει-
having regarded of the Egypt treasures the re-
δισμόν τοῦ Χριστοῦ· ἀπεβλεπε γὰρ εἰς τὴν
proud of the Anointed; he looked away for towards the
μισθοδοσίαν. ²⁷ Πιστεὶ κατέλιπεν Αἴγυπτον,
reward. In faith he left Egypt.
μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ
not fearing the wrath of the king; the for
ἀπαρτὸν ὡς ὄρων ἐκαρτέρησε. ²⁸ Πιστεὶ πε-
was one so seeing he was strong. In faith he
ποίηκε τὸ πάσχα καὶ τὴν προσχυσίαν τοῦ αἵμα-
has made the passover and the pouring on of the blood,
τος, ἵνα μὴ ἐλοθρευθῶν τὰ πρωτοτόκα, θιγῇ
so that not the one destroying the first-born, might touch
αὐτῶν. ²⁹ Πιστεὶ διεβήσαν τὴν ἐρυθρὰν θάλασ-
of them. In faith they passed through the red sea
σαν ὡς διὰ ξηρᾶς· ἧς κείραν λαβόντες οἱ Αἴ-
as through a dry place; which a trial attempting the Egypt-
γυπτῖοι, κατεποθήσαν. ³⁰ Πιστεὶ τὰ τεῖχη
tians, were swallowed up. In faith the walls

21 In Faith Jacob, dy-
ing, †blessed each of the
sons of Joseph; ††he
bowed down also on the
top of his STAFF.

22 In Faith † Joseph,
at the close of life, re-
minded the sons of Israel
concerning the DEPART-
URE, †and gave orders
about his BONES.

23 In Faith † Moses, be-
ing born, was hidden three
Months by his PARENTS,
because they saw the
CHILD was Beautiful; and
they did not fear †the
EDICT of the KING.

24 In Faith † Moses,
having become mature, re-
fused to be called a Son of
Pharaoh's Daughter;

25 † choosing rather to
suffer evil with the PEOPLE
of GOD, than to have a Tran-
sient Enjoyment of Sin;

26 having regarded † the
REPROACH of the ANOIN-
TED Greater Wealth than
the TREASURES of Egypt;
for he looked off towards
† the REWARD.

27 In Faith † he left
Egypt, not fearing the
WRATH of the KING; for
he was strong as seeing the
INVISIBLE one.

28 In Faith † he ap-
pointed the PASSOVER, and
the ASPERSION of the
BLOOD, so that the DES-
TROYER of the FIRST-
BORNS might not touch
them.

29 In Faith † they
passed through the Red
Sea as through a dry place;
which the EGYPTIANS at-
tempting, were swallowed
up.

30 In Faith † the WALLS

† 21. Or, according to Sampson, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a rod, also means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Alros* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 5, 10, 20. † 21. Gen. xlvii. 81. † 22. Gen. l. 24, 25; Exod. xlii. 19.
† 22. Gen. l. 24, 25; Exod. xlii. 19. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22.
† 24. Exod. ii. 10, 11. † 25. Psa. lxxiv. 10. † 26. Heb. xlii. 13. † 26. Heb. x. 85.
† 27. Exod. x. 28, 29; xii. 27; xiii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 22, 29.
† 30. Josh. vi. 20.

Ἰεριχώ 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 not was destroyed with those

ἀπειθήσασι, δέξαμεν ἡμῶν τοὺς κατασκοποῦς μετ'

unbelieving, having received the spies with

εἰρήνης. 32 Καὶ τί ἐτι λέγω; Ἐπιλειψέει γὰρ

peace. And what further may I say? Will fail for

με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ

me relating the time concerning Gideon, Barak

*[τε καὶ] Σαμψών, *[καὶ] Ἰεφθαί, Δαυὶδ τε

[also and] Samson, [and] Jephthah, David also

καὶ Σαμουὴλ, καὶ τῶν προφητῶν· 33 οἱ δὲ διὰ

and Samucl, and the prophets; who by means of

πίστεως κατήγωνισάντο βασιλείας, ἐργάσαντο

faith subdued kingdoms, performed

δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἐφράξαν

righteousness, obtained promises, closed up

στόματα λεόντων, 34 ἐσβέσαν δυνάμιν πυρὸς,

mouths lions, quenched power of fire,

ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν

escaped mouths of sword, were made strong

ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,

from weakness, became mighty ones in war,

παρεμβόλας ἐκλίναν ἀλλοτριῶν· 35 ἐλαβόν

campa overturned of foreigners; received

γυναῖκες ἐξ ἀναστάσεως τῶν νεκρῶν αὐτῶν·

women from a resurrection the dead ones of themselves;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξαμένοι

others but were beaten to death, not having accepted

τῆν ἀπολυτῶσιν, ἵνα κρεῖττονος ἀναστάσεως

the redemption, so that a better resurrection

τύχουσιν. 36 Ἄλλοι δὲ ἐμπαίγμων καὶ μαστι-

they might obtain. Others but of mockings and of scourges,

γῶν κείραν ἐλάβον, ἐτι δὲ δεσμῶν καὶ φυλάκων·

a trial received, further but of bonds and of imprisonment;

37 ἐλίθασθησαν, ἐκρίσθησαν, ἐπειρασθησαν, ἐν

they were stoned, they were sawn asunder, they were tempted, by

φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλώ-

slaughter of sword they died; they went about in sheep-

ταις, ἐν αἰγείοις δερμασίν, ὑστερουμένοι, θλι-

skins, in goat skins, being in want, be-

βομενοὶ, κακοχουόμενοι, 38 (ὧν οὐκ ἦν ἀξίος ὁ

ing afflicted, being ill-treated, (of whom not was worthy the

κόσμος,) ἐν ἔρημιαῖς πλανώμενοι καὶ ὄρεσι, καὶ

world,) in deserts wandering and in mountains, and

σπηλαιῖσι καὶ ταῖς οἰαῖς 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, having been encompassed Seven Days.

31 In Faith † Rahab, the HARLOT, did not perish with the UNBELIEVERS, † having received the SPIES in Peace.

32 And why should I say more? for the TIME will fail me to discourse concerning † Gideon, † Barak, † Samson, † Jephthah; † David also, and † Samucl, and the PROPHEETS;

33 who by means of Faith subdued Kingdoms, performed Righteousness, † obtained Promises, † shut Lions' Mouths,

34 † quenched the Power of Fire, † escaped the Edges of the Sword, † from Weakness were made strong, † overturned the Camps of Foreigners.

35 † † Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

36 And others received a Trial of Mockings and Scourges, and also † of Bonds and Imprisonment.

37 † They were stoned, sawn asunder, † tempted; they died by slaughter of the Sword; they went about in Sheep-skins and in Goat-skins, being destitute, afflicted, ill-treated;

38 (of whom the WORLD was not worthy;) wandering in Deserts, and in Mountains, † and in Caverns, and in the HOLES of the EARTH.

39 And all these having been attested by means of

* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

32. and—omit.

† 35. For Women, is a reading of the Syriac.

† 37. Some would read here *επειρασθησαν*, pierced through, instead of the textual reading. See Wakefield and Newcome.

† 31. Josh. vi. 23; James ii. 25. † 31. Josh. i. 1. † 32. Judges v. 11. † 32. Judges iv. 6. † 32. Judges xiii. 20. † 32. Judges xi. 1; xii. 7. † 32. † 33. Sam. xvi. 1, 18; xvii. 45. † 33. 1 Sam. i. 20; xii. 20. † 33. 2 Sam. vii. 11. † 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 21. † 34. Dan. iii. 25. † 34. 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16. † 34. 2 Kings xx. 7. † 34. Judges xv. 8, 15; 1 Sam. xiv. 13. † 35. 1 Kings xvii. 32; 2 Kings iv. 35. † 36. Jer. xx. 2; xxvii. 15. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 31. † 38. 1 Kings xviii. 4; xix. 9.

εκομισατο την επαγγελίαν, ⁴⁰ του θεου περι
did obtain the promise, ⁴⁰ 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.

¹ ΤΟΥΓΑΡΟΥ και ημεις, ΤΟΥΣΟΥΤΟΥ 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,
ing laid aside every, and the close-girding sin,
δι' υπομονης τρεχωμεν τον προκειμενον
by means of patient endurance we should run the being laid out
ημιν αγωνα. ² Αφορωτες 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,
μισχνης καταφρονησας, εν δεξια τε του θρονου
shame disregarding, at right and of the throne
του θεου κεκαθικεν. ³ Αναλογισασθε γαρ τον
of the God has sat down. Attentively consider you for the
τοιαυτην 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. ⁴ Ουπω μεχρις
in the souls of you being discouraged. Not yet even to
αιματος αντικατεστητε προς την αμαρτιαν αν-
blood you resisted with the sin con-
ταγωνιζομενοι. ⁵ και εκλελησθε της παρακαλη-
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 ελεγχομενοι. ⁶ ον γαρ αγαπα κυριος,
by him being reproved; whom for loves Lord,
παιδευει: μαστιγοι δε παντα υιον ον παρα-
he disciplines; he scourges and every son whom he re-
δεχεται. ⁷ Ει παιδειαν υπομενετε, ως υιοις
ceive. 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; ⁸ 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. ⁹ Ειτα τους μεν
bastards you are and not sons. These those indeed

the FAITH, did not obtain the PROMISED blessing.

⁴⁰ GOD having foreseen something better concerning Us, so that not apart from Us †they might be made perfect.

CHAPTER XII.

¹ Therefore also we, having Such a Cloud of Witnesses surrounding us, †laying aside every Encumbrance, and the CLOSE-GIRDING Sin, †should run †with Patience the Course MARKED OUT for us,

² looking away to the LEADER and Perfecter of the FAITH, Jesus, †who for the JOY set before him, endured the Cross, disregarding the Shame, and †has sat down at the Right hand of the THRONE of GOD.

³ †For consider HIM attentively who has EN-DURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your souls.

⁴ †You did not yet resist to Blood, contending against SIN.

⁵ And have you forgotten the EXHORTATION which reasons with you as with Sons? † "My Son, "slight not the Discipline "of the Lord, neither be "discouraged when re-proved by him;

⁶ " for †whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

⁷ †If you endure Discipline, God deals with you as with Sons; for is there any Son whom a Father does not discipline?

⁸ But if you are without Discipline, †of which all have become Partakers, then truly you are Spurious, and not Sons.

† 40. Heb. vii. 22; viii. 6. † 40. Heb. v. 9; xii. 23; Rev. vi. 11. † 1. Col. iii. 8; 1 Pet. ii. 1. † 1. 1 Cor. ix. 24; Phil. iii. 13, 14. † 1. Rom. xii. 12; Heb. x. 36. † 3. 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. 30. † 4. Heb. x. 32-40. † 5. Prov. iii. 11. † 6. Psa. xciv. 13; exik. 78; Prov. iii. 11; James i. 12; Rev. iii. 10. † 7. Prov. xiii. 24; xix. 18; xxiii. 13. † 8. 1 Pet. v. 9.

της σαρκος ἡμῶν πατερας ειχομεν παιδευτας,
of the flesh of us & fathers we have disciplinarians,
και ευετρεπομεθα· ου πολλῳ μαλλον ὑποταγη-
and we revered; not by much more shall we be sub-
σομεθα τῷ πατρι των πνευματων, και ζησομεν·
missive to the father of the spirits, and we shall live;

10 Οἱ μεν γαρ προς ολιγας ἡμερας, κατα το
They indeed for for a few days, according to that
δοκουν αυτοις, εκαιδευον· ὁ δε επι το συμφερον,
seeming right to them, disciplined; he but for that being profitable,
εις το μεταλαβειν της ἁγιωτητος αυτου·
in order that to partake of the holiness of him.

11 Πασα δε παιδεια προς μεν το παρον ου δοκει
All but discipline as to indeed that being present not seems
χαρας ειναι, αλλα λυπη· ὑστερον δε καρπον
of joy to be, but of grief; afterwards but fruit
ειρηνικον τοις δι' αυτην γεγυμνασμενοις
peaceful to those through her having been trained
αποδιδωσι δικαιοσυνης. 12 Διο τας παρειμενας
it returns of righteousness. Therefore the having been wearied

χειρας και τα παραλελυμενα γονατα αναρθω-
hands and the having been enfeebled knees do you brace
σατε· 13 και τροχιας ορθα κοιησατε τοις ποσιν
up; and paths level do you make for the feet

ὑμων, ινα μη το χωλον εκτραπη, ιαθη
of you, so that not the lame may be turned out, may be healed
δε μαλλον, 14 Ειρηνην διωκετε μετα παντων,
but rather. Peace do you pursue with all,

και τον ἁγιασμον, οὔ χωρις ουδεις οφεται τον
and the holiness, which without no one shall see the
κυριον. 15 Επισκοπουντες, μη τις ὑστερων απο
Lord. Looking carefully, lest any one falling back from

της χαριτος του θεου· μη τις ριζα πικριας ανω
the favor of the God, lest any root of bitterness upward
φουσαι ενοχλη, και δια ταυτης μιανθωσι
springing may disturb, and by means of this may be polluted

πολλοι· 16 μη τις πορνος, η βεβηλος ὡς Ησαυ,
many; lest any fornicator, or profane person like Esau,
ὁς αντι βρωσεως μιας απεδото τα πρωτοτοκια
who on account of eating of one sold the birthrights

αυτου. 17 Ιστε γαρ, οτι και μετεπειτα θελων
of himself. You know for, that even afterwards wishing
κληρονομησαι την ευλογιαν, απεδοκιμασθη·
to inherit the blessing, he was rejected;

μετανοιας γαρ τοπον ουκ εβρε, και περ μετα
for a change of mind for a place not he found, though with
δακρυνων εκζητησας αυτην. 18 Ου γαρ προσε-
tears having earnestly sought her. Not for you have

9 Have we then, indeed received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to the FATHER OF SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, in order that we may 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.

10. Num. xvi. 29; xxvii. 16; Isa. xlii. 5; lvii. 10; Zech. xii. 1. 11. James iii. 15. 12. Job iii. 4; Isa. xxv. 2. 13. Prov. iv. 26, 27. 14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. 15. Gal. v. 4. 16. Eph. v. 3; Col. iii. 6; 1 Thess. iv. 2. 17. Gen. xxvii. 24, 25, 28. 18. Lev. xi. 44; Isa. xxv. 2; Rom. xii. 18; xiv. 9; 15. 2 Cor. vi. 1; 16. Gen. xxv. 32.

ἤλθυσατε ψηλαμφωμεν * [ορει,] και κεκαυ-
 approached being touched [a mountain,] and having been

μεν πυρι, και γνοφφ, και σκοτω, και θυελλη,
 burnt with fire, and to a thick cloud, and to darkness, and to tempest,

19 και σαλπιγγος ηχη, και φωνη ρηματος ης
 and ora trumpet to a sound, and to a voice of words of which

οι ακουσαντες παρητησαντο, μη προστεθηναι
 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 beingsen-

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 εκουρανιω
 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
 tion of first-borns, having been enrolled in heavens;

και κριτη θεου 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,

Ιησουν και αιματι βαντισμου, 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 λαλοντα. Ει γαρ εκεινοι ουκ
 refuse the onespeaking. If for those not

εφυγον, τον επι γης παραιτησαμενοι χρηματι-
 escaped, him on earth having refused divinely ad-

ζοντα, πολλω μαλλον ημεις οι του απ ουρανω
 menishing, 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 τον
 once for all I shake not only the earth, but also the

ουρανον. 27 Το δε, ετι απαξ δηλοι των θαλευ-
 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 REQUESTS 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; xi. 18; Deut. iv. 11; v. 22. † 10. Exod. xx. 19; Deut. v. 5, 25; xviii. 10. † 10. Exod. xix. 13. † 21. Exod. xix. 16. † 22. Gal. iv. 26; Rev. iii. 12; xxi. 2, 10. † 13. James i. 18; Rev. xiv. 4. † 23. Luke x. 20; Phil. iv. 3; Lev. xliii. 8. † 24. Heb. viii. 6; ix. 15. † 24. 1 Pet. i. 2. † 25. Heb. ii. 2, 3; iii. 17; x. 28, 20. † 26. Gen. i. 10. † 26. Heb. ii. 6. † 26. Gen. i. 10. † 26. Heb. ii. 6.

ομενων την μεταθεσιν, ως πεκοιημενων, * [ινα
 ing shaken the removal, as of things having been made, [so that
 μεινη τα μη σαλευομενα.] ²⁸ Διο βασιλευμεν
 may remain the not things being shaken.] Therefore a kingdom
 ασαλευτον παραλαμβανοντες, εχωμεν χαριν,
 unshaken receiving, may we hold fast favor,
 δι' ης λατρευομεν ευαρεστως τη θεω,
 by means of which we may serve acceptably to the God,
 μετα αιδους και ευλαβειας. ²⁹ Και γαρ ο θεος
 with reverence and piety. Even for the God
 ημων πυρ' καταναλισκον.
 of us a fire consuming.

ΚΕΦ. ιγ'. 13.

¹ Η φιλαδελφια μενετω. ² Της φιλοξενιας
 The brotherly love let continue. Of the kindness to strangers
 μη επιλανθανεσθε· δια ταυτης γαρ ελαθον
 not be you neglectful; through this for without knowing
 τινες ξενισαντες αγγελους. ³ Μιμησκεσθε
 some having entertained messengers. Be you mindful
 των δεσμιων, ως συνδεδεμενοι· των κακων-
 of the prisoners, as if having been bound together; of those being ill-
 χουμενων, ως και αυτοι οντες εν σωματι.
 treated, as also yourselves being in body.
⁴ Τιμιος ο γαμος εν πασι, και η κοιτη αμιαντος·
 Honorable the marriage among all, and the bed undefiled;
 πορνους δε και μοιχους κρινει ο θεος. ⁵ 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 ανω, ουδ' ου μη
 he for has said; Not not thee may I leave, not even not
 σε εγκαταλιπω· ⁶ Ωστε θαρρουντας ημας λε-
 thee may I forsake; so that being confident us to
 γειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι·
 say; A Lord for me a helper, and not I will fear;
 τι ποιησει μοι ανθρωπος; ⁷ Μνημονευετε των
 what shall do to me a man? Remember you of those
 ηγουμενων υμων, οτινεις 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.
⁸ Ιησους Χριστος χθες και σημερον ο αυτος, και
 Jesus Anointed yesterday and to-day the same, and
 εις τους αιωνας. ⁹ Διδαχαις ποικιλαις και ξε-
 for the ages. By teachings various and strang.

[REMOVAL of the THINGS
 SHAKEN, as of things
 made, so that the THINGS
 not SHAKEN may remain.
²⁸ Therefore, receiving
 an unshaken Kingdom,
 may we hold fast the Fa-
 vor, 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 avari-
 cious DISPOSITION; † be
 satisfied with PRESENT
 THINGS, for he himself has
 said,—† “No, I will not
 leave Thee; no, no, I
 will not forsake Thee.”
⁶ So that, taking cour-
 age, 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 atten-
 tively the RESULT of their
 CONDUCT, imitate their
 FAITH.
⁸ Jesus Christ, Yester-
 day and To-day is † the
 SAME, and for the AGES.
⁹ † Be not you therefore
 led away by various and

* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain—omit.
⁴ for Fornicators.
 † 27. Heb. i. 10—12; 2 Pet. iii. 10. : 29. Exod. xxiv. 17; Deut. iv. 24; ix. 8. Psa. i.
 3; xxvii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. : 1. Rom. xii. 10; 1 Thess. iv. 9;
 1 Pet. i. 23; 2 Pet. i. 7. : 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.
 † 2. Gen. xviii. 3; xix. 2. : 3. Col. iv. 18. : 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6.
 † 5. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8. : 5. Gen. xxviii. 15; Deut. xxxi.
 6, 8; Josh. i. 5; Psa. xxxvii. 25. : 6. Psa. xxvii. 1; lvi. 4, 11, 12; cxviii. 6. : 7.
 verse 17. : 8. John viii. 56; Heb. i. 12; Rev. i. 4. : 9. Eph. iv. 15; v. 6; Col. ii.
 4, 8; 1 John iv. 1.

ναὶς μὴ παραφερέσθε· καλὸν γὰρ χάριτι βεβαι-
 not be you led away; good for by favor to be es-
 οὔσθαι τὴν καρδίαν, οὐ βρωμασίν, ἐν οἷς οὐκ
 tablished the heart, not by provisions, by which not
 ὠφελήθησαν οἱ περιπατήσαντες. ¹⁰ Ἐχομεν
 were profited those having walked about. We have

Ὀυσιασπηριον, ἐξ οὗ φαγεῖν οὐκ ἐχουσιν ἐξου-
 an altar, from which to eat not they have autho-
 ρισιαν οἱ τῆ σκηνῆ λατρευόντες. ¹¹ Ὦν γὰρ εἰσ-
 rity those in the tabernacle serving. Of whom for is

φέρεται (ζῶων τὸ αἷμα * [περὶ ἁμαρτίας] εἰς τὰ
 brought animals the blood [concerning sin] into the
 ἅγια δια τοῦ ἀρχιερέως, τούτων τὰ σώματα
 hies by means of the high-priest, of these the bodies

κατακαίεται ἐξω τῆς παρεμβολῆς. ¹² Διὸ καὶ
 are burned outside of the camp. Therefore also
 Ἰησοῦς, ἵνα ἁγιασθῆ δια τοῦ ἰδίου αἵματος
 Jesus, so that he might sanctify through the own blood

τὸν λαόν, ἐξω τῆς πύλης ἐπάθε. ¹³ Τοιούτῳ
 the people, outside of the gate suffered. Now then
 ἐξέρχωμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς,
 let us go forth to him outside of the camp,

τὸν ονειδισμόν αὐτοῦ φερόντες. ¹⁴ οὐ γὰρ ἐχο-
 the reproach for him bearing; not for we
 μεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μελλου-
 have here abiding a city, but the one being about to

σαν ἐπιζητούμεν. ¹⁵ Δι' αὐτοῦ οὐκ ἀναφερο-
 come we seek. Through him therefore may we
 μεν θυσίας αἰνεσέως διαπαντός τῷ θεῷ, τούτ'
 offer a sacrifice of praise continually to the God, this

ἐστὶ, καρπὸν χειλέων ὁμολογούντων τῷ ὀνο-
 is, fruit of lips ascribing praise to the name
 ματι αὐτοῦ. ¹⁶ Τῆς δὲ εὐκοίας καὶ κοινωνίας
 of him. Of the but doing good and fellowship

μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐα-
 not be you neglectful; with such for sacrifices is
 ρηττεῖται ὁ θεός. ¹⁷ Πειθεσθε τοῖς ἡγούμενοις
 well-pleased the God. Be you obedient to those leading

ὑμῶν, καὶ ὑπεικετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν
 you, and be you subject; they for watch
 ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες·
 on behalf of the souls of you, as an account going to render;

ἵνα μετὰ χάρας τοῦτο ποιῶσι, καὶ μὴ στενα-
 so that with joy this they may do, and not groan-
 ζόντες· ἀλυσίτελες γὰρ ὑμῖν τοῦτο. ¹⁸ Προσ-
 ings; disastrous for to you this. Pray

εὐχεσθε περὶ ἡμῶν· πεποιθαμένον γὰρ, ὅτι καλὴν
 you for us; we have confidence for, because a good
 συνείδησιν ἐχομεν, ἐν πᾶσι καλῶς 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 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 MANUSCRIPT.—11. concerning Sin—omit.

† 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. † 10. 1 Cor. ix. 13; x. 18. † 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3. † 12. John xix. 17, 18; Acts vii. 58. † 13. Heb. xi. 26; 1 Pet. iv. 14. † 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. † 15. Eph. v. 20; 1 Pet. ii. 5. † 16. Rom. xii. 13. † 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; ver. e. 17. † 18. Rom. xv. 30; Eph. vi. 20; Col. iv. 3; 1 Thess. v. 25; † 2 Thess. iii. 1. † 28. Acts xxiii. 1; xxiv. 16; † 2 Cor. i. 12.

αναστρεφεισθαι ¹⁹ **περισσοτερωσ δε παρακαλω**
 to conduct ourselves; more earnestly but I entreat
τουτο ποιησαι, ινα ταχιον αποκατασταθω
 this to do, so that more quickly I may be restored
υμιν. ²⁰ **Ο δε θεοσ της ειρηνης, ο αναγαγων**
 of you. The now God of the peace, the one having led up
εκ νεκρων τον ποιμενα των προβατων τον
 out of dead ones the shepherd of the sheep the
μεγαν εν αιματι διαθηκης αιωνιου, τον κυριον
 great by blood of a covenant age-lasting, the Lord
ημων Ιησουν, 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 φ η δοξα εισ τουσ αιωνασ
 Jesus Anointed; to whom the glory for the ages
των αιωνων αμην. 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 βραχεωσ
 word of the exhortation; indeed for in few words
επεστειλα υμιν. ²³ **Γινωσκετε τον αδελφον Τι-**
 I sent to you. You know the brother Tim-
μοθεον απολελυμενον, μεθ ου, εαν ταχιον
 othy having been sent away, with whom, if quickly
ερχηται, οψομαι υμασ. ²⁴ **Ασπασασθε παντασ**
 he comes, I shall see you. Salute you all
τουσ ηγουμενουσ υμων, και παντασ τουσ αγιουσ.
 the leaders of you, and all the holy ones.
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 Aetion Covenant,) even our LORD Jesus,

21 † knit you together in Every Good * Work, in order to do his WILL; † producing in you THAT which is WELL-PLEASING in his presence, through Jesus Christ; † to whom be the GLORY for the AGES of the AGES.

22 Now I entreat you, Brethren, bear the WORD of EXHORTATION; for indeed, I sent it to you in brief.

23 You know that † BROTHER Timothy has been sent away, with whom if he arrive soon, I shall see you.

24 Salute all your † LEADERS, and All the SAINTS. THOSE from ITALY salute you.

25 † The FAVOR be with you all. Amen.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his WILL, producing in you by Him THAT. Subscription—TO THE HEBREWS—WRITTEN FROM ROME.

† 19. Philemon 23. † 20. Rom. xv. 33; 1 Thess. v. 23. † 20. Acts ii. 24, 32; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20. Isa. xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11; Heb. x. 22. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i. 6; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 6.

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

CHAPTER I.

1 **Ιακώβος, θεου και κυριου Ιησου Χριστου**
James, of God and of Lord Jesus Anointed
δουλου, ταις δωδεκα φυλαις ταις εν τη
a bond-servant, to the twelve tribes to these in the
διασπορα, χαιρειν. 2 **Πασαν χαραν ηγησασθε,**
dispersion, health. All joy do you esteem,
αδελφοι μου, οταν πειρασμοις περιεσθητε ποι-
brethren of me, when temptations you may fall into va-
κιλοις. 3 **γινωσκοντες, οτι το δοκιμιον υμων**
rious; knowing, that the proof of you
της πιστεως κατεργαζεται υπομονη. 4 **Η δε**
of the faith works out patience. The but
υπομονη εργον τελειον εχεται, ινα ητε τελει-
patience work perfect let have, so that you may be perfect
οι και ολοκληροι, εν μηδενι λειπομενοι. 5 **Ει**
ones and complete ones, in nothing being destitute. If
δε τις υμων λειπειται σοφιας, αιτειτω παρα
but anyone of you is destitute of wisdom, let him ask from
του διδοντος θεου πασιν απλωσ, και μη ονειδι-
of the one giving of God to all liberally, and not censur-
ζοντος και δοθησεται αυτω. 6 **Αιτειτω δε εν**
ing; and it will be given to him. Let him ask but in
πιστει, μηδεν διακρινομενος· ο γαρ διακρινομε-
faith, not hesitating; the for one hesitat-
νος εοικε κλυδωνι θαλασσης ανεμιζομενω και
ing is like to a wave of sea being wind-agitated and
ριπιζομενω. 7 **Μη γαρ οισθω ο ανθρωπος εκει-**
being tossed. Not for let think the man that,
νος, οτι ληφεται τι παρα του κυριου. 8 **Ανηρ**
that he shall receive anything from the Lord. A man
διψυχου, ακαταστατου εν πασαις ταις οδοις
of double-soul, unstable in all the ways
αυτου. 9 **Καυχασθω δε ο αδελφος ο ταπεινου**
of himself. Let boast but the brother the humble
εν τη υψει αυτου. 10 **ο δε πλουσιος, εν τη**
in the humiliation of himself; the but rich, in the
ταπεινωσει αυτου· οτι ως ανθος χορτου παρε-
humiliation of himself; because as a flower of grass he will
λευσεται. 11 **Ανετειλε γαρ ο ηλιος συν τω**
pass away. Rose for the sun with the
καυσωπι, και εξηρανε 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· ούτω και ο πλουσιος εν ταις
of it perished; thus also the rich man in the
πορειαις αυτου μαρανθησεται. 12 **Μακαριος**
ways of himself will fade away. Blessed

1 † James, † a Bond-servant of God and of the Lord Jesus Christ, † to THOSE TWELVE Tribes in † the DISPERSION, greet-ing.
2 † Esteem it All Joy, my Brethren, † when you fall into various Trials;
3 † knowing That the PROOF of your FAITH produces Patience.
4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.
5 † And if any one of you be deficient in Wis-dom, let him † ask it from GOD, who IMPARTS liber-ally to all, and does not censure; and † it will be given to him.
6 † But let him ask in Faith, not hesitating; for HE who HESITATES is like a Wave of the Sea, agitated and tossed by the wind.
7 For let not that MAN think That he shall receive anything from the LORD.—
8 † a Man of two-souls, unstable in All his WAYS.
9 But let the HUMBLE BROTHER glory in his EX-ALTATION;
10 and the RICH in his HUMILIATION; Because † as a Flower of Grass, he will pass away.
11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its AP-PEARANCE perished; thus also will the RICH man fade in his WAYS.

* VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

1 1. Acts xii. 17; xv. 19; Gal. i. 10; ii. 9; Jude 1. 1 1. Titus i. 1. 1 1. Acts
xxvi. 7. 1 1. Deut. xxxii. 26; John vii. 35; Acts ii. 5; 1 Pet. i. 1. 1 2. Matt. v.
12; Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. 1 2. 1 Pet. i. 6. 1 3. Rom. v. 8.
1 5. 1 Kings iii. 9, 11, 12; Prov. ii. 3. 1 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi.
9; John xiv. 13; xv. 7; xvi. 23. 1 5. 1 John v. 14. 1 6. Mark xi. 24; 1 Tim. ii. 8.
1 8. James iv. 8. 1 10. Job xiv. 2; Psa. xxxvii. 17; ze. 5, 6; cil. 11; cil. 15; Isa. xl. 6;
1 Cor. vii. 31; James iv. 14; 1 Pet. i. 26; 1 John ii. 17.

ανηρ, **ος** υποκομενει πειρασμον· **οτι** δοκιμος γενο-
 man, who bears up under temptation; because approved having
 μενος ληψεται τον στεφανον της ζωης, **ον**
 because he will receive the crown of the life, which
 επηγγειλατο **ο** κυριος τοις αγαπωσιν αυτου.
 promised the Lord to those loving him.
 13 Μηδεις πειραζομενος λεγεται· **οτι** απο
 No one being tempted let say; That from
 θεου πειραζομαι· **ο** γαρ θεος απειραστος **εστι**
 of God I am tempted; the for God not tempted is
 κακων, πειραζει δε αυτος ουδενα. 14 **Ε**καστος
 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 δελεαζομενος· 15 **ε**ιτα η επιθυμια
 drawn out and being entrapped; then the inordinate desire
 συλλαβουσα **τικτει** αμαρτιων· η δε αμαρτια
 having conceived brings forth sin; the but sin
 αποτελεσθαισα **απο**κει θανατον. 16 **Μη** πλα-
 having been perfected brings forth death. Not be you
 νασθε, **αδελφοι** μου αγαπητοι. 17 **Π**ασα **δο**σις
 led astray, brethren of me beloved ones. Every gift
 αγαθη, και παν δωρημα τελειον, **α**νωθεν **ε**στι
 good, and every gift perfect, from above is
 καταβαινον **απο** του πατρος των φωτων, **πα**
 coming down from of the father of the lights, with
ψ ουκ **ε**νι παραλλαγη, η τροπης αποσκιασμα·
 whom not one change, or of turning a shade;
 13 **β**ουληθεις απεκυησεν ημας **λο**γω αληθειας,
 having willed he begot us by a word of truth,
εις **το** **ε**ιναι ημας **α**παρχην **τι**να των αυτου
 in order that to be us first-fruit a kind of the of himself
κτισματων. 19 **ο**στε, **α**δελφοι μου αγαπητοι,
 creatures. Therefore, brethren of me beloved ones,
εστω **π**ας **α**νθρωπος **τ**αχυς **ε**ις **το** **α**κουσαι,
 let be every man quick in order that to have heard,
βραδυσ **ε**ις **το** **λ**αλησαι, **β**ραδυσ **ε**ις **ο**ργην.
 slow in order that to have spoken, slow in order to wrath.
 20 **ο**ργη γαρ ανδρος δικαιοσυνην θεου ου **κα**τερ-
 Wrath for of man righteousness of God not works
γαζεται. 21 **Δ**ιο αποθεμενοι **π**ασαν **β**υκαριαν
 out. Therefore putting away all filthiness
και **π**ερισσειαν **κ**ακιας, **ε**ν **π**ραυτητι **δ**εξασθε
 and superabundance of badness, in meekness receive you
τον **ε**μφυτον **λ**ογον, **τ**ον **δ**υναμενον **σ**ωσαι **τ**ας
 the implanted word, that being able to save the
ψυχας **υ**μων. 22 **Γ**ινεσθε **δ**ε **π**οιηται **λ**ογον, και
 lives of you. Become you but doers of word, and
μη **μ**ονον **α**κροαται, **π**αραλογιζομενοι **ε**αυτους.
 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 MECKNESS 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. lii. 11, 12; Heb. xii. 5; Rev. iii. 10.
 iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10.
 † 13. Job xv. 35; Psa. vii. 14. † 15. Rom. vi. 21, 23.
 † 17. Num. xxiii. 10; 1 Sam. xv. 20; Mal. iii. 6; Rom. xi. 20.
 1 Cor. iv. 15; 1 Pet. i. 23. † 18. Eph. i. 12. † 19. Jer. ii. 3; Rev. xiv. 4. † 20. Eccl. v. 1, 2; Prov. x. 10; xvii. 27. † 21. Col. iii. 8; 1 Pet. ii. 1. † 22. Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. † 23. Matt. vii. 21; Luke vi. 46; Rom. ii. 13.

† 13. 1 Cor. ix. 25; 2 Tim. x. 23; xix. 28, 20; James ii. 5.
 † 17. John iii. 27; 1 Cor. iv. 7.
 † 18. John i. 13; iii. 3.
 † 19. Jer. ii. 3; Rev. xiv. 4.
 † 20. Eccl. v. 1, 2; Prov. x. 10; xvii. 27.
 † 21. Col. iii. 8; 1 Pet. ii. 1.
 † 22. Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9.
 † 23. Matt. vii. 21; Luke vi. 46; Rom. ii. 13.

23 Ὅτι εἰ τις ακροατῆς λόγου ἐστὶ καὶ οὐ ποιῆ-
 Because if any one a hearer of word is and not a doer,
 τῆς, οὗτος εἰσὶν ἀνδρὶ κατανοοῦντι τὸ προσω-
 this is like a man viewing the face
 πον τῆς γενεσεως αὐτοῦ ἐν ἐσοπτρῇ· 24 κατε-
 of the birth of himself in a mirror; he
 νόησε γὰρ ἑαυτὸν, καὶ ἀπεληλυθε, καὶ εὐθεως
 viewed for himself, and went away, and immediately
 ἐπελαθετο ὁποῖος ἦν. 25 Ὁ δὲ παρακυψάς εἰς
 forgot what sort he was. He but having looked intently into
 νόμον τελειὸν τοῦ τῆς ἐλευθερίας καὶ παραμει-
 a law perfect: that of the freedom and having con-
 νας, * [οὗτος] οὐκ ακροατῆς ἐπιλησμονῆς γενο-
 tinned, [this] not a hearer of forgetfulness having
 μένους, ἀλλὰ ποιητῆς ἐργου, οὗτος μακάριος ἐν
 become, but a doer of work, this blessed in
 τῇ ποιήσει αὐτοῦ ἐστί.
 the deed of himself shall be.

26 Γι τις δοκεῖ θρησκός εἶναι, μὴ χαλιναγω-
 If any one thinks religious to be, not bridling
 γων γλώσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
 tongue of himself, but deceiving heart
 αὐτοῦ, τούτου ματαῖος ἡ θρησκεία. 27 Θρησκεία
 of himself, of this vain the religion. Religion
 καθάρα καὶ ἀμιαντος παρὰ τῷ θεῷ καὶ πατρὶ,
 pure and undefiled with the God and father,
 αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας
 this is, to oversee orphans and widows
 ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτὸν τηρεῖν ἀπὸ
 in the affliction of them, unspotted himself to keep from
 τοῦ κόσμου. ΚΕΦ. β'. 2. 1 Ἀδελφοί μου, μὴ
 the world. Brethren of me, not

ἐν προσωποληψίαις ἐχετε τὴν πίστιν τοῦ κυρίου
 with a respect of persons do you hold the faith of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 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 εσθῆτι λαμπρᾷ, εἰσελθῆ δὲ καὶ
 rings on his fingers in a robe splendid, may enter and also
 πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, 3 καὶ ἐπιβλεψήτε ἐπὶ
 a poor man in dirty clothing, and you should look on
 τοῦ φοροῦντα τὴν εσθῆτα τὴν λαμπρᾷ, καὶ
 the one wearing the robe the splendid, and
 εἶπητε· Σὺ καθὼν ὧδε καλῶς, καὶ τῷ πτωχῷ
 you should say; Thou sit here honorably, and to the poor man
 εἶπητε· Σὺ στηθὶ ἐκεῖ, ἢ καθὼν * [ὧδε] ὑπο
 you should say; Thou stand there, or sit thou [here] under
 τὸ ὑποπόδιον μου· 4 * [καὶ] οὐ διεκρίθητε
 the footstool of me; [and] not did you make a difference
 ἐν ἑαυτοῖς, καὶ ἐγενεσθε κριταὶ διαλογισμῶν
 among yourselves, and became judges reasonings

23 For if any one be a
 Hearer of the Word, and
 not a Doer, he resembles a
 Man Viewing his NATU-
 RAL FACE in a MIRROR;

24 for he viewed him-
 self, and went away, and
 immediately forgot what
 kind of person he was.

25 But † HE who LOOKS
 INTENTLY into THAT
 which is the perfect † Law
 of FREEDOM, and con-
 tinues in it, not becoming
 a forgetful Hearer, but a
 Doer of its Work, † this
 man will be blessed in his
 DEED.

26 If any one think to
 be religious, who does not
 † restrain his Tongue, but
 deludes his own Heart,
 this man's RELIGION is
 vain.

27 Pure Religion and
 undefiled with the GOD
 and FATHER is this,—† To
 take the oversight of Or-
 phans and Widows in their
 AFFLICTION, † and to keep
 Himself unspotted from
 the WORLD.

CHAPTER II.

1 My Brethren! do not
 hold the FAITH of Jesus
 Christ, our † GLORIOUS
 LORD, with † a Respect of
 persons.

2 For if a Man enter
 your SYNAGOGUE, having
 gold rings on his fingers,
 in a splendid Robe, and
 there enter also a Poor
 man in Dirty Clothing;

3 and you look on the
 one WEARING the SPLEN-
 DID ROBE, and say, "Sit
 thou here in an honorable
 place;" and say to the
 POOR man, "Stand * thou;
 or sit there on my FOOT-
 STOOL;"

4 do you not make dis-
 tinctions among your-
 selves, and become Judges
 from evil Reasonings?

* VATICAN MANUSCRIPT.—25. this—omit. there on MY FOOTSTOOL.

3. here—omit.

3. thou; or sit

† 23. Luke vi. 47. See James ii. 14. † 25. 2 Cor. iii. 18. † 25. James ii. 12.
 † 25. John xiii. 17. † 26. Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. † 27. Isa. i. 16,
 17; lviii. 6, 7; Matt. xxv. 30. † 27. Rom. xii. 2; James iv. 4; 1 John v. 18. † 1.
 1 Cor. ii. 8. † 1. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Matt. xxii.
 16; verse 9; Jude 16.

πονηρων; ⁵ Ακουσατε, αδελφοι μου αγαπητοι, of evil things; Hear you, brethren of me beloved ones, ουχ ο θεος εξελεξατο τους πτωχους του κοσμου not the God chose the poor of the world πλουσιους εν πιστει και κληρονομους της βασι- rich ones in faith and theirs of the king- λειας, ης επηγγειλατο τοις αγαποσιν αυτον; dom, which he promised to those loving him? ⁶ Τυμεις δε ητιμασατε τον πτωχον. Ουχ οι You but dishonored the poor. Not the πλουσιοι καταδυναστευουσιν υμων, και αυτοι rich ones domineer over you, and they ελκουσιν υμας εις κριτηρια: ⁷ Ουκ αυτοι βλασ- drag you into courts of justice? Not they revile φημουσι το καλον ονομα το επικληθεν εφ' the honorable name that having been named on υμας; ⁸ Ει μεντοι νομον τελειτε βασιλικον, you? If indeed a law you keep royal, κατα την γραφην. Αγαπησεις τον πλησιον according to the writing; Thou shalt love the neighbor σου ως σεαυτον, καλως ποιειτε. ⁹ ει δε προσω- of thee as thyself, well you do; if but you re- ποληπτειτε, αμαρτιαν εργαζεσθε, ελεγχομενοι spect persons, sin you work, being convicted υπο του νομου ως παραβαται. ¹⁰ Οστις γαρ under the law as transgressors. Whoever for δλον τον νομον τηρησει, παισει δε εν ενι, whole the law keeps, shall fail but in one, γεγονε παντων ενοχος. ¹¹ Ο γαρ ειπων. Μη has become of all guilty. The for one having said; Not μοιχευσης, ειπε και. Μη φονευσης. thou mayest commit adultery, said also; Not thou mayest murder ει δε ου μοιχευσεις, φονευσεις δε, γεγο- if now not thou commit adultery, thou dost murder but, thou hast be- νας παραβατης νομου. ¹² Ουτω λαλειτε και come a transgressor of law. Thus speak you a ουτω ποιειτε, ως δια νομου ελευθεριας thus do you, as by means of a law of freedom μελλοντες κρινεσθαι. ¹³ Η γαρ κρισις ανιλεως being about to be judged. The for judgment merciless τω μη ποιησαντι ελεος κατακαυχεται ελεος for him not having practised mercy; glories over mercy κρισεωσ.

¹⁴ Τι * [το] οφελος, αδελφοι μου, εαν πιστιν What [the] profit, brethren of me, if faith λεγη τις εχειν, εργα δε μη εχη; μη δυναται may say any one to have, works but not may have? not is able η πιστις σωσαι αυτον; ¹⁵ Εαν δε αδελφος η the faith to save him? If but a brother or

5 Harken, my beloved Brethren! † Has not GOD chosen the POOR of the WORLD, † rich in Faith, and Heirs of the KING- DOM † which he promised to THOSE who LOVE him?

6 But † you dishonored the POOR. Do not the RICH domineer over you, and † do they not drag you into Courts of Jus- tice?

7 Do they not revile THAT HONORABLE Name which has been NAMED ON you?

8 If indeed you keep a royal Law according to the SCRIPTURE, † "Thou shalt love thy NEIGHBOR as "as thyself," you do well;

9 but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the WHOLE LAW, but shall fail in one point, has become † guilty of all.

11 For HE who SAID, † "Thou shalt not com- mit adultery," said also, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Trans- gressor of Law.

12 Thus speak, and thus act, as being about to be judged by † a Law of Free- dom;

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? Thus FAITH is not able to save him.

15 Now suppose a

* VATICAN MANUSCRIPT.—14. the—omit.
 † 5. John vii. 43; 1 Cor. i. 26, 28. † 5. Luke xii. 21; 1 Tim. vi. 13; Rev. ii. 9.
 † 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xiii. 32; 1 Cor. ii. 9;
 † 5. Gal. v. 8, James i. 11. † 6. 1 Cor. xi. 22. † 6. Acts xiii. 60; xvii. 6; xviii. 13;
 † 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. † 10.
 † 11. Job. xxii. 6; Matt. v. 19; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 25.
 † 11. Job. xxii. 6; Prov. xxi. 18; Matt. vi. 15; xviii. 35; xxv. 41, 43; Luke xvi. 25. † 14.
 Matt. vii. 20; James i. 23.

αδελφῆ γυμνοὶ ὑπαρχοῦσι, καὶ λειπομενοὶ ὡς
 a sister naked ones should be, and wanting may be
 τῆς ἐφημεροῦ τροφῆς, ¹⁶ εἰπῆ δὲ τις αὐτοῖς ἐξ
 of the daily food, may say and any one to them from
 ὑμῶν· ἴταγετε ἐν εἰρήνῃ, θερμαινεσθε καὶ
 of you: Go you away in peace, be you warmed and
 χορτασθε· μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα
 be you filled; net you may give but to them the things necessary
 τοῦ σώματος, τί * [το] ὄφελος; ¹⁷ οὕτω καὶ ἡ
 of the body, what [the] profit? Thus also the
 πίστις, εἰ μὴ ἐχῆ ἔργα, νεκρὰ ἐστὶ καθ'
 faith, if not it may have works, dead it is by
 ἑαυτῆν. ¹⁸ Ἄλλ' ἔρει 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 γὰρ δεῖξω σοὶ ἐκ
 without the works [of them,] and I will show to thee by
 τῶν ἔργων μου τὴν πίστιν * [μου.] ¹⁹ Σὺ πισ-
 the works of me the faith [of me.] Thou be-
 τεύεις, ὅτι ὁ θεὸς εἰς ἐστὶ· καλῶς νοεῖς· καὶ
 liest, that the God one is; well thou doest; even
 τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι. ²⁰ Ἐ-
 the demons believe, and shudder. Wishest
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις
 thou but to know, O man vain, that the faith
 χωρὶς τῶν ἔργων νεκρὰ ἐστίν; ²¹ Ἀβραὰμ ὁ πατήρ
 without the works dead is? Abraam the father
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεύγκας Ἰσαὰκ
 of us not by works was made righteous, having brought up Isaac
 τοῦ υἱοῦ αὐτοῦ ἐπὶ τοῦ θυσιαστηρίου; ²² 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; ²³ Καὶ
 by the works the faith was perfected? And
 ἐπληρώθη ἡ γραφὴ ἣ λέγουσα· Ἐπίστευσε δὲ
 was fulfilled the writing that saying; Believed but
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
 Abraam 'ie God, and it was counted to him for righte-
 συνῆν· καὶ φίλος θεοῦ ἐκλήθη. ²⁴ Ὁρατε, ὅτι
 oneness; and a friend of God he was called. Do you see, that
 ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πί-
 by works is made righteous a man, and not by faith
 στωσ μόνον; ²⁵ Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη
 alone? In like manner and also Rahab the harlot
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
 not by works was justified, having received the mes-
 γέλους, καὶ ἕτερα ὁδῶ ἐκβαλοῦσα; ²⁶ Ὡσπερ
 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
 νεκρὰ ἐστὶ.
 dead is.

Brother, or a Sister, be naked, and in want of DAILY Food,

16 And say one of you should say to them, "Go in Peace; be warmed and be filled;" but do not give them the THINGS NECESSARY for the BODY, what Advantage is it?

17 Thus also the FAITH, if it has not Works, being by itself, is dead.

18 But some one will say, "Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show * Thee my FAITH by Works.

19 Thou believest That there is * One God; thou dost well; † the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man! That FAITH without WORKS is * dead?

21 Was not Abraham our FATHER justified by Works, ‡ when he brought up Isaac his SON to the ALTAR?

22 Thou seest † That the FAITH co-operated with his WORKS; and that the FAITH was made com- plete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, † 'And Abraham believed ' God, and it was counted ' to him for Righteous- ' ness;' and he was called † ' a Friend of God.' "

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also ‡ was not Rahab the HARLOT justified by Works, when she entertained the MESSENGERS, and sent them out by Another Road?

26 As the BODY without Breath is dead, so also the FAITH, without WORKS, is dead.

* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee. 18. of me—omit. 19. One God. 20. Unproductive? 26. For—omit. † 10. 1 John iii. 18. † 19. Matt. viii. 29; 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. † 23. 2 Chron. xx. 7; Isa. xli. 8. † 25. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ'. 3.

CHAPTER III.

¹ Μη πολλοι διδασκαλοι γινεσθε, αδελφοι
 Not many teachers become you, brethren
 μου, ειδotes, οτι μειζον κριμα ληψομεθα.
 of me, knowing, that greater condemnation we shall receive.
² Πολλα γαρ πταιομεν ε̅π̅ντες· ει τις εν λογω
 Many for we stumble all; if any one in word
 ου πταιει, ο̅υ̅τος τελειος ανηρ, δυνατος χαλινα
 not stumbles, this a perfect man, able to bridle
 γωγησαι και ολον το σωμα. ³ Ιδε, των ιππων
 also whole the body. Lo, of the horses
 τους χαλινους εις τα στοματα βαλλομεν προς
 the bits into the mouths we put in order
 το παιθεσθαι αυτους η̅μ̅ιν, και ολον το σωμα
 that to make obedient them to us, and whole the body
 αυτων μεταγομεν. ⁴ Ιδου, και τα πλοια, τηλι-
 of them we turn about. Lo, also the ships, so
 κauta αντα, 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 η̅ δ̅ρη̅μη̅ του ευθυνοτος βουληται. ⁵ Ο̅υ̅τω
 the will of the one steering pleases. Thus
 και η̅ γλωσσα μικρον μελος εστι, και μεγαλαυ-
 also the tongue a little member is, and greatly boasts.
 χει. Ιδου, ολιγον πυρ η̅λικην δλην αναπτει.
 Lo, a little fire how great a mass of fuel kindles.
⁶ Και η̅ γλωσσα πυρ, ο̅ κοσμος της αδικιας·
 And the tongue a fire, the world of the wickedness;
 * [ο̅υ̅τως] η̅ γλωσσα καθισταται εν τοις μελε-
 [thus] the tongue is placed among the mem-
 σιν η̅μων, η̅ σπιλουσα ολον το σωμα, και φλο-
 bers of us, that spots the whole body, and setting
 γιζουσα τον τροχον της γενεσεως, και φλογιζο-
 on fire the wheel of the nature, and being set on
 μενη υπο της γεεννης. ⁷ Πασα γαρ φυσις
 by the gehenna. Every for species
 θηριων τε και πετεινων, ε̅ρ̅κετων τε και ενα-
 of wild beasts both and of birds, of reptiles both and of
 λιω̅ν, δαμαζεται και δεδαμασται τη φυσει
 things in the sea, is subdued and has been subdued by the nature
 τη ανθρωπινη· ⁸ την δε γλωσσαν ουδεις δυνα-
 by that belonging to man; the but tongue no one is
 ται ανθρωπων δαμασαι· ακατασχετον κακον,
 able of men to subdue; an unruly evil,
 μεστη ιου θανατηφορου. ⁹ Εν αυτη ευλογου-
 full of poison death-producing. By her we bless
 μεν τον θεον και πατερα, και εν αυτη καταρω-
 the God and father, and by her we curse
 μεθα τους ανθρωπους τους καθ' ομοιωσιν θεου
 the men those according to a likeness of God
 γεγονοτας· ¹⁰ εκ του αυτου στοματος εξερχεται
 having been made; out of the same mouth goes forth

1 † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment.
 2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole BODY.
 3 Behold! † we place BITS into the MOUTH of the HORSES to make them OBEDEDIENT to us, and we direct their Whole BODY.
 4 Behold! the SHIPS also, though * so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.
 5 Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel * a Little Fire kindles!
 6 (And † the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which † DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GEHENNA.
 7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;
 8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.
 9 By it we * bless the GOD and Father; and by it we curse THOSE MEN † who have been MADE according to God's Likeness;
 10 out of the SAME Mouth proceeds a Bless-

* VATICAN MANUSCRIPT.—4. SO GREAT. Bless the LORD and Father.

5. How great a Fire it kindles.

Q:

† 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. † 1. Luke vi. 37. † 2. Psa. xxxii. 9.
 xxxiv. 13; James i. 20; 1 Pet. iii. 10. † 3. Matt. xii. 37. † 3. Psa. xxxii. 9.
 † 4. Prov. xii. 18; xv. 2. † 5. Psa. xii. 8; lxxiii. 8, 0. † 6. Prov. xvi. 27.
 † 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23. † 8. Psa. cxl. 2. † 0. Gen. i. 20;
 v. 1; ix. 6.

ευλογία και καταρα. Ου χρη, αδελφοι μου,
blessing and cursing. Not ought, brethren of me,

ταυτα ουτως γινεσθαι. ¹¹ Μητι η πηγη εκ της
these things so to be. Not the fountain out of the

αυτης οπως βρκει 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; ουτως ουτε αλυκος
duce, or a vine figs? thus neither salt

γλυκυ ποιησαι υδωρ. ¹³ Τις σοφος και επιστη-
sweet 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 πρατητη 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, δαιμονιωδης. ¹⁶ Οπου γαρ ζηλος και
soulical, demonical. Where for rivalry and

εριθεια, εκει ακαταστασια και παν φανλον
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 ειρηνικη, επεικειης, ευπει-
pure it is, then peaceable, gentle, easily

θης, μεπη 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 σκειρεται τοις ποιουσιν
of righteousness in peace is sown by those making

ειρηνην. ΚΕΦ. Β'. 4. ¹ Ποθεν πολεμοι και
peace. Whence wars and

μαχαι εν υμιν; Ουκ εντευθεν, εκ των ηδωνων
fightings among you? Not hence, from the pleasures

υμων των στρατευομενων εν τοις μελεσι 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 απιτυχειν μαχεσθε και
zealous, and not you are able to obtain; you fight and

πολεμειτε, ουκ εχετε, δια το μη αιτεισθαι
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 MOUNTAIN 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, demonical,

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.—13. Neither can Salt Water yield Sweet. 17. and—omit. I. whence Contentions.

† 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 18. † 16. 1 Cor. iii. 8; Gal. 5, 20. † 17. 1 Cor. ii. 6, 7. † 17. Rom. xii. 9; 1 Pet. i. 23; ii. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hoshea x. 13; Matt. v. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ἵμας· ³ αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς
you; you ask, and not you receive, because wickedly

αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανησῆ-
you ask, so that in the pleasures of you you may waste.

τε. ⁴ * [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἶδατε,
[Adulterers and] adulteresses, not know you.

ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν;
that the friendship of the world enmity of the God is?

ὅς ἂν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου,
whoever therefore may wish a friend to be of the world,

ἐχθρὸς τοῦ θεοῦ καθίσταται. ⁵ Ἢ δοκεῖτε, ὅτι
an enemy of the God is rendered. Or think you, that

κενῶς ἡ γραφή λέγει; Πρὸς φθόνον ἐπιταθεὶ
vainly the writing speaks? To envy strongly inclines

τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν· ⁶ Μείζονα δὲ
the spirit which dwelt in us? Greater but

δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφάνους
it gives favor; therefore it says; The God to haughty ones

ἀντιτάσσεται, ταπεινὸς δὲ δίδωσι χάριν.
sets himself in opposition, to lowly ones but he gives favor.

⁷ Ἰπocάγγητε οὖν τῷ θεῷ· ἀντιστήτε τῷ
Be you subject therefore to the God; be opposed to the

διαβολῷ, καὶ φεύξεται ἀφ' ὑμῶν· ⁸ ἐγγίσατε
accuser, and he will flee from you; draw you near

τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρῖσατε χεῖρας,
to the God, and he will draw near to you; cleanse you hands,

ἁμαρτωλοὶ, καὶ ἄγνισατε καρδίας, διψυχοὶ.
sinners, and purify you hearts, two-souled ones.

⁹ Τάλαιπῶρησατε καὶ πενθῆσατε καὶ κλαύσατε·
Lament you and mourn you and weep you;

ὃ γέλῳς ὑμῶν εἰς πένθος μεταστραφητῶ, καὶ ἡ
the laughter of you into mourning let be turned, and the

χάρα εἰς κατηφείαν. ¹⁰ Ταπεινωθῆτε ἐνώπιον
joy into sadness. Be you humbled in presence

τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς. ¹¹ Μὴ καταλα-
of the Lord, and he will lift up you. Not speak you

λεῖτε ἀλλήλων, ἀδελφοὶ· ὁ καταλαλῶν ἀδελ-
evil of each other, brethren; The one speaking evil of a bro-

φου, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
ther, and judging the brother of himself, speaks evil

νομοῦ, καὶ κρίνει νομὸν, εἰ δὲ νομὸν κρίνεις,
of law, and judges law, if but law thou judgest.

οὐκ εἰ ποιήτης νομοῦ, ἀλλὰ κριτῆς. ¹² Εἰς
not thou art a doer of law, but a judge. One

ἐστίν * [ὁ] νομοθετῆς καὶ κριτῆς, ὃ δυναμένὸς
is [the] lawgiver and judge, the one being able

σωσαὶ καὶ ἀπολεσαὶ· 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.

† 3. Job xxvii. 9; xxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11; Micah iii. 4; Zech. vii. 13. † 4. 1 John ii. 15. † 4. John xv. 19; xvii. 15; Gal. i. 10. † 6. Job xxii. 29; Psa. cxviii. 6; Prov. iii. 34; xxix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 6. † 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. † 8. 2 Chron. xv. 2. † 8. Isa. i. 16. † 9. 1 Pet. i. 22; 1 John iii. 8. † 8. James i. 8. † 9. Matt. v. 4. † 11. Eph. iv. 21; 1 Pet. ii. 1. † 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1. 1 Cor. iv. 5. † 12. Matt. x. 28. † 12. Rom. xiv. 4. 13.

τον ἕτερον; ¹³ Ἄγε νῦν οἱ λεγοντες Σήμερον
 the 'now' Come now those saying; To-day
 και αυριον πορευσωμεθα εις τηνδε την πολιν,
 and to-morrow we may go into this the city,
 και ποιησωμεν εκει ενιαυτον ενα, και εμπορευ-
 and we may stay there ayear one, and may trade,
 σωμεθα, και κερδησωμεν. ¹⁴ οἱτινες ουκ επισ-
 and may acquire gain; who not are ac-
 τασθε το της αυριον· (ποια * [γαρ ἡ] ζωη
 acquainted with that of the morrow; (what [for the] life
 ὑμων; ατμις γαρ εστιν * [ἡ] προς ὀλιγον φαινο-
 ofyou? a vapor for it is [that] for alittle appearing,
 μενη, εκειτα δε αφανιζομενη) ¹⁵ αντι του
 then and not appearing;) instead of the
 λεγειν υμας· Εαν ὁ κυριος θεληση και ζησωμεν,
 to say you; If the Lord may be willing and we may live,
 και ποιησωμεν τουτο η εκεινο· ¹⁶ νῦν δε καυ-
 and we may do this or that; now but you
 χασθε εν ταις αλαζονειαις υμων. Πασα καυχη-
 boast in the proud speeches of you. All boasting
 σις τοιαυτη πονηρα εστιν. ¹⁷ Ειδοτι σου καλον
 such evil is. Knowing therefore right
 ποιειν, και μη ποιουντι ἁμαρτια αυτη εστιν.
 to do, and not doing sin to him it is.

ΚΕΦ. ε'. 5.

¹ Ἄγε νῦν οἱ πλουσιοι, κλαυσατε ολολυζον-
 Come now the rich ones, weep you crying aloud
 τες επι ταις ταλαιπωριαις υμων ταις επερχο-
 over the miseries of you those coming.
 μεραις. ² Ὁ πλουτος υμων δεσσηκε, και τα
 The wealth of you has decayed, and the
 ιματια υμων σθητοβρωτα γεγονεν· ³ ὁ χρυσοσ
 garments of you moth-eaten have become; the gold
 υμων και ὁ αργυροσ κατιωται, και ὁ ιοσ αυτων
 of you and the silver have become rusty, and the rust of them
 εις μαρτυριον υμιν εσται, και φαγεται τας σαρ-
 for a witness to you will be, and will eat the bo-
 κασ υμων ὡσ πυρ· εθησαυρισατε εν εσχαταις
 dies of you as fire; you laid up treasure in last
 ἡμεραις. ⁴ Ἴδου, ὁ μισθοσ των εργατων των
 Lo, the reward of the laborers of those
 αμψαντων τας χωρασ υμων, ὁ απεστερημενοσ
 having reaped the fields of you, that having been withheld
 αφ' υμων, κρζει· και αἱ βοαι των θερισαντων
 by you, arise out; and the loud cries of the reapers
 εις τα οτα κυριου σαβαωθ εισεληλυθασιν.
 into the ears of Lord of armies have entered.

* THOU who art JUDGING thy NEIGHBOR?

13 † Come now, YOU who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

14 (who know not WHAT will become of your LIFE on the MORROW; † for * you are a Vapor, for a little while APPEARING, and then disappearing;)

15 instead of which you ought to SAY, † "If the LORD be willing, we * shall both live and do this or that."

16 But now you boast in your PROUD SPEECHES. † All such Boasting is evil. 17 † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

1 † Come now, you RICH, weep and lament over THOSE MISERIES of yours which are APPROACHING.

2 YOUR RICH 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 HIER, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and † the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? 14. for the —omit. 14. you are. 14. that—omit. 15. shall both live.

† 13. Prov. xxvii. 1; Luke xii. 18. † 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. † 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. † 16. 1 Cor. v. 6. † 17. Luke xii. 47; John ix. 41; xv. 23; Rom. i. 20, 21, 22; i. 17, 18, 23. † 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. † 2. Job. xlii. 28; Matt. vi. 30; James ii. 2. † 3. Rom. ii. 5. † 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 6. † 4. Deut. xxiv. 15.

⁵ Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπατάλησατε·
You lived luxuriously on the earth, and were wanton;

ἐθρεψάτε τὰς καρδίας ὑμῶν * [ὡς] ἐν ἡμέρᾳ
you nourished the hearts of you [as] in a day

σφαγῆς. ⁶ Κατεδικάσατε, ἐφονεύσατε τὸν δι-
of slaughter. You condemned, you murdered the just

καίον· οὐκ ἀντιτάσσεται ὑμῖν.
one; not he opposes you.

⁷ Μακροθυμησατε σὺν, ἀδελφοί, ἕως τῆς
Be you patient then, brethren, till the
παρουσίας τοῦ κυρίου. Ἰδοῦ, ὁ γεωργὸς ἐκδε-
presence of the Lord. Lo, the husbandman ex-

PECTAΙ ΤΟΝ ΤΙΜΙΟΝ ΚΑΡΠΟΝ ΤΗΣ ΓῆΣ, μακροθυμῶν
pects the precious fruit of the earth, having patience

ἐπ' αὐτῷ ἕως ἀναλαβῆς * [ὑέτον] πρῶιμον καὶ
for it till he may receive [rain] early and

οψιμον· ⁸ μακροθυμησατε καὶ ὑμεῖς, στηριξάτε
later; be patient also you, establish

τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου
the hearts of you, because the presence of the Lord

ἤγγικε. ⁹ Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-
has approached. Not murmur you against each other, breath-

φοί, ἵνα μὴ κριθήτε· ἰδοῦ, ὁ κριτὴς πρὸ τῶν
ren, so that not you may be judged; lo, the judge before the

θύρων ἔστηκεν. ¹⁰ Ἐποδειγμά λαβετε, ἀδελφοί
doors has been standing. An example take you, brethren

* [μου,] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,
[of me,] of the suffering evil and of the patience,

τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου
the prophets, who spoke in the name of Lord

¹¹ Ἰδοῦ, μακαρίζομεν τοὺς ὑπομονούτας· τὴν
Lo, we call happy those patiently enduring; the

ὑπομονὴν Ἰωβ ἤκουσατε, καὶ τὸ τέλος κυρίου
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολὺσπλαγχνὸς ἐστὶν ὁ κύριος καὶ
you saw, because very compassionate is the Lord and

οἰκτιρῶν. ¹² Πρὸ πάντων δε, ἀδελφοί μου,
merciful. Above all things but, brethren of me,

μὴ ὀμνυέτε μῆτε τοῦ οὐρανοῦ, μῆτε τὴν γῆν,
not do you swear neither the heaven, nor the earth,

μῆτε ἄλλον τινὰ ὄρκον· ἢ τῷ δε ὑμῶν τὸ ναί,
nor other any oath; let be but of you the yes,

ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑποκριθῆτε πεισῆτε.
yes, and the no, no; so that not under judgment you may fall.

¹³ Κακοπαθεὶ τις ἐν ὑμῖν, προσευχέσθω, εὐθυμεί
Suffers evil any one among you, let him pray, is cheerful

τις, ψάλλετω. ¹⁴ Ἀσθενεὶ τις ἐν ὑμῖν,
any one, let him sing. Is sick any one among you.

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.

1 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. 1 6. Acts iii. 14, 1 v. 30. 1 8. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. 1 9. James iv. 11. 1 Matt. xxiv. 33; 1 Cor. iv. 5. 1 10. Matt. v. 12; Heb. xi. 35. 1 11. Matt. v. 11. Job i. 21, 22; ii. 10. 1 11. Job xlii. 10. 1 11. Num. xiv. 18; Psa. ciii 1 12. Matt. v. 34. 1 13. Eph. v. 19; Col. iii. 16.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-
 let him call for the elders of the congre-
 σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-
 gation, and let them pray over him, having anointed
 tes * [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· και αμαρτιας η
 and will raise up him the Lord; and if sins may be
 πεποιηκως, αφεθσεται αυτω. 16 Εξομολο-
 having been done, they shall be forgiven him. Confess

γειςθε αλληλοις τα παραπτωματα, και ευχεσ-
 ye 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 προσηυξατο
 was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γης
 of the not to rain; and not it rained on the earth
 ενιαυτους τρεις και μηνas εξ· 18 και παλιν
 years three and months six; and again

προσηυξατο, 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 γινωσκετω, 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
 αμωτων.
 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 a
 Death, and †will cover a
 Multitude of Sins. *

* VATICAN MANUSCRIPT.—14. him—omit. 15. therefore your sins. 19. my
 Brethren. 20. know you, That. 20. a Soul from its Death. Subscriptio—
 OF JAMES.
 † 14. Mark vi. 13; xvi. 18. † 15. Matt. ix. 2. † 16. Gen. xx. 17; Num. xi. 2;
 Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 18; 1 Kings xiii. 6; † 1 Kings iv. 33; xix. 18, 20; xx.
 2, 4; Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John iii. 23.
 † 17. Acts xiv. 15. † 17. 1 Kings xvii. 1. † 17. Luke iv. 25. † 18. 1 Kings
 xviii. 42, 44. † 19. Matt. xviii. 13. † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 10,
 3 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
OF PETER [AN EPISTLE] FIRST.
* FIRST OF PETER.

ΚΕΦ. α'. 1.

¹ Πέτρος, ἀποστολὸς Ἰησοῦ Χριστοῦ, ἐκλεκ-
 τὸις παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας,
 Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, ² κατὰ προγ-
 ῳσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς
 ὑπακοὴν καὶ βαντισμὸν αἵματος Ἰησοῦ Χριστοῦ
 χάρις ὑμῶν καὶ εἰρήνη πληθυνθεῖ. ³ Εὐλογη-
 τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτὸν ἐλεος ἀνα-
 γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-
 σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονο-
 μίαν ἀφθαρτὸν καὶ ἀμείαντον καὶ ἀμάρτανον,
 τετήρημεν ἐν οὐρανοῖς εἰς ὑμᾶς, ⁵ τοὺς ἐν
 δυνάμει θεοῦ φρουρούμενους διὰ πίστεως εἰς
 σωτηρίαν ἑτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ
 ἑσχατῷ ⁶ ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι (εἰ-
 δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,
 ἵνα τὰ δοκιμίου ὑμῶν τῆς πίστεως πολὺ τιμο-
 τεράν χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς
 δε δοκιμαζόμενοι, εὕρεθῃ εἰς ἀκταῖον καὶ τιμὴν
 καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ ⁸ ὃν
 οὐκ εἶδοτες ἀγαπᾶτε, εἰς ὃν, ἄρτι μὴ ὄρωντες,
 πιστεύοντες δε, ἀγαλλιάσθε χαρᾷ ἀνεκλαητῷ

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the So-
 journers of †the Dispersion, of Pontus, Galatia,
 Cappadocia, Asia and Bithynia,
² † chosen, according to † the Foreknowledge of
 God the Father, in † Sanctification of Spirit, in order
 to Obedience and a Sprinkling of the Blood of Jesus
 Christ; may Favor and Peace be multiplied to you.
³ Blessed be THAT GOD and Father of our LORD
 Jesus Christ, who according to his GREAT Mercy,
 † has begotten us again to a living Hope, † through
 the Resurrection of Jesus Christ from the Dead,
⁴ to an Inheritance incorruptible, and undefiled,
 and unfading, † preserved in the Heavens for you,
⁵ † who are GUARDED by the Power of God,
 through Faith, for a Salvation prepared to be re-
 vealed in the last Time.
⁶ † In which be you glad, though now † for a
 little while, (since it is necessary,) † you are dis-
 tressed by various Trials,
⁷ so that † the PROOF of Your FAITH, being much
 more precious than THAT Gold which PERISHES,
 though proved by Fire, † may be found to Faith
 and * Glory and Honor, at the Revelation of Jesus
 Christ;
⁸ whom, not having seen, you love; † on whom,
 not now looking, but belie-
 ving, you rejoice with Joy inexpressible and glo-
 rious,

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

¹ 1. John vii. 35; Acts ii. 5, 9, 10; James i. 1
 Rom. viii. 29; xi. 2. ² 2. Thess. ii. 13. ³ Eph. i. 4; 1 Pet. ii. 9. ⁴ 2.
 1 Cor. xv. 20. ⁵ 3. John iii. 8, 5; James i. 18. ⁶ 3. ⁷ 3.
 1 Cor. xv. 20. ⁸ 4. Col. i. 5; 2 Tim. iv. 8. ⁹ 5. John x. 28, 29; xvii. 11, 12, 15; Jude 1.
 1. 6. Matt. v. 12; Rom. xii. 12; 3 Cor. vi. 10; 1 Pet. iv. 13. ¹⁰ 6. 2 Cor. iv. 17; 1 Pet. v. 12.
 1. 6. James i. 2. ¹¹ 7. James i. 3, 12; 1 Pet. iv. 12. ¹² 7. Rom. ii. 7, 10; 1 Cor. xv. 8;
 3 Thess. i. 7—12. ¹³ 8. John xx. 29; 2 Cor. v. 7; Heb. xi. 27.

και δεδοξασμενη, ⁹ κομιζομενοι το τελος της
and having been glorified, ^{obtaining} the end of the
πιπτεως * [υμων,] σωτηριαν ψυχων. ¹⁰ 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. ¹¹ ερευωντες, εις τινα η ποιου
prophesied; ^{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. ¹² οis απεκαλυφη, οτι
the after these things glories; ^{to whom} it was revealed, ^{that}
ουχ εαυτοις, υμιν δε διηκονουν αυτα,
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 hea-
νου, εις α επιθυμουσιν αγγελιοι παρακυ-
ven, ^{into} which things earnestly desire ^{messengers} to look at-
ψαι.

tentively.

¹³ Διο αναζωσαμενοι τας οσφυας της δια-
Therefore ^{having girded up} the ^{loins} of the ^{mind,}

νοιας υμων, νηφοντες, τελειως ελπισατε επι
of you, ^{being vigilant,} perfectly ^{do} you ^{hope} for

την φερομενην υμιν χαριν εν αποκαλυψει Ιησου
the being brought to you ^{gift} in ^{a revelation} of Jesus

Χριστου. ¹⁴ ως τεκνα υπακοης, μη συσχηματι-
Anointed; ^{as children} of obedience, ^{not} ^{conforming}

ζομενοι τοις προτερον εν τη αγνοια υμων επι-
yourself to the ^{former} in the ^{ignorance} of you ^{lusts,}

θυμιαis, ¹⁶ αλλα κατα τον καλεσαντα υμας
but according to the ^{one} having called ^{you}

αγιοι, και αυτοι αγιοι εν வாση αναστροφη
holy, ^{also} yourselves ^{holy} ones in ^{all} ^{conduct}

γενηθητε. ¹⁶ διοτι γεγραπται: 'Αγιοι γενεσθε,
become you; ^{because} it has been written; ^{Holy} ones ^{become} you,

οτι εγω αγιος * [εimi.] ¹⁷ Και ει πατερα επικαλ-
because I ^{holy} [am.]. ^{And} if ^{a father} you ^{call}

εισθε τον απροσωποληπτως κρινοντα κατα το
^{do} him ^{without} respect of persons ^{judging} according to the

εκαστου εργων, εν φοβω τον της παροικιαs
of each ^{work,} in ^{fear} the of the ^{sojourning}

υμων χρονον αναστραφητε. ¹⁸ 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** **Prophets**, who **PROPHESIED** concerning the **FAVOR** towards you, **sought out** and **investigated**,

11 **examining** closely to what things, or **What** **kind** of **SEASON**, †the **SPIRIT** which was in them was **pointing out**, when it **previously** testified the **SUFFERINGS** for **Christ**, and after these the **GLORIES**;

12 to whom it was **revealed**, That †not for themselves, but for you, they ministered those things, which now were **declared** to you through **THOSE** who **EVANGELIZED** you with † **holy** **Spirit** sent from **Heaven**; into which things † **Angels** earnestly desire † to look.

13 Therefore, † **having** girded up the **LOINS** of your **MIND**, and being † **vigilant**, do you **hope** perfectly for the **GIFT** to be **brought** to you † at the **Revelation** of **Jesus** **Christ**.

14 As **obedient** **Children**, † do not conform yourselves to the **FORMER** **Lusts** † in your **IGNORANCE**;

15 † but as **HE** who **CALLED** you is **holy**, do you also become **holy** in **All** your **Conduct**;

16 For it has been written, † * "You shall be **holy**, "because † I am **holy**."

17 And if you **invoke** **THAT** **Father** who † **impartially** **JUDGES** according to the **WORK** of each one, † **pass** the **TIME** of your **SOJOURNING** in **Fear**;

* VATICAN MANUSCRIPT.—0. of you—omit. shall be hol. 10. am—omit.

11. of Anointed—omit.

16. you

† 12. In *parakusai* 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. xlii. 17; Luke x. 24. † 11. 1 Pet. iii. 10; 2 Pet. i. 21.
† 12. Heb. xi. 13, 30, 40. † 12. Acts ii. 4; Heb. ii. 4. † 12. Exod. xxv. 20.
† 13. Luke xii. 35; Eph. vi. 14. † 13. Luke xxi. 34. † 13. Luke xvii. 30; 1 Cor.
i. 7; 2 Thess. i. 7. † 14. Rom. xii. 2; 1 Pet. iv. 2. † 14. Acts xvii. 30; 1 Thess. iv. 5.
† 15. Heb. xii. 34; 2 Pet. iii. 11. † 10. Lev. xi. 14; 2 Pet. iii. 11. † 17. Deut. x.
17; Acts x. 34; Rom. ii. 11. † 17. Heb. xii. 23.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρωθῆτε
by corruptible things, by silver or by gold, you were bought of
ἐκ τῆς ματαιᾶς ὑμῶν ἀναστροφῆς πατροπαρά-
from the foolish of you conduct handed down from your
δοτοῦ, ¹⁹ ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου
fathers, but with precious blood, as of a lamb spotless

καὶ ἀσπίλου, Χριστοῦ. ²⁰ προεγνωσμένου μὲν
and unblemished, of Anointed; having been foreknown indeed
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐν
before a laying down of a world, having been manifested but in

ἐσχάτων τῶν χρόνων δι' ὑμᾶς, ²¹ τοὺς δι'
last of the times on account of you, those through
αὐτοῦ πιστευούσας εἰς θεόν, τὸν ἐγειράντα
him having believed in God, that one having raised up

αὐτὸν ἐκ νεκρῶν καὶ δοξᾶν αὐτῷ δόντα, ὥστε
him out of dead ones and glory to him having given, so that

τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be in God.

²² Τὰς ψυχὰς ὑμῶν ἡγγικότες ἐν τῇ ὑπακοῇ
The lives of you having been purified in the obedience

τῆς ἀληθείας * [διὰ πνεύματος] εἰς φιλαδέλ-
of the truth [through spirit] to brotherly-kind-

φιαν ἀνυπόκριτον, ἐκ * [καθαρᾶς] καρδίας ἀλλη-
ness unfeigned, out of [a pure] heart each

λοὺς ἀγαπήσατε ἐκτενῶς. ²³ ἀναγεγεννημένοι
other love you intensely; having been begotten again

οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ
not from seed corruptible, but incorruptible, through

λογοῦ ζῶντος θεοῦ καὶ μενοντος. ²⁴ Διότι
word living of God and remaining. Because

πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς
all flesh like grass, and all glory of her like

ἄνθος χόρτου· ἐξηρανθῆ ὁ χόρτος καὶ τὸ ἄνθος
a flower of grass; withered the grass and the flower

* [αὐτοῦ] ἐξέπεσε. ²⁵ 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

γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. ¹ Ἀποθεμενί
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-
therefore all malice and all guile and by

κρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίας,
pocrisies and envies and all evil-speaking, and

² ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλου
as new-born Infants, the rational sincere

γάλα ἀπιθοῆσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε 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,

19 but † by the Precious Blood of Christ, as of † a spotless and unblemished Lamb;

20 † foreknown, indeed, before the Foundation of the World, but manifested in these Last Times on your account,

21 who through Him * are FAITHFUL to THAT God who RAISED him from the Dead, and † gave Him Glory; so that your FAITH and Hope are towards God.

22 † Having purified your LIVES by the OBE-DIENCE of the TRUTH, to unfeigned † Brotherly love, love each other from the Heart, intensely;

23 † having been regenerated, not from corruptible, but from incorruptible Seed, † through the living and enduring Word of God.

24 † "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The GRASS with-"ers, and the FLOWER "falls off;

25 "but the WORD of "the Lord continues to "the AGE." Now this is THAT WORD which has been ANNOUNCED as glad tidings to you.

CHAPTER II.

1 † Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speaking,

2 as New-born Infants, earnestly desire the PURE † RATIONAL Milk, so that you may grow by it to Sal- vation.

* VATICAN MANUSCRIPT.—21. ARE FAITHFUL TO THAT GOD. 22. A PURE—OMIT. 24. OF IT—OMIT.

23. THROUGH SPIRIT—OMIT.

† 18. 1 Cor. vi. 20; vii. 25. † 19. Acts xx. 23; Eph. i. 7; Heb. ix. 12; Rev. v. 9.
† 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2.
† 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 22. Rom. xii. 9, 10; Heb. xiii. 1.
† 23. John i. 13; iii. 5. † 23. James i. 18. † 24. Psa. ciii. 15; Isa. xl. 6; li. 12; James i. 10. † 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9. † 2. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· ³ εἰ* [περ] γευσασθε, ὅτι χρηπτος
salvation; if [indeed] you tasted, that gracious

ὁ κυριος. ⁴ Προς ὃν προσερχομενοι, λιθον
the Lord. To whom drawing near, a stone

ζωντα, ὑπο ἀνθρώπων μεν αποδοξοκίμασμενον,
living, by men indeed being rejected,

παρὰ δε θεω εκλεκτον, εντιμον, ⁵ και αυτοι ὡς
with but God chosen, honorable, and yourselves as

λιθοι ζωντες οικοδομεισθε, οἶκος πνευματικος,
stones living be you built up, a house spiritual,

ιερατευμα ἁγιον, ἀνεγκαι πνευματικας θυσιας,
a priesthood holy, to offer spiritual sacrifices,

ευπροσδεκτους * [τη] θεω δια Ιησου Χριστου.
well-pleasing [to the] God through Jesus Anointed.

⁶ Διοτι περιχειει εν * [τη] γραφῃ· 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 ἐν αὐτῳ, οὐ μὴ καταισχυνηθῃ.
and the one believing on it, not not may be ashamed.

⁷ Ὅτιν οὖν ἡ τιμη τοις πιστευουσιν· ἀπειθοῦσι
To you therefore the honor to those believing; to disbelieving ones

δε, λιθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομουντες,
but, a stone which rejected those building.

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, και λιθος
this became for a head of a corner, and a stone

προσκομματος, και πετρα σκανδαλου· ⁸ οἱ
of stumbling, and a rock of offence; these

προσκοποῦσι, τῷ λόγῳ ἀπειθουντες, εἰς ὃ και
stumbling, to the word being disobedient, for which even

εἰτεθησαν. ⁹ Ὅτις δε, γενος εκλεκτον, βασι-
they were appointed. You but, a race chosen, a

λειον ιερατευμα, εθνος ἁγιον, λαος εἰς περι-
foyal priesthood, a nation holy, a people for a pur-

ποιησιν, ὅπως τας ἀρετας ἐξαγγειλητε του εκ
pose, so that the virtues you may declare of the out of

σκοτους ὑμας καλεσαντος εἰς το θαυμαστον
darkness you one having called into the wonderful

αὐτου φωσ· ¹⁰ οἱ ποτε οὐ λαος, νυν δε λαος
of himself light; those ones not a people, now but a people

θεου· οἱ οὐκ ἠλεημενοι, νυν δε ελεηθεν-
of God; those not having obtained mercy, now but having obtained

τες. ¹¹ Ἀγαπητοι, παρακαλω ὡς παροικους και
mercy. Beloved ones, I entreat as strangers and

παρεπιδημους, ἀπεχεσθαι των σαρκικων επιθυ-
sojourners, to abstain from the fleshly lusts,

μιων, αἵτινες στρατευονται κατα της ψυχης·
which war against the life;

3 since you have † tast-
ed the Kindness of the
LORD.

4 Drawing near to him,
the living Stone, † rejected
indeed by Men, but by
God chosen, honorable,

5 be you yourselves al-
so built up, as living
Stones, † a spiritual House
* for † a holy Priesthood, to
offer † Spiritual Sacrifices,
well-pleasing to God
through Jesus Christ;

6 because it is contained
in the Scripture, † "Be-
" hold, I place in Zion * a
" Foundation-corner Stone,
" chosen, honorable; and
" HE who CONVIDES in it
" shall not be ashamed."

7 The HONOR, there-
fore, is for the BELIEVERS;
but to the * disbelieving,
this Stone which the
BUILDERS rejected, was
made into the Head of a
Corner,—

8 Even a Stone of
Stumbling, and a Rock of
Offence; and † * being un-
believers, they stumble at
the word, † to which also
they were appointed.

9 But you are a † chosen
Race, † a Royal Priesthood,
a holy Nation, † a People
for a purpose; that you
may declare the PERFEC-
TIONS of HIM who CALLED
You from † Darkness into
His WONDERFUL Light;

10 † who once were not
a People, but now are
God's People; who had not
obtained mercy, but now
have obtained mercy.

11 Beloved! I entreat
you, † as Strangers and
Sojourners, † to abstain
from FLESHLY Lusts,
which † wage war against
the LIFE;

* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit.
6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.
8. being unbelievers.

† 3. Psa. xxxiv. 8; Heb. vi. 5. † 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.
† 5. Heb. iii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 15, 16. † 6. Isa.
xxviii. 16; Rom. ix. 33. † 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. † 8. 1 Cor.
i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10.
† 9. Acts xv. 14. † 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. ix. 25.
† 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

12 την αναστροφην ὑμων εν τοις εθνεσιν * [εχον-
the conduct of you among the Gentiles [hav-
tes] καλην ἵνα εν ᾧ καταλαουσιν ὑμων ὡς
ing] upright; so that in what they speak against you as
κακοποιων, εκ των καλων εργαων, εποπτευσαν-
s, evil-doers, from the good works, having looked
τες, δαξασωσι τον θεον εν ημερα επισκοπησ.
on, they may glorify the God in a day of inspection.

13 ὑποταγητε * [ουν] παση ανθρωπινη κτισει
Be you subject [therefore] to every human creation

δια τον κυριον εἴτε βασιλει, ὡς ὑπερεχον-
on account of the Lord; whether to a king, as being pre-emi-

τι. 14 εἴτε ἡγεμοσιν, ὡς δι' αὐτου κερπο-
ment; or to governors, as by means of him being

μενοι εις εκδικησιν κακοποιων, εἵπαινον δε
ment for punishment of evil-doers, praise but

αγαθοποιων. 15 (ὅτι οὕτως εἰστι το θελημα του
of good-doers; (because thus it is the will of the

θεου, αγαθοποιουντας φιμουνη την των αφρονων
God, well-doing to muzzle the of the unwise

ανθρωπων αγνωσιν) 16 ὡς ελευθεροι, και μη
of men ignorance;) as freemen, and not

ὡς επικαλυμμα εχοντες της κακιας την ελευθε-
as a covering having of the badness the freedom,

ριαν, αλλ' ὡς 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 βασιλεα τιματε. 18 Οἱ οικε-
you to you fear; the king do you honor. The household

ται, ὑποτασσομενοι εν παντι φοβη τοις δεσ-
servants, being submissive with all fear to the ma-

ποταις, ου μονον τοις αγαθοις και επεικεισιν,
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 ὑποφερει τις λυπαζ,
if through a conscience of God bears up under any one grief,

πασχων αδικως. 20 Ποιον γαρ κλεος, ει αμαρ-
suffering unjustly. What for credit, if sinning

τανοντες και κολαφιζομενοι ὑπομενειτε: αλλ'
and being beaten you shall endure? but

ει αγαθοποιουντες και πασχοντες ὑπομενειτε,
if doing good and suffering you shall endure,

τουτο χαρις παρα θεου. 21 Εἰς τουτο γαρ εκλη-
this pleasing with God. To this for you were

13 †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.—13. 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 Parkhurst says is probably the sense of Peter's injunction, as enforced by exhorta-
tions to various classes in the following part of his letter; and which he closes by giving a
general rule in chap. v. 5, "yea, all of you be subject to each other."

1 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. 1 12. Matt.
v. 10. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. † 14. Rom. xiii. 4.
1 14. Rom. xiii. 3. † 16. Gal. v. 1, 18. † 16. 1 Cor. vii. 22. † 17. Rom. xii. 17.
10; Phil. ii. 3. † 17. Heb. xiii. 1; 1 Pet. i. 22. † 17. Matt. xxii. 21; Rom. xii. 7.
1 18. Eph. vi. 5; Col. iii. 23; 1 Tim. vi. 1; Titus ii. 9. † 19. Matt. v. 10; Rom. xiii. 5;
1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. † 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 17.

ὅπτε· ὅτι και Χριστος εβαθεν ὑπερ ὕμων,
 called; because even Anointed suffered on behalf of you,
 ὑμιν ὑπολιμπανων ὑπογραμμων, ἵνα επακολου-
 to you leaving behind an example, so that you may
 θησητε τοις ἰχνεσιν αὐτου· ²² ὁς ἁμαρτιαν οὐκ
 follow in the steps of him; who sin not
 εποιησεν, ουδε εὑρεθη δολος εν τῷ στοματι
 did, nor was found guile in the mouth
 αὐτου· ²³ ὁς λοιδορουμενος οὐκ ἀντελοιδορει,
 of him; who being reviled not reviled again,
 πασχων οὐκ ηπειλει, παρεδιδου δε τῷ κρι-
 suffering not he threatened, delivered himself up but to the one
 νοντι δικαιοῦς· ²⁴ ὁς τας ἁμαρτίας ἡμων αὐτος
 judging righteously; who the sins of us himself
 ἀνηνεγκεν εν τῷ σωματι αὐτου ἐπι το ξυλον,
 carried up in the body of himself to the tree,
 ἵνα ταις ἁμαρτιαῖς ἀπογενομενοι, τῷ δικαιοσυνῃ
 that to the sins having died, to the righteousness
 (ῃσωμεν· οὐ τῷ μελωπι * [αὐτου] ἰαθητε.
 we may live; of whom by the scars [of him] you were healed.
²⁵ Ἦτε * [γαρ] ὡς προβατα πλανωμενα· ἀλλ'
 You were [for] as sheep going astray; but
 ἐπιστραφητε νυν ἐπι τον ποιμενα και επισκο-
 have turned back now to the shepherd and guard-
 πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. Ὡμοιωσ
 dian of the lives of you. In like manner
 * [αἱ] γυναικες, ὑποτασσομεναι τοις ἰδιοις
 [the] wives, submitting yourselves to the own
 ἀνδρασιν, ἵνα * [και] εἰ τινες ἀπειθουσι τῷ
 husbands, so that [even] if some are disobedient to the
 λαῳ, δια της των γυναικων ἀναστροφης
 word, through the of the wives conduct
 ἀνευ λογου κερδηθησονται, ² ἐποπτευσατες
 without a word they may be gained, having seen
 την εν φοβῳ ἁγην ἀναστροφην ὑμων. ³ Ὡν
 the in fear pure conduct of you. Of whom
 εστιν οὐχ ὁ ἐξωθεν, ἐμπλοκης τριχων και
 let be not the outside, of braiding of hairs and
 περιδεσεως χρυσιων η ενδυσεως ἱματιων, κοσ-
 placing around of golden chains or wearing of clothes, adorn-
 μος· ⁴ ἀλλ' ὁ κρυπτος της καρδιας ἀνθρωπου, εν
 ing; but the hidden of the heart man, with
 τῷ ἀφάρτῳ του πραεος και ἡσυχίου πνευμα-
 the incorruptible of the meek and quiet spirit,
 τος, ὁ εστιν ἐν παρειῶν του θεου πολυτελες.
 which is in presence of the God very precious.
⁵ Οὕτω γαρ ποτε και αἱ ἁγιαὶ γυναικες, αἱ ἐλ-
 Thus for formerly also the holy women, those ho-
 πιζουσαι ἐπι τον θεον, κοσμου ἑαυτας, ὑποτασ-
 ping in the God, adorned themselves, submit-

were called; Because even Christ suffered on your behalf, leaving you a Copy, so that you may follow in his footsteps; ²² who committed no Sin; neither was Deceit found in his mouth; ²³ who being reviled, did not revile in return; suffering, he did not threaten; but delivered himself up to HIM who judges righteously; ²⁴ who carried up our sins himself in his own body to the tree, that we, having died to sins, may live to righteousness; by whose scars you were healed. ²⁵ You were like Sheep going astray, but have now turned back to the shepherd and Guardian of your lives.

CHAPTER III.

1 In like manner, let Wives be subject to their own Husbands, so that if some are disobedient to the word, let them be gained through the conduct of their wives; ² having seen your Conduct chaste with Fear. ³ Whose Decoration, let it not be that external one, of Braiding the Hair, and Putting on of Gold chains, or Wearing of Apparel; ⁴ but decorate the hidden Man of the heart with what is incorruptible,—a Meek and Quiet Spirit, which is very precious in the sight of God. ⁵ For thus formerly also those Holy Women, who hoped in God, adorned

* VATICAN MANUSCRIPT.—24. of him—omit. 1. even—omit. 21. they shall without. 25. for—omit. 4. QUIET and Meek. 1. the—omit. 5. God.
 † 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii. 9; Luke xxiii. 21; John viii. 43; 2 Cor. v. 21. Heb. iv. 15. † 23. Isa. liii. 7; Matt. x. 33; John viii. 49, 50; Heb. xii. 3. † 24. Isa. liii. 4—5, 11; Matt. viii. 15; Heb. ix. 28. † 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. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; † 3. 1 Tim. ii. 9; Titus ii. 8. † 4. Psa. xiv. 13; Rom. ii. 20; vii. 22; 2 Cor. iv. 10.

σομεναι τοις ιδιοις ανδρασιν. ⁶ ὡς Σαρρα ὑπη-
 κησε τῷ Ἀβρααμ, κυριον αυτον καλουσα, ἣς
 εγενθητε τεκνα, αγαθοποιουσαι και μη φοβου-
 μεναι μηδεμιαν πτοσην. ⁷* [Οἱ] ανδρες ὁμοιωσ,
 συνοικουντες κατα γνωσιν ὡς ασθενεστερω
 σκευει τῷ γυναικειω, απονεμοντες τιμην ὡς
 και συγκληρονομοι χαριτος ζωης, εις το μη
 εγκοπτεσθαι τας προσευχας ὑμων.

⁸ Το δε τελος, παντες ὁμοφρονες, συμπαρεις,
 φιλαδελφοι, ευσπλαγχοι, ταπεινοφρονες,
 μη αποδιδοντες κακον αντι κακου, η λοιδοριαν
 αντι λοιδοριας τουναντιον δε ευλογουντες.

*[ειδοτες,] οτι εις τουτο εκληθητε, ινα ευλο-
 γιαν κληρονομησητε. ¹⁰ Ο γαρ θελωσ ζωην
 αγαπην, και ιδειν ἡμερας αγαθας, παυσατω την
 γλωσσαν *[αυτου] απο κακου, και χειλην
 *[αυτου] του μη λαλησαι δολον. ¹¹ εκκλι-

νατω απο κακου, και ποιησατω αγαθον. ζητη-
 σατω ειρηνην, και διωξατω αυτην. ¹² Οτι οἱ
 οφθαλμοι κυριου επι δικαιοσ, και ωτα αυτου
 εις δεησιν αυτων. πρωσωπον δε κυριου επι
 ποιουντας κακα. ¹³ Και τις ο κακωσων ὑμασ
 εαν του αγαθου μιμηται γενησθε; ¹⁴ Αλλ' ει
 και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον

δε φοβον αυτων μη φοβηθητε, μηδε παραχθη-
 τες, μηδε φοβηθητε, μηδε παραχθηθητε.

themselves, being subject to their own Husbands;

6 As Sarah obeyed ABRAHAM, † calling Him Lord; Whose Children you are become, doing good, and not fearing Any Terror.

7 † In like manner, Husbands, dwell according to Knowledge with the FEMALE as the † Weaker Vessel, bestowing Honor, as being also Joint-heirs of the Gracious gift of Life, † in order that your PRAYERS may not be HINDERED.

8 FINALLY, † be all of one mind, sympathizing, † loving as brethren, † compassionate, humble;

9 † not returning Evil for Evil, nor Reviling for Reviling; but, on the contrary, invoking blessings; Because for this you were called, that you may inherit a Blessing.

10 "For † THE WISHING to enjoy Life, and to see good Days, † let him restrain his TONGUE from Evil, and his Lips from SPEAKING Deceit;

11 "let him † turn away from Evil, and do Good; † let him seek Peace, and † pursue it;

12 "for the EYES of the Lord are on the Righteous, and † his Ears towards their Prayer; but the Face of the Lord is against Evil-doers."

13 † And who is he that will INJURE you, if you become † Imitators of the GOOD one?

14 † But even if you suffer on account of Righteousness, you are blessed. And fear not with their FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit. omit twice. 13. zealous of. 9. knowing—omit. 10. of himself—

† 6. Gen. xviii. 12. † 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 10. † 7. 1 Cor. xii. 23; 1 Thesa. iv. 4. † 7. Job xlii. 8. † 8. Rom. xii. 10; xv. 5; Phil. iii. 16. † 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17. † 8. Col. iii. 12; Eph. iv. 32. † 9. Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17. † 10. Psa. xxiv. 12. † 10. James i. 26; 1 Pet. ii. 1, 22. † 11. Psa. xxvii. 27; Isa. i. 16, 17. † 11. Rom. xii. 18. † 12. John ix. 31; James v. 10. † 13. Prov. xvi. 7; Rom. viii. 28. † 14. Matt. v. 10—12.

15 κυριον δε τον θεον αγιασατε εν ταις
troubled; Lord but the God do you sanctify in the
καρδιαις υμων· ετοιμοι δε αιει προς απολογιαν
hearts of you; prepared and always with a defence
παντιτω αιτουντι υμας λογον περι της εν υμιν
to all to the one asking you an account concerning the in you
ελπιδος, μετα πραυτητος και φοβου· 16 συνει-
hope, with meekness and fear; a con-
δησιν εχοντες αγαθην, ινα εν ψ καταλαω-
science having good, so that in what they may speak
σιν υμων * [ως κακοποιων,] καταισχυθωσιν οi
against you [as of evil-doers,] they may be ashamed those
εκπρεαζοντες υμων την αγαθην εν Χριστω
slandering of you the good in Anointed
ανατροφην. 17 Κρειττον γαρ αγαθοποιουντας,
conduct. Better for doing good,

ει θελοι το θελημα του θεου, πασχειν, η κακο-
if may will the will of the God, to suffer, or doing
ποιουντας· 18 οτι και Χριστος απαξ περι αμαρ-
evil; because even Anointed once concerning sins
τιων επαθε, δικαιος υπερ αδικων, ινα ημας
suffered, a just one on behalf of unjust ones, so that as
προσαγαγη τη θεω, θανατωθεις μεν σαρκι, ζωο-
he might lead to the God, being put to death indeed in flesh, being
ποιηθεις δε πνευματι· 19 εν ψ και τοις εν
made alive but in spirit; by which also to those in
φυλακη πνευμασι πορευθεις εκηρυξεν, 20 απειθη-
prison spirits having gone he published, having
σασι ποτε, οτε απεξεδεχετο η του θεου μακρο-
disobeyed ones, when was waiting the of the God patience,
θυμια, εν ημεραις Νωε, κατασκευαζομενης
in days of Noe, being prepared
κιβωτου, εις ην ολιγα (τουτ' εστιν οκτω)
an ark, in which a few (this is eight)
ψυχαι διεσωθησαν δι' υδατος· 21 ο και ημας
lives were carried safely through water; which also as
αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος
a representation now saves a dipping, (not of flesh
αποθεσις ρυπου, αλλα συνειδησεως αγαθης
a putting away of filth, but a conscience good
επερωτημα εις θεον,) δι' αναστασεως Ιησου
seeking after towards God,) through resurrection of Jesus
Χριστου· 22 ος εστιν εν δεξιη * [του] θεου, πορ-
Anointed; who is at right [of the] God, having
ευθεις εις ουρανον, υπαταγαντων αυτω αγγελων
gone into heaven, having been subjected to him messengers
και εξουσιων και δυναμεων.
and authorities and powers.

15 but sanctify the
* ANOINTED Lord in your
HEARTS, and be always
prepared with a Defence
for EVERY ONE DEMAND-
ING an Account of the
HOPE that is in you; but
with Meekness and Fear;

16 † having a good Con-
science, † that in what
they may speak against
you, THEY may be ashamed,
who STAND BY Your GOOD
Conduct in Christ.

17 For it is better, if the
WILL of God permit, to
suffer for Doing good, than
for Doing evil.

18 Because Christ even
† once suffered on account
of Sins—the Righteous
for the Unrighteous,—that
he might lead Us to GOD,
† being indeed put to
death in the Flesh, but
† made alive by the Spirit;

19 by which also † he
preached to the SPIRITS
† in Prison,

20 who formerly dis-
obeyed, † when the PA-
TIENCE of GOD was wait-
ing in the Days of Noah,
while † an Ark was being
prepared, † in which a few,
that is, Eight Persons,
were carried safely through
the Water.

21 And Immersion, † a
Representation, † a
Representation of that
now † saves Us; (not a
Putting away of the Filth
of the Flesh, † but the
seeking of a good Con-
science towards God.)
† through the Resurrection
of Jesus Christ;

22 who, having gone to
Heaven, † is at the Right
hand of God, † Angels and
Authorities and Powers
having been subjected to
him.

* VATICAN MANUSCRIPT.—15. ANOINTED Lord.
22. of the—omit.

16. as of Evil-doers—omit.

† 10. "Having gone and preached" is used pleonastically for "he preached." Elmer has produced examples, in proof, from the Scriptures, and from Demosthenes. See *Meeknight*.

† 15. Acts iv. 8; Col. iv. 6; † 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, 22. † 18. Rom. i. 4; viii. 11. † 19. Isa. lii. 7; xlix. 9; lxi. 1-
† 20. Gen. vi. 5, 8, 13. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 13; 2 Pet. ii. 5-
† 21. Eph. v. 26. † 21. Acts ii. 38; xxii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 8;
† 22. Psal. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iiii. 1; Heb. i. 3. † 22. Rom. viii. 33;
1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. δ'. 4.

CHAPTER IV.

¹ Χριστου ουν παθοντος * [υπερ ημων] σαρκι.
Anointed then having suffered [on behalf of us] in flesh.
και υμεις την αυτην εννοιαν οπλασθη, (δτι
and you the same thought arm yourselves, (because
δ παθων * [εν] σαρκι, πεπαυται αμαρτιας,)
the one having suffered in] flesh, has ceased from sins.)
² εις το μηκει ανθρωπων επιθυμiais, αλλα
in order that no longer of men to desire, but
θεληματι θεου τον επιλοιπον εν σαρκι βιωσα,
to will of God the remaining in flesh to live
χρονον. ³ Αρκετος γαρ * [ημιν] δ παρεληλυθας
time. Sufficient for [for us] the having passed by
χρονος * [του βιου] το θελημα των εθνων
time [of the life] the will of the gentiles
κατεργασσθαι, πεπορευμενους εν ασελγειαs,
to have wrought, having walked in licentiousness,
επιθυμiais, οιοφλυγiais, κωμοis, ποτοιs, και
in inordinate desires, in excesses of wine, in revellings, in drinkings, and
αθεμιτοιs ειδωλολατρειαιs. ⁴ 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
ασωτιαs αναχυσιν, βλασφημουτες. ⁵ οι απο-
of profligacy excess, speaking evil; they shall
δωσουσι λογον τω ετοιμωs εχοντι κριναι ζων-
give an account to him in readiness having to judge living
ταs και νεκρουs. ⁶ εις ταυτο γαρ και νεκροιs
ones 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 ανθρωπουs σαρκι ζωσι δε κατα θεου
ing to men in flesh they might live but according to God
πνευματι. ⁷ Παντων * [δε] το τελος ηγγικε
in spirit. All things [but] the end has approached;
σωφρονησατε ουν, και νηψατε εις ταs προσ-
be you of same mind therefore, and be you vigilant in the pray-
ευχαs. ⁸ Προ παντων δε την εις εαυτουs
ers. Above all things but the among yourselves
αγαπην εκτενη εχοντες. οτι * [η] αγαπη καλυ-
love fervent having; because [the] love with
ψει πληθος αμαρτιων. ⁹ φιλοξενοι ειs αλληλουs,
covers multitude of sins; hospitable ones towards each other;
ανευ γογγυσμων. ¹⁰ εκαστος καθωs ελαβε
without murmurings; each one as received

1 † Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for † HE HAVING SUFFERED in Flesh has ceased from * Sins;) 2 so as no longer † to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to † the Will of God. 3 For the TIME which has PASSED AWAY is sufficient † to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries; 4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming; 5 who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead. 6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God. 7 † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers. 8 † Above all things have fervent LOVE among yourselves; Because † Love * covers a Multitude of Sins. 9 † Be hospitable to each other, † without Murmurings. 10 † As each one has

* VARIOUS MANUSCRIPT.—1. on behalf of us—omit. 3. of LIFE—omit. 7. but—omit.

1. in—omit. 1. Sins. 8. covers. 8. obg—omit.

† 1. 1 Pet. iii. 13. † 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 8, 5. † 2. Gal. ii. 20; 1 Pet. i. 14. † 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii. 3; iv. 17; 1 Thess. iv. 5. † 4. Acts x. 42; xvii. 31. † 5. Matt. xiv. 13, 14; Rom. xiii. 13; Phil. iv. 5; Heb. x. 25. † 6. Matt. xxv. 41; Luke xxi. 34; 1 Pet. v. 8. † 7. Matt. xxi. 34; 1 Pet. v. 8. † 8. James v. 20. † 8. Rom. xii. 13; Heb. xiii. 2. † 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις εαυτους αυτο διακονουντες, ως
 a free-gift, for others it serving, as
 καλοι οικονομοι ποικιλης χαριτος θεου. 11 **Ε**ι
 good stewards of manifold favor of God. If
 τις λαλει, ως λογια θεου· ει τις διακονει, ως εξ
 any one speaks, as oracles of God; if any one serves, as from
 ισχυος ης χορηγει ο θεος· ινα εν πασι δοξαζη-
 strength which supplies the God; so that in all things may be glo-
 ται ο θεος δια Ιησου Χριστου, φ εστιν η
 rised the God through Jesus Anointed, to whom is the
 δοξα και το κρατος εις τους αιωνας των αιωνων·
 glory and the might for the ages of the ages;
 αμην.
 so be it.

12 **Α**γαπητοι, μη ξενησεθε τη εν υμιν
 Beloved ones, not be you surprised with the among you
 πυρωσει προς πειρασμον υμιν γινομενη, ως
 burning for a trial to you becoming, as
 ξενου υμιν συμβαινοντες. 13 **α**λλα καθο
 of a strange thing to you befalling; but according to
 κωινωρετε τοις του Χριστου παθημασι, χαιρε-
 you partake in the of the Anointed sufferings, rejoice
 τε, ινα και εν τη αποκαλυψει της δοξης αυτου
 you, so that also in the revelation of the glory of him
 χαρητε αγαλλιωμενοι. 14 **Ε**ι ονειδισεθε εν
 you may rejoice exulting. If you are reproached in

ονοματι Χριστου, μακαριοι· οτι το της δοξης
 name of Anointed, happy ones; because the of the glory
 και το του θεου πνευμα εφ' υμας αναπαυεται·
 and the of the God spirit on you rests;

*[κατα μεν αυτους βλασφημειται, κατα δε
 (according to indeed them he is evil spoken of, according to but
 υμας δοξαζεται.) 15 **Μ**η γαρ τις υμων πατ-
 you he is glorified.] Not for any one of you let

χητω ως φονευς η κλεπτης η κακοποιος, η ως
 suffer as a murderer or a thief or an evil-doer, or as
 αλλοτριοεπισκοπος. 16 **Ε**ι δε ως Χριστιανος, μη
 a meddling person; if but as a Christian, not

αισχυνεσθω, δοξαζεται ο τον θεον εν τω μερει
 let him be ashamed, let him glorify but the God in the respect
 τουτου. 17 **Ο**τι ο καιρος του αρχεσθαι το κριμα
 to this. Because the season for the to begin the judgment

απο του οικου του θεου· ει δε πρωτον αφ' ημων,
 from the house of the God; if but first from of us,
 τι το τέλος των απειθουντων τω του θεου ευαγ-
 what the end of those being disobedient to the of the God glad

γελιω; 18 **κ**αι ει ο δικαιος μολις σωζεται, ο
 tidings? and if the just one scarcely is safe, the
 ασεβης και αμαρτωλος που ζεινεται; 19 **Ω**στε
 impious one and sinner where will appear? therefore

received a Free gift, so
 minister it among your-
 selves, as † Good Stewards
 of the Manifold Favor of
 God.

11 † If any one speak,
 let it be as the Oracles of
 God; † if any one serve,
 let it be as from the
 Strength which God sup-
 plies; so that in all things
 † God may be glorified
 through Jesus Christ;
 † whose is the GLORY and
 the POWER for the AGES of
 the AGES. Amen.

12 Beloved, be not sur-
 prised at † the FIRE among
 you, occurring to you for a
 Trial, as though some
 strange thing was befall-
 ing you;

13 but as † you partake
 of the SUFFERINGS of the
 ANOINTED ONE, REJOICE; so
 that at the REVELATION of
 his GLORY, you may rejoice
 exultingly.

14 † If you are re-
 proached in the Name of
 Christ, happy are you; Be-
 cause the SPIRIT of GLORY
 and THAT of GOD rests on
 you.

15 For † let none of you
 suffer as a Murderer, or a
 Thief, or an Evil-doer, or as
 a Meddling person;

16 but if as a Christian,
 let him not be ashamed,
 † but let him glorify GOD
 * in this NAME.

17 Because the SEASON
 is coming for † the JUDG-
 MENT to BEGIN from the
 HOUSE of GOD; and if it
 begin first from us, † what
 the END of THOSE who are
 disobedient to the GLAD
 TIDINGS of GOD?

18 And if the RIGHT-
 EOUS person scarcely is safe,
 where will the IMPIOUS
 and the Sinner appear?

19 Therefore, let even

* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but accord-
 ing to you he is glorified.—omf. 16. in this NAME.

† 10. Matt. xxiv. 45; xiv. 14; Titus 1. 7. † 11. Jer. xxiii. 23. † 11. Rom. xii.
 6—8; 1 Cor. iii. 10. † 11. Eph. v. 30; 1 Pet. ii. 5. † 11. 1 Tim. vi. 10; 1 Pet. v. 11;
 Rev. 1. 6. † 12. 1 Cor. iii. 13; 1 Pet. i. 7. † 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10;
 1 Pet. iii. 10; 1 Pet. v. 1, 10. † 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. † 15.
 1 Pet. ii. 20. † 10. Acts v. 41. † 17. Mal. iii. 5. — † 17. Luke x. 12, 14

και οι πασχοντες κατα το θελημα του θεου, also those suffering according to the will of the God,
 * [ως] πιστω κτισθ παρατιθεσθωσαν τας ψυχας * [as] to a faithful creator let commit the lives
 * [εαυτων] εν αγαθοποιια. * [of themselves] in doing good.

ΚΕΦ. ε'. 5.

1 Πρεσβυτερους * [τους] εν υμιν παρακαλω, ο Elders [the] among you I exhort, the συμπρεσβυτερους και μυρτυς των του Χριστου fellow-elder and witness of those of the Anointed παθηματων, ο και της μελλουσης αποκαλυπ- sufferings, the and of the being about to be revealed τεσθαι δοξης κοινωσος. 2 ποιμανατε το εν υμιν glory partaker: do you feed the among you ποιμνιον του θεου, * [επισκοπουντες] μη αναγ- flock of the God, [overseeing,] not by con- κατως, αλλ' εκουσιως μηδε αισχροκερδως, strait, but voluntarily; nor for base gain, αλλα προθυμως. 3 * [μηδ' ως κατακυριευοντες but promptly; nor as being lords των κληρων, αλλα τυποι γινομενοι του ποιμ- of the heritages, jut patterns being of the flock;] νιου. 4 και φανερωθεντος του αρχιποιμενος, and having been manifested of the chief shepherd, κομισισθε τον αμαραντινον της δοξης στεφανω. you will obtain the unfolding of the glory crown.

5 '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 διδωσ, in haughty ones is in opposition, to lowly ones but he gives χριμ. 6 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; 7 πασαν την μεριμναν υμων επιρριψαντες εκ' all the anxious care of you having cast on αυτον, οτι αυτω μελει περι υμων. 8 Νηψατε, him, because with him is care concerning you. Be you sober, γρηγορησατε. ο αντιδικος υμων διαβολος, ως beyou watchful; the opponent of you an accuser, like λεων ωρουμενος, περιπατει, ζητων τινα κατα- a lion roaring, walks about, seeking whom he may

THOSE who are SUFFERING according to the WILL of GOD, † commit their LIVES in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, * 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, overseeing 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 FLOCK;]
 4 and when the † CHIEF SHEPHERD is manifested, you will obtain the UN- FADING † CROWN of GLORY.
 5 In like manner, let the Younger persons be subject to the Seniors; and † all of you submit to each other, and be clothed with HUMILITY; Because † GOD is opposed to the Haughty, † but he bestows Favor on the Humble.
 6 † Be you humbled, therefore, under the MIGHTY Hand of GOD, that he may exalt You in due Time;
 7 † having cast All your ANXIETY on him, Because he cares for you.
 8 † Be sober, be vigi- lant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, * seeking to devour;

* VATICAN MANUSCRIPT.—19. as—omit. 10. of themselves—omit. 1. the—omit.
 1. therefore. 2. overseeing—omit. 3.—omit. 5. being subject—omit.
 8. seeking to devour.
 † 10. Psa. xxxi. 5; Luke xxiii. 46. † 1. Luke xxiv. 48; Acts i. 8, 22; v. 31; x. 39.
 † 1. Rom. viii. 17; Rev. i. 9. † 2. John xxi. 15—17; Acts ix. 28. † 2. 1 Tim. iii. 8, 8; Titus i. 7. † 3. 2 Cor. i. 24. † 3. 1 Tim. iv. 12; Titus ii. 7. † 4. Heb. xiii. 20. † 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. † 5. Rom. xii. 10; Επιστ. v. 21; Phil. ii. 8. † 5. James iv. 6. † 6. Isa. lvii. 15; lxi. 2. † 6. James iv. 10. † 7. Psa. xxxvii. 5; Iv. 23; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. † 8. Luke xxi. 24, 26; 1 Thess. v. 6. † 8.

πιρ⁹ ὧς ἀρτιστήτε στερεοὶ τῇ πίστει,
 grip down; to whom be you opposed steadfast ones in the faith,
 εἰδοτες, τα αὐτα τὰν παθημάτων τῇ ἐν κόσμῳ
 knowing, the same kinds of the sufferings by the in world
 ἀδελφοῦτητι ἐπιτελεῖσθαι. ¹⁰ Ὁ δὲ θεὸς πάσης
 brotherhood to be fully endured. The and God of all
 χαρίτος ὁ καλεσας ἡμας εἰς τὴν αἰωνιον αὐτοῦ
 favor that one having called us into the age-lasting of himself
 δοξαν ἐν Χριστῷ * [Ἰησοῦ,] ὀλιγον παθοντας,
 glory by Anointed [Jesus,] a little having suffered,
 αὐτὸς καταρτίσαι * [ὑμας,] στηριξεῖ, σθενω-
 himself to complete [you,] he will confirm, he will
 σει, * [θεμελιώσει.] ¹¹ Αὐτῷ * [ἡ δόξα, και]
 strengthen, [he will establish.] To him [the glory, and]
 το κράτος εἰς τοὺς αἰῶνας * [τῶν αἰώνων.] ἀμήν.
 the power for the ages [of the ages,] so be it.
¹² Διὰ Σίλωνου ὑμῖν τοῦ πιστοῦ ἀδελφοῦ,
 By means of Silvanus to you of the faithful a brother,
 ὡς ἠλογίζομαι, δι' ὀλιγων ἐργαζα, παρακαλῶν
 as I think, in a few I have written, exhorting
 και ἐπιμαρτυρῶν ταυτην εἶναι ἀληθῆ χάριν τοῦ
 and strongly testifying this to be true favor of the
 θεοῦ, εἰς ἣν ἐστήκατε. ¹³ Ἀσπάζεται ὑμας ἡ
 God, in which you have stood. Salutes you she
 ἐν Βαβυλωνί συνεκλεκτῇ, και Μαρκος ὁ υἱὸς
 in Babylon chosen jointly, and Mark the son
 μου. ¹⁴ Ἀσπασαθε ἀλλήλους ἐν φιληματι
 of me. Salute you each other with a kiss
 ἀγάπης. Εἰρηνη ἔμιν πασι τοῖς ἐν Χριστῷ
 of love. Peace to you to all those in Anointed
 * [Ἰησοῦ.]
 [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, I who has CALLED
 * you to His AIONIAN
 Glory, by * the ANOINTED
 one, when you have suffer-
 ed a short time, * will
 himself † complete, con-
 firm, strengthen you.
 11 † To him be the
 GLORY and the POWER for
 the AGES. Amen.
 12 By † Silvanus, a
 FAITHFUL Brother to you,
 (as I think,) I have † writ-
 ten briefly, exhorting and
 strongly testifying that
 this is the True Favor of
 GOD in which * you stand.
 13 THAT CO-ELECT
 † Congregation in Babylon
 salutes you, and † Mark my
 SON.
 14 † Salute each other
 with a Kiss of Love.
 † Peace be to YOU All in
 Christ Jesus. *

* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—omit.
 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the
 GLORY and—omit. 11. of the AGES—omit. 12. you should stand. 14. Jesus
 —omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient
 versions. Grotius approves the addition, and Beza observes that Peter omitted the word
 ecclesia as is often done with regard to words in common use. But Mill and Wall think the
 translation should be, "She who is in Babylon," and that the apostle meant his own wife,
 or some honorable woman in that city. Lardner says, it is not probable that Peter would
 send a salutation to the Christians of so many countries, from a woman not named.—Mack-
 night.

‡ 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 3. † 10.
 1 Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 8.
 † 12. 2 Cor. i. 10. † 12. Heb. xiii. 22. † 13. Acts xii. 12, 25. † 14. Rom.
 xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. † 14. Eph. vi. 23.

* SECOND OF PETER.

ΚΕΦ. α'. 1.

¹ Συμῶν Πέτρος, δούλος και ἀποστόλος Ἰη-
Simon Peter, a bondman and an apostle of
 σου Χριστοῦ, τοῖς ἰσοτιμοῦ ἡμῖν λαχοῦσι πισ-
Jesus Anointed, to those equally precious to us having obtained faith
 τιν ἐν δικαιοσυνῇ τοῦ θεοῦ ἡμῶν και σωτηρος
by righteousness of the God of us and of a savior
 Ἰησοῦ Χριστοῦ· ² χάρις ὑμῖν και εἰρηνὴ πλη-
Jesus Anointed; favor to you and peace may be
 θυνθεῖται ἐν ἐπιγνώσει τοῦ θεοῦ, και Ἰησοῦ τοῦ
multiplied by a knowledge of the God, and of Jesus the
 κυρίου ἡμῶν. ³ Ὡς πάντα ἡμῖν τῆς θείας δυνα-
Lord of us. As all to us of the divine power
 μως αὐτοῦ τα πρὸς ζῶην και εὐσεβειαν
of him the things in respect to life and piety
 δεδωρημένης, δια τῆς ἐπιγνώσεως τοῦ καλε-
having been granted, through the knowledge of the one hav-
 σατος ἡμᾶς δια δόξης και ἀρετῆς· ⁴ (δι-
ing called us by means of glory and virtue; (through
 ὧν το μεγίστα ἡμῖν και τιμια ἐπαγγελματα
which the greatest to us and precious promises
 δεδωρηται, ἵνα δια τούτων γενησθε θείας
have been given, so that through these you might become of a divine
 κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν κόσμῳ,
partakers nature having fled away from the in world,
 ἐν ἐπιθυμίᾳ φθοράς·) ⁵ και αὐτο τοῦτο δε
by inordinate desire corruption;) also very this thing and
 σπουδὴν πᾶσαν παρεισενεγκάτες· ἐπιχορηγη-
diligence all having brought in beside; do you super-
 σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δε τῇ
add to the faith of you the fertility, to and the
 ἀρετῇ τὴν γνῶσιν, ⁶ ἐν δε τῇ γνῶσει τὴν ἐγκρα-
fortitude the knowledge, to and the knowledge the self-con-
 τειαν, ἐν δε τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δε
trol, to and the self-control the patience, to and
 τῇ ὑπομονῇ τὴν εὐσεβειαν, ⁷ ἐν δε τῇ εὐσεβείᾳ
the patience the piety, to and the piety
 τὴν φιλαδελφίαν, ἐν δε τῇ φιλαδελφίᾳ τὴν
the brotherly-kindness, to and the brotherly-kindness the
 ἀγάπην. ⁸ Ταῦτα γὰρ ὑμῖν ὑπάρχοντα και
love. These things for to you belonging and
 πλεονάζοντα, οὐκ ἀργούς οὐδε ἀκαρπούς καθίσ-
abounding, not idle ones nor unfruitful ones they make
 τῆσιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
you in the of the Lord of us Jesus Anointed

CHAPTER I.

¹ Simon Peter, a Bond-
 servant and an Apostle of
 Jesus Christ, to THOSE
 who have OBTAINED an
 Equally precious Faith
 with us, by the Righteous-
 ness of our God and Savior
 Jesus Christ;

² † may Favor and Peace
 be multiplied to You by a
 Knowledge of God and of
 Jesus our LORD;

³ even as his DIVINE
 Power has granted to us
 All THINGS relating to
 Life and Piety, † through
 the KNOWLEDGE of HIM
 † who CALLED us † by
 Glory and Virtue;

⁴ † on account of which
 VERY GREAT and Precious
 Promises have been be-
 stowed on us, so that
 through these you might
 become † Partakers of a
 Divine Nature, † having
 fled away from the COR-
 ruption that is in *the
 WORLD through Lust;

⁵ and for this very thing
 also, † using all Diligence,
 superadd to your FAITH
 FORTITUDE, and to FOR-
 TITUDE KNOWLEDGE,

⁶ and to KNOWLEDGE
 SELF-CONTROL, and to
 SELF-CONTROL PATIENCE,
 and to PATIENCE PIETY,

⁷ and to PIETY BRO-
 THERLY-KINDNESS, and
 † to BROTHERLY-KIND-
 NESS LOVE.

⁸ For these things be-
 ing in You and abounding,
 they will not permit you
 to be inactive † nor unfruit-
 ful in the KNOWLEDGE of
 our LORD Jesus Christ;

* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4 the WORLD.

† 8. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickenson. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows:—"by his own glory and power," or "by his own glorious power."

† 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. † 2. 1 Pet. i. 2. † 3. John xvii. 3. † 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 0; iii. 0. † 4. 2 Cor. vii. 1. † 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 13; Eph. iv. 24; Heb. xii. 10; 1 John iii. 2. † 4. 2 Pet. ii. 13, 20. † 5. 2 Pet. iii. 18. † 7. Gal. vi. 10; 1 Thess. iii. 12; v. 15; 1 John iv. 21. † 8. John xv. 2; Titus iii. 14.

ἐπιγνωσιν· ὅτι γὰρ μὴ παρῆστι ταῦτα, τυφ-
 los ἐστὶ, μυωπαζῶν, ληθῆν λαβῶν τοῦ
 καθαρισμοῦ τῶν παλαιῶν αὐτοῦ ἁμαρτημάτων.
 Διὸ μᾶλλον, ἀδελφοί, σπουδασάτε βεβαίαν
 ἡμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι ταῦτα
 γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε. Ὅτι
 γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσο-
 δος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
 καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Διὸ οὐκ ἀμε-
 λήσω αἰ ὅμας ὑπομιμησκέιν περὶ τούτων,
 καί περ εἰδοτάς, καὶ ἐστηρικμένους ἐν τῇ παρού-
 σῃ ἀληθείᾳ. Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον
 εἰμι ἐν τούτῳ τῷ σκηνωμᾷ, διεγείρειν ὅμας ἐν
 ὑπομνήσει· εἰδῶς, ὅτι ταχὺν ἐστὶν ἡ ἀπο-
 θεσις τοῦ σκηνωματος μου, καθὼς καὶ ὁ κυριὸς
 ἡμῶν Ἰησοῦς Χριστὸς ἠδῆλωσε μοι. Ἐπιου-
 δασάω δὲ καὶ ἕκαστοτε, εἶναι ὅμας μετὰ τῆν
 ἐμὴν ἐξοδόν, τῆν τούτων μνήμην ποιῆσθαι.
 Οὐ γὰρ σεσοφισμένοις μυθοῖς ἐξακολουθη-
 σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ δυνάμιν καὶ παρουσίαν, ἀλλ'
 ἐσκόπῃται γενηθέντες τῆς ἐκεῖνου μεγαλειότητος.
 Λαβῶν γὰρ παρὰ θεοῦ πατρός τιμὴν καὶ
 δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύτου ὅπου
 τῆς μεγαλοπρεποῦς δόξης· Ὅτος ἐστὶν ὁ υἱὸς
 μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῆσα. Καὶ
 ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ

9 for he who is not pos-
 sessed of these things is
 blind, closing his eyes,
 having become forgetful
 of the PURIFICATION of
 his OLD Sins.
 10 Therefore, Brethren,
 more earnestly endeavor
 to make YOUR CALLING
 and Election sure; since
 by doing These things
 you will never fall;
 11 for thus richly will be
 furnished to you the EN-
 TRANCE into the AIONIAN
 Kingdom of our LORD and
 Savior Jesus Christ.
 12 Therefore I will
 * not neglect always to re-
 mind You of these things,
 although you know and
 are established in the
 PRESENT Truth.
 13 And I think it right,
 as long as I am in This
 TABERNACLE, to excite
 you by Remembrance;
 14 knowing That the
 LAYING ASIDE of my
 TABERNACLE is at hand,
 even as our LORD Jesus
 Christ declared to me.
 15 Now I will also en-
 deavor always to have you,
 after MY Departure, to
 make MENTION of these
 things.
 16 For we have not been
 following cunningly de-
 vised Tales, in making
 known to you the POWER
 and Appearance of our
 LORD Jesus Christ, but
 were Beholders of THAT
 Greatness.
 17 For having received
 from God the Father Honor
 and Glory, a Voice of this
 kind was brought to him
 by the MAGNIFICENT
 Glory—“This is my *SON,
 “the BELOVED, in whom
 “I delight.”
 18 And This VOICE
 which was brought from

* VATICAN MANUSCRIPT.—12. be ready always.

17. my SON, my BELOVED.

† 9. 1 John ii. 9, 11. † 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. † 10. 2 Pet. iii. 17.
 † 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. † 12. 1 Pet. v. 12;
 † 13. 1 Cor. i. 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
 ἁγιω, ¹⁹ και **εχομεν** **βεβαιωτερον** τον **προφητι-**
 holy, and we have more firm the prophetic
κον **λογον**· **ω** **καλως** **ποιειτε** **προσεχοντες**,
 word; to which well you do taking heed,
ως **λυχνω** **φαινοντι** εν **αυχηρω** **τοπω**, **εως** **ου**
 as to a lamp shining in a filthy place, till of which
ημερα **διανασση**, **και** **φωσφορος** **ανατειλη** εν
 a day may shine through, and bringing light may arise in
τας **καρδιας** **υμων**· ²⁰ **τουτο** **πρωτον** **γνωσκον-**
 the hearts of you; this first knowing
τες, **οτι** **πασα** **προφητεια** **γραφης**, **ιδιαις** **επιλυ-**
 that all prophecy of a writing, of its own look-
σεως **ου** **γινεται**· ²¹ **ου** **γαρ** **θεληματι** **ανθρω-**
 ing not it is. Not for by will of man
που **νρεχθη** **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.

ΚΕΦ. Β'. 2.

¹ **Εγενοντο** **δε** **και** **ψευδοπροφηται** **εν** **τω** **λαω**,
 Were but even false prophets among the people,
ως **και** **εν** **υμιν** **εσονται** **ψευδοδιδασκαλοι**, **οιτινες**
 as also among you will be false teachers, who
παρεισαξουσιν **αιρεσεις** **απωλειαις**, **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** **ταχινην** **απωλειαν**· ² **(και** **πολλοι**
 on themselves swift destruction; (and many
εξακολουθησουσιν **αυτων** **ταις** **ασελγειαις**,
 will follow of them the impure practices,
δι **οδς** **η** **οδος** **της** **αληθειαις** **βλασφημηθη-**
 on account of whom the way of the truth will be evilspoken
σεται·) ³ **και** **εν** **πλεονεξια** **πλαστοις** **λογοις**
 of;) and by covetousness deceitful words
υμας **εμπορευσονται**· **οις** **το** **κριμα** **εκκαλει** **ουκ**
 you they will make gain of; to whom the judgment of old not
αργει, **και** **η** **απωλεια** **αυτων** **ου** **νσταζει**· ⁴ **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**· ⁵ **και** **αρχαι-**
 he delivered up for a judgment being kept; and of old
ου **κοσμου** **ουκ** **εφεισατο**, **αλλ** **ογδοον** **Νωε** **δι-**
 a world not he spared, but eighth Noah of

Heaven we heard, being with him on † the HOLY Mountain.

19 And we have the PROPHETIC Word more confirmed, to which you do well, taking heed, (as to † a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

20 This first 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.

CHAPTER II.

1 But † there were even False Prophets among the PEOPLE, as also † there will be False teachers among you, who will privately introduce destructive Heresies, even † 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. 10; iii. 18. † 1. Deut. xiii. 1;
 † 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 10; 1 Tim. iv. 1; 2 Tim. iii. 3, 5; 1 John iv. 1;
 Jude 18. † 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 29;
 1 Pet. i. 18; Rev. v. 9. † 1. Phil. iii. 10. † 8. Rom. xvi. 18; 2 Cor. xii. 17, 18;
 1 Tim. vi. 8. † 2. 2 Cor. ii. 17. † 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii. 20

καιουνητης κηρυκα εφυλαξε κατακλυσμον κοσ-
 righteousness a herald he kept safe a deluge to a
 μη ασεβων επαξας· ⁶ και πολεις Σοδομων
 world of impious ones having brought; and cities of Sodom
 και Γομορρας τεφρωσας * [καταστροφη] κατε-
 and Gomorrhah having reduced to ashes [to an overthrow] he con-
 κρινεν, υποδειγμα μελλοντων ασεβειν τεθει-
 damned, an example future to be impious having
 κως· ⁷ και δικαιον Λωτ καταπονουμενον
 been placed; and just Lot being wearied
 υπο της των ασεμων εν ασελγεια αναστροφης
 by the of the lawless ones in lewdness of behavior
 ερβυσατο· ⁸ (βλεμματι γαρ και ακοη ο δικαι-
 he rescued; (in seeing for and in hearing the just one,
 ος, εγκατοικων εν αυτοις, ημεραν εξ ημερας
 dwelling among them, day by day
 ψυχην δικαιαν ανομοις εργοις εβασανιζεν·)
 soul righteous with lawless deeds was tormented.)
 οιδε κυριος ευσεβεις εκ χειρασμου ρυεσθαι,
 knows Lord pious ones out of temptation to rescue,
 αδικους δε εις ημεραν κρισεως κολαζομενους
 unjust ones but for a day of judgment being cut off
 τηρειν· ¹⁰ μαλιστα δε τους οπισω σαρκος εν
 to be kept; especially but those after flesh in
 επιθυμια μiasmon πορευομενους, και κυριοτητας
 lust of pollution going, and lordship
 καταφρονοντας. Τολμηται, αυθαδεις, δοξας
 despising. Daring, self-willed, of dignities
 ου τρεμουσι βλασφημουτες· ¹¹ οπου αγγελοι
 not they are afraid speaking evil; where messengers
 ισχυι και δυναμει μειζονες οντες, ου φερουσι
 in strength and power greater being, not bring
 κατ' αυτων παρα κυριω βλασφημον κρισιν·
 against them from Lord a railing judgment;
¹² ουτοι δε, ως αλογα ζωα, φυσικα, γεγενη-
 these but, like irrational animals, natural, having been
 μενα εις δλωσιν και φθοραν, εν οις αγ-
 made for capture and slaughter, in which things they do
 νοουσι βλασφημουτες, εν τη φθορα αυτων
 not understand reviling, in the corruption of them
 καταφθαρησονται, ¹³ κομιουμενοι μισθον αδι-
 they will be destroyed, receiving a reward of un-
 κιας· ηδονην ηγουμενοι την εν ημερα τρυ-
 righteousness; a pleasure outcoming this in day lux-
 φην, σπιλοι και μωμοι, εντροφωρτες εν ταις
 ury, spots and stains, revelling in the
 απαιται αυτων, συνευωχουμενοι υμιν, ¹⁴ οφθαλ-
 deceptions of themselves, feasting together with you, eyes
 μους εχοντες μεστους μοιχαλιδος και ακατα-
 having full of an adulteress and unra-
 παυστους αμαρτιας, δελεαζοντες ψυχας αστη-
 strained from sin, alluring souls un-

† a Herald of Righteous-
 ness, bringing † a Deluge
 on a World of Impious
 men;
 6 and condemned the
 Cities of Sodom and
 Gomorrhah, † reducing them
 to ashes, † making them
 an Example for the im-
 pious hereafter;
 7 † but rescued Righte-
 ous Lot, being grievously
 harassed with the lewd
 CONDUCT of the LAW-
 LESS;
 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 Un-
 righteous for a Day of
 Judgment to be cut off;
 10 but more especially
 † THOSE who go after the
 Flesh in the Lust of Pol-
 lution, and who despise
 Dominion; daring, self-
 willed, they are not afraid
 to revile Dignities,
 11 where the Angels
 who are greater in Strength
 and Power do not bring
 against them a Reviling
 Judgment from the Lord;
 12 but these, † like
 natural Irrational Animals,
 made for capture and
 slaughter, reviling things
 which they do not under-
 stand, will be destroyed
 by their own CORRUPTION,
 13 * receiving † a Re-
 ward of Unrighteousness.
 They esteem † LUXURIOUS
 FESTIVITY by Day a Pleas-
 ure; † Spots and Blem-
 ishes, revelling in their
 * LOVE-FEASTS, † while
 feasting together with
 you;
 14 having Eyes full of
 an Adulteress, and unre-
 strained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit. they have a Reward of Unrighteousness. 13. LOVE-FEASTS.
 † 5. 1 Pet. iii. 10. † 5. 2 Pet. iii. 6. † 6. Gen. xix. 24; Deut. xix. 23; Jude 7.
 † 6. Num. xxvi. 10. † 7. Gen. xix. 16. † 9. Psa. xxxiv. 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, ¹⁵ καταλιποντες ευθει-
 having, of a curse children, having left a straight
 αν οδον, επλανηθησαν, εξακολουθησαντες τη
 way, they wandered, having followed in the
 δδω του Βαλααμ του Βοσορ, ος μισθον αδι-
 way of the Balaam of the Bosor, who a reward of unrighte-
 κιας ηγαπησεν, ¹⁶ ελεγξιν δε εσχεν ιδιας παρα-
 oussness 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
 παραφροναν. ¹⁷ Ουτοι εισι πηγαι ανυδροι, και
 madness. These are fountains without water, and
 δμιχλαι υπο λαιλαπος ελαυνομεναι οισ ο
 fogs by a whirlwind being driven; for which the
 ζοφος του σκοτους * [εις αιωνα] τετηρηται.
 gloom of the darkness [for an age] has been kept.
¹⁸ Τπερογκα γαρ ματαιοτητος φθεγγομενοι
 Swellings for offolly speaking
 δελαζουσιν εν επιθυμιας σαρκος, ασελγειας,
 they allure by lusts of flesh, by impurities,
 τους δλιγως αποφυγοντας τους εν πλανη ανασ-
 those scarcely having fled away from those in error liv-
 τρεφομενους. ¹⁹ ελευθεριαν αυτοις επαγγελλο-
 ing; freedom to them promising
 μενοι, αυτοι δουλοι υπαρχοντες της φθορας
 themselves slaves being of the corruption;
 φ γαρ τις ηττηται, τουτω και δεδουλω-
 by what for any one has been overcome, by this also he has been en-
 ται. ²⁰ Ει γαρ αποφυγοντες τα μiasματα του
 slaved. If for having fled away from the pollutions of the
 κοσμου εν επιγνωσει του κυριου και σωτηρος
 world by a knowledge of the Lord and savior
 Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες
 Jesus Anointed, with these and again having been entangled
 ηττωνται, γεγονεν αυτοις τα εσχατα χειρονα
 they are overcome, has become to them the things last worse
 των πρωτων. ²¹ Κρειττον γαρ ην αυτοις, μη
 of the first. Better for it was for them, not
 επιγνωκεναι την οδον της δικαιοσυνης, η επιγ-
 to have known the way of the righteousness, than having
 νουσιν επιστρεψαι εκ της παραδοθεισης αυτοις
 known to have turned back from the having been delivered to them
 αγιας εντολης. ²² Συμβεβηκε * [δε] αυτοις το
 holy commandment. It has happened [but] to them the

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;

¹⁵ having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of * BOSOR, they loved the Reward of Unrighteousness;

¹⁶ but he had a Reproof for His Transgression; a dumb Beast, speaking with a * Man's Voice restrained the MADNESS of the PROPHET.

¹⁷ † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

¹⁸ For † speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, † THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;

¹⁹ promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.

²⁰ For † if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.

²¹ For † it were better for them not to have known the WAY of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.

²² But it has happened

* VATICAN MANUSCRIPT.—15. Bson, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—omisf. 22. but—omisf.

† 14. Jude 11. † 15. Num. xxii. 5, 7, 31, 23, 28; Jude 11. † 17. Jude 13, 13-
 † 18. Jude 16. † 18. 2 Pet. i. 4. † 19. Gal. v. 18; 1 Pet. ii. 16. † 20. John
 yll. 34; Rom. vi. 10. † 20. Matt. xii. 43; Luke xi. 28; Heb. vi. 4; x. 26, 27. † 21.
 Luke xii. 47, 48; John ix. 41; xv. 23.

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.

to them according to the TRUE Proverb; † "The Dog returned to his own Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle, Beloved, I now write to you, in both of which † I stir up Your SINCERE Minds by Remembrance;

2 to recollect the WORDS PREVIOUSLY SPOKEN by the HOLY Prophets, and of † the COMMANDMENT of our LORD and Savior, by the APOSTLES;

3 † knowing This first, That in the Last of the DAYS Scoffers will come with scoffing, † walking after their OWN Lusts,

4 and saying, † "Where is the PROMISE of his PRESENCE? for from the time the FATHERS fell asleep, all things continue in this way from the 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 Quo 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

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 μνησθηναι
a remembrance the sincere mind; to be mindful
των προειρημενων ρηματων υπο των αγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ημων εν-
prophets, and of the of the apostles of us com-
τολης του κυριου και σωτηρος· 3 τουτο πρω-
mandment of the Lord and savior; this first
τον γινωσκοντες, οτι ελευσονται επ' εσχατου
knowing, that will come in last
των ημερων εν εμπαίγμονη εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδιας επιθυμιας αυτων πορευομενοι, 4 και λεγον-
own lasts 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 fall asleep,
παντα ουτω διαμενει απ' αρχης κτισεως.
all things thus remaine from a beginning of creation.
5 Λαθναει γαρ αυτους τουτο θελοντας, οτι ουρα-
It escapes notice for them this being willing, that hea-
νοι ησαν εκπαλαι, και γη εξ υδατος και δι'
one were of old, and earth out of water and through
υδατος συνεστωσα, τω του θεου λογω,
water having been placed together, by of the God word,
6 δι' ων ο τοτε κοσμος υδατι κατα-
by means of which things the then world by water having
κλυσθεις απωλετο· 7 οι δε νυν ουρανοι και η γη
been deluged was destroyed; the but now heavens and the earth
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
λαθνατεω υμας, αγαπητοι, οτι μια ημερα παρα
let escape you, beloved ones, that one day with
κυριω ως χιλια ετη, και χιλια ετη ως ημερα
Lord as a thousand years, and a thousand years as a day
μια. 9 Ου βραδυνει * [δ] κυριος της επαγγε-
one. Not is slow [the] Lord of the promise,
λιας, ως τινες βραδυτητα ηγουνται· αλλα
as some slowness account; but

* VATICAN MANUSCRIPT.—7. SAME Word.

9. the—omit.

† 22. Prov. xxvi. 11. † 1. 2 Pet. i. 13. † 2. Jude 17. † 3. 1 Tim. iv. 1;
3 Tim. iii. 1; Jude 18. † 3. 2 Pet. ii. 10. † 4. Isa. v. 10; Jer. xvii. 15; Ezek. xlii.
22, 27; Matt. xxiv. 49; Luke xii. 45. † 5. Psa. xxiv. 3; cxxvii. 6. † 5. Gen. i. 6, 9;
Psa. xxxiii. 6. † 6. Gen. vii. 11—23; ii. 5. † 8. Psa. xc. 4. † 9. Heb. ii. 3; Heb. x. 32.

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 ροιζηδον παρελευσονται, στοιχεια
the heavens with a rushing sound will pass away, elements

δε καυσουμενα λυθησονται, και γη και τα εν
and burning intensely will be dissolved, and earth and all in

αυτη εργα κατακαησεται. ¹¹ Τουτων ουν
her works will be burned up. Of these things therefore

παντων λυομενων, ποταπους δει υπαρχειν
all being dissolved, what comes it behoves to be

* [υμας] εν αγιαις αναστοφαις και ευσεβειαίς ;
[you] in holy conduct and piety ?

¹² προσδοκοντας και σπευδοντας την παρουσιαν
looking for and hastening the presence

της του θεου ημερας, δι' ην ουρανοι πυρου-
of the of the God day, on account of which heavens being on

μενοι ληθησονται, και στοιχεια καυσουμενα
fire will be dissolved, and elements burning intensely

τηκεται. ¹³ Καινους δε ουρανους και γην και-
melts. New but heavens and earth new

νην κατα το επαγγελμα αυτου προσδοκωμεν,
according to the promise of him we look for,

εν οις δικαιοσυνη κατοικει. ¹⁴ Διο, αγαπητοι,
in which righteousness dwells. Therefore, beloved ones,

ταυτα προσδοκωντες, σπουδασατε ασπιλο κα-
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 τωντων εν οις εστι δυσ-
speaking in them concerning these, in which is hardly

νοητα τινα, α οι αμαθεις και αστηρικ-
understood some things, which those unlearned and unstable

τοι στεβλουσιν, ως και τας λοιπας γραφας, προς
distort, as also the remaining writings, to

την ιδιαν αυτων απωλειαν. ¹⁷ Ημεις ουν, αγα-
the own of themselves destruction. You therefore, be-

is patient towards us, not wishing that any one should perish, † but that all should come to Reformation.

¹⁰ But † the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the works in it shall be * burned up.

¹¹ All These things, * therefore, being dissolved, what persons ought we to be † in Holy Conduct and Piety ?—

¹² Expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will † be dissolved, and the Elements † burning intensely will melt.

¹³ But we, according to his PROMISE, are looking for † New Heavens and a new Earth, in which dwells Righteousness.

¹⁴ Therefore, Beloved, looking for These things, diligently endeavor † to be found by him in Peace, spotless and blameless ;

¹⁵ and reckon † the PATIENCE of our LORD as Salvation ; even as our BELOVED Brother Paul, according to the WISDOM IMPARTED to him, wrote to you ;

¹⁶ as also in All his Epistles, † speaking in them concerning these things ; in which some things are hard to be understood ; which the UN-INSTRUCTED and Unstable pervert, as also the OTHER Scriptures, to Their OWN Destruction.

¹⁷ Do you therefore Be-

* VATICAN MANUSCRIPT.—10. discovered. the—omit.

11. thus.

11. you—omit.

16.

† 0. Isa. xxx. 18; 1 Pet. iii. 20. † 0. Rom. ii. 4; 1 Tim. ii. 4. † 10. Matt. xxiv. 43; Luke xii. 39; 1 Thesa. v. 2; Rev. iii. 3; xvi. 16. † 11. 1 Pet. i. 15. † 12. 1 Cor. i. 7; Titus ii. 13. † 12. Psa. l. 8; Isa. xxxiv. 4. † 12. Mich. i. 4. † 13. Isa. lxxv. 17; lxxvi. 22; Rev. xxi. i. 27. † 14. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thesa. iii. 13; v. 23. † 15. Rom. ii. 4; 1 Pet. iii. 20. † 16. Rom. viii. 10; 1 Cor. xv. 24; 1 Thesa. iv. 13.

πητοι, προγνωσκοντες, φυλασσεσθε, ινα μη
 loved ones, knowing before, be you on guard, so that not
 τη των αθεσμων πλαγη συναπαχθεντες, εκπε-
 by the of the lawless ones deceit having been led away, you may
 σθητε του ιδιου στηριγμου. ¹³ 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;
 † but grow in Favor
 and Knowledge of our
 LORD and Savior Jesus
 Christ. † To him be the
 GLORY both now and for
 the Day of the Age.*

* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

‡ 17. Mark xiii. 23; 2 Pet. i. 12.
 Eph. iv. 15; 1 Pet. ii. 2.

‡ 17. Eph. iv. 14; 2 Pet. i. 10, 11; II. 18.
 ‡ 18. 2 Tim. iv. 18; Rev. i. 6.

‡ 18.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
OF JOHN [AN EPISTLE] FIRST.
* FIRST OF JOHN.

ΚΕΦ. α'. 1.

CHAPTER I.

1 Ὅτι ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑώρακα-
What was from a beginning, what we have heard, what we have
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ θεασαμεθα, ὃ
seen with the eyes of us, what we gazed on, and
αἱ χεῖρες ἡμῶν ἐψηλαφήσαν, περὶ τοῦ λόγου
and our hands felt, concerning the word
τῆς ζωῆς· ² (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-
of the life; (and the life was manifested, and we have
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγελλομεν ὑμῖν
seen, and we bear testimony, and we declare to you
τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα,
the life the age-lasting, which was with the father,
καὶ ἐφανερώθη ἡμῖν·) ³ ὃ ἑώρακαμεν καὶ ἀκη-
and was manifested to us;) what we have seen and we
κοαμεν, ἀπαγγελλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-
have heard, we declare to you, so that also you fel-
λωνίαν ἐχητέ μεθ' ἡμῶν· καὶ ἡ κοινωνία δεῖ ἡ
lowship may have with us; indeed the fellowship and the
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ
our with the father and with the son
αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴ Καὶ ταῦτα γράφομεν
of him Jesus Anointed. And these things we write
* [ὑμῖν], ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
[to you,] so that the joy of you may be complete.

⁵ Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοαμεν ἀπ'
And this is the message, which we have heard from
αὐτοῦ καὶ 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.

⁶ Ἐὰν εἰπῶμεν, ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ
If we should say, that fellowship we have with him
καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, ψευδομεθα, καὶ
and in the darkness we should walk, we speak falsely, and
οὐ ποιοῦμεν τὴν ἀληθείαν· ⁷ 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-
λωνίαν ἔχομεν 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. ⁸ Ἐὰν εἰπῶμεν, ὅτι ἁμαρτίαν
all sin. If we should say, that sin
οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια
not we have, ourselves we deceive, and the truth
οὐκ ἐστὶν ἐν ἡμῖν. ⁹ Ἐὰν ὁμολογῶμεν τὰς
not is in us. If we confess the

1 † What was from the Beginning, what we have heard, what we have seen with our EYES, † what we beheld and † our HANDS felt, concerning the WORD of LIFE; —

2 and † the LIFE was made manifest, and * what we have seen, we also testify, and declare to you the AIONIAN LIFE, † which was with the FATHER, and was manifested to us; —

3 † what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed † OUR FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things * we write to you, † that your JOY may be complete.

5 † And this is the MES- SAGE which we have heard from him, and announce to you, That † God is Light, and with him there is no Darkness.

6 † If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and per- form not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and † the BLOOD of Jesus, his SON, cleanses us from All Sin.

8 † If we say That we have not Sin, we deceive Ourselves, and † the TRUTH is not in us.

9 † If we confess our

* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN.
4. to you—omit. 7. Anointed—omit.

2. what we have seen. 4. for.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 16. † 1. Luke xxiv. 30;
John xx. 27. † 2. John i. 4; xi. 25; xiv. 6. † 2. John i. 2. † 8. Acts iv. 20;
† 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. † 4. John xv. 11; xvi. 24; 2 John 12.
† 5. 1 John iii. 11. † 5. John i. 9; viii. 12; ix. 5; xii. 35, 30. † 6. 2 Cor. vi. 14;
† 1 John ii. 4. † 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 10. † 8. James iii. 2. † 8.
† 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. ¹⁰ Ἐὰν εἰπῶμεν, ὅτι οὐχ
from all unrighteousness. If we should say, that not
 ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτὸν, καὶ ὁ
we have sinned, a liar we make him, and the
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.
word of him not is in us.

ΚΕΦ. Β'. 2.

¹ Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ
Dear children of me, these things I write to you, so that not
 ἀμαρτήτε· καὶ εἰς τις ἀμαρτή, παρακλήτω
you may sin; and if any one should sin, a helper
 ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαι-
we have with the father, Jesus Anointed a just
 ον· ² καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἀμαρ-
one; and he a propitiation is on account of the sins
 τῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνου,
of us, not on account of the ours but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ³ Καὶ ἐν
but also on account of whole of the world. And by
 τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, εἰς
this we know, that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. ⁴ Ὁ λέγων· Ἐγ-
the commandment of him we keep. The one saying: I
 γνώκα αὐτὸν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τη-
have known him, and the commandments of him not keep-
 ρῶν, ψευστὴς ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ
ing, a liar he is, and in this one the truth not
 ἐστὶν. ⁵ Ὁς δ' ἀν τηρῆ αὐτοῦ τοῦ λόγου,
is. Who but may keep of him the word,
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώ-
truly in this one the love of the God has been per-
 ται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμεν.
fectured. By this we know, that in him we are.
⁶ Ὁ λέγων ἐν αὐτῷ μὴ ἐνεῖν, οφείλει, καθὼς
The one saying in him to abide, is bound, as
 ἐκεῖνος περιεπάτησε, καὶ αὐτὸς * [οὕτως] περι-
he walked, also himself [thus] to
 πατεῖν.
walk.

⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
Beloved ones, not a commandment new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς·
but a commandment old, which you had from a beginning;
 ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν ἤκου-
the commandment the old, is the word which you
 σατε * [ἀπ' ἀρχῆς.] ⁸ Πάλιν ἐντολὴν καινὴν
heard [from a beginning.] Again a commandment new
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν
I write to you, which is true in him and in
 ὑμῖν· ὅτι ἡ σκοτία παραγεται, καὶ τὸ φῶς τὸ
you; because the darkness is passing away, and the light the

SINS, he is faithful and just to forgive our SINS, and † to cleanse us from All Unrighteousness.

¹⁰ If we say that we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

¹ My Dear Children! These things I write to you that you may not sin; and if any one should sin, † we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

² and † he is a Propitiation on account of our SINS, and not on account of OURS only, but † also on account of the Whole WORLD.

³ And by this we know That we have known him, if we keep his COMMANDMENTS.

⁴ † HE who SAYS, "I have known him," and keeps not his COMMANDMENTS, † is a Liar, and the TRUTH is not in this man;

⁵ but † he who keeps HIS WORD, † truly in this man the LOVE of God has been made perfect. By this we know That we are in Him.

⁶ † HE who SAYS he abides in Him, † ought himself also to walk, as he walked.

⁷ Beloved! † I am not writing a new Commandment to you, but an old Commandment, † which you had from the Beginning. The OLD COMMANDMENT is the WORD which you heard.

⁸ Again, † a new Commandment I am writing to you, which is true in him and in you; † Because the DARKNESS is passing

* VATICAN MANUSCRIPT.—0. thus—omit.

7. from a Beginning—omit.

† 9. Psa. 11. 3. † 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; 1x. 24. † 2. Rom. iii. 25; 2 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. 21. † 7. 2 John 5. † 7. 1 John iii. 11. † 8. John xiii. 34; xv. 12. † 8. Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8.

αληθινον ηδη φαινει. ⁹ Ο λεγων εν τω φωτι
 true now shines. The one saying in the light
 ειnai, και του αδελφου αυτου μισων, εν τη
 to be, and the brother of himself hating, in the
 σκοτια εστιν εως αρτι. ¹⁰ Ο αγαπων τον
 darkness he is till now. The one loving the
 αδελφον αυτου, εν τω φωτι μενει, και σκανδα-
 brother of himself, in the light abides, and a stumbling-
 λον εν αυτω ουκ εστιν. ¹¹ Ο δε μισων τον αδελφον
 block in him not is; the but one hating the brother
 αυτου, εν τη σκοτια εστι, και εν τη σκοτια περι-
 of himself, in the darkness is, and in the darkness walks,
 πατει, και ουκ οιδε που υπαγει, οτι η σκοτια ετυφ-
 and not knows where he goes, because the darkness blinded
 λωσε τους οφθαλμους αυτου. ¹² Γραφω υμιν, τεκ-
 the eyes of him. I write to you O dear
 νια, οτι αφεωνται υμιν αι αμαρτια δια το
 children, because are forgiven to you the sins through the
 ονομα αυτου. ¹³ Γραφω υμιν, πατερες, οτι εγ-
 name of him. I write to you, O fathers, because you
 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 εγνωκατε τον πατερα. ¹⁴ Εγρα-
 children, because you have known the father. I wrote
 ψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης.
 to you, O fathers, because you have known him from a beginning.
 Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και
 I wrote to you, O young men, because strong ones you are, and
 ο λογος * [του θεου] εν υμιν μενει, και νενικη-
 the word [of the God] in you abides, and you have
 κατε τον πονηρον. ¹⁵ Μη αγαπατε τον κοσμον,
 overcome the evil one. Not do you love the world,
 μηδε τα εν τω κοσμω. Εαν τις αγαπα τον
 nor the things in the world. If any one should love the
 κοσμον, ουκ εστιν η αγαπη του πατρος εν αυτω
 world, not is the love of the father in him;
¹⁶ οτι παν το εν τω κοσμω, η επιθυμια της
 because all that in the world, the lust of the
 σαρκος, και η επιθυμια των οφθαλμων, και η
 flesh, and the lust of the eyes, and the
 αλαζονεια του βιω, ουκ εστιν εκ του πατρος,
 pomp of the life, not is from the father,
 αλλ' εκ του κοσμου εστι. ¹⁷ Και ο κοσμος
 but from the world is. And the world
 παραγεται, και η επιθυμια αυτου ο δε ποιων
 passes away, and the lust of it; the but one doing
 το θελημα του θεου, μενει εις τον αιωνα.
 the will of the God, abides for the age.

away, and † the TRUE
 LIGHT now shines.
 9 † HE who SAYS he is
 in the LIGHT, and hates
 his BROTHER, is in the
 DARKNESS till now.
 10 HE who LOVES his
 BROTHER, abides in the
 LIGHT, and † there is no
 Stumbling-block to him.
 11 But HE who HATES
 his BROTHER is in the
 DARKNESS, and † walks in
 the DARKNESS, and does
 not know where he is 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 DE-
 SIRE of the FLESH, and the
 DESIRE of the EYES, and the
 POMP of LIFE, is not from
 the FATHER, but is from
 the WORLD.
 17 And † the WORLD is
 passing away, and its DE-
 SIRE; but HE who DOES
 the WILL of GOD abides
 for the AGE.

* VATICAN MANUSCRIPT.—13. I have written.

14. of God—omit.

† 8. John i. 9; viii. 12; xii. 35. † 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John iii. 14, 15.
 † 10. 2 Pet. i. 10. † 11. John xii. 35. † 12. Luke xxiv. 47; Acts iv. 29; x. 43;
 xiii. 28. † 14. Eph. vi. 11. † 15. Rom. xii. 2. † 16. Matt. vi. 24; Gal. i. 10;
 James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24

18 Παιδια, εσχατη ωρα εστι και καθως ηκου-
 Children, last hour it is; and as you
 σατε, οτι ο αντιχριστος ερχεται, και νυν αντι-
 heard, that the anticrist is coming, even now anti-
 χριστοι πολλοι γεγονασιν· οθεν γινωσκομεν,
 christis many have become; whence we know,
 οτι εσχατη ωρα εστιν. 19 Εξ ημων εξηλθον,
 that last hour it is. From of us they went out,
 αλλ' ουκ ησαν εξ ημων· ει γαρ ησαν εξ ημων,
 but not they were of us; if for they were of us,
 μεμενηκεισαν αν μεθ' ημων· αλλ' ινα φανερω-
 they would have remained with us; but so that they might
 θωσιν, οτι ουκ εισι παντες εξ ημων. 20 Και
 be manifested, that not they are all of us. And
 υμεις χρισμα εχετε απο του αγιου, και οιδατε
 you an anointing have from the holy, and you know
 παντα. 21 Ουκ εγραψα υμιν, οτι ουκ οιδατε
 all things. Not I wrote to you, because not you know
 την αληθειαν, αλλ' οτι οιδατε αυτην, και οτι
 the truth, but because you know her, and because
 παν ψευδος εκ της αληθειας ουκ εστι. 22 Τις
 every lie from the truth not is. Who
 εστιν ο ψευστης, ει μη ο αρνουμενος, οτι Ιη-
 is the liar, if not the one denying, that Je-
 σους ουκ εστιν ο Χριστος; ουτος εστιν ο αντι-
 sesus not is the AnointedOne? this is the anti-
 χριστος, ο αρνουμενος τον πατερα και τον
 christ, the one denying the father and the
 υιον. 23 Πας ο αρνουμενος τον υιον, ουδε τον
 son. Every one the denying the son, not even the
 πατερα εχει· ο ομολογων τον υιον, και τον
 father has; the one confessing the son, also the
 πατερα εχει.
 father has.

24 *Τμεις * [ουν] ο ηκουσατε απ' αρ-
 You [therefore] what heard from a be-
 χης, εν υμιν μενετα· εαν εν υμιν μει-
 ginning, in you let abide; if in you should
 νη ο απ' αρχης ηκουσατε, και υμεις εν τω
 abide what from a beginning you heard, also you in the
 υιο και * [εν] τω πατρι μενειτε. 25 Και αυτη
 son and [in] the father will abide. And this
 εστιν η επαγγελια, ην αυτος επηγγειλατο
 is the promise which he promised
 ημιν, την ζωην την αιωνιον. 26 Ταυτα εγραψα
 to us, the life the age-lasting. These things I wrote
 υμιν περι των πλανωτων υμας. 27 Και υμεις
 to you concerning those deceiving you. And you
 το χρισμα ο ελαβετε απ' αυτου, εν υμιν
 the anointing which received from him, in you
 μενει, και ου χρειαν εχετε, ινα τις διδασκη
 abides, and not need you have, so that any one may teach
 υμας· αλλ' * [ως] το αυτο χρισμα διδασκει υμας
 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 re-
 mained 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 Be-
 cause you know it, and Be-
 cause No Lie is from the
 TRUTH.

22 †Who is the LIAR,
 but HE who DENIES That
 Jesus is the ANOINTED
 one? †This is the ANTI-
 CHRIST, HE who DENIES
 the FATHER and the SON.

23 †NO ONE WHO DENIES
 the SON has the FATHER;
 HE who CONFESSES the
 SON has the FATHER also.

24 Let that which you
 heard from the Beginning
 abide in You. If what you
 heard from the Beginning
 abide in You, †you also
 shall abide in the SON and
 in the FATHER.

25 †And this is the
 PROMISE which he promis-
 ed *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. FROM GIFT. 27. as—omit.

† 13. 2 Thess. ii. 8; 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;
 versc 27. † 22. 1 John iv. 3; 2 John 7. † 23. John xv. 28; 2 John 9. † 24.
 John xiv. 23; 1 John i. 8. † 25. John xvii. 8; 1 John i. 2; v. 11. † 26. 1 John iii.
 7; 2 John 7. † 27. versc 20. —. † 27. John xiv. 26; xvi. 18.

περι παντων, και αληθες εστι, και ουκ εστι
 concerning all things, and true is, and not is
 ψευδος· και καθως εδιδαξεν υμας, μενειτε εν
 a lie; and as it taught you, do you abide in
 αυτω. ²⁸ Και νυν, τεκνια, μενετε εν αυτω·
 him. And now, dear children, do you abide in him;
 ινα οταν φανερωθη, εχωμεν παρρησιαν, και μη
 so that when he may appear, we may have boldness, and not
 αισχυνοθωμεν απ' αυτου, εν τη παρουσια αυτου.
 we may be put to shame from him, in the presence of him.
²⁹ Εαν ειδητε, οτι δικαιος εστι, γινωσκετε, οτι
 If you may know, that righteous he is, you know, that
 πας ο ποιων την δικαιοσυνην, εξ αυτου
 every one the doing the righteousness, by him
 γεγεννηται. ΚΕΦ. γ'. 3. ¹ Ιδετε, ποταπη
 has been begotten. See you, what
 αγαπην δεδωκεν ημιν ο πατηρ, ινα τεκνα θεου
 love has given to us the father, so that children of God
 κληθωμεν. Δια τουτο ο κοσμος ου
 we should be called. On account of this the world not
 γινωσκει ημας, οτι ουκ εγνω αυτον.
 knows us, because not it knew him.
² Αγαπητοι, νυν τεινα θεου εσμεν, και ουκ
 Beloved ones, now children of God we are, and not yet
 εφανερωθη, τι εσομεθα· οιδαμεν * [δε,] οτι
 was it brought to light, what we shall be; we know [but,] that
 εαν φανερωθη, ομοιοι αυτω εσομεθα· οτι οψο-
 if he should appear, like to him we shall be; because we
 μεθα αυτον, καθως εστι. ³ Και πας ο εχων
 shall see him, as he is. And every one the having
 την ελπιδα ταυτην επ' αυτω, αγνιζει εαυτον,
 the hope this in him, purifies himself,
 καθως εκεινος αγνος εστι. ⁴ Πας ο ποιων την
 as he pure is. Every one the doing the
 αμαρτιαν, και την ανομιαν ποιει· και η αμαρτια
 sin, also the lawlessness does; and the sin
 εστιν η ανομια. ⁵ Και οιδατε, οτι εκεινος εφα-
 is the lawlessness. And you know, that he was
 νερωθη, ινα τας αμαρτιας * [ημων] αρη·
 manifested, so that the sins [of us] he might take away,
 και αμαρτια εν αυτω ουκ εστι. ⁶ Πας ο εν
 and sin in him not is. Every one the in
 αυτω μενων, ουχ αμαρτανει· πας ο αμαρτα-
 him abiding, not sins; every one the sinning,
 νων, ουχ εωρακεν αυτον. ουδε εγνωκεν αυτον.
 not has seen him, nor has known him.
⁷ Τεκνια, μηδεις πλανατω υμας· ο ποιων την
 Dear children, no one let deceive you; the one doing the
 δικαιοσυνην, δικαιος εστι, καθως εκεινος δικαιος
 righteousness, righteous is, as he righteous

you concerning all things, and is true, and is not a Lie; and as it taught you, abide in him.
 28 And now, Dear children, abide in him, so that when he shall appear we may have Confidence, and not be put to shame by him, in his PRESENCE.
 29 If you know that he is Righteous, you know That EVERY ONE PRACTISING RIGHTEOUSNESS has been begotten by him.
CHAPTER III.
 1 See What Love the FATHER has given us, that we should be called Children of * God! On this account the WORLD does not know us, because it did not know him.
 2 Beloved! now are we Children of God, and it has not yet been seen what we shall be. We know, however, That if he should appear, we shall be like him, Because we shall see him as he is.
 3 And EVERY ONE HAVING THIS HOPE in him purifies himself, as he is pure.
 4 EVERY ONE who PRACTISES SIN, also practises INIQUITY; and SIN is INIQUITY.
 5 And you know That he was manifested that he might take away sins; and in Him there is no Sin.
 6 EVERY ONE who ABIDES in Him does not sin; EVERY ONE who SINS has not seen him, nor known him.
 7 Dear children! let no one deceive you. HE who PRACTISES RIGHTEOUSNESS, is Righteous, even as he is Righteous.

* VATICAN MANUSCRIPT.—1. God, and such we are. 2. but—omit. 5. of us —omit.
 1 23. 1 John iii. 2. 1 28. 1 John iv. 17. 1 29. Acts xvii. 14. 1 29. 1 John
 111. 7, 10. 1 1. John i. 12. 1 1. John xv. 18, 19; xvi. 3; xvii. 25. 1 2. Rom.
 vii. 15; Gal. iii. 20; iv. 6. 1 3. Rom. viii. 29; 1 Cor. xv. 43; Phil. iii. 21; Col. iii. 4;
 2 Pet. i. 4. 1 2. Job xix. 26; Psa. xvi. 11; Matt. v. 8. 1 4. Rom. iv. 15; 1 John v. 17;
 1 5. Isa. liii. 5, 6, 11; 1 Tim. i. 15; Hab. i. 8; ix. 20; 1 Pet. ii. 24.
 1 Heb. iv. 15; ix. 23; 1 Pet. ii. 22. 1 6. 1 John ii. 4; iv. 8; 2 John 11. 1 5. 2 Cor. v. 21;
 xviii. 5—9; Rom. ii. 13; 1 John ii. 20. 1 7. Ezek.

εστιν. ⁸ Ὁ ποιῶν τὴν ἁμαρτιαν, ἐκ τοῦ διαβο-

is. The one doing the sin, from the accuser

λου εστιν· ὅτι ἀπ' ἀρχῆς ὁ διαβολος ἁμαρτα-

is; because from a beginning the accuser

νει. Εἰς τούτου ἐφανερωθῆ ὁ υἱος τοῦ Θεου,

For this was manifested the son of the God,

ἵνα λύσῃ τὰ ἔργα τοῦ διαβολου. ⁹ Πᾶς

so that he might destroy the works of the accuser. Every one

ὁ γεγεννημενος ἐκ τοῦ Θεου, ἁμαρτιαν οὐ ποιεῖ,

the having been begotten of the God, sin not does,

ὅτι σπέρμα αὐτου ἐν αὐτῷ μενεῖ· καὶ οὐ δυναται

become seed of him in him abides; and not is able

ἁμαρτανεῖν, ὅτι ἐκ τοῦ Θεου γεγεννηται. ¹⁰ Ἐν

to sin, because by the God he has been begotten. In

τούτῳ φανερα εστι τὰ τέκνα τοῦ Θεου καὶ

this manifest is the children of the God and

τὰ τέκνα τοῦ διαβολου. Πᾶς ὁ μὴ ποιῶν

the children of the accuser. Every one the not doing

δικαιοσυνην, οὐκ εστιν ἐκ τοῦ Θεου, καὶ ὁ μὴ

righteousness, not is of the God, and the not

αγαπῶν τὸν ἀδελφον αὐτου. ¹¹ Ὅτι αὕτη εστιν

one loving the brother of himself. Because this is

ἡ ἀγγελια, ἣν ἠκουσατε ἀπ' ἀρχῆς, ἵνα ἀγα-

the message, which you heard from beginning, that we

πῶμεν ἀλλήλους· ¹² οὐ καθὼς Καὶν ἐκ τοῦ

should love each other; not as Cain of the

πονηρου ἦν, καὶ ἐσφαξε τὸν ἀδελφον αὐτου·

evil one was, and killed the brother of himself;

καὶ χάριν τινος ἐσφαξεν αὐτον; ὅτι τὰ ἔργα

and on account of what killed he him? because the works

αὐτου πονηρα ἦν, τὰ δε τοῦ ἀδελφου αὐτου δι-

of him evil was, those but of the brother of him right-

καια.

eous.

¹³ Μὴ θαυμάζετε, ἀδελφοί * [μου,] εἰ μισεῖ

Not do you wonder, brethren [of me,] if hates

ὑμας ὁ κόσμος. ¹⁴ Ἡμεῖς οἶδαμεν, ὅτι μεταβε-

you the world. We know, that we have

βηκαμεν ἐκ τοῦ θανατου εἰς τὴν ζωην, ὅτι ἀγα-

passed over from the death into the life, because we

πῶμεν τοὺς ἀδελφους· ὁ μὴ ἀγαπῶν * [τὸν

love the brethren; the not loving [the

ἀδελφον,] μενεῖ ἐν τῷ θανατῳ. ¹⁵ Πᾶς ὁ

brother,] abides in the death. Every one the

μισῶν τὸν ἀδελφον αὐτου, ἀνθρωποκτονος εστι;

hating the brother of himself, a man-killer is;

καὶ οἶδατε, ὅτι πᾶς ἀνθρωποκτονος οὐκ εχει

and we know, that every man-killer not has

ζωην αἰωνιον ἐν αὐτῷ μενουσαν. ¹⁶ Ἐν τούτῳ

life age-lasting in him abiding. By this

ἐγνωκαμεν τὴν ἀγαπην, ὅτι ἐκεῖνος ὑπερ

we have known the love, because he on behalf

ἡμῶν τὴν ψυχην αὐτου ἐθηκε· καὶ ἡμεῖς οφει-

of us the life of himself laid down; and we ought

λομεν ὑπερ τῶν ἀδελφῶν τὰς ψυχὰς τιθεναί.

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 BROTHER.

11 For this is the MESSAGE which you heard from the Beginning; † That we should love each other;

12 not as † Cain, who was of the EVIL one, and killed his BROTHER. And our account of what did he kill him? Because his WORKS were evil, and his BROTHER'S righteous.

13 Wonder not, Brethren, if † the WORLD hate you.

14 WE know That we have passed over from DEATH to LIFE, Because we love the BROTHERN. HE who LOVES not, abides in DEATH.

15 † EVERY ONE who HATES his BROTHER is a Murderer; and you know That † No Murderer has eternal Life abiding in Him.

16 † By this we have known LOVE, Because † we laid down his LIFE on Our behalf; and we ought to lay down our LIVES for the BROTHERN.

* VATICAN MANUSCRIPT.—13. of me—omit.

14. BROTHER—omit.

† 8. Matt. xiii. 38; John viii. 44. † 8. Gen. iii. 15; Luke x. 18; John xvi. 11; I Heb. ii. 14.
 † 9. 1 Pet. i. 23. † 10. 1 John ii. 20. † 11. John xiii. 34; xv. 12; ver. 23; 1 John
 v. 7, 21; 2 John 5. † 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. † 13. John xv. 18,
 19; xvii. 14; 2 Tim. iii. 15. † 15. Matt. v. 21, 22; 1 John iv. 20. † 15. Gal. v. 21;
 Rev. xxi. 8. † 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 Ὅς δ' ἀν ἐκῆ τον βιον του κοσμου, και θεω-
 Who but may have the substance of the world, and may
 ρη τον ἀδελφον αὐτου χρεϊαν εχοντα, και
 see the brother of himself need having, and
 κλειση τα σπλαγχνα αὐτου ἀπ' αὐτου, πως ἢ
 may close the bowels of himself from him, how the
 ἀγαπη του θεου μενει εν αὐτῳ; 18 Τεκνια
 love of the God abides in him? Dear children
 * [μου,] μη αγαπωμεν λογω μηδε τη γλωσση,
 [of me,] not we should love in word nor in the tongue,
 ἀλλ' εν εργῳ και αληθεια. 19 * [Και] εν τούτῳ
 but in work and in truth. [And] by this
 γινωσκομεν, οτι εκ της αληθειας εσμεν, και
 we know, that of the truth we are, and
 εμπροσθεν αὐτου πεισομεν τας καρδιας ἡμων,
 in presence of him we shall assure the hearts of us,
 20 οτι, εαν καταγινωσκη ἡμων ἡ καρδια, οτι
 because, if should condemn us the heart, that
 μειζων εστι· ὁ θεος της καρδιας ἡμων, και
 greater is the God of the heart of us, and
 γινωσκει παντα. 21 Αγαπητοι, εαν ἡ καρδια
 knows all things. Beloved ones, if the heart
 * [ἡμων] μη καταγινωσκη * [ἡμων,] παρησιαν
 [of us] not should condemn [us,] boldness
 εχομεν προς τον θεον, 22 και ὁ εαν αιτωμεν,
 we have towards the God, and whatever we may ask,
 λαμβανομεν παρ' αὐτου, οτι τας εντολας αὐτου
 we receive from him, because the commandments of him
 τηρουμεν, και τα ἀρεστα ενωπιον αὐτου ποι-
 we keep, and the things pleasing in presence of him we
 ουμεν. 23 Και αὕτη εστιν ἡ εντολη αὐτου, ινα
 do. And this is the commandment of him, that
 πιστευσωμεν τῷ ονοματι του υἱου αὐτου Ἰησου
 we should believe in the name of the son of him Jesus
 Χριστου, και αγαπωμεν ἀλληλους, καθως εδω-
 Anointed, and should love each other, as he
 κεν εντολην ἡμιν. 24 Και ὁ τηρων τας εν-
 gave commandment to us. And the one keeping the com-
 τολας αὐτου, εν αὐτῳ μενει, και αὐτος εν
 mandments of him, in him abides, and he in
 αὐτῳ· και εν τούτῳ γινωσκομεν, οτι μενει εν
 him; and by this we know, that he abides in
 ἡμιν, εκ του πνευματος, οὗ ἡμιν εδωκεν.
 us, from the spirit, of which to us he gave.

ΚΕΦ. δ'. 4.

1 Αγαπητοι, μη παντι πνευματι πιστευετε,
 Beloved ones, not every spirit do you believe,
 ἀλλα δοκιμαζετε τα πνευματα, ει εκ του θεου
 but do you prove the spirits, if from of the God
 εστιν· οτι πολλοι ψευδοπροφηται εξηλυθησιν
 is; because many false-prophets have gone out

17 But † whoever has
 the GOODS of the WORLD,
 and may see his BROTHER
 have Need, and may shut
 up his COMPASSIONS from
 him, † how abides the
 LOVE of God in him?

18 Dear children! † we
 should not love in Word
 nor in TONGUE, but in
 Work and in Truth.

19 By this we * know
 † That we are of the
 TRUTH, and shall assure
 our * HEARTS in His
 presence;

20 † Because if our
 HEART condemn us, GOD
 is greater than our HEART,
 and knows all things.

21 † Beloved! if the
 HEART does not condemn,
 † we have Confidence to-
 wards GOD,

22 and † whatever we
 may ask we receive from
 him, Because we keep his
 COMMANDMENTS, † and
 do WHAT is PLEASING in
 His sight.

23 † And this is his
 COMMANDMENT, That we
 should believe in the NAME
 of his SON Jesus Christ,
 and † love each other, as he
 gave us Commandment.

24 And † HE who KEEPS
 his COMMANDMENTS † a-
 bides in Him, and † he in
 him, and by this we know
 That he abides in us, by the
 SPIRIT which he gave Us.

CHAPTER IV.

1 Beloved! † believe
 not Every Spirit, but † prove
 the SPIRITS whether they
 are from God; Because
 † Many False-prophets
 have gone out into the
 WORLD.

* VATICAN MANUSCRIPT.—18. of me—omit. 19. And—omit. 19. shall know.
 19. HEART. 21. of us—omit. 21. us—omit.

† 17. Deut. xv. 7; Luke iii. 11. † 17. 1 John iv. 20. † 18. Ezek. xxxiii. 31;
 Rom. xii. 9; Eph. iv. 15; James ii. 15. † 19. John xviii. 37; 1 John i. 8. † 20.
 1 Cor. iv. 4. † 21. Job xxii. 20. † 21. Heb. x. 22; 1 John ii. 28; iv. 17. † 22. Psa.
 xxiv. 15; cxlv. 18, 19; Prov. xv. 29; Jer. xxix. 12; Matt. vii. 8; xxi. 22; Mark xi. 24; John
 xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. † 23. John viii. 29; ix. 31.
 † 23. John vi. 29; xvii. 3. † 23. John xiii. 24. † 24. John xv. 23; xv. 10.
 † 24. John xvii. 27. † 1. Matt. xxiv. 4. † 1. 1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2.
 † 1. Matt. xxiv. 8, 24; Acts x. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 18; 2 John 7.

εις τον κοσμον. ² Εν τούτῳ γινώσχετε το
 into the world. By this you know the
 πνευμα του θεου· παν πνευμα δὲ ὁμολογεῖ
 spirit of the God; every spirit which confesses
 Ἰησοῦν Χριστόν ἐν σαρκὶ ἐληλυθότα, ἐκ του
 Jesus Anointed in flesh having come, from of the
 θεου ἐστι. ³ Καὶ παν πνευμα δὲ μὴ ὁμολογεῖ
 God is. And every spirit who not confesses
 τον Ἰησοῦν, ἐκ του θεου οὐκ ἐστι· καὶ τούτο
 the Jesus, from the God not is; and this
 ἐστι το του ἀντιχριστου, ὃ ἀκηκοατε ὅτι ἐρχε-
 is that of the antichrist, which you heard that it
 ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ Ὑμεῖς
 comes, and now in the world is already. You
 ἐκ του θεου ἐστε, τέκνια, καὶ νενικηκατε
 of the God are, dear children, and have overcome
 αυτοὺς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ
 them; because greater is he in you, than he in the
 κόσμῳ. ⁵ Αὐτοὶ ἐκ του κοσμου εἰσι· διὰ
 world. They from the world are; on account of
 τούτου ἐκ του κοσμου λαλοῦσι, καὶ ὁ κοσμος
 this of the world they speak, and the world
 αὐτῶν ἀκούει. ⁶ Ἡμεῖς ἐκ του θεου ἐσμεν· ὁ
 them hears. We of the God are; the
 γινώσκων τον θεον, ἀκούει ἡμῶν· ὁς οὐκ ἐστὶν
 one knowing the God, hears us; who not is
 ἐκ του θεου, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου
 of the God, not hears us. By this
 γινώσκομεν το πνευμα της ἀληθείας καὶ το
 we know the spirit of the truth and the
 πνευμα της πλάνης.
 spirit of the error.

⁷ Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ
 Beloved ones, we should love each other; because the
 ἀγάπη ἐκ του θεου ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν,
 love of the God is, and every one the loving.
 ἐκ του θεου γεγεννηται, καὶ γινώσκει τον θεον·
 by the God has been begotten, and knows the God;
⁸ ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ τον θεον, ὅτι ὁ θεος
 he not loving, not knew the God, because the God
 ἀγάπη ἐστὶν. ⁹ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
 love is. In this was manifested the love
 του θεου ἐν ἡμῖν, ὅτι τον υἱόν αὐτου τον μόνο-
 of the God to us, because the son of himself the only-
 γενῆ ἀπεσταλκεν ὁ θεος εἰς τον κοσμον, ἵνα
 begotten sent forth the God into the world, so that
 ζήσωμεν δι' αὐτου. ¹⁰ Ἐν τούτῳ ἐστὶν ἡ
 we might live through him. In this is the
 ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τον θεον,
 love, not that we loved the God,
 ἀλλ' ὅτι αὐτος ἠγαπήσεν ἡμᾶς, καὶ ἀπεστείλε
 but that he loved us, and sent forth
 τον υἱόν αὐτου ἰλασμον περὶ των ἁμαρτιων
 the son of himself a propitiation respecting the sins

² By this you know the
 SPIRIT of GOD.—; Every
 Spirit which confesses Je-
 sus Christ * to have come
 in the Flesh, is from God ;

³ and † Every Spirit
 which does not confess Je-
 sus, is not from God. And
 this is the [SPIRIT] of the
 Antichrist, which you
 heard That it is coming,
 and now it is in the WORLD
 already.

⁴ † You are of God,
 Dear children! and have
 overcome them; Because
 greater is HE who is in you,
 than † HE who is in
 the WORLD.

⁵ † They are of the
 WORLD; on this account
 they speak of the WORLD,
 and the WORLD hears
 them.

⁶ HE are of GOD; † HE
 who KNOWS GOD, hears
 us; he who is not of GOD
 does not hear us. By this
 we know † the SPIRIT of
 TRUTH and the SPIRIT of
 ERROR.

⁷ † Beloved! we should
 love each other; Because
 LOVE is from GOD; and
 EVERY ONE who LOVES
 has been begotten by GOD,
 and knows GOD.

⁸ HE who does not
 LOVE, † does not know
 God; Because † GOD is
 Love.

⁹ † By this the LOVE of
 GOD to us was manifested,
 that GOD sent forth his
 ONLY-BEGOTTEN SON into
 the WORLD, that † we
 might live through him.

¹⁰ In this is LOVE;
 † not That we * have loved
 GOD, but That he loved us,
 and sent forth his SON as a
 † Propitiation for our SINS.

* VATICAN MANUSCRIPT.—2. to have come.

10. have loved.

† 2. 1 Cor. xii. 3; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John
 v. 4. † 4. John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2; vi. 11. † 5. John
 iii. 31; xv. 19; xvii. 14. † 6. John viii. 47; x. 47; 1 Cor. xiv. 37; 2 Cor. x. 7. † 6.
 Isa. viii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 22. † 8. 1 John ii. 4; iii. 6.
 † 8. ver. 16. † 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. † 9. 1 John v. 11.
 † 10. John xv. 16; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
 of us. Beloved ones, if thus the God loved
 ἡμᾶς, καὶ ἡμεῖς ὀφειλομέν αλληλοῦς ἀγαπᾶν.
 us, also we ought each other to love.
 Θεοῦ οὐδεὶς πώποτε θεάταται. ¹² Ἐὰν ἀγαπᾶ-
 God no one at any time has seen. If we love
 μὲν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ
 each other, the God in us abides, and the
 ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. 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
 δέδωκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς τεθεαμέθα καὶ
 he has given us. And we have seen and
 μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν
 we testify, that the father sent forth the son
 σωτῆρα τοῦ κόσμου. ¹⁵ Ὃς ἀν ὁμολογήσῃ, ὅτι
 a savior of the world. Whoever may confess, that
 Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ
 Jesus is the son of the God, the God in him
 μένει, καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγ-
 abides, and he in the God. And we have
 γνώκαμεν 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 παρῆρσιαν ἔχωμεν ἐν τῇ
 love with us, so that boldness we may have in the
 ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ
 day of the judgment, because as he is, also
 ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ Φόβος οὐκ
 we are in the world this. Fear not
 ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἐξω
 is in the love, but the perfect love outside
 βαλλεῖ τὸν φόβον· ὅτι ὁ φόβος κολασίν ἐχει·
 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 ἀγαπῶμεν * [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 ἀδελφόν αὐτοῦ μισῶ, ψεύσο-
 the God, and the brother of himself he may hate, a
 τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφόν
 liar he is; the for not one loving the brother
 αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,
 his 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 Whoever may confess That Jesus is the SON of God, God abides in Him, and he in God.
 16 And we have known and believed the LOVE which God has for us. GOD IS LOVE; and HE who ABIDES in LOVE, abides in GOD, and GOD abides in Him.
 17 By this has LOVE been perfected with us, that we may have Confidence in the DAY of JUDGMENT; Because as he is we also are in this WORLD.
 18 There is no Fear in LOVE, but PERFECT LOVE casts out FEAR; Because FEAR has Restraint; and HE who FEARS has not been perfected in LOVE.
 19 We love, Because he first loved us.
 20 If any one say, "I love GOD," and yet hate his BROTHER, he is a LIAR; for HE who does not LOVE his BROTHER, whom he has seen, is not able to

* VATICAN MANUSCRIPT.— 15. Jesus Christ. 16. abides in Him. 19. him—omit. 20. is not able.

11. Matt. xviii. 23; John xv. 12; 1 John iii. 13.
 verse 20. 12. 1 John ii. 5; ver. 18. 13. John xiv. 19; 1 Tim. vi. 16;
 John i. 14; 1 John i. 1, 2. 14. John iii. 17. 15. John iii. 24. 16.
 17. verse 8. 16. 1 John iii. 24. 17. James ii. 13; 1 John ii. 28; iii. 19, 21.
 18. verse 12. 20. 1 John ii. 4; iii. 17.

*[πως] ἵνα αὐταὶ ἀγαπῶν; ²¹ Καὶ ταύτην τὴν ἐπιτολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

ΚΕΦ. ε'. β.

¹ Πᾶς ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγεννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεγεννησάντα, ἀγαπᾷ * [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ. ² Ἐν τούτῳ γινώσκομεν, ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐπιτολάς αὐτοῦ τηρῶμεν. ³ Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐπιτολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐπιτολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, ⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικησάσα τὸν κόσμον, ἡ πίστις ἡμῶν. ⁵ Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; ⁶ Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς * [ὁ] Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια. ⁷ Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες· ⁸ τὸ πνεῦμα,

love God † whom he has not seen. ²¹ And we have † This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

¹ † EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been BEGOTTEN by GOD; † and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him. ² By this we know That we love the CHILDREN of GOD, when we love GOD and * practise his COMMANDMENTS. ³ † For this is the LOVE of GOD, that we keep his COMMANDMENTS; and † his COMMANDMENTS are not burdensome; ⁴ † Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—OUR FAITH. ⁵ * And who is HE that OVERCOMES the WORLD, but † HE who BELIEVES That JESUS is the SON of GOD. ⁶ This is HE who CAME by Water and Blood,—JESUS the ANOINTED one; not by the WATER only, but by the WATER and * by the BLOOD; and † the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH. ⁷ † For there are THREE which TESTIFY;

* VATICAN MANUSCRIPT.—20. how—omit. 1. also—omit. 2. practise. 5. And wh. 6. the—omit. 8. 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 Tapensis, 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. † 2. John xiv. 18, 21, 26; xv. 10. † 3. Mat. xi. 30. † 4. 1 John iii. 9; iv. 4. † 5. 1 Cor. xii. 57. † 6. John xiv. 12; xv. 26; xvi. 13; 1 Tim. iii. 16.

και το υδωρ, και το αιμα· και οι τρεις εις το εν
 and the water, and the blood; and the three for the one
 εισιν. ⁹ **Ει την μαρτυριαν των ανθρωπων λαμ-**
 are. ^{If the testimony of the men were-}
βανομεν, η μαρτυρια του θεου μειζων εστιν·
 coire, the testimony of the God greater is;
οτι αυτη εστιν η μαρτυρια του θεου, ην μεμαρτυ-
 because this is the testimony of the God, which he has testi-
ρηκε περι του υιου αυτου. ¹⁰ **Ο πιστευων εις τον**
 fied concerning the son of himself. The one believing into the
υιον του θεου, εχει την μαρτυριαν εν εαυτω;
 son of the God, has the testimony in himself;
δ μη πιστευων τω θεω, ψευστην πεποιηκεν
 then not one believing the God, a liar has made
αυτον, οτι ου πεπιστευκεν εις την μαρτυριαν,
 him, because not he has believed in the testimony,
ην μεμαρτυρηκεν ο θεος περι του υιου αυτου.
 which has testified the God concerning the son of himself.
¹¹ **Και αυτη εστιν η μαρτυρια, οτι ζων αιωνιον**
 And this is the testimony, because life age-lasting
εδωκε ημιν ο θεος, και αυτη η ζωη εν τω υιω
 gave to us the God, and this the life in the son
αυτου εστιν. ¹² **Ο εχων τον υιον, εχει την**
 of him is. The one having the son, has the
ζωην· δ μη εχων τον υιον του θεου, την ζωην
 life; the not one having the son of the God, the life
ουκ εχει. ¹³ **Ταυτα εγραψα υμιν, ινα ειδη-**
 not has. These things I wrote to you, so that you may
τε, οτι ζων αιωνιον εχετε οι πιστευοντες
 know, that life age-lasting you have those believing
εις το ονομα του υιου του θεου. ¹⁴ **Και αυτη**
 into the name of the son of the God. And this
εστιν η παρρησια ην εχομεν προς αυτον, οτι
 is the boldness which we have towards him, that
εαν τι αιτωμεθα κατα το θελημα αυτου,
 if anything we may ask according to the will of him,
ακουει ημων. ¹⁵ **και εαν οιδαμεν, οτι ακουει**
 he hears us; and if we know, that he hears
ημων, δ αν αιτωμεθα, οιδαμεν, οτι εχομεν τα
 us, whatever we may ask, we know, that we have the
αιτηματα η ηρηκαμεν παρ αυτου. ¹⁶ **Εαν**
 petitions which we have asked from him. If
τις ιδη τον αδελφον αυτου αμαρτανον-
 any one should see the brother of himself sinning
τα αμαρτιαν μη προς θανατον, αιτησει, και
 a sin not to death, he shall ask, and
δωσει αυτω ζωην, τοις αμαρτανουσι μη προς
 he will give to him life, for those sinning not to
θανατον. **Εστιν αμαρτια προς θανατον ου**
 death. It is a sin to death; not
περι εκεινης λεγω ινα ερωτησθ. ¹⁷ **Πασα**
 concerning that I say that he should ask. All

8 the SPIRIT, and the WATER, and the BLOOD; and the THREE are for ONE.

9 If we receive † the TESTIMONY of MEN, the TESTIMONY of GOD is greater; † For this is the TESTIMONY of GOD * that he has testified concerning his SON.

10 (HE who BELIEVES into the SON of GOD, † has the TESTIMONY in himself; HE who does not BELIEVE GOD, † has made him a LIAR; Because he has not believed in the TESTIMONY which GOD has testified concerning his SON.)

11 † And this is the TESTIMONY, That GOD has given to us aionian Life, and † This LIFE is in his SON.

12 † HE who HAS the SON has the LIFE; HE who has not the SON has not the LIFE.

13 † These things I have written to you, that you who BELIEVE ON the NAME of the SON of GOD may know that you have aionian Life.

14 And this is the CONFIDENCE which we have towards him, That † if we ask ANY thing according to his WILL, he hears us.

15 And if we know That he hears us, whatever we ask, we know That we have the PETITIONS which we have asked from him.

16 If any one see his BROTHER sinning a Sin, not to Death, let him ask, and † he will give him Life for THOSE who SIN not to Death. † There is a Sin to Death; I do not say that he should ask concerning THAT.

17 † All Unrighteous-

* VATICAN MANUSCRIPT.—O. That.

† 9. John viii. 17, 18. † 10. Rom. vii. 16; Gal. iv. 6.
 † 10. John iii. 23; v. 23. † 11. John i. 4; Col. iii. 4; 1 John iv. 6. † 12. John
 iii. 26; v. 26. † 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. xi. 4 & 6; x. 26. † 17. 1 John iii. 4.

ἀδικία ἁμαρτία ἐστὶ· καὶ ἐστὶν ἁμαρτία οὐ
unrighteousness sin is, and it is asin not
 πρὸς θάνατον. ¹⁸ Οἴδαμεν, ὅτι καὶ ὁ γεγεν-
to death. We know, that every one the having
 γνημένος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτάνει· ἀλλ'
been begotten by the God, not sins, but
 ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτοῦ,
the one having been begotten by the God, keeps himself,
 καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. ¹⁹ Οἴδαμεν,
and the evil one not lay hold of him. We know,
 ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν
that from the God we are, and the world whole is
 τῷ πονηρῷ κεῖται. ²⁰ Καὶ οἴδαμεν, ὅτι ὁ υἱὸς
the evil one lies. And we know that the son
 τοῦ θεοῦ ἦκε, καὶ δέδωκεν ἡμῖν διανοίαν, ἵνα
of the God is come, and has given to us an understanding, so that
 γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ
we might know the true one and we are in the
 ἀληθίνῳ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Ὁδ-
true one, in the son whom Jesus Anointed. This
 τὸς ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰώνιος.
is the true God and the life per- lasting

Ἐὶ τέκνια, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδωλῶν.
Bear children, do you keep yourself 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 I 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 aeternal LIFE.

21 Dear children! I 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. † 10. Gal. I. 4. † 20. Luke XXIV. 45. † 20. John XVII. 8. † 21. 1 Cor. X. 14.

* SECOND OF JOHN.

1 Ὁ πρεσβυτερος εκλεκτη Κυρια, και τοις
 The elder to a chosen lady, and to the
 τεκνοις αυτης, ους εγω αγαπω εν αληθεια,
 children of her, whom I love in truth,
 (και ουκ εγω μονος, αλλα και παντες οι εγνω-
 (and not I only, but also all those know-
 κότες την αληθειαν,) 2 δια την αληθειαν την
 ing the truth,) on account of the truth that
 μενουσαν εν ημω, 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 Εχαρην λιαν, οτι ευρηκα εκ των
 love. I rejoiced greatly, because I have found of the
 τεκνων σου περιπατουσας εν αληθεια, καθως
 children of thee walking in truth, as
 εντολην ελαβομεν παρα * [του] πατρος.
 a commandment we received from [the] father.
 5 και νυν ερωτω σε, Κυρια, ουχ ωσ εντολην
 And now I entreat thee, lady, not as a commandment
 γραφων σοι καινην, αλλα ην ειχομεν απ'
 writing to thee new, but which we had from
 αρχης, ινα αγαπωμεν αλληλους. 6 και αυτη
 beginning, that we should love each other. And this
 εστιν η αγαπη, ινα περιπατωμεν κατα τας
 is the love, that we should walk according to the
 εντολας αυτου. Αυτη εστιν η εντολη,
 commandments of him. This is the commandment,
 καθως ηκουσατε απ' αρχης, ινα εν αυτη περι-
 as you heard from beginning, that in it you
 πατητε. 7 Ὅτι πολλοι κλανοι εισηλθον εις
 should walk. Because many deceivers entered into
 τον κοσμον, οι μη ομολογουσιντες Ιησουν Χριστον
 the world, who not confessing Jesus Anointed
 ερχομενον εν σαρκι· ουτος εστιν ο κλανος και
 coming in flesh; this is the deceiver and
 ο αντιχριστος. 8 Βλεπετε εαυτους, ινα μη
 the antichrist. See you yourselves, that not
 απολεσωμεν α εργασαμεθα, αλλαμισθον
 we may lose the things we performed, but a reward
 πληρη απολαβομεν. 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 I 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, I not as writ-
 ing to thee a New Com-
 mandment, but that which
 we had from the Begin-
 ning, I that we should love
 each other.
 6 I 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 I 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 I Look to yourselves,
 I that * you may not lose
 the things we performed,
 but that * you may receive
 a full Reward.
 9 I EVERY ONE who
 * GOES BEYOND, and does
 not abide in the DOCTRINE
 of the ANOINTED one, has

* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. the—omit.
 6. THIS COMMANDMENT IS. 7. went forth. 8. you may not lose. 8. you may
 receive. 9. GOES BEYOND.

1. 1 John iii. 18; 3 John 1. 1. John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5;
 2 Thess. ii. 13. 1 Tim. ii. 4; 11eb. x. 20. 3. 1 Tim. i. 2. 4. 3 John 3.
 5. 1 John ii. 7, 8; iii. 11. 6. John xiii. 34; xv. 12; Eph. v. 3; 1 Pet. iv. 8; 1 John iii. 23.
 7. 1 John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3. 7. 1 John iv. 1—3. 8. Mark
 xiii. 9. 8. Gal. iii. 4; Heb. x. 32, 35. 9. 1 John ii. 23.

οὐκ ἔχει· ὁ μὲν ἐν τῇ διδαχῇ * [τοῦ Χρισ-
not has; the one abiding in the teaching [of the Anointed,]
του,] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.
this both the father and the son has.

10 Ἐἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν
If any one comes to you, and this the
διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς
teaching not brings, not do you receive him into
οἰκίαν, καὶ χαιρεῖν αὐτὸν μὴ λέγετε. 11 Ὁ γὰρ
house, and health him not say you. The for
λεγων αὐτὸν χαιρεῖν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ
one saying to him health, partakes in the works of him
τοῖς πονηροῖς.
in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠβουλήθη
Many things having to you to write, not I wished
δια χαρτῶν καὶ μελανοῦ· ἐλπίζω γὰρ ελθεῖν
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 χαρὰ ἡμῶν ᾖ πεπληρωμένη. 13 Ἀσπάζεται
the joy of us may be having been perfected. Salute

σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
thee the children of the sister of thee the chosen one.

not 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 CHOSEN SISTER salute
thee. *

* VATICAN MANUSCRIPT.—9. of the ANOINTED—omit.
you. 12. your. Subscriptive—ΕΣΧΟΛΩ ΟΥ ΙΩΑΝΝ.

12. but I hope to be with

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks
usually began their letters with it. See Acts xv. 28; James i. 1.

† 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Titus iii. 10. † 12.
2 John 13. † 12. John xvii. 13; 1 John i. 4. † 13. 1 Pet. v. 13.

* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαϊφ τῷ ἀγαπητῷ, ὃν ἐγὼ
The elder to Gaius the beloved one, whom I
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων
love in truth. O beloved one, concerning all things
εὐχομαι σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς
I wish thee to prosper and to be in health, even as
εὐδοῦνται σου ἡ ψυχή. 3 Ἐχάρην γὰρ λίαν,
prosper thee the life. I rejoiced for greatly,
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ
coming brethren and testifying of thee in the
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
truth, even as thou in truth walkest.

4 Μείζοτεράν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
Greater of these not I have joy, that I hear
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-
the my children in truth walking. O be-
πήτε, πιστὸν ποιεῖς ὃ εἰς ἐργασίαν εἰς
loved one, faithfully thou doest whatever thou mayest work for
τοὺς ἀδελφούς καὶ εἰς τοὺς ζῆνους, 6 οἱ ἐμαρτυ-
the brethren and for the strangers, these bore tes-
ρῆσαν σου τῇ ἀγαπῇ ἐνωσίων ἐκκλησίας· οὐς
timony of thee to the love in presence of congregation; whom
καλῶς ποιήσεις προκემψὰς ἀξίως τοῦ θεοῦ.
well thou wilt do having sent forward worthily of the God.

7 Ὑπὲρ γὰρ τοῦ ὀνοματός ἐξηλθόν, μὴδὲν λαμ-
On behalf for of the name they went forth, nothing re-
βανόντος ἀπο τῶν ἐθνῶν. 8 Ἡμεῖς οὖν ὀφείλο-
ceiving from the Gentiles. We therefore ought
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοί
to receive the such like ones, that co-workers
γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγράψα τῇ ἐκκλησίᾳ·
we may become in the truth. I wrote to the congregation;
ἀλλ' ὁ φιλοκρωτεὺς αὐτῶν Διοτρεφῆς οὐκ
but the enloving to be first of them Diotrophes not
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, εἰ ἐλθῶ,
receives us. On account of this, if I come,
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
I will remember of him the works which he does, with words
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ
evil prating against us; and not being satisfied in
τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
these things, not even he receives the brethren,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-
and those wishing he forbids, and out of the con-
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμοῦ
gregation he sends. O beloved one, not do thou imitate
το κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, † whom I love in the TRUTH.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as † thou walkest * in the TRUTH.

4 I have no greater * Joy than in these things, that I hear of † MY Children walking * in the TRUTH.

5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and * this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his NAME they went forth, † receiving nothing from the GENTILES.

8 WE, therefore, ought to * entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote * something to the CONGREGATION, but Diotrophes, who LOVES TO BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! † do not † thou imitate THAT which is EVIL, but THAT which is GOOD. † HE who DOES

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.
Pleasure. 4. in the TRUTH.

3. in the TRUTH. 4. 8. entertain. 9.

† 1. 2 John 1. ix. 12, 15. iii. 6, 9.

† 2. 3 John 4. † 11. Ps. xxxvii. 37;

† 4. 1 Cor. iv. 15; Philemon 10. † 1 Pet. iii. 11.

† 7. 1 Cor. † 11. 1 John ii. 29 †

του θεου εστιν· ὁ κακοποιων, ουχ ὤρακε τον
 the God is; the one doing evil, not has seen the
 θεου. ¹² Δημητριω μεμαρτυρηται ὑπο παντων,
 God. Demetrius has been testified to by all,

και ὅτι αὐτης της αληθειας· και ἡμεεις δε μαρ-
 and by himself the truth; also we and tes-
 τυρουμεν, και οιδατε, ὅτι ἡ μαρτυρια ἡμων
 tify, and you know, that the testimony of us

αληθης εστι. ¹³ Πολλα ειχον γραφειν, αλλ' ου
 true is. Many things I had to write, but not
 θελω δια μελανος και καλαμου σοι γραφαι·
 I wish by means of ink and pen to thee to write;

¹⁴ ελπιζω δε ευθως ιδειν σε, και στομα προς
 I hope but immediately to see thee, and mouth to
 στομα λαλησομεν. ¹⁵ Ειρηνη σοι. Ασπασονται
 mouth we will speak. Peace to thee. Salute

σε οι φιλοι· ασπασου τους φιλους κατ' ονομα.
 thee the friends; do thou salute the friends by name.

GOOD is of GOD; HE WHO
 DOES EVIL has not seen
 GOD.

12 † Testimony is borne
 to Demetrius by all, even
 by the TRUTH Itself;
 and we also testify, and
 * thou knowest That our
 TESTIMONY is true.

13 † I had Many things
 * to write, but I do not
 wish to write them to thee
 with Ink and Pen;

14 but I hope to see
 thee immediately, and we
 will speak Mouth to
 Mouth. Peace be to thee!
 The FRIENDS salute thee.
 Salute the FRIENDS by
 Name.

* VATICAN MANUSCRIPT.—12. thou knowest.
 Swirlies—THIRD OF JOHN.

‡ 12. 1 Tim. iii. 7.

‡ 12. John xxi. 24.

12. to write to thee, but.

Sub-

‡ 12. 2 John 12.

* OF JUDAS.

¹ Ιουδας, Ιησου Χριστου δουλος, αδελφος δε
 Judas, of Jesus Anointed a bond-servant, a brother and
 Ιακωβου, τοις εν θεω πατρι ἁγιασμενοις και Ιη-
 of James, to those in God a father sanctified ones and of
 σου Χριστω τετηρημενοις κληροις. ² ελεος υμιν
 Jesus Anointed preserved ones called ones; mercy to you
 και ειρηνη και αγαπη πληθυνθειη. ³ Αγαπηται,
 and peace and love may be multiplied. Beloved ones,
 πασαν σπουδην ποιουμενος γραφειν υμιν, περι
 all haste making to write to you, concerning

της κοινης σωτηριας αναγκην εσχον γραφαι
 the common salvation a necessity I had to have written

υμιν παρακαλων επαγωνιζεσθαι τη ἀπαξ παρα-
 to you exhorting to earnestly contend for the once having

δοθειση τοις ἁγιοις πιστει. ⁴ Παρεισευσαν
 been delivered to the saints faith. Privily entered

γαρ τινες ανθρωποι, οι παλαι προγεγραμμε-
 for some men, those of old having been previously de-

νοι εις τουτο το κριμα, ασεβεις, την του
 signated for this the judgment, impious ones, the of the

θεου ημων χαριν μετατιθεντες εις ασελγειαν,
 God of us favor changing into licentiousness,

και τον μονον δεσποτην και κυριον ημων Ιησου
 and the only sovereign and Lord of us Jesus

Χριστον αρνουμενοι. ⁵ Ἰπομνησαι δε υμας
 Anointed denying. To remind but you

βουλομαι, ειδοτας υμας ἀπαξ τουτο, οτι ο
 I wish, knowing you once this, because the

κυριος, λαον εκ γης Αιγυπτου σωσας, το δευ-
 Lord, people out of land of Egypt having saved, the second

τερον τους μη πιστευσαντας απωλεσεν. ⁶ αγ-
 time those not having believed he destroyed; me,

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 κρισιν μεγαλης ημερας, δεσμοις αιδιοις υπο
 for a judgment of a great day, with chains perpetual under,

ζοφον τετηρηκεν. ⁷ ὡς Σοδομα και Γομορρα,
 thick darkness have been kept; as Sodom and Gomorrah,

και αι περι αυτας πολεις, τον ὁμοιον τουτοις
 and the about them cities, the like to them

τροπον εκπορευσασαι, και απελθουσαι οπισω
 manner having committed fornication, and having gone away after

σαρκος ετερας, προκεινται δειγμα, πυρος αιω-
 flesh of another, are placed before an example, of fire 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 1. 15. † 1. John xvii. 11, 15. † 2. 1 Pet. 1. 2; 3 Pet. 1. 2. † 3. Titus 1. 4. † 3. Phil. 1. 27; 1 Tim. 1. 18; vi. 12; 3 Tim. 1. 13; iv. 7. † 4. Gal. ii. 4; 3 Pet. ii. 1. † 4. 3 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. † 4. Titus 1. 10; 1 John ii. 22. † 5. 1 Cor. x. 0. † 5. Num. xiv. 29, 37; xxvi. 54; Psa. cvl. 25; Heb. iiii. 17. 10. † 6. 3 Pet. ii. 4. † 7. Gen. xix. 24; Deut. xxix. 23; 3 Pet. ii. 6.

ῥιον δικην ὄψουσαι. ⁸ Ὁμοίως μέντοι
 In like manner truly
 In like manner truly
 In like manner truly

καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινοῦσι,
 also these dreaming ones flesh indeed they pollute,
 also these dreaming ones flesh indeed they pollute,
 also these dreaming ones flesh indeed they pollute,

κυριότητα δὲ ἀθετοῦσι, δοξάζει δὲ βλασφημοῦσιν.
 lordships and they set aside, glorize and they revile.
 lordships and they set aside, glorize and they revile.

⁹ Ὁ δὲ Μιχαὴλ ὁ ἀρχαγγέλος, ὅτε τῷ διαβολῷ
 The but Michael the chief messenger, when with the accuser
 The but Michael the chief messenger, when with the accuser

διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως
 contending he reasoned about the of Moses
 contending he reasoned about the of Moses

σωματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν
 body, not he dared a judgment to bring against
 body, not he dared a judgment to bring against

βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμῆσαι σοὶ κύριε.
 of reviling, but he said; May rebuke thee Lord.
 of reviling, but he said; May rebuke thee Lord.

¹⁰ Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-
 These but, what things indeed not they know, they re-
 These but, what things indeed not they know, they re-

μοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα,
 vile; what things but naturally, as the irrational animals,
 vile; what things but naturally, as the irrational animals,

ἐπιστάνται, ἐν ταῦτοις φθειροῦνται. ¹¹ Οὐαὶ
 they know, in these things they are corrupt. Woe
 they know, in these things they are corrupt. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορευθῆσαν. καὶ
 to them, because in the way of the Cain they went, and
 to them, because in the way of the Cain they went, and

τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχυθῆσαν, καὶ
 in the error of the Balaam reward they rushed, and
 in the error of the Balaam reward they rushed, and

τῇ ἀντιλογίᾳ τοῦ Κορε ἀπέλωστον.
 in the contradiction of the Kore they destroyed themselves.
 in the contradiction of the Kore they destroyed themselves.

¹² Οὗτοι εἰσὶν ἐν ταῖς ἀγαπαῖς ὑμῶν σπιλαδες,
 These are in the love-feasts of you hidden rocks,
 These are in the love-feasts of you hidden rocks,

συνευώχομενοι ἀφοβῶς, ἑαυτοὺς ποιμαίνοντες·
 feasting together without fear, themselves feeding;
 feasting together without fear, themselves feeding;

νεφέλαι ἀνυδροῖ, ὑπὸ ἀνεμῶν παραφερομεναί·
 clouds without water, by winds being swept along;
 clouds without water, by winds being swept along;

δένδρα φθινοπωρίνα, ἀκαρπὰ, δις ἀποθανόντα,
 trees autumnal, unfruitful, twice having died,
 trees autumnal, unfruitful, twice having died,

ἐκρίζωθέντα· ¹³ κύματα ἀγρία θαλάσσης, ἐπα-
 having been rooted, waves wild of sea, foam-
 having been rooted, waves wild of sea, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχύναι· ἀστερες πλά-
 ing out the of themselves shame; stars wan-
 ing out the of themselves shame; stars wan-

θηται, οἷς * [ὁ] ζόφος * [τοῦ] σκοτοῦ εἰς
 being, for which [the] gloom [of the] darkness for,
 being, for which [the] gloom [of the] darkness for,

πιστῶς τετηρηται. ¹⁴ Προεφήτευσε δὲ καὶ τοῦ-
 age has been kept. Prophesied and also these
 age has been kept. Prophesied and also these

τοῖς ἑβδόμοις ἀπὸ Ἀδὰμ Ἐνώχ, λέγων· Ἰδοὺ,
 seventh from Adam Enoch, saying; Lo,
 seventh from Adam Enoch, saying; Lo,

ἦλθε κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ, ¹⁵ ποιῆ-
 came a Lord with holy myriads of himself, to exe-
 came a Lord with holy myriads of himself, to exe-

σαι κρίσιν κατὰ πάντων, καὶ ἐξελεγεῖαι πάντας
 out judgment against all, and convict all
 out judgment against all, and convict all

τοὺς ἀσεβεῖς * [αὐτῶν] περὶ πάντων τῶν
 the impious ones [of them] concerning all of the
 the impious ones [of them] concerning all of the

ἐργῶν ἀσεβείας αὐτῶν ἧν ἠσεβήσαν, καὶ
 works of impiety of them which they did impiously, and
 works of impiety of them which they did impiously, and

tributive justice of an aig-
 nian fire.

8 ; In like manner in-
 deed These Dreamers also
 pollute the Flesh, and de-
 spise Lordships, and revile
 Dignities.

9 * But † MICHAEL,
 the ARCHANGEL, when
 contending with the EN-
 EMY he reasoned about the
 BODY OF MOSES, † did
 not presume to bring
 against him a reviling
 Judgment, but said, † "The
 " Lord rebuke thee."

10 ; Yet these blasphemers
 what indeed they do not
 understand, but what they
 know naturally as IRRAT-
 IONAL Animals, in These
 things they are corrupt.

11 Alas for them! Be-
 cause they went in † the
 WAY OF CAIN, and † rushed
 INTO THE ERROR OF BALAAM
 for a Reward, and des-
 troyed themselves in † the
 REBELLION OF KORAH.

12 These are HIDDEN
 ROCKS in your † LOVE-
 FEASTS, feasting together
 without fear, feeding
 Themselves; Clouds with-
 out water, being swept
 along by Winds; bare
 autumnal Trees, unfruitful
 for two seasons, dead,
 rooted up;

13 wild Waves of the
 Sea, foaming out THEIR
 OWN Shame; wandering
 Stars, † for which has been
 kept the GLOOM of DARK-
 NNESS for the Age.

14 And † Enoch also,
 the Seventh from Adam
 prophesied of these, say-
 ing, " Behold, † the Lord
 " came with his Holy My-
 " riads,

15 " to execute Judg-
 " ment against all, and to
 " convict ALL the IMPIOUS
 " of All their WORKS of
 " Impiety which they im-

* VATICAN MANUSCRIPT.—0. When Michael, the ARCHANGEL, then contending. 13.
 the—omit. 13. of the—omit. 13. of them—omit.

† 2. 2 Pet. ii. 10. † 0. Dan. x. 13; xii. 1; Rev. xii. 7. † 9. 2 Pet. ii. 11.
 † 10. 2 Pet. ii. 12. † 11. Gen. i. 5; 1 John iii. 12. † 11.
 † 12. 1 Cor. xi. 21; 2 Pet. ii. 15. † 13. 1 Cor. xi. 21; 2 Pet.
 ii. 15. † 14. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxxiii. 2; Dan. vii.
 10; Zecl. xiv. 5; Matt. xiv. 21; 2 Thess. i. 7; Rev. i. 7;

περι παντων των σκληρων, εν ελαλησαν
concerning all of the hard things, as spoke
κατ' αυτου αμαρτωλοι ασεβεις. ¹⁶ Ουτοι εισι
against him sinners impious. These are
γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας
murmurers, complainers, according to the lusts
αυτων πορευομενοι· και το στομα αυτων λαλει
of themselves walking; and the mouth of them speaks
υπερογκα, θαυμαζοντες προσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. ¹⁷ Υμεις δε, αγαπητοι, μησηθητε των
on account. You but, beloved ones, do you remember the
ρηματων των προειρημενων υπο των αποστο-
words of those having been before spoken by the apo-
λων του κυριου ημων Ιησου Χριστου ¹⁸ οτι
bles of the Lord of us Jesus Anointed; that
ελεγον υμιν, οτι εν εσχατη χρονω εσονται
they said to you, that in last time will be
εμπαικται, κατα τας εαυτων επιθυμιας πορευ-
scoffers, according to the of themselves lusts walk-
ομενοι των ασεβειων. ¹⁹ Ουτοι εισιν οι αποδιο-
ing the impious. These are they marking
ριζοντες * [εαυτους,] ψυχικοι, πνευμα μη εχον-
boundaries [themselves,] soulical ones, a spirit not hav-
τες. ²⁰ Υμεις δε αγαπητοι, τη αγιωτατη υμων
ing. You but beloved ones, in the most holy of you
πιστες εποικοδομοντες εαυτους, εν πνευματι
faith building up yourselves, in spirit
αγιω προσευχομενοι, ²¹ εαυτους εν αγαπη θεου
holy praying, yourselves in love of God
τηρησατε, προσδεχομενοι το ελεος του κυριου
do you keep, looking for the mercy of the Lord
ημων Ιησου Χριστου εις ζωην αιωνιον. ²² Και
of us Jesus Anointed for life age-lasting. And
ους μεν ελεειτε διακρινομενοι; ²³ ους δε εν φοβω
some indeed do you pity discriminating; some but in fear
σωζετε, εκ του πυρος αρπαζοντες· μισουντες
do you save, out of the fire snatching; hating
και τον απο της σαρκος εσπιλωμενον χιτωνα.
even the from the flesh having been spotted garment.
²⁴ Τω δε δυναμενω φυλαξαι υμας απταιστους,
To the now one being powerful to guard you from stumbling,
και στησαι κατενωπιον της δοξης αυτου αμω-
and to place in presence of the glory of himself blame-
μους εν αγαλλιασει, ²⁵ μονω θεω σωτηρι ημων,
love with exceeding joy, to only God a savior of us,
δια Ιησου Χριστου του κυριου ημων δόξα * [και]
through Jesus Anointed of the Lord of us glory [and]
μεγαλωσυνη, 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 PASH words which
"impious Sinners spoke
"against him."

¹⁶ These are Murmurers,
Fault-finders, walking ac-
cording to their own
LUSTS; and † their MOUTH
speaks boastful words,
‡ admiring men's persons
for the sake of Gain.

¹⁷ † But do you, Be-
loved, remember THOSE
WORDS which were PRE-
VIOUSLY SPOKEN by the
APOSTLES of our LORD Je-
sus Christ;

¹⁸ That they said to
you, That in the Last Time
‡ there will be Mockers,
walking according to THEIR
OWN IMPIOUS LUSTS.

¹⁹ These are THEY who
SEPARATE, † Sensual, not
having the Spirit.

²⁰ But you, Beloved,
‡ building up yourselves on
Your MOST HOLY Faith,
praying with holy Spirit,

²¹ keep yourselves in the
Love of God, † looking for
the MERCY of our LORD Je-
sus Christ to aionian Life.

²² And, making a differ-
ence, Some indeed do you
pity;

²³ but Others save by
Fear, snatching them out
of the FIRE, hating even
‡ the GARMENT SPOTTED
by the FLESH.

²⁴ † Now to HIM who is
ABLE to guard you from
falling, and to place you
‡ blameless in the presence
of his GLORY, with great
Joy,

²⁵ † to God alone, our
Savior, through Jesus
Christ our LORD, be Glory,
Majesty, Power, and Au-
thority, * both now; and
throughout ALL the AGES.
Amen.

* VATICAN MANUSCRIPT.—10. themselves—omit.
every AGE, and NOW. Subscriptio.—ON JUDAS.

‡ 15. 1 Sam. ii. 3; Psa. xxi. 13; xlv. 4; Mal. iii. 13.
Prov. xxi. 28; James ii. 1, 9. ‡ 17. ‡ Pet. iii. 2.
iv. 3; ‡ Pet. ii. 1; iii. 3. ‡ 10. 1 Cor. ii. 14; James iii. 15.
i. 4. ‡ 21. Titus ii. 13. ‡ 23. Rev. iii. 4.
‡ 24. Col. i. 22. ‡ 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

25. and—omit.

23. before

‡ 10. ‡ Pet. ii. 18.
‡ 13. 1 Tim. iv. 1; ‡ 2 Tim. iii. 1;
‡ 20. Col. ii. 7; 1 Tim.
‡ 24. Rom. xvi. 25; Eph. iii. 20.

THE APOCALYPSE.

ΚΕΦ. α'. 1.

¹ 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· ² 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.
³ Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες
 Blessed the one reading, and those hearing
 τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες
 the words of the prophecy, and heaping strictly
 τα ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
 things in it having been written; the for season
 ἐγγύς.
 near.

⁴ Ἰωάννης ταῖς ἑπτά ἐκκλησίαις ταῖς ἐν τῇ
 John to the seven congregations to those in the
 Ἀσίᾳ· χάρις ἡμῖν 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
 ἑπτά πνευμάτων, ἃ [ἐστίν] ἐνώπιον τοῦ
 seven spirits, which [is] in presence of the
 θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
 throne of him; and from Jesus Anointed, the wit-
 τὴν ὁ πιστός, ὁ πρωτοτοκὸς τῶν νεκρῶν, καὶ ὁ
 ness the faithful, the first-born of the dead ones, and the
 ἀρχὼν τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι
 prince of the kings of the earth; to the one loving
 ἡμᾶς καὶ λουσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν
 us and having washed us from the sins of us
 ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐποίησεν ἡμᾶς βασι-
 in the blood of himself, and made us a king-
 λείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἢ
 dom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 † who testified the word of God, and the TESTIMONY of Jesus Christ, * whatever things † he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from * God, the ONE † who IS, and the ONE who WAS, and the ONE who IS COMING; and from † the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the FIRST-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his GOD and Father; † to Him

* The Revelation is not found in the VAT. MS., 1208, therefore the Various Readings, are taken from Dr. Birch's Collation of the VAT. MS., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows:—A.—Codex Alexandrinus, probably of the fifth century; B.—Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C.—Codex Ephraemi Rescriptus, No. 8, probably of the fifth century. A few corroborative Readings, otherwise marked D.—Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as VAT. MS., 1208.

* VATICAN MANUSCRIPT, No. 1160.—No title is given in this MS.: C. has REVELATION OF JOHN. The Greek word "Ἀποκάλυψις" has been adopted for the title. 2. whatever things he saw (A. B.) † God, the one who is (A.)

† 4. *est in*, 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. 10. † 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. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. † 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. xvii. 14; xix. 13. † 6. 1 Tim. vi. 10; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 13

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages;
αμην.
so be it.

7 **Ιδου, ερχεται μετα των νεφελων, και οψε-**
Lo, he comes with the clouds, and shall
ται αυτον πας οφθαλμος, και οτινες αυτον
see him every eye, and those who pierce
εξεκεντησαν· και κοιφονται επ' αυτον πασαι αι
pierced; and shall mourn over him all the
φυλαι της γης· ναι, αμην. 8 **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 unexisting and
ο ην και ο ερχομενος, ο παντοκρατωρ.
the one who was and the one coming, the almighty.

9 **Εγω Ιωαννης, ο αδελφος των, και συγκα-**
I John, the brother of you, and co-partner
νωτος εν τη θλαψει και βασιλεια και υπομονη
ner in the affliction and kingdom and patience
Ιησου Χριστου, εγενομην εν τη νησω τη καλου-
of Jesus Anointed, was in the island that being
μενω Πατμω, δια τον λογον του θεου,
called Patmos, on account of the word of the God,
και * [δια] την μαρτυριαν Ιησου * [Χρισ-
and [an account of] the testimony of Jesus [Anoint-
του.] 10 **Εγενομην εν πνευματι εν τη κυρ:ακη**
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, 11 λεγουσης· 'Θ βλεπεις
as of a trumpet, saying; What thou seest

γραφον εις βιβλιον, και πεμψον ταις επτα εκ-
do thou write for a scroll, and send to the seven con-
κλησιαις, εις Εφεσον, και εις Σμυρναν, και εις
gregations, to Ephesus, and to Smyrna, and to
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,
Pergamos, and to Thyatira, and to Sardis,
και εις Φιλαδελφειαν, και εις Λαοδικεαν.
and to Philadelphia, and to Laodicea.

12 **Και επεστρεψα βλεπειν την φωνην ητις**
And I turned to see the voice which
ελαλησε μετ' εμου· και επιστρεψας ειδον επτα
spoke with me, and having turned I saw seven
λυχνιας χρυσας, 13 και εν' μεσω των * [επτα]
lampstands golden, and in midst of the [seven]
λυχνιων ομοιον υιο ανθρωπου, ενδεδυμενον
lampstands like to a son of man, having on a garment
ποδηρη, και περιεζωσμενον προς τοις
reaching to the foot, and having been girded about at
μαστοις ζωνην χρυσην· 14 η δε κεφαλη αυτου
breasts a girdle golden; the bus head of him
και αι τριχες, λευκαι ως εριον λευκον, ως χιων·
and the hairs, white as wool white, as snow;

be the GLOEY and the
MIGHT for the AGES of the
AGES. Amen.

7 Behold! †he is com-
ing with the CLOUDS, and
Every Eye shall see him,
and †those who pierced
him; and All the TRIBES
of the LAND shall mourn
over him. Yes, Amen.

8 † "I am the ALPHA
and the OMEGA," says the
Lord God, † "the ONE who
IS, and the ONE who WAS,
and the ONE who is COM-
ING—the OMNIPOTENT."

9, † 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 ac-
count of the WORD of GOD,
and the TESTIMONY of
Jesus.

10 † I was in Spirit on
the Lord's Day; and I
heard behind me a loud
Voice as of a Trumpet,

11 saying, "What thou
seest write in a Scroll, and
send to THOSE SEVEN Con-
gregations;—to Ephesus,
and to Smyrna, and to
Pergamos, and to Thyatira,
and to Sardis, and to Phil-
adelphia, and to Laodicea."

12 And I turned to see
the VOICE which † was
speaking with me; and
having turned I saw
† Seven golden Lamp-
stands,

13 and in † the Midst of
the Lampstands † one like
to a Son of Man, † invested
with a garment to the foot,
and girded about at † the
BREASTS with a golden
Girdle;

14 and his HEAD and
HAIRS white as white

* VATICAN MANUSCRIPT, No. 1160.—0. Christ Jesus (n.) Jesus (n.) 0. on account
of—omit (A C) 9. Anointed—omit (A C.) 12. was speaking (A C.) 13.

† 7. Dan. vii. 13; Matt. xxiv. 30; xvi. 04; Acts i. 11. : 7. Zech. xii. 10; John xix. 37.
† 8. Isa. xli. 4; xlv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 0; xxii. 13. : 8. xcrno 4;
Rev. iv. 8; xi. 17; xvi. 5. : 9. Phil. i. 7; iv. 14; † Tim. i. 8. : 9. ver. 2; Rev. vi. 9.
† 10. Acts x. 10; † Cor. xii. 2; Rev. iv. 2; xvii. 8; xxi. 10. : 12. Exod. xxv. 37; Zech.
iv. 2; verse 20. : 13. Rev. ii. 1. : 13. Ezek. i. 26; Dan. vii. 13; i. 10; xiv. 14.
† 13. Dan. x. 6. : 13. Rev. xv. 6.

και οι οφθαλμοι αυτου ως φλαξ πυρος· 15 και οι
 and the eyes of him as a flame of fire; and the
 ποδες αυτου ομοιοι χαλκολιβανω, ως εν καμινω
 feet of him like to fine white brass, as in a furnace
 πεκυρωμενοι· 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 οξεια εκπορευομενη·
 of him a broad-sword two-mouthed sharp proceeding;
 και η οψις αυτου, ως ο ηλιος φαινει εν τη
 and the appearance of him, as the sun shines in the
 δυναμει αυτου. 17 Και οτε ειδον αυταν 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 εκ' 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 θ̄σου. 19 Γραψον ουν
 death and of the unseason. Write thou therefore the things
 ειδες, και ᾱ ῡσσει, και ᾱ 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,
 αγγελοι των επτα εκκλησιων εισι· και αι λυχ-
 messengers of the seven congregations are; and the lamp-
 νιας αι επτα, επτα εκκλησιας εισι.
 stands the seven, seven congregations are.

ΚΕΦ. Β'. 2.

1 Τω αγγελω της εν Εφεσω εκκλησιας γρα-
 By the messenger of the in Ephesus congregation do thou
 ψον· Ταδε λεγει ο κρατων τους επτα αστερας
 write; These things says the one holding the seven stars
 εν τη δεξια αυτου, ο περιπατων εν μεσση των
 in the right of himself, the one walking in midst of the
 επτα λυχνιων των χρυσων· 2 οίδα τα εργα σου,
 seven lampstands the golden; I know the works of thee,
 και τον κόπον * [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 were
 to fine Brass glowing with
 fire, as in a furnace; and
 his VOICE as the Voice of
 many Waters;

16 [and having in his
 RIGHT HAND seven Stars;
 and out of his MOUTH
 proceeding a sharp two-
 edged broad Sword; and
 his APPEARANCE as the
 SUN shines in his
 STRENGTH.]

17 And [when I saw
 him, I fell at his FEET as
 dead; but [he placed his
 RIGHT hand on me, saying,
 "Fear not; [I] am the
 FIRST and the LAST,

18 and the LIVING ONE;
 I was even dead, but, be-
 hold, [I] am living for the
 AGES of the AGES; and I
 have the KEYS of DEATH
 and of 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 [Mes-
 sengers of the SEVEN Con-
 gregations, and [the
 SEVEN LAMPSTANDS are
 Seven Congregations.

CHAPTER II.

1 By the MESSENGER of
 the CONGREGATION in
 Ephesus, write; These
 things says [HE] who
 HOLDS the SEVEN Stars
 in his RIGHT hand, [HE]
 who walks in the MIDST of
 the SEVEN GOLDEN Lamp-
 stands;

2 [I know thy WORKS,
 and thy TOIL, and thy
 PATIENT ENDURANCE,

† 17. FIRST-BORN (A.) 2. thy—is omitted by A C.
 † 14. Dan. x. 6; Rev. ii. 18. † 15. Ezek. i. 7. † 15. Ezek. xliii. 2; Rev. xiv.
 †; xix. 6. † 16. verse 20. † 16. Rev. ii. 12, 16; xix. 15, 21. † 16. Acos
 xxvi. 13; Rev. x. 1. † 17. Ezek. i. 28. † 17. Dan. viii. 18; x. 10. † 17. Isas
 xliv. 4; xlv. 6; xlviii. 18; verse 11; Rev. ii. 8; xlii. 13. † 18. Rev. iv. 9; v. 14. † 19.
 Rev. ii. 1, &c. † 19. Rev. iv. 1, &c. † 20. Mal. ii. 7; Rev. ii. 1, &c. † 20. Zech.
 iv. 2; Matth. v. 15. † 1. Rev. i. 10, 20. † 1. Rev. i. 12. † 2. Psa. i. 6; ver.
 9, 13, 19, &c.

και οτι ου δυνασ βαστασαι κακους και εφει-
 and that not thou art able to bear with bad ones; and thou hast
 ρασας τους λεγοντας εαυτους αποστολους ειναι,
 tried those declaring themselves apostles to be,
 και ουκ εισι και εφρες αυτους ψευδεις·³ και
 and not they are; and thou hast found them liars; and
 υπομονην εχεις, και εβαστασας δια το
 patient endurance thou hast, and thou hast suffered on account of the
 ονομα μου, και ουκ εκοπιασας.⁴ Αλλ' εχω
 name of me, and not thou hast wearied. But I have
 κατα σου, οτι την αγαπην σου την πρωτην
 against thee, because the love of thee the first
 αφηκας.⁵ Μνημονευε ουν ποθεν πετωκας,
 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 κινήσω την
 if but not, I am coming to thee [speedily,] and I will remove the
 λυχνιαν σου εκ του τοκου αυτης, εαν μη
 lampstand of thee out of the place of itself, if not
 μετανοησης.⁶ Αλλα τουτο εχεις, οτι μισεις
 thou dost change thy mind. But this thou hast, that thou hatest
 τα εργα των Νικολαιτων, α καιγω μισω.⁷ Ο
 the works of the Nicolaitans, which I also hate. The
 εχω ους, ακουτατω τι το πνευμα λεγειται
 one having an ear, let him hear what the spirit says to the
 εκκλησιας· Το εγενητο νεκρος, και εζητηεν·⁹ οίδα σου
 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-
 δεισφ του θεου † [μου.]
 dise of the God [of me.]
⁸ Και τω αγγελω της εν Σμυρνη εκκλησιας
 And by the messenger of the in Smyrna congregation
 γραφον· Ταδε λεγει ο πρωτος και ο εσχα-
 do thou write; These things says the first and the last,
 τος, ος εγενετο νεκρος, και εζητηεν·⁹ οίδα σου
 who became dead, and lived; I know of thee
 † [τα εργα, και] την θλιψιν, και την πτωχειαν,
 [the works, and] the affliction, and the poverty,
 (αλλα πλουσιος ει,) και την βλασφημιαν εκ
 (but rich thou art,) and the blasphemy from
 των λεγοντων Ιουδαιους ειναι εαυτους, και ουκ
 those declaring Jews to be themselves, and not
 εισιν, αλλα συναγωγη του σατανα.¹⁰ Μηθεν
 are, but an assembly of the adversary. Not
 φοβου α μελλεις πασχειν ιδου, μελλει
 fear thou the things thou art about to suffer; lo, is about
 βαλειν ο διαβολος εξ υμων εις φυλακην, ινα
 to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and † thou hast tried those who DECLARE themselves to be Apostles, but are not, and hast found them Liars;
 3 and thou hast patient-ly endured and hast suffered on account of my NAME, † and † thou hast not been weary.
 4 But I have this against thee, That thou hast relaxed thy FIRST LOVE.
 5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMP- STAND out of its PLACE, unless thou reform.
 6 But This thou hast, That thou hatest the works of † the NICOLAI- TANS, which I also hate."
 7 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CON- GREGATIONS.) "To the CONQUEROR WILL I give † to eat of † the WOOD of the LIFE, which is in the PARADISE of GOD.
 8 And by the MESSENGER of the CONGREGA- TION in Smyrna write; These things says † the † FIRST and the LAST, who was dead, and lived;
 9 I know Thy AFFLICTION and POVERTY, (but thou art † rich;) and I know the BLASPHEMY of † THOSE DECLARING them- selves to be Jews, and are not, but † an Assembly of the ADVERSARY.
 10 † Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

† 2. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. Wood is the primary signification of ξυλου, and may here denote, as in Rev. xiii. 2, an aggregation of *dendra*, or trees, commonly called a wood, or forest; a *salva* of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. FIRST-BORN (A.) 9. thy works, and—is omitted by (A.C.)
 † 2. 1 John iv. 1. † 3. Gal. vi. 9; Heb. xii. 5, 5. † 6. verse 15. † 7. Math. xj. 15; xiii. 9, 43; verses 11, 17, 20; Rev. iiii. 6, 13, 23; xiii. 9. † 7. Rev. xxii. 2, 1a † 7. Gen. ii. 9. † 8. Rev. i. 8, 17, 18. † 8. Luke xii. 21; 1 Tim. vi. 18; James ii. 8. † 9. Rom. ii. 17, 28, 29; ix. 6. † 10. Matt. x. 22.

πειρασθητε· και εξετε ολιβην ημερων δεκα.
you may be tried; and you shall have affliction days ten.

Γινου πιστος αχρι θανατου, και δωσω σοι τον
Be thou faithful till death, and I will give to thee the crown of the life.

11' Ο εχων ους, ακου-
The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Ο
hear what the spirit says to the congregations; The
νικων ου μη αδικηθη εκ του θανατου του
one overcoming not he may be hurt by the death the
δευτερου.
second.

12 Και τα αγγελω της εν Περγαμω εκκλησιας
And by the messenger of the in Pergamos congregation

γραφον· Ταδε λεγει ο εχων την βρομφαιαν
do thou write; These things says the one having the broad sword
την βιστομον την οξειαν· 13 οίδα †[τα εργα
that two-mouthed the sharp; I know [the works

σου, και] που κατοικεις, οπου ο θρονος του
of thee, and] where thou dwellest, where the throne of the
σατανα· και κρατεις το ονομα μου, και ουκ
adversary; and thou holdest fast the name of me, and not
ηρησω την πιστιν μου, * [και] εν ταις ημε-
thou didst deny the faith of me, [even] in these days

ραις * [εν] αις Αντιπας ο μαρτυς μου ο πιστος,
[in] which Antipas the witness of me the faithful,

ος απεκτανθη παρ' υμιν, οπου ο σατανας κατοικει.
who was killed among you, where the adversary dwells.

14 ΑΛΛ' εχω κατα σου ολιγα, † [οτι]
But I have against thee a few things, [because]

εχεις εκει κρατουσας την διδαχην Βαλααμ,
thou hast there some holding the teaching of Balaam,

ος ειδασκε 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.
to fornicate.

15 Ουτως εχεις και συ κρατουσας
So hast also thou some holding
την διδαχην * [των] Νικολαιτων ομοιως.
the teaching [of the] Nicolaitans in like manner.

16 Μετανοησον ουν· ει δε μη, ερχομαι σοι
Change thy mind therefore; if but not, I am coming to thee

ταχυ, και πολεμησω μετ' αυτων εν τη βρομφαια
quickly, and I will war with them by the broadsword
του στοματος μου.
of the mouth of me.

17' Ο εχων ους, ακου-
The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Τη
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 † will fight with them with the BROAD SWORD of my MOUTH."

17 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

* VATICAN MANUSCRIPT, No. 1100.—13. even—omit. 13. in—omit. 14. both. 15. of the—omit. 17. of—omit.

† 13. thy works, and—is omitted by (A C.) 13. my—is added by (A C.) 14. because—is omitted by (A.)
† 10. Matt. xxiv. 13. † 10. James i. 12; Rev. iii. 11. † 11. verse 7; Rev. xiii. 9.
† 11. Rev. xx. 14; xxi. 8. † 12. Rev. i. 10. † 13. verse 9. † 14. Num. xxiv. 14; xxv. 1; xxxi. 10; 2 Pet. ii. 15; Jude 11. † 14. ver. 20; Acts xv. 29; 1 Cor. viii. 9, 10; x. 10, 20. † 14. 1 Cor. vi. 13. † 15. verse 6. † 16. Isa. xi. 4; 3 Thess. ii. 8; Rev. i. 13; xix. 15, 21. † 17. verses 7, 11.

μενου, και δωσω αυτω ψηφον λευκην, και επι
hidden, and I will give to him a pebble white, and on
την ψηφον ονομα καινον γεγραμμενον, ο ουδεις
the pebble a name new having been written, which no one
οιδεν ε μη ο λαμβανων.
knows if not the one receiving.

18 Και τω αγγελω της εν Θυατειροις εκκλη-
And by the messenger of the in Thyatira congrega-
σιαι γραψον· Ταδε λεγει ο υιος του θεου,
gation write; These things says the son of the God,
ο εχων τους οφθαλμους αυτου ως φλογα
the one having the eyes of himself as a flame
πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανω·
of fire, and the feet of him like to fine white brass;
19 οίδα σου τα εργα, και την αγαπην, και την
I know of thee the works, and the love, and the
πιστιν, και την διακονιαν, και την υπομονην
faith, and the service, and the patient endurance
σου, και τα εργα σου τα εσχατα πλειονα των
of thee, and the works of thee the last more of the
πρωτων. 20 Αλλ' εχω κατα σου, οτι αφεις
first, But I have against thee, because thou lettest alone

την γυναικα †[σου] Ιεζαβελ, η λεγουσα εαυτην
the wife [of thee] Jezebel, the one calling herself
προφητιν, και διδασκει και πλανα τους εμους
a prophetess, and she teaches and seduces the my
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.
bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησῃ, και
And I gave to her time so that she might reform, and
ου θελει μετανοησαι εκ της πορνειας αυτης·
not she wills to reform from the fornication of herself;

22 ιδου, βαλλω αυτην εις κλινην, και τους μοι-
lo, I cast her into a bed, and those com-
χευοντας μετ' αυτης εις θλιψιν μεγαλην,
mitting adultery with her into affliction great,
εαν μη μετανοησωσεν εκ των εργαων αυτης,
if not they should reform from the works of her,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και
and the children of her I will kill with death; and
γνωσονται πασαι αι εκκλησιαι, οτι εγω ειμι ο
shall know all the congregations, that I am the

ερευνων νεφρους και καρδιας· και δωσω ομιν
one searching reins and hearts; and I will give to you
εκαστω κατα τα εργα υμων. 24 Τμιν δε
to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, οσοι
I say, to the remaining ones to those in Thyatira, as many as
ουκ εχουσι την διδαχην ταυτην, οτινες ουκ
not hold the teaching of this, who not

εγνωσαν τα βαθεα του σατανα (ως λεγουσαι)
knew the depths of the adversary (as they say.)

ου βαλω εφ' υμας αλλο βαρος· 25 πλην ο
Not I will lay on you other burden; but what

been CONCEALED; and I will give to him a white pebble, and on the pebble a new name engraved, which no one knows but HE who RECEIVES it:

18 And by the MESSENGER of the CONGREGATION in Thyatira write; These things says THAT SON of GOD, who HAS HIS EYES as a Flame of Fire, and his FEET like to fine Brass;

19 I know Thy WORKS, and LOVE, and FAITH, and SERVICE, and PATIENT ENDURANCE, and thy LAST WORKS to be MORE than the FIRST.

20 But I have this against thee, Because thou lettest alone the WOMAN † Jezebel, who CALLS herself a Prophetess; and she teaches and seduces My Servants, † to fornicate, and to eat idol-sacrifices.

21 And I gave her time, so that she might reform; but she is not disposed to reform from her FORNICATION.

22 Behold! * I will cast her, and those COMMITTING ADULTERY with her, into a Bed,—into great Affliction; unless they reform from her WORKS.

23 And I will kill her CHILDREN with Death; and All the CONGREGATIONS shall know That † I am HE who SEARCHES Reins and Hearts; † and I will give to you, to each one, according to your WORKS.

24 But I say to you,—to the REST in Thyatira, as many as have not this TEACHING, who knew not the DEPTHS of the ADVERSARY, (as they say;) † I lay on you no Other Burden;

* VATICAN MANUSCRIPT, No. 1160.—22. I will cast (A B.)

† 20. 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, 29; verse 14. † 23. † Sam. xvi. 7; † Chron. xxviii. 9; xxix. 17; † 2 Chron. vi. 30; † Psa. vii. 9; Jer. xl. 20; xvii. 10; xx. 19; Rom. viii. 27. † 23. Psa. lxi. 2; Matt. xvi. 27; Rom. ii. 6; xiv. 12; † Cor. v. 10; Gal. vi. 5; Rev. xii. 12.

εχετε, κρατησατε αχρις ου εν ἴξω. 25 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. 27 και
 of me, I will give to him authority over the nations; and
 ποιμανει αυτους εν ραβδω σιδηρα, ως τα σκευη
 he shall rule them with a rod made of iron, as the vessels
 τα κεραμικα συντριβεται, ως καγω ειληφα
 these earthen ones it is breaking together, as also I received
 παρα τον πατρος μου. 28 και δωσω αυτω τον
 from of the father of me; and I will give to him the
 αστερα τον πρωινον. 29 Ο εχων ους, ακου-
 star the morning. The one having an ear, let him
 σατω τι το πνευμα λεγειταις εκκλησιαις.
 hear what the spirit says to the congregations.

ΚΕΦ. γ'. δ.

1 Και τω αγγελω της εν Σαρδεσιν εκκλησιας
 And by the messenger of the in Sardis congregation

γραφον Ταδε λεγει ο εχων τα επτα πνευ-
 matic; These things says the one having the seven spirits
 μετα του θεου, και τους επτα 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. 2 Γινου γρηγορων, και στηρισον
 dead thou art. Become thou vigilant, and strengthen
 τα λοιπα α μελλον αποθανειν ου γαρ
 the things remaining which were about to die; not for
 ευρηκα σου τα εργα πεπληρωμενα ενωπιον
 I have found of thee the works having been completed in presence
 του θεου μου. 3 Μνημονευε σον πως ειλη-
 of the God of me. Remember thou therefore how thou hast tra-
 φασ * [και ηκουσας, και τηρει,] και μετανοη-
 ceived [and thou didst hear, and observe,] and reform.
 σον. Εαν ου μη γρηγορησας, 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 ἑραν ἴξω επι σε. 4 Αλλ' εχεις
 what hour I may have come on thee. But thou hast
 ολιγα ονοματα εν Σαρδεσιν, α ουκ εμολυναν
 a few names in Sardis, which not soiled
 τα ιματια αυτων και περιπατησουσι μετ' εμου
 the garments of themselves; and they shall walk with me

25 but what you have, hold fast till I may have come.

26 And HE who CONQUERS, even HE who KEEPS MY WORKS to an END, I will give to him Authority over the NATIONS;

27 and he shall rule them with an Iron Sceptre; as the EARTHEN VESSELS it is breaking them together; as also I have received from my FATHER.

28 And I will give to him the MORNING STAR."

29 (Let HIM who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER III.

1 "And by the MESSENGER of the CONGREGATION in Sardis write; These things says HE who has the SEVEN Spirits of God, and the SEVEN Stars; I know Thy works, That thou hast a Name that thou livest, and thou art dead.

2 Become vigilant, and strengthen the remaining THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my GOD.

3; Remember, therefore, how thou hast received and heard, and observe it, and reform. If, therefore, thou shouldst not watch, I may have come upon thee as a Thief, and thou mayest by no means know at what hour I may have come on thee.

4 But thou hast a Few Names in Sardis, which have not soiled their GARMENTS; and they shall walk with me in white

* VATICAN MANUSCRIPT, No. 1160.—25. shall open. 1. and livest (n.) 2. keep the remaining THINGS. 3. and thou hast heard, and observe—omit (n.)

† 3. on thee is omitted by (A.C.)

‡ 25. Rev. iii. 11. † 26. John vi. 20; 1 John iii. 23. † 26. Matt. xix. 28; Luke xii. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; xi. 4. † 17. Rev. ii. 8, 9; xlix. 14; Dan. vii. 23; Rev. xii. 5; xix. 15. † 28. 2 Pet. i. 10; Rev. xxii. 16. † 1. Rev. i. 4, 10; iv. 5; v. 6. † 1. Rev. ii. 9. † 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. † 3. verse 19. † 3. Matt. xiv. 46; xv. 13; 1 Thess. v. 2. † 4. Rev. iv. 4; vi. 11; vii. 9, 18.

εν λευκοις, ὅτι ἄξιοι εἰσιν. ⁵ Ὁ **ὄντων,**
 is white (robes), because worthy they are. The one over-coming.
οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ
 this shall invest himself with garments white; and not
μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλίου
 not I will blot out the name of him out of the scroll
τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώ-
 of the life, and I will confess the name of him in
πιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγε-
 presence of the father of me, and in presence of the messen-
λων αὐτοῦ. ⁶ Ὁ ἔχων ὄτι, ἀκουσάτω τι τὸ
 gers of him. The one having an ear, let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
 spirit says to the congregations.

⁷ Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη-
 And by the messenger of the in Philadelphia congrega-
σίας γράψων· Ταδε λέγει ὁ ἅγιος, ὁ ἀλη-
 tion write; These things says the holy one, the true
θινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ· ὁ ἀνοίγων,
 one, the one having the key of the David; the one opening,
καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοι-
 and no one shuts; and shuts, and no one opens;
γει· ⁸ οἶδα σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιον
 I know of thee the works; lo, I have placed before
σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλει-
 thee a door having been opened, which no one is able to
σαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτη-
 shut her; because a little thou hast power, and thou
ρησας μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομα
 hast kept of me the word, and not thou didst deny the name
μου. ⁹ Ἴδου, δίδωμι ἐκ τῆς συναγωγῆς τοῦ
 of me. Lo, I give out of the assembly of the
σατανα τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
 adversary those saying themselves Jews to be,
καὶ οὐκ εἰσιν, ἀλλὰ ψευδονται· ἰδοὺ, ποιήσω
 and not they are, but speak falsely; lo, I will make
αὐτοὺς, ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώ-
 them, so that they may have come and may have prostrated be-
πιον τῶν ποδῶν σου, καὶ γνῶσιν, ὅτι
 fore the feet of thee, and they may have known, that
***[ἐγὼ] ἠγάπησα σε· ¹⁰ ὅτι ἐτήρησας τὸν**
 [I] loved thee; because thou hast kept the
λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τήρησω ἐκ
 word of the patience of me, also I thee will keep from
τῆς ὥρας τοῦ πειρασμοῦ τῆς μέλλουσης ἐρχέσ-
 the hour of the trial of that being about to come
θαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
 on the habitable whole, to try those
κατοικοῦντας ἐπὶ τῆς γῆς. ¹¹ Ἐρχομαι ταχύ·
 dwelling on the earth. I come speedily,

(robes;) Because they are worthy.

⁵ The CONQUEROR shall thus be clothed in white garments; and I will by no means blot out his NAME from the BOOK of LIFE, and I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS."

⁶ (LET HIM who HAS an EAR, hear what the SPIRIT says to the CONGREGATIONS.)

⁷ "And by the MESSENGER of the CONGREGATION in Philadelphia write, These things says the HOLY one, the TRUE, HE who HAS the KEY of DAVID, HE who OPENS and NO one shall shut, and shuts and NO one opens;

⁸ I know THY WORKS; behold! I have placed before thee an opened Door, which NO one is able to shut; Because thou hast a Little Power, and hast kept MY WORD, and didst not deny MY NAME.

⁹ Behold! I am giving up those from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! I will make them to come and pay homage before thy FEET, and to know THAT I loved thee.

¹⁰ Because thou hast kept the WORD of MY PATIENT ENDURANCE, I also will keep Thee from THAT HOUR of TRIAL which is ABOUT to come on the whole HABITABLE, to try THOSE who DWELL on the EARTH.

¹¹ I am coming speedily; hold fast what thou

* VATICAN MANUSCRIPT, No. 1160.—5. thus be clothed, (a c) he who shuts and no one shall open. 9. X—omit (a.)

† 5. Rev. xix. 8. † 5. Phil. iv. 8; Rev. xiii. 8. † 5. Matt. x. 32; Luke xii. 8.
 † 7. Act. iii. 14. † 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. † 7. Isa. xlii. 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. ii. 9. † 10. Luke ii. 1. † 11. Phil. iv. 5; Rev. xii. 7, 22, 20. † 11. verse 8; Rev. ii. 25.

ελεγχω και παιδεύω· ζήλωσον ουν και μετα-
 I prove and admonish; be thou zealous therefore and re-
 νοησον. ²⁰ Ἰδου, ἔστηκα ἐπὶ τὴν θύραν, και
 form. Lo, I have stood at the door, said
 κρούω· εἰ τις ἀκουσῆ τῆς φωνῆς μου, και
 I knock; if any one may have heard the voice of me, and
 ανοιξῆ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν,
 may have opened the door, I will go in to him,
 και δεικνήσω μετ' αὐτοῦ, και αὐτὸς μετ' ἐμοῦ.
 and sup with him, and he with me.
²¹ Ὁ νικῶν, δώσω αὐτῷ καθίσαι * [μετ'
 The one overcoming, I will give to him to have sat [with
 ἐμοῦ] ἐν τῷ θρόνῳ μου, ὡς καγὼ ἐνίκησα, και
 me] in the throne of me, as also I overcame, and
 ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ
 am sat down with the father of me in the throne
 αὐτοῦ. ²² Ὁ ἐχὼν οὖς, ἀκουσάτω τι τὸ
 of him. The one having an ear, let him hear what the
 πνεῦμα λέγει ταῖς ἐκκλησίαις.
 spirit says to the congregations.

ΚΕΦ. Δ'. 4.

¹ Μετὰ ταῦτα εἶδον, και ἰδου, θύρα ἀνε-
 After these things I saw, and lo, a door having
 γμενη ἐν τῷ οὐρανῷ, και ἡ φωνὴ ἡ πρώτη,
 been opened in the heaven, and the voice the first,
 ἣν ἤκουσα ὡς σαλπιγγος λαλοῦσης μετ' ἐμοῦ,
 which I heard as of a trumpet talking with me,
 λέγων· Ἀναβα ὧδε, και δείξω σοι
 saying: Comethou up here, and I will show to thee the things
 δεῖ γενεσθαι μετὰ ταῦτα. ² Καὶ εὐθεὺς
 it behoves to have done after these things. And immediately
 ἐγενόμην ἐν πνεύματι· και ἰδου, θρόνος ἐκεῖτο
 I was in spirit; and lo, a throne was placed
 ἐν τῷ οὐρανῷ, και ἐπὶ τοῦ θρόνου καθήμενος·
 in the heaven, and on the throne one sitting;
³ και ὁ καθήμενος ὁμοίος δράσει λίθῳ ἰασπίδι
 and the one sitting like in appearance to a stone a jasper
 και σαρδίῳ· και ἰρις κυκλοθεν τοῦ θρόνου ὁμοίος
 and a sardius; and a rainbow round about the throne like
 δράσει σμαραγδίνῳ. ⁴ Καὶ κυκλοθεν τοῦ θρόνου
 in appearance to an emerald. And round about the throne
 θρόνοι εἰκοσιτεσσαρῶν· και ἐπὶ τοὺς θρόνους
 thrones twenty-four; and on the thrones
 εἰκοσιτεσσαρας πρεσβυτερας καθήμενους, περι-
 twenty-four elders sitting, having
 βεβλημενους ἐν ἱματίοις λευκοῖς, και ἐπὶ τὰς
 been clothed with garments white, and on the
 κεφαλὰς αὐτῶν στεφανούς χρυσοῦς. ⁵ Καὶ ἐκ
 heads of them crowns golden. And from
 τοῦ θρόνου ἐκπορευονταὶ ἀστραπαὶ και φωναὶ
 the throne proceed lightnings and voices

love, reprove and admonish; be zealous, therefore, and reform.
²⁰ Behold! I have stood at the door, and I knock; † if any one may have heard my voice, and opened the door, † I * will enter in to him, and feast with him, and † he with me.
²¹ The CONQUEROR, † I will give to him to sit down with me in my THRONE, as † I also conquered, and sat down with my FATHER in his THRONE."
²² (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

¹ After these things I saw, and behold! a Door opened in the HEAVEN, and † the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, † * Ascend hither, and I will show thee what * must occur after these things."
² Immediately † I was in Spirit; and behold! † a Throne was placed in the HEAVEN, and on * the THRONE ONE SITTING.
³ And the ONE SITTING was like in appearance to a Jasper-stone, and a Sardius; † and a Rainbow encircled the THRONE,—* similar in appearance to an Emerald.
⁴ † And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, † having been clothed with white Garments; and on their HEADS Golden Crowns.
⁵ And from the THRONE proceed † lightnings and Voices and Thunders;

* VATICAN MANUSCRIPT, No. 1160.—²⁰. will both enter. ²¹. with me—omit. ¹. must occur. Immediately after These things I was in Spirit. ². the throne one sitting, to look upon like a Jasper-stone. ³. like to a Vision of Emeralds, (s.)
¹ 20. Luke xiii. 27. ¹ 20. John xiv. 23. ¹ 21. Matt. xix. 28; Luke xxii. 29; I Cor. vi. 3; 2 Tim. ii. 12; Rev. ii. 26, 27. ¹ 1. Rev. i. 10.
¹ 2. Rev. i. 10; xvii. 3; xxi. 10. ¹ 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Dan. vii. 9. ¹ 3. Rev. i. 26. ¹ 4. Rev. xi. 19. ¹ 4. Rev. xiii. 4 & 5. ¹ 4. Rev. vii. 9; xvi. 18.

και βρονται· και επτα λαμπαδες πυρος καιομε-
 and thunders; and seven lamps of fire burn-
 ναι ενωπιον του θρονου, αι εισι * [τα] επτα
 ing in presence of the throne, which are {the} seven
 πνευματα του θεου· ⁶ και ενωπιον του θρονου
 spirits of the God; and in presence of the throne
 ως θαλασσα υαλινη, ομοια κρυσταλλω· και εν
 as a sea made of glass, like crystal; and in
 μεσση του θρονου και κυκλω του θρονου τεσσαρα
 midst of the throne and in a circle of the throne four
 ζωα γεμουνα οφθαλμων εμπροσθεν και οπισ-
 living ones being full of eyes before and be-
 θεν. ⁷ * [Και] το ζων το πρωτον ομοιον
 hind. [And] the living one the first like
 λεοντι, και το δευτερον ζων ομοιον 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 ομοιον αετω
 a man, and the fourth living one like to an eagle
 πετομενη. ⁸ Και τα τεσσαρα ζωα, εν καθ' εν
 being. 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.
⁹ Και οταν δωσουσι τα ζωα δοξαν και τιμην
 And when shall give the living ones glory and honor
 και ευχαριστιαν τω καθημενω επι του θρονου,
 and thanks to the one sitting on the throne,
 τω ζωντι εις τους αιωνας των αιωνων, ¹⁰ πε-
 to the one living for the ages of the ages, shall
 σουνται οι εικοσιτεσσαρες πρεσβυτεροι ενωπιον
 fall down the twenty-four elders in presence
 του καθημενου επι του θρονου, και προσκυνη-
 of the one sitting on the throne, and they shall do
 σουσι τω ζωντι εις τους αιωνας των αιωνων,
 homage to the one living for the ages of the ages,
 και βαλουσι τους στεφανους αυτων ενωπιον
 and they shall cast the crowns of themselves in presence
 του θρονου, λεγοντες· ¹¹ αξιος ει, κυριε,
 of the throne, saying; worthy thou art, O Lord,
 λαβειν την δοξαν και την τιμην και την δυνα-
 to receive the glory and the honor and the power;

and before the 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 (B.) 8. every one of them (B.) 8. holy, holy, holy, holy, Lord God. 11. O, LORD even our God, the HOLY one, to receive (B.)
 † 7. having, (A B.) 8. having, (A.) 8. six Wings apiece, round about and within are full of Eyes (A B.) 8. Holy—three times in A and most MSS., one times in B. 11. the Lord, even our God, (A B.)
 † 5. Exod. vii. 23; 2 Chron. iv. 20; Ezek. i. 12; Zech. iv. 2. † 5. Rev. i. 4; iii. 1; v. 6. † 6. Exod. xxxviii. 3; Rev. xv. 2. † 6. Ezek. i. 5. † 7. Num. ii. 2; Ezek. i. 10; x. 4. † 8. Isa. vi. 3. † 8. Rev. i. 8. † 9. Rev. i. 18; v. 14; xv. 7. † 10. Rev. v. 8. † 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
 ὀελημα σου ἦσαν, καὶ ἐκτίσθησαν.
 will of thee they were, and were created.

ΚΕΦ. ε'. 5.

1 Καὶ εἶδον ἐπὶ τὴν δεξίαν τοῦ καθήμενου ἐπὶ
 And I saw on the right of the one sitting
 τοῦ θρόνου βιβλίον γεγραμμένον ἐσῶθεν καὶ
 the throne a scroll having been written within and
 ὀπίσθεν, κατεσφραγισμένον σφραγίσιν ἑπτά.
 at the back, having been sealed up with seals seven;

2 Καὶ εἶδον ἀγγελοῦ ἰσχυροῦ, κηρυσσοῦντα ἐν
 And I saw a messenger strong, publishing with
 φωνῇ μεγάλῃ· τίς ἐστὶν ἀξίος ανοίξει τὸ βιβ-
 a voice great; Who is worthy to open the scroll,
 λίον, καὶ λύσαι 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, ανοίξει τὸ βιβλίον, οὐδὲ
 under the earth, to open the scroll, nor
 βλέπειν αὐτό. 4 Καὶ ἐγὼ ἐκλαίον πολλὰ, ὅτι
 to see it. And I was weeping much, because

οὐδεὶς ἀξίος εὗρεθῆν ἀνοίξει τὸ βιβλίον, οὐτε
 no one worthy was found to open the scroll, nor
 βλέπειν αὐτό. 5 Καὶ εἰς ἐκ τῶν πρεσβυτέρων
 to see it. And one of the elders

λέγει μοι· Μὴ κλαίει· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ
 says to me; Not do thou weep; lo, prevailed the lion that
 ἐκ τῆς φυλῆς Ἰουδα, ἡ ῥίζα Δαυὶδ, ανοίξει τὸ
 of the tribe of Judah, the root of David, to open the
 βιβλίον καὶ τὰς ἑπτά σφραγίδας αὐτοῦ. 6 Καὶ
 scroll and the seven seals of it. And

εἶδον ἐν μεσῷ τοῦ θρόνου καὶ τῶν τεσσαρῶν
 I saw in midst of the throne and of the four
 ζώων, καὶ ἐν μεσῷ τῶν πρεσβυτέρων, ἀρνίον
 living ones, and in midst of the elders, a young lamb
 ἕστηκός ὡς ἐσφαγμένον, ἐχὼν κέρατα
 having been standing as having been slaughtered, it had horns

ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτά, οἳ εἰσὶ τὰ ἑπτά
 seven, and eyes seven, they are the seven
 πνεύματα τοῦ θεοῦ * [τὰ] ἀπεσταλμένα εἰς
 spirits of the God [those] having been sent forth into
 πᾶσαν τὴν γῆν. 7 Καὶ ἦλθε καὶ εἴληφε * [τὸ
 all the earth. And he came and took [the
 βιβλίον] ἐκ τῆς δεξίας τοῦ καθήμενου ἐπὶ τοῦ
 scroll] from the right of the one sitting on the
 ὀροῦ.
 throne.

8 Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τεσσαρά
 And when he took the scroll, the four
 ζῶα καὶ οἱ εἰκοσιτεσσαρες πρεσβυτεροὶ ἐπέ-
 living ones and the twenty-four elders fell

FR; Because THOU didst create ALL things, and on account of thy WILL they were, † and were created."

CHAPTER V.

1 And I saw on the RIGHT OF HIM SITTING ON THE THRONE, † a Scroll, having been written within and * outside, † firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the SCROLL, and to break its SEALS †?"

3 And no one was able in † the * HEAVEN, nor on the EARTH, nor under the EARTH, to open the SCROLL, nor to see it.

4 And I wept much, Because no one was found worthy to open the SCROLL, nor to see it.

5 And one of the ELDERs says to me, "Do not weep; behold, † THAT LION has overcome which is of the TRIBE of Judah, † the ROOT of David, * HE is also OPENING the SCROLL, and † its SEVEN Seals."

6 And I saw in the MIDST of the THRONE, and of the FOUR Living ones, and in the MIDST of the ELDERs, † a little Lamb standing, as if killed, having seven Horns and † seven Eyes, which are † the † SEVEN Spirits of GOD sent forth into ALL the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of † the ONE SITTING ON the THRONE.

8 And when he took the SCROLL, † the FOUR Living ones and the TWENTY-FOUR Elders fell down

* VATICAN MANUSCRIPT, No. 1163.—1. outside (B.) 3. HEAVEN above, nor. 5. HE IS ALSO OPENING (B.) 6. those—omit (B.) 7. the scroll—omit (A.)

† 11. and were created, omitted by A. G. SEVEN omitted by A.

‡ 1. Ezek. ii. 9, 10. § 1. Is. xxix. 11; Dan ix. 4. † 3. verse 11. § 5. Gen. xix. 9, 10; Heb. vii. 14. ¶ 1. Is. xi. 1, 10; Rom. xv. 12; Rev. xiii. 10. † 5. verse 1. Rev. vi. 1. § 6. Is. liii. 7; John i. 29, 36; 1 Pet. i. 12; Rev. xiii. 8; verses 9, 13. † 6. Zech. iii. 9; iv. 10. † 6. Rev. iv. 8. † 7. Rev. iv. 2. † 8. Rev. iv. 8, 9

σας ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κθα-
down in presence of the lamb, having each one harp,
ρες, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων,
and bowls golden being full of odors,
αἱ εἰσιν * [αἱ] προσευχαὶ τῶν ἁγίων. ⁹ Καὶ
which are [the] prayers of the holy ones. And
ἀδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιός ἐστι λα-
they sing a song new, saying: Worthy thou art
βεῖν τὸ βιβλίον, καὶ ἀνοίξαι τὰς σφραγίδας
receive the scroll, and to open the seals
αὐτοῦ· ὅτι ἐσφαγῆς, καὶ ἠγοράσας τὴν θέρ-
of it; because thou wast slain, and didst buy back for the God
† [ἡμᾶς] ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς καὶ
[us] with the blood of thee out of every tribe and
γλώσσης καὶ λαοῦ καὶ ἐθνῶν, ¹⁰ καὶ ἐποίησας
tongue and people and nation, and thou didst make
αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ
them to the God of us kings and priests, and
βασιλευσούσιν ἐπὶ τῆς γῆς. ¹¹ Καὶ εἶδον, καὶ
they shall reign on the earth. And I saw, and
ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλῶν τοῦ
I heard a voice of messengers many in a circle of the
θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων·
throne and of the living ones and of the elders;
καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ
and was the number of them myriads of myriads, and
χιλιάδες χιλιάδων· ¹² λέγοντες φωνῇ μεγαλῇ·
thousands of thousands; saying with a voice great:
Ἄξιός ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τῆς
Worthy is the lamb that having been killed to receive the
δυναμὴν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύον καὶ
power and wealth and wisdom and strength and
τιμὴν καὶ δόξαν καὶ εὐλογίαν. ¹³ Καὶ πάν-
honor and glory and blessing. And every
κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς,
created thing which is in the heaven, and on the earth,
καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης
and under the earth, and on the sea
ὅ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα
which is, and the things in them all, I heard
λέγοντας· Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τῷ
saying: To the one sitting on the throne and to the
ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ
lamb the blessing and the honor and the glory and the
κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων. ¹⁴ Καὶ τὰ
might for the ages of the ages. And the
τεσσαρὰ ζῶα ἐλέγον· Ἀμὲν· καὶ οἱ πρεσβύτεροι
four living ones said; So be it; and the elders
ἐπέσαν καὶ προσεκύνησαν.
fell down and did homage.

before the LAMB, having each * a Harp and golden Bowls full of incense, which are † the Prayers of the SAINTS.

9 And † they sung a new Song, saying, † "Thou art worthy * to take the SCROLL, and to open it's SEALS; † Because thou wast killed, and † didst redeem † [us] to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nations;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard * a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERS; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the POWER, and * Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under the SEA, and * ALL THINGS in them, All I heard saying, "To HIM who SITS on the THRONE, and to the LAMB, be † the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the * AGES."

14 † And the FOUR Living ones said, * "AMEN." And the ELDERS fell down and did homage.

* VATICAN MANUSCRIPT, No. 1160.—S. a Harp (A B.)
open. 11. as a Voice. 12. the WEALTH. 13. All THINGS in them, All I heard.
13. AGES. Amen. 14. AMEN.

8. the—omit. 9. to

† 9. as is omitted by A. and the Codex Sinaiticus B, and both read "to our God." 10. a Royalty and a Priesthood, (A B.)

† 8. Rev. xiv. 2; xv. 2. † 8. Psa. cxlii. 2; Rev. viii. 3, 4. † 9. Psa. xl. 5; Rev. xiv. 3. † 9. Rev. iv. 11. † 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. † 9. Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6. † 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6; x. 6; xii. 5. † 11. Psa. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. † 12. Rev. iv. 11. † 13. Phil. ii. 10. † 13. 1 Chron. xix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 10; 1 Pet. iv. 11; v. 14; Rev. i. 6. † 14. Rev. xix. 4.

ΚΕΦ. 6'. 6.

CHAPTER VI.

¹ 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 ζων λεγοντος, ως φωνη βροντης·
living ones saying, as a voice of thunder;

Ερχου † και ιδε. ² Και * [ειδον, και] ιδου
Comethou 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 νικηση.
conquering, and that he might conquer.

³ Και οτε ηνοιξε την σφραγιδα την δευτεραν,
And when he opened the seal the second,
ηκουσα του δευτερου ζων λεγοντος· Ερχου.
I heard the second living one saying; Comethou.

⁴ Και εξηλθεν αλλος ιππος πυρρος· και τω καθη-
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 σφαξουσι· και
from the earth, [and] so that each other they might kill; and
εδοθη αυτω μαχαιρα μεγαλη.
was given to him a sword great.

⁵ Και οτε ηνοιξε την σφραγιδα την τριτην
And when he opened the seal the third
ηκουσα του τριτου ζων λεγοντος· Ερχου † και
I heard the third living one saying; Comethou 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. ⁶ Και ηκουσα φωνην εν μεσω των τεσ-
of himself. And I heard a voice in midst of the four
σαρων ζων λεγουσαν· Χοινηξ 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 αδικησης.
and the wine thou must not hurt.

⁷ Και οτε ηνοιξε την σφραγιδα την τεταρτην,
And when he opened the seal the fourth,

ηκουσα του τεταρτου ζων λεγοντος· Ερχου
I heard the fourth living one saying; Comethou
† και ιδε. ⁸ 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 ριθς ηκαλουθει * [μετ']
the Death; and the unseen followed [with]

¹ And † I saw * when
the LAMB opened one of
the SEVEN Seals, and I
heard † one of the FOUR
Living ones saying, as
with a Voice of Thunder,
"Come."

² And † I saw, and be-
hold! † a white Horse,
and HE who SAT on him
having a Bow; and a
Crown was given to him;
and he came out conquer-
ing, and that he might
conquer.

³ And when he opened
the SECOND SEAL, I heard
the SECOND Living one
saying, "Come."

⁴ † And there came out
Another, a red Horse;
and to the ONE SITTING
on him was it given to
take PEACE from the
EARTH, and that they
should kill each other;
and there was given to
him a great Sword.

⁵ And when he opened
the THIRD SEAL, I heard
the THIRD Living one
saying, "Come." And † I
saw, and behold! † a black
Horse, and HE who SAT
on him having a Balance
in his HAND.

⁶ And I heard a Voice
in the Midst of the FOUR
Living ones, saying, "† A
Chenix of Wheat for a
Denarius, and Three Che-
nices of Barley for a Denar-
ius; and † the OIL and
the WINE thou must not
injure."

⁷ And when he opened
the FOURTH SEAL, I heard
the FOURTH Living one
saying, "Come."

⁸ And † I saw, and be-
hold! † a pale Horse, and
one was SITTING on him,
whose NAME WAS DEATH,
and HADES followed after

* VATICAN MANUSCRIPT, No. 1160.—1. That. 2. I saw, and—omit (n.) 4.
and—omit (n.) 5. I saw, and—omit (n.) 8. I saw, and—omit. 8. with—omit.

† 1. and see is omitted by a c. after "Come;" also in verses 3, 5 and 7. 3. I saw,
and (A. C.) 5. I saw, and (A. C.) 6. The word *chenix* denotes a measure contain-
ing one wine quart, and a twelfth part of a quart. 8. I saw, and (A. C.)

1. 1. Rev. v. 5—9. † 1. Rev. iv. 7. † 2. Zech. vi. 3; Rev. xix. 11. † 4.
Zech. vi. 2. † 3. Zech. vi. 2. † 4. Rev. ix. 4. † 5. Zech. vi. 3.

αυτων 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 fifth seal,

ειδον υποκατω του θυσιαστηριου τας ψυχας
I saw under the altar the souls

των εσφαγμενων δια τον λογον του θεου,
of those having been killed because of the word of the God,

και δια την μαρτυριαν ην ειχον· ¹⁰ και εκραξαν
and because of the testimony which they held; and they cried

φωνη μεγαλη, λεγοντες· 'Εως ποτε, 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 ανακαυσωνται επι χρονον,
it was said to them, that they should rest yet a time,

εως πληρωσασι 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 seal the

εκτην, και σεισμος μεγας εγενετο, και ο ηλιος
sixth, and an earthquake great was, and the sun

μεγας εγενετο ως σακκος τριχινος, και η σελη-
black became as sackcloth of hair, and the moon

νη ολη εγενετο ως αιμα, ¹³ και οι αστερες του
whole became as blood, and the stars of the

ουρανου επεσαν εις την γην, ως συκη βαλλει
heaven fell to the earth, as a fig-tree casts

τους δλυνθους 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 BROTHERN, 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 become 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. 1160.—9. of the LAMB which (α.)

† 11. severally a white Robe, (A. c.)

† 8. Ezek. xiv. 21. † 8. Lev. xxv. 22. † 9. Rev. viii. 8; ix. 13; xiv. 18.
† 9. Rev. xi. 4. † 9. Rev. i. 9. † 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10. † 10.
Rev. xi. 18; xix. 2. † 11. Rev. iii. 4, 5; vii. 9, 14. † 11. Heb. xi. 40; Rev. xiv. 13.
† 12. Rev. xvi. 18. † 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20. † 13.
Rev. viii. 10; ix. 1. † 14. Psa. cii. 20; Isa. xxxiv. 4; Heb. i. 12, 13. † 14. Jer. xii.
32; iv. 25; Rev. xvi. 20.

γης και οι μεγαστατες και οι χιλιαρχοι και οι
 earth and the great ones and the commanders and the
 πλουσιοι και οι ισχυροι, και πας δουλος και
 rich ones. and the strong ones, and every bondman and
 * [πας] ελευθερος εκρυψαν εαυτους εις τα
 [every] freeman hid themselves in the
 σπηλαια και εις τας πετρας των ορειων, ¹⁶ και
 caves and in the rocks of the mountains, and
 λεγουσι τοις ορεσι και ταις πετραις· Πεσετε
 they say to 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 αριου· ¹⁷ οτι ηλθεν η ημερα η μεγαλη
 of the lamb; because came the day the great
 της οργης αυτου· και τις δυναται σταθηναι ;
 of the wrath of him; and who is able to stand ?

ΚΕΦ. ζ'. 7.

¹ Και μετα ταυτα ειδον τεσσαρας αγγελους
 And after these things I saw four messengers
 εστωτας επι τας τεσσαρας γωνιας της γης,
 standing on the four corners of the earth,
 κρατουστας 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 αγγελου αναβαινοντα απο ανατο-
 I saw another messenger rising up from arising
 λης ηλιου, ηχοντα σφραγιδα θεου ζωντος· και
 of sun, having a seal of God living; and
 εκραξε φωνη μεγαλη τοις τεσσαρσιν 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 εσφραγισμε-
 And I heard the number of those having been
 νων, * [εκατον τεσσαρακοντα τεσσαρες χιλια-
 sealed, [one hundred forty four thou-
 δεσ εσφραγισμενοι] 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-
 EES, 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. Hoshca x. 8; Luke xxiii. 30; Rev. ix. 6. † 17. Isa. xiii. 6; Zeph. i. 14; Rev. xv. 14.
 † 17. Ps. lxxvi. 7. † 1. Dan. vii. 2. † 1. Rev. ix. 4. † 2. Rev. vi. 6; ix. 4.
 † 2. Ezek. ix. 4; Rev. xiv. 1. † 2. Rev. xiii. 4. † 3. Rev. ix. 14. † 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 * [εσφραγι-
 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
 γιμμενοι.] εκ φυλης Νεφθαλειμ, ιβ' χιλιαδες
 scaled.] out of tribe of Naphtali, twelve thousands
 * [εσφραγισμενοι.] εκ φυλης Μανασση, ιβ'
 [having been sealed.] out of tribe of Manasse, 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.

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 φοιρικες εν ταις χερσιν αυτων· ¹⁰ και κρα-
 and palms in the hands of them; and they
 ζουσι φωνη μεγαλη, λεγοντες· Ἡ σωτηρια τῆ
 cry with a voice great, saying; The salvation to the
 θεοῦ ἡμῶν τῆ καθήμενῃ ἐπι τοῦ θρονου, και τῆ
 God of us to that one sitting on the throne, and to the
 αρνιου. ¹¹ Και παντες οἱ αγγελιοι εστηκεσαν
 lamb And all the messengers stood
 κικλω του θρονου και των πρεσβυτερων και
 in a circle of the throne and of the elders and
 των τεσσαρων ζων, και επεσον ενωπιον του
 of the four living ones, and fell down before the
 θρονου· ἐπι τα προσωπα αυτων, και προσεκυνη-
 throne on the faces of themselves, and worshipped
 σαν τῶ θεῷ, ¹² λεγοντες· Ἀμην· ἡ εὐλογία και
 the God, saying; So be it; the blessing and
 ἡ δόξα και ἡ σοφία και ἡ ευχαριστία και ἡ
 the glory and the wisdom and the thanksgiving and the

5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Aser; 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 out of the Tribe of Benjamin.

9 After these things I saw, and behold! a great Crowd, which no one could have numbered, out of every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, invested with white Robes, and Palm-branches in their HANDS;

10 and they cry with a loud Voice, saying, † "The SALVATION [be ascribed] to THAT GOD of ours † who SITS on the THRONE, and to the LAMB."

11 † And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped God,

12 † saying, "Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING,

* VATICAN MANUSCRIPT, No. 1100.—5.—8. having been sealed—omit (A. B. C.) him—omit (D.)
 † 9. Rev. v. 6. † 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. † 10. Psa. iii. 8;
 Jer. xiii. 11; Jer. xiii. 23; Hoshea xiii. 4; Rev. xix. 1. † 10. Rev. v. 13; † 11.
 Rev. iv. 6. † 12. Rev. v. 12, 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-
 las τας λευκας, τινες εισι, και ποθεν ηλθον;
 the white, who are they, and whence came they?

14 Και ειρηκα αυτω· Κυριε μου, συ σιδας. 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 εκλυναν τας στολας
 tion the great, and washed the robes
 αυτων, και ελευκαναν αυτας εν τω αιματι
 of themselves, and whitened them in the blood
 του αρνιου. 15 Δια τουτο εισιν ενωπιον του
 of the lamb. On account of this they are in presence of the
 θρονου του θεου, και λατρευουσιν αυτω ημερας
 throne of the God, and publicly serve him day
 και νυκτος εν τω ναω αυτου· και ο καθημενος
 and night in the temple of him; and the one sitting
 επι του θρονου, σκηνωσει επ' αυτους. 16 Ου
 on the throne, pitches his tent over them. Not
 πεινασουσιν ετι, ουδε διψησουσιν * [ετι,] ουδε
 they will hunger more, neither will they thirst [more,] nor
 μη κεση επ' αυτους ο ηλιος, ουδε παν καυμα·
 nor 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
 tend them, and will lead them to of life
 πηγας υδατων· και εξαλειψει ο θεος παν δακ-
 fountains of waters; and will wipe away the God every tear
 ρυον εκ των οφθαλμων αυτων.
 from the eyes of them.

ΚΕΦ. η'. 8.

1 Και οτε ηνοιξε την σφραγιδα την εβδομην,
 And when he opened the seal the seventh,
 εγενετο σιγη εν τω ουρανω ως ημιωριον. 2 Και
 was silence in the heaven about half an hour. And

ειδον τους επτα αγγελους, οι ενωπιον του θεου
 I saw the seven messengers, who in presence of the God
 εστηκασι· και εδοθησαν αυτοις επτα σαλπιγγες.
 have stood; and were given to them seven trumpets.

3 Και αλλος αγγελος ηλθε, και εσταθη επι το
 And another messenger came, and stood at the
 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."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE † ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest." And he said to me, † "These are THOSE COMING out of the GREAT AFFLICTION, and † they washed their ROBES, and whitened them in the BLOOD of the LAMB."

15 On this account they are before the THRONE of GOD, and publicly serve him Day and Night in his TEMPLE; and he who sits on the THRONE † will tabernacle over them.

16 † They will hunger no more, neither will they thirst any more; † nor will the SUN fall on them, nor ANY heat.

17 Because THAT LAMB which is in the MIdst of the THRONE † will tend them, and will lead them to Fountains of Waters of Life; † and GOD will wipe away Every Tear from their EYES."

CHAPTER VIII.

1 And † when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

2 And I saw the SEVEN ANGELS † who stand in the presence of God, and SEVEN Trumpets were given to them.

3 And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

* VATICAN MANUSCRIPT, No. 1150.—10. more—omit.

† 12. So be it—omitted by c.

1 13. verse 9. 1 14. Rev. vi. 9; xvii. 5. 1 14. Isa. i. 18; Heb. ix. 14; 1 John i. 7; Rev. i. 5. See Zech. iii. 3—5. 2 15. Isa. iv. 5, 7; Rev. xxi. 8. 1 16. Isa. xlix. 10. 1 16. Psa. cxxi. 4; Rev. xxi. 4. 1 17. Psa. cxlii. 1; xxxvi. 8; John x. 11, 14. 1 17. Isa. xlv. 8; Rev. xxi. 4. 1 1. Rev. vi. 1. 1 2. Luke i. 10.

εδωθη αυτω θυμιαματα πολλα, ινα δωση ταις
 was given to him incenses many, so that he might give for the
 προσευχαις των αγιων παντων επι το θυσιαστη-
 prayers of the holy ones of all on the altar
 ριον το χρυσειον του ενωπιου του θρονου. 4 Και
 the golden that in presence of the throne. And

ανεβη δ καπνος των θυμιαματων ταις προσευ-
 went up the smoke of the incenses with the prayers
 χαις των αγιων εκ χειρος του αγγελου, ενωπιον
 of the holy ones from hand of the messenger, in presence
 του θεου. 5 Και ειληφεν δ αγγελος τον λιβαν-
 of the God. And took the messenger the censer,

ωτον, και εγεμισεν αυτον εκ του πυρος του
 and filled him from the fire of the
 θυσιαστηριου, και εβαλεν εις την γην* και
 altar, and cast into the earth; and
 εγενοντο φωναι και βρονται και αστραται και
 were voices and thunders and lightnings and
 σεισμος.
 an earthquake.

6 Και οι επτα αγγελοι, οι εχοντες τας επτα
 And the seven messengers, those having the seven
 σαλπιγγας, ητοιμασαν εαυτους, ινα σαλπιτωσι.
 trumpets, prepared themselves, so that they might sound.

7 Και ο πρωτος εσαλπισε, και εγενετο χαλαρα
 And the first sounded, and was hail
 και πυρ* μεμιγμενα εν αιματι, και εβληθη εις
 and fire having been mingled with blood, and they were cast into
 την γην* και το τριτον της γης κατακαη, και
 the earth; and the third of the earth was burnt up, and
 το τριτον των δενδρων κατακαη, και πας χορτος
 the third of the trees was burnt up, and all grass
 χλωρος κατακαη.
 green was burnt up.

8 Και ο δευτερος αγγελος εσαλπισε, και ως
 And the second messenger sounded, and as it were
 ορος μεγα* [πυρι] καιομενον εβληθη εις την
 a mountain great [with fire] burning was cast into the
 θαλασσαν* και εγενετο το τριτον των θαλασ-
 sea; and became the third of the sea,

σης, αιμα. 9 και απεθανε το τριτον των κτισμα-
 blood; and died the third of the creatures
 των* [των] εν τη θαλασση, τα εχοντα ψυχας.
 [of these] in the sea, things having souls,
 και το τριτων των πλοιων διεφθαρη.
 and the third of the ships was destroyed.

10 Και ο τριτος αγγελος εσαλπισε, και επεσεν
 And the third messenger sounded, and fell
 εκ του ουρανου αστη μεγας καιομενος ως λαμ-
 from the heaven a star great burning like a
 πας, και επεσεν επι το τριτον των ποταμων,
 lamp, and it fell on the third of the rivers,
 και επι τας πηγας των υδατων. 11 Και το ονομα
 and on the fountains of the waters. And the name

Incense was given, that he should give it for † the PRAYERS of all the SAINTS ON † THAT GOLDEN ALTAR which is before the THRONE.

4 And † the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and † there were * † Thunders and Lightnings and Voices and an Earthquake.

6 And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sounded his trumpet, † and there was Hail and Fire mingled with Blood, and they were thrown † on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of † the TREES was burnt up, and All green Grass was burnt up.

8 And the SECOND Angel sounded his trumpet, † and as it were a great burning Mountain was cast into the SEA; and † the THIRD of the SEA † became Blood;

9 † and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD Angel sounded his trumpet, † and a great Star, burning as a torch, fell from HEAVEN, † and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

* VATICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (s.) —omit (s.)

8. with Fire

† 5. Thunders and Lightnings and Voices, (A.)

‡ 3. Rev. v. 8. † 3. Exod. xxx. 1; Rev. vi. 0. † 4. Psa. cxli. 3; Luke 1. 10.
 † 5. Rev. xvi. 18. † 7. Ezek. xxxviii. 2. † 7. Rev. xvi. 3. † 7. Isa. 11. 13;
 Rev. ix. 4. † 8. Jer. 11. 25; Amos vii. 4. † 8. Rev. xvi. 3. † 8. Ezek.
 xiv. 12. † 9. Rev. xvi. 3. † 10. Isa. xiv. 12; Rev. ix. 1. † 10. Rev. xvi. 4.

του αστερος λεγεται δ Αψινθος· και γινεται το
of the star is called the Wormwood; and because the
τριτον των υδατων εις αψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ανθρωπων απεθανον εκ των υδατων, οτι επικ-
men died of the waters, because they
ρανθησαν.
were made bitter.

12 Και ο τεταρτος αγγελος εσαλπισε, και
And the fourth messenger sounded, and
επληγη το τριτον του ηλιου και το τριτον της
was smitten the third of the sun and the third of the
σεληνης και το τριτον των αστερων, ινα σκο-
moon and the third of the stars, so that might be
τισθη το τριτον αυτων, και η ημερα μη φαινη
darkened the third of them, and the day not might shine
το τριτον αυτης, και η νυξ ομοιως. 13 Και ει-
the third of herself, and the night in like manner. And I
δον, και ηκουσα ενος αετου πετομενου εν με-
saw, and I heard one eagle flying in mid-
σουρανηματι, λεγοντες φωνη μεγαλη· Ουαι,
heaven, saying with a voice great; Woe,
ουαι, ουαι τοις κατοικουσιν επι της γης, εκ των
woe, woe to those dwelling on the earth, from the
λοιπων φωνων της σαλπιγγος των τριων αγγε-
remaining sounds of the trumpet of the three messen-
λων των μελλοντων σαλπιζειν.
gers of those being about to sound.

ΚΕΦ. 9. 9.

1 Και ο πεμπτος αγγελος εσαλπισε, και ειδον
And the fifth messenger sounded, and I saw
απτερα εκ του ουρανου πεπτωκοτα εις την γην,
a star from the heaven having fallen to the earth,
και εδοθη αυτω η κλεις του φρεατος της αβυσ-
and was given to him the key of the pit of the deep;
σου. 2* [και ηνοιξε το φρεαρ της αβυσσου.]
[and he opened the pit of the deep.]
Και ανεβη καπνος εκ του φρεατος ως καπνος
And went up a smoke out of the pit as a smoke
καμινου μεγαλης, και εσκοτισθη δ ηλιος και δ
of a furnace great, and was darkened the sun and the
αηρ εκ του καπνου του φρεατος. 3 Και εκ του
air by the smoke of the pit. And out of the
καπνου εξηλθον ακριδες εις την γην, και εδοθη
smoke went forth locusts into the earth, and was given
αυταις εξουσια ως εχουσιν * [εξουσιαν] οι
them authority as having [authority] of
σκορπιοι της γης. 4 και ερρεθη αυταις, ινα μη
scorpions of the earth; and it was said to them, that not
αδικησωσι τον χορτον της γης, ουδε παν
they should injure the grass of the earth, nor any

11 And the NAME of the
STAR is called 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
SUN and the AIR were
darkened by the SMOKE
of the PIT.

3 And from the SMOKE
went out † Locusts on the
EARTH; and there was
given them Power, † as the
SCORPIONS of the EARTH
have Power.

4 And it was said to
them † that they should
not injure † the GRASS of
the EARTH, nor ANY Green

* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not; the DAY and the NIGHT likewise (a.) 2. And he opened the PIT of the ABYSS—omit (a.) 2. burning Furnace (a.) 3. Authority—omit.

† 11. Exod. xv. 23; Jer. ix. 15; xliii. 15. † 12. Isa. xlii. 10; Amos viii. 9. † 13. Rev. xiv. 6; xix. 17. † 13. Rev. ix. 13; xi. 14. † 1. Rev. viii. 10. † 1. Rev. xvii. 8; xx. 1. † 2. Joel ii. 3, 10. † 3. Exod. x. 4; Judges vii. 12. † 2. ver. 10. † 4. Rev. vi. 6; vii. 3. † 2. Rev. viii. 7.

χλωρον, ουδε παν δένδρον, ει μη τους ανθρω-
green thing nor any tree, if not the men
πους οίτινες 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 αποκεινωσιν αυτους, αλλ' ινα
to them that not they might kill them, but that
βασανισθωσι μηνas πεντε· και ο βασανισμος
they might torment months five, and the torment
αυτων ως βασανισμος σκορπιου, οταν παιση
on them as a torment of a scorpion, when it may strike
αθροπων. 6 Και εν ταις ημεραις εκειναις (η-
a man. And in the days those shall

τησουσιν οι ανθρωποι τον θανατον, και ου μη
seek the men the death, and not not
ευρηπουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to
νειν, και φευζεται απ' αυτων ο θανατος. 7 Και
die, and shall flee away from them the death. And

τα ομοιωματα των ακριδων ομοια ιπποις ητοι-
the forms of the locusts like to horses having
μασμενοι εις πολεμον· και επι τας κεφαλαις
been prepared for war; and on the heads
αυτων ως στεφανοι χρυσοι, και τα προσωπα
of them as crowns golden, and the faces

αυτων ως προσωπα ανθρωπων, 8 και ειχον τρι-
of them as faces of men, and they had hairs
χαις ως γριχας γυναικων, και οι οδοντες αυτων
as hairs of women, and the teeth of them
ως λεοντων ησαν, 9 και ειχον θωρακας ως * [θωρα-
as of lions were, and they had breastplates as [breast-

κας] σιδηρους, και η φωνη των πτερυγων αυτων
plates; iron, and the sound of the wings of them
ως φωνη αρματων ιπων πολλων τρεχοντων
as a sound of chariots of horses many rushing
εις πολεμον. 10 Και εχουσιν ουρας ομοιας
into battle. And they have tails like

σκορπι-ις, και κεντρα ην εν ταις ουραις αυτων·
to scorpions, and stings was a the tails of them.
και η εξουσια αυτων αδικησαι τους ανθρωπους
and the authority of them to injure the men
μηνas πεντε. 11 Εχουσαν εφ' αυτων βασιλεια
months five. They have over themselves a king

τον αγγελου της αβυσσου· ονομα αυτου Εβρα-
the messenger of the deep; a name to him a He-
ιστι, Αβαδδων, και εν τη Ελληνικη ομοια εχει
brew, of Abaddon, and in the Greek a name he has
Απολλυων. 12 Η ουαι η μια απηλθεν· ιδου,
of Apollyon. The woe the one passed away; lo,

ερχονται επι δυο ουαι μετα ταυτα.
comes more two woes after these.

13 Και ο εκτος αγγελος εσαλπισε, και ηκουσα
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but the MEN who have not the SEAL of GOD on their FOREHEADS.

5 And it was said to them that they should not kill them, †but that they should be tormented five Months; and their 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 Breast-plates, 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.—9 as Breastplates—omit. 9 many Chariots rushing to Battle. 10. the Stings in their TAILS had Power to INJURE MEN (B.) 11. for a King over them an Angel of (A.) 12 Two Woes more are coming (B.) And after these things, the sixth Angel also sounded (A.) † 6. not find it (A.) 15. Rev. xi. 7; verse 10. † 4. Job ii. 11; Isa. ii. 19; Jer. viii. 8; Rev. v. 16. † 7. Joel ii. 4. † 17. Num. iii 17. † 17 Dan. vii 8. † 6. Joel 1: 6. † 10. Joel ii 5-7. † 10. verse 5. † 12. Rev. viii. 13.

φωνην μίαν ἐκ τῶν τεσσαρῶν κεράτων τοῦ θυ-
voice one from the four horns of the al-
σιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,
tar of the golden of that in presence of the God,

14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃ ἔχων τὴν σαλ-
saying to the sixth messenger the one having the trum-
πιγγα· λύσον τοὺς τεσσαρὰς ἀγγέλους τοὺς
pet; Loose thou the four messengers those
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐ-
having been bound by the river the great Eu-
φρατῆ. 15 Καὶ ἐλυθήσαν οἱ τεσσαρὲς ἀγγέλοι
phrates. And were loosed the four messengers

οἱ ἡτοιμασμένοι 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

μάτων τοῦ ἵππων, δύο μυριάδες μυριάδων
of the cavalry, two myriades of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον
I heard the number of them. And thus I saw

τοὺς ἵππους ἐν τῇ ὁρασει καὶ τοὺς καθήμενους ἐπ’
the horse, i. the vision and those sitting on
αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθι-
them, having breastplates fiery and hyacin-
νούς καὶ θειοῦδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
th ne and brimstone-like; and the heads of the horses as
κεφαλαὶ λέοντων, καὶ ἐκ τῶν στόματων αὐτῶν
he d’s offions, and out of the mouths of them

ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 Ἀπο-
goes out fire and smoke and brimstone. By

τῶν τριῶν πλῆγῶν τούτων ἀπεκτανθήσαν τὸ
th- three plagues these were killed the

τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
third of the men, by the fire and the

καπνοῦ καὶ τοῦ θείου 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 οὐραῖς
in the mouth of them is, and in the tails

αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁμοίαι ὀφείσιν, ἔχου-
of them; the 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 ἀπεκτανθήσαν
remaining ones of the men who not were killed

ἐν ταῖς πλῆγαις ταύταις, οὐ μετενοήσαν ἐκ
by the plagues these, not reformed from

τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-
th works of the hands of themselves, so that not they might

νησῶσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσοῦ
worship the demons, and the idols the golden ones

καὶ τὰ ἀργυρὰ καὶ * [τὰ χαλκὰ] καὶ τὰ λιθινὰ
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the
† FOUR Horns of the
GOLDEN ALTAR which is
before God,

14 saying to the SIXTH
Angel who had the TRUM-
PET, "Unbind THOSE
FOUR Angels who have
been BOUND †at the
GREAT RIVER Euphrates."

15 And THOSE FOUR
Angels were unbound, who
had been PREPARED for
the HOUR, and Day, and
Month, and Year, so that
they might kill the THIRD
of the MEN.

16 And the NUMBER of
the ARMIES of the CAVAL-
RY was Two Myriads of
Myriads; †I heard the
NUMBER of them.)

17 And thus I SAW the
HORSES in the VISION, and
THOSE who SAT on them,
having Breastplates fiery
and Hyacinthine and Sul-
phur-like; † and the
HEADS of the HORSES were
as the Heads of LIONS,
and out of their MOUTHS
proceed Fire and Smoke
and Sulphur.

18 By these THREE
Plagues were killed the
THIRD of the MEN,—by
THAT FIRE and THAT
SMOKE and THAT SUL-
PHUR which PROCEED out
of their MOUTHS.

19 For the POWER of the
HORSES is in their MOUTH
and in their TAILS; † for
their TAILS are like Ser-
pents, having Heads, and
with them they injure.

20 And the REST of the
MEN who were not killed
by these PLAGUES † did
not reform from the
WORKS of their HANDS,
that they should not wor-
ship the † DEMONS, and the
† IDOLS of GOLD and of
SILVER and of BRASS and

* VATICAN MANUSCRIPT. No. 1160.—50. and BRASS—omit.

† 13. FOUR omitted by A.

† 14. Rev. xvi. 12.

† 12. Isa. ix. 15.

cvi. 37; 1 Cor. x. 20.

† 16. Rev. vii. 4.

† 20. Dent. xxxi. 20.

† 20. Psa. cxx. 4; cxxxv. 15; Dan. v. 23.

† 17. 1 Chron. xii. 8; Isa. v. 28, 29.

† 50. Lev. xvii. 7; Dent. xxxii. 17; Psa.

τα ξυλινα, & ουτε βλεπειν, δυναται ουτε
 the wooden ones, which neither to see, are able nor
 ακουειν, ουτε περιπατειν· ²¹ και ου μετενοησαν
 to hear, nor to walk; and not reformed
 εκ των φονων αυτων, ουτε εκ των φαρμακειων
 from the murders of themselves, nor from the sorceries
 αυτων, ουτε εκ της πορνειας αυτων, ουτε εκ
 of themselves, nor from the fornication of themselves, nor from
 των κλεμματαων αυτων.
 the thefts of themselves.

ΚΕΦ. ι'. 10.

¹ Και ειδον * [αλλον] αγγελου ισχυρου κατα-
 And I saw [another] messenger strong coming
 βαινοντα εκ του ουρανου, περιβεβλημενον
 down from the heaven, having been clothed with
 νεφελην, και η ιρις επι της κεφαλης αυτου,
 a cloud, and the rainbow on the head of him,
 και το προσωπον αυτου ως ο ηλιος, και οι ποδες
 and the face of him as the sun, and the feet
 αυτου ως στυλοι πυρος· ² και εχων εν τη χειρι
 of him as pillars of fire; and having in the hand
 αυτου βιβλαριδιον αναφωγμενον· και εθηκε τον
 of himself a little scroll having been opened; and he placed the
 ποδα αυτου τον δεξιον επι της θαλασσης, τον
 foot of himself the right on the sea, the
 δε ευωνυμνον επι της γης· ³ και εκραξε φωνη
 and left on the land; and he cried with a voice
 μεγαλη ωσπερ λεων μυκαται. Και οτε εκραξεν,
 great even as a lion roars. And when he cried,
 ελαλησαν αι επτα βρονται τας εαυτων φωνας.
 spoke the seven thunders the of themselves voices.
⁴ Και οτε ελαλησαν αι επτα βρονται, εμελλον
 And when spoke the seven thunders, I was about
 γραφειν· και ηκουσα φωνην εκ του ουρανου
 to write; and I heard a voice from the heaven
 λεγουσαν· Σφραγισον α ελαλησαν αι επτα
 saying; Seal thou up what spoke the seven
 βρονται, και μη ταυτα γραψης. ⁵ Και ο
 thunders, and not these things thou mayest write. And the
 αγγελος, ον ειδον εστωτα επι της θαλασσης
 messenger, whom I saw standing on the sea
 και επι της γης, ηρε την χειρα αυτου την
 and on the land, lifted up the hand of himself the
 δεξιαν εις τον ουρανον, ⁶ και ωμοσεν εν
 right towards the heaven, and he swore by
 τη ζωτη εις τους αιωνας των αιωνων, ος
 the one living for the ages of the ages, who
 εκτισε τον ουρανον και τα εν αυτη, και την
 created the heaven and the things in it, and the
 γην και τα εν αυτη, * [και την θαλασσαν και
 earth and the things in her, [and the sea and
 τα εν αυτη,] οτι χρονος ουκει εσται·
 the things in her,] because time not yet shall be.
⁷ αλλα εν ταις ημεραις της φωνης του εβδομου
 but in the days of the voice of the seventh

of wood, which can neither see, nor hear, nor walk;

²¹ nor did they reform from their MURDERS, † nor from their SORCERIES, 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. 1100.—1. Another—omit (α.) and the SEA, and the THINGS IN it—omit.

2. a Scroll.

β.

† 21. Rev. xiii. 15. † 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 16. † 3.
 Rev. viii. 8. † 4. Dan. viii. 26; xii. 4. 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6.
 Heb. ix. 9; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 16.

αγγελου, όταν μελλη σαλπίζειν, και ετελεσθη
 messenger, when he may beabout to sound, and be finished
 το μυστηριον του θεου, ες ευηγγελισε
 the secret of the God, as he announced glad tidings
 τους εαυτου δουλους τους προφetas.
 the of himself bond-servants the prophets.

8 Και η φωνη ην ηκουσα εκ του ουρανου,
 And the voice which I heard from the Heavens,
 παλις λαλουσα μετ' εμου, και λεγουσα: "Γραζε,
 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 εστωτος επι της θαλ-
 hand of the messenger of the one standing on the sea
 ασης και επι της γης. 9 Και απελθον προς
 and on the land. 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 πικρανε σου την κοιλιαν, αλλ' εν τω
 it; and it will embitter thee the belly, but in the
 στοματι σου εσται γλυκυ ως μελι. 10 Και
 mouth of thee it will be sweet as honey. And
 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 τω στομα-
 ger, and ate it, and it was in the mouth
 τι μου ως μελι, γλυκυ και οτε εφαγον αυτο,
 of me as honey, sweet; and when I ate it,
 επικρανη ο κοιλια μου. 11 Και λεγει μοι: Δει
 we made bitter the belly of me. And he says to me; It behooves
 σε παλις προφητευσαι επι λαοις και εθνεσι και
 thee again to prophesy to peoples and nations and
 γλωσσαις και βασιλευσι πολλοις.
 tongues and kings many.

ΚΕΦ. ΙΑ'. 11.

1 Και εδοθη μοι καλαμος ομοιος ραβδω, 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 προσκυνουτας
 and the altar, and those worshipping
 εν αυτω 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
 οη τοις εθνεσι και την πολιν την αγιαν
 given to the nations; and the city the holy
 πατησουσι μηνας τεσσαρακοντα δυο. 3 Και
 shall they tread months forty two. And
 δωσω τοις δυσι μαρτυσι 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 announced its glad tidings to * his SERVANTS the PROPHETS.

8 And † the voice which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND of THAT ANGEL who is STANDING ON THE SEA and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL, And he says to me, † "Take, and eat it; and it will make Thy BELLY bitter, but in thy MOUTH it will be sweet as Honey."

10 And I took * the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; † and it was in my MOUTH sweet as Honey; and when I ate it † my BELLY was embittered.

11 And * they say to me, "Thou must prophesy again concerning Peoples, and * concerning Nations, and Languages, and many Kings."

CHAPTER XI.

1 And † a Reed was given me like a Rod,—saying, † "Rise, and measure the TEMPLE of GOD, and the ALTAR, and THOSE who WORSHIP in it.

2 But † THAT COURT which is * OUTSIDE the TEMPLE cast out, and do not measure it; † Because it was given to the NATIONS; and the HOLY CITY † shall they tread † forty-two Months.

3 And I will endow my TWO Witnesses, and they

* VATICAN MANUSCRIPT, No. 1100.—7. his SERVANTS the PROPHETS 9. to him—
 omf. 10. the SCROLL. 11. they say to me (A. B.) 11 concerning. ..
 WITHIN.

† 8. verse 4. † 9. Jer. xv. 16; Ezek. ii. 8, iii. 1.—8. † 10. Ezek. lii. 2.
 † 10. Ezek. ii. 10. † 1. Ezek. xl. 3; Zech. ii. 1; Rev. xxi. 15. † 1 Num. xxi. 13.
 † 2. Ezek. xl. 17, 20. † 2. Luke xxi. 24. † 2. Dan. vii. 10. † 2 Rev. xii. 2.

σουσιν ημερας χιλιας διακοσias εξηκοντα, περι-
 ρηφει ^{days a thousand two hundred sixty, having}
 βεβλημενοι σακκουσ. ⁴ Ουτοι εισιν αι δυο
 been clothed with sackcloth. These are the two
 ελαιαι και αι δυο λυχνιαι αι ενωπιον του κυριου
 olive-trees and the two lampstands those in presence of the Lord
 της γης εστωτες. ⁵ Και ει τις αυτους θελει
 of the earth standing. And if any one them wills
 αδικησαι, πυρ εκπορευεται εκ του στοματος
 to injure, fire proceeds out of the mouth
 αυτων, και κατασθει τους εχθρους αυτων και
 of them, and eats up the enemies of them; and
 ει τις αυτους θελει αδικησαι, ουτω δει αυτον
 if any one them wills to injure, thus it behoves him
 αποκτανθηαι.
 to be killed.

⁶ Ουτοι εχουσιν τον ουρανον εξουσιαν κλει-
 These have the heaven authority to
 σαι, ινα μη υειος βρεχη τις ημερας της προ-
 phet 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 θελωσι, εν παση πλη-
 the earth, as often as if they shall will, with every plague.

⁷ Και οταν τελωσι την μαρτυριαν
 And when they may finish the testimony
 αυτων, το θηριον το ανα λινον εκ της αυστ-
 e. themselves, the wild beast that riseth up out of the deep
 ρου ποησει μετ αυτων πολεμον, και νικησει
 will make with them war, and will conquer
 αυτους, και αποκτενει αυτους. ⁸ Και το πτωμο
 them and will kill them. And the dead body
 αυτων εις της πλατειας πολεως της μεγαλης,
 or them into the street city, of the great,

ητις καλειται πνευματικως Σοδομα και Αιγυπ-
 which is called spiritually Sodom and Egypt,
 -ος, οπου και ο κυριος αυτου εσταυρωθη. ⁹ Και
 where also the Lord of them was crucified. And
 βλεπουσιν εκ των λειμων και φυλων και γλωσ-
 they look of the peoples and tribes and of
 σων και εθνων το πτωμα 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.

¹⁰ Και οι κατοικουτες επι της γης χαρουν
 And those dwelling on the earth rejoice
 επ αυτους, και ευφρανθησονται, και δωρα πεμ-
 over them, and will be glad, and gifts will
 ψουσιν αλληλοις, οτι ουτοι ει δυο προφηται
 send to each other, because these the two prophets

shall prophesy a thousand two hundred and sixty
 Days, clothed in Sackcloth.
 4 These are those two Olive trees, and
 those two Lampstands which stand in the pres-
 ence of the LORD of the EARTH.

5 And if any one desire to injure Them, fire pro-
 ceeds out of their mouth, and devours their ene-
 mies; and if any one desire to injure Them,
 thus must he be killed.

6 These have Authority to shut HEAVEN, so that it
 may not rain in the DAYS of Their PROPHECY;
 and they have Authority over the WATERS so
 turn them into Blood, and to smite the
 EARTH with Every Plague, as often as they
 choose.

7 And when they shall have completed their TESTI-
 MONY, THAT WILD BEAST ASCENDING out
 of the ABYSS shall make War with them, and
 will conquer them, and will kill them.

8 And their DEAD BODY shall be on the STREET
 of the GREAT CITY, which is called, spiritu-
 ally, Sodom and Egypt, where also their LORD
 was crucified.

9 And some of the PEOPLES, and Languages,
 and Nations, see their DEAD BODY three
 Days and a half, and do not permit their
 DEAD BODIES to be put into a Tomb.

10 And those who DWELL on the EARTH
 rejoice over them, and will exult and send
 GIFTS to each other; because these two
 Prophets tor-

* VATICAN MANUSCRIPT, No. 1160.—10. give GIFTS (s.)
 1 4 Psa iii 8; Jer xi 16; Zech. iv. 3, 11, 14. 5 2 Kings i. 10, 12; Jer. i. 10, v.
 14. Ezek. xlii 3; Hoshea vi 5. 6 5. Num. xvi. 30. 7 10. 1 Kings xvii 1, James
 v 10 1. 8 Exod vii 19. 9 7. Lu'e xii 32. 10 7. Rev. xli. 1, 11, xvi. 6,
 8. Rev. xiv. 6; xvii. 1 &
 3 7 Rev. ix. 8 10 7. Dan. vii. 21; Zech. xiv 2. 11 8. Rev. xvii. 15. 12 9 Psa,
 xvii. 10. 13 Heb. xii. 12, Rev. xviii. 24. 14 9. Rev. xvii. 15. 15 9 Psa,
 Ixxxv 8 & 10. Rev. xii. 12; xiii 8. 16 10. Esther 12. 19, 22. 17 10. Rev.

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 the feet of themselves, and fear great

επεσεν επι τους θεωρουστας 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 εδε· Και ανεβησαν εις
to them; Come up hither; And they went up to

του ουρανον εν τη νεφελη· και εβωρησαν
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 πολεις επεσε, και απεκτανθησαν εν τη
of the city fell, and were killed in the

σεισμη ονοματα ανθρωπων χιλιαδες επτα· και
earthquake names of men thousands seven; and

οι λοιποι εμφοβοι 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 was 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 τη 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 ειλη-
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 destroyed seven Thousand

Names of Men; and the REST became afraid, †and

they gave Glory to the God of HEAVEN.

14 †The SECOND WOE is past; behold! the

THIRD WOE is coming speedily.

15 †And the SEVENTH Angel sounded his 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 they

* VATICAN MANUSCRIPT, No. 1169.—11. Three Days and a Half. 11. Spirit of God.
from out of LIFE entered. 11. Fear was on them. 13. DAY (n.) 13. AGES. Amen.

† 12. I heard, v. with many MSS. and versions. † 13. Rev. vi. 12.
‡ 11. Ezek. xxxvii. 5, 6, 10, 14. ‡ 12. Isa. xiv. 13; Rev. xii. 5. ‡ 13. Rev. vi. 12.
‡ 14. Rev. xii. 10. ‡ 15. Josh. vii. 19; Rev. xiv. 7; xv. 4. ‡ 14. Rev. viii. 13; ix. 1.
‡ 15. Rev. x. 7. ‡ 15. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. ‡ 15. Rev. xii. 10. ‡ 15. Dan. ii. 44; vii. 14, 18, 27. ‡ 16. Rev. iv. 4; v. 8; xix. 4.
‡ 17. Rev. i. 4 & 8; iv. 8; xvi. 5. ‡ 17. Rev. xix. 6.

ἡ ὄργη σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι
 the wrath of thee, and the season of the dead ones, to be judged
 καὶ δούναι τὸν μισθὸν τοῖς δούλοις σου τοῖς
 and to give the reward to the bond-servants of thee the
 προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβούμενοις
 prophets and to the holy ones and to those fearing
 τὸ ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,
 the name of thee the small ones and the great ones,
 καὶ διαφθεῖραι τοὺς διαφθειρότας τὴν γῆν.
 and to destroy those destroying the earth,

¹⁹ Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,
 And was opened the temple of the God in the heaven,
 καὶ ὠφθῆ ἡ κιβωτὸς τῆς διαθήκης * [τοῦ] κυρίου
 and was seen the ark of the covenant [of the] Lord
 ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ
 in the temple of him; and were lightnings and
 φωναὶ καὶ βρονταὶ * [καὶ σεισμός] καὶ χалаζα
 voices and thunders [and an earthquake] and hail
 μεγάλη.
 great.

ΚΕΦ. ιβ'. 12.

¹ Καὶ σημεῖον μέγα ὠφθῆ ἐν τῷ οὐρανῷ· γυνὴ
 And a sign great was seen in the heaven; a woman
 περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-
 having been clothed with the sun, and the moon under-
 κατῶ των ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς
 neath the feet of her, and on the head
 αὐτῆς στεφανὸς ἀστέρων δώδεκα, ² καὶ ἐν γασ-
 of her a crown of stars twelve, and in womb
 τρὶ εχούσα κράζει ὠδίνουσα καὶ βασιανίζομένη
 having she cries out travailing and being pained

τεκεῖν. ³ Καὶ ὠφθῆ ἄλλο σημεῖον ἐν τῷ οὐρανῷ,
 to bring forth. And was seen another sign in the heaven,
 καὶ ἰδοὺ δράκων μέγας πυρρός, ἐχὼν κεφαλὰς
 and ἰδοὺ a dragon great fiery-red, having heads
 ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς
 seven and horns ten, and on the heads
 αὐτοῦ ἑπτὰ διαδήματα· ⁴ καὶ ἡ οὐρα αὐτοῦ σὺρει
 of him seven diadems; and the tail of him draws

τὸ τρίτον των ἀστέρων τοῦ οὐρανοῦ, καὶ ἐβαλεν
 the third of the stars of the heaven, and cast
 αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν
 them into the earth. And the dragon stood

ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν,
 in presence of the woman of that being about to bring forth,
 ἵνα ὅταν τεκῆ, τὸ τέκνον αὐτῆς κατα-
 so that when she might bring forth, the child of her he might

φάγῃ. ⁵ Καὶ ἔτεκεν υἱὸν ἀρρενα, 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

WRATH came, and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE WHO FEAR thy NAME, the †LITTLE and the GREAT, and †to destroy THOSE WHO DESTROY the EARTH."

¹⁹ And †the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and †there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

¹ And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a Crown of Twelve Stars;

² and being pregnant, she *cried out; †travailing and being pained to bring forth.

³ And Another Sign was seen in HEAVEN; and behold! †a great fiery-red Dragon, †having seven Heads and ten Horns, and on †his HEADS Seven Diadems.

⁴ And †his TAIL draws the THIRD †of the STARS of HEAVEN, and †cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

⁵ And she brought forth a Son, †who is to rule All the NATIONS with an iron Sceptre; and her CHILD was snatched away to GOD, even to his THRONE.

* VATICAN MANUSCRIPT, No. 1100.—19. of the—omit (p.)
 —omit (b.) 2. cried (b c.)

19. and an Earthquake

† 18. Dan. vii. 9. † 18. Rev. vi. 10. † 18. Rev. xiii. 10;
 xvi. 6. † 19. Rev. xv. 5. † 10. Rev. viii. 5; xvi. 18; xvi. 21. † 2. Isa.
 lxi. 7; Gal. iv. 10. † 3. Rev. xvii. 3. † 3. Rev. xvii. 9, 10. † 3. Rev. xiii. 1.
 † 4. Rev. ix. 9, 10, 19. † 4. Rev. xvii. 13. † 4. Dan. viii. 10. † 5. Isa. li. 9;
 Rev. ii. 27; xix. 15.

προς τον θρονον αυτου. ⁶ Και η γυνη εφυγεν
to the throne of him. And the woman fled
εις την ερημον, οπου εχει εκει τοπον ητοιμασ-
into the desert, where she has there a place having been
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.

⁷ Και εγενετο πολεμος εν τω ουρανω· ο Mi-
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 εκολεμησε και οι
the dragon, and the dragon fought and the
αγγελοι αυτου, ⁸ και ουκ ισχυσεν, ουδε τοπος
messengers of him, and not were strong, neither a place
εβρεθη αυτων ετι εν τω ουρανω. ⁹ Και εβληθη
was found of them longer in the heaven. And was cast
ο δρακων ο μεγας, ο οφισ ο αρχαιος, ο καλου-
the dragon the great, the serpent the old, the one being
μενος διαβολος, και * [ο] σατανας, ο πλανων
called accuser, and [the] adversary, that one deceiving
την οικουμενην ολην, εβληθη εις την γην, και
the habitable whole, was cast into the earth, and
οι αγγελοι αυτου μετ' αυτου εβληθησαν.
the messengers of him with him were cast.

¹⁰ Και ηκουσα φωνην μεγαλην εν τω ουρανω,
And I heard a voice great in the heaven,
λεγουσαν· Αρτι εγενετο η σωτηρια και η δυνα-
saying; Now came the salvation and the power
μις και η βασιλεια του θεου ημων, και η εξου-
and the kingdom of the God of us, and the author-
σια του Χριστου αυτου· οτι κατεβληθη ο κατη-
ity of the Anointed of him; because was cast down the accu-
γωρ των αδελφων ημων, ο κατηγορων αυτων
ser of the brethren of us, the one accusing them
ενωπιον του θεου ημων ημερας και νυκτος· ¹¹ και
in presence of the God of us day and night; and
αυτοι ενικησαν αυτον δια το αιμα του αρνιου,
they overcame him through the blood of the lamb,
και δια τον λογον της μαρτυριας αυτων· και
and through the word of the testimony of themselves; and
ουκ ηγαπησαν την ψυχην αυτων αχρι θανατου.
not they loved the life of themselves till death.

¹² Δια τουτο ευφραινεσθε * [οι] ουρανοικαι οι
Because of this rejoices you [the] heavens and those
εν αυτοις σκηνουντες· Ουαι τη γη και τη
in them tabernacling; Woe to the earth and to the
θαλασση, οτι κατεβη ο διαβολος προς υμας,
sea, because went down the accuser to you,
εχων θυμον μεγαν, ειδως, οτι ολιγον καιρον
having wrath great, knowing, that a little season
εχει. ¹³ Και οτε ειδεν ο δρακων, οτι εβληθη
he has. And when saw the dragon, that he was cast
εις την γην, εδιωξε την γυναικα ητις ετεκε 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 HEAV-
EN.

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 SAL-
VATION, and the POWER,
and the KINGDOM of our
GOD, and the AUTHORITY
of his ANOINTED one, BE-
CAUSE THAT ACCUSER of
our BRETHREN, who AC-
CUSED them before our
GOD Day and Night, has
been cast out.

¹¹ † And they conquered
him through the BLOOD of
the LAMB, and through
the WORD of their TESTI-
MONY; and they loved not
their LIFE to Death.

¹² Therefore, † rejoice,
Heavens! and THOSE who
TABERNACLE in them.
† Woe to the EARTH and to
the SEA! Because the EN-
EMY is gone down to you,
having great Wrath, know-
ing That he has a Short
Season."

¹³ And when the DRAG-
ON saw That he was cast to
the EARTH, he pursued
† the WOMAN who brought
forth the MALE child.

* VATICAN MANUSCRIPT, No. 1160.—3. the—omit (n.)

12. the—omit (n c.)

† 6. Rev. xi. 8. † 7. Dan. x. 13 21; xii. 1.
Rev. xx. 8. † 10. Rev. xi. 15; xix. 1.
† 12. Psal. xcvi. 10; Isa. xlix. 13; Rev. xviii. 50.
verse 6.

† 7. verse 3; Rev. xx. 2. † 9.
† 11. Rom. viii. 33, 34, 37; xvi. 20.
† 12. Rev. viii. 13; xl. 10. † 12.

αρβηνα. ¹⁴ Και εδοθησαν τη γυναικι δυο πτερυ-
 male. And were given to the woman two wings
 γες του αετου του μεγαλου, ινα πετηται 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. ¹⁵ 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. ¹⁶ Και εβοηθησεν η γη τη γυναικι,
 he might cause. And helped the earth the woman,
 και ηνοιξεν * [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. ¹⁷ 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-
 the remaining ones of the seed of her, of those keep-
 ρουνητων τας εντολας του θεου, και εχοντων
 ing the commandments of the God, and having
 την μαρτυριαν Ιησου.
 the testimony of Jesus.

¹³ Και εσταθην επι την αμμον της θαλασσης.
 And I was placed on the sand of the sea;

ΚΕΦ. ιγ'. 13. ¹ 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
 dema, and on the heads of him names
 βλασφημιας. ² Και το θηριον ο ειδον, ην
 of blasphemy. And the wild beast which I saw, was
 δμοιον 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 αυτω ο δρακων την δυναμιν αυτου, και
 gave to him the dragon the power of himself, and
 τον θρονον αυτου, και εξουσιαν μεγαλην. ³ 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 Authority.

³ And one of his HEADS was as if mortally wounded; and yet his MORTAL WOUND was healed. And

* VATICAN MANUSCRIPT, No. 1160.—14. so that she should be nourished there. 10. 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. iii. 15, Rev. xi. 7; xiii. 7. † 17. Rev. xiv. 12. † 17. 1 Cor. ii. 1; 1 John v. 10; Rev. i. 2, 9; vi. 9; x. 4. † 1. Dan. vii. 2, 7. † 1. Rev. xii. 3; xviii. 3, 9, 12. † 2. Dan. vii. 6—8. † 2. Rev. xii. 9. † 2. Rev. xvi. 10. † 2. Rev. xii. 4.

ρακευθη. Και εθαυμασεν ολη η γη οπισω του
healed. And wondered whole the earth after the

θηριου, και προσεκυνησαν τω δρακοντι, οτι
wild beast, and they did homage to the dragon, because
εδωκε την εξουσιαν τω θηριω, και προσεκυνησαν
he gave the authority to the wild beast, and they did homage

τω θηριω, λεγοντες· Τις ομοιος τω θηριω;
to the wild beast, saying; Who like to the wild beast?
και τις δυναται πολεμησαι μετ' αυτου; και
and who is able to make war with him? And

εδοθη αυτω στομα λαλουν μεγαλα και βλασφη-
was given to him a mouth speaking great things and blasphemous
μιαι· και εδοθη αυτω εξουσια ποιησαι μηνιας
things; and was given to him authority to act months
τεσσαρακοντα δυο. και ηνοιξε το στομα
forty two. And he opened the mouth

αυτου εις βλασφημιαν προς τον θεον, βλασ-
of himself for blasphemy against the God, to blas-
φημησαι το ονομα αυτου, και την σκηνην
pheme the name of him, and the tabernacle
αυτου, * [και] τους εν τω ουρανω σκηνουντας.
of him, [and] those in the heaven tabernacling.

και εδοθη αυτω πολεμον ποιησαι μετα των
And it was given to him war to make with the
αγιων, και νικησαι αυτους· και εδοθη αυτω
holy ones, and to overcome them; and was given to him
εξουσια επι πασαν φυλην και λαον και γλωσ-
authority over every tribe and people and tongue
σαν και εθνος. και προσκυνησουσιν αυτον
and nation. And will worship him

παντες οι κατοικουντες επι της γης, ων ου
all those dwelling on the earth, of whom not
γεγραπτα το ονομα εν τω βιβλιω της ζωης του
has been written the name in the scroll of the life of the
αρνιου του εσφαγμενου, απο καταβολης κοσμου.
lamb of that having been killed, from a casting down of a world.

9 Ει τις εχει ους, ακουσατω. 10 Ει τις αιχ-
If any one has an ear, let him hear. If any one cap-
μαλωσιαν συναγει, εις αιχμαλωσιαν υπαγει· ει
livity leads together, into captivity he shall be led; if
τις εν μαχαιρα αποκτενει, δει αυτον εν μα-
any one with a sword will kill, it is necessary him with a
χαιρα αποκτανθηαι. Ωδε εστιν η υπομονη
sword to be killed. Here is the patient endurance
και η πιστις των αγιων.
and the faith of the holy ones.

11 Και ειδον αλλο θηριον αναβαινον εκ της
And I saw another wild beast coming up out of the
γης, και ειχε κερατα * [δυο] ομοια αρνιω, και
earth, and he had horns [two] like a lamb, and
ελαλει ως δρακων. 12 Και την εξουσιαν του
spoke as a dragon. And the authority of the
πρωτου θηριου πασαν ποιει ενωπιον αυτου· και
first wild beast all he does in presence of him; and

the Whole EARTH † won-
dered after the BEAST,

‡ and they worshipped
the DRAGON, Because he
gave the AUTHORITY to
the BEAST; and they wor-
shipped the BEAST, say-
ing, † "Who is like the
BEAST? and who is able
to make war with him?"

‡ And there was given
to him † a Mouth speaking
great and blasphemous
things; and Authority was
given him to act † forty-
two Months.

‡ And he opened his
MOUTH in Blasphemies
against GOD, to blaspheme
his NAME and his TABER-
NACLE, and THOSE WHO
TABERNACLE in HEAVEN.

‡ And it was given him
‡ to make war with the
SAINTS, and to overcome
them, and † Authority was
given him over Every Tribe
and People and Language
and Nation.

‡ And ALL who DWELL
on the EARTH shall wor-
ship him, † Whose NAME
has not been written † from
the FOUNDATION of the
World in the SCROLL of the
LIFE of THAT LAMB who
was KILLED.

‡ If any one has an
Ear, let him hear.

‡ If any one is † for
Captivity, into Captivity
he goes away; † if any one
will kill with the Sword,
with the Sword must he be
killed. † Here is the PA-
TIENT ENDURANCE and
the FAITH of the SAINTS.

‡ And I saw Another
Wild beast † ascending
from the EARTH; and he
had two HORNS like a
Lamb, and he spoke as a
Dragon.

‡ And all the AUTHO-
RITY of the FIRST Beast he
executes in his presence,

* VATICAN MANUSCRIPT. No. 1160.—6. and—omit.

11. two—omit.

† 10. may lead into Captivity, if any one will kill, (s c.)

‡ 3. Rev. xvii. 8. ‡ 4. Rev. xviii. 18. ‡ 5. Dan. vii. 8, 11, 25; xl. 30. ‡ 6. Rev. xi. 2; xii. 6. ‡ 7. Dan. vii. 21; xl. 7; xii. 17. ‡ 8. Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; 1 Pet. i. 5; xx. 12, 15; xxi. 27. ‡ 9. Rev. i. 8. ‡ 10. Matt. xxvi. 52. ‡ 11. Rev. xiv. 12. ‡ 12. Rev. xi. 7.

ποιει την γην και τους εν αυτη κατοικουντας
 he makes the earth and those in her dwelling
 ινα προσκυνησωσι το θηριον το πρωτον, ου
 that they should worship the wild beast the first, of whom
 εθεραπευθη η πληγη του θανατου αυτου 13 και
 was healed the stroke of the death of him; and
 ποιει σημεια μεγαλα, και κυρ 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 χειρ
 on the earth, to make an image to the wild beast, which has
 την πληγην της μαχαιρας και εξησε. 15 Και
 the stroke of the sword and lived. And
 εδοθη αυτω δουναι πνευμα τη εικονι του θηριου,
 it was given to him to give breath to the image of the wild beast,
 ινα και λαληση η εικων του θηριου, και
 so that both should speak the image of the wild beast, and
 ποιηση, οσοι αν μη προσκυνησωσι τη εικονι
 should cause, as many as not would do homage to the image
 του θηριου ινα αποκτανθωσι. 16 Και ποιει παν-
 of the wild beast that they should be killed. And he causes all
 τας, τους μικρους και τους μεγαλους, και τους
 the little ones and the great ones, and the
 πλουσιους και τους πτωχους, και τους ελευ-
 rich ones and the poor ones, and the free-
 θερους και τους δουλους, ινα δωσιν αυτοις
 men and the bondmen, that they should give to them
 χαραγμα επι της χειρος αυτων της δεξιας, η
 a mark on the hand of them the right, or
 επι το μετωπον αυτων· 17 και ινα μη τις δυνη-
 on the forehead of them; and that no one may be
 ται αγορασαι η πωλησαι, ει μη ο εχων το χα-
 able to buy or to sell, if not the one having the mark,
 ραγμα, * [το ονομα του θηριου,] η τον αριθμον
 [the name of the wild beast,] or the number
 του ονοματος αυτου. 18 Ωδε η σοφια εστιν· ο
 of the name of him. Here the wisdom is; the
 εχων νουν, ψηφισατω τον αριθμον του θηριου·
 one having a mind, let him compute the number of the wild beast;
 αριθμος γαρ ανθρωπου εστι, * [και] ο αριθμος
 a number for of a man it is, [and] the number
 αυτου 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 FOREHEAD, or on their RIGHT HAND;

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. 1167.—14. MINE who DWELL. 14. a Wound, and lived from the SWORD, (a.) 10. Mark's (a.) 17. the NAME of the BEAST—omit. 18. and—omit (a.) 13. his NUMBER, 666, is a Man's Number.

† 15. that, added by A. 17. and, omitted by C.

† 13. 1 Kings xviii. 1—2; Matt. xiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. † 13. 1 Kings xviii. 29; 2 Kings i. 10, 12. † 14. Rev. xii. 9; xix. 10. † 14. 2 Thess. ii. 9, 10. † 15. Rev. xvii. 2; xix. 20; xx. 4. † 10. Rev. xiv. 9, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 9.

ΚΕΦ. 13'. 14.

CHAPTER XIV.

¹ Και ειδον, και ιδου το αρνιον ἑστηκος ἐπι το ορος Σιων, και μετ' αυτου ἑκατον τεσσαρακοντατεσσαρες χιλιαδες, εχουσαι το ονομα αυτου και το ονομα του πατρος αυτου γεγραμμενον ἐπι των μετωπων αυτων. ² Και ηκουσα φωνην εκ του ουρανου ὡς φωνην υδατων πολλων, και ὡς φωνην βροντης μεγαλης· και ἡ φωνη ἣν ηκουσα, ὡς κιθαρῳδων καθαριζοντων ἐνταις κιθαραις αυτων. ³ Και αδουσιν ᾠδην καινην ενωπιον του θρονου, και ενωπιον των τεσσαρων ζων, και των πρεσβυτερων· και ουδεις ηδυνατο μαθειν την ᾠδην, ει μη αι ἑκατον τεσσαρακοντατεσσαρες χιλιαδες, οι ηγορασμενοι ἀπο της γης. ⁴ * [Ουτοι εισιν, οι μετα γυναικων ουκ εμολυθησαν· παρθενοι γαρ εισιν·] ουτοι εισιν οι ακολουθουντες τῷ αρνιῳ ὅπου αν ὑπαγη· ουτοι ηγορασθησαν ἀπο των ανθρωπων ἀπαρχη τῷ θεῷ και τῷ αρνιῳ· ⁵ και εν τῷ στοματι αυτων ουχ ευρεθη ψευδος· αμωμοι γαρ εισι.

⁶ Και ειδον * [αλλον] αγγελον πετομενον εν μεσουρανηματι, εχοντα εναγγελιον αιωνιον εναγγελισαι τους καθημενους ἐπι της γης, και ἐπι παν εθνος και φυλην και γλωσσαν και λαον· ⁷ λεγων εν φωνη μεγαλη· Φοβηθητε τον θεον και δοτε αυτῷ δοξαν, οτι ηλθεν ἡ ὥρα της

1 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.

2 And I heard a Voice from HEAVEN, † as the Sound of many Waters, and as the Sound of great Thunder; and the voice which I heard was as that † of Harpers playing on their HARPS;

3 and † they sing a new Song in the presence of the THRONE, and in the presence of the FOUR LIVING ONES, and the ELDERS; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR THOUSAND,—THOSE who were REDEEMED * from the EARTH.

4 These are those who were not defiled with WOMEN; † for they are Virgins. These are THOSE who FOLLOW the LAMB whcrever he goes. These were † REDEEMED * from MEN, † a First-fruit to GOD and to the LAMB.

5 And † in their MOUTH was found no Falsehood; for they are † blameless.

6 And I saw an Angel † flying in Mid-heaven, having aionian Glad tidings to announce to THOSE who DWELL on the EARTH, even to Every Nation, and Tribe, and Language, and People,—

7 saying with a loud Voice, † "Fear * God, and give Glory to him; Because the HOUR of his JUDGMENT is come; † and

* VATICAN MANUSCRIPT, No. 1160.—3. on the EARTH. 4. These are those who were not defiled with women; for they are Virgins—omit (B.) 4. by Jesus from (B.)
 6. Another—omit (B.) 7. the LORD, and give (B.)

† 1. Rev. v. 5. † 1. Rev. vii. 4. † 1. Rev. vii. 3; xiii. 16. † 2. Rev. i. 13; xix. 6. † 2. Rev. v. 8. † 3. Rev. v. 9; xv. 3. † 4. 2 Cor. xi. 2. † 5. Rev. iii. 6; vii. 13, 17; xvii. 14. † 4. Rev. v. 9. † 4. James i. 18. † 6. Psa. xxxiii. 2. † 5. Eph. v. 27; Jude 24. † 6. Rev. viii. 13. † 7. Rev. xi. 18; xv. 4. † 7. Neh. ix. 6; Psa. xxxiii. 6; cxiv. 8; cxliv. 6, 6; Acts xiv. 16; xvii. 24.

κρισεως αυτου και προσκυνησατε τω ποιησαν-
judgment of him; and worship you the one having
τι τον ουρανον και την γην και την θαλασσαν
made the heaven and the earth and the sea
και πηγας υδατων.
and fountains of waters.

8 Και αλλος αγγελος ηκολουθησε, λεγων·
And another messenger followed, saying;
Επεσεν, * [επεσε] Βαβυλων η μεγαλη· οτι εκ
It is fallen, [is fallen] Babylon the great; because of
του οινου του θυμου της πορνειας αυτης πεπο-
the wine of the wrath of the fornication of herself she has
τικε παντα εθνη.
given to drink all nations.

9 Και αλλος αγγελος τριτος ηκολουθησεν
And another messenger third followed
αυτοις, λεγων εν φωνη μεγαλη· Ει τις προσ-
them, saying with a voice great; If any one wor-
κυνει το θηριον και την εικονα αυτου, και λαμβ-
ships the wild-beast and the image of him, and re-
βανει 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 κεκερασμενου
wine of the wrath of the God, of that having been mingled
ακρατου εν τω ποτηριω της οργης αυτου, και
unmixed in the cup of the anger of him, and
βασανισθησεται εν πυρι καιθει ενωπιον των
he shall be tormented with fire and brimstone in presence of the
αγιων αγγελων και ενωπιον του αρριου. 11 Και
holy messengers and in presence of the lamb. 11 And

δ καπνος του βασανισμού αυτων εις αιωνας
the smoke of the torment of them for ages
αιωνων αναβαινει· και ουκ εχουσιν αναπαυσιν
of ages rises up; and not they have rest
ημερας και νυκτος οι προσκυνοντες 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· Ουδε υπομο-

νη των αγιων εστιν, οι τηρουντες τας εντολας
one 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 οι νεκροι οι εν κυριω αποθησκοντες απ'
ones the dead ones those in Lord dying from
αρτι· ναι, λεγει το πνευμα, ινα αναπαυσωνται
henceforth; yea, says the spirit, so that they may rest

worship HIM who MADE the HEAVEN, and the EARTH, and the SEA, and the FOUNTAINS of WATERS."

8 And Another, * a Second Angel followed, saying, † " Fallen is Babylon † the GREAT, † who has given All † the NATIONS to drink of the WINE of the WRATH of her FORNICATION."

9 And Another a Third Angel followed them, saying with a loud Voice, † " If any one worship the BEAST and his IMAGE, and receive a MARK on his FOREHEAD, or on his HAND,

10 even he † shall drink of THAT WINE of the WRATH of GOD, which is MINGLED undiluted in † the CUP of his INDIGNATION; and † he shall be tormented with † Fire and Sulphur in the presence of the HOLY Angels, and in the presence of the LAMB.

11 And † the SMOKE of their TORMENT rises up for Ages of Ages; and THEY have no Rest Day and Night, who WORSHIP the BEAST and his IMAGE, and if any one receive the MARK of his NAME.

12 † Here is * the PATIENCE of the SAINTS,— † THOSE who KEEP the COMMANDMENTS of GOD, and the FAITH of Jesus."

13 And I heard a Voice from HEAVEN, saying, " Write—From this time † blessed are THOSE DEAD † who DIE in the Lord; Yes, says the SPIRIT, † that they may rest from

* VATICAN MANUSCRIPT, No. 1170.—8. a Second Angel, saying, (B.C.) Fallen is Baby-
ION the GREAT, (B.C.) 8. is fallen—omit. 8. he. Fornication. 12. the
PATIENCE (A.B.C.)

† 8. who, according to A.C.

8. the NATIONS, A.B.C.

† 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xi. 8; xvi. 19; xvii. 2.
5; xviii. 3, 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.
Ecc. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thos. iv. 10. † 13. † Thes. i. 7;
Hab. iv. 9, 10; Rev. vi. 11.

αὐτῶν ἑαυτῶν· τὰ δὲ ἔργα αὐτῶν ἀκο-
 from of themselves; the but works of them fol-
 low. **14** Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ
 And I saw, and lo a cloud white, and on
 τὴν νεφέλην καθήμενον ὅμοιον υἱῷ ἀνθρώπου,
 the cloud sitting like a son of man,
 ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφάνον χρυ-
 having on the head of himself a crown gold-
 σουν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρεπανον * [οξυ.]
 en, and in the hand of himself a sickle [sharp.]

15 Καὶ ἄλλος ἀγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρα-
 And another messenger came forth out of the temple, cry-
 ζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς
 ing with a voice great to the one sitting on the
 νεφέλης· Πέμψον τὸ δρεπανον σου, καὶ θερι-
 cloud; Send thou the sickle of thee, and reap
 σον, ὅτι ἦλθεν ἡ ὥρα * [τοῦ] θερισαί, ὅτι ἐξη-
 thou, because is come the hour [of the] to reap, because is
 ραυθῆ ὁ θερισμος τῆς γῆς. **16** Καὶ ἐβαλεν ὁ
 dry the harvest of the earth. And cast the
 καθήμενος ἐπὶ τὴν νεφέλην τὸ δρεπανον αὐτοῦ
 one sitting on the cloud the sickle of himself
 ἐπὶ τὴν γῆν· καὶ ἐθερισθῆ ἡ γῆ.
 on the earth; and was reaped the earth.

17 Καὶ ἄλλος ἀγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ
 And another messenger came forth out of the temple
 τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτος δρεπανον
 of that in the heaven, having also himself a sickle
 οξυ. **18** Καὶ ἄλλος ἀγγελος ἐξῆλθεν ἐκ τοῦ
 sharp. And another messenger came forth out of the
 ὀυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός·
 altar, having authority over the fire;
 καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἐχοντι τὸ δρε-
 and he called with a cry great to the one having the sickle
 πανον τὸ οξυ, λέγων· Πέμψον σου τὸ δρεπανον
 the sharp, saying; Send thou of thee the sickle
 τὸ οξυ, καὶ τρυγήσον τοὺς βῆτρους τῆς ἀμπε-
 the sharp, and cut thou the clusters of the vine
 λου τῆς γῆς, ὅτι ἠκμασαν αἱ σταφυλαὶ αὐτῆς·
 of the earth, because are ripened the grapes of her;

19 καὶ ἐβαλεν ὁ ἀγγελος τὸ δρεπανον αὐτοῦ εἰς
 and cast the messenger the sickle of himself into
 τὴν γῆν, καὶ ἐτρυγήσε τὴν ἀμπελον τῆς γῆς,
 the earth, and was cut off the vine of the earth,
 καὶ ἐβαλεν εἰς τὴν λίπνον τοῦ θυμοῦ τοῦ θεοῦ
 and cast into the wine-press of the wrath of the God
 τον μεγαν. **20** Καὶ ἐπατήθη ἡ ληνος ἐξῶθεν
 the great. And was trodden the wine-press outside
 τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνου
 of the city, and came forth blood out of the wine-press
 ἀχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων
 even to the bridles of the horses from furlongs
 χιλίων ἑξακοσίων.
 a thousand six hundred.

18 And Another Angel
 came forth out of the
 TEMPLE, crying with a
 Loud Voice to the one SIT-
 ting on the CLOUD,
 †“Send thy SICKLE, and
 reap; Because the HOUR
 to reap is come; Because
 the HARVEST †of the
 EARTH is dry.”

16 And HE who SAT on
 the CLOUD cast his sickle
 on the EARTH, and the
 EARTH was reaped.

17 And Another Angel
 came forth out of THAT
 TEMPLE which is in
 HEAVEN; he also having a
 sharp Sickle.

18 And Another Angel
 came forth out of the AL-
 TAR, having Authority over
 the FIRE, and he called
 with a loud cry to the one
 HAVING the SHARP
 SICKLE, saying, †“Send
 Thy SHARP SICKLE, and
 cut off the CLUSTERS of
 the VINE of the EARTH;
 Because * her GRAPES are
 fully ripe.

19 And the Angel cast
 his SICKLE to the EARTH,
 and gathered the fruit of
 the VINE of the EARTH,
 and cast it unto †the
 GREAT WINE-PRESS of the
 WRATH of GOD.

20 And †the WINE-
 PRESS was trodden †out-
 side of the CITY; and
 Blood came forth out of
 the WINE-PRESS, †even to
 the BRIDLES of the HOR-
 SES, a thousand six hun-
 dred Furlongs off.

* VATICAN MANUSCRIPT, No. 1100.—14. sharp—omit. 15. of the—omit (a. b.)

† 13. for (a. c.)
 † 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13. † 14. Rev. vi. 2.
 † 15. Joel ii. 13; Matt. xiii. 39. † 15. Jer. ii. 33; Rev. xiii. 12. † 15. Rev. xvi. 17.
 † 19. Rev. xix. 15. † 20. Isa. lxxiii. 8; Lam. i. 16. † 20. Heb. xiii. 13; Rev. xi. 8.

ΚΕΦ. ιε'. 15.

¹ Και ειδον αλλο σημειον εν τη ουρανω μεγα
 And I saw another sign in the heaven great
 και θαυμαστον, αγγελους επτα, εχοντας πλη-
 and wonderful, messengers seven, having plagues
 γας επτα τας εσχατας, οτι εν αυταις ετελεισθη
 seven the last ones, because in them was finished
 ο θυμος του θεου. ² Και ειδον ως θαλασσαν
 the wrath of the God. And I saw as a sea
 υαλινην μεμιγμενην πυρι, και τους νικωντας εκ
 glassy having been mingled with fire, and those being conquerors of
 του θηριου και εκ της εικονος αυτου, και εκ του
 the wild-beast and of the image of him, and of the
 αριθμου του ονοματος αυτου, εστωτας επι την
 number of the name of him, standing on the
 θαλασσαν την υαλινην εχοντας κιθαρσ του
 sea the glassy having harpe of the
 θεου. ³ Και αδουσι την ωδην Μωυσεως δονλου
 God. And they sing the song of Moses a bond-servant
 του θεου, και την ωδην του αρνιου, λεγοντες·
 of the God, and the song of the lamb, saying;
 Μεγαλα και θαυμαστα τα εργα σου, κυριε δ
 Great and wonderful the works of thee, O Lord the
 θεος ο παντοκρατωρ, δικαιοι και αληθινοι αι
 God the almighty, just and true the
 οδοι σου, ο βασιλευς των εθνων· ⁴ Τις ου μη
 ways of thee, the king of the nations; who not not
 φοβηθη * [σε,] κυριε, και δοξαση το ονομα σου;
 may fear [thee,] O Lord, and may glorify the name of thee?
 οτι μονος δσιος· οτι παντα * [τα εθνη] ηξουσι
 because alone bountiful; because all [the nations] shall come
 και προσκυνησουσιν ενωπιον σου· οτι τα δι-
 and shall worship in presence of thee; because the right-
 καιωματα σου εφανερωθησαν.
 eous acts of thee were manifested.
⁵ * [Και] μετα ταυτα ειδον, και ηνοιγη ο
 [And] after these things I saw, and was opened the
 ναος της σκηνης του μαρτυριου εν τη ουρανω·
 temple of the tabernacle of the testimony in the heaven;
⁶ και εξηλθον οι επτα αγγελοι οι εχοντες τας
 and came out the seven messengers those having the
 επτα πληγας * [εκ του ναου,] ενδεδυμενοι 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 εν εκ των τεσσα-
 breasts girdles golden. And one of the four
 ρων ζωνν εδωκε τοις επτα αγγελοις επτα φια-
 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·

CHAPTER XV.

1 And † I saw Another
 Sign in HEAVEN, great and
 wonderful, † seven Angels
 having the seven LAST
 Plagues; † Because by
 them the WRATH of GOD
 was to be completed.
 2 And I saw as it were
 † a glassy Sea mingled
 with Fire, and the CON-
 QUERORS of the * BEAST,
 and † of his IMAGE, and
 the NUMBER of his NAME,
 standing on the GLASSY
 SEA, † having Harps of
 GOD.
 3 And they sing † the
 SONG of Moses the Ser-
 vant of GOD, and the SONG
 of the LAMB, saying,
 † "Great and wonderful
 are thy WORKS, O Lord
 GOD, the OMNIPOTENT!
 righteous and true are
 thy WAYS, O KING of the
 NATIONS!
 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 pre-
 sence; Because thy RIGH-
 TEOUS ACTS were made
 manifest."
 5 And after these things
 I saw, and † the TEMPLE
 of the TABERNACLE of the
 TESTIMONY in HEAVEN
 was opened;
 6 And THOSE SEVEN
 Angels HAVING the SEVEN
 Plagues came out of the
 TEMPLE, † clothed with
 pure bright † Linen, and
 encircled about the
 BREASTS with golden
 Girdles.
 7 † And one of the FOUR
 Living ones gave to the
 SEVEN Angels Seven gold-
 en Bowls full of the WRATH

* VATICAN MANUSCRIPT, No. 1160.—2. IMAGE, and of the BEAST, and of the NUMBER (n.)
 4. thee—omit (n.) 4. the NATIONS—omit (n.) 5. And—omit. 6. out of the
 TEMPLE—omit (n.)

† 6. Lithon, a stone, is the reading of A C.

1. 1. Rev. xii. 1, 8. † 1. Rev. xvi. 1; xxi. 9. † 1. Rev. xiv. 6. † 2. Rev.
 iv. 6; xxi. 18. † 2. Rev. xiii. 15—17. † 2. Rev. v. 8; xiv. 2. † 3. Exod. xv.
 1; Deut. xxxi. 30; Rev. xiv. 3. † 3. Deut. xxxii. 4; Psa cxi. 2; cxxxix. 14. † 4.
 Exod. xv. 14—10; Jer. x. 7. † 4. Isa. lxvi. 22. † 5. Rev. xi. 19. See Num. i. 50.
 † 6. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13. † 7. Rev. iv. 6.

ζωντος εις τους αιωνας των αιωνων. ³ Και εγε-
concluding 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.

¹ Και ηκουσα φωνης μεγαλης εκ του ναου,
And I heard a voice great out of the temple,
 λεγουσης τοις επτα αγγελοις: "Υπαγετε και
saying to the seven messengers; Go you forth and
 εκχεατε τας επτα φιαλας του Ουμου του Θεου
do you pour out the seven bowls of the wrath of the God
 εις την γην.
into the earth.

² Και απελθεν ο πρωτος, και εξεχεε την
And I 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
 προσκυνουστας τη εικονι αυτου.
doing reverence to the image of him.

³ Και ο δευτερος † [αγγελος] εξεχεε την
And the second [messenger] poured out the
 φιαλην αυτου εις την θαλασσαν και εγενετο
bowl of himself into the sea; and it became
 αιμα ως νεκρου, και πασα ψυχη * [ζωης] απε-
blood as of a dead one, and every soul [of life] died
 θανεν εκ τη θαλασση.
in the sea.

⁴ Και ο τριτος εξεχεε την φιαλην αυτου εις
And the third poured out the bowl of himself into
 τους ποταμους και εις τας πηγας των υδατων
the rivers and into the fountains of the waters;
 και εγενετο αιμα. ⁵ Και ηκουσα του αγγελου
and it became blood. And I heard the messenger
 των υδατων λεγοντος: Δικαιος ει, ο ων
of the waters saying; Righteous art thou, the one existing
 και ο ην, ο οσιος, οτι ταυτα εκρινας
and who was, the bountiful one, because these things thou hast judged;
⁶ οτι αιμα αγιων και προφητων εξεχεαν, και
because blood of holy ones and of prophets they poured out, and
 αιμα αυτους εδωκας πειν αξιοι εισι. ⁷ Και
blood to them thou gavest to drink; worthy they are. And

OF THAT GOD who LIVES for the AGES of the AGES.
 8 And † the TEMPLE was full of * Smoke † from the GLOEY of GOD, and from his POWER; and no ONE was able to enter the TEMPLE, till the SEVEN Plagues of the SEVEN Angels were completed.

CHAPTER XVI.

1 And I heard a great Voice † out of the TEMPLE, saying † to the SEVEN Angels, "Go forth, and pour out the SEVEN Bowls † of the WRATH of GOD into the EARTH."

2 And the FIRST went forth, and poured out his BOWL † on the LAND; and † there came an evil and malignant Ulcer on THOSE MEN † HAVING the MARK of the BEAST, and on THOSE WORSHIPPING his IMAGE.

3 And the SECOND poured out his BOWL † into the SEA; and † it became Blood, as of one dead; † and Every living Soul died,—THOSE in the SEA.

4 And the THIRD poured out his BOWL † into the RIVERS, and † [into] the FOUNTAINS of WATERS; † and they became Blood.

5 And I heard the ANGEL of the WATERS saying, † "Righteous art thou, † the ONE who IS, and who WAS,—the BOUNTIFUL one; Because thou hast judged These.

6 Because † they poured out the Blood of † Saints and of Prophets, † thou gavest them also Blood to drink; they deserve it."

* VATICAN MANUSCRIPT, No. 1159.—3. the SMOKE (B.) 3. of life—omit. 0. and—omit.

† 1. out of the TEMPLE, omitted by B. 2. messenger, omitted by A C. 4. into, omitted by A C.

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4. † 8. 2 Thess. i. 9.
 1. Rev. xv. 1. † 1. Rev. xiv. 10; xv. 7. † 2. Rev. viii. 7. † 2. Exod. ix.
 9—11. † 2. Rev. xliii. 10, 17. † 3. Rev. viii. 8. † 3. Exod. vii. 17, 20.
 † 3. Rev. viii. 0. † 4. Rev. viii. 10. † 4. Exod. vii. 20. † 5. Rev. xv. 2.
 † 5. Rev. i. 4, 8; iv. 8; xl. 17. † 6. Matt. xxiii. 24, 25; Rev. xiii. 12. † 6. Rev.
 xl. 18; xviii. 20. † 6. Isa. xlix. 20.

ηκουσα του θυσιαστηριου λεγοντος· **Ναι, κυριε**
 I heard the altar saying; Yes, O Lord
δ θεος δ παντοκρατωρ, αληθινοι και δικαιοι αι
 the God the almighty, true and righteous the
κρισεις σου.
 judgments of thee.

⁸ **Και ο τεταρτος εφεχεε την φιαλην αυτου**
 And the fourth poured out the bowl of himself
επι τον ηλιον· και εδουη 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 θι ανθρωποι καυμα μεγα, 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 plague these; and not they reformed to give
αυτω δοξαν.
 to him glory.

¹⁰ **Και ο πεμπτος εφεχεε 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 εσκοταμενη· και εμασωντο
 kingdom of him darkened; and they bit
τας γλωσσας αυτων εκ του πονου, ¹¹ **και**
 the tongues of themselves because of the anguish, and
εβλασφημησαν τον θεον του ουρανου εκ των
 they blasphemed the God of the heaven because of the
πονων αυτων και εκ των 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 εφεχεε την φιαλην αυτου επι**
 And the sixth poured out the bowl of himself on
τον ποταμον του μεγα 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 δαιμων-**
 as frogs; (they are for spirits of de-
ων ποιουντα 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 on the SUN; and to him it was given to burn MEN with FIRE.

9 And MEN were burned with great heat, and they blasphemed the NAME OF THAT GOD who HAS Authority over these PLAGUES; and they reformed not to give him Glory.

10 And the FIFTH poured out his BOWL on the THRONE of the BEAST; and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, the EUPHRATES; and its WATER was dried up; so that the WAY of THOSE KINGS who are from the Sun-rising might be prepared.

13 And I saw out of the MOUTH of the DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

* VATICAN MANUSCRIPT, No. 1100.—9. ΜΕΧ blasphemed (α.)

† 9. in presence of THAT GOD, (A.) 12. the EUPHRATES, (A C.)

‡ 7. Rev. xv. 3. ‡ 7. Rev. xiii. 10; xiv. 10; xix. 2. ‡ 8. Rev. viii. 12. ‡ 8. Rev. ix. 17, 18; xiv. 13. ‡ 9. verses 11, 21. ‡ 9. Rev. ix. 20. ‡ 9. Rev. xi. 13; xiv. 7. ‡ 10. Rev. xiii. 2. ‡ 10. Rev. ix. 2. ‡ 11. verse 2. ‡ 12. Rev. ix. 14. See Jer. l. 38; li. 30. ‡ 12. Isa. xli. 2, 26. ‡ 13. Rev. xii. 2, 9, 10. ‡ 13. Rev. xix. 20; xx. 10. ‡ 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

γειν αυτοις εις τον πολεμον της ημερας εκει
together them for the war of the day of that
νης της μεγαλης του θεου του παντοκροτορος.
of the great of the God of the almighty.

15 (Ιδου, ερχομαι ως κλεπτης· μακαριος ο γρη-
(Lo, I come as a thief; blessed the one
γορων, και τηρων τα ιματια αυτου, ινα μη
watching, and keeping the garments of himself, so that not
γυμνος περιπατη, και βλεπωσι την ασχημοσυ-
naked he may walk, and they may see the shame
νην αυτου.) 16 Και συνηγαγεν αυτοις εις τον
of him.) And he gathered together them into the
τοπον τον καλουμενον Εβραιστι Αρμαγεδον.
place that being called in Hebrew Armagedon.

17 Και ο εβδομος εξεχεε την φιαλην αυτου
And the seventh poured out the bowl of himself
επι τον αερα· και εξηλθε φωνη μεγαλη απο
on the air; and came forth a voice great from
του ναου του ουρανου, απο του θρονου, λεγου-
the temple of the heaven, from the throne, say-
σα· Γεγονε. 18 Και εγενοντο αστρακαι και
ing; It has been done. And were lightnings and

φωνα και βρονται, και σεισμος * [εγενετο]
voices and thunders, and an earthquake [was].

μεγας, οιος ουκ εγενετο αφ' ου οι ανθρωποι
great, such not was from of which the men

εγενοντο επι της γης, τηλικουτος σεισμος
were on the earth, so great an earthquake

οτω μεγας. 19 Και εγενετο η πολις η μεγαλη
so great. And was the city the great

εις τρια μερη, και αι πολιεις 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

χαλασης, οτι μεγαλη εστιν η πληγη αυτης
hail, because great is the plague of her

σφοδρα.
exceedingly.

(them together for the WAR of that GREAT DAY of the OMNIPOTENT GOD.

15 †(Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS, †so that he may not walk naked, and they should see HIS SHAME.)

16 And †he gathered them together into THAT PLACE which is CALLED in Hebrew * Armagedon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a †loud Voice from the TEMPLE †of HEAVEN, from the THRONE, saying, †"It is done."

18 And †there were Lightnings, and Voices, †and Thunders, †and there was a great Earthquake; †such as was not since †a Man was on the EARTH, such an Earthquake,—so great.

19 And †the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT †was remembered before God, †to have given her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And †Every Island fled, and no Mountains were found.

21 †And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and †MEN blasphemed GOD on account of †the PLAGUE of the HAIL, Because the PLAGUE of it is exceedingly great.

* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (v.) 18. was—omit.
 † 17. loud, omitted by v. 17. of HEAVEN, omitted by v. 18. and Thunders, omitted by v. 18. a Man, (A.)
 † 14. Rev. xvii. 14; xix. 19; xx. 8. † 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 8. † 15. Rev. iii. 4, 18. † 16. Rev. xix. 19.
 † 18. Rev. iv. 5; viii. 5; xi. 10. † 18. Rev. xi. 13. † 18. Dan. xii. 1. † 19. Rev. xxi. 6.
 Rev. xiv. 8; xvii. 18. † 10. Rev. xviii. 5. † 17. Isa. ii. 17, 23; Jer. xxv. 15, 16; Rev. xiv. 10. † 20. Rev. vi. 10. † 21. Rev. xi. 19. † 21. verses 9, 11.
 † 21. Exod. ix. 23—25.

ΚΕΦ. ιζ' 17.

1 Και ἦλθεν εἰς ἐκ τῶν ἑπτά ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοὶ τὸ κριμα τῆς πόρνης τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν ὕδατων τῶν πολλῶν. 2 μεθ' ἧς ἐπορνεύσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν * [ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.] 3 Καὶ ἀπνεύγε με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθήμενη ἐπὶ θηρίου κοκκίνου, γεμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτά καὶ κέρατα δέκα. 4 Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφύρου καὶ κοκκίον, καὶ κεχρυσωμένη χρυσοῦ καὶ λίθου τιμίου καὶ μαργαρίταις, ἔχουσα χρυσοῦ ποτήριον ἐν τῇ χειρὶ αὐτῆς γεμον βδελυγμάτων, καὶ τὰ ἀκαθάρτα τῆς πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μετώπον αὐτῆς ὄνομα γεγραμμένον· Μυστηρίου· Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτὴν θαύμα μέγα. 7 Καὶ εἶπε μοι ὁ ἀγγέλος· Διὰ τί θαύμασας· ἐγὼ σοὶ ἐρωτῶ τὸ μυστήριον τῆς γυναίκος, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

CHAPTER XVII.

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. 1160.—2. with the WINE of her FORNICATION—omit. 3. SCARLES. 4. the FORNICATION of the EARTH (D.)

† 1. many Waters, (A.)
 † 1. Rev. xxi. 6. † 1. Jer. li. 13; ver. 15. † 2. Rev. xviii. 8. † 1. Nahum iii. 4; Rev. xiv. 8; xviii. 3. † 3. Rev. xii. 6, 14. † 3. Rev. xii. 3. † 2. Jer. li. 7; Rev. † 4. Rev. xviii. 12, 16. † 4. Dan. xi. 38. † 4. Jer. li. 7; Rev. xviii. 6. † 3. Rev. xlii. 1. † Rev. xiv. 6. † 5. 2 Thess. ii. 7. † 5. Rev. xviii. 9; xix. 2. † 4. Rev. xviii. 34. † 6. Rev. xiii. 18; xvi. 6. † 6. Rev. vi. 9, 10; xii. 11. † 6. Rev. xviii.

8 Το θηριον ὃ εἶδες, ἦν, καὶ οὐκ ἐστὶ, καὶ
 The wild-beast which thou sawest, was, and not is, and
 μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπω-
 is about to come up out of the abyss, and into des-
 λειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες
 truction to go; and will wonder those dwelling
 ἐπὶ τῆς γῆς, ἧν οὐ γεγραπταὶ τὰ ὀνόματα ἐπὶ
 on the earth, of whom not has been written the names on
 τὸ βιβλίον τῆς ζωῆς ἀπο καταβολῆς κόσμου,
 the scroll of the life from a casting down of a world,
 βλέποντων τὸ θηριον ὅτι ἦν, καὶ οὐκ ἐστὶ,
 beholding the wild-beast because he was, and not is,
 καὶ παρῆσται. ⁹ Ὡδε ὁ 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
 καθίεται ἐπ' αὐτῶν. ¹⁰ Καὶ βασιλεῖς ἑπτὰ
 sits on them. And kings seven
 εἰσὶν· οἱ πέντε ἐπέσαν, ὃ εἰς ἐστὶν, ὃ ἄλλος
 are; the five fell, the one is, the other
 οὐκ ἔλαθεν, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ
 not yet is come, and when he may have come, a little him it behoves
 μένειν. ¹¹ Καὶ τὸ θηριον, ὃ ἦν, καὶ οὐκ ἐστὶ,
 to remain. And the wild-beast, which was, and not is,
 καὶ αὐτὸς ὄγδοος ἐστὶ, καὶ ἐκ τῶν ἑπτὰ ἐστὶ,
 even he eighth is, and out of the seven is,
 καὶ εἰς ἀπώλειαν ὑπάγει. ¹² Καὶ τὰ δέκα κέρα-
 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
 λεῖς μίαν ὥραν λαμβανουσι μετὰ τοῦ θηρίου.
 one hour they receive with the wild-beast.
¹³ Οὗτοι μίαν ἔχουσι γνῶμην, καὶ τὴν δυνάμιν
 These one have purpose, and the power
 καὶ τὴν ἐξουσίαν ἑαυτῶν τῆ θηρίῳ διδοῦσιν.
 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
 ἀρνιον νικήσει αὐτοὺς, 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, οὗ ἡ πόρνη καθί-
 to me; The waters which thou sawest, where the harlot sits,
 ται, λαοὶ καὶ ὄχλοι εἰσι, καὶ ἔθνη καὶ γλῶσσαι.
 people and crowds are, and nations and tongues.

8 The BEAST which thou sawest, was, and is not, and is about to ascend out of the ABYSS, and to go into Destruction; and THOSE who DWELL on the EARTH (of whom * the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

⁹ Here is THAT MIND which HAS Wisdom. † The SEVEN Heads are seven Mountains, on which the WOMAN sits.

¹⁰ And the KINGS are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

¹¹ And the BEAST, which was, and is not, he is both an EIGHTH and is of the SEVEN, and goes into Destruction.

¹² And the † TEN Horns which thou sawest are Ten Kings, who have not † [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

¹³ These have One Purpose, and they give their POWER and † Authority to the BEAST.

¹⁴ † These will make war with the LAMB, and the LAMB will conquer them, († Because he is Lord of Lords, and King of Kings.) † and THOSE who are with him are CALLED, and chosen, and faithful.

¹⁵ And he says to me, † The WATERS which thou sawest, where the HARLOT sits, are Peoples, and Crowds, and Nations, and Languages.

* VATICAN MANUSCRIPT, No. 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. 8. † 9. Rev. xiii. 18. † 9. Rev. xiii. 1. † 11. verse 8. † 13.
 Dan. xii. 20; Zech. i. 18—21; Rev. xiii. 1. † 14. Rev. xvi. 14; xix. 19. † 14. Deut.
 x. 17; 1 Tim. vi. 15; Rev. xix. 16. † 14. Jer. l. 44, 45; Rev. xiv. 4. † 15. Isa. viii.
 7; verse 1.

16 **Και τα δεκα κερата ἃ εἶδες, και το θη-
 ριον, οὔτοι μισησουσι την πορνην, και ηρημα-
 κευνη ποιησουσιν αυτην * [και γυμνη,] και
 τας σαρκας αυτης φαγονται, και αυτην κατα-
 κουσουσιν εν πυρι. 17 Ὁ γαρ θεος εδωκεν εις
 τας καρδια αυτων, ποιησαι * [την] γνωμην
 αυτου, και ποιησαι γνωμην μιαν, και δουναι την
 βασιλειαν αυτων το ωθρηριω, αχρι τελεσθησονται
 οι λογοι του θεου. 18 Και ἡ γυνη ἣν εἶ-
 δεσ, εστιν ἡ πολις ἡ μεγαλη ἡ εχουσα βασι-
 λειαν επι των βασιλεων της γης.**

ΚΕΦ. ιη'. 18.

1 * [Και] μετα ταυτα εἶδον αλλον αγγελον
 καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν
 μεγαλην· και ἡ γη εφωτισθη εκ της δοξης
 αυτου. 2 Και εκραξεν εν ισχυρα φωνη, λεγων·
 Επεσον, * [επεσε.] Βαβυλων ἡ μεγαλη, και
 εγενετο κατοικητηριον δαιμονων, και φυλακη
 παντος πνευματος ακαθαρτου, και φυλακη παν-
 τος ορνεου ακαθαρτου και μεμισημενου· 3 ὅτι
 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 δυναμews του στρηνου αυτης εκ-
 λουτησαν.

4 Και ηκουσα αλλην φωνη εκ του ουρανου,
 And I heard another voice from the heaven,

16 And the TEN Horns which thou sawest, and the BEAST, †these will hate the HARLOT, and will make her desolate; and will eat her FLESH, and †burn her with Fire.

17 †For GOD inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, †till the WORDS of GOD shall be completed.

18 And the WOMAN, whom thou sawest, †is THAT GREAT CITY, †which holds SOVEREIGNTY over the KINGS of the EARTH."

CHAPTER XVIII.

1 †After these things I saw Another Angel coming down from HEAVEN, having great Authority; †and the EARTH was 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."

4 And I heard Another Voice from HEAVEN, say-

* VATICAN MANUSCRIPT, No. 1160.—16. and naked—omit. And—omit (A. B.)

17. the—omit.

1.

† 3. of the wine, omitted by A. C.

3. fallen, (A B C.)

‡ 16. Jer. i. 41, 42; Rev. xviii. 16.
 Rev. xviii. 8. † 17. 2 Thess. ii. 11.
 † 18. Rev. xii. 4. † 1. Rev. xvii. 1.
 xxi. 2; Jer. li. 8; Rev. xiv. 8.
 † 2. Isa. xiv. 22; xxxiv. 11; Mark v. 2, 8.

‡ 16. Ezek. xvi. 27—44; Rev. xviii. 16. † 16.
 † 17. Rev. x. 7. † 18. Rev. xvi. 19.
 † 1. Ezek. xliii. 2. † 2. Isa. xliii. 19;
 2. Isa. xliii. 21; xli. 8; xxxiv. 14; Jer. l. 39; li. 37.
 † 3. verse 11, 15; Isa. xlvii. 16.

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· ⁵ οτι
 from the plagues of her so that not you may receive; because
 εκολληθησαν αυτης αι αμαρτιαι αυρι του ουρανου,
 adhered together of her the sins even to the heaven,
 και εμνημονευσεν ο θεος τα αδικηματα
 and remembered the God the unjust acts
 αυτης. ⁶ Αποδοτε αυτη, ως και αυτη απεκωκε,
 of her. Give you to her, as also she gave,
 και διπλωσατε † [αυτη] διπλα κατα τα
 and double you [to her] double according to the
 εργα αυτης· εν τω ποτηριω ο εκερασε, κερα-
 works of her; in the cup which she mixed, do you
 σατε αυτη διπλουν· ⁷ οσα εδοξασεν εαυτην
 mix to her double; how much she glorified herself
 και εστρηνιασε, τοσoutον δοτε αυτη βασανισ-
 and lived luxuriously, so much give you to her torment
 μον και πενθος. ⁸ Οτι εν τη καρδια αυτης
 and mourning. Because in the heart of herself
 λεγει· Καθημαι βασιλισσα, και χηρα ουκ ειμι,
 she says; I sit a queen, and a widow not I am,
 και πενθος ου μη ιδω· ⁸ δια τουτο εν μια
 and mourning not I may see; on account of this in one
 ημερα ηξουσιν αι πληgai αυτης, θανατος * [και]
 day will come the plagues of her, death [and]
 πενθος και λιμος· και εν πυρι κατακαυθησεται·
 mourning and famine; and with fire will be burnt up;
 οτι ισχυρος κυριος ο θεος ο κρινας αυτην.
 because strong Lord the God the one having judged her.
⁹ Και κλαουσontαι και κοψονται εκ αυτη οι
 And shall weep and shall wail over her the
 βασιλεις της γης, οι μετ αυτης πορνευσαντες
 kings of the earth, those with her having fornicated
 και στρηνιασαντες, όταν βλεπωσι τον καπνον
 and having lived luxuriously, when they may see the smoke
 της πυρωσεως αυτης, ¹⁰ απο μακροθεν εστηκο-
 of the burning of her, from at a distance having stood
 τες δια τον φοβον του 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. ¹¹ Και οι εμποροι της γης κλαι-
 the judgment of thee. And the merchants of the earth weep
 ουσι και πενθουσιν εκ αυτη, οτι τον γομον
 and mourn over her, because the cargo

ing. † "Come out from her, my people, so that you may have no fellowship with her sins, and that you receive not of her plagues.
 5 † because her sins were builded together even to HEAVEN, and † GOD remembered * her UNRIGHTEOUS ACTS.
 6 † Render to her as she also rendered, and repay double according to her works; † in the cup which she mixed, † mix to her double;
 7 † as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her heart, 'I sit a Queen, and am not a Widow, and shall by no means see Mourning.'
 8 Therefore in † One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with Fire; † Because * strong is THAT Lord who has JUDGED her.
 9 And † THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the SMOKE of her burning,
 10 standing at a distance on account of the FEAR of her TORMENT, saying, † 'Alas! alas! the GREAT CITY! 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.

1 4 Isa. xlviii. 20; III. 11; Jer. 1. 8; II. 6, 45; 2 Cor. vi. 17.
 Jer. 1. 9, Jonah 1. 2. 5. Rev. xvi. 19. 6. Isa. cxxxvii. 8; Jer. 1. 15, 29; II.
 24 49. 2 Tim. iv. 14; Rev. xiii. 10. 7. Rev. xiv. 10. 8. Rev. xvi. 19.
 17 Ezek. xxviii. 2. 7. Isa. xlvii. 7, 8; Zeph. ii. 15. 8. Isa. xlvii. 9; verse 10.
 18 Rev. xvii. 16. 8. Jer. 1. 34; Rev. xi. 17. 9. Ezek. xxv. 10, 17; Rev. xvii.
 2: verse 8. 9. Jer. 1. 48. 9. verse 18; Rev. xix. 8. 10. Isa. xxi. 9
 Rev. xiv. 8. 10. Rev. xvii. 19. 11. Ezek. xvii. 27—28; verse 8.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι¹² γομον χρυσοῦ
of them no one buys any more; cargo of gold
καὶ ἀργυροῦ, καὶ λίθου τιμίου καὶ μαργαριτοῦ,
and of silver, and of stone of value and of pearl,
καὶ βυσσίνου καὶ πορφύρας, καὶ σπηρικοῦ καὶ
and of fine cotton and of purple, and of silk and
κόκκινου· καὶ πᾶν ξύλον θυμινόν, καὶ πᾶν σκεῦος
of scarlet; and all wood aromatic, and every vessel
ελεφαντινόν, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιω-
ivory; and every vessel of wood most
τάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμαροῦ
precious and of copper and of iron and of marble;
¹³ καὶ κιννάμωμον, καὶ ἀμύμον, καὶ θυμιατάτα,
and cinnamon, and amomum, and odors,
καὶ μυρον, καὶ λιβανόν, * [καὶ οἶνον,] καὶ ἐλαι-
and ointment, and frankincense, [and wine,] and oil,
όν, καὶ σεμιδάλιον, καὶ σίτον, καὶ κτήνη, καὶ
and sweet flour, and wheat, and cattle, and
πρόβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωματῶν
sheep; and of horses, and of chariots, and of bodies;
καὶ ψυχᾶς ἀνθρώπων.¹⁴ Καὶ ἡ ὄψωρα τῆς ἐπι-
and lives of men. And the fruit season of the earn-
θμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σοῦ, καὶ
set season of the soul of thee went away from thee, and
πάντα τὰ ἁγία καὶ τὰ λαμπρὰ ἀπόλωτο
all the holy things and the splendid things perished
ἀπο σοῦ, καὶ οὐκέτι οὐ μὴ εὕρησῃς αὐτά.
from thee, and no longer not not thou mayest find them.
¹⁵ Οἱ ἐμποροὶ τούτων οἱ πλουτήσαντες ἀπ’
The merchants of these things those having been enriched from
αὐτῆς, ἀπο μακροθεν ἰστησονται, διὰ τὸν
her, from at a distance shall stand, because of the
φοβὸν τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ
fear of the torment of her, weeping and
πενθούντες,¹⁶ * [καὶ] λεγόντες· Οὐαί, * [ουαί·]
mourning, [and] saying; Woe, [woe:]
ἢ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βυσσίνου
the city the great, that having been clothed fine cotton
καὶ πορφύρου καὶ κόκκινου, καὶ κεχρυσώμενη
and purple and scarlet, and being gilded
ἐν χρυσοῖς καὶ λίθοις τιμίοις καὶ μαργαριταῖς· ὅτι
with gold and stone precious and pearls; because
μὴ ὥρα ἠρῆμωθη ὁ τοσοῦτος πλοῦτος.¹⁷ 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 μακροθεν ἐστήσαν, ¹⁸ καὶ ἐκράζον βλε-
from at a distance stood, and cried out be-
πόντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λε-
holding the smoke of the burning of her, say-
γόντες· * [Τίς ὅμοια τῇ πόλει τῇ μεγάλῃ; ¹⁹ καὶ
ing; [What like to the city to the great? and

Because no one buys their
MERCHANDISE any more;
¹² † the Merchandise of
Gold, and of Silver, and of
precious Stone, and of
Pearl, and of Fine linen, and
of Purple, and of Silk, and
of Scarlet; and All aroma-
tic Wood; and All Furni-
ture of Ivory, and All Fur-
niture of most precious
Wood, and of Copper, and
of Iron, and of Marble;
¹³ and Cinnamon, and
† Amomum, and Incense,
and Ointment, and Frank-
incense, and Wine, and
Finest flour, and Wheat,
and *Cattle, and Sheep, and
of Horses, and of Chariots,
and of Bodies, and † Lives
of Men.
¹⁴ And the FRUIT SEAS-
ON 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.
¹⁵ † THOSE MERCHANTS
of these things who were
enriched by her, will stand
at a distance, because of
the FEAR of her TORMENT,
* weeping and mourning,
¹⁶ saying, Alas! alas!
THAT GREAT CITY, † which
was clothed with Fine
linen, and Purple, and
Scarlet, and adorned with
Gold, and precious Stone,
and Pearls!
¹⁷ † Because in One
Hour SUCH GREAT
Wealth is laid waste." And
† Every Pilot, and Every
Voyager, and Mariner, and
as many as work on the
SEA, stood at a distance,
¹⁸ † and cried out, be-
holding the SMOKE of her
BURNING, saying, † "What
city is like to the GREAT
CITY!"

* VATICAN MANUSCRIPT, No. 1100.—13. and Wine—omit (B.) 13. Sheep, and Cat-
tle, (B.) 15. both weep ng. 16. and—omit (A. B.) 16. woe—omit (B.)
† 1, 15, 2, 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.
xvii. 4. † 17. verse 10. † 17. Isa. xxiii. 14; Ezek. xxvii. 20. † 18. Ezek.
xxvii. 20, 31; verse 9. † 19. Rev. xiii. 4.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-
 they cast dust on the heads of themselves, and cried
 (ον κλαιοντες και πενθουντες, λεγοντες·) Ουαι,
 [weeping and mourning, saying:] Woe,
 * [ουαι·] η πολις η μεγαλη, εν η επλουτησαν
 [woe.] the city the great, by which were enriched
 παντες οι εχοντες πλοια εν τη θαλασση εκ της
 all those having ships on the sea by the
 τιμιότητος αυτης, οτι μια ωρα ηρημωθη.
 preciousness of her, because in one hour she was made desolate.
 20 Ευφραινου 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 ηρεν 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 ορη-
 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 ετι. 22 Και φωνη κιθαρωδων
 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 alight
 λυχνου ου μη φανη εν σοι ετι, 23 * [και φωνη
 of lamp not not may shine in thee longer, [and a voice
 νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι·
 of bridegroom and of bride not not may be heard in thee longer,
 οτι] οι εμποροι σου ησαν οι μεγαιστατες 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 proph-
 των και αγιων ευρεθη, και παντων των εσφαγ-
 eis and of holy ones was found, even of all of those having been
 μενων επι της γης.
 killed on the earth.

ΚΕΦ. 19. 10.

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 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 SORCERIES ALL the NATIONS were deceived."

24 And † in her the † Blood of Prophets and of Saints was found, even of ALL those † having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I heard a loud Voice as of a

* VATICAN MANUSCRIPT, No. 1160.—19. voc—omit.

† 19. Weeping and Mourning, omitted by A. any Art, omitted by A.

24. Blood, (A c.) bloods, (D.)

19. the SHIPS, (A B C.) 22. of

† 10. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 13; Ezek. xxvii. 30. † 19. verse 8. † 20. † 21. Jer. li. 64. † 21. Rev. xii. 8; xvi. 20. † 22. Isa. xxiv. 8; Jer. vii. 24; xvi. 9; xxv. 10; Ezek. xxvi. 15. † 23. Jer. xiv. 10. † 23. Jer. vii. 24; xvi. 9; xxxiii. 11. † 23. 2 Kings ix. 22; Nah. iii. 4; Rev. xvii. 2, 5. † 24. Rev. xvii. 6. † 24. Jer. li. 69. † 1. Rev. xi. 18.

Γραψον· Μακαριοι οι εις το δειπνον του γαμου
 Write thou; Blessed ones those into the supper of the marriage
 του αρνιου κεκλημενοι. Και λεγει μοι· Ουτοι
 of the lamb having been called. And he says to me; These
 οι λογοι αληθινοι εισι του θεου. ¹⁰ Και επεσον
 the words true are of the God. And I fell
 εμπροσθεν των ποδων αυτου προσκυνησαι αυτην
 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 του πνευμα
 (The for testimony [of the] Jesus, is the spirit
 της προφητειας.)
 of the prophecy.)

¹¹ Και ειδον τον ουρανον ανεφωγμενον, και
 And I saw the heaven having been opened, and
 ιδου ιππος λευκος, και ο καθήμενος επ' αυτον,
 lo a horse white, and the one sitting on him,
 καλουμενος πιστος και αληθινος, και εν δικαιο-
 being called faithful and true, and in righteous-
 συνη κρινει και πολεμει· ¹² οι δε οφθαλμοι
 ness 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 diadems many; having a name having been
 μενον ο ουδεις οιδεν, ει μη αυτος· ¹³ και περι-
 written which no one knows, if not himself; and having
 βεβλημενος ιματιον βεβαμμενον αιματι· και
 been clothed with a mantle having been dipped in blood; and
 καλειται το ονομα αυτου· 'Ο λογος του θεου.
 is called the name of him; The word of the God.

¹⁴ Και τα στρατευματα τα εν τω ουρανω ηκο-
 And the armies those in the heaven fol-
 λουθει αυτην επ' ιπποις λευκοις, ενδεδυμενοι
 lowed him on horses white, having been clothed with
 βυσσινον λευκον καθαρων. ¹⁵ Και εκ του στο-
 fine cotton white clean. And out of the mouth
 ματος αυτου εκπορευεται βρομφαια οξεια· ινα εν
 of him goes forth a broad-sword sharp, so that with
 αυτη παταξη τα εθνη, και αυτος ποιμανει
 her he may smite the nations, and he shall lead
 αυτους εν βαβδη σιδηρα· και αυτος πατει την
 them with a rod iron; and he treads the
 ληνον του οινου του θυμου της οργης του θεου
 wine-press of the wine of the wrath of the anger of the God
 του παντοκρατορος. ¹⁶ Και εχει επι το ιματιον
 of the almighty one. And he has on the mantle

"Write;—† Blessed are
 THOSE who have been IN-
 VITED to the MARRIAGE-
 SUPPER of the LAMB. He
 also said to me, † "These
 are the true WORDS of
 God."

¹⁰ And † I fell before
 his FEET to worship him.
 And he says to me, † "See;
 no! I am a Fellow-ser-
 vant with thee, and of
 THOSE BRETHREN with
 thee † who HAVE the TES-
 TIMONY of JESUS; wor-
 ship GOD." (For the
 TESTIMONY of Jesus is the
 SPIRIT of this PROPHECY.)

¹¹ † And I saw HEAVEN
 opened, and behold, † a
 white Horse; and HE who
 SAT on him was † [called]
 † Faithful and True, and
 † in Righteousness he
 judges and makes war.

¹² † And his EYES were
 as a Flame of Fire, and
 † on his HEAD were many
 Diadems; † having * a
 Name written which no
 one knows except himself.

¹³ † And he was in-
 vested with a Mantle
 dipped in Blood; and his
 NAME is called, † The
 WORD of GOD.

¹⁴ And THOSE AR-
 MIES in HEAVEN followed
 him on white Horses,
 † clothed in white puro
 Fine linen.

¹⁵ And † out of his
 MOUTH proceeds a sharp
 *two-edged Broadsword,
 so that with it he may
 smite the NATIONS; and
 † he shall rule them with
 an Iron Sceptre; and † he
 treads the WINEPRESS of
 the WINE of the INDIGNA-
 TION of the WRATH of
 GOD, the OMNIPOTENT.

¹⁶ And he has on his

* VATICAN MANUSCRIPT, No. 1100.—12. as—omit (A.)
 Name written (B.) 15. two-edged (B.)

12. Names written, and a

† 10. of the, omitted by A. 11. called, omitted by A.

† 9. Matt. xxii. 2, 8; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xxii. 6. † 10. Rev. xii. 17.
 † 10. Acts x. 26; xiv. 14, 15; Rev. xxii. 0. † 10. 1 John v. 10; Rev. xii. 17.
 † 11. Rev. xv. 5. † 11. Rev. vi. 2. † 11. Rev. iii. 14. † 11. Isa. xl. 4.
 † 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 12. Isa. lxiii.
 2, 8. † 13. John i. 1; 1 John v. 7. † 14. Rev. iv. 4; vii. 9. † 13. Isa. xl.
 4; 2 Thess. ii. 8; Rev. i. 10; verse 21. † 15. Psa. xl. 9; Rev. ii. 27; xii. 5. † 15.
 Isa. lxiii. 2; Rev. xiv. 19, 20.

και επι τον μηρον αυτου ονομα γεγραμμενον
and on the thigh of himself a name having been written;
Βασιλευς βασιλεων και κυριος κυριων.

King of kings and Lord of lords.
17 Και ειδον ενα αγγελον εστωτα εν τη ηλιω
And I saw one messenger standing in the sun;

και εκραζε φωνη μεγαλη, λεγων πασι τοις
and he cried with a voice great, saying to all to the
ορνειοις τοις νετομενοις εν μεσουρανηματι
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του
Come ye, beyou assembled for the supper the great of the
Θεου, 18 ινα φαγητε σαρκας βασιλεων και σαρκας
God, so that you may eat flesh of kings and flesh
και χιλιαρχων και σαρκας ισχυρων, και σαρκας
of commanders and flesh of strong ones, and flesh

ιπων και των καθημενων εκ 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 ενωπιον 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

προσκυνουοντας τη εικονι αυτου ζωντες εβλη-
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος την
cast the two into the lake of the fire that

καυομενην εν θειω. 21 Και οι λοιποι απεκτα-
burning with brimstone. And the remaining ones were

θησαν εν τη βουφαια του καθημενου επι του
killed with the broadsword of the one sitting on the

ιππου, τη εξελθουση 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 BEAST † were killed with THAT BROAD-SWORD of HIM who SITS on the HORSE, which WENT FORTH out of his MOUTH; † and All the BIRDS † were satiated with their FLESH.

CHAPTER XX.

1 And I saw an Angel coming down from HEA-

* VATICAN MANUSCRIPT, No. 1160.—one—omit (a.)

† 12. his armies, (A.)

‡ 16. Dan ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. † 17. verso 21.

‡ 17. Ezek. xxxix. 17.

‡ 18. Ezek. xxxix. 18, 20. † 19. Rev. xvi. 16; xvii. 13, 14.

‡ 20. Rev. xvi. 13, 14.

‡ 20. Rev. xiii. 12, 15. † 20. Rev. xx. 10. See Dan. vii. 11.

‡ 20. Rev. xiv. 10; xx† &

‡ 21. verso 15. ‡ 21. verses 17, 13. ‡ 21. Rev. xvii. 18.

ουρανου, εχοντα την κλειν της αβυσσου, και
 heaven, having the key of the deep, and
 αλυσιν μεγαλην επι την χειρα αυτου. ² Και
 a chain great on the hand of himself. And
 εκρατησε τον δρακοντα, τον οφιν 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, ³ 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 behoveth him
 λυθηναι μικρον χρονον.
 to be loosed a little time.

⁴ Και ειδον θρονους· και εκαθισαν επ' αυτους,
 And I saw thrones; and they sat on them,
 και κριμα εδοθη αυτοις· και τας ψυχαι των
 and judgment was given to them; and the souls of those
 πεπελεκισμενων δια την μαρτυριαν Ιησου
 having been cut with an axe because of the testimony of Jesus
 * [και] δια τον λογον του θεου, και οιτινες
 [and] because of the word of the God, and who
 ου προσεκυνησαν το θηριον ουτε τη εικονι
 not worshipped the wild-beast nor the image
 αυτου, και ουκ ελαβον το χαραγμα επι το
 of him, and not received the mark on the
 μετωπον και επι την χειρα αυτων· και εζη-
 forehead and on the hand of themselves; and they
 σαν, και εβασιλευσαν μετα του Χριστου τα
 lived, and they reigned with the Anointed one the
 χιλια ετη. ⁵ * [οι δε λοιποι των νεκρων ουκ
 thousand years; [the but remaining ones of the dead ones not
 εζησαν αχρι τελεσθη τα χιλια ετη.] Αυτη
 lived till should be ended the thousand years.] This
 η αναστασις η πρωτη. ⁶ Μακαριος και αγιος
 the resurrection the first. Blessed and holy
 ο εχων μερος εν τη αναστασει τη πρωτη· επι
 the one having a portion in the resurrection the first; over
 τούτων ο δευτερος θανατος ουκ εχει εφουσιαν,
 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. ⁷ Και
 and they shall reign with him a thousand years. And

VEN, † having the KEY of the ABYSS; and a great Chain on his HAND.
² And he seized † the DRAGON,—the OLD SERPENT, who is an Enemy * and † the ADVERSARY, and bound him a Thousand Years,
³ and cast him into the 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 BEHEADED because of the TESTIMONY of JESUS, and because of the WORD of GOD,—even those † who did not worship the BEAST, † nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and † reigned with the ANOINTED one † the THOUSAND Years.

⁵ † But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the † FIRST RESURRECTION.

⁶ * Blessed and holy is HE who HAS a PORTION in the FIRST RESURRECTION; over these † the SECOND Death has NO AUTHORITY, but they shall be † Priests of GOD and of the ANOINTED, † and shall reign * with him a THOUSAND Years.

⁷ And * when the

* VATICAN MANUSCRIPT, No. 1100.—2. even THAT Adversary who DECEIVES the whole HABITABLE, and bound him. (a.) 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.

† 2. the ADVERSARY. (A. R.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 6. And the REST of the MEN lived not (a.) 6. First—probably in dignity or importance.

: 1. Rev. i. 18; ix. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 3. Rev. xvi. 14, 16; verse 9. † 4. Dan. vii. 9, 23, 27; Matt. xix. 28; Luke xxii. 30. † 4. 1 Cor. vi. 2, 3. † 4. Rev. vi. 9. † 4. Rev. xiii. 12. † 4. Rev. xiii. 15, 16. † 4. Rom. viii. 17; 3 Tim. ii. 12; Rev. v. 10. † 6. Rev. ii. 11; xli. 8. † 6. Isa. lxi. 6; 1 Pet. ii. 9; Rev. i. 6; v. 10. † 6. verse 4.

ὅταν τελεσθῇ τα χίλια ετη, λυθησεται ὁ
 when may be ended the thousand years, shall be loosed the
 σατανας εκ της φυλακης αὐτου·⁸ και εξελευ-
 adversary out of the prison of himself, and he shall
 σεται πλανησαι τα εθνη τα εν ταις τεσσαρσι
 go forth to deceive the nations those in the four
 γωνιαις της γης, τον Γωγ και τον Μαγωγ,
 corners of the earth, the Gog and the Magog,
 συναγαγειν αυτους εις πολεμον, ὧν ὁ αριθμος
 to assemble them for war, of whom the number
 αυτων ὡς ἡ αμμος της θαλασσης.⁹ Και ανε-
 et 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 αυτους.¹⁰ και ὁ
 from the God, and ate up them; and the
 διαβολος ὁ πλανων αυτους, εβληθη εις την
 accuser the one deceiving them, was cast into the
 λιμνην του πυρος και θειου, ὅπου και το θη-
 lake of the fire and of brimstone, where both the wild-
 ριον και ὁ ψευδοπροφητης· και βασανισθησονται
 beast and the false-prophet; and they will be tormented
 ται ἡμερας και νυκτος εις τους αιωνας των
 day and night for the ages of the
 αιωνων.

¹¹ Και ειδον θρονον μεγαλ λευκον, και τον
 And I saw a throne great white, and the
 καθημενον επ' αυτου, οὐ απο προσωπου εφυ-
 one sitting on him, of whom from face fled
 γεν ἡ γη και ὁ ουρανος, και τοπος ουχ εὑρεθη
 the earth and the heavens, and a place not was found
 αυτοις.¹² Και ειδον τους νεκρους, μικρους και
 for them. And I saw the dead ones, little ones and
 μεγαλους, ἑστωτας ερωπιον του θρονου, και
 great ones, having stood in presence of the throne, and
 βιβλια ηνοιχθησαν· και αλλο βιβλιον ηνεφχθη,
 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 βιβλίοις, κατα
 the things having been written in the books, according to
 τα εργα αυτων.¹³ Και εδωκεν ἡ θαλασσα τους
 the works of them. And gave up the sea the
 νεκρους τους εν αυτη, * [και ὁ θανατος και ὁ
 dead ones those in her, [and the death and the
 ἄδης εδωκαν τους νεκρους τους εν αυτοις· και
 invisible gave up the dead ones those in them; and

THOUSAND Years may be completed, † the ADVER-
 SARY will be loosed out of his PRISON,

8 and will go forth † to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, † GOG and MAGOG, † to assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 † And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN † from God, and consumed them.

10 † And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, † where both the BEAST and FALSE-PROPHET [were cast.] and † they will be tormented Day and Night for the AGES of the AGES.

11 And I saw a great white Throne, and one sitting on it, from Whose Face † the EARTH and the HEAVEN fled away, † and no Place was found for them.

12 And I saw the DEAD, † the † GREAT and the LITTLE, standing before the THRONE; † and Books were opened; and Another † Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, † according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their WORKS—omit. It is thought these words were omitted by the copyist, as they are found in A B C.

† 9. from God, omitted by A. 12. the GREAT and the LITTLE, (A.)

‡ 7. verse 2. † 8. verses 3, 10. † 8. Ezek. xxxviii. 2; xxxix. 1. † 8. Rev. xvi. 14.
 † 9. Isa. viii. 8; Ezek. xxviii. 10, 10. † 10. verse 8. † 10. Rev. xix. 20.
 † 10. Rev. xiv. 10, 11. † 11. 2 Pet. iii. 7, 10, 11; xxi. 1. † 11. Dan. ii. 85.
 † 12. Rev. xix. 5. † 12. Dan. vii. 10. † 12. Psa. lxxix. 28; Dan. xii. 1; Phil. iv. 8;
 Rev. iii. 5; xiii. 8; xli. 37. † 12. Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6;
 Rev. ii. 23; xiii. 13; verse 13.

ἐκριθησαν ἕκαστος κατα τα εργα αὐτῶν.]
 were judged each one according to the works of themselves.]
 14 Καὶ ὁ θάνατος καὶ ὁ ἀδης ἐβλήθησαν εἰς
 And the death and the invisible were cast into
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτέ-
 the lake of the fire; this the death the second
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὔρεθῃ ἐν τῇ βιβ-
 is. And if any one not was found in the book
 λῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
 of the life having been written, was cast into the
 λίμνην τοῦ πυρός.
 Lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ
 And I saw a heaven new and earth new; the
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,
 for first heaven and the first earth were gone,
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν
 and the sea not is longer. And the city
 τὴν ἁγίαν, Ἰερουσαλὴμ καινὴν εἶδον καταβαι-
 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
 μένη ὡς νυμφὴν κεκοσμημένην τῷ ἀνδρὶ
 prepared as a bride having been adorned for the husband
 αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 of herself. And I heard a voice great out of the
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ
 heaven, saying; Lo, the tabernacle of the God
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν,
 with the men, and he will tabernacle with them,
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς
 and they a people of him shall be, and himself the God
 μετ' αὐτῶν ἐστί, * [θεὸς αὐτῶν.] 4 καὶ ἐξα-
 with them will be, [a God of them;] 4 καὶ ἐξα-
 λειψεὶ πᾶν δακρυὸν ἀπο τῶν ὀφθαλμῶν αὐτῶν,
 wipe away every tear from the eyes of them,
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε κένθος 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 καθημένοσ ἐπι-
 things passed away. [And] said the one sitting on
 τῷ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποίω. Καὶ λέγει
 the throne; Lo, new all things I make. And he says
 * [μοι·] Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ
 [to me;] Write thou; because these the words faithful ones and
 ἀληθινοὶ εἰσὶ. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ
 true ones are. And he said to me; It has been done. I

they were judged each one according to their works.

14 And † DEATH and HADES were cast into the LAKE OF FIRE. † This is the SECOND DEATH—* the LAKE OF FIRE.

15 And if any one was not found written in the BOOK OF THE LIFE, † he was cast into the LAKE OF FIRE.

CHAPTER XXI.

1 And † I saw a new Heaven and a new Earth; † for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from God, prepared † as a Bride adorned for her HUSBAND.

3 And I heard a loud Voice out of the † THRONE, saying, "Behold! † the TABERNACLE OF GOD is with MEN, and he will tabernacle with them, and they shall be his † People, and GOD himself will be with them—their GOD."

4 † And † he will wipe away every Tear from their EYES; † and DEATH will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † Because the FORMER things passed away."

5 And † HE who sits on the THRONE said, † "Behold! I make All things new." And he says, "Write; Because † These WORDS are faithful and true."

6 And he said to me, † "They have been done."

* VATICAN MANUSCRIPT, No. 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.) 4. Because, omitted by A. 6. I am become AL-

† 14. 1 Cor. xv. 20, 54, 55. † 14. verse 6; Rev. xxi. 8. † 15. Rev. xix. 20. † 1. Isa. l. v. 17; lvi. 22; 2 Pet. iii. 13. † 1. Rev. xx. 11. † 2. Isa. lii. 1; Gal. iv. 20; Heb. xi. 10; xii. 22; xiii. 13; Rev. iii. 12; verse 10. † 2. Isa. liv. 8; lxi. 10; 2 Cor. xi. 2. † 3. Lev. xxvi. 11, 12; Ezek. xliv. 7; 2 Cor. vi. 10; Rev. vii. 13. † 4. Isa. xxv. 8; Rev. vii. 17. † 4. 1 Cor. xv. 26, 54; Rev. xx. 14. † 4. Isa. xxxv. 10; lxi. 8; lxx. 19. † 5. Rev. iv. 2, 9; v. 1; xx. 11. † 5. Isa. xliii. 19; 2 Cor. v. 17.

εμι το Α και το Ω, η αρχη και το τελος.
am the Alpha and the Omega, the beginning and the end.

Εγω τω διψωντι δωσω εκ της πηγης του
I to the one thirsting will give from of the fountain of the

υδατος της ζωης δωρεαν· 7 δ νικων κληρο-
water of the life gratis; the one overcoming shall in-

νομησει ταυτα, και εσομαι αυτω θεος, και
herit these things, and I will be to him a God, and

αυτος εσται μοι ο υιος. 8 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

πορνοις, και φαρμακοις και ειδωλοταραις, και
fornicators, and sorcerers and idolaters, and

πασι τοις ψευδεσι, το μερος αυτων εν τη λιμνη
all the liars, the portion of them in the lake

τη καιομενη πυρι καιθειφ, ο εστιν ο θανατος
in that burning with fire and brimstone, which is the death

δ δευτερος.
the second.

9 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. 10 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 Ιερουσαλημ,
shewed me the city the holy Jerusalem,

καταβαινουσαν εκ του ουρανου απο του θεου,
coming down out of the heaven from the God,

11 εχουσαν την δοξαν του θεου· ο φωστηρ
having the glory of the God; the luminary

αυτης ομοιος λιθω τιμιωτατω, ως λιθω ιασπιδι
of her like to a stone most precious, as to a stone jasper

κρυσταλλιζοντι· 12 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, η εστι των δωδεκα φυλων * [των]
been written, which is the twelve tribes [of the]

υιων Ισραηλ. 13 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

1 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 I But as for the COWARDS, and Unbelievers, and the * Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS, —their PORTION [will be] in THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of THOSE SEVEN Angels, who HAD THOSE SEVEN BOWLS FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come. I will show thee the * BRIDE, the WIFE of the LAMB."

10 And he bore me away I in Spirit to a great and high Mountain, and showed me the HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 I I having the GLOBE of GOD; its LUMINARY was like a most precious Stone, as a crystalline Jasper.

12 It had a Wall great and high; it had I twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are * the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; * and on the North three Gates; and on the

* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (n.) 8. Sinners, and Abominable, (n.) 9. WOMAN, the BRIDE of the LAMB, (n.) 12. the Names of, (n.) 13. of the—omit (A. B.) 13. and on the West three Gates, and on the North three Gates, and on the South three Gates.

† 11. Having the GLOBE of God, omitted by A.
‡ 6. Isa. i. 8; xxii. 13.
‡ 7. Zech. viii. 3; Heb. viii. 10.
‡ 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim. i. 10; Heb. xii. 14; Rev. xxii. 15.
‡ 9. Rev. xix. 7; verse 2.
‡ 10. Rev. i. 10; xvii. 3.
‡ 11. Rev. xxii. 5; verse 23.
‡ 12. Ezek. xlviii. 31—34.
‡ 9. Rev. xv. 1, 6, 7.
‡ 10. Ezek. xlviii; verse 3.

τρεις· απο δυσμων, πυλωνες τρεις. ¹⁴ Και το
 three; from west, gates three. And the
 τειχος της πολεως εχον θεμελιους δωδεκα, και
 wall of the city had foundations twelve, and
 επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
 on them twelve names of the twelve apos-
 λων του αριου. ¹⁵ Και ο λαλων μετ' εμου,
 ties of the lamb. And the one talking with me,
 ειχε μετρον καλαμον χρυσουν, ινα μετρηση
 had a measure a reed golden, so that he might measure
 την πολιν, και τους πυλωνας αυτης, * [και το
 the city, and the gates of her, [and the
 τειχος αυτης.] ¹⁶ Και η πολις τετραγωνος
 wall of her.] And the city four-angled
 κειται, και το μηκος αυτης οσον και το πλατος.
 is placed, and the length of her as much as even the breadth.
 Και εμετρησε την πολιν τω καλαμω επι στα-
 And he measured the city with the reed to sur-
 διους δωδεκα χιλιαδων· το μηκος και το πλατος
 longs twelve thousands; the length and the breadth
 και το υψος αυτης ισα εστι. ¹⁷ * [Και εμετρη-
 and the height of her equal is. [And he measured]
 σε] το τειχος αυτης εκατον τεσσαρακονταεσ-
 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 mes-
 λου. ¹⁸ Και ην η ενδομηστις του τειχους
 senger. And was the building of the wall
 * [αυτης, ιασπισ· και η πολις χρυσιον καθαρον
 of her, jasper; and the city gold pure
 ομοια υαλω καθαρω. ¹⁹ Και οι θεμελιοι του
 like to glass pure. And the foundations of the
 τειχους] της 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, σαπφειρος· ο τριτος, χαλκηδων· ο
 ond, sapphire; the third, chalcedony; the
 τεταρτος, σμαραγδος· ²⁰ ο πεμπτος, σαρδονυξ·
 fourth, emerald; the fifth, sardonyx;
 ο εκτος, σαρδιος· ο εβδομος, χρυσολιθος· ο
 the sixth, sardius; the seventh, chrysolite; the
 ογδοος, βηρυλλος· ο εννατος, τοπασιον· ο
 eighth, beryl; the ninth, topaz; the
 δεκατος, χρυσοπρασος· ο ενδεκατος, υακινθος·
 tenth, chrysoprasus; the eleventh, hyacinth;
 ο δωδεκατος, αμethystos. ²¹ Και οι δωδεκα
 the twelfth, amethyst. And the twelve
 πυλωνες, δωδεκα μαργαριται· ανα εις εκαστος
 gates, twelve pearls; in one of each
 των πυλωνων ην εξ ενος μαργαριτου. Και η
 of the gates was of one pearl. And the
 πλατεια της 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, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.
 21 And the TWELVE Gates were Twelve Pearls; Each one of the GATES severally was of One Pearl. † And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit (s.) 16. times twelve Thousand. 17. and he measured—omit (s.) 18, 19. of it was Jasper, and the CITY WAS pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 50. † 15. Ezek. xl. 8; Zech. ii. 1; Rev. xii. 1.
 † 19. Isa. liv. 11. † 21. Rev. xiii. 2.

διουγγης. ²² Και ναον 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. ²³ 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. ²⁴ Και περικα-
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· ²⁵ και οι πυλωνες
the honor of themselves into her; and the gates
αυτης ου μη κλεισθωσιν ημερας· (νυξ γαρ ουκ
of her not may be shut day; (night for not
εσται εκει·) ²⁶ και οιουσιν την δοξαν και την
will be there;) and they shall bring the glory and the
τιμην των εθνων εις αυτην. ²⁷ Και ου μη
honor of the nations into her. And not may
εισελθη εις αυτην παν κοινον, και ποιουν βδε-
may enter into her every thing common, and doing an a-
λυγμα και ψευδος· ει μη οι γεγραμμενοι εν τη
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.

¹ 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
ορονου του θεου και του αρνιου. ² Εν μεσω της
curtains of the God and of the lamb. In midst of the
πλατειας αυτης και του ποταμου εντευθεν και
in a 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 αποδιδου 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. ³ 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 λατρευσουσιν αυτην·
shall be, and the bond-servants of him shall publicly serve him;

²² And † I saw no Tem-
ple in it; for the LORD
GOD, the OMNIPOTENT, is
the TEMPLE of it, and the
LAMB.

²³ And † the CITY has
no Need of the SUN, nor of
the MOON, that they might
* give light to it; for the
GLORY of GOD enlightened
it, and its LAMP is the
LAMB.

²⁴ And † the NATIONS
will walk by means of its
LIGHT, and the KINGS of
the EARTH * bring their
GLORY into it;

²⁵ and † its GATES shall
not be shut by Day; for
† there will be no Night
there;

²⁶ and they shall bring
the GLORY and the HONOR
of the NATIONS * into it.

²⁷ † And nothing com-
mon, and that practises
Abomination and False-
hood may by any means
enter it; but THOSE EN-
ROLLED in † the BOOK of
LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me † a
River of Water of Life,
bright as Crystal, proceed-
ing from the THRONE of
GOD and the LAMB.

² † In the Midst of its
BROAD PLACE, and of the
RIVER, on this side and on
that, was † a † Wood of
Life, bearing twelve Fruits,
yielding for each Month
its OWN FRUIT; and the
LEAVES of the WOOD were
† for the HEALING of the
NATIONS.

³ And † there will be no
more any Accursed thing;
† and the THRONE of GOD
and of the LAMB will be in
it, and his SERVANTS will
serve him;

* VATICAN MANUSCRIPT, No. 1100.—²³ give light; for the glory itself of God, (s.)
²⁴ bring for him the glory and Honor of the nations into it, (s.) ²⁶ to enter into
it, (s.) 1. bright—omit.

† 2. See Note on Rev. ii. 7.

1 22. John iv. 23. 1 23. Isa. xxiv. 23; lx. 10, 30; Rev. xxii. 5; verso 11. 1 24.
Isa. lx. 3, 5, 11; lxii. 12. 1 25. Isa. lx. 11. 1 25. Isa. lx. 30; Zech. xiv. 7; Rev. xxii. 8.
1 27. Isa. xxv. 8; Jer. i. 1; lx. 21; Rev. xxii. 14, 15. 1 27. Phil. iv. 3; Rev. iii. 6; xiii. 8;
xx. 17. 1. Ezek. xlvi. 1; Zech. xiv. 8. 1 28. Ezek. xlvi. 13; Rev. xxi. 21.
1 2. Gen. ii. 9; Rev. ii. 7. 1 3. Rev. xxi. 24. 1 3. Zech. xiv. 11. 1 3. Ezek.
xlvi. 36.

4 και οψονται το προσωπον αυτου, και το ονομα
 and they shall see the face of him, and the name
 αυτου επι των μετωπων αυτων. 5 Και νυξ ουκ
 of him on the foreheads of them. And night not
 εσται επι και ου χρεια λυχρου και φωτος
 shall be longer; and no need of lamp and of light
 * [ηλιου], οτι κυριος ο θεος φωτιει * [επ'] αυτους.
 [of sun,] because Lord the God will shine [on] them;
 και βασιλευσουσιν εις τους αιωνας των αιωνων.
 and they shall reign for the ages of the ages.
 6 Και ειπε μοι. Ουτοι οι λογοι πιστοι και
 And he said to me; These the words faithful ones and
 αληθινοι και κυριος ο θεος των πνευματων
 true ones; and Lord the God of the spirits
 των προφητων απεστειλε τον αγγελον αυτου
 of the prophets sent the messenger of himself
 δεξειαι τοις δουλοις αυτου, α δει γενεσ-
 to show to the bond-servants of himself, the things it behoves to have
 θαι εν ταχει. 7 Και ιδου, ερχομαι ταχυ μακα-
 done with speed. And lo, I come speedily, blessed
 ριος ο τηρων τους λογους της προφητειας του
 the one keeping the words of the prophecy of the
 βιβλιου τουτου. 8 Και εγω Ιωαννης ο ακουων
 scroll this. And I John the one hearing
 και βλεπων ταυτα και οτε ηκουσα και εβλε-
 and seeing these things; and when I heard and saw,
 ψα, επεσον προσκυνησαι εμπροσθεν των ποδων
 I fell down to worship before the feet
 του αγγελου του δεικνυοντος μοι ταυτα. 9 Και
 of the messenger the one showing to me these things. And
 λεγει μοι. 'Ορα μη συνδουλος σου ειμι, και
 he says to me; See not; a fellow-bondservant of thee I am, and
 των αδελφων σου των προφητων, και των τη-
 of the brethren of thee of the prophets, and of those keep-
 ρουντων τους λογους του βιβλιου τουτου. 10
 ing the words of the scroll this; to the
 θεω προσκυνησον. 10 Και λεγει μοι. Μη σφρα-
 God give thou reverence. And he says to me; Not thou may-
 γισης τους λογους του προφητειας του βιβλιου
 set seal the words of the prophecy of the scroll
 τουτου. ο καιρος εγγυς εστιν. 11 Ο αδικων
 of this; the season near is. The one acting unjustly
 αδικησατω επι, και ο ρυπαρος ρυπαρευθητω επι.
 let him be unjust still, and the filthy one let him be filthy still;
 και ο δικαιος δικαιοσυνην ποιησατω επι, και ο
 and the righteous one righteousnessness let him do still, and the
 αγιος αγιασθητω επι.
 holy one let him be holy still.
 12 Ιδου, ερχομαι ταχυ, και ομισθος μου μετ'
 Lo, I come speedily, and the reward of me with
 εμου, αποδουναι εκαστω ως το εργον αυτου
 me, to give back to each one as the work of him

4 and † will see his
 FACE; and † his NAME
 will be on their FORK-
 HEADS.
 5 † And Night will be
 no more; and no need of
 Lamp and Sun-Light; Be-
 cause 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 faith-
 ful and true; and the Lord
 GOD of the SPIRITS of the
 PROPHETS † sent his ANG-
 EL to show to his SER-
 VANTS 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 Fel-
 low-servant with thee, and
 with thy BRETHREN the
 PROPHETS, and with
 THOSE who KEEP the
 WORDS of this BOOK; wor-
 ship 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 RIGHTE-
 OUS, work righteousness
 still; and let the HOLY, be
 holy still.
 12 Behold! † I am com-
 ing speedily; † and my
 REWARD is with me, to
 give to each one as his
 WORK † is.

* VATICAN MANUSCRIPT, No. 1100.—5. of sun—omit (n.)
 † 10. for, (A.) 8. when I saw, (n.) 5. on—omit (n.) 6.
 † 12. is, (A.) 12. is, (A.)
 † 4. Matt. v. 8. † 4. Rev. iii. 15; xiv. 1. † 5. Rev. xxi. 23, 25. † 5. Psa.
 xxxvi. 9; lxxiv. 11. † 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. † 6.
 Rev. xix. 0; xxi. 5. † 6. Rev. i. 1. † 7. Rev. iii. 11; verses 10, 12, 20. † 7.
 Rev. i. 3. † 8. Rev. i. 9, 10. † 9. Rev. xix. 10. † 10. Dan. viii. 26; xii. 4, 9;
 Rev. x. 4. † 10. Rev. i. 3. † 11. Exod. iii. 20; Dan. xii. 10; 2 Tim. iii. 13.
 † 12. verso 7. † 12. Rev. xx. 12.

εσται. ¹³ Εγω το Α και το Ω, ο πρωτος και
shall be. I the Alpha and the Omega, the first and
δ εσχατος, η αρχη και το τελος. ¹⁴ 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.

¹⁵ 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 of
φιλων και ποιων ψευδος. ¹⁶ Εγω Ιησους εκεμ-
one loving and doing falsehood. I Jesus sent

ψα του αγγελου 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. ¹⁷ 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 λαβειτω υδωρ ζωης δωρεαν.
come, the one willing let him take water of life gratis.

¹⁸ Μαρτυρω εγω παντι τω ακουοντι τουσ
Testify I 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· ¹⁹ 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· ²⁰ 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 Ιησουσ.
come thou, O Lord Jesus.

²¹ Η χαρισ του κυριου Ιησου † [Χριστου]
The favor of the Lord Jesus [Anointed]

μετα παντων † [των αγιων.]
with all (of the holy ones.)

¹³ † Ε am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

¹⁴ Blessed are THOSE who † WASH their ROBES, so that their RIGHT may be † to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

¹⁵ † Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

¹⁶ † Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. † † am the ROOT and the OFFSPRING of David, the BRIGHT MORNING STAR.

¹⁷ And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

¹⁸ † testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, † If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

¹⁹ and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from † the WOOD of the LIFE, † and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

²⁰ HE who TESTIFIES these things says, "Yes, † I am coming speedily." Amen! Come! Lord Jesus.

²¹ The FAVOR of the LORD Jesus be with All. †

† 14. WASH their ROBES, (A. D.) 21. Anointed omitted by A. 21. of the SAINTS, omitted by A. Description—APOCALYPSE OF JOHN, (A.)
 † 13. Rev. i. 8, 11. † 14. Rev. ii. 7. † 15. Gal. v. 10—21. † 16. Rev. v. 8.
 † 18. Deut. iv. 2; xii. 32; Prov. xix. 0. † 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**, [*ranshy*,] 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 Cælo-Syria, between Libanus and Anti-Libanus.
- ABOMINATION OF DESOLATION**, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns of banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.
- ABRAHAM**, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2068. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23; and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-16.
- ABRAHAM'S BOSOM**.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke xvi. 22.
- ABYSS**, a very deep pit, referring often to that vast body of water which in Jewish opinion was held up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.
- ACELDAMA**, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.
- ACHAIA**, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the south part of Greece.
- ACHAICUS**, a native of Achæa, 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 30 years, or to about A. D. 63. The chief design of the writer appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.
- ADAM**, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.
- **SECOND**—Christ so called, 1 Cor. xv. 22, 45-47.
- ADOPTION, or Sonship**, from *hæsthesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.
- ADRAMYTIUM**, [*the court of death*,] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.
- ADRIA**, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 37.
- 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 locust, 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**, *æion*, an indefinite period of time, past, present or future. This is the proper translation of *æion*, 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, *æionios*, is found about 75 times; and is applied to *soe, life, 45 times; to fire, 3 times; to glory, 3 times, &c. Eternal or everlasting*, as generally understood, is an improper translation of *æionios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *æion*, age, it cannot properly go beyond its meaning.
- AGRIPPA**, [*causing pain at his birth*,] King; and Tetrarch under Claudius Cesar, Acts xxv. 13-27; xxvi.
- AIR, or ATMOSPHERE**, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.
- ALABASTER-BOX**, made of Alabaster, a bright white fossil, resembling marble, in

- which precious perfumes are enclosed. Matt. xxv. 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 Maroutis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.
- ALLEGORY**, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.
- ALLELUIA, or HALLELUJAH**, [*Praise you the Lord*]. A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1-6.
- ALMIGHTY**, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.
- ALPHA and OMEGA**, the first and last letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.
- ALPHIBUS**, [*thousand chief*], the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR**, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.
- AMBASSADOR**, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.
- AMETHYST**.—See PEARCIOUS STONES.
- AMPHIPOLIS**, now called *Emboli*; a city lying between Macedonia and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.
- AMPLIAS**, [*large*], an individual highly esteemed by Paul, Rom. xvi. 8.
- ANANIAS** [*the cloud of the Lord*], and SAPHIRA, [*that tells*], their sin and punishment, Acts v. 1-11.
- *high priest*, mentioned Acts xxiii. 1-5.
- *a disciple of Jesus*, Acts ix. 10-18.
- ANATHEMA MARANATHA**, a Syrian exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."
- ANCHOR**, "cast out at the stern." Acts xvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW**, [*a stout and strong man*], an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.
- ANDRONICUS**, [*a man excelling others*], Rom. xvi. 7.
- ANGEL**. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *enggelos* 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. 30-35.
- ANNAS**, [*one who answers*], an *high priest* of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.
- ANointed**, The—the English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet, Priest, and King*. See Psa. ii. 6; xlv. 7; 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. 23-33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xiv. 6, 10; 2 Sam. xxi. 1. The reception of the Holy Spirit by believers is called an anointing. 1 Cor. i. 21; 1 John ii. 27.
- ANTICHRIST**, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH**, [*speedy as a chariot*]. Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antachia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch*, now *Askehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTIPAS**, [*against all*], Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTIPATRIS**, [*against the father*], a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.
- APOLLONIA**, [*destruction*], a town of Macedonia, 20 miles E. by S. of Thessalonica. Acts xv. 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.
- APPHIA FORUM**, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xviii. 15.
- AQUILA**, [*an eagle*,] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.
- ARABIA**, [*evening, wild, and desert*,] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia Felix, or the *Happs*, in the south, which is very fertile; 2. Arabia Petraea, or the *Rocky*, in the north-west, including Idumea; and 3. Arabia Deserta, or the *Desert*, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; *prophetically*, Isa. xxi. 13; Jer. xxv. 24.
- ARABIAN**, mentioned Acts ii. 11.
- ARCHANGEL**, or the *CURF ANGEL*, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS**, [*the prince of the people*,] a king under Cesar, and son of Herod the Great. Matt. ii. 22.
- ARCHIPPUS**, [*governor of horses*,] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE**, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from
- AREOPAGUS**, [*the hill of Mars*,] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.
- ARETAS**, [*one that pleases*,] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.
- ARIMATHEA**, [*salon, dead to the Lord*,] or **RAMAN**, a town of Judæa, supposed to be the modern Ramla, a town about 80 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS**, [*a good prince*,] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.
- ARK**, (*Noah's*) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT**, for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vi. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14; alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON**, [*mountain of destruction*,] a place in Samaria, east of Cesarea; the mountain of *Megiddon*, or *Megiddo*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter. Rev. xvi. 16.
- ARMOR**, weapons or instruments of defence. The Christian's armor described, Eph. vi. 15, &c.
- ARTHEMAS**, [*whole sound*,] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.
- ASCENSION OF CHRIST**, account of, Mark xvi. 19, Luke xxi. 50, 51; Acts i. 1-12.
- ASCENDING INTO HEAVEN**, a symbol of the acquisition of political dignity, Rev. xi. 12.
- ASIA**, [*muddy, boggy*,] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Treas, Lydia, Ionia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOS**, [*approaching*,] a seaport of Asia Minor, now called *Beiram*. Acts xv. 18, 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, 40 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-34.
- ATONEMENT**, from *katallages*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of **AT-ONE-MENT** attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.
- ATTALIA**, [*that increases*,] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS**, [*venerable*,] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.
- AZOR**, [*a helper*,] the son of Eliakim, Matt. i. 13.
- AZOTUS**, [*pillage*,] or **ASHDOD**, now *Esdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON**, [*confusion*,] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON**, (Mystical,) Rev. xiv. 8; xvi. 10; xvii; xviii.
- BALAAAN**, [*the old age, or ancient of the people*,] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii-xxiv; xxxi. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxxiii. 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 70 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse*, *dip*, or *plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour*, *dip*, and *sprinkle*, occurring in Lev. xv. 15, 16, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *chen*, to *pour*; *raio*, to *sprinkle*; and *bapto*, to *dip*.
- BAPTISM**, *baptisma*, *baptismos*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.

- BAPTISM BY FIRE.** To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10-12.
- IN THE HOLY SPIRIT.** Promised by Jesus, Acts i. 3; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.
- BARABBAS,** [son of shame, confusion,] a noted criminal at Jerusalem. Matt. xxvii. 10-21; Mark xv. 6-11; Luke xxiii. 18-25; John xviii. 40.
- BARACHIAS,** [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. 42; xxi. 15-17. See Peter.
- BARNABAS,** [son of exhortation,] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii-xv. 35; separates from him, Acts xv. 30-39; his error alluded to, Gal. ii. 1-13.
- BAR-SABA,** [son of rest,] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.
- BARTHOLOMEW,** [a son that suspends the waters,] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.
- BARTIMEUS,** [son of the honorable,] mentioned Matt. xx. 29-33; Mark x. 46-52.
- BEDS.** Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4-11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.
- BEEZEBUB, or BAALZEBUB,** [god of the fly,] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke xi. 15.
- BENJAMIN,** [son of my right hand,] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.
- BERKA,** [heavy, weighty,] a town of Macedonia now called *Verca*; Acts xvii. 10, 15.
- BERNICE,** [one that brings victory,] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xv. 23.
- BERYL**—See PRECIOUS STONES.
- BETHAIAKA,** [house of passage,] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.
- BETHANY,** [house of song, of affliction,] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.
- BETHSADA,** [house of mercy,] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-15.
- BETHLEHEM,** [house of bread,] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was styled *Bethlehem of Judah, or Bethlehem Ephratah,* (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulun,* near Nazareth, Josh. xix. 15.
- BETHPAGE,** [a place of figs,] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.
- BETHSaida,** [a house of fruits,] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 41; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.
- BIRTHRIGHT,** the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau, sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.
- BISHOP,** *episkopos,* Overseer; synonymous with *Elder, and Shepherd.* See *Elder.*
- BITHYNIA,** [violent precipitation,] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.
- BLACK, or BLACKNESS,** in prophecy is generally symbolical of affliction, disease, and distress. See Job xix. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.
- BLASPHEMY, Blasphemia,** speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law *blasphemy* against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares *blasphemy* against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.
- BLASTUS,** [that buds and brings forth,] Chamberlain to Herod, Acts xii. 20.
- BLEMISH,** no animal having any was to be sacrificed, Lev. xxii. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without *blemish,* 1 Pet. i. 19; and Christians to be so, Eph. v. 27.
- BLINDNESS,** instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8-18; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30-34; Mark viii. 22; x. 46, 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.
- BLOOD,** not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xii. 17; viii. 26; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the *life* of the animal, and unwholesome for food; besides, the *fat* and *blood* were God's part of every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Ezek. xiv. 19; Rev. xiv. 20. To turn waters into blood is to embroil nations in war.
- BLOOD OF CHRIST,** redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9; sanctification through it, Heb. x. 29; *cleansing*, 1 John i. 7; Rev. i. 5; the wine of the Lord's Supper called his blood, and the blood of the New Covenant, Mat. xxvi. 28;

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant, Heb. xiii. 20.

BOANERGES, [sons of thunder,] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body 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 Christ: an experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 42—51, Paul. iii. 21; 1 John iii. 2. The Christian Church is called *the body of Christ*, Rom. xii. 4 & 5; 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the *members* be glorified with him. In the Lord's Supper, the *bread* is called the *body* of Christ, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and 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. xiv. 7. Parchment was afterwards invented in Pergamos. 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; xxi. 19.

BOOKS, mentioned, but now extant; of the wars of the Lord, Num. xxi. 14, of *Jasper*, Josh. x. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Solomon*, 1 Kings iv. 32, 33; of the *chronicles of David*, 1 Chron. xvii. 24; of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Ishai*, 1 Chron. xxix. 29; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddi*, 2 Chron. ix. 29; of *Shemaiah*, 2 Chron. xii. 15; of *Jehu*, 2 Chron. xxiii. 31; of the *sayings of the Seers*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOR, [taking away,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxv. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off who e, 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. i. 2.

BOWELS, a word used formerly, as we now use the word *heart*; that is, to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 10; Acts xx. 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—30; xxxix. 8—21.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psal. xlv. 10—15; 2 Cor. xi. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BILMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xviii. 29; Psal. xi. 6; Ezek. xxxiii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [a searcher,] a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 46, 50. xviii. 13, 14.

CAIN, [possession,] the first-born son of Adam; his *history*, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleo*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 50 times.

CALLED, *kletos*, 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, *kletos*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling;

- CALVARY,** or **GOLGOTHA,** [*the place of a skull*], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xiii. 33.
- CAMEL,** [*carrier*], a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore, (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.
- CANA,** [*zeal, possession*], a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.
- CANAAN,** [*merchant, trader*], the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7; xiii. 14-17; xv. 18-21; xvii. 8; Gal. iii. 16-18; its boundaries described, Exod. xiii. 31; Num. xxxiv. 1-13; Josh. i. 3, 4; conquered by Joshua, Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15-20; xi. 31; *Land of Promise*, Heb. xi. 9; *Land of the Hebrews*, Gen. xl. 10; *Land of Israel*, fre-
- quently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.
- CANDACE,** [*who possesses contrition*], the name of an Ethiopian queen, Acts viii. 27.
- CANDLESTICK,** or **LAMPSTAND,** made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.
- CAPERNAUM,** [*the field of repentance, city of comfort*], a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xvii. 23; Mark i. 21-35; ii. 1; John vi. 17, 50.
- CAPPADOCIA,** [*a sphere*], a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.
- CASTOR** and **POLLUX,** twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xviii. 11.
- CAPTIVITY.** God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 0-12; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captured others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.
- CEDRON,** or **KIDRON,** a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 1 Sam. xv. 23; Jer. xxxi. 40; John xviii. 1.
- GENCHIBEA,** a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.
- CENTURION,** a Roman commander of a hundred soldiers, Matt. viii. 5-18; xviii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.
- CEPHAS,** [*a rock, or stone*], a Syrian name given by Jesus to Simon. John i. 43; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.
- CESAR,** [*one cut out*], a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; xx. 23; *Claudius*, Acts xi. 28; and *Nero*, Acts xv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.
- CESAREA,** often called *Cesarea* of Palestine, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. xi. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defence, Acts xxv. -xxvii. 1.
- CESAREA PHILIPPI,** a town three or four miles east of Dan, near the eastern source

of the Jordan; anciently called Pancea, now Banas. It was enlarged and embellished by Philip the tetrarch; and called Cesarea in honor of Tiberius Cæsar; and the name of Pappus was added to distinguish it from Cesarea on the Mediterranean. Mentioned Matt. xvi. 13; Mark viii. 27.

CHALCOPHONY. See PARCHMENT STONES.
CHALICE of Jesus to the apostles, Matt. x. 1. Sent to the seventy, Luke x. 1-12; to Peter, John xvi. 15-19; to the apostles before his ascension, Matt. xxviii. 19-20; Mark xvi. 15-16; of Paul to the elders of Ephesus, Acts xx. 17-35.

Charges with them, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazarism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to participate in the merits of him who fulfilled the vow.

CHARICAN, or HARAN, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 100 miles E. N. E. of Antioch, Acts vii. 4.

CHARITY, recommended, Col. iii. 5; 1 Thess. iv. 9; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job, xxxi. 1-11.

CHERUB, plural Cherubim, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 4; x; Rev. iv; or as images wrought in tapestry, gold, or wood, Exod. xxxvi. 35; xxxvii. 7; Ezek. xii. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xii. 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 fourfold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 1 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately discovered by Layard at 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; xl. 18; Psa. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxiii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15; Lev. xix. 9; Deut. xxi. 18. Jesus calls his disciples children, John xiii. 33; Christians called so by the apostles, Gal. iv. 10; 1 John ii. 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast, Matt. ix. 15.

—"of the promise"—the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

—"of the prophets"—their disciples, pupils, followers, Acts iii. 25.

—"of the resurrection," Luke xx. 26.

A term equivalent to "the raised up."

CHINEROTH, Lake of, the same as Gennesareth,—which see.

CHIOS, (open or opening) an island of the Aegean sea, over against Smyrna, now called *Sioa*, Acts xx. 15.

CHLOE, (green herb,) a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, (the secret,) a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry, Matt. x. 21; Luke x. 13.

CHOSEN, eklekto, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

CHRIST, (See Anointed.) A Greek word answering to the Hebrew word, Messiah, and signifying the anointed or consecrated one, the Messiah—three terms of similar import, John i. 41. The name *Christ* is an official title, and is not a mere 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*.

Christa, False, our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Coriza lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

CHRISTIAN, Christianos, is found only 3 times in the New Testament—Acts xi. 26; xvi. 28; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See PARCHMENT STONES.

CHRYSOPHRASUS. "

CILICIA. See CONOROGATION.

CILICIA, (which rolls or overturns,) a country in the south of Asia Minor, at the east of the Mediterranean Sea; its capital was Tarsus, Acts xxi. 30.

CIRCUMCISION, a cutting around, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them, Phil. iii. 3.

CITY, Babylon, the Great City, Rev. xi. 8.

- xiv. 8; xvi. 10; xvii. 18; xviii. 10, 16, 10, 21; *Jerusalem*, the Great City, Rev. xxi. 10: the Holy City, Rev. xi. 2; xxi. 2; xxii. 10. 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 xvii. 10. It is now called *Gozzo*, and is occupied by about thirty families.
- CLAUDIA**, [*same*,] a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.
- CLAUDIUS**. See **CESAR**.
- LYSIAS**, the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 20.
- CLEAN** and **UNCLEAN**, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43-45; xx. 24-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.
- CLEMENT**, [*mild, gold, merciful*,] mentioned Phil. iv. 3.
- CLEOPAS**, [*the whole glory*,] the husband of Mary, John xix. 25, called also *Alphaeus*,—which see. The one mentioned in Luke xvii. 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, 13; xxvii. 2; and of Christ, Rev. xiv. 14-16.
- "of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.
- CLOVEN TONGUES**, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.
- CNIDUS**, [*dedicated to Venus*,] a city and promontory of Asia Minor, Acts xxvi. 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 into a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23. Such coats are still worn by Arabs, and are considered of great value.
- COCK-CROWING**. In Matt. xxvi. 24, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xii. 34; John xiii. 38. But according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the general sense of our Savior's warning to Peter refers; but Mark more accurately recording his very words, mentions the two cock-crowings.
- COHORT**, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.
- COLLECTION** for poor believers, Acts xi. 29; Rom. xv. 26-28; 1 Cor. xvi. 1; 2 Cor. viii. 1-4; ix. 1.
- COLOSSE**, [*punishment, correction*,] a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. It is now called *Chonos*.
- COLOSSIANS**, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the *hope of the glad tidings*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.
- COLT**, [*the foal of an ass*,] The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him." (ver. 33, 34.) "AND THUS," (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**, prolate, ceremonially unclean.

The Greek term *koine*, properly signifies what belongs to all, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CIRCUMCISION, [*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 *ekkaleo*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *suavitate*, compounded of *sua*, together, and *eideo*, to see or know,—in Latin *conscientia*: whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *depleted*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xxx. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxiii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 13; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xii. 35; xxiv. 14—32; Col. iii. 15; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 30; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician, and *Appellos*, the eminent painter, were natives of this island. It is now called *Stanchio*.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vi. 11—13.

CORINTH, [*which is satisfied, beauty*], a celebrated city of Greece, in the north part of

the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years, A. D. xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success, Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [*of a horn*], a pious Roman centurion, stationed at Cesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. ii. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 73 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 73 persons, and is called by Jewish writers, the *Sanhedrim*.

- This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After 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 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The *new and better* covenant, mentioned Heb. viii. 6, 8, 10.
- COVETOUSNESS**, an eager, unreasoning desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7; xiii. 9; *cessured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lvii. 17; Jer. vi. 12, 18; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 30; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.
- CRESCENS**, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.
- CRETANS**, inhabitants of Crete, Titus i. 12.
- CRETE**, [*Meaky*], an island at the mouth of the *Ægean sea*, between Rhodes and Peloponnesus. Acts xvii. 7. It is now called *Candia*.
- CRISPUS**, [*curled*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.
- CROSS**, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, t, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.
- CROWN**, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4; also incorruptible, 1 Cor. ix. 25.
- CRUCIFY**, to put to death by the cross. *Figuratively*, it means to subdue our evil propensities.
- CRUCIFIXION**, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Liddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.
- CRYSTAL**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxxvi. 30; and ice in Job vi. 16, xxxviii. 29, and Psa. 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. 22; 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 22 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. xl. 13; xlii. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Psa. xl. 6; xvi. 5; xxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.
- CURSE**, after the fall, Gen. iii. 14-19; of *Cain*, iv. 11; subjoined to the law, Deut. xxvii. 13-10; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 15.
- CYPRUS**, [*fair, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 10; the gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 29; 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.

xv. 15; xv. 2; and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains at the present time some 20,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

DANIEL, (*judgment of God*.) called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, King of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

DARKNESS, supernatural, Exod. x. 21—23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID, (*beloved*.) king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1035; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8; and for an *eternal* period state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "a day," to the time of Messiah's reign, Isa. li. 2; Micah iv. 1.

DEACON, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD SEA, **SEA OF SODOM**, **SALT SEA**, or **LAKE ASPHALTITES**, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything. Job iii. 18; xiv. 21; Psa. vi. 5; lxxviii. 10—12; cxv. 17; cxlvi. 4; Eccl. ix. 5; xlii. 7; Isa. xxxviii. 18; shall be raised,

Job xix. 26, 27; Psa. xlii. 70; John v. 25; Rev. xx. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—17; by his bones, xlii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xx. 10—12.

DEATH, how it came into the world, Gen. ii. 17; iii. 10; Rom. v. 12; vi. 25; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6—10; lxxxix. 2; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 30; 1 Cor. xv. 18, 51; 1 Thess. iv. 13—16. An expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. xiii. 27, 18; 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.

DEMETERIUS, (*belonging to coin*.) a silversmith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *dacemoon*, knowing; Eusebius, from *dermaonoo*, to be terrified; and Proclus, from *daimoo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as *Dr. George Campbell* well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demoniacal persons, or those who were supposed to have a demon, or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, v.
- DERBE**, [*astina*,] a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 13 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolos*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **Precious Stones**.
- DIANA**, or **ARTEMIS**, [*luminous, perfect*,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess 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. 63. Being: t Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOTREPHES**, [*nourished of Jupiter*,] mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another, John ix. 38. It signifies in the New Testament a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nemos*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, a more general sense—occurs 10 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The *bad* properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to evil-living, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xiii. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 8d.
- DRAGON**, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Gecko* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and papal forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "*eat the flesh and drink the blood of the son of man*," is to imbibe, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 36; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, [*watered by the dew*,] the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 28, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts of the Spirit*, which God bestowed on the *apostles*; and in 2 Cor. v. 5; Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."
- EARTH**. The original word in both Hebrew

and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; anti-Christian part of mankind, etc. There are in the political and in the moral world, 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, Chaldaea, 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. xlvii. 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; vii. 8; John xii. 3; xiii. 26.

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 xii. 60, and Acts xiii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from

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, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.

ELECTION, *ekloges*, choice, chosen, approved, beloved; it occurs only 7 times. See **CHOSEN**.

ELIJAH, or [ELIAS, [*God is my Lord*], a

prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix, xxi. 17-29; 2 Kings i., ii. 1-14; ix. 30; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.

ELISABETH, [*oath of God*], the wife of Zacharias, mother of John the Baptist, Luke i. 5.

ELISHA, [*salvation of God*], a prophet of Israel, son of Shaphat, Elisha's successor, 1 Kings xix. 15-21; 2 Kings ii. 8, 11-27; iv-ix; Luke iv. 27.

ELIUD, [*God is my praise*], Matt. i. 14.

ELMODAN, [*God of measure*], Luke iii. 27.

ELYMAS, [*a magician*], or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

EMBALMING, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 16; 2 Chron. xvi. 14; John ix. 39, 40.

EMERALD. See **PRECIOUS STONES**.

EMMAUS, [*people despised*], a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

ENEAS, [*laudable*], Acts ix. 33.

ENEMIES, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xiv. 31; Matt. v. 44; Luke vi. 37-38; Rom. xii. 16-21; examples, Job xxxi. 20-31; 1 Sam. xiv. xvi.; Psa. xxiv. 4-15; Luke xxiii. 34; Acts vii. 60.

ENMITY, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.

ENOCH, [*dedicated, disciplined*], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.

ENON, [*cloud, his fountain*], a place near Samaria, west of the Jordan, where John baptized, John iii. 23.

ENVY condemned, Psa. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. xiii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

EPAPHRAS, [*agreeable*], mentioned Col. i. 7; iv. 12.

EPAPHRODITUS, [*agreeable, handsome*], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.

EPENETUS, [*laudable*], Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "*a prisoner of the Lord*," and "*an ambassador in a chain*." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed,

and the *one God* was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EPIHESUS, a city of Asia Minor, situated on the river Cayster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPIHRAIM, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

EPICUREANS, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, or **LETTER**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called *epistles*. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The *arrangement* of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best arrangement*. The following order as to time is taken from "Horne's Introduction."

EPISTLES OF PAUL.		
1 Thess.,	from Corinth,	A. D. 52
2 Thess.,	" "	53
Galatians,	" "	52
1 Corinthians,	" Epheaus,	57
Romans,	" Corinth,	57
2 Corinthians,	" Philippi,	58
Ephesians,	" Rome,	61
Philippians,	" "	62
Colossians,	" "	62
Philemon,	" "	63
Hebrews,	" Italy,	63
1 Timothy,	" Macedonia,	64
Titus,	" "	64
2 Timothy,	" Rome,	65

The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 13; Matt. vii. 13; xxii. 39; Rom. xiii. 8; James ii. 8.

ERASTUS, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [*formed, finished*, or according to some, *covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21-34; xxvi. 34, 35; xxvii. 29; xxviii. 6-9, &c.; Heb. xi. 20; xii. 16, 17.

ESLL, [*near me*,] son of Naggio, one of the ancestors of Jesus, Luke iii. 23.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only *betrothing*, or making a matrimonial engagement. Matt. i. 13; Luke i. 27; 2 Cor. xi. 2.

ESRON, [*the dart of joy*,] mentioned Matt. i. 8.

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 Acx.

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. xxix. 10; xxx. 6; Acts viii. 27.

EUBULUS, [*prudent*,] mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3-5; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xliii. 1-3; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Lycanter*.

EUTYCHUS, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below, Acts xx. 5-13.

EVANGELIST, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed the *Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 26-31; ii. 18-25; iii. iv. 1, 2, 25; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xxviii. 4, &c., it reads in the original "between the evenings," and means the twilight. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satanias*. See Matt. v. 37; vi. 13;

xiii. 10; Luko xi. 4; Eph. vi. 10; 2 Thess. iii. 2.

EXACTION, censured, Deut. xv. 3; Matt. xviii. 28; Luke xii. 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.

EXCLUSION, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

EXHORTATION, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A Christian duty. Acts ii. 23; xiii. 15; xv. 32; 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. 15; "boonful eye," Prov. xxii. 9; "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, *eyes* denote his infinite knowledge, Prov. vi. 3; Psa. xi. 4; watchful providence, Psa. xxxii. 8; omnipresence, Heb. iv. 13; (Hev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be opened, when the mind is savingly instructed in spiritual things, Acts xxvi. 18; and sealed up, blinded, closed, or darkened, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or 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; vi. 10; Matt. xv. 9; Titus i. 14.

FACE, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 16; lxvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

FAIR HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Marala. It bears the same name to this day. Acts xxvii. 8.

FAITH, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuo*, 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," Heb. xi. 1. "Without faith it is impossible to please God," Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15, 16; Acts xxvi. 0, 22; xxviii. 20, 23, 31.

FAN, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

FASTING mentioned, Matt. ix. 14, 15; Mark ix. 10; Luke v. 25; 2 Cor. vi. 5, with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5-14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

FAULT, treatment of, in a brother, Matt. xviii. 15-17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.

FELIX, (*Aappz*), the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 41; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

FESTIVALS, occasions of public religious observance, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tizri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tizri, or September. 6. The Feast of *Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from 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 x. 22; the Feast of the *Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus:

- Another feast was that of *Lots*, or *Purim*, when the entire book of Esther is read in the synagogue.
- FESTUS**, [*festival, joyful*.] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xiv: xxvi.
- FIERY DARTS**, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.
- FIG-TREE**, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf:) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?
- FIGURE**, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.
- FILTH**, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.
- FIRE**, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcases; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."
- FIRST**. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,
- FIRST-BORN** or "**FIRST-BEGOTTEN**" of every creature "may mean the *chief* of the whole creation." Col. i. 15.
- FIRST-FRUITS**. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him. Exod. xxxiii. 10, 10. Christ is called the *first-fruits* of them that slept." 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia. 1 Cor. vii. 15.
- FISHERMEN**, most of the apostles probably were, Matt. iv. 8; Mark i. 16; Luke i-11.
- FISHES**, miraculous draughts, Luke v. 6; John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 13-21; xv. 2-30; John vi. 8-14.
- FLAX**, "smoking flax," Matt. xii. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.
- FLESH**, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 10; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 10; Eph. vi. 12.
- FLOOD**, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.
- FOLLOW** "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *whithersoever* they should lead. See 2 Sam. x. 21.
- FOOD**. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24-26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. i. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.
- FOOL**. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c. Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.
- FOLLEA RANCE** recommended, Matt. xviii. 23; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 12; 1 Thess. v. 14; manifested by God to man, Psa. i. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.
- FOREHEAD**. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

- forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c. with the sign of ownership.
- FOREKNOWLEDGE**, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *prognosis*, I foreknow, occurs five times, Acts xvi. 5; Rom. viii. 29; xi. 2; 1 Pet. i. 10; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."
- FORGIVENESS** promised, Isa. lv. 7; Luke i. 77; xiv. 47; Acts ii. 38, &c.; enjoined Matt. vi. 15; xliii. 21; Eph. iv. 32; Col. iii. 13; James ii. 13.
- FORNICATION** means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 30.
- FORTUNATUS**, [*lucky, fortunate*,] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.
- FOX**, - wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xlii. 4; Luke xiii. 32.
- FRANKINCENSE**, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 32.
- FROGS**, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.
- FRUGALITY** recommended, Prov. xviii. 9; John vi. 12.
- FRUITS** used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James iii. 17.
- FULNESS OF TIME**, *plerooma 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. 16; 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 *prætorium*.
- 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 Perea, in Cœlo-Syria, a few miles east of the Lake Tiberias. Mark v. 1.
- GADARENES**, the inhabitants of Gadara. Luke viii. 30.
- GAIUS**, [*lord, earthy*,] the name of one or two eminent Christians, mentioned Acts xiv. 23; 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 Lycœnia, 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 bit 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**, [*sacred, happy*,] 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 xxiii. 6; Acts ii. 7.
- *Sens.* See **GENESEBETH**.
- GALL**, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.
- GALLIO**, [*who lives on milk*,] proconsul of Achaia, A. D. 63, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.
- GAMALIEL**, [*recompense of God*,] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.
- GARDEN**, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.
- GARMENTS**. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or hair-cloth. Hence *garment* is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on *clean* garments after washing signifies freedom from care and evil, together with honor and joy.
- GATE**, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of Hades* is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.
- GAZA**, [*strong, or goat*,] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

- GEHENNA**, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place signifies a place of eternal torment.
- GENEALOGY**, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.
- GENERATION**, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genea autee*, as it is found in that passage, means the generation or persons then living contemporary with Christ.
- GENNESARETH**, [*garden of the prince*], a fine lake, 17 miles long, and 5 or 6 broad, situated about 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.
- GETHESEMANE**, [*a very fat valley*], a retired garden at the foot of Mount of Olives, Luke xii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxvi. 30-40.
- GIFT OF THE HOLY SPIRIT**. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4,—in all 11 times.
- GLORY**. It is believed that the classical Greek writers never use *dora*, in the sense of *light* and *splendor*, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xiv. 17; xl. 34, 35. The *Shekmal* was a peculiar display of the glory of God, Exod. iii. 2-5; xiii. 21, 22; Lev. xvi. 2; 2 Chrcn vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; Rom. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, &c.
- GLUTTONY** censured, Dent. xxi. 20; Prov. xxiii. 1, 30; xxv. 16; 1 Pet. iv. 3.
- GNASHING** of teeth, rage, Psa. xxxiv. 16; Acts vii. 34; anguish, Psa. cxlii. 10; Matt. viii. 12; xiii. 42, 50; xxii. 13.
- GNAT**, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Blind guides who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.
- GOD**, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Yahveh*) and *Elohim*. Dr. Havernick defines *Jehovah* to be the *Essing 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. xxii. 28; Psa. lxxxii. 1; John x. 34, 35; 1 Cor. viii. 6; and to idols, Dent. xxxi. 17.
- GOG** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.
- GOLD**, employed as a comparison, Psa. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.
- GOLGOTHA**, [*a heap of skulls*]. See CALVARY.
- GOMORRAH**, [*rebellious people*]. See SODOM.
- GOSPEL**, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangelizo*, to proclaim good news, 56 times; from which also *euangelistas*, evangelists, one who tells glad tidings, Acts xii. 8; Eph. iv. 11; 2 Tim. iv. 5.
- GRACE**, *charis*, favor, and occurs 154 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 **TOMB** or **SERPUCHUS**.

- GREECE**, in Hebrew *Jares*, Isa. lxxvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x. 28; 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. 10—21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 10; 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.
- HADĒS**, 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 *hadēs* 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 *hadēs*, in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings i. 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 *hadēs* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was *SECRET OR CONCEALED*, perfectly corresponds with the Greek term *hadēs* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.
- HAGAR**, (*a stranger*), a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1, &c.; Gal. iv. 22—31.
- HAGGAI**, (*solemn feast*), the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.
- HAIL**, a symbol of violent enemies, Isa. xlviii. 2, 8; xxx. 30, 31; xxxii. 10; 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 Gaius the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the right hand of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.
- HARLOT**, or *PROSTITUTE*, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.
- HARVEST**, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix; xiii; John iv. 35.
- HATE**. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26, is to be understood.
- 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. i. 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. fi. 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 12,

- 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. 20. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of heaven" is the same as the kingdom of God. Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31-34.
- HEBER**, [one that passes,] the grandson of Shem, Luke iii. 36, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.
- HEBREWS**, [descendants of Heber,] the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.
- Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63-65. It was addressed to 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. See **HADRA** and **GHENNA**.
- HELLENIST**, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.
- HELMET**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the *hope* of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.
- HERESY**, *hairesis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.
- HEBETIC**, *aretikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.
- HERMAS** and **HERMES**, [mercury, gain,] two disciples mentioned Rom. xvi. 14.
- HERMOGONES**, [begotten of Mercury,] and **PHYGELLUS**, [a fugitive,] disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.
- HEROD**, [the glory of the skin,] Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, [Antiq. xix. 8.] in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.
- HERODIAN**, [song of 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.
- HIERAPOLIS**, [holy city,] a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pambuk Kalasi*.
- HIRE**, "no man has hired us," Matt. xx. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.
- HIRELING**, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.
- HOLINESS**, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.
- HOLY**, persons, places, and things so called, which are separated to the Lord, Exod. ix. 6; Lev. xvi. 33; Num. xxxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; Psa. lxxi. 23, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."
- HONESTY** enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.
- HONEY**, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 8-13; 1 Sam. xiv; Matt. iii. 4.
- HONOR**, *timee*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.
- HOP**, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9-12. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 10; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 13; xv. 4, 13; Heb. iii. 6.

- HORN**, a symbol of strength, and a well-known symbol of a king.
- HORSE**, a symbol of war and conquest; the state, color, or equipment of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.
- HOSANNA**, a form of acclamatory blessing or wishing well, signifying, "Save now! Succor now! Hallelujahs!" Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"
- HOSIA**, [a *savior*], the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 750 and 744 B. C. Paul quotes from his prophecy in Rom. ix. 25.
- HOSPITALITY**, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xii. 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. 19; 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; xlii. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.
- HUNGER**, an established symbol of affliction. To "*hunger* and *thirst* no more," denotes a perpetual exemption from all affliction.
- HUSBANDS**, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 23; Col. iii. 19; 1 Pet. iii. 7.
- HYACINTH**. See **PRECIOUS STONES**.
- HYMENEUS**, [*nuptial, marriage*], mentioned 1 Tim. i. 20; 2 Tim. ii. 17.
- HYMNS** or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."
- HYPOCRITE**, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.
- ICONIUM**, [*Iceme*], a town of Asia Minor, visited by the apostles. It was the capital of Lycocania, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 10; xvi. 2; 2 Tim. iii. 11.
- IDLENESS** censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 30, in the Greek means false, slandering, pernicious word.
- IDOL**, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.
- IDUMEA**, [*red, earthy*], a country lying in the north of Arabia, and south of Judea. Mark iii. 19.
- 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 xvii. 11, 30; 2 Pet. iii. 5.
- ILLYRICUM**, [*joy*], a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Slavonia. 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. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.
- IMPOSITION OF HANDS**, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; xix. vi. 6; xvii. 17; xliii. 3; xlx. 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**, [*logizomai*], occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 10, &c.
- INCENSE**, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.
- INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 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. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others, Rom. xv. 1.
- INGRATITUDE** censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 6—30.
- INN**, in our Bible, generally means a *caravanserai*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.
- INSCRIPTION** or **SUPERSCRIPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1818 years, is inscribed on the Arundel marbles.

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.
- INTERCESSION** of Christ for us, Rom. viii. 24; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 10; vi. 18, 19; Col. iv. 3, &c.; instance, Gen. xviii. 23—33, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 23. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 0.
- ISAAC**, [*laughter*], the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 0—8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shown, 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 Rehobam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—30; Deut. iv. 27, 28; xxviii. 15—68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1—0; Isa. i. 26; iv. 2—6; xi. 11; xiv. 1—3; xviii. 2, &c.; Jer. xvi. 14, 15; xxiii. 8; xxx.; xxxi. &c.; Hosea iii. 5; Amos ix. 14, 15, &c., &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. li.; ix. 1—7; xxv. 6; xxvi., &c.
- ISSACHAR**, [*price, reward*], the fifth son of Jacob and Leah, Gen. xiii. 14—18; born A. M. 2157.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*], a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PRECIOUS STONES**.
- JACOB**, [*he that supplants*], the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIRUS**, [*diffuser of light*], chief of the synagogue at Capernaum. Mark v. 22—43; Luke vii. 41—50.
- JAMBRES**, [*the sea with poverty*], a magician in Egypt who withstood Moses. 2 Tim. iii. 8.
- JAMES**, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.
- *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*], the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*], an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARED**, [*he who descends*], one of the antediluvian patriarchs, Gen. v. 15—20; Luke iii. 37.
- JASON**, [*he that cures*], a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9; Rom. xvi. 21.
- JASPER**. See **PRECIOUS STONES**.
- JEPHTHAH**, [*he that opens*], his history, Judges xi.; xii. 1—7; Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity*; and with this idea agrees the statements, that "she went to bewail her virginity," that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."
- JEREMIAH**, [*exaltation of the Lord*], the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 575, and prophesied about 42 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.
- JERICHO**, [*his moon*], a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm

trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Saviour, 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 10,000 inhabitants.

JESSE, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xxi; Luke iv. 32.

JESUING, not to be used, Eph. v. 4.

JESUS, [*a savior*,] the Son of God, the Messiah, the Saviour of the world. His name is composed of **YAH**, or **JAH**, *I shall be*; and **SHUA**, *Powerful*:—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Isaona* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iasone* is the salvation of JAH, i. e. salvation of God." The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JEW, a name formed from that of Judah, and applied in its first use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xvi. 5. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 5, 10.

JOANNA, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Saviour followed him, Luke viii. 3. Also the son of Ananias, Luke iii. 27.

JOB, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

JOEL, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 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 Saviour 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. 106. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions of their Master*, John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

— *Epistles of*. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— **THE BAPTIST**, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah;" John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him;" Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world;" John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

— **surnamed Mark**, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 840 to 850. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 25—43; x. 5—8, 23.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Heseon and Gennesareth, and after a course of 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

- the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.
- JOSEPH.** [*increase, addition,*] the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 22-24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.
- "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli: or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.
- of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.
- called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.
- or **JOSEB**, a son of Mary and Cleopas, and brother of James the less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.
- or **JOSEB**, surnamed Barnabas, Acts iv. 36.
- JOSHUA,** [*the lord, the savior,*] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.
- JOURNEY,** a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles. Acts i. 11.
- JOY,** when to be shown, Luke x. 30; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16-18, &c.
- JUBILEE,** an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.
- JUDAH,** or **JUDEA,** [*confessing, praise,*] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 26 and xlvi. 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 **JUDS;** called also Thaddeus, or Lebbaeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.
- JUDAS** of Galilee, mentioned Acts v. 37. — surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.
- a Jew of Damascus with whom Paul lodged, Acts ix. 11.
- JUDGES.** Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.
- JUDGMENT,** the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 28; ix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.
- JULIA,** [*downy,*] one whom Paul saluted Rom. xvi. 15.
- JULIUS,** [*downy,*] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.
- JUNIA,** [*youth,*] a female relative of Paul's Rom. xvi. 7.
- JUPITER,** [*the father who helps,*] the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 25.
- JUSTIFICATION.** This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. iii. 30; Gal. iii. 8. Believers are said to be justified by *Christ*, Acts xiii. 39; by *favor*, Rom. iii. 24; by *faith*, Rom. iii. 28; by his *blood*, Rom. v. 9; by the *name of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. The original words translated "*justification*" in the common version, are *dikaiosis* and *dikaionia*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.
- JUSTUS,** [*just, upright,*] mentioned Acts xviii. 7; Col. iv. 11.
- KEDRON,** [*the turbid,*] a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.
- KEY.** A symbol of power and authority, Rev. i. 18; Isa. 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 xxii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13-17; to God, 1 Tim. i. 17; vi. 15, 16; and to *Christ*, Matt. xxvii. 11; Luke xix. 28; 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. ii. 44; vii. 9, 2; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xii. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 3, 6; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.
- KISS**, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26; 1 Pet. v. 14.
- KNEELING**, a posture for prayer, Psa. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 64; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xx. 36; xxi. 5.
- KNOW**, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."
- KNOWLEDGE**, wherein it consists, 1 John ii. 3; iii. 6; iv. 8; 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. 10; recommended, Acts xx. 35; Eph. iv. 23; 1 Thess. ii. 9; iv. 11, &c.
- LAMB**, the well-known type and symbol of the Messiah. See Gen. xxii. 7, 8; Exod. xii. 5-6; Isa. liii. 7; John i. 29; 1 Pet. i. 10; Rev. v. 6-13, &c.
- LAMECH**, [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuseiah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.
- LAMPS**, The lamps of the ancients were of various kinds. Those used at wedding processions consisted of 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; xix. 6; 1 Cor. xii. 10.
- LAODICEA**, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.
- LASCIVIOUSNESS** censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, &c.
- LASEA**, [*a rocky country*,] a city near Fair Havens, in the island of Crete, Acts xxvii. 8.
- LAW**, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scrip., there 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. 29; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 88, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.
- LAWSUITS** among Christians, to be avoided, Matt. v. 38-42; 1 Cor. vi. 1-7.
- LAWYERS**, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 40-52.
- LAZARUS**, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb, John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 20.
- LEAVEN**. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or *yeast* is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 53; xvi. 6, 12; 1 Cor. v. 6.
- LEBBEUS**, [*strong-hearted*,] a surname of the apostle Jude.
- LEGION**, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 800 cavalry. About the time of Christ, it contained 600 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 53.
- LEPER**. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy.
- LEVI**, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew, Mark ii. 14.
- LEVITES**, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.
- LIBERTINES**. Jews who were free citizens or burgesses of Rome, Acts vi. 9.
- LIBYA**, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.
- LIFE**, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9; short and uncertain, Job vii. 16; xiv.

- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12-57; Phil. iii. 9, 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. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxviii. 3-5; Psa. xviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, [*sic*], 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 Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when they apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.
- LOIS**, [*better*], Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardin 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 great name of Jehovah, or Yahweh, it is printed **LOAN**, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by 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; Josh. vii.; Prov. xv. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.
- LOVE** of God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 30; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Deut. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 6; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; to Christ, its nature, Matt. x. 37-42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 3; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, [*suminus*], 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. 8; 1 Pet. v. 2.
- LUKE**, [*suminus*], a native of Antioch, and a physician. He was Paul's companion and assistant, Philimon 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 xxvi. 29; Rev. iii. 15.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See **DEMONIACS**.
- LYCAONIA**, [*sic wolf*], a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-20.
- LYDDA**, [*nativity*], a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, [*magnet*], a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; 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.

- LYCIA** 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 xii. 31-40; xvii. 26-30; xviii. 15-30.
- 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. 0-23.
- MACEDONIA**, [*adoration*.] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 0-xvii. 14; and visited Amphipolis, Neapolis, Apollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of *Roumelia*.
- MAGDALA**, [*magnificent*.] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.
- MAGI** or **WISW MEN**, Matt. ii. 1-12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judæa.
- MAGICIANS**, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 0, &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.
- MALCHUS**, [*king*.] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.
- MALE** nor **FEMALE**, Gal. iii. 38. Females were not admitted to all the heathen rites, and the privileges of Jewish females were also limited.
- MAMMON**, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.
- MAN**, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 70; his fall, Gen. iii. 17; corruption of his nature, Rom. i. 10-23; Gal. v. 17; Eph. ii. 1-3; his mortality, Gen. iii. 19; Job vii. 10-14; Psa. lxxii. 0; cxlvi. 3; 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. 25; v. 30, 40; x. 27, 28; xi. 25; 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.
- MANAEN**, [*a comforter*.] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.
- MANNA**, the food which God gave the children of Israel in the wilderness. Described, Exod. xvii. Num. xi. 7-9; Psa. lxxviii. 23-25. Referred to, John vi. 31, 41, 58; Heb. ix. 4; Rev. ii. 17.
- MARANATHA**. See **ANATHA**.
- MARK**, [*polite, shining*.] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.
- The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaels, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.
- or **CHARACTER**: "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 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 received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.
- MARRIAGE**, its institution, Gen. ii. 21-24; its nature, Matt. xix. 4-9; 1 Cor. vi. 10; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1-12; xxv. 1-10; sanctioned by his presence, John ii. 1-10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.
- MARS HILL**. See **AREOPAGUS**.
- MARTHA**, [*who becomes bitter*.] the sister of Lazarus and Mary, Luke x. 38-42; John xi. 1-42; xii. 2.
- MARTYR**, properly means a *witness*, and is applied in the New Testament:—1. To judicial witnesses, Matt. xviii. 10; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 48; Acts i. 8, 22; Rom. i. 0, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xvii. 7.
- MARY**, [*exalted*.] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daugh-

- ter of Eli, of the royal family of David, Matt. i. 16; Luke i. 27; ii. 5. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 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 Rome, Rom. xvi. 6.
- MASTERS**, their duty, Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. viii. 5-10; Luke vii. 2-10; Acts x. 2.
- MATTATHA**, [*gift*] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.
- MATTATHIAS**, [*the gift of the Lord*] two persons of that name, ancestors of Jesus, Luke iii. 25, 26.
- 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 Heil, Luke iii. 24.
- MATTHEW**, [*gives, a reward*] also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark i. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.
- The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38-41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 483 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.
- MATTHIAS**, [*the gift of the Lord*] one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23-26. Nothing is known of his subsequent career.
- MEASURING** into the Bosom. The eastern garments being long, and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 28.
- MEDIATOR**, *Mesites*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.
- MEEKNESS**, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 23; 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; 1 Sam. 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**, [*lording honey*] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 30 miles long, and 13 broad. Here Paul was shipwrecked, Acts xviii. 1.
- MERCURY**, [*to buy, or sell*] one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.
- MERCY**, an attribute of God, 2 Sam. xxiv. 14; Isa. i. 18; Eph. ii. 4; Titus iii. 5; 1 Pet. i. 3; the duty of man, Luke vi. 36; x. 50-57; Rom. xii. 8; its reward, Psa. xxxvii. 27; Matt. v. 7; Luke vi. 55; James ii. 13.
- MERCY-SEAT** or **PROFITATORY**, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.
- MESOPOTAMIA**, [*between two rivers*] the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diabekir* and *Agesira*.
- MESSIAH**. See **ANointed** and **CHRIST**.
- MICAH**, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as many important circumstances connected with his millennial kingdom and glory.
- MICHAEL**, [*who as God*] the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.
- MILE**. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each; and reckoning each foot at 11.6; 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. 15-23.
- MILL**. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

MIND, put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 23; viii. 6, 7; Col. i. 10; James i. 8.

MINISTER, Diakonos. See **DRACON**. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*), or superior.

MINSTRELS, flute-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, contrived 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 **LARROW**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 59.

MIANESE, [*purity*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xx. 14.

MINASON, [*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 *pondus* was equal to 60 shekels. A *penny* or *drachma*, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTH, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Beginning with	Days.
Abib—Exod. xiii. 4.	1mo. March 22nd.	31
Zif—1 Kings vi. 1.	2mo. April 21st.	30
Sivan—Ezther viii. 9.	3mo. May 20th.	31
Tammuz—Ezek. viii. 14.	4mo. June 19th.	31
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—Ezther ii. 16.	10mo. December 13th.	31
Sebat—Zechariah i. 7.	11mo. January 11th.	31
Adar—Ezther iii. 7.	12mo. February 10th.	28
Nisan—Ezther 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 these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months*; but the prophecy of the Witnesses by *days*: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [*drawn out of the water*], the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horcb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilend, Moriah, Paran, Gahaah, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Psa. xxx. 7; Isa. ii. 2; xl. 9, Jer. lli. 23; li. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xli. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.

- Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.
- MOURNING** for sin, the evidence of repentance, Psa. xxxviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9; for the dead, law concerning, Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.
- MOUTH**, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," Gen. xiv. 12, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, Exod. iv. 16; Jer. xv. 19, in which sense it has a near equivalent in our expression "mouth-piece."
- MURDER** forbidden, Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 8—13, &c.
- MURMURING** censured, 1 Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.
- MUSTARD-TREE**, or **SINAPI**, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. Matt. xiii. 31.
- MYRA**, [*I flow*,] one of the chief towns of Lycia, in Asia Minor. Acts xvii. 5.
- MYRRH**, a favorite perfume, a gum obtained from the myrrh tree, John xix. 39.
- MYRIA**, [*terminal*,] a province occupying the N. W. angle of Asia Minor, south of Bithynia. Acts xvi. 7, 8.
- MYSTERY**, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, Matt. xiii. 11; Mark iv. 11; Luke xiii. 10. The calling of the Gentiles is called a mystery, Col. i. 26, 27. The first and leading sense of *mysterion* is *arcantum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.
- NAHSHON**, [*that foretells*] mentioned Luke iii. 24.
- NAIN**, [*beauty*,] a town of Palestine, situated about 8 miles S. E. of Nazareth. Luke vii. 11—15.
- NAKED**. This word is often used in a modified sense, to describe a person only partly clothed, Micah i. 8; John xxi. 7. All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.
- NAME**, when applied to God, often means his nature and attributes, that is, God himself. Psa. xx. 1; Prov. xviii. 10. His name to be revered, Exod. xx. 7; Lev. xix. 12; Psa. cxi. 9; Matt. vi. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus, Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.
- NAPHTALI**, [*my wrestling*,] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in Josh. xix. 32—39. Alluded to Matt. iv. 13—16.
- NARCISSUS**, [*astonishment*,] a Christian at Rome, saluted by Paul, Rom. xvi. 11.
- NATHAN**, [*given*,] the son of David and Bethsheba, the father of Mattatha, Luke iii. 31. Also, a prophet in the time of David, 2 Sam. vii. 3, &c.
- NATHANIEL**, [*given of God*,] honorably mentioned, John i. 45—51. Probably the same as Bartholomew, one of the twelve apostles.
- NAZARENE**, [*kept, flower*,] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.
- NAZARETH**, [*guarded, flourishing*,] a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. Luke ii. 51; iv. 16—30.
- NAZARITE**, [*a separated one*,] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, Num. vi. 1—21.
- NAPOLIS**, [*new city*,] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. Acts xvi. 11.
- NEW TESTAMENT**, or **NEW COVENANT**. See **COVENANT**.
- NICHOLAS**, [*conqueror of the people*,] a proselyte of Antioch, and one of the seven deacons, Acts vi. 5.
- NICODEMUS**, [*innocent blood*,] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. John iii; farther mentioned, John vii. 50; xix. 39.
- NICOLAITANS**, [*conquerors of the people*,] This word only occurs twice, Rev. ii. 6, 15, and it is not known from whom the name is derived. Irenæus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

- Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.
- NICOPOLIS**, [*trifolious city*,] a city of Thrace, now Nicopol, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.
- NIGER**, [*black*,] the surname of Simon, one of the teachers in the church at Antioch, Acts 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. xv. 1; Luke xii. 20.
- NINEVEH**, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 20th year of the reign of Josiah, B. C. 672, it was utterly overthrown by the Medes. Matt. xii. 41.
- NINEVITES**, the inhabitants of Nineveh, Luke xi. 30.
- NOAH**, [*repose*,] the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1056. Amidst the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28-32; vi-ix; honorably mentioned, Ezek. xiv. 14-20; Heb. xi. 7.
- NUMBERS**. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three* or *third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlix. 36. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.
- OATH**, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxii. 7; James v. 12; Deut. vi. 13, Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.
- OBEEDIENCE**, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. l. 8, 13; li. 10; Isa. i. 11-15; Matt. ix. 13; xii. 7.
- OFFEND, OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23; xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8; Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9; ix. 10-27; x. 32, 33, how to be taken, Matt. xviii. 15-19.
- OFFERINGS**, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 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*; i. e. 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 to meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1-4; anointing, Exod. xxx. 22-38; xxxvii. 20. See **LAMPS**.
- ONIMENT**, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.
- OLD AGE**, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 3, 3.
- OLIVE-TREE**, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 300 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua. Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaia*, mercy, is derived from *elaia*, an olive.
- OLIVET, or MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 625 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41-44; xxiv. 50, 51.
- OLYMPAS**, [*heavenly*,] a Christian at Rome, saluted by Paul, Rom. xvi. 15.
- OLYMPIC GAMES**, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.
- OMEGA**, the last letter of the Greek alphabet, proverbially applied to express the end. See **ALPHA**.
- ONESIMUS**, [*profitable, useful*,] mentioned Col. iv. 9; Philemon 10-21.
- ONESIPHORUS**, [*profit-bringer*,] a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.
- ONYX**. See **PANCROUS STONES**.
- ORACLE**, something delivered by supernatural wisdom. The "most holy place"

- in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-10. 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-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poico*, to make or appoint; and we have *kathistemi*, to constitute. *Poico* occurs Mark iii. 14, "Jesus ordained twelve." i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders." i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 22.
- ORDINANCE**, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.
- OSTENTATION**, to be avoided, Prov. xxv. 14; xxvii. 2; Matt. vi. 1.
- OUTER**, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.
- OX**, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.
- OZIAS**, [strength from the Lord,] son of Joram, Matt. i. 8.
- PADAN-ARAM**, [of the field of Syria,] rendered by the Seventy, Mesopotamia. See MESOPOTAMIA.
- PALM-TREE**, produces dates, Exod. xv. 27; Deut. xxxiv. 8; 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 300 uses.
- PALSY**, (from *paraluo*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.
- PAMPHYLIA**, [a nation made up of every tribe,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.
- PAPHOS**, [which boils,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-12.
- PARABLE**. The word parable is derived from *paraboloe*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 7, 8; 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 xvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.
- PARADISE**, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus; "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Polux. Sanscrit, *paradesha*; Armenian, *pardez*; Arabic, *ardaus*; Syriac, *ardaio*; Chaldee of the Targums, *pardeea*." Josephus calls the gardens of Solomon, *paradiese*, and Berossus, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. li. 8; Ezek. xxxviii. 13; xxxi. 9, 16, 18; xxxvi. 35; Joel ii. 3.
- PARCHMENT**, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.
- PARENTS**, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 10; Deut. iv. 9; vi. 6, 7; vi. 17; Matt. xxiii. 16; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.
- PARMENAS**, [that abides,] one of the seven deacons, Acts vi. 5.
- PARTHIANS**, [Aorsemen,] called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.
- PARTIALITY**, unfair and unjust treatment of others, to be avoided, Matt. 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 festival, called the *Feast of the Passover*, (Deut. xvi. 8; Num. xxviii. 16, 17;) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 31st 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. 10; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xii; James i. 3, 4; v. 7; 1 Pet. ii. 10, 20; 2 Pet. i. 6.
- PATMOS**, [mortal,] an island in the Aegean Sea, 10 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 xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.
- PEACE**, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.
- PEARL**, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12-16; xxi. 12.
- PENTECOST**, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Inauguration, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9-21; Deut. xvi. 0; Acts ii. 1; xi. 16.
- PERFECT**, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 36; 2 Cor. xiii. 9, 11; Eph. v. 1-8; Col. iv. 12; 1 Thess. iii. 10, &c.: will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.
- PERGA**, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.
- PERGAMOS**, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.
- PERSECUTION**, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark viii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.
- PERSEVERANCE** in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John x. 26, 27; Rom. ii. 7; Rev. ii. 10, 20, &c.
- PERSIS**, [*that cuts*,] mentioned Rom. xvi. 12.
- PESTILENCE**, a name given in Scripture to any prevailing contagious disease.
- PETER**, [*a rock, or stone*,] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.
- Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.
- PHARISEES**, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.
- PHEBE**, [*shining*,] a servant of the congregation at Cenchrea. Rom. xvi. 1, 2.
- PHENICE**, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.
- PHENICIA**, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.
- PHILADELPHIA**, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.
- PHILEMON**, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called *The Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.
- PHILETUS**, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus, 2 Tim. ii. 17.
- PHILIP**, [*pearlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.
- one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8.
- son of Herod the Great, by Cleopatra, and tetrarch of Bethan, Trachonitis, and Auranitis, Luke iii. 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 E. N. E. of Thessalonica. It was once a large

- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [a lover of learning,] mentioned Rom. xvi. 15.
- PHLEGON**, [zealous,] mentioned Rom. xvi. 14.
- PHRYGIA**, [dry, barren,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYGELLUS**, [fugitive,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLLACTERIES**, [safeguards,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [who is armed with a dart,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; xxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [pitch,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [the sea,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOLS**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [a lover of pork,] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See **ACELDAMA**.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences. Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. Praise of men, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 8.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c.; instances of private prayer, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; social, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *kerux*, a herald, or public crier, is found 63 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, 38; xix. 9; also to the one he built at Cesarea, Acts xxiii. 25. 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; xx. 6.
- **HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii.—x. 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day: then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [ancient,] wife of Aquila, and probably like Phœba, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [he who presides over the choirs,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20; and

- incentives to purity, 2 Cor. vii. 1; are for the present and future life, 1 Tim. iv. 8.
- PROPHET.** This word and the word *prophecy* have two meanings: the one is the foretelling of events yet future, the other is the uttering of the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv. Rom. xii. 6.
- PROPITIATION**, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.
- PROSELYTE**, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.
- PROSEUCHA**, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.
- PROVIDENCE**, a care for the future. The Greek word *proνοια*, 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; xii. 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; *Agnus* 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**, [*pearthe*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.
- PUBLICAN**, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xxi. 31; Luke v. 27; xix. 2.
- PUBLICUS**, [*common*,] governor of Melita, at the time of Paul's shipwreck on that island, Acts xviii. 7, 8.
- PUDENS**, [*shamefaced*,] 2 Tim. iv. 21.
- PURPLE**, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.
- PURITY** of heart and action required, Rom. vi. 10; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 5; 1 Pet. ii. 11; 2 Pet. iii. 14.
- PUTEOLI**, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xviii. 3.
- QUARRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1—7.
- QUARTERION**, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarterions mentioned in the text should be appointed for the purpose.
- QUARTUS**, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.
- QUEEN** often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Isa. xlv. 9.
- QUICKSAND**. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and 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, 40; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7—12.
- RABBONI**, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xx. 10.
- RACA**, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.
- RACE**, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

- tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, [*a sheep*], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xlix. 9. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15; Matt. ii. 18.
- RAHAB**, [*proud*], a woman of Jericho; her history, Josh. ii; vi. 22-25; an example, Heb. xi. 31; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.
- RAMAH**, [*elevated*], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Psa. xxxi. 23; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4-6; and are cared for by God, Job xxxviii. 41; Psa. cxlvii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *lutros*, which occurs in Luke i. 68; ii. 33; Acts vii. 35; Heb. ix. 12. *Apolutrosia*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoeo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoeo* signifies to think after, or to change one's mind so as to influence the conduct. *Donnai metaniasin*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Donnai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms.
- REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *paliggenesia*, 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," *gennetheis anothen*, occurs John iii. 3, 5, 7.
- REMISIÓN** 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. 1; Luke iv. 18, 19. The noun, *aplaesis*, remission occurs 17 times, and the verb, *aplaemi*, occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions.
- REMPHAN**, [*prepared*], the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.
- REPENT**, *metamelomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xxvii. 8; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.
- REPROOF**, how to be given, Lev. xix. 17; Prov. ix. 8; xiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 10, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 6.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 18; iv. 1-11.
- RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses, Exod. xxi. 4; Lev. xxiv. 1; Deut. xix. 15. 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. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24-36; iii. 15; iv. 10; v. 30, 31; xi. 40-42; xiii. 30-37; xvii. 18, 31; xxv. 19; xxvi. 8, 53; 1 Cor. xv. 3, 4; the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.
- 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. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3600 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 gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult 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.

20: Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11: Jude 9.

RHEGIUM, [*cap'ure*], now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.

RHESA, [*skill*], an ancestor of Jesus, Luke iii. 27.

RHODA, [*a rose*], a servant of Mary, the mother of John Mark, Acts xii. 13.

RHODES, [*a rose*], an island near the S. W. corner of Asia Minor, 1.5 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 50 years. Acts xxi. 1.

RICHES, their uncertainty, Matt. vi. 10; Luke xii. 16—21; James v. 1—3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1—4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17—19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

RIGHTeousNESS, Christ is to his people, Jer. xxiii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 3; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus. 1. 2; 1 John ii. 25; Jude 21.

RIGHT HAND is, in Scripture, a symbol of power. Exod. xv. 6; Psa. xli. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be just fled 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 "thou" 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, 13 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 **PANCIOUS STONES**.

RUFUS, [*red*], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

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 hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19—29.

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. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xiii. 16.

SADDUCEES, [*just, justified*], a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 160 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xiii. 8.

SALAH, [*mission*], a son or grandson of Arphaxad, Gen. x. 24; xi. 18; Luke iii. 35.

SALAMIS, [*shaken*], one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.

SALATHIEL, [*I have asked of God*], or **SERATHIEL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALEM, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.

SALIM, [*a fox*], the well-watered place where John baptized, John iii. 23.

SALMON, [*peaceable*], the son of Nahabon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

SALMONE, [*peaceable*], a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.

- SALOME**, [*peaceable*], the wife of Zebedee, and mother of James and John, Matt. xxvii. 56; Mark xv. 30; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.
- SALT**, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltness." Schoetgenius has largely proved in his "Höræ Hebraicæ" that such as had become insipid was used to repair roads.
- SALUTE**, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.
- SALVATION**, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.
- SAMARIA**, [*watch-height*], a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.
- SAMARITANS**, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke ix. 52, 53; John viii. 48.
- SAMOS**, [*full of gravel*], an island in the Archipelago, on the coast of Asia Minor, Acts xv. 18.
- SAMOTHRACIA**, an island in the Egean Sea, Acts xvi. 11.
- SAMSON**, [*his son*], a judge of Israel, of the tribe of Dan, Judges xiii. 8-25; Heb. xi. 32.
- SAMUEL**, [*asked of God*], the son of Elkannah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 99th year of his age.
- SANCTIFY**, to separate anything to God. *Hagiazo* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazo* will be found in John xvii. 17, 19. x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.
- SANCTUARY**, a holy place, Exod. xv. 8; Heb. ix. 7.
- SANDALS**, soles of leather or wood fastened to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.
- SANHEDRIM**, more properly **SANHEDRIN**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvii. 1; John xi. 47.
- SAPPHIRA**, [*that relates or tells*]. See **ANANIAS**.
- SAPPHIRE**. See **PRECIOUS STONES**.
- SARAH**, [*a princess*], the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.
- SARDINE**, or **SARDIUS**. See **PRECIOUS STONES**.
- SARDIS**, [*prince of joy*], a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.
- SARDONYX**. See **PRECIOUS STONES**.
- SAREPTA**, [*a goldsmith's shop*], a city of Sidon, between that place and Tyre. Mentioned 1 Kings xviii. 9, 19; Obad. 20; Luke iv. 26.
- SATAN**, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a generic sense, as 1 Kings xi. 14, 23; 1 Sam. xix. 4; Nam. xxii. 22; Psa. cix. 6. In many others in a specific sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job. 1-12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles,—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John vi. 44. His agency is evil—both moral and physical. See Luke xxii. 3; Acts v. 3. 1 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x. 33; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.
- SAUL**, [*demanded*], son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. i. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.
- SAVIOR**, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.
- SCEPTRE**, a staff, rod, or wand, signifying authority or royalty. Psa. xiv. 6; Rev. xix. 15.
- SCEVA**, [*disposed*], a Jew who lived at Ephesus, Acts xix. 14-16.
- SCHISM**, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 8; xi. 18; xii. 25; 2 Cor. xiii. 11.
- SCORPION**, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

coiled up it is difficult to distinguish one from the other.

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, 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.

SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.

SEAL, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.

SECOND S, [*the second*], a disciple mentioned Acts xx. 4.

SELUCIA, [*beaten by waves*], a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.

SELF-DENIAL, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.

SEPULCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxiii. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 33; Isa. xxii. 16; Matt. xxvii. 60.

SERAPHIM, [*fiery or burning ones*]. See **CHERUBIM**.

SERGIUS PAULUS, [*maker of nets*], the deputy Governor of Cyprus, Acts xiii. 12.

SERPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

SERVANTS, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.

SEVEN, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 19; Psa. xiii. 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.

SHERA, [*captivity*], a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 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, [*hunting*], 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 *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 33.

SILOAM, [*sent*], a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See **SILAS**.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys*], a good old man who was waiting for the Saviour, Luke ii. 25-35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys*], the brother of Jesus, Matt. xiii. 55; Mark vi. 2.

— the Canaanite, called *Zelotes*, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

— surnamed Peter. See **PETRA**.

— the Pharisee, Luke vii. 36-60.

— the leper, Matt. xxvi. 7; Mark xiv. 3

— the father of Judas Iscariot, John vi. 71; xii. 4.

— the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

— the tanner, Acts ix. 43; x. 6, 17, 33.

— 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. 2, 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, [*Ja bush*], the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikriueia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

SINGING is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. iii. 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrra*], a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

SOBRIETY of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

SODOM, [*their secret*], one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

SOLOMON, [*peaceable, perfect*], the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

- books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.
- SOLOMON'S PORCH**, a covered way on the east of the temple, John x:25; Acts iii. 11.
- SOPATER**, [*defends his father*,] a Berean disciple, Acts xx. 4.
- SORCERER**, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.
- SOSPATER**, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.
- SOSTHENES**, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.
- SOUL**. The Hebrew word, *nephech*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times; and the same word is also rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body, (dead or alive,) lust, creature, and even a beast; for it is 28 times applied to beasts, and to every creeping thing. The Greek word *psuche* of the New Testament, corresponds with *nephech* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuche*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephech* occurs, and the 105 times of *psuche*, 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 is now comprises Spain and Portugal. Rom. xv. 24, 28.
- SPARKOW**, a very small, well-known bird. Referred to by Jesus, Matt. x. 20; Luke xii. 6.
- SPEECH**, proper use of, Matt. v. 22; xii. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.
- SPICES**, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.
- SPIKENARD**, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 5. 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 490 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 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 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 20; 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 *psuche*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.
- STACHYS**, [*spike*,] a disciple, Rom. xvi. 9.
- STARS**, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.
- STEPHANUS**, [*a crown*,] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 16; xvi. 15.
- STEPHEN**, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.
- STOCKS**, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.
- STOICS**, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 350, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.
- STONES, PRECIOUS**. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.
- Beryl*, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.
- Chalcedony*, a precious stone, variegated with divers colors, in the form of clouds.
- Chrysolite*. The import of this term would make it the golden stone. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.
- Chrysoprasus* differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.
- Diamond*, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.
- Emerald*, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color, without any mixture.
- Jacinth*, a gem of a deep reddish yellow.
- Jasper*, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color.
- Onyx*, a species of the Chalcedony. Some call it a Sardonyx.
- Ruby*, a red purple stone, very hard and rare.
- Sapphire*, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.
- Sardius*, a gem of a reddish color, approaching a white.
- Sardonyx*, resembling both the Sardius and the Onyx.
- Topaz*, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.
- STRAINING** out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.
- STRAIT GATE**, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which

- might exclude those who were not bidden. Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.
- STREET**, "the street called Straight." Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.
- SUN**, the great source of light and heat. Gen. 1. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xv. 9-11; Luke xxiii. 44, 45. Used as a symbol, Isa. lxxxiv. 11; Mal. iv. 2.
- SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lrv. 4; Matt. viii. 30-32.
- SYCAMINE-TREE**, mentioned only Luke xvii. 6. Probably the mulberry tree.
- SYCAMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xiv. 4.
- SYCHAR**, [a city,] a name of reproach applied by the Jews to *Shechem*, now *Napalora*, 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 *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.
- SYNAGOGUE**, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. 9; xiii. 54; xiiii. 1-7, &c.
- SYNTACHE**, [that speaks or discourses,] a female Christian, Phil. iv. 2.
- SYRACUSE**, [that drives violently,] once a rich and populous city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.
- SYRIA**, [sublime, deceiving,] In Hebrew, it is called *Aram*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.
- SYRO-PHENICIA**, [purple, drawn to,] Phœnicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phœnician, because she was of Phœnicia, which was then regarded as part of Syria.
- TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv. preparations for it, xxv.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 8 feet high, sustained by 50 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.
- TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.
- TABITHA**, [clear-sighted,] called also *Dorcas*. A Christian widow at Joppa, Acts ix. 35, who was restored to life by Peter.
- TABOTH**, [choice,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdrælon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-13; 2 Pet. i. 10-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. xxv. 15.
- 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.
- TAVERNS**, THE THREE, a place about 33 miles south of Rome, Acts xxviii. 15.
- TEACHERS**, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 2 Pet. ii.
- TEMPERANCE** recommended, Prov. xxiii. 1-3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.
- TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Josiah, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxx; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl. &c.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.
- TERTIUS**, [the third,] an amanuensis to the apostle Paul, Rom. xvi. 22.
- TERTULLIUS**, [a liar,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.
- TESTAMENT**, more properly rendered *covenant*, Heb. ix. 15-20.
- TETRARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1.
- THADDEUS**, [that praises,] a surname of Jude, Matt. x. 3.
- THEOPHILUS**, [a friend of God,] mentioned Luke i. 3; Acts i. 1.
- THESSALONIANS**, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.
- The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.
- The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.
- THESSALONICA**, [victory against the Thessalonians,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 900 miles from Athens.
- THEUDAS**, [*a false teacher*.] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought, Acts v. 36.
- THOMAS**, [*a twin*.] or **Didymus**, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.
- THYATIRA**, [*sacrifice of labor*.] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissai*.
- TIBERIAS**, [*good vision*.] The sea of Galilee. Also a city on the lake or sea of Tiberias, 53 miles north of Jerusalem, and now called *Tabaria*.
- TIBERIUS**, [*son of Tiber*.] the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 1 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [*honor of God*.] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 1 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 13; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 13; 1 Cor. iv. 17, &c.
- The two Epistles to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tenth*; instances, Gen. xv. 20; xxviii. 22; laws concerning, Lev. xxvii. 30-32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8-10; Heb. vii. 5.
- TITUS**, [*honorable*.] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The Epistle to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. xxxix. 1; James iii. 2-12.
- TONGUES**, confusion of, Gen. xi. 1-9; gift of, Mark xvi. 17; Acts ii. 4; x. 45; xix. 6.
- TRACHONITIS**, [*rock*.] a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1-20; Mark vii. 1-23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6-9; xi. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed, Mark xii. 41. This treasury was a chest, into which the people put what they pleased; it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [*penetrated*.] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xv. 5, 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 xx. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Joah. xiv. 14; 1 Sam. xii. 24; Psa. xv. 9; li. 6; Prov. iii. 8; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*.] a female disciple at Rome, Rome, vi. 12.
- TRYPHOSA**, [*thrice skining*.] a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [*casual*.] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15-35; John vi. 31-58; Rev. ii. 17; a lamb, Gen. xxii. 7, 8; Exod. xii. 3-5; xxix. 39; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6-13, &c.; Melchizedek, Gen. xiv. 18-20; Heb. v. 6; vii. 1, 14; passover, 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**, [*strengthened*.] a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Josh. xix. 29; Isa. xxiii. 12; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 1 Cor. iv. 4; Eph. ii. 2; 2 Thess. ii. 12; danger of, Mark xvi. 16; Luke xii. 46; John viii. 24; Rom. i. 28; 1 Tim. ii. 12; Rev. xxi. 8.
- UNRELIEVERS**, Christians should not unite with them, 2 Cor. vi. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.
- UNION** to Christ, shown by comparison to 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, 25; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 23, 29; 1 Cor. vi. 17.
- UNJUST STEWARD**. In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or **PASS-OVER**. See **FESTIVALS**.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or couches*.] Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

VAT. The *Amphora* or referred to in Mark xii. 1, was a vessel placed under the *leceus*, or vat, as a receptacle for the new wine or oil. A place was dug for holding it, as well as a vat, sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

VELL, whatever hides anything from view. As a female covering, Gen. xxiv. 65; Ruth ii. 15; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xxvi. 31—37; Lev. xv. 2; Matt. xxvii. 51; Mark xv. 38; Luke xiii. 45; Heb. vi. 19.

VENGANCE of God, Gen. iv. 15; Deut. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name; but were like caps on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and insipidated 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 denote in the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the sweet sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1—7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xiii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something rolled up, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 1 Cor. v. 7; xiii. 14; Gal. v. 10, 25; Col. iii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used the r. and instead of knives and forks. Mark vii. 18. 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 change them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4—15, and in 1 Tim. v. 10. The Hindoos, like the Jews, wash home bare-foot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into three parts, the evening, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into four, an imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *watches*; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23—25; turned into wine, John ii. 3; brought out of a rock, Exod. xvii. 6; Num. xx. 7—13; Josh. iii. 15—17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

WAVERING condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 10.

WEDDING GARMENT, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the 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 *anemos*, and occurs 29 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives *new*, *sweet*, *mixed*, and *strong*. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Kitto's Cyclopaedia*. Art. *WINE*.

WITCH, a person who pretends to inspira-

- tion, hence a public mocker of the Deity, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES**, not to be fewer than two, Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.
- WIVES**, their duty, Gen. iii. 16; Eph. v. 23; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1.
- WOMEN**, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 3.
- WORD of God**, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.
- WORLD**, the earth and all the animals and vegetables on its surface: mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *αιων*, age, or the plural form ages, is rendered *world* no less than 33 times, and the adjective form of the word 3 times. ΟΙΚΟΥΜΕΝΗΣ, 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. ΓΗ, earth or land, is translated *world* once in Rev. xiii. 8. ΚΟΣΜΟΣ, order, regularity; the world, universe, &c.: occurs 180 times, and is rendered by *world* 135 times, and once *adorning*.
- not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.
- WORSHIP** to be paid to God only, Exod. xx. 1-6; Matt. iv. 10; Acts x. 25, 26; xiv. 13-18; Col. ii. 18; Rev. xix. 10; xxii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.
- WRATH** of God on the impenitent, John iii. 36; Rom. i. 18; ii. 5, 8; Eph. v. 6.
- YOKE of Christ**, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.
- YOUNG persons**, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 46-52.
- ZACCHÆUS**, [*pure, justified*] a superintendent of taxes at Jericho. Luke xix. 7.
- 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. 19; improper, reproved, ix. 55; Rom. x. 2.
- ZEBEDEE**, [*abundant portion*] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON**, [*habitation, dwelling*] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.
- ZELOTES**, or **ZEALOTS**, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.
- ZENAS**, [*living*] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZERUBBABEL**, [*a stranger at Babylon*] son of Salathiel, and of the posterity of David, Matt. i. 12.
- ZION**, or **SIÓN**, [*a monument, sepulchre, turret*] the highest mountain in Jerusalem, where was built the city of David. Psa. lxxviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.

